

Mikketz (at the end of) Torah Portion 10 Gen 41:1 - 44:17

Background: Two years had passed since Joseph interpreted the dreams of the butler and the baker. The butler had been restored to his position with Pharaoh and the baker had been executed. Joseph was still in prison and the butler had not spoken to Pharaoh concerning him. This Torah portion begins two years to the day that the Baker was hung and the Butler was restored back to his service. This is also Pharaoh's birthday and Joseph's birthday and **Yom Teruah**. Joseph had been in prison for twelve (12) years and was now thirty (30) years old. Jacob was four times his age or one hundred twenty (120) and Isaac was six times as old as Joseph or one hundred eighty (180) and he died at this time. This could mean that they all were born on **Yom Teruah** as well as Pharaoh. This could be related to **יהוה's** plan for seven thousand years of human history. If 30 is equal to one day, then 120 is equal to the fourth day (4000 years), the time that Messiah came the first time and 180 would be equal to the end of the sixth day (6000 years) or the day that Messiah will return.

Joseph was 30 years old	Equal to 1 day or 1000 years from creation	Adam lived 970 years plus 30 years is 1,000
Jacob was 120 years old	Equal to the 4th day or 4000 years from creation	Messiah came 4,000 years after creation
Isaac was 180 years old	Equal to the 6th day or 6000 years from creation	Messiah will return 6,000 years after creation

Mikketz (מקץ) = at the end of

Events in this Torah portion:

- At the end of 2 years Pharaoh had 2 dreams about cattle and grain
- The cupbearer remembered Joseph and told Pharaoh
- Joseph was brought from the dungeon, shaved and given new clothes
- Pharaoh recounted the dreams to Joseph
- Joseph told Pharaoh that Elohim interpreted the dream about 7 good and 7 bad years
- Pharaoh appointed Joseph as Viceroy of Egypt
- Joseph was given garments of fine linen and a gold chain was placed upon his neck
- Joseph was given a new name and the daughter of Poti-phera as a wife
- Joseph traveled through out the entire land of Egypt
- Joseph stored grain during the 7 years of plenty and had 2 sons
- The 7 years of famine began through out the world
- Pharaoh told the people to do whatever Joseph told them
- Joseph sold grain to the Egyptians and to those from outside Egypt
- Jacob heard that Egypt had grain so he sent 10 of his sons to buy food
- Joseph recognized his brothers and spoke harshly to them, calling them spies
- Joseph put them in a ward for 3 days

Mikketz (at the end of) **Torah Portion 10 Gen 41:1 - 44:17**

- The 3rd day he kept Simeon, and the rest could leave but must return with Benjamin
- The brothers talked among themselves and Joseph understood their language
- Joseph commanded that their vessels be filled with grain and their money also
- One brother found his money in his sack on the trip back
- When they came to their father they told him about their problems
- Jacob said that Benjamin would never go down to Egypt
- The famine continued and the grain ran out
- Jacob agreed to let Benjamin go after Judah pledges to protect him
- Israel tells them to take some things and double **2x** money for the man
- They went to Egypt and stood before Joseph
- Joseph commanded that they be brought to his house to eat with him
- They talked to the man in charge of Joseph's house telling him they had double money
- Simeon was brought out to them and they waited for Joseph to come
- They prostrated themselves (2x) to Joseph when he arrived
- When Joseph saw Benjamin he left the room to weep
- Joseph returned and they served food, seated in 3 groups
- Benjamin was served 5 times as much as all the others
- They drank and became drunk
- Joseph commanded that their sacks be filled and their money put in the sacks and his silver goblet to be placed in Benjamin's sack
- After they left Joseph commanded that his servant chase them and accuse them of taking his silver goblet.
- The goblet was found in Benjamin's sack, so they all returned to Joseph's house
- Judah told Joseph that they all would be his slaves
- Joseph said it would be a sacrilege, only the one who took the goblet would be a slave

Pharaoh had a dream of fat and thin cows

Genesis 41:1-4 And it came to pass at the end of two full years, that **Pharaoh dreamed:** and, behold, he stood by the river. 2 And, behold, there came up out of the river seven **well** favored **cows** and **fat**; and they **fed** in **marsh grass**. 3 And, behold, seven other cows came up after them out of the river, **bad** and **ill favored**; and stood by the *other* cows on the brink of the river. 4 And the lean and thin cows ate up the seven well favored and fat cows. So Pharaoh awoke.

Pharaoh = Egypt derivation; *Paroh*, generic title of Egyptian kings:(s#06547 פֶּרֶעַה) (par-o')

Dreaming = a *dream*: - dream (-er) (s#02492 חָלַם) (khal-ome)

Well = beautiful, fair, goodly, pleasant, well (s#03303 יָפָה) (yaw-feh')

Cows (kine) = Feminine of H6499, heifer, cow, kine (s#06510 פָּרָה) (paw-raw')

Fat = fatted or plump, fed, firm, plenteous (s#01277 בָּרִיא) (baw-ree')

Grazing (fed) = to tend a flock, pasture it, to rule, eat up (s#07462 רָעָה) (raw-aw')

Mikketz (at the end of) **Torah Portion 10 Gen 41:1 - 44:17**

Marsh grass = Of uncertain (perhaps Egyptian) derivation; a *bulrush* or any marshy grass (particularly that along the Nile): - flag, meadow. (s#0260 **אחו**) (aw'-khoo)

Bad = bad, ill favored, evil (naturally or morally) (s#07451 **רעה**) (ra)

Thin = From H1854; crushed, that is, (by implication) small or thin: - dwarf, lean [-fleshed], very little thing, small, thin. (1851 **דק**) (dak)

Ill Favored = not well or healthy (s#08389 **תאר**) (to'-ar)

Pharaoh also saw full and thin grain

Genesis 41:5-8 And he slept and dreamed the second time: and, behold, seven ears of **grain** came up on one **stalk**, **full** and good. 6 And, behold, seven **thin** ears and blasted with the east wind sprung up after them. 7 And the seven thin ears devoured the seven full and full ears. And Pharaoh awoke, and, behold, *it was* a dream. 8 And it came to pass in the morning that his spirit was troubled; and he sent and called for all the **magicians** of Egypt, and all the **wise men** thereof: and Pharaoh told them his dream; but *there was* none that could interpret them to Pharaoh.

Grain = an ear of grain (as growing out), a stream, flood (s#07641 **שבול**) (shib-bole')

Stalk = a reed(as erect), rod (for measuring), beam, tube, cane, stalk (s#01851 **קנה**) (kaw-neh')

Full = fatted or plump, firm, plenteous (s# 1277 **בריא**) (baw-ree')

Thin = crushed by implication, small, thin, lean, little (s#01851 **דק**) (daq)

Magicians = a horoscopist (as drawing magical lines), magician (s# 2748 **חרטום**) (khar-tome')

Wise men = relied on logic only (s#02450 **חכם**) (khaw-kawm)

The Chief butler tells of Joseph interpreting his dream

Genesis 41:9-13 Then spoke the chief butler to Pharaoh, saying, I do remember my faults this day: 10 Pharaoh was angry with his servants, and put me in ward in the captain of the guard's house, *both* me and the chief baker: 11 And we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream. 12 And *there was* there with us a young man, a Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he interpreted. 13 And it came to pass, as he interpreted to us, so it was; me he restored to my office, and him he hanged.

