



Va'yigash / And He Drew Near
B'reshith / Genesis 44:18 – 47:27
Beit Emet Congregation ~ Vancouver, WA
Ben Ehrhardt, Shamash
12/26/09
www.hearoisrael.org

As we've gone through the past few *parashot* (Torah portions), especially last week's (**Miketz**), we've seen a very important part of history play out. It's not just the "set-up" for the exile and slavery of B'nei Yisra'el and their subsequent redemption and deliverance. Remember our motto; "**Ma'aseh avot siman le'vanim**"; "**The deeds of the fathers (our ancestors) are signposts to the children**". So, how are these events signpost to us? How do these events speak to our future? Or, what pictures to we see regarding our regathering and restoration? Well, since I taught on this Torah portion already this year, back in January, I want to focus our study today on just these questions.

First, let us pull back a bit and look to what we've been reading and learning over the past few weeks. We've all heard, read teachings and seen from Scripture that Yoseph is a picture of Mashiach; both the "**Suffering Messiah**" as well as "**King Messiah**". Yoseph went through his suffering, in his exile; being sold by his brothers to the Midyanites, who in turn, sold him in Egypt. It's interesting that it was his brother Yehudah, who came up with the idea to sell Yoseph. It was Yehudah, from Qerioth (Judas Iscariot) who sold Yahshua. It's probably just a coincidence that Yehudah from Qerioth, Scripture says, was the son of Shimon. If you'll remember, it was Shimon whom Yoseph kept in prison as a traitor, until the brothers brought back Benyamin. Now, the brothers sell Yoseph for 20 pieces of silver. 20, as we've learned, is the number of expectation. Yehudah sold Yahshua for 30 pieces of silver. 30, as we've learned, represents the completion of divine order (10 X 3). So, Yoseph's being sold into his suffering, was a foreshadow of what would be completed, or fulfilled, by Yahshua being sold into His suffering.

Then, Yoseph is raised up. He is elevated to rulership in order to "**save**" Yisra'el. In fact, the whole world, **B'reshith 41:57** says, came to him for "**grain/bread**". Yahshua is the "**Bread of Life**". Some of the other parallels are: Yoseph and Yahshua were the same age when they began their ministries, both resisted the temptations of this world, in both dwelt the Spirit of Elohim, neither was recognized by their brothers, both tested their brothers to reveal their true nature and character, and both revealed the sins of their brothers to bring about restoration and "**Tikkun**".

Yoseph, as the picture of Mashiach, brought "**Tikkun**". "**Tikkun**" is a very interesting Hebrew word. In fact, it's more than a word; it's a concept by which Yahweh, through man, makes all things right. Spelled "**Tav-kuf-nun**" it is Strong's #8627 and means "**restored**" or "**corrected**". It's from the root word "**takawn**" which means to "**measure up**" or "**weigh**". Look at the meanings of the letters; "**tav**" means "**sign of the covenant**", "**kuf**" means "**to surround**" and "**nun**" means the "**Kingdom**". "**Tikkun**" represents the "**sign of the covenant surrounding the Kingdom**". It's making everything

right, setting it all straight, and “**Restoring the Kingdom**” as part of the “**Restoration of All Things**”. The numeric value of the letters is 550, which equals from **Shemot / Exodus 10:3**; “**le a’nawt**” or “**humble yourself**”, from **Vayiqra / Leviticus 25:40**; “**k’sakiyr**” or “**as a hired servant**” and in **B’midbar / Numbers 18:26**; “**k’nachalah’chem**” or “**for your inheritance**”.

