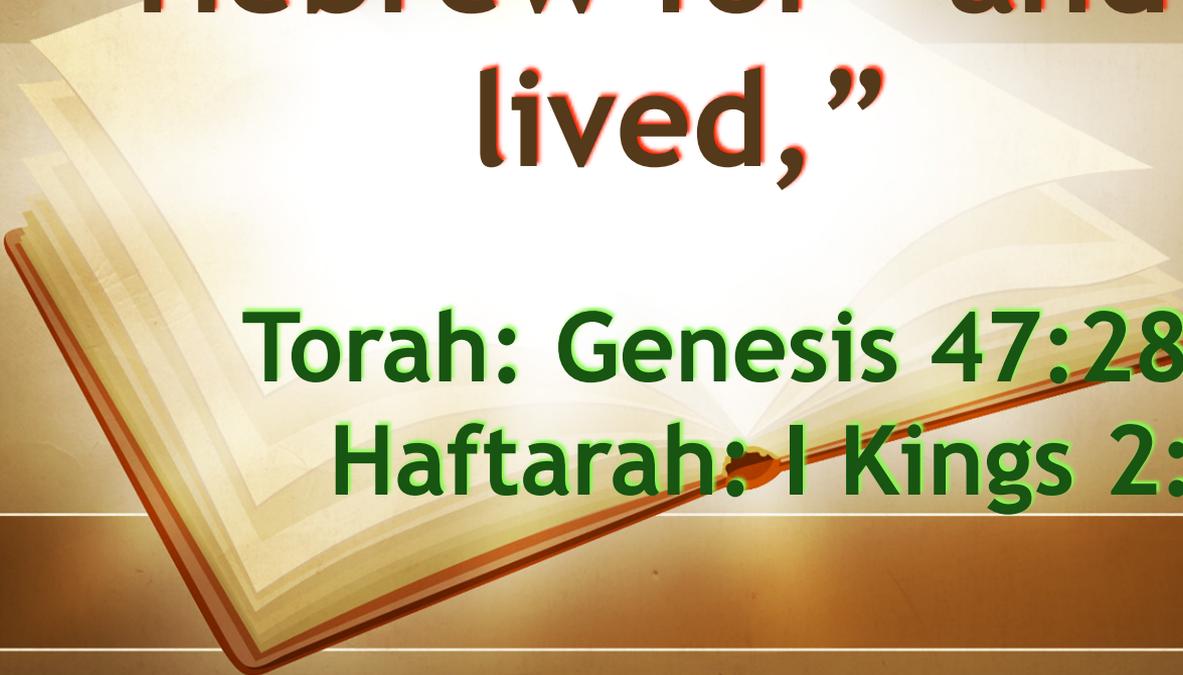


TORAH TEACHINGS



Understanding YAH's Likes and dislikes



#12 Vayechi (וַיַּחֲיֶי) – Hebrew for “and he lived,”

Torah: Genesis 47:28-50:26
Haftarah: I Kings 2:1-12

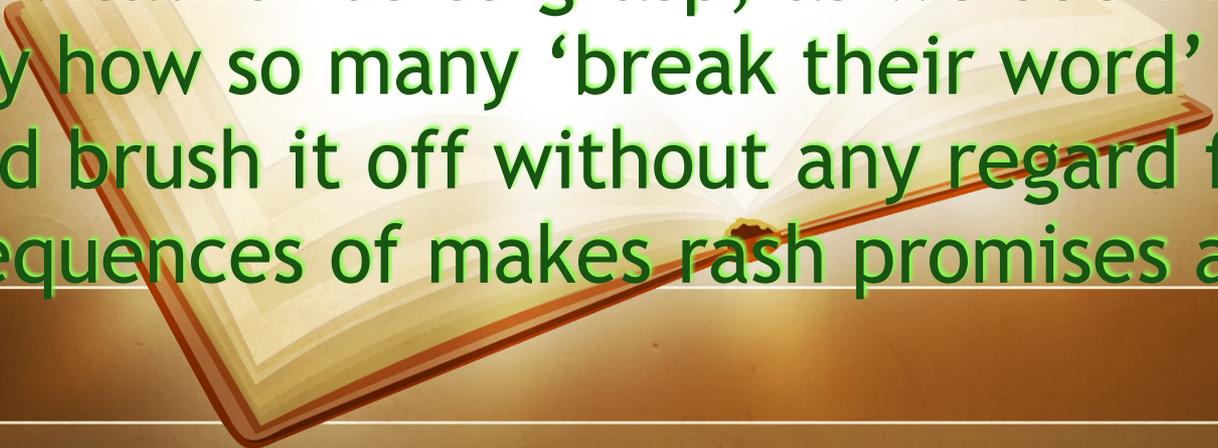
The Hebrew root word that is used here for ‘swear’ is שָׁבַע shabā (shaw-bah’) - Strong’s H7650 which means, ‘to swear, exchange oaths, take an oath, vow’.

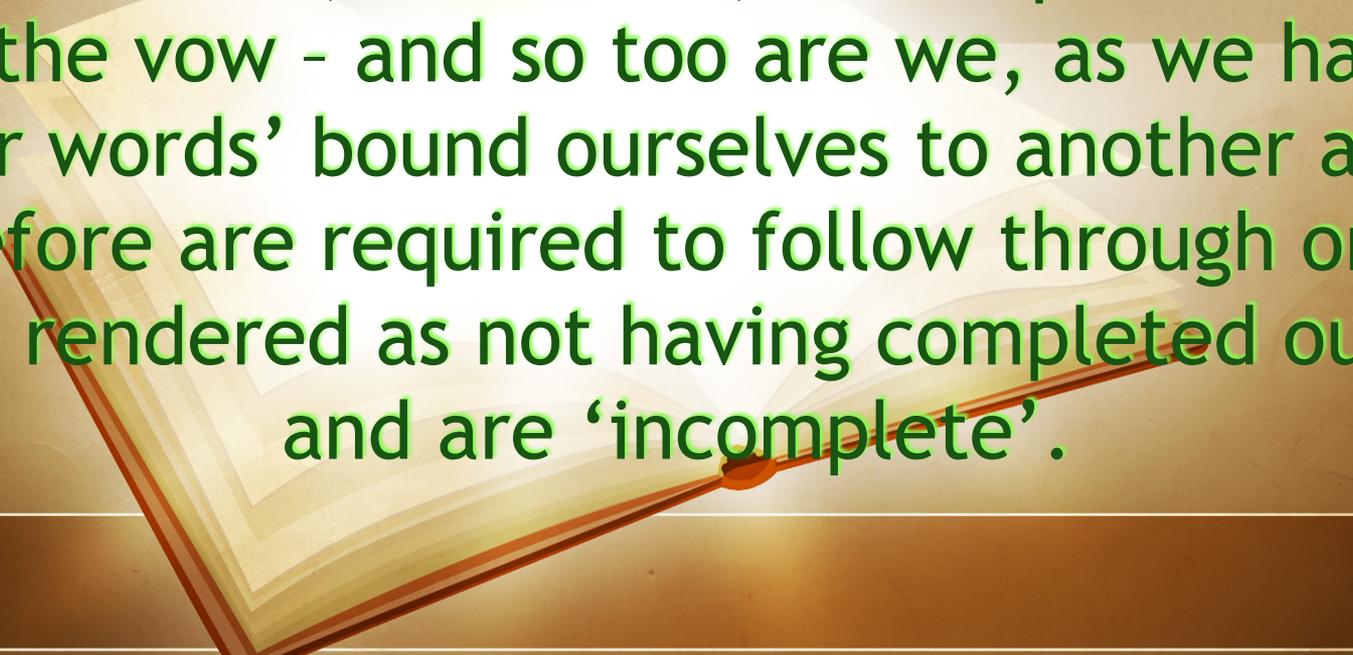
An ‘oath’ is typically an obligation that is taken upon yourself, rather than that which is imposed upon you.

To “swear”, in Scripture (which is also the root word שָׁבַע shabā), was to give one’s sure and promised unbreakable word in testimony, that the one swearing would faithfully perform some promised deed, or that he would faithfully refrain from some evil act.

In Hebrew, when one promises to complete something, it is considered 'done' and the word could be depended upon, that what was said would be accomplished.

This is vital for us to grasp, as we see in the world today how so many 'break their word' so easily and brush it off without any regard for the consequences of makes rash promises and vows.





What we are to recognize is that the one we make a promise to is, in a sense, 'incomplete' until we fulfill the vow - and so too are we, as we have 'by our words' bound ourselves to another and therefore are required to follow through or else we are rendered as not having completed our work and are 'incomplete'.

When we ‘swear by His Name’, we are identifying ourselves with His character and His clear standards as prescribed in the Torah and therefore יהושע warns us that we are not to ‘swear FALSELY’!



Mattithyahu/Matthew 5:33 “Again, you heard that it was said to those of old, ‘You shall not swear falsely, but shall perform your oaths to יהוה.’”

Wayyiqra/Leviticus 19:12 “And do not swear falsely by My Name and so profane the Name of your Elohim. I am יהוה.”



To not swear falsely in יהוה's Name is a very serious instruction as many do this as they pass off their own agendas and ideas as that of יהוה.

It also speaks of not fulfilling something that we have declared to complete; and now we have all said we will follow His commands and obey them as we have dedicated our lives to following Messiah and therefore we must be careful not to be found faltering in our commitment, for this would be an example of 'swearing falsely' in His Name when we fail to do that which we have committed to doing and being marked and sealed as a set-apart nation unto Him!

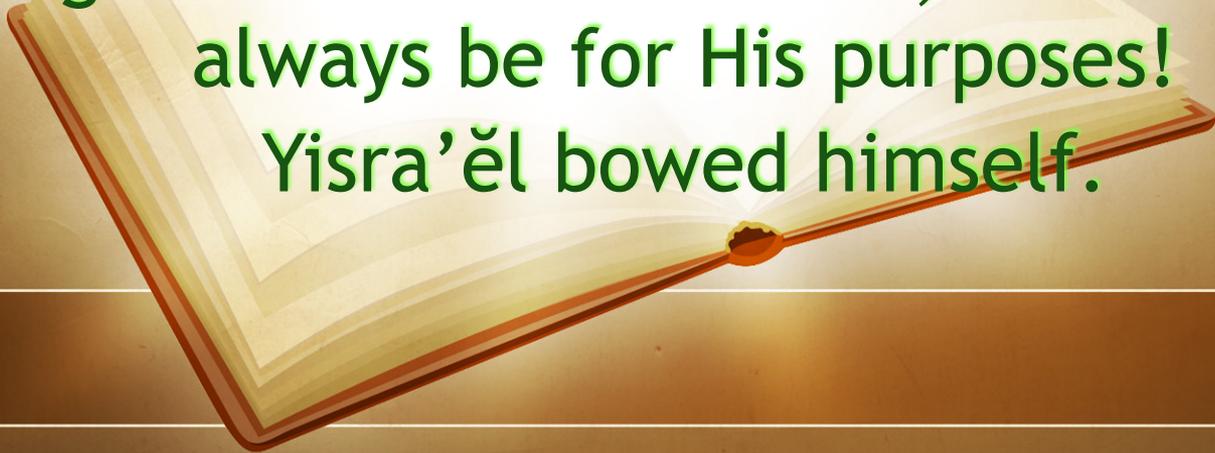
Messiah reiterates this command by saying we should not swear falsely by anything, but rather let our yes be yes and our no be no as anything beyond this is from the evil one!!!

He was not saying that we cannot swear or make an oath - He was saying that we should not do it falsely!!!

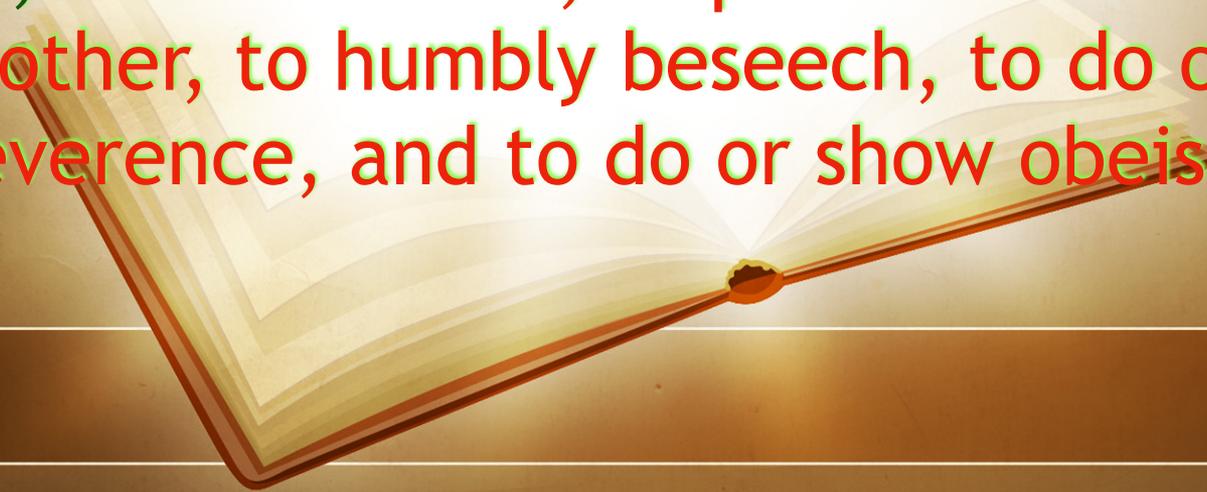
Do not give your word and then break it!

