

T^[h]urah (Torah) **Portions, Haftarah & the Good News** וַיִּגַּשׁ “Uayagash (And he approached),”

T^[h]urah (Torah/Instructions)

Haftarah

Good-News

Bereshiyth ^(Genesis) 44:18-47:27 Yakazqa'al ^(Ezekiel) 37:15-28 Yahuchanan ^(John) 5:1-47

Bereshiyth ^(Genesis) 43:34—And he took and sent messes unto them from before him: but Benya-miyn's ^(Benjamin's) mess was **five** times so much as any of theirs. And they drank, and were merry with him.

- Bereshiyth ^(Genesis) 41:34—Let Pharaoh do this, and let him appoint officers over the land, and take up the **five** part of the land of Egypt in the seven plenteous years.
- Bereshiyth ^(Genesis) 45:6-7—For these two years hath the famine been in the land: and yet there are **five years**, in which there shall neither be plowing nor harvest.
- Bereshiyth ^(Genesis) 45:11—And there will I nourish thee; for yet there are **five** years of famine; lest you, and thy household, and all that thou hast, come to poverty.
- Bereshiyth ^(Genesis) 45:22—To all of them he gave each man changes of raiment; but to Benya-miyn ^(Benjamin) he gave three hundred pieces of silver, and **five** changes of raiment.
- Bereshiyth ^(Genesis) 47:2—And he took some of his brethren, even **five** men, and presented them unto Pharaoh.
- Bereshiyth ^(Genesis) 47:24—And it shall come to pass in the increase, that ye shall give the **five** part unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones.
- Bereshiyth ^(Genesis) 47:26—And Yusaph ^(Joseph) made it a law over the land of Mitsraiym ^(Egypt) unto this day, that Pharaoh should have the **five** part; except the land of the priests only, which became not Pharaoh's.

The number five is the most important number in Yusaph's ^(Joseph's) plan.

1. In Bereshiyth ^(Genesis) 41:34, we learn that one-fifth of the produce of the seven years of plenty will be stored to provide *food* for the seven years of famine.
2. In Bereshiyth ^(Genesis) 43:34, Yusaph ^(Joseph) provided five times more food for Benya-miyn ^(Benjamin) than he did for his other brothers. Although this passage doesn't directly pertain to Yusaph ^(Joseph) providing food to the world during the seven years of famine, note the connection between **food** and the number **five**! Also note, in Bereshiyth ^(Genesis) 43:29, Yusaph ^(Joseph) blessed Benya-miyn ^(Benjamin) by stating, may “Alahiym be “*gracious*” to you my son.”
3. Read Bereshiyth ^(Genesis) 45:11. Once again, we see the number five associated with Yusaph ^(Joseph) providing food for his loved ones.
4. In Bereshiyth ^(Genesis) 45:22, Yusaph ^(Joseph) gave Benya-miyn ^(Benjamin) five changes of clothing. Here we see Yusaph ^(Joseph) giving to Benya-miyn ^(Benjamin) and the number five.

5. In Bereshiyth ^(Genesis) 47:2, Yusaph ^(Joseph) presented his brothers to Pharaoh. But guess what. He only presented five of them.
6. Later, Yusaph ^(Joseph) puts a one-fifth tax on the Mitsriy ^(Egyptians).
7. So what is the significance of the number five? Let's read a few more passages before we answer that question. Read Bereshiyth ^(Genesis) 42:25-28, 35; 43:18-23; 44:1 and 8. Last week we commented that Yusaph ^(Joseph) seemed to be playing a cruel game with his brothers. But how do we explain the returned money? If his intent is revenge, why didn't he make them pay for their grain? This is yet another proof that Yusaph ^(Joseph) was not trying to be cruel to his brothers because of revenge. He had one goal—to determine if his brothers had changed/repented or not. As he orchestrated events to enable himself to discern whether or not they had repented, he showered them with graciousness—he returned the money—giving them the food they needed, without cost. Considering how they treated Yusaph ^(Joseph), did they deserve to be given their food for free? Of course not. Therefore, Yusaph ^(Joseph) was being very Favored ^(gracious) to them. You see, Favor ^(Grace) is when you receive something good that you don't deserve. Mercy is when you don't receive the bad that you do deserve.