You see, this concept of “**Tikkun**” is personal, as well as national. As we read in **Yirmeyahu 46:28**; “**Do not fear, O Ya’aqob My servant,**” declares **YHVH**, “**for I am with you. Though I make a complete end of all the gentiles to which I have driven you, yet I do not make a complete end of you. But I shall reprove you in right-ruling, and by no means leave you unpunished.**” By reproving us righteously and not leaving us unpunished, Yahweh brings the correction. But some people insist, “**We live under ‘Grace’ with a capital ‘G’**”. And, we do. Correction is a work of grace. As Yirmeyahu prayed regarding himself in **Chapter 10:24**; **O YHWH chastise me, but with right ruling -- not in your displeasure, lest You bring me to naught.** We must pray for correction, and know that Yahweh will be faithful to temper His judgment with mercy. We all know what Yahshua said in **Yochanan 3:16**; but, let’s add **verse 17** as well; “**For Elohim so loved the world that He gave His only brought-forth Son, so that everyone who believes in Him should not perish but possess everlasting life. For Elohim did not send His Son into the world to judge the world, but that the world through Him might be saved.**” This is what Yoseph brought about in his brothers through the testing he carried out. They acknowledged their sin, made teshuvah and asked for forgiveness. They still spent some days in prison; they were punished for their sin, but with great mercy. Because of this, came “**Tikkun Ha Malchut**” or the “**Restoration of the Kingdom to Yisra’el**”, in that day. How much more should we look forward, as we experience Yahshua’s “**Tikkun haOlam**”? Because, as Yahweh, He is rectifying the entire world, “**Restoring All Things**”.

But, there’s more; much more. If Yoseph is the **Mashiach** (*Anointed One*) of his day and the foreshadow of Yahshua, the Divine Mashiach; who then are the rest of our cast of characters? Who do they represent? Well, let me start here by reminding you that 10 of Yoseph’s brothers were really half-brothers. They had the same father, but different mothers. Benjamin, on the other hand, was Yoseph’s full brother. It’s interesting to note that, Yahshua is called the “**Lamb of Elohim**”; meaning the Pesach. But, Yoseph and Benjamin are from the “**Rachel**” (*ewe lamb*) or the “**Lamb**” of Father Ya’aqob.

As this settles in to your thinking for a bit, let’s begin our reading by going back a little to take a closer look first at Benjamin. Let’s begin with **B’reshith 43:29-34**; **And he lifted his eyes and saw his brother Benjamin, his mother’s son, and said, “Is this your younger brother of whom you spoke to me?” And he said, “Elohim show favor to you, my son.” And Yoseph hurried, for his emotions were deeply moved towards his brother, and he looked for a place to weep, and went into his room and wept there. Then he washed his face and came out, and controlled himself, and said, “Serve the food.” And they set him a place by himself, and them by themselves, and the Mitsrites who ate with him by themselves, for the Mitsrites could not eat food with the Hebrews, for that is an abomination to the Mitsrites. And they sat before him, the first-born according to his birthright and the youngest according to his youth, and the men looked at each other in astonishment. And he took portions to them from before him, but Benjamin’s portion was five times as much as any of theirs. And they feasted and they drank with him.** Before we move on, please make note that Yoseph, fed all of the brothers; but, gave **five times** more to Benjamin. Five represents two things in Scripture, “**chesed**” (*loving-kindness*) and the “**Five Books of Moshe**” (*Torah*). These were indeed given to Benjamin.

Then, we read in **B’reshith 44:1-17**; **And he commanded the one over his house, saying, “Fill the men’s sacks with food, as they are able to bear, and put each man’s silver in the mouth of**

his sack. And put my cup, the silver cup, in the mouth of the sack of the youngest, and the silver for his grain.” And he did according to the word of Yoseph which he spoke. As soon as the morning was light, the men were sent away, they and their donkeys. And when they had gone out of the city, not having gone far, Yoseph said to the one over his house, “Rise up, follow the men, and when you overtake them, say to them, ‘Why have you repaid evil for good? Is this not the one from which my master drinks, and with which he indeed divines? You have done evil in what you have done.’ ” So he overtook them and spoke these words to them. And they said to him, “Why does my master say these words? Far be it from us that your servants should do according to this word. See, we brought back to you from the land of Kena’an the silver which we found in the mouth of our sacks. How then should we steal silver or gold from your master’s house? With whomever of your servants it is found – he shall die and we shall become my master’s slaves as well.” And he said, “Now also let it be according to your words: he with whom it is found becomes my slave, and you are innocent.” And they hurried, each man let down his sack to the ground, and each opened his sack. And he searched, with the oldest first and with the youngest last, and the cup was found in Benjamin’s sack. And they tore their garments, and each man loaded his donkey and went back to the city. And Yehudah and his brothers came to Yoseph’s house, and he was still there. And they fell before him on the ground. And Yoseph said to them, “What deed is this you have done? Did you not know that a man like me indeed divines?” And Yehudah said, “What do we say to my master? What do we speak? Or how do we clear ourselves? Elohim has found out the crookedness of your servants. See, we are my master’s slaves, both we and he also with whom the cup was found.” But he said, “Far be it from me to do this. The man in whose hand the cup was found, he becomes my slave. And you, go up in peace to your father.”

