

## BERĚSHITH (GENESIS) 41:1 – 44:17 – MIQQĚTZ – AT THE END

This week's Torah portion is called – מִקֶּצֶץ *mi'qetz*, which means 'At the end' and comes from the root word קָצַץ *qets* – Strong's H7093 which means, '*end, after, course, border, end of time*', and this comes from the primitive root verb קָצַץ *qatsats* – Strong's H7112 which means, '*to cut off, clip, cut in pieces, cut in two, hewn off, utmost*'.

We take note here that this chapter tells us that it had now been 2 full years since the cupbearer and the baker had been released from prison, and while the cupbearer had promised to remember Yoseph, at the time that he had received the interpretation of his dream and had been released, he had simply forgotten about the man who had interpreted his dream and he was restored to his position in the court of Pharaoh, without any thought or care for Yoseph.

This would have certainly been a pretty tough stretch for Yoseph, who may have been very excited about being released, soon after the cupbearer was back in his position, thinking that he would tell Pharaoh about Yoseph, as promised – yet this did not happen until 2 years later!

Think about this for a moment!

Often, when we are expectant of a breakthrough, we must realise that it may not always come as quickly as we expect it to and we must continue to trust in יהוה, regardless of the circumstances we may seem to still be enslaved in; as we have the assurance that He is with us and continues to extend His loving-commitment toward us, where we are at.

We also know that יהוה is never late, but rather, His timing is always perfect and His timing is not reliant on people who may or may not remember their words given in promise to another.

It may have been that if Yoseph had been released 2 years earlier, that he would have possibly just gone home to his family and not been able to be established as the Prince of Mitsrayim and deliver his family from a sever famine that lay ahead!

His time had not yet come, so to speak, until 2 years after his expected release!

The expectation of Yoseph was certainly tested and 'drawn out', yet the longing he had would certainly come true and he would be able to certainly taste the joy of deliverance, after much endurance; and we can learn some very vital lessons on endurance from this, as it says in:

**Mishlĕ/Proverbs 13:12** "**Expectancy drawn out makes the heart sick, but a longing come true is a tree of life.**"

The Hebrew word that is translated here as 'expectancy' is תוֹהֵלֶת *toheleth* – Strong's H8431 which means, '*hope, expectancy*', and comes from the root word יָהַל *yaḥal* – Strong's H3176 which means, '*to wait, wait expectantly, have hope*' and implies the hope that is the solid ground of expectation for the righteous.

**Tehillah/Psalm 147:11** "**יהוה takes pleasure in those who fear Him, in those who wait for His loving-commitment.**"

This further encourages us in the sure hope that we have, as we sojourn here as sojourners and pilgrims, abstaining from the fleshly lusts which battles against the life!

This stresses further the emphasis that we are to have, in waiting on Elohim!

It is not a sitting on your butt and waiting for better days, but rather it is an earnest waiting that seeks Him with our all, listening to His clear and powerful voice that teaches us how to hear and fear and live set-apart lives unto Him, holding firm to the hope we have in the great loving-commitment of Elohim!

The Hebrew word that is translated as ‘drawn out’ comes from the primitive root verb מָשַׁךְ *mashak* - Strong’s H4900 which means, ‘*to draw away, drag away, bore, deferred, delayed*’.

The Hebrew word that is translated as ‘sick’ is חָלַהּ *hallah* – Strong’s H2470 which means, ‘*to be or become sick, grow sick, afflicted, severely wounded, to grieve, made weak*’.

What we recognise here in this proverb is that a deferred hope can cause one to be sick or make one weak and be severely afflicted in distress. In the days of Yehezqël יהוה rebuked Yisra’el for having a proverb that says, ‘The days go by, and every vision shall come to naught’, and then יהוה said:

**Yehezqël/Ezekiel 12:23-28** “Therefore say to them, ‘Thus said the Master יהוה, “I shall make this proverb to cease, so that they no longer use it as a proverb in Yisra’el.” But say to them, “The days have drawn near, as well as the matter of every vision. 24 “For no longer is there to be any false vision or flattering divination within the house of Yisra’el. 25 “For I am יהוה, I speak. And the word which I speak is done. It is no longer deferred. For in your days, O rebellious house, when I speak the word I shall do it,” declares the Master יהוה.’” 26 Again the word of יהוה came to me, saying, 27 “Son of man, see, the house of Yisra’el is saying, ‘The vision that he is seeing is for many days from now, and he is prophesying of times far off.’ 28 “Therefore say to them, ‘Thus said the Master יהוה, “None of My words are deferred any longer. When I speak a word it is done,” declares the Master יהוה.’”

His Word is not ‘deferred’ - מָשַׁךְ *mashak* - Strong’s H4900! His Word is not delayed!!!

Messiah made this very clear to us:

**Mattithyahu/Matthew 24:25** “The heaven and the earth shall pass away, but My words shall by no means pass away.”

Under the threat of persecution and trouble, the hope and expectancy of many grows sick, as that which they hope in is deferred, and our Master and Elohim makes it very clear to us that His word is not deferred, but will do what it says, and this we must believe, as we put our hope in our Master and His Word and not allow our hope to be deferred by imminent trials and end up being sickened to the core!

Our hope must be in יהוה, for the expectancy we look forward to is joy, while the hope of the wicked comes to nought!

**Mishlê/Proverbs 10:28** “The righteous look forward to joy, but the expectancy of the wrong ones perish.”

The term ‘look forward to’ is translated from the Hebrew word תוֹחֵלֶת *toheleth* – Strong’s H8431, which, as mentioned, means, ‘*hope, expectancy*’.

When we hold on to the true hope that we have in the sure Word of Elohim, then the longing for His soon return is a tree of life – that is to say that we are able to find our sustenance and strength, nourishment and joy, in our Master and Elohim, the expectation of Yisra’el!

In **Mishlĕ/Proverbs 13:12** the Hebrew word that is translated as ‘tree’ is עֵץ *ets* – **Strong’s H6086** which means, *‘trees, wood, timber, staff’*, which is primarily the basic term in Scripture for trees and wood products.

This verse speaks clearly of that which brings us life! In the garden of Ĕden we know that there was a tree of life, which Ađam and Ĥawwah were permitted to eat from, and were instructed to not eat of the tree of the knowledge of good and evil. In the day that they would eat of it he would die.

The **tree of life** they were permitted to eat, and after they ate of the wrong tree, they were kept from eating this **tree of life**, which, as we see in Ĥazon, that this tree of life is once again made available for all to eat:

**Ĥazon/Revelation 22:14** *“Blessed are those doing His commands, so that the authority shall be theirs unto the tree of life, and to enter through the gates into the city.”*

In the sure hope that we have in Messiah, we recognise that our access to the tree of life is a sure promise that is given to those who guard the commands and endure, not allowing the sure hope we have in Him, to be deferred by compromise and sin!

**Romiyim/Romans 15:12-13** *“And again, Yeshayahu says, “There shall be a root of Yishai, and He who shall rise to reign over the gentiles, on Him the gentiles shall set their expectation.” 13 And the Elohim of expectation fill you with all joy and peace in believing, that you overflow with expectation by the power of the Set-apart Spirit.”*

The Greek word that is translated here as ‘expectation’ is – ἐλπίς *elpis* – **Strong’s G1680** which means, *‘expectation or hope’*, and also carries the understanding of having a *‘joyful and confident expectation of eternal salvation’*, and is also used to describe and define who the author of hope is! And in terms of the sure expectation of eternal salvation, it can also be understood as meaning, *‘he who is its foundation’*.

An expectation can either be good or bad and therefore it can represent either hope or fear. Hope, as an expectation of good, is closely linked with trust, and expectation can also be understood as having an urgent longing, in which the element of patient waiting, or fleeing for refuge, is emphasised.

We are able to recognise this truth, as we put our complete trust and hope in our Master and Elohim, יהושיע *Yehoshua* Messiah – our Saviour!

In our patient waiting, we are called to a faithful endurance, in which our expectation in our Great Saviour and King shall not fail, as long as we stay in Him, that is, and flee all whoring, idolatry and the lusts of the youth, and remain steadfast in pursuing righteousness.

**Tas’loniqim Aleph/1 Thessalonians 5:8** *“But we who are of the day should be sober, putting on the breastplate of belief and love, and as a helmet the expectation of deliverance.”*

We are to put on the breastplate of belief and love, and as a helmet – the expectation of deliverance!!! A breastplate protects the upper body where the heart is and we know that Scripture refers to the breastplate of righteousness when referring to the armour of Elohim, which teaches us a great deal about our need to be a faithful priesthood that guards the commands and Torah of Elohim, which is to be upon our hearts and in our mouths to do it!

To do this we need to be sober minded as we meditate upon His Torah day and night, as we put on the helmet of deliverance!

For more on the hope and expectancy that we are to have in our Master and Elohim, and how important our immersion in His True Name is for us, please see the notes from the message called, “THE EXPECTATION OF YISRA’ĔL – Immersion unveiled!” from our site (<https://atfotc.com>) under the ‘sermons 2014/2015’ menu, or by clicking on the following link: <https://atfotc.com/the-expectation-of-yisra-el-immersion-unveiled/>

### Back to Berēshith/Genesis 41

This longing that Yosēph had, to be released and be an instrument in the Hand of Elohim, came true and was to him a tree of life!

Yosēph never let go of the expectation (hope) that he had in יהוה, who had continually extended His loving-commitment to His faithful servant, always giving him favour with men.

But now it was the end of his imprisonment and the time for his release – and it came about through Pharaoh having some dreams that disturbed him greatly, as he could not interpret them.

These ‘2 years’ were the 2 years before Yosēph would be appointed as ruler and also shadow pictures for us, in a metaphoric sense, the ‘2 days’ (Day 5 and 6), or rather the ‘2 Millennia’, before Messiah, who has been appointed as King and Head of all, shall come out of the Most Set-Apart Place in the Heavenly Tabernacle and take up His reign here on earth.

We also take note that by Yosēph staying another two years in prison, it becomes clear to us that it was necessary in bringing him to the place of being able to correctly serve as a prophetic shadow picture of Messiah; for we are clearly told that Yosēph was 30 years old when he stood before Pharaoh!

It is at the age of 30 that a priest was able to begin his service in the Tabernacle:

**Bemidbar/Numbers 4:2-3 “Take a census of the sons of Qeath from among the children of Lēwi, by their clans, by their fathers’ house, 3 from thirty years old and above, even to fifty years old, all who enter the service to do the work in the Tent of Meeting.”**

We are able to see the picture here of the perfect timing of יהוה, which shadow pictures the ministry of יהושע Messiah which began when He was 30 years of age:

**Luqas/Luke 3:23 “And when יהושע Himself began, He was about thirty years of age, being, as reckoned by law, son of Yosēph, of Ĕli”**

Yosēph’s prison sentence would now be ‘cut’; and the verb, from which the term ‘at the end’ comes from, קָטַץ qatsats – we see being used in:

**Tehillah/Psalm 129:4 “יהוה is righteous, He has cut the cords of the wrong in two.”**

**Tehillah/Psalm 46:9 “Causing all fighting to cease, unto the end of the earth. He breaks the bow and shatters the spear; He burns the chariot with fire.”**

From these verses, we are reminded to be strong and courageous as we rejoice in the sure expectancy that shall not disappoint – for He has His Appointed Times in place and shall cut off all wickedness, as He brings us the promised release of the Yobel.

### Verses 1-15 Pharaoh’s dreams

Pharaoh had two dreams, and in the first he was standing by the river when he saw 7 fat cows came up out of the river and fed among the reeds; and then another 7 lean and ugly cows came up after the fat cows and ate them up and then he woke up.

When he slept again, he had another dream where he saw 7 heads of grain coming up on one stalk and it was plump and good, and then he saw another 7 heads that were scorched by the east wind that came up after them and the lean heads swallowed up the plump heads; and he woke again and saw that it was another dream.

These dreams troubled pharaoh, and he called for all the magicians and wise men of Mitsrayim, and none of them could interpret his dreams. Men who were steeped in sorcery and divination, and supposedly well educated in symbolism, according to the Mitsrian practices of mysticism, could not even interpret these dreams and the symbolism thereof.

They had no means of interpretation.

The Hebrew word for ‘magician’ is חֲרָטֹם ḥartom – Strong’s H2748 which means, ‘*diviner, magician, astrologer, an engraver or writer (only in the sense of one possessed of occult knowledge)*’, and the word for ‘wise’ is חָכָם ḥakam – Strong’s H2450 which means, ‘*expert, skilled, learned*’ and comes from the primitive root word חָכַם ḥakam – Strong’s H2449 meaning, ‘*to be wise, skilful, make wise*’.

The ‘wise’ men of Mitsrayim are a picture here of the ‘wisdom of the world’, and so they were only ‘wise’ according to man’s standards and not according to the wisdom of Elohim.

To be wise, means to be one who is skilled, or learned, and this takes time, determination and discipline!

To be wise is evident of one who is increasing in their learning, as he gives his ear – that is his full attention – to hearing instruction and living as a taught one of the Master:

**Mishlĕ/Proverbs 1:5 “The wise one hears and increases learning, and the understanding one gets wise counsel”**

These ‘wise ones’ of Mitsrayim were learned in the ways of the world and the pagan rooted worldly systems, and the magicians were servants of the occult, who operated in the darkness of mysticism and fortune telling.

What we see here is that these dreams were given to Pharaoh by יהוה, and no amount of sorcery or magic or worldly wisdom would be able to interpret that which is from יהוה.

**Qorintiyim Aleph/1 Corinthians 1:20 “Where is the wise? Where is the scholar? Where is the debater of this age? Has not Elohim made foolish the wisdom of this world?”**

**Qorintiyim Aleph/1 Corinthians 3:19 “For the wisdom of this world is foolishness with Elohim. For it has been written, “He catches the wise in their craftiness,”**

While Pharaoh certainly sought answers from his own people, we are reminded to not do as the world does, and not seek out answers from magicians or sorcerers or astrologers or tarot card readers etc.:

**Wayyiqra/Leviticus 19:31 “Do not turn to mediums, and do not seek after spiritists to be defiled by them. I am יהוה your Elohim.”**

### Verse 10-13

After Pharaoh had found no answer from his own learned and wise men, the chief cupbearer spoke up, as he had now remembered his own crimes!

He began to confess to Pharaoh about how he too had a dream, whilst in prison, and the interpretation of the dreams that both he and the chief baker had, were correctly interpreted for them by a Hebrew youth.

It was now two years later and the chief cup bearer had now remembered his sin of not remembering his word that he had given to Yosēph!

The Hebrew word for ‘remember’ is זָכַר *zakar* – Strong’s H2142 which means, ‘remember, be mindful’, and Yoseph had asked the chief cup bearer to ‘remember’ him when it would go well with him (Bereshith/Genesis 40:14).

The cup bearer had not remembered Yoseph until two years later, when the world’s wise men and magicians could not interpret Pharaoh’s dream; and here the chief cupbearer remembers his sin for forgetting his word of agreement with Yoseph.

**Debarim/Deuteronomy 23:21** “When you make a vow to יהוה your Elohim, do not delay to pay it, for יהוה your Elohim is certainly requiring it of you, and it shall be sin in you.”

For two years this neglecting to remember Yoseph remained as sin in the chief cupbearer!!! From this we can learn, and take careful heed, to making sure that we do not forget the words that we have spoken in agreement with others.

This was two years later and the chief cupbearer acknowledges his sin, yet today we find how so many people forget their promises so quickly and neglect to follow through on their words of commitment, and when confronted about it they conveniently say that they do not or cannot remember what they had said, as a means to getting out of the commitment that had been spoken from their lips!

While we recognize, in Scripture, that a vow is always to Elohim and not to man, and carries the meaning, ‘to bind or imprison, or to dedicate a specific object or creature to יהוה’, what we do recognise, is that we must be true to the words of our mouth, as we do what we say we will and hear the words of Messiah that tells us:

**Mattithyahu/Matthew 5:37** “But let your word ‘Yes’ be ‘Yes’, and your ‘No’ be ‘No.’ And what goes beyond these is from the wicked one”

After acknowledging his sin for not keeping his word for 2 years, he now relates to Pharaoh the interpretation that Yoseph did for him, and how he had been restored to his position as was interpreted.

2 years seems a long time, yet we must recognize that while we may forget things that we have promised, and have neglected to do what we had said we would, there may come a time when that which you had forgotten will be remembered and you will be faced with the choice to remember your words of agreement and follow through with them, so that it no longer remains sin in you, or you can choose to ignore and it will remain in you, whether you forget it or not – but will then be exposed in the light of the presence of our King when He returns!

#### Verse 14

Yoseph was called for, and they brought him out of the dungeon, shaved him and put new garments on him.

Shaving is not something a Hebrew man does unless he had been a leper or was ending his Nazirite vow of separation, and so we recognize that Yoseph was not one who had shaved, yet being brought before Pharaoh, they would have forced him to shave in order for him to be presentable before Pharaoh, for it was custom for Mitsrians to shave their heads for hygiene purposes, in order to keep free from lice.

Only high-ranking officials had ‘shaped beards’ and the style of one’s hair would signify one’s ranking, and so, Yoseph was being stripped here of any rank or position, yet was given new garments for they did not want this ‘interpreter’ to look like a slave before Pharaoh.

There was, by this washing and change of clothes, a change of status taking place, as we see how Yosēph, a Hebrew shepherd, who had been in Mitsrayim for 13 years and had been a prisoner for at least 2 of those years, was now being brought before Pharaoh and elevated into a position of authority. He went from being a slave and a prisoner to being an overseer of a nation! Washed and ready – set-apart for service – so Yosēph was now ready.

By him being shaven, can be symbolic of how his **separation period** was now over and he could now take up his rightful role as Prince of Mitsrayim, and by His washing and change of garments we can see a shadow picture of Messiah's immersion and the beginning of His earthly ministry!

### Verse 15-16

Pharaoh relates to Yosēph his dilemma that none of his own could interpret his dreams and was told that Yosēph could; and Yosēph make a very clear statement and bold confession that it was not he who could interpret the dreams, but that Pharaoh should let Elohim answer him with shalom! Yosēph acknowledges that the gift of interpretation was not of himself, but that every good gift comes from above, for it is only by Elohim alone that any such gift can truly be used for His esteem.

**Ya'aqob/James 1:17 "Every good gift and every perfect gift is from above, coming down from the Father of lights, with whom there is no change, nor shadow of turning."**

Yosēph did not try to take credit for the gift of interpretation, yet remains humble in his acknowledgement of him simply being a servant of the Most-High, and that he also had full confidence in Elohim's power and ability to answer Pharaoh.

Yosēph had learnt a great deal in the 13 years that he had been in Mitsrayim and in his sufferings he had learnt true humility.

He could have taken the opportunity, like many would do today, to boast of his ability and skills to interpret, yet he does not do this as he rather makes his 'boast' in יהוה.

**Qorintiyim Bēt/2 Corinthians 10:17 "But "He who boasts, let him boast in יהוה."**

This once 'dreamer of dreams' had now, through his sufferings', become an honest servant of Elohim and able to interpret dreams by the power of Elohim.