Related Scripture: Joseph's story

Psalms 105:16-22 Moreover he called for a famine on the land: he broke the whole staff of bread. 17 He sent a man before them, *even* Joseph, *who* was sold for a servant: 18 Whose feet they hurt with fetters: he was laid in iron: 19 Until the time that his word came: the word of **יהוה** tried him. 20 The king sent and loosed him; *even* the ruler of the people, and let him go free. 21 He made him lord of his house, and ruler of all his substance: 22 To bind his princes at his pleasure; and teach his senators wisdom

Mikketz (at the end of) Torah Portion 10 Gen 41:1 - 44:17

Pharaoh calls Joseph

Genesis 41:14-16 Then Pharaoh sent and called Joseph, and they brought him quickly out of the dungeon: and he shaved *himself*, and changed his raiment, and came in to Pharaoh. 15 And Pharaoh said to Joseph, I have dreamed a dream, and *there is* none that can interpret it: and I have heard said of you, *that* you can understand a dream to interpret it. 16 And Joseph answered Pharaoh, saying, *It is* not in me: Elohim shall give Pharaoh an answer of peace.

Pharaoh recounts the dream of the cows

Genesis 41:17-21 And Pharaoh said to Joseph, In my dream, behold, I stood on the bank of the river: 18 And, behold, there came up out of the river seven cows, fat and well favored; and they **fed** in marsh grass: 19 And, behold, seven other cows came up after them, lean and very ill favored and emaciated, such as I never seen in all the land of Egypt for badness: 20 And the lean and the ill favored cows ate up the first seven fat cows: 21 And when they had eaten them up, it could not be known that they had eaten them; but they *were* still ill favored, as at the beginning. So I awoke.

Comment: Pharaoh relates the dream to Joseph but he leaves some things out and changes other parts. The fact that the dream is repeated shows that it is very important and that it may be repeated in history. The changes are important to us since they could point to a future event in the end times. We are the final generation **upon whom the end of the age has come**. (a good reference for this is ArtScroll's **Bereishis**.)

Seven fat Cows and seven ugly cows

What happened in the Dream	What does it mean
Pharaoh was standing over the river. He may have seen himself as being in charge of the good that came from the Nile god	All life in Egypt was dependent on the Nile overflowing it's banks each year to water the land for planting
Seven fat cows came from the river and grazed in the marshland.	Each cow represents a planting season with good crops (fat). Cows (oxen) were used to plow the soil. They stayed near the Nile meaning the good years would be in Egypt only, not the rest of the world.
Seven ugly skinny cows came up after	Each of these cows also represents a planting season. The fact that they are skinny means they represent crop failure because the river did not overflow.
Seven ugly cows stood by the seven fat cows	They were not described as standing by the river. This means the seven years of crop failure would not be limited to Egypt

Mikketz (at the end of) Torah Portion 10 Gen 41:1 - 44:17

The seven ugly cows ate the seven fat cows	The crops from the seven good years are totally consumed by the seven bad years and there is nothing left.
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Pharaoh recounts the dream of the grain

Genesis 41:22-24 And I saw in my dream, and, behold, seven ears came up in one stalk, full and good: 23 And, behold, seven ears, withered, thin, *and* blasted with the east wind, sprung up after them: 24 And the thin ears devoured the seven good ears: and I told *this* to the magicians; but *there was* none that could declare *it* to me.

Seven good ears of grain and seven thin ears of grain

What happened in the 2nd Dream	What does it mean
Seven ears of healthy grain were sprouting on a single stalk	Each healthy ear of grain represented the yearly harvest of a bumper crop of grain
Seven thin and dry ears of grain were growing after them	Seven years of crop failure would come after the seven good years. All grain crops would be scorched by the dry east wind from the desert.
Seven thin and dry ears of grain ate up the seven healthy ears of grain	The seven good years would be used up during the seven years of famine

Joseph interprets the dream

Genesis 41:25-28 And Joseph said to Pharaoh, The dream of Pharaoh *is* one: Elohim has showed Pharaoh what He *is* about to do. 26 The seven good cows *are* seven years; and the seven good ears *are* seven years: the dream *is* one. 27 And the seven thin and ill favored cows that came up after them *are* seven years; and the seven empty ears blasted with the east wind shall be seven years of famine. 28 This *is* the thing which I have spoken to Pharaoh: What Elohim *is* about to do he showed to Pharaoh.

The Number two and the word twice are used in several places. This may be hinting that this same thing will happen again. In other words this is like Psalms 78 is saying about the Torah. It is history and prophecy at the same time.

Mikketz (at the end of) **Torah Portion 10 Gen 41:1 - 44:17**

Related Scripture: The last Generation

Psalms 78 tells us that the Egyptian redemption is a parable that those of the **LAST GENERATION** will understand. The future redemption will be modeled after it.

Related Scripture: History and prophecy (what He has done, He will do again)

Psalms 78:1-72 <Maschil of Asaph.> Give ear, O my people, *to* my Torah: incline your ears to the words of My mouth. 2 **I will open My mouth in a parable:** I will utter dark sayings of old: 3 Which we have heard and known, and our fathers have told us. 4 We will not hide *them* from their children, **showing to the generation to come the praises of יהוה**, and His strength, and His wonderful works that He has done. 5 For He established a testimony in Jacob, and appointed the Torah in Israel, which He commanded our fathers, that they should make them known to their children: 6 That the generation to come might know *them*, *even* the children *which* should be born; *who* should arise and declare *them* to their children: 7 That they might set their hope in Elohim, and not forget the works of Elohim, **but keep His commandments:** 8 And might not be as their fathers, a stubborn and rebellious generation; a generation *that* set not their heart aright, and whose spirit was not steadfast with Elohim. 9 The children of Ephraim, *being* armed, *and* carrying bows, turned back in the day of battle. 10 They kept not the Covenant of Elohim, and refused to walk in His Torah; 11 And forgot His works, and His wonders that He had showed them. 12 Marvellous things He did in the sight of their fathers, in the land of Egypt, *in* the field of Zoan. 13 **He divided the sea**, and caused them to pass through; and He made the **waters to stand as an heap.** 14 In the daytime also He led them with a cloud, and all the night with a light of fire. 15 He **split the rocks** in the wilderness, and gave *them* drink as *out of* the great depths. 16 He brought streams also out of the rock, and caused waters to run down like rivers. 17 And they sinned yet more against Him by provoking the most High in the wilderness. 18 And they tempted Elohim in their heart by asking meat for their lust. 19 Yea, they spoke against Elohim; they said, Can Elohim furnish a table in the wilderness? 20 Behold, He struck the rock, that the waters gushed out, and the streams overflowed; can He give bread also? can He provide flesh for His people? 21 Therefore יהוה heard *this*, and was angry: so a fire was kindled against Jacob, and anger also came up against Israel; 22 Because they believed not in Elohim, and trusted not in His **salvation: (Yeshua in 22nd verse)** 23 Though He had commanded the clouds from above, and opened the doors of heaven, 24 And had rained down manna on them to eat, and had given them of the grain of heaven. 25 Man ate angels' food: He sent them meat to the full. 26 He caused an east wind to blow in the heaven: and by His power He brought in the south wind. 27 He rained flesh also on them as dust, and feathered fowls like as the sand of the sea: 28 And He let *it* fall in the midst of their camp, round about their habitations. 29 So they did eat, and were well filled: for He gave them their own desire; 30 They were not estranged from their lust. But while their meat *was* yet in their mouths, 31 The wrath of Elohim came on them, and killed the fattest of them, and struck down the chosen *men* of Israel. 32 For all this they sinned still, and believed not for His wondrous works. 33 Therefore their days did He consume in vanity, and their years in trouble. 34 When He killed them, then they sought Him: and they returned and enquired early after Elohim. 35 And they remembered that Elohim *was* their rock, and the high Elohim their redeemer. 36 **Nevertheless they flattered Him with their mouth, and they lied to Him with their tongues.** 37 For their heart was not right with Him, neither were they steadfast in His Covenant. 38 But He, *being* full of compassion, forgave *their* iniquity, and destroyed *them* not: yes, many a time He turned his anger away, and did not stir up