Yoseph heard the brothers confess their sin against him back in **B’reshith 42:21-24**. But now, he devises a plan to see whether they have learned their lesson and will walk accordingly in righteousness. So, he has the overseer of his house, first, put back the silver they paid for the grain a second time. The “**grain**”, the “**bread**” given by Mashiach is without cost to those who diligently seek it. The Egyptians (*the world*) seeks only a full belly. If they would join themselves to Elohim and seek His Bread, it would be, and is, freely given. The Yoseph has the man hide his silver cup in Benjamin’s sack; and, the trap is set. They are overtaken on the road and the silver cup is discovered and they all return to Yoseph.

In the vernacular of his disguise, Yoseph describes this silver cup as the one he uses to divine or read omens. However, by describing his cup in this way, he is giving them a clue to what is going on, as well as saying something to us. First, do you remember when his father Ya’aqob and mother Rachel, and the rest of the family, left Laban; Rachel stole and hid Laban’s household idols? With these idols, in pagan culture, came the ability to divine or read omens to tell the future. When Laban caught up Ya’aqob and family, most of the sons were old enough to understand and remember the encounter they were witnessing between Laban, Ya’aqob, Leah and Rachel. The word used here for “**to divine**” and “**divining**” is the Hebrew “**nachash**” (*nun-chet-shin*). This is an interesting word, in that it means to “**divine**” or “**practice divination**”. It is also the Hebrew word for “**snake**”; because, it refers to hissing. And, a variation in vowel points renders it “**nechash**”, the Hebrew word for “**bronze**” and “**copper**”, as in the “**bronze serpent**” that Moshe raised up in the wilderness. The connection to Laban’s idols is made as Ya’aqob was asking Laban to let him take his wives and children and return to his father, in **B’reshith 30**. Laban talks him into staying six more years, as he says in **verse 27**; ***And Laban said to him, “If I have found favor in your eyes, please stay, for I have (nachash) diligently divined that YHVH has blessed me for your sake.”***

For us, this “*diviner’s cup*” is a picture that what Yoseph is doing with Benjamin is prophetic. What is going on here is a picture of things to come and these things are hidden in Benjamin. So, “*who*” is Benjamin, prophetically? Who, or what, is he a picture of?

As Yoseph sets the conditions for the brothers to return home, minus Benjamin, we read, at the beginning of this week’s *parsha*, in **B’reshith 44:18-34**; *And Yehudah came near to him and said, “O my master, please let your servant speak a word in my master’s hearing, and do not let your displeasure burn against your servant, for you are like Pharaoh. My master asked his servants, saying, ‘Have you a father or a brother?’ And we said to my master, ‘We have a father, an old man, and a young child of his old age, and his brother is dead, and he alone is left of his mother’s children, and his father loves him.’ And you said to your servants, ‘Bring him down to me, and let me set my eyes on him.’ And we said to my master, ‘The boy is not able to leave his father, for if he leaves his father, his father shall die.’ But you said to your servants, ‘Unless your youngest brother comes down with you, you do not see my face again.’ And it came to be, when we went up to your servant my father, that we told him the words of my master. And our father said, ‘Go back and buy us a little food.’ But we said, ‘We are not able to go down. If our youngest brother is with us, then we shall go down, for we are not able to see the man’s face unless our youngest brother is with us.’ Then your servant my father said to us, ‘You know that my wife bore me two sons, and the one went out from me, and I said, “Truly, he is torn, torn to pieces!” And I have not seen him since. And if you take this one from me too, and harm comes to him, you shall bring down my grey hair with evil to the grave.’ And now, if I come to your servant my father and the boy is not with us – since his own life is bound up in his life – then it shall be, when he sees that the boy is not with us, that he shall die. So your servants shall bring down the grey hair of your servant our father with evil to the grave. For your servant went guaranty for the boy to my father, saying, ‘If I do not bring him back to you, then I shall be a sinner before my father forever.’ And now, please let your servant remain instead of the boy as a slave to my master, and let the boy go up with his brothers. For how do I go up to my father if the boy is not with me, lest I see the evil that would come upon my father?”*

Here, near the culmination of our story, it’s Yehudah who comes forward and explains everything to Yoseph. He tells him that he has stood as guarantee to the “*father*” for Benjamin and he asks to take upon himself, any punishment befalling Benjamin for the incident. Yehudah makes it known that no matter their guilt or innocence regarding this event, the greater issue is Ya’aqob and his broken heart. Yehudah has truly shown that he, and the other nine, have made *teshuvah*. They have turned and are walking in righteousness toward their brothers.