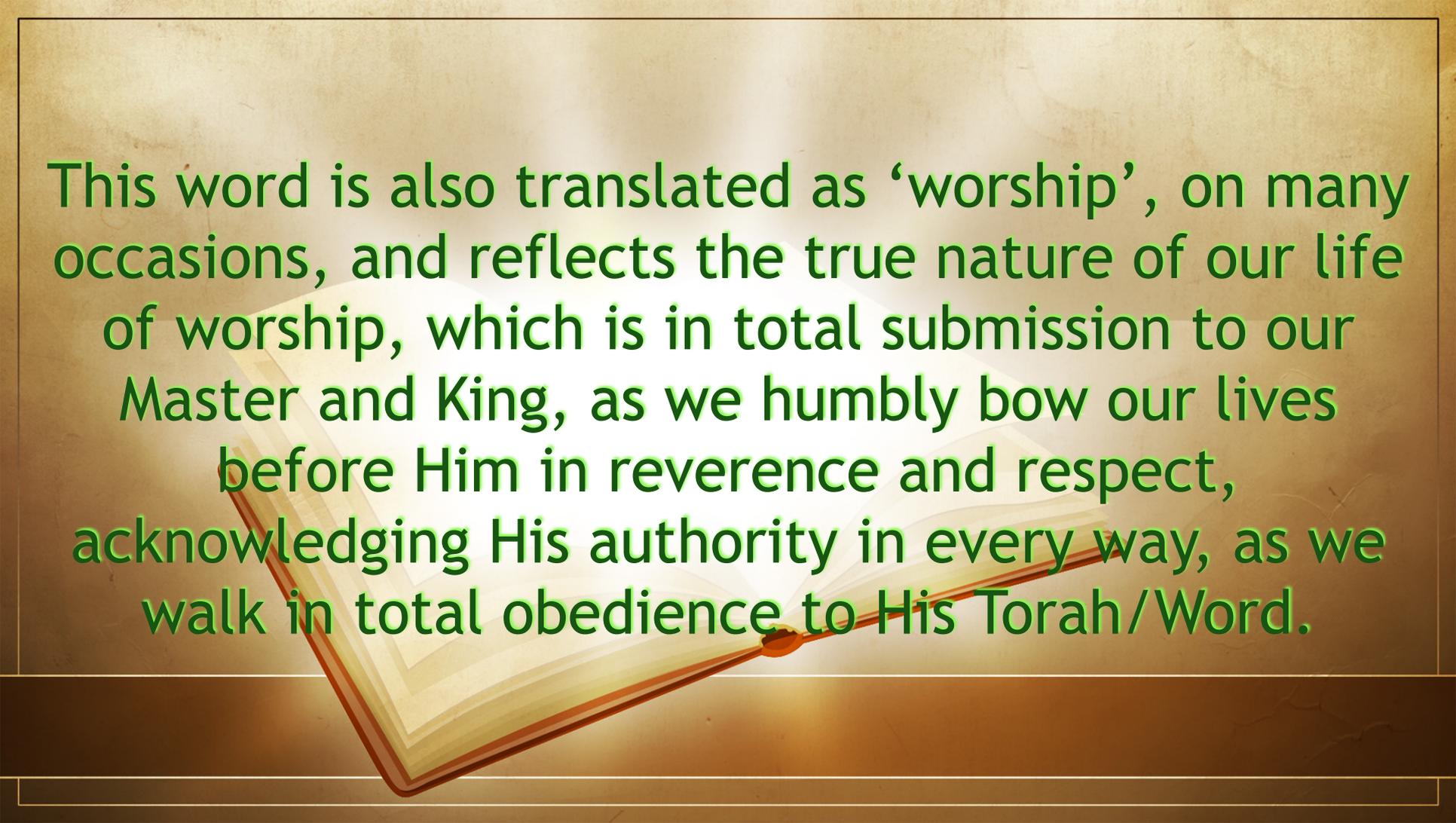
If we are to be a light to the nations and 'living letters' of Messiah, then we had better be careful to ensure that we speak the Truth and follow through on our commitments, which ought to always be for His purposes!

Yisra'ěl bowed himself.



The Hebrew word for 'bowed' comes from the root word **שָׁחָה** 'shahah' (shaw-khaw') - H7812 which means, 'to bow down, to prostrate oneself before another, to humbly beseech, to do or show reverence, and to do or show obeisance'.





This word is also translated as ‘worship’, on many occasions, and reflects the true nature of our life of worship, which is in total submission to our Master and King, as we humbly bow our lives before Him in reverence and respect, acknowledging His authority in every way, as we walk in total obedience to His Torah/Word.

Obeisance means 'a movement of the body made in token of respect or submission as well as to acknowledge the superiority of another'.

After speaking to Yosěph and getting Yosěph to swear that he would do as he was asked, Yisra'ěl bowed himself.

In a manner of speaking this was yet another fulfilment of Yosěph's dreams that his father would bow before him; and this also shadow pictures for us the prophetic fulfilment of how all of Yisra'ěl - 12 tribes will come and bow before our Head - יהושע Messiah!

CHAPTER 48

This chapter deals with the account of Ya'aqob meeting Yosēph's two sons that had been born to him in Mitsrayim and how Ya'aqob had 'adopted' them as his own.

Ya'aqob was getting weaker and Yosēph was called to go and see his father, and so he took along Menashsheh and Ephrayim.

Gen 48:1 And after these events it came to be that it was said to Yosěph, “See, your father is sick.” And he took with him his two sons, Menashsheh and Ephrayim.

Gen 48:2 And Ya‘aqob was told, “See, your son Yosěph is coming to you.” And Yisra’ěl strengthened himself and sat up on the bed.

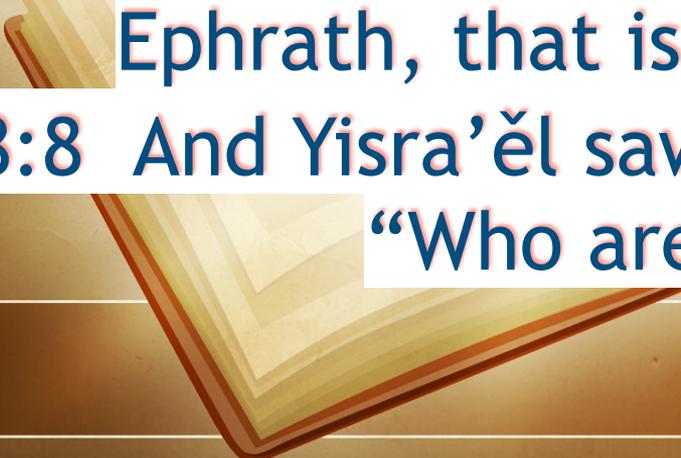
Gen 48:3 And Ya'aqob said to Yosēph, "Ēl Shaddai appeared to me at Luz in the land of Kena'an and blessed me,

Gen 48:4 and said to me, 'See, I am making you fruitful and shall increase you and make of you an assembly of peoples, and give this land to your seed after you as an everlasting possession.'

Gen 48:5 “And now, your two sons, Ephrayim and Menashsheh, who were born to you in the land of Mitsrayim before I came to you in Mitsrayim, are mine - as Re’uḇēn and Shim’on, they are mine.

Gen 48:6 “Your offspring whom you shall bring forth after them are yours, and let them be called by the name of their brothers in their inheritance.





Gen 48:7 “And I, when I came from Paddan, Raḥēl died beside me in the land of Kena’an on the way, when there was but a little distance to go to Ephrath. And I buried her there on the way to Ephrath, that is Běyth Leḥem.”

Gen 48:8 And Yisra’ēl saw Yosēph’s sons, and said, “Who are these?”

Gen 48:9 And Yosēph said to his father, “They are my sons, whom Elohim has given me in this place.” And he said, “Please bring them to me, and let me bless them.”

Gen 48:10 And the eyes of Yisra’ēl were dim with age, and he was unable to see. And he drew them near him, and he kissed them and embraced them.



Gen 48:11 And Yisra'ěl said to Yosěph, “I had not thought to see your face. But see, Elohim has also shown me your seed!”

Gen 48:12 So Yosěph brought them from between his knees, and he bowed down with his face to the earth.



Gen 48:13 And Yosēph took them both, Ephrayim with his right hand toward Yisra'ēl's left hand, and Menashsheh with his left hand toward Yisra'ēl's right hand, and brought them near him.

Gen 48:14 And Yisra'ēl stretched out his right hand and laid it on Ephrayim's head, who was the younger, and his left hand on Menashsheh's head, consciously directing his hands, for Menashsheh was the first-born.

Gen 48:15 And he blessed Yosēph, and said, “The Elohim before whom my fathers Abraham and Yitshaq walked, the Elohim who has fed me all my life long to this day,

Gen 48:16 the Messenger who has redeemed me from all evil - bless the youths! And let my name be called upon them, and the name of my fathers Abraham and Yitshaq. And let them increase to a multitude in the midst of the earth.”

Gen 48:17 And when Yosēph saw that his father laid his right hand on the head of Ephrayim, it was evil in his eyes; and he took hold of his father's hand to remove it from the head of Ephrayim to the head of Menashsheh.

Gen 48:18 And Yosēph said to his father, "Not so, my father, for this one is the first-born, put your right hand on his head."

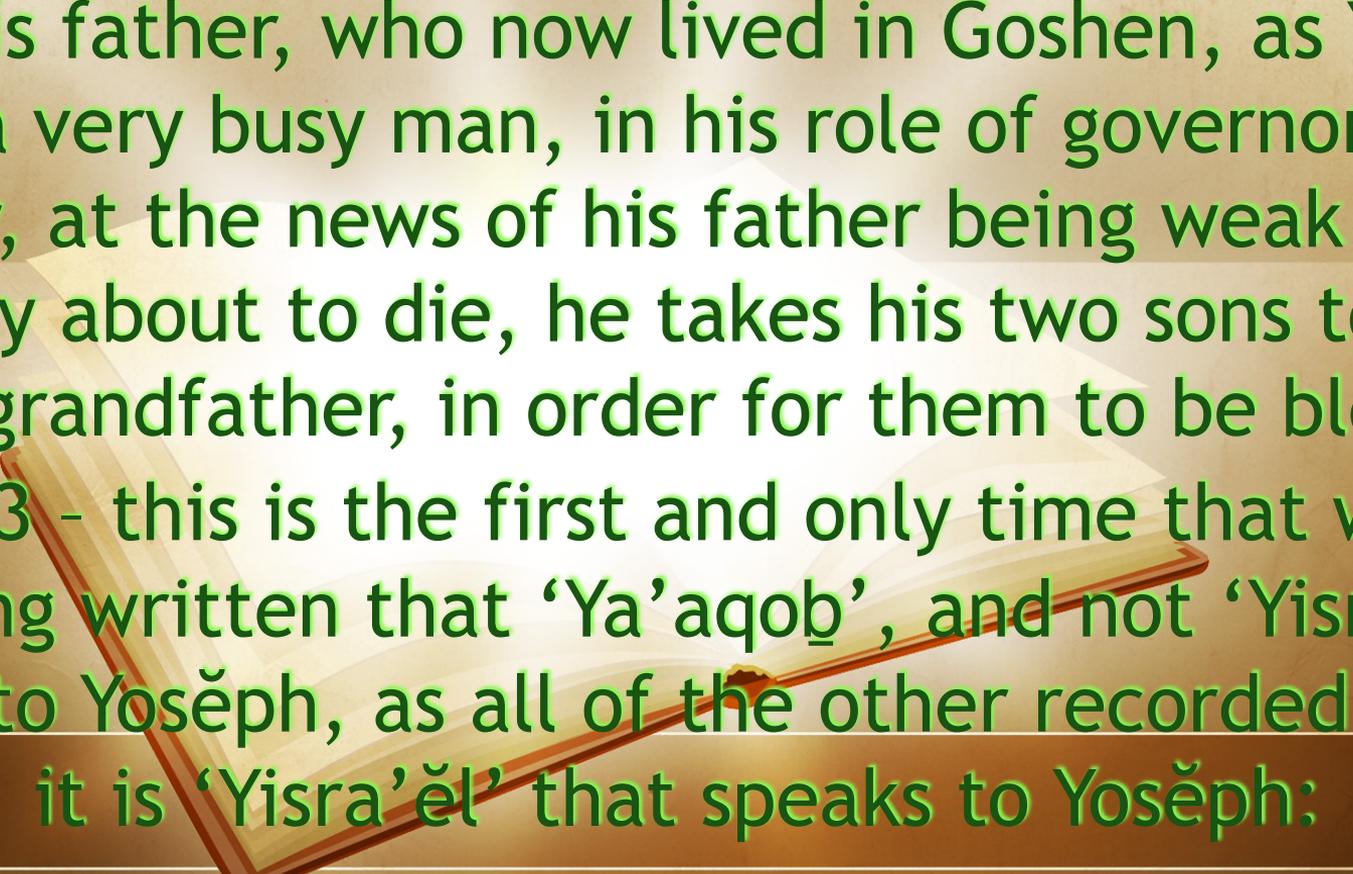
Gen 48:19 But his father refused and said, “I know, my son, I know. He also becomes a people, and he also is great. And yet, his younger brother is greater than he, and his seed is to become the completeness of the nations.”

