

Study of Genesis 45

by

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Genesis 45:1-28

1 Then Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren.

וְלֹא־יָכַל יוֹסֵף לְהִתְאַפֵּק לְכָל הַנִּצְבִּים עָלָיו וַיִּקְרָא הוֹצִיאוּ כָל־אִישׁ מֵעָלָי וְלֹא־עָמַד (VeLo Yakol Yoseph LehiTapeq LwKol NaNitzaviy Alayv Vayiqra HoTziyu Kal Iysh Me'alay VeLo Amad Iysh Ito Behitvada Yoseph El Echayv, where the **word**, VeLo, means, **and no or and not**, Yakol, 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** or name Yoseph, יוֹסֵף or יֹסֵף, is the name of **Ya'aqov and Rachel's firstborn son**, and his name means, **to add, to increase, he added, increased**, he continued, he did again, was added, was increased, it is from the **word** Yasaph, יָסַף, means, to add, to augment, it is also used as the adverb, continue, it is used as the **word** more, 70 times, as the **word**, again, 54 times, as the **word**, add, 28 times, as the **word**, increase, 16 times, as the **word**, also, 6 times, as the **word**, exceed, 4 times, as the **word**, put, 4 times, as the **word**, further, 4 times, as the **word**, henceforth, 4 times, as the **word**, can, 2 times, as the **word**, continued, 2 times, as the **word**, give, 2 times, and it is used 17 times as miscellaneous words such as, cease, conceive again, gather together, join, longer, the **word**, LehitApeq, is from the **word**, Aphaq, אָפַק, which means, **to make strong, be strong, strengthen, restrain oneself, he distinguished himself, he restrained himself, he refrained**, it also means, horizon, range of vision, the **word**, LeKol is from the **word**, Kol which means, all, the whole of, every, the **word**, HaNitzaviym, is from the **word**, Natzav, נָצַב, which means, **to stand, he fixed, set up, planted, founded, he set up, erected, established, standing**, appointed over others, handle of a knife or sword, the **word**, Alayv, עָלָיו, means, by him, the **word**, Vayiqra, וַיִּקְרָא, means, and **he called**, and he cried out, it is from the **word** Qara, which means, to cry, call, invoke, to invite, to proclaim, to read, he summoned, assembled, was named, he read before others, recited, taught reading, he dictated, to encounter, happen, befall, to collect, harvest, it means biblical scholar, reader of Scripture, a biblical verse, it also means pumpkin, gourd, and if we add a Yod suffix we form the **word** Kara'y or Karaite, קָרְאִי, who are a sect of Judaism that govern their lives by the Words of the written Torah only, and **NOT** by the interpretations of the Rabbis, and with the prefix letters Vav and Yod, it means, and he called, the **word**, HuTziyu, is from the **word**, Yatza, 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**, Kal, means, all, the whole of, every, the **word**, Iysh, means man, the **word**, Me'alay, is from the **word** Me'al, מֵעַל, which 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**, VeLo, means, **and no, or and not**, the **word**, Amad, עמד, means, **to stand, stood**, lean against, lean something upon or against something, position, he stood, stood up, stood still, he continued, persisted, stayed, remained, he placed, he appointed, he set up, established, to estimate, value, discern, it also means chamber pot, the **word**, Iysh, means, **man**, the **word**, Ito, means, **with him**, the **word**, Behitvada, is form the **word** Yada, ידע, means, **to know**, he knew, he perceived, observed, he considered, became acquainted with, he had sexual intercourse with, he knew how, was cunning, **was made known, was known, became known**, he assigned, appointed, made definite, he informed, it is from the **word**, Da, דע, means, knowledge, wisdom, the **word** or name, Yoseph, is defined above and it is the name of Ya'aqov and Rachel's firstborn son, the **word**, El, אל, denotes, motion toward or to, or direction toward, and it means, **to, unto, toward, in, into, at, by**, it is also the short form of the title Elohim, and means power, to be strong, but it is also a noun meaning nothing, will make my speech worth nothing, and as an adverb it expresses prohibition, a negative wish or request, and it means no, not, nay, the **word**, Echayv, is from the **word**, Ach, אכ, which means, **brother**, kinsman, friend, friar, it also means, fire port, brazier, fireplace, as an interjection, it means woe, alas, and in the form that it is used here, it means, **his brothers, his brethren**)

In *Genesis 44: 30-34*, Yehudah makes a plea to Yoseph, the Viceroy of Egypt, for his father's, and his younger brother, Binyamin's lives, by offering himself up as an exchange prisoner, for his younger brother Binyamin, and here, we are told that after Yoseph heard Yehudah's impassioned plea, that Yoseph cried out loud to his servants, and said, *Cause every man to go out from me*. Once the servants left, Yoseph was alone with his brothers, and that is when he made himself **known** to his brothers. That begs the question, What **IS**, the significance of this event? What message is YHVH communicating to us through this event? I believe that YHVH is telling us that there is a time coming, in the future, at the end of the Sixth millennium, where Yehudah will once again, plea to Yoseph, who is a shadow picture of Messiah, and who has been cast out of the Qahal, the assemblies, the brotherhood, the ranks, of their man made religion of Judaism, for over two millennia, as Yoseph was tossed out by his family members, and Yehudah will plea to Yoseph/Messiah, for the life of his younger brother, Binyamin who represents the ten northern tribes, and all who were cast out into the diaspora, so that Binyamin (*the lost sheep of the Tribes of Yisrael*) can be allowed to return home, to be with his/their Father. Now once Yehudah does indeed make that plea, once he sets aside his **own fleshly desires**, and offers himself up instead of his brother, that, my friends, is when, Yeshua, the Son of the Living Elohim, will declare, to them, I am Yeshua, your Elohim, and that is when, I believe, that they will recognize Yeshua as their Messiah and they will **ALL** return to the Father, together, Yoseph, who is a shadow picture of Messiah, Yehudah, who is known today, as Judaism, and Binyamin, who represents the Ten northern tribes, who are known today, as Christianity, Catholicism and all that have aligned themselves with the Creator of the universe, to believe, follow and obey all the Words of the Torah of our heavenly Father.

2 And he wept aloud: and the Egyptians and the house of Pharaoh heard.

(וַיִּתֵּן אֶת־קוֹלוֹ בְּבִכּוֹ וַיִּשְׁמְעוּ מִצְרַיִם וַיִּשְׁמַע בֵּית פַּרְעֹה) VayiTen Et Qolo BeBekiy VayiShmau Mitzrayim VayiShma Beyt Paroh, where the **word**, VayiTen 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**, Et, is the first and last letters of the Hebrew Alephbet, and they represent Messiah, the First and the Last, the **word**, Qolo, is from the **word** Qol, קוֹל, which means, **voice, sound, noise, thunder, report, rumour, and in the form that it is used here, it means his voice, the word**, BiBekiy, is from the **word** Bekiy, בָּכָה, which means, weeping, and with the Bet prefix, it means, in weeping, the **word**, VayiShmeu, is from the **word**, Shema, שָׁמַע, means, **to hear, hearken, he heard, he heard with interest, he hearkened, listened to, he obeyed, he fulfilled one's advice, was understood, was obeyed, he made a proclamation, he summoned, hearing, report, it means to hear, listen, pay very close attention to, understand, believe, follow and obey the words that you heard, the word**, Mitzrayim, מִצְרַיִם, means, **Egypt**, and Mitzry מִצְרַיִ, means Egyptian and they are both from the root **word**, Matzar, which means, strait, distress, chaos, to be in distress, it means boundary, that which is pressed in, confined, limited, to bound, to confine, limit, the **word**, VayiShma, is from the **word** Shema, defined above, and it means, **to hear, heard, hearken, the word**, Beyt, means, house, the **word**, Paroh, means Pharaoh)

Here we are told that Yoseph wept so loud that all of his servants heard him cry, for they were tears of Joy, because, he was able to see that his brothers' heart conditions had changed, and that they were now willing to stand up for, and defend, their younger brother Binyamin, which is the opposite of what they had done to him.

3 And Joseph said unto his brethren, I am Joseph; does my father yet live? And his brethren could not answer him; for they were troubled at his presence.

(וַיֹּאמֶר יוֹסֵף אֶל־אֶחָיו אֲנִי יוֹסֵף הֲעוֹד אָבִי חַי וְלֹא־יָכְלוּ אֶחָיו לִעֲנֹת אֹתוֹ כִּי נִבְהָלוּ) Vayomer Yoseph El Echayv Aniy Yoseph HaOr Aviy Chay VeLo Yaklu Echayv La' Anot Oto Kiy Nivchalu MiPanayv, where the **word**, VaYomer is from the **word** Amar, אָמַר, means, **to say, saying, said, spoke, you told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, word, speech, saying, utterance, the word**, Yoseph, is the name of Ya'aqov and Rachel's firstborn son, and his name is defined above, and it means, **to add, to increase, he added, increased, the word**, El, אֵל, denotes, **motion toward or to, or direction toward, and it means, to, unto, toward, in, into, at, by, it is also the short form of the title Elohim, and means power, to be strong, but it is also a noun meaning nothing, will make my speech worth nothing, and as an adverb it expresses prohibition, a negative wish or request, and it means no, not, nay, the word**, Echayv, means, **his brothers or his brethren, the word**, Aniy, means, I, the **word** or name, Yoseph, is used a second time and it is defined above, the **word**, HaOd, עוֹד, means, to return, repeat, do again, **still, yet, while, he affirmed solemnly, he warned, he bore witness, attested, testified, he said repeatedly and forcefully, he surrounded, encompassed, he strengthened, restored, relieved, encouraged, he helped, supported, as an adverb it means duration, continuance,**

continually, still, yet, already, the *word*, Aviy, means, *my father*, the *word*, Chay, חַי, means, *alive, to live, living, lively, active*, raw, the *word*, VeLo, means, and no or and not, the *word*, Yaklu, is from the *word*, Yakol, יָכֹל 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*, Echayv, is from the *word* Ach, which means brother, and in the form that it is used here it means, his brothers, his brethren, the *word*, LaAnot, is from the *word* Anah, עָנָה, means, *to answer, reply, respond, he responded as a witness, received an answer*, it also means to be occupied, busy oneself, was occupied with, was concerned, to be concerned, it also means to sing, he sang responsively, it also means, to be bowed down, afflicted, tormented, oppressed, humbled, was low, was submissive, to thwart, frustrate, afflicted, he fasted, it is also the name of the daughter of Tzibeon the Hivite, it is also the name of one of the sons of Tzibeon, the *word*, Oto, means, him, 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*, Nivchalu, is from the *word* Bahal, בָּהַל, which means, to *be alarmed, be frightened, he was frightened, dismayed, terrified, alarmed, he hastened, terror, confusion*, the MiPanayv, is from the *word*, Paniym, פָּנִים, means, *face, countenance, presence, forepart, before, before me, before him, 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)

Here Yoseph tells his brothers, who thought he was an Egyptian, since he was in command of all of Egypt, second only to Pharaoh, were dumbfounded by his words. They had assumed that since they had not seen Yoseph for twenty two plus years, that he was probably dead, and now they are in total shock, and they do not know what to think or say, for he is speaking to them in their Hebrew language.

4 And Yoseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am YJoseph your brother; whom you sold into Egypt.

וַיֹּאמֶר יוֹסֵף אֶל-אֶחָיו נְשׂוּ-נָא אֵלַי וַיִּגָּשׁוּ וַיֹּאמֶר אֲנִי יוֹסֵף אֲחֵיכֶם אֲשֶׁר-מָכַרְתֶּם אֹתִי (מִצְרַיִמָּה, VaYomer Yoseph El Echayv Geshu Na Elay VayiGashu VaYomer Aniy Yoseph Achiykem Asher Mekartem Otiy Mitzraymah, where the *word*, VaYomer is form the *word*, Amar, אָמַר, means, *to say, saying, said, spoke, you told, uttered*, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, *word*, speech, saying, utterance, the *word* or name Yoseph, is the name of Ya'aqov and Rachel's firstborn son, and his name is defined above, the *word*, El, אֵל, denotes, motion toward or to, or direction toward, and it means, *to, unto, toward, in, into, at, by*, it is also the short form of the title Elohim, and means power, to be strong, but it is also a noun meaning nothing, will make my speech worth nothing, and as an adverb it expresses prohibition, a negative wish or request, and it means no, not, nay, the *word*, Echayv, is form the *word* Ach which means, brother, and in

the form that it is used here, it means, his brothers, his brethren, the **word**, Geshu, is from the **word** Nagash, 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**, Na, נָא, means, **please, I pray, I beseech you**, welcome, go to, now, then, and as an adjective, it means, raw, half done, it is related to the **word** Ana, אָנָּא, which means, ah, now, I or we beseech you, I or we pray, VaYomer, is from the **word** Amar, אָמַר, means, **to say, saying, said, spoke, you told, uttered, he commanded, ordered**, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word**, speech, saying, utterance, the **word**, Aniy, means, I, the **word** or name, Yoseph, is the name of their brother, the firstborn son of Ya'aqov and Rachel, the **word**, Achiykem, is from the **word** Ach, which means, brother, and in the form that it is used here, it means, your brother, 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 a conjunction, it means, for, because, in order that, the **word**, Mekartem, is from the **word** Makar, מָכַר, means, **to sell**, he married properly bought a wife, **he sold, he delivered over**, he delivered himself, devoted himself, it means, **merchandise, value, price, sale**, known, was recognized, the **word**, Otiy, means, me, the **word**, Mitzraymah, means Egypt)

Here we have a family hug, and while Yoseph is embracing his brothers once again, he says **אֲנִי יוֹסֵף אֲחֵיכֶם אֲשֶׁר-מָכַרְתֶּם אֹתִי מִצְרַיִמָּה**, Aniy, I am, Yoseph, Achiykem, your brother Asher, which, Mekartem, you sold, Oto, you, Mitzrayim, in Egypt. As you can see there is no animosity in this statement, there isn't even a hint of anger or regret, from Yoseph, there is only joy. Why do you think Yoseph was so joyful at this moment? It is because he realized that his brothers have indeed, had a change of heart, and that from this point on, they can now abide together as a family, under his protection, in the land of Goshen. Yoseph then goes on and tells them in *verse 5*:

5 Now therefore do NOT be grieved, NOR angry with yourselves, that you sold me hither: for Elohim did send me before you to preserve life.

