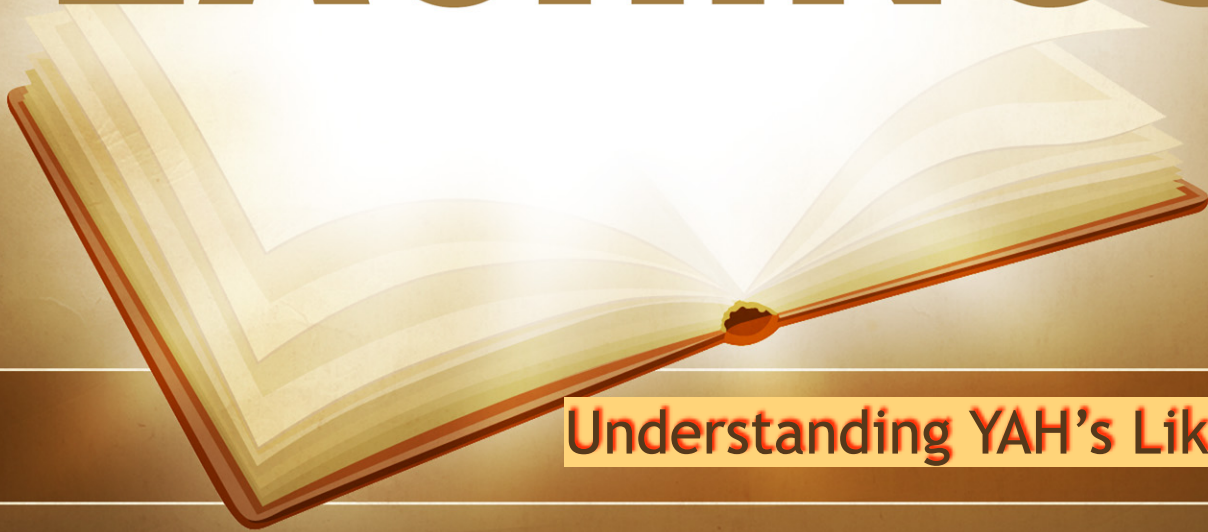


# TORAH TEACHINGS



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**





# TOPICS IN THE PARSHA

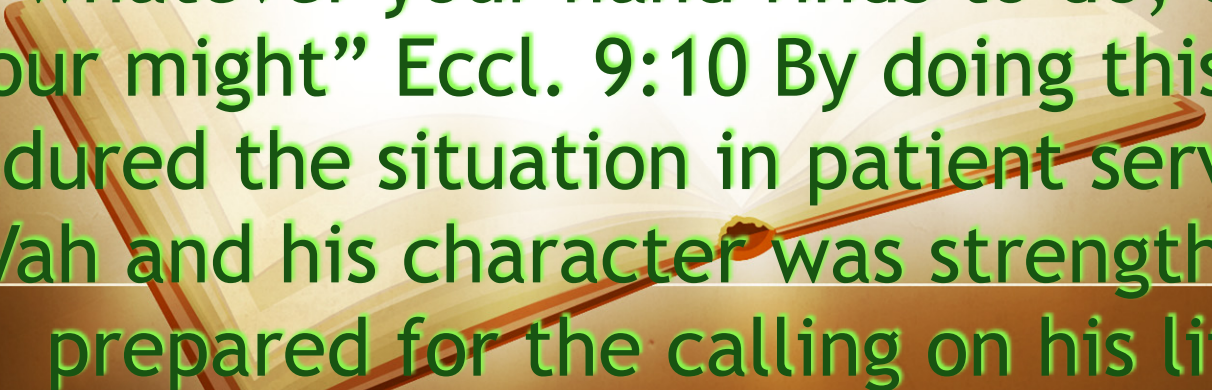
## THIS WEEKS TORAH PARASHAT

Mi Ketz, means “at the end” or “completion”. It was the end of two full years, from the time the butler and baker were released from prison till Pharoah dreamed and the wine bearer remembered his promise to Yosēph (Joseph). His experience in prison must have been akin to what we feel when we have the call of Elohim on our lives and have to wait, sometimes years, to carry it out.

# TOPICS IN THE PARSHA

## THIS WEEKS TORAH PARASHAT

He demonstrates for us the best way to spend our time, serving our Master diligently as the scripture says “whatever your hand finds to do, do it with all your might” Eccl. 9:10 By doing this, Yosēph endured the situation in patient service to YeHoVah and his character was strengthened and prepared for the calling on his life.





# TOPICS IN THE PARSHA

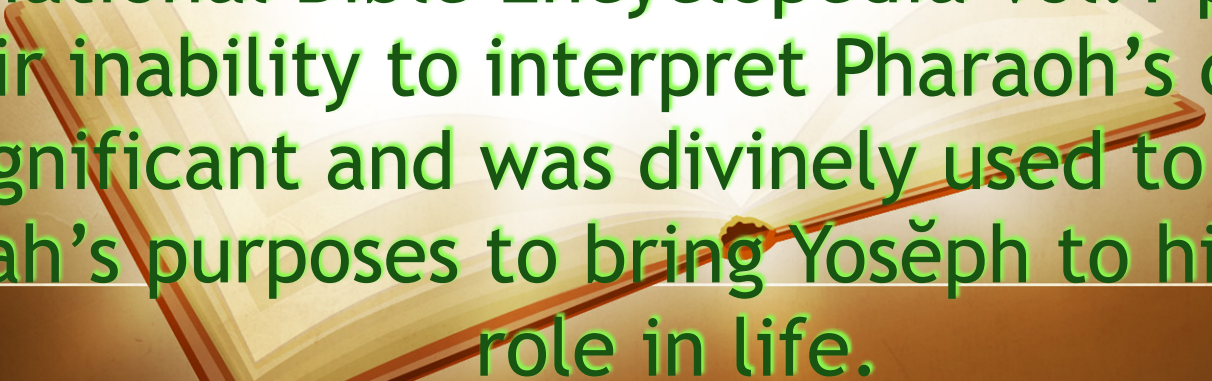
## THIS WEEKS TORAH PARASHAT

Although it took many years, Yosēph went from slave to prisoner to head of Pharaoh's kingdom. The transitions were overnight. It looked to him as though it would never come but when it finally came, it seemed instantaneous. As a result of his faithfulness, he was in due time advanced to leadership in the kingdom. When the time was right and the vessel was prepared, the situation changed.

# TOPICS IN THE PARSHA

## THIS WEEKS TORAH PARASHAT

In the courts of Egypt and Mesopotamia, they had men who professionally interpreted dreams (International Bible Encyclopedia Vol.1 p.992) and so their inability to interpret Pharaoh's dream was significant and was divinely used to fulfill YeHoVah's purposes to bring Yosēph to his ordained role in life.





# TOPICS IN THE PARSHA

## THIS WEEKS TORAH PARASHAT

The cupbearer had forgotten Yosëph but YeHoVah had not, and although Yosëph's faith was tested, YeHoVah was faithful to His Word, and the gift which He had given him of interpreting dreams, made way for him. Under the circumstance, the Chamberlain of the Cup Bearers decided that his own self-interest dictated that he remember Yosëph and tell Pharaoh about him. The chamberlain began his declaration by making a point of his great devotion to the king:

# TOPICS IN THE PARSHA

## THIS WEEKS TORAH PARASHAT

“Even though I will have to recall my sins to make this revelation, I will do it for the sake of your majesty – to tell you of my personal knowledge of an interpreter” On his recommendation, Pharaoh has Yosēph immediately released and brought to him. The scripture reads, “And they rushed him.” Sometimes Divine salvation comes hastily and unexpectedly. We need to remember that in our timetable... YeHoVah may appear to be slow or late but in His timetable, He is never late and His timing is perfect.



# TOPICS IN THE PARSHA

## THIS WEEKS TORAH PARASHAT

When Yosēph was summoned before Pharaoh, his initial words were a bold disclaimer of personal ability and a confession of faith in the only true and living Elohim. “That is beyond me; it is Elohim Who will respond with Pharaoh’s welfare” or “It is not in me; Elohim will give Pharaoh a favorable answer.” (41:16) Daniel, too, ascribed his powers solely to Elohim.

Daniel 2:30 “But as for me, this mystery has not been revealed to me for any wisdom residing in me more than in any other living man, but for the purpose of making the interpretation known to the king, and that you may understand the thoughts of your mind.”

# TOPICS IN THE PARSHA

## THIS WEEKS TORAH PARASHAT

YeHoVah says in 1 Samuel 2:30, “Those who honor me I will honor.” Humbly, Yosēph and Daniel gave credit to the One to Whom credit was due, refusing to accept the implication that they had any supernatural powers. Their integrity would not permit them to accept credit themselves, despite the real danger that these might be executed if there was nothing extraordinary about them and their message.



# TOPICS IN THE PARSHA

## THIS WEEKS TORAH PARASHAT

Just as the chief cupbearer forgot about Yosēph for two years, so Yeshua has been ignored by the majority of both the Jewish people and the population of the world for two thousand years. When brought to the forefront Yosēph did not seek to establish his own integrity or honour, but gives glory to YeHoVah as the “interpreter of dreams”. (41:16) The interpretation of the dream is “Behold, there come seven years of great plenty throughout all the land of Mitzrayim. There will arise after them seven years of famine, and all the plenty will be forgotten in the land of Mitzrayim. The famine will consume the land” (41:29-30)



# TOPICS IN THE PARSHA

## THIS WEEKS TORAH PARASHAT

Pharaoh chooses Yosëph to oversee the implementation of adequate measures to respond to the prophetic warning. He discerns the quality of Yosëph's character, his integrity, and his executive and administrative ability to devise a plan which will apply the prophetic content of the dream into practical action for the benefit of the kingdom. Yosëph is not self-seeking and Pharaoh judges him as a man he could trust to implement the necessary procedures to do what was necessary in this situation. Not only does Yosëph impress Pharaoh, but also all of his servants. (41:37)



# TOPICS IN THE PARSHA

## THIS WEEKS TORAH PARASHAT

This speaks highly of Yosëph's personal image. Pharaoh does not question his past because he sees a man who manifests a sound and wholesome attitude standing before him. Yosëph has not been embittered or belittled by his circumstances to indulge in self-pity - he stands in the strength of the One whom he represents. His training in administrative abilities has been developed both in Potiphar's house and also in the prison and now having learnt to serve, he is elevated to rule. Promotion comes from YeHoVah. Psalm 75:6,7

# TOPICS IN THE PARSHA

## THIS WEEKS TORAH PARASHAT

Yosëph may be likened unto Yeshua, who is exalted from a low estate to a high estate, Pharaoh may be likened unto Elohim, who so exalted Yeshua. Pharaoh gives Yosëph his signet ring. A signet ring (like Judah's seal in the previous portion) represents the authority of the name it bears. By giving Yosëph his signet ring, Pharaoh gives Yosëph the authority of his own name. In a similar way Elohim exalted Yeshua "and bestowed on Him the name which is above every name" (Philippians 2:9); that is, His own sacred name. As Yosëph goes forth, criers run before his chariot, saying, "Bow the knee!" (Genesis 41:43)



# TOPICS IN THE PARSHA

## THIS WEEKS TORAH PARASHAT

Elohim exalts Yeshua “so that at the name of Yeshua every knee will bow, of those who are in heaven and on earth and under the earth.” (Philippians 2:10) Pharaoh gives Yosēph authority over his own household, saying, “You shall be over my house.” (Genesis 41:40)

In a similar manner, Yeshua is over the house of Elohim.

Pharaoh gives Yosēph authority over everything in Egypt. So too regarding Messiah. Elohim has put all things in subjection under Him. (1 Corinthians 15:27)

# TOPICS IN THE PARSHA

## THIS WEEKS TORAH PARASHAT

Whoever did not bow before Yosef, was not in submission to Pharaoh, who had given the command. It is the same way with anyone who will not bow before Yeshua and acknowledge him as Master; that person is not obedient to the Father, who commanded it, “that all may honor the Son, even as they honor the Father. He who doesn’t honor the Son doesn’t honor the Father who sent him.” (John 5:23)

Yosef is given a new name which according to Flavius Josefus, the name Tzafnat-Paneach means, “he who reveals secrets”.



# TOPICS IN THE PARSHA

## THIS WEEKS TORAH PARASHAT

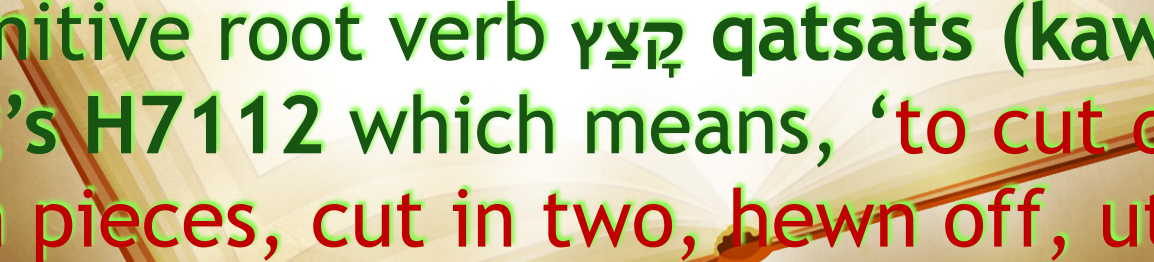
The Septuagint and the Coptic version translate the name as “savior of the world”. Yosēph as the vice-king plays out two critically important roles of leadership; he actively deals with matters of state along with matters of economics (42:6). On the one hand, Yosēph is personally living out his own dreams of Parshat Vayeshev 37:7-9 - that of being a provider linked with that of being a ruler. Yosēph remembers the dreams and recognizes their long-range significance.

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,





This week's Torah portion is called - מִקֵּץ mi'qetz,  
which means **'At the end' or 'completion'** and  
comes from the root word קָץ qets (kates)-  
Strong's H7093 which means, **'end, after, course,  
border, end of time'**, and this comes from the  
primitive root verb קָצַץ qatsats (kaw-tsats')-  
Strong's H7112 which means, **'to cut off, clip, cut  
in pieces, cut in two, hewn off, utmost'**.

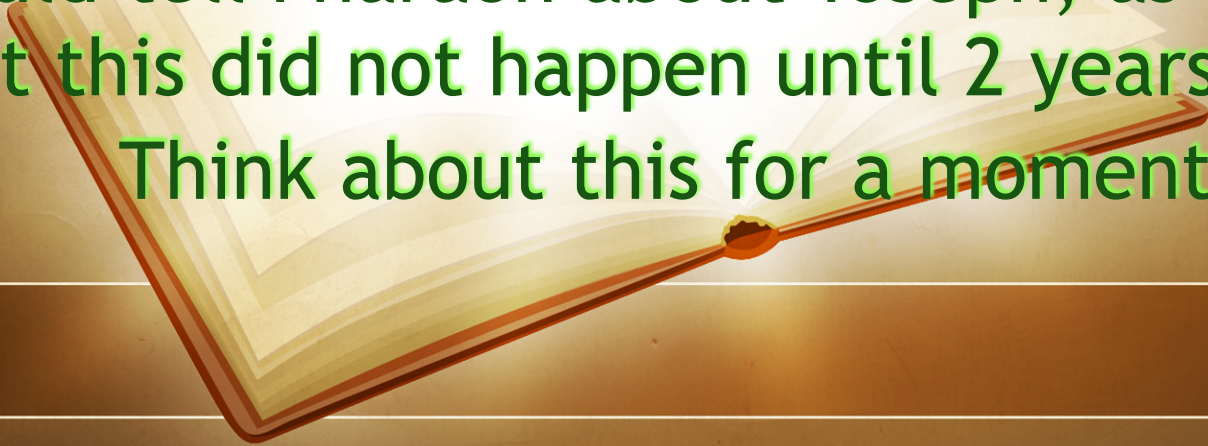


We take note here that this chapter tells us that it had now been 2 full years since the cupbearer and the baker had been released from prison, and while the cupbearer had promised to remember Yosēph, at the time that he had received the interpretation of his dream and had been released, he had simply 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 Yosēph.

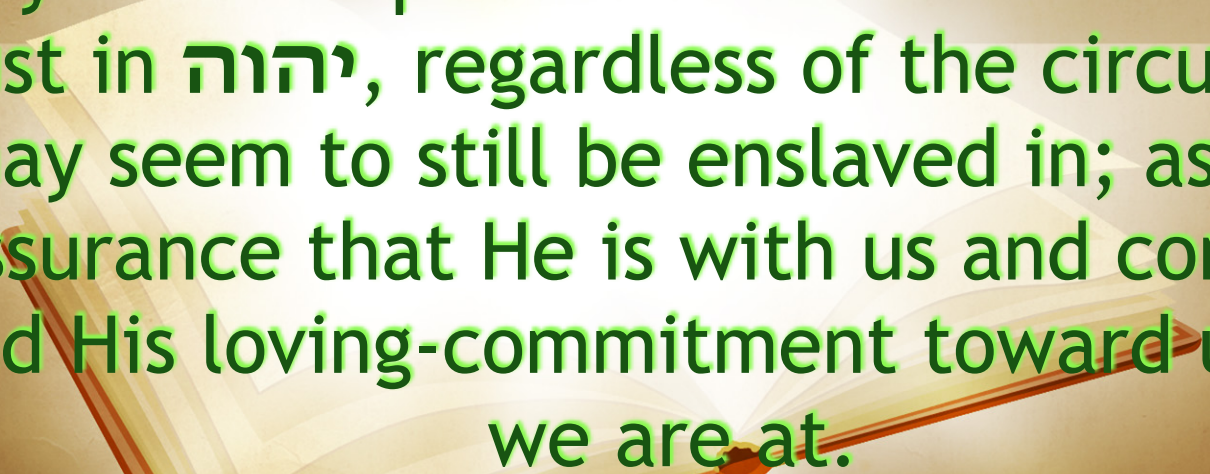


This would have certainly been a pretty tough stretch for Yosěph, who may have been very excited about being released, soon after the cupbearer was back in his position, thinking that he would tell Pharaoh about Yosěph, as promised - yet this did not happen until 2 years later!

Think about this for a moment!



Often, when we are expectant of a breakthrough, we must realize 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:

Mishlě/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 תוֹחֶלֶת toḥeleth (to-kheh'-leth)- Strong's H8431 which means, '*hope, expectancy*', and comes from the root word יָחַל yaḥal (yaw-chal' )- 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.”

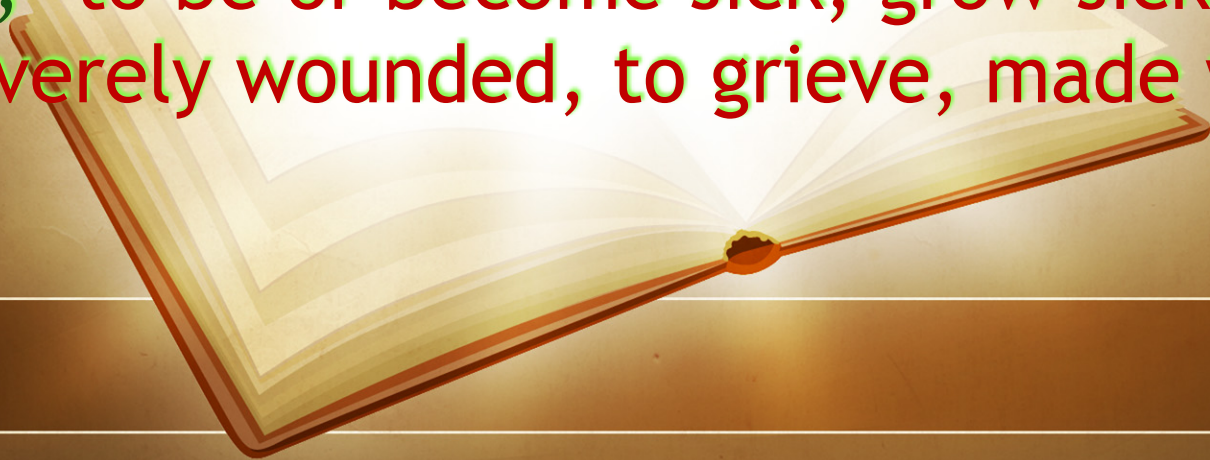
This further encourages us in the sure hope that we have, as we sojourn here as sojourners and pilgrims, abstaining from the fleshly lusts which battles against the life!

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 (maw-shak')- Strong's H4900 which means, 'to draw away, drag away, bore, deferred, delayed'.

The Hebrew word that is translated as 'sick' is חָלָה  
ḥallah (khaw-law' )- Strong's H2470 which  
means, 'to be or become sick, grow sick, afflicted,  
severely wounded, to grieve, made weak'.





What we recognize 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 Yehezqěl יהוה rebuked Yisra'ěl for having a proverb that says, 'The days go by, and every vision shall come to naught', and then יהוה said:

Eze 12:23 “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.

Eze 12:24 “For no longer is there to be any false vision or flattering divination within the house of Yisra’ěl.

Eze 12:25 “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.’ ”



Eze 12:26 Again the word of יהוה came to me, saying,


Eze 12:27 “Son of man, see, the house of Yisra’ël is saying, ‘The vision that he is seeing is for many days from now, and he is prophesying of times far off.’”

Eze 12:28 “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' - מַשָּׁךְ mashak (maw-shak')- 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!

Mishlě/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 toḥeleth (to-kheh'-leth )-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'ěl!

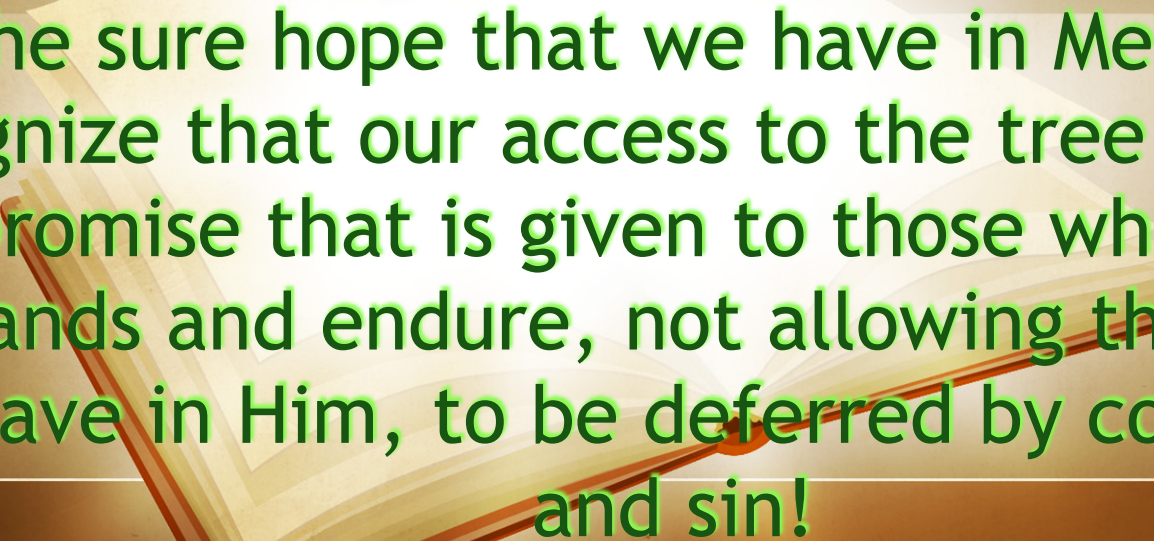
In Mishlě/Proverbs 13:12 the Hebrew word that is translated as 'tree' is עץ ets (ates)- Strong's H6086 which means, '**trees, wood, timber, staff**', which is primarily the basic term in Scripture for trees and wood products.

This verse speaks clearly of that which brings us life! In the garden of Ėden we know that there was a tree of life, which Adam and Hawwah 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 Hazon, that this tree of life is once again made available for all to eat:

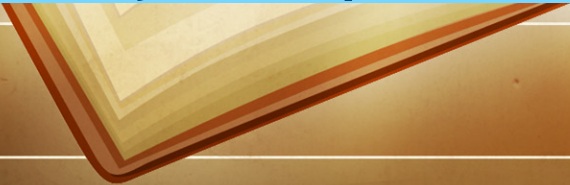


Hazon/Revelation 22:14 “Blessed are those doing His commands, so that the authority shall be theirs unto the tree of life, and to enter through the gates into the city.”

In the sure hope that we have in Messiah, we recognize 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 (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!

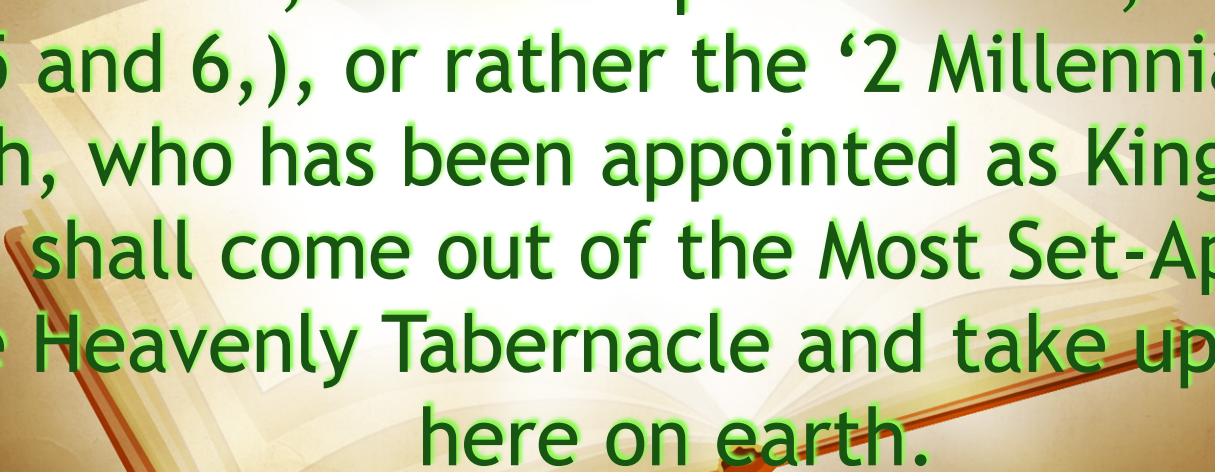


This longing that Yosëph had, to be released and be an instrument in the Hand of Elohim, came true and was to him a tree of life!

Yosëph 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 Ėli”

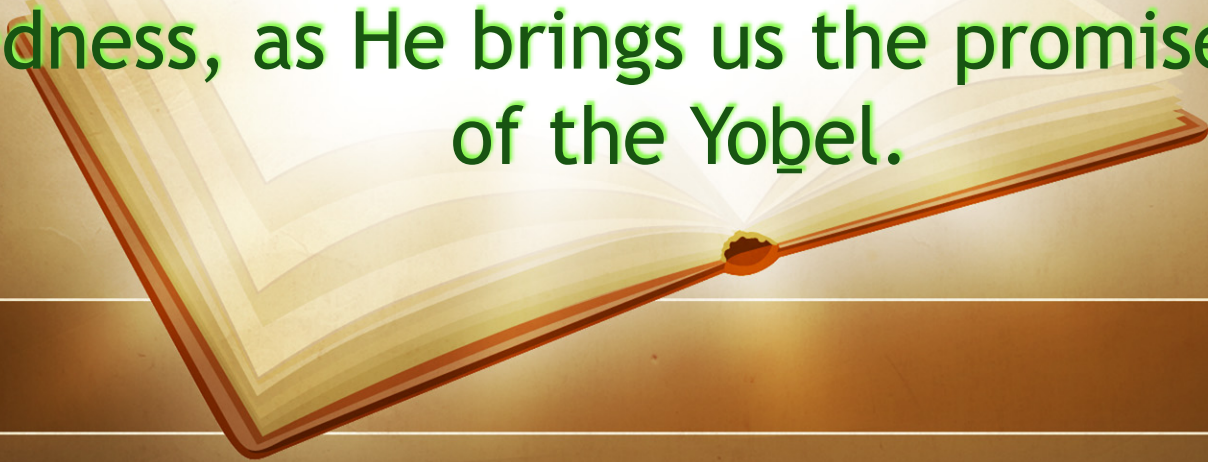


Yosēph's prison sentence would now be 'cut'; and the verb, from which the term 'at the end' comes from, **קָצַץ qatsats** - we see being used in:

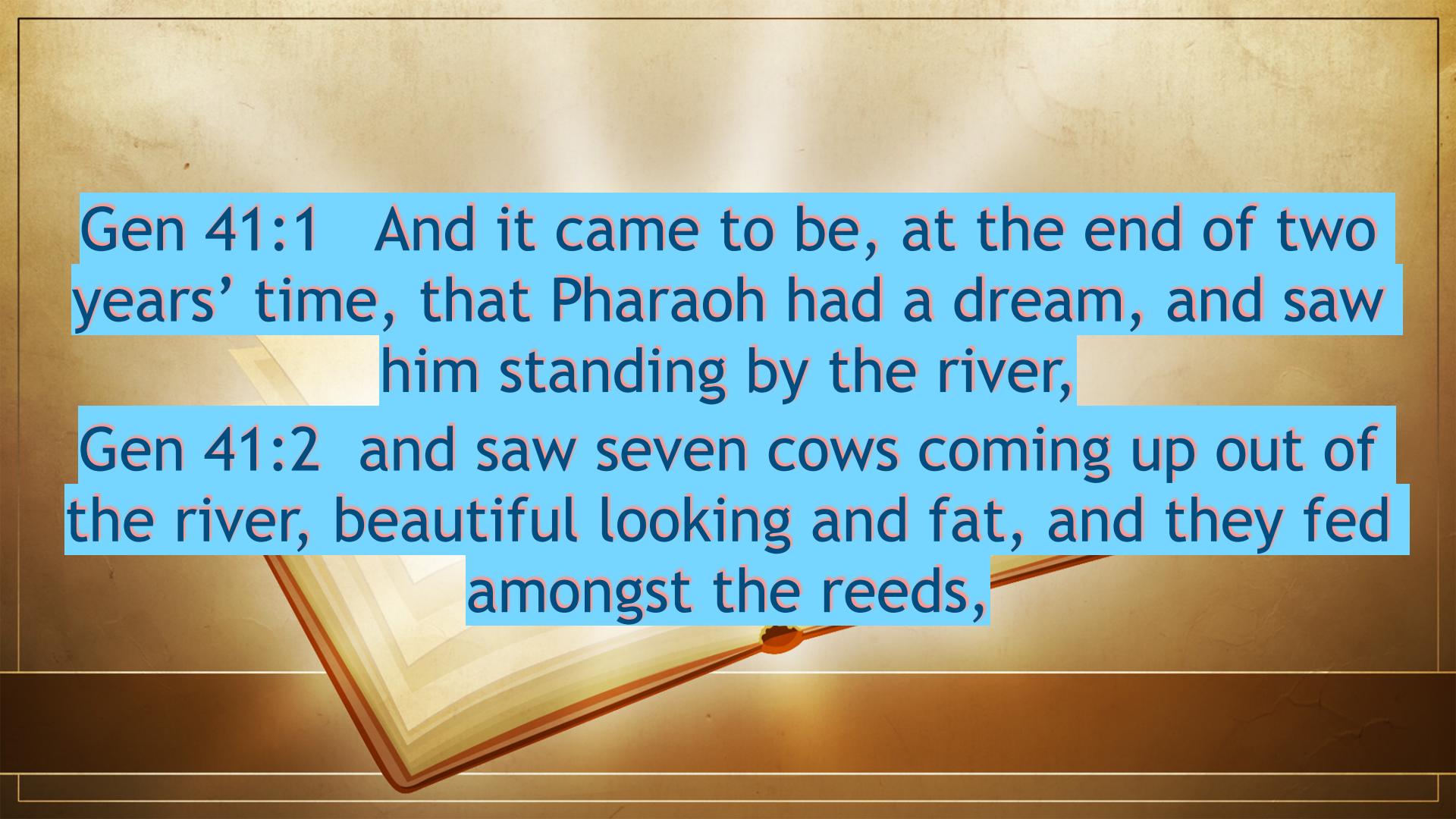
Tehillah/Psalm 129:4 “**יְהוָה** is righteous, He has cut the cords of the wrong in two.”

