

T^[h]urah (Torah) **Portions, Haftarah & the Good News** ויחי “Uavachi (And he lived),”

T^[h]urah (Torah/ Instruction)

Haftarah

Good-News

Bereshiyth (Genesis) 47:28-50:26

1 Melekiym (1 Kings) 2:1-12

Luke 4:31-5:11

The names Yusaph (Joseph) chose to give his children reflected how Yahuah had sustained him throughout his trials. The Hebrew name Manashshah means “*forgetting*”. The T^[h]urah (Torah) relates that Yusaph (Joseph) named his son so, “*Because Alahiym has made me forget all my hardship and all of (the pain inflicted upon me in) my father's house.*” The Hebrew name Ephraim denotes “*growth and prosperity*”. Yusaph (Joseph) named his second son so, “*Because Alahiym has made me fruitful in the land of my suffering*”. See Bereshiyth 41:50-52.

These two sons represented the two “*stages*” of Yusaph’s (Joseph) *tikkun*, his redemption and healing.

- First, Alahiym caused Yusaph (Joseph) to “*forget*” his pain
- Second Yahuah caused Yusaph (Joseph) to be “*fruitful*” beyond measure, in order to fulfill His destiny as “*Savior of the Age*”. Remember, “*Savior of the Age*” is the meaning of the Egyptian name “*Zaphnath-Pa’neah*”, given to him by Pharaoh.

While “*forgetting*” is the first-born, it’s “*fruitfulness*”, who comes after, that brings, and is, the bigger blessing.

Bereshiyth (Genesis) 49:26, which speaks of Yusaph (Joseph) being separated from his brothers. The word translated “*separate, set apart or exiled from your brothers,*” is the Hebrew word nezir, which is taken from the same root as the word for Nazirite (nazir), A Nazirite was someone who had taken a special vow of separation unto Yahuah.

B. Read Bamidbar (Numbers) 6:1-21. Later, you will learn that the Nazirite vow enabled the average Yashra’alite (Israelites) to *attain a degree of set-apartness equivalent to the High Priest’s*. The purpose was so that the individual could draw closer to Yahuah during a period of separation. By calling Yusaph (Joseph) a nezir, the T^[h]urah (Torah) has obviously connected him to the Nazirite, who took a vow of separation. Well, did you know that the Turah (Torah) refers to Yusaph (Joseph) as a “*Nazirite*” two times? Also read Dabariym (Deuteronomy) 33:16.

- They shall be *on the head* of Yusaph (Joseph), And on the *crown of the head* of him who was *separate* from his brothers Barashiyth (Genesis) 49:26.
- Let the blessing come *on the head* of Yusaph (Joseph), And on the *crown of the head* of him who was *separate* from his brothers Dabariym (Deuteronomy) 33:16.

Compare the words above (in bold/italics) to Bamidbar (Numbers) 6:7-8, which pertains to the Nazirite.

- He shall not make himself unclean even for his father or his mother, for his brother or his sister, when they die, because his *separation to Alahiym is on his head*. All the days of his *separation* he shall be *set-apart to Yahuah* (Bamidbar Numbers 6:7-8).

We can clearly see the connection through the usage of the words *on the head*, and the concept of *separation*.

In summary, Bereshityh ^(Genesis) 49:5-7 is related to Bereshityh ^(Genesis) 49:26. Both passages emphasize the theme of separation. The scriptures referenced above use the term separation with respect to Yusaph's ^(Joseph) "Nazirite" status. Usually, when we think of the word separation within the context of the Nazirite vow, we think of separation from something (wine, grapes, dead bodies, etc.) unto Yahuah. However, in the case of Yusaph ^(Joseph), the separation is said to be *from his brothers!*

