

# Gen 48:1-49:26 The Sceptre Shall Not Depart From Judah Until Shiloh Come

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## Introduction

Tzur Yisrael Triennial Parasha [48](#) (#12.1): *Vay'chi* (And He lived), note <sup>A</sup>

## Gen chapter 48 <sup>Verses 1-22</sup> Jacob Blesses Manasseh and Ephraim

Joseph with his sons visits his sick father.

<sup>1</sup> And it came to pass after these things, that one told Joseph, Behold, thy father is sick: and he took with him his two sons, Manasseh and Ephraim.

Jacob strengthens himself to bless them.

<sup>2</sup> And one told Jacob, and said, Behold, thy son Joseph cometh unto thee: and Israel strengthened himself, and sat upon the bed.

He repeats God's promise.

<sup>3</sup> And Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan, and blessed me, [Gen 28:12-19, Gen 35:6-12] <sup>4</sup> And said unto me, Behold, I will make thee fruitful, and multiply thee, [Gen 12:2] and I will make of thee a multitude ( **לְקַחְלִי** <sup>lik·Hal</sup> ) → of people; and will give this land to thy seed [Gen 13:15-16] after thee for an everlasting possession.

He takes Ephraim and Manasseh as his own sons.

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<sup>A</sup> Ahavta <http://www.ahavta.org/Commentary%20Y-1/Y1-44a.htm>

<sup>5</sup> And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt before I came unto thee into Egypt, are mine; as Reuben and Simeon, they shall be mine. <sup>6</sup> And thy issue ( וּמֹלַדְתֶּךָ )<sup>B</sup>, which thou begettest after them, shall be thine, and shall be called after the name of their brethren in their inheritance.<sup>C</sup>

He tells Joseph of his mother's grave.

<sup>7</sup> And as for me, when I came from Padan, Rachel died by me in the land of Canaan in the way, when yet there was but a little way to come unto Ephrath: and I buried her there in the way of Ephrath; the same is Bethlehem.

He blesses Ephraim and Manasseh.

<sup>8</sup> And Israel beheld Joseph's sons, and said,

“Who are these?”<sup>D</sup>

<sup>9</sup> And Joseph said unto his father,

“They are my sons, whom God hath given me in this place. And he said, Bring them, I pray thee, unto me, and I will bless them.”

<sup>10</sup> Now the eyes of Israel were dim<sup>E</sup> for age, so that he could not see. And he brought them near unto him; and he kissed them, and embraced them. <sup>11</sup> And Israel said unto Joseph,

“I had not thought to see thy face: and, lo, God hath showed me also thy seed.”

<sup>12</sup> And Joseph brought them out from between his knees, and he bowed himself with his face to the earth. <sup>13</sup> And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near unto him. <sup>14</sup> And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the firstborn. <sup>15</sup> And he blessed Joseph, and said,

“God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, <sup>16</sup> The Angel (הַמַּלְאָךְ)<sup>ham·mal·'oCh</sup> which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow ( וַיִּדְגּוּ )<sup>ve·yid·Gu</sup> into a multitude ( לָרֹב )<sup>la·Rov</sup> → in the midst of the earth.”<sup>F</sup>

<sup>B</sup> See “Word-Study-H4138-moledeth-kindred-nativity-born-begotten-issue”, article #649. Where I argue this is about their legal status.

<sup>C</sup> The NIV says “Any children born to you after them will be yours; in the territory they inherit they will be reckoned under the names of their brothers.” This suggests that Joseph may have had other sons, and if so they will be treated like Ephraim and Manasseh re. e.g. their apportionment in the land of Israel, and I would say their legal status (see previous footnote).

<sup>D</sup> Is this the first Jacob saw his grandson's? contrast between Jacob and his father vs Jacob and his son, Isaac asked is this my son Esau? I believe there is a teaching by Rico Cortes (maybe others) that this is a formal legal adoption procedure occurring here.