The obedience of Yosēph here is a shadow picture of the great humility of our Master יהושע Messiah who, as it says in:

**Ib'rim/Hebrew 5:8 "though being a Son, He learned obedience by what He suffered."**

Dani'ēl also made this bold confession of who it is who reveals secret matters that man is unable to reveal, when he was asked by Nebūkadnettsar if he could interpret his dream:

**Dani'ēl/Daniel 2:17-28 "Dani'ēl answered before the sovereign, and said, "The secret which the sovereign is asking – the wise ones, the astrologers, the magicians, and the diviners are unable to show it to the sovereign. 28 "But there is an Ėlah in the heavens who reveals secrets, and He has made known to Sovereign Nebūkadnettsar what is to be in the latter days. Your dream, and the visions of your head upon your bed, were these:"**

When Messiah was in the flesh, He too made this clear as a teaching to us, as He declared that He did nothing on His own! This is not a text which shows a 'duality' of Elohim, but rather is used to teach us that we can do nothing without Elohim when accused by the Yehudim that He was making Himself equal with Elohim:

**Yoḥanan/John 5:19 "Therefore יהושע responded and said to them, "Truly, truly, I say to you, the Son is able to do none at all by Himself, but only that which He sees the Father doing, because whatever He does, the Son also likewise does."**

As a 'designated' son He taught us how we, as 'sons of Elohim', are to always recognize that we can do nothing without the Father!

In Yeshayahu we are clearly told that יְהוֹשִׁעַ – the child that would be born unto us would be called **‘EVERLASTING FATHER’!**

The main point that I am trying to stress here, is that we must always recognise that we can do nothing without Messiah, and if we are to make a boast at all, let us boast in יְהוָה and not in the individual gifts He may, by His Spirit, cause us to be given to operate in.

#### **Verse 17-24**

Pharaoh then related to Yoseph his dreams, and we can understand why Pharaoh was disturbed by his dreams; for we know that the Mitsrians worshipped cows, and here in his first dream he saw the very things that they had worshipped bringing destruction.

Thin cows would eat up the fat and not even look like they have eaten.

We can learn from this first dream that Pharaoh had been shown a lesson of how the very materialistic things that people may worship, and put their trust in, will be their downfall and destroy their lives by eating away at all the ‘fat’ they think they have.

The Hebrew root word that is translated as ‘ate up’ in verse 20 is אָכַל *akal* – H398 and means ‘eat, consume, devour or be devoured’.

We see this root word being used in:

**Yeshayahu/Isaiah 1:19-20** “If you submit and obey, you shall eat the good of the land; 20 but if you refuse and rebel, you shall be devoured by the sword, for the mouth of יְהוָה has spoken.”

Both words, ‘eat’ and ‘devoured’, are translated from the Hebrew root word אָכַל *akal*, and so, in essence, what is being declared here, as a warning to Yisra’el, in Yeshayahu/Isaiah, is simply this: If you submit and obey you will eat and enjoy the good of the land – if you rebel and refuse to submit and obey you will be eaten by the sword – that is His Word that will consume you up and devour you in judgement according to His righteous right ruling!

We have a choice – eat His Word and walk in Him and be satisfied or eat all the junk that is on offer and neglect His Word and be eaten by the very Word that is rejected. It is not a difficult concept to grasp – the question remains – how is your diet, and more importantly – what is filling you?

### **EAT RIGHT AND LIVE OR LIVE WRONG AND BE EATEN:**

**Hazon/Revelation 19:15** “And out of His mouth goes a sharp sword, that with it He should smite the nations. And He shall shepherd them with a rod of iron. And He treads the winepress of the fierceness and wrath of Ēl Shaddai.”

**Hazon/Revelation 19:21** “And the rest were killed with the sword which came from the mouth of Him who sat on the horse, and all the birds were filled with their flesh.”

The second dream carried the same message of a coming famine and destruction, as it pictured the heads of good grain being ‘swallowed up’ by the lean heads that were scorched by the east wind.

The term ‘east wind’, in the Hebrew, is the word קִדְמוֹת *qadim* – Strong’s H6921 and comes from the primitive root verb קָדַם *qedem* – Strong’s H6924 which means, ‘east, former, ancient, earliest times’; and in the Hebrew mind, this can often give reference to going back to the ancient paths – speaking clearly of returning to the Covenant made with Abraham; along with the reminder of the destruction that is coming upon the disobedient, in order to cleanse and deliver a covenanted people!

This famine that was about to come would clearly be from Elohim, wherein He would gather His called-out ones together in Him.

The Hebrew word that is translated as 'swallowed up' is בָּלַע *bala* – Strong's H1104 which means, **'to swallow up, engulf, brought to confusion, consume, destroy'**.

We can also recognise the warning we are able to see in Pharaoh's second dream that shows us to be on guard against the false teachings that 'swallow up' the masses, as we are warned to not give ourselves to the delusion of Bil'am.

I say this, as it is believed that the name Bil'am is derived from this root word.

בִּלְעָם *Bil'am* - Strong's H1109 means, **'not of the people'** which possibly stems from the two words:

בָּל *bal* – Strong's H1077 meaning, **'not, cannot, never, fail'**, which comes from the primitive root

בָּלָה *balah* – Strong's H1086 meaning, **'to become old, wear out, consume, decaying, waste away'**;

and the second word עַם *am* – Strong's H5971 meaning, **'people, nation, citizens'**, hence the

construction of בִּלְעָם *Bil'am* carrying the meaning of **'not of the people'**. It is also believed to be

derived from the root word בָּלַע *bala* – Strong's H1104 which means, **'to swallow up, engulf, brought to confusion, consume, destroy'**.

From understanding the derivatives, or roots, of the name of Bil'am, we can further understand the picture that is being presented to us, in order to warn us from that which is happening in our day!

Bil'am could best be expressed in having the meaning of:

**"one who is not of the people that wears down the people".**

We are warned in Scripture about the delusion of Bil'am – that is, delusion that wears people down and is a delusion brought by those who are not of the people of Elohim, yet claim to be, yet are simply false prophets!

**Kēpha Bēt/2 Peter 3:17 "You, then, beloved ones, being forewarned, watch, lest you also fall from your own steadfastness, being led away with the delusion of the lawless"**

**Yehudāh/Jude 1:11 "Woe to them! Because they have gone in the way of Qayin, and gave themselves to the delusion of Bil'am for a reward, and perished in the rebellion of Qoraḥ."**

Bil'am was the son of Be'or - בְּעוֹר - Strong's H1160 meaning, **'a lamp (in the sense of burning)'** and

comes from the root word בָּעַר *ba'ar* – Strong's H1197 meaning, **'to burn, consume, purge, kindle by fire'**.

Bil'am's home was at פְּתוֹר *Pethor* – Strong's H6604 which is a word of foreign origin that means, **'soothsayer'** which is the equivalent of the word **'diviner'** or one who practices divination; and so we can see how we are to guard ourselves against the delusion of the lawless, and being swallowed up as the worries of this life and the deceitfulness of wealth come to choke out the Word of Truth!

### Verse 25-32

Yosēph makes it very clear to Pharaoh after hearing the dreams that these were indeed from Elohim, and that they were in fact one dream, and by giving him the same dream in two forms, it was being established as two true witnesses to him.

There was going to be a period of 7 good years, after which there would be a severe famine that will destroy the land and the good years would be forgotten due to the severity of the famine.

Yosēph makes it clear that it is Elohim who has shown pharaoh what was about to take place, and so Pharaoh would understand that judgement was indeed coming, for which he had to prepare.

So many today are not heeding the clear warning of what is coming in the last days – because they seemingly have it ‘good’ today and are oblivious to the severe warning, to not rely in their own means but rather put their trust in Elohim and find shelter and refuge in Him.

This dream was repeated twice in order to establish this word as true and that is indeed was from Elohim.

**Debarim/Deuteronomy 19:15** “**One witness does not rise up against a man concerning any crookedness or any sin that he commits. At the mouth of two witnesses or at the mouth of three witnesses a matter is established.**”

This word was now witnessed and confirmed and would not change, and Elohim would do this shortly – this was warning time and there was no time to sit back and relax!

**Amos 3:7** “**For the Master יהוה does no matter unless He reveals His secret to His servants the prophets.**”

We see Yosēph clearly telling Pharaoh what יהוה was about to do:

**:25** “... Elohim has shown Pharaoh what He is about to do”

**:28** “... Elohim has shown Pharaoh what He is about to do”

**:32** “... Elohim is hastening to do it.”

The Hebrew word that is translated as ‘shown’ in **verse 25** comes from the primitive root verb נגיד **nagad** – Strong’s H5046 which means, ‘*make known, announce, declare, publish*’.

The Hebrew word that is translated as ‘shown’ in **verse 28** comes from the primitive root verb ראה **ra’ah** – Strong’s H7200 – meaning, ‘*to see, look, observe, pay close attention, consider, appear, provide, observe, discern, distinguish*’.

Both of these verbs are written in the ‘hiphil’ verb tense which is the ‘causative tense’ and we are therefore able to recognise that Yosēph was telling Pharaoh that through these dreams Elohim was causing Pharaoh to see what he was making known!

The Hebrew word that is translated here, in **verse 32**, as ‘hastening’, comes from the primitive root verb מהר **mahar** – Strong’s H4116 which means, ‘*to hasten, act quickly, prepare, rash, be anxious, make speed*’, which is written in the ‘pi’el’ verb tense which expresses an ‘intensive and intentional action’!

Why I have highlighted these phrases, from the verses in **Chapter 41**, is to show that יהוה was making it known to Pharaoh what He was about to do and it was going to come about quickly.

There was going to be a significant change in the cycle of nature!

Some may argue that this cycle of famine was a regular occurrence and that יהוה simply chose this, already functioning cycle, to bring about His message to Pharaoh and bring about the establishing of Yosēph as the one who would lead the world through this cycle.

Scientists today, want to try to prove that יהוה was only operating within cycles that were already naturally occurring events, yet if this was the case then why would He need to establish a clear message of what He was about to do!

If having a time of plenty followed by a time of famine, was a recurring cycle within the pattern of time, then Pharaoh and his leaders would certainly have been accustomed to setting up proper contingency plans that would carry them through the lean times.

This is not the case here – יהוה would bring about this time of plenty followed by a time of famine, not because of a continual cycle of nature, but with the purpose of revealing Yosēph as the deliverer of Yisra’el!!!

In Scripture, we are able to clearly see, in terms of rain and drought, that it is יהוה who sends, or withholds, the rain; and both the sending and withholding of rain can be as a result of disobedience! He sent 40 days of rain in the days of Noah because of the wickedness and depravity of man. Drought, as a result of no rain, is also something that is sent by יהוה, with the main purpose of calling His people back to Himself.

This message, and warning, of a period of famine that would come only 7 years later, had now been established through the witness of these two dreams that Pharaoh had been given and then revealed through Yosef, a 'prophet' of Elohim. It was now up to Pharaoh to respond correctly or not!

We are also clearly told in **Zekaryah/Zechariah 14:17-18** that if any of the clans of the earth do not go up to Yerushalayim to worship יהוה and keep the Feast of Sukkot, He would withhold rain from them, causing them to suffer drought and famine, showing us that drought and famine are not naturally occurring circumstances but are rather the clear actions of יהוה, done as a result of disobedience of man.

Yisra'el was not united, as Yosef had been sold into slavery and exiled to Mitsrayim, and it was through an appointed time of plenty, followed by famine, that יהוה would cause His called-out nation to be reunited and become one!

In these last days we are able to recognise the famine for the Word that יהוה is sending, and the urgent need for us to be a '**hearing, guarding and doing**' people of Elohim, now, lest we find ourselves searching and unable to find the Truth, due to a lack of proper preparedness!

**Debarim/Deuteronomy 8:3** "**And He humbled you, and let you suffer hunger, and fed you with manna which you did not know nor did your fathers know, to make you know that man does not live by bread alone, but by every Word that comes from the mouth of יהוה.**"

He brought Yisra'el to a place of hunger and thirst and need – and He supplied their needs!!! The test would be whether they would truly hunger and thirst for righteousness or not!

**Mattithyahu/Matthew 5:6** "**Blessed are those who hunger and thirst for righteousness, because they shall be filled.**"

**We live by EVERY WORD of Elohim** – it is really sad for those who claim that the Tanak is not needed any longer! Every word of Elohim – without it we shall not live and have a fruitful life is real and lasting!

If you neglect His word, He sends a famine for the hearing of His Word!

We cannot live on bread alone – but by EVERY Word that comes from the mouth of יהוה. Those who claim that the Torah and Prophets and Writings of the Tanak (O.T.) are not applicable, have sadly missed this very vital truth – we live by EVERY Word that comes from the mouth of יהוה – His Torah is life-giving Bread for us, and Messiah is The Word of יהוה made flesh.

To reject His Torah is to reject His Bread and that is to reject His salvation and deliverance for us through the Life, death and resurrection of Messiah.

When יהושע was tempted in the Wilderness He used the Word to rebuke the devil:

**Mattithyahu/Matthew 4:4** “**But He answering, said, “It has been written, ‘Man shall not live by bread alone, but by every word that comes from the mouth of יהוה.’”**

**Luqas/Luke 4:4** “**But יהושע** answered him, saying, “It has been written, ‘Man shall not live by bread alone, but by every word of Elohim.’”

We need our daily bread – we need our ‘manna’ each and every day, and our hearts will be tried in this to see whether we keep His commands or not:

**Shemoth/Exodus 16:4** “**And יהוה** said to Mosheh, “See, I am raining bread from the heavens for you. And the people shall go out and gather a day’s portion every day, in order to try them, whether they walk in My Torah or not.”

### Verse 33-37

Yosēph advises Pharaoh to look for a discerning and wise man to be put in charge over Mitsrayim and appoint overseers to take up a 1/5<sup>th</sup> of the land during the 7 years of plenty, and store up food for the 7 years of famine.

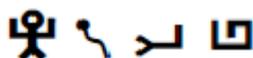
Pharaoh had already told Yosēph that all his wise men were proved to not be ‘wise enough’ in a time of crisis; and so, by these words of Yosēph, the seed was surely planted in who would be the worthy candidate.

The Hebrew word that is translated as ‘discerning’ is בִּינָה bin – Strong’s H995 meaning, *‘to discern, act wisely, consider carefully, understand, perceive, consider with full attention and have knowledge and respond appropriately’*.

This word is also translated often in Scripture as *‘understand, understanding’*.

A word that is derived from this root verb is the noun בִּינָה biynah – Strong’s H998 which means, *‘an understanding, consideration, discernment’*.

In the ancient pictographic script, the Hebrew word בִּינָה biynah – Strong’s H998 which means, *‘an understanding, consideration, discernment’*, is depicted as follows:



### Beyt – ב:

In the ancient script this letter is pictured as , pictured as a ‘tent floor plan’, and means, ‘house’ or ‘tent’. It represents ‘family’ and the importance of those who are inside the tent as opposed to the tent structure itself. We, as living stones are built up in the Master, and are the Dwelling Place of Elohim.

### Yod – י:

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

Nun – נ:

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

Hey – ה:

The ancient script has this letter pictured as , which is a **'man standing with his arms raised out'**. This word can mean, **"behold, look, breath, sigh and reveal or revelation"**; from the idea of revealing a great sight by pointing it out. It also carries for us the meaning of surrender, as we lift up our hands and submit to יהוה as we lift our hands in praise, declaring His authority under which we humbly submit!

When we consider this Hebrew root word for **'understanding'**, in its pictographic form, we are able to recognise how important it is for us to be 'doing' righteousness and letting our belief be a 'living belief, with works of obedience to the Master', as we are His Dwelling Place that is to guard the good deposit of life that He has given us.

These pictographs can render for us the following, in terms of understanding the meaning of 'understanding', as:

### **THE HOUSE WORKS THE LIFE OF HIM WHO IS TO BE PRAISED**

The Torah is not a worthless word, for it is our life! And as we consider the need for us to be living stones being built up in the Master, we can clearly identify that understanding comes in the proper doing of His Word, equipping us to lift up hands that are set-apart, in complete obedience to the One who gives us life, and life abundantly!

When a wise servant of the Most-High guards understanding then he finds good, for he draws up the good counsel of the Torah and guards to do the Truth, bearing the fruit of righteousness!

The Hebrew word for **'wise'**, as already discussed is חָכָם **ḥakam** – Strong's H2450 which means, **'expert, skilled, learned'** and is from the primitive root word חָכַם **ḥakam** – Strong's H2449 meaning, **'to be wise, skilful, make wise'**.

A wise and understanding man was to be looked for – and we see the question being asked by Ya'aqob in the Renewed Writings (N.T.):

**Ya'aqob/James 3:13 "Who is wise and understanding among you? Let him show by his good behaviour his works in meekness of wisdom."**

Yosēph had certainly proved his qualification of being a true **wise and understanding** one among all the so-called wise ones of Mitsrayim, and Yosēph was a man who had been equipped by Elohim.

**Mishlĕ/Proverbs 2:6 "For יהוה gives wisdom; out of His mouth come knowledge and understanding."**

**Tehillah/Psalm 119:130 "The opening up of Your words gives light, giving understanding to the simple."**

Yosēph gave understanding to Pharaoh, as He opened up the Words of יְהוָה, and revealed a very straight forward solution to the years that lay ahead – a solution that would take a wise and discerning person who would be able to carry it out to completion.

The next 14 years would be crucial to the life of Mitsrayim and no ordinary man of Mitsrayim would be capable of taking charge for this length of time.

Pharaoh had already told Yosēph that none of his own wise or discerning men were capable enough of handling a crisis, and so here Yosēph uses great wisdom in the words that he uses in speaking to Pharaoh, as he plants the thought in Pharaoh’s mind that would be clearly evident before him as to the man who would meet the requirements needed – for this very wise and discerning man was standing right in front of Pharaoh!

In **verse 34** Yosēph tells Pharaoh that he should let the one he appoints appoint himself overseers over the land and take up a 5<sup>th</sup> of the land during the 7 plenty years. This also goes to show how plenty the years of plenty would be – for the 20% that would be taken from all, would be sufficient to sustain the land in the lean years!!!

#### **Verse 38-41**

Pharaoh asks the question of whether there was another man like Yosēph – and the answer was a clear no! There was no other who had the spirit of Elohim – except for Yosēph, who had certainly been proved through many trials, and shown to be a faithful and wise servant of Elohim.

Pharaoh then promotes Yosēph to be in charge over Mitsrayim and control all the affairs of Mitsrayim, and only in the throne itself would Pharaoh be greater than he.

This was a huge promotion – from prisoner to prince – because there was no other like him!

Yosēph, the wise servant of Elohim, was now positioned to be appointed to oversee Mitsrayim.

To be wise, as I have mentioned, means to be one who is skilled or learned and this takes time, determination and discipline!

The evidence of one being wise is seen in how one is increasing in their learning, as they give their ear – that is their full attention – to hearing proper instructions that are given from the Father and living as a taught one of the Master.

**Mishlě/Proverbs 1:5 “The wise one hears and increases learning, and the understanding one gets wise counsel”**

Many today are being foolish by walking in ways that are contrary to the prescribed pattern that we have been given in Scripture for a Bride who is to make Herself ready, and are doing whatever they feel is right for them.

It is from this root verb חָכַם ḥakam – Strong’s H2449 that we get the Hebrew word for ‘wisdom’, which is חֵכְמָה ḥokmah – Strong’s H2451 meaning, ‘wisdom, skill’.