Now, let's finish Bereshityh ^(Genesis) 48 with verses 12-22; ***So Yusaph ^(Joseph) brought them from between his knees, and he bowed down with his face to the earth. And Yusaph ^(Joseph) took them both, Ephrayim with his right hand toward Yashra'al ^(Israel)'s left hand, and Manashshah with his left hand toward Yashra'al ^(Israel)'s right hand, and brought them near him. And Yashra'al ^(Israel) stretched out his right hand and laid it on Ephrayim's head, who was the younger, and his left hand on Manashshah's head, consciously directing his hands, for Manashshah was the first-born. And he blessed Yusaph ^(Joseph), and said, "The Alahiym before whom my fathers Abraham and Yitsaq walked, the Alahiym who has fed me all my life long to this day, the Messenger who has redeemed me from all evil – bless the youths! And let my name be called upon them, and the name of my fathers Abraham and Yitsaq ^(Isaac). And let them increase to a multitude in the midst of the earth."*** And when Yusaph ^(Joseph) 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 Manashshah. And Yusaph ^(Joseph) said to his father, "Not so, my father, for this one is the first-born, put your right hand on his head." But his father refused and said, "I know, my son, I know. He also becomes a people, and he also is great. And yet, his younger brother is greater than he, and his seed is to become the completeness of the nations." And he blessed them on that day, saying, "In you Yashra'al ^(Israel) shall bless, saying, Alahiym make you as Ephrayim and as Manashshah! Thus he put Ephrayim before Manashshah. And Yashra'al ^(Israel) said to Yusaph ^(Joseph), "See, I am dying, but Alahiym shall be with you and bring you back to the land of your fathers. And I, I have given to you one portion above your brothers, which I took from the hand of the Amorite with my sword and with my bow."

Next, Ya'aqub ^(Jacob) tells Yusaph ^(Joseph) in Bereshityh ^(Genesis) 48:21-22; ***And Yashra'al ^(Israel) said to Yusaph ^(Joseph), "See, I am dying, but Alahiym shall be with you and bring you back to the land of your fathers. And I, I have given to you one portion above your brothers, which I took from the hand of the Amorite with my sword and with my bow."***

Yashra'al ^(Israel) had adopted Yusaph's ^(Joseph) two sons in order to give them each a portion; in essence, giving Yusaph ^(Joseph) a portion above his brothers. Does anyone know which "**portion**" was the extra one?

You see, the word in Hebrew here for "**portion**" is "**Shekem**". "**Shekem**" literally means "**the shoulder**", a "**portion of the upper back**". Remember, we've studied this out before. Shekem is the "**portion**" of the back that "**carries the burden**" as well as receives the "**scourging**" or "**punishment**" for disobedience. So, the "**portion**" is "**Shekem**" because "**Shekem**" means "**the portion**".

Remember, Shekem was a city in the middle of the land of the Amorites. But, you say, "*I've checked and Ya'aqub ^(Jacob) never killed an Amorite.*" But, Yashra'al ^(Israel) did indeed take Shekem from the Amorites by sword and bow, through Shamun and Leui ^(Levi). And, they

killed all the men. Ya'aqub^(Jacob) / Yashra'al^(Israel), as the patriarch, takes responsibility for the actions of the family. In fact, back in **Bereshiyth**^(Genesis) **34:30**, as he is admonishing Shamun and Leui^(Levi) for this deed, he says that they have made *him* “**a stench among the inhabitants of the land**”.

And, in **Chapter 49**, as Yashra'al^(Israel) prophesies over his sons, he says of them in **verse 5**; “**Shamun and Leui**^(Levi) **are brothers, their weapons are implements of violence.**” It's interesting also that the symbol for the tribe of Shamun is the sword. The oral accounts have always stated that, prior to the “*Breastplate of the High Priest*”, a bow was the symbol for Leui^(Levi).

- And, we can't forget that “**Shekem**” is in the very “**portion**” that Ephraim would get in “*The Land*” (by casting lots) as the Children of Yashra'al^(Israel) were preparing to come in and receive their inheritance, at the end of the exodus. Shekem would also become the capitol of the Northern Kingdom of Yashra'al^(Israel) and the last city to be taken by the Assyrians in 722 BCE.
- **Shamun and Leui**^(Levi)—Earlier, we noted that the theme of sin and punishment was a major theme of the book of Genesis. We saw a common theme connecting many of the punishments—the theme of scattering. We know that Bereshiyth^(Genesis) 49:5-7 refers to the time when Shamun and Leui^(Levi) killed the inhabitants of Shekem. Their punishment? Both of their tribes would be scattered within Erets Yashra'al^(Israel). Neither Shamun nor Leui^(Levi) had their own land inheritance. There were certain cities scattered throughout Yashra'al^(Israel) for the Leuites^(Levites). Furthermore, Shamun inherited a number of cities scattered throughout the land inheritance of Yahudah^(Judah) (see Yahusha^(Joshua) 19:1).