Mikketz (at the end of) **Torah Portion 10 Gen 41:1 - 44:17**

all His wrath. 39 For He remembered that they *were but* flesh; a wind that passes away, and comes not again. 40 How often did they provoke Him in the wilderness, *and* grieve Him in the desert! 41 Yes, they turned back and tempted Elohim, and limited the Holy One of Israel. 42 They remembered not His hand, *nor* the day when he delivered them from the enemy. 43 How He had wrought His signs in Egypt, and His wonders in the field of Zoan: 44 And had turned their rivers into blood; and their floods, that they could not drink. 45 He sent different sorts of flies among them, which devoured them; and frogs, which destroyed them. 46 He gave also their increase to the caterpillar, and their labor to the locust. 47 He destroyed their vines with hail, and their sycamore trees with frost. 48 He gave up their cattle also to the hail, and their flocks to hot thunderbolts. 49 He cast on them the fierceness of His anger, wrath, and indignation, and trouble, by sending evil angels *among them*. 50 He made a way to His anger; He spared not their soul from death, but gave their life over to the pestilence; 51 And struck all the firstborn in Egypt; the chief of *their* strength in the tabernacles of Ham: 52 But made His own people to go forth like sheep, and guided them in the wilderness like a flock. 53 And He led them on safely, so that they feared not: but the sea overwhelmed their enemies. 54 And He brought them to the border of His sanctuary, *even to* this mountain, *which* His right hand had purchased. 55 He cast out the heathen also before them, and divided them an inheritance by line, and made the tribes of Israel to dwell in their tents. 56 Yet they tempted and provoked the most high Elohim, and kept not His testimonies: 57 But turned back, and dealt unfaithfully like their fathers: they were turned aside like a deceitful bow. 58 For they provoked Him to anger with their high places, and moved Him to jealousy with their graven images. 59 When Elohim heard *this*, He was angry, and greatly abhorred Israel: 60 So that He turned away from the Tabernacle of Shiloh, the tent *which* He placed among men; 61 And delivered His strength into captivity, and His glory into the enemy's hand. 62 He gave His people over also to the sword; and was angry with His inheritance. 63 The fire consumed their young men; and their maidens were not given in marriage. 64 Their priests fell by the sword; and their widows made no lamentation. 65 Then Adonai awaked as one out of sleep, *and* like a mighty man that shouts by reason of wine. 66 And he struck His enemies in the hind parts: He put them to a perpetual reproach. 67 Moreover He refused the Tabernacle of Joseph, and chose not the tribe of Ephraim: 68 But chose the tribe of Judah, Mount Zion which He loved. 69 And He built His sanctuary like high *palaces*, like the earth which He has established forever. 70 He chose David also His servant, and took him from the sheepfolds: 71 From following the ewes great with young He brought him to feed Jacob His people, and Israel His inheritance. 72 So He fed them according to the integrity of His heart; and guided them by the skillfulness of His hands.

Mikketz (at the end of) Torah Portion 10 Gen 41:1 - 44:17

Joseph tells of the famine and what needs to be done to survive

Genesis 41:29-36 Behold, there will come seven years of great plenty throughout all the land of Egypt: 30 And there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land; 31 And the plenty shall not be known in the land by reason of that famine following; for it *shall be* very grievous. 32 And for that the dream was doubled to Pharaoh twice; *it is* because the thing *is* established by Elohim, and Elohim will shortly bring it to pass. 33 Now therefore let Pharaoh seek out a man discreet and wise, and set him over the land of Egypt. 34 Let Pharaoh do *this*, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plentiful years. 35 And let them gather all the food of those good years that come, and lay up grain under the hand of Pharaoh, and let them keep food in the cities. 36 And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine.

The Two dreams

When Yeshua came in the first century the truth of keeping the commandments of יהוה had been lost. Commandments had been added to by religious leaders. These commandments that were added by Rabbis, were considered to be equal to the commandments of יהוה. Many of these commandments, which are called the Oral Torah, actually made the commandments given at Mount Sinai null and void. Later after the death of Messiah, the church came to believe that believers are not to keep the commandments of יהוה and that we should just follow the Holy Spirit, as if the Spirit would lead us to do things that יהוה had told us not to do. They believed you should just think the right thoughts and believe that "Jesus" is the Messiah and that is all you needed to do. But after two years (2000) the butler **remembered** the baker (he/we are **remembering** that we are also to keep the commandments.

Comment: Repeating the dream in two forms means that Elohim is hastening to accomplish it. This means that the time to prepare by building storehouses to store the grain should begin very soon. The growing season begins in the winter. This dream, Pharaoh's birthday and Joseph's birthday all happened on **Yom Teruah**. See Psalms 81.

Stone Edition Chumash (page 227) **Genesis 41:33** Let Pharaoh seek out a discreet and wise man. A **Discerning** and wise man, i.e., he must be discerning enough to understand how much food to store and how much to sell; and wise in the science of preserving the grain from spoilage. In making this recommendation, Joseph had himself in mind (Ramban).

Mikketz (at the end of) **Torah Portion 10 Gen 41:1 - 44:17**

Joseph is made ruler second only to Pharaoh

Genesis 41:37-45 And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants. 38 And Pharaoh said to his servants, Can we find *such a one* as this *is*, a man in whom the Spirit of Elohim *is*? 39 And Pharaoh said to Joseph, Forasmuch as Elohim has showed you all this, *there is* none so discreet and wise as you: 40 You shall be over my house, and according to your word shall all my people be ruled: only in the throne will I be greater than you. 41 And Pharaoh said to Joseph, See, I have set you over all the land of Egypt. 42 And Pharaoh took off his ring from his hand, and put it on Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck; 43 And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him *ruler* over all the land of Egypt. 44 And Pharaoh said to Joseph, I *am* Pharaoh, and without you shall no man lift up his hand or foot in all the land of Egypt. 45 And Pharaoh called Joseph's name **Zaphnathpaaneah**; and he gave him **Asenath** as his wife the daughter of **Potipherah** priest of On. And Joseph went out over *all* the land of Egypt.

