



**Parsha Miketz / At The End Of**  
**B'reshith 41:1 – 44:17**  
**Beit Emet Congregation ~ Vancouver, WA**  
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In our parsha this week, we the stage being set for the “*re-uniting*” of Ya’aqob and eleven of his sons with Yoseph, whom he believes is dead for the past 13 years. Also, we are seeing the beginning of what would become the exile of the Children of Yisra’el in Mitzrayim. The exile of the Children of Yisra’el in Mitzrayim, and their subsequent redemption and exodus, are the picture, the paradigm, of all exile and redemption; both physical and spiritual.

The “*oppressor*” is Pharaoh, the King of Mitzrayim. “*Mitzrayim*”, as we’ve seen before, means “*constriction*” and “*bondage*”. “*Mitzrayim*” was also the third son of Ham. It was Ham, if you’ll remember, who uncovered his father Noach’s nakedness. This a scriptural Hebrew euphemism for sleeping with your father’s wife. See **Vayiqra 18** from the Hebrew. Ham had sexual relations with his mother, while Noach was drunk and unable to stop it. The product of this terrible act was Kena’an, whom Noach cursed to always be subservient to his brothers. See **B’reshith / Genesis 9:18-29**. If you follow the scriptural references to Ham’s descendants from **B’reshith Chapter 10**, you’ll see that they have come to represent bondage and sexual sin in the world. The Land of Egypt became the “*stronghold*” of Mitzrayim and has, from the time of Avraham until Moshe, tried to “*uncover the nakedness*” of Yisra’el. It was Pharaoh who kidnapped Sarah, in order to pollute Avraham’s genealogy. It took what **B’reshith 12:17** describes as “*great plagues*” to force Pharaoh into releasing her. And, it was Pharaoh who enslaved and brutalized B’nei Yisra’el, and killed their male children, at the time of Moshe’s birth. We’ll soon be reading again how Yahweh redeemed and delivered the Children of Yisra’el from that exile and enslavement.

As Rabbi Avraham Greenbaum describes “*Miketz*”, he says, “*Our parsha MIKETZ traces the successive stages in which the snare was laid to force Jacob and his Twelve Sons to follow Joseph down into exile in Egypt in preparation for the ultimate redemption of the Children of Israel years later on that same date. The net is artfully prepared by Joseph, who alone of all the sons of Jacob had the power to stand in the House of Pharaoh. Joseph is the archetype of the Tzaddik who enables us to survive in This World. Having been drawn down to Egypt by Joseph, the Children of Israel are eventually redeemed by Moses, who, having been brought up in the House of Pharaoh, had the power to stand there. Moses is integrally linked with Joseph, and thus Moses ‘took the bones (the essence) of Joseph with him’ up out of Egypt. Moses is the Tzaddik who teaches us the path leading through the wilderness of This World to the Land of the Living -- the Land of Israel.*”

As we begin to look at this week’s parsha, we need to understand that the Hebrew word “*Miketz*” has two meanings. It can mean “*at the end*”, as in the end of Yoseph’s imprisonment. And, it can mean

**“at the beginning”**, as in the beginning of his rise to rulership and being given the authority to **“stand in Pharaoh’s House”**. The concept at work here is that every end is also a beginning.

Let’s begin with **B’reshith 41:1-14**; ***And it came to be, at the end of two years’ time, that Pharaoh had a dream, and saw him standing by the river, and saw seven cows coming up out of the river, fine looking and fat, and they fed amongst the reeds, 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. And the ugly and lean of flesh cows ate up the seven fine looking and fat cows. Then Pharaoh awoke. And he slept and dreamed a second time and saw seven heads of grain coming up on one stalk, plump and good, and saw seven lean heads, scorched by the east wind, coming up after them. And the seven lean heads swallowed the seven plump and complete heads. Then Pharaoh awoke and saw it was a dream. 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. Then the chief cupbearer spoke to Pharaoh, saying, “I remember my crimes this day. When Pharaoh was wrath with his servants, and put me in confinement in the house of the captain of the guard, both me and the chief baker, 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. 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. 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. Then Pharaoh sent and called Yoseph, and they hurriedly brought him out of the dungeon. And he shaved and changed his garments, and came to Pharaoh.***