Now, in **Chapter 49**, we see Ya'aqub^(Jacob)/Yashra'al^(Israel) prophetically bless his other sons also, according to what the Spirit of Alahiym revealed to him regarding the “*latter days*”. As we begin to look at these, let's remember that Ya'aqub^(Jacob) means “**Yah's circumventor**”. And, that his name was changed to Yashra'al^(Israel) (“**he who prevails with Alahiym**”). In order to help us see the “*bigger picture*” and understand the characteristics of the tribes, and their future; I've added the meanings of each of Ya'aqub's^(Jacob) son's names and their sons' names (from the genealogies) and Mushah's^(Moses) prophetic words over them from **Dabariym**^(Deuteronomy) **33** to our reading of **Bereshiyth**^(Genesis) **49:1-27**. So, we read in **verses 1-2**; **And Ya'aqub**^(Jacob) **called his sons and said, “Gather together, so that I declare to you what is to befall you in the last days: Gather together and hear, you sons of Ya'aqub**^(Jacob), **and listen to Yashra'al**^(Israel) **your father.**

Ra'uban (#7205) “**behold a son**” the first-born. And, from last week's parsha, his sons **Hanok** (#2585) meaning “**dedicated**”, **Pallu** (#6396) meaning “**set apart**”, **Hetsron** (#2696) meaning “**surrounded by a fence or hedge**” and **Karmi** (#3756) meaning “**keeper of my vineyard**”. So what are we to understand about the Tribe of Re'uben from his sons' names? “**Behold a son, the first-born, dedicated, set apart, surrounded by a hedge, keeper of my vineyard.**” Ya'aqub^(Jacob) blesses Reuben in **Bereshiyth**^(Genesis) **49:3-4**; “**Ra'uban, you are my first-born, my power and the beginning of my strength (literally, “manhood”), first in rank and first in power. Unstable like water, you will no longer be first, because you went up to your father's bed, then you defiled it; he went up to my couch!**” Here we see that as first-born, Ra'uban was intended to be the leader of all the tribes. But, in sinning against his own father, he forfeited that right and blessing. But as for us, who have sinned against our Father and have forfeited our birthright, if we set ourselves apart to Yahuah, as first-born of

Mashiyach^(Messiah), we can find **Tikkun** (*restoration*) and fulfill our mission in the earth, until His return. Notice too how Mushah^(Moses) blesses Ra'uban in **Dabariym** ^(Deuteronomy) **33:6**; ***“Let Reuben live, and not die, and let his men be numbered.”*** While Ra'uban may have sinned, in the last days, he will live and not die... and he will be numbered in Yashra'al^(Israel).

Sham'un (#8095), whose name means **“hearing & obeying”**, from the word Shema. His sons **Yamu'al** (#3223) meaning **“the day of Alahiym”**, **Yamin** (#3226) meaning **“right hand”**, **Ohad** (#0161) meaning **“united”** as in echad, **Yakin** (#3199) meaning **“whom He establishes”**, **Tsuhar** (#6714) meaning **“brightness”** or **“radiance”** and **Sha'ul** (#7586) meaning **“desired”**, the son of a **Kena'anite** (#3669 & 3665) meaning **“humble” woman, or bride**. So what does this say of the tribe of Shamun? ***“In the Day of Alahiym, when His Right Hand will be united with whom He establishes in radiance, a desired and humble bride.”*** Ya'aqub^(Jacob) says in **Bereshiyth** ^(Genesis) **49:5-7**; ***“Shamun and Leui^(Levi) are brothers, their weapons are implements of violence. Let my being not enter their council, let my esteem not be united to their assembly; because they slew a man in their displeasure, and they lamed an ox in pleasure. Cursed be their displeasure for it is fierce, and their wrath for it is cruel! I divide them in Ya'aqub^(Jacob) and scatter them in Yashra'al^(Israel).”*** Shamun and Leui^(Levi) took horrible vengeance on Shekem for the abduction and rape of their sister Dinah. And, they were divided within the Land at the splitting of the Kingdom and scattered in Yashra'al^(Israel) throughout the world. But, in the last days, those who Shema (*hear and obey*) and return in humbleness of heart, will become the Bride.