Related Passage: Joseph began collecting grain after two years

Book of Yahshar 50:7-10 And at the turn of the year, in the second year of Yoseph's reign over Mitzrayim (Egypt), יהוה gave great plenty throughout the land for seven years as Yoseph had spoken, for יהוה blessed all the produce of the earth in those days for seven years, and they ate and were greatly satisfied. 8 And Yoseph at that time had officers under him, and they collected all the food of the tov (*good*) years, and heaped corn (*grain*) year by year, and they placed it in the treasuries of Yoseph. 9 And at any time when they gathered the food Yoseph commanded that they should bring the corn (*grain*) in the ears, and also bring with it some of the soil of the field, that it should not spoil. 10 And Yoseph did according to this year by year, and he heaped up corn (*grain*) like the sand of the sea for abundance, for his stores were eminence and could not be numbered for abundance.

Comment: The two years before the years of plenty came was used to build storage houses to keep the grain from spoiling. His ring contained the seal so that Joseph could write and seal the decrees as he decided to do so. (the Keys to the Kingdom) **Try to imagine** how Potiphar's wife felt when she found out who was her son-in-law and that he was ruler of the whole nation of Egypt. She probably believed she was a dead woman, and if she was really fortunate he would kill her quickly instead of a long painful ways or place her in prison for years as he was. She had been responsible for him spending twelve years in prison for something he did not do. She did not know but Joseph knew it was part of Elohim's plan.

Stone Edition Chumash (page 228) Genesis 41:43 They proclaimed before him "**Avrech**" As Joseph rode on the chariot, the servants called out before him **Avrech**, which is a composite of two words: אב, father {i.e., counselor; mentor} to the rach, which means king in Aramaic (Rashi; Onkelos). Another interpretation of the word is that it is a composite of "av" (father in wisdom), though "rach" (tender in years). (Midrash).

Mikketz (at the end of) **Torah Portion 10 Gen 41:1 - 44:17**

Stone Edition Chumash (page 229) **Zaphenath-Paneah** = he who explains what is hidden (s#06847 **צִפְנַת פַּעֲנָח**) (tsef-an-yaw' pah-nay'-akh) Joseph's name given to him by Pharaoh. The Zohar comments that the new name made it possible for Joseph's brothers to see him without knowing his identity when they came to Egypt

Asenath = she who is devoted to Isis (Easter, queen of heaven whose son was Tammuz, Ezekiel 8:14.) (s#0621 **אֲסֵנַת**)

Related Scripture: In the land Judah worships Easter & her son

Ezekiel 8:12-14 Then said He unto me, Son of man, have you seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? for they say, **יהוה** does not see us; **יהוה** has forsaken the earth. 13 He said also to me, Turn yet again, *and* you shall see greater abominations that they do. 14 Then He brought me to the door of the gate of **יהוה's** house which *was* toward the north; and, behold, there sat women weeping for Tammuz.

The Exodus Case (by Lennart Moller page 75) **Sakkara Complex:** During Pharaoh Djoser of the 3rd dynasty reign lived **Imhotep**, (possibly Joseph) who because of his medical skill has the reputation of Asclepius (The Greek god of medicine) among the Egyptians and who was the inventor of the art of building with hewn stone. Pages 72-75 show Pictures of the large wall and complex where grain was stored at the time of Joseph. This complex with its high wall (60') around it has only one small entrance door. This shows that this large complex would be difficult for an foreign army to come against it to take the food by force. The large complex of Sakkara was built to sell grain to all those who came from other nations. This is where Joseph would be when his brothers came to buy food. The Sakkara complex has eleven huge shafts that are cut into stone to store grain out of the heat. The total capacity of these shafts could hold 40,000 cubic meters of grain which is roughly 4,000 truck loads of grain. Remains of grain have been found at the bottom of these shafts. The name that is associated with the person in charge of this building is Imhotep. It is believed that this was one of the names that Joseph was called. He was the first to build with cut stone instead of mud bricks. All the other towns in Egypt had their own grain stores which would be large enough to feed the population of that town for the seven years of drought.

The Exodus Case by Dr Lennart Moller (page 65-100)

The list of twenty four things that are the same in Egyptian history for Imhotep and the Scriptures for Joseph include:

1. Both were active during the seven years of good harvest and the seven years of famine.
2. Both were on record to have said "I need advice from God"
3. Gave Pharaoh advice when he was distressed
4. Decided on the tax rate.
5. Tax law that they wrote does not apply to priests
6. Dies at the age of 120 when most people only lived to 40 or 50. (Joseph died at 110)

Mikketz (at the end of) Torah Portion 10 Gen 41:1 - 44:17

7. Was not of royal blood

Reference: The Exodus Case by Dr Lennart Moller pages 87-90

Pharaoh left out some things when he told his dream to Joseph (shadow of Messiah) and he added some things. This may point to a famine that will come at the time of Messiah's returns.

Lets compare the two tellings of the dreams to see the differences.

First telling of the 1st dream	Second telling of the 1st dream
7 cows of beautiful appearance and robust flesh	7 cows of robust flesh and beautiful form (reverse order)
Then behold 7 other cows emerged after them out of the river	Suddenly 7 other cows emerged after them
of ugly appearance and gaunt flesh;	scrawny and of very inferior form and of emaciated flesh
I have never seen inferiority like theirs in all the land of Egypt	
and they stood next to the cows on the river bank	
The cows of ugly appearance and gaunt flesh ate the 7 cows of beautiful appearance and robust	And the emaciated and inferior cows ate up the first 7 healthy cows
	They came inside them, but it was not apparent that they had come inside them, for their appearance remained as inferior as at first
and Pharaoh awoke	Then I awoke

What do these differences mean:

The first telling of the dream has **references to Egypt**, the river (Nile) and Pharaoh. The second telling of the dream has **no references to Egypt**. This appears that the first telling of the dream has to do with what happened in Egypt at the time of Joseph. The second telling of the dream may well have to do with a famine that will take place before the second exodus. This could be in its beginning stages right now. Farm land is being converted to growing crops for fuel.

Mikketz (at the end of) Torah Portion 10 Gen 41:1 - 44:17

First telling of the 2nd dream	Second telling of the 2nd dream
He fell asleep and dreamt a second time,	I then saw in my dream:
and behold seven ears of grain were sprouting on a single stalk - healthy and good	Behold! - seven ears of grain were sprouted on a single stalk - full and good
and behold! seven ears, thin and scorched by the east wind, were growing after them	And suddenly! seven ears of grain , withered, thin and scorched by the east wind were growing after them
Then the seven thin ears swallowed up the seven healthy and full ears: Pharaoh awoke and behold! - it had been a dream	Then the thin ears of grain , swallowed up the seven good ears; I said this to the necromancers, but no one could explain it to me.
Pharaoh called for necromancers and wise men for the first telling of both dreams	Wise men were not mentioned in the second telling of the dream

What do these differences mean:

The first telling of the dream has references to **Pharaoh and Egypt**. The second telling of the dream has **no references to Egypt**. This appears that the first telling of the dream has to do with what happened in Egypt at the time of Joseph. The reference to necromancers could be a reference to the great number of people at the time of the second exodus who are deep in the occult. We are seeing a great interest in this due to books like Harry Potter and other occultists books. Notice that there is **no reference to wise men** in the second telling. This may mean that the ruler of the world at the time of the second exodus will have no wise man like Joseph to interpret and the world will be unprepared for the famine or that a famine is created to eliminate the world population. The large Georgia Guidestones has a message written in many languages which states that the world population should only be 500 million people. With our present population that means that eleven out of twelve people will have to die. As 2008 is ended we saw political changes coming. Our government in the past had maintained a three year supply of food for our national security. The past few years that supply has been completely eliminated. We can not expect help from our government, we are on our own. We see our freedoms being taken away from us and all veterans have been called low level terrorists.