Before we look more closely at Benjamin, let’s read a little further. **B’reshith 45:1-24**; *And Yoseph was unable to restrain himself before all those who stood by him, and he called out, “Have everyone go out from me!” So no one stood with him while Yoseph made himself known to his brothers. And he wept aloud, and the Mitsrites and the house of Pharaoh heard it. And Yoseph said to his brothers, “I am Yoseph, is my father still alive?” But his brothers were unable to answer him, for they trembled before him. Then Yoseph said to his brothers, “Please come near to me.” And when they came near, he said, “I am Yoseph your brother, whom you sold into Mitsrayim. And now, do not be grieved nor displeased with yourselves because you sold me here, for Elohim sent me before you to preserve life. For two years now the scarcity of food has been in the land, and there are still five years in which there is neither ploughing nor harvesting. And Elohim sent me before you to preserve for you a remnant in the earth, and to give life to you by a great escape. So then, you did not send me here, but Elohim. And He has set me for a father to Pharaoh, and master of all his house, and a ruler throughout*

all the land of Mitsrayim. Hurry and go up to my father, and say to him, 'Thus says your son Yoseph, "Elohim has made me master of all Mitsrayim. Come down to me, do not delay. And you shall dwell in the land of Goshen, and be near to me, you and your children, your children's children, your flocks and your herds, and all that you have. And I shall provide for you there, lest you and your household, and all that you have, come to poverty, because five years of scarcity of food are still to come." ' And look, your eyes and the eyes of my brother Benjamin see that it is my mouth that speaks to you. And you shall inform my father of all my esteem in Mitsrayim, and of all that you have seen. And you shall hurry and bring my father down here.' And he fell on his brother Benjamin's neck and wept, and Benjamin wept on his neck. And he kissed all his brothers and wept over them, and after that his brothers spoke with him. And the report of it was heard by the house of Pharaoh, saying, "The brothers of Yoseph have come." And it was good in the eyes of Pharaoh and in the eyes of his servants. And Pharaoh said to Yoseph, "Say to your brothers, 'Do this: Load your beasts and go, enter the land of Kena'an, and take your father and your households and come to me, and I give you the best of the land of Mitsrayim, and you eat the fat of the land. And you, you have been commanded, do this: Take wagons out of the land of Mitsrayim for your little ones and your wives. And you shall bring your father, and come. And do not be concerned about your goods, for the best of all the land of Mitsrayim is yours.' " And the sons of Yisra'el did so. And Yoseph gave them wagons, according to the command of Pharaoh, and he gave them food for the journey. He gave to all of them, to each man, changes of garments, but to Benjamin he gave three hundred pieces of silver and five changes of garments. And he sent to his father this: ten donkeys loaded with the best of Mitsrayim, and ten female donkeys loaded with grain, and bread, and food for his father for the journey. So he sent his brothers away, and they left. And he said to them, "Do not quarrel along the way."