See the connection—the number five and bread? Remember all the *fives* we saw earlier, all connected with acts of “graciousness” during the time period that Yusaph ^(Joseph) was the provider of bread for the world? Can you think of any story about יהושע ^(Yahusha) that is thematically related to the concepts I've just presented?

A. Read Mattithyahu ^(Matthew) 14:13-21, Mark 6:31-46, Luke 9:2-17 and Yahuchanan ^(John) 6:1-14. Did you notice the number of fives in this story? Please note the following:

- There were only **5** loaves of bread
- There were **5,000** men.

We know that Yusaph ^(Joseph) provided physical bread. But how is this a picture of the work of Mashiyach ^(Messiah)? That's right. And that spiritual bread is His body. You see, יהושע ^(Yahusha) is the Bread of Life!!! Now our prophetic picture is complete. Yusaph ^(Joseph), provided bread to the entire world. This is a picture of the work of Mashiyach ^(Messiah) יהושע ^(Yahusha), who would provide the Bread of Life ^(Himself) as eternal life for the world. Read Yahuchanan ^(John) 6:26-65.

III. **Why Yusaph ^(Joseph) was sent to Mitsraiym ^(Egypt)—Read Bereshiyth ^(Genesis) 45:6, Note the verses immediately before and after Bereshiyth ^(Genesis) 45:6. According to Bereshiyth ^(Genesis) 45:5-7, what is the real reason why יהוה ^(Yahuah) made Yusaph ^(Joseph) viceroy over Mitsraiym ^(Egypt)?**

1. According to Bereshiyth ^(Genesis) 42:2, Ya'aqub ^(Jacob) must send his sons to Mitsraiym ^(Egypt) to buy food so that they can *live* and not *die*. According to Bereshiyth ^(Genesis) 43:8, Yahudah ^(Judah) must take Benya-miyn ^(Benjamin) to Mitsraiym ^(Egypt) so they can *live* and not *die*. According to Bereshiyth ^(Genesis)

45:7, “Alahiym sent me before you to *preserve a posterity* for you in the earth, and to save your *lives* by a great *salvation*.

2. According to Bereshiyth ^(Genesis) 43:7 and 27, what does Yusaph ^(Joseph) want to know about Ya’aqub ^(Jacob)?
3. According to Bereshiyth ^(Genesis) 45:26 and 28, what does Ya’aqub ^(Jacob) want to know about Yusaph ^(Joseph)? According to Bereshiyth ^(Genesis) 47:25, why is Mitsraiym ^(Egypt) so thankful to Yusaph ^(Joseph)?
4. You see, this is a story about **LIFE** and **DEATH!** If Yusaph ^(Joseph) had not interpreted Pharaoh’s dreams and stored food during the seven years of plenty, Mitsraiym ^(Egypt) and the rest of the world would have perished. Remember, this was a famine in the **EARTH**, not just Mitsraiym ^(Egypt). Therefore, we can easily conclude that the Set-Apart One’s purpose for sending Yusaph ^(Joseph) to Mitsraiym ^(Egypt) was so that he could secure life for his family and the entire world.

IV. Let’s review Yusaph’s ^(Joseph’s) course of action. During the seven years of plenty, Mitsraiym ^(Egypt) stored one-fifth of their grain so they would have enough to survive during the seven years of famine. If you saved one fifth of your income over the next seven years, do you think your savings would be enough to sustain you during seven years without a regular income? I seriously doubt it. Yet read what the Torah states about the grain Yusaph ^(Joseph) stored during those seven years— Bereshiyth ^(Genesis) 41:48-49!

V. I don’t know about you, but something isn’t adding up. If I saved twenty percent of my income for seven years, at the end of seven years I’d have 1 and 2/5th of my salary saved, not money like the sand of the sea in great abundance. How could the grain he stored have become so large that “he ceased counting?” Now read Bereshiyth ^(Genesis) 41:53-57. Not only did Mitsraiym ^(Egypt) have enough bread for themselves, they were able to sell bread to the entire then known world!!! Surely, this is not simple math we’re dealing with here. In fact, as you continue to read the account of the famine, you will realize that Mitsraiym ^(Egypt) never ran out of grain. They only ran out of means to buy the grain a few times.