In the ancient pictographic alphabet, this Hebrew word for ‘wisdom’ - חֵכְמָה ḥokmah – Strong’s H2451 looks like this:



## Het – ה:



The ancient script has this letter as  which is a **'tent wall'**, and carries a meaning of **'SEPARATION'**, as a tent wall separates two halves of the tent; or it can also reflect the outside walls that separate the people inside from that which is outside and so can also symbolise protection and security to those inside, while picturing a cutting off of those who are outside. Hence this letter can mean **'established, secure'** as well as **'cut off, separated from'**. As a tent wall we are also able to recognise the picture of stones being built up to make a complete wall, having been separated from the world and built up in the master!

## Kaph - כ:



The ancient form of this letter is  - meaning **'the open palm of a hand'**. The meaning behind this letter is **'to bend and curve'** from the shape of a palm as well as **'to tame or subdue'** as one has been bent to another's will (under their hand), as an open hand symbolises submission. This also can picture for us a palm or palm branch from the curved palm shape. The hand also speaks of one's work, or under whose hand you submit and obey!

## Mem - מ:



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

## Hey – ו:



The ancient script has this letter pictured as , which is **'a man standing with his arms raised out'**. The meaning of the letter is **"behold, look, breath, sigh and reveal or revelation"**; from the idea of revealing a great sight by pointing it out. It also carries for us the meaning of surrender, as we lift up our hands and submit to **והיה** as we lift our hands in praise, declaring His authority under which we humbly submit!

As we consider these pictographic letters that render for us the term for **'wisdom'** we are able to clearly see that **wisdom** entails a **separation**, as pictured through the tent wall. We can render the meaning of the construction of this word, in terms of true wisdom, as meaning:

**WE ARE BUILT UP IN THE MASTER AS WE SEPARATE OURSELVES FROM THE WORLD AS WE SUBMIT UNDER THE HAND OF OUR MASTER AND DO WHAT HIS WORD INSTRUCTS AS IT WASHES US, AND ENABLES US TO LIFT OUR HANDS TO HIM IN CONTINUAL PRAISE!**

Wisdom, at its core, speaks of one's ability to clearly separate the good from the bad, right and wrong, left and right, and up and down; and this we are to be able to do as we exercise true discipline – the discipline of separation!

Wisdom is often used in the context of a skilled workman, that has been equipped by the Spirit of Elohim:

**Shemoth/Exodus 28:3** “And you, speak to all the wise of heart, whom I have filled with a spirit of wisdom, and they shall make the garments of Aharon, to set him apart, for him to serve as priest to Me.”

Wisdom, in the ancient text, can speak of a clear separation by the washing of one's hands; and as we consider the design of the Tabernacle, we need to be reminded that the bronze laver was used for the serving priests to wash their hands and feet; which clearly pictures for us how we are to be continually washing our works and walk, by being continually immersed in the Word that transforms us!

With no other capable man being found but Yosēph, is a clear shadow picture of יהושע Messiah – the Right Hand of Elohim – who was appointed to come and bring deliverance to a nation, for there was no other man!

**Yeshayahu/Isaiah 59:16** “And He saw that there was no man, and was astonished that there was no intercessor. So His own arm saved for Him, and His righteousness upheld him.”

**Yeshayahu/Isaiah 63:5** “And I looked, but there was none helping, and I was astonished that there was none upholding. So My own arm saved for Me, and My wrath upheld Me.”

With Yosēph being established as ruler over Mitsrayim, having been exalted to this high position under which all would submit, we are able to see the clear picture of Messiah being established as our King, even now as we submit under His pure authority and walk in His Torah, even though we are still ‘in the world’ and every knee will bow at His Name and every tongue will confess that He is Master:

**Pilipiyim/Philippians 2:9-10** “Elohim, therefore, has highly exalted Him and given Him the Name which is above every name, so that at the Name of יהושע every knee should bow, of those in heaven, and of those on earth, and of those under the earth”

Yosēph is a prophetic shadow picture of Messiah who has redeemed us from the pit, and who died for us and rose again, exalted to His rightful position as King of Kings and the acknowledgment of יהושע Messiah as Master can only be by the Spirit of Elohim:

**Qorintiyim Aleph/1 Corinthians 12:3** “Therefore I make known to you that no one speaking by the Spirit of Elohim says יהושע is a curse, and no one is able to say that יהושע is Master except by the Set-apart Spirit.”

**Pilipiyim/Philippians 2:11** “and every tongue should confess that יהושע Messiah is Master, to the esteem of Elohim the Father.”

These two verses are very clear in our ability to boldly make the confession of who Messiah is – He is Wonder who does wondrously!!!

In the Aramaic text of the Renewed Writings (N.T.), known as the Peshitta N.T. we find the term in Aramaic used for ‘Master’ when referring to Elohim is ‘MarYah’ which literally renders the meaning of ‘Master יהוה’, and is used in the Aramaic text of the Tanak whenever referring to יהוה.

In the Aramaic of these two verses above we find the literal translation of the Aramaic very clear as it literally translates as:

**Qorintiyim Aleph/1 Corinthians 12:3 “...., neither can a man say that Master יהוה is יהושע except by the Set-Apart Spirit”**

**Pilipiyim/Philippians 2:11 “...every tongue should confess that Master יהוה is יהושע Messiah....”**

In the Aramaic New testament with Hebrew letters we see this **verse 11** as:

**וכל לשן נודא דמריא הו ישוע משיחא לשובחא דאלהא אבוהי**

Here we see this phrase: **דמריא הו ישוע** – ‘deMarYah hu Yeshua’ rendering for us the clear message that every tongue will confess, and that is that **“The Master יהוה is יהושע”!!!**

For more on this please see the article called **“MY MASTER AND MY ELOHIM”** on our site under the ‘**articles**’ menu or by clicking on the following link:

<https://atfotc.com/my-master-and-my-elohim/>

In **verse 40** Pharaoh appointed Yosēph as head over his house and at Yosēph’s mouth all the land would ‘**kiss**’.

The Hebrew word that is translated as ‘**kiss**’ comes from the root word נָשַׁק nashaq – Strong’s H5401 and means, **‘to kiss, do homage, show respect and affection for, acknowledge’** and this word can have the understanding of **‘fastening together, be in array (dressed accordingly)’**.

To ‘**kiss**’ here, clearly speaks of that which we submit under and show respect to, as being the proper authority under which we walk and obey.

In **Hoshĕa/Hosea 13** there is a clear rebuke for those who engage in idolatrous worship

**Hoshĕa/Hosea 13:2 “And now they sin more and more, and make for themselves moulded images from their silver, idols according to their skill, all of them the work of craftsmen. They say of them, “Let the men who slaughter kiss the calves!”**

The rebuke given here in Hoshĕa, for the men who slaughter must kiss the calves, is a very clear message to a rebellious and backsliding people – as the message is clear to those who will not trust in יהוה, but will rather walk in their own reasoning, must go ahead and kiss their calves – see if that will help you!!!

We are not to ‘**kiss the calves**’ and be fastened together to abominable images or practices of false worship, but we are to rather ‘**kiss the Son**’ and pay homage and proper respect to our Redeemer and King, as we are dressed in His Torah, and find our refuge in Him.

Pharaoh made it clear that all the land shall at the mouth of Yosēph ‘**kiss**’ and in this too we see the shadow picture of Messiah being the One Sovereign who we are to kiss:

**Tehillah/Psalm 2:12 “Kiss the Son, lest He be enraged, and you perish in the way, for soon His wrath is to be kindled. Blessed are all those taking refuge in Him.”**

The wrath of the Son is the wrath of the Father, and our refuge is in Elohim – who is ONE!

**Tehillah/Psalm 118:8-9 “It is better to take refuge in יהוה than to trust in man. 9 It is better to take refuge in יהוה than to trust in princes.”**

Those who have joined themselves to false reasonings of man-made idolatry will find themselves on the wrong side of Elohim when He comes to thresh the winepress in His wrath!

Those who continue in lawless worship and idolatry will be like chaff blown in the wind – here today and gone tomorrow – and so shall those who put their trust in their riches rather than in Elohim!

Those who would not 'kiss' at the words of Yosëph, would not survive the famine, and so we are able to see the same vital lesson today – those who refuse to 'kiss' at the mouth of our Master, Saviour and Elohim, and will not submit to obeying and walking in the commands of Elohim, shall suffer severe loss in the famine for the Word that יהוה is sending!!!

#### Verse 42-44

Pharaoh now made Yosëph ruler over Mitsrayim and he gave Yosëph his 'seal-ring', dressed him in royal robes of fine linen and put a gold chain around his neck.

The Hebrew word that is used here for 'seal-ring' is טַבַּעַת tabba'ath – Strong's H2885 which means, 'signet ring (as a symbol of authority)', and comes from the root verb טָבַע taba – Strong's H2883 which means, 'to sink, settle, settle down, fasten, pierce, be planted'; and so, we can see with the 'seal-ring' of the king matters were made secure, for letters and documents/letters would have the ring 'sunken' into a wax seal, signifying the authority by which the word had been given as a fastened decree.

This word טַבַּעַת tabba'ath – Strong's H2885 is used 30 times in Shemoth/Exodus and describes the 'rings' that were made to either take the poles that would lift up the Ark of the Covenant of Elohim as well as the incense slaughter place and the table of showbread, as well as the rings that would be used in the dwelling place in bringing the boards together; and the rings that were used to bind the breastplate of the High Priest to the shoulder garment.

What this shows me, in a manner of speaking, in how Yosëph was now being established as the righteous right ruler who would carry the authority of Elohim without compromise, and the rule of the Kingdom of Heaven was now being established on earth, in order to redeem man from destruction!

In the ancient pictographic script, the word טַבַּעַת tabba'ath – Strong's H2885 is pictured as:



#### Tet – ט:

The original pictograph for this letter is , a container made of wicker or clay. Containers were a very important item among the nomadic Hebrews. They were used for storing grains and other items. Wicker baskets were used as nets for catching fish. The meanings of this letter are **basket, contain, store and clay.**

#### Beyt - ב:

The ancient script has this letter as , which pictures a tent floor plan and means, 'house' or 'tent'. It represents family and the importance of those who are inside the tent as opposed to the tent structure itself.

## Ayin – ע:

The letter 'ayin' – 'ע' – which has two pictographic symbols in the ancient script:

the first is pictured as , which is an 'eye' and carries the meaning to **watch, pay attention, take heed** in the understanding of 'keeping one's eye on something' and illustrates the importance of what one sets their eyes upon.

It also carries the illustration of , which is a **rope** and is also very interesting as an alternative picture, as it can render that to which one has bound themselves to by what their eyes are focused on!

## Taw – ת:

This is the letter 'taw or tav' which in the ancient script is pictured as –  – which is the picture of two crossed sticks, and can represent for us 'seal, covenant, mark or sign'; as this once again points to the complete work of Messiah in the renewal of the Covenant in His Blood that brings the two Houses of Yisra'el and Yehudah together in Him, as One, for He is not only the 'aleph', but is also the 'taw' – the beginning and the end of all creation!

This word, in the ancient script, carries a significant message regarding the work of Messiah, who has sealed us in His own blood. He came in the form of man, in order to restore His Tabernacle, causing us to have our eyes fixed on the Prince and Perfecter of our faith, having been grafted in to the sure Covenants of Promise, sealed by His Spirit, as pictured in the two sticks, which represent the seal of the Covenant as well as the two Houses being made One in Him, upon whom we fix our eyes, as we as clay vessels are built up as His Dwelling Place!

### Garments of fine linen:

Yosēph's appearance changed and was now dressed as Pharaoh was dressed; and in this event we are able to see a prophetic shadow picture of יהושע Messiah who was transfigured before Kēpha, Yoḥanan and Ya'aqob:

**Luqas/Luke 9:29 "And it came to be, as He prayed, the appearance of His face changed, and His garment dazzling white."**

At this 'transfiguration', it was made very clear to the 3 taught ones who saw Messiah with Mosheh and Ēliyahu, exactly who this יהושע Messiah is – He is Elohim; and so, when Messiah made it clear that if they had seen Him they had seen the Father, these 3 guys knew exactly what He meant – and so we see, by this prophetic shadow picture of Yosēph being as Pharaoh was.

Yosēph was dressed in garments of fine linen, just as Messiah's garments and face had changed.

The Hebrew word translated as 'garments' is בגד beḡḏ – Strong's H899 which means, '**treachery, to deceive**' and can also give reference to any kind of garment, from the robes of the rich and mighty to the rags of the poor and the leper.

It is also used as a reference to the cloth used to cover the Tabernacle furniture (**Bemidbar/Numbers 4:12-13**).

Yosēph had left his **'garment'** behind when he had fled from the temptations of Potiphar's wife, and pictured for us our need to flee idolatry and the lusts of the flesh; while now he was receiving new garments – not of treachery and deceit but of righteousness – garments of **'fine linen'** – which is the Hebrew word **שֵׁשׁ** 'shesh' - **Strong's H8336**.

Fine white linen in Scripture always speaks of righteousness:

The Greek word that is used in the **LXX** (Septuagint) for **'fine linen'** is the adjective **βύσσινος bussinos** – **Strong's G1039** which is used in reference to the **'fine linen'** that the Bride of the Lamb is given to be dressed in, as we see being written in:

**Ḥazon/Revelation 19:8** **"And to her it was given to be dressed in fine linen, clean and bright, for the fine linen is the righteousnesses of the set-apart ones."**

The Greek word that is translated as **'dressed'** here in **Ḥazon/Revelation 22:8** is **περιβάλλω periballō** – **Strong's G4016** which means, **'put on, clothe, wrap around, throw around'**, and this word is also translated as **'dressed'** in the following verses:

**Ḥazon/Revelation 3:5** **"He who overcomes shall be dressed in white robes, and I shall by no means blot out his name from the Book of Life, but I shall confess his name before My Father and before His messengers."**

This was to the assembly in Sardis, who were told to **'wake up and repent'**.

**Ḥazon/Revelation 4:4** **"And around the throne were twenty-four thrones, and on the thrones I saw twenty-four elders sitting, dressed in white robes. And they had crowns of gold on their heads."**

**Ḥazon/Revelation 7:9** **"After this I looked and saw a great crowd which no one was able to count, out of all nations and tribes and peoples and tongues, standing before the throne and before the Lamb, dressed in white robes, and palm branches in their hands"**

The reason for me highlighting the various Greek and Hebrew words, in terms of being dressed, is to make it abundantly clear that Scripture teaches us what the correct dress code is for anyone who hear the call and invitation to come!

Those who refuse the call and make vain excuses are not dressed and worthy of the call, for only the remnant few who has not defiled their garments will be chosen!

Being dressed in fine linen speaks of purity, righteousness and image of the sinless life of Messiah; and as we are clothed in Him, we are to walk in purity and walk in righteousness, which is to do all He commands us to:

**Deḥarim/Deuteronomy 6:25** **"And it is righteousness for us when we guard to do all this command before יהוה our Elohim, as He has commanded us."**

The Righteous garments we are given to wear has been provided for in His Torah, through the Life, death and resurrection of the Living Torah – the Word made flesh! Yosēph has now been dressed in fine linen and was now able to rule in righteousness!

A gold chain was put around Yosēph's neck, and the word for **'chain'** is **רַבִּיד rabid** – **Strong's H7242** and is only used twice in Scripture – here in the account of Yosēph and in:

**Yeḥezqēl/Ezekiel 16:11** **"And I adorned you with ornaments, and I put bracelets on your wrists, and a chain on your neck."**

This is from the passage where Elohim is describing how He delivered His bride from slavery and made her beautiful and adorned her with precious ornaments.

Sadly, the passage goes on to reveal how she (Yisra'el) trusted in her own loveliness and whored with the nations.

The reason for mentioning this is that here with Yosēph we again see the prophetic shadow picture of Messiah being raised up as King and Master – and we, as His Bride, must take heed not to destroy the fine linen and adornment of His righteousness that He has washed and clothed us in, by His Blood.

This **'gold chain'** around the neck of Yosēph can also give us the picture of authority and how we, as a royal priesthood, are to submit to the authority of our Master and King, יהושע Messiah, as we take His yoke, which is easy – lest we find ourselves in a place of stubborn rebellion as a result of whoring away our adornment and find a millstone being placed around our neck and thrown into the sea!!!

Yosēph rode in Pharaoh's second chariot, and as he went they cried out before Him, **"bend the knee"** which is the word אֲבֹרֵךְ **abrek** – Strong's H86 which is possibly derivative of a Mitsrian word meaning **'to kneel'**, and is still used in Mitsrayim (Egypt) today as an exclamation and command; as whenever foreign dignitaries visit there, often there will be some Arab runners who will go before them with swords in their hands shouting, **"look out, make way"**.

This word אֲבֹרֵךְ **abrek** – Strong's H86 is very closely related to the Hebrew word בָּרַךְ **barak** – Strong's H1288 which means, **'to abundantly bless'** and literally carries the meaning, **'to kneel or bow down, to show respect, to bring a gift to another while kneeling out of respect'**.

The difference between the two words, is the letter aleph 'א' at the front of the word; and the letter **Aleph** is pictured as a head of an ox and is symbolic of strength and power performed by the animal. The pictograph also represents and leader or chief, and speaks of the strength of the 'head' that leads!

While this word אֲבֹרֵךְ **abrek** is only used this one time in Scripture and is linked to being a word of Mitsrian/Egyptian origin, I find that it is in fact a clear prophetic marker for us in pointing to יהושע Messiah, our Blessed King, who came down and redeemed us, calling us out of darkness into His marvellous light!

This was a proclamation of blessing and bowing to the Head of Mitsrayim, and symbolically shadow pictures for us how every knee will bow before יהושע Messiah!

Pharaoh **'set'** Yosēph over all the land of Mitsrayim; and the Hebrew word for **'set'** is נָתַן **Nathan** – Strong's H5414 which means, **'to give, put, set, appointed, delivered, given, placed'**, and a derivative of this word is נְתִינִים **Nethinim** – Strong's H5411, which is used to describe the **'temple servants'** or **'given ones'** who served in the temple and often did menial tasks, yet their lives were given over to service, in the temple, under the hand of the Lēwites.

Messiah gave of Himself in order to give to us that which He promised to Abraham and in turn, we too are enabled, by His favour through the Blood of Messiah, to **'give'** ourselves totally over to Him, as a daily living sacrifice serving Him with our all, in complete set-apartness.

**Mattithyahu/Matthew 5:5 "Blessed are the meek, because they shall inherit the earth."**

Yosēph, the humble slave and now ruler, is a picture of our great Creator and King who humbled Himself and became obedient, even unto death on a stake, and is risen and exalted on high, as He has been 'set' over all creation; and all who serve and obey Him shall too be set and appointed to rule and reign with Him when He comes again!

Total authority was put into the hand of Yosēph, as Pharaoh decreed that only by the word of Yosēph would any man lift his hand and foot! These are militaristic terms for battle:

- 1) to 'lift the hand' would be to 'mount one's weapons' and
- 2) to 'lift the foot' would be to 'get on your horse' or 'be stationed, armed and ready for battle'!

Only at the Word of Yosēph would anyone do so – and so, we also see another great prophetic picture of how we are to continue to stand firm in Messiah, and only according to His Word, will the appointed Times of His hand being lifted and His horse being mounted, be accomplished – and we know that it is He who does fight for us and so, we are simply called to 'fight the good fight' of our belief through a proper arming of ourselves, not with horse and bow, but with His Torah, and be faithful to stand firm through our loving obedience!

Be dressed in the armour of Elohim and stand firm in Him!