Gen 48:20 And he blessed them on that day, saying, “In you Yisra’ěl shall bless, saying, ‘Elohim make you as Ephrayim and as Menashsheh!’ ” Thus he put Ephrayim before Menashsheh.

Gen 48:21 And Yisra'el said to Yosēph, “See, I am dying, but Elohim shall be with you and bring you back to the land of your fathers.”

Gen 48:22 “And I, I have given to you one portion above your brothers, which I took from the hand of the Amorite with my sword and with my bow.”





We are not told how often Yosěph actually got to visit his father, who now lived in Goshen, as Yosěph was a very busy man, in his role of governor; but now, at the news of his father being weak and possibly about to die, he takes his two sons to meet their grandfather, in order for them to be blessed. Verse 3 - this is the first and only time that we see it being written that ‘Ya’aqob’, and not ‘Yisra’ěl’, spoke to Yosěph, as all of the other recorded times, it is ‘Yisra’ěl’ that speaks to Yosěph:

Berēshith/Genesis 37:13 “And Yisra’ēl said to Yosēph, “Are not your brothers feeding the flock in Shekēm? Come, I send you to them.” So he said to him, “Here I am.”

Berēshith/Genesis 46:30 “And Yisra’ēl said to Yosēph, “Now let me die, since I have seen your face, that you are still alive.”

Berēshith/Genesis 48:3 “And Ya’aqob said to Yosēph, “Ēl Shaddai appeared to me at Luz in the land of Kena’an and blessed me”

Berēshith/Genesis 48:11 “And Yisra’ēl said to Yosēph, “I had not thought to see your face. But see, Elohim has also shown me your seed!”

Berēshith/Genesis 48:21 “And Yisra’ēl said to Yosēph, “See, I am dying, but Elohim shall be with you and bring you back to the land of your fathers.”



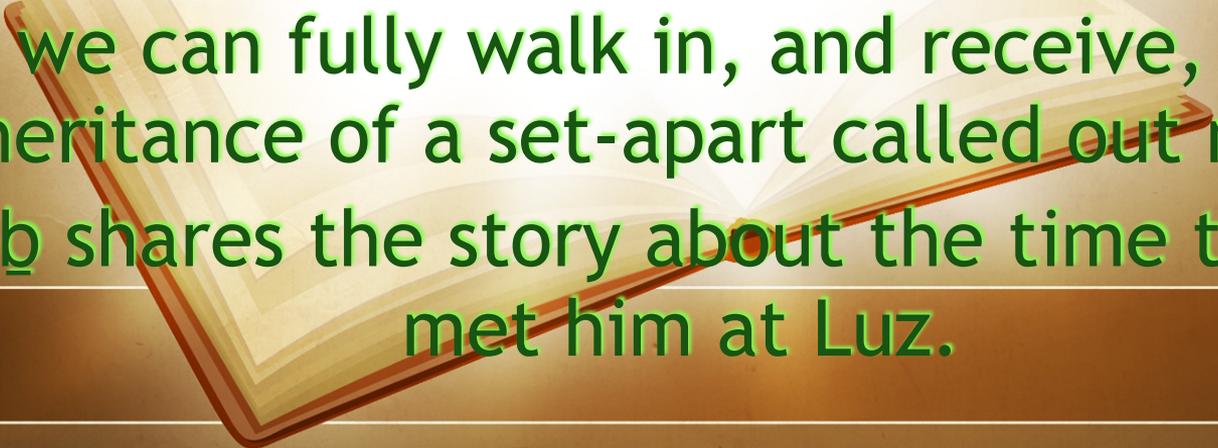
This account of it being Ya'aqob and not Yisra'el, is interesting, as we may be able to recognise by the events that followed, how Ya'aqob would 'swop' the blessings of the two grandsons around, in what, at first, may have seemed wrong to Yosēph, yet Ya'aqob knew what he was doing.

Ya'aqob relates to Yosēph his story, possibly the story that Pharaoh had wanted to hear and never got to; and it was now time to relate the journey of his life to his son, whom he had lost and then had found.

He would relate the history of a Covenant people, in the hearing of the future generations, so that they would know their heritage and not forget.

After all, both of Yosēph's sons had been born in Mitsrayim and having a Mitsrian mother?, would have, by all accounts, been raised in a Mitsrian culture.

Yet, they now had to hear their true heritage, of who they were and where they came from.

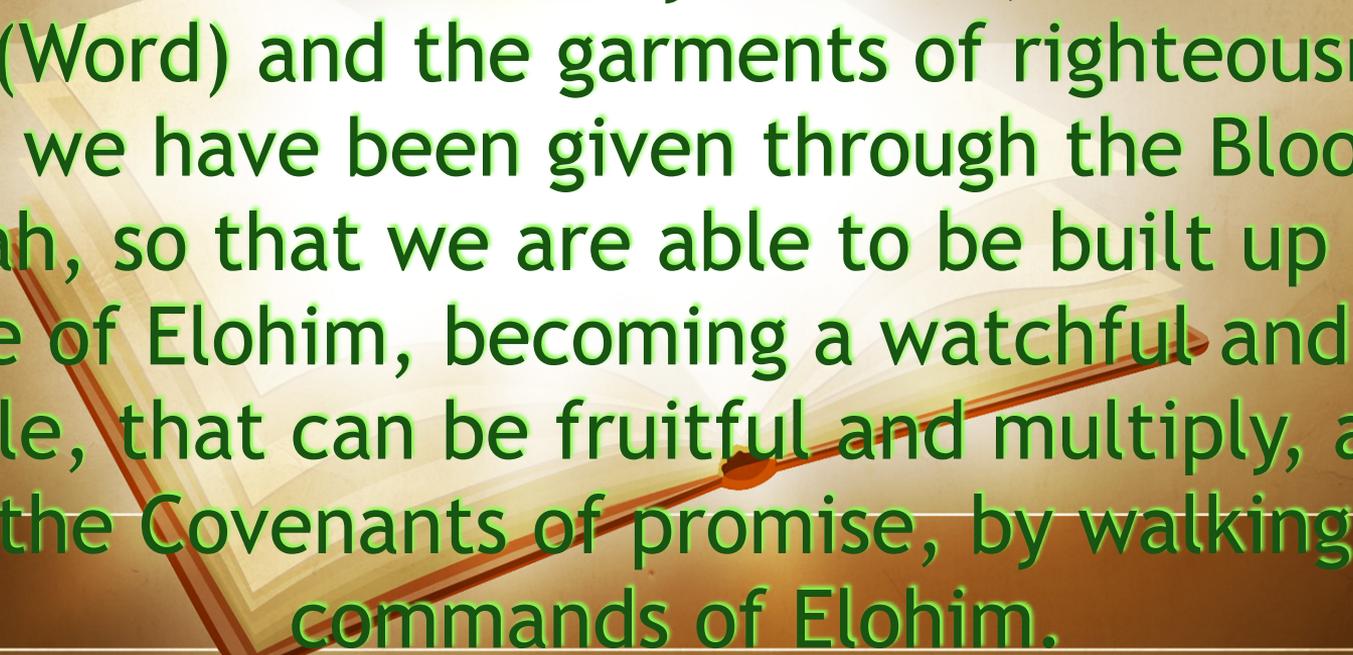


The same is happening today, as we have recognised that while we had been born into a ‘worldly system’ and raised by fleshly corrupt practices that have been centred around lies and traditions of men, we have to hear the TRUE story and have the plain truth made known to us and our children, in order that we can fully walk in, and receive, the true inheritance of a set-apart called out nation.

Ya’aqob shares the story about the time that Elohim met him at Luz.

The Hebrew word לוז Luz(looz) - Strong's H3870 means, 'almond tree', which was the early name for Běyth Ĕl(bayth-ale') - בֵּיתֵאֵל - Strong's H1008 means, 'house of Ĕl', which Ya'aqob named after he encountered his life changing appointment with יהוה, which you can read about in Berěshith/Genesis 28.

Ya'aqob acknowledge Elohim as he was given bread to eat, and garments to put on at this place, and it is, in many ways, a great picture of the fruit of being a watchful people.



With Luz meaning almond tree, and is the place that became known as the House of Elohim, we can see the symbolic picture of the budding forth of Aharon's rod and the symbolism, in the Bread of Life (Word) and the garments of righteousness, that we have been given through the Blood of Messiah, so that we are able to be built up as the House of Elohim, becoming a watchful and alert people, that can be fruitful and multiply, as we guard the Covenants of promise, by walking in the commands of Elohim.

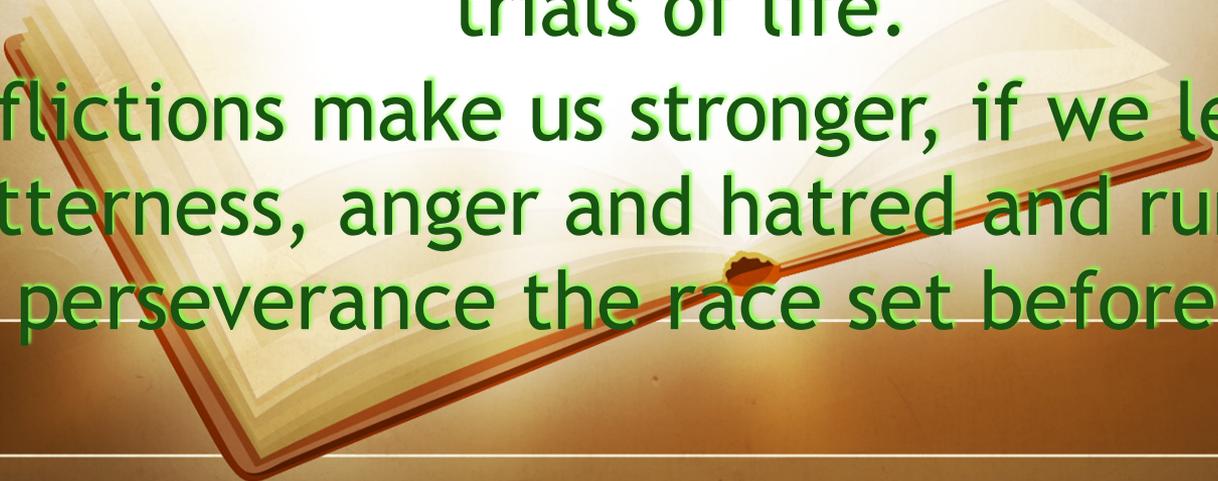
Verse 5

Ephrayim, the youngest of Yosëph's sons, is mentioned first - and rightfully so, as Ya'aqob had been speaking of being fruitful.

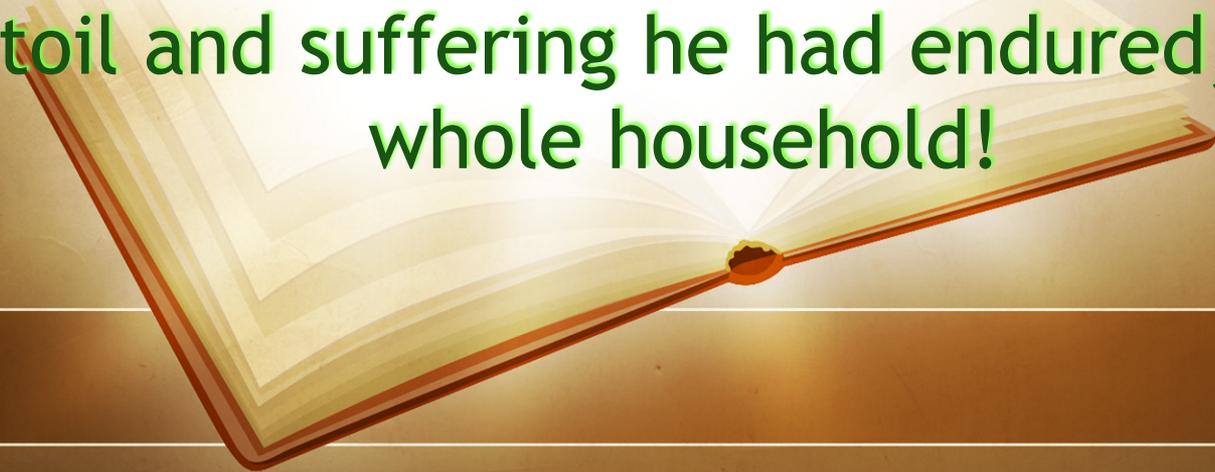
The name of Ephrayim(ef-rah'-yim) - אֶפְרַיִם - Strong's H6669 means, '**doubly fruitful**', for Elohim had caused Yosëph to be very fruitful in Mitsrayim!

