

# TORAH TEACHINGS



Understanding YAH's Likes and dislikes

# #10 Mikeitz (מִקֵּץ)

– Hebrew for “at the end,”  
or “completion”

Torah: Genesis 41:1-44:17

Haftarah: I Kings 3:15 - 4:1

Yehezqěl/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’ěl.” But say to them, “The days have drawn near, as well as the matter of every vision. “For no longer is there to be any false vision or flattering divination within the house of Yisra’ěl. “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. Again the word of יהוה came to me, saying, “Son of man, see, the house of Yisra’ěl is saying, ‘The vision that he is seeing is for many days from now, and he is prophesying of times far off.’ “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.’”

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 - ἔλπις elpis (el-pece')- 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 emphasized.

We are able to recognize this truth, as we put our complete trust and hope in our Master and Elohim, יהושע 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!

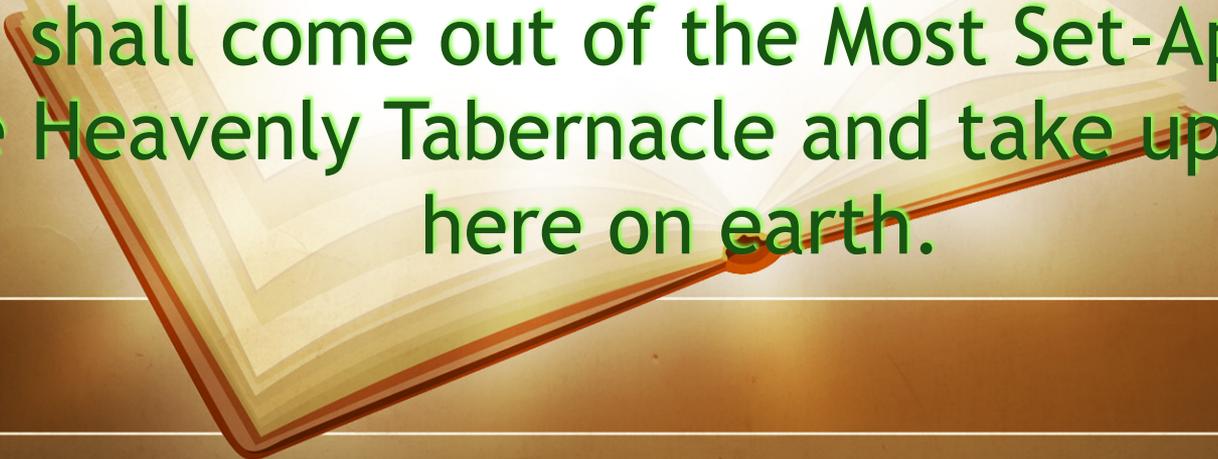
To do this we need to be sober minded as we meditate upon His Torah day and night, as we put on the helmet of deliverance!

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 Yosěph 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 Yosěph 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 Qehath from among the children of Lěwi, 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:

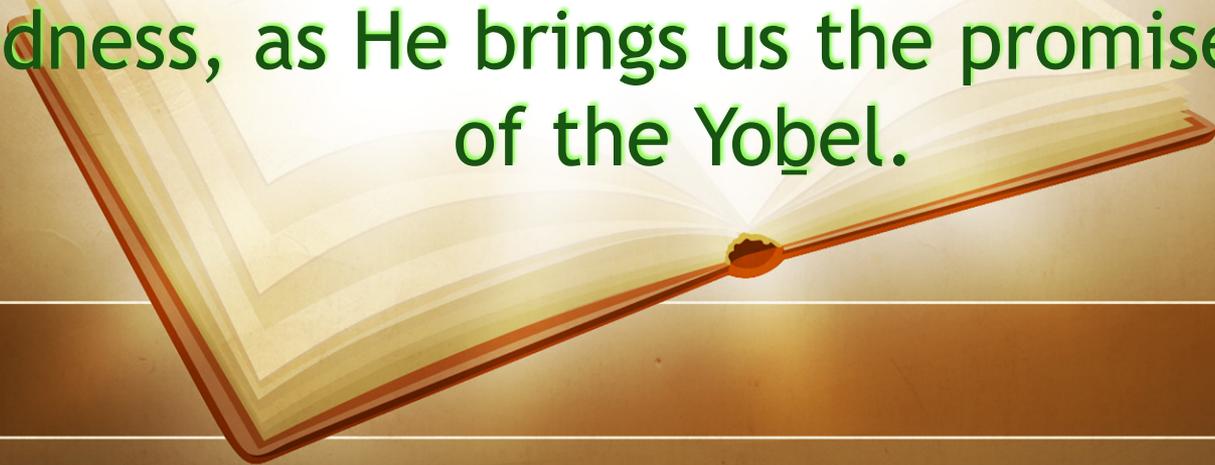
Luqas/Luke 3:23 “And when יהושע Himself began, He was about thirty years of age, being, as reckoned by law, son of Yosěph, of Ēli”

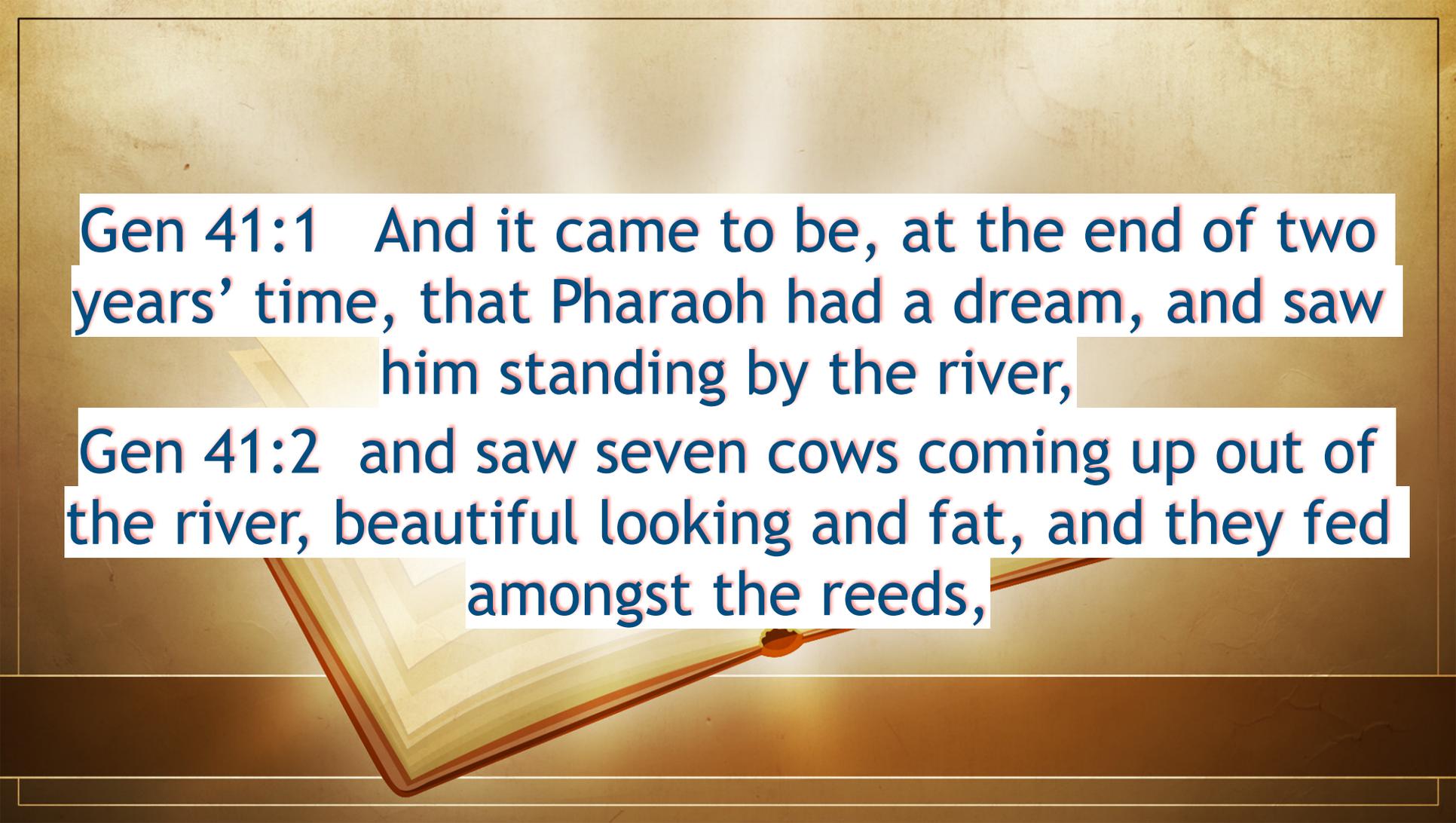
Yosēph's prison sentence would now be 'cut'; and the verb, from which the term 'at the end' comes from, קָצַץ qatsats - we see being used in:

Tehillah/Psalm 129:4 “יְהוָה 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.





Gen 41:1 And it came to be, at the end of two years' time, that Pharaoh had a dream, and saw him standing by the river,

Gen 41:2 and saw seven cows coming up out of the river, beautiful looking and fat, and they fed amongst the reeds,

Gen 41:3 then saw seven other cows coming up after them out of the river, ugly and lean of flesh, and stood by the other cows on the bank of the river.

Gen 41:4 And the ugly and lean of flesh cows ate up the seven beautiful looking and fat cows. Then Pharaoh awoke.

Gen 41:5 And he slept and dreamed a second time and saw seven heads of grain coming up on one stalk, plump and good,

Gen 41:6 and saw seven lean heads, scorched by the east wind, coming up after them.

Gen 41:7 And the seven lean heads swallowed the seven plump and complete heads. Then Pharaoh awoke and saw it was a dream.

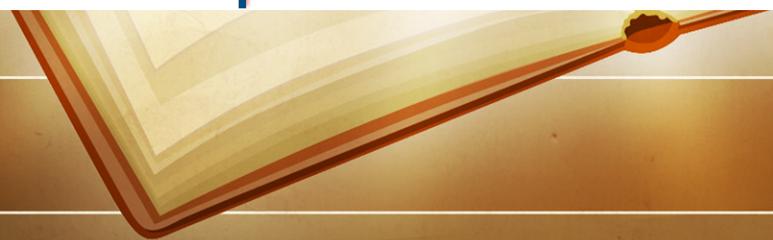
Gen 41:8 And it came to be in the morning that his spirit was moved, and he sent and called for all the magicians of Mitsrayim and all its wise men. And Pharaoh related to them his dreams, but there was no one who could interpret them for Pharaoh.