וְעַתָּה אַל-תֵּעַצְבוּ וְאַל-יִחַר בְּעֵינֵיכֶם כִּי-מָכַרְתֶּם אֹתִי הֲנֵה כִּי לְמַחְיָה שָׁלַחַנִּי אֶל-הַיָּם ()
לְפָנֵיכֶם, VeAtah Al TeAtzvuv VeAl YiChar BeEyneykem Kiy Mekartem Otiy Henah Kiy LeMichyah Shlachaniy Elohiym LiPneykem, where the **word**, VeAtah, means, **and now**, the **word**, Al, אַל, means, **nothing, it will make my speech worth nothing, and as an adverb, it is expressing prohibition, a negative wish or request, and meaning, not, nay**, as a prefix it means, not, non, un, it also the short form of the title Elohim, and it means, power, to be strong, it also denotes motion toward or to, and it means, to unto, toward, into, at, by, and it is the element in many theophorous names, the **word**, TeAtzvuv, is from the **word** Atzav, עֲצַב, which means, **to grieve, pain, sorrow, sadness, in pain, was angry, was vexed, was irritated**, he hurt himself, it also means, to form, shape, fashion, form, image, the **word**, VeAl, is the **word** Al, repeated, the **word**, YiChar, is from the **word**

Charah, חָרָה, which means, *to burn, be kindled, said of anger, was angry, was incensed*, he contested, he excited himself with vexation, contended hotly, rivalled, the *word*, BeEyneykem, is from the *word*, Ayin, עֵין, which means, *eye, sight*, visible surface, appearance, gleam, sparkle, hole, aperture, to look at carefully, consider, he thought over, meditated, 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 from that it is used here, it means, *in your eyes*, 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*, Mekartem, מָכַר, means, *to sell*, he married properly bought a wife, *he sold, he delivered over*, he delivered himself, devoted himself, it means, *merchandise, value, price, sale*, known, was recognized, the *word*, Otiy, means, me, the *word*, Henah, הֵנָּה, 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*, 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*, LeMichyah, מַחִיָּה, means, *preservation of life, sustenance*, it is formed from the *word* Chayah, חָיָה, to live, it also means quick raw flesh,, it means, wiping out, blotting out, destruction, the *word*, Shlachaniy, 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*, Elohiym, means, mighty ones, judges, powers, the *word*, LiPneykem, 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, and in the form that it is used here it means, *before you, ahead of you*)

Here Yoseph admonishes his brothers, by saying אֶל-תֵּעָצְבוּ וְאֶל-יִחַר בְּעֵינֵיכֶם, Al, not, TeAtzvuv, you be, grieved, in sorrow, sad, angry, vexed, nor irritated, VeAl, and not, YiChar, Charah, חָרָה, you burn with anger, be angry, or incensed, בְּעֵינֵיכֶם, BeEyneykem, in your (plural) eyes. Yoseph is telling his brothers **NOT** to be sad, remorseful, vexed or angry with

themselves, even though they are the ones that כִּי־מָכַרְתֶּם אֹתִי הֲנֵהָ, Kiy, for, because, Mekartem, you sold, Otiy, me, Henah, here. כִּי לְמַחְיָה שָׁלַחַנִּי אֱלֹהִים לְפָנֵיכֶם, Kiy, because, LemiChayah, to save life, Shalachniy, sent me, Elohiym, Lipneykem, before you. Yoseph is telling his brothers not to blame themselves, for it was Elohim's will that this happen, so that many lives could be saved. That brings up a very complex problem! **IF** we were to take Yoseph's words literally, it means that his brothers had **no choice**, but to do what they did. **IF** that **IS TRUE, THEN** how can we say that YHVH has given us free will? **IF** what Yoseph is saying is literally **true**, then it means that YHVH **lied** to us, and **we do NOT have free will! BUT** Scripture makes it very, very clear, that YHVH **does NOT Lie**, in *Numbers 23:19 Elohim is NOT a man, that he should LIE; neither the son of man, that he should repent: has He said, and shall He Not Do it? Or has He spoken, and shall He not make it good?*

However, Scripture leaves no room for doubt, that YHVH does indeed have a plan, and His plan is called, Redemption onto Salvation, and that is what He has worked on, ever since Creation day, when He formed man in his image, from the dust of the earth; and to accomplish His plan, He uses people, and then He strengthens whatever He finds hidden in their hearts. **IF**, He finds love, He strengthens that, **IF** YHVH finds, evil, deceit, self centredness, on a person's heart, then, that is what e strengthens. Yoseph's brothers' hearts, were filled with envy, jealousy, and hatred toward their brother, and YHVH chose to strengthen or magnify what was already on their hearts, the traits that **THEY** themselves placed on their own hearts, and those evil attributes, **IS** what **CAUSED** them to do what they did. As time went by, and life happened, meaning that different things happened to the brothers, they had a change of heart, they developed a fear of YHVH, and as you know, the fear of YHVH **IS** the beginning of wisdom.

You might ask, what **IF** the brothers had **NOT** tossed Yoseph into the pit, what would have happened then? YHVH is sovereign and He would have orchestrated another plan, for there are plenty of evil people in the world, that want to hurt those, who have willingly chosen to walk in total loving surrendered obedience to the Words of the Torah of YHVH, as Yoseph did, and, I can assure you, that Yoseph would have found himself in the very same situation, but not because of what his brothers had done.

This also tells us what kind of heart that Yoseph possessed, for he was willing to forgive all of his brothers and forget the wicked deeds that they had done against him, and that is only because, Yoseph could see and understand, that what was happening, **WAS** a part of YHVH Elohim's bigger plan of saving lives. Just imagine what kind of world we would live in, **IF** every family member was **able and willing** to forgive, what one, or maybe many of their family members had done to them? The world would be a much better place with a lot less hatred in it. Messiah said in *1John 3:15 Whosoever hates his brother is a murderer: and you KNOW that no murderer has eternal life abiding in him.*

Now with all of this information in mind, and since Yoseph **IS** indeed, a shadow picture of Messiah, and Scripture makes it very clear that, what Messiah wanted, and what He worked towards in His ministry, when He said to His disciples, in *John 14 John 14:1 Do NOT let your heart be troubled: you believe in Elohim, believe also in Me. 2 In My Father's house are many mansions: IF it were NOT so, I would have told you. I go to prepare a place for You. 3 And IF I go and prepare a place for You, I will come again, AND receive you unto Myself; that where I am, there YOU may be also. 4 And where I go YOU know, and the Way YOU know.*

The words that are spoken here in this *verse* by Messiah, is exactly what Yoseph, who is a shadow picture of Messiah did, He too, was sent by our heavenly Father, to prepare a place for his brothers, so that they could come to where He is, and abide with Him for their whole lives.

6 For these **two** years has the famine been in the land: and yet there are **five** years, in the which there shall neither be earing nor harvest.

(כִּי־זֶה שְׁנַתִּים הָרָעָב בְּקֶרֶב הָאָרֶץ וְעוֹד חֲמֵשׁ שָׁנִים אֲשֶׁר אֵין־חֲרִישׁ וְקָצִיר) Kiy Zeh Shnatayim HaRa'av BeQerev HaAretz Veod Chamesh Shnayim Asher Eyn Chariysh VeQatziyr, where 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, means, this, the **word**, Shnatayim, is from the **word** Shanah, שָׁנָה, which means, **year**, change, period of changing seasons, to repeat, do again, to teach, he recited, recapitulated, he learned, to repeat, to report, he did again, he repeated, he learned, studied, he taught, instructed, was altered for the worse, was displaced, was dislocated, was changed in mind, went mad, raved, he altered, perverted, he changed his place to another, he disguised himself, he was changed, was different, it means to sleep or slumber, the **word**, HaRa'av, רָעַב, means, to be hungry, was voracious, he desired vehemently, he caused to hunger, was starved, allowed to hunger, starved, became famished, hunger, **the famine, the scarcity**, the **word**, BeQerev, is from the **word** Qerev, קָרַב, which means, to come near, the nearest part, the centre, 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, and with the Bet prefix, it means, **in the midst**, the **word**, HaAretz, means, **the land**, the ground, the country, the earth, the **word**, VeOd, עוֹד, means, to return, repeat, do again, **still, yet, while**, he affirmed solemnly, he warned, he bore witness, attested, testified, he said repeatedly and forcefully, he surrounded, encompassed, he strengthened, restored, relieved, encouraged, he helped, supported, as an adverb it means duration, continuance, continually, still, yet, already, the **word**, Chamesh, חֲמֵשׁ, means, **five**, to multiply by five, fifth, or take one fifth, the **word**, Shaniym, is the plural of the **word** Shanah, which means, **year**, 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 a conjunction, it means, for, because, in order that, the **word**, Eyn, אֵין, means, **nothing, naught, none, non existence, expressing negation, without, lacking, less, powerless, helpless, there is not, there are not, there were not, I have not, you have not, it means to negate, deny, nullify**, as an adverb it means, where, the **word**, Chariysh, חֲרִישׁ, means, **plowing, plowing season**, the **word**, VeQatziyr, קָצִיר, means, **harvesting, reaping, harvest time, harvest, cut grain**, bough, branch, cutting, harvesting, reaping)

Here, Yoseph tells his brothers that the famine has been in the land for **Two** years and that there is yet another **Five** years to go, where there will be no **תָּרִישׁ וְקִצִּיר**, Charish, plowing VeQatziyr, and harvesting, or reaping. Now the brothers might understand how Yoseph knows that the famine has been in the land for two years, **BUT** they must have asked themselves, **HOW** can he, Yoseph, know that the famine will last for another **Five** years? They must have thought, can he see into the future, does his divination abilities allow him to see the future?

Now three thousand years later, we are reading what Yoseph's brothers went through at this moment, and since we know that YHVH teaches us in patterns, we have to ask ourselves, **WHAT** is the spiritual message that YHVH is conveying to us here, through Yoseph's words to his brothers? I believe that Yoseph's words **ARE** to act and a witness (*represented by the two years*), to all people that read this part of Scripture, that the only way that the famine of the Word of our heavenly Father, (*represented by the FIVE years of famine, that are yet to come*) will be lifted, **IS IF**, we willingly choose to heed His warnings, if we choose to heed Yoseph's **witness**, and please remember that Yoseph **IS** a shadow picture of Messiah, who **IS** the Words of the Living Torah made flesh, and zealously commit, to believe, follow and obey all the words of YHVH's Torah of Life, contained in the five Books of the Torah in our Scriptures.

7 And Elohim sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance.

וַיִּשְׁלַחַנִי אֱלֹהִים לְפָנֵיכֶם לְשׁוּם לָכֶם שְׂאֲרֵית בְּאֶרֶץ וּלְהַחְיֹת לָכֶם לְפָלִיטָה גְדֹלָה)
 VayiShlacheniy LiPneykem LaShum Lakem Sheriyt BaAretz UlhaChayot Lakem
 LiPleytah Gedolah, where the **word**, VayiShlacheniy, 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, and in the form that it is used here it
 means, **sent me**, the **word**, Elohiym, means, **mighty ones, judges, powers**, the **word**,
 LiPneykem, 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, and in the form
 that it is used here it means, **before you, plural**, the **word**, LaSum, 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, he made fashioned, it also means, to name, the **word** Lakem, **to or for
 you**, to or for them, the **word** Sheriyt, שְׂאֲרֵית, means, **remainder, remnant, what is left,
 rest, residue**, it is from the **word** Sher, שָׂאָר, which means, to be left over, to remain, was
 left behind, remained, he survived, he spared, rest, residue, remnant, flesh, food, he took
 blood revenge, it also means leaven, he leavened, was leavened, the **word**, BaAretz,
 means, **in the land**, the **word**, UlhaChayot, חָיָה, means, **life, to live, he lived, was alive,
 he was quickened, revived, recovered, he survived, he preserved alive, let live, he gave
 life, revived, refreshed**, he nourished, restored, renewed, he came to life again, spirit of

life, soul, and in the form that it is used here, it means, **preserved you, plural**, the **word**, Lakem, means, **you**, plural, the **word**, Liphleytah, is from the **word** Peletah, פִּלְטָה, or פְּלִיטָה, which means, **deliverance, escape, rescue**, throwing up, vomiting, ejection, it is from the **word** Pelet, deliverance, escape. to escape, to rescue, the **word**, Gedolah, is from the **word** Gadol, גָּדוֹל or גְּדוּלָה, 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)

How would you respond to someone whom you thought was dead, and that you have not seen for twenty two years, and who declared to you, Elohim sent me ahead of you, twenty two years ago, to prepare the way, so that all of you would be preserved alive, through, לְפִלְיטָה גְּדוּלָה, LiPleytah, a deliverance, Gadol, great, as a remnant in the land?