#### Verse 45

Pharaoh called Yosēph **צִפְנַת פַּעֲנָח** Tsaphenath Paneah - Strong's H6847 which means, '*the one who speaks and lives*', and is of Mitsrian/Egyptian origin and can also be understood as, '*the one spoken to life*' or '*the man with the food of life*'.

Here, this 'revealer of dreams' was he who explained what is hidden; and this title is a metaphoric and prophetic picture of **יְהוֹשֻׁעַ** Messiah, who has made known to us the revelation of the secret:

**Romiyim/Romans 16:25-27** "*And to Him who is able to establish you according to my Good News and the preaching of יְהוֹשֻׁעַ Messiah, according to the revelation of the secret which was kept silent since times of old, 26 but now has been made manifest, and by the prophetic Scriptures has been made known to all nations, according to the command of the everlasting Elohim, for belief-obedience. 27 To Elohim, wise alone, be the esteem, through יְהוֹשֻׁעַ Messiah forever. Amēn.*"

Yosēph is given Asenath, the daughter of Poti-Pherah the priest of On, as wife.

**אַסְנַת** Asenath – Strong's H621 means, '*belonging to neith*', and 'neith' was an ancient Egyptian goddess of war and weaving.

**פּוֹטִי פְרָע** Poti Phera – Strong's H6318 means, '*belonging to the sun*' or '*he whom Ra gave*' and he was a priest of **אֹן** On – Strong's H204 which means, '*strength, vigour*' and was the name of a city in Mitsrayim which bordered Goshen and was the centre of sun-worship, where Poti-Pherah lived.

Now, when we hear the term Babelon, we are further able to understand the concept of the need for so many to come out of the lies and confusion of sun-worship, which many are being led astray into submitting to under the influence of the sons of Beliya'al who are teaching as teachings the commands of men!

The Greek word that is translated as 'Babelon' (Babylon) is **Βαβυλών Babulōn – Strong's G897** which is derived from the Hebrew word **בְּבֶל Babel – Strong's H894**, which was the name of the site where **הוֹדָה** confused the language of all the earth, and it comes from the verb **בָּלַל balal – Strong's H1101** meaning, **'to mingle, mix, confuse, confound'** and so **בְּבֶל Babel** can best be understood as meaning, **'confusion (by mixing)'**.

Confusion certainly does arise when the True and pure Word is mixed with man-made doctrines, dogmas, theologies and traditions that aspire to build for themselves a 'tower' of self-identification!

By Yosēph taking Asenath as wife, we can see a powerful picture of how Messiah has come to redeem His lost and adulterated bride, who had been divorced and scattered among the nations; and with Yosēph becoming head and ruler, establishes the prophetic victory our Messiah has wrought against all wickedness and defeated all form of idolatry, sun-worship and authority of darkness!

Asenath may have once belonged to neith – now she was the bride of Yosēph and no longer belonged to neith, which is a powerful prophetic picture of how, who once belonged to that which was wrong, have now, by the blood of Messiah, been brought near and grafted in to His Covenants of Promise, becoming His own!!

**Eph'siyim/Ephesians 2:11-13** **"Therefore remember that you, once gentiles in the flesh, who are called 'the uncircumcision' by what is called 'the circumcision' made in the flesh by hands, 12 that at that time you were without Messiah, excluded from the citizenship of Yisra'el and strangers from the covenants of promise, having no expectation and without Elohim in the world. 13 But now in Messiah יְהוֹשֻׁעַ you who once were far off have been brought near by the blood of the Messiah."**

Yosēph **'went out'** over all the land of Mitsrayim – the term **'went out'**, in Hebrew, comes from the word **יָצָא yatsa – Strong's H3318** meaning, **'to go or come out, brought, came, go forth, depart, go forward, proceed'**.

This is often used as a militaristic term of going out to war, and here we see how by Yosēph 'going out' was establishing his authority over all of Mitsrayim and bringing to order the reign under His command!

#### **Verse 46**

Yosēph was 30 years old when he stood before Pharaoh, and as discussed already, that here we see a prophetic picture of Messiah, who began His earthly ministry at the age of 30, which is the age that priests would begin their service in the Tabernacle.

Yosēph had been a slave for 13 years and now was able to move about freely, as ruler of the land, and he was recognised by all.

As another shadow picture of Messiah starting His ministry at 30 years of age is seen through Dawid: **Shemu'el Bēt/2 Samuel 5:4** **"Dawid was thirty years old when he began to reign, and he reigned forty years."**

#### **Verse 47-53 – years of plenty**

During the first 7 years of plenty Mitsrayim flourished greatly and Yosēph gathered much grain – so much so that it could not be counted! It was during this time.

In **verse 47** we are told that the 7 years of plenty brought forth ‘generously’ and the Hebrew word used here for ‘generously’ is קָמֵץ qomets – Strong’s H7062 which means, ‘*abundantly, closed hand, fist, handful*’, and what is interesting to take note of here is that this word is only used in 3 other verses in Scripture – all of which are in reference to the ‘**remembrance portion**’ that the priest would take in his hand from the grain offerings:

**Wayyiqra/Leviticus 2:1-2** “**And when anyone brings a grain offering to יהוה, his offering is to be of fine flour. And he shall pour oil on it, and put frankincense on it, 2 and he shall bring it to the sons of Aharon, the priests, and he shall take from it his hand filled with fine flour and oil with all the frankincense. And the priest shall burn it as a remembrance portion on the slaughter-place, an offering made by fire, a sweet fragrance to יהוה.**”

**Wayyiqra/Leviticus 5:12** “**And he shall bring it to the priest, and the priest shall take his hand filled with it as a remembrance portion, and burn it on the slaughter-place according to the offerings made by fire to יהוה. It is a sin offering.**”

**Wayyiqra/Leviticus 6:14-15** “**And this is the Torah of the grain offering: The sons of Aharon shall bring it near before יהוה, in front of the slaughter-place, 15 and shall take from it with his hand from the fine flour of the grain offering, and from its oil, and all the frankincense which is on the grain offering, and shall burn it on the slaughter-place for a sweet fragrance, as its remembrance portion to יהוה.**”

The Hebrew word for ‘**remembrance portion**’ is אֶזְכָּרָה azkarah – Strong’s H234 which means, ‘*a memorial offering, remembrance portion*’, and comes from the root word that we have already looked at in this portion - זָכַר zakar – Strong’s H2142 which means, ‘*remember, be mindful*’.

The remembrance portion is clearly a wonderful shadow picture of יהושע Messiah who is the Bread of Life and the Head of the Body that was offered up for us.

**Luqas/Luke 22:19** “**And taking bread, giving thanks, He broke it and gave it to them, saying, “This is My body which is given for you, do this in remembrance of Me.”**”

**Eph’siyim/Ephesians 5:2** “**And walk in love, as Messiah also has loved us, and gave Himself for us, a gift and an offering to Elohim for a sweet-smelling fragrance.”**

He is our memorial offering, which we remember to keep at Pěsaḥ/Passover each year when we eat the bread and drink the grape Juice:

**Qorintiyim Aleph/1 Corinthians 11:6** “**For as often as you eat this bread and drink this cup, you proclaim the death of the Master until He comes.**”

The vast supply that was brought forth generously is a picture of the sufficiency we have in Messiah to endure the pressures of the world and be more than overcomers through Him who loved us (**Romiyim/Romans 8:37**).

The supply that was brought in during the 7 ‘plenty years’ would be sufficient for the nation to survive, and is another shadow picture of the work of Messiah being our supply to be confident in knowing that we will never face that which we are not able to endure – and this calls for complete trust and faithfulness in our Master!

In **verse 48** we are told that Yosēph ‘gathered’ all the food of the 7 years and laid up the food in the cities.

The Hebrew root word that is translated as ‘gathered’ is **קָבַץ** *qabats* – **Strong’s H6908** which means, **‘to gather, collect, assemble, meet, brought together’** and we see this word used a number of times in reference to the gathering of the remnant Yisra’ēl to Her Beloved Husband and King:

**Dibre haYamim Aleph/1 Chronicles 11:1** **“And all Yisra’ēl came together to Dawid at Hebron, saying, “See, we are your bone and your flesh.”**”

We can learn, from the accounts of Yosēph’s gathering of the food, a great lesson on how the true Body of Messiah is being ‘gathered’ together all around the world (in the cities of Mitsrayim so to speak) before the tribulation/days of Ya’aqob’s trouble and we therefore have the fullest confidence in our Master to be our Provider and Sustainer, as we collectively engage in being gathered together into true communities who guard the commands and keep His feasts with joy!

In **verse 49** we are told that Yosēph gathered so much that they stopped counting as it became too much to count – as it was as the sand of the sea!

These words cause us to be reminded of the promise given to Abraham when he did not withhold his son Yitsḥaq from being sacrificed, that the increase of his seed would be as the sand on the seashore:

**Berēshith/Genesis 22:15-18** **“And the Messenger of יהוה called to Abraham a second time from the heavens, 16 and said, “By Myself I have sworn, declares יהוה, because you have done this, and have not withheld your son, your only son, 17 that I shall certainly bless you, and I shall certainly increase your seed as the stars of the heavens and as the sand which is on the seashore, and let your seed possess the gate of their enemies. 18 “And in your seed all the nations of the earth shall be blessed, because you have obeyed My voice.””**

During the 7 years of plenty Yosēph had two sons, and an interesting thing to note here is the fact that it says that the sons were born to Yosēph and not to Asenath, although she is mentioned as having borne them to Yosēph. The reason being is that these boys were being added to Yisra’ēl and not to Mitsrayim!

His two sons were:

**1 - Menashsheh** – **מְנַשֶּׁה** - **Strong’s H4519** which means, **‘causing to forget’**, as Elohim had caused Yosēph to forget all the toil and suffering that he had endured, and his whole household!

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

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

**2 - Ephrayim** - **אֶפְרַיִם** - **Strong’s H669** which means, **‘doubly fruitful’** for Elohim had caused him to be very fruitful in Mitsrayim!

The name of Ephrayim is often used to reference the remnant lost 10 tribes of Yisra’ēl that are returning to the truth, and his name gives us great encouragement that shows us how we are able to

bear much fruit under the severe pressures and trials of life. Our afflictions make us stronger, if we let go of all bitterness, anger and hatred and run with perseverance the race set before us.

#### **Verse 54-57**

The 7 years of famine had begun and had extended to all the nations and when the people began to cry out in hunger to Pharaoh, he told them to listen to Yoseph and do whatever he would tell them to do!

This famine can also be symbolic for us of a time where there is a famine for the Word – that is, a time when most are being starved for lack of nourishment through the Word, due to neglect and inherited lies and false traditions that are being taught as truth.

It is important for us to recognise how during this ‘time of famine’ so to speak that we listen to our Master - יהושע Messiah, who is the Bread of life and do whatever He commands us to (that is to obey His Torah and walk in it) – for then we will survive!

In **verse 57** we are told that the famine was so severe that all the earth came to Yoseph to buy grain, and herein lies the powerful shadow picture of Messiah, who is the true Living Bread and sustainer of life – and all who come to Him shall find their supply and lack nothing, as long as they feed on Him.

The power of the True Bread of Messiah, is that all the earth can come to Him, without silver:

**Yeshayahu/Isaiah 55:1-2 “Oh everyone who thirsts, come to the waters. And you who have no silver, come, buy and eat. Come, buy wine and milk without silver and without price. 2 “Why do you weigh out silver for what is not bread, and your labour for what does not satisfy? Listen, listen to Me, and eat what is good, and let your being delight itself in fatness.”**

## **CHAPTER 42**

The famine had affected all countries and so too were Ya’aqob and his sons affected, and here in **verse 1** we are told that when Ya’aqob saw that there was grain in Mitsrayim he asked his sons why they were looking at each other.

It may be that Ya’aqob had been given a prophetic vision of the supply of bread in Mitsrayim and he tells his sons to go down to Mitsrayim and buy supply for them so that they do not die.

The sons of Ya’aqob were all looking at each other without any solution, as no one was actually willing to step up and take charge of finding the needed supply and so it took their father, Ya’aqob, to challenge them to stop procrastinating by looking at one another for nothing, but rather go down to Mitsrayim and do something positive. Ya’aqob sent 10 sons down to Mitsrayim, while Binyamin, his youngest stayed with him.

We need to give ear to the proper hearing of the Word so that we do not find ourselves procrastinating in idleness but rather be about doing what our Master has commanded!

When they got to Mitsrayim they came and bowed down before Yoseph, who was governor of the land and the one who sold bread to all.

At this point in time his brothers had certainly not recognised him, as they had assumed that he was dead, especially this being 13 years after they had sold him into slavery, yet the prophecy of Yoseph’s dreams as a youth were coming to pass as all his brothers bowing down to him fulfilled that which his first dream declared to them:

**Bereshith/Genesis 37:7 “See, we were binding sheaves in the midst of the field, and see, my sheaf rose up and also stood up. And see, your sheaves stood all around and bowed down to my sheaf.”**

Yoseph had been binding sheaves, so to speak, for 7 years and he had risen up and become ruler over the land, and now his brothers (other sheaves) bowed to him.

In **verse 5** we are told that the sons of Yisra'el went to buy grain because there was a scarcity of food in Kena'an too.

What is interesting to take note of here is how they are called sons of Yisra'el and not sons of Ya'aqob.

While they are referred to interchangeably as sons of Ya'aqob and Yisra'el, we see a pattern of how they are referred to here as sons of Yisra'el when they are in fact taking their rightful role and acting on the word of their father and seeking to do what is right, as opposed to procrastinating and delaying true obedience, when being referred to as sons of Ya'aqob!

Now that they have actually taken some positive action in dealing with the famine they are now living as true sons of Yisra'el!

The famine in the land is also symbolic of a famine for the Word of Elohim, and as we know today that, as prophesied in Amos, there is a clear famine for the Word of Elohim – which is calling for the true sons of Yisra'el to stand up and take action!

**Amos 8:11-12** “**See, days are coming,**” declares the Master יהוה, “**that I shall send a hunger in the land, not a hunger for bread, nor a thirst for water, but for hearing the Words of יהוה**. 12 “**And they shall wander from sea to sea, and from north to east – they shall diligently search, seeking the Word of יהוה, but they shall not find it.**”

There are many who are seemingly ‘seeking’ the Word, yet they are not finding it!

Why? Because they are seeking it in the wrong places – the truth is not found behind the veil of inherited lies and traditions of men that are taught as teachings!

The true sons of righteousness are the ones who, during this severe time of famine, are seeking the truth; and the ones who are walking in obedience to the commands of Elohim and are seeking first His Kingdom and His righteousness, are the ones who are finding the true manna and are being filled!

At the time of Amos, we are able to clearly recognise that יהוה had certainly given Yisra'el a great physical blessing, but more than all the blessing that they had received physically – He gave them His Word, through Mosheh and the Prophets. His Word was available to all His people and they were called to bear the fruit of that. It is no different today – His Word is available to all!

Yet, in **Amos 8:10** He tells Amos that He would turn their festivals into mourning – why?

Because they did not eat of His Word!

Today, we too have the abundant fruit of His Word, that is readily available to us and if we do not eat of it – we will not bear any good fruit that ought to last.

We are to eat daily of His Word and we cannot rely on past meals for today, so to speak, and expect to survive!

For many, the only word they are ‘seemingly eating’ is that which they may hear on Shabbat – if their ears are actually open and they are not being distracted by the world and the deceit of riches and the pressures of life that they face!

If you do not eat of His Word it is an offense to Him and you will not be able to live fruitfully!

יהושע said, in Yoḥanan:

**Yoḥanan/John 6: 53-58** “I am the living bread which came down out of the heaven. If anyone eats of this bread, he shall live forever. And indeed, the bread that I shall give is My flesh, which I shall give for the life of the world.” 52 The Yehudim, therefore, were striving with one another, saying, “How is this One able to give us His flesh to eat?” 53 יהושע therefore said to them, “Truly, truly, I say to you, unless you eat the flesh of the Son of Adam and drink His blood, you possess no life in yourselves. 54 “He who eats My flesh and drinks My blood possesses everlasting life, and I shall raise him up in the last day. 55 “For My flesh is truly food, and My blood is truly drink. 56 “He who eats My flesh and drinks My blood stays in Me, and I in him. 57 “As the living Father sent Me, and I live because of the Father, so he who feeds on Me shall live because of Me. 58 “This is the bread which came down out of the heaven, not as your fathers ate the manna and died. He who eats this bread shall live forever.”

He also said, quoting from Deḅarim/Deuteronomy while being tempted, in:

**Luqas/Luke 4:4** “But יהושע answered him, saying, “It has been written, ‘Man shall not live by bread alone, but by every word of Elohim.’” (Deḅarim/Deuteronomy 8:3)

In **Amos 8:11** the famine that would be sent because of the lack of pure fruit was not a hunger for bread or a thirst for water but for a hearing of the Word.

We know that ‘bread’ represents the community or body of Messiah and ‘water’ speaks often of the teaching of the Torah as we are washed in the Word and cleansed. Yisra’el had the Hēkal and they had the Torah teachings yet they did not hear – guard and do!

There is still today plenty of Bread and Water, so to speak, as there are many assemblies to choose from and there is plenty of Torah instruction available – yet what is lacking, in a great way, is true obedience to His commands!!!

**Amos 8:12** goes on and says that they would wander from sea to sea – in other words many are knowledge hunters as they seek the latest teaching and will go a great distance for it too, or they will fall into the trap of rabbinical insights thinking it will enhance their learning, while some may even try to decode the Scriptures.

The Word is not far off or hidden – it is simple and plain for those who will but hear.

We are continually amazed at how the Father grows His called-out ones who have ears to hear, as we see that if we are simply obedient to hear, guard and do the Word, then the plainer the Word becomes for us.

**Deḅarim/Deuteronomy 30: 11-14** “For this command which I am commanding you today, it is not too hard for you, nor is it far off. 12 “It is not in the heavens, to say, ‘Who shall ascend into the heavens for us, and bring it to us, and cause us to hear it, so that we do it?’ 13 “Nor is it beyond the sea, to say, ‘Who shall go over the sea for us, and bring it to us, and cause us to hear it, so that we do it?’ 14 “For the Word is very near you, in your mouth and in your heart – to do it.”

Sadly, too many do not want to obey – that is to **HEAR – GUARD – DO!**

A famine is often an opportunity to teach us to seek יהודה and live, depending upon where our eyes are fixed!

The word used for **famine** is רָעָב ra’ab - Strong’s H7458 meaning, ‘*famine, hunger, famished*’.

What is interesting to take note of is that in Hebrew the word for ‘abundance’ is רַב rab - Strong’s H7227 which means, ‘*many, abundance, much, great, abounding, plentiful*’.

As you will notice is that the difference between these two words is one letter – the letter ‘ayin’ – ע – which in the ancient Hebrew text is pictured as an ‘eye’ with the meaning, ‘to see’; and so, here we can learn the clear difference between being in a place of famine or a place of abundance, which is determined by where one’s eyes are focused upon – if we take our eyes off of the Truth, the danger of famine can become very real in our lives, as we look to the flesh and circumstances above the Word and His promises that are sure in Messiah as we walk in obedience!

This famine in **Berēshith/Genesis 41** that had struck over the land was called for by יהוה, as He had now sent beforehand the right provision for His own, by sending Yosēph ahead of his brothers, so as to save them from the famine, and the true sons of Yisra’ēl would now, in the famine, come face to face with their brother – their redeemer.

This is a powerful picture of how יהוה can cause His remnant to fix their eyes on Him, during the most intense times of famine!