Gen 41:9 Then the chief cupbearer spoke to Pharaoh, saying, "I remember my crimes this day.



Gen 41:10 “When Pharaoh was wroth with his servants, and put me in confinement in the house of the captain of the guard, both me and the chief baker,

Gen 41:11 each one of us dreamed a dream in one night, he and I. Each of us dreamed according to the interpretation of his own dream.



Gen 41:12 “And there was with us a Hebrew youth, a servant of the captain of the guard. And we related to him, and he interpreted our dreams for us. To each man he interpreted according to his own dream.

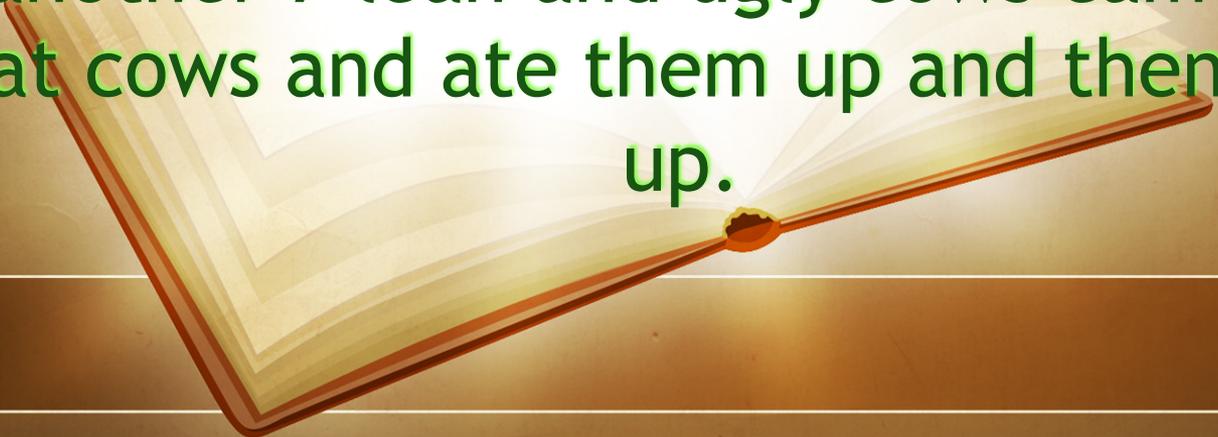
Gen 41:13 “And it came to be, as he interpreted for us, so it came to be. He restored me to my office, and he hanged him.”

Gen 41:14 Then Pharaoh sent and called Yosěph, and they hurriedly brought him out of the dungeon. And he shaved and changed his garments, and came to Pharaoh.

Gen 41:15 And Pharaoh said to Yosěph, “I have dreamed a dream, and there is no one to interpret it. Now I myself have heard it said of you that you understand a dream, to interpret it.”

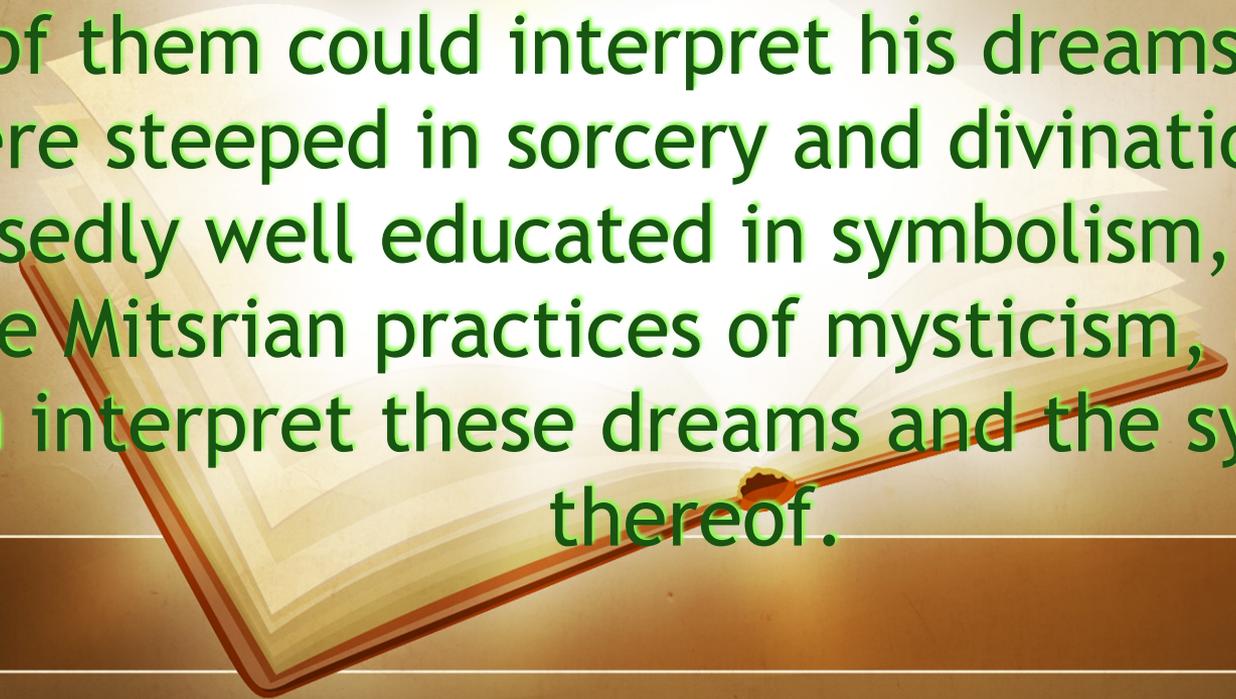
## Verses 1-15 Pharaoh's dreams

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 חַרְטֹמִים ḥartom (khar-tome') - 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 (khaw-kawm') - Strong's H2450 which means, **'expert, skilled, learned'** and comes from the primitive root word חָכַם ḥakam (khaw-kam') - Strong's H2449 meaning, **'to be wise, skilful, make wise'**.

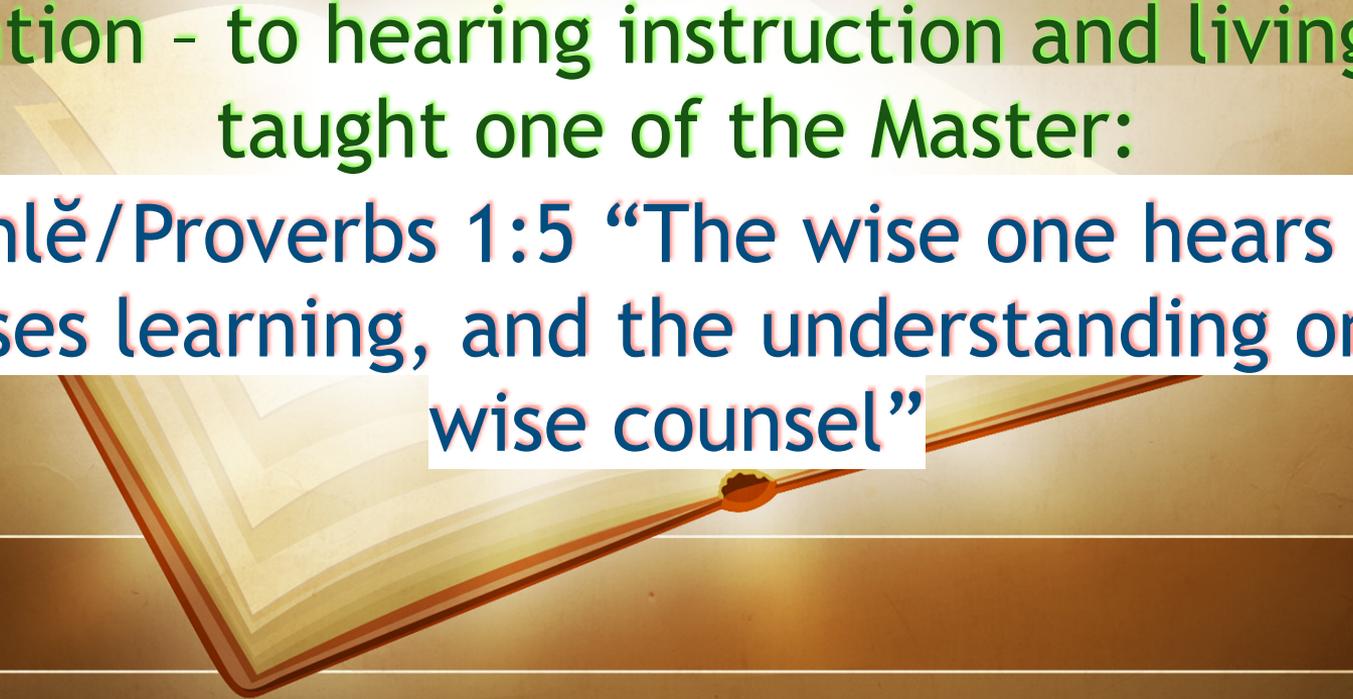
The 'wise' men of Mitsrayim are a picture here of the 'wisdom of the world', and so they were only 'wise' according to man's standards and not according to the wisdom of Elohim.

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:

Mishlě/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?”

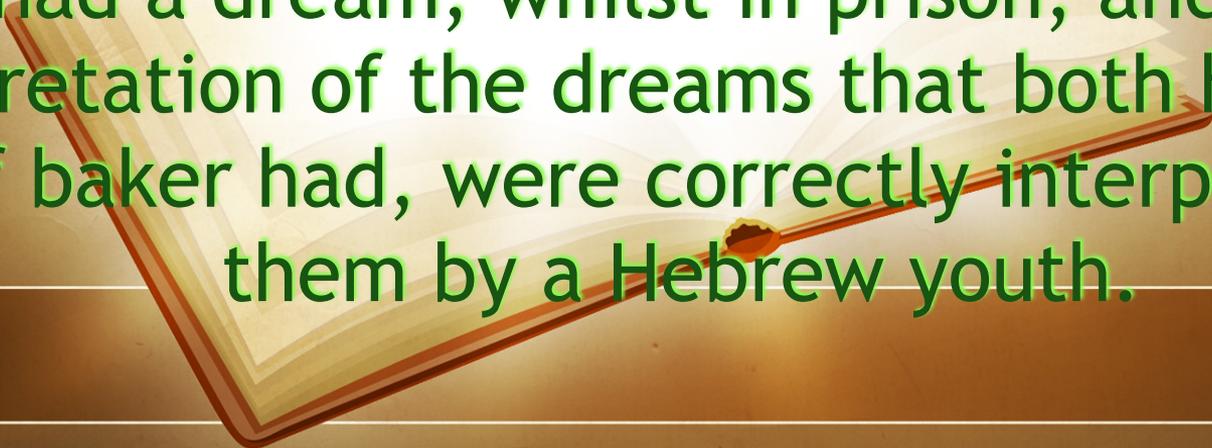
Qorintiyim Aleph/1 Corinthians 3:19 “For the wisdom of this world is foolishness with Elohim. For it has been written, “He catches the wise in their craftiness,”

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 Yoseph!