Stone Edition Chumash (page 227) Having outlined the dream's general interpretation, Joseph proceeded to interpret it in detail. This passage implies that the abundance was only in the land of Egypt, whereas no such limitation is made regarding the famine. That famine would extend to other lands may be indicated by Pharaoh's vision that the good cows remained in the reed grass near the river in Egypt, whereas the inferior cows wandered away, implying that the famine would spread beyond the borders of Egypt (Ramban, v.2).

Mikketz (at the end of) Torah Portion 10 Gen 41:1 - 44:17

Joseph is made a leader of Egypt

Genesis 41:46-49 And Joseph *was* thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt. 47 And in the seven plentiful years the earth brought forth by handfuls. 48 And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field, which *was* round about every city, he laid up in the same. 49 And Joseph gathered grain as the sand of the sea, very much, until he left numbering; for *it was* without number.

Comment: Joseph was 30 years old when he came to power. It was 13 years since he was separated from his family (17+13=30). He would see with them for another ten years. This timing included 2 years before the beginning of the good years 7 years of plenty and the first year of the famine for a total of 10 years. So he would be 40 years old when he saw his ten brothers come to buy grain.

Joseph had two sons

Genesis 41:50-52 And to Joseph were born two sons before the years of famine came, which Asenath the daughter of Potipherah priest of On bare to him. 51 And Joseph called the name of the firstborn **Manasseh**: For Elohim, *said he*, has made me forget all my toil, and all my father's house. 52 And the name of the second he called **Ephraim**: For Elohim has caused me to be fruitful in the land of my affliction.

Manasseh = causing to forget (ש#04519 מְנַשֶּׁה) Elohim has made me forget all my hardship and all my father's household - Manasseh/Ephraim (Israel), the ten Tribes, forgot they were of the house of Jacob and related to Judah and under the Covenant.

Ephraim = I shall be doubly fruitful (ש#0669 אֶפְרַיִם) Elohim has made me fruitful in the land of my suffering.

Related Passage: Joseph had two sons by Asenath when he was 34 years old

Book of Yahshar 50:15-18 And Yoseph's wife Osnath the daughter of Potiphera bare him two sons, Menasheh and Ephraim, and Yoseph was thirty-four years old when he begat them. 16 And the lads grew up and they went in his halachot and in his Torot, they did not deviate from his halacha which their abba taught them, either to the right or the left. 17 And יהוה was with the lads, and they grew up and had understanding and skill in all wisdom and in all affairs of government, and all melech's officers and his great men of the inhabitants of Mitzrayim exalted the lads, and they were brought up among the melech's children.

Comment: This is telling us that Joseph's two sons were twins since they were born in the same year when Joseph was thirty four years old.

The Blessing over the sons: May Elohim make you like Ephraim and Manasseh

Mikketz (at the end of) Torah Portion 10 Gen 41:1 - 44:17

Stone Edition Chumash (page 230) Asenath bore to Joseph **two sons** - This implies that Joseph was the head of the house and she bore them to him. Even though she was from a rich family and he had been in prison for twelve years, she was submissive to him. From the counts of Imhotep we can see that he was honored greatly by all Egyptians especial after the seven good years had passed and the famine started. They knew that he knew.

The seven years of plenty ended and famine began

Genesis 41:53-57 And the seven years of plenty, that was in the land of Egypt, were ended. 54 And the seven years of dearth began to come, according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread. 55 And when all the land of Egypt was famished, the people cried to Pharaoh for **bread**: and Pharaoh said to all the Egyptians, Go to Joseph; what he says to you, do. 56 And the famine was over all the face of the earth: And Joseph opened all the storehouses, and sold to the Egyptians; and the famine grew worse in the land of Egypt. 57 And all countries came to Egypt to Joseph to buy *grain*; because the famine was *so* severe in all lands.

Bread = baked bread, grain (s#03899 **לחם**) (lechem)

Stone Edition Chumash (page 231) Joseph gathered all types of food for seven years. not just grain, but grain was well suited for storing for long periods of time in hewn rock underground caverns. The temperature of these caverns was cooler than the temperature above ground and it was constant, so it did not draw moisture as it would have if it changed. The famine started suddenly after the seven good years. Everyone may have believed that the good years would continue and that Joseph had told Pharaoh that story to be able to get out of prison, but now the proof was here.

This Torah Portion is directly related to End Time Events:

Joseph is a foreshadowing of Yeshua in these past Torah portions. When Laban's attitude changed toward Jacob and Elohim told Jacob to return to the Land, the "Day of **יהוה**" was beginning to be shown in type and shadow. We have seen how the attitude of the world changed concerning Judah (the Jewish people) before and during World War II. This caused them to return to the land and form the nation of Israel. I believe we will soon experience the same change that happened to them. Islam is the fastest growing religion in the world now and we see how our President views this religion and has made speeches against the Bible. Life as we have known it may soon be over which will cause us to desire to return to the land of Israel. **יהוה** said that when Israel turned away from the Covenant, He would hide His face.

Related Scripture: Those Disobedient will not be helped by יהוה

Deuteronomy 31:16-18 And **יהוה** said to Moses, Behold, you shall sleep with your fathers; and this people will rise up, and **go a whoring after the gods** of the strangers of the land, where they go *to be* among them, and **will forsake Me, and break My covenant** which I have made with them. 17 Then My anger shall be kindled against them in that day, and **I will forsake them, and I will hide My face from them**, and they shall be devoured, and many **evils and troubles**

Mikketz (at the end of) Torah Portion 10 Gen 41:1 - 44:17

shall befall them; so that they will say in that day, Are not these evils come on us, because our Elohim *is* not among us? 18 and I will surely hide My face in that day for all the evils which they shall have done, in that they are turned to other gods.

Messiah has hid His face, as we can see that the righteous are being oppressed and the wicked are prospering. In our Torah portion we see that Joseph, being a foreshadowing of Messiah is hiding his face from his brethren.

When all the land of Egypt hungered	The people cried out to Pharaoh for bread
Pharaoh told the people to go to Joseph and do what he said	
When the famine was over the face of the earth	Joseph opened all the containers and sold provisions to Egypt
Famine became severe in the land of Egypt	All the earth came to Egypt to Joseph to buy provisions, for the famine had become severe in all the earth.

Joseph appears to have waited for everyone to run out of food before he sold any.