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

Though they tried their Redeemer in the wilderness, they stood with Alahiym when their brothers sinned with the golden calf, even regarding their own family members, and, because of this, Yah set them apart to guard His T^hurah^(Torah), serve Him in the Set-apart Place and to teach **all** Yashra'al^(Israel) His Word. I believe that there are many Leuites^(Levites) teaching us anonymously today. **Yashayahu** ^(Isaiah) prophesied in **66:20-21**; ***“And they shall bring all your brothers as an offering to Yahuah out of all the gentiles, on horses and in chariots and in litters, on mules and on camels, to My set-apart mountain Yarushalaiym^(Jerusalem),” declares Yahuah, “as the children of Yashra'al^(Israel) bring an offering in a clean vessel into the House of Yahuah. And from them too I shall take for priests – for Leuites^(Levites),”***

declares Yahuah.”

Yahudah ^(Judah) (#3063) “*Yah’s praise*”. His sons **Er** (#6147) meaning “*watchman*”, **Onan** (#0209) meaning “*strong*”, **Shelah** (#7956) meaning “*prayer*”, **Perets** (#6557) meaning “*to break through*” and **Zerah** (#2226) meaning “*dawning*”. There are two things to note here. First, Scripture now tells us that Er and Onan died in the land of Kena’an; or, that “*the watchman and the strong died in the land of merchants (the world)*”. Now Perets was Yahudah’s ^(Judah) son by his daughter in-law Tamar (*palm tree* or *upright column*, both euphemisms for *righteous*), who had been married to Er and Onan, but was childless. We are now told that **Perets** had two sons **Hetsron** (#2696) meaning “*surrounded by a fence*” and **Hamul** (#2538), meaning “*spared*”. What is T^[h]urah ^(Torah) saying here about Yahudah ^(Judah)? Perhaps that “*even though Yahudah ^(Judah) lost his watchman and strength (became blind and weak) through sin, with “Shelah” (prayer) he will breakthrough, as the dawn, in righteousness and Yahuah’s fence will surround him and he will be spared*”. It’s interesting to note here that with Yahudah ^(Judah) we see this “surrounded by a fence” theme (as in T^[h]urah ^(Torah) fences) in his genealogy.

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

So Ya’aqub ^(Jacob) blesses Yahudah ^(Judah) with “*leadership*” over all **Yashra’al** ^(Israel) and his enemies. He further states that neither the “*scepter*”, or “*shebet*” (literally the “*rod*” or “*tribe*” of, and in, authority and leadership) nor the “*m’chokek*” will depart from his descendants until Shiloh comes.

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

It’s also interesting that **Mushah** ^(Moses) makes this prophetic appeal to Yahuah on behalf of Yahudah ^(Judah), in **Dabariym** ^(Deuteronomy) **33:7**, that has proven out in these days, as Yahudah ^(Judah) has withstood her enemies; *And this of Yahudah ^(Judah), and he said, “Hear, Yahuah, the voice of Yahudah ^(Judah), and bring him to his people. His hands shall fight for him, and You be a help against his enemies.”*

Yahudah ^(Judah)—Read Bereshiyth ^(Genesis) 49:8-12. Earlier, we stated that the firstborn obtained the leadership role. We also saw that this function was not given to Ra’uban, the natural-born firstborn. Now we see that the leadership role has been given to **Yahudah** ^(Judah). Do you see the connection between this blessing of leadership and Yahudah’s ^(Judah) role in the reconciliation of the family?

A. Earlier, we saw that the double portion was given to Yusaph ^(Joseph) through Ephraim and Manashah. Remember, the double portion and leadership roles were normally given to the firstborn. We now see that these two blessings have been split between Yahudah ^(Judah) and Yusaph ^(Joseph)! Read I Chronicles 5:1-2. This passage confirms my assertion concerning the splitting of the blessings of the firstborn. As an aside, this is the basis of a major teaching concerning the splitting of the Two Houses of Israel into two kingdoms.

C. Read Bereshiyth ^(Genesis) 49:22-26. What are these verses describing? This is part of the blessing of the firstborn.

D. Can you think of a passage that is related to Bereshiyth ^(Genesis) 49:25? Read Bereshiyth ^(Genesis) 27:28-29. This passage describes the blessing that Isaac *intended on giving to Esau* since Esau was *the firstborn*. Therefore, we should expect this passage to help us understand what the firstborn was entitled to.