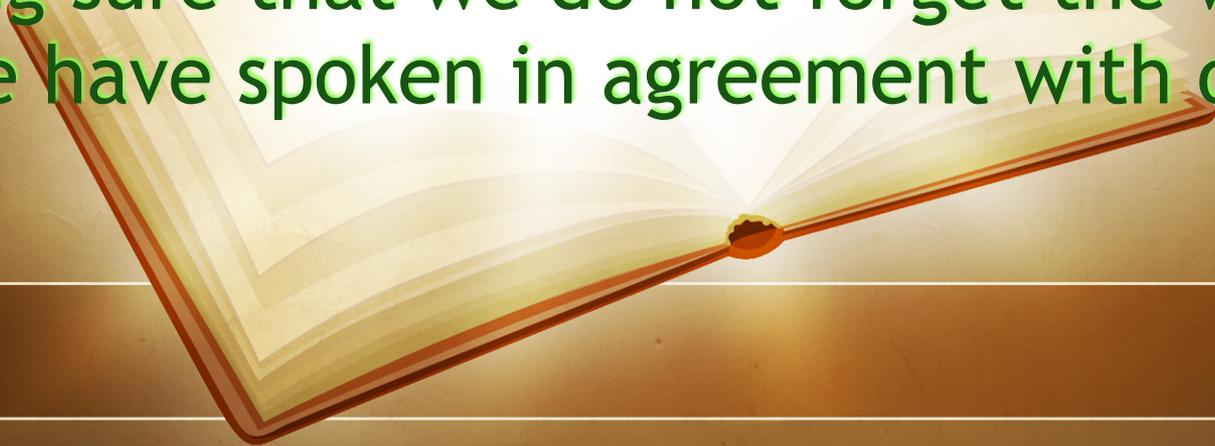
The Hebrew word for 'remember' is זָכַר *zakar* (zaw-kar')- Strong's H2142 which means, '*remember, be mindful*', and Yoseph had asked the chief cup bearer to 'remember' him when it would go well with him (Bereshith/Genesis 40:14).

The cup bearer had not remembered Yosēph 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 Yosēph.

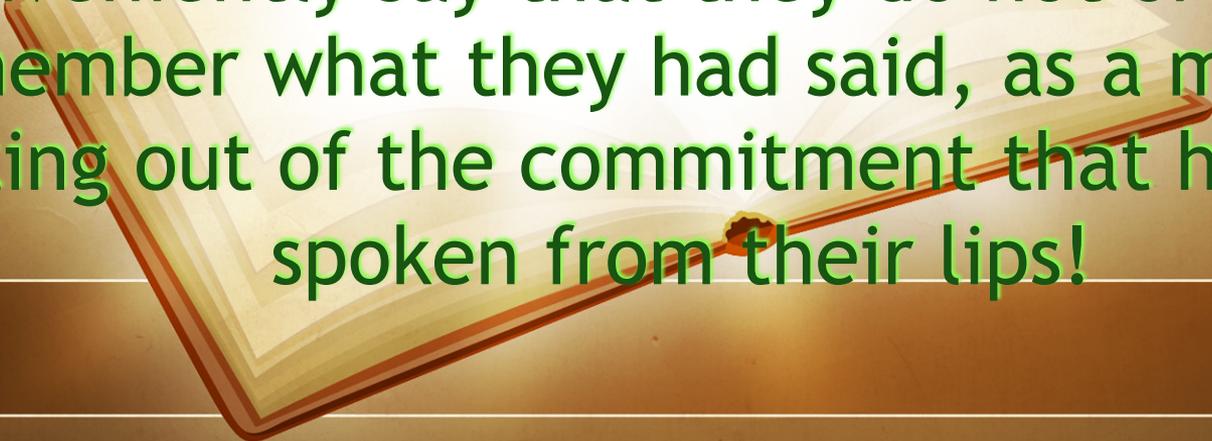
Debarim/Deuteronomy 23:21 “When you make a vow to יהוה your Elohim, do not delay to pay it, for יהוה your Elohim is certainly requiring it of you, and it shall be sin in you.”

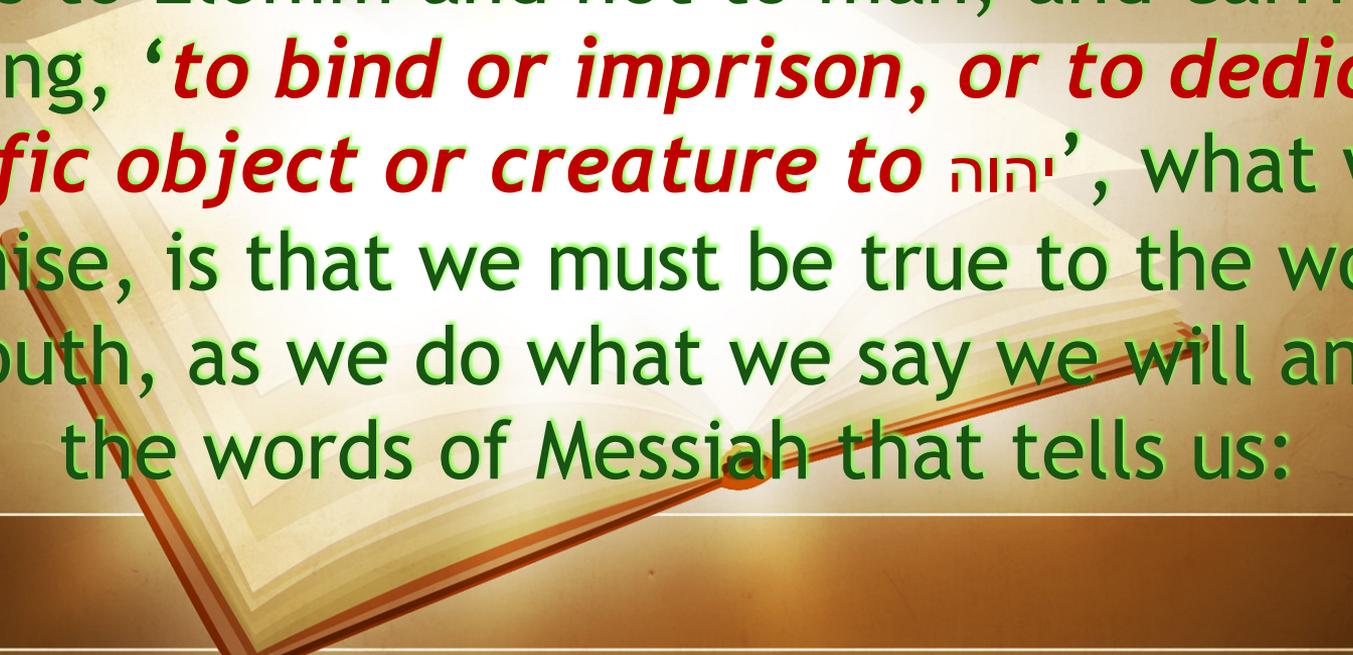
For two years this neglecting to remember Yosēph remained as sin in the chief cupbearer!!!

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!