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.”

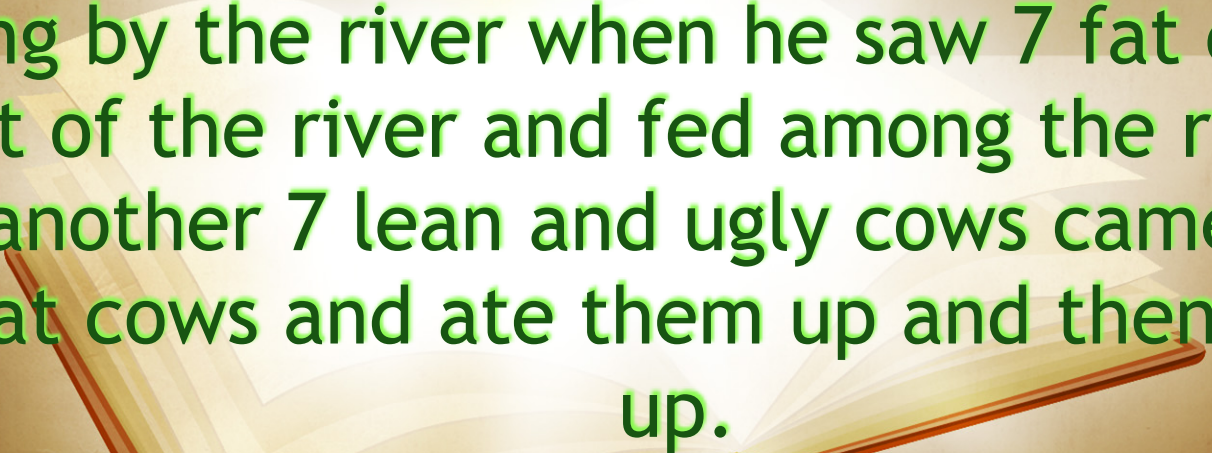


Gen 41:14 Then Pharaoh sent and called Yosěph, and they hurriedly brought him out of the dungeon. And he shaved and changed his garments, and came to Pharaoh.

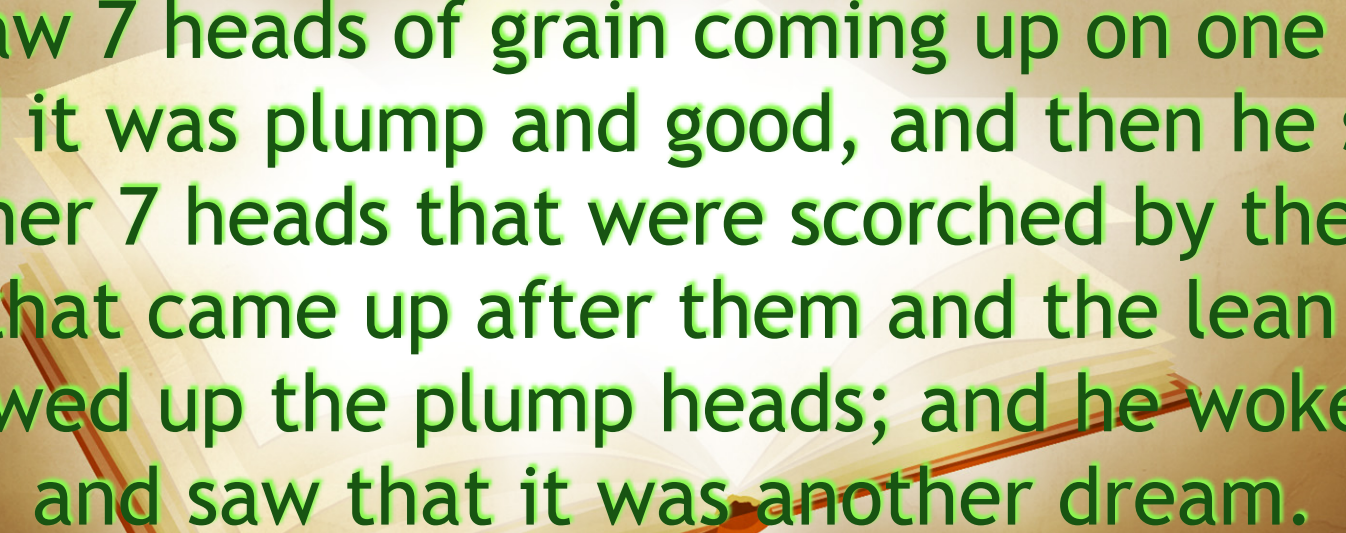
Gen 41:15 And Pharaoh said to Yosěph, “I have dreamed a dream, and there is no one to interpret it. Now I myself have heard it said of you that you understand a dream, to interpret it.”

## 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.

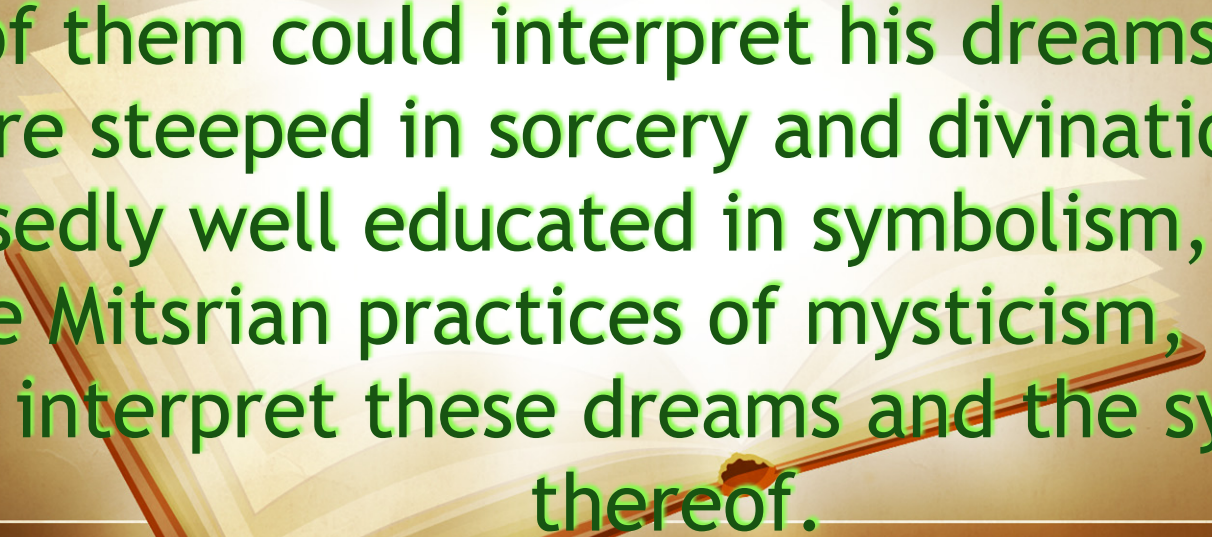






When he slept again, he had another dream where he saw 7 heads of grain coming up on one stalk and it was plump and good, and then he saw another 7 heads that were scorched by the east wind that came up after them and the lean heads swallowed up the plump heads; and he woke again and saw that it was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



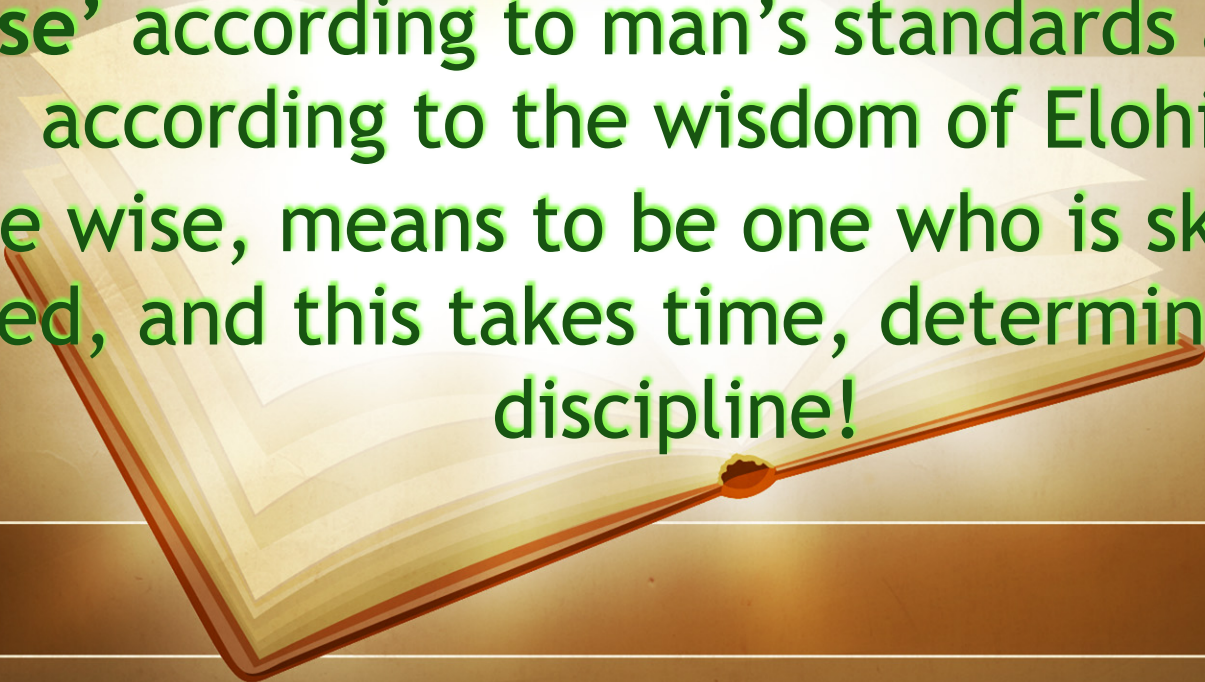


They had no means of interpretation.

The Hebrew word for 'magician' is חֲרָטִים 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.

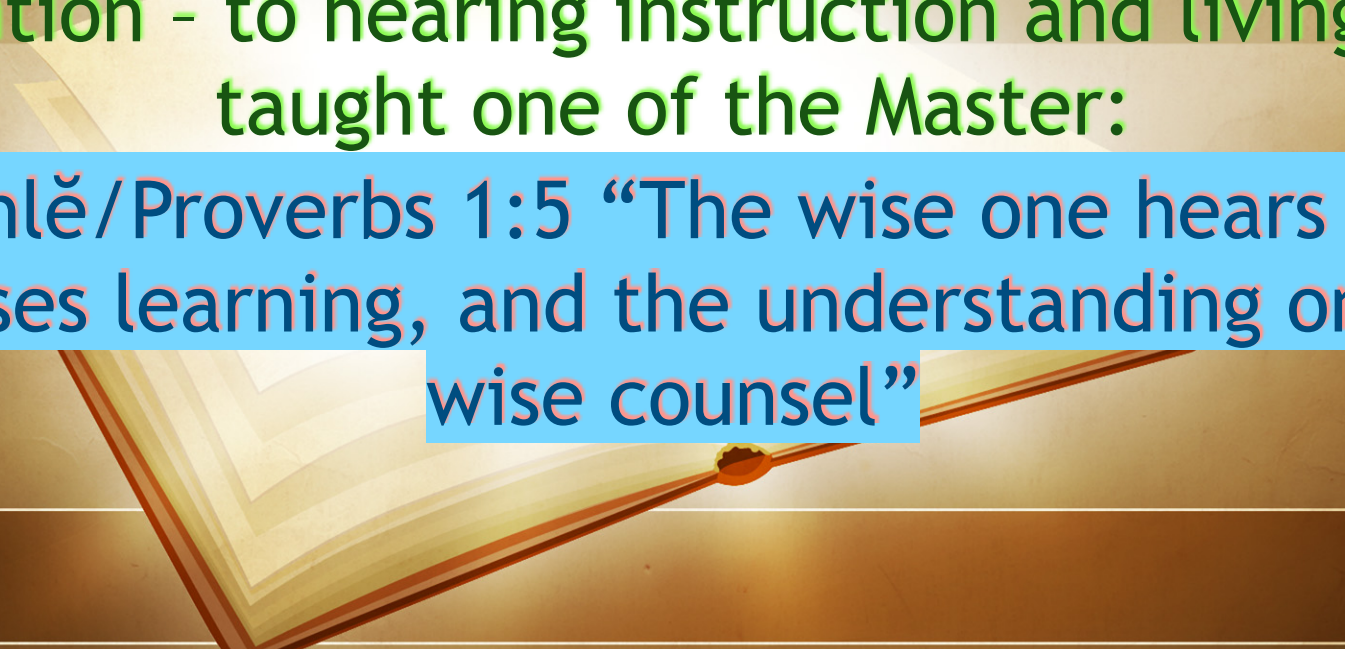
To be wise, means to be one who is skilled, or learned, and this takes time, determination and discipline!





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,”

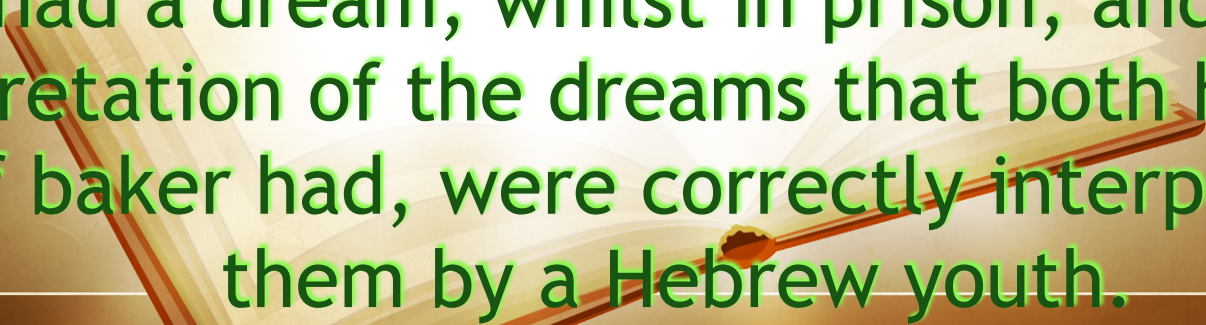
While Pharaoh certainly sought answers from his own people, we are reminded to not do as the world does, and not seek out answers from magicians or sorcerers or astrologers or tarot card readers etc.:

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 Yosěph!

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

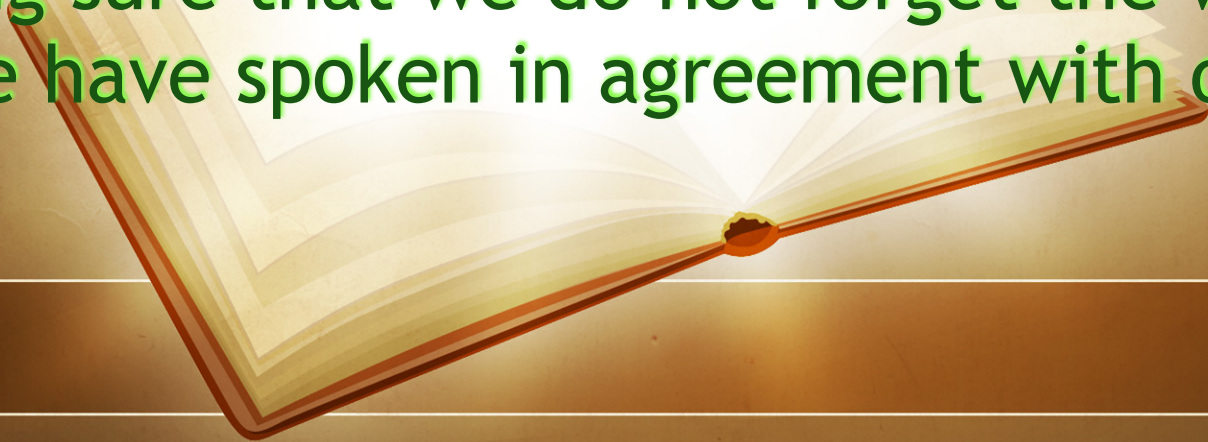


The cup bearer had not remembered Yoseph until two years later, when the world's wise men and magicians could not interpret Pharaoh's dream; and here the chief cupbearer remembers his sin for forgetting his word of agreement with Yoseph.

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.”

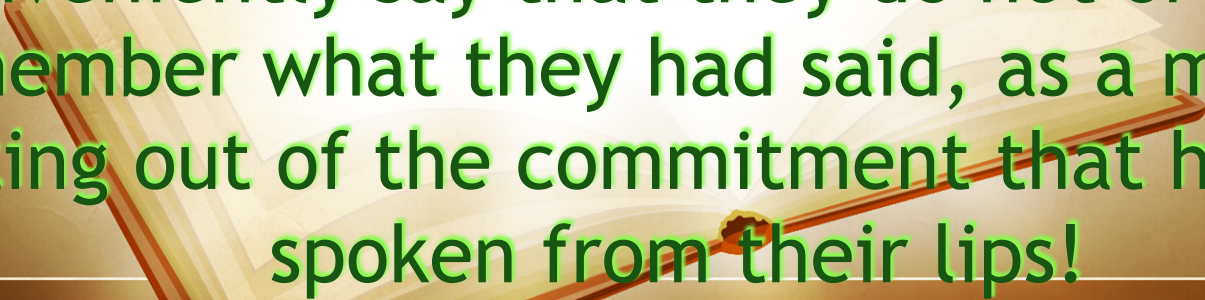
For two years this neglecting to remember Yosēph remained as sin in the chief cupbearer!!!

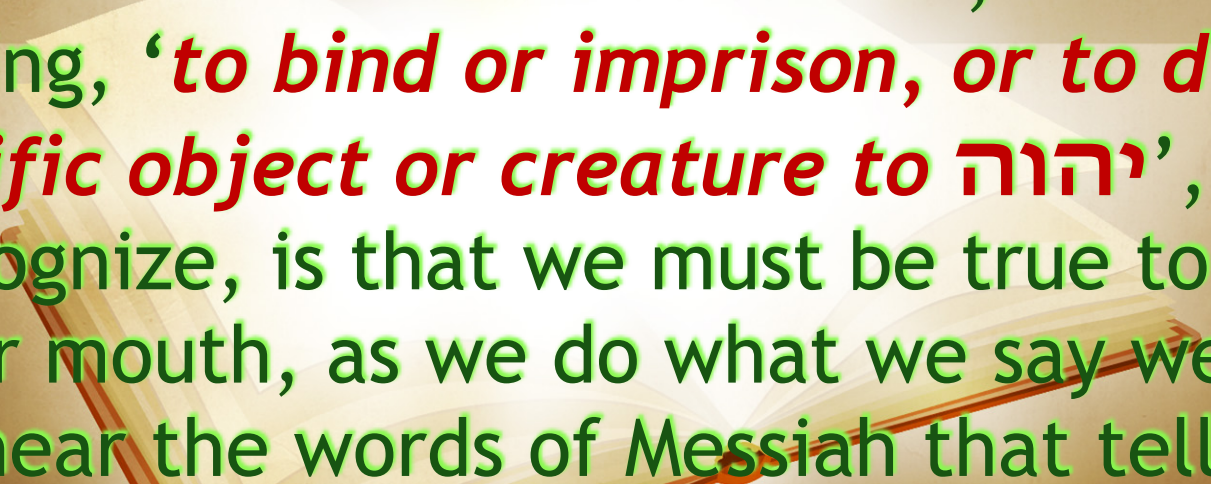
From this we can learn, and take careful heed, to making sure that we do not forget the words that we have spoken in agreement with others.





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!



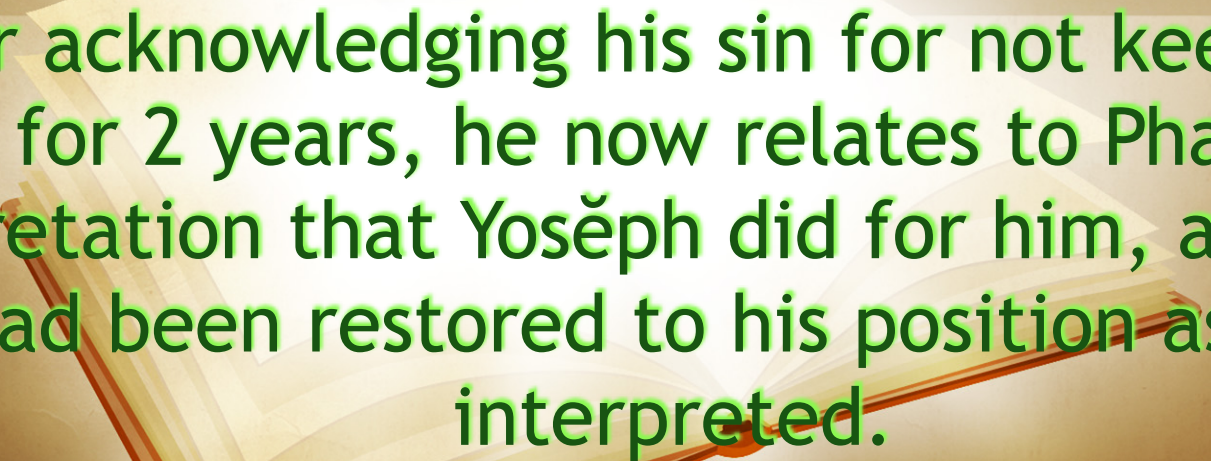


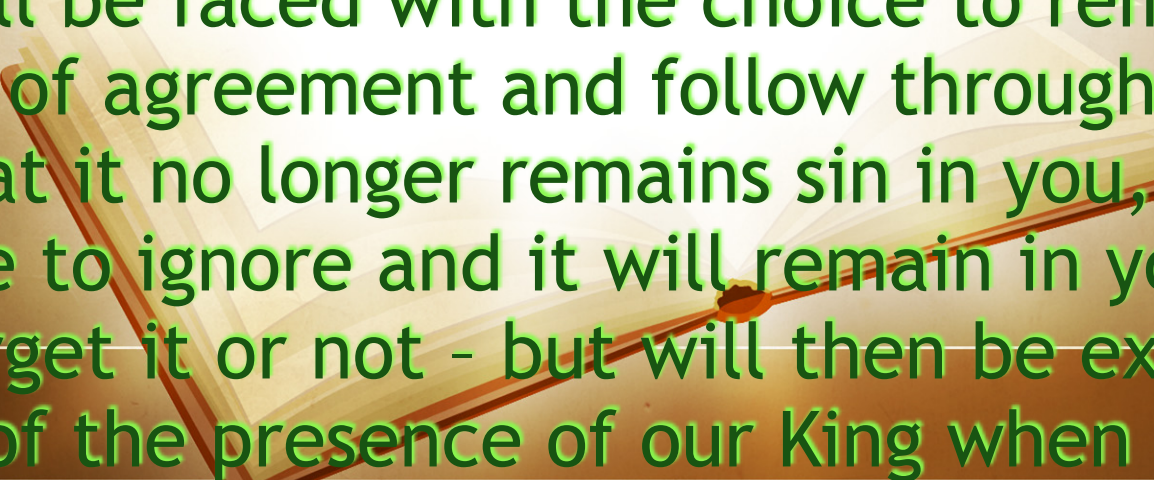
While we recognize, in Scripture, that a vow is always to Elohim and not to man, and carries the meaning, ***‘to bind or imprison, or to dedicate a specific object or creature to יהוה’***, what we do recognize, is that we must be true to the words of our mouth, as we do what we say we will and hear the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



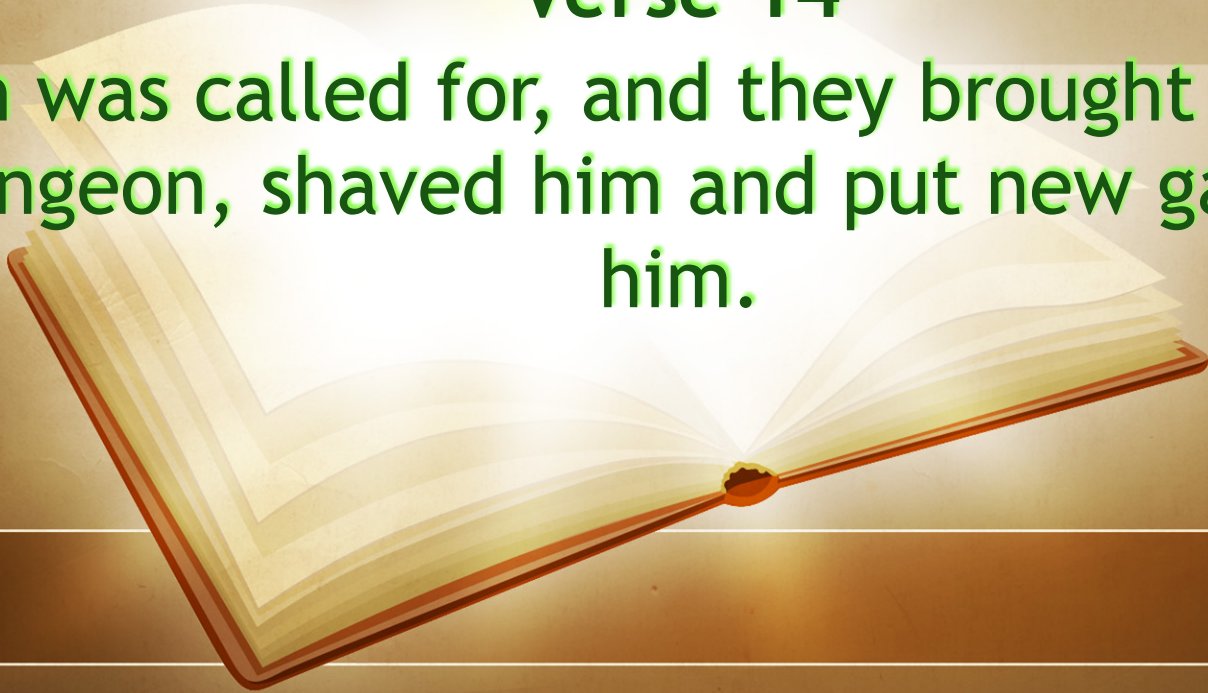
An open book with a red bookmark and a red ribbon is visible in the background, partially obscured by the text.

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

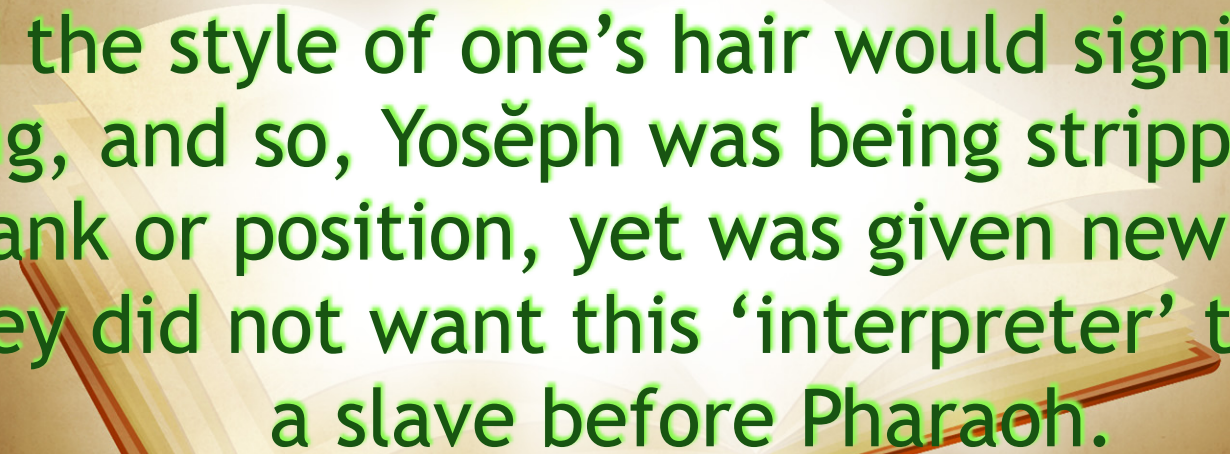
Yosěph was called for, and they brought him out of the dungeon, shaved him and put new garments on him.



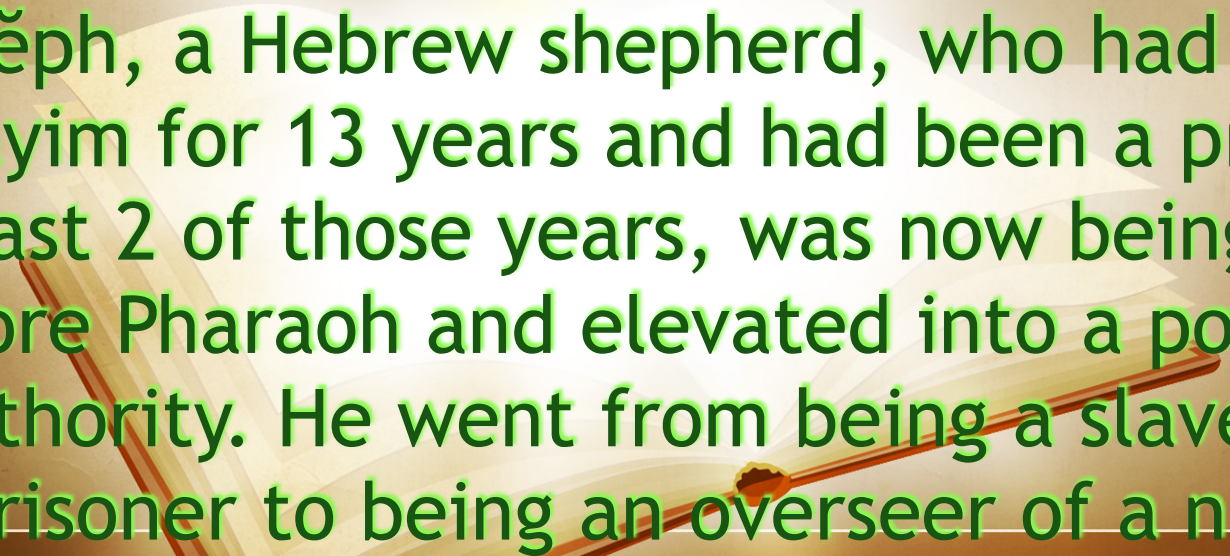
Shaving is not something a Hebrew man does unless he had been a leper or was ending his Nazirite vow of separation, and so we recognize that Yosēph was not one who had shaved, yet being brought before Pharaoh, they would have forced him to shave in order for him to be presentable before Pharaoh, for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



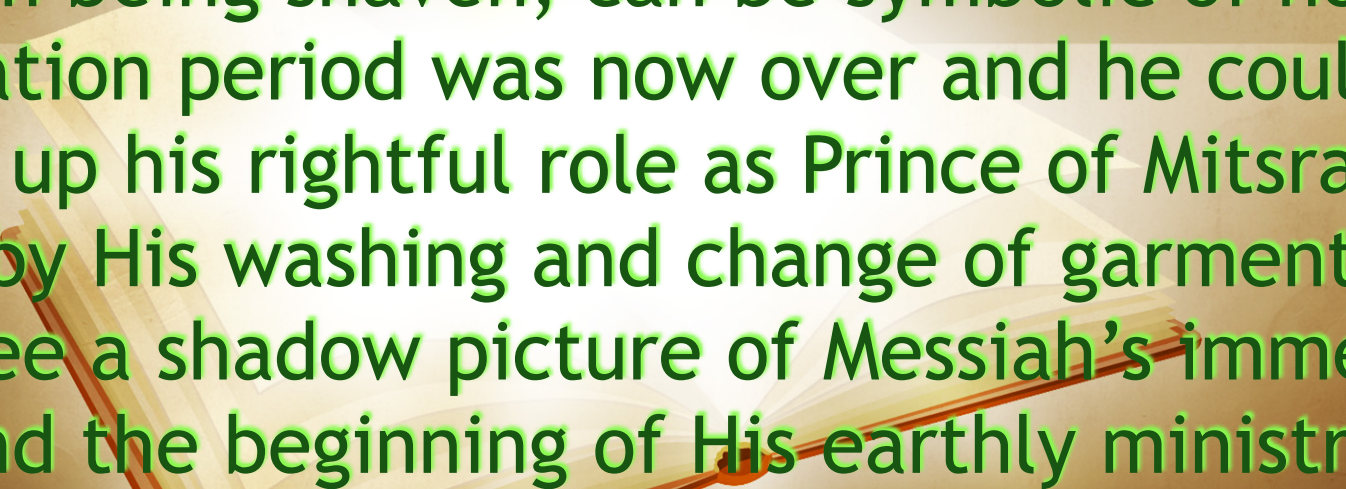
There was, by this washing and change of clothes, a change of status taking place, as we see how Yoseph, a Hebrew shepherd, who had been in Mitsrayim for 13 years and had been a prisoner for at least 2 of those years, was now being brought before Pharaoh and elevated into a position of authority. He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

An open book with a red bookmark is visible in the background, partially obscured by the text. The book is open to a page with some text, and the bookmark is placed between the pages.