<sup>E</sup> interesting contrast how between Jacob and his father vs. Jacob and his son, i.e. how Jacob took advantage of his father's (near) blindness vs. how Joseph didn't ... Joseph could have switched his children very easily, but that's not his character.

<sup>F</sup> RSTNE “...that let them grow into a multitude like fish (vayi-dag-oo lerov)<sup>183</sup> in the midst of the earth”. Is adding “like fish” a reasonable translation because if so it enables a powerful connection the words of Yeshua to his disciples “Follow me, and I will make

<sup>17</sup> And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head. <sup>18</sup> And Joseph said unto his father,

“Not so, my father: for this is the firstborn; put thy right hand upon his head.”

<sup>19</sup> And his father refused, and said,

“I know it, my son, I know it: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude ( מְלֵאָה <sup>me-lo-</sup> ) → of nations ( הַגּוֹיִם <sup>hag-go-Yim</sup> ).”

<sup>20</sup> And he blessed them that day, saying,

“In thee shall Israel bless, saying, ‘God make thee as Ephraim and as Manasseh:’ ” <sup>G</sup>

and he set Ephraim before Manasseh.

He prophesies their return to Canaan.

<sup>21</sup> And Israel said unto Joseph, Behold,

“I die: <sup>H</sup> but God shall be with you, and bring you again unto the land of your fathers. <sup>I</sup> <sup>22</sup> Moreover I have given to thee one portion ( שְׂכָם <sup>she-Chem</sup> ) <sup>J</sup> above thy brethren, which I took out of the hand of the Amorite <sup>K</sup> [Gen 15:16, 34:28; Jos 17:14-18; Jdg 11:23; Amo 2:9] with my sword and with my bow.”

## Multitude - Word Study

→ The English word multitude is found three times in Genesis chapter 48 and each translation is a different Hebrew word.

Verse	English (Hebrew)	Following words
Gen 48:4	a multitude ( לְקַהֵל <sup>lik-Hal</sup> )	of people ( עַמִּים <sup>am-Mim</sup> )...

you fishers of men” <sup>Mat 4:19</sup>, see Netser-vs-Messianic article #808. TSK grow into: Hebrew as **fishes do increase**...; CB Notes “grow = swarm as fishes. earth, or the land.” See Word-Study-H1711-dagah-grow-H1709-dag-fish-G2486-ichthus-fish, article #643.

<sup>G</sup> This is what is said during the daily prayer book Jewish *Siddur*. Interesting that their mother is Egyptian.

<sup>H</sup> Jacob died at **147**, <sup>Gen 47:28</sup> in the year AM 2255. Joseph died at 110, <sup>Gen 50:24</sup> in the year 2309. Joseph lived 54 years after his father died. This is the time period covered in this Torah portion. The restoration to Canaan would be **179** years later - **400 years after the birth of Isaac**. [For explanation see Sequence of Events in the Old Testament by Eliezer Shulman, page 61.] <sup>source Ahavta</sup>.

Gen 15:13 KJV And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them **four hundred** <sup>400</sup> years;

<sup>I</sup> A transition between the patriarchs to the nation of Israel. Yeshua must die for his disciples to shine.

<sup>J</sup> NG pun portion <sup>H7926</sup> shekem is the same or similar word for the actual blessing which is the city called **Shechem** which they got from the Amorites.

<sup>K</sup> See notes on Gen 48:21

Gen 15:16 But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full.

Gen 48:16	a multitude ( לָרֹב la·Rov )	in the midst ( בְּקֶרֶב be·Ke·rev ) of the earth ( הָאָרֶץ ha·'A·retz ).
Gen 48:19	a multitude ( מְלֵאֵי me·lo- )	of nations ( הַגּוֹיִם hag·go·Yim ).

## Gen 49 <sup>Verses 1-26</sup> Jacob's Blessing to His Sons; Jacob's Death <sup>L</sup>


Jacob calls his sons to bless them.