Our **parsha** begins by telling us; ***“Va y’hee miketz sh’nachim yom’im v’Paroh chalam vee’heenah ahmad al’ ha ye’or”***. This literally translates; ***“It was the end of two years of days and Pharaoh was dreaming, and behold he’s standing over the Nile.”*** I wanted you to see how it really should read; because we have a couple of important little things that would help us see, if we know they are there. Notice the phrase, ***“two years of days”***. Remember that when we read about the life of Avraham and Sarah, Torah referred to them, in the Hebrew, as ***“walking in their days”*** and that ***“their years were full of days”***. Remember also that this ***“Hebrewism”*** refers to the fact that they occupied or filled their days. Yoseph, as we have read, didn’t just mark time in prison; he served Yahweh and literally ***“fulfilled”*** his days in prison. Also, the Hebrew word ***“Ye’or”*** (which is Egyptian) is exclusively used to mean the ***Nile***, Mitsrayim’s chief river. In fact, it was worshipped as the source of life in those days by the Egyptians. And, the wording here shows that in his dream, Pharaoh was standing over, or ruling, the Nile. Remember, Pharaohs, like Caesars and other pagan sovereigns were often worshipped as ***elohim***. (with a small ‘e’). As Yahweh is bringing plagues of judgment upon Pharaoh and all Mitsrayim, in Parsha Va’era, we read in the Haftorah from ***Yehezqel 29:2-3***; ***“Son of man, set your face against Pharaoh the sovereign of Mitsrayim, and prophesy against him, and against Mitsrayim, all of it. Speak, and you shall say, ‘Thus said the Master YHVH, “See, I am against you, O Pharaoh sovereign of Mitsrayim, O great crocodile (serpent) who lies in the midst of his rivers, who has said, ‘My River (Ye’or = the Nile) is my own, and I, I have made it for myself.’”***

So, while Pharaoh and all of his wise men and magicians are humiliated and silent regarding these troubling and foreboding dreams, Yoseph is released and brought before Pharaoh. Here an end, and yet, a beginning, as the balance of power shifts when Elohim breathes His words into Yoseph’s mind and mouth; and, he interprets what no man can know, only one in whom is Ruach HaKodesh (the Spirit of Elohim).

Next we read, **B'reshith 41:15-32**; *And Pharaoh said to Yoseph, "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." And Yoseph answered Pharaoh, saying, "It is not in me, let Elohim answer Pharaoh with peace." And Pharaoh said to Yoseph, "See, in my dream I stood on the bank of the river and saw seven cows coming up out of the river, fine looking and fat, and they fed amongst the reeds, 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. And the lean of flesh and ugly cows ate up the first seven, the fat cows. 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. Also, I looked in my dream and saw seven heads coming up on one stalk, complete and good, then saw seven heads, withered, lean, scorched by the east wind, coming up after them. 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." And Yoseph said to Pharaoh, "The dream of Pharaoh is one. Elohim has shown Pharaoh what He is about to do: The seven good cows are seven years, and the seven good heads are seven years – it is one dream. 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. This is the word which I spoke to Pharaoh: Elohim has shown Pharaoh what He is about to do. See, seven years of great plenty are coming in all the land of Mitsrayim, 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, and the plenty shall not be remembered in the land, because of the scarcity of food following, for it is very severe. And the dream was repeated to Pharaoh twice because the word is established by Elohim, and Elohim is hastening to do it."*

And, **Verses 33-45**; *"And now, let Pharaoh look for a discerning and wise man, and set him over the land of Mitsrayim. 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. 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. 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." And the word was good in the eyes of Pharaoh and in the eyes of all his servants. And Pharaoh said to his servants, "Could we find another like him, a man in whom is the Spirit of Elohim?" Then Pharaoh said to Yoseph, "Since Elohim has shown you all this, there is no one as discerning and wise as you. Be over my house, you yourself, and at your mouth all my people shall kiss – only in the throne I am greater than you." And Pharaoh said to Yoseph, "See, I have set you over all the land of Mitsrayim." And Pharaoh took his seal-ring off his hand and put it on Yoseph's hand. And he dressed him in garments of fine linen and put a gold chain around his neck. 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. And Pharaoh said to Yoseph, "I am Pharaoh, and without a word from you let no man lift his hand or foot in all the land of Mitsrayim." And Pharaoh called Yoseph's name Zaphnath-Pa'neah. And he gave him as a wife Asenath, the daughter of Poti-Pherah priest of On. And Yoseph went out over all the land of Mitsrayim.*