This is a picture of the work of Mashiyach ^(Messiah) יהושע ^(Yahusha), who would provide the Bread of Life ^(Himself) as eternal life for the world

- The sign of the Mashiyach ^(Messiah) is written all over the story of Yusaph’s ^(Joseph’s) provision of bread! What would have happened to the people of the world had Yusaph ^(Joseph) not provided them with grain during the seven years of famine? They would all have perished. This is also why we know the story of Yusaph ^(Joseph) is a prophetic picture of the work of the Mashiyach ^(Messiah). He brought life to those who would otherwise have died! This is the sign of resurrection. But wait, there’s more!
- Note also, the bread that was multiplied was **barley** bread. We know the T^[h]urah’s ^(Torah’s) picture of the **RESURRECTION** of the Mashiyach ^(Messiah) is found in the

third Set-Apart Day, which is the Day of the Omer Wave Offering. This Set-Apart Day is a shadow of יהושע (Yahusha's) **RESURRECTION** when the High Priest would wave the barley sheaves before יהוה (Yahuah)! Whenever you see barley mentioned, hold on for a Messianic teaching.

Bereshiyth ^(Genesis) 45:1-7

1 Then Yusaph ^(Joseph) could not restrain himself before all those who stood by him, and he cried out, “Make everyone go out from me!” So no one stood with him while Yusaph ^(Joseph) made himself known to his brothers.

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

3 Then Yusaph ^(Joseph) said to his brothers, “I am Yusaph ^(Joseph); does my father still live?” But his brothers could not answer him, for they were dismayed in his presence.

4 And Yusaph ^(Joseph) said to his brothers, “Please come near to me.” So they came near.

Then he said: “I am Yusaph ^(Joseph) your brother, whom you sold into Mitsraiym ^(Egypt).

5 But now, do not therefore be grieved or angry with yourselves because you sold me here; for Alahiym sent me before you to preserve life.

6 For these two years the famine has been in the land, and there are still five years in which there will be neither plowing nor harvesting.

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

Bereshiyth ^(Genesis) 45:14-15

14 Then he fell on his brother Benya-miyn's ^(Benjamin's) neck and wept, and Benya-miyn ^(Benjamin) wept on his neck.

15 Moreover he kissed all his brothers and wept over them, and after that his brothers talked with him.

Zakaryahu ^(Zechariah) 12:10-11

10 “And I will pour on the house of Daud ^(David) and on the inhabitants of Yarushalaiym ^(Jerusalem) the Spirit of Favor ^(Grace) and supplication; then they will look on Me whom they pierced. Yes, they will mourn for Him as one mourns for his only son, and grieve for Him as one grieves for a firstborn.

11 In that day there shall be a great mourning in Yarushalaiym ^(Jerusalem), like the mourning at Hadad Rimmon in the plain of Megiddo. Yermiyahu ^(Jeremiah) 31:7-12

Read Bereshiyth ^(Genesis) 47:13-25. Please note the following consequences of the seven years of famine: (Verses 13-14, 19-20, 23-25).

- All the money from the land of Mitsraiym ^(Egypt) and Canaan was given to Yusaph ^(Joseph). Yusaph ^(Joseph) then gave the money to Pharaoh.
- All the livestock of Yusaph ^(Joseph) was sold to Yusaph ^(Joseph) for food. Yusaph ^(Joseph) then gave the livestock to Pharaoh.
- All the land in Yusaph ^(Joseph) was sold to Yusaph ^(Joseph) for food. Yusaph ^(Joseph) then gave the land to Pharaoh. The land of the priests was exempt.
- Yusaph ^(Joseph) resettled the entire nation of Yusaph ^(Joseph).

- Yusaph ^(Joseph) obtained the people of Yusaph ^(Joseph) as serfs for Pharaoh.
 - The people of Yusaph ^(Joseph) are thankful to Yusaph ^(Joseph) for saving their lives and they willingly give their lives in service to Pharaoh.
- A. Do you see any theme that is constant throughout Yusaph's ^(Joseph's) actions? That's right. At each step, Yusaph ^(Joseph) takes what the people bring, and gives it to Pharaoh.
- B. He is Pharaoh's faithful servant. Furthermore, the people of Yusaph ^(Joseph) happily serve Pharaoh as serfs of the state.

Yakazqa'al ^(Ezekiel) 37:15-28

21 "Then say to them, Thus says יהוה ^(Yahuah) Aalahiyim: "Surely I will take the children of Yashra'al ^(Israel) from among the nations, wherever they have gone, and will gather them from every side and bring them into their own land;

22 and I will make them one nation in the land, on the mountains of Yashra'al ^(Israel); and one king shall be king over them all; they shall no longer be two nations, nor shall they ever be divided into two kingdoms again.