<sup>1</sup> And Jacob called unto his sons, and said, Gather ( הֶאָסְפוּ he·'a·se·Fu ) yourselves together, that I may tell *lachem* אַתְּ M you that which shall befall you in the last ( בְּאַחֲרֵית be·'a·cha·Rit ) days ( הַיָּמִים hai·ya·Mim ).

vai·Yo·mer, and said וַיֹּאמֶר ba·Nav; unto his sons בְּנָיו el·about' אֶל ya·'a·Ko And Jacob וַיִּקְרָא vai·yik·Ra called וַיִּקְרָא וַיֹּאמֶר et' אַתְּ ,la·Chem לָכֶם ve·'ag·Gi·dah that I may tell וְאֶגִּידָה he·'a·se·Fu Gather yourselves together הֶאָסְפוּ  
be·'a·cha·Rit you in the last בְּאַחֲרֵית et·Chem' אֶתְכֶם yik·Ra you [that] which shall befall וַיִּקְרָא a·Sher·what' אֲשֶׁר  
hai·ya·Mim. days הַיָּמִים

<sup>2</sup> Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father. <sup>O</sup>

Their blessing in particular.

<sup>3</sup> **Reuben** ( רְאוּבֵן ), thou art my firstborn ( בְּכֹרִי be·Cho·ri ), my might ( כֹּחִי ko·Chi ), and the beginning ( וְרֵאשִׁית ve·re·Shit ) of my strength ( אֹנִי o·Ni ), the excellency ( יְתָר Ye·ter ) of dignity ( שְׂאֵת se·Et ), and the excellency ( וְיְתָר ve·Ye·ter ) of power ( עֹז Az ): <sup>P</sup> <sup>4</sup> Unstable as water, thou shalt not excel; because thou wentest up to thy father's bed; then defiledst thou it: he went up to my couch. <sup>Q</sup> 

<sup>L</sup> NG says the style of the whole chapter is poetic (as opposed to prose).

<sup>M</sup> The word order in Hebrew is "...that I may tell *lachem* Aleph Tav you which..

<sup>N</sup> If we think we are in the last days, then it is reasonable to assume that the blessings that best match each tribe could be mapped to related attributes of modern nations.

<sup>O</sup> The midrash of Gen 49:2 is that this is the first occurrence of Deu 6:4. Jacob was asking in essence "are you still with me" i.e. with God. The children respond to their father Jacob and say "Shema Israel (i.e. Jacob) we will do what you say".

<sup>P</sup> Wow, practically every word of this verse is worthy of study. As a student of the law, this verse is loaded. These words: firstborn, might, the beginning, strength, Excellency, dignity, power; are describing the awesome attributes of the first born. They are associated with Reuben but apply to Ephraim, consider **Jer 31:9** "... for I am a father to Israel, and Ephraim is my firstborn."

<sup>Q</sup> Reuben is like Esau in that they should have been given the birth right but by the actions each of them took of their own free will, forfeited it. Therefore we who identify as redeemed Ephraim must *Shomer haBrit*, be guardian's of the covenant (article #2), or we will lose it as well.

<sup>5</sup> **Simeon and Levi** ( שִׁמְעוֹן וְלֵוִי ) are brethren; instruments of cruelty are in their habitations <sup>R</sup>. <sup>6</sup> O my soul, come not thou into their secret; <sup>S</sup> unto their assembly, mine honor, be not thou united: for in their anger they slew a man, <sup>T</sup> and in their self-will they digged down a wall. <sup>7</sup> Cursed be their anger, for it was fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel. <sup>U</sup> ט

<sup>8</sup> **Judah**, ( יְהוּדָה ) thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee. <sup>2</sup> Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? <sup>V</sup> <sup>10</sup> The sceptre ( שֵׁבֶט ) <sup>W</sup> shall not depart from Judah, nor a lawgiver ( וּמַחֲקֵק ) <sup>U·me·cho·Kek</sup> from between his feet, until Shiloh come; and unto him shall the gathering ( יְקָהָת ) <sup>yik·ke·Hat</sup> <sup>X</sup> of the people <sup>Y</sup> be.