Like I mentioned above, this is exactly what Messiah spoke to His disciples about, in the verses of *John 14:1-4 Do NOT let your heart be troubled: you believe in Elohim, believe also in Me. 2 In My Father's house are many mansions: IF it were NOT so, I would have told you. I go to prepare a place for You. 3 And IF I go and prepare a place for You, I will come again, AND receive you unto Myself; that where I am, there YOU may be also. 4 And where I go YOU know, and the Way YOU know.*

YHVH is a master teacher, and He uses many different ways to teach us that He has prepared a place for **ALL** the people, who willingly choose to surrender their hearts, minds, souls and strength to Him, in total loving surrendered obedience to the Words of His Torah of life.

8 So now it was NOT you that sent me here, BUT Elohim: and He has made me a father to Pharaoh, and master of all his house, and a ruler throughout all the land of Egypt.

וְעַתָּה לֹא-אַתֶּם שְׁלַחְתֶּם אֹתִי הִנֵּה כִּי הֵאֱלֹהִים וַיְשִׂימֵנִי לְאָב לְפָרְעֹה וּלְאֲדוֹן)
 לְכָל-בֵּיתוֹ וּמִשָּׁל בְּכָל-אֶרֶץ מִצְרָיִם, VeAtah Lo Atem Shelachtem Otiy Henah Kiy HaElohiym VayeSiyemeniy LeAv LeParoh UIAdon LeKal Beyto UMoshel LeKal Beyto UMoshel BeKal Eretz Mitzrayim, where the **word**, VeAtah, which means, **and now**, the **word**, Lo, means, **no or not**, the **word**, Atem, means, **you, plural**, the **word**, Shlachtem, is from the **word** Shalach, שָׁלַח, which means, **to send, sent**, to stretch out, extend, extended, let loose, he sent a message, **was dispatched**, was transmitted, **he was ordered to go, he sent away, sent off**, was dismissed, was driven away, he divorced, was dismissed, he let loose, let go, set free, he stretched out, to strip bare, to flay, it also means missile, weapon, it means hide, it also means irrigation, canal, pouring forth the water, it means width, breadth, extension, it means a ripe olive, a worker in hides, skinner, expediter, the **word**, Oto, means, **me**, the **word**, Henah, 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**, 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**, HaElohiym, means , the mighty ones, the judges, the powers, the **word**, VayeSiymeny, is from the **word**, Siym, שׂיַם 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, he fashioned, it also means, to name, and in the form that it is used here Yoseph is saying, **He made me, He appointed me**, the **word**, LeAv, means, to be a father, the **word**, LeParoh, means, **to Pharaoh**, the **word**, UIAdon, **and master, or, and lord**, the **word**, LeKal, means, to or unto all, the whole of, every, the **word**, Beyto, means, **his house**, the **word**, UMoshel, מְשַׁל, means, **and to rule, reign, and he caused to rule, and appointed as ruler, rule, dominion**, it also means to be like, resemble, imitated, he spoke in parables, it means, proverb, proverbial saying, byword, parable, allegory, tale, fable, poem, example, likeness, similarity, the **word**, BeKal, means, **on or upon all of, on or upon the whole of**, the **word**, Eretz, means, **the land**, the **word**, Mitzrayim, means, **Egypt**)

Here, I want you to see that there are two different perspectives of how people view YHVH, the Creator of all things. First we have Yoseph's brothers' perspective, which is mostly physical, they believe in what they can see, touch and feel, and they react to those stimuli. However Yoseph, **KNOWS** that **ALL THINGS** were created **BY** and **FOR** Messiah/YHVH, (*John 1:1-2*) and therefore, his perspective **IS**, that YHVH, **IS** indeed the orchestrator of all things, and therefore he sees everything from the perspective or plan of our heavenly Father, which is His Redemption onto Salvation plan, and that is **WHY**, Yoseph can say to his brothers, it was **NOT YOU**, my brothers, **that sent me here, BUT ELOHIM DID THAT**, and **NOT** only did He send me here, He also made me, a father to Pharaoh, and master of all of Pharaoh's house, and a ruler throughout all the land of Egypt. Now, you and I know, that in the physical, Yoseph's brothers did indeed plan to kill their brother, and that desire, to kill their brother, caused these events to unfold in such a way, that Yoseph ended up being sold as a slave into Egypt. Please remember, that throughout the life of Yoseph, we are told many times that the Chen, the Favour, the Grace of YHVH, **WAS** upon Yoseph, which simply means, that YHVH was guiding Yoseph's path, **BUT, IF** at any time, Yoseph would have acted as his brothers' did, and relied on his flesh, his own understanding, **THEN** he too, like his brothers, would have disqualified himself from receiving the Chen, the Favour of YHVH. **WE** have to understand that YHVH has indeed given **ALL** of us free will, and that means that we **ARE ALL** in charge of our own destiny, and by destiny, I don't mean, the destiny of this very short life that we live on this side of eternity, I mean our eternal destiny, for, Scripture makes it very clear, that we **ARE to work out our own salvation**. Therefore that means, that we **DO have a choice**, and as we read about Yoseph's life, we can see that he constantly made the right choices, even though those choices did **NOT** get the results that he probably wanted and expected, he still praised YHVH everyday, and **CHOSE** to obey His Words. So if any of us want to have the Chen, the favour of YHVH, placed upon us, **THEN** we had better learn to follow in Yoseph's Torah obedient footsteps, and I can guarantee that we **WILL**, experience firsthand, the Chen of YHVH.

9 Haste you, and go up to my father, and say unto him, Thus say, your son, Joseph, Elohim has made me master of all Egypt: come down unto me, tarry not:

מְהֵרָה וְעֲלֹה אֶל-אָבִי וְאָמַרְתָּם אֵלָיו כֹּה אָמַר בְּנִי יוֹסֵף שָׂמַנִּי אֱלֹהִים לְאֲדוֹן ()
 לְכָל-מִצְרַיִם רְדָה אֵלַי אֶל-תַּעֲמֹד, Maharu VaAlu El Aviy VaAmartem Elayv Koh Amar Binka Yoseph Samaniy Elohiym LeAdon LeKal Mitzrayim Redah Elay Al TaAmod,
 where the *word*, Maharu, is from the *word*, Mahar, מָהָר, means, *to hasten*, was practiced, was skilled, he trained, practiced, *he made haste, hastened, quick, quickly, quickened, caused to hurry, was hurried, was anxious, became quicker*, it also means to acquire a wife by paying the purchase price, and as an adverb it means, quickly, speedily, the *word*, VaAlu, 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, and in the form that it is used here, it means, and all of you go up, 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* Aviy, means, *my father*, the *word*, VaAmartem, 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, and in the form that it is used here, it means, *you, plural, say*, the *word*, Elayv, means, *to or unto him*, the *word*, Koh, כֹּה, as an adverb, means, so, *thus*, here, now, there, beyond, 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*, Binka, means, *your son*, the *word* or name, Yoseph, is the *name of Ya'aqov and Rachel's firstborn son*, the *word*, Samaniy, is from the *word*, Siym, שִׁים or Sum שָׂם, which means, *to place, put, set*, he inserted, sheathed, he computed, to fix, determine, *he established, appointed, he settled, fixed, ordained*, he made, he turned into, transformed, fashioned, it also means, to name, the *word*, Elohiym, means, *mighty ones, judges, powers*, the *word*, LeAdon, means, *the master, the lord*, the *word*, LeKal, means, *of all or of the whole of*, the *word*, Mitzrayim, means, *Egypt*, the *word*, Redah, is from the *word* Yared, יָרַד, means, *to come or go down, descend, he went down, descended*, he came to, arrived at, descended, he caused to go down, let down, lowered, he was brought down, removed, the *word*, Elay, means, *to or unto me*, the *word*, Al, אֶל, means, *nothing, it will make my speech worth nothing*, and as an adverb, *it is expressing prohibition, a negative wish or request, and meaning, not, nay, as a prefix it means, not*, non, un, it also the short form of the title Elohim, and it means, power, to be strong, it also denotes motion toward or to, and it means, to unto, toward, into, at, by, and it is the element in many theophorous names, the *word* TaAmod, עָמַד, means, to stand, stood, stood up, lean against, lean something upon or against something, load, impose taxes or fines, position, he stood, *stood still, he continued, persisted, stayed, remained*, was about to, was ready, he stopped, he placed, he appointed, he set up, established, was presented, was nominated as a candidate, to estimate, value, discern, it also means chamber pot)

Here, as you can see, Yoseph is elated, and he tells his brothers to מְהֵרָה, Maharu, hasten home, and then he says, when you see my father, tell him, your son, Joseph says, Elohim has made me master of all Egypt: come down unto me, do **NOT** tarry. It is important that we see and understand that even in the midst of all this excitement, Yoseph does not say to his brothers tell my father that I am alive and that **I AM** in charge of all the land of Egypt? But, Yoseph told his brothers to say to his father, **ELOHIM** has made your son, Yoseph, master of all Egypt: Now come down unto me, and do **NOT** tarry. This may not seem like a great deal, but as far as I am concerned, it is monumental. You might ask, why do you think it is so monumental that Yoseph gave the glory to YHVH Elohim?

Well, later on in Scripture, we are told of someone that had the Chen of YHVH upon them and then for one short moment that person did **NOT** give YHVH the glory that He deserved, for bringing water out of the Rock, and he was **NOT** permitted to enter the Promised Land. What would have happened to Yoseph, **IF** he had **NOT** willingly acknowledged that all these events were orchestrated by YHVH? Well, no one really knows, because it did not happen, but Scripture makes it very clear that YHVH does **NOT** share His glory with anyone, so you have to decide for yourself what would have happened to Yoseph **IF** he did **NOT** acknowledge YHVH, for all that He had done for Yoseph..

10 And you shall dwell in the land of Goshen, and you shall be near unto me, you, and your children, and your children's children, and your flocks, and your herds, and all that you have:

וַיֵּשְׁבֶת בְּאֶרֶץ-גֹּשֶׁן וְהָיְיֹתָ קָרוֹב אֵלַי אַתָּה וּבְנֶיךָ וּבְנֵי בְנֶיךָ וְצֹאֲנֶיךָ וּבְקָרֶיךָ (וְכָל-אֲשֶׁר-לְךָ)
 VaYashavta BeEretz Goshen VeHayiyta Qarov Elay Atah UBaneyka
 UBeney Baneyka VeTzonka UBeqarka VeKal Asher Lak, where the **word**, VaYashavta, is from the **word** Yeshav, יָשַׁב, means, **to sit, remain, dwell, abide**, he sat, he remained, **stayed, he dwelled, he resided, was inhabited**, was populated, was settled, he set his mind at ease, was colonized, was explained, the **word**, BeEretz, means, in the land, Goshen, גֹּשֶׁן, which means, **on the mountains, or mound of earth**; it is a region in Egypt, where Ya'aqov and his family settled, once his son Yoseph who was then Viceroy of Egypt invited him, and Goshen is closely linked with, and apparently to be identified with the city of Rameses on the eastern side of the Nile delta, the **word**, VeHayiyta, 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**, Qarov, is from the **word** Qarab, קָרַב, means, to come near, approach, he came near, approached, was offered as a sacrifice, **he was brought near, he came near, approached, he befriended, nearness, vicinity**, it also means in the midst, interior, inward part, bowels, intestines, it also means war, battle, match, game, hostile approach, the **word**, Elay, means, to or unto me, the **word**, Atah, אַתָּה or אַתָּה, is the personal pronoun, **you, thou**, to address a person in a familiar way, it also means, to come, he came back, he arrived, the **word**, UBaneyka, is from the **word** Ben, and it means, and your children, the **word**, UBeney, means, **and your children's**, the **word**, Baneyka, means, **their children**, the **word**, VeTzonka, is from the **word**, Tzon, צֹאן or צֹאֲנִים which means, a flock of small cattle, sheep, goats, and in the form that it is used

here, it means, *your flocks*, the *word*, Ubeqarka, is from the *word* Baqar, בָּקָר, which means, *cattle, herd, oxen, the plowing animal*, it means, *cowherd*, it means to cleave, to split, examined, investigated, he sought, he distinguished, visited, attended, he criticized, reviewed, censured, was inquired into, was examined, it also means to abandon, and with different vowel points, it becomes the *word*, Boqer, which means, morning, the breaking through of daylight, and in the form that it is used here, it means, your herds, the *word*, VeKal, means and all, and the whole, and the everything, 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 a conjunction, it means, for, because, in order that, the *word*, Lak, means to or unto you)

This to me is a beautiful picture of what happens when anyone willingly chooses to obey the Words of YHVH. Here Yoseph, who, as I said above, *IS* a shadow picture of Messiah/YHVH, says to his father and his brethren, *IF* you follow and obey My Directives, and return to me, *THEN 10 you shall dwell in the land of Goshen*,

(גֹּשֶׁן, which means, on the mountains, or mound of earth, it is a region in Egypt, where Ya'aqov and his family settled, once his son Yoseph, who was then Viceroy of Egypt invited him, and Goshen is closely linked with, and apparently to be identified with the city of Rameses on the eastern side of the Nile delta, and that is where they departed from, on their great Exodus, as they finally returned to the Promised Land, that YHVH had given their forefathers)

And you SHALL BE NEAR UNTO ME, you, and your children, and your children's children, and your flocks, and your herds, and all that you have.