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.”

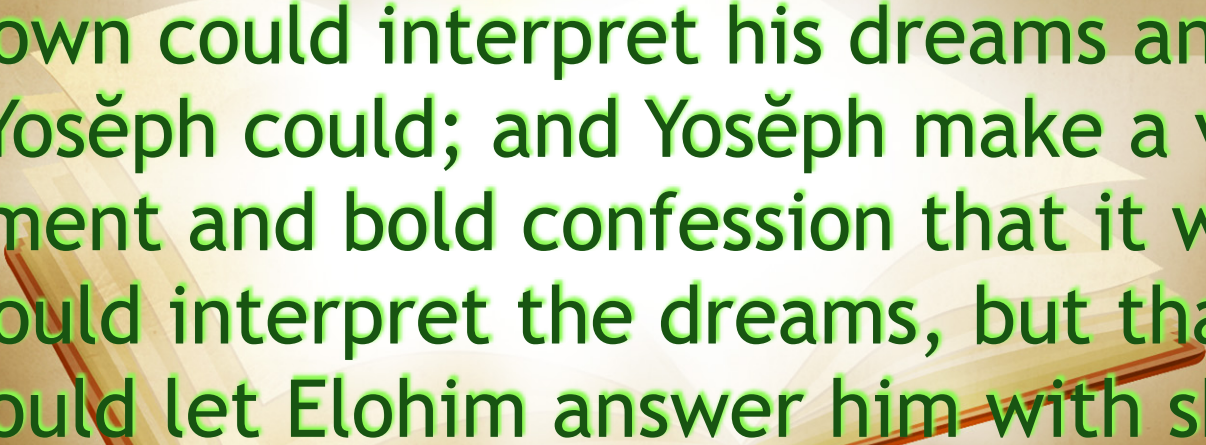
Gen 41:16 And Yosěph answered Pharaoh, saying, “It is not in me, let Elohim answer Pharaoh with peace.”





## 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."



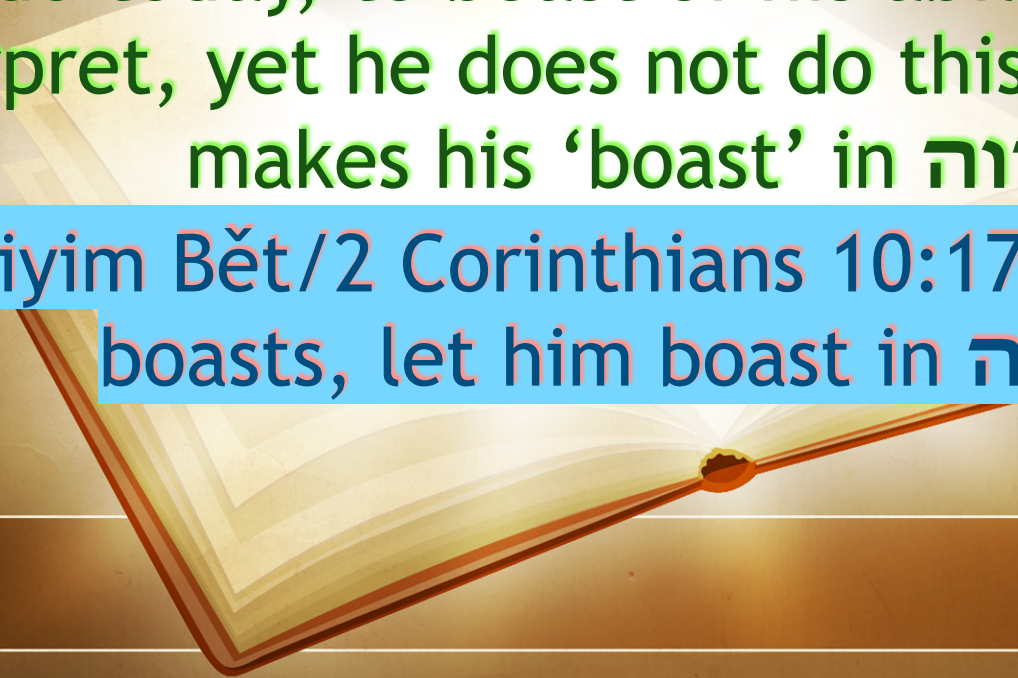
Yosēph did not try to take credit for the gift of interpretation, yet remains humble in his acknowledgement of him simply being a servant of the Most-High, and that he also had full confidence in Elohim's power and ability to answer Pharaoh.

Yosēph had learned a great deal in the 13 years that he had been in Mitsrayim and in his sufferings he had learned 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 Nebukadnetstsar 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 Ėlah in the heavens who reveals secrets, and He has made known to Sovereign Nebukadnetstsar 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'!**

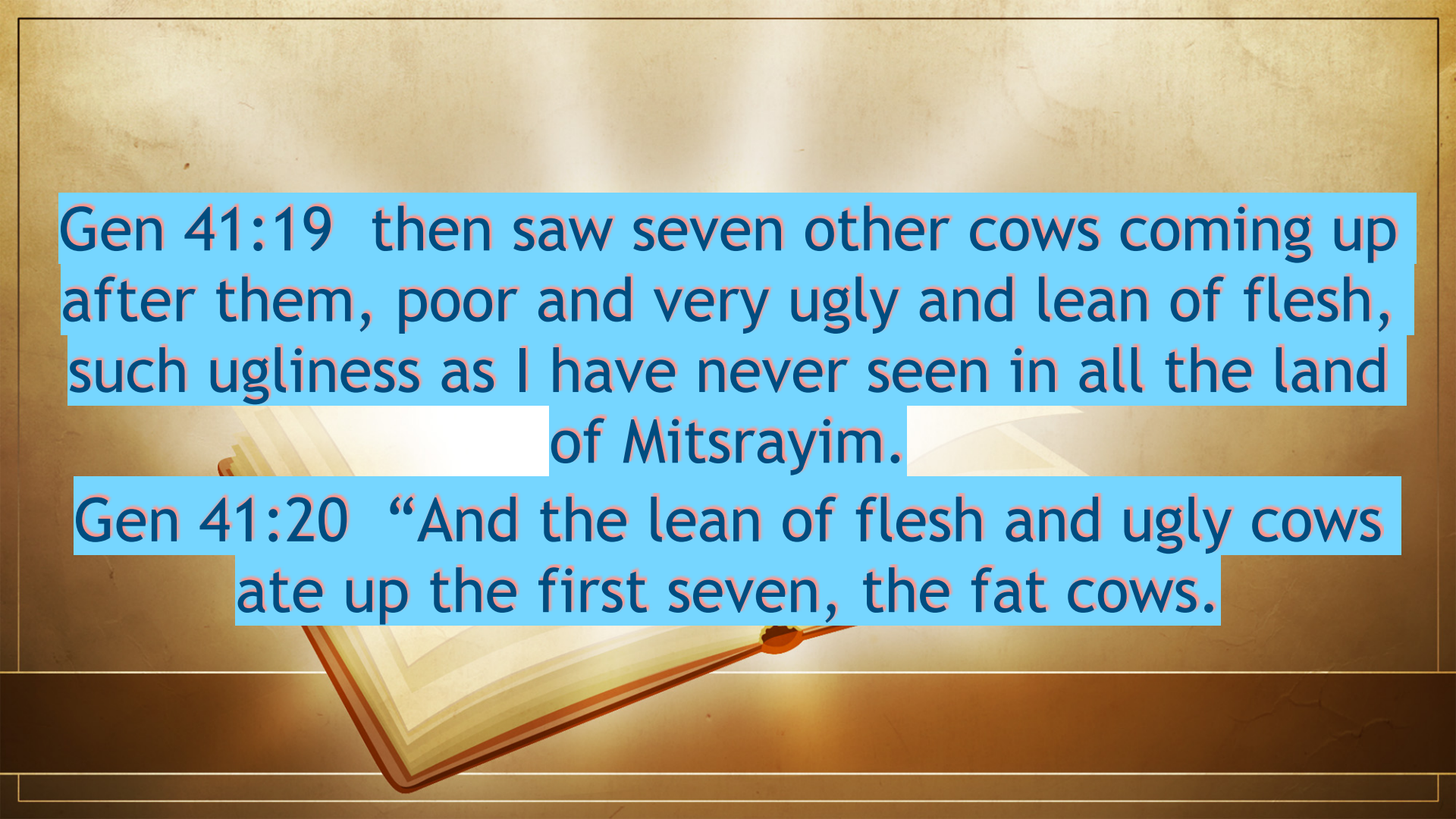
The main point that I am trying to stress here, is that we must always recognize that we can do nothing without Messiah, and if we are to make a boast at all, let us boast in **יהוה** and not in the individual gifts He may, by His Spirit, cause us to be given to operate in.



Gen 41:17 And Pharaoh said to Yosěph, “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,

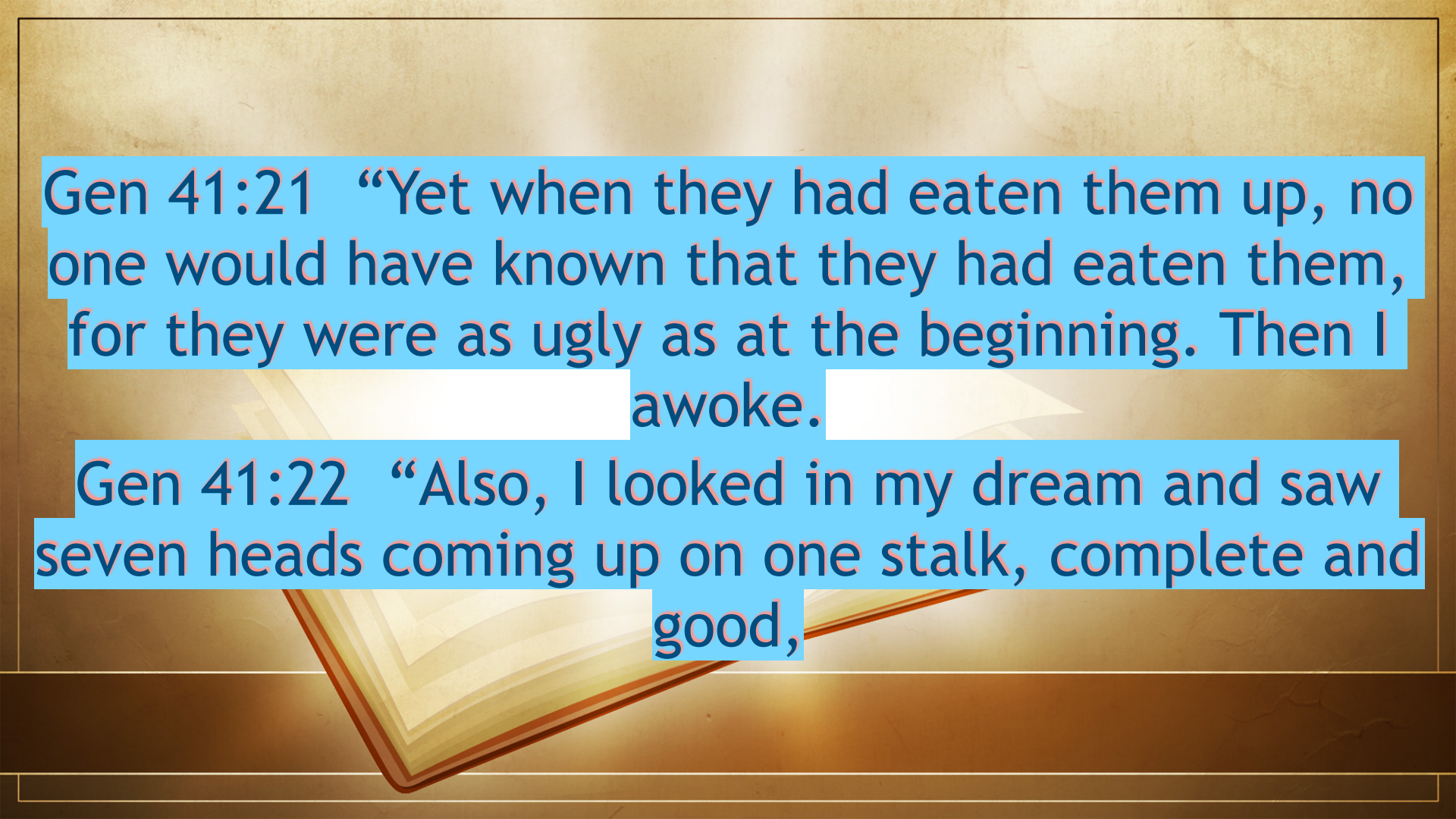




Gen 41:19 then saw seven other cows coming up after them, poor and very ugly and lean of flesh, such ugliness as I have never seen in all the land of Mitsrayim.

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



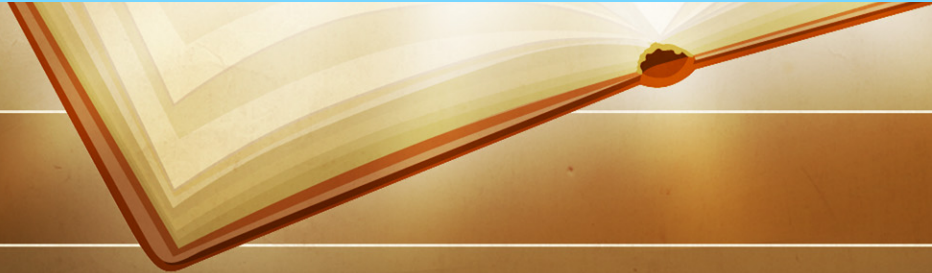


Gen 41:21 “Yet when they had eaten them up, no one would have known that they had eaten them, for they were as ugly as at the beginning. Then I awoke.

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.”

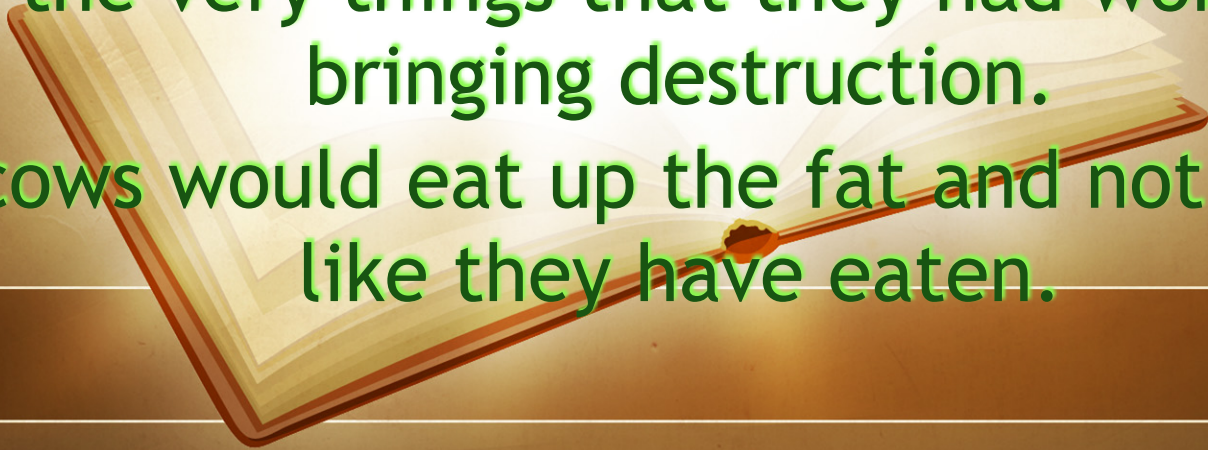




## Verse 17-24

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 *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?

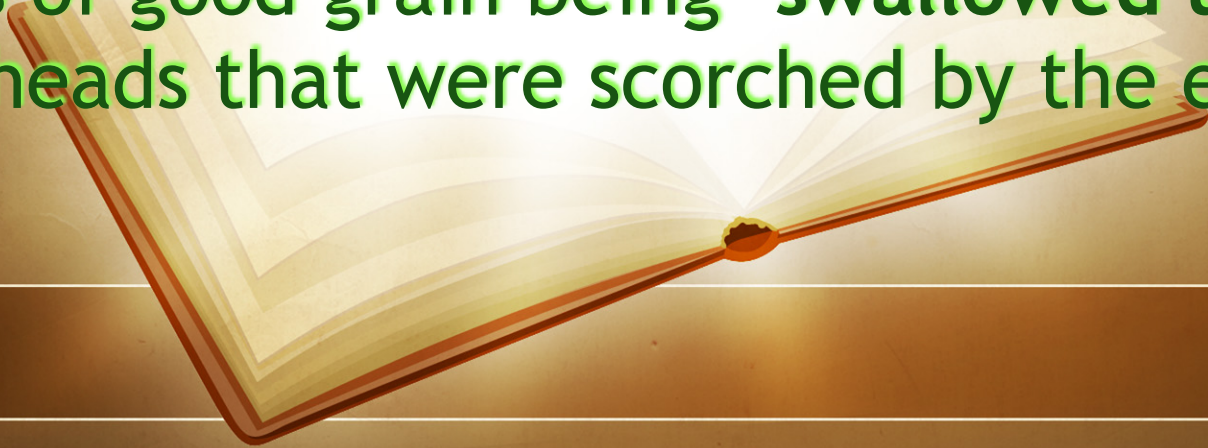
**EAT RIGHT AND LIVE OR LIVE WRONG AND BE  
EATEN:**

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 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 קָדִים qadim(kaw-deem') - Strong's H6921 and comes from the primitive root verb 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 recognize 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(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 בָּלָה 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 אֲמֹל 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'.

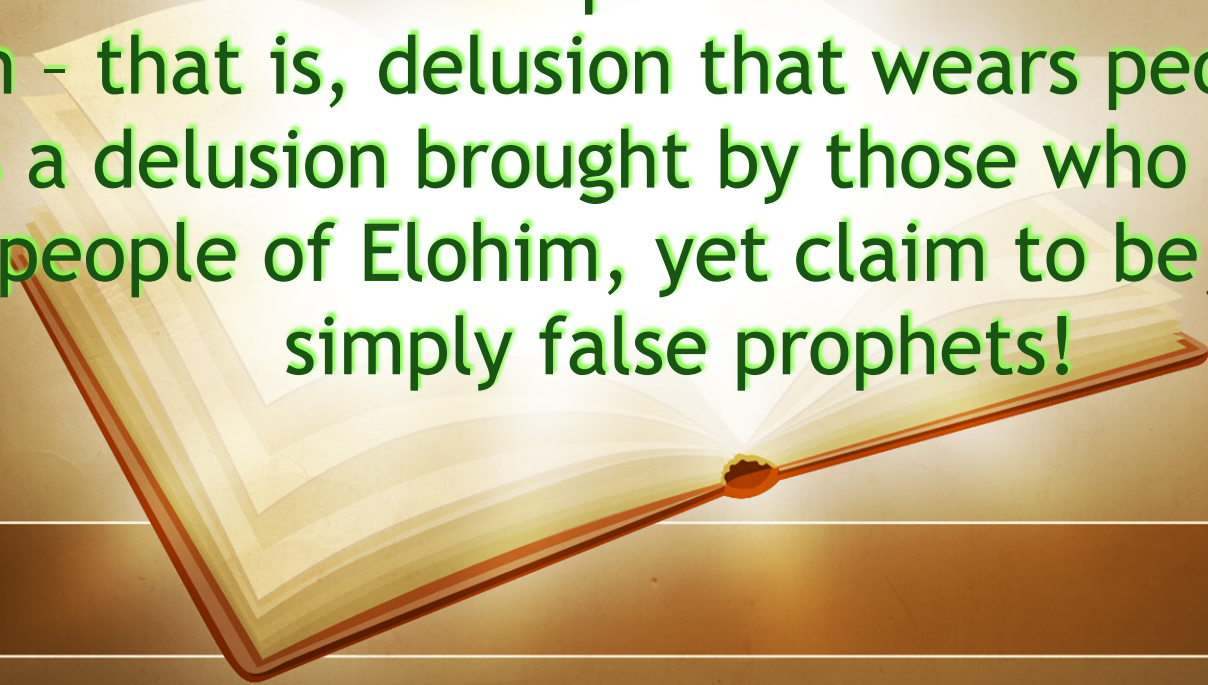
From understanding the derivatives, or roots, of the name of Bil'am, we can further understand the picture that is being presented to us, in order to warn us from that which is happening in our day!

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!

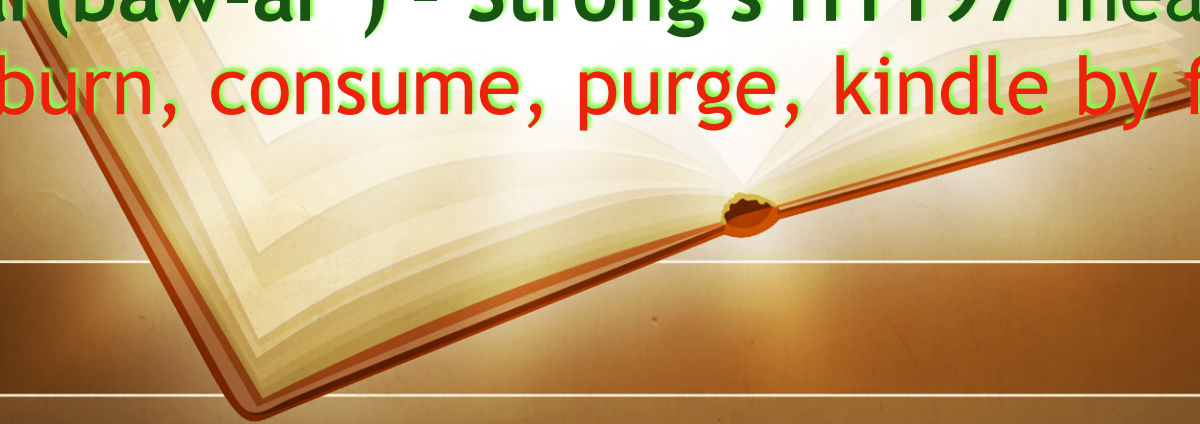


Kěpha Bět/2 Peter 3:17 “You, then, beloved ones, being forewarned, watch, lest you also fall from your own steadfastness, being led away with the delusion of the lawless”

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 Qorah.”



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.

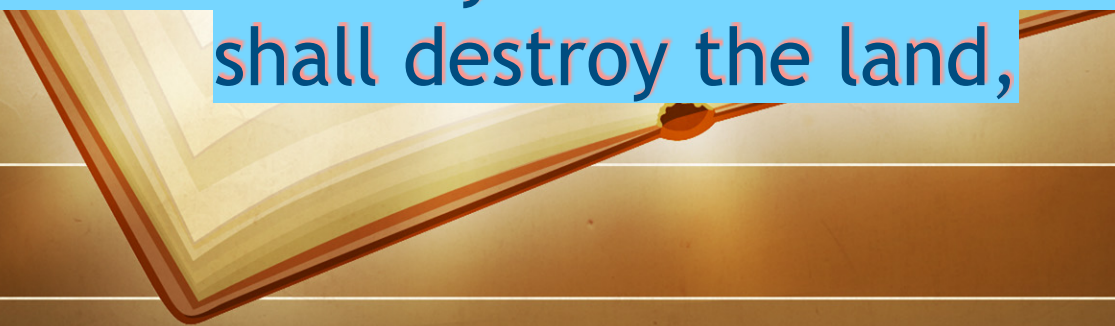
Gen 41:28 “This is the word which I spoke to Pharaoh: Elohim has shown Pharaoh what He is about to do.





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.





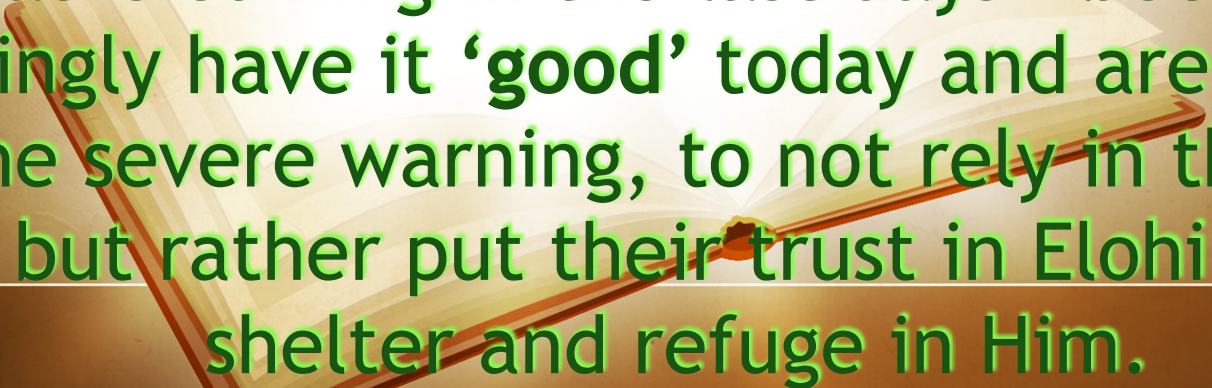
## Verse 25-32

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”

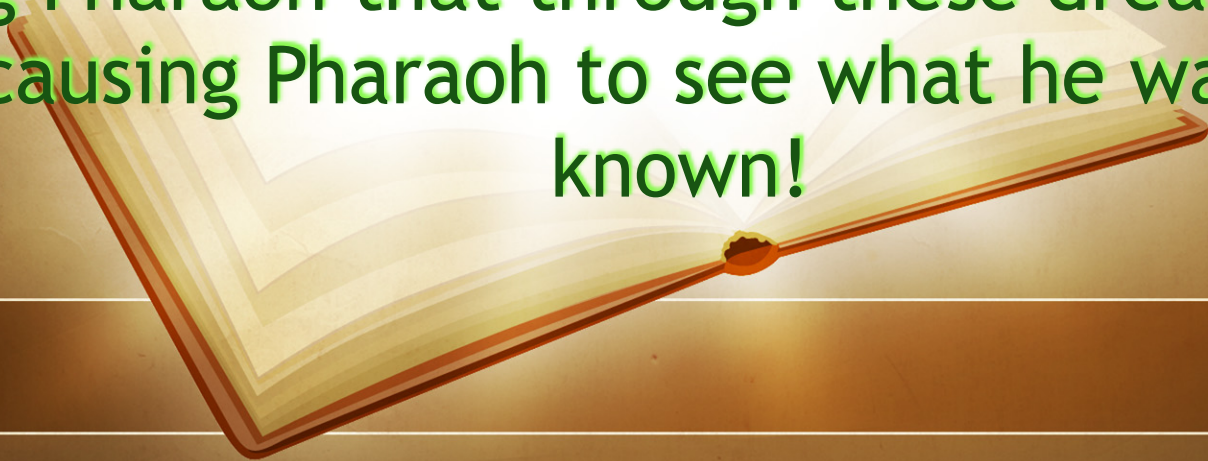
:32 “... Elohim is hastening to do it.”

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'.

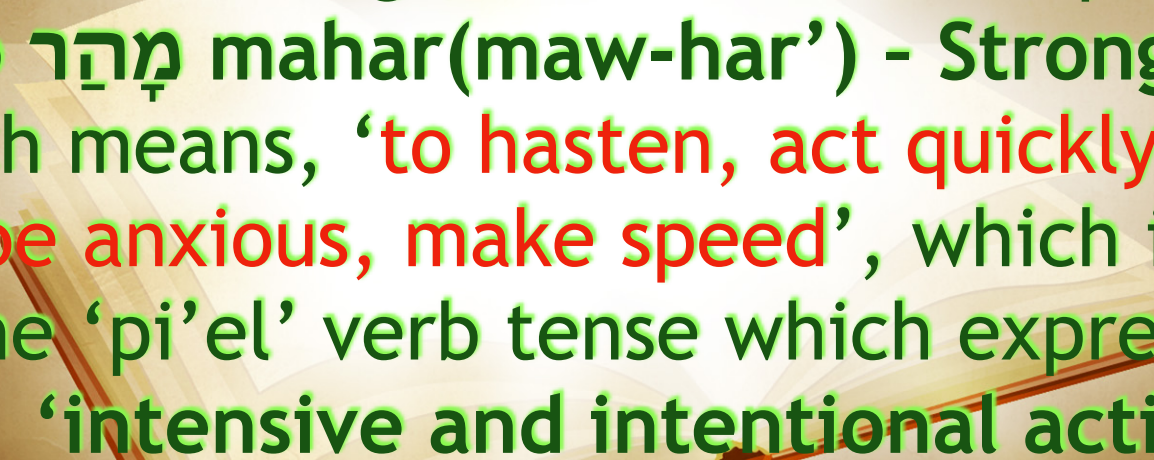
The Hebrew word that is translated as 'shown' in verse 28 comes from the primitive root verb רָאָה **ra'ah**(raw-aw') - Strong's H7200 - meaning, 'to see, look, observe, pay close attention, consider, appear, provide, observe, discern, distinguish'.