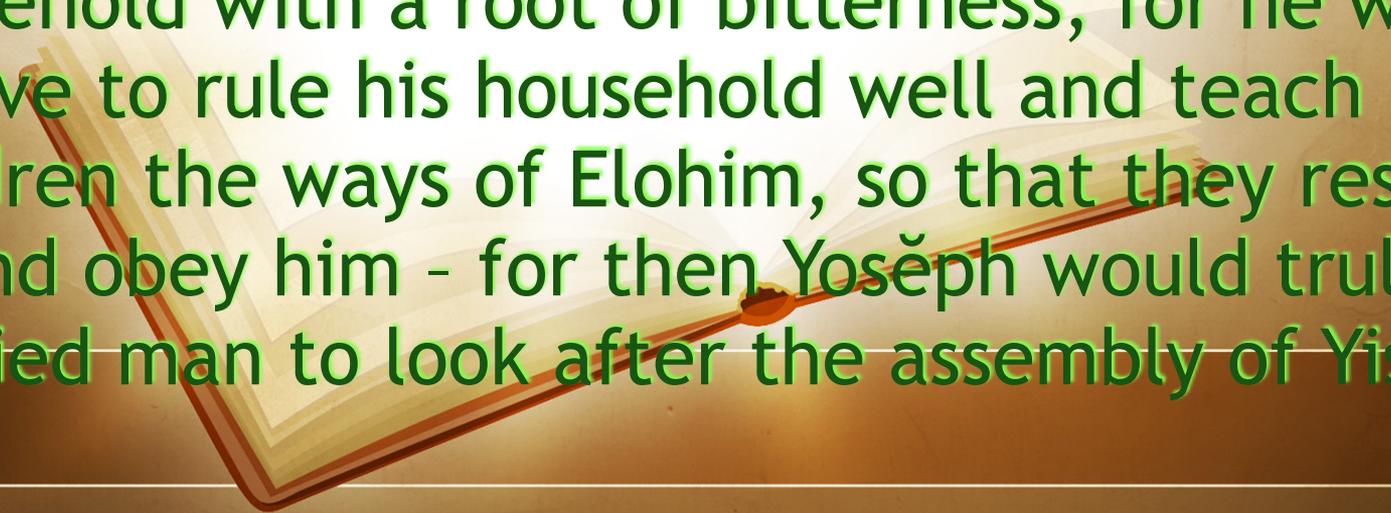
The name of Ephrayim is often used to reference the remnant lost 10 tribes of Yisra'el that are returning to the truth, and his name gives us great encouragement that shows us how we are able to bear much fruit under the severe pressures and trials of life.

Our afflictions make us stronger, if we let go of all bitterness, anger and hatred and run with perseverance the race set before us.



The name of Menashsheh (men-ash-sheh')
- מְנַשֶּׁה - Strong's H4519 means, 'causing to forget', as Elohim had caused Yosēph to forget all the toil and suffering he had endured, and his whole household!





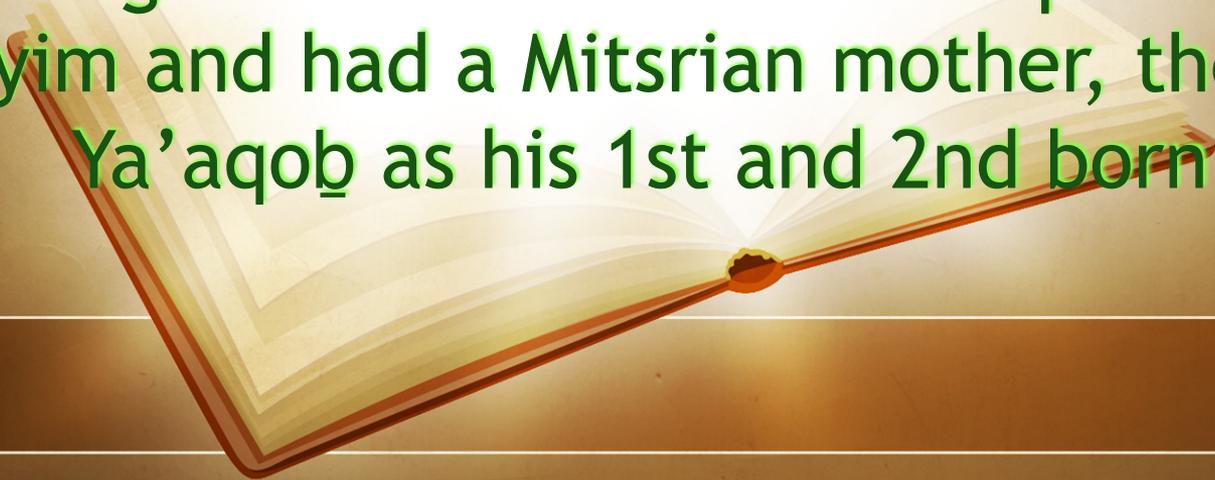
This shows that he did actually remember his household, but now he was starting his own house and what he had been caused to forget, was any bitterness that he may have had toward his brothers, as he could not start his own family and household with a root of bitterness, for he would have to rule his household well and teach his children the ways of Elohim, so that they respect him and obey him - for then Yosēph would truly be a qualified man to look after the assembly of Yisra'ēl:

Timotiyos Aleph/1 Timothy 3:5 “for if a man does not know how to rule his own house, how shall he look after the assembly of Elohim?”

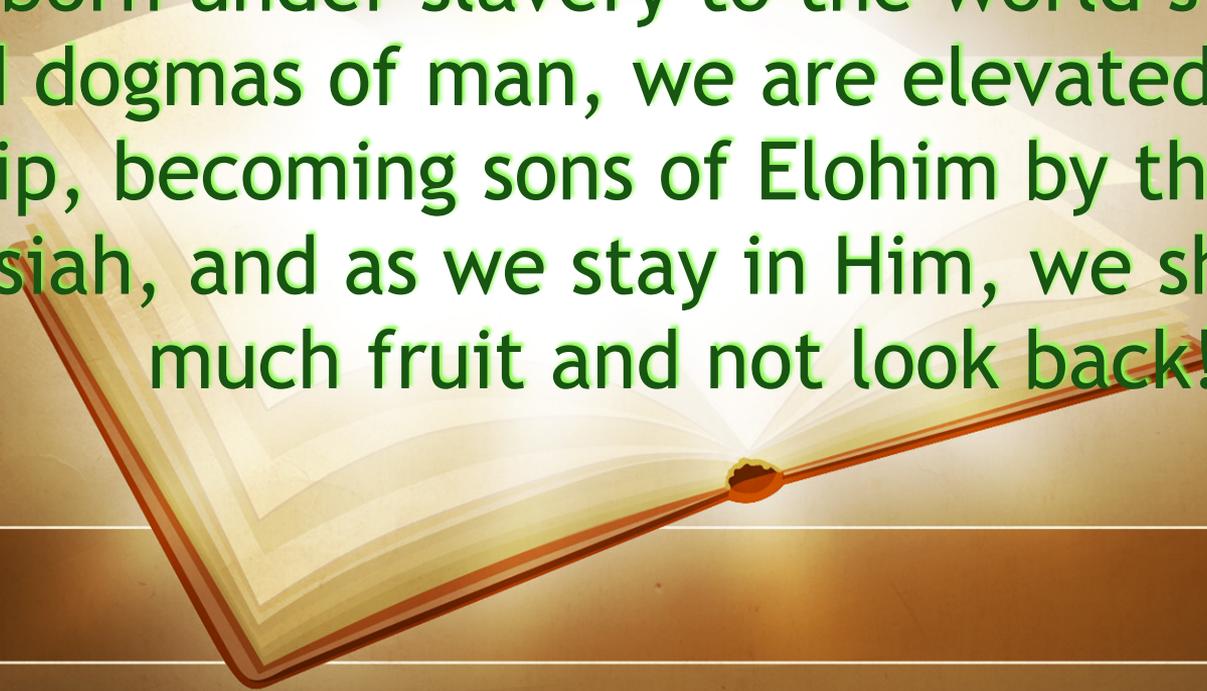


These two sons, Ya'aqob took as his own and said that they were to him like Re'ubēn and Shim'on, who were his first and second born.

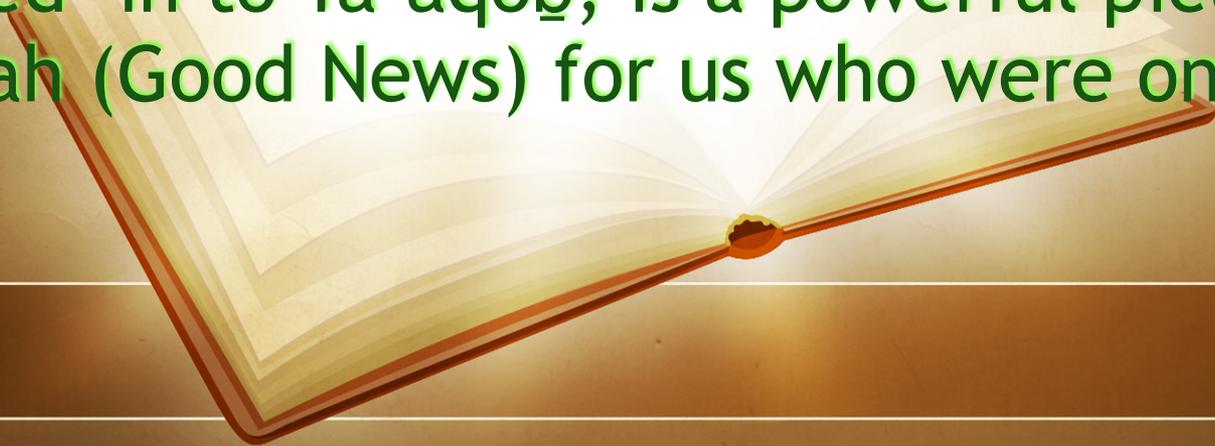
Even though these two sons of Yosēph were born in Mitsrayim and had a Mitsrian mother, they were to Ya'aqob as his 1st and 2nd born!!!



This gives us the joy of recognising that while we were born under slavery to the world's traditions and dogmas of man, we are elevated to true sonship, becoming sons of Elohim by the Blood of Messiah, and as we stay in Him, we shall bear much fruit and not look back!



We who believe (which obviously entails proper obedience), become full blood sons of Yisra'ěl!
This account of Menashsheh and Ephrayim being 'grafted' in to Ya'aqob, is a powerful picture of the Besorah (Good News) for us who were once far off:



Eph'siyim/Ephesians 2:13 “But now in Messiah
יהושע you who once were far off have been
brought near by the blood of the Messiah.”



In a metaphoric sense, Re'ubēn and Shim'on were 'cut off' in order that Yosēph's two sons could be grafted in:

Romiyim/Romans 11:19 "You shall say then, "The branches were broken off that I might be grafted in."



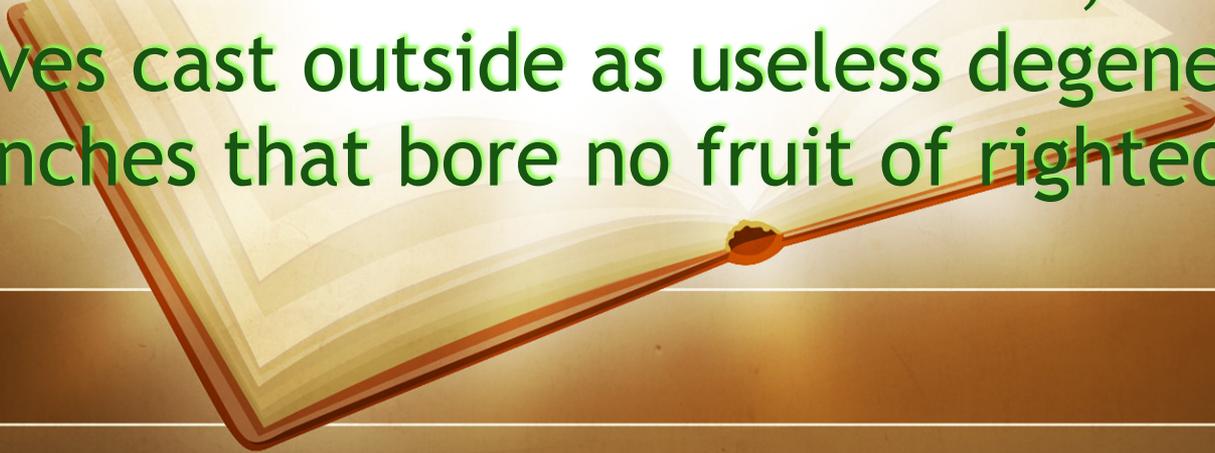
We know that Re'ubēn had defiled his father's bed and, in a manner of speaking, it speaks of those who have 'defiled' the covenant and been cut off for not 'hearing' and doing what they should, which has given the opportunity for the nations who were far off, to be grafted in, by belief - and belief comes by hearing and hearing by the Word of Elohim - to do it!!!