There are a couple of great things here. First, Yoseph interprets Pharaoh's dreams; and then, he offers advice. In addition to the interpretation, Elohim speaks a word of knowledge into Yoseph for Pharaoh. That's pretty gutsy, if Yoseph does this on his own. Pharaoh only asked to know what his dreams meant. But with that understanding, he gets a word of knowledge on what to do next, in light of the interpretation. Why would that be, do you suppose? Interestingly, the word "**Pharaoh**" (or

**Paroh** in Hebrew = *Pey-reish-ayin-hey*) means “**king**”, “**prince**” or “**ruler**”. But, with different vowel markings, which don’t appear in the Hebrew Torah, it is the word “**paru’ah**”, which means “**undisciplined**”. Yoseph lays out the perfect discipline of storing up the excess of the abundance to cover the shortage of the following famine. Pharaoh and Mitzrayim, as descendents of Ham, are the archetype of excess, sensuality and self gratification. Yoseph, as Mashiach (*Anointed One*) and Yahshua Tzaddik (*Righteous Savior*) offers them the principles of setting apart a remnant of their abundance. Remember, Yoseph’s name means “**added to**” or “**abundance**”. In this situation, he is saying to them the purpose of this setting apart of a remnant of the abundance of their fruit is to endure to the end and preserve life. These are all themes of the redemption and salvation and the restoration of all things.

Next, we have the phrase in **verse 40**, “**and at your mouth all my people shall kiss**” is a misinterpretation of the mistranslated KJV that reads “**and according unto thy word shall all my people be ruled.**” Strong’s suggests that the KJV uses the Hebrew word “**nashaq**” which translates “**rule**” or “**ruled**” and also “**to kiss the hand**”. But, the Hebrew Torah actually has the word “**ye’shaq**” which is to “**sustain**”. The proper translation is as the Artsroll TaNaK states; which quotes Pharaoh as saying, “**and by your command shall all my people be sustained.**” This coincides perfectly with the last verse of this chapter as well as **B’reshith 42:6**, which we’ll read in a few minutes. At this, Pharaoh gives Yosef an Egyptian name, “**Zaphnath-Pa’neah**”. Now, there are several translations offered, depending on which commentary you read. One translation renders this name as meaning “**Interpreter of That which is Hidden**”. However, according to Gesenius’ Hebrew-Chaldee Lexicon and the Jablonskii Lexicon, it means in Egyptian, “**Salvation, or Savior of the Age**”. This is indeed an interesting title given that Yoseph is a “*foreshadow*” of Yahshua HaMashiach.

And, Pharaoh gives Yoseph, as wife, the daughter of Poti-Pherah, Priest of On. Yoseph’s new wife’s name was **Asenath**, which means “**she who is like Neith**” or “**Isis**” or “**Minerva**”, “**Dianna**” or “**Semeramus**” depending on your culture. This represents the supreme female deity of the culture. What a perfect picture we see of Yoseph, foreshadowing Mashiach, marrying an “**idolatrous bride**”. We see from the rest of Yoseph’s life story this week and over the next two, that he does not forget Yahweh. In fact he judges righteously with his brothers and serves Elohim. He raises his two sons to follow Yisra’el (Ya’aqob) and they will be elevated to sons by their Grandfather.

Now, let’s finish **Chapter 41** with **46-57**; ***Now Yoseph was thirty years old when he stood before Pharaoh sovereign of Mitsrayim. And Yoseph went out from the presence of Pharaoh, and went throughout all the land of Mitsrayim. And in the seven years of plenty the ground brought forth generously. 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. Thus Yoseph gathered very much grain, as the sand of the sea, until he ceased counting, for it was without number. And to Yoseph 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. And Yoseph called the name of the first-born Menashsheh, “For Elohim has made me forget all my toil and all my father’s house.” And the name of the second he called Ephraim, “For Elohim has caused me to bear fruit in the land of my affliction.” And the seven years of plenty which were in the land of Mitsrayim came to an end, and the seven years of scarcity of food began to come, as Yoseph had said. And the scarcity of food was in all lands, but in all the land of Mitsrayim there was bread. But when all the land of Mitsrayim hungered, and the people cried to Pharaoh for bread, Pharaoh said to all the Mitsrites, “Go to Yoseph, do whatever he says to you.” And the scarcity of food was over all the face of the earth, and Yoseph opened all the storehouses and sold to the Mitsrites. And the scarcity of***

**food was severe in the land of Mitsrayim. And all the earth came to Yoseph in Mitsrayim to buy grain, because the scarcity of food was severe in all the earth.**