**Tehillah/Psalm 105:16-23** “**And He called for a scarcity of food in the land; He cut off all the supply of bread. 17 He sent ahead of them a man, Yosēph, sold as a slave. 18 They afflicted his feet with shackles, his neck was put in irons. 19 Until the time that His Word came, the Word of יהוה tried him. 20 The sovereign sent and released him, the ruler of the people let him loose. 21 He made him master of his house, and ruler over all his possessions, 22 To bind his chiefs at his pleasure, and to teach his elders wisdom. 23 Then Yisra’ēl came to Mitsrayim, and Ya’aqob sojourned in the land of Ham.**”

**Verse 6** tells us, as mentioned already, that his 10 brothers bowed down before Yosēph – and this fulfilled his first dream that he had related to his brothers, as his brothers that were working in the field – represented by sheaves, came and bowed down to him.

Binyamin would not have been among them as he was the youngest and was not working in the fields yet. While his brothers were herdsmen, the dream was prophesying of these very events as the sheaves of grain bowing before Yosēph’s sheaf was now a reality in the severe famine!

Yosēph was now governor of the land as he had been raised to a higher position than his brothers. In his second dream his youngest brother, as well as his mother and father were included, which due to his mother already being dead never came to fulfilment, yet carries for us a greater meaning as we see Yosēph’s life clearly shadow picturing Messiah, unto whom every knee will bow – even his dead mother!

#### **Verse 7-15**

Yosēph recognised his brothers yet they did not recognise him! We must remember that his brothers had not seen him for 17 years and may have even assumed that he was dead by now, having been sold into slavery.

Yosēph would have not looked the same, as he would have been dressed like a royal Mitsrian and after 17 years one’s appearance can also dramatically change.

We are told that he spoke harshly to them and the word used here for ‘harshly’ is קָשָׁה qasheh – **Strong’s H7186** and means ‘**hard, harsh, cruel, obstinate, stiff necked and stubborn**’.

The words of the governor of Mitsrayim would have certainly seemed harsh in the eyes of his brothers who had come to buy bread; and here we are able to also see how the Master's words are often seen as 'harsh' or 'hard' in the ears of those who do not recognise Him.

The Greek word that is used here in the LXX (Septuagint – Greek translation of the Tanak) for 'harshly' is σκληρός sklēros – Strong's G4642 and means, 'hard, rough, difficult, harsh things' and we see this Greek word used in:

**Mattithyahu/Matthew 25:24** "And the one who had received the one talent also came and said, 'Master, I knew you to be a hard man, reaping where you have not sown, and gathering where you have not scattered seed'"

**Yoḥanan/John 6:60** "Therefore many of His taught ones having heard, said, "This word is hard, who is able to hear it?"

His 'harsh' words to his brothers was not in revenge, but was in order to get into seeing what was in their hearts and determine what their state of mind was in terms of whether they were the same stubborn brothers who sold him into slavery or whether they were now true sons of Yisra'el! While Yosēph recognised his brothers and they did not recognise him, he tested them further by calling them spies who had come to see how vulnerable the land was.

This was a test to see their reactions which would further reveal the state of their hearts.

They plead innocence to his charge of being spies, and pleaded with him to hear the truth of who they were.

Yosēph accuses them of being spies... why?

It was a custom of those times, and still is in many Arab countries today, where spies, under the pretence of buying corn, were often sent to find out how defenceless the land or city was, in order to determine whether they would be able to attack it successfully and drive out the inhabitants and take control over the city or land.

#### **Summary of account in the Book of Yasher:**

While there are many debates over the validity of the Book of Yasher, we are given an account of how Yosēph's brothers went down to Mitsrayim and are, at times, able to glean some further possible details around certain events that we see being recorded in the Torah; and so, for purposes of this account of Yosēph's brothers coming to Mitsrayim, I would simply like to give a summary of what we see being recorded in the Book of Yasher, which you can read in **chapter 51** of the book.

**Yosēph's brothers had gone down to Mitsrayim, and under the instructions of Ya'aqob they did not all enter in at one gate but each one entered into the city at a different gate.**

**It was also customary during those times for the gatekeepers to write down the names of those who were entering into the city, as they kept a regular register of who came in and out.**

**Yosēph then read the names of who had entered and saw his brother's names and so commanded that only one store for grain be left open to purchase grain, and then commanded that whoever would buy corn was to give their name.**

**He gave the names of his brothers to his officials and told them that if they should come to buy corn that they should be seized and brought before him.**

**Yosēph's servants sought for his brothers for 3 days (not knowing of course that they were his brothers), after which they found them and brought them to Yosēph.**

**After Yosēph asked them where they were from and they answered, he then asked that if they had come to buy corn, why they entered in at 10 different gates – and this could only mean that they had come to spy out the land.**

They pleaded with him, and he further accused them of being spies, for he told them that anyone who came to buy corn would do so and then leave, yet they had been there for 3 days already and his servants had found them in the house of a harlot.

His brothers then appealed again and told him that they were 12 brothers, and the youngest was still with their father, and one was no more.

Yosēph then asked them why they were found in the house of a harlot if they were sons of Abraham, Yitshaq and Ya'aqob; and they told him that they heard how the Yishma'ēlites had stolen their brother from them and so they were looking for him.

Yosēph then confronted them by asking if they did find their lost brother would they be willing to pay the great price his master may ask of them for their brother, and they said they would.

He then further said that if the master of his brother would not want to release him what would they do, and they answered that they would kill the master and take their brother!

Yosēph further accused them of being spies who had come to kill the inhabitants of the land and he commanded that the test to see if they were not spies would be that they would send one of their brother's home to fetch their youngest brother, while the other 9 remained in prison until their youngest brother was brought before Yosēph.

Yosēph then imprisoned them for 3 days, after which he then said that in order to see if they were true men of their word that one of them would be kept in prison while the rest would go and fetch their youngest brother and bring him to Mitsrayim. Shim'on was then taken to be the one who would stay behind, while the others went back to Kena'an to fetch Binyamin.

**DISCLAIMER:** You are able to read more on these events, as recorded in the Book of Yasher; and I make it clear that while I am presenting a brief summary of a section contained therein, I am in no way trying to add or take away from the Scriptures, nor am I trying to establish the authenticity or authority of the Book of Yasher in any way. I am simply presenting a view that, in many ways, can bring greater 'colour' to the events that we see recorded in the Torah, in helping us understand the setting of the account regarding this Torah portion. While I enjoy the reading of the Book of Yasher, I have no authority or expertise to definitively say that this is the actual authentic book that is spoken of in Yehoshua/Joshua 10:13 and Shemu'el Bēt/2 Samuel 1:18, yet I am of the opinion that this book certainly carries traces of possible authenticity and therefore I am confident to utilise it as a source of possible relevant information, as long as it does not change or nullify the Word contained in the Torah in any way.

### **Back to Berēshith/Genesis**

#### **Verse 17-18 – The third day**

After being in prison for 3 days, Yosēph comes to his brothers and gives them clear instructions on what he wanted them to do, so that they would live.

It may have been that none of the brothers wanted to be the only one to return to their father, with this request for Binyamin to come to Mitsrayim, as they would have been afraid to tell their father that the rest are imprisoned and the governor still wanted their youngest brother.

Yosēph then comes up with another plan – only one of them would stay while the rest would go back to Kena'an.

This was told to them on the 3<sup>rd</sup> day they had been in prison.

The picture here of the 3<sup>rd</sup> day here is once again a classic shadow picture of reprieve that is granted to a repentant people, and we also see in:

**Hoshēa/Hosea 6:1-2** “Come, and let us turn back to יְהוָה. For He has torn but He does heal us, He has stricken but He binds us up. 2 ‘After two days He shall revive us, on the third day He shall raise us up, so that we live before Him.”

Yeshayahu returned to Hīzqiyahu to give him the good report of his healing:

**Melakim Bēt/2 Kings 20:5** “Return and say to Hizqiyahu the leader of My people, ‘Thus said יהוה, the Elohim of Dawid your father, “I have heard your prayer, I have seen your tears. See, I am going to heal you. On the third day go up to the House of יהוה.”

It was on the ‘3<sup>rd</sup> day’ that Estēr found favour before the king, favour that would bring about the deliverance of her people:

**Estēr/Esther 5:1** “And it came to be on the third day that Estēr put on royal apparel and stood in the inner court of the sovereign’s palace, in front of the sovereign’s house, while the sovereign sat on his royal throne in the royal house, opposite the entrance of the house.”

All of these 3<sup>rd</sup> day pictures ultimately point to the 3<sup>rd</sup> day resurrection of Messiah, that has brought us abundant life, having put to death the punishment for sin, and all who believe in Him and walk in obedience to His commands, shall too find reprieve and have the resurrection power of Messiah living in them.

#### **Verse 21-24**

Yosēph’s brothers had now come to the realisation of their guilt of selling him into slavery and felt that they were now being punished for their wrongness and the distress that they were encountering now caused them to remember Yosēph’s distress when he pleaded with them and they did not listen!

The Hebrew root word used here for ‘distress’ is צָרָה tsarah – Strong’s H6869 which means, ‘*affliction, anguish, distress, trouble, tightness*’ and comes from the word, צָר tsar – Strong’s H6862 that can mean, ‘*adversary, enemy, foe*’ and this word is also often translated as **tribulation** – and so we are able to see here a shadow picture of the days of distress that are coming as a result of the famine for the Word - the day of Ya’aqob’s trouble.

**Tehillah/Psalm 20:1** “יהוה does answer you in the day of distress! The Name of the Elohim of Ya’aqob does set you on high!”

There is no better encouragement than hearing and knowing that יהוה hears your cry in times of trouble!

So, as we know that during the tribulation, we who are in Messiah have this wonderful promise!

יהוה will **defend** those who ‘**know**’ the Elohim of Ya’aqob!

While Yosēph was coming across ‘**harshly**’, he was in many ways delivering his brothers out of their distress, yet they could not see it at this point, as they had not yet recognised their brother!

They were distressed because of their being treated harshly and because they had now recognised their sin of causing the distress of their lost brother.

They were, in a manner of speaking, confessing and realised the punishment of their sin against their brother; and while they did not know that Yosēph understood them, they were in a manner of speaking confessing before their brother. Yosēph turned himself away and wept and then went back to speak to them.

Yosēph shed tears as the sound of his brother’s confession, as he wept and this is a picture for us of Messiah who sympathises with us in our weaknesses:

**Ib'rim/Hebrews 4:15-16** “For we do not have a High Priest unable to sympathize with our weaknesses, but One who was tried in all respects as we are, apart from sin. 16 Therefore, let us come boldly to the throne of favour, in order to receive compassion, and find favour for timely help.”

As we see the progression of these verses, we are able to see the compassion that Messiah has on us, and as we come before Him and repent and confess our sins, he is faithful to turn to us as forgive us and cleanse us.

The tears of Yosēph are a picture of washing away the guilt of sin.

**Yōhānan Aleph/1 John 1:9** “If we confess our sins, He is trustworthy and righteous to forgive us the sins and cleanse us from all unrighteousness.”

### Verse 25

Yosēph commanded that their sacks be filled with grain and that their silver was to be put back in their sacks!

When we see this happening, we are able to see the prophetic shadow picture of the prophetic words of Yeshayahu in reference to Messiah:

**Yeshayahu/Isaiah 55: 1** “Oh everyone who thirsts, come to the waters. And you who have no silver, come, buy and eat. Come, buy wine and milk without silver and without price.”

**Ḥazon/Revelation 22:17** “And the Spirit and the bride say, “Come!” And he who hears, let him say, “Come!” And he who thirsts, come! And he who desires it, take the water of life without paying!”

דְּרוֹשֵׁנִי Messiah has paid the price for us in His Own Blood that we are able to come to Him and find our complete provision.

Yosēph had, in a manner of speaking, paid the price for his brothers sin by having served the sentence of slavery and imprisonment, and now as governor of Mitsrayim he was able to give his own an abundant supply at no cost, to his own!

### Verse 27-28 – silver in the sack

When one of the brothers had gone to feed his donkey at a lodging place, he saw that his silver was in his sack, and after he told his brothers they too saw that their silver was in their sacks, and they grew afraid as they feared what would happen.

The Hebrew root word for ‘silver’ is כֶּסֶף **keseph** – Strong’s H3701 which in translated as, ‘**silver, money, purchase price**’ and comes from the root word קָסַף **kasaph** – Strong’s H3700 which means, ‘**to long for, eager, shame**’.

As we know, in Scripture, ‘**silver**’ is often symbolic of the redemption price that has been paid for us in the Blood of Messiah.

Silver, therefore, often would be seen as a symbol of blood, and here Yosēph’s brothers would be reminded of how they would be unable to escape the responsibility for their brother.

Silver is also likened to the pure Word of Elohim that has been tried:

**Tehillah/Psalm 12:6** “The Words of דְּוָרָה are clean Words, **silver** tried in a furnace of earth, refined seven times.”

**Tehillah/Psalm 66:10** “For You, O Elohim, have proved us; You have refined us as **silver** is refined.”

Yosēph’s brothers were being ‘**refined**’ as they were being tried and proved, in order that they keep their word and follow the instructions of Yosēph in order that they may live.

We too recognise that as we have acknowledged and accepted the work of Messiah and realise the redemption price that has been paid for us in His blood, we carry with us that 'price of redemption' knowing that as we sojourn here on earth His Word will refine us and prove us!

In the above two verses from Tehillim, it is worth looking at a couple of words.

The Hebrew root word that is translated as 'tried' is **צָרַף** *tsaraph* – Strong's H6884 which means, '**to smelt, refine, test, tried**', and we see this being used in:

**Shemu'el Bět/2 Samuel 22:31 "The **Ĕl** – His way is perfect; the Word of יהוה is proven; He is a shield to all who take refuge in Him."**

The one thing we can be sure of is that the Word of יהוה is proven and trustworthy!

We are able to fully trust His Word – for it is the only 'word' that can be trusted.

How many times have you found that the words of friends, families, colleagues and even strangers have failed to meet up with what they spoke?

The Word of יהוה never fails!!!

It is because of this fact that we are able to find complete refuge in Him!!!

Yosēph's words to his brothers were 'tried' words – he had been proven trustworthy through what he had faced and was now able to be the one whose words would bring deliverance to his family from the famine.

The silver in their sacks is a reminder to us how we carry every day that which we have received without cost, while it cost Messiah, The Word made flesh, His all!

The Hebrew word that is translated as 'refined' is **צָקַץ** *zaqaq* – Strong's H2212 which means, '**to refine, purify, distil**'.

**Mal'aqi/Malachi 3:3 "And He shall sit as a refiner and a cleanser of silver. And He shall cleanse the sons of Lēwi, and refine them as gold and silver, and they shall belong to יהוה, bringing near an offering in righteousness."**

יהוה is the One who shall refine and purify us, and cause us to be a pure and set-apart royal priesthood who re able to bring near to Him an offering of righteousness, having been cleansed in the Blood of Messiah and refined by His Word.

In **Tehillah/Psalm 66:10** the Hebrew root word that is translated as 'proved' is **בָּחַן** *baḥan* – Strong's H974 which means, '**to examine, try, test**':

**Yirmeyahu/Jeremiah 17:10 "ו, יהוה, search the heart, I try the kidneys, and give every man according to his ways, according to the fruit of his deeds."**

Our obedience to His commands is tried and tested as we sojourn here, and walk as true ambassadors of His coming kingdom.

Refined and tried – are those whom will call on His Name:

**Zekaryah/Zechariah 13:9 "And I shall bring the third into fire, and refine them as silver is refined, and try them as gold is tried. They shall call on My Name, and I shall answer them. I shall say, 'This is My people,' while they say, 'יהוה is my Elohim.'"**

יהוה even tells us to ‘prove’ or ‘try’ Him (בַּחַן *bahan*) in regards to His true and refined Word, by telling us to try Him in the matter of tithes!

Mal’aki/Malachi 3:10 “Bring all the tithes into the storehouse, and let there be food in My house. And please prove Me in this,” said יהוה of hosts, “whether I do not open for you the windows of the heavens, and shall pour out for you boundless blessing!”

One thing is certain, as I have said – the Word of Elohim is proven and is trustworthy and we are continually called to walk according to His proven and sure word that leads to life!

When we consider the silver that was found in their sacks, we can be reminded of the full redemption price that has been paid for us, at the mouth of יהוה – for His Word that was made flesh and refined in the earth, does not return to Him empty, but accomplishes all that it was sent for:

Yeshayahu/Isaiah 55:11 “so is My Word that goes forth from My mouth – it does not return to Me empty, but shall do what I please, and shall certainly accomplish what I sent it for.”

When we see this word translated as ‘silver’ in the ancient Hebrew pictographic script we are further able to recognise this clear Truth of the redemptive work of Messiah:

The Hebrew word for ‘silver’ - כֶּסֶף *keseph* – Strong’s H3701 is pictured in the Early Script as:



Kaph - כּ:



The ancient form of this letter is pictured as  - which is an **open palm of a hand**. The meaning behind this letter is **to bend and curve** from the shape of a palm as well as **to tame or subdue** as one has been bent to another’s will (under their hand), as an open hand symbolises submission. This also can picture for us a palm or palm branch from the curved palm shape.

Samech – ס:

The modern name for this letter is **sameh**, yet it is also known in the ancient script as ‘sin’.



This letter is pictured as  - which is a **thorn**, and has the meanings of ‘**pierce and sharp**’ and can also carry the meaning of ‘**a shield**’, as thorn bushes were used by shepherds to build a wall to enclose his flock in the night against the attack of predators. Another meaning would be ‘**to grab hold of**’ as a thorn is a seed that clings to hair and clothing.

Pey – פּ:



This letter in the ancient script is pictured as , which is an ‘**open mouth**’ and carries the meaning of ‘**speak and blow**’, from the functions of the mouth, and can have the meaning of ‘**scatter**’ by blowing. It can also mean sword or beard as in things with edges, as well as a region in depicting a place with edges or boundaries. It also can represent that which has been spoken forth from the words of one’s mouth, as being established!

When we consider these 3 letters, in the understanding of the word 'silver', as representing the redemption price, brought to us by the Blood of Messiah, we are able to see from these pictures, the following:

**THE OPEN HAND OF ELOHIM, AS REVEALED TO US THROUGH יהושע MESSIAH, WAS PIERCED FOR OUR TRANSGRESSION AND TOOK THE THORN (SIN) UPON HIMSELF, HAVING BEEN NAILED IN HIS HANDS AND FEET, BECOMING A SHIELD TO THOSE WHO CALL UPON HIM AND GRAB HOLD OF HIS COMMANDS, AS SPOKEN IN HIS WORD!**

After His resurrection, when Messiah showed T'oma (Thomas) His hands that took the nails, T'oma acknowledged the redemptive work of יהושע Messiah and called Him His Master and Elohim.

T'oma now fully believed the Word of Elohim, and he was told that those who believe and have not seen:

**Yohanan/John 20:27-29 "Then He said to T'oma, "Bring your finger here, and see My hands. And bring your hand and put it into My side – and do not be unbelieving, but believing." 28 And T'oma answered and said to Him, "My Master and my Elohim!" 29 יהושע said to him, "T'oma, because you have seen Me, you have believed. Blessed are those who have not seen and have believed."**

Our True redemption is in יהושע Messiah, who is the open hand of Elohim that took our sin upon Himself, as spoken in His written Word that does not return empty!