mi·hu·Dah, from Judah מִיְהוּדָה she·vet The sceptre שֵׁבֶט ya·Sur shall not depart יָסוּר lo- Nor לֹא  
 ad against' עַד rag·Lav; from between his feet רַגְלָיו mib·Bein between מִבֵּין u·me·cho·Kek nor a lawgiver וּמַחֲקֵק  
 ve·Lo וְלוֹ (ק shi·Lo, Shiloh [כְּ] shi·loh [שִׁילֹה] ya·Vo come יָבֵא ki- until כִּי-  
 am·Mim. of the people' עַמִּים yik·ke·Hat and unto him [shall] the gathering יְקָהָת

<sup>R</sup> NG says (30:35 - 33:16) that they don't really know what this word means. Some commentaries say it is dwelling place, others say comes from a similar Hebrew word for *makhar* <sup>H4376</sup>, **which is sell**. Implying they not only use weapons of violence, they trade in weapons of violence. Another translation means **their sister** i.e. symbolically they made this weapons of violence their sibling i.e. sister (there is also the pun relating to Dinah). See Word-Study-H4380-mekerah-habitation-H4376- makar-sold, article #???.

JKM: see word study below, also in Gen 50:23 a similar word Machir (H4354 comes from H4376 = salesman) is mentioned as it is the son of Manasseh.

<sup>S</sup> Sod <sup>H5475</sup> unto their assembly, <sup>H6951</sup> QaHaL ... First use of the word Sod, see Word-Study-Sod-H5475-H3245-Yasad, article ???.

<sup>T</sup> And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand. <sup>Exo 2:12</sup>

<sup>U</sup> Levi, the priest, have no land possession and are spread out amongst the tribes of Israel. Simeon is “swallowed” up by Judah.

<sup>V</sup> Triple word play. David Mack says there are three words here for lion.

**Mic 5:8** And the remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver.

<sup>W</sup> See Word-Study-H7626-shebet-Gen 49-10-The-scepter-shall-not-depart-from-Judah-until-Shiloh-come, article #[647](#).

<sup>X</sup> Gathering <sup>H3349</sup> should be translated as **obedient**. From an unused root probably meaning to obey; obedient; Jakeh, a symbolical name (for Solomon): - Jakeh.

In English, the word for gather is used in this most famous verse, and also it is used in the verse above (Gen 49:1) which has the standalone Aleph Tav. In Hebrew, they are different words.

<sup>Y</sup> See Lo-Amami-are-the-ones-who-need-Emanu-El, article #[511](#). Mat-15-21-28-Salvation-is-only-for-the-House-of-Israel, article #[427](#).

Joh 4:22 KJV Ye worship ye know not what: we know what we worship: **for salvation is of the Jews**.

**11** Binding his foal <sup>[Isa 63:1-3]</sup> unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes:<sup>Z</sup> **12** His eyes shall be red <sup>AA</sup> with wine, and his teeth white with milk.

**13** **Zebulun** (זְבוּלֹן) shall dwell at the haven of the sea;<sup>BB</sup> and he shall be for an haven of ships; and his border shall be unto Zidon (צִידוֹן <sup>tzi·Don</sup>). **U**

**14** **Issachar** (יִשָּׂשכָר) <sup>CC</sup> is a strong ass couching down between two burdens: **15** And he saw that rest was good, and the land that it was pleasant; and bowed his shoulder to bear, and became a servant unto tribute (לְמַסֵּ-le·mas) (עֲבָד <sup>o·Ved</sup>). **U** <sup>DD</sup>

**16** **Dan** (דָּן) shall judge (יִדְּן) his people, as one of the tribes of Israel. **17** Dan shall be a serpent <sup>EE</sup> (נָחָשׁ <sup>na·Chash</sup>) by the way,<sup>FF</sup> an adder (שָׁפִיפֹן <sup>she·fi·Fon</sup>) in the path, that biteth the horse heels, so that his rider shall fall backward. **18** I have waited for thy salvation (לִישׁוּעָתְךָ <sup>li·shu·a·te·Cha</sup>), <sup>GG</sup> YHVH. <sup>HH</sup>