The firstborn was generally entitled to the following privileges:

1. The firstborn received a double portion of the inheritance.
2. The firstborn functioned as the family priest.
3. The firstborn inherited the leadership role.

Zabulun (#2074) “*habitation or dwelling*”. His sons **Sered** (#5624) meaning “*fear*”, **Elon** (#0356) meaning “*mighty*” and **Yahla’al** (#3177) meaning “*Alahiyim expects*”. Regarding Zabulun (Yahuah’s habitation, whom Sha’ul says is “*us*” in **1 Corinthians 3:16**); Alahiyim expects us to “*fear our Mighty One, Yahuah*”. Ya’aqub ^(Jacob) said of Zabulun in **Bereshiyth** ^(Genesis) **49:13**; “*Zabulun dwells at the seashore, he is for a haven for ships, and his border is unto Tsidon.*” Now, in Scripture, the seas also represent peoples and **Tsidon** (#6721) means “*fishing*”. So, “*Zabulun is a fisher of men.*” Sound familiar? Now, this really begins to make sense, along with a connection to Yashshackar, in Mushah’s ^(Moses) words in **Dabariym** ^(Deuteronomy) **33:18-19**; *And of Zabulun he said, “Rejoice, O Zabulun, in your going out, and Yashshackar in your tents! They call peoples to the mountain, there they bring offerings of righteousness, for they draw from the riches of the seas, and treasures hidden in the sand.”* Together Zabulun and Yashshackar, in the last days, are calling the people to Yahuah’s Mountain (**Mt. Zion**) with offerings of righteousness. Then, we read that they “*draw*” riches from the seas and treasures hidden in the sands. They draw out the children of Abraham, Yatsaq ^(Isaac) and Ya’aqub ^(Jacob) (*Yashra’al* ^(Israel)), who are as the sands of the seas and hidden in the world.

Yashakar (#3485) whose name means “*recompense*”. His sons **Tola** (#8438) meaning “*scarlet*”, **Pu’ah** (#6312) meaning “*mouth*”, **Yob (Job)** (#3102) meaning “*persecuted*” and **Shamrun** (#8110) meaning “*watchtower*” or “*Samaria*”. As Alahiyim speaks to all Yashra’al ^(Israel) through Yashshackar’s blessing, He tells us “*that the recompense for our idolatry is scarlet red, and that from our own mouth we have persecuted our brothers and we will also be persecuted because of our choices in Samaria, the place where our idolatry began*”. It’s so very interesting that the fight for the Land today centers around Samaria. Ya’aqub ^(Jacob) says of Yashshackar in **Bereshiyth** ^(Genesis) **49:14-15**; “*Yashshackar is a strong donkey lying down between two burdens, and he saw that a resting place was good, and that the land was pleasant, and he inclined his shoulder to bear a burden, and became a subject to slave*”

labor.” We have indeed lied down between two burdens (*Yahuah’s and the world’s*), and found a resting place (*Mitsraiym*) and have indeed become as slaves to their system. However, it’s interesting to note here that in the genealogies listed in **Dibre HaYamim Aleph** ^(1 Chronicles) **7:1** we read; *And the sons of Yashshakar: Tola, and Pu’ah, Yashub, and Shamrun, four.* Here Yob’s name has been changed to *Yashub* (Strong’s #3437) meaning “*he will return*” as in make Tashubah and come home.

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

I also need to point out that the Hebrew word used for “*heel*” is “*aqeb*”, which is more commonly translated as “*at the end*”. However, the context of our verse suggests “*heel*”. We get another piece of the puzzle from **Dabariym** ^(Deuteronomy) **33:22**; *And of Dan he said, “Dan is a lion’s cub, that leaps from Bashan.”*

One of the ancient Biblical cities in Bashan / Golan Heights is “*Dan*”. This is where the second of Yarboam’s ^(Jeroboam’s) temples and golden calves was set up. The other city being Beit Al. He set up one in the north and the other in the south of his kingdom; thus beginning the idolatry and whoredom of the House of Yashra’al ^(Israel). To many it appears that “*anti-messiah*” will attack Yashra’al ^(Israel) from, or through, Syria. All of this, many suggest, is the reason why the tribe of Dan is not listed among the 144,000 in **Revelation 6**; that because of “*anti-messiah*”, they have no testimony during Ya’aqub’s ^(Jacob) Trouble. Dan is, however, listed among the tribes of Yashra’al ^(Israel) in the Renewed Yarushalayim.