I hope that you can see what I see here, for I believe, that this scenario, *IS* a shadow picture of the promise that our heavenly Father has made to all of mankind, and that is, *IF* we willingly choose to follow and obey His Words, His Directives, His Commandments, The Words of His Torah of Life, they will cause us to return to Him, and when we do that, when we *return* or Teshuvah, to Him, He will ensure that we are located in the best part of the Land. Here in *Genesis 45*, the land that they return to, is Egypt; however, I believe, that in this case, Egypt is a shadow picture of the land of Eden, and Goshen, which is said to be the best part of Egypt, represents the Garden of Eden, and according to YHVH, גַּן־בְּעֵדֶן מִקְדָּם, Gan, garden, BeEden, in Eden, MiQedem, was eastward, which is where YHVH placed Adam, after He had formed him. In other words, I believe that this is a story of the obedient children of Elohim, inheriting the kingdom of Elohim, as He promised, His obedient sons and daughters would inherit. The word Eastward or Qedem, קֵדָמָה, means, to be before, be in front, he was before, preceded, went before, anticipate, he had priority over, advanced, he met, came to meet, received, welcomed, he hastened, was hurried up, he *succeeded, prospered*, he made *progress, advanced*, he confronted, as an adverb it means before, previously, before, what is in front, forward, east, eastward, *antiquity, ancient, ancient time, old, aforesaid, past, eternal, everlasting*. Therefore, based on the definition of this word, Qedem, I believe that YHVH is telling us that He sent Yoseph/Messiah before his brethren, so that when they arrive, they would prosper, and progress, to a higher level of spirituality, *IF* they followed and obeyed His Ancient Words, His ancient and everlasting Directives, which of course, *ARE* the Words of His Torah of Life.

11 And there will I nourish you; for yet there are **five** years of famine; lest you, and your household, and all that you have, come to poverty.

וְכִלְכַּלְתִּי אֶתְךָ שָׁם כִּי-עוֹד חָמֵשׁ שָׁנִים רָעָב פֶּן-תִּהְיֶה אֶתָּה וּבֵיתְךָ וְכָל-אֲשֶׁר-לָךְ,
 VeKilkaltiy Otkā Sham Kiy Od Chamesh Shaniym Ra'av Pen TiVaresh Atah Ubeytka
 VeKal Asher Lak, where the **word**, VeKilkaltiy, is from the **word**, Kol, כּוֹל, which means, to comprehend, contain, keep in, **abide**, to maintain, measure, contain, **sustain**, feed, **nourish**, victual, bear, comprehend, forbearing, **guide**, **make provision**, **provide sustenance**, endured, the **word**, Otkā, אֶתְךָ, means, **you**, the **word**, Sham, means **there**, 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**, Od, עוֹד, means, to return, repeat, do again, **still**, **yet**, **while**, he affirmed solemnly, he warned, he bore witness, attested, testified, he said repeatedly and forcefully, he surrounded, encompassed, he strengthened, restored, relieved, encouraged, he helped, supported, as an adverb it means duration, continuance, continually, still, yet, already, the **word**, Chamesh, חָמֵשׁ, means, **five**, to multiply by five, fifth, or take one fifth, the **word**, Shaniym, is the plural of the **word**, **Shanah**, which mean **year**, the **word**, Ra'av, means, **famine**, **scarcity of food**, the **word**, Pen, פֶּן, is a conjunction, meaning, **lest**, **in order not to**, **perhaps**, **peradventure**, would that, it also means, form, kind, the **word**, TiVaresh, is from the **word** Yaresh, יָרַשׁ, which means, to inherit, possess, take possession of, he took possession of, he caused to possess, made to inherit, he dispossessed, **to make poor**, **impoverish**, **became poor**, and if we add a Hey suffix we form the **word**, Yareshah, יָרַשָׁה, which means, inheritance, heritage, possession, the **word**, Atah, means, **you**, the **word**, UBeytka, means, **your house**, or **your household**, the **word**, VeKal, means, **and all**, or **and the whole of**, or **and everything**, 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 a conjunction, it means, for, because, in order that, the **word**, Lak, means, **to you**)

This is yet another beautiful picture that YHVH is painting for us here, for we are told that Yoseph (*who IS a shadow picture of Messiah*) says to his brothers, when you return to Me, I will nourish, sustain, feed, make provision for, provide sustenance for you, and guide and instruct you, for there is yet another **FIVE** years of famine ahead, **LEST** you, and your household, and all that you have, come to poverty, Yaresh, יָרַשׁ, **LEST** you are made poor, come to poverty, are impoverished, ruined, destroyed, consumed, disinherited, dispossessed, because you would **NOT** follow my instructions to **return** to Me, Yoseph/Messiah, the Words of the Living Torah made flesh, as is evidenced by the **FIVE** years of Famine that still remain. I believe that YHVH is telling us through these verses, that the only way that we can avoid the Famine of His Bread of Life, **IS** by choosing to turn to, or return, to Him, and willingly obey His Directives for

everlasting Life; by choosing to partake of His Bread of Life, which is a metaphor for the Words of His Torah of Life

12 *And, behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaks unto you.*

(וְהִנֵּה עֵינֵיכֶם רְאוּת וְעֵינֵי אָחִי בִנְיָמִין כִּי־פִי הַמְדַבֵּר אֵלֵיכֶם) VeHineh Eyneykem Ro'ot VeEyney Achiy Binyamiyn Kiy Pey HamDaber Aleykem, where the **word** VeHineh, הִנֵּה, means, to be agreeable, be pleased, was pleasant, afforded pleasure, pleased, was beneficial, was wholesome, took pleasure, he benefited from, enjoyed, gladdened, it is also the personal pronoun, they, these, and as an adverb it means, here, hither, on this side of, and it also means, **lo, behold**, since, now, thus far, yet, the **word**, Eyneykem, is from the **word** Ayin, עֵי, means, **eye**, sight, visible surface, appearance, gleam, sparkle, hole, aperture, to look at carefully, consider, he thought over, meditated, queried, deliberated, he balanced exactly, weighed carefully, he read, looked up, looked upon, looked at, saw, it also means, spring, fountain, well, it literally means, eye of the water, and it is also the sixteenth letter of the Hebrew Alphabet, and as a preposition it means whence, where, and in the form that it is used here, it means, **your eyes**, the **word**, Ro'ot, 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**, VeEney, is from the **word** Ayin, which means **eye**, and in the form that it is used here, it means, **and the eyes**, the **word**, Achiy, means, **my brother**, the **word** or name Binyamin, is the name of Yoseph's younger brother, and he is the second born son of Ya'aqov and Rachel, 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**, Piy, is from the **word** Peh, פֶּה, which means, **mouth**, speech, saying, command, opening, orifice, hole, as an adverb it means here, it is also the spelling for the Hebrew letter Peh, פּ, furthermore, the **word** Poh, פֹּה, is spelled the same, but with different vowel points and as an adverb, edge, portion or side; after, end, entry, hole, in mind, par, sentence, sound, speech, spoken, talk, tenor, two-edged and as the **word** Poh, it means here, and in the form that it is used here it means, **my mouth**, the **word**, HaMdaber, is from the **word**, מְדַבֵּר, Medaber, which means, **the speech, the talk, the speaker, what was spoken of, what was said**, the **word**, Aleykem, means, **to or unto you, plural**)

Here Yoseph is assuring his brothers that the words that they are hearing, are coming directly from his mouth, and that he is **NOT** parroting someone else's words, and therefore they can and should rely on his words, for they are the **TRUTH**. This of course is a lesson for us, that we too **ARE** to believe **ALL** the words that come out of the mouth of Messiah, for He **IS TRUTH**, He is the Words of the Living Torah of our Heavenly Father, made flesh.

13 And you shall tell my father of all my glory in Egypt, and of all that you have seen; and you shall haste and bring down my father hither.

וְהִגַּדְתֶּם לְאָבִי אֶת־כָּל־כְּבוֹדִי בְּמִצְרַיִם וְאֵת כָּל־אֲשֶׁר רְאִיתֶם וּמְהֵרָתֶם וְהוֹרַדְתֶּם ()
 וְהִגַּדְתֶּם לְאָבִי אֶת־כָּל־כְּבוֹדִי בְּמִצְרַיִם וְאֵת כָּל־אֲשֶׁר רְאִיתֶם וּמְהֵרָתֶם וְהוֹרַדְתֶּם
 VehiGadtem LeAviy Et Kal KeBodiy BeMitzrayim VeEt Kal Asher
 ReIytem, UMihartem VeHoradtem Et Aviy Henah, where the *word*, VehiGadtem, is from
 the *word*, Nagad, נָגַד, means, *to rise, be high, be conspicuous, to confront, tell, stand
 boldly out opposite, to manifest, to announce, always by word of mouth to one present,*
 specifically to expose, predict, he led, stretched, drew, dragged, attracted, conquered, was
 courageous, was against, denounced, *declared*, reported, opposed, *explained*,
 contradicted, *he made known, announced, tell, told, was reported*, it also means, to beat,
 strike, he drew, he extended, beat, struck, hammered, it also means one who tugs a boat,
 he drew, dragged, led, it means, a non commissioned officer in the Israeli army, it also
 means resistor, and as a preposition and adverb it means, in front of, before, apposite,
 against, contrary to, in the presence of, to be high, announce, to expose, predict, explain,
 certainly, certify, declare, denounce, expound, profess, report, show, speak, surely, tell,
 utter, the *word*, LeAviy, means, *to my father*, the *word*, Et, is the first and last letters of
 the Hebrew Alephbet and *they represent Messiah*, the First and the Last, the *word*, Kal,
 means, *all, the whole of, everything*, the *word*, KeBodiy, is from the *word*, Kavod or
 Keved, כָּבֵד, which means, to be heavy, weighty, to be honoured, he struggled with
 difficulties, was burdensome, was honoured, was respected, was distinguished, he offered
 refreshments, it was heavy, became heavier, great, hard, sore, difficult, numerous, it also
 means liver, the heavy organ, heaviness, weight, gravity, abundance, riches, wealth, it also
 means, *honour, splendour, glory, abundance, riches, glorious, stately, honouring,
 respect*, offering, refreshment, the *word*, BeMitzrayim, means in Egypt, the *word*, VeEt, is
 the *word* Et repeated, and these letters, *represent Messiah*, the *word*, Kal, means, *all, the
 whole of, everything*, 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 a conjunction, it means, for, because, in order that, the *word*,
 Reiytem, is form 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*,
 Umihartem, is frokm the *word* Mahar, מָהַר, means, *to hasten*, was practiced, was skilled,
 he trained, practiced, *he made haste, hastened, quick, quickly, quickened, caused to
 hurry, was hurried, was anxious, became quicker*,, it also means to acquire a wife by
 paying the purchase price, and as an adverb it means, quickly, speedily, the *word*,
 VeHoradtem, is form the *word* Yared, יָרַד, which means, *to come or go down, descend,
 he went down, descended, he came to, arrived at, descended, he caused to go down, let
 down, lowered*, he was brought down, removed, the *word*, Et is repeated and these letters
 represent Messiah, the *word*, Aviy, means, my father, and the *word*, Henah, הֵנָּה, 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)

Here Yoseph is admonishing his brothers to tell his father, Ya'aqov of His glory in Egypt, and that they are to tell Ya'aqov of all that they have seen in Egypt, and that they should hasten their journey to bring Ya'aqov and all their family members, and all their camp members to Egypt, to be with Yoseph.