Of interest here, among other things, is that Yoseph was 30 years old when he accepted this **“ministerial”** role as Pharaoh’s Viceroy; the same age at which Yahshua began His **ministry**. I can’t help but compare **verse 49**, **“Thus Yoseph gathered very much grain, as the sand of the sea, until he ceased counting, for it was without number.”** with the promises to Avraham, Yitzaq and Ya’aqob that their seed would be as the **“sand of the sea”**, unable to be counted; and that Yahshua will gather much grain (as grain represents people in Scripture). **Mattityahu 9:35-38** states; **And Yahshua went about all the cities and villages, teaching in their congregations, and proclaiming the Good News of the reign, and healing every disease and every bodily weakness among the people. And having seen the crowds, He was moved with compassion for them, because they were weary and scattered, as sheep having no shepherd. Then He said to His taught ones, “The harvest truly is great, but the workers are few. Pray then that the Master of the harvest would send out workers to His harvest.”**

Next, we see the reunion of the Yisra’el (Ya’aqob) and all his sons begin to unfold. And, Yoseph devises a plan to bring his brothers to true repentance and teshuva that will make this all of this possible. He engineered events that would cause his brothers to see and acknowledge the sin they committed in a way that would bring restoration and not condemnation. But, they had to see and understand it for themselves. What helped spark their sin against Yoseph was his dream that they would bow down to him, in **B’reshith 37:8**, that they interpreted; **And his brothers said to him, “Shall you indeed reign over us? Shall you indeed rule over us?” So they hated him even more for his dreams and for his words.**

But, now we see them come down into Mitsrayim and bow before him. **B’reshith 42:1-6; And when Ya’aqob saw that there was grain in Mitsrayim, Ya’aqob said to his sons, “Why do you look at each other?” 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.” And Yoseph’s ten brothers went down to buy grain in Mitsrayim. But Ya’aqob did not send Yoseph’s brother Binyamin with his brothers, for he said, “Lest some harm come to him.” And the sons of Yisra’el went to buy grain among those who journeyed, for the scarcity of food was in the land of Kena’an. And Yoseph was the governor over the land, he was the one who sold to all the people of the land. And Yoseph’s brothers came and bowed down before him with their faces to the earth.**

Imagine what must have gone through Yoseph’s mind in relation to his dreams, when he sees them actually come and bow down to him in fulfillment of this dream. I believe that he always knew this would happen. But, when it does, and he considers the prophetic nature of his calling, he has to understand, at least to some degree, the profound implications of all that he is doing.

**B’reshith 42:7-25; And Yoseph saw his brothers and recognized them, but he made himself 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.” So Yoseph recognized his brothers, but they did not recognize him. And Yoseph 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!” And they said to him, “No, my master, but your servants have come to buy food. We are all one man’s sons, we are trustworthy, your servants are not spies.” But he said to them, “No, but you have come to see the nakedness of the land.” 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.” And Yoseph said to them, “It is as I spoke to you, saying, ‘You are spies!’ By this you shall be proven: By the life of Pharaoh, you do not leave this place**

*unless your youngest brother comes here. 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!” And he put them all together in prison for three days. Now Yoseph said to them the third day, “Do this and live, for I fear Elohim: 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. And bring your youngest brother to me, and let your words be confirmed, and you do not die.” And so they did. 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.” And Re’uven 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.” And they did not know that Yoseph understood them, for he spoke to them through an interpreter. 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.*

Here we see a Torah principle played out, just as Yahweh would instruct future generations in **Vayiqra / Leviticus 26:40-42**; *‘But if they confess their crookedness and the crookedness of their fathers, with their trespass in which they trespassed against Me, and that they also have walked contrary to Me, and that I also have walked contrary to them and have brought them into the land of their enemies – if their uncircumcised heart is then humbled, and they accept the punishment of their crookedness, then I shall remember My covenant with Ya’aqob, and also My covenant with Yitzaq, and also remember My covenant with Abraham, and remember the land.’*

Now, Yoseph’s brothers begin to see and acknowledge what they did, as it relates to what is befalling them in this situation. *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.”* And, Yoseph becomes emotional, as he sees that they are beginning to show acknowledgment and remorse for what they did to him. But, their redemption is still far from complete.