The **wealth of the world** came to Egypt --- Much would leave at the time of the **Exodus**

Joseph's brothers come to Egypt

Genesis 42:1-8 Now when Jacob saw that there was grain in Egypt, Jacob said to his sons, Why do you look one on another? 2 And he said, Behold, I have heard that there is grain in Egypt: get down there, and buy for us from there; that we may live, and not die. 3 And Joseph's ten brothers went down to buy grain in Egypt. 4 But Benjamin, Joseph's brother, Jacob did not send with his brethren; for he said, Lest trouble befall him. 5 And the sons of Israel came to buy *grain* among those that came: for the famine was in the land of Canaan. 6 And Joseph *was* the governor over the land, *and* it was he that sold to all the people of the land: and Joseph's brothers came, and bowed down before him *with* their faces to the earth. 7 And Joseph saw his brothers, and he knew them, but made himself strange to them, and spoke roughly to them; and he said to them, Where do you come from? And they said, From the land of Canaan to buy food. 8 And Joseph knew his brethren, but they did not know him.

Comment: Joseph's ten brothers went to Egypt, Benjamin did not go. Ten (10) brothers bowed to Joseph. This was not the fulfillment of the dream because there were not eleven (11), all the brothers had to bow before him. **The ten brothers going to see Joseph** could be a foreshadowing of Ephraim (10 Tribes) coming back to Torah (Messiah) before the return of Yeshua. Joseph recognized his brothers but His brothers did not recognize him. He looked like an Egyptian and he had an Egyptian name **Zaphenath-paneah**. (s#06847 **צִפְנַת פַּעֲנַח**) The Jewish people do not recognize Yeshua today because He appears to be a pagan. He has a

Mikketz (at the end of) Torah Portion 10 Gen 41:1 - 44:17

foreign name Jesus Christ and His followers say He said not to keep the Torah. It is good that Yeshua like Joseph recognizes his brothers. This implies that Yeshua recognizes those in the church, even if they are not doing what He commanded. This does not mean that He is pleased with their actions. He is calling them into lives of obedience to His commands (Torah). Joseph's brothers did not recognize Joseph, Those in the golden calf system of worship do not know what Elohim is like or what He expects of them.

Stone Edition Chumash (page 229) **Zaphenath-Paneah** = he who explains what is hidden (s#06847 צפנת פנח) (tsef-an-yaw' pah-nay'-akh) Joseph's name given to him by Pharaoh. The Zohar comments that the new name made it possible for Joseph's brothers to see him without knowing his identity when they came to Egypt.

Joseph remembers the dreams

Genesis 42:9-17 And Joseph remembered the dreams which he dreamed of them, and said to them, You *are* spies; to see the nakedness of the land you have come. 10 And they said to him, No, my lord, but to buy food are your servants come. 11 We *are* all one man's sons; we *are* true *men*, your servants are no spies. 12 And he said to them, No, but to see the nakedness of the land you are come. 13 And they said, Your servants *are* twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest *is* this day with our father, and one *is* not. 14 And Joseph said to them, That *is it* that I spoke to you, saying, You *are* spies: 15 Hereby you shall be proved: By the life of Pharaoh you shall not go forth from here, except your youngest brother come here. 16 Send one of you, and let him fetch your brother, and you shall be kept in prison, that your words may be proved, whether *there is any* truth in you: or else by the life of Pharaoh surely you *are* **spies**. 17 And he put them all together into **ward** three days.

Spies = to walk, a tale bearer, search, spy out, teach to go (s#07270 רגל) (raw-gal')

Ward = to guard, prison, deposit, diligence, watch, ward (s#04929 משמר) (mish-mawr')

Joseph's brothers did not recognize him because he had a foreign name	Yeshua's brothers (Judah) today do not recognize Him because He has a foreign name Jesus Christ
Joseph's brothers did not recognize him because he looked like a pagan (Egyptian)	Judah does not recognize Yeshua because His followers describe Him as a Pagan (they say He did away with the Torah & we are not under the law)
Joseph recognized his brothers because they looked and acted the same	Yeshua recognizes His brothers because they look and act the same. divided in many denominations with different opinions, and guilt from past sins

Mikketz (at the end of) **Torah Portion 10 Gen 41:1 - 44:17**

Related Scripture: Messiah accepts us where we are but teaches truth

Romans 5:8 But Elohim commended His love toward us, in that while we were yet sinners, Messiah died for us.

Joseph sets all but one brother free

Genesis 42:18-23 And Joseph said to them the third day, This do, and live; *for* I fear Elohim: 19 If you *are* true *men*, let one of your brethren be bound in the house of your prison: you go, carry grain for the famine of your houses: 20 But bring your youngest brother to me; so shall your words be verified, and you shall not die. And they did so. 21 And they said one to another, *We are* very guilty concerning our brother, in that we saw the anguish of his soul, when he begged us, and we would not hear; therefore is this distress come on us. 22 And Reuben answered them, saying, did I not speak to you, saying, Do not sin against the child; and you would not hear? therefore, behold, also his blood is required. 23 And they did not know that Joseph understood *them*; for he spoke to them by an interpreter.

What was Joseph doing?

Why did Joseph talk rough to his brothers? Why did he not reveal who he was to his brothers? If he wanted revenge he could have all he wanted. Joseph knew his brothers hated him because his mother was a rival of their mothers. He remembered that his brothers had taken violent measures to get rid of him. He feared that they would also take violent measures with Benjamin for the same reasons. If he revealed who he was while they were under his control, he would never know how they really felt about Benjamin or know if they had changed. He needed to get Benjamin in a threatening situation and see if they tried to come to his defense or would they be glad that he was gone too. If this Egyptian ruler (Joseph) made Benjamin a slave or had him killed they would have a perfect excuse if they actually hated him. Joseph told them on the third (3rd) day, do this and live; I fear Elohim: let one of you be imprisoned while the rest of you go bring provisions for the hunger of your households. Then bring your youngest brother to me so your words will be verified and you will not die. The number three again points to a foreshadowing of the redemption.

Stone Edition Chumash (page 233) **This was not revenge** it was concern for his only full brother and the spiritual condition of all his brothers.

This is pointing to our test in the Tribulation. Have we overcome our dislike or hatred for our brothers who have done nothing against us. Do we still have hatred without a just cause. Will we help those in this time of great distress or will we only look out for no. 1.

Related Scripture: Messiah asked do we really love others

Matthew 5:44-46 But I say unto you, **Love your enemies**, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; 45 **That**

Mikketz (at the end of) **Torah Portion 10 Gen 41:1 - 44:17**

you may be the children of your Father which is in heaven: for He makes His sun to rise on the evil and on the good, and sends rain on the just and on the unjust. 46 For if you love them which love you, what reward have you? do not even the publicans the same?

Stone Edition Chumash (page 228) **Joseph knew to fulfill the dream** יהוה had given him, Benjamin had to come to Egypt. He said you are spies and one of you must go and get your youngest brother while the rest of you are in prison, but then he put them all in **prison for three days**. He may have had the prison guards tell him what was going on with them while they were in prison. Were they fighting over who would be the one to be set free or what they would tell their father.

Stone Edition Chumash (page 229) **Joseph's accusations stopped his brothers from asking questions** of anyone in Egypt. They might have learned that a Hebrew slave interpreted Pharaoh's dream and was placed in power. If they were caught asking questions it would be believed that they really were spies.