In **verse 28** we see that the brothers of Yosēph were afraid when they saw the silver in their sacks and asked what it was that Elohim had done to them.

They reckoned that this could only be as a result of Elohim's judgement over them and the realisation of this struck them and made them afraid!

### **Verse 29-38**

The brothers of Yosēph then related all that had happened to them to their father Ya'aqob and by all accounts it may have appeared that they had stolen the money and may have expected an army from Mitsrayim to come looking for them.

By all accounts, this report given to Ya'aqob, was not seen as a very positive report; and Ya'aqob expresses how saddened he now was, as he had not only lost Yosēph, but now Shim'on was also not among them, and to make it worse there was a threat of losing Binyamin as well.

Ya'aqob reckoned that everything was pitted against him and the covenant promise given to him seemed to be fading fast; and what we realise here is how Ya'aqob is consumed with self-pity and was unable to see, by faith, the assurance of the promises of the covenant he had been given.

We too can learn, how when circumstances seem to be against us and it feels as though all is lost, that we must guard ourselves from falling into a pity party, for it only blinds us from fixing our eyes on the sure promises of our Redeemer and King!

Re'ubēn boldly declares that if he did not bring back Binyamin then his two sons would be given to Ya'aqob. Perhaps Re'ubēn is feeling responsible for all that has happened as he did not stop his brothers from selling Yosēph into slavery all those years back and now, as first born, he again had let another brother, Shim'on, be taken captive and was now being bold in his clear willingness to ensure that Binyamin would be safe – as he bet his two sons lives on it!

Ya'aqob did not want to hear any of it and expressed his clear decision that Binyamin should not go down to Mitsrayim, for that would surely bring his life to the grave too, if any harm came to his youngest and only full brother of Yosēph!

There was a huge test going on here – a test that Yosēph had given as a means to see the heart condition of his brothers; and a test that would ultimately bring his family to him in Mitsrayim and become a big nation. Ya'aqob did not know this and saw these circumstances as evidence that the whole world was against him.

Often when we face huge tests on life, we too may feel like the whole world is against us, and not recognise that the tests will bring about a greater growth and maturity needed to walk faithfully as a set-apart and royal priesthood unto Elohim.

In this most desperate of situations we do not see Ya'aqob crying out to Elohim, as his own self-pity had in many ways blocked his ability to cast his cares upon יהוה.

This still happens today, as so many people fall into the same trap of self-pity that blocks one's ability to call upon and cry out to our Lovingly-Committed Redeemer.

In the heat of discouragement many are quick to forget to hold firm to the sure promises of hope we have in messiah and all they see is that their lives are headed to destruction and see no breakthrough or reprieve from imminent suffering.

Sha'ul encourages the believers in Corinth by telling them that the troubles and sufferings that they may have been suffering were nothing in comparison to the good that what was to come, and so often the toughness of the 'now' can blind us from the reality of the future hope we have:

**Qorintiyim Bēt/2 Corinthians 4:17-18** **“For this slight momentary pressure, is working for us a far more exceeding and everlasting weight of esteem. 18 We are not looking on what is seen, but on what is not seen. For what is seen passes away, but what is not seen is everlasting.”**

For Ya'aqob the situation may have seemed to be very 'unfair' and all he saw was loss, while יהוה had a bigger plan at work which would bring immense growth!

One thing I have come to learn and recognise, is that when we find ourselves faced with threatening circumstances and it feels like all has been lost, we must be on guard against assuming that it is not fair.

We have absolutely no right to ever make a statement or assumption that our circumstances are 'unfair' as we are never able to see ALL the facts at work; and so, our only means of pressing through the trials of life is by putting our complete trust in יהוה and trust in the faithfulness and trustworthiness of His Word, while never leaning on our own understanding!

Fear and doubt are real challenges that we face on a daily basis, and often the news we receive may further fuel any fears and doubt we may have – and that is exactly what they enemy would want; yet we need to always rise above that which we see and fix our hope on that which is not seen, by faith clinging to the sure word of יהוה.

We have the benefit of reading these accounts by knowing that Yosēph had indeed put these tests into motion, while his brothers and father did not know; and so we must learn from these accounts of how we are called to continually place our trust in Elohim, as we remain steadfast in our walk of loving obedience, no matter what we face!

## CHAPTER 43

### Verse 1-2

The famine was severe; and one thing we need to realise from this is that no famine is brought about by יהוה without cause!

The Hebrew root word that is used for **famine** is רָעַב ra'ab - Strong's H7458 which means, *'famine, hunger, famished'*.

What is interesting to take note of, is that in Hebrew the word for 'abundance' is רַב rab - Strong's H7227 which means, *'many, abundance, much, great, abounding, plentiful'*.

As you will notice is that the difference between these two words is one letter – the letter 'ayin' – ע – which in the ancient Hebrew text is pictured as an 'eye' with the meaning, 'to see'; and so here we can learn the clear difference between being in a place of famine or a place of abundance is determined by where are eyes are focused upon – if we take our eyes off of the Truth the danger of famine can become very real in our lives as we look to the flesh and circumstances above the Word and His promises that are sure in Messiah as we walk in obedience!

While Ya'aqob had been adamant that his sons were not going to go to Mitsrayim with Binyamin, we see that after some time their grain that they had brought back from Mitsrayim had run out and he was now telling his sons to go and buy some food from Mitsrayim.

This is a classic picture of a famine for the Word, as we see that there was no more 'grain' in the land and the famine was 'severe'!

Today we too see how a severe famine for the word is being experienced as there are so many who are not hungering and thirsting for righteousness; and this is the time when we are to earnestly be a seeking people!

While we recognise that a famine is brought about due to people taking their eyes off of יהוה and putting their trust in the flesh; we also are able to see how יהוה's eyes are always upon His set-apart ones and He provides for His remnant faithful, even in the midst of a severe famine:

**Tehillah/Psalm 33:18-19** *"See, the eye of יהוה is on those fearing Him, on those waiting for His kindness, 19 to deliver their being from death, and to keep them alive during scarcity of food."*

The Hebrew root word, used here in this Tehillim, that is translated as 'waiting' is יָחַל yaḥal – Strong's H3176 which means, *'to wait, wait expectantly, have hope'* and implies a hope that is the solid ground of expectation for the righteous.

**Tehillah/Psalm 147:11** *"יהוה takes pleasure in those who fear Him, in those who wait for His kindness."*

While we can certainly see a severe 'famine' for the True Word in the world today, we have the sure 'hope' in יהוה that He shall keep us alive and deliver our beings from the grips of death, for the second death shall have no power over those who are in Messiah!

### Verse 3-5

Yehuḏah warned his father Ya'aqob that they could not go down to Mitsrayim without Binyamin, and the wording used here certainly speaks prophetically of the clear words of Messiah as recorded in:

**Luqas/Luke 13:35** “See, your House is left to you laid waste. And truly I say to you, you shall by no means see Me until *the time* comes when you say, ‘Blessed is He who is coming in the Name of **יהוה**!”

The words of Yoseph to his brothers were clear – he would not see them unless they were with his brother, and so too do we recognise that Messiah is coming for a ready Bride who has gathered herself together to meet Her Husband!

**Mattithyahu/Matthew 23:38-39** “See! Your house is left to you laid waste, 39 for I say to you, from now on you shall by no means see Me, until you say, ‘Blessed is He who is coming in the Name of **יהוה**!”

What is interesting here, is that it was Yehudah who came to his father to tell him this and this is a prophetic picture of the words of Yirmeyahu in terms of what will happen in the last days before Messiah comes again:

**Yirmeyahu/Jeremiah 3:18** “In those days the house of Yehudah shall go to the house of Yisra’el, and they shall come together out of the land of the north to the land that I have given as an inheritance to your fathers.”

When we begin to see this happening, more and more, we certainly know that the end draws nearer; and what is very interesting to take note of is that in these times we are seeing an increase in Yehudah (Jews) questioning the validity of their own Talmud (Jewish Law), as they are recognising that it does not line up with the plumb line of the Torah.

This, I believe, is part of the beginnings of Yehudah going to the House of Yisra’el as they too have their eyes opened to the Truth and accept Messiah!

#### **Verse 6-9**

Yehudah takes responsibility for Binyamin! Yehudah made it very clear to his father that he would stand guaranty for Binyamin and we are therefore able to see how the House of Yehudah later consisted of the two tribes of Yehudah and Binyamin.

What is also interesting to recognise, is how Binyamin would play a very important role in bringing the two Houses of Yisra’el and Yehudah back together – as we are able to see how effective the writings of Sha’ul, who was a Binyamite, are in terms of making the Besorah of Messiah known to all.

#### **The second Journey to Mitsrayim:**

After realising that there was no way of getting Binyamin out of going to Mitsrayim, Ya’aqob agreed to send him and instructed his sons to take some of the best fruit of the land as gifts.

This is very interesting to take note of, as we can deduce from this that they in fact had some form of food as he instructed them to take honey, nuts and spices.

While they may have had what would be seen as ‘delicacies’, what we recognise here is that there was no grain – and grain was the staple food source for every day.

This is clearly a great picture of how important community is.

Without community the body of Messiah will suffer loss and no matter how much ‘delicacies’ individuals may have, without true community who share in walking the Torah, there shall be no growth or sustenance to the body.

In Scripture, ‘bread’ is likened to community and so, in a severe famine of no grain, we see the sad metaphoric picture of a lack of a true Torah observant community, which is what must be restored under the complete guidance and provision of Messiah, our Head, as we follow in His Torah!

Ya'aqob instructs his sons to not only take of the best fruit of the land but also to take double silver in their hands and take back the silver that they found in their sacks, for it could have been a mistake! Here we see a powerful picture of doing what is right and owing no man any debt, except the debt of love!

**Romiyim/Romans 13:8** “Owe no one any matter except to love one another, for he who loves another has filled the Torah.”

**Qorintiyim Bět/2 Corinthians 8:21** “For we provide what is right, not only in the sight of יהוה, but also in the sight of men.”

While we know that they did not steal the money, it may have looked as though they did and so there was no way that they were going to try to cover up this possible mistake as they were willing to even give back double.

On a practical level, we often see in the world today how many a times someone is given too much change after buying some goods, and only realise this later (long after they have left the shop).

I wonder how many actually will go back and return what was given in excess?

Some may feel that it is not even worth the effort, especially if it is only a matter of cents, and the petrol to go back and return alone would cost more than what one received in error.

This happened to my wife one day, and yes, she went back to the shop and returned the extra change that she was given – and yes, the petrol did cost more, yet it was the right thing to do.

As little as this may seem to many, this was in itself a test of stewardship – a test that only יהוה would see the result of doing what was right or not; and often I think that there are many times where people go through life thinking that they can overlook the need to do what is right, even in the seemingly ‘small’ matters, yet these can often turn out to be the biggest tests that can either bring about great or disastrous consequences, dependent upon whether the right or wrong thing is done!

There was no way that Ya'aqob was going to allow his sons to think that they could get away with ‘scoring’ from a possible mistake, and was willing to pay back double!

#### Verse 14

**Ĕl Shaddai give you compassion before the man!**

Yisra'el realised now that he is not the one who can determine the outcome and expresses his firm belief in the only One who can. Ĕl Shaddai = Ĕl Almighty – The Mighty One who is Almighty!

The all Powerful One, emphasising His total sufficiency as our nourisher, protector and in whom there is sufficiency! אֱלֹהִים Ĕl – **Strong's H410** which is generally accepted as the shortened form of Elohim, the

genus of Elohim, and the word אֱלֹהִים Shaddai – **Strong's H7706** means, ‘*the Almighty*’ which collectively is a compound title used for יהוה Elohim.

The root word that the word אֱלֹהִים Shaddai comes from, is אֲדָדָד shadad – **Strong's H7703** which means, ‘*to deal violently with, despoil, devastate, completely destroy*’ and here Yisra'el is making it clear that יהוה Ĕl Shaddai is the only one who is capable of releasing his sons, yet if he is made childless then it is also because it is Ĕl Shaddai who would cause this to happen!

The Hebrew root word that is translated as ‘bereaved’ is אֲכַלָּה shakol – **Strong's H7921** which means, ‘*bereaved, abort, made childless, cause barrenness*’.

Yisra'el was in a manner of speaking giving his son up in a huge test of faith, as he was placing his hope in יהוה Ĕl Shaddai.

While Yisra'el was 'giving up' his 'sons of bereavement', we are able to see and understand the prophetic words in Yeshayahu as to how Yisra'el would become a strong and fruitful nation: **Yeshayahu/Isaiah 49:20-23** "The sons of your bereavement shall yet say in your ears, 'The place is too narrow for me, make room for me to live.' 21 "And you shall say in your heart, 'Who has brought forth these for me, since I am bereaved and barren, an exile, and wandering to and fro? And who reared them? See, I was left alone – from where did these come?' " 22 Thus said the Master יהוה, "See, I lift My hand up to the gentiles, and set up My banner for the peoples; and they shall bring your sons in their arms, and your daughters carried on their shoulders; 23 "And sovereigns shall be your foster fathers, and their sovereignesses your nursing mothers. They bow down to you with their faces to the earth, and lick up the dust of your feet. And you shall know that I am יהוה – those who wait for Me shall not be ashamed."

Yisra'el placed his complete faith and trust in יהוה Ėl Shaddai who had given him a Covenant of promise, and was willing to declare that if he is childless then so bet it; and we see the same heart attitude from Estĕr when she determined to go before the sovereign, placing her complete trust in יהוה and willing to even perish in an attempt to boldly stand up for her people:

**Estĕr/Esther 4:16** "Go, gather all the Yehudim who are present in Shushan, and fast for me, and do not eat or drink for three days, night or day. I too, and my young women shall fast in the same way, then I shall go to the sovereign, which is against the law. And if I shall perish, I shall perish!"

The Hebrew word that is translated as 'perish' is אָבַד *abad* – Strong's H6 which means, 'to perish, destroy, annihilate, wandering, utterly destroy'.

We have the full assurance of the Word that the righteous shall not perish:

**Tehillah/Psalm 1:6** "For יהוה knows the way of the righteous, but the way of the wrong comes to naught."

**Tehillah/Psalm 73:27** "For look, those who are far from You perish; You shall cut off all those who go whoring away from You."

**Mishlĕ/Proverbs 10:28** "The righteous look forward to joy, but the expectancy of the wrong ones perish."

#### Verse 15

The sons of Yisra'el took the double silver and goods along with Binyamin and went down to Mitsrayim and stood before Yosĕph!

Here we see a clear picture of how we all shall stand before the Judge יהושע Messiah – for there is One Judge:

**Romiyim/Romans 14:10** "But why do you judge your brother? Or why do you despise your brother? For we shall all stand before the judgment seat of Messiah."

#### Verse 16-17

Yosĕph ordered that his brothers be brought to his house and a great slaughter be prepared for them, so that they may eat together.

This is a great symbolic picture of all the tribes of Yisra'el coming together for the Feast of יהוה and wedding supper of the Lamb!

### Verse 18-22

The brothers of Yoseph were afraid and thought that they were being trapped and would be taken as slaves because of the silver that was in their sacks.

They, being afraid came to the man who was over the house of Yoseph and spoke to him at the door of the house and confessed to him how they found the silver back in their bags and had now brought it back.

We see a powerful and clear pattern of repentance taking place here, as we recognise how they came and spoke to the man 'at the door' of the house, and by all accounts is symbolic of confessing sins at the door of salvation – for we know that יהושע Messiah is THE DOOR יהושע Messiah:

**Yohanan/John 10:1-7** “Truly, truly, I say to you, he who does not enter through the door into the sheepfold, but climbs up by another way, that one is a thief and a robber. 2 “But he who enters through the door is the shepherd of the sheep. 3 “The doorkeeper opens for him, and the sheep hear his voice. And he calls his own sheep by name and leads them out. 4 “And when he has brought out his own sheep, he goes before them. And the sheep follow him, because they know his voice. 5 “And they shall by no means follow a stranger, but shall flee from him, because they do not know the voice of strangers.” 6 יהושע used this figure of speech, but they did not know what He had been saying to them. 7 יהושע therefore said to them again, “Truly, truly, I say to you, I am the door of the sheep.”

The Greek word for 'door' is θύρα thura – Strong's G2374 which means, 'a door, entrance or gate', and the Hebrew root word for 'door' is פֶּתַח pethah – Strong's H6607 which means, 'opening, doorway, entrance', and speaks of the place of coming in and going out and that under which you abide and follow.

A derivative of this Greek word for 'door' is θυρεός thureos – Strong's G2375 which means, 'a shield' and is used in the LXX (Septuagint) in:

**Tehillah/Psalm 28:7** “יהודה is my strength, and my shield; my heart has trusted in Him, and I have been helped; therefore my heart exults, and with my song I thank Him.”

This kind of shield being spoken of would often be as large as a door that would cover the whole man, or a door which could also cover the entrance to a cave, and many of the ancient shields were typically made of wood and covered with animal's skins.

When we think of the picture of this kind of shield, we can immediately see this pointing to יהושע Messiah, who is **The Door**, and in reference to the Tabernacle, we remember that the Set-Apart Place that had coverings of animal skins, we are able to understand that יהודה is our shield and we find our refuge in Him!

### Verse 23

They were told to not be afraid and that 'peace be with them'! We have the assurance of peace through Messiah who is our peace:

**Eph'siyim/Ephesians 2:14** “For He is our peace, who has made both one, and having broken down the partition of the barrier”

We need not be afraid:

**Yohanan/John 14:27** “Peace I leave with you – My peace I give to you. I do not give to you as the world gives. Do not let your heart be troubled, neither let it be afraid.”

### **Your silver has come to me!**

In other words – **your cash has come to me, for I am the steward and the money for the grain belongs to me, and there is nothing to fret about for this whole transaction is between you and me, therefore receive this as a gift from Elohim!**

Shim'on was then brought out to them, and is symbolic of their ears now being opened to the Truth and the Revelation that was about to happen before their eyes.

Shim'on means 'heard' and by Shim'on being restored to them, we are able to see a picture of the restoration of hearing to the body of Messiah – and their eyes were also about to be opened!

### **Verse 24**

They were brought into the house and given water and they washed their feet and their donkeys were fed. This was a customary practice of proper hospitality in a dusty land.

What we are able to see here is a symbolic picture of being cleansed and refreshed!

First, they were brought before Yosēph and their confession at the 'door' brought a forgiveness and the gift of restoration at a price that they did not pay, but was 'paid' for by Yosēph completely and now having their 'hearing' restored they were now able to be cleansed and refreshed as their 'walk' was washed clean, giving them the ability to stand before the ruler and dine with him!

There was a change of status that took place at the washing of their feet.

When we recount these events, we are clearly reminded of the humble actions of our Messiah who washed His disciple's feet:

**יהושע** washed the disciple's feet:

**Yohanan/John 13: 5-10** "After that He put water into a basin and began to wash the feet of the taught ones, and to wipe them with the towel with which He was girded. <sup>6</sup> And so He came to Shim'on Kēpha, and he said to Him, "Master, do You wash my feet?" <sup>7</sup> **יהושע** answered and said to him, "You do not know what I am doing now, but you shall know after this." <sup>8</sup> Kēpha said to Him, "By no means shall You wash my feet, ever!" **יהושע** answered him, "If I do not wash you, you have no part with Me." <sup>9</sup> Shim'on Kēpha said to Him, "Master, not my feet only, but also my hands and my head!" <sup>10</sup> **יהושע** said to him, "He who has had a bath does not need to wash, except his feet, but is clean altogether. And you are clean, but not all of you."