Both of these verbs are written in the 'hiphil' verb tense which is the '**causative tense**' and we are therefore able to recognize 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 Yoseph 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.

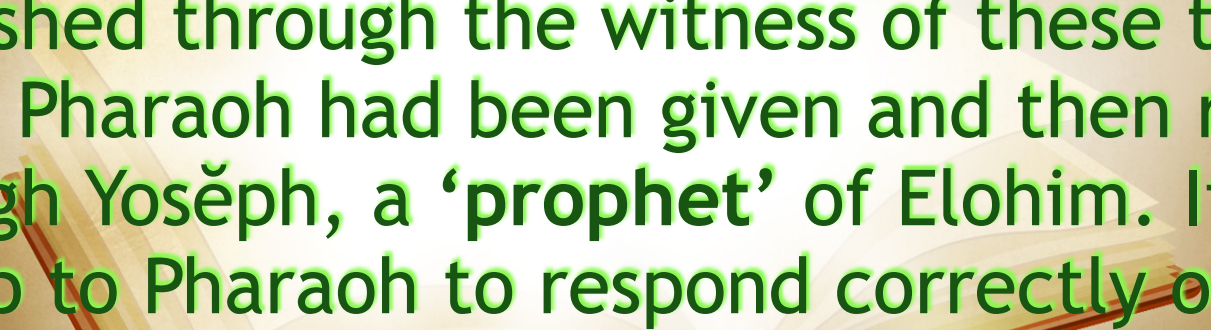
This is not the case here - יהוה (YeHoVah) would bring about this time of plenty followed by a time of famine, not because of a continual cycle of nature, but with the purpose of revealing Yosëph as the deliverer of Yisra'ëll!!!

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!



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 (YeHoVah) 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 (YeHoVah), done as a result of disobedience of man.



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

In these last days we are able to recognize the famine for the Word that יהוה (YeHoVah) 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 (YeHoVah).”



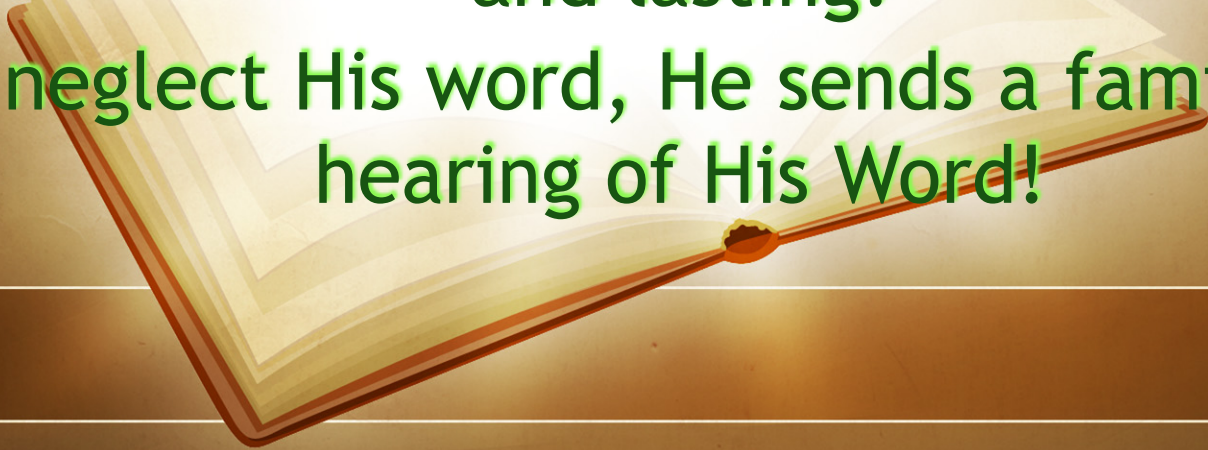


He brought Yisra'el to a place of hunger and thirst and need - and He supplied their needs!!! The test would be whether they would truly hunger and thirst for righteousness or not!

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 (YeHoVah). 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 (YeHoVah) - His Torah is life-giving Bread for us, and Messiah is The Word of יהוה (YeHoVah) 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 (YeHoVah).’”

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 (YeHoVah) 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.”



Gen 41:33 “And now, let Pharaoh look for a discerning and wise man, and set him over the land of Mitsrayim.

Gen 41:34 “Let Pharaoh do this, and let him appoint overseers over the land, to take up one-fifth of the land of Mitsrayim in the seven years of plenty.

Gen 41:35 “And let them gather all the food of those good years that are coming, and store up grain under the hand of Pharaoh, and let them keep food in the cities.



Gen 41:36 “And the food shall be for a store for the land for the seven years of scarcity of food which shall be in the land of Mitsrayim, and do not let the land be cut off by the scarcity of food.”

Gen 41:37 And the word was good in the eyes of Pharaoh and in the eyes of all his servants.



## Verse 33-37

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

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

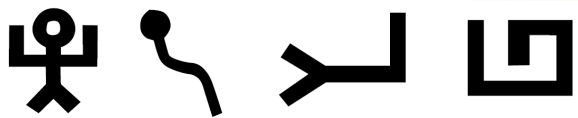


The Hebrew word that is translated as 'discerning' is בִּין bin (bene)- Strong's H995 meaning, 'to discern, act wisely, consider carefully, understand, perceive, consider with full attention and have knowledge and respond appropriately'.

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 (bee-naw')- Strong's H998 which means, 'an understanding, consideration, discernment'.

In the ancient pictographic script, the Hebrew word בִּינָה biynah (bee-naw')- Strong's H998 which means, '**an understanding, consideration, discernment**', is depicted as follows:






## Beyt - בֵּית:

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 - ن:

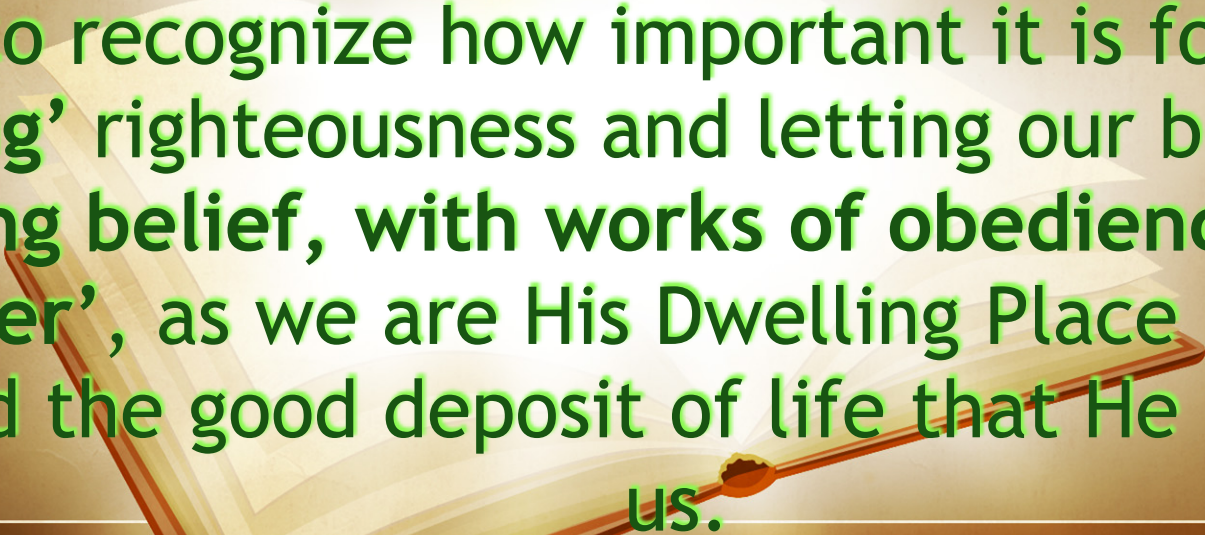
The ancient pictographic script has this letter pictured as , which pictures a 'sprouting seed' and gives the idea of continuation or an offspring or an heir, speaking of that which sprouts forth to be the heir of the promise of continuation, and represents one's life expectancy.

## 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!

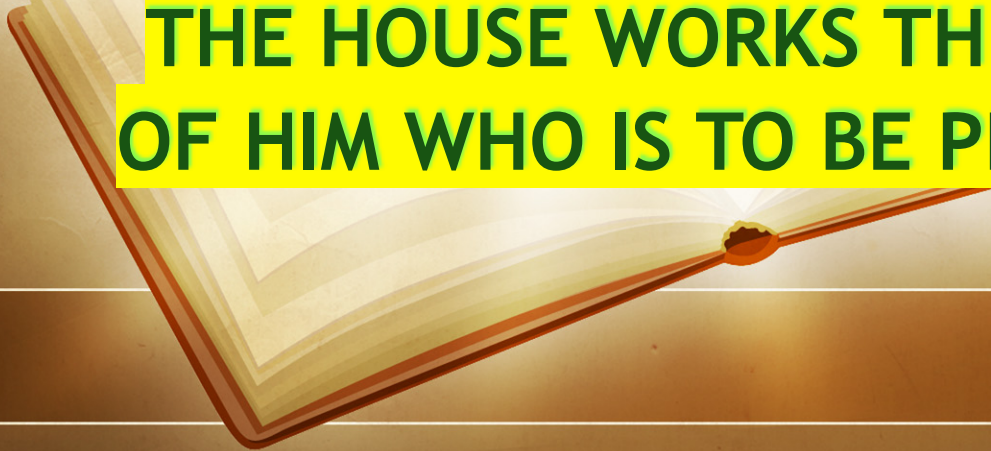


When we consider this Hebrew root word for ‘understanding’, in its pictographic form, we are able to recognize how important it is for us to be ‘doing’ righteousness and letting our belief be a ‘living belief, with works of obedience to the Master’, as we are His Dwelling Place that is to guard the good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

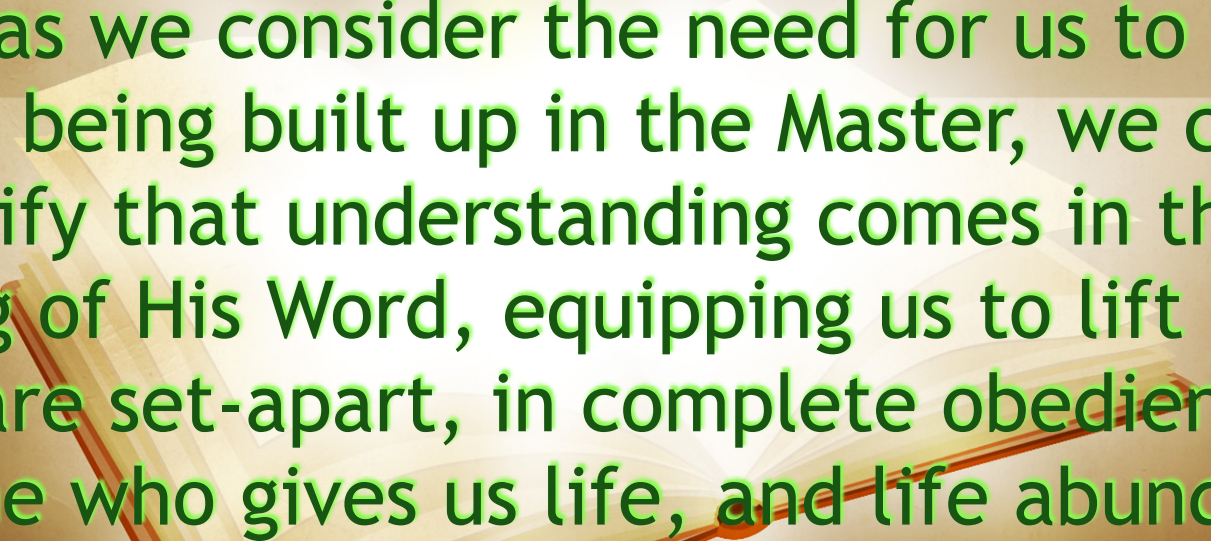


These pictographs can render for us the following,  
in terms of understanding the meaning of  
‘understanding’, as:

**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 ḥākām (khaw-kawm')- Strong's H2450 which means, 'expert, skilled, learned' and is from the primitive root word חָכַם ḥākām (khaw-kam')- 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.

Mishlě/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.”



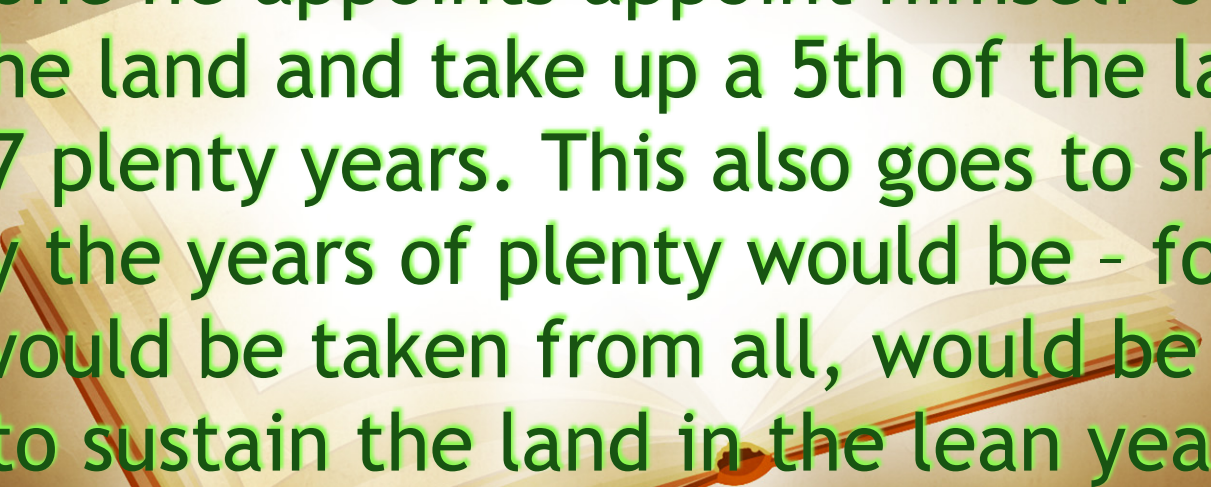
Yoseph gave understanding to Pharaoh, as He opened up the Words of יהוה, and revealed a very straight forward solution to the years that lay ahead - a solution that would take a wise and discerning person who would be able to carry it out to completion.

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 5th 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!!!



## Joseph Rises to Power

Gen 41:37 And the word was good in the eyes of Pharaoh and in the eyes of all his servants.

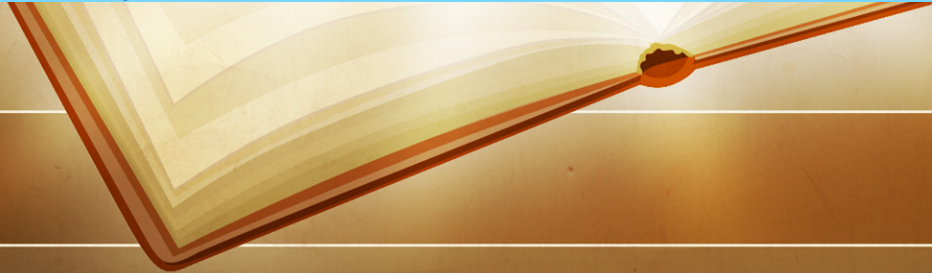
Gen 41:38 And Pharaoh said to his servants, “Could we find another like him, a man in whom is the Spirit of Elohim?”

Gen 41:39 Then Pharaoh said to Yosef, “Since Elohim has shown you all this, there is no one as discerning and wise as you.



Gen 41:40 “Be over my house, you yourself, and at your mouth all my people shall kiss - only in the throne I am greater than you.”

Gen 41:41 And Pharaoh said to Yoseph, “See, I have set you over all the land of Mitsrayim.”



## 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 ḥaḵam (khaw-kam')-Strong's H2449 that we get the Hebrew word for 'wisdom', which is חֵכְמָה ḥokmah (khok-maw')-Strong's H2451 meaning, 'wisdom, skill'.




In the ancient pictographic alphabet, this Hebrew word for 'wisdom' - חֲכָמָה ḥokmah (khok-maw')- Strong's H2451 looks like this:

חכמה




## 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 symbolize 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 recognize 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 - כּ:


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 symbolizes 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 - ה:

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 **יהוה** 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!

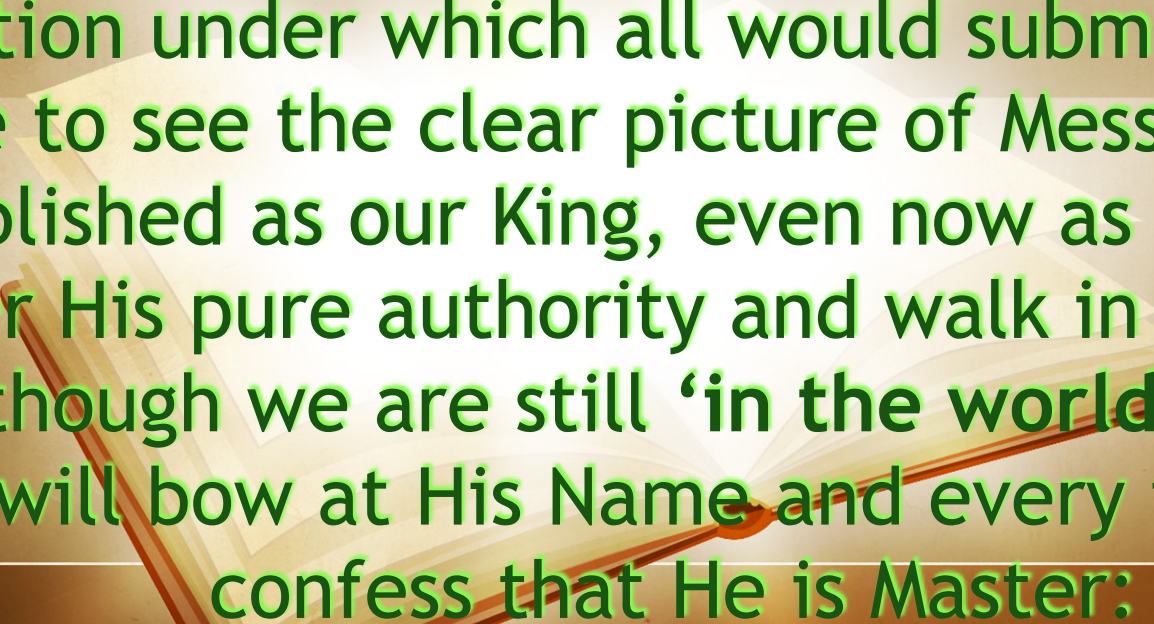
An open book with a red bookmark is positioned diagonally across the lower half of the image. The pages are a light cream color, and the binding is visible in the center. The background is a textured, warm-toned surface, possibly parchment or a similar material, with a subtle gradient from light yellow at the top to a darker brown at the bottom.



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.”

An open book with a red bookmark is positioned diagonally across the lower half of the image. The pages are a light cream color, and the binding is visible in the center. The background is a textured, light brown surface.

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, 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”



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 **verse 40** Pharaoh appointed Yoseph as head over his house and at Yoseph's mouth all the land would 'kiss'.

The Hebrew word that is translated as 'kiss' comes from the root word נָשַׁק nashaq (naw-shak')- 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)'.

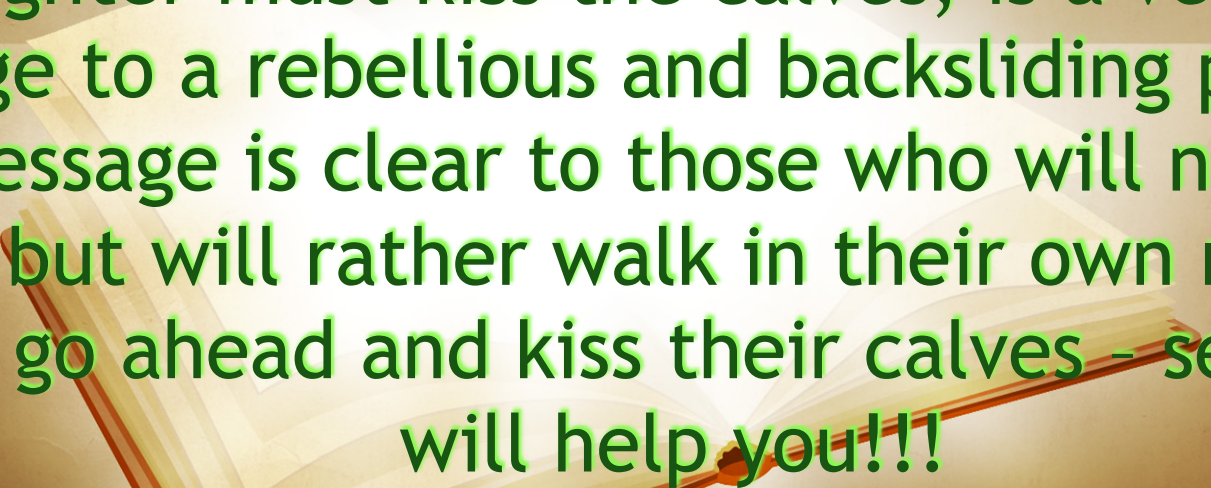


To 'kiss' here, clearly speaks of that which we submit under and show respect to, as being the proper authority under which we walk and obey.

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

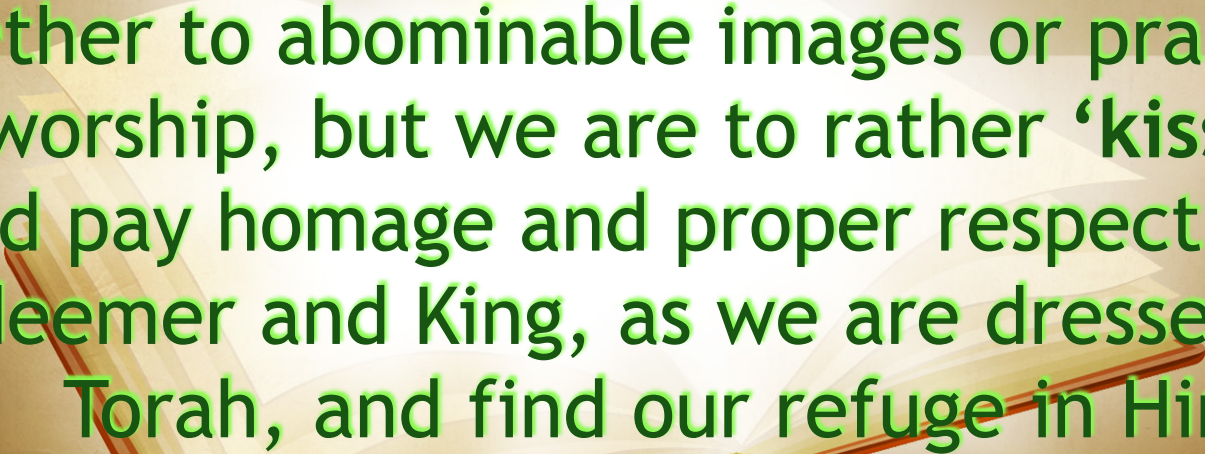
Hoshěa/Hosea 13:2 “And now they sin more and more, and make for themselves moulded images from their silver, idols according to their skill, all of them the work of craftsmen. They say of them, “Let the men who slaughter kiss the calves!”

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 Yoseph '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 Yoseph, 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!!!



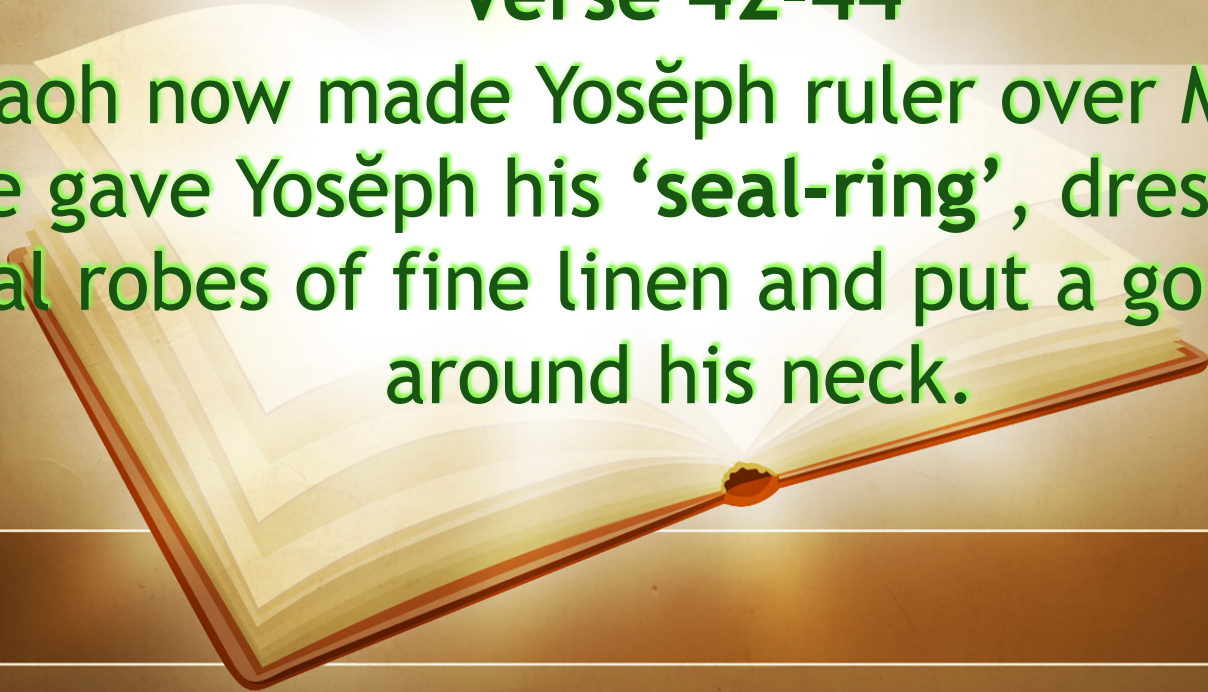
Gen 41:42 And Pharaoh took his seal-ring off his hand and put it on Yosēph's hand. And he dressed him in garments of fine linen and put a gold chain around his neck.

Gen 41:43 And he had him ride in the second chariot which he had. And they cried out before him, "Bow the knee!" And he set him over all the land of Mitsrayim.

Gen 41:44 And Pharaoh said to Yosēph, "I am Pharaoh, and without a word from you let no man lift his hand or foot in all the land of Mitsrayim."

## 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.



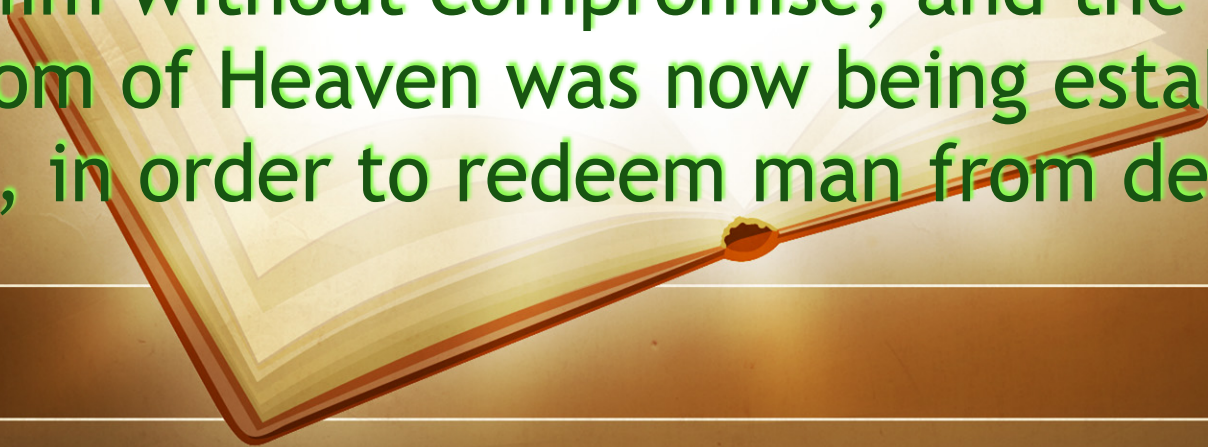


The Hebrew word that is used here for 'seal-ring' is טַבַּעַת tabba'ath (tab-bah'-ath)- Strong's H2885 which means, '**signet ring (as a symbol of authority)**', and comes from the root verb טָבַע taba (taw-bah')- Strong's H2883 which means, '**to sink, settle, settle down, fasten, pierce, be planted**'; 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 Yosēph 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 טבעת  
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 - בֵּית:


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 - א:

The letter 'ayin' - 'א' - 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'ěl 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 Ėliyahu, exactly who this יהושע Messiah is - He is a 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 **begged** (behg'-ed)- 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 שש shesh (shaysh)- 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 (boos'-see-nos)- 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:

Hazon/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 Hazon/Revelation 22:8 is περιβάλλω periballō (per-ee-bal’-lo)- Strong’s G4016 which means, ‘**put on, clothe, wrap around, throw around**’, and this word is also translated as ‘dressed’ in the following verses:

Hazon/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’.**

Hazon/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.”

Hazon/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!

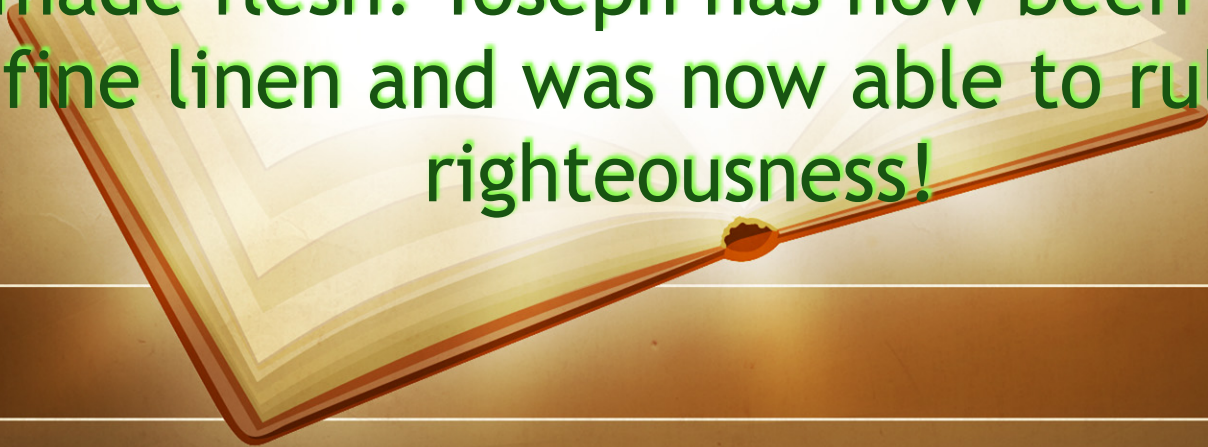
Those who refuse the call and make vain excuses are not dressed and worthy of the call, for only the remnant few who has not defiled their garments will be chosen!

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:

Debarim/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!