Simeon is bound before their eyes

Genesis 42:24-28 And he turned himself about from them, and wept; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes. 25 Then Joseph commanded to fill their sacks with grain, and to restore every man's money to his sack, and to give them provision for the way: and this he did to them. 26 And they laded their donkeys with the grain, and departed. 27 And as one of them opened his sack to give his donkey provender in the inn, he saw his money; for, behold, it *was* in his sack's mouth. 28 And he said to his brethren, My money is restored; and, *it is* even in my sack: and their heart failed *them*, and they were afraid, saying one to another, What *is* this *that* Elohim has done to us?

Comment: He went away and wept - This was like opening all the memories he had put out of his mind. This brought back the **feelings he had** when he begged them not to sell him to the caravan. Joseph heard them confess their crimes with great remorse. He also discovered that Reuben had tried to save him. Joseph was using an **interpreter**: The interpreter must have questioned why Joseph did not speak directly to them. He also wept at their distress since he had a broken heart that could understand how they felt. He took Simeon and (bound him?) imprisoned him before their eyes. He wanted them to see so they would realize his and their lives were at stake. He also may have heard their words with each other, thinking he did not understand them. Simeon's words may still have been harsh. He knew that the time in prison would soften his ways. He increased the stress level (the heat) to bring any wrong emotions to the top. **Like purifying silver the dross is brought to the top with increased heat.**

Revealing Truth: It is like **C.S. Lewis** said. Our true self is revealed when we are under stress. If you walk down the stairs into the basement you won't see any rats. But if you run down the stairs you will see rats. The running did not create the rats it just revealed them to you. Stress does not create a bad mood or bad language it just reveals it is in you.

Mikketz (at the end of) Torah Portion 10 Gen 41:1 - 44:17

The ten brothers come home

Genesis 42:29-35 And they came to Jacob their father to the land of Canaan, and told him all that happened to them; saying, 30 The man, *who is* the lord of the land, spoke roughly to us, and took us for spies of the country. 31 And we said to him, *We are true men*; we are not spies: 32 *We are* twelve brethren, sons of our father; one *is* not, and the youngest *is* this day with our father in the land of Canaan. 33 And the man, the lord of the country, said to us, Hereby shall I know that you *are true men*; leave one of your brethren *here* with me, and take *food* for the famine of your households, and be gone: 34 And bring your youngest brother to me: then shall I know that you *are not* spies, but *that you are true men*: so will I deliver you your brother, and you shall travel about in the land. 35 And it came to pass as they emptied their sacks, that, behold, every man's bundle of money *was* in his sack: and when *both* they and their father saw the bundles of money, they were afraid.

Stone Edition Chumash (page 237) Joseph had their sacks filled and also put their money in their sacks. Abarbanel and Malbim said that Joseph had their money placed in the bottom of the sacks except for Levi's sack. His money was placed in the top of his sack so that he would find it and be distressed even on the journey.

Comment: They told their father Jacob only part of the story. They left out the three days in prison and that their lives were at stake. They knew Jacob would never let them take Benjamin if he knew these things. They also waited until they ran out of food again before they brought up the issue about Benjamin again. **It would be evident then that they would all starve if they didn't return** with Benjamin with them.

Levi and Simeon were known for their violence. This would repay them measure for measure so that they might regret their actions and repent of their anger. Although it caused distress it brought about good. Simeon was selected to remain in prison because he was the most guilty in the sale of Joseph. Simeon was known for his violence and he may have been the last to regret selling Joseph. Being in prison for a year with the work of a slave probably caused a great change in attitude as well as time to think of what he had done to Joseph.

Related Scripture: Anger can become part of your nature

Proverbs 19:19 A man of great wrath shall suffer punishment: for if you deliver him, yet you must do it again.

Related Scripture: Those who are loved will be corrected

Proverbs 3:11-12 My son, despise not the chastening of יהוה; neither be weary of His correction. For who יהוה loves He corrects; even as a father the son in whom he delights.

Related Scripture: Confession brings forgiveness from יהוה

Psalms 32:3-5 When I kept silence, my bones waxed old through my roaring all the day long. For day and night Your hand was heavy on me: my moisture is turned into the drought of

Mikketz (at the end of) **Torah Portion 10 Gen 41:1 - 44:17**

summer. Selah. **I acknowledged my sin** to You, and my iniquity I have not hid. I said, I will confess my transgressions to **יהוה**; and **You forgave** the iniquity of my sin. Selah

Related Scripture: The righteous will be delivered

Psalms 34:19 Many are the afflictions of the righteous: but **יהוה** delivers him out of them all.

Jacob said Benjamin shall not go to Egypt

Genesis 42:36-38 And Jacob their father said to them, I am the one you bereaved of my children: Joseph *is* not, and Simeon *is* not, and you will take Benjamin *away*: all these things are against me. 37 And Reuben spoke to his father, saying, Slay my two sons, if I do not bring him to you: deliver him to my hand, and I will bring him to you again. 38 And he said, My son shall not go down with you; for his brother is dead, and he is left alone: if mischief befall him by the way in which you go, then shall you bring down my gray hairs with sorrow to the grave.

Stone Edition Chumash (page 238) I am the one you bereaved of my children. Jacob argued rather logically that since Joseph and Simeon had suffered misfortune when they traveled in the company of their brothers, he could not be expected to submit Benjamin to the same jeopardy (R' Hirsch).

Comment: **All these things are against me!** Reuben said you may slay my **two** sons if I fail to bring him back. This is the wrong answer. Would killing his grandsons make him feel better?

Go and buy more food

Genesis 43:1-7 And the famine *was* terrible in the land. 2 And it came to pass, when they had eaten up the grain which they had brought out of Egypt, their father said to them, Go again, buy us a little food. 3 And Judah spoke to him, saying, The man did solemnly protest to us, saying, You shall not see my face, unless your brother *is* with you. 4 If you will send our brother with us, we will go down and buy you food: 5 But if you will not send *him*, we will not go down: for the man said to us, You shall not see my face, unless your brother *is* with you. 6 And Israel said, Why dealt you *so* ill with me, *as* to tell the man whether you had yet a brother? 7 And they said, The man asked us straitly of our state, and of our kindred, saying, *Is* your father yet alive? have you *another* brother? and we told him according to the tenor of these words: could we certainly know that he would say, Bring your brother down?

Comment: The food ran out after a year. This was two years after the famine had started. It started on **Yom Teruah** and would end on **Yom Teruah**.

Mikketz (at the end of) Torah Portion 10 Gen 41:1 - 44:17

**Two identical Hebrew statements in verse 3 and verse 5.
The gamatra is 1757. This is unusual and there must be a reason.**

לא-תראו פני בלתי אהיכם אתכם

You shall not see my face unless your brother is with you

Genesis 4:9 And יהוה said to Cain, Where *is* Abel your brother? And he said, I do not know:
Am I my brother's keeper?

Is this a statement telling us that we will not see the face of יהוה unless we have taken care of our brothers?