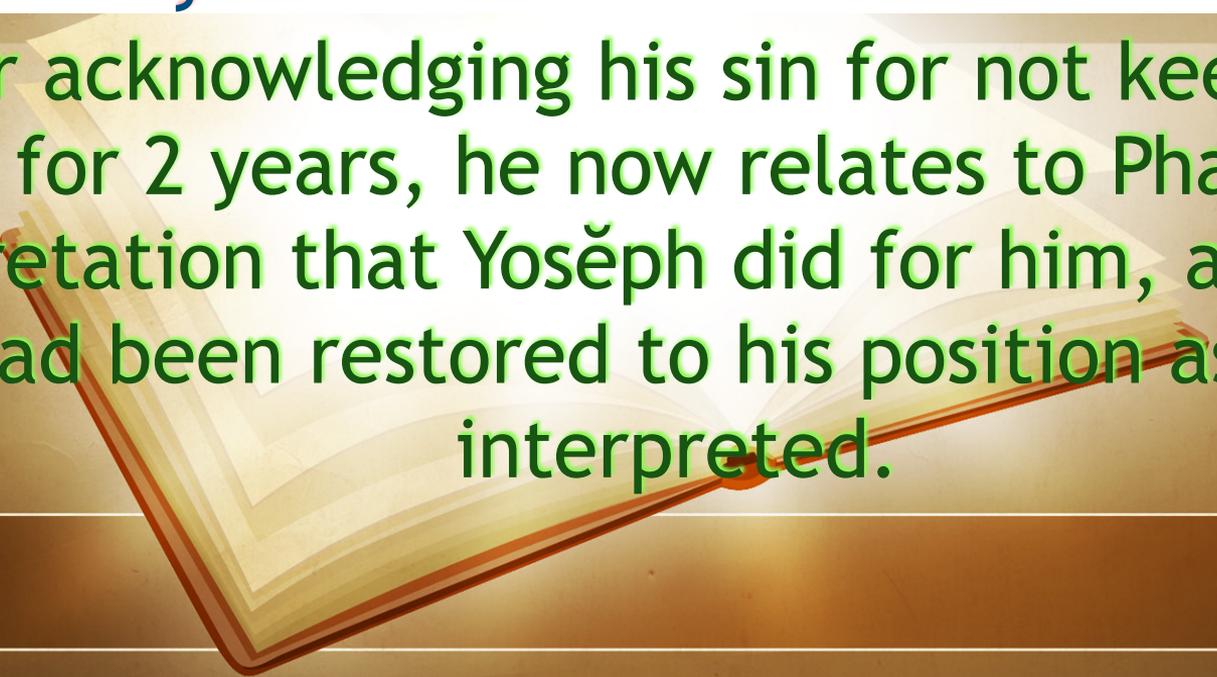


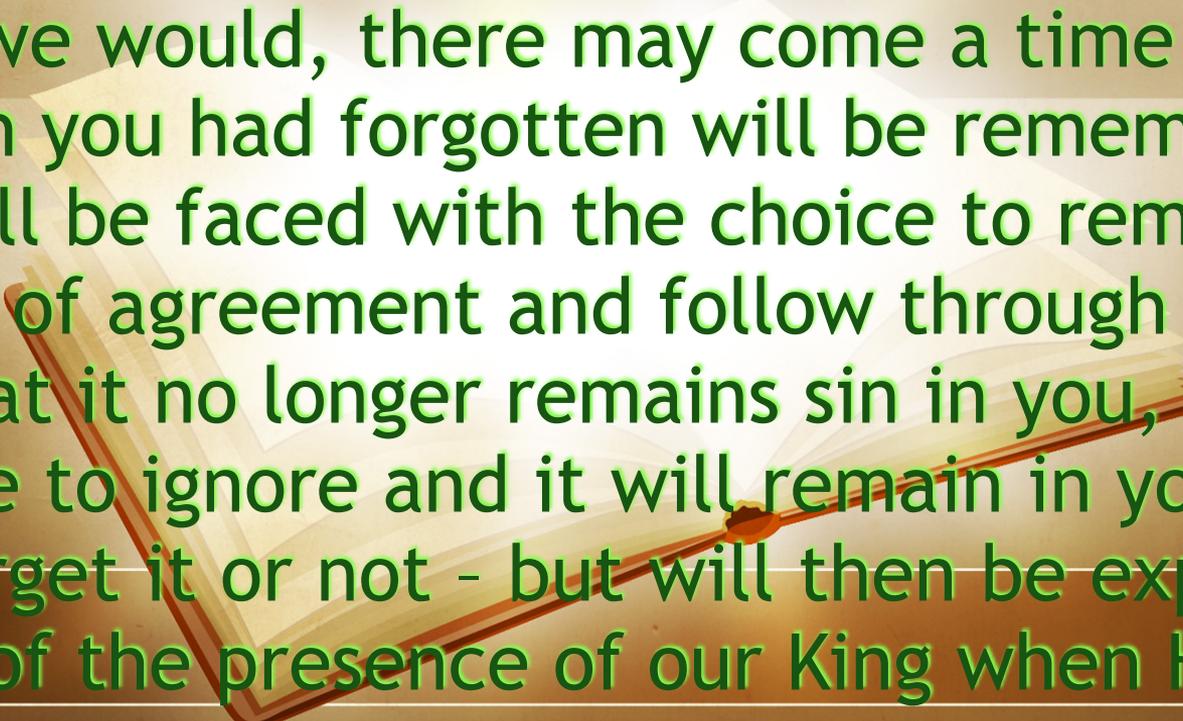


While we recognize, in Scripture, that a vow is always to Elohim and not to man, and carries the meaning, ***‘to bind or imprison, or to dedicate a specific object or creature to יהוה’***, what we do recognise, is that we must be true to the words of our mouth, as we do what we say we will and hear the 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 Yosēph did for him, and how he had been restored to his position as was interpreted.

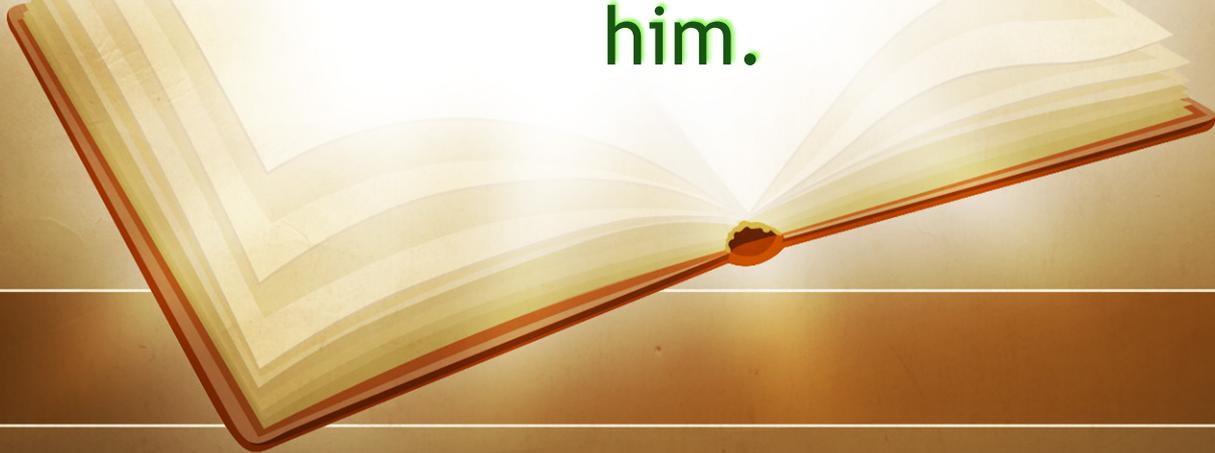


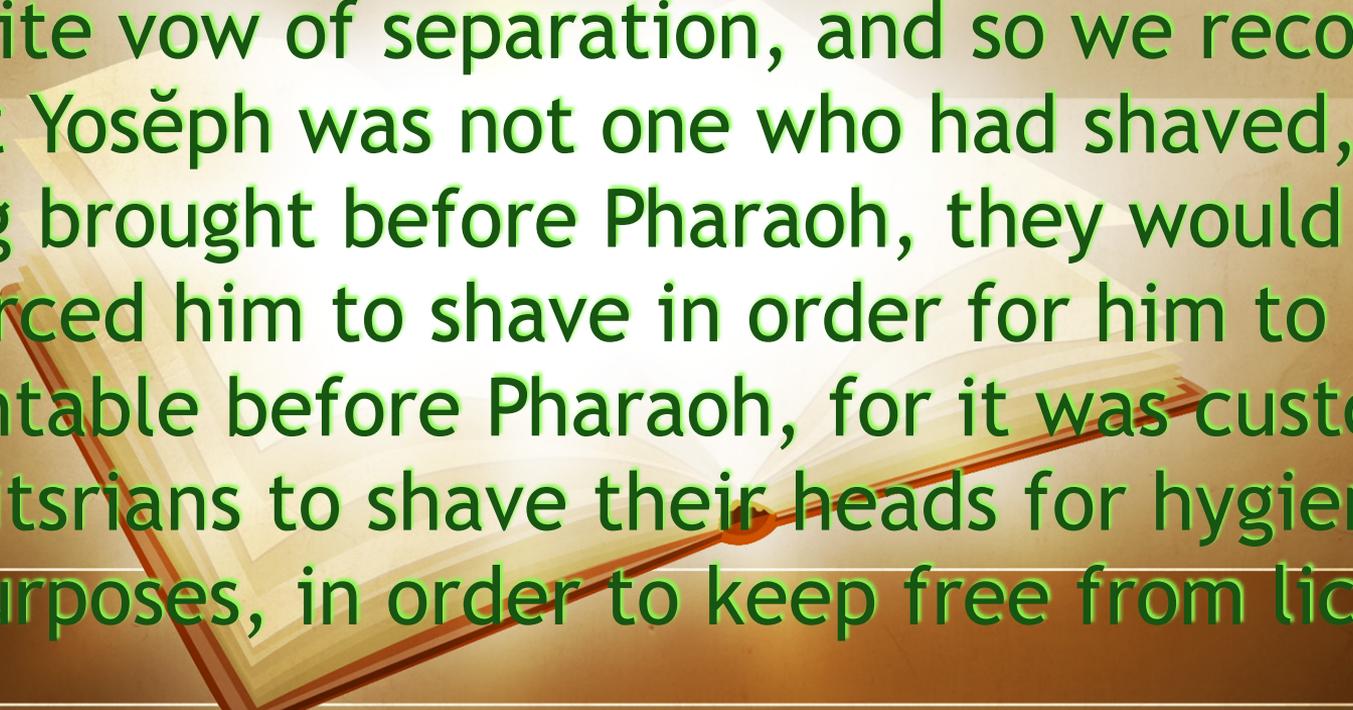


2 years seems a long time, yet we must recognize that while we may forget things that we have promised, and have neglected to do what we had said we would, there may come a time when that which you had forgotten will be remembered and you will be faced with the choice to remember your words of agreement 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

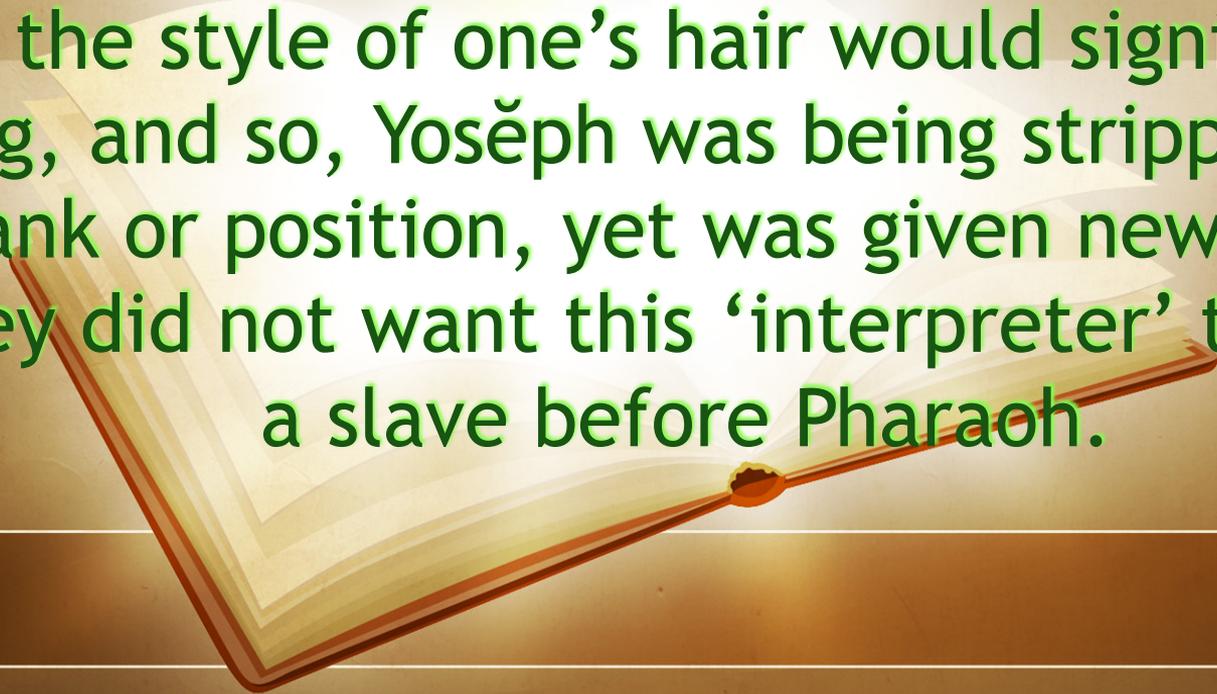
Yosēph was called for, and they brought him out of the dungeon, shaved him and put new garments on him.