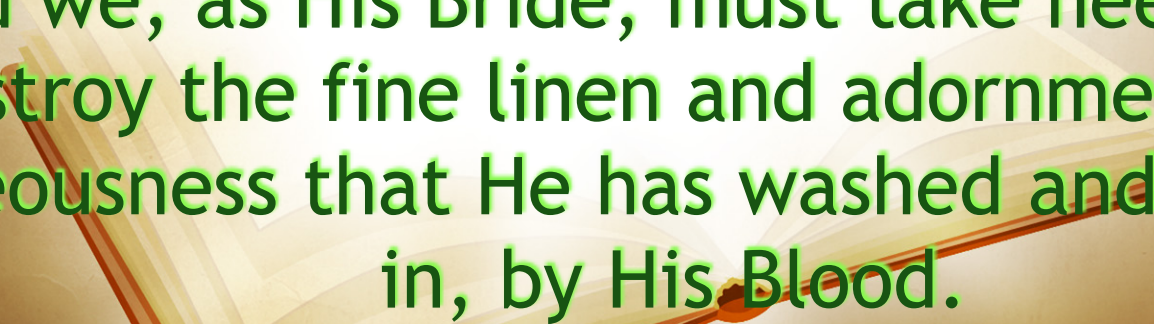
A gold chain was put around Yosěph's neck, and the word for 'chain' is רַבִּיד *rabid* (raw-beed')- Strong's H7242 and is only used twice in Scripture - here in the account of Yosěph and in:

Yehezqěl/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'ěl) 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!!!



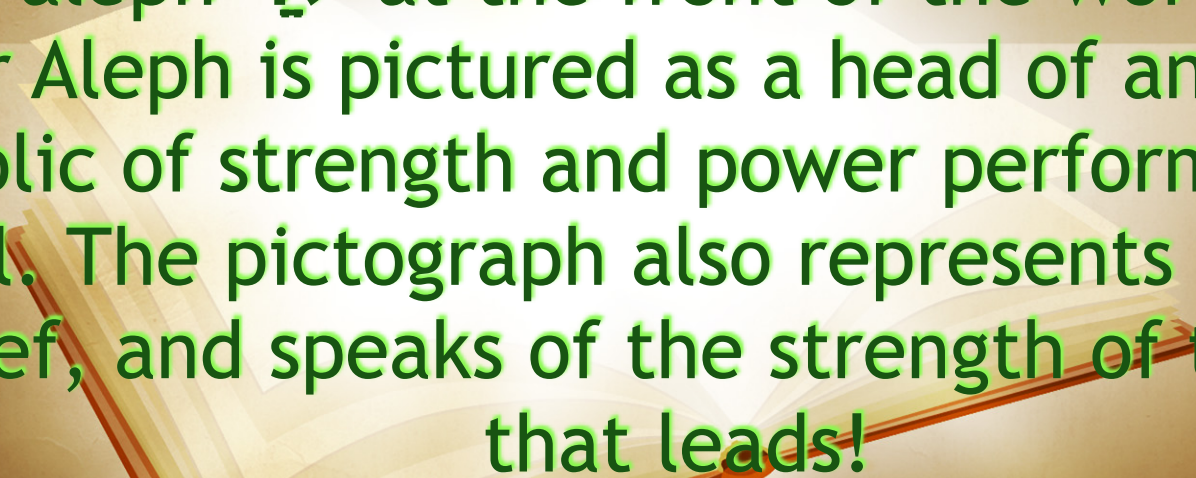
Yosëph rode in Pharaoh's second chariot, and as he went, they cried out before Him, “bend the knee” which is the word אֲבֹרֶךְ **abrek** (ab-rake')-

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 אֲבֵרַךְ abrek (ab-rake')- Strong's H86 is very closely related to the Hebrew word בָּרַךְ barak (baw-rak')- 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 אֲבֹרֶךְ **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 marvelous 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!



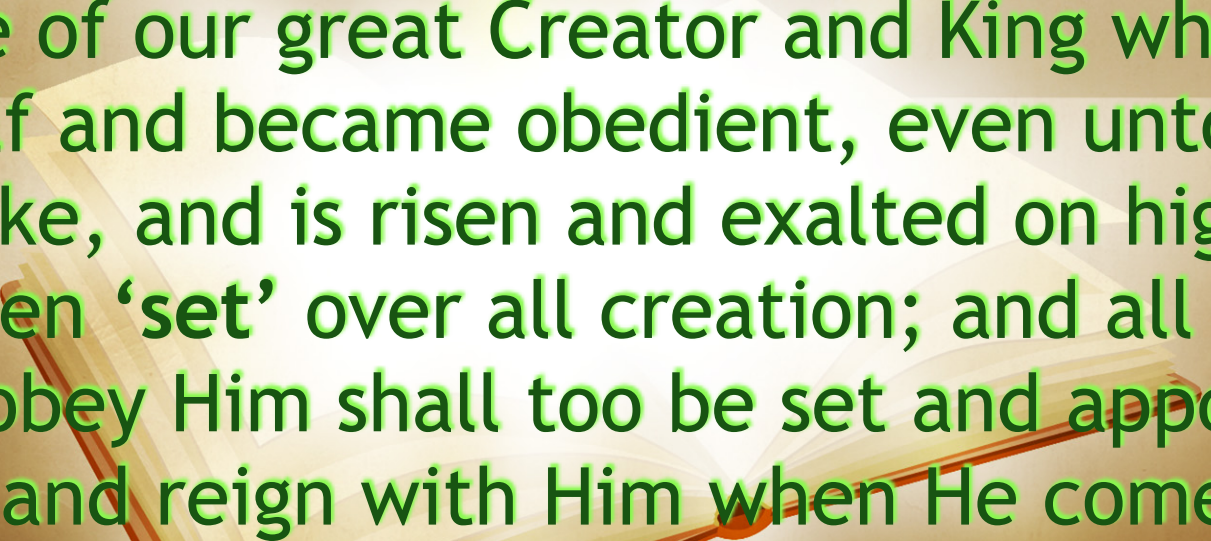
Pharaoh ‘set’ Yosěph over all the land of Mitsrayim; and the Hebrew word for ‘set’ is נָתַן

Nathan (naw-than’)- Strong’s H5414 which means, ‘to give, put, set, appointed, delivered, given, placed’, and a derivative of this word is נְתִינִים Nethinim (naw-theen’)- 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 Lěwites.

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 Yosěph, as Pharaoh decreed that only by the word of Yosěph 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 Yosëph 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!

Gen 41:45 And Pharaoh called Yosěph's name Zaphnath-Pa'něah. And he gave him as a wife Asenath, the daughter of Poti-Pherah priest of On. And Yosěph went out over all the land of Mitsrayim.





## Verse 45

Pharaoh called Yosēph צִפְנָתְפָנֶח **Tsaphenath Paneah** (tsof-nath' pah-nay'-akh)- 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 יהושע Messiah, who has made known to us the revelation of the secret:

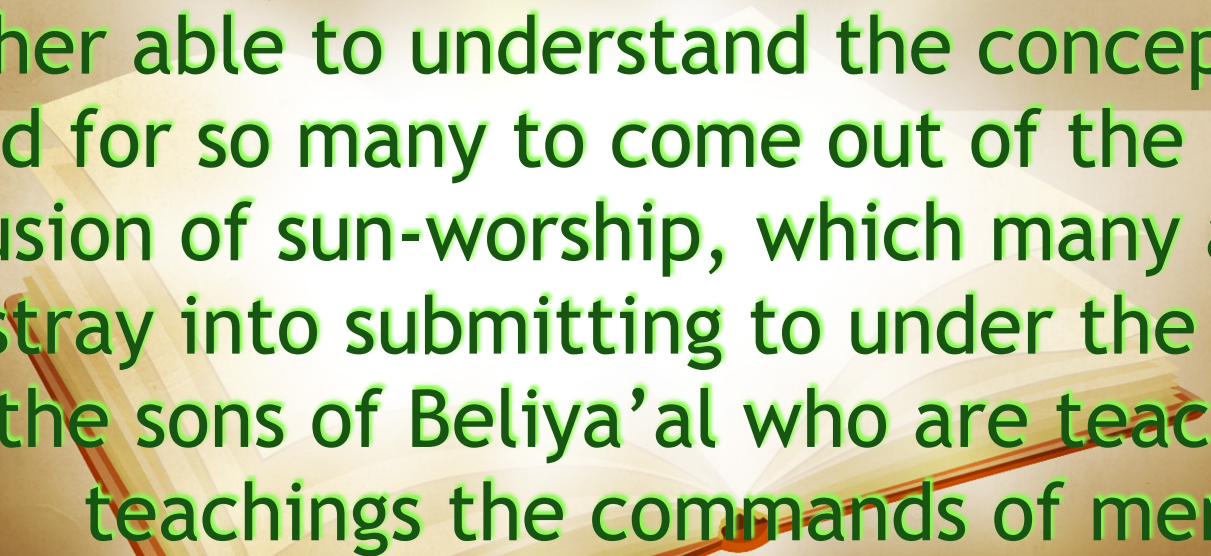
Romiyim/Romans 16:25-27 "And to Him who is able to establish you according to my Good News and the preaching of יהושע Messiah, according to the revelation of the secret which was kept silent since times of old, 26 but now has been made manifest, and by the prophetic Scriptures has been made known to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



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

The name אֲסֵנַת Asenath (aw-se-nath')- Strong's H621 means, '**belonging to neith**', and 'neith' was an ancient Egyptian goddess of war and weaving.

The name פּוֹטִיפָרֶע Poti Phera (po-tee-far')- Strong's H6318 means, '**belonging to the sun**' or '**he whom Ra gave**' and he was a priest of אֹן On (one)- 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.

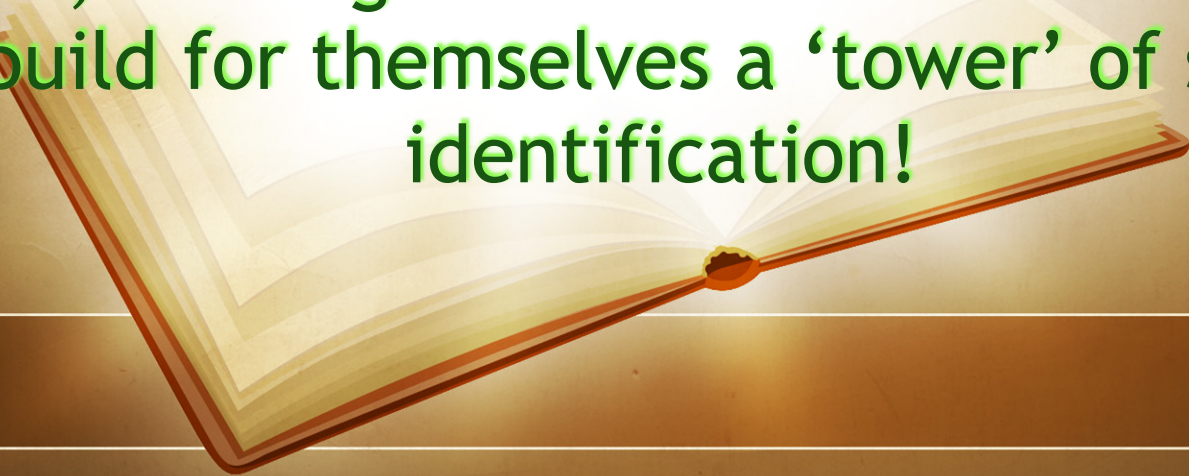


Now, when we hear the term Babelon, we are further able to understand the concept of the need for so many to come out of the lies and confusion of sun-worship, which many are being led astray into submitting to under the influence of the sons of Beliya'al who are teaching as teachings the commands of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

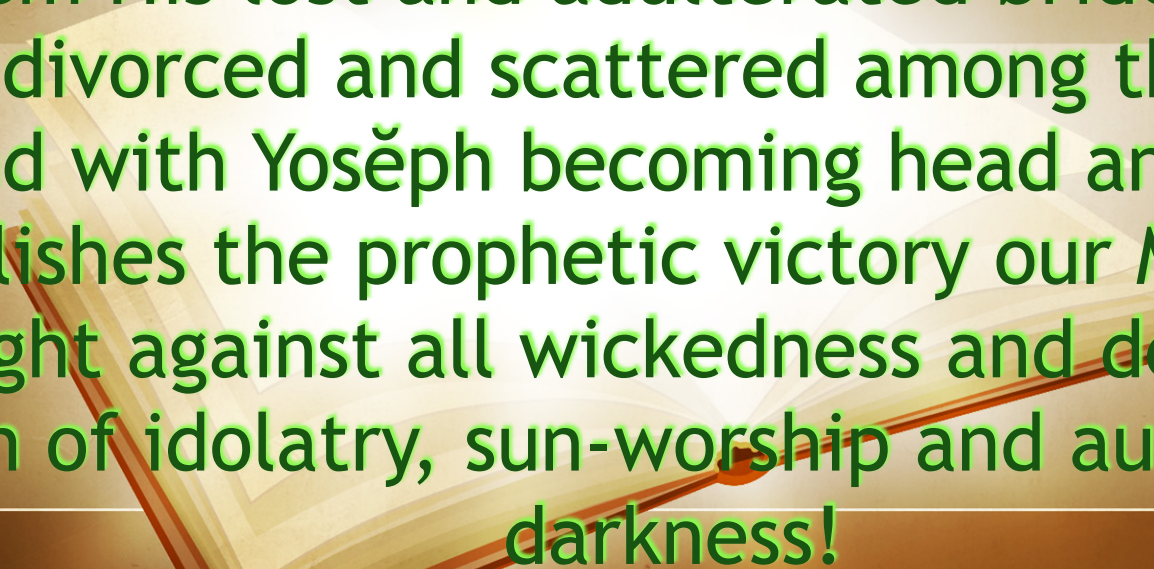


The Greek word that is translated as ‘Babelon’ (Babylon) is Βαβυλών Babulōn (bab-oo-lone’)- Strong’s G897 which is derived from the Hebrew word בָּבֶל Babel (baw-bel’)- Strong’s H894, which was the name of the site where יהוה confused the language of all the earth, and it comes from the verb בָּלַל balal (baw-lal’)- Strong’s H1101 meaning, ‘to mingle, mix, confuse, confound’ and so, the term בָּבֶל 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!

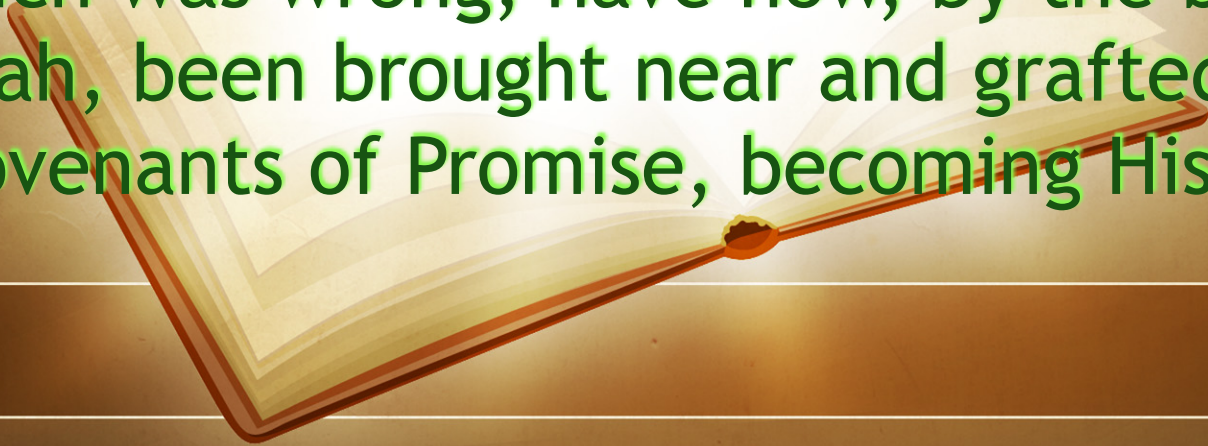






By Yosēph taking Asenath as wife, we can see a powerful picture of how Messiah has come to redeem His lost and adulterated bride, who had been divorced and scattered among the nations; and with Yosēph becoming head and ruler, establishes the prophetic victory our Messiah has wrought against all wickedness 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, we 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’ĕl and strangers from the covenants of promise, having no expectation and without Elohim in the world. 13 But now in Messiah **יהושע** you who once were far off have been brought near by the blood of the Messiah.”

Yosěph 'went out' over all the land of Mitsrayim - the term 'went out', in Hebrew, comes from the word יָצָא yatsa (yaw-tsaw')- 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 Yosěph 'going out' was establishing his authority over all of Mitsrayim and bringing to order the reign under His command!



Gen 41:46 Now Yosěph was thirty years old when he stood before Pharaoh sovereign of Mitsrayim. And Yosěph went out from the presence of Pharaoh, and went throughout all the land of Mitsrayim.



## Verse 46


Yosěph 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.

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




As another shadow picture of Messiah starting His ministry at 30 years of age is seen through Dawid:

Shemu'ěl Bět/2 Samuel 5:4 “Dawid was thirty years old when he began to reign, and he reigned forty years.”



Gen 41:47 And in the seven years of plenty the ground brought forth generously.

Gen 41:48 And he gathered all the food of the seven years which were in the land of Mitsrayim, and laid up the food in the cities. He laid up in every city the food of the fields which surrounded them.





Gen 41:49 Thus Yosěph gathered very much grain,  
as the sand of the sea, until he ceased counting,  
for it was without number.

Gen 41:50 And to Yosěph were born two sons  
before the years of scarcity of food came, whom  
Asenath, the daughter of Poti-Pherah priest of On,  
bore to him.

Gen 41:51 And Yosēph called the name of the first-born Menashsheh, “For Elohim has made me forget all my toil and all my father’s house.”

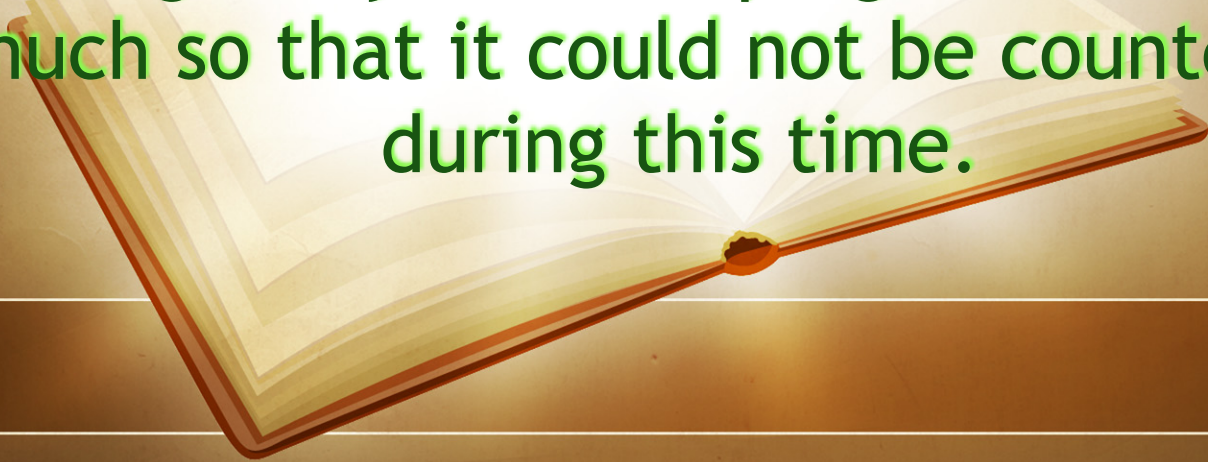
Gen 41:52 And the name of the second he called Ephrayim, “For Elohim has caused me to be fruitful in the land of my affliction.”

Gen 41:53 And the seven years of plenty which were in the land of Mitsrayim came to an end,



## Verse 47-53 - years of plenty

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

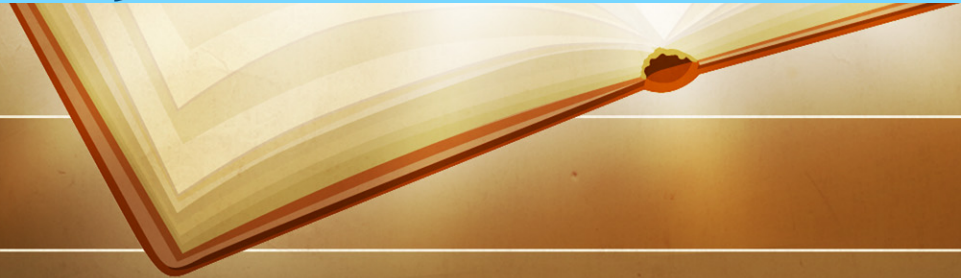


In verse 47 we are told that the 7 years of plenty brought forth 'generously' and the Hebrew word used here for 'generously' is קֹמֶט qomets (ko'mets)- Strong's H7062 which means, 'abundantly, closed hand, fist, handful', and what is interesting to take note of here is that this word is only used in 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 (az-kaw-raw')- 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 (zaw-kar')- 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.

Lukas/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 11:26 “For as often as you eat this bread and drink this cup, you proclaim the death of the Master until He comes.”

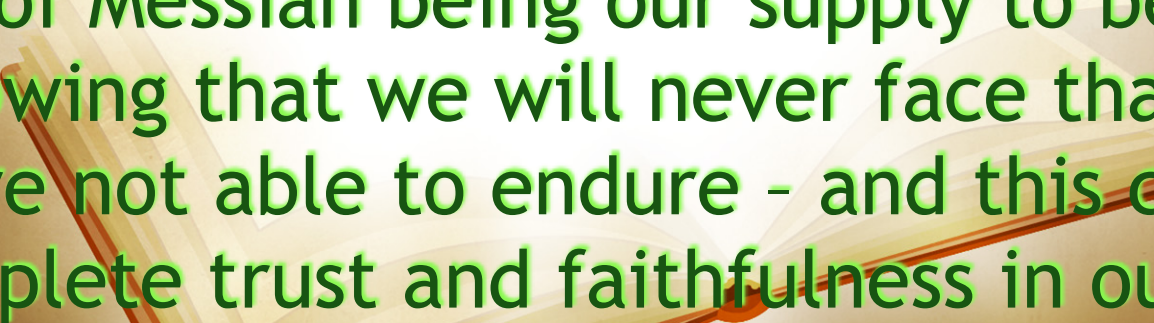




The vast supply that was brought forth generously is a picture of the sufficiency we have in Messiah to endure the pressures of the world and be more than overcomers through Him who loved us  
**(Romiyim/Romans 8:36-37).**

Rom 8:36 As it has been written, “For Your sake we are killed all day long, we are reckoned as sheep of slaughter.” Psa 44:22.

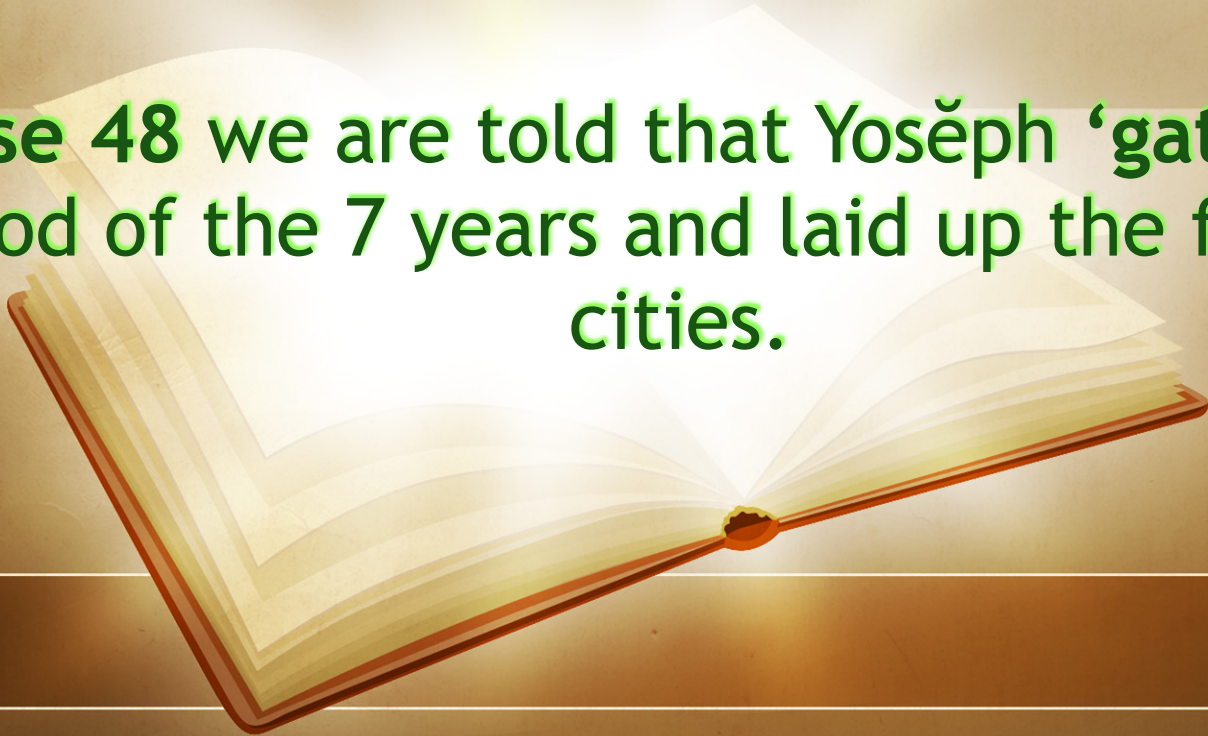
Rom 8:37 But in all this we are more than overcomers through Him who loved us.



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 (kaw-bats’)- 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’ěl to Her Beloved Husband and King:

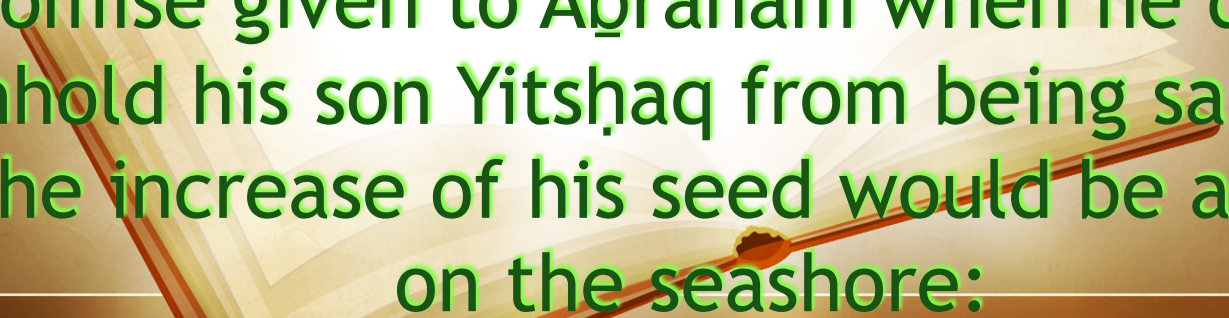
Dibre haYamim Aleph/1 Chronicles 11:1 “And all Yisra’ěl came together to Dawid at Hebron, saying, “See, we are your bone and your flesh.”



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!

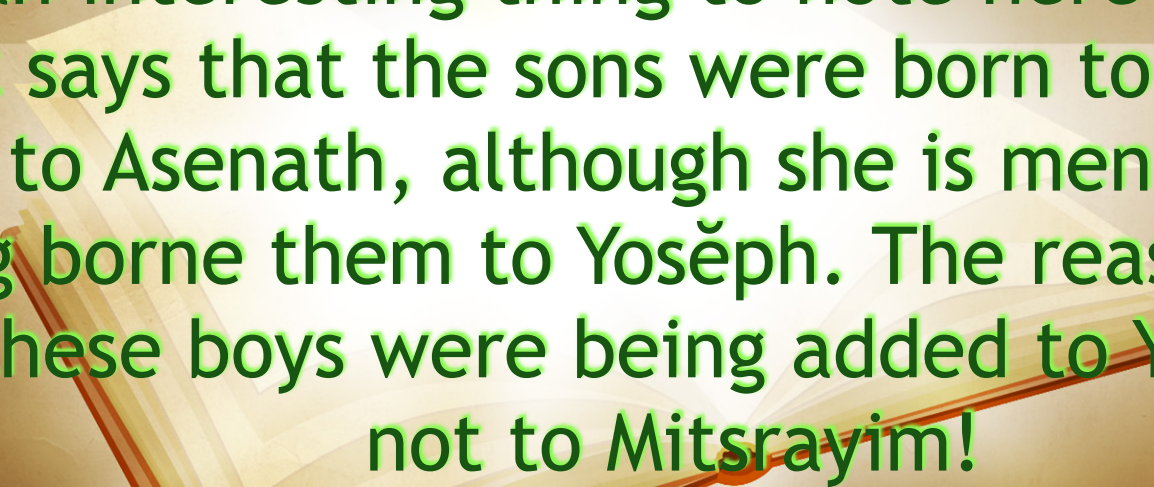
These words cause us to be reminded of the promise given to Abraham when he did not withhold his son Yitshāq from being sacrificed, that the increase of his seed would be as the sand on the seashore:





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.””

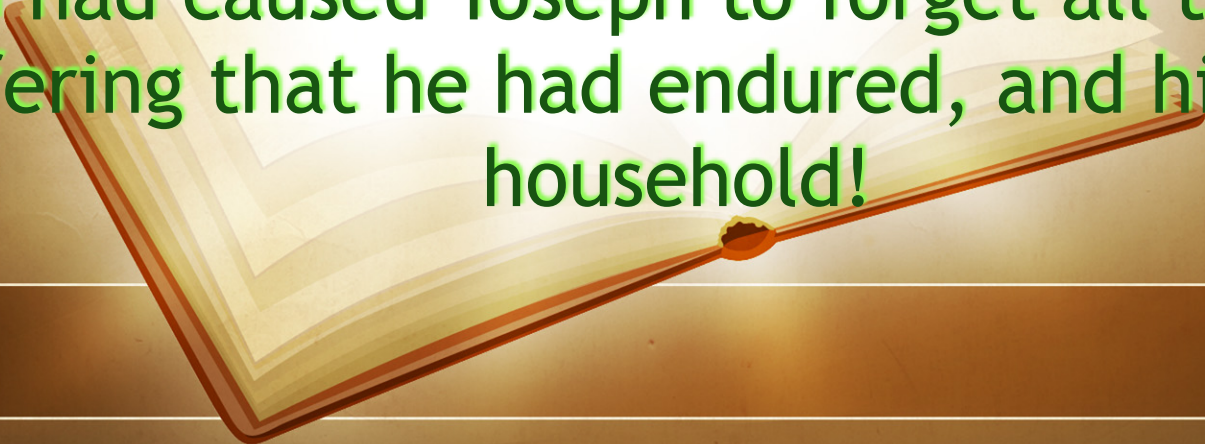
During the 7 years of plenty Yosěph had two sons,  
and an interesting thing to note here is the fact  
that it says that the sons were born to Yosěph and  
not to Asenath, although she is mentioned as  
having borne them to Yosěph. The reason being is  
that these boys were being added to Yisra'ěl and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

An open book with a red bookmark is positioned diagonally across the lower half of the image. The book's pages are a light cream color, and the red bookmark is visible on the right page. The background is a textured, light brown surface.



His two sons were:

1 - Menashsheh (men-ash-sheh')- 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 Yosëph would truly be a qualified man who could faithfully look after the assembly of Yisra'ël:

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 (ef-rah'-yim)- 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'el 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.