**19** **Gad** (גָּד), a troop shall overcome him: but he shall overcome at the last. <sup>II</sup> **U**

**20** Out of **Asher** (אַשֶּׁר) his bread shall be fat, and he shall yield royal dainties. **U**

**21** **Naphtali** (נַפְתָּלִי) is a hind let loose: he giveth goodly words. <sup>JJ</sup> **U**

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<sup>Z</sup> Someone rides in humbly on a donkey and his garments are washed in grapes which are purple which represents authority/royalty.

“He will tie his donkey to the vine” indicates the future abundance of the land, where the vines would be strong enough to restrain one’s animals. So Yeshua’s coming on a donkey represented his proper place of kingship in a prosperous land.

<sup>AA</sup> Uri says its Blue not red<sup>H2447</sup> *chaklyl* and therefore blue blood represents royalty Total KJV: 1 red, 1 Gen 49:12

<sup>BB</sup> NG implies that he will be involved in maritime trade. Zidon <sup>H6721</sup> tsyidon is on the north sea shore of Lebanon Israel and was the Antwerp of the ancient days

<sup>CC</sup> NG says Issachar is a really unusual name. In the middle of the word is the letter *sheen* which has no vowel is not only unusual it's unique. יִשָּׂשכָר?

<sup>DD</sup> “And of **the children of Issachar**, which were men that **had understanding of the times**, to know what Israel ought to do; the heads of them were two hundred <sup>200</sup>; and all their brethren were at their commandment.” <sup>1Ch 12:32</sup>

<sup>EE</sup> See Rabbi Daniel Lapin comments "The Snake that Roared" at (Gen 46:23)


<sup>FF</sup> NG points out that Dan is on the north side of Israel and suggests if anyone comes to invade from the north or the south, they need to look out for snakes. This could also be related to Sampson (???)

<sup>GG</sup> NG suggests that Dan can only hold back the enemy for a while. JKM: dovetailing on NG’s comment, Dan is part of the Northern Tribes i.e. the House of Israel, and it is only the salvific work of Yeshua that enables Dan to be brought back in covenant with YHVH, and also, by right of said covenant, be brought back to Haaretz.

<sup>HH</sup> The last time YHVH was mentioned was 10 chapters earlier in Gen 39:23.

<sup>II</sup> Quadruple pun גָּד Gad a troop יִגְדוּנָה shall overcome וְהוּא he יִגְדֵהוּ him but he shall overcome' עַקְבֵה at the last ס

<sup>JJ</sup> NG: JPS translates this as lovely fawns which is also a legitimate translation, and in fact they could both be the same as it is poetry.

**22** **Joseph** (יֹסֵף) is a fruitful bough, <sup>[Psa 1:1-3]</sup> even a fruitful bough by a well; whose branches run over the wall: **23** The archers have sorely grieved him, and shot at him, and hated him: **24** But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel: יִשְׂרָאֵל אֲבֹן ) **25** Even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb: **26** The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren. 

**27** **Benjamin** (בִּנְיָמִן ) shall raven as a wolf <sup>[Jdg 20:21, 25]</sup>: in the morning he shall devour the prey, and at night he shall divide the spoil.

**28** All these are the twelve tribes of Israel: and this is it that their father spake unto them, and blessed them; every one according to his blessing he blessed them.

He charges them about his burial.

**29** And he charged them, and said unto them, I am to be gathered unto my people: bury me with my fathers in the cave that is in the field of Ephron the Hittite, **30** In the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite for a possession of a buryingplace. **31** There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah. **32** The purchase of the field and of the cave that is therein was from the children of Heth.

He dies.

**33** And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people.

## E-Sword Notes

### Gen 48:12

Now Yoseph is bowing to Jacob.