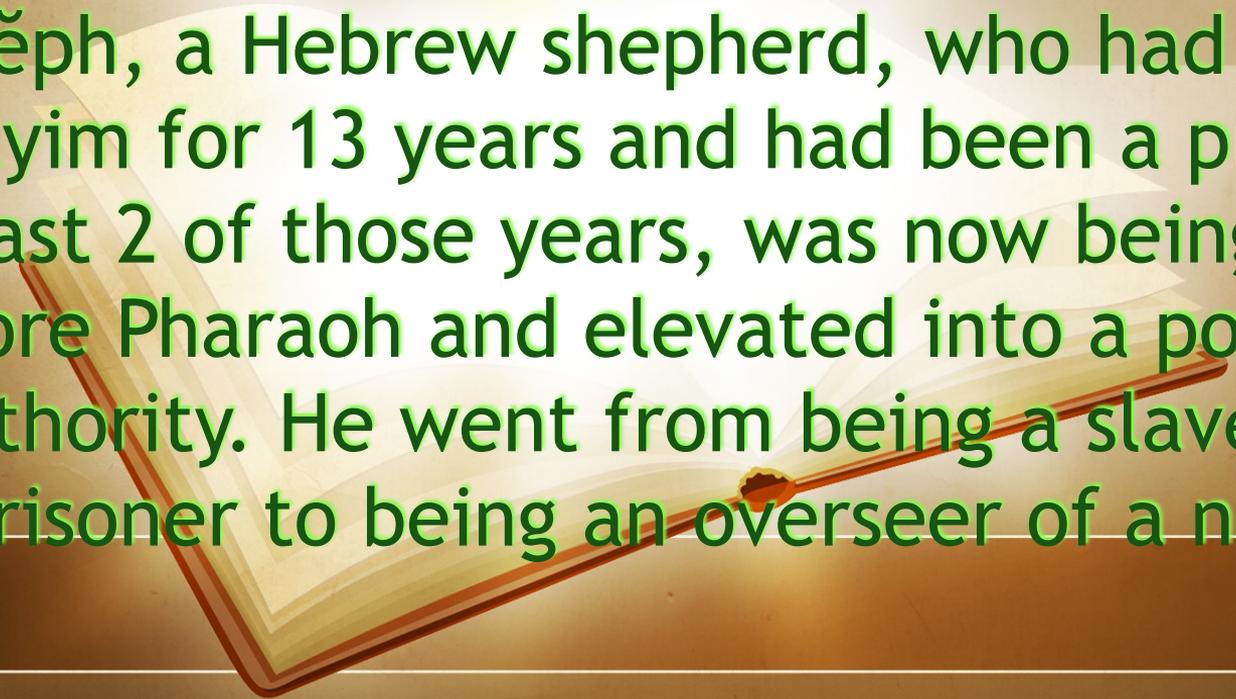




Shaving is not something a Hebrew man does unless he had been a leper or was ending his Nazirite vow of separation, and so we recognize that Yosēph was not one who had shaved, yet being brought before Pharaoh, they would have forced him to shave in order for him to be presentable before Pharaoh, for 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, Yosēph 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.

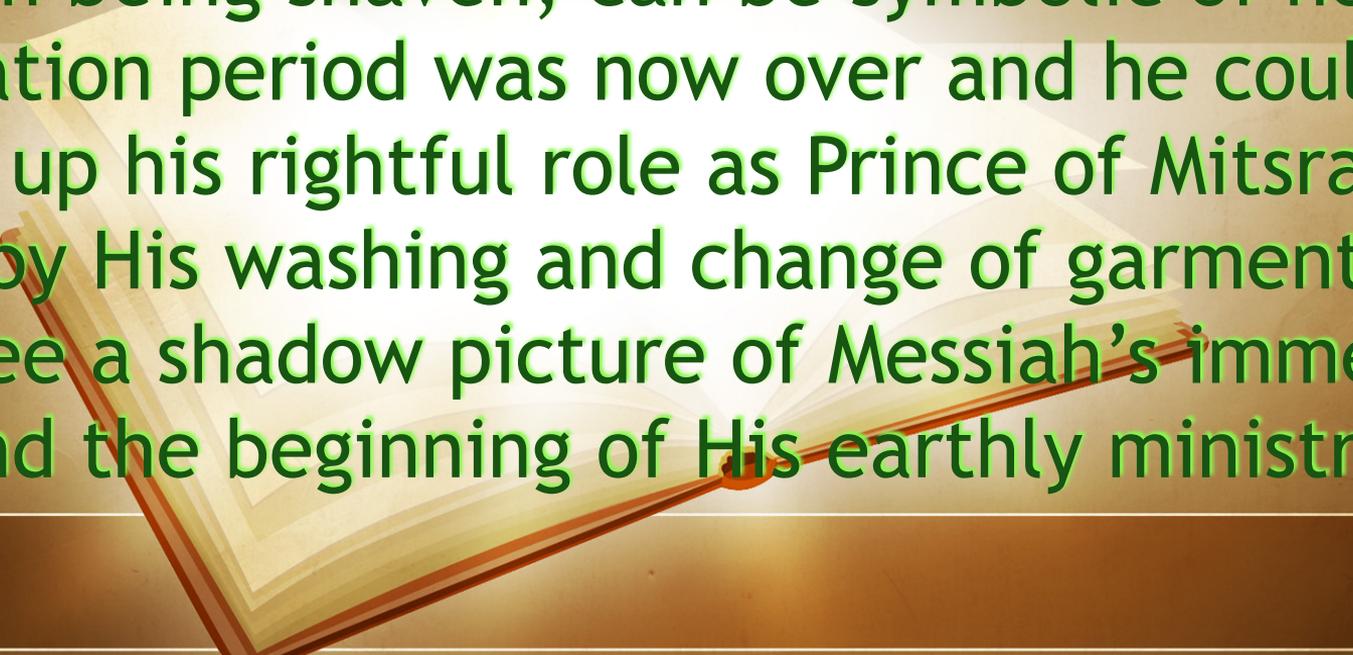




There was, by this washing and change of clothes, a change of status taking place, as we see how Yosëph, a Hebrew shepherd, who had been in Mitsrayim for 13 years and had been a prisoner for at least 2 of those years, was now being brought before Pharaoh and elevated into a position of authority. He 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!



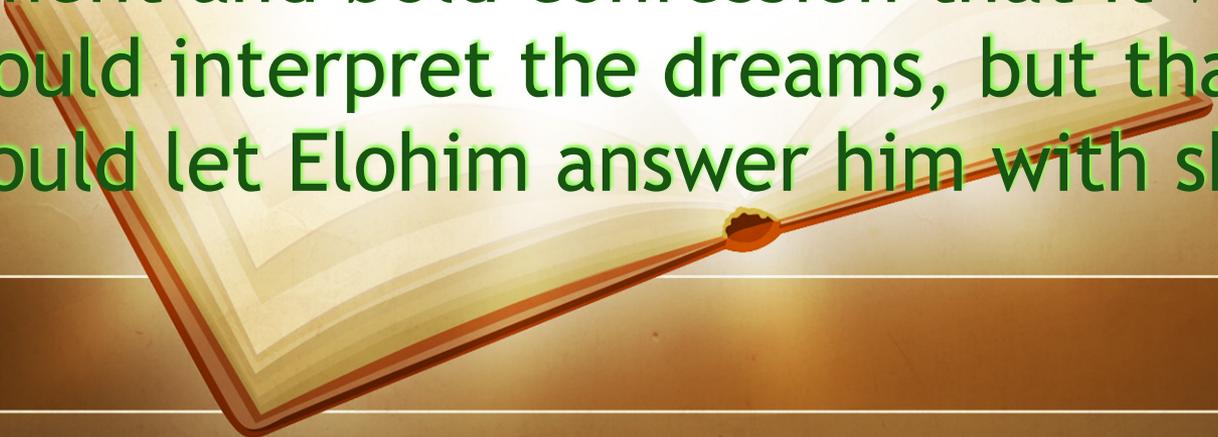
Gen 41:15 And Pharaoh said to Yosēph, “I have dreamed a dream, and there is no one to interpret it. Now I myself have heard it said of you that you understand a dream, to interpret it.”

Gen 41:16 And Yosēph answered Pharaoh, saying, “It is not in me, let Elohim answer Pharaoh with peace.”



## Verse 15-16

Pharaoh relates to Yosěph his dilemma that none of his own could interpret his dreams and was told that Yosěph could; and Yosěph 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!

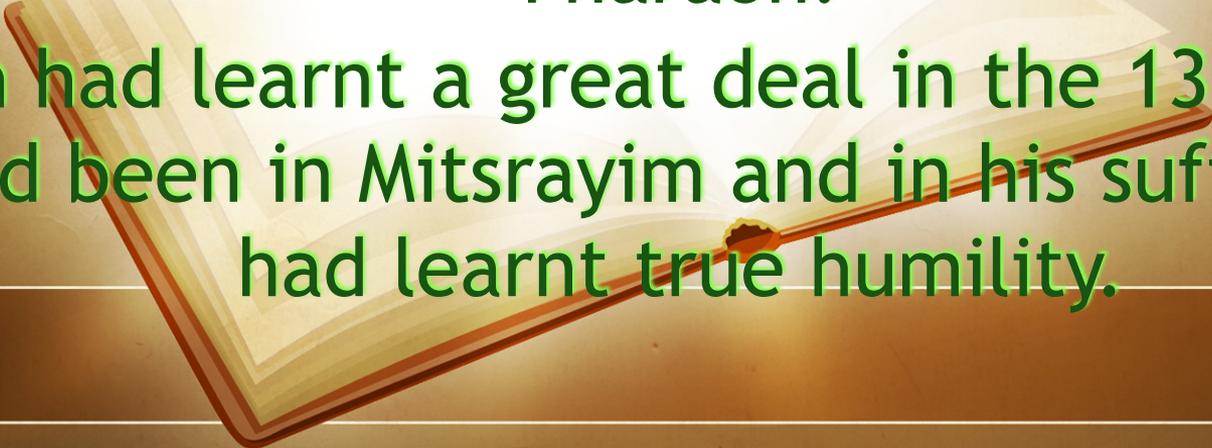


Yosēph acknowledges that the gift of interpretation was not of himself, but that every good gift comes from above, for it is only by Elohim alone that any such gift can truly be used for His esteem.