23 They shall not defile themselves anymore with their idols, nor with their detestable things, nor with any of their transgressions; but I will deliver them from all their dwelling places in which they have sinned, and will cleanse them. Then they shall be My people, and I will be their Alahiym.

24 "Daud ^(David) My servant shall be king over them, and they shall all have one shepherd; they shall also walk in My judgments and observe My statutes, and do them.

25 Then they shall dwell in the land that I have given to Ya'aqub ^(Jacob) My servant, where your fathers dwelt; and they shall dwell there, they, their children, and their children's children, forever; and My servant Daud ^(David) shall be their prince forever.

26 Moreover I will make a covenant of peace with them, and it shall be an everlasting covenant with them; I will establish them and multiply them, and I will set My sanctuary in their midst forevermore.

27 My tabernacle also shall be with them; indeed I will be their Alahiym, and they shall be My people.

28 The nations also will know that I, יהוה ^(Yahuah), sanctify Yashra'al ^(Israel), when My sanctuary is in their midst forevermore. Yermiyahu ^(Jeremiah) 24:6-7, 31-33. Yermiyahu ^(Jeremiah) 32:37-42. Yakazqa'al ^(Ezekiel) 11:17-20. Yakazqa'al ^(Ezekiel) 20:41-42. Yakazqa'al ^(Ezekiel) 28:25-26. Yakazqa'al ^(Ezekiel) 36:23-28. Yakazqa'al ^(Ezekiel) 39:25-29.

- Yusaph's ^(Joseph's) exile into Mitsraiym ^(Egypt) is also a picture of the exile of the Northern Kingdom of Yashra'al ^(Israel) into the nations of the earth.
- There was enmity between the Northern Kingdom or House of Yashra'al ^(Israel) and the Southern Kingdom or House of Yahudah ^(Judah), just as there was enmity between Yusaph ^(Joseph) (a picture of the House of Yashra'al ^(Israel)/Yusaph ^(Joseph)) and his brothers.

- We know that Yashra'al ^(Israel) eventually split into two houses—the House of **Yahudah** ^(Judah) and the House of **Yusaph** ^(Joseph) **Aphraiyim** ^(Ephraiyim). This is an historical fact (I Melekiym ^(Kings) 11-12). Now we can understand why the T^[h]urah ^(Torah) focuses on Yahudah ^(Judah) and Yusaph ^(Joseph)!
- These two figures are pictures of the future of the nation. This is also why Yahudah ^(Judah) is the one who repents to Yusaph ^(Joseph) in our T^[h]urah ^(Torah) portion. It is a picture of the eventual reunion of the House of Yashra'al ^(Israel) with the House of Yahudah ^(Judah).

Chronologically, when did Yusaph ^(Joseph) finally reveal himself to his brothers? Do you see any correlation of the timing of Yusaph's ^(Joseph's) revelation to his brothers and יהושע ^(Yahusha's) future revelation to Yashra'al ^(Israel)? That's right. This is no coincidence.

Mashiyach ^(Messiah) will reveal Himself to Yashra'al ^(Israel) at His second coming, after 2,000 years, just as Yusaph ^(Joseph) revealed himself to his brothers after two years of famine. How do we know that the two years of famine thematically correspond to 2,000 years? Because, the Scripture uses a famine of physical bread as a picture of a famine of spiritual bread, the true, unadulterated, **T^[h]urah-based** Word of Alahiym. Amos 8:11 states that a famine of “hearing the Words of יהוה ^(Yahuah)” would one day come to the earth. It is only in this century (2,000 years after יהושע ^(Yahusha's) first coming) that the Torah has been restored to the body of Mashiyach ^(Messiah) as the true foundation for faith and practice. Please note the following thematic parallels:

- Just as Yusaph's ^(Joseph's) brothers rejected him when he was a youth, but later accepted his leadership after a long period of separation, so likewise, Yashra'al ^(Israel) rejected יהושע ^(Yahusha) at His first coming, but will accept His leadership after a long period of separation at His second coming.
- During the period of separation, Yusaph ^(Joseph) was known to the Gentiles as a Savior, but unknown to his brothers. He spoke the Egyptian language, had an Egyptian name, dressed like an Egyptian and looked like an Egyptian. His brothers didn't even recognize him when they were brought before him after twenty years of separation. So likewise, for the past 2,000 years, יהושע ^(Yahusha) has been known to the Gentile world as the Savior, but not known as the Savior to the Hebrews of His day ^(Most not all) world. His transformation into a Gentile has been so complete that most Hebrew believers do not even see Him as a T^[h]urah ^(Torah)-observant Rabbi any more. Furthermore, His Hebrew brothers see Him as a false prophet to the Gentiles.
- Yusaph ^(Joseph) was a Hebrew; however, during his long period of separation, he was outwardly transformed into a Gentile. So likewise, יהושע ^(Yahusha) is not known as a T^[h]urah ^(Torah)-observant Rabbi, but as a Savior for the Gentiles who advocated the breaking of Torah (Sunday Sabbath, no more Biblical feasts, dietary restrictions, etc.).

B. Note, during the first two years of the famine, Yusaph ^(Joseph) provided bread for the world. The world would have perished if it weren't for Yusaph ^(Joseph). Yusaph's ^(Joseph's) provision of bread is simply a picture of salvation from יהושע ^(Yahusha) (as we will see

below). Therefore, the T^[h]urah^(Torah) teaches us that just as Yusaph^(Joseph) provided bread for life for the world during the first two years of the famine (while He was separated from his brothers), so likewise, יהושע^(Yahusha) would provide **salvation** (hint, **Bread of Life?**) to the world during the 2,000 years he was separated from His brothers! As you can see, the thematic parallels are right on the money!

F. We know that this picture of Mashiyach^(Messiah), providing Himself as the Bread of Life is a picture of our salvation. If we eat of that bread, we will not be touched by the second death. Do you think it's a coincidence that the number five (the number that teaches Favor^(Grace)) is the number associated with the message of salvation through the Bread of Life? Of course not. We are saved by Favor^(Grace) through faith.

4. All together, the following subjects are discussed in Bereshiyth^(Genesis) 47:13-27.
 - Pharaoh owns everything.
 - The people are Pharaoh's servants.
 - Yusaph^(Joseph) moved people to the cities.
 - A special tax on the people.
 - Special stipulations for the priests.

III. Can you think of how this last series of circumstances pictures the work of Mashiyach^(Messiah) יהושע^(Yahusha)?

Remember our prophetic timeline. After יהושע^(Yahusha) returns, He will set up the Kingdom for a 1,000-year period, after which, we will be ushered into the eternal state. Let's follow each of the themes/topics developed in Bereshiyth^(Genesis) 47:13-27 and show how they are thematic pictures of the Millennial Kingdom and the eternal state.

A. **Pharaoh Owns Everything—Remember** how Pharaoh eventually owned **EVERYTHING**? How did Pharaoh obtain **EVERYTHING**? That's right. Now read I Corinthians 15:22-28. Based on this passage, let's see how it is thematically equivalent to the T^[h]urah^(Torah) passage:

- Although Pharaoh was the supreme ruler/king, it was Yusaph^(Joseph) who handled the most important affairs of his kingdom. So likewise, according to I Corinthians 15:24-28, Mashiyach^(Messiah) will rule the universe until a specific time. Mashiyach^(Messiah) is the one who is doing all the “work,” not the Father, even though He is over the Son. Yusaph^(Joseph) literally gave the entire kingdom to Pharaoh—all the money, animals, land and people! After bringing the nation of Mitsraiym^(Egypt) through the trial of famine, Yusaph^(Joseph) was able to give **EVERYTHING** to Pharaoh. So likewise, according to I Corinthians 15:24-28, at the set time, Mashiyach^(Messiah) יהושע^(Yahusha) will hand **EVERYTHING** over to the Father and be subject to Him! How awesome! It's all pictured prophetically in our story in Bereshiyth^(Genesis)!
- And what was the enemy that Yusaph^(Joseph) conquered? He conquered the enemy of death! How you may ask? Because, had it not been for his ability to interpret Pharaoh's dreams, the world of Mitsraiym^(Egypt) and Canaan would have certainly

perished. Therefore, all of Yusaph's ^(Joseph's) actions were directed towards saving the people from death. This shouldn't surprise us. Our story in Bereshiyth ^(Genesis) is filled with explicit statements that Yusaph's ^(Joseph's) actions were for the purpose of saving lives. Once again, we see that the theme of **Life and Death** is a major one we can use to help interpret the T^[h]urah ^(Torah). It just so happens that according to I Corinthians 15:24-28, death is the last enemy יהושע ^(Yahusha) also overcomes. Merely a coincidence? Lastly, note that Yusaph ^(Joseph) was able to give Pharaoh the kingdom immediately after he had saved the nation from the specter of death imposed by the famine. In other words, he turned the kingdom over after he had "defeated" death. Need I say any more?