Once the fullness of the nations has been grafted in, then the natural branches can be grafted back in - if they too believe, through hearing, guarding and doing what is commanded!

What we take note of today, is how many Yehudim (Jews) are beginning to question the validity of their own Talmud and Mishnah (mad made laws) and recognising the lies that they too have inherited - lies that got them 'cut off' and exiled.

If this is happening today then we can be sure that we are approaching the end, which begs the question, 'how much longer do the 'nations' have?', and those who are not hearing the truth as they hold fast to lies - will they have an opportunity to be grafted in???

We do not know who will and who will not - what we do know is that the time is short and we would do well to heed the need to hear, guard and do the Torah and commands of Elohim, lest we find ourselves cast outside as useless degenerated vine branches that bore no fruit of righteousness!



In the parable of a man who planted a vineyard, spoken by Messiah, in Mattithyahu/Matthew 21:33-44, we see how the unwise farmers who killed all the servants of the owner as well as the son, would be called 'evil ones' and have the fate of promised destruction, and the reign given to another nation who would bear fruit (pictured here as Ephrayim).

In verse 6, Ya'aqob tells Yosēph that his two 'firstborn' sons would be seen as Ya'aqob's own children, while any other children that Yosēph would have would be his own.

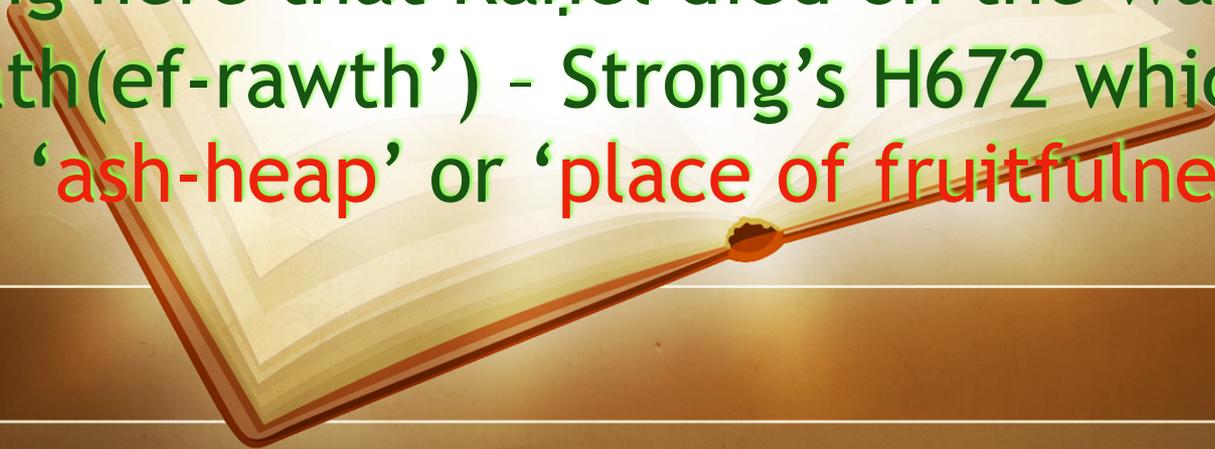
We are not told if Yosēph had other children, yet we do see how Ephrayim is later listed as one of the tribes alongside Yosēph (Bemidbar/Numbers 11), when the names of the leaders of the tribes are given; and we see that from Yosēph, Menashsheh's name is mentioned and shows us how Ephrayim, while being the younger of the two sons, was elevated to firstborn status.

As mentioned, Ephrayim, in Scripture, is often likened to being a metaphoric symbol of the returning 10 tribes that had been scattered.

Verse 7

The Hebrew word פַּדָּן Paddan (pad-dawn')

- Strong's H6307 means, 'field', and it was after leaving here that Raḥēl died on the way to אֶפְרַת Ephrath (ef-rawth') - Strong's H672 which means, 'ash-heap' or 'place of fruitfulness'.



In a manner of speaking, Ya'aqob was relating to his son, Yosēph, his journey and in doing so, in recognising the fruitfulness of Yosēph, he tells where Raḥēl died while on the way to the place of fruitfulness.

While he may have felt that Raḥēl never reached her full fruitfulness, it could now be seen in Yosēph's two sons, who would also help him to forget the ash-heap of the past troubles and celebrate the joy of the promised fruitfulness of the covenant.

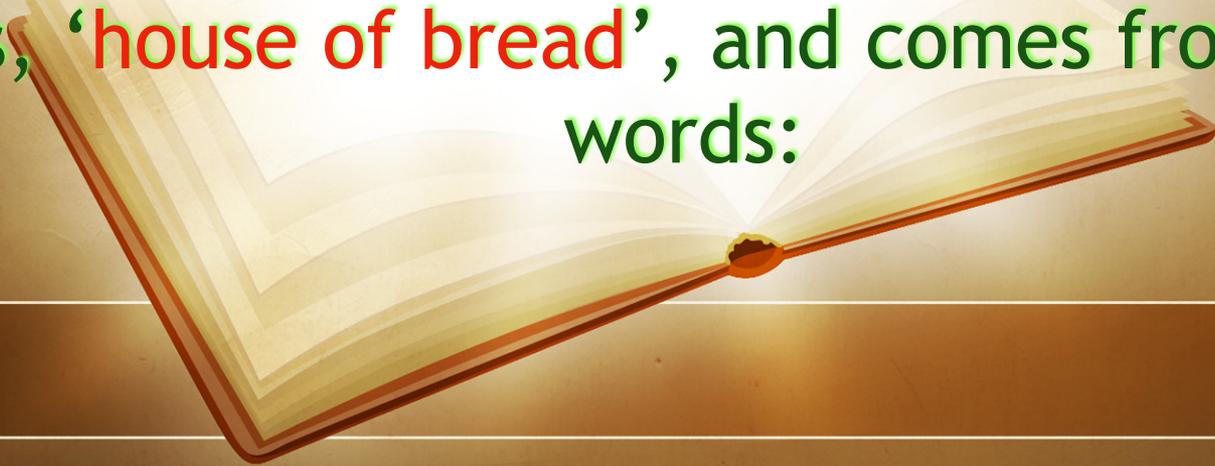
When Ya'aqob left Paddan, he came from the 'field' - He had 'come out' so to speak and it was after coming from this place that Elohim once again confirmed to Ya'aqob his change of name, and so here it was confirmed to Ya'aqob that his name would no longer be Ya'aqob but Yisra'el!



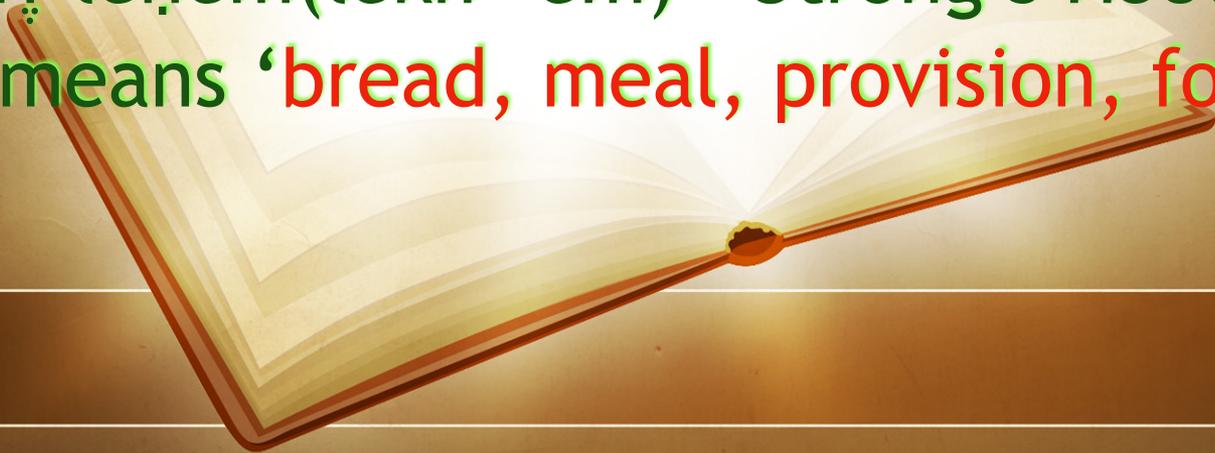
While this had been declared to him previously when he had wrestled with Elohim, we see here that he could rightfully be called Yisra'ěl by the fact of his changed walk - he had surrendered his life, got rid of all idols and now was able to truly be recognised as the set-apart man that Elohim had called, as he had certainly grown into the person that his name now represented, and receiving the second witness to this here was further encouragement for him to continue on and trust in יהוה.

After coming from Paddan, יהוה had told him to bear fruit and multiply; yet on the way to the place of fruitfulness his beloved wife died; and now with the sons of Yosěph, this commission of fruitfulness could now be seen and established in the heart of Ya'aqob before his death, which would have comforted him greatly - for he, in a manner of speaking, had made Raḥěl more fruitful, by adopting Yosěph's sons as his own.

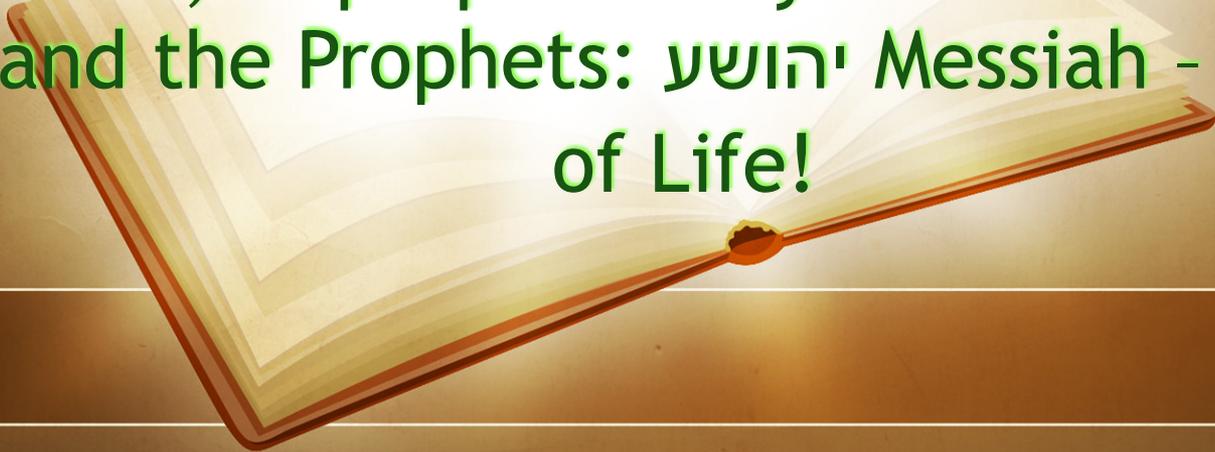
The town אֶפְרַת Ephrath(ef-rawth') - Strong's H672
would later become known as בַּיַת לֶחֶם Běyth
leḥem(bayth leh'-khem) - Strong's H1035 which
means, 'house of bread', and comes from the two
words:



- 1) בַּיִת Běyth(bah'-yith) - Strong's H1004 which means, 'house, armoury, building' and
- 2) לֶחֶם leḥem(lekh'-em) - Strong's H3899, which means 'bread, meal, provision, food'.

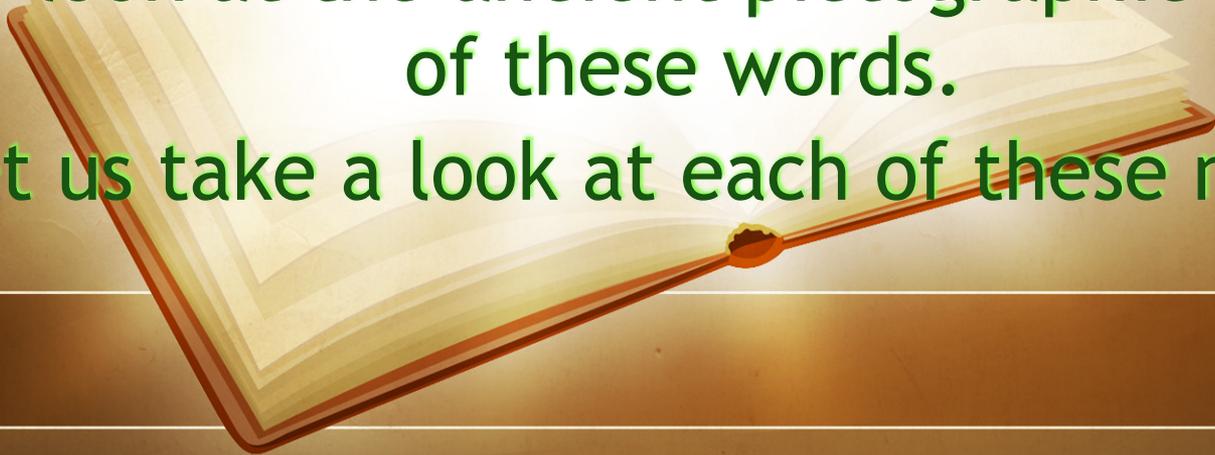


The ultimate 'fruitfulness' of Ya'aqob would later be born in the House of Bread - Dawid, the beloved king, and of course, the fulfilment of fruitfulness, as prophetically revealed through the Torah and the Prophets: יהושע Messiah - The Bread of Life!