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

Dani'ěl/Daniel 2:27-28 “Dani'ěl 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 Ělah in the heavens who reveals secrets, and He has made known to Sovereign Nebukadnetzar 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:

Yohanan/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!

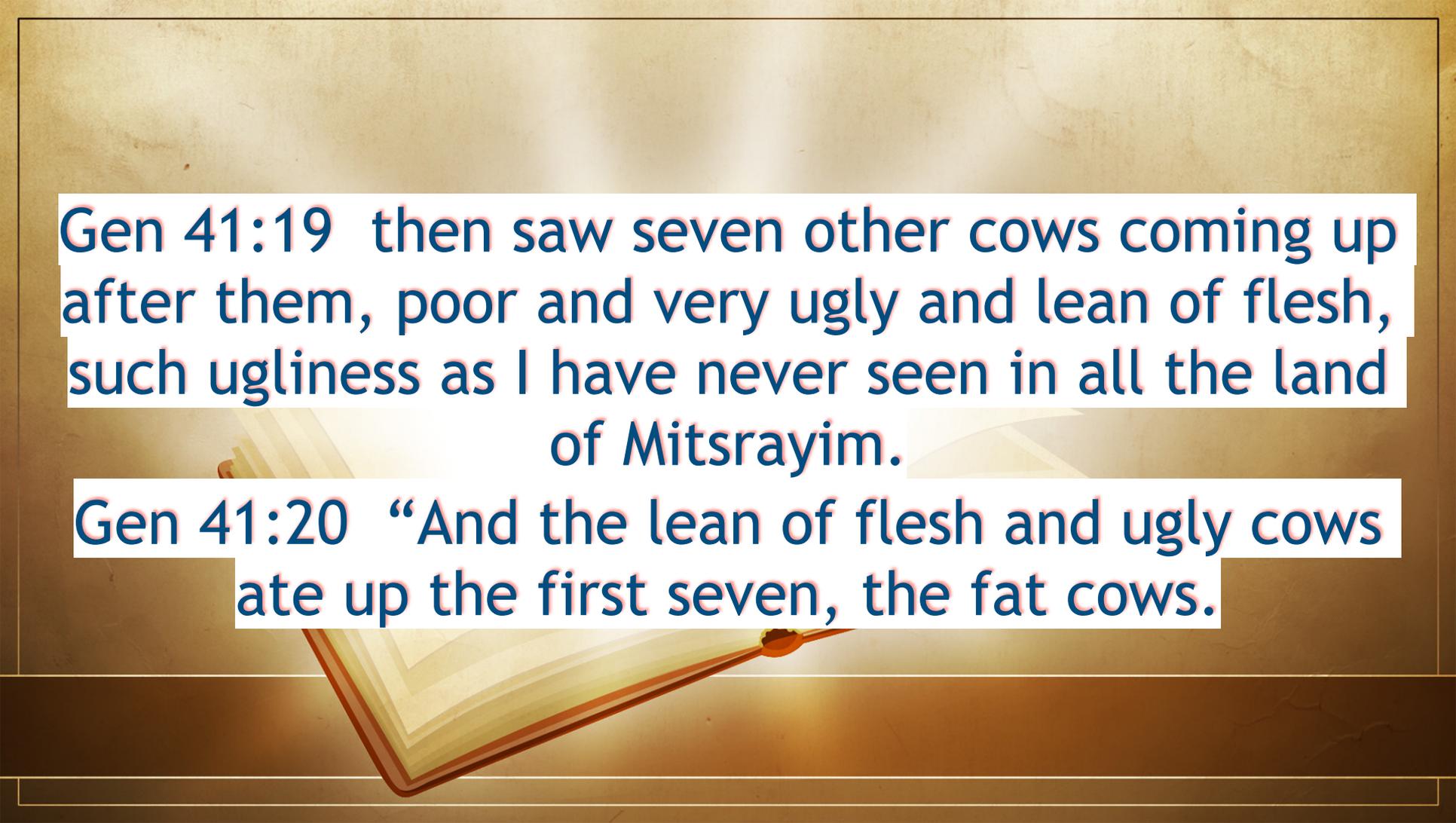
In Yeshayahu we are clearly told that יהושע - the child that would be born unto us would be called **'EVERLASTING FATHER'!**

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 יהוה and not in the individual gifts He may, by His Spirit, cause us to be given to operate in.

Gen 41:17 And Pharaoh said to Yosēph, “See, in my dream I stood on the bank of the river

Gen 41:18 and saw seven cows coming up out of the river, beautiful looking and fat, and they fed amongst the reeds,





Gen 41:19 then saw seven other cows coming up after them, poor and very ugly and lean of flesh, such ugliness as I have never seen in all the land of Mitsrayim.

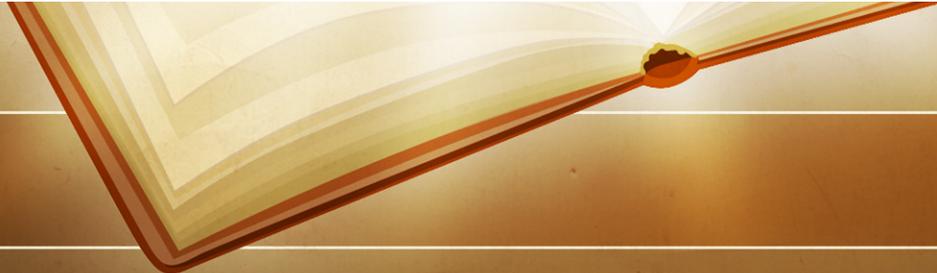
Gen 41:20 “And the lean of flesh and ugly cows ate up the first seven, the fat cows.

Gen 41:21 “Yet when they had eaten them up, no one would have known that they had eaten them, for they were as ugly as at the beginning. Then I awoke.

Gen 41:22 “Also, I looked in my dream and saw seven heads coming up on one stalk, complete and good,

Gen 41:23 then saw seven heads, withered, lean, scorched by the east wind, coming up after them.

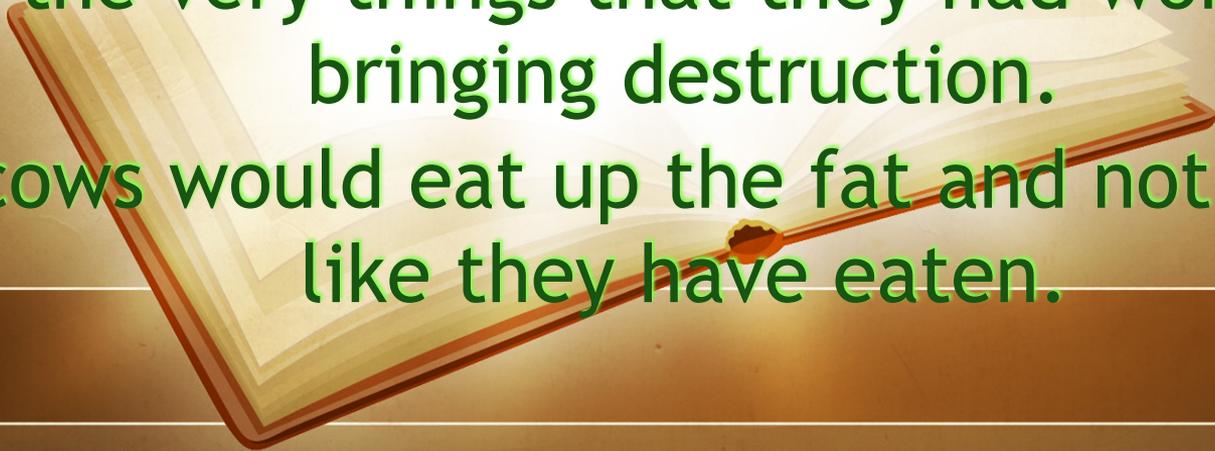
Gen 41:24 “And the lean heads swallowed the seven good heads. And I spoke to the magicians, but there was no one who could explain it to me.”



## Verse 17-24

Pharaoh then related to Yosēph 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* (aw-kal') - 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 יהוה has spoken.”



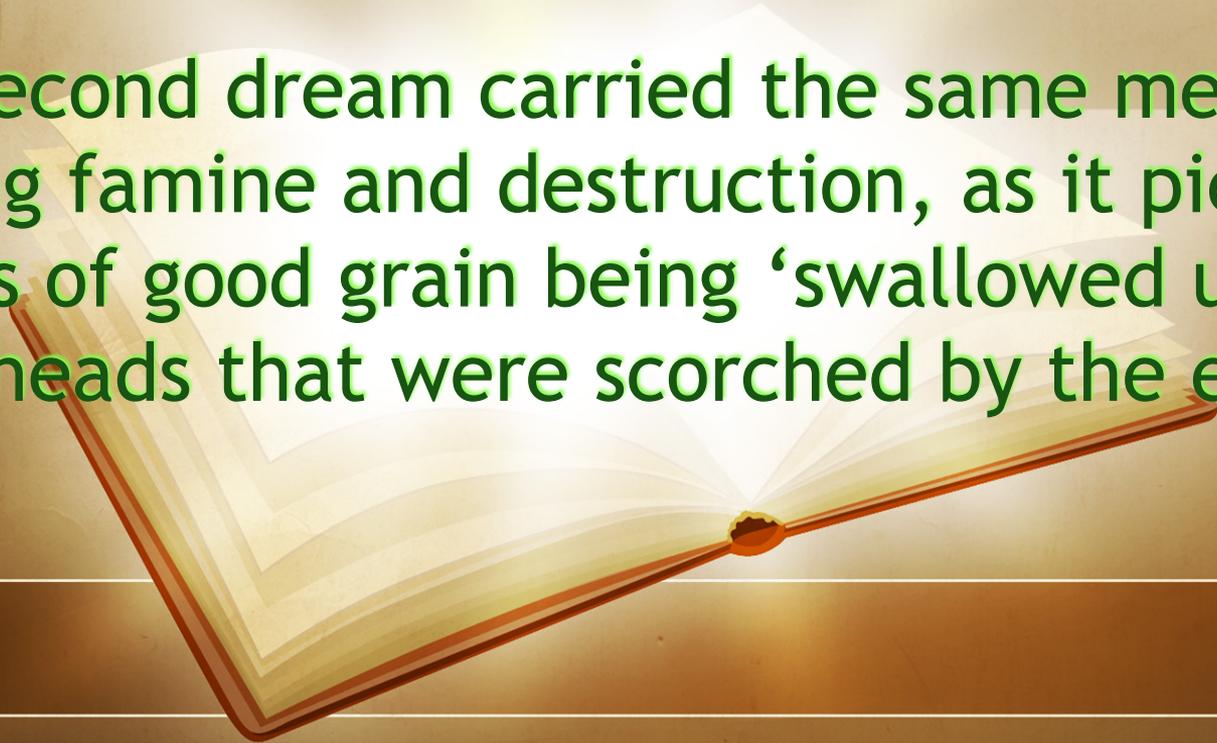
Both words, 'eat' and 'devoured', are translated from the Hebrew root word אָכַל *aḵal*, and so, in essence, what is being declared here, as a warning to Yisra'el, in Yeshayahu/Isaiah, is simply this: If you submit and obey you will eat and enjoy the good of the land - if you rebel and refuse to submit 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 Ėl 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.”