Now, we have **Gad** (#1410) “*good fortune*”. This presents somewhat of a problem, as it relates to the false Alahiym of fortune. However, the KJV translates **Gad** as “*troop*” or “*band*”, as this is alluded to in **chapter 49, verse 19**; as we’ll see in a moment. However, La’ah clearly stated in **Bereshiyth** ^(Genesis) **30:11** that “*good fortune*” had truly come, and that’s why she named him **Gad**. His sons **Tsiphyon** (#6837) meaning “*longing*” or “*expectation*”, “**Haggi**” (#2291 & 2287) meaning “*festive*” or “*to keep a festival*”, **Shuni** (#7764) meaning “*in Gad*” or “*fortunate*” or “*blessed*”, **Etsbon** (#0675) meaning “*to see*” or “*to discern*”, **Eri** (#6179) meaning “*guarding*”, **Arodi** (#0722) meaning “*roaming*” or “*to break loose*” and **Areli** (#0692) meaning “*hero*”. Here we see Gad as “*longing to celebrate Yahuah’s feasts and blessed is he who discerns and guards them.*” Further that “*Gad will one*

day break loose as a hero”.

Now, Ya'aqub ^(Jacob) blesses him in this way in **Bereshiyth** ^(Genesis) **49:19**; **“Gad, a raiding band raids him, but he raids it at the end.** Some translations say **“heel”**. But again, we see that the Hebrew here is **“aqeb”** and better translates here as **“at the end”** according to our context. So we have this attack and counter-attack thing going on. Now, let's add what Mushah ^(Moses) prophesies in **Dabariym** ^(Deuteronomy) **30:20-21**; **And of Gad he said, “Blessed is he who enlarges Gad. He dwells as a lion, and shall tear off the arm, also the crown. And he chose the best for himself, for there the portion of the lawgiver was hidden. And he came with the heads of the people. The righteousness of Yahuah he did, and His right-rulings with Yashra'al** ^(Israel). ”

This bears looking into for a moment. Yahuah is going to bless those who enlarge, or build up Gad. He dwells as a lion (*Ariel*) or **a hero** (see *Arel* above). Scripture says he tears off the arm (**zero'ah** = **political** and/or **military forces**) and also the **“godqode”** or crown of the head. While he is attacked, maybe even overcome for a while, he overcomes, in the end, and takes their authority. Also, we read from the Hebrew, that he took the **“first portion”** for himself, because **there** the portion of the T^[h]urah ^(Torah)-giver was hidden. The word used here is **“chelqah”** and means **“portion”, “parcel”** or **“plot”**. Who is the T^[h]urah ^(Torah) giver? Mushah ^(Moses). Let's sum up here. **Gad** chose the first portion of the Land for himself, as written in **Bamidbar** ^(Numbers) **32**, when they asked Mushah ^(Moses) for their portion to be east of the Yarden River and Mushah ^(Moses) granted their request. This portion, or plot, is where Mushah ^(Moses), **“the Lawgiver”** is buried (*hidden personally by Yahuah in this portion or plot*). In the last days, when Gad overcomes, he will come with the **“heads of the people”** back to his portion, or parcel. This particular piece of land is where our forefathers actually entered Erets Yashra'al ^(Israel) and where we will re-enter the Land after the exodus and re-gathering. So, also in the last days, Gad will practice the righteousness of Alahiym and guard His right-rulings and observe His festivals among Yashra'al ^(Israel).

Ashar (#0836) **“happy”**. His sons **Yimnah** (#3232) meaning **“prosperity”**, **Yashuah** (#3438) meaning **“to resemble”** or **“become like”**, **Yishui** meaning **“will be like me”**, **Beri'ah** (#1283) meaning **“a gift”**, **Serah (Serach)**, their sister (#8294) the same as Sarah meaning **“remnant”**, and the sons of **Beri'ah**, **Heber** (#2268) meaning **“a company”** and **Malki'el** (#4439) meaning **“my King is Alahiym”**. Of Asher, read through his children that his **“happiness and prosperity is in learning to be like Alahiym.”** In fact, Yah says **“Yishui, he will be like me.”** For he is a **“gift a, remnant and a company that calls Alahiym, my King.”** In **Bereshiyth** ^(Genesis) **49:20** Ya'aqub ^(Jacob) says of **Ashar**; **“Bread from Ashar is rich, and he gives delicacies of a sovereign.”** Bread is T^[h]urah ^(Torah) and Asher finds rich delicacies within it. And, as Mushah ^(Moses) says in **Dabariym** ^(Deuteronomy) **33:24**; **“Ashar is most blessed of sons. Let him be accepted by his brothers, and dip his foot in oil.”** In these last days, Asher will walk in the oil, the anointing of Ruach HaQudash.