I find a very powerful lesson, and prophetic picture, in אֶפְרַת Ephrath(ef-rawth') that is בַּיִת לֶחֶם Běyth lehem(bayth leh'-khem), and this I can see, as we look at the ancient pictographic rendering of these words.

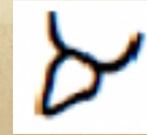
Let us take a look at each of these names:

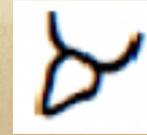


Ephrath(ef-rawth') - Strong's H672 in the ancient pictographic script, would look like this:



Aleph - א



The ancient script has this letter as  and is pictured as 'the head of an ox', and represents 'strength', meaning 'muscle' as the ox is the strongest of the livestock animals.

This also carries the meaning of 'yoke', as an ox is placed in a yoke in order to plough or pull a heavy load in the right direction. This can also picture for us the 'red heifer' sacrifice that יהושע Messiah fulfilled!

Pey - פּ:

This is the letter 'pey', which is pictured as , which is an 'open mouth' and carries the meaning of 'speak and blow', from the functions of the mouth, and can have the meaning of 'scatter' by blowing. It can also mean sword or beard as in things with edges, as well as a region in depicting a place with edges or boundaries.

It also can represent that which has been spoken forth from the words of one's mouth, as being established! This can also render for us a picture of that which has been opened, in terms of the way that has been opened by the Word of Elohim!

Resh - רְ:

The ancient script has this letter 'resh' as -  - and is pictured as 'the head of a man' and has the meaning of the head of a man as well as chief, top, beginning or first.

This letter can mean 'top' - as in the top or head of a body; and 'chief' - as in head of a tribe or people, as well as the one who rules the people.

Taw - ת

The ancient script has this letter as  which is pictured as **two crossed sticks**, and can represent for us **‘seal, covenant, mark or sign’**; as this once again points to the complete work of Messiah in the renewal of the Covenant in His Blood that brings the two Houses of Yisra’ĕl and Yehudāh together in Him, as One, for He is not only the **‘aleph’**, but is also the **‘taw’** - the beginning and the end of all creation!

The ancient script of this word can render for us a great meaning in the fruitful work of Messiah, through His life, death and resurrection, as we could render the following:



**THE STRENGTH AND POWER OF THE
PERFECT SACRIFICE, ACCORDING TO
THE PURE SPOKEN WORD OF OUR
HEAD, SECURES THE COVENANTS OF
PROMISE, SO THAT WE WHO ARE
GRAFTED IN BY HIS BLOOD MAY BEAR
MUCH FRUIT!**



Let us now look at בַּיַת לֶחֶם Běyth Leḥem (bayth leh'-khem), which, in the ancient pictographic script, looks like this:



בַּיַת Běyth (bah'-yith) - Strong's H1004:

Beyt - בֵּית:

This is the letter 'beyt' (בֵּית), which in the ancient script has this letter as , which pictures a tent floor plan and means, 'house' or 'tent'. It represents family and the importance of those who are inside the tent as opposed to the tent structure itself, and is the Dwelling Place of the Most-High, which we are, as we are as living stones being built up in Messiah.

Yod - י:

The ancient script has this letter as  which is 'an arm and hand' and carries the meaning of 'work, make, throw', from the primary functions of the arm and hand, and it also represents worship or giving thanks in the extending of hands as a gesture of this. The work of one's hands is the basic meaning of this letter!

Taw - ת

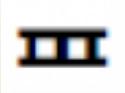
The ancient script has this letter as  which is pictured as **two crossed sticks**, and can represent for us **‘seal, covenant, mark or sign’**; as this once again points to the complete work of Messiah in the renewal of the Covenant in His Blood that brings the two Houses of Yisra’ēl and Yehudāh together in Him, as One, for He is not only the **‘aleph’**, but is also the **‘taw’** - the beginning and the end of all creation!

לֶחֶם lehem(lekh'-em) - Strong's H3899:

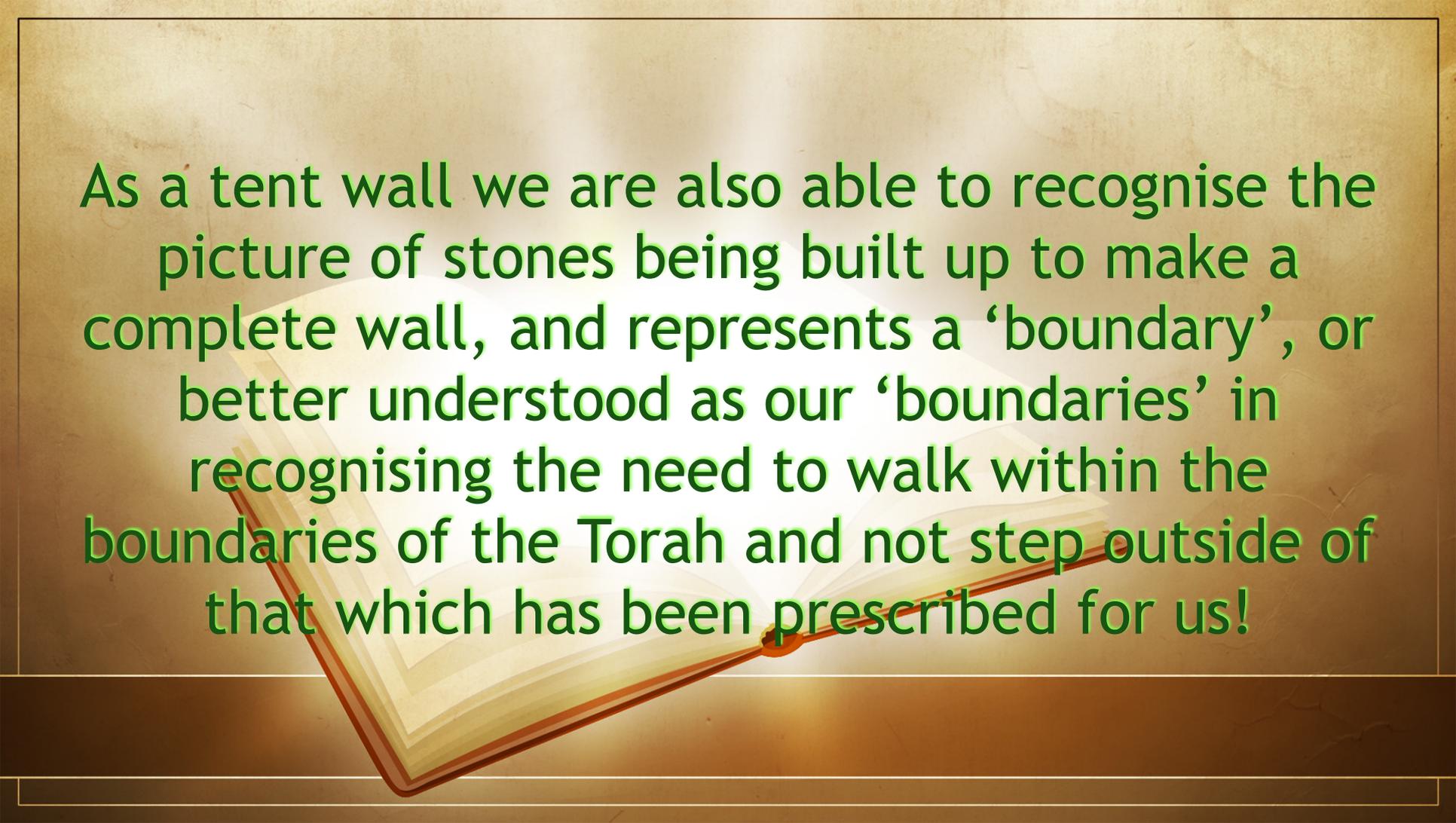
Lamed - לָ:

The ancient script has this letter as , and is pictured as a 'shepherd's staff', can give the meaning of 'to or toward' and can represent that which pushes or pulls a flock in a direction, and can speak of authority or a yoke that is used to lead and guide, as well as the ability to bring back by Authority.

Ḥet - ḥ

The ancient script has this letter as  which is a 'tent wall', and carries a meaning of 'separation', as a tent wall separates two halves of the tent; or it can also reflect the outside walls that separate the people inside from that which is outside and so can also symbolise protection and security to those inside, while picturing a cutting off of those who are outside.

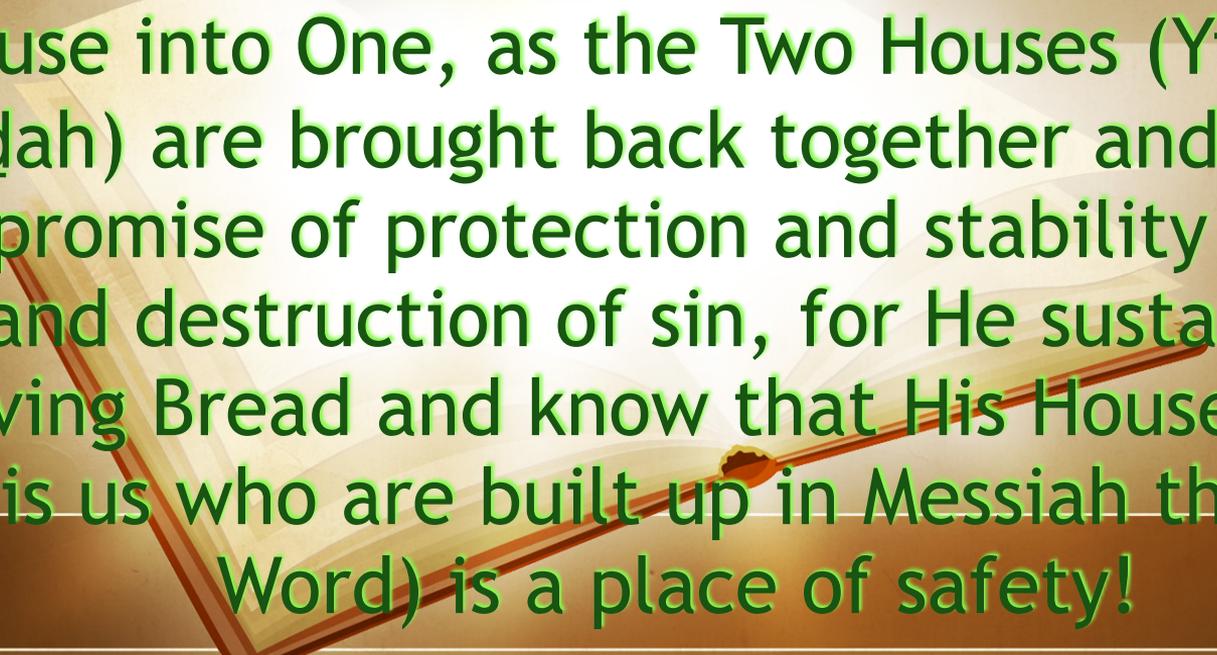
Hence this letter can mean 'established, secure' as well as 'cut off, separated from'.



As a tent wall we are also able to recognise the picture of stones being built up to make a complete wall, and represents a ‘boundary’, or better understood as our ‘boundaries’ in recognising the need to walk within the boundaries of the Torah and not step outside of that which has been prescribed for us!