14 And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck.

(וַיִּפֹּל עַל-צַוְאֵרֵי בְנִימִן-אָחִיו וַיִּבְכֶּה וּבְנִימִן בָּכָה עַל-צַוְאֵרָיו), VaYipol Al Tzavrey Binyamin Achiyv VayeBek Ubinyamin Bakah Al Tavarayv, where the **word**, VaYipol, is from the **word** Naphal, נָפַל, means, **to fall, he fell, fell down, fell upon, was prostrate**, was cast down, it happened, occurred, turned out, resulted, was omitted, he caused to fall, he threw, threw down, he overthrew, defeated, was thrown, was removed, was defeated, it also means miscarriage, abortion, the **word**, Al, 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**, Tzavrey, is from the **word** Tzavar, צֹוֹאֵר, which means, **neck**, that which turns, and in the form that it is used here, it means, **his neck**, the **word**, Binyamin, is the name of Ya'aqov and Rachel's second son and he is the brother of Yoseph, the **word**, Achiyv, means, his brother, the **word**, VayeBek, is from the **word** Bakah, בָּכָה, means, **to weep, he wept, it dripped, dropped, he cried, he bewailed, lamented, he caused to weep, weeping, tearful**, the **word**, UBinyamin, is the name of **Ya'aqov and Rachel's second born son**, the **word**, Bakah, is repeated and this time it is Binyamin that is crying, the **word** Al, means, **on or upon**, the **word**, Tzavarayv, is the **word** Tzavar repeated, and this time it is talking about Yoseph's neck)

Here we are told that Yoseph fell upon Binyamin's Tzavrey, his neck, VayeBek, and wept, and that Binyamin did the same to Yoseph, for he also VayeBek, wept on Yoseph, Tavarayv, neck. In the parable of the prodigal son we are told in *Luke 15:20 And the prodigal arose, and came to his father. BUT, when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.*

*And in Acts 20:35 I Paul have showed you all things, how that so labouring you ought to support the weak, and to remember the words of our Master Yeshua, how He said, **It is more blessed to give than to receive.** 36 And when Paul had thus spoken, he kneeled down, and prayed with them all. 37 And they all wept sore, and **fell on Paul's neck, and kissed him,** 38 Sorrowing most of all for the words which he spoke, that they should see his face no more. And they accompanied Paul unto the ship.*

As you can see, these words describe an **act of love**, that expresses a deep seated longing desire, to reconnect with someone, which is what Yoseph yearned for, and since Yoseph is a shadow picture of our Messiah, we can rest assured that Messiah, also yearns for us to be with Him Again, for eternity.

15 Moreover he kissed all his brethren, and wept upon them: and after that his brethren talked with him.

וַיִּנָּשֶׂק לְכָל-אָחָיו וַיִּבְכּוּ עֲלֵיהֶם וְאַחֲרָי כֵּן דִּבְרוּ אָחָיו אִתּוֹ) VayaNasheq LeKal Echayv VayeBeka Aleyhem VeAcharey Ken Dibru Echayv Ito, where the **word**, VayaNasheq, is from the **word** Nashaq, נָשַׁק, means, **to kiss, to touch gently**, was joined, to be equipped, to rule, be armed, equipment, weapons, arms, the **word**, LeKal, means to or unto all, the whole of them, everyone, the **word**, Echayv, means his brothers, the **word**, VayeBek, is from the **word** Bakah, בָּכָה, which means, **to weep, he wept**, it dripped, dropped, **he cried, he bewailed, lamented, he caused to weep, weeping, tearful**, the **word**, Aleyhem, means, **to, unto or upon them**, the **word**, VeAcharey, is from the **word** Acharey, אַחֲרָי, means, and behind, **and after**, and since, and other, and the hinder part, 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**, Dibru, is from the **word** Dabar, דִּבַּר, 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, and in the form that it is used here, it means, **they talked**, the **word**, Echayv, means, **brothers**, the **word**, Ito, **with him**)

Here it is obvious to me that Yoseph loves, and willingly forgives all of his brothers for what they did to him, twenty two years ago, and he expresses his love and forgiveness, by embracing his brothers and kissing them on the neck also, and, as I said above that expresses a longing desire to be with them also, for all the remaining days of his life.

16 And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come: and it pleased Pharaoh well, and his servants.

וְהַקּוֹל נִשְׁמָע בְּבֵית פַּרְעֹה לְאֹמֶר בָּאוּ אָחָיו יוֹסֵף וַיִּיטֵב בְּעֵינָי פַּרְעֹה וּבְעֵינָי עֲבָדָיו) VehaQol NiShma Beyt Paroh Lemor Ba'u Achey Yoseph Vayiytav BeEyney Paroh UvEyney Paroh UvEyney Avadayv, where the **word**, VehaQol, קוֹל, means, voice, to call aloud, yell, sound, noise, bleating, cry, cry out, **fame**, proclamation, thunder, proclaim, report, rumour, the **word**, NiShema, is from the **word** Shema, שָׁמַע, means, **to hear, hearken, he heard, he heard with interest, he hearkened, listened to, he obeyed, he fulfilled one's advice, was understood, was obeyed, he made a proclamation**, he summoned, hearing, report, it means to hear, listen, pay very close attention to, understand, believe, follow and obey the words that you heard, the **word**, Beyt, means house, the **word** Paroh, means Pharaoh, the **word**, Ba'u, 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, בּוֹא, means, he who comes, he who arrives, and as an adjective, it means, coming, subsequent, next, the **word**, Achey, means, brothers or brethren, the **word**, Yoseph, is the name of Ya'akov and Rachel's firstborn son, the **word**, VayiyTav, is from the **word** Tov,

טוב, which means, good, to be good, *pleasing*, he did good, he did well, became better, was improved, ameliorated, goodness, comely, fair, fine, beautiful, kindly, kindness, function in a proper and agreeable manner, kind, welfare, prosperity, to function in the manner that YHVH created it or them, to function, the *word*, BeEyney, is from the *word* Ayin, עין, means, *eye*, sight, visible surface, appearance, gleam, sparkle, hole, aperture, to look at carefully, consider, he thought over, meditated, queried, deliberated, he balanced exactly, weighed carefully, he read, looked up, looked upon, looked at, saw, it also means, spring, fountain, well, it literally means, eye of the water, and it is also the sixteenth letter of the Hebrew Alphabet, and as a preposition it means whence, where, and in the form that it is used here it means, in the eyes of, the *word*, Paroh, means, Pharaoh, the *word*, UbeEyney, is the *word* Ayin repeated, and here it means, and in the eyes of, the *word*, Avadayv, is from the *word* Eved, עבד, means, to work, to serve, he worked, did, performed, made, to work, serve, worship, he served, worshipped, obeyed, servant, slave, worshipper, he imposed forced labour, he worked, laboured, tilled, cultivated, he served, he worshipped, was dressed, was tanned, said of hides, he cultivated, he dressed, he enslaved, was elaborated, adapted, it means, *servant, slave*, bondman, worshipper, it means, deed, work, action, he made, he did)

Why was Pharaoh and all of his house pleased when they heard that Yoseph's brothers had come to him? It is the same reason that you are pleased when a person that you love and respect, gets some very good news, you are just as glad for them as if this was actually happening to you. This expresses the great love and admiration that all the people of Egypt had for Yoseph, because of what he had done for them, because of the information that He received directly from the Mouth of YHVH, for YHVH warned Pharaoh, through Yoseph, of the upcoming seven years of plenty and the ensuing seven years of Famine. The people and the leaders of Egypt *KNEW* that it was Yoseph's warning, and then his planning, that saved the majority of them from starving to death.

17 And Pharaoh said unto Yoseph, Say unto your brethren, Do this; lade your beasts, and go, get you unto the land of Canaan;

(וַיֹּאמֶר פַּרְעֹה אֶל-יֹסֵף אָמַר אֶל-אַחֶיךָ זֹאת עֲשׂוּ טַעֲנוּ אֶת-בְּעִירְכֶם וּלְכוּ-בְאֵי אֶרֶצָה)
 וַיֹּמֶר פַּרְוֹה אֵל יוֹסֶפֶת אֵמֹר אֵל אַחֶיכָּה זֹת אֲסוּ תָאֲנֻ עַתְּבִירְכֶם וּלְכוּ-בְאֵי אֶרֶצָה
 Bo'u Artzah Kena'an, 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*, Paroh, means Pharaoh, 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*, Emor, is from the *word* Amar, defined above, and it means, *speak, say*, the *word*, El, is repeated, and it means, *to or unto*, the *word*, Acheyka, means, *your brothers, your brethren*, the *word*, Zot, זֹאת, which is a pronoun, that means, *this*; but, I believe it has a much more profound meaning, it is from the *word* Zeh, which does

mean, this, which, who, but, this **word** Zot, is spelled with the letter Zayin, which is the picture of a weapon, and since the other two letters are the First and Last letters of the Hebrew 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, something that is just as important, as when the world, together with the religious leaders of the day, crucified Messiah, or put Him to the weapon, which is what the letter Zayin ז, represents, and therefore, I believe that every time you see this **word** Zot, זֹאת, spelled with these three letters in Scripture, that you should be aware that YHVH is warning us, to pay very close attention to what is happening here in the verse that we are reading, **because** something very important is about to happen, the **word**, Asu, is from the **word** Asah, עָשָׂה, which means, to do, doing, done, make, he did, made, he worked, he laboured, he acted, dealt, he produced, yielded, performed, accomplished, he brought about, caused, effected, he appointed, he acquired, got, gained, the **word**, Ta'anu, טָעַן, means, **to load, he bore, carried, he loaded, was laden, cargo**, imposed upon, , it means, to claim, sue, plead, he argued, it means to pierce, wounded, pierced with a sword, the **word**, Et, is defined above and these letters represent Messiah, the **word**, Belyrkem, is from the **word**, Be'iyar, בְּעִיר, which means, **cattle, beasts**, it also means, inflammable, combustible, the **word**, Ulku, is from the **word** Halak, הָלַךְ, means, **to go, going**, follow, followed, went, walk, walked, **travel, go away**, disappear, continue, he went away, departed, he walked about, he proceeded, continued, he went reluctantly, was gone, moved to and fro, led, led away, he carried, he brought, traveller, wanderer, wayfarer, mood, frame of mind, road tax, it is related to the **word** Halakah, הַלְכָה, which means, law, rule, traditional law, something to go by, your personal day to day walk, the **word**, Bo'u, is from the **word** Bo, בָּוָא, 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**, Artzah, is from the **word** Eretz, אֶרֶץ, which means, earth, **land**, country, ground, the **word** or name, Kena'an, means, Canaan)

Here Pharaoh shows his love and respect for Yoseph, and says, say unto your brethren, זֹאת עֲשׂוּ, Zot, this, Asah, do, load your beasts up with as much as they can carry, and go, get yourself unto the land of Canaan. The word Zot does indeed mean, this, however, this word זֹאת, when it is spelled with these three letters in Scripture, tells us that we are to be aware that YHVH is warning us about something, and that we are therefore to pay very close attention to what is happening here, in the *verse* that we are reading, **because** something of paramount importance is about to happen, and as we read on we will see what it is. Pharaoh, is telling Yoseph to tell his brothers, to **Zot Asah, do this**, return home to your father. In this scenario, Pharaoh is a shadow picture of our heavenly Father, and he is the one that tells Yoseph to tell his brothers to do this. This is important, because, as I said above, Yoseph is a shadow picture of Messiah, and please remember, Messiah said, **I only speak the words that My Father commanded me to speak**, and that is exactly what Yoseph did, he spoke the words that Pharaoh told Yoseph to tell his brothers, without adding anything to it nor taking anything away from it, and then, Pharaoh tells Yoseph to say this to his brothers in *verse 18*:

18 And take your father and your households, and **come unto Me**: and I will give you the good of the land of Egypt, and you shall eat the fat of the land.

וּקְחוּ אֶת־אֲבִיכֶם וְאֶת־בְּתֵיכֶם וּבָאוּ אֵלַי וְאֶתַּנַּחֵה לָכֶם אֶת־טוֹב אֶרֶץ מִצְרַיִם וְאָכְלוּ (UQechu Et Aviykem VeEt Bateykem UBo'u Elay VeEtnah LaKem Et Tov Eretz Mitzrayim Velklu Et Chelev HaAretz, where the **word**, UQechu, is from the **word** Qach, קַח, means, **take, taken, he took**, it is related to the **word** Laqach, לָקַח, which means, to take, to buy, he took, took in, took away, he received, captured, seized, conquered, he bought, he gathered, collected, he fetched, was taken, was seized, it also means, learning, teaching, instructions, that which is received, the **word**, Et, is the first and last letters of the Hebrew Alephbet, and **they represent Messiah**, the First and the last, the **word**, Aviykem, means, **your, plural, father**, the **word**, VeEt is the **word** Et repeated, and these two letters, **represent Messiah**, the **word**, Batoykem, is from the **word** Beyt, and in this form it means, **your plural households**, the **word**, Ubou, is from the **word** Bo, בּוֹא, means, to go or **come**, came, went, **come in**, arrive, enter, reach, happen, set, came in, arrived, entered, bring, he brought, brought in or out, caused to, led to, and the **word** Bo, בּוֹא, means, he who comes, he who arrives, and as an adjective, it means, coming, subsequent, next, the **word**, Elay, means, to or unto me, the **word**, Ve'etnah, 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**, LaKem, means to or unto you, plural, the **word**, Et, is repeated and these two letters represent Messiah, the **word**, Tov, טוֹב, means, **good, to be good, pleasing, he did good, he did well**, became better, was improved, ameliorated, goodness, comely, fair, fine, beautiful, kindly, kindness, function in a proper and agreeable manner, kind, welfare, prosperity, to function in the manner that YHVH created it or them, to function, the **word**, Eretz, means, **the land**, the ground, the earth, the country, the **word**, Mitzrayim, means Egypt, the **word**, Ve'Iklu, is from the **word** Akal, אָכַל, means, **to eat, he ate, devoured, consumed**, destroyed, he digested, burned, fed, nourished, was fed, was nourished, food, meal, and in the form that it is used here it means, **and you shall eat**, the **word**, Et, is repeated again and as I said above these two letters represent Messiah, the **word**, Chelev, חֵלֶב, means, milk, to milk, he milked, was milked, it also means, **fat, grease**, the **word**, HaAretz, means the land)

So Yoseph has been instructed by Pharaoh, who I said before, that in certain scenarios, he is a shadow picture of our heavenly Father, he instructed Yoseph to tell his brethren, take your father and your households, and **come unto Me**: and I will give you the good of the land of Egypt, and you shall eat the fat of the land.