What’s also very interesting here is that he puts them in prison for three days, and then, releases all of them but one, Shimon. How many times do we see three days? Yahshua was indeed in the grave three days. While there are many examples, I’ll remind you of just one more, Yahweh says of Yisra’el in **Hoshea 5:14 – 6:3**; *“For I am like a lion to Ephraim, and like a young lion to the house of Yehudah. I Myself tear them and go, I take them away, and there is no one to deliver. I shall go, I shall return to My place, until they confess their guilt and seek My face, in their distress diligently search for Me, and say, ‘Come, and let us turn back to YHVH. For He has torn but He does heal us, He has stricken but He binds us up. ‘After two days He shall revive us, on the third day He shall raise us up, so that we live before Him. So let us know, let us pursue to know YHVH. His going forth is as certain as the morning. And He comes to us like the rain, like the latter rain watering the earth.’* So, on the third day, Yoseph releases the brothers from prison, except Shimon, whom he has bound and taken before their eyes. Remember that “**Shimon**” means, “**He who hears and obeys**”. Now, while in the future split of the kingdom, the tribe of Shim’on would go to be with Ephraim, their inheritance was in the middle of Yehudah’s. And, it was Shim’on, along with Levi, who plotted to kill Yoseph, rather than sell him. Scripture speaks of a group within Yehudah who plotted to kill Mashiach. But, we need to remember that it was the Romans who put Him to death.

**B’reshith 42:25-38**; *And Yoseph 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. So they loaded their donkeys with the grain and went from there. 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! 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?" So they came to Ya'aqob their father in the land of Kena'an and reported to him all that befell them, saying, "The man, the master of the land, spoke to us harshly, and took us for spies of the land. But we said to him, 'We are trustworthy, we are not spies. 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.' 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. 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.' " 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. And Ya'aqob their father said to them, "You have bereaved me – Yoseph is no more, and Shim'on is no more, and you would take Binyamin! All this is against me." So Re'uven 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." 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 the grave."

Then, we read in **B'reshith 43:1-34**; *But the scarcity of food was severe in the land. And it came to be, when they had eaten up the grain which they had brought from Mitsrayim, that their father said to them, "Go back, buy us a little food." But Yehudah spoke to him, saying, "The man vehemently warned us, saying, 'You do not see my face unless your brother is with you.' If you let our brother go with us, we go down and buy you food. But if you do not let him go, we do not go down, because the man said to us, 'You do not see my face unless your brother is with you.' " And Yisra'el said, "Why did you do evil to me to inform the man that you still had another brother?" And they said, "The man kept asking about us and our relatives, saying, 'Is your father still alive? Have you another brother?' And we informed him according to these words. How could we know that he would say, 'Bring your brother down?'" And Yehudah said to Yisra'el his father, "Send the boy with me, and let us arise and go, and live and not die, both we and you and also our little ones. I myself shall stand guaranty for him – from my hand you are to require him. If I do not bring him back to you and set him before you, then let me bear the blame forever. For if we had not delayed, truly by now we could have returned this second time." And their father Yisra'el said to them, "If so, then do this: Take some of the best fruit of the land in your vessels and bring a present down for the man, a little balm and a little honey, spices and myrrh, nuts and almonds. And take double silver in your hand, and take back in your hand the silver that was returned in the mouth of your sacks. It could have been a mistake. And take your brother, and arise, go back to the man. And El Shaddai give to you compassion before the man, so that he shall release your other brother and Binyamin. And I, if I am bereaved, I am bereaved!" And the men took that present and Binyamin, and they took double the amount of silver in their hand, and arose and went down to Mitsrayim, and stood before Yoseph. And Yoseph saw Binyamin with them, and said to the one over his house, "Bring the men home, and make a great slaughter, and prepare, for these men are to eat with me at noon." And the man did as Yoseph said, and the man brought the men into Yoseph's house. And the men were afraid because they were brought into Yoseph's house. And they said, "It is because of the silver, which was put back into our sacks the first*