Mem - ׀

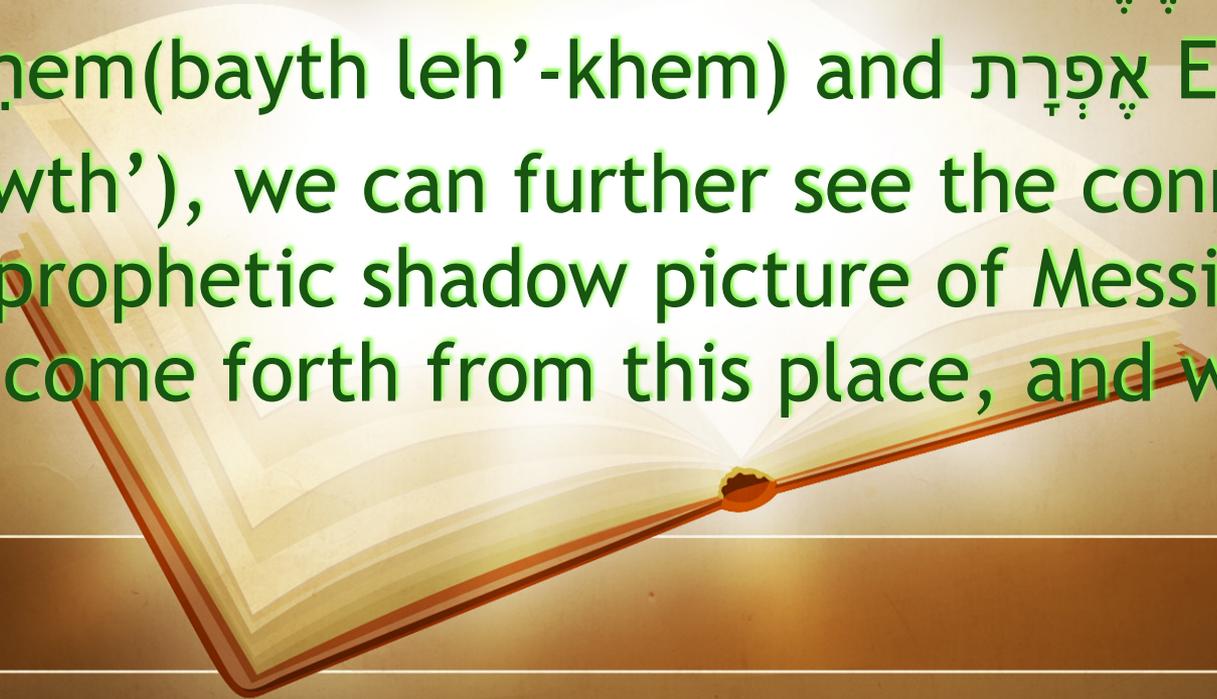
The ancient script has this letter as  and is pictured as 'water', and also carries the meaning of 'chaos' (from the storms of the sea) and can also picture that which is mighty or massive as well as the unknown. We are also able to understand this letter as representing the nations, for the nations are often likened to the seas in Scripture.



As we consider the pictures of 'The "Fruitful" House of Bread' - Ephrath(ef-rawth'), that is Běyth Lehem(bayth leh'-khem) - we can recognise the power and wonder of the Word of Elohim that builds His House into One, as the Two Houses (Yisra'ěl and Yehudāh) are brought back together and have the sure promise of protection and stability from the chaos and destruction of sin, for He sustains us with His Living Bread and know that His House of Bread (that is us who are built up in Messiah through His Word) is a place of safety!

HIS 'FLOOR PLAN' FOR HIS CREATION, IS SEALED BY HIS COVENANTS OF PROMISE, BY THE WORK AND AUTHORITY OF HIS MIGHTY OUTSTRETCHED ARM AND HAND, WHICH SHEPHERD'S US, AS WE ARE BUILT UP IN HIM, HAVING BEEN SECURED AND BOUGHT BACK FROM THE CHAOS OF SIN AND DEATH. AND AS LIVING STONES WE ARE BEING BUILT UP IN HIM, BECOMING HIS DWELLING PLACE, HAVING THE SURE PROMISE OF AN ETERNAL SEPARATION FROM SIN AND DEATH, IN ORDER THAT WE CONTINUE TO BEAR THE FRUITFULNESS OF LIFE!

When we understand the terms of בַּיִת לֶחֶם Běyth
Leḥem (bayth leh'-khem) and אֶפְרַת Ephrath
(ef-rawth'), we can further see the connection of
the prophetic shadow picture of Messiah, who
would come forth from this place, and we read in:



Miḳah/Micah 5:2-4 “But you, Běyth Leḥem Ephrathah, you who are little among the clans of Yehudāh, out of you shall come forth to Me the One to become Ruler in Yisra’ēl. And His comings forth are of old, from everlasting.” 3 Therefore He shall give them up, until the time that she who is in labour has given birth, and the remnant of His brothers return to the children of Yisra’ēl. 4 And He shall stand and shepherd¹ in the strength of יהוה, in the excellency of the Name of יהוה His Elohim. And they shall dwell, for at that time He shall be great, to the ends of the earth.”

In the above verse, we see the phrase - בֵּית-לְחֶם
אֶפְרַתָּה - 'Běyth Leḥem Ephrathah' declaring the
promise of the One, who is from everlasting, that
would come forth from Yehudāh and rule
- יהושע Messiah!

When יהושע was born in Běyth Leḥem of Yehudāh,
Herodes the sovereign, after having heard, was
troubled and he gathered all the chief priests and
scribes of the people together and asked them
where the Messiah was to be born.

This is what they said to him:

Mattithyahu/Matthew 2:5-6 “And they said to him, “In Běyth Leḥem of Yehuḍah, for thus it has been written by the prophet, 6 ‘But you, Běyth Leḥem, in the land of Yehuḍah, you are by no means least among the rulers of Yehuḍah, for out of you shall come a Ruler who shall shepherd My people Yisra’ěl.’”



They were quoting the words of Miḳah the prophet! What we also are able to find in Scripture, in seeing the powerful shadow picture of the One who would come from Běyth Leḥem of Yehuḁah, is seen in Dawiḁ, the beloved king, as we read in:

Shemu'ěl Aleph/1 Samuel 17:12 “Now Dawiḁ was the son of that Ephrathite of Běyth Leḥem in Yehuḁah, whose name was Yishai, and he had eight sons, and in the days of Sha'ul the man was old among men.”

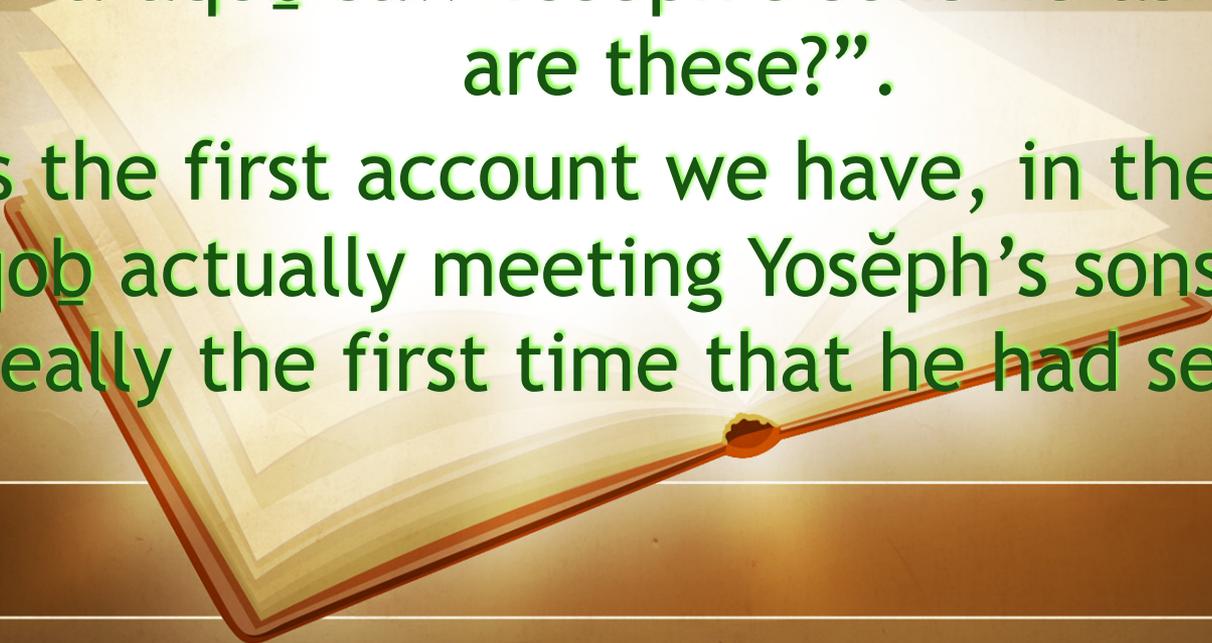
In the story of Bo'az and Ruth we are once again able to see the powerful shadow picture of our Kinsman Redeemer, יהושע Messiah, and the true witness that would be proclaimed in Běyth Leḥem, in the One who would be born from Yehuḏah would build the House of Yisra'ěl:

Ruth 4:11 “And all the people who were at the gate, and the elders, said, “Witnesses! יהוה make the woman who is coming to your house as Raḥěl and as Lě'ah, the two who built the house of Yisra'ěl. And prove your worth in Ephrathah and proclaim the Name in Běyth Leḥem.”

Verse 8-9

When Ya'aqob saw Yosēph's sons he asked, "Who are these?"

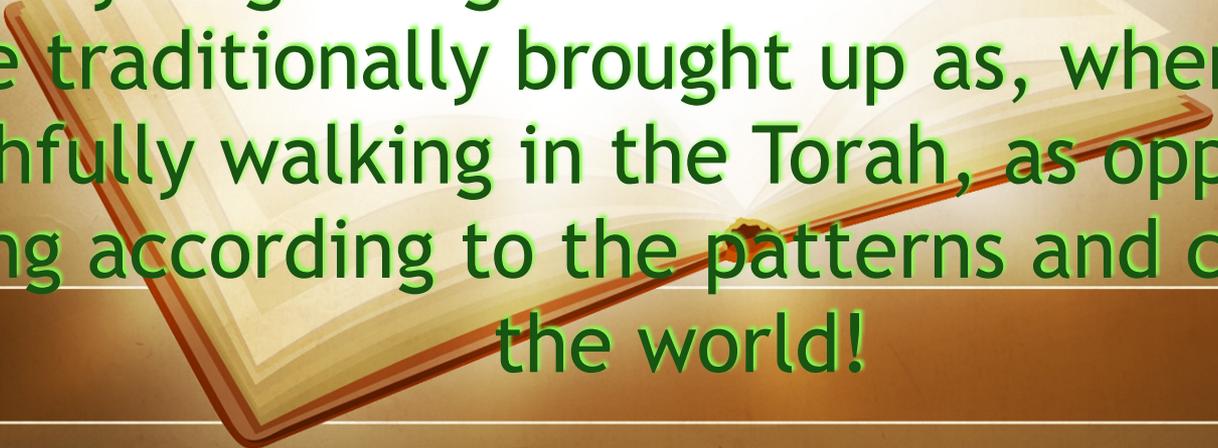
This is the first account we have, in the Torah, of Ya'aqob actually meeting Yosēph's sons, yet was this really the first time that he had seen them?





He had been living in Mitsrayim for 17 years now and Yosēph's sons would have been in their mid-20's, as they were born to Yosēph before the 7 years of famine; and I am sure that they had indeed met before; yet what we recognise from this chapter, is that with Ya'aqob's eyes being dimmed, he may not have fully recognised them. We also recognise how the two young men, having been raised in Mitsrayim by a Mitsrian mother, would have looked like Mitsrians, to a degree.

This can, in many ways, shadow picture what is happening today, as the returning lost tribes are coming in, and as the men are growing beards and all men and women are wearing tzitzit/tassels, many are asking ‘Who are these?’, as we are certainly beginning to look different to what we were traditionally brought up as, when we are faithfully walking in the Torah, as opposed to walking according to the patterns and customs of the world!



Ěsaw asked Ya'aqob the same question - "Who are these?", in Berěshith/Genesis 33:5, when Ya'aqob had met Ěsaw after leaving Laban.

Yosěph was answering in a similar manner as his father Ya'aqob had done, in saying that 'these' are the children whom Elohim had given!

Yosěph was with Ya'aqob at the time Ya'aqob answered Ěsaw and now, here we see these words that would have reminded them of the protection and provision and blessing of Elohim.

This language is also prophetic, in nature, as we see this phrase ‘Who are these?’ pointing forward for us to the returning lost sheep of Yisra’ěl, as the true sons and daughters are coming from the nations all around and are coming to the Light of the Truth in Messiah.

In Yeshayahu/Isaiah 60:1 the call to ‘arise and shine for our light has come’, prophetically pictures for us the return of the lost tribes, and we see in verse 8:

Yeshayahu/Isaiah 60:8 “Who are these who fly like a cloud, and like doves to their windows?”