Gen 41:54 and the seven years of scarcity of food began to come, as Yosěph had said. And the scarcity of food was in all lands, but in all the land of Mitsrayim there was bread.

Gen 41:55 But when all the land of Mitsrayim hungered, and the people cried to Pharaoh for bread, Pharaoh said to all the Mitsrites, “Go to Yosěph, do whatever he says to you.”

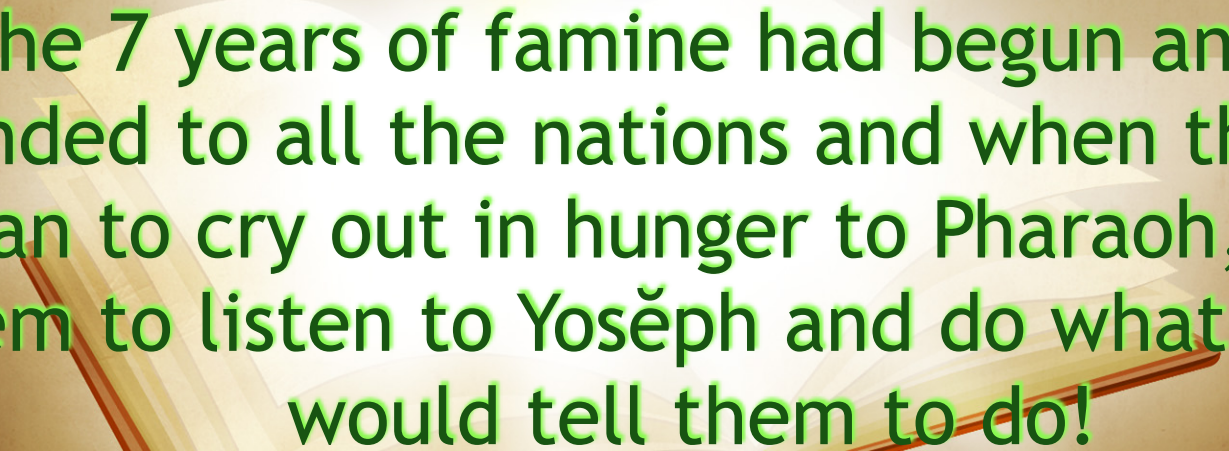


Gen 41:56 And the scarcity of food was over all the face of the earth, and Yosěph opened all the storehouses and sold to the Mitsrites. And the scarcity of food was severe in the land of Mitsrayim.

Gen 41:57 And all the earth came to Yosěph in Mitsrayim to buy grain, because the scarcity of food was severe in all the earth.

## 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!

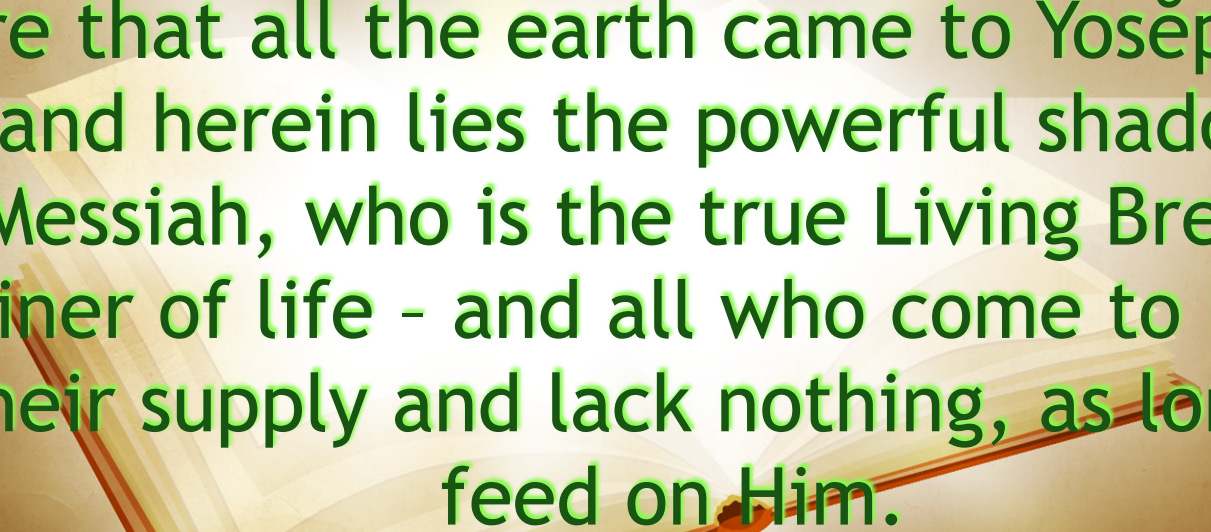




This famine can also be symbolic for us of a time where there is a famine for the Word - that is, a time when most are being starved for lack of nourishment through the Word, due to neglect and inherited lies and false traditions that are being taught as truth.

It is important for us to recognize 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.”

## Joseph's Brothers Go to Egypt


Gen 42:1 And when Ya'aqob saw that there was grain in Mitsrayim, Ya'aqob said to his sons, "Why do you look at each other?"

Gen 42:2 And he said, "See, I have heard that there is grain in Mitsrayim. Go down to that place and buy for us there, and let us live and not die."



Gen 42:3 And Yosěph's ten brothers went down to buy grain in Mitsrayim.

Gen 42:4 But Ya'aqob did not send Yosěph's brother Binyamin with his brothers, for he said, "Lest some harm come to him."



# 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 Yosēph, who was governor of the land and the one who sold bread to all.



At this point in time, his brothers had certainly not recognized 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 Yosēph'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:

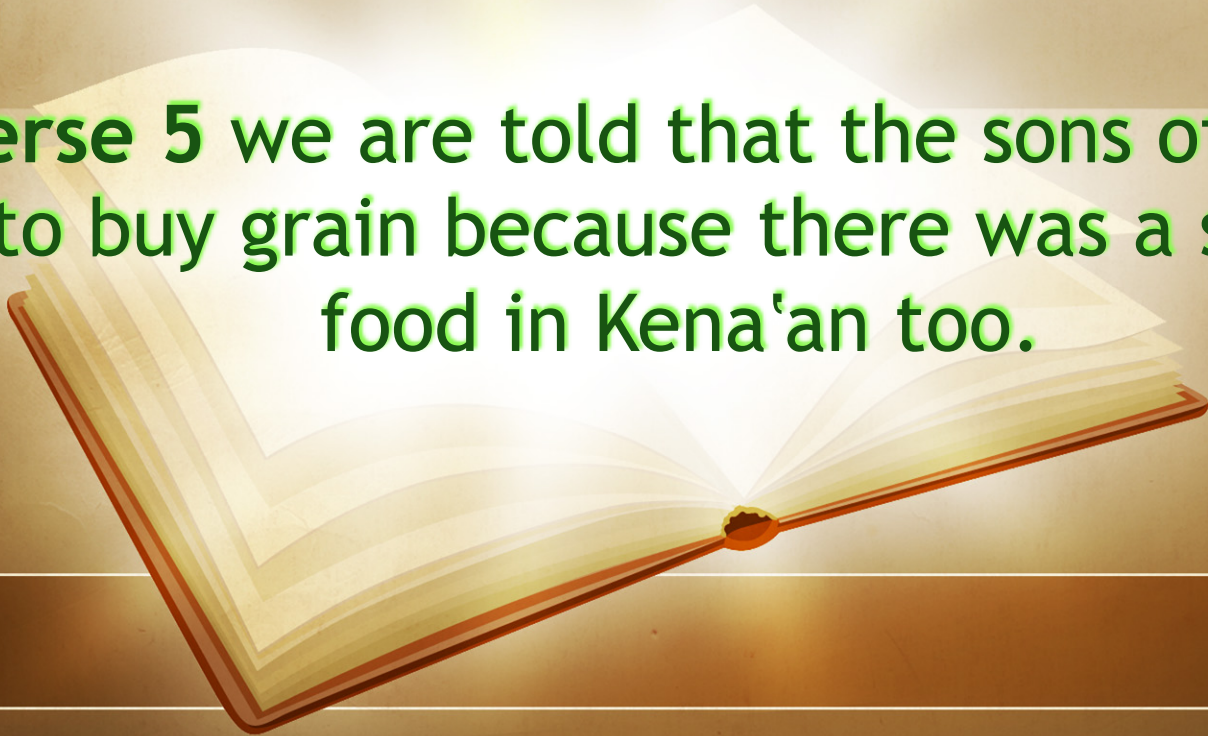
Berēshith/Genesis 37:7 “See, we were binding sheaves in the midst of the field, and see, my sheaf rose up and also stood up. And see, your sheaves stood all around and bowed down to my sheaf.”

Gen 42:5 And the sons of Yisra'ěl went to buy grain among those who journeyed, for the scarcity of food was in the land of Kena'an.





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



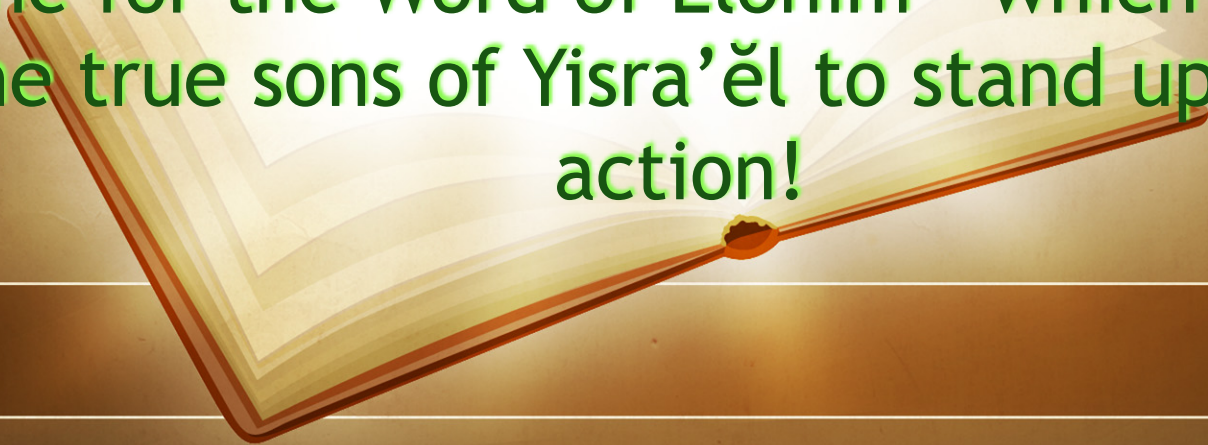
What is interesting to take note of here is how they are called sons of Yisra'ĕl and not sons of Ya'aqob̄.

While they are referred to interchangeably as sons of Ya'aqob̄ and Yisra'ĕl, we see a pattern of how they are referred to here as sons of Yisra'ĕl 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'aqob̄!

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




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.

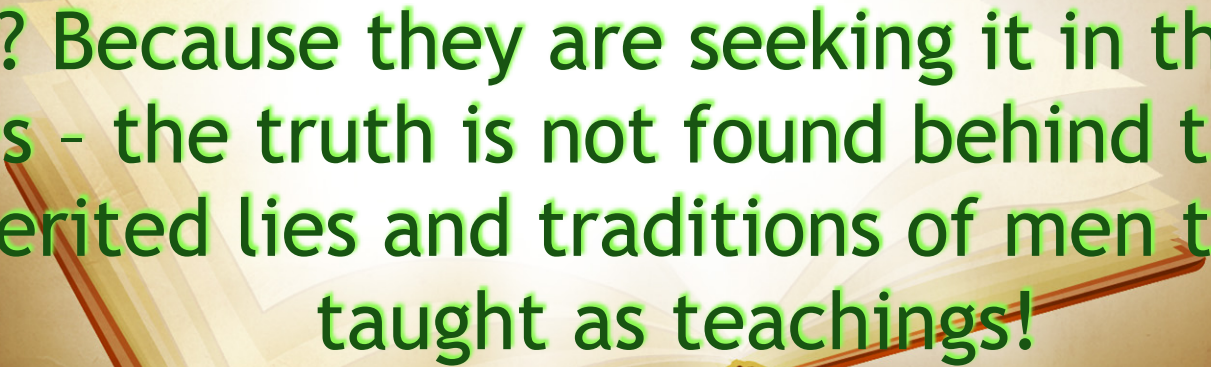
12 “And they shall wander from sea to sea, and from north to east - they shall diligently search, seeking the Word of יהוה, but they shall not find it.”



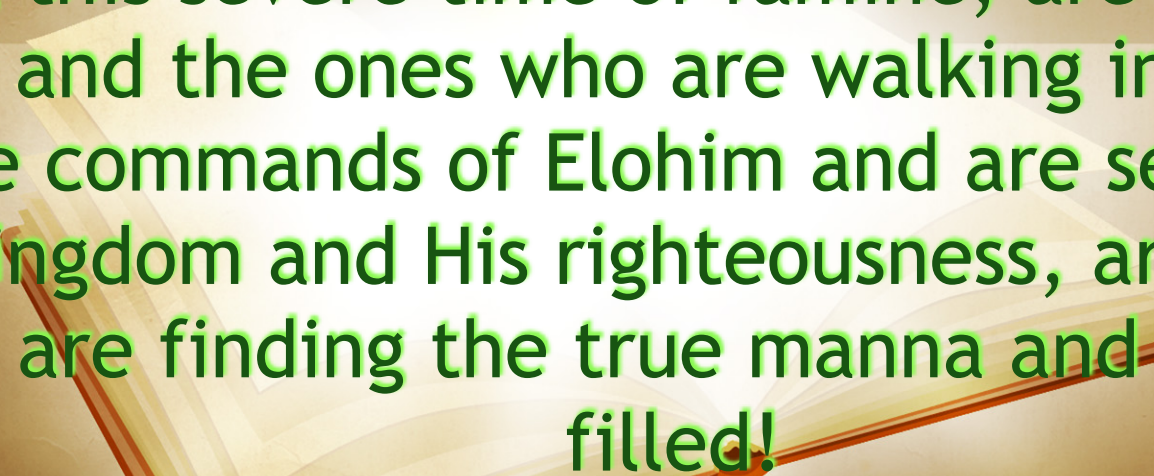


There are many who are seemingly 'seeking' the Word, yet they are not finding it!

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!



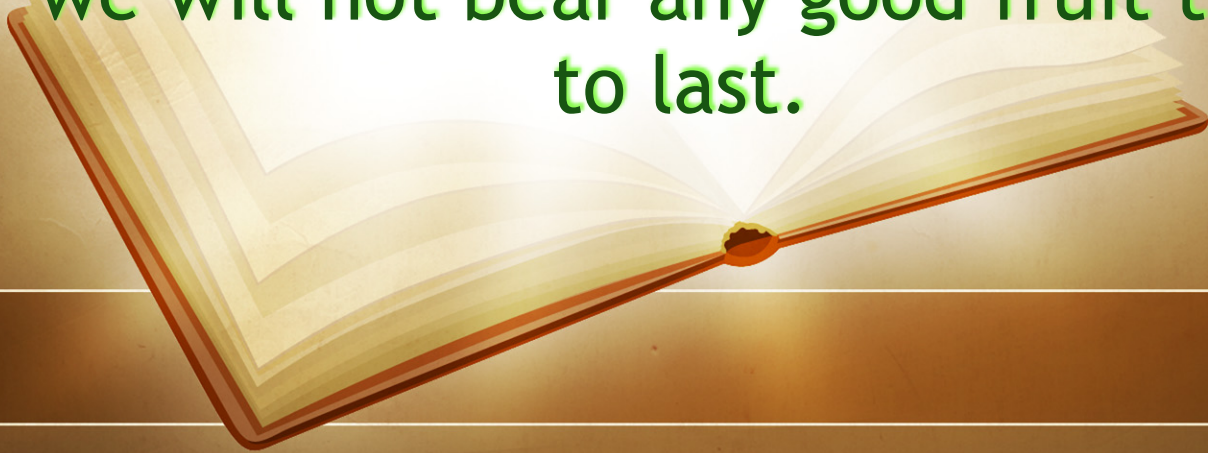
The true sons of righteousness are the ones who, during this severe time of famine, are seeking the truth; and the ones who are walking in obedience to the commands of Elohim and are seeking first His Kingdom and His righteousness, are the ones who are finding the true manna and are being filled!





At the time of Amos, we are able to clearly recognize 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 Yohanan:

Yohanan/John 6: 51-58 “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 Debarim/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.’”

(Debarim/Deuteronomy 8:3)

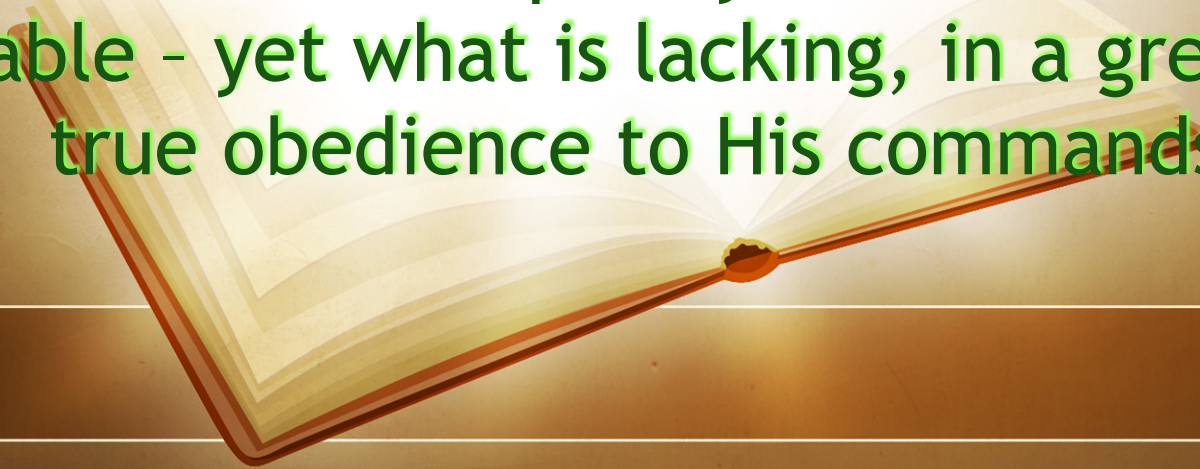


In Amos 8:11 the famine that would be sent because of the lack of pure fruit was not a hunger for bread or a thirst for water but for a hearing of the Word.

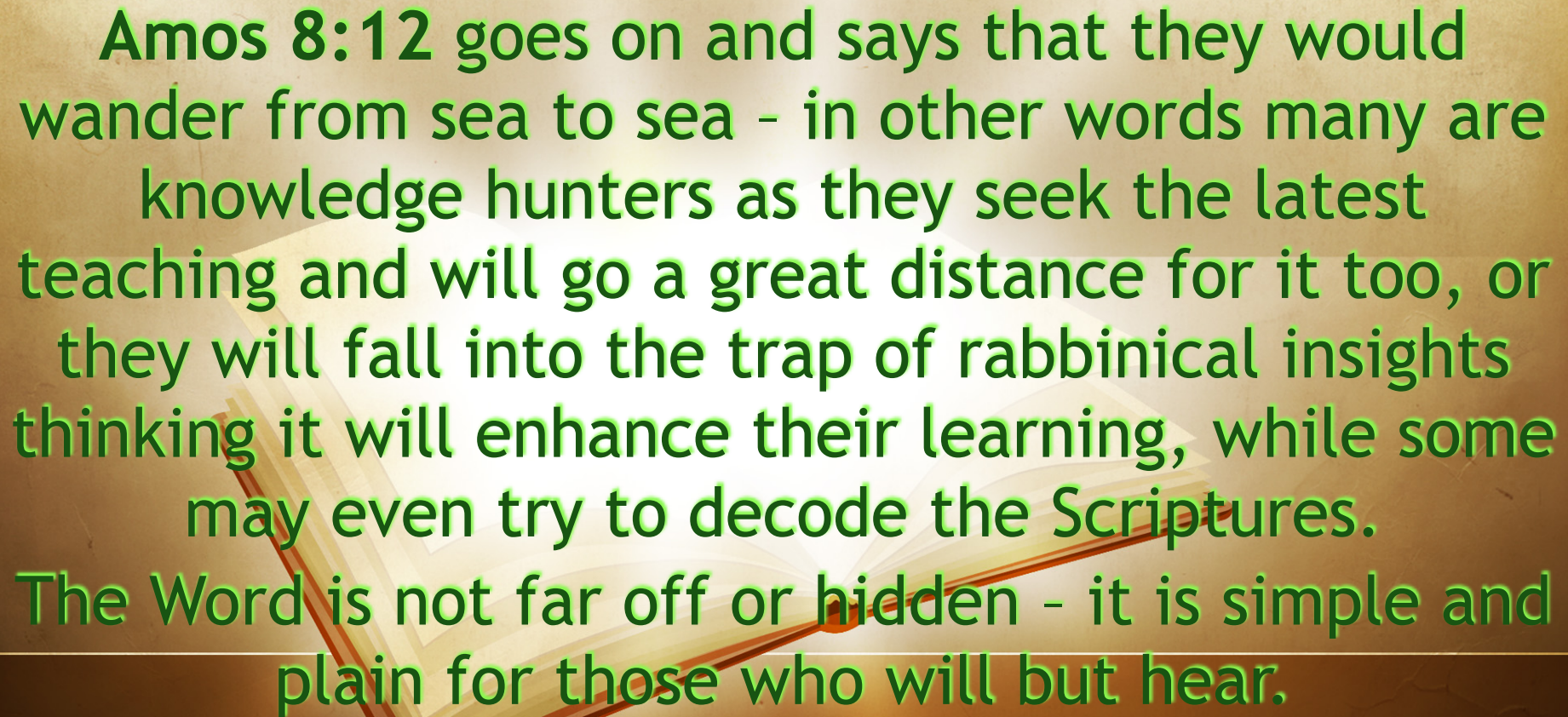
We know that '**bread**' represents the community or body of Messiah and '**water**' speaks often of the teaching of the Torah as we are washed in the Word and cleansed.

Yisra'ěl had the Hěkal 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!!!



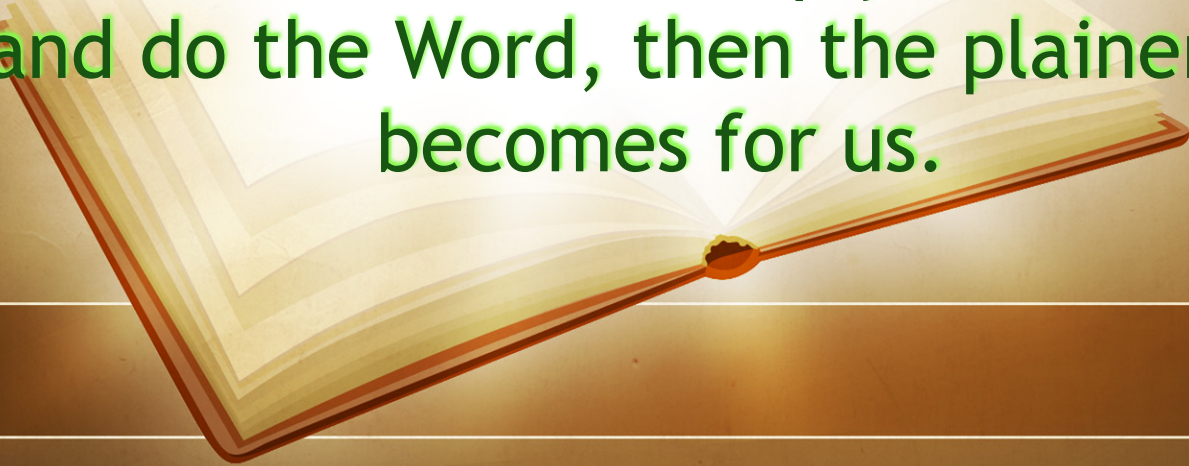




Amos 8:12 goes on and says that they would wander from sea to sea - in other words many are knowledge hunters as they seek the latest teaching and will go a great distance for it too, or they will fall into the trap of rabbinical insights thinking it will enhance their learning, while some may even try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





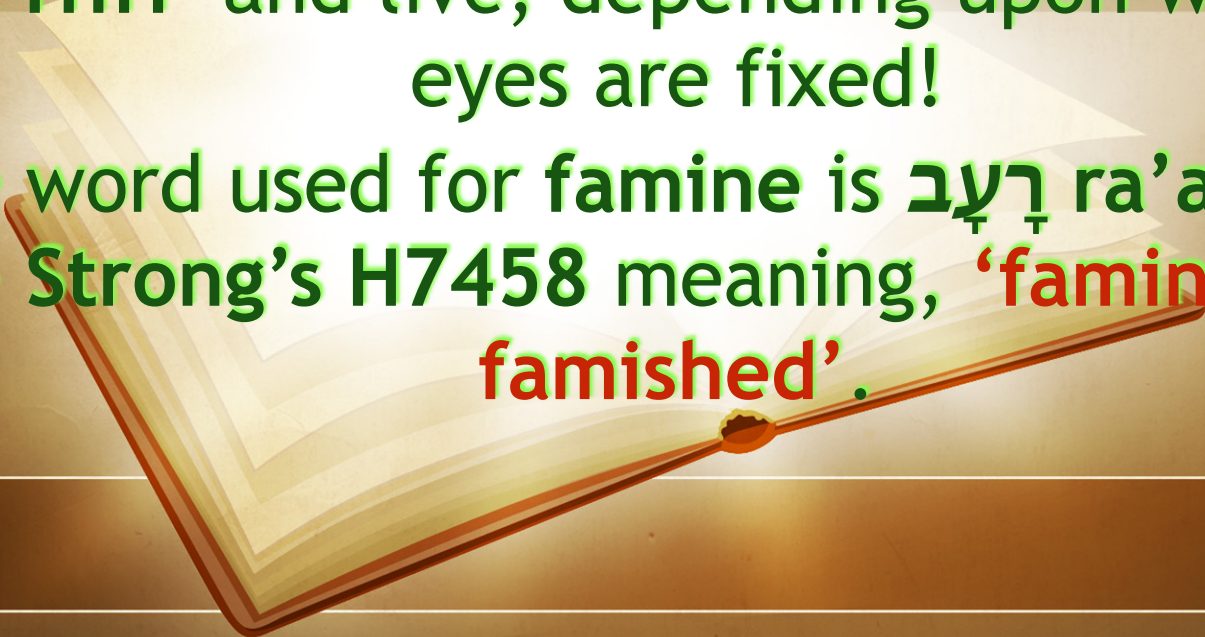
Debarim/Deuteronomy 30: 11-14 “For this command which I am commanding you today, it is not too hard for you, nor is it far off. 12 “It is not in the heavens, to say, ‘Who shall ascend into the heavens for us, and bring it to us, and cause us to hear it, so that we do it?’ 13 “Nor is it beyond the sea,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

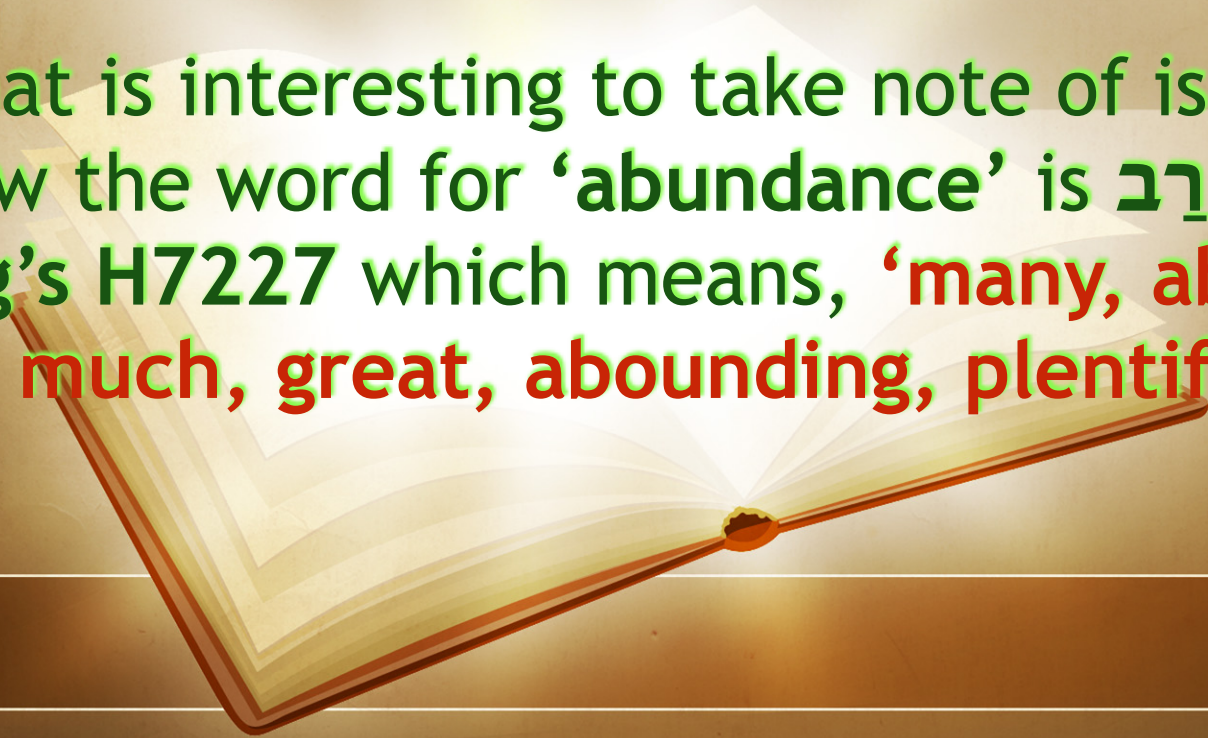
A famine is often an opportunity to teach us to seek יהוה and live, depending upon where our eyes are fixed!

The word used for famine is רָעַב ra'ab (raw-awb')- Strong's H7458 meaning, 'famine, hunger, famished'.





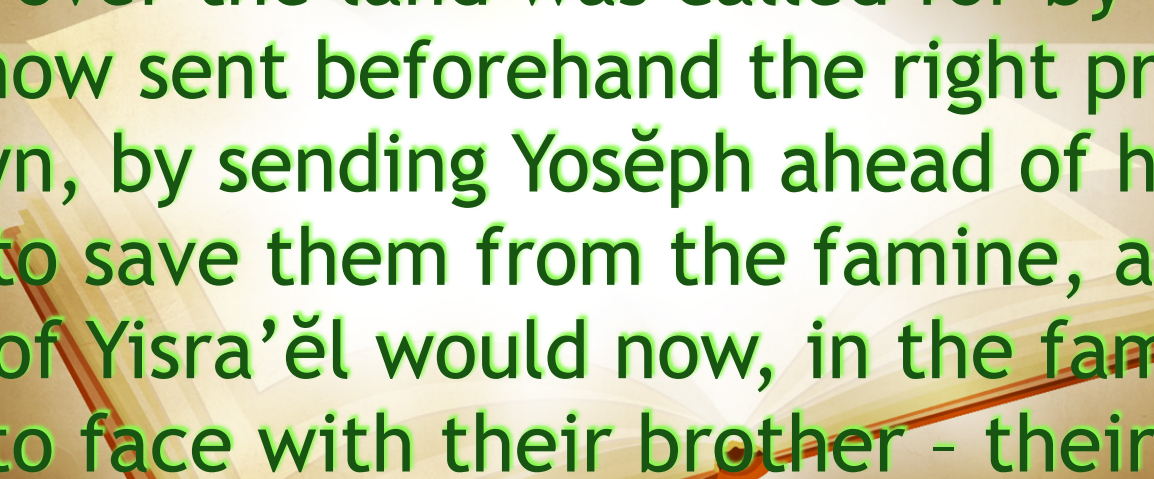
What is interesting to take note of is that in Hebrew the word for 'abundance' is רַב *rab* (rab)-Strong's H7227 which means, 'many, abundance, much, great, abounding, plentiful'.