Let me show you what I see when I read these words. As I said many times before, Yoseph is a shadow picture of Messiah, and Pharaoh, is a shadow picture of our heavenly Father, And Pharaoh spoke to Yoseph, who then spoke Pharaoh's words to his brothers, and the words that he spoke are very important, for he admonished them to **return to Him**, and that when they did, He would give them the good of the land of Egypt, and that they would then, eat the fat of the land. On page 14, I told you that the land of Egypt was a shadow picture of Eden and that Goshen was a shadow picture of the Garden of Eden, which YHVH formed eastward in Eden. Therefore I believe that YHVH is showing us, through this scenario, that **IF** and **WHEN** we willingly

choose to obey the Words that Messiah spoke to us, which **ARE** Words that Messiah received directly from the mouth of our heavenly father, who is portrayed in this scenario, by Pharaoh, that, **NOT** only will our heavenly Father invite us to come into Eden, but He will invite us to come into the best part of Eden, Eastward in Eden, which is the best part of Eden, for it is the Garden of Eden, where He placed Adam, after He had formed him.

19 Now you are commanded, this do yourself; take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come.

וְאַתָּה צִוִּיתָהּ נָא עֲשֵׂי קְחוּ לָכֶם מֵאֶרֶץ מִצְרַיִם עֲגָלוֹת לְטַפְכֶם וְלִנְשֵׁיכֶם וּנְשֵׂאתֶם ()
 וְאַתָּה צִוִּיתָהּ נָא עֲשֵׂי קְחוּ לָכֶם מֵאֶרֶץ מִצְרַיִם עֲגָלוֹת לְטַפְכֶם וְלִנְשֵׁיכֶם וּנְשֵׂאתֶם
 VeAtah Tzuveytah Zot Asu Qechu Lakem MeEretz Mitzrayim
 Agalot LeTapkem Velinsheykem UNsatem Et Aviykem Ubatem, where the **word**, VeAtah, means, **and now**, the **word**, Tzuveytah, is from the **word**, Tzavah, צוּה, which means, command, order, he bound, united, he enjoined, bequeathed, injunction, testament, he showed, declared, he inspired, revealed, he commanded, ordered, he appointed, the **word** Zot, (זֹאת), which is a pronoun, that means, this; but, I believe it has a much more profound meaning, it is from the **word** Zeh, which means, this, which, who, but this **word** Zot, is spelled with the letter Zayin, which is the picture of a weapon, and since the other two letters are the First and Last letters of the Hebrew Alephbet, the Aleph and Tav, and since those letters represent our Messiah, it hints at the fact that there is something very important that is happening here, something that is just as important, as when the world, together with the religious leaders of the day, crucified Messiah, or put Him to the weapon, which is what the letter Zayin ז, represents, and therefore, I believe that every time you see this **word** Zot, זֹאת, spelled with these three letters in Scripture, that you should be aware that YHVH is warning us, to pay very close attention to what is happening here in the verse that we are reading, because something very important is about to happen, the **word**, Asu, is from the **word** Asah, עָשָׂה, which means, **to do, doing, done, make, he did, made**, he worked, he laboured, he acted, dealt, he produced, yielded, performed, accomplished, he brought about, caused, effected, he appointed, he acquired, got, gained, the **word**, Qechu is from the **word** Qach, קָח, means, **take, taken, he took**, it is related to the **word** Laqach, לָקַח, which means, to take, to buy, he took, took in, took away, he received, captured, seized, conquered, he bought, he gathered, collected, he fetched, was taken, was seized, it also means, learning, teaching, instructions, that which is received, the **word**, Lakem, means, to or onto you, plural, the **word**, MeEretz, means, from the land, the **word** or name, Mitzrayim, means, Egypt, the **word**, Agalot, is from the **word** Agalah, עֲגָלָה, means, **chariot, cart, carriage**, it is from the **word** Agal, which means, to be round, rounded, it is so called because of the roundness of the wheels, the same letters, also mean, young cow, heifer, the **word**, LeTapkem, is from the **word** Taph, טָפַח, which means, **the tripping gate of children**, children little ones, families, weaker one, basically this **word** signifies members of a nomadic tribe **who are not able to march, or can who can only march to a limited extent**, the **word**, VeliNsheykem, is from the **word** Nashiyim, נָשִׁים, means, **women, wives**, it is the plural of Ishah, אִשָּׁה, wife, and in the form that it is used here it means, **and your wives**, the **word**, Unsatem, is from the **word** Nasa, נָשָׂא, which means, **to lift, lifted, accept, raised, carry, take, he bore, carried, he**

took, took away, carried off, he married, it contained, he swept away, destroyed, he forgave, pardoned, he suffered, endured, was lifted up, was raised, was exalted, was respected, was carried from place to place, as an adjective it means high, exalted, but it can also mean to deceive, beguile, emptiness, vanity, he imposed upon, to claim a debt, the **word**, Et, is the first and last letters of the Hebrew Alphabet, and **they represent Messiah**, the First and the Last, the **word**, Aviykem, means your father, the **word**, UBatem, is from the **word** Bo, בוא, 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, and in the form that it is used here it means, *and you, plural, come*)

Here we see that Yoseph brothers have now been given a **command**, which states, take wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come. There is no room to manoeuvre here, for Yoseph knows that **IF** they do **NOT** return to Egypt, **they will die, so he commands them to obey his words**, and take, Agalot, wagons, and go back to Canaan and bring your father and all your family members, back to Egypt. The reason that I believe this is given as a commandment, **IS** because of the dire situation that they would be in, **IF** they chose not to return to Egypt as Yoseph commanded them, therefore Yoseph makes it a **0**, to express to the importance of them returning back to Egypt as soon as they can.

20 *Also regard not your stuff; for the good of all the land of Egypt is yours.*

(וְעֵינְכֶם אֵל־תָּחֹס עַל־כְּלֵיכֶם כִּי־טוֹב כָּל־אֶרֶץ מִצְרַיִם לָכֶם הוּא) VeEynkem Al Tachos Al Keleykem Kiy Tov Kal Eretz Mitzrayim, Lakem Hu, where the **word**, VeEynkem, is from the **word** Ayin, עין, means, *eye, sight, visible surface, appearance, gleam, sparkle, hole, aperture, to look at carefully, consider, he thought over, meditated, queried, deliberated, he balanced exactly, weighed carefully, he read, looked up, looked upon, looked at, saw, it also means, spring, fountain, well, it literally means, eye of the water, and it is also the sixteenth letter of the Hebrew Alphabet, and as a preposition it means whence, where, and in the form that it is used here it means, and your eyes, the word, Al, אֵל, means, **nothing, it will make my speech worth nothing, and as an adverb, it is expressing prohibition, a negative wish or request, and meaning, not, nay**, as a prefix it means, **not, non, un**, it also the short form of the title Elohim, and it means, power, to be strong, it also denotes motion toward or to, and it means, to unto, toward, into, at, by, and it is the element in many theophorous names, the **word**, TaChos, us from the **word** Chus, חוס, is an adjective, which means, *to have pity, regard, spare*, he pitied, spared, the **word**, 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**, Keleykem, is from the **word** Keliy, כלי, which means, **article, object, thing, vessel, utensil, dress, garment, organ, weapon, armour, artillery, bag, carriage, furniture, instrument**, jewel that is made, that which {pertains to, pot, psaltery, sack, stuff, tool, whatsoever, it is related to the **word** Kol, כול, which means, *to comprehend, contain, measure, all, the whole of*, and in the form that it is used here, it means, *your vessels, your stuff*, the words, Kiy Tov, means, *for the good of*, the **word**,*

Kal, means all, the whole of, everyone, the **word**, Eretz, means, land, ground, earth, country, the **word**, Mitzrayim, means, **Egypt**, the **word**, Lakem, means, **to or unto you plural**, the **word**, Hu, means, **he or it**)

As soon as I read this, I immediately thought of the story of Lot's wife, who willingly looked back, because she was sorry for what she thought she was leaving behind, and when she did that, when she expressed, through her actions, that she preferred what she left behind rather than what was ahead, she was turned into a pillar of stone. The lesson here is not only a lesson of urgency, but it tells us that our earthly possessions, are **NOT** worth anything, when we compare them, to what awaits us in the kingdom of Elohim, in the garden of Eden. Did not Messiah warn us about that also in *Luke 17:31-33* **31 In that day, he which shall be upon the housetop, and his stuff in the house, let him NOT come down to take it away: and he that is in the field, let him likewise NOT return back. 32 Remember Lot's wife. 33 Whosoever SHALL seek to save his life SHALL LOSE IT; and whosoever SHALL lose his life SHALL preserve it.**

21 And the children of Israel did so: and Yoseph gave them wagons, according to the commandment of Pharaoh, and gave them provision for the way.

וַיַּעֲשׂוּ-כֵן בְּנֵי יִשְׂרָאֵל לְהֵם יוֹסֵף עֲגָלוֹת עַל-פִּי פַרְעֹה וַיִּתֵּן לָהֶם צֶדֶה לְדָרֶךְ)
VeyaAsu Ken Beney Yisrael VayiTen LaHem Yoseph AGalot Al Pey Paroh VayiTen LaHem Tzedah LaDarek, where the **word**, VeyaAsu, is from the **word** Asah, עָשָׂה, means, **to do, doing, done, make, he did, made**, he worked, he laboured, he acted, dealt, he produced, yielded, performed, accomplished, he brought about, caused, effected, he appointed, he acquired, got, gained, the **word**, Ken, כֵּן, as an adjective means, right, truthful, honest, just, **it is so, did 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**, Beney, means, children of, the **word**, Yisrael, יִשְׂרָאֵל, is a composite **word**, made up of the words, Yeshar and El, where the **word** Yeshar means, to be smooth, be straight, be right, was upright, pleasing, he led straight, he directed, guided, was made level, and the **word** El is a short form of the title Elohim, therefore the **word** Yisrael or Yeshar El, means, **the straight and upright Torah obedient path that Elohim has designed for His family to walk on, the path that will lead all who choose to willingly and lovingly follow it, onto everlasting life**, in the kingdom of Elohim, the **word**, VayiTenm 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**, Lahem, means, **to or unto them**, the **word** or name, Yoseph, is the name of **Ya'aqov and Rachel's firstborn son**, the **word**, Agalot, is the plural of Agalah, עֲגָלָה, which means, **chariot, cart, carriage**, it is from the **word** Agal, which means, to be round, rounded, it is so called because of the roundness of the wheels, the same letters, also mean, young cow, heifer, the **word**, Al, עַל, means, height, upper part, and as a preposition, it means, **in, as 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**, Piy, is from the **word** Peh, פֶּה, which means, **mouth, speech, spoke, saying, command**, opening, orifice, hole, as an adverb it means here, it is also the spelling for the Hebrew letter Peh, פּ, furthermore, the **word** Poh, פֹּה, is spelled the same, but with

different vowel points and as an adverb, edge, portion or side; after, end, entry, hole, in mind, par, sentence, sound, speech, spoken, talk, tenor, two-edged and as the **word** Poh, it means here, the **word**, Paroh means Pharaoh, the **word**, VayiTen, is from the **word** Natan, defined above and it means, to give, the **word**, LaHem, means, **to or unto them**, the **word**, Tzedah, צִדָּה, means, provisions for the journey, food, provisions, hunting venison, victuals, catching, the **word**, LaDarek, דָּרֵךְ, means, **way, road, journey**, custom, conduct, manner, method, a course of life or mode of action, along, away, because of, conversation, custom, passenger)

Here, this is the first time that the Scripture refers to the eleven children of Ya'aqov, as the children of Yisrael, and it is in the context of the twelfth brother, Yoseph, giving them wagons, according to the **Commandment** of Pharaoh, and giving them provision for the way. This paints a picture of our Messiah, obeying the Commandments of our heavenly Father, and giving the people of His Yisrael, you and I, the tools and the provisions, that are needed to successfully complete the tasks that we have been commanded to do, to return to Him.