Notice the wonderful picture here – **יהושע** washes their feet and wiped them with the towel with which He was girded – a picture of the belt of truth or the girdle of the High Priest – washed by the Word (He is the Living Word) and wiped by the girdle (Truth)!

It is the Word that cleanses our hands and feet.

Kēpha, at first said no to **יהושע** washing his feet, thinking that there was no way his Rabbi would wash his feet and **יהושע** tells him plainly that he does not know what was being done, but would afterwards and Kēpha then boldly asks to have his hands and head washed too, and here **יהושע** reiterates the service in the Tabernacle – we who have been immersed in Him have had a bath, and what still needs to be washed is our feet which speaks of our daily walk.

We cannot come and serve **יהוה** as a royal priesthood if our walk has been defiled in any way – we first must wash our hands and feet so that we may serve Him with confidence and joy:

Dawid understood this:

**Tehillah/Psalm 26:6 “I wash my hands in innocence; and I walk around Your slaughter-place, O יהוה.”**

יהושע was preparing the disciples/taught ones for service and showed them the necessity of washing each other's feet, which teaches us that as we look out for each other and encourage each other and be mature enough to tell each other when we have walked in error, we bring the cleansing through the mirror of the Word and this clearly speaks of our need to be a people who serve and are not waiting to be served – those who wait ‘hand and foot’ to be served, so to speak, are not the true priesthood of the Tabernacle!

**Yohanan/John 13:12-15 “So when He had washed their feet and taken His garments, and sat down again, He said to them, “Do you know what I have done to you? 13 “You call me Teacher and Master, and you say well, for I am. 14 “Then if I, Master and Teacher, have washed your feet, you also ought to wash one another's feet. 15 “For I gave you an example, that you should do as I have done to you.”**

With יהושע washing their ‘feet’ only, there is another powerful Truth of how we are unable to ‘work’ redemption or atonement for ourselves, for it is only by the Blood of Messiah, by His clean hands (pure work) of His Atoning offering of Himself, can we be cleansed and our ‘dead and dirty works’ be righteously redeemed.

We also see how the feet of יהושע wash washed through the tears of a woman who was a sinner, came with an alabaster flask of perfume and washed His feet and anointed them with oil.

The Pharisee whom יהושע was eating with did not wash יהושע feet when He arrived, nor anointed His head with oil – this woman came and did both and was forgiven her sins for her act of faith toward the Master.

Washing of feet was a form of hospitality, as one's feet would pick up dirt along the way and also grow tired from walking great distances and washing feet would cleanse them and refresh them, and not bring the ‘dirt’ into one's home.

Today we are to be careful, as to who we allow to come and bring the ‘dirt’ of the world into our homes, as we must be able to ‘wash’ each other's feet through the Word.

**Luqas/Luke 7:38 “And standing behind, at His feet, weeping, she began to wet His feet with her tears, and wiping them with the hair of her head, and was kissing His feet and anointing them with the perfume.”**

### **Verse 25 – the Minḥah!**

They prepared the present for Yoseph's coming at noon, for they heard that they were to eat there! Here we are able to see some very powerful wording that gives us insight in how we are to be a ‘prepared’ bride who is ready for the coming of Her Coming King!

The Hebrew word that is translated here as ‘present’ is מִנְחָה minḥah – Strong's H4503 and means, ‘a gift, tribute, meal offering, present’, and reminds us of the ‘grain offering’ (minḥah), and the ‘minḥah’ does not always require blood, and is most frequently referred to as the ‘grain offering’ which represents the gift being offered, that was prepared by the hands of the one bringing the gift, and given to the High Priest to present before יהוה, and a remembrance portion was taken from the offering and offered up to יהוה, and the rest was set-apart for the priests only.

What we also see in terms of what this offering signifies, we are able to see in the offerings that Hebel and Qayin offered in:

**Bereshith/Genesis 4:4-5 “And Hebel also brought of the first-born of his flock and of their fat. And יהוה looked to Hebel and his offering, 5 but He did not look to Qayin and his offering. And Qayin was very wroth, and his face fell.”**

Both of their ‘offerings’ were ‘minḥah’, and יהוה looked to Hebel and his minḥah, but not to Qayin and his minḥah.

What we see from this is that יהוה looks to the heart and the obedience that flows from a heart filled with the true commitment and set-apartness that is called for.

Hebel displayed true heartfelt commitment, while Qayin lacked true submission.

So, while the minḥah offering is primarily a ‘bloodless offering’ we see here with Hebel that his gift reflected a true gift from the inferior to the superior.

What this teaches us is that we are to give our best – all the time.

A powerful shadow picture here too, is seen it that the offering of the Blood of The Lamb is the One offering that satisfies our ability to draw near to Elohim with a clean conscience, showing that it is not by the works of our hands that can give us access into His set-apart presence, but by loving obedience and submission to the work of His hands through His own Blood been given for us.

And it is because of this amazing gift that we now have a responsibility to continue offering Him our best, offering our all, as we bring to Him the praise of being a daily living sacrifice, being transformed by the renewing of our minds, in order that we can be pleasing before His eyes that He may look to us and our offering that we bring in obedient loving obedience to His Word!

In Scripture, we also take careful note that the daily ‘grain offering’ that was to be brought, was a מִנְחָה minḥah – Strong’s H4503, that was offered without leaven:

**Wayyiqra/Leviticus 2:1 “And when anyone brings a grain offering to יהוה, his offering is to be of fine flour. And he shall pour oil on it, and put frankincense on it”**

The ‘grain offering’ - מִנְחָה minḥah – Strong’s H4503 – was a daily offering:

**Wayyiqra/Leviticus 6:20 “This is the offering of Aharon and his sons, which they bring near to יהוה, beginning on the day when he is anointed: one-tenth of an ephah of fine flour as a daily grain offering, half of it in the morning and half of it at night.”**

This is a great picture of how we are to meditate on the Torah day and night – for the one who delights to do this shall be blessed, for we shall be secure and steadfast, able to continually bear fruit!

At Shabuoth we wave two loaves as the ‘new grain offering’ – and this offering of bread is with leaven!!!

However, no portion of this offering is burnt on the slaughter place for a remembrance offering, for this leaven that is offered with this bread is a picture of the ‘good leaven’ of the Kingdom that has permeated the whole body of Messiah, as the old leaven of sin has been cleansed and washed away!

**Luqas/Luke 13:20-21 “And again He said, “To what shall I compare the reign of Elohim? 21 “It is like leaven, which a woman took and hid in three measures of flour until it was all leavened.”**

This parable teaches us that this flour that this three (3) measures of flour that leaven has been hidden in until all is leavened is a great picture of the three (3) times a year all men were to go up to Yerushalayim to celebrate the Feasts of **יְהוּדָה**, which collectively would cover all seven (7) Feasts; and this wave offering of the 'Leavened bread' at Shabuoth is a clear picture of the establishment of a 'renewed' Covenant, sealed in the Blood of Messiah and confirmed by the outpouring of His Spirit, so that the 3 witness together – water, blood and spirit - which can also represent the 3 measures of flour:

**Yohanan Aleph/1 John 5: 6-8** **“This is the One that came by water and blood: **יְהוֹשֻׁעַ** Messiah, not only by water, but by water and blood. And it is the Spirit who bears witness, because the Spirit is the Truth. 7 Because there are three who bear witness: 8 the Spirit, and the water, and the blood. And the three are in agreement.”**

With no more need for a sacrifice of Blood, the body can be brought together as One in Messiah and presented as a pleasing offering before Elohim, in the hands of the High Priest and King, **יְהוֹשֻׁעַ** Messiah, having been fully leavened by His Word and Kingdom message!

We are also told that every offering must be seasoned with salt, and Messiah told us that we are to have salt in ourselves, which speaks of being a Covenant people, and be at peace with each other:

**Marqos/Mark 9:49-50** **“For everyone shall be seasoned with fire, and every offering shall be seasoned with salt. 50 “Salt is good, but if the salt becomes tasteless, how shall you season it? Have salt in yourselves, and be at peace among one another.”**

We must never become tasteless, by neglecting to keep His Appointed Times, nor neglect being a daily living sacrifice, lest we are found to be useless and thrown out!

In the ancient pictographic Hebrew script, the word **מִנְחָה** **minḥah** – **Strong’s H4503** which means, **‘a gift, tribute, meal offering, present’**, is pictured as:



**Mem – מ:**



The ancient script has this letter as  and is pictured as **‘water’**, and also carries the meaning of **‘chaos’** (from the storms of the sea) and can also picture that which is **mighty** or massive as well as the unknown.

We are also able to understand this letter as representing **the nations**, for the nations are often likened to the seas in Scripture.

This also carries for us the picture of washing, as we understand the function of water being that which cleanses us and sustains us, showing us how we are washed and sustained by the Living Waters of the Word! This letter also can represent any liquid, especially **blood**!

**Nun – נ:**



The ancient pictographic script has this letter pictured as , which pictures a **'sprouting seed'** and gives the idea of continuation or an offspring or an heir, speaking of that which sprouts forth will be the heir of the promise of continuation, and represents one's life expectancy, and can carry the meaning of **'new life or renewal, rebirth'**.

**Het** – הֶת:



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

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

As a tent wall we are also able to recognise the picture of stones being built up to make a complete wall, having been separated from the world and built up in the master!

**Hey** – הֵי:



The ancient script has this letter pictured as , which is **'a man standing with his arms raised out'**. This word can also mean **"behold, look, breath, sigh and reveal or revelation"**; from the idea of revealing a great sight by pointing it out. It also carries for us the meaning of surrender, as we lift up our hands and submit to הַיָּהוָה as we lift our hands in praise, declaring His authority under which we humbly submit!

As we look at this word in the understanding of a gift offering or tribute, we can see how this can represent our joy in bringing our lives daily before our Master and Redeemer, as a daily living sacrifice; for here in the ancient script we can see by this Word the Truth of how:

**WE, WHO ARE IMMERSSED IN MESSIAH, HAVING DIED TO SELF, ARE RAISED TO NEW LIFE IN HIM TO BECOME A PART OF HIS BODY, THAT IS – HIS TABERNACLE, AS PICTURED BY THE TENT WALL, IN ORDER TO OFFER UP THE DAILY PRAISE DUE TO HIS NAME!!!**

This can also be understood as:

**BY THE BLOOD OF MESSIAH, WE (HIS BODY) HAVE BEEN WASHED, RENEWED AND SEPARATED UNTO HIM AND WE SUBMIT AND GIVE OUR LIVES AS A DAILY LIVING OFFERING!**

In the **LXX** (Septuagint) – which is the Greek translation of the Tanak (O.T.), the Greek word used here for the 'grain offering' or **minhah** is the Greek word **θυσία thusia** – **Strong's G2378** which means, **'a sacrifice'**.

Now, what is very powerful for us to take note, is that this Greek Word is used in several texts and when we see this, we can understand what Sha'ul, and Kěpha and the early emissaries were teaching us in regards to the **minḥah**, still being applicable to us each and every day!

This word **θυσία thusia** – Strong's G2378, is seen in:

**Romiyim/Romans 12:1** **"I call upon you, therefore, brothers, through the compassion of Elohim, to present your bodies a living offering – set-apart, well-pleasing to Elohim – your reasonable worship."**

**Verse 2** continues and tells us to 'renew' our minds – so this clearly pictures for us the 'new grain offering'.

We also see in:

**Eph'siyim/Ephesians 5:2** **"And walk in love, as Messiah also has loved us, and gave Himself for us, a gift and an offering to Elohim for a sweet-smelling fragrance."**

As discussed earlier, we see in:

**Ib'rim/Hebrews 11:4** **"By belief, Hebel offered to Elohim a greater slaughter offering than Qayin, through which he obtained witness that he was righteous, Elohim witnessing of his gifts. And through it, having died, he still speaks."**

And again, we see in:

**Ib'rim/Hebrews 13:15** **"Through Him then, let us continually offer up a slaughter offering of praise to Elohim, that is, the fruit of our lips, giving thanks to His Name."**

And then Kěpha tells us in:

**Kěpha Aleph/1 Peter 2:4-5** **"Drawing near to Him, a living Stone – rejected indeed by men, but chosen by Elohim and precious – 5 you also, as living stones, are being built up, a spiritual house, a set-apart priesthood, to offer up spiritual slaughter offerings acceptable to Elohim through יהושע Messiah."**

What we can certainly see, is that Sha'ul and Kěpha knew that the grain offering (**minḥah**) was a picture of how we too must continue to bring our daily tribute/gift to Elohim and the esteem of His Mighty Name, as a royal and set-apart priesthood!

We are to offer ourselves daily – not just once – but daily!

As a called out and cleansed chosen one, I do not just offer 'some' of my life, but rather, I offer up my whole life/being – that is: all I am and all I have to give – giving always the best I have to give – continually!

And that goes for each and every one of us, as we are each a part of the unified body of Messiah.

As we 'hear' His Word and know that we have been called out and set-apart to partake in eating at the Table of our Master, we realise how we are to be daily offering our lives as a minḥah offering – giving our best and our all unto our Master and redeemer and King!

## Verse 26

Every knee shall bow! When the brothers of Yosěph came in with their minḥah (present) they bowed down before him to the earth and therefore once again we see the picture of Yosěph's first dream coming to pass, as all his brothers (including Binyamin) were bowing before him.

The Hebrew word for 'bowed' is שָׁחָהּ *shahah* – Strong's H7812 and it means, '*to bow down, to prostrate oneself before another, to humbly beseech, to do or show reverence, and to do or show obeisance*'.

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

This word שָׁחָהּ *shahah* – Strong's H7812 is also translated as '**worship**' on many occasions and reflects the true nature of our life of worship, which is in total submission to our Master and King, as we humbly bow our lives before Him in reverence and respect, acknowledging His authority in every way, as we walk in total obedience to His Torah/Word.

All the earth will bow before our Master and King:

**Yeshayahu/Isaiah 66:23** "And it shall be that from New Moon to New Moon, and from Sabbath to Sabbath, all flesh shall come to **worship** before Me," declares יהוה."

**Pilipiyim/Philippians 2:10** "that at the Name of יהושע every knee should **bow**, of those in heaven, and of those on earth, and of those under the earth"

**Romiyim/Romans 14:11** "For it has been written, "As I live, says יהוה, every knee shall **bow** to Me, and every tongue shall confess to Elohim."

**Yeshayahu/Isaiah 45:22-25** "Turn to Me and be saved, all you ends of the earth! For I am **ĔI**, and there is none else. 23 "I have sworn by Myself, a word has gone out of My mouth in righteousness, and shall not return, so that to Me every knee shall bow, every tongue swear. 24 "One shall say, 'Only in יהוה do I have righteousness and strength' – he comes to Him. And all those displeased with Him shall be put to shame. 25 "In יהוה all the seed of Yisra'el shall be declared right and boast."

What we see in Scripture is very clear – all shall bow before and bend the knee to יהוה and every tongue shall swear.

By Yosēph's brothers bowing before Him, they were in fact acknowledging his position and authority as their head, and so too will all bend the knee too and acknowledge who Messiah is!

**Qorintiyim Aleph/1 Corinthians 12:3** "Therefore I make known to you that no one speaking by the Spirit of Elohim says יהושע is a curse, and no one is able to say that יהושע is Master except by the Set-apart Spirit."

**Pilipiyim/Philippians 2:11** "and every tongue should confess that יהושע Messiah is Master, to the esteem of Elohim the Father."

These two verses are very clear in our ability to boldly make the confession of who Messiah is – He is Wonder who does wondrously!!!

In the Aramaic text of the Renewed Writings (N.T.), known as the Peshitta N.T. we find the term in Aramaic used for '**Master**' when referring to Elohim is '**MarYah**' which literally renders the meaning of 'Master יהוה', and is used in the Aramaic text of the Tanak whenever referring to יהוה.

In the Aramaic of these two verses above we find the literal translation of the Aramaic very clear as it literally Translates as:

**Qorintiyim Aleph/1 Corinthians 12:3** "...., neither can a man say that Master יהוה is יהושע except by the Set-Apart Spirit"

**Pilipiyim/Philippians 2:11 “...every tongue should confess that Master יהוה is יהושע Messiah...”**

As the body of Messiah is being brought back together as one, The Set-Apart Spirit of Elohim is causing the body of Messiah to recognise who Messiah is and make the good and bold confession and bowing to (humbly submitting to) His Rulership.

### **Verse 27-28**

Yosēph asks them about his father, and his brothers tell him that he is well and alive, and immediately after answering they bowed their heads in obeisance.

They once again fell down and prostrated themselves before Yosēph, and in a manner of speaking by this bowing down again by the brothers included their father too, as being recognised as a servant of Yosēph.

The devotion of his brothers is certainly emphasised here, as we are told that they bowed their heads and did obeisance – in other words they bowed their head and fell down prostrate before Yosēph.

The Hebrew word that is translated as ‘**obeisance**’ comes from the root word שָׁחָה ‘**shahah**’ – H7812, which we have already discussed as meaning, ‘**to bow down, to prostrate oneself before another, to humbly beseech, to do or show reverence, and to do or show obeisance**’, and the Hebrew root word that is translated as ‘**bowed their heads**’ is קָדַד **qadad** – Strong’s H6915 which means ‘**bow down, bend the body, bow the head, stoop down**’, and this root is used to emphasize devotion and thus occurs at especially crucial times, and here their obeisance is notably and understandably pronounced.

The deepest awe and reverence typifies one’s attitude toward יהוה at crucial times, for example, when Eli’ezer’s prayer is miraculously answered:

**Berēshith/Genesis 24:26 “And the man bowed down his head and worshipped יהוה.”**

Yisra’ēl reacted in this way when they saw Aharon’s signs; validating the announcement that יהוה had sent Mosheh to deliver them from Mitsrayim:

**Shemoth/Exodus 4:31 “And the people believed. And they heard that יהוה had visited the children of Yisra’ēl and that He had looked on their affliction, and they bowed their heads and did obeisance.”**

From this root word קָדַד **qadad** – Strong’s H6915 we get the word קִדְדָה **qiddah** – Strong’s H6916 which is translated as ‘**cassia**’ which is a fragrant plant used in perfumes and oils, and was one of the 4 ingredients of the Anointing oil used in the Tabernacle.

The word קָדַד **qadad** – Strong’s H6915 is also related to the word קָדַד **qadqod** – Strong’s H6936 which translates as ‘**head, crown of his head, scalp**’ and so we see how this can all give us a great shadow picture of Messiah, our Head who stooped down and bowed Himself down for us in order for us to have life – a very fragrant aroma to the Father indeed!

### **Verse 29-30**

Yosēph saw his younger brother Binyamin and asked if that was him and being deeply moved, he could not hold back his emotions and went away to his room and wept there.

Here we are able to see a shadow picture of how Messiah is a compassionate Redeemer.

The Hebrew root word that is translated here as ‘emotions’ is רַחַם *raḥam* – Strong’s H7356 which means, ‘*compassion, deep mercy*’, and at its root it refers to a deep love (usually of a superior for an inferior) which is rooted in a natural bond.

We see this being used in describing the deep love Elohim has on those who fear Him, being likened to the love of a father for his children:

**Tehillah/Psalm 103:13** “As a father has **compassion** for his children, so יהוה has **compassion** for those who fear Him.”

