



## Do Ewe Know What Time It Is?

**Jacob lived in Egypt seventeen years, and the years of his life were a hundred and forty-seven. When the time drew near for Israel to die, he called for his son Joseph and said to him, “If I have found favor in your eyes, put your hand under my thigh and promise that you will show me kindness and faithfulness. Do not bury me in Egypt, but when I rest with my fathers, carry me out of Egypt and bury me where they are buried.” “I will do as you say,” he said. “Swear to me,” he said. Then Joseph swore to him, and Israel worshiped as he leaned on the top of his staff. B'resheit/Genesis 47:28-31 (NIV)**

How many realize that Ya'akov/Jacob is fulfilling part of Yosef's dreams where he has authority over his family? The father is acknowledging the sons superior position as a leader in Egypt, this is why Ya'akov asks Yosef to promise to return his dead body to the tomb his grandfather purchased. Because to many teachers ignore these seemingly insignificant details, the student is left wanting, every time topics such as these arise. As the son responds to his father's request, Yosef is showing his love and respect for his father ... who is his personal superior. Overall this is about a family and a promise, from Yah, to that family.

**Again after this, one said to Joseph, Lo, thy father is sick: then he took with him his two sons, Manasseh and Ephraim. Also one told Jacob, and said, Behold thy son Joseph is come to thee, and Israel took his strength unto him and sat upon the bed. Then Jacob said unto Joseph, God almighty appeared unto me at Luz in the land of Canaan, and blessed me, And said unto me, Behold, I will make thee fruitful, and will multiply thee, and will make a great number of people of thee, and will give this land unto thy seed after thee for an everlasting possession. And now thy two sons, Manasseh and Ephraim, which are born unto thee in the land of Egypt before I came to thee into Egypt, shall be mine, as Reuben and Simeon are mine. But thy lineage, which thou hast begotten after them, shall be thine: they shall be called after the names of their brethren in their inheritance. Now when I came from Padan, Rachel died upon mine hand in the land of Canaan, by the way when *there was* but half a day's journey of ground to come to Ephrath: and I buried her there in the way to Ephrath: the same *is* Bethlehem. Then Israel beheld Joseph's sons and said, Whose are these? And Joseph said unto his father, They are my sons, which God hath given me here. Then he said, I pray thee, bring them to me, that I may bless them: ( For the eyes of Israel were dim for age, so that he could not *well* see) Then he caused them to come to him, and he kissed them and embraced them. And Israel said unto Joseph, I had not thought to have seen thy face: yet lo, God hath showed me also thy seed. And Joseph took them away from his knees, and did reverence down to the ground. Then took Joseph them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, so he brought *them* unto him. But Israel stretched out his right hand, and laid it on Ephraim's head which was**

the younger, and his left hand upon Manasseh's head (directing his hands of purpose) for Manasseh *was* the elder. Also he blesseth Joseph, and said, The God, before whom my fathers, Abraham and Isaac did walk, the God which hath fed me all my life long, unto this day, *blest thee. The Angel, which hath delivered me from all evil, blest the children, and let my name be named upon them, and the name of my fathers Abraham and Isaac, that they may grow as fish into a multitude in the midst of the earth.* But when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he stayed his father's hand to remove it from Ephraim's head to Manasseh's head. And Joseph said unto his father, Not so, my father: for this is the eldest: put thy right hand upon his head. But his father refused, and said, I know well, my son, I know well: he shall be also a people, and he shall be great likewise: but his younger brother shall be greater than he, and his seed shall be full of nations. So he blessed them that day, and said, In thee Israel shall bless, and say, God make thee as Ephraim and as Manasseh, and he set Ephraim before Manasseh. Then Israel said unto Joseph, Behold, I die, and God shall be with you, and bring you again unto the land of your fathers. Moreover, I have given unto thee one portion above thy brethren, which I got out of the hand of the Amorite by my sword and by my bow. B'resheit 48:1-22 (GNV)

Sometime after the events of **chapter 47** above, Yosef is informed that his father is ill to which he responds by taking his two sons to see him. Ya'akov is told that his son Yosef is on his way, so he gathers himself physically for this visit. Isra'el then engages in historical reminders so that his offspring will remember the things he has done. As the patriarch expounds on his endeavors, he asks that his grandsons be brought forward; that they will be lifted up as though they were his sons among the tribes of Isra'el. A point often missed is that Ya'akov is now suffering eye sight problems very similar to his own father when he acquired the blessing from Yitz'chak. One difference in this scenario is that the father knows which grandson he is putting his hands on and imparts the predominant blessing to him. Ironically the eleventh born son becomes upset when his father is giving a greater emphasis to the younger son over his first born brother.