So now, forgiveness comes and regathering is made complete. One of the things that once puzzled me about this story is that the "**regathering**" takes place in Egypt and not in Eretz Yisra'el. But, the regathering to come, our regathering, happens out in the world first, also. We're regathered in heart, then in Jordan and finally, we're brought back to the Land, just as Yahweh brought us back after the days in Egypt. That's the pattern and picture. As I mentioned last week; there are those who teach that Yoseph revealing himself to his brothers is a picture of us (*Yoseph in the diaspora*) revealing ourselves to Yehudah (*the Jews*). This is not the case at all. It is a picture of Yahshua HaMashiach revealing Himself to His brothers, all those who will believe and are obedient; because He has called and chosen them. The result is the "**Restoration of the Kingdom to Yisra'el**" and the beginning of the Millennial Reign of King Mashiach. the Jewish sages have taught this all along. While they may not recognize Yahshua in this role as yet, it was the sages who attached the Haftorah reading for this *parsha*. Our Haftorah reading is **Yehezqel / Ezekiel 37:15-18; And the word of YHVH came to me, saying, "And you, son of man, take a stick for yourself and write on it, 'For Yehudah and for the children of Yisra'el, his companions.' Then take another stick and write on it, 'For Yoseph, the stick of Ephraim, and for all the house of Yisra'el, his companions.' Then bring them together for yourself into one stick, and they shall become one in your hand. And when the children of your people speak to you, saying, 'Won't you show us what you mean by these?' say to them, 'Thus said the Master YHVH, "See, I am taking the stick of Yoseph, which is in the hand of Ephraim, and the tribes of Yisra'el, his companions. And I shall give them unto him, with the stick of Yehudah, and make them one stick, and they shall be one in My hand." ' And the sticks on which you write shall be in your hand before their eyes. And speak to them, 'Thus said the Master YHVH, "See, I am taking the children of Yisra'el from among the gentiles, wherever they have gone, and shall gather them from all around, and I shall bring them into their land. And I shall make them one nation in the land, on the mountains of Yisra'el. And one sovereign shall be sovereign over them all, and let them no longer be two**

nations, and let them no longer be divided into two reigns. And they shall no longer defile themselves with their idols, nor with their disgusting matters, nor with any of their transgressions. And I shall save them from all their dwelling places in which they have sinned, and I shall cleanse them. And they shall be My people, and I be their Elohim, while David My servant is sovereign over them. And they shall all have one shepherd and walk in My right-rulings and guard My laws, and shall do them. 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 David 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. And the nations shall know that I, YHVH, am setting Yisra'el apart, when My set-apart place is in their midst, forever.' ' ' "

Now, let's go on to look at Benyamin and see where he fits into this prophetic picture. I really began looking at this because one of our sisters, Jill, asked me some questions about Benyamin. If we look at his birth, we see first that he was named "**Ben Oni**" or "**Son of my Sorrow**" by Rachel, as she was prophesying and weeping about the eventual loss of her children. But, Ya'aqob named him "**Benyamin**" or "**Son of my Right Hand**". We also see that he was the only son of Ya'aqob born in the Land. And, he was born after Ya'aqob's trouble; after his servitude to Laban (*his slavery to this evil world*), his wrestling with the Messenger of Elohim (*Yahshua*) and receiving a new name (*Yisra'el*) and after he faced his brother Esaw (*Edom = the world that hated him and vowed to kill him*). Ya'aqob's blessing and prophecy over Benyamin in **B'reshith 49:27** refers to him thus; "**Binyamin is a wolf that tears, in the morning he eats prey, and at night he divides the spoil.**" This denotes the brave warriors of the future tribe, as well as their grave sins, judgment and almost total destruction in **Shoftim/Judges 20 – 21**, sins not unlike our own. Then, Moshe, as he blessed and prophesied over Benyamin in **Debarim / Deut. 32:12**, said; **Of Benyamin he said, "Let the beloved of YHVH dwell in safety by Him, shielding him all the day, as he dwells between His shoulders."** Here Moshe speaks of the time Benyamin would dwell next to Yehudah and be protected by him in Yerushalayim and the hills to the north. While Elohim's Land Grants would be determined by drawing lots, we see by the outcome that He continued to keep Yehudah as a guarantee of protection for Benyamin.

It's interesting also that Yoseph (*a picture of Mashiach*) was called Ya'aqob's favorite son, according to **B'reshith 37:3**; and, that Yehudah would later say of Benyamin, as he appealed to Yoseph in **B'reshith 44:30-31**; "**And now, if I come to your servant my father and the boy is not with us – since his own nefesh (soul or being) is bound up in his nefesh – then it shall be, when he sees that the boy is not with us, that he shall die. So your servants shall bring down the grey hair of your servant our father with evil to the grave.**" Yehudah indicates that Benyamin is also a favorite son of the father.