It is with fervency that we are to extend this intense kind of love and compassion toward others as we walk in humility;

**Pilipiyim/Philippians 2: 1-8** “If, then, there is any encouragement in Messiah, if any comfort of love, if any fellowship of Spirit, if any affection and compassion, 2 make my joy complete by being of the same mind, having the same love, one in being and of purpose, 3 doing none at all through selfishness or self-conceit, but in humility consider others better than yourselves. 4 Each one should look out not only for his own interests, but also for the interests of others. 5 For, let this mind be in you which was also in Messiah יְהוֹשֻׁעַ, 6 who, being in the form of Elohim, did not regard equality with Elohim a matter to be grasped, 7 but emptied Himself, taking the form of a servant, and came to be in the likeness of men. 8 And having been found in fashion as a man, He humbled Himself and became obedient unto death, death even of a stake.”

### Verse 31

Yosēph washed his face and came back out, controlled himself and commanded the food to be served!

The Hebrew word used here for ‘food’ is לֶחֶם *leḥem* – Strong’s H3899 meaning, ‘*bread, food, meal*’, and what we see here is that the emphasis of the meal is placed on the very thing that they lacked – ‘bread.

In many ways, this is a great picture of Shavuot (Feast of Weeks – also known as the Bread Feast) where the ‘bread’ is לֶחֶם *leḥem* (bread with leaven) as opposed to מַצֹּת *matstzah* – Strong’s H4682 ‘*unleavened Bread*’ which is eaten at Pěsaḥ and during Matzot (Feast of Unleavened Bread); for now we see the body, as represented by all 12 brothers, having now come together and rid of all ‘leaven/sin’ have been permeated with the ‘good leaven’ – that is the Good News of the Besorah, and can now be waved as the two loaves of bread לֶחֶם *leḥem* at Shaḅuoth.

### Verse 32

Yosēph had a place set by himself and ate, while his brothers sat separate from him and ate by themselves, for the Mitsrites did not eat with Hebrews, for that was an abomination to do so for the Mitsrites!

The Mitsrians worshipped cows – the thing that the Hebrews ate, yet we cannot say that this was the reason it was abominable to eat together.

Rather, it was simply that shepherds were an abomination to the Mitsrians:

**Berēshith/Genesis 46:34** “that you shall say, ‘Your servants have been men of livestock from our youth even till now, both we and also our fathers,’ so that you dwell in the land of Goshen, for every shepherd is an abomination to the Mitsrites.”

This aversion may have come from the fact that Lower and Middle Mitsrayim had once been held in subjective oppression by the *Hyksos*, a tribe of nomad shepherds, also known as the shepherd kings.

The Hyksos established themselves in Mitsrayim and had a succession of kings. They fought the Mitsrians, burned some of their principal cities, committed great cruelties, and were not driven out until they and their descendants had occupied the country for hundreds of years. It's believed they weren't driven out until just before the time of Yosēph. The Mitsrians also detested what they considered the lawless ways of wandering shepherds who had no fixed home and moved from place to place with each change of the season in search of food, water, and grazing land.

Yosēph skillfully used the Mitsrians distaste for shepherds, to provide his family an area where they and their flocks could flourish and Ya'aqob's people could retain their cultural and spiritual uniqueness.

Goshen was a pastoral region of ancient Mitsrayim on the eastern delta of the Nile River, where rich black soil had been deposited by the river. There Yosēph's family was isolated from most of the Mitsrians, and had little daily contact with them.

Here we are able to see the metaphoric picture of how true believers shall be hated by the world – for the world hated the Good Shepherd!

**Yoḥanan/John 15:18** “If the world hates you, you know that *it hated Me before it hated you.*”

**Marqos/Mark 13:13** “And you shall be hated by all because of My Name. But he who shall have endured to the end, he shall be saved.”

**Ya'aqob/James 4:4** “Adulterers and adulteresses! Do you not know that friendship with the world is enmity with Elohim? Whoever therefore intends to be a friend of the world makes himself an enemy of Elohim.”

#### **Verse 33-34**

The brothers were seated according to birthright – from the firstborn to the youngest – and they all looked at each other in astonishment!

Why?

We have the clear possibility here of them being seated according to birthright without them revealing their order of birth to Yosēph, and so Yosēph had them sit in this order and this astonished his brothers.

How could he have known they may have thought, yet they were seated correctly, and this shadow pictures for us how Messiah knows each one and each one is made alive in Messiah in his own order:

**Qorintiyim Aleph/1 Corinthians 15:22-23** “For as all die in Aḏam, so also all shall be made alive in Messiah. 23 And each in his own order: Messiah the first-fruits, then those who are of Messiah at His coming”

The Hebrew word that is translated as ‘astonishment’ comes from the root word תַּמַּח tamah – **Strong's H8539** which means, ‘to be astounded, dumbfounded, amazed, astonished, shocked’ and is usually with an element of fear.

We see this word being used in:

**Ḥabaqquq/Habakkuk 1:5** “Look among the nations and see, and be amazed, be amazed! For a work is being wrought in your days which you would not believe if it were told.”

This was part of the message that the prophet saw and how the question of ‘why’ there was so much violence and wickedness and ruin, and יהוה answers Habaququ, and is, in essence, saying to him, “I am not ignoring the problems you see – I am fixing them!”  
“Look among the nations and be amazed – be very amazed!”

יהוה is working!

At the best of times, we may not believe it even if we were to see it, as we have been so accustomed to the chaos of rebellion that surrounds us daily!

Yosēph’s brothers were not expecting blessings and restoration in the heat of this severe famine, and their astonishment here is a picture of standing amazed at what יהוה is doing in these end times, and how He is bringing together His called out and chosen set-apart ones, from out of the worldly chaos of sin and destruction!

Binyamin is given 5 times as much as the rest – never mind a double portion – 5 times more!!!

The Hebrew word used here for ‘times’ is יָדוֹת *yadot* – which is the plural of יָד *yad* – **Strong’s H3027** which is ‘*hand*’.

So, in essence, Binyamin got ‘**5 hands**’ more, and this may have been a test to see if his brothers had envied the greater portion given to Binyamin or not.

Well, they did not, and they all feasted and drank with Yosēph!

Their fears had now been driven away as they communed with Yosēph and enjoyed the meal together!

While there may be many debates as to the greater portion that Binyamin got, I firmly believe that this was a clear test that Yosēph gave his brothers.

The reason that they sold Yosēph into slavery was because they hated him when they saw that their father loved Yosēph more than his brothers (**Berēshith/Genesis 37:4**), and now the test of whether their hatred toward a brother that was treated differently would be clearly tested as they would see Binyamin getting 5 times more than the rest.

Did they still show jealousy toward the children of Raḥēl? No!

This test they did pass and not one of the brothers had questioned this, nor did any of the brothers despise and hate Binyamin for this.

This would show Yosēph that there had indeed been a change in his brothers and he could now sit and eat a meal with them.

As we consider this eating of a meal together, we are able to see clear shadow pictures of Pēsaḥ and Sukkot.

With Ya’aqoḇ not yet here, we are able to lean more toward Pēsaḥ as opposed to Sukkoth, which pictures a full reunion of the Body of Messiah, and just as we are commanded to make sure that we do not eat the Table of our Master in an unworthy manner, we see here how Yosēph had tested the hearts of his brothers and by their passing the test of jealousy, hatred and coveting they could indeed sit at Yosēph’s table and eat, after which they would be sent away with silver in their sacks – a true picture of those who partake of the Pēsaḥ table and receive the complete redemption of our Master!

## CHAPTER 44

Once again, we see at the beginning of this chapter the clear instruction given from Yoseph to put back each man's silver in his sack.

We are again given the clear shadow picture of redemption/salvation is a free gift, given to us as a result of the ransom that יהושע Messiah has paid for us in His Own Blood.

Yoseph also gave them as much food as they could carry, emphasising how we shall have every need met in Messiah as we sojourn here!

The party was over and so the tests begin again!!!

Fully loaded with supply at no cost they were sent away, and Yoseph had instructed that his silver cup be put in Binyamin's sack along with his silver for the grain.

When they had just left the city, Yoseph sent his servant out to go after his brothers and catch up to them and then say to them **"Why have you repaid evil for good?"**

Just when they may have thought that all their troubles were over, here they are once again tested, and in effect they are asked the very question that Yoseph had possibly wanted to ask for over 20 years.

Yoseph told his servant to confront them about his silver cup and accuse them of the evil of stealing his cup for divination.

While there are various views, on the fact that Yoseph had a cup for divination, and whether he, in fact, did use the cup for divination or not, we are not able to firmly establish the validity of any actions in this regard.

Yoseph may have simply used this tactic as a means of testing and setting a trap for his brothers.

Yoseph was second in command of Mitsrayim, second to Pharaoh himself and as governor of the land it may have been the custom for such a one in high authority to have a cup of divination.

We do know, from his time in prison, that Yoseph made it very clear that all interpretations come from יהוה, and therefore, I am of the opinion that he would not have sought other means of fortune telling or divination, despite the custom of the land.

**Divination** refers to the practice of foreseeing or foretelling future events, or discovering hidden knowledge, and such cultic practices are still practiced today, and has diversified into various forms such as reading tea leaves or even horoscopes!

**Debarim/Deuteronomy 18:10-14** **"Let no one be found among you who makes his son or his daughter pass through the fire, or one who practises divination, or a user of magic, or one who interprets omens or a sorcerer, 11 or one who conjures spells, or a medium, or a spiritist, or one who calls up the dead. 12 "For whoever does these are an abomination to יהוה, and because of these abominations יהוה your Elohim drives them out from before you. 13 "Be perfect before יהוה your Elohim, 14 for these nations whom you are possessing do listen to those using magic and to diviners. But as for you, יהוה your Elohim has not appointed such for you."**

The Hebrew word that is used here for 'divination' comes from the root word נִחָשׁ nahash – Strong's H5172 and means, **'to practice divination, observe signs, fortune telling'**.

This is the same word used for the serpent in the garden of Eden and its root meaning can also mean **'to hiss'** which is the sound a snake makes and is also understood as **'one who whispers a magic spell or enchants'**.

This is exactly what Satan did to H̱awwah in the garden – he whispered a magic spell and enchanted her with his craftiness and trickery which led to her breaking the commands of יְהוָה.

Sadly, the trend we see all too often today is that people would rather listen to a 'whisperer' than to the one who proclaims the Truth!

Whisperers have a way of sneaking in to people's lives and causing destruction, and they know full well that if they speak loudly then the mature in the Word will quickly expose them!

Whether or not these wicked 'whisperers' who practice divination come true or not is not the point – the point is clearly that divination is to be forbidden as it is a false way of obtaining information in the wrong way.

Seeking one's 'fortune' is strictly forbidden and today many are seeking a "whispering comfort" to ease their stressful lives caused by submitting to worldly system that does not build up but rather only enslaves and breaks down; and so, things like tarot cards, palm reading and crystal balls are totally off limits for the set-apart people of יְהוָה.

Reading the horoscopes is also a form of divination that is prohibited; but even more subtle that reading one's horoscope in the weekly magazine is the sad routine of pulling out a 'verse of the day' out of a box in the hope of 'getting a good promise' for the day, while the need to spend earnest time in the Word is greatly lacking and so many search for a 'quick fix' and run along into their rat race lifestyle thinking that they have received a Word from above!!!

Seek first יְהוָה and His Kingdom and His righteousness – pulling a verse out of a 'promise of the day' box while rushing to work or heading in to your busy schedule is not seeking יְהוָה – it is a form of divination that is rooted in selfishness!

Playing the lottery is also a form of divination and magic as you are placing your expectations and hopes on that which is not from above but in a game of chance that displaces hope in יְהוָה's ability to provide all needs.

When we understand the evil and wickedness of divination, it makes perfect sense to me that Yoseph did not practice such 'dark arts', but rather this 'cup' was used merely as a test for his brothers.

### **Verse 6-10**

The servant of Yoseph caught up to them and confronted them as instructed and the brothers of Yoseph pleaded innocence and made it clear that in whoever's sack the cup was found, let him be put to death and the rest would become slaves!

Yehudah had assumed that none of the brothers had stolen the cup, and was confident of this or else he would not have put any of their lives in danger, especially not Binyamin's!!!

Yoseph had not mentioned anything about killing anyone and so his servant tells them that in whoever's sack the cup is found would become a slave, while the rest could go free.

### Verse 11-17

The sacks are searched and the cup is found in Binyamin's sack.

This was a shock to all and instead of Binyamin being taken back alone and the others being let go as innocent, they all tore their garments and went back to the city where Yosēph was.

There was no way they could go home without Binyamin – that would kill their father!

Yehuḏah led the charge back to Yosēph, and took the lead despite Re'ubēn being the firstborn!

Once again, they all come before Yosēph and fulfil his first dream of all his brothers bowing down to him.

**Berēshith/Genesis 37:7 “See, we were binding sheaves in the midst of the field, and see, my sheaf rose up and also stood up. And see, your sheaves stood all around and bowed down to my sheaf.”**

In **verse 15** Yosēph confronts them and challenges them by asking them whether they knew that a man like him divines or not, and whether he would not find out of their actions?

This of course is a rhetorical question, as he confronts them about how they would not be able to get away with any evil they attempted to do.

In one way this might have been confusing to them all, as to how Yosēph would have found out about the cup and catch them if his cup for divining and knowing secrets was in fact in Binyamin's sack.

Yosēph was playing some mind games with them and causing them to feel what he felt at 17 years of age when they betrayed him and sold him into slavery.

Yehuḏah and the rest of the brothers had no answer to his accusations and were found speechless, and while he knew that they were not guilty, he acknowledges that their crookednesses have now been found out and surrender to becoming slaves – for there was no point in arguing the facts!

Yosēph tells them that only Binyamin would become his slave and the rest were to go back to their father.

This would put Yehuḏah and his brothers in a very tight spot; as Yosēph makes it clear that the innocent would not be punished for the guilty, and was putting them to the ultimate test, to see if they would actually turn and repent, which indeed does happen later, as we are able to see the culmination of these events teaching us how the Kindness of Elohim leads us to repentance!

The ultimate test lay ahead for Yehuḏah and his brothers – would they lay down their life for their brother?

Yehuḏah declares this, as we will see in the next Torah portion; and as this portion ends, we are able to learn, through this entire portion, one challenging lesson that we must all ask ourselves, and that is whether we are able to truly die to self and live for our Master and King!

**Eph'siyim/Ephesians 5:2 “And walk in love, as Messiah also has loved us, and gave Himself for us, a gift and an offering to Elohim for a sweet-smelling fragrance.”**

**Yoḥanan Aleph/1 John 4:11 “Beloved ones, if Elohim so loved us, we also ought to love one another.”**

**Yoḥanan Aleph/1 John 4:19-21 “We love Him because He first loved us. 20 If someone says, “I love Elohim,” and hates his brother, he is a liar. For the one not loving his brother whom he has seen, how is he able to love Elohim whom he has not seen? 21 And we have this command from Him, that the one loving Elohim should love his brother too.”**

The Greek word that is used here for 'love', here in **Yohanan Aleph/1 John 4:11, 19-21**, is the verb ἀγαπάω agapaō – Strong's G25 which means, *'to love, welcome and entertain, be fond of, to be contented at or with a thing'*.

While many may think that they know what love means, Scripture makes it very clear to us what **'the love for Elohim'** is:

**Yohanan Aleph/1 John 5:2-3** *"By this we know that we love the children of Elohim, when we love Elohim and guard His commands. 3 For this is the love for Elohim, that we guard His commands, and His commands are not heavy"*

The Greek noun that is derived from the root verb ἀγαπάω agapaō – Strong's G25 is ἀγάπη agape – Strong's G26 which means, *'brotherly love, affection, good will, love, benevolence, love feasts'*, which is translated as 'love' in **Yohanan Aleph/1 John 5:3**.

This noun, ἀγάπη agape – Strong's G26, is used 9 times in the 13 verses of **Qorintiyim Aleph/1 Corinthians 13!!!**

The Hebrew equivalent to ἀγάπη agape – Strong's G26 is the noun אָהַבָה ahabah – Strong's H160 and comes from the root verb אָהַב aheb – Strong's H157 meaning. *'to love, dearly loved, friend, friends, lover'*.

**Qorintiyim Aleph/ 1Corinthians 13** speaks of what love is, and makes it very clear that walking in love is THE MOST EXCELLENT WAY!

It is not simply a feeling or an emotion, as love is an action and the goal of the commands is love!

Love for Elohim, and love for our neighbours, are what the Torah and Prophets hang upon!

Please note that the Torah and the Prophets have not been "hung" and put to death – Elohim forbid – No – they hang on them – so that we are able to properly carry out and uphold His Torah, by walking in the love for Elohim and love for one another through total obedience to what has been written and instructed for us in His Torah and the prophets.

**THE GOAL IS LOVE** – this symphony of characteristics that we are to ensure we are doing our utmost at adding to our belief, as given by Kěpha, begins with belief and ends with love. As we also consider that the fruit of the Spirit begins with 'love', then we can clearly summarise that our called for walk of set-apartness begins and ends with love, for love never fails!

As we build on our faith in Messiah, we get to exhibit Him in our daily lives by being the salt and light of the earth as we do our utmost to continually add these qualities to each other in order to walk in love!

An obedient and active love that begins with the gift of belief we have been generously given, having escaped the corruption in the world, caused by lust, and continues to grow in order to be the ready and prepared bride for her returning Husband and King!

**Mishlě/Proverbs 8:17** *"I love those who love me, and those who earnestly seek me do find me."*

He loves those who love Him – and a major part of loving Him is 'seeking' Him; because to love Him is to do what He has instructed us to, so how will we know how to love Him if we do not seek out what His instructions are???

The Hebrew root word that is used here for 'love' is אָהַב ahab - Strong's H157 and an interesting side note, is that the numerical value for this word for love is '8' – which speaks of **'fullness, complete and everlasting'**!

We are to give our full attention to seeking our Elohim with all our heart, soul and mind – anything less would not render true love, but may rather cause one to end up forsaking Him, rather than loving Him.

As we consider this portion and the events that took place concerning Yosëph and his brothers, we can learn the vital lesson that, we who have been called out of darkness into the marvellous light of our Master, and stay in Him, are done with sin and this portion is called 'at the end', which began with the ending of Yosëph's imprisonment.

We who have called on the Name of our Master and been immersed in Him, have been set free from enslavement to sin and therefore, 'at the end' of our life of sin, now having been grafted into the Covenants of Promise by the Blood of Messiah, ought to walk in His perfect love and be done with all sin, so that we can perfect our set-apartness in Him, by walking in complete love, as we diligently and joyfully guard His commands!

The following verses from **Yoḥanan Aleph/1 John** sum up the sobering reminder how we are to walk in love, having put an end to sin, as we honour and obey the One who has delivered us!

**Yoḥanan Aleph/1 John 3:6** "Everyone staying in Him does not sin. Everyone sinning has neither seen Him nor known Him."

**Yoḥanan Aleph/1 John 3:9-11** "Everyone having been born of Elohim does not sin, because His seed stays in him, and he is powerless to sin, because he has been born of Elohim. 10 In this the children of Elohim and the children of the devil are manifest: Everyone not doing righteousness is not of Elohim, neither the one not loving his brother. 11 Because this is the message that you heard from the beginning, that we should love one another"

**Yoḥanan Aleph/1 John 5:18** "We know that everyone having been born of Elohim does not sin, but the one having been born of Elohim guards himself, and the wicked one does not touch him."

Shalom!