B. The People Are Pharaoh's Servants—Read Revelation 21:24-27. The people are thankful to Yusaph ^(Joseph) and Pharaoh for saving their lives and pledge their lives in service to the king and his right-hand servant. This is a picture of those who enter eternal life. These are the ones who are thankful to the King and His Son who saved them from the second death. They are not concerned about owning their own money, flocks or lands. They are simply thankful to be able to serve the King, receiving His abundance of Favor ^(Grace).

C. Joseph Moved the People to the Cities—For some reason, Yusaph ^(Joseph) was concerned with moving the people from the country into the cities. Furthermore, in Bereshiyth ^(Genesis) 47:21, we see that he was concerned with the everything within the **borders** of Mitsraiym ^(Egypt). Now read Revelation 21 and Yakazqa'al ^(Ezekiel) 47-48. What is the most important subject of these passages? Simply amazing. The themes of Bereshiyth ^(Genesis) 47:13-27 are the same themes of the Millennium and eternal state. Note how the passages in Revelation and Yakazqa'al ^(Ezekiel) focus on the Great City, New Yarushalaiym ^(Jerusalem), and who can go into and out of it, just as Yusaph ^(Joseph) moved people into the cities.

D. A Special Tax on the People—Read Yakazqa'al ^(Ezekiel) 45-46. What is the emphasis? Once again, we see a thematic equivalence to our T^[h]urah ^(Torah) portion. The taxation of twenty percent on the produce of the land is simply a picture of how one day, we will all return to יהוה ^(Yahuah) a portion of the blessings we obtain from Him.

E. Special Stipulations For the Priest—Read Yakazqa'al ^(Ezekiel) 44-45. Notice that the subject is special stipulations and instructions for the priests who serve in the Kingdom to come! In fact, Yakazqa'al ^(Ezekiel) 40-48 is all about the Millennial Kingdom. As we can see, all of the themes introduced in Bereshiyth ^(Genesis) 47:13-27 are developed in Yakazqa'al ^(Ezekiel) 40-48! Read Yakazqa'al ^(Ezekiel) 45:1-45. How is it thematically related to Bereshiyth ^(Genesis) 47:13-27?

In summary, Bereshiyth ^(Genesis) 47:13-27 is a prophetic picture of the Millennial Kingdom and the eternal state. As I've stated many times before, the T^[h]urah ^(Torah) is a prophetic book. Most people do not see most of its prophetic aspects because they haven't been taught to think thematically, which is the Set-Apart One's way for interpreting His Eternal Word. Once we begin to think thematically, these gems of truth shine brightly before us.

Remember, the doctrines of the Scriptures can be found in the narratives of the T^[h]urah (Torah). May Father יהוה (Yahuah) continue to bless your understanding of the T^[h]urah (Torah), the Tree of Life!

More Portraits of Mashiyach (Messiah) יהושע (Yahusha)

I. We have already seen a picture of the Father's love for His Son through the love of Abraham for Yatskaq (Isaac) and the love of Ya'aqub (Jacob) for his son Yusaph (Joseph). These two relationships teach us about the incredible love between the Father and His Son, יהושע (Yahusha). We noted earlier that Ya'aqub (Jacob) turned his affections toward Benya-miyn (Benjamin) after he lost Yusaph (Joseph). The thematic connection between Benya-miyn (Benjamin) and Yusaph (Joseph) is that they were both children from Rachal (Rachel), the wife Ya'aqub (Jacob) loved the most. Note how Bereshiyth (Genesis) 44:30 states that Ya'aqub's (Jacob's) soul is bound up with Benya-miyn's (Benjamin's) soul. Again, this teaches us of the closeness of the Father and the Son, יהושע (Yahusha).

Want to give credit to Brother Robinson for doing an excellent job on this T^[h]urah (Torah) Portion. Tony, you are a blessing.

Lamadyahu