How important is it to understand the intricacies contained within Scripture? Remember, Rachel dies before the family reaches Bet'lechem/Bethlehem and Ya'akov buries her at that spot. This piece of information is vital for those seeking to understand the difference between the house of Isra'el and the house of Y'hudah/Judah ... even in this current time. The most important aspect involving the two houses is in the fact that Rachel is not the matriarch of the Jews, her sister Leah is. **“This is what Jehovah says: ‘A voice is heard in Ra'mah, lamentation and bitter weeping: Rachel is weeping over her sons. She has refused to be comforted over her sons, Because they are no more.’”** Yirmeyahu/Jeremiah 31:14(15) (NWT) Rachel's descendants come from Yosef (Ephraim and Manasseh) predominantly represented within the 10 tribes of the Northern Kingdom/house of Isra'el and Binyamin whose progeny are affiliated with the house of Y'hudah, commonly referred to as the Jews. These offspring are the ones Rachel is weeping for.

As Ya'akov proclaims the blessing over Yosef's sons, he makes a statement which will be descriptive of their descendants and it is about their numerical abundance over time. The symbol that will be a picture of these progeny ... is the FISH (red). We know that many will scream paganism when they read this – but if this picture is ignored, then the following will make no sense: **{Therefore} look, days [are] coming,' {declares} Yahweh, 'and it will no longer be said, "{As Yahweh lives}, who led up the {Israelites} from the land of Egypt," {but only} "{As Yahweh lives}, who led up the {Israelites} from [the] land of [the] north, and from all the lands where he had driven them," for I will bring them back to their ground that I gave to their ancestors. Look, I [am] sending for many fishermen,' {declares} Yahweh, 'and they will fish them out, and {afterward} I will send for many**

**hunters, and they will hunt them from every mountain, and from every hill, and from the clefts of the cliffs. Yirmeyahu 16:14-16 (LEB)**



In the statement Yah makes to Yirmeyahu above, the Jews are not the primary focus of those being returned from the north ... it will be a majority represented by the 10 tribes, the lost sheep of the house of Isra'el. Note that the Hebrew word for fish is dag/דג and it is the root for every time FISH are alluded to in the text mentioned in **B'reshit 48:16** and **Yirmeyahu 16:16**. The Eternal states He will be sending those whose job it is to catch fish, this is just as important to understand as the shepherd analogy is to the flock.

Yosef is promised a double portion in the inheritance, once again this is speaking of a physical piece of land. Nowhere does the Almighty tell us to expect some mystical fulfillment of this promise. We do not want anyone to think that we do not believe there is a supernatural aspect to what will happen – but people need to stop practicing unbelief when it comes to what the Father says will literally take place. Ephraim and Manasseh each receive an allotment of territory and this is how Ya'akov's promise is kept to Yosef concerning the double portion. This is the first of Ya'akov's sons to be blessed by their father.

During this same time period, the remaining eleven sons are called by Isra'el to be blessed by him. Each of the families receive a message about what will come of them in the Acharit HaYamim/Latter Days. Y'hudah ascends to the leadership role over his brothers as the kings will predominantly be derived from his lineage. Yosef 's offspring will be prolific as they produce many children. Dan will be a judge of his kinsman and will defend them from their enemies, this is what is being referred to by the snake biting the horses heel. Horses were predominantly used for warfare in that time period ... so the picture being presented of his progeny is one of a protector. Far to many assume that this is a negative statement concerning the tribe of Dan and it is not.

Ya'akov closes his statements to his sons by informing them of his burial wishes; which he is to be placed in the tomb where his grandparents, parents, and Leah are entombed. Do not forget which of Ya'akov's wives is buried with him. The father's wishes are carried out by his sons when they return him to the ancestral internment site. Ya'akov is the first of Avraham's descendents to be embalmed before burial. Yosef is also mentioned as being embalmed and it is possible his brothers may also have been treated in this manner.

After returning to Mitzrayim/Egypt, Yosef's brothers fear that he will seek vengeance for the circumstances he had to endure as a slave. Yosef assures his brothers that he has no such intention to harm them. The Isra'elites become very numerous over the next few generations and they prosper materially. This situation will become the basis of the events we will now examine.

**And these *were* the names of the sons of Israel who came into Egypt with Jacob; they each one came in with his house: Reuben, Simeon, Levi, and Judah, Issachar, Zebulun, and Benjamin, Dan, Naphtali, Gad, and Asher. And all the souls that came out of the loins of Jacob were seventy-five souls, Joseph being in Egypt. And Joseph died, and all his brothers and all that generation. And the sons of Israel were fruitful and increased very much, and multiplied, and became very strong; and the land was filled *with* them. And a new king arose over Egypt, who had not known Joseph. And he said to his people, Behold, the people of the sons of Israel *are* many and stronger than we. Come, let us deal craftily towards them, lest they multiply and it shall be that when war occurs they will also add to our enemies, and will fight against us and go up from the land. And they put over them slavemasters in order to afflict them with their burdens. And he built store cities for Pharaoh: Pithon and Raamses. And as much as they afflicted them, so much they multiplied and so much they spread. And they were afraid before the sons of Israel. And Egypt made the sons of Israel to serve with harshness. And they made their lives bitter by hard service, in clay, and in bricks, and in all work in the field; all their work which they made them do with harshness. And the king of Egypt said to the midwives of the Hebrews, of whom the name of one *was* Shiprah, and the name of the second, Puah; and he said, When you midwife the Hebrew women, and look on the birth-stools, if it *is* a son, you will kill him; and if it *is* a daughter, it shall live. And the midwives feared Elohim, and they did not do as the king of Egypt said to them. And they kept the male children alive. And the king of Egypt called to the midwives and said to them, Why do you do this thing and keep alive the male children? And the midwives said to Pharaoh, Because the Hebrew women *are* not like the Egyptian women, for they *are* vigorous. Before the midwives come to them they bear. And Elohim dealt well with the midwives; and the people multiplied and became exceedingly strong. And it was, because the midwives feared Elohim, He made houses for them. And Pharaoh commanded all his people, saying, Every son that *is* born, you shall cast him into the river. And you shall keep alive every daughter. Sh'mot/Exodus 1:1-22 (HRB)**