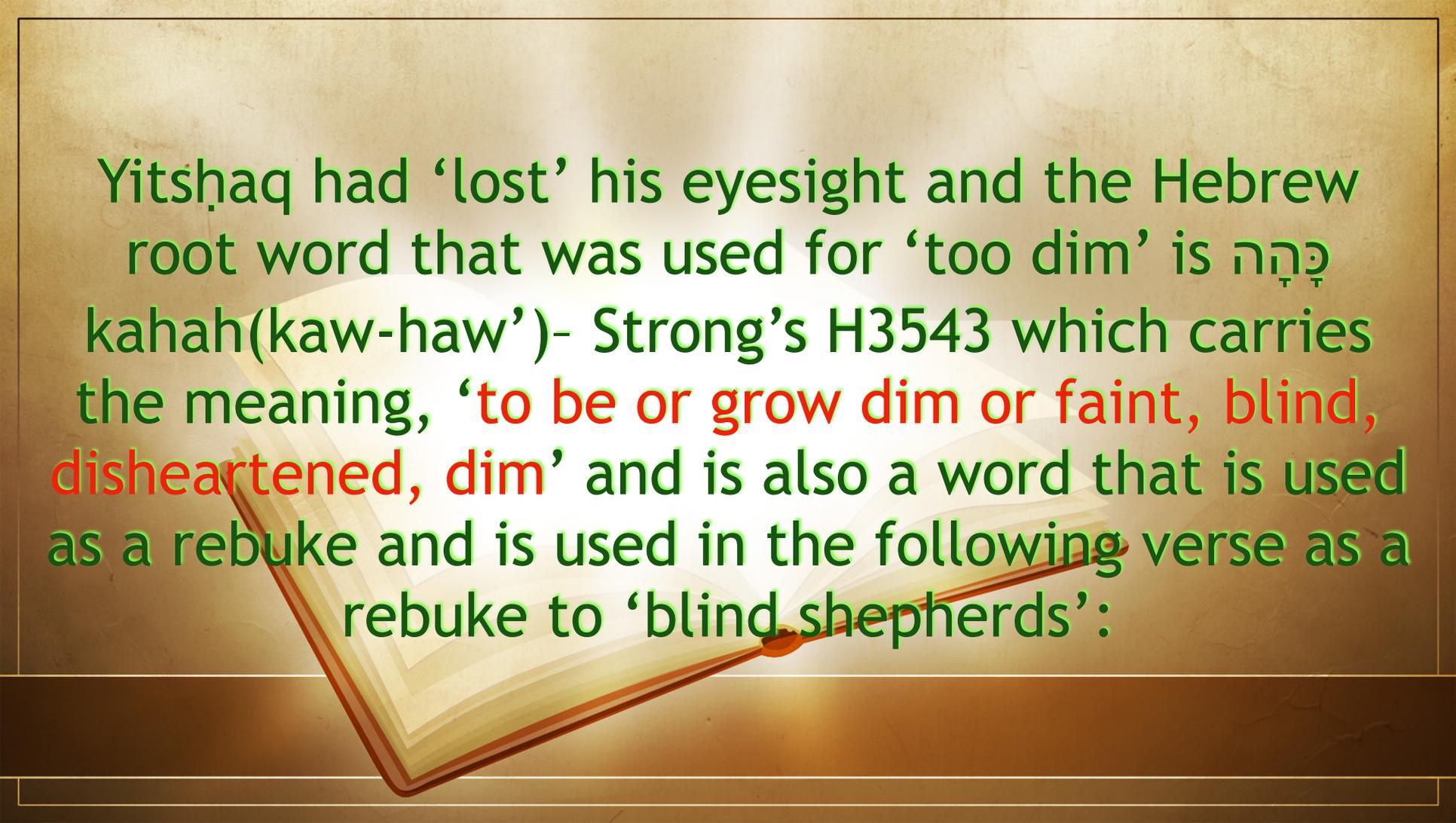
Hazon/Revelation 7:13-14 “And one of the elders responded, saying to me, “Who are these dressed in white robes, and where did they come from?”
14 And I said to him, “Master, you know.” And he said to me, “These are those coming out of the great distress, having washed their robes and made them white in the blood of the Lamb.”

Verse 10

Yisra'ĕl's eyes were 'dim' which is translated from the Hebrew root word כָּבֵד kabēd (kaw-bad')

- Strong's H3513 which means, 'to be heavy, weighty or burdensome, to give high esteem and respect and honour'.

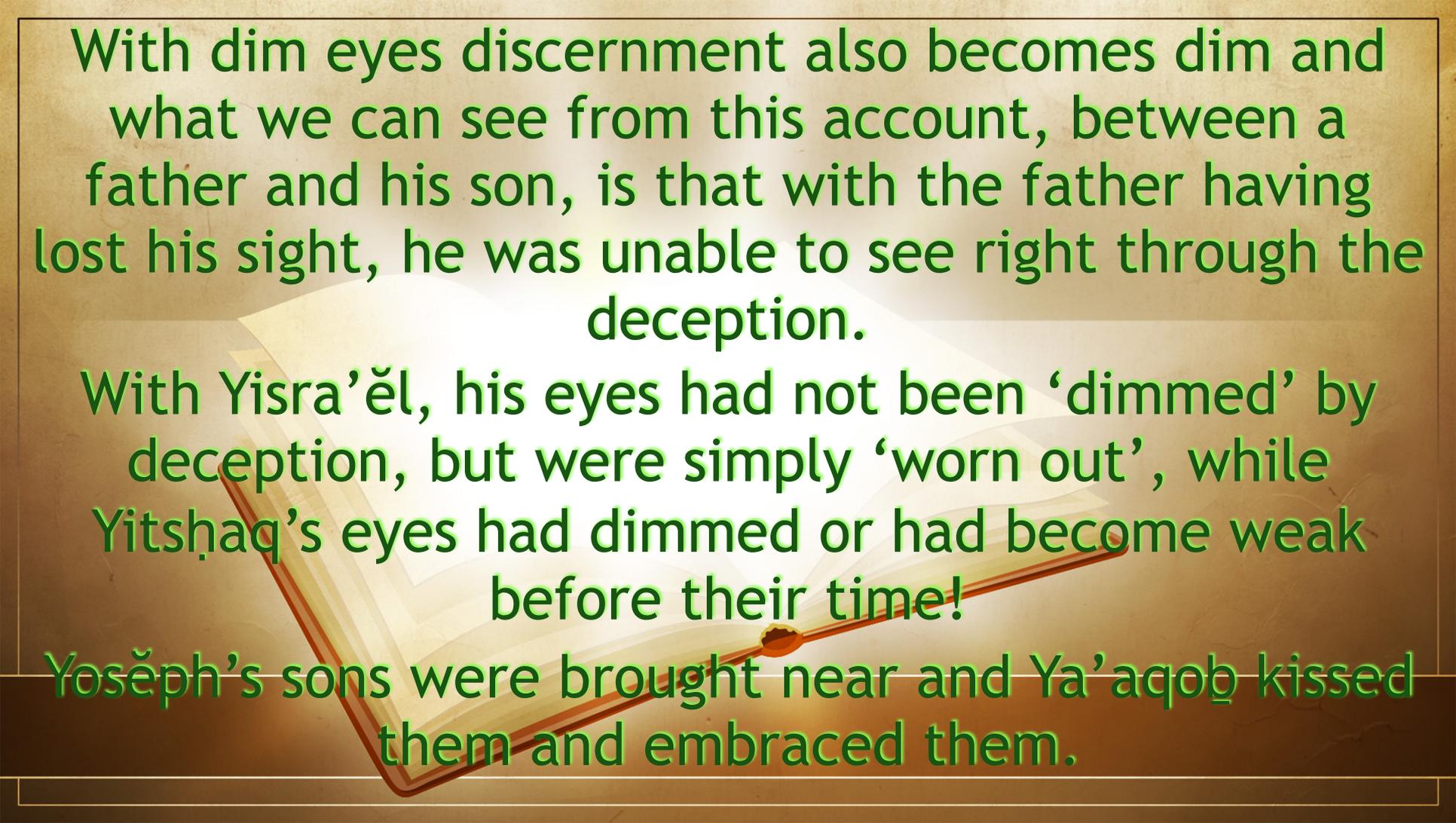
While this event may seem similar to the time when Yitshāq's eyes were too dim to see, we take note that it is not the same root word that is being used to describe Yisra'ĕl's dim eyes!



Yitshaq had 'lost' his eyesight and the Hebrew root word that was used for 'too dim' is כָּהָה *kahah* (kaw-haw')- Strong's H3543 which carries the meaning, 'to be or grow dim or faint, blind, disheartened, dim' and is also a word that is used as a rebuke and is used in the following verse as a rebuke to 'blind shepherds':

Zekaryah/Zechariah 11:17 “Woe to the worthless shepherd forsaking the flock! Let a sword be upon his arm and upon his right eye! His arm shall wither and his right eye shall be dimmed.”





With dim eyes discernment also becomes dim and what we can see from this account, between a father and his son, is that with the father having lost his sight, he was unable to see right through the deception.

With Yisra'ēl, his eyes had not been 'dimmed' by deception, but were simply 'worn out', while Yitshāq's eyes had dimmed or had become weak before their time!

Yosēph's sons were brought near and Ya'aqob kissed them and embraced them.

The Hebrew root word that is translated as 'drew near' is נָגַשׁ nagash (naw-gash') - Strong's H5066 which means, 'to draw near, approach, come closer'.

As they drew near, they were kissed and embraced by Ya'aqob, now considered as their 'father', by adoption!

The Greek word used in the LXX (Septuagint - Greek translation of the Tanak) in this verse for 'drew near' is ἐγγίζω eggizō (eng-id'-zo) - Strong's G1448 which means, 'to make near, come near, approach, draw near, come close', and we see this word used in:

Ya'aqob/James 4:8 "Draw near to Elohim and He shall draw near to you. Cleanse hands, sinners. And cleanse the, you double-minded!"

Ya'aqob/James 5:8 "You too, be patient. Establish your hearts, for the coming of the Master has drawn near."



Menashsheh and Ephrayim were brought near to Ya'aqob by Yosēph, and here we see the clear picture of how we are able to draw near to Elohim, by no other means than by the Blood of our High Priest and King, יהושע Messiah.

As we consider how we are to able draw near, in complete set-apartness and truth, we can recognise a wonderful lesson being portrayed for us, in the pictographic rendering of this root word.

In the ancient pictographic text, this root word
נָגַשׁ nagash(naw-gash') - Strong's H5066 which
means, 'to draw near, approach, come closer', is
pictures as follows:



Nun - ן:

The ancient pictographic script has this letter pictured as , which pictures a ‘sprouting seed’ and gives the idea of continuation or an offspring or an heir, speaking of that which sprouts forth will be the heir of the promise of continuation, and represents one’s life expectancy.

We also know that ‘The Seed’ is Messiah!

Gimel - ג:

This is the letter 'gimel', which in the ancient script is pictured as -  - which is 'a foot' and carries the meaning to 'walk, gather, carry', as clearly referring to the functions of a foot; and it can also give the meaning of a gathering of people, and we know that 'feet' in Hebrew speaks of one's walk and ability to keep the feasts of יחול, and represents one's 'walk!'

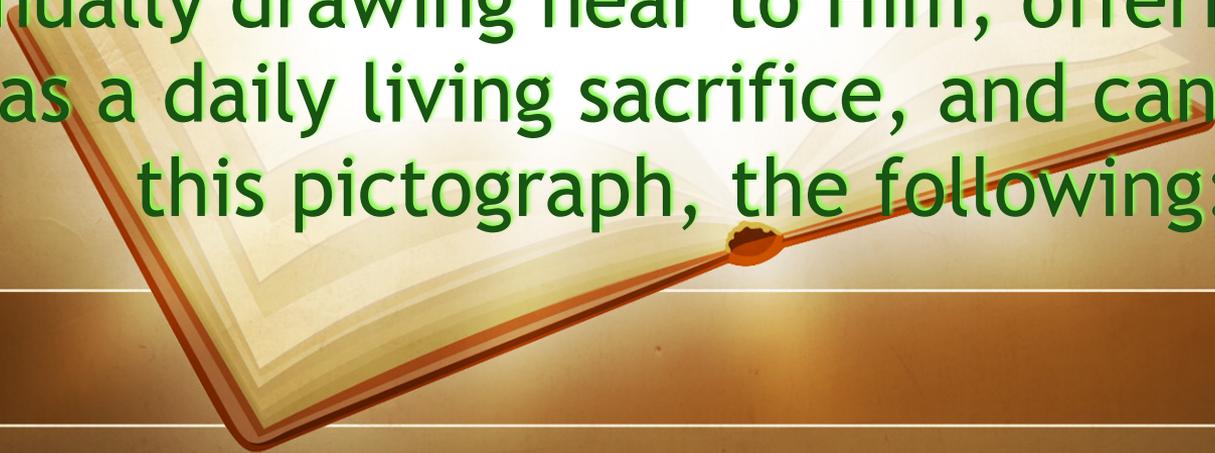
Shin - שׁ:

This is the letter 'shin' which in the ancient script is pictured as, , which is 'two front teeth' and carries the meaning of 'sharp or press, chew or devour'; which is what the teeth do, and also speaks of the sharpened word that comes forth from the mouth as the teeth 'chew' or 'meditate'

on the Truth, making what comes forth pure and sharp!

It also carries the understanding of consuming or destroying - as teeth do to food, as well as the Word of Elohim, that is sharper than any double-edged sword

When we see these pictographic letters, rendering for us the understanding of being able to draw near, we recognise the responsibility we have, as true set-apart taught ones of Messiah, that are continually drawing near to Him, offering up our lives as a daily living sacrifice, and can see from this pictograph, the following:



**THE LIFE THAT WALKS IN THE
WORD!**