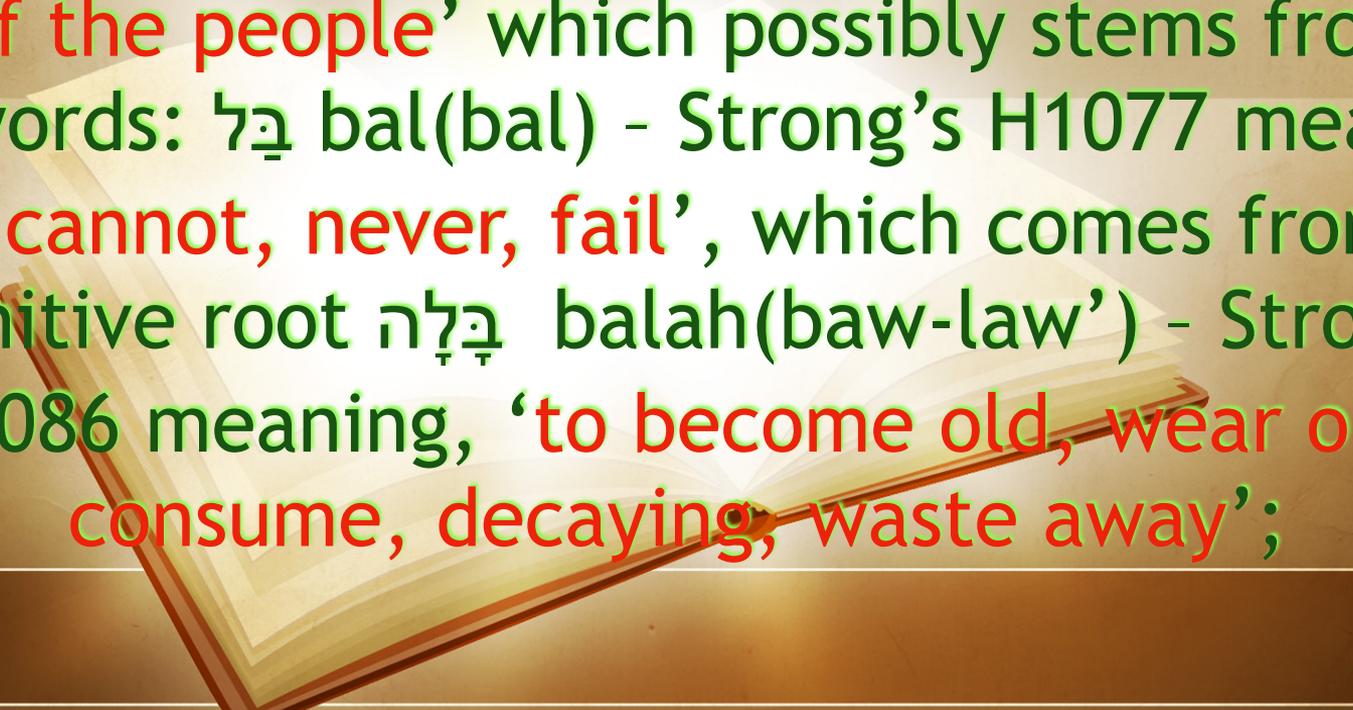
The second dream carried the same message of a coming famine and destruction, as it pictured the heads of good grain being ‘swallowed up’ by the lean heads that were scorched by the east wind.

The term 'east wind', in the Hebrew, is the word  $\text{קִדְמוֹת}$  qadim(kaw-deem') - Strong's H6921 and comes from the primitive root verb  $\text{קָדַם}$  qedem(keh'-dem) - 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(baw-lah') - 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.



בְּלָעַם Bil'am(bil-awm') - Strong's H1109 means, 'not of the people' which possibly stems from the two words: בַּל bal(bal) - Strong's H1077 meaning, 'not, cannot, never, fail', which comes from the primitive root בָּלַח balah(baw-law') - Strong's H1086 meaning, 'to become old, wear out, consume, decaying, waste away';

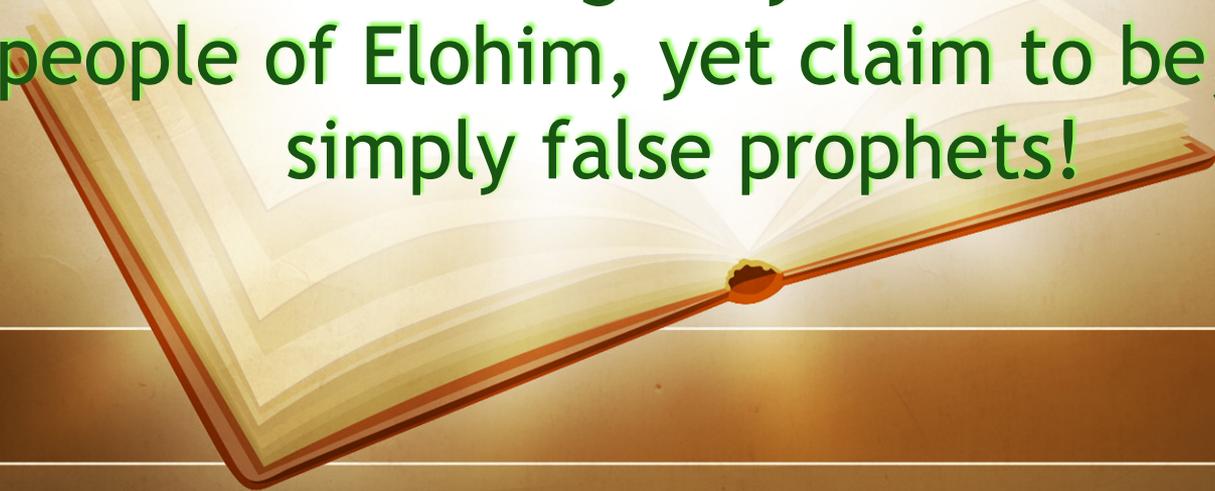
and the second word אָמ am(am) - Strong's H5971 meaning, 'people, nation, citizens', hence the construction of אֲמֹלֵי Bil'am carrying the meaning of 'not of the people'. It is also believed to be derived from the root word בָּלַע bala(baw-lah') - Strong's H1104 which means, 'to swallow up, engulf, brought 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:

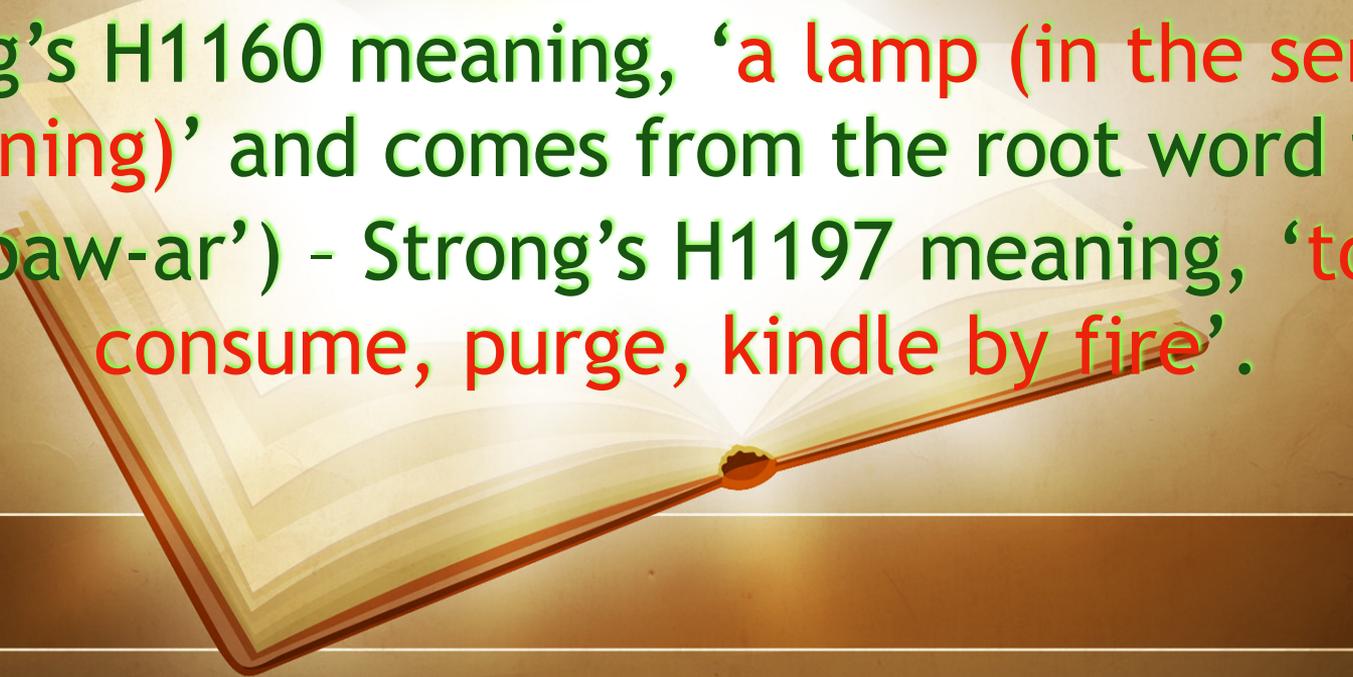
**“one who is not of the people that wears down the people”.**

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!