As you will notice is that the difference between these two words is one letter - the letter 'ayin' - ׀ - 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 **Berěshith/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 Yosěph ahead of his brothers, so as to save them from the famine, and the true sons of Yisra'ěl 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!





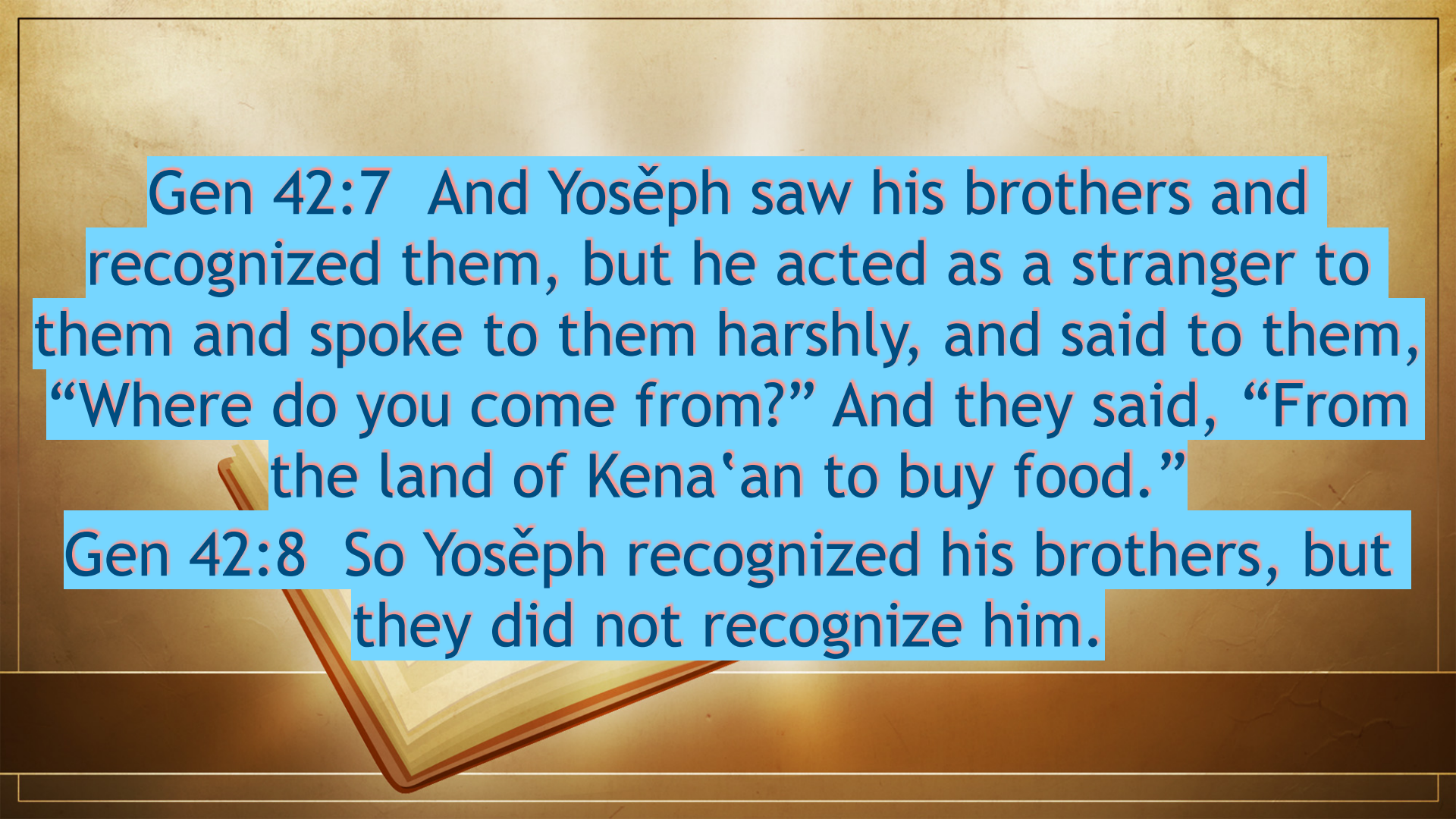
Tehillah/Psalm 105:16-23 “And He called for a scarcity of food in the land; He cut off all the supply of bread. 17 He sent ahead of them a man, Yoseph, sold as a slave. 18 They afflicted his feet with shackles, his neck was put in irons. 19 Until the time that His Word came, the Word of יהוה tried him. 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 Ḥam.”

**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 herdsman, 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!



Yosěph 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 Yosěph's life clearly shadow picturing Messiah, unto whom every knee will bow - even his dead mother!



Gen 42:7 And Yosěph saw his brothers and recognized them, but he acted as a stranger to them and spoke to them harshly, and said to them, “Where do you come from?” And they said, “From the land of Kena’an to buy food.”

Gen 42:8 So Yosěph recognized his brothers, but they did not recognize him.



Gen 42:9 And Yosēph remembered the dreams which he had dreamed about them, and said to them, “You are spies! You have come to see the nakedness of the land!”

Gen 42:10 And they said to him, “No, my master, but your servants have come to buy food.”

Gen 42:11 “We are all one man’s sons, we are trustworthy, your servants are not spies.”

Gen 42:12 But he said to them, “No, but you have come to see the nakedness of the land.”

Gen 42:13 And they said, “Your servants are twelve brothers, the sons of one man in the land of Kena’an. And see, the youngest is with our father today, and one is no more.”



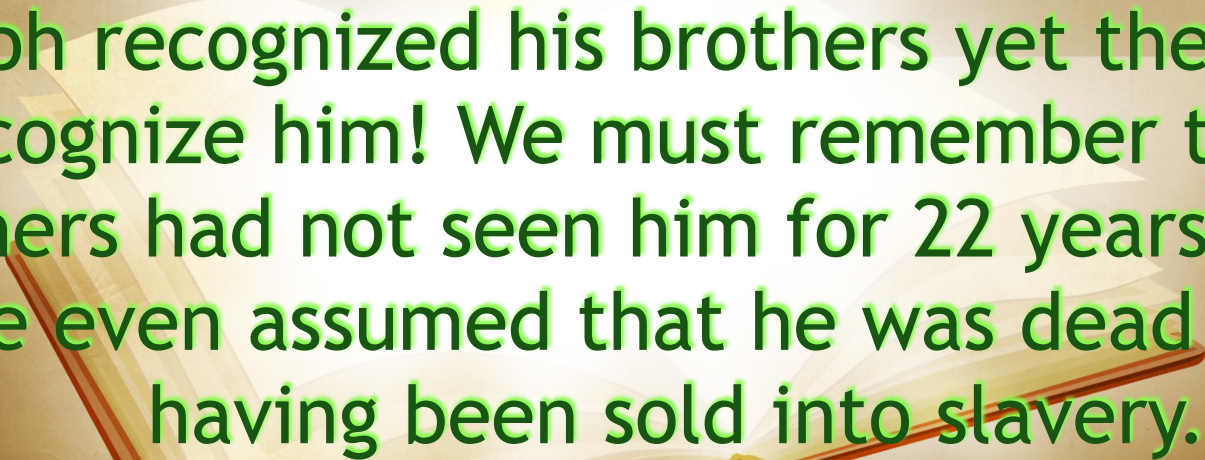
Gen 42:14 And Yosēph said to them, “It is as I spoke to you, saying, ‘You are spies!’”

Gen 42:15 “By this you shall be proven: By the life of Pharaoh, you do not leave this place unless your youngest brother comes here.



## Verse 7-15

Yosēph recognized his brothers yet they did not recognize him! We must remember that his brothers had not seen him for 22 years and may have even assumed that he was dead by now, having been sold into slavery.

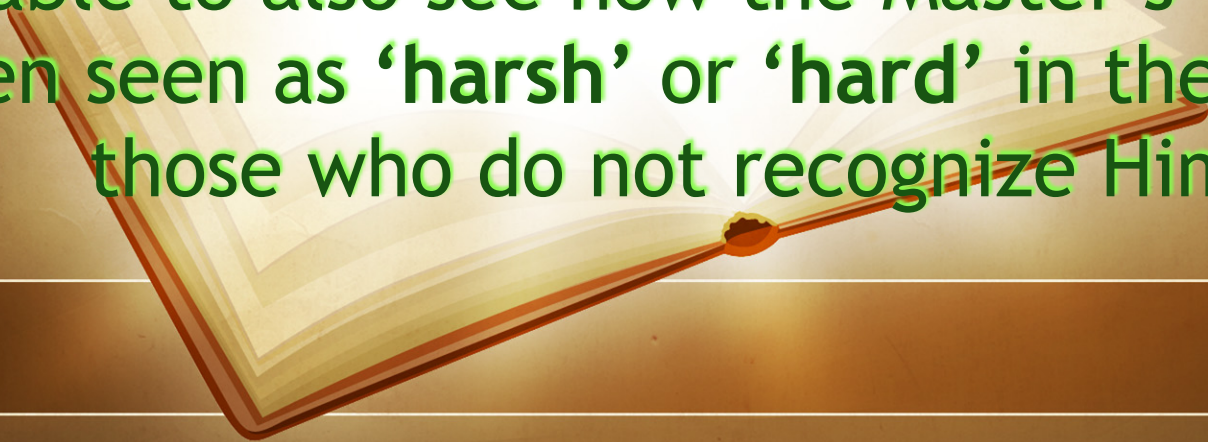




Yosēph would have not looked the same, as he would have been dressed like a royal Mitsrian and after 22 years one's appearance can also dramatically change.

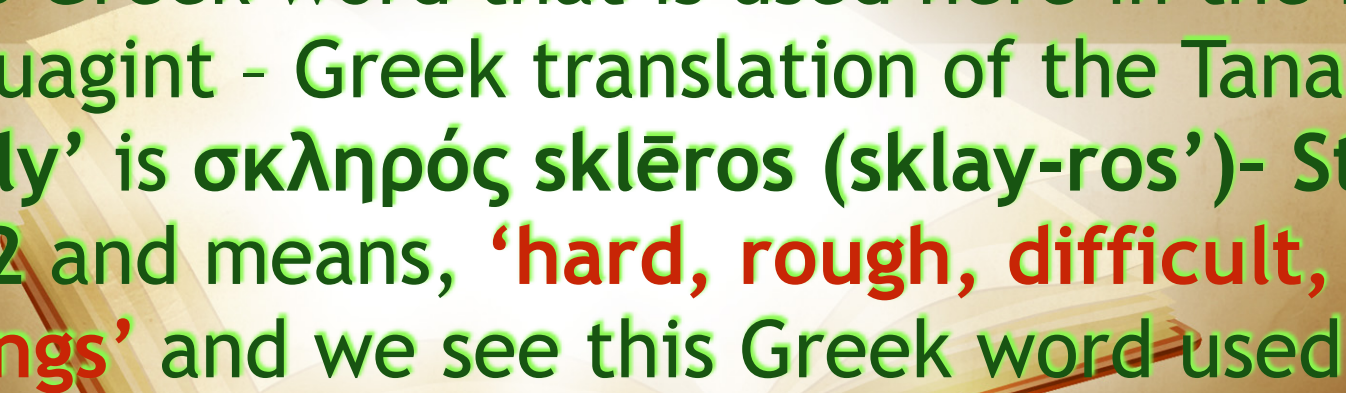
We are told that he spoke harshly to them and the Hebrew root word that is used here for 'harshly' is קָשָׁה qasheh (kaw-sheh')- Strong's H7186 and means 'hard, harsh, cruel, obstinate, stiff necked and stubborn'.

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 word are often seen as 'harsh' or 'hard' in the ears of those who do not recognize Him.





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

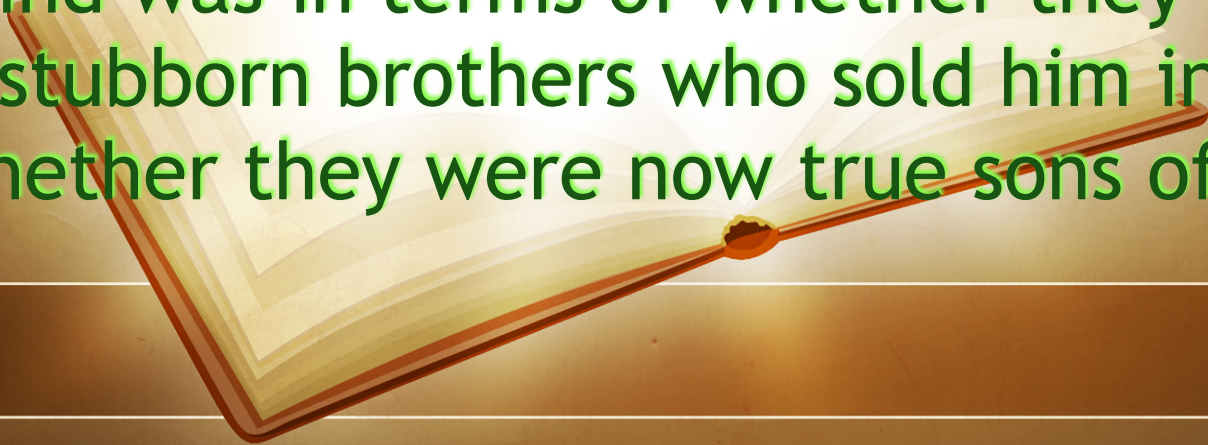


Mattithyahu/Matthew 25:24 “And the one who had received the one talent also came and said, ‘Master, I knew you to be a hard man, reaping where you have not sown, and gathering where you have not scattered seed”

Yohanan/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 were not in revenge, but were 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'ël!




While Yosēph recognized his brothers and they did not recognize 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.



Yosěph 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 pretense of buying corn, were often sent to find out how defenseless 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.



Gen 42:16 “Send one of you, and let him bring your brother, while you are kept in prison. So let your words be proven to see whether there is any truth in you, or else, by the life of Pharaoh, you are spies!”

Gen 42:17 And he put them all together in prison for three days.

Gen 42:18 Now Yosef said to them the third day, “Do this and live, for I fear Elohim:



## Verse 16-18 - 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.

Yosěph 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 3rd day they had been in prison.

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



Hoshěa/Hosea 6:1-2 “Come, and let us turn back to יהוה. 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.”



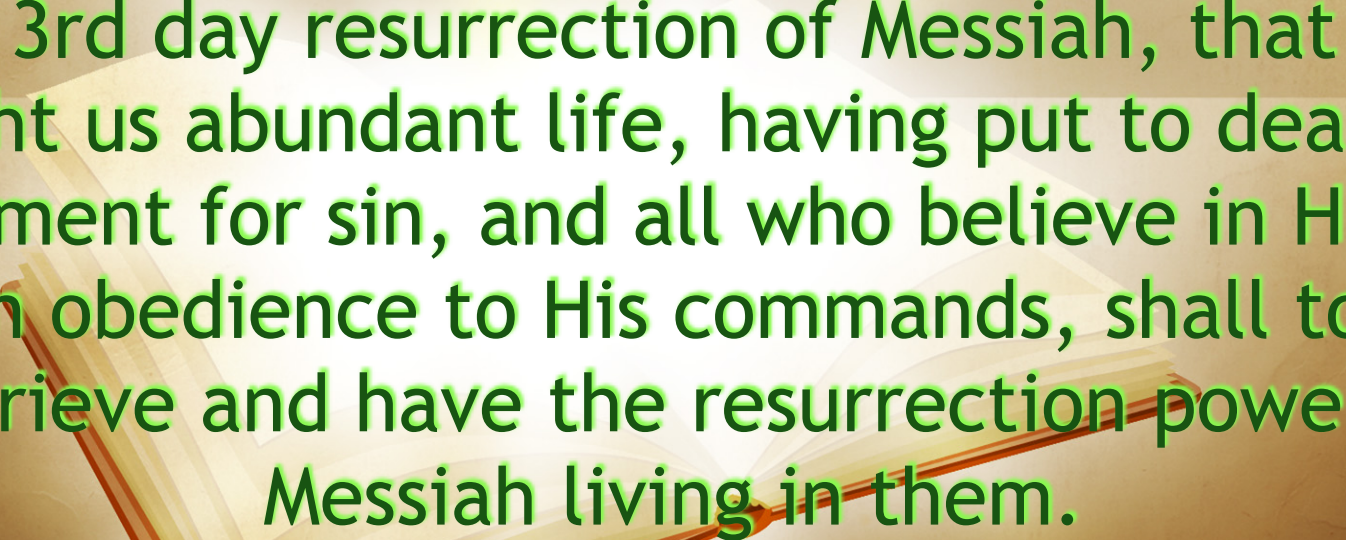
Yeshayahu returned to Hizqiyahu to give him the good report of his healing:

Melakim Bět/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 '3rd day' that Estěr found favour before the king, favour that would bring about the deliverance of her people:

Estěr/Esther 5:1 "And it came to be on the third day that Estěr 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 3rd day pictures ultimately point to the 3rd 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.



Gen 42:19 “If you are trustworthy, let one of your brothers be confined to your prison house, and you, go, bring grain for the scarcity of food of your houses.

Gen 42:20 “And bring your youngest brother to me, and let your words be confirmed, and you do not die.” And so they did.

Gen 42:21 And they said to each other, “Truly, we are guilty concerning our brother, for we saw the distress of his life when he pleaded with us, yet we did not listen, that is why this distress has come upon us.”

Gen 42:22 And Re’uḇēn answered them, saying, “Did I not speak to you, saying, ‘Do not sin against the boy,’ and you would not listen? And see, his blood is now required of us.”

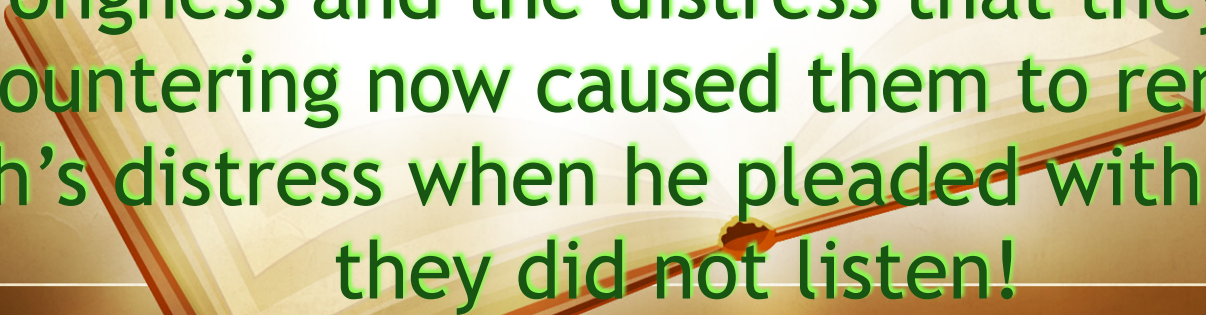


Gen 42:23 And they did not know that Yosēph understood them, for he spoke to them through an interpreter.

Gen 42:24 And he turned himself away from them and wept, but came back to them and spoke to them. And he took Shim'on from them and bound him before their eyes.

## Verse 19-24

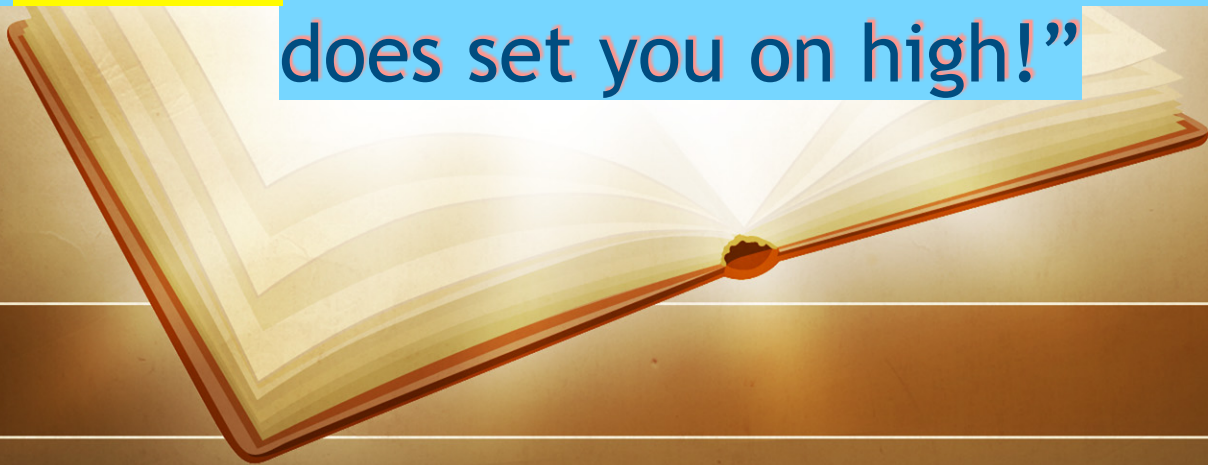
Yosěph's brothers had now come to the realization of their guilt of selling him into slavery and felt that they were now being punished for their wrongness and the distress that they were encountering now caused them to remember Yosěph's distress when he pleaded with them and they did not listen!





The Hebrew root word used here for 'distress' is צָרָה tsarah (tsaw-raw')- Strong's H6869 which means, 'affliction, anguish, distress, trouble, tightness' and comes from the word, צָר tsar (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.

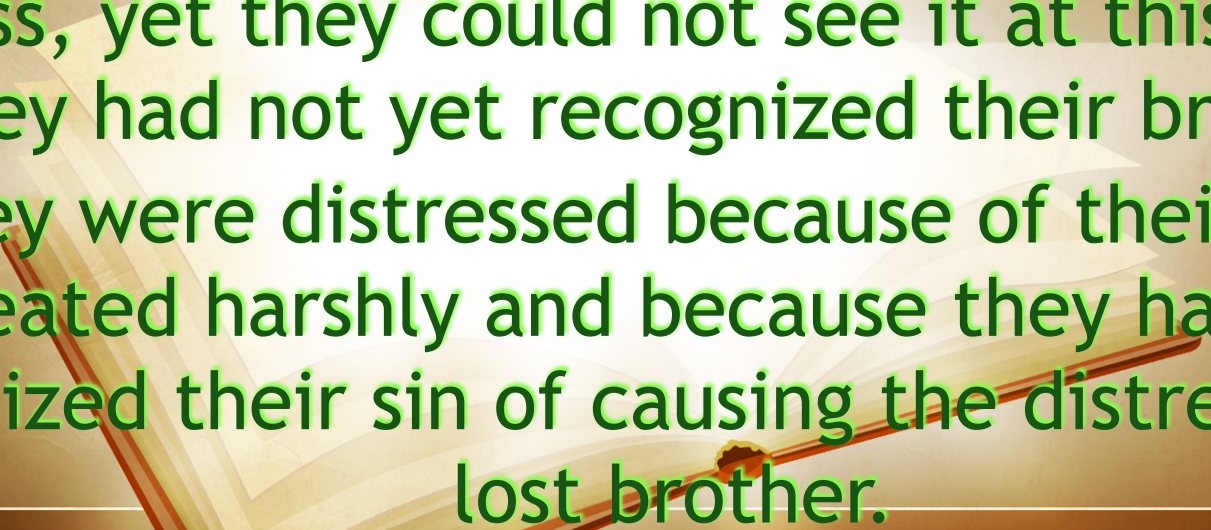
Tehillah/Psalm 20:1 “יהוה does answer you in the day of distress! The Name of the Elohim of Ya'aqob does set you on high!”





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



They were, in a manner of speaking, confessing and realized the punishment of their sin against their brother; and while they did not know that Yosëph understood them, they were in a manner of speaking confessing before their brother. Yosëph 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 sympathizes 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.

Yohanan 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.”

Gen 42:25 And Yosēph commanded and they filled their sacks with grain, also to put back every man's silver to his sack, and to give them food for the journey. And thus it was done for them.





## 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.”

Hazon/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!”




יהושע 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!

Gen 42:26 So they loaded their donkeys with the grain and went from there.

Gen 42:27 And as one of them opened his sack to give his donkey fodder at the lodging place, he saw his silver, for there it was in the mouth of his sack!



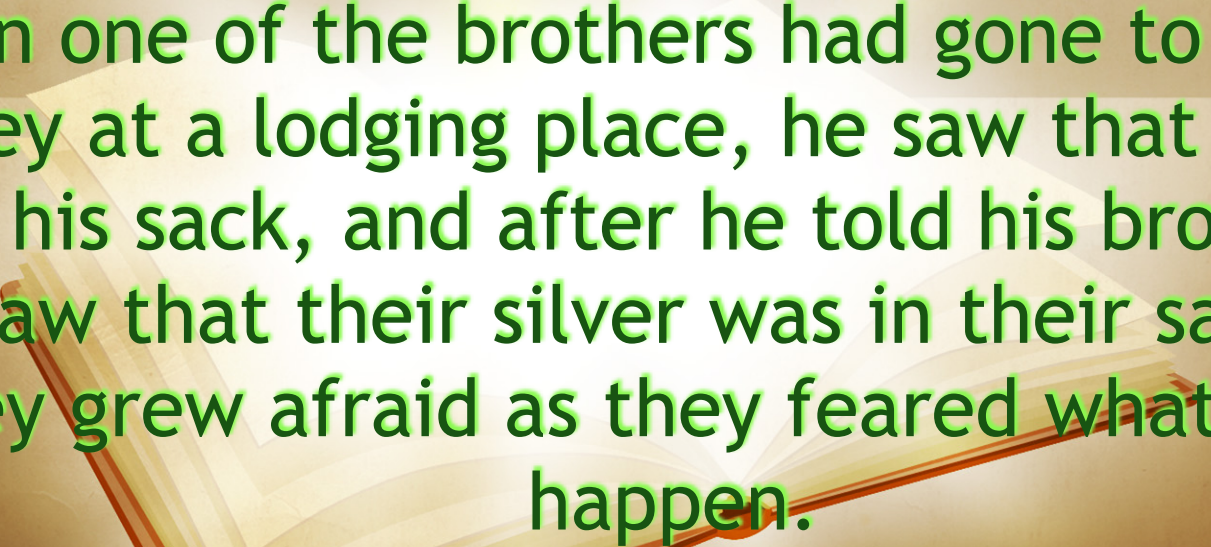


Gen 42:28 And he said to his brothers, “My silver has been returned, and there it is, in my sack!” And their hearts sank and they were afraid, saying to each other, “What is this that Elohim has done to us?”



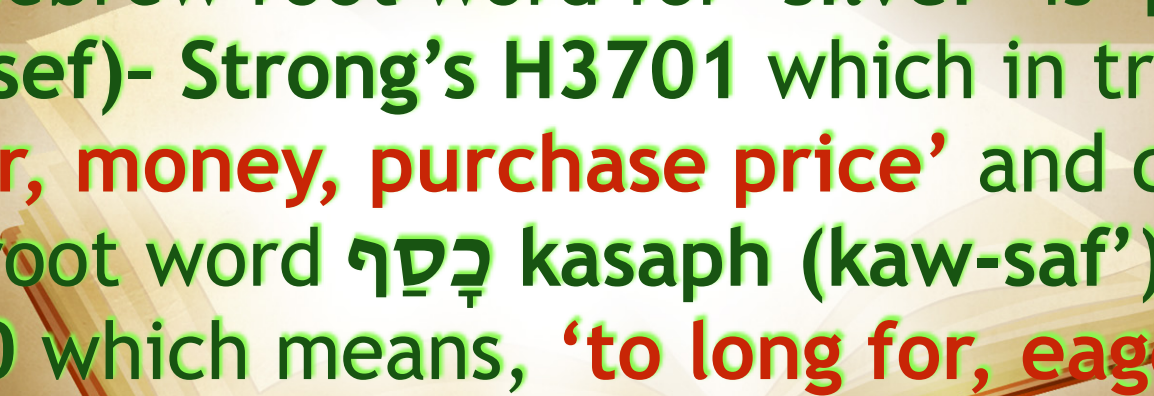
## Verse 26-28 - silver in the sack

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 (keh'-sef)- Strong's H3701 which is translated as, 'silver, money, purchase price' and comes from the root word כָּסַף kasaph (kaw-saf')- 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.



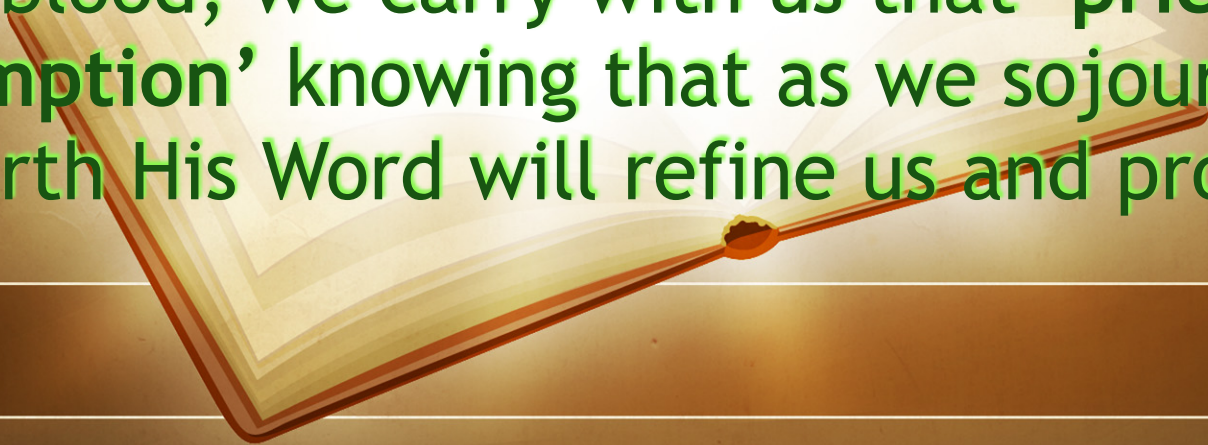
Silver is also likened to the pure Word of Elohim that has been tried:

Tehillah/Psalm 12:6 “The Words of יהוה 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.”