Next is **Naphtali** (#5321) **“wrestling”** and his sons were **Yahtsa'al** (#3183) meaning **“Alahiym divides”**, **Guni** (#1476) meaning **“painted with colors”**, **Yetser** (#3337) meaning **“forming”** as man from the dust and **Shillem** (#8006/7999) meaning **“a covenant of peace”**. Here **Naphtali** is **“wrestling as Alahiym divides and paints with colors (many colors) Yashra'al** ^(Israel). **But, Yahuah will form with man, a covenant of peace.”** **Yakazqa'al** ^(Ezekiel) **34:23-25** tells us; **“And I shall raise up over them one shepherd, My servant Daud, and he shall feed them. He shall feed them and be their shepherd. And I,**

Yahuah, shall be their Alahiym, and My servant Daud a prince in their midst. I, Yahuah, have spoken. And I shall make a covenant of peace with them, and make evil beasts cease from the land. And they shall dwell safely in the wilderness and sleep in the forest. And, Yakazqa'al ^(Ezekiel) 37:25-27; And they shall dwell in the land that I have given to Ya'aqub ^(Jacob) My servant, where your fathers dwelt. And they shall dwell in it, they and their children and their children's children, forever, and My servant Daud be their prince forever. And I shall make a covenant of peace with them – an everlasting covenant it is with them. And I shall place them and increase them, and shall place My set-apart place in their midst, forever. And My Dwelling Place shall be over them. And I shall be their Alahiym, and they shall be My people. Ya'aqub ^(Jacob) described Naphtali this way in Bereshiyth ^(Genesis) 49:21; “Naphtali is a deer let loose, he gives words of elegance.” Further, we read Mushah's ^(Moses) words in Dabariym ^(Deuteronomy) 33:23; And of Naphtali he said, “O Naphtali, satisfied with pleasure, and filled with the blessing of Yahuah, possess the west and the south.”

That's interesting, in that this doesn't match Naphtali's original land grant; but rather, the new distribution of the Land in Yakazqa'al ^(Ezekiel) 48.

Now, let's look at the blessing of Yusaph ^(Joseph) and his two sons. Yusaph ^(Joseph) means “*Yah has added*”. Manashahah means “*forgetting*” or “*causing to forget*”. And, Ephraim means “*double portion*” or “*double land*”. Ya'aqub ^(Jacob) speaks of Yusaph ^(Joseph) in Bereshiyth ^(Genesis) 49:22-26; “Yusaph ^(Joseph) is an offshoot of a fruit-bearing tree, an offshoot of a fruit-bearing tree by a fountain, his branches run over a wall. And the archers have bitterly grieved him, shot at him and hated him. But his bow remained in strength, and the arms of his hands were made strong by the hands of the Mighty One of Ya'aqub ^(Jacob) – from there is the Shepherd, the Stone of Yashra'al ^(Israel) – from the El of your father who helps you, and by the Almighty who blesses you with blessings of the heavens above, blessings of the deep that lies beneath, blessings of the breasts and of the womb. The blessings of your father have excelled the blessings of my ancestors, up to the limit of the everlasting hills. They are on the head of Yusaph ^(Joseph), and on the crown of the head of him who was set-apart among his brothers.”