NG blessing means to bend the knees, which makes sense when a subject goes to the king and bend his knee to bless the King. But how does God bless us, like a father who puts his child upon his knee and blesses him.

JKM which if you think about it, the fathers knee is bent when he puts the child on it.

### Gen 48:13

Manasseh is like Yoseph who was the viceroy of Egypt and who was the true power of the Pharaoh. There is no complaint against Manasseh for getting this apparent second place to Ephraim, but like Yoseph he doesn't complain because he knows who ultimately is in power. For some more thoughts on this, see "Word-Study-H4138-moledeth-kindred-nativity-born-begotten-issue", article #[649](#).

**Gen 48:16 – Metatron, grow into a multitude (like fish vayi-dag-oo)**

Ra', me from all evil רַע mik-kol all מְכֹל o-Ti' אתִּי hag-go 'El which redeemed הַגָּאֵל ham-mal-'oCh The Angel הַמַּלְאָךְ  
 va-Hem בָּהֶם ve-yik-ka-Re be named וַיִּקְרָא han-ne-'a-Rim the lads הַנְּעָרִים et' אֶת- ye-va-reCh bless יְבָרֵךְ  
 a-vo-Tai of my fathers' אֲבוֹתַי ve-Shem on them and the name וְשֵׁם she-Mi, and let my name שְׁמִי  
 la-Rov into a multitude לָרֹב ve-yid-Gu and let them grow וַיִּדְגּוּ ve-yitz-Chak; and Isaac וַיִּצְחָק av-ra-Ham Abraham' אַבְרָהָם  
 ha-'A-retz. of the earth הָאָרֶץ be-Ke-rev in the midst בְּקֶרֶב

RSTNE

**Gen 48:16** The *Malach* who redeemed me from all evil, <sup>181</sup> bless the lads; and let my name-Yisrael be named on them, <sup>182</sup> and the name of my *ahvot* Avraham and Yitzchak; and let them grow into a multitude **like fish** – *vayi-dag-oo lerov* <sup>183</sup> in the midst of the earth.

RSTNE Footnotes:

- 181:** The Angel of His Presence, or Yahshua, called the Guardian, or **Metatron** <sup>KK</sup> who alone can redeem from sin's wages.
- 182:** His name was Yisrael, and he declares again that Efrayim and Manasseh's descendants are physical Yisrael carrying that very literal name.
- 183:** Vayidagoo <sup>H17110</sup> *lerov*, <sup>H7230</sup> may they grow into a multitude of fish in the midst of the olam, or earth. This is an amazing prophecy, whereby YHWH through the dying man Yisrael, pinpoints that the offspring of the people of Efrayim and Manasseh, known later on as the 10 tribes (not two), would literally fill the globe with Yisraelites. We see the ingathering officially begin later in Mattityahu / Mat 4:19, <sup>LL</sup> where the disciples are sent to fish for the men of Yisrael and are called to be Yahshua's fishermen, sent to catch the wandering and floating fish of Yisrael in the midst of all the earth.

דָּגָה *dagah* <sup>H1711</sup> KJC 1, Gen 48:16 grow

A primitive root; to move rapidly; used only as a denominative from <sup>H1709</sup>; to spawn, that is, become numerous: - grow.

LXX G4129 plethuno, (this is the one used in **Gen 48:16** LXX πληθυνθεισαν ; G396 ana trepo

This reminds me of the Hebrew letter *nun* which has a symbolic meaning “overpower, chaos, activity, life” and a literal meaning of fish (moving).

What was the secret symbol of early Christianity but the fish *ichthys* (from the Greek ikhthýs (ἰχθύς).

<sup>KK</sup> See Metatron, article #645.

<sup>LL</sup> Mat 4:19 KJV And he saith unto them, Follow me, and I will make you fishers of men. <sup>4414</sup>

4414 A fulfillment of the promise that Yisrael would multiply like fishes in the midst of the earth in Genesis 48:16. Fishermen trained by Yahshua certainly knew how to catch the multitudes of Yisrael through the Great Commission.