Let's look at a few more things from our *parsha*. Yoseph reveals himself to his brothers and pardons their sin. In his revealing, he tells them that this was Yahweh's plan, from the start, for their salvation. He says that Yahweh preserved a remnant in the earth to "*give life by a great escape*". This theme appears in some interesting place in Scripture. For one, **Yeshayahu 37:31-32**, as the Assyrians threaten Yerushalayim, the prophet says; "**And the remnant who have escaped of the house of Yehudah shall again take root downward, and bear fruit upward. For out of Yerushalayim comes forth a remnant, and those who escape from Mount Tsiyon – the ardor of YHVH of hosts does this.**" This is recounted in **II Kings 19**. In one of his prophecies again Yehudah and Yerushalayim, the prophet warns in **Yirmeyahu/Jeremiah 6:1-2**; "**O children of Benyamin, gather**

yourselves to flee out of the midst of Yerushalayim! Blow the ram's horn in Teqoa, and set up a signal-fire in Beit HaKerem, for evil has been seen from the north, and great destruction. I shall cut off the lovely and delicate one, the daughter of Tzion.” Why just the “**children of Benjamin**”?

Now, while Yoseph “*fell on the necks*” of all his brothers and wept and kissed them; he did so with Benjamin first. Then, we read in **B'reshith 45:22**; ***He (Yoseph) gave to all of them, to each man, a change of garments, but to Binyamin he gave three hundred pieces of silver and five changes of garments.*** First, he gives each brother “**a change of garments**”, literally “**chaliphat simal'ot**”. But, to Benjamin, he gives **five changes of garments**. He elevates Benjamin, yet again, among the brothers; this time in his clothing, **his covering**. First it was in Benjamin's food, what he takes in. Now, it's in his covering and his appearance to the others. Remember the “**tunic**” of priesthood that Ya'aqob gave to Yoseph. As Yochanan addresses Yahshua's letters to the shaliachim (the leaders) of the seven assemblies of the dispersion, he writes in **Revelation 3:4-5**; ***“Nevertheless, you have a few names in Sardis who have not defiled their garments. And they shall walk with Me in white, because they are worthy. He who overcomes shall be dressed in white robes, and I shall by no means blot out his name from the Book of Life, but I shall confess his name before My Father and before His messengers.*”** Further, Yahshua says, as Yochanan sees the three evil spirits come out of the mouth of the dragon, in **Revelation 17:15**; ***“See, I am coming as a thief. Blessed is he who is staying awake and guarding his garments, lest he walk naked and they see his shame.*”**

And, Yoseph also gives Benjamin 300 pieces of silver. Silver, as you'll remember from past studies is the currency of men; so it represents man's money. The redemption of the first-born is to be paid in silver. The ½ sheqel atonement, during a census, is to be in silver. 300 is the numeric value of the word “**kapar**” or “**ransom**” and “**kippur**” or “**atonement**”. It is also the numeric value of the letter “**shin**” representing **El Shaddai (Elohim Sufficient)**.

Are you beginning to see who Benjamin is? Maybe this will help. Benjamin means “**Son of my right hand**”. All through the Scriptures, Yahshua, Yahweh's Salvation is called “**His Right Hand**” and “**His Right Arm**”. However, Yahshua said in **Mattityahu 25:31-34**; ***“And when the Son of Adam comes in His esteem, and all the set-apart messengers with Him, then He shall sit on the throne of His esteem. And all the nations shall be gathered before Him, and He shall separate them one from another, as a shepherd separates his sheep from the goats. And He shall set the sheep on His right hand, but the goats on the left. Then the Sovereign shall say to those on His right hand, ‘Come, you blessed of My Father, inherit the reign prepared for you from the foundation of the world.’”***

Benjamin is the “**remnant**”; those who appear at the time of “**Ya'aqob's Trouble**” in the last days, who bear the witness of Yahshua and guard the commands of Elohim. He is born as Tzion at the return of Mashiach. Benjamin, was born first as the “**Son of My Sorrow**”; but, given a new name by His Father. The life and ministry of Sha'ul (*Paul*), a Pharisee from the tribe of Benjamin, shows us that Torah alone does not make us the “**remnant**”. After his confrontation with Yahshua, he was blind for three days, until the scales fell from his eyes. Just like the scales fell from our eyes about Torah and who we are, in the third day (*third millennia after Yahshua*); and so, Yehudah's scales will fall. But, they also will fall by the revealing of Mashiach to His brothers. Then, Sha'ul, after speaking to his brothers, went out to teach the House of Yisra'el in the nations about Mashiach and Torah. This is a picture of the remnant (*Benjamin*) with Yehudah coming out to reach the lost sheep of the House of Yisra'el at the end. This is how Yehezqel could say in **37:16-17**; ***“And you, son of man, take a stick for yourself and write on it, ‘For Yehudah and for the children of Yisra'el, his companions.’”***