Kěpha Bět/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”

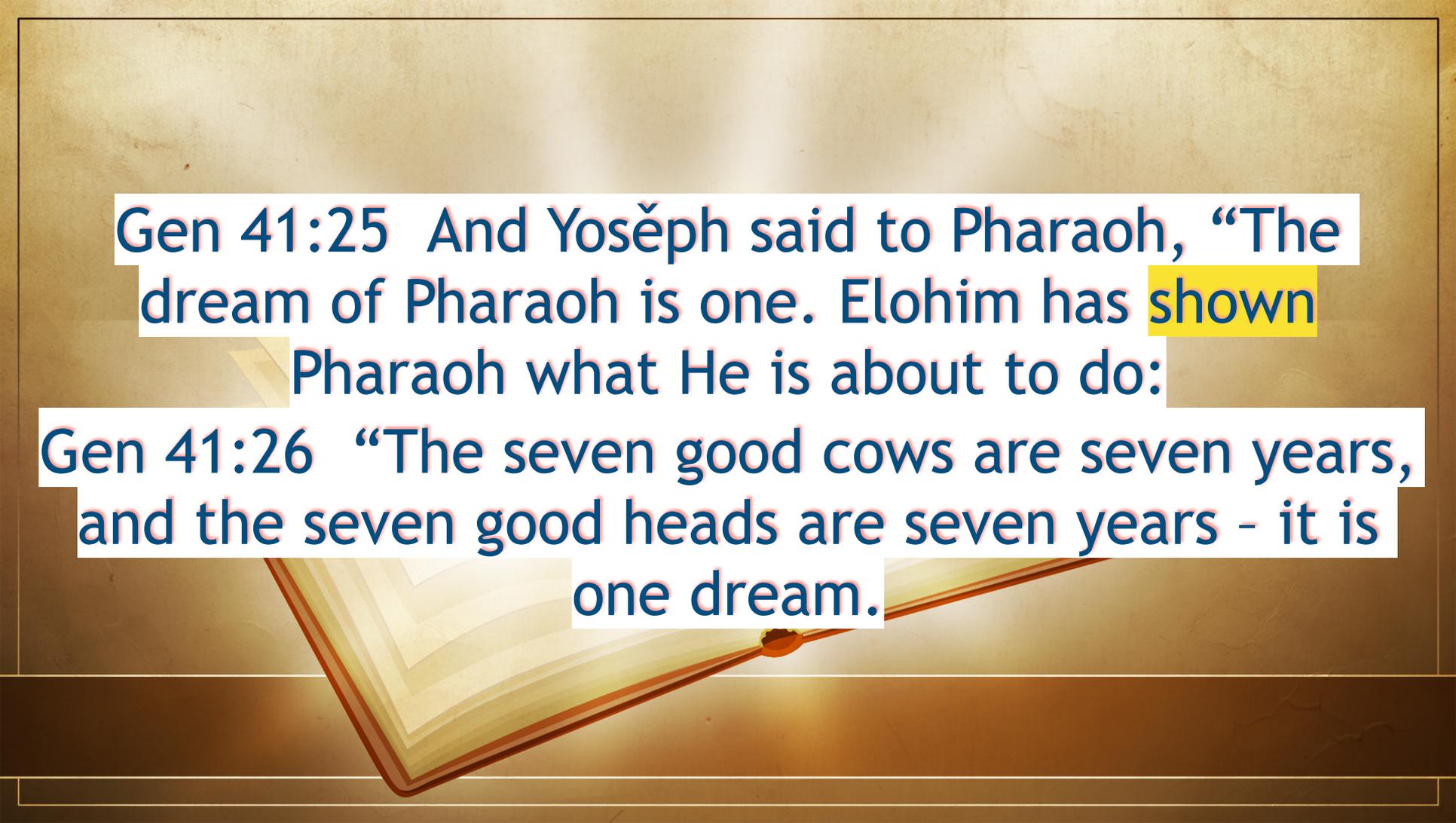
Yehuḍah/Jude 1:11 “Woe to them! Because they have gone in the way of Qayin, and gave themselves to the delusion of Bil'am for a reward, and perished in the rebellion of Qoraḥ.”



Bil'am was the son of Be'or (beh-ore') - בְּעוֹר -  
Strong's H1160 meaning, 'a lamp (in the sense of  
burning)' and comes from the root word בָּעַר  
ba'ar (baw-ar') - Strong's H1197 meaning, 'to burn,  
consume, purge, kindle by fire'.

Bil'am's home was at פְּתוֹר Pethor(peth-ore')

- 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!



Gen 41:25 And Yosēph said to Pharaoh, “The dream of Pharaoh is one. Elohim has shown Pharaoh what He is about to do:

Gen 41:26 “The seven good cows are seven years, and the seven good heads are seven years - it is one dream.

Gen 41:27 “And the seven lean and ugly cows which came up after them are seven years, and the seven empty heads scorched by the east wind are seven years of scarcity of food.

Gen 41:28 “This is the word which I spoke to Pharaoh: Elohim has shown Pharaoh what He is about to do.

Gen 41:29 “See, seven years of great plenty are coming in all the land of Mitsrayim,

Gen 41:30 but after them seven years of scarcity of food shall arise and all the plenty be forgotten in the land of Mitsrayim. And the scarcity of food shall destroy the land,



Gen 41:31 and the plenty shall not be remembered in the land, because of the scarcity of food following, for it is very severe.

Gen 41:32 “And the dream was repeated to Pharaoh twice because the word is established by Elohim, and Elohim is hastening to do it.



## 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 (YeHoVah) 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”

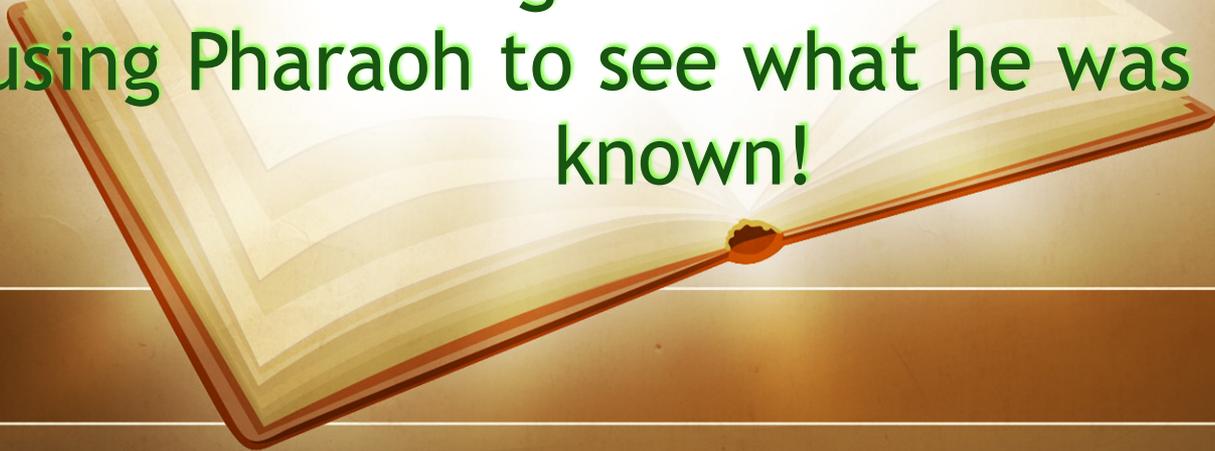
:28 “... Elohim has shown Pharaoh what He is about  
to do”

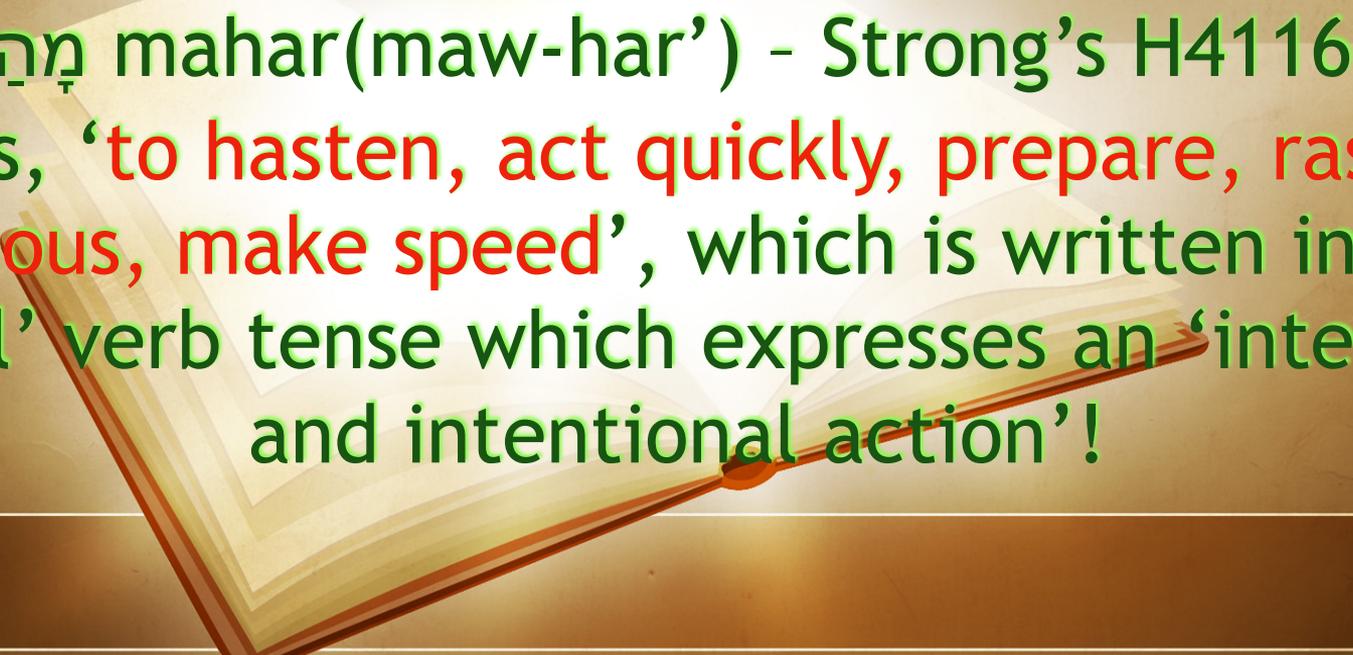
:32 “... Elohim is hastening to do it.”

The Hebrew word that is translated as 'shown' in verse 25 comes from the primitive root verb נָגַד *nagad*(naw-gad') - 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 רָאָה *ra'ah*(raw-aw') - 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 מָהַר mahar (maw-har’) - 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 (YeHoVah) 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 (YeHoVah) 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 (YeHoVah) 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 (YeHoVah) 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 Yosëph as the deliverer of Yisra'ëll!!!

In Scripture, we are able to clearly see, in terms of rain and drought, that it is יהוה (YeHoVah) 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 (YeHoVah), 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 Yosēph, a 'prophet' of Elohim. It was now up to Pharaoh to respond correctly or not!