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

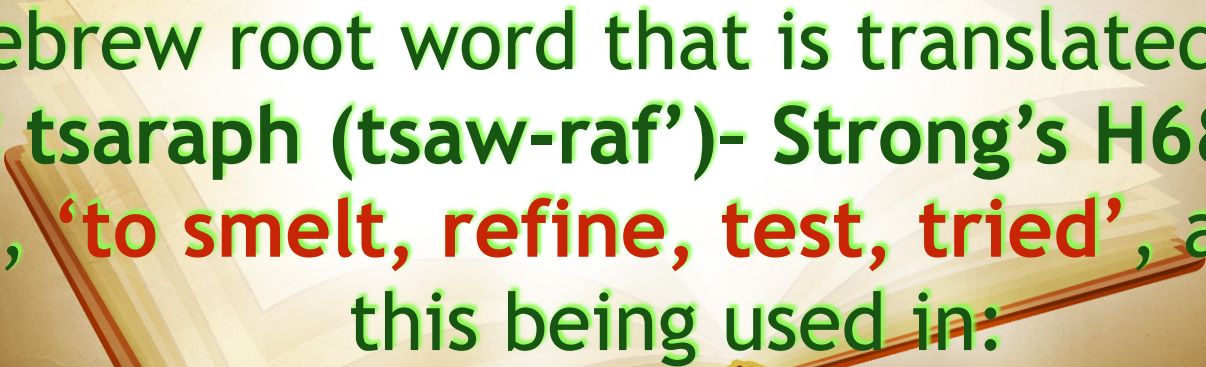
We too recognize that as we have acknowledged and accepted the work of Messiah and realize the redemption price that has been paid for us in His blood, we carry with us that **'price of redemption'** knowing that as we sojourn here on earth His Word will refine us and prove us!





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 (tsaw-raf')- Strong's H6884 which means, **'to smelt, refine, test, tried'**, and we see this being used in:



Shemu'ěl Běť/2 Samuel 22:31 “The Ěl - 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!!!



Yosěph'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.

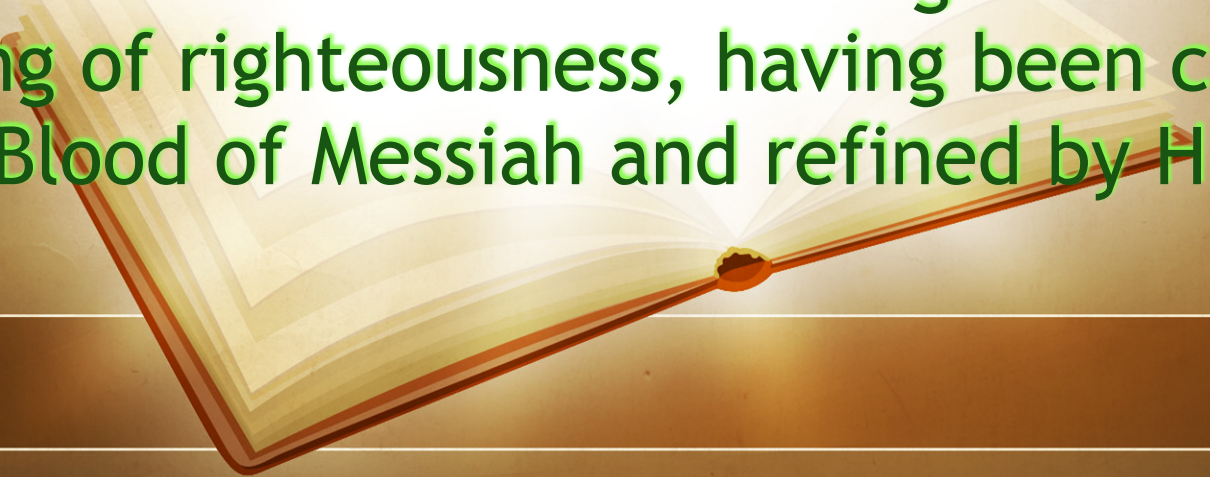
The silver in their sacks is a reminder to us how we carry every day that which we have received without cost, while it cost Messiah, The Word made flesh, His all!

The Hebrew word that is translated as 'refined' is זָקַק zaqaq (zaw-kak')- Strong's H2212 which means, 'to refine, purify, distil'.

Mal'aḳi/Malachi 3:3 "And He shall sit as a refiner and a cleanser of silver. And He shall cleanse the sons of Lěwi, 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 is 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 (baw-khan')- Strong's H974 which means, 'to examine, try, test':

Yirmeyahu/Jeremiah 17:10 “וַיִּבְחֹן יְהוָה, 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.’”

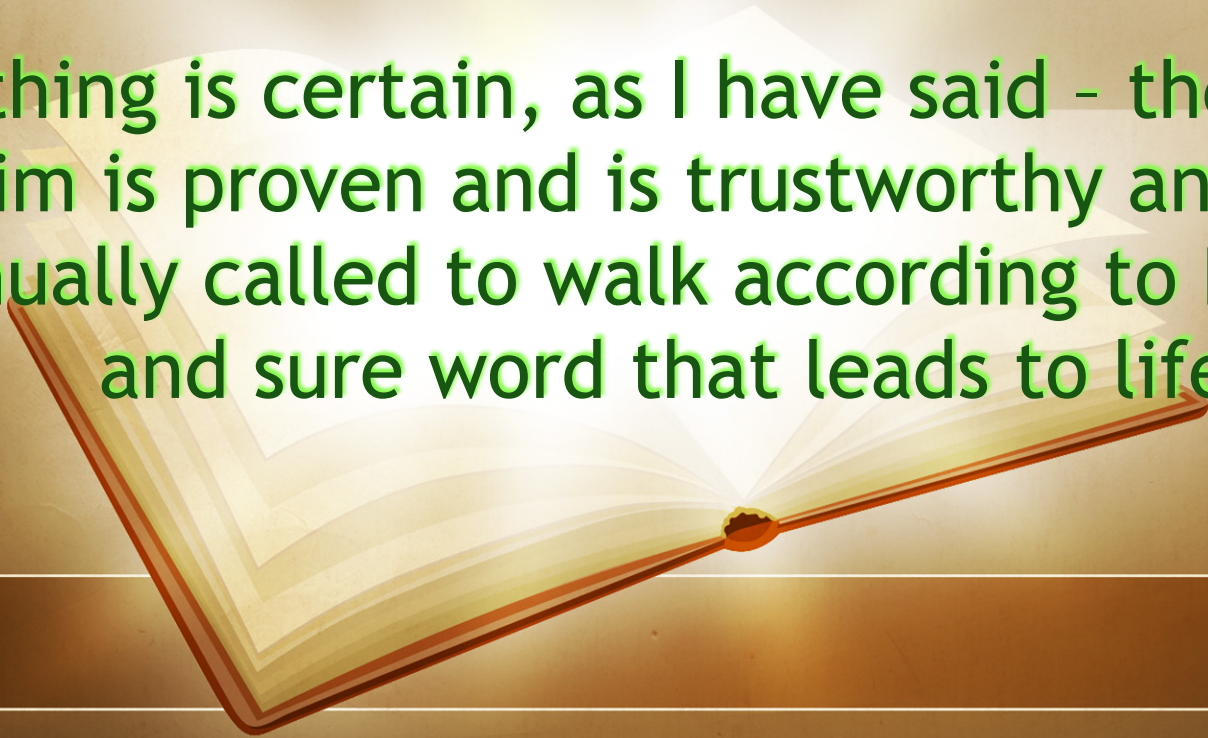
יהוה even tells us to ‘prove’ or ‘try’ Him (בַּחֲנוּ **baḥan**) in regards to His true and refined Word, by telling us to try Him in the matter of tithes!

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!”

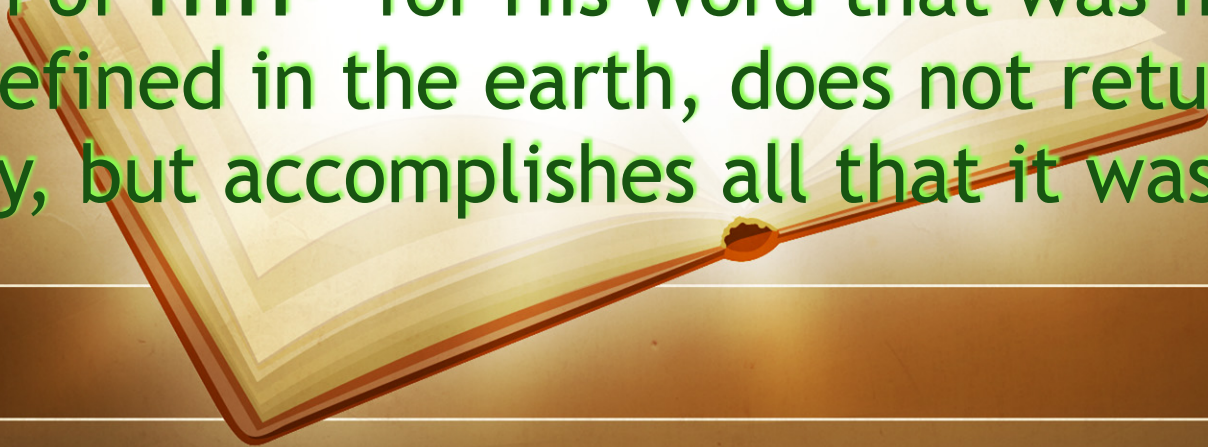




One thing is certain, as I have said - the Word of Elohim is proven and is trustworthy and we are continually called to walk according to His proven and sure word that leads to life!



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 recognize 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 symbolizes submission. This also can picture for us a palm or palm branch from the curved palm shape.

## Samech - ס:

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 - פ:

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:

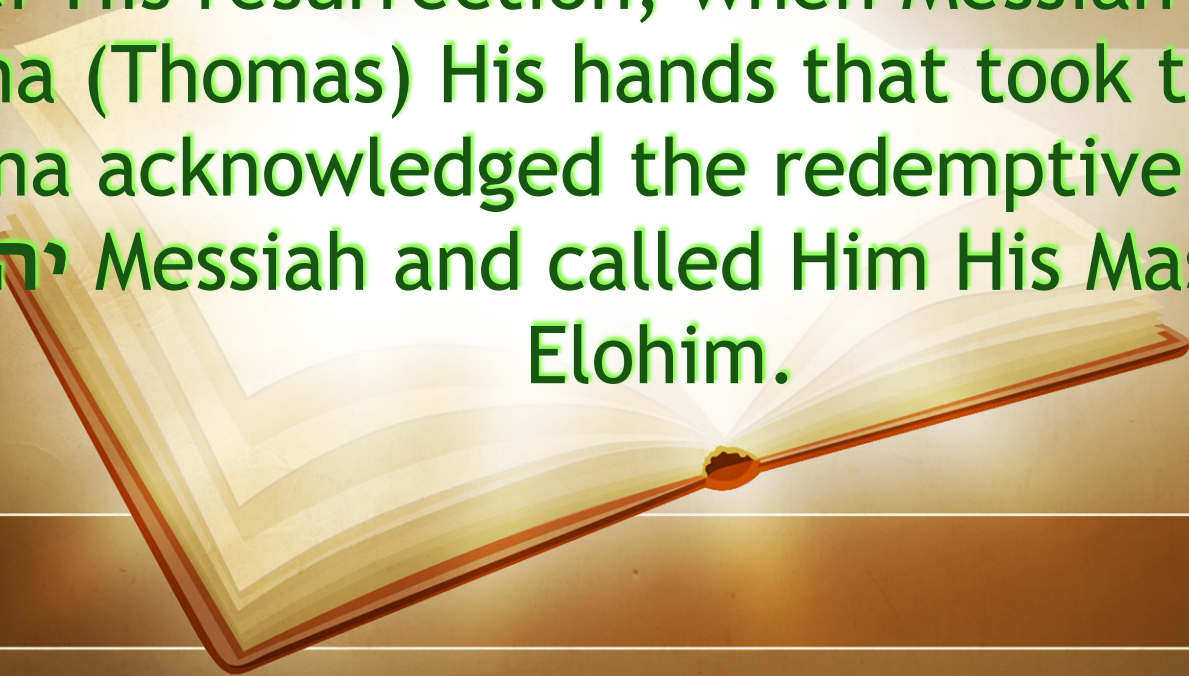




THE OPEN HAND OF ELOHIM, AS REVEALED TO US  
THROUGH יהושע

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.

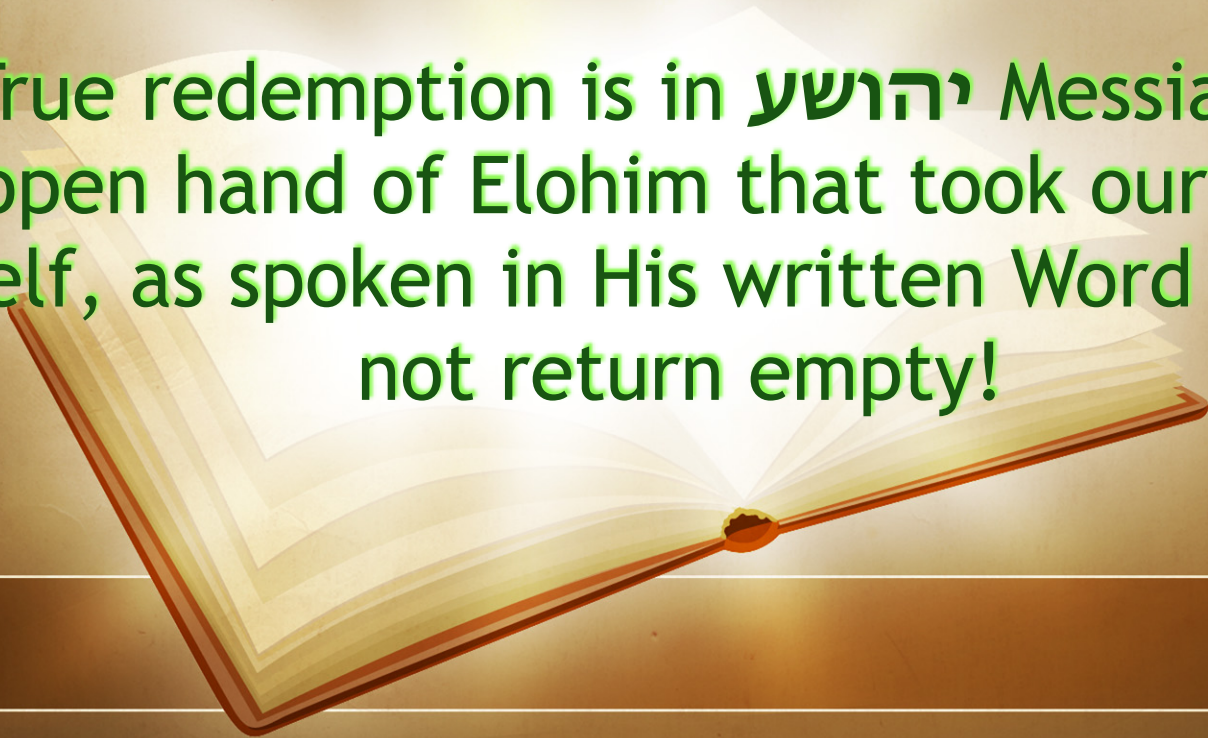




T'oma now fully believed the Word of Elohim, and he was told that those who believe and have not seen:

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.”

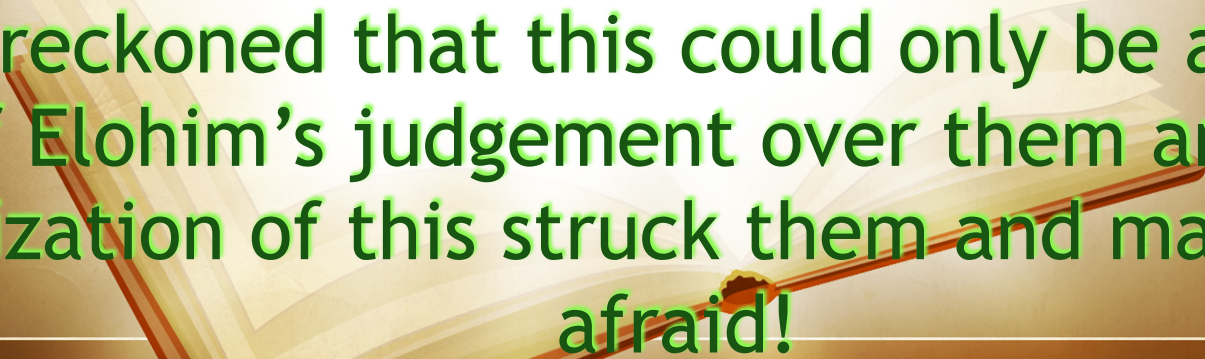
Our True redemption is in יהושע Messiah, who is  
the open hand of Elohim that took our sin upon  
Himself, as spoken in His written Word that does  
not return empty!





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 realization of this struck them and made them afraid!



Gen 42:29 So they came to Ya'aqob their father in the land of Kena'an and reported to him all that befell them, saying,

Gen 42:30 "The man, the master of the land, spoke to us harshly, and took us for spies of the land.

Gen 42:31 "But we said to him, 'We are trustworthy, we are not spies.'



Gen 42:32 We are twelve brothers, sons of our father. One is no more, and the youngest is today with our father in the land of Kena'an.'

Gen 42:33 "And the man, the master of the land, said to us, 'By this I know that you are trustworthy: Leave one of your brothers here with me, and take food for the scarcity of food of your households, and go.'

Gen 42:34 And bring your youngest brother to me, then I know that you are not spies, but that you are trustworthy - I give your brother to you, and you move about in the land.' ”

Gen 42:35 And it came to be as they emptied their sacks, that look, the bundle of each man's silver was in his sack! And when they and their father saw the bundles of silver, they were afraid.



Gen 42:36 And Ya'aqob their father said to them,  
"You have bereaved me - Yosēph is no more, and  
Shim'on is no more, and you would take Binyamin!  
All this is against me."

Gen 42:37 So Re'ubēn spoke to his father, saying,  
"Take the lives of my two sons if I do not bring him  
back to you. Put him in my hands, and I myself  
bring him back to you."

Gen 42:38 But he said, “My son is not going down with you, for his brother is dead, and he is left alone. If any harm should come to him along the way in which you go, then you would bring down my grey hair with sorrow to She’ol.”



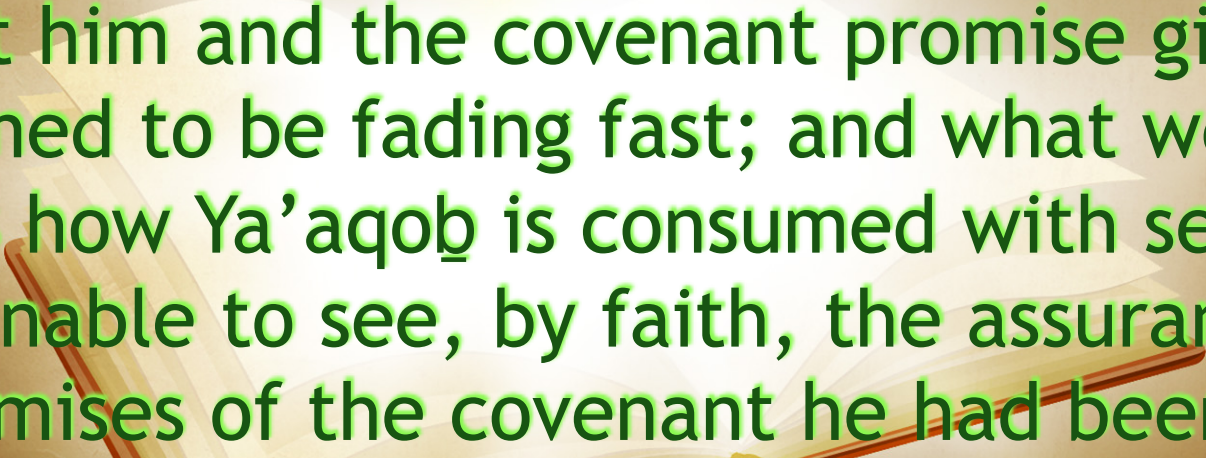


## Verse 29-38

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.

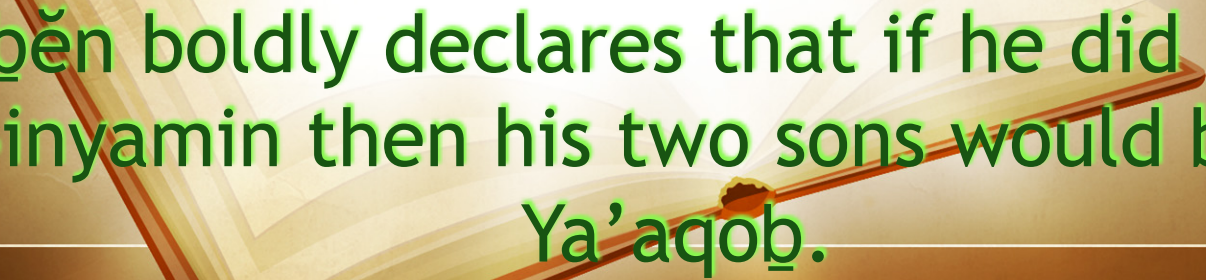
Ya'aqob reckoned that everything was pitted against him and the covenant promise given to him seemed to be fading fast; and what we realize here is how Ya'aqob is consumed with self-pity and was unable to see, by faith, the assurance of the promises of the covenant he had been given.



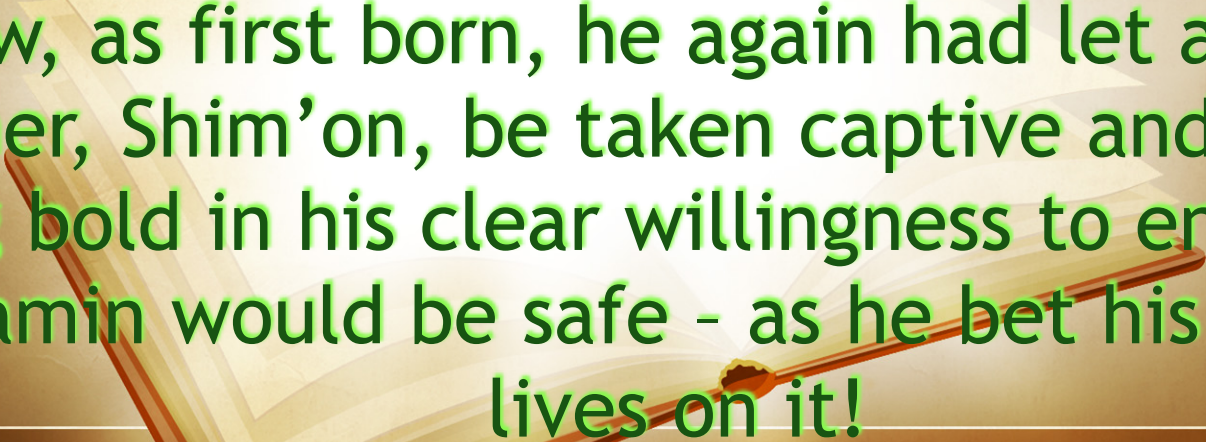


We too can learn, how when circumstances seem to be against us and it feels as though all is lost, that we must guard ourselves from falling into a pity party, for it only blinds us from fixing our eyes on the sure promises of our Redeemer and King!

Re'ubēn boldly declares that if he did not bring back Binyamin then his two sons would be given to Ya'aqob.

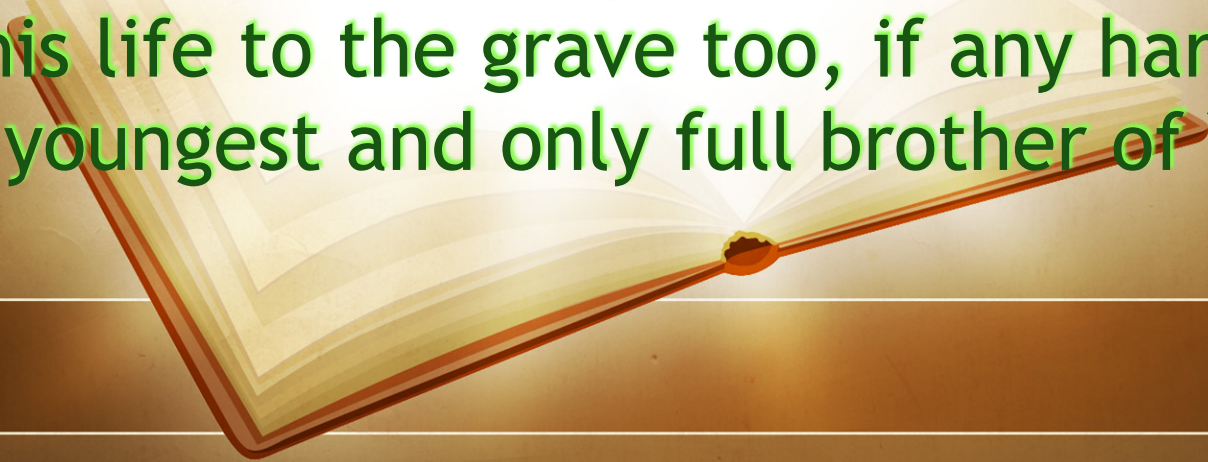


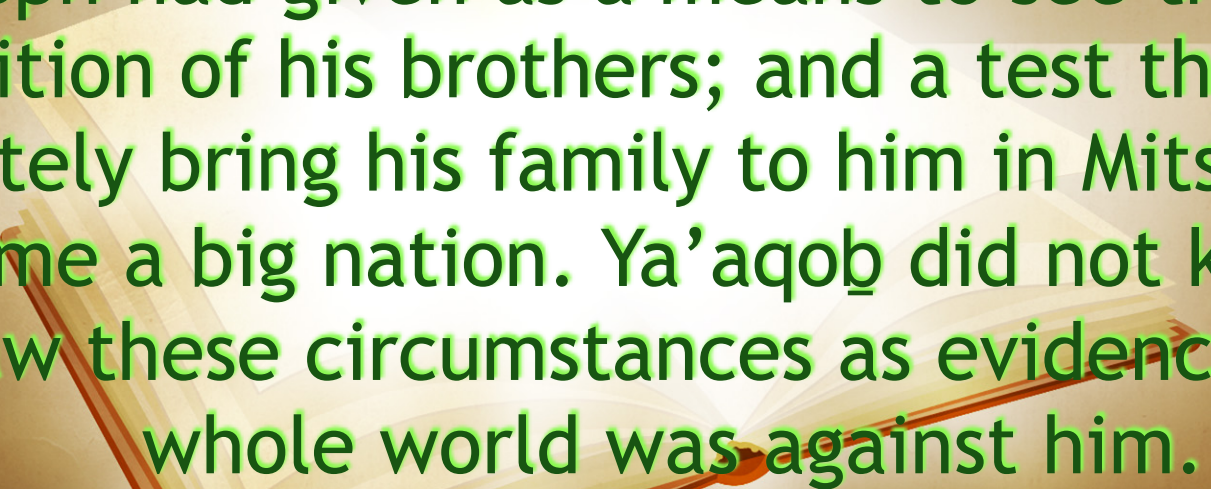
Perhaps Re'ubēn is feeling responsible for all that has happened as he did not stop his brothers from selling Yoseph into slavery all those years back and now, as first born, he again had let another brother, Shim'on, be taken captive and was now being bold in his clear willingness to ensure that Binyamin 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!

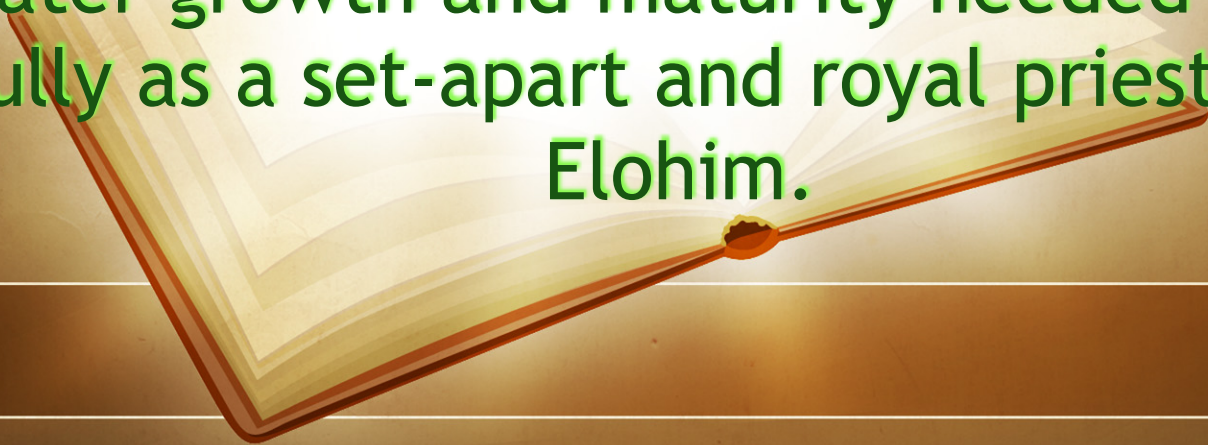




There was a huge test going on here - a test that Yoseph had given as a means to see the heart condition of his brothers; and a test that would ultimately bring his family to him in Mitsrayim and become a big nation. Ya'aqob did not know this and saw these circumstances as evidence that the whole world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



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

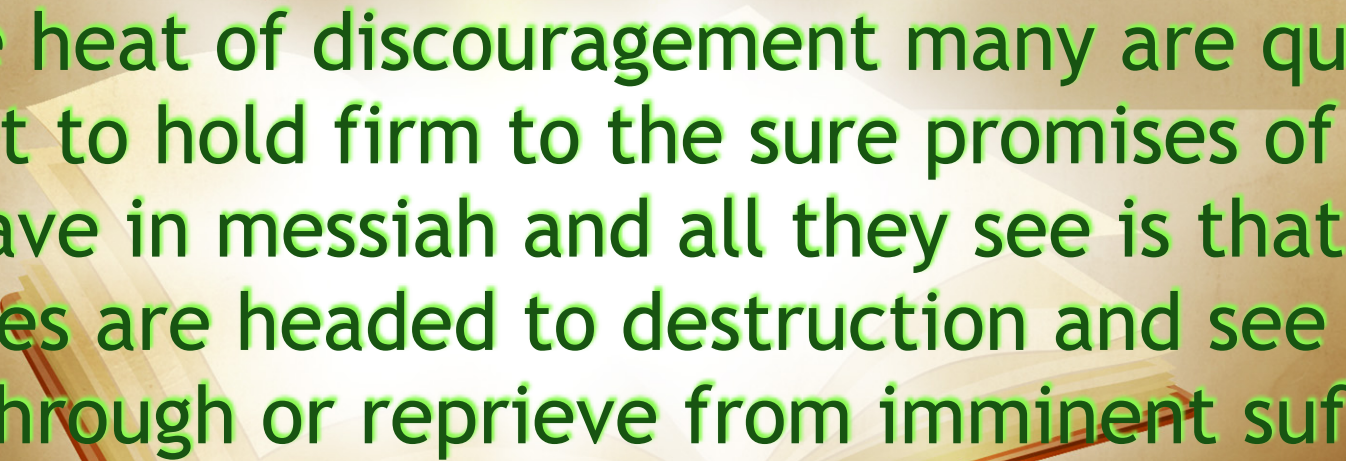


In this most desperate of situations, we do not see Ya'aqob crying out to Elohim, as his own self-pity had in many ways blocked his ability to cast his cares upon יהוה.

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.

An open book is positioned at the bottom of the frame, its pages fanned out and glowing with a warm, golden light. The book is open to a page that appears to be blank or has very faint, illegible text. The light from the pages creates a strong contrast with the darker background, suggesting a source of illumination or truth. The book's spine is visible in the center, and the edges of the pages are slightly worn, giving it an aged appearance.

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 was to come, and so often the toughness of the 'now' can blind us from the reality of the future hope we have:

Qorintiyim Bět/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 recognize, 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 the 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!