22 *To all of them he gave each man changes of raiment; BUT to Benjamin he gave three hundred pieces of silver, and five changes of raiment.*

לְכֻלָּם נָתַן לְאִישׁ חֲלִפוֹת שְׂמֹלֹת וְלַבְּנֵימִן נָתַן שְׁלֹשׁ מֵאוֹת כֶּסֶף וְחָמֵשׁ חֲלִפֹת שְׂמֹלֹת,
 LeKulam Natan LaIysh Chalipot Semalot UlBinyamin Natan Shelosh Meot Keseph
 VeChamesh Chalipot Semalot, where the **word**, LeKulam, is from the **word** Kal, כָּל or
 Kol, כּוֹל, which means, all, the whole of, everything, comprehend, contain, measure, it
 held, contained, he sustained, endured, 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**,
 LaIysh, to the men Chaliphot, is the plural of the **word**, Kaliyphah, חֲלִיפָה, which means,
change, relay, relief, suit of clothes, chane of raiment, the **word**, Semalot, is the plural of
 the **word**, Simlah, שְׂמֹלָה, means, **garment, raiment, mantle**, he wrapped, enveloped, the
word, UlBinyamin, means and to Binyamin, and the name Binyamin, means son of the
 right hand, who is Yoseph youngest brother, the **word**, Natan, is repeated, and it means, **to**
give, gave, the **word**, Shelosh, means, three, the **word**, Meot, is the plural of the **word**
 Meah, מֵאוֹת, which means, one hundred, to multiply by one hundred, the **word**, Keseph,
 כֶּסֶף, means, **silver, money**, was coated or plated with silver, it also means to long for,
 yearn for, he became white, grew pale, it deteriorated, was pale, was white, was white
 with shame, was ashamed, put to shame, was colourless, was obscured, was eclipsed, the
word, VeChamesh, means and five, the **word**, Chalipot, is repeated, and it is defined
 above, and it means **change, relief, suit of clothes, chane of raiment**, the **word**, Semalot,
 is repeated, and it means, **garment, raiment, mantle**)

Here in this *verse* we have to ask ourselves, why did Yoseph give Ten of his brothers, only one change of raiment, **BUT** to Binyamin, he gave **five** changes of raiment and **three** hundred pieces of silver. As you know numbers are very important in Scripture, and many times YHVH uses them to send us one of His messages. For example, the number **three**, in Scripture, often refers to resurrection, for Messiah rose from His Tomb, after being in it for **three** days and **three** nights, and the number **five** in Scripture, speaks of the Torah, for there are **Five** books that make

up the Torah of Moses. Now that we know that, what do you think, is the message that YHVH is communicating to us through these numbers? I believe that YHVH is telling us that Binyamin, who represents the Ten northern tribes, that have been scattered throughout the Diaspora, and who have, over the millenniums, formed the man made religions Catholicism and Christianity, that they are the ones that will return to the True Word of the Torah first, and then through their loving surrendered obedience, will show their brother, Yehudah that it is by simply choosing to obey the Words of the Torah, without adding anything to it, nor taking anything away from it, that we benefit, because that is when YHVH pours His Grace and His blessings upon us, and I believe that that will cause our Brother Yehudah, to re-evaluate their position on their own man made oral torah, and opting for the One and only **TRUE** Torah, the Torah that YHVH gave to Moses at Mount Sinai, without adding any of their man made doctrines nor taking even one jot or tittle away from the Words of His Torah of Life, the very same Torah that He gave to Moses at mount Sinai.

*Romans 10:18-21 But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world. 19 But I say, Did not Israel know? First Moses says, I will **provoke you to jealousy by them that are no people**, and by a foolish nation I will anger you. 20 But Isaiah is very bold, and says, I was found of them that did **NOT** seek Me; I was made manifest unto them that did **NOT** ask after Me. 21 But to Israel, He says, All day long I have stretched forth My Hands unto a disobedient and gainsaying people.*

23 And to his father he sent after this manner; ten asses laden with the good things of Egypt, and ten she asses laden with corn and bread and meat for his father by the way.

וּלְאָבִיו שָׁלַח כִּזְאוֹת עֲשָׂרָה חֲמֹרִים נְשָׂאִים מְטוֹב מִצְרַיִם וְעֶשֶׂר אֲתוֹנוֹת נְשָׂאוֹת בָּר וְלֶחֶם)
 ומִזֶּזֶן לְאָבִיו לְדֶרֶךְ UIAviyv Shalach KeZot Asarah Chamoriym Nosiyim, MiTuv
 Mitzrayim VeEser Atonot Nosot Bar VaLechem UMazon LeAviyv LaDerek, where the
word, UIAviyv, means, **and to his father**, 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**, KeZot, זֹאת, which is a pronoun, that means, **this**; but,
 I believe it has a much more profound meaning, it is from the **word** Zeh, which means,
this, which, who, but this **word** Zot, is spelled with the letter Zayin, which is the picture
 of a weapon, and since the other two letters are the First and Last letters of the Hebrew
 Alephbet, the Aleph and Tav, and since those letters represent our Messiah, it hints at the
 fact that there is something very important that is happening here, something that is just as
 important, **as when the world, together with the religious leaders of the day, crucified
 Messiah, or put Him to the weapon**, which is what the letter Zayin ז, represents, and
 therefore, I believe that every time we see this **word** Zot, זֹאת, spelled with these three
 letters, in Scripture, we 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**, Asarah, עֲשָׂר, or עֲשָׂרָה, means, **ten**, a
 group of ten men, it means to take the tenth part, he collected the tithe, he divided into

tenths, he gave the tenth part of, it is also a numeral, the second element in the masculine cardinal numbers eleven to nineteen, Echad Asar, one ten, or eleven, Shnayim Asar, two ten, or twelve, etc, the **word**, Chamoriym is the plural of the **word**, Chamor, חמור, means, ass, donkey, Chamar, חמר, ass driver, the **word**, Nosiym, נשא, or נסה, which means, **to lift, lifted, accept, raised, carry, take, he bore, carried, he took, took away, carried off**, he married, it contained, he swept away, destroyed, he forgave, pardoned, he suffered, endured, **was lifted up, was raised**, was exalted, was respected, was carried from place to place, as an adjective it means, high, exalted, but it can also mean to deceive, beguile, emptiness, vanity, he imposed upon, to claim a debt, the **word**, MiTuv, is from the **word** Tov, טוב, means, **good, to be good, pleasing**, he did good, he did well, became better, was improved, ameliorated, goodness, comely, fair, fine, beautiful, kindly, kindness, function in a proper and agreeable manner, kind, welfare, prosperity, to function in the manner that YHVH created it or them, to function, the **word** Mitzrayim, means, Egypt, the **word**, VeEser, and ten, the **word**, Atonot, is the plural of Aton, אתון, which means, she ass, the **word**, Nosot, is the **word** Nasah, נשא, or נסה, repeated and it means, **to lift, lifted, accept, raised, carry, take, he bore, carried, he took, took away, carried off**, the **word**, Bar, בר, means, has been translated as son, but it also means, threshed grain, corn, maize, wheat, to purify, collect, and as an adjective it means, pure, clean, just, pious, innocent, cleanness, purity, it is from the **word** Barar, which means, to purify, select, set apart, separate, it also means, open field, to lie uncultivated, it means the exterior, outside, the **word**, VaLechem, להם, 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, **the bread, the food**, the **word**, UMazon, מזון, means, **and food, to feed**, it is from the **word** Zon, to feed, the **word**, LeAviyv, means, **to your father**, the **word**, LaDerek, דרך, means, **for the way, for the road, journey**, custom, conduct, manner, method, a course of life or mode of action, along, away, because of, conversation, custom, passenger)

Here we are told, that beside what Yoseph gave to his brothers, he also sent something for his father Ya'aqov. He sent Ten asses loaded with the **מִטּוֹב**, MiTov, of good from Egypt. I know that your Scriptures probably say **good things of Egypt**, but the word **things** is not in the text, so that means that Yoseph sent **Ten asses** loaded with the Good of Egypt. What is YHVH attempting to communicate to us here, what does the number Ten, attached to the word **Good** mean. Well, in Scripture we are told that Messiah **IS** the Words of the Living Torah, which contain the Ten Commandments, and as I said above, Yoseph **IS** shadow picture of Messiah, therefore the **Good** that came out of Egypt at that time, **IS** the **Good News**, that Yoseph, who represents Messiah, who **IS** the Words of the Living Torah, made flesh, **IS STILL ALIVE**, which could be translated as, **the Gospel Lives**, and, continues to function as YHVH designed it to function, even though all of the people of Yisrael of the day, thought Yoseph was dead. Then we are told that Yoseph also sent **Ten she asses** loaded with corn and bread and meat for his father by the way, LaDerek, for the way. Now there are a lot of subtle nuances in Scripture, things that very few people pick up on, because they seem unimportant, and I believe that we have one of these nuances here. Why did YHVH tell us that Yoseph sent Ten **חמורים**, Chamoriym, Ten Male asses to his father Ya'aqov, loaded with the Good of Egypt, and that he

also sent Ten Atonot, אֶתְנֵת Ten, She asses, loaded with three different items, בָּר וְלֶחֶם וּמִזֵּן, Bar, which means, threshed grain, corn, maize, wheat, to purify, and he sent VeLechem, which means, bread, food, to eat bread, to join together, to weld, to solder, to fight, do battle, to order the battle, he fought, waged war, they fought against one another, and UMazon, which means, and food, meat, victuals? Lets unravel all of this information and see what it means. First of all why did Yoseph load a great amount of three separate items on the she asses. The female of the species, represents fertile ground, or a place where life regenerates on an ongoing basis, therefore, the female represents everlasting life, for without the female of the species, man cannot reproduce. The three items that the She asses are loaded with, represent, resurrection, coming from death to life, and since these items are on the backs of the she asses, it means, that when people are indeed regenerated, they live forever, as long as they stay attached to, and or ride upon the she asses, and the fact that there are Ten she asses and Ten male asses, tells us that the regeneration can only happen when the Ten Commandments, which represent *ALL* the Words of YHVH's Torah of Life, are followed and obeyed with a loving heart.

I believe that the message that YHVH is communicating to us through these names and numbers, *IS*, that when we willingly choose to believe, follow and obey the Words of the Father;s Torah that He sent to us, we will experience everlasting Life in His kingdom, *BUT* only *IF* we willingly choose to stay attached to, and keep riding on, those Ten Commandments, represented here by the Ten male Asses and the Ten She Asses. Amein

24 So he sent his brethren away, and they departed: and he said unto them, See that you fall not out by the way.

וַיִּשְׁלַח אֶת־אֶחָיו וַיִּלְכְּוּ וַיֹּאמֶר אֲלֵהֶם אֶל־תִּרְגְּזוּ בַדֶּרֶךְ) VayeShalach Et Echayv VayeLeku VaYomer Alehem Al Tirgezu BaDErek, where the *word*, VayeShalach, 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, and in the form that it is used here, it means, *and he sent*, the *word*, ET, is the first and last letters of the Hebrew Alephbet, and they represent Messiah the First and the Last, the *word*, Echayv, means, his brothers, his brethren, the *word*, VayeLeku, is from the *word* Halak, הָלַךְ, which, means, *to go, going*, follow, followed, *went, walk, walked, travel, go away*, disappear, continue, *he went away, departed, he walked about, he proceeded*, continued, he went reluctantly, was gone, moved to and fro, led, led away, he carried, he brought, traveller, wanderer, wayfarer, mood, frame of mind, road tax, it is related to the *word* Halakah, הַלְכָה, which means, law, rule, traditional law, something to go by, your personal day to day walk, and in the form that it is used here it means, *and they went, and they departed*, 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*, Alehem, means, *to or unto them*, the *word*, Al, אֶל, means, *nothing, it will make my speech worth nothing, and as*

an adverb, it is expressing prohibition, a negative wish or request, and meaning, not, nay, as a prefix it means, not, non, un, it also the short form of the title Elohim, and it means, power, to be strong, it also denotes motion toward or to, and it means, to unto, toward, into, at, by, and it is the element in many theophorous names, the word, TiRgezu, is from the word, Ragaz, רגז, which means, to be agitated, be excited, quake, trembled, was restless, was angry, rage, was sorry, enraged, made angry, was shaken, quivering, agitation, excitement, anger, wrath, the word, BaDerek, דרך, means, on the way, on the road, on the journey, custom, conduct, manner, method, a course of life or mode of action, along, away, because of, conversation, custom, passenger)

Here Yoseph sends his brothers back home with all that is good from Egypt, and with Lechem, לחם, Bread, which represents the Words of YHVH, the Bread of Life, with Mazon, food to feed themselves, and with Bar, בר, which is defined as threshed grain, corn, maize, wheat, but it also means, to purify, and it is also translated as son, in different parts of Scripture. So if we put it all together, we get the message that Yoseph sent the bread of Life, the necessary food, that they would need for the return journey, where they would finally be reunited with the Son.