## Gen 48:19 *melo ha-goyim*

ya· Da· ti I know וְיָדַעְתִּי vai· Yo· mer and said וַיֹּאמֶר a· Viv, And his father' אָבִיו vay· ma· 'En refused וַיִּמְאֵן  
yih· yeh· will become יִהְיֶה hu he הוּא gam· also גַּם ya· Da· ti, I know וְיָדַעְתִּי ve· Ni [it] my son בְּנִי  
yig· Dal; and he also shall be great יִגְדֹל hu he הוּא ve· gam· also וְגַם le· 'Am [it] he also shall become a people לְעַם  
yig· Dal shall be greater יִגְדֹל hak· ka· Ton his younger הַקָּטָן a· Chiv brother' אָחִיו ve· 'u· Lam, but truly וְאִלֵּם  
yih· Yeh shall become יִהְיֶה ve· zar· 'O than he and his seed וְזָרְעוֹ mi· Men· nu, than מִמֶּנּוּ  
hag· go· Yim. of nations הַגּוֹיִם me· lo· shall become a multitude מְלֵא-

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*Melo ha-goyim*, or the “fullness of the gentiles.” Efrayim’s seed later collected in the ten tribes of the northern kingdom would produce the “fullness of the gentiles.” This is a marvelous revelation that most so-called gentiles are in fact Yisrael’s physical children. Of course, they still need blood-atonement-salvation to become true redeemed remnant Yisrael. Paul confirms this clear understanding in **Rom 11:25-26**, when he speaks of the “**fullness of the gentiles**” as those who will come in as believing returning Yisrael in the last of the last days.

Glenn McWilliams

By leaving Manasseh in position on the right and crossing his hands, Israel does not diminish Manasseh or humiliate him by asking him to take the lesser position. In this regard Israel recognizes Manasseh’s right in the birth order but prophetically sees that the prominent position will, in time, go to Ephraim. We must understand in this fact that Israel is being obedient to the spirit of prophecy and not arbitrarily playing favorites with his grandsons. We should also note that these two sons are still identified with Joseph. In fact, although it is Ephraim and Manasseh who receive the blessing, it is Joseph who is blessed.

JKM: Is this Jacob trying to fix the problem he created by the deception he did with Isaac and his brother Esau?

## Isa 43:1-7 - Israel Redeemed; God's Mercy; Israel's Unfaithfulness

The Lord comforts the church with his promises.

<sup>1</sup>But now thus saith the LORD that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine. <sup>2</sup>When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. <sup>3</sup>For I am the LORD thy God, the Holy One of Israel, thy Saviour: I gave Egypt for thy ransom, Ethiopia and Seba for thee. <sup>4</sup>Since thou wast precious in my sight, thou hast been honourable, and I have loved thee: therefore will I give men for thee, and people for thy life. <sup>5</sup>Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from the west; <sup>6</sup>I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; <sup>7</sup>Even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him.

He appeals to the people for witness of his omnipotence

## John 16:25-33

### Tzur Yisrael Extras

Mic 2:12

<sup>12</sup>I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel; I will put them together as the sheep of Bozrah, as the flock in the midst of their fold: they shall make great noise by reason of the multitude of men.

Zec chapter 14, Joh 21:12-19

### John 4:22 e-Sword Notes

You worship in vain.

JKM: You silly antinomian types you don't know what you're doing it's as if you making it up as you go along which is what happens when you become unhinged from the Torah.

"... for salvation is of the Jews."

If Yeshua described his mission by stating "I am not sent but unto the lost sheep of the house of Israel" (see Mat 10:6, Mat 15:24), then how would I understand this verse in Joh 4:22?

How do I square this with my claim of being a "Torah observant, Yeshua believing, Redeemed Ephramite"?

To answer this you need to parse this verse. Is what Yeshua meant that the **target** of the salvation is the Jews i.e. The House of Judah, or is meant to mean the **source** of salvation must come from, not only the House of Judah, not only The Tribe of Judah but from the House of David? ...