Then take another stick and write on it, 'For Yoseph, the stick of Ephraim, and for all the house of Yisra'el, his companions.' Then bring them together for yourself into one stick, and they shall become one in your hand.' In these days, both Yehudah and Yoseph/Ephraim will have companions of the Children of Yisra'el (*from both houses and all tribes*).

While there will be all the brothers standing before Yahshua one day, with changed garments, sins forgiven; they will not all be **“full brothers”**; because they do not possess all that Mashiach has for them. They do not have the grace of Torah and the Bridal garments that living according to Torah brings. The many will stand before him, their restoration (*Tikkun*) not complete; while one (*Benjamin, the remnant*) will stand, having lived as Yahweh told Avraham in **B'reshith 17:1**; ***“I am El Shaddai – walk before Me and be perfect.”*** and as Yahshua told us in **Mattityahu 5:48**; ***“Therefore, be perfect, as your Father in the heavens is perfect.”*** Remember the Hebrew word for **“perfect”** here is **“tamiym”** which means **“complete”, “whole” or “restored”**. This is the purpose of **“correction”** or **“Tikkun”**.

Benjamin, he is the **“Son of the Right Hand”**, the child and brother of Yahshua the Mashiach, to whom has been given the **“ransom”**, the **“atonement”** and the **“covering”** and has overcome the world and received the Bridal garments. Of him, Yahshua said in **Revelation 2:7**; ***“To him who overcomes I shall give to eat from the tree of life, which is in the midst of the Paradise of Elohim.”*** Of Him, Yahshua said in **Revelation 2:11**; ***He who overcomes shall by no means be harmed by the second death.”*** Of him, He says in **Revelation 2:26**; ***“And he who overcomes, and guards My works until the end, to him I shall give authority over the nations.”*** Of him, He says in **Revelation 3:5**; ***“He who overcomes shall be dressed in white robes, and I shall by no means blot out his name from the Book of Life, but I shall confess his name before My Father and before His messengers.”*** And, He adds in **verse 12**; ***“He who overcomes, I shall make him a supporting post in the Dwelling Place of Elohim, and he shall by no means go out. And I shall write on him the Name of My Elohim and the name of the city of My Elohim, the renewed Yerushalayim, which comes down out of the heaven from My Elohim, and My renewed Name.*** In **Revelation 3:21** Yahshua says of him; ***“To him who overcomes I shall give to sit with Me on My throne, as I also overcame and sat down with My Father on His throne.*** And finally, Yahshua says in **Revelation 21:7**; ***“The one who overcomes shall inherit all this, and I shall be his Elohim and he shall be My son.*** Benjamin, the Remnant, the Son, will sit on Yahshua's throne with Him, at the **“Right Hand”**.

Here too, we must remember what Yoseph said to all his brothers, as he sent them to fetch Ya'aqob and the rest of their families; ***“Do not quarrel along the way.”*** Yehudah has stood guarantee for us with the Father. He has. And, as we'll read about him next week in **B'reshith 49:10-12**, Ya'aqob blessed him so; ***“The sceptre shall not turn aside from Yehudah, nor a Lawgiver, from between his feet, until Shiloh (Rest) comes, and to Him is the obedience of peoples. Then let Him bind 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 are darker than wine, and his teeth whiter than milk.”*** I've been reading how some in this movement believe that we need some **“Ephraimite Council in Exile”** or some other such form of governance for Ephraim. We've already been given our leadership. It's our brother Yehudah. It's straight from the Torah. He may not yet have all understanding. But, he will, when Mashiach reveals Himself to His brothers, those who keep His commands. Be patient and pray for your brother. Pray not that he believes exactly like you do. But, pray that Yahweh reveals to him the whole Truth; and, look forward to the day when you can serve and worship Elohim with him.

Baruch HaShem Yahweh!