*time, that we are brought in, to throw himself upon us and fall upon us, to take us as slaves, our donkeys too.” So they came near to the man over the house of Yoseph, and spoke to him at the door of the house, and said, “O my master, we indeed came down the first time to buy food, but it came to be, when we came to the lodging place, that we opened our sacks and saw each man’s silver in the mouth of his sack, our silver in its weight. And we have brought it back in our hand. And we have brought down other silver in our hands to buy food. We do not know who put our silver in our sacks.” But he said, “Peace be with you, do not be afraid. Your Elohim and the Elohim of your father has given you treasure in your sacks – your silver had come to me!” And he brought Shim’on out to them. And the man brought the men into Yoseph’s house and gave them water, and they washed their feet. And he gave their donkeys fodder. And they made the present ready for Yoseph’s coming at noon, for they heard that they were to eat there. And when Yoseph came home, they brought him the present which was in their hand, into the house, and bowed down before him to the earth. And he asked them about their welfare, and said, “Is your father well, the old man of whom you spoke? Is he still alive?” And they said, “Your servant our father is in good health, he is still alive.” And they bowed their heads down and did obeisance. And he lifted his eyes and saw his brother Binyamin, his mother’s son, and said, “Is this your younger brother of whom you spoke to me?” And he said, “Elohim show favor to you, my son.” And Yoseph hurried, for his emotions were deeply moved towards his brother, and he looked for a place to weep, and went into his room and wept there. Then he washed his face and came out, and controlled himself, and said, “Serve the food.” And they set him a place by himself, and them by themselves, and the Mitsrites who ate with him by themselves, for the Mitsrites could not eat food with the Hebrews, for that is an abomination to the Mitsrites. And they sat before him, the first-born according to his birthright and the youngest according to his youth, and the men looked at each other in astonishment. And he took portions to them from before him, but Binyamin’s portion was five times as much as any of theirs. And they feasted and they drank with him.*

Now, we’ll save the closing verses of this *parsha* until next week, as they are all about the final episode in our drama, with the set-up of Binyamin as a thief. It will be that Yehudah takes responsibility for his brother, which brings rectification and the reunion.

But, before we close today, let’s linger for a few minutes on what we just read in **Chapter 43**. The grain they bought, their bread, runs out. Ya’aqob tells them to go again to Yoseph, the “**Savior of the Age**” to buy grain, bread. But, now he is forced to send Binyamin, his “**son of the right hand**”. Yoseph has his servants prepare a feast and the brothers, including Shim’on are brought in before Yoseph at Noon. There are many pictures in this chapter. Some of them I will connect with Binyamin in next week’s teaching. But, to set the stage, I want to show you a few of them now.

Yoseph was sent to prison for a sin he didn’t commit. He was innocent, as in sin free; yet, he suffered much. But, while in prison, he is fruitful and the running of the prison is turned over to him. He’s basically given the keys to the prison. Sound familiar? Next, he is raised up and, as **B’reshith 41:57** says; ***And all the earth came to Yoseph in Mitsrayim to buy grain (bread), because the scarcity of food was severe in all the earth.*** Yahshua said in **Yochanan 6:33-35**; ***“For the bread of Elohim is He who comes down out of the heaven and gives life to the world.” So they said to Him, “Master, give us this bread always.” And Yahshua said to them, “I am the bread of life. He who comes to Me shall not get hungry at all, and he who believes in Me shall not get thirsty at all.*** Teachers in this movement have taught that Yoseph revealing himself to his brothers is a picture of the Northern Kingdom, represented by Yoseph, revealing themselves to their brother Yehudah. This is not the case. Yoseph is a picture of Mashiach. This *parsha* and the next is a picture of Mashiach revealing Himself to His brothers. Remember what He said in **Mattityahu 12:46-50**; ***And while He***



*was still talking to the crowds, see, His mother and brothers stood outside, seeking to speak with Him. And one said to Him, "See, Your mother and Your brothers are standing outside, seeking to speak with You." But He answering, said to the one who spoke to Him, "Who is My mother and who are My brothers?" And having stretched out His hand toward His taught ones, He said, "See My mother and My brothers! For whoever does the desire of My Father who is in the heavens is My brother and sister and mother."*

Yahweh set up a chain of events and gave Yoseph wisdom to orchestrate the revealing of his brothers sins in such a way as to bring about confession, repentance and forgiveness. Just as Yoseph's brothers came before him, the high priest of the family. And, as Yahshua reveals Himself to His brothers, we come before Him, bow and confess our sins and seek His forgiveness. We speak as Yehudah did in **B'reshith 44:16**; ***And Yehudah said, "What do we say to my master? What do we speak? Or how do we clear ourselves? Elohim has found out the crookedness of your servants."*** These very words are woven into the "**Tachanun**" (supplication) and "**Selichot**" (penitents) prayers of Yehudah today, ***"What shall we say? What shall we speak? How can we justify ourselves? Let us search out and investigate our ways and return to You. For Your right arm is stretched out to receive those who return. Please Elohim, save us."***

***Baruch HaShem Yahweh!***