Many today fear the governments they live under because of certain actions of the officials in their countries ... which are being carried out in the name of patriotism. Is this not what happened to our forefathers in Mitzrayim when they thought that was their home? This is exactly the same mentality in existence now among so many who claim they are Isra'el. Our ancestors became comfortable in their surroundings as they profited, though they were the outsiders in another's country. Throughout the Word of Yah, we are told specifically where home is ... it is not wherever we would desire. It took slavery before Isra'el wanted to go home the first time. Why would the second exodus not be similar to the first? Ya'akov's descendants had to cry out for SALVATION before they received it and were then freed from their bondage.

The deliverance did not arrive immediately, as the king of Mitzrayim ordered midwives to kill all the male children when they were born; so that the Hebrew females would have to marry Mitzrim/Egyptian males. This would make their offspring Mitzrim and not Hebrew, as they would be brought up under a completely different lifestyle than what the Eternal wanted. Only when Isra'el cried out for deliverance did the Almighty set in motion His plan for that REDEMPTION. A male child would be spared through the act of his mother, placing him in a basket and putting him in the very river his kinsman would be

thrown into and devoured. Interestingly the Hebrew word translated basket here is the same word rendered as ARK in the saga of Noah.

The Father administers a series of plagues against Mitsrayim, so that they and Isra'el realize He is Elohim. Finally the tenth judgment involves the death of the firstborn, a great and terrible day of Yah for the Mitzrim. How devastating this had to be as it was the Eternal's retribution against the people who degraded another people.

**And יהוה said to Mosheh, "I am bringing yet one more plague on Pharaoh and on Mitsrayim. After that he is going to let you go from here. When he lets you go, he shall drive you out from here altogether. Speak now in the hearing of the people, and let every man ask from his neighbour and every woman from her neighbour, objects of silver and objects of gold." And יהוה gave the people favour in the eyes of the Mitsrites. And the man Mosheh was very great in the land of Mitsrayim, in the eyes of Pharaoh's servants and in the eyes of the people. And Mosheh said, "Thus said יהוה, 'About midnight I am going out into the midst of Mitsrayim, and all the first-born in the land of Mitsrayim shall die, from the first-born of Pharaoh who sits on his throne, even to the first-born of the female servant who is behind the handmill, and all the first-born of cattle. 'And there shall be a great cry throughout all the land of Mitsrayim, such as has never been or ever be again. But against any of the children of Yisra'el no dog shall move its tongue, against man or against beast, so that you know that יהוה makes distinction between Mitsrayim and Yisra'el.' And all these servants of yours shall come down to me and bow down to me, saying, 'Get out, you and all the people at your feet!' And after that I shall go out." And he went out from Pharaoh in great displeasure. But יהוה said to Mosheh, "Pharaoh is not going to listen to you, in order to multiply My wonders in the land of Mitsrayim." And Mosheh and Aharon did all these wonders before Pharaoh, however, יהוה hardened the heart of Pharaoh, and he did not let the children of Yisra'el go out of his land. Sh'mot 11:1-10 (ISR98)**

Has anyone ever contemplated that Mitsrayim was being punished because Isra'el did not belong there? Avraham's descendants were only supposed to be there until the great sin of the Emori/Amorites was full blown, meaning the depths of disobedience. Sadly Ya'akov's offspring had to be coerced into leaving a place they had made home. Consider the following: **I will bless those who bless you, but I will curse anyone who curses you; and by you all the families of the earth will be blessed."** **B'reshit 12:3 (CJB)** Was Isra'el partly to blame for Mitsrayim's dilemma ... because they were not willing to leave when it was time to go home? Did the Almighty have to force them to want to leave? Do not forget Abba refers to us as a stubborn, stiff-necked people. Is Yah going to have to use the same method on us again? **Then I heard another voice from heaven saying, "Come out of her, my people, lest you participate in her sins and receive her plagues! Chazon/Revelation 18:4 (TLV)**

Shalom Aleichem!

With the help of the Ruach HaKodesh, written by:  
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**REMEMBER:** We must gauge all Scripture according to the pattern we are given in the Torah. If we deviate at all from this frame work, we get a faulty picture, this is out of order. Please consider this every time we read the Word or anyone's teachings based on the Word. Examine all things.