Here Ya'aqub ^(Jacob) states that Yusaph ^(Joseph) will bear much fruit, even to the point of overcoming the walls that divide people. While he will be hated and attacked, Yahuah will preserve him in strength. The blessings upon Yusaph ^(Joseph) are fulfilled in his sons Ephraim and Manashshah. This is in Mushah's ^(Moses) words of Dabariym ^(Deuteronomy) 33:13-17; And of Yusaph ^(Joseph) he said, “Blessed of Yahuah is his land, with the choicest from the heavens, with the dew, and the deep lying beneath, with the choice fruits of the sun, with the choice yield of the months, with the finest of the ancient mountains, with the choicest of the everlasting hills, with the choicest of the earth and all that fills it, and the good pleasure of Him who dwelt in the bush. Let it come on the head of Yusaph ^(Joseph), and on the crown of the head of him who was separate from his brothers. His splendor is like a first-born bull, and his horns are like the horns of the wild ox. With them he pushes the peoples to the ends of the earth. And they are the ten thousands of Ephrayim, and they are the thousands of Manashshah.”

Again we see, through Ephraim and Manashshah, Yusaph's ^(Joseph) work in the last days. Through these two horns, Yusaph's ^(Joseph) seed is spread throughout all the nations of the earth. And ultimately, it's the horn of Ephraim that “*fills it up*”, or is the “*fullness of the nations*”.

Now **Benya'miyn** ^(Benjamin) (*son of the right hand*) and his sons, **Belah** (#1106) meaning “*swallowed up*”, **Beker** (#1071) meaning “*young man*”, **Ashbel** (#0788) meaning “*man of Alahiym*”, **Gera** (#1626 & 1627) meaning literally “*one granule of grain*” or “*1/20 of a shekel*” (the smallest coin of currency minted, equating to the widow’s mite), **Na’aman** (#5283) meaning “*pleasant*”, **Ehi** (#0278) meaning “*my brother*”, **Rosh** (#7220) meaning “*head*” or “*beginning*”, **Muppim** (#4649) meaning “*Speaking or Repeating what is heard*”, **Chuppim** the plural of *Chuppah*, meaning “*bridal canopies*” or “*coverings*” and **Ard** (#0714) meaning “*Wanderer*”. So, of Benjamin and his sons we learn; “*The Son of the Right Hand, though swallowed up, as a young man, attached himself to a man of Alahiym*”. And, “*as the smallest of grain, he was pleasant for his brother, the head, speaking what he has heard, he is under the bridal canopies, with the wanderer*”.

Ya’aqub ^(Jacob) spoke in **Bereshiyth** ^(Genesis) **49:27**; “*Binyamin is a wolf that tears, in the morning he eats prey, and at night he divides the spoil.*”

This speaks to the evil that was done in Benjamin to the wife of a Leuite ^(Levites) and the failure of the whole tribe to dispense justice. In fact, they flatly refused. Then, they waged war on their brothers. As a result, Benya'miyn ^(Benjamin) was all but wiped out; **Shoftim** ^(Judges) **19-20**. He became as the “*gera*”, the smallest of granules; speaking perhaps to the theme of being the smallest of the grains of sand, as sand of the seas (Yah’s promise to the fathers).

But then, forgiveness comes from Yahuah. They would later be joined to Yahudah ^(Judah), as the Kingdom was split. Mushah ^(Moses) states in **Dabariym** ^(Deuteronomy) **33:12**; ***Of Benya'miyn*** ^(Benjamin) *he said, “Let the beloved of Yahuah dwell in safety by Him, shielding him all the day, as he dwells between His shoulders.”* Interestingly, the land of Benya'miyn ^(Benjamin) includes the northern ½ Yarushalaiym and the Temple Mount, at the southern border; and, rests between the “*shoulders*” of Erets Ephraiym, to the north.

Read Bereshiyth ^(Genesis) 49:11. Do you understand the Messianic significance of this verse? If you haven't guessed it, read Zakaryahu ^(Zechariah) 9:9 and Yashayahu ^(Isaiah) 63:3. Have you guessed it now? As you can see, the reference to the donkey in Bereshiyth ^(Genesis) 49:11 is actually a prophecy of the first advent of the Mashiyach ^(Messiah), who is from the tribe of Yahudah ^(Judah). He approached the city riding on a donkey. The reference to His garments being washed in blood is a prophecy of the day of judgment when Yahusha will return to render judgment upon His enemies. The connections—from the writings of the prophets and the Renewed Covenant Scriptures—to the words *donkey, garment, blood* and *wine*—used in the T^[h]urah ^(Torah) portion—clearly demonstrate that Ya’aqub’s ^(Jacob) prophecy was Messianic in scope and not limited to Yahudah ^(Judah) or his earthly descendants.