25 *And they went up out of Egypt, and came into the land of Canaan unto Jacob their father;*
 (יְעֹלוּ מִמִּצְרַיִם וַיָּבֹאוּ אֶרֶץ כְּנָעַן אֶל־יַעֲקֹב אָבִיהֶם), YaAlu MiMitzrayim VayaBo'u
 Eretz Kena'an El Ya'aqov Aviyhem, where the word, YaAlu, is from the word, Alah, עלה, means, *to go or come up, ascend, he went up, ascended*, it sprang up, grew, shot forth, he rose, surpassed, excelled, was reckoned, was counted in, was considered, he succeeded, was successful, was brought up, was taken up, rose, was taken away, he promoted to a higher dignity, he put on, laid on, he brought, was raised, was taken up into, was inserted, was offered, was exalted, he elevated, praised, he prized, it also means leaf, the leaf of a book, folio, it also means cause, pretext, occasion, and in the form that it is used here it means, *and they went up*, the word, MiMitzrayim, means, *from Egypt*, the word, VayaBou, is from the word Bo, בא, means, *to go or come, came, went*, come in, arrive, enter, reach, happen, set, came in, arrived, entered, bring, he brought, brought in or out, caused to, led to, and the word Bo, בא, means, he who comes, he who arrives, and as an adjective, it means, coming, subsequent, next, the word, Eretz, means, the land, the earth, the ground, the country, the word, Kanaan, means Canaan, the word, El, אל, 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, *Ya'aqov, is the name of Yoseph's father*, the word, Aviyhem, means, *their father*)

Verse 25 tells us that they came out of the land of Egypt and that they came to their father Ya'aqov, but to do that, it means that they followed Yoseph and Pharaoh's commandment to go and get their father and return. So the theme continues, and that theme is, that **IF** we obey the Commandments of YHVH we will be successful and prosper.

26 And told him, saying, Joseph is yet alive, and he is governor over all the land of Egypt. And Jacob's heart fainted, for he believed them not.

וַיִּגְדּוּ לוֹ לֵאמֹר עוֹד יוֹסֵף חַי וְקַי־הוּא מֹשֶׁל בְּכָל־אֶרֶץ מִצְרָיִם וַיִּפֶּן לִבּוֹ כִּי לֹא־הֶאֱמִין (וַיִּגְדּוּ לוֹ לֵאמֹר עוֹד יוֹסֵף חַי וְקַי־הוּא מֹשֶׁל בְּכָל־אֶרֶץ מִצְרָיִם וַיִּפֶּן לִבּוֹ כִּי לֹא־הֶאֱמִין) לָהֶם, VayaGidu Lo Lemor Od Yoseph Chay VeKiy Hu Moshel BeKal Eretz Mitzrayim VayaPag Libo Kiy Lo HeEmiyn LaHem, where the *word*, VayaGidu, is from the *word* Nagad, נָגַד, which means, *to rise, be high, be conspicuous, to confront, tell, told, stand boldly out opposite, to manifest, to announce, always by word of mouth to one present, specifically to expose, predict*, he led, stretched, drew, dragged, attracted, conquered, was courageous, was against, denounced, declared, reported, opposed, explained, contradicted, he made known, announced, tell, told, was reported, it also means, to beat, strike, he drew, he extended, beat, struck, hammered, it also means one who tugs a boat, he drew, dragged, led, it means, a non commissioned officer in the Israeli army, it also means resistor, and as a preposition and adverb it means, in front of, before, apposite, against, contrary to, in the presence of, to be high, *announce, to expose, predict, explain, certainly, certify, declare, denounce, expound, profess, report, show, speak, surely, tell, utter*, the *word*, Lo, לוֹ, or לוֹא is an inflected personal pronoun, meaning, *to, or unto him*, as an adverb, it means, would that, oh that, if only, the *word*, Lemor, 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*, Od, עוֹד, means, to return, repeat, do again, *still, yet*, while, he affirmed solemnly, he warned, he bore witness, attested, testified, he said repeatedly and forcefully, he surrounded, encompassed, he strengthened, restored, relieved, encouraged, he helped, supported, as an adverb it means duration, continuance, continually, still, yet, already, the *word*, Yoseph, *is the name of Ya'aqov and Rachel's firstborn son*, the *word*, Chay, חַי, means, *alive, to live, living*, lively, active, raw, the *word*, VeKiy, וְקַי־ 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*, Hu, means, *he or it*, the *word*, Moshel, מֹשֶׁל, means, to *rule, reign, he caused to rule, appointed as ruler, rule, dominion*, it also means to be like, resemble, imitated, he spoke in parables, it means, proverb, proverbial saying, byword, parable, allegory, tale, fable, poem, example, likeness, similarity, the *word*, BeKal, means, over all, over the whole of, over everything, the *word*, Eretz, means, the land, the *word* Mitzrayim, means, Egypt, the *word*, VayaPag, is form the *word*, Pug, פָּיַג, means, *to grow numb, to evaporate, to become faint, weakened*, removed, it grew numb, it disappeared, vanished, weakened, the *word*, Libo, is form the *word*, Lev, לֵב, means, heart, mind, will, the inner part, the middle, and in this from it means his heart, 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, Lo, means, no or not, the **word**, HeEmiyn, is from the **word** Aman or Amen, אָמֵן, means, **to be firm, be trustworthy, was safe, he believed, was faithful, was reliable, was trustworthy, firmness, steadiness, strong, enduring, true, lasting, eternal, confidence, faith, he nursed, fostered, brought up, was found firm, was found trustworthy, was found true**, he trained, educated, he believed, trusted, was confirmed, was accredited, faithfulness, truth, so be it, truly, certainly, confidence, trust, fidelity, faith, trust, fidelity, it also means, artist, master, workman, craftsman, artificer, artisan, specialist, the **word**, LaHem, means, **to or unto them**)

Now that they have returned home, with Binyamin with them, and Ya'aqov is overjoyed, and that is when the brothers speak to their father and tell him, Joseph is yet alive, and he is governor over all the land of Egypt. And Jacob's heart fainted, for he did **NOT** believe them.

Now try and put yourself in Ya'aqov's shoes, he was still grieving the loss of his son, even though Yoseph had been missing for over twenty two years, and then, he is told something that is too good to be true, and he does **NOT** believe the words of his sons. That could mean that he is in shock at the news, or that his sons have lied to him in the past, and that he does not fully trust them now. Or it could be a combination of both. The end result, is that Ya'aqov does **NOT** believe the good News. How many people believed the Good News of the Gospel that Messiah was crucified, died, was buried in a tomb, and that He rose again, the very first time that they heard it? Probably not many, until the Holy Spirit got a hold of their heart, and convinced them that it was true.

27 And they told him 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 Jacob their father revived:

וַיִּדְבְּרוּ אֵלָיו אֵת כָּל־דִּבְרֵי יוֹסֵף אֲשֶׁר דִּבֶּר אֲלֵהֶם וַיֵּרָא אֶת־הַעֲגֹלוֹת אֲשֶׁר־שָׁלַח (וַיִּדְבְּרוּ אֵלָיו אֵת כָּל־דִּבְרֵי יוֹסֵף לְשִׂאת אֹתוֹ וַתְּחִי רוּחַ יַעֲקֹב אֲבִיהֶם, VayeDabru Elayv Et Kal Dibrey Yoseph Asher Diber Alehem VayaRe Et HaAgalot Asher Shalach Yoseph Laset Oto VaTechiy Ya'aqov Aviyhem, where the **word**, VayeDabru, is from the **word** Dabar, דִּבֶּר, means, **to speak, he said, speaking, he spoke of, he spoke to or with, he communicated, was spoken, was stipulated, was agreed, he talked, speaking, word**, thing, speech, matter, affair, business, occupation, manner, something, anything, came to an agreement, to follow behind someone's back, to drive cattle or sheep to the pasture, it also means pasture, to lead, guide, it also means, pestilence, plague, the **word**, Elayv, to or unto him, the **word**, Et, is the first and last letters of the Hebrew Alephbet, and **they represent Messiah**, the First and the Last, the **word**, Kal, כָּל or כּוֹל, means, **all, the whole of, everything**, comprehend, contain, measure, it held, contained, he sustained, endured, the **word**, Dibrey, is from the **word** Dabar, defined above, and in the form that it is used here, it means, **the words**, the **word** or name Yoseph, is the name of Ya'aqov and Rachel's firstborn son, 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 a conjunction, it means, for, because, in order that, the **word**, Diber, is from the **word** Dabar, and in the form that it is used here it means, **he spoke or he said**, the **word**, Alehem, means, **to or unto them**, the **word**, VayaRe, 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*, Et, is repeated and these letters represent Messiah, the *word*, HaAgalot, is the plural of the *word*, Agalah, עֲגָלָה, which, means, *chariot, cart, carriage*, it is from the *word* Agal, which means, to be round, rounded, it is so called because of the roundness of the wheels, the same letters, also mean, young cow, heifer, the *word*, Asher, אֲשֶׁר, means, to walk straight, to walk, he led, was in charge, was led, it means, to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, *who, whom, whomsoever, whose, what, where, that, such as, which, with which, that which, then*, and as a conjunction, it means, for, because, in order that, 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* or name, Yoseph, *is the name of Ya'aqov and Rachel's firstborn son, and brother to Binyamin*, the *word*, Laset, is from the *word* Nasah, נָשָׂא, or נָסָה, which means, *to lift, lifted, accept, raised, carry, take, he bore, carried, he took, took away, carried off*, he married, it contained, he swept away, destroyed, he forgave, pardoned, he suffered, endured, was lifted up, was raised, was exalted, was respected, was carried from place to place, as an adjective it means high, exalted, but it can also mean to deceive, beguile, emptiness, vanity, he imposed upon, to claim a debt, the *word*, Oto, means, him, the *word*, VaTechiy is form 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* or name, Ya'aqov, is the name of the father of Yoseph and his eleven brothers, the *word*, Aviyhem, means, *their father*)

Here we are told that although Ya'aqov did **NOT** believe his sons, **BUT** when he was presented with the evidence, the wagons which Joseph had sent to carry him, then Ya'aqov, their father's spirit revived. Ya'aqov had been disillusioned for many years, and throughout those years, it appears that he allowed some distance to come between Him and YHVH, and it created countless problems for him and his sons; for a life without YHVH, is a life that is and will continue to be filled with turmoil. But for now, Ya'aqov was filled with joy and thanksgiving.

28 *And Israel said, It is enough; Joseph my son is yet alive: I will go and see him before I die.*
 (וַיֹּאמֶר יִשְׂרָאֵל רֵב עוֹד-יוֹסֵף בְּנִי חַי אֵלַי וְאֶרְאֶנּוּ בְּתֵרֵם אָמוֹת) VaYomer Yisrael Rav Od Yoseph Beniy Elkah Ve'eRenu BeTerem Amot, 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, יִשְׂרָאֵל, is a composite *word*, made up of the words, Yeshar and El,

where the **word** Yeschar 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 Yeschar El, means, ***the straight and upright Torah obedient path that Elohim has designed for the people of His, family, Yisrael, 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**, Rav, רב, is an adjective, that means, much, many, plenty, large, great, mighty, abounding, abundant, honoured, important, as an adverb, it means, ***enough***, as a noun it means, lord, chief, master, teacher, it is also, a short form of the **word** Rabbi, it also means bowman, archer, it means multitude, great quantity, abundance, majority, and in the form that it is used here, Ya'aqov is saying, ***it is enough***, the **word**, Od, עוד, means, to return, repeat, do again, still, yet, while, he affirmed solemnly, he warned, he bore witness, attested, testified, he said repeatedly and forcefully, he surrounded, encompassed, he strengthened, restored, relieved, encouraged, he helped, supported, as an adverb it means duration, continuance, continually, ***still, yet***, already, the **word**, Chay, חי, means, ***alive, to live, living***, lively, active, raw, the **word**, Elkah, is from the **word** Halak, הלך, means, ***to go, going, follow, followed, went, walk, walked, travel, go away, disappear, continue, he went away, departed, he walked about, he proceeded, continued***, he went reluctantly, was gone, moved to and fro, led, led away, he carried, he brought, traveller, wanderer, wayfarer, mood, frame of mind, road tax, it is related to the **word** Halakah, הלכה, which means, law, rule, traditional law, something to go by, your personal day to day walk, the **word**, Ve'aRenu, is from the **word** Ra'ah, ראה, 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**, BeTerem, בטרם, means, ***to do before, he did before, anticipated***, preceded, as an adverb it means, not yet, ***before***, ere, the **word**, Amot, is from the **word** Mot, מות, means, ***dead, to die, he or she died, put to death, killed, death***)

Here we see that Ya'aqov is thrilled at the Good news that came to him on the backs of Ten male and ten female asses, and he said, It suffices me, I am complete, now that I know that my son lives, and the only thing that I want to do now, is go and see my son, Yoseph, before I die, for then, I can die in peace. What Ya'aqov is expressing here is what all people who have chosen to believe, follow and obey the Words of our heavenly Father's Torah of Life should feel toward death, for death, according to Scripture, for those that have chosen to believe, follow and obey the Words of YHVH's Torah of Life, ***IS NOT the END, BUT*** the beginning of an eternal and everlasting journey, with Messiah, our groom at our side. 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