Judah pledges his life for Benjamin's safety

Genesis 43:8-14 And Judah said to Israel his father, Send the lad with me, and we will arise and go; that we may live, and not die, both we, and you, *and* also our little ones. 9 I will be surety for him; of my hand shall you require him: if I do not bring him to you, and set him before you, then let me bear the blame forever: 10 For except we had lingered, surely now we had returned this second time. 11 And their father Israel said to them, If *it must be* so now, do this; take of the **best fruits** in the land in your vessels, and carry down the man a present, a little **balm**, and a little **honey**, **spices**, and **lotus**, **pistachios**, and **almonds**: 12 And take double money in your hand; and the money that was brought again in the mouth of your sacks, carry *it* again in your hand; perhaps it *was* an oversight: 13 Take also your brother, and arise, go again to the man: 14 And **El Almighty** give you **mercy** before the man, that he may send away your other brother, and Benjamin. If I be bereaved *of my children*, I am bereaved.

Best fruits = choice fruit (s#02173 זמרה) (zimrah)

Balm = unused root word meaning to crack as by pressure, hence a leak; distillation balsam, balm (s#06875 צרי) (tsor-ee')

Honey = unused root word meaning to be gummy, honey (s#01706 דבש) (d-bash)

Spices = aromatic gum as powdered, spicery (s#05219 נכאת) (n-ko-th)

Lotus = myrrh, sticky gum, ladanum (s#03910 לט) (lot)

Pistachios = Pistachios (s#0992 בטן) (boten)

Almonds = almond tree being earliest in bloom (s#08247 שקד) (shaw-kade)

El = strength, mighty, God (s#0410 אל) (ale)

Shaddai = The breasted one, Almighty (s# 7706 שדי) (shad-dah'ee)

Mercy = compassion as cherishing the fetus, tender love (s#07356 רחם) (racham)

Mikketz (at the end of) **Torah Portion 10 Gen 41:1 - 44:17**

Comment: **Judah** said he would personally guarantee Benjamin's safety. He was the only one of the brothers who had lost a son and knew how Jacob felt. Joseph said Do not see my face unless your younger brother is with you. He was not saying if you come with out him you will just have to go back and get him. Joseph was saying there would be judgment that will be final against you if you do not do exactly as I have told you. This is a foreshadowing of the final judgment of Yeshua against mankind especially Esau. If you appear before Him without love for your brother you will be condemned and sentenced to eternity in Hell separated from the love of יהוה. **The number two:** Judah said if we had not delayed we could have returned **twice (2)**? This again, I believe, is showing the dream has a dual nature. It will happen again in the end times.

The sons of Israel return to Egypt

Genesis 43:15-17 And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph. 16 And when Joseph saw Benjamin with them, he said to the ruler of his house, Bring *these* men home, and slay, and make ready; for *these* men shall dine with me at noon. 17 And the man did as Joseph said; and the man brought the men into Joseph's house.

The brothers are taken into Joseph's house

Genesis 43:18-23 And the men were afraid, because they were brought into Joseph's house; and they said, Because of the money that was returned in our sacks at the first time are we brought in; that he may seek occasion against us, and fall on us, and take us for bondmen, and our donkeys. 19 And they came near to the steward of Joseph's house, and they communed with him at the door of the house, 20 And said, O sir, we came indeed down at the first time to buy food: 21 And it came to pass, when we came to the inn, that we opened our sacks, and, behold, *every* man's money *was* in the mouth of his sack, our money in full weight: and we have brought it again in our hand. 22 And other money have we brought down in our hands to buy food: we cannot tell who put our money in our sacks. 23 And he said, Peace to you, fear not: your Elohim, and the Elohim of your father, has given you treasure in your sacks: I had your money. And he brought Simeon out to them.

Comment: When the brothers were taken into Joseph's house they were greatly afraid. They had lived in tents all their lives and had never been inside of a great house like Joseph lived in. They saw the decorations, the colorful walls and the stone floor and great pillars. The high ceilings made the house cooler than the outside temperature. These simple shepherds were amazed and fearful of being made slaves to the second most powerful man in the great nation of Egypt. They knew they were defenseless against anything that this ruler wanted to do to them. When they approached the head servant to tell him that they found the money in their sacks, he said that he had their money and that Elohim had given them a treasure. Joseph had told his servant to answer this way to cause them to be fearful. This answer amazed and troubled them, because the master of the house (Joseph) could still accuse them of not paying for the grain. All these things made them more and more fearful. Later put the silver goblet was found in Benjamin's sack their true feelings for him would be obvious.

Mikketz (at the end of) Torah Portion 10 Gen 41:1 - 44:17

Related Scripture: In the future the tribes shall be united

Isaiah 11:11-16 And it shall come to pass in that day, *that* Adonai shall set His hand again the second time to recover the remnant of His people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. 12 And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. 13 The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: **Ephraim shall not envy Judah, and Judah shall not vex Ephraim.** 14 But they shall fly on the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand on Edom and Moab; and the children of Ammon shall obey them. 15 And **יהוה** shall utterly destroy the tongue of the Egyptian sea; and with His mighty wind shall He shake His hand over the river, and shall strike it in the seven streams, and make *men* go over dryshod. 16 And there shall be an highway for the remnant of His people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt.

Joseph comes to his house

Genesis 43:24-31 And the man brought the men to Joseph's house, and gave *them* water, and they washed their feet; and he gave their donkeys provender. 25 And they made ready the present for when Joseph came at noon: for they heard that they should eat bread there. 26 And when Joseph came home, they brought him the present which *was* in their hand into the house, and bowed themselves to him to the earth. 27 And he asked them of *their* welfare, and said, *Is* your father well, the old man of whom you spoke? *Is* he yet alive? 28 And they answered, Your servant our father *is* in good health, he *is* yet alive. And they bowed down their heads, and made obeisance. 29 And he lifted up his eyes, and saw his brother Benjamin, his mother's son, and said, *Is* this your **little** brother, of whom you spoke to me? And he said, Elohim be gracious to you, my son. 30 And Joseph made haste; for his heart yearned for his brother: and he left the room to weep; and he entered into *his* chamber, and wept there. 31 And he washed his face, and went out, and refrained himself, and said, Set on bread.

Little = diminutive, literally (in quantity, size or number) figuratively (in age or importance)
least, little (s# 6996 **קטן**) (kaw-tawn')

Schottenstein Edition Interlinear Chumash (page 268) (**וירא...אחיו בן-אמו**) and saw...his brother, the son of his mother. He had already seen Benjamin (v. 16) but now he focused on the features and saw the resemblance to his mother, who died when he, Joseph, was but eight years old. This passage prepares us for the need to weep (Zohar; Haamek Davar)

Comment: They, the eleven brothers, came to Joseph's house This may have been prearranged by Joseph to meet there when they returned. The **eleven brothers bowed to Joseph**. This was Joseph's dream fulfilled. He understood that the dream he had when he was seventeen years old was now completed. His eleven brothers had bowed to him as he dreamed the eleven sheaves bowed to him. He had become the viceroy or second ruler of the most powerful nation in the known world. He had probably thought about this dream for many years and realized for certain that it would be fulfilled when he was empowered by the Pharaoh eleven years earlier.

Mikketz (at the end of) Torah Portion 10 Gen 41:1 - 44:17

Joseph seats his brothers according to their ages

Genesis 43:32-34 And they set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him, by themselves: because the Egyptians might not eat bread with the Hebrews; for that *is* an abomination to the Egyptians. 33 And they sat before him, the firstborn according to his birthright, and the youngest according to his youth: and the men marvelled one at another. 34 And he took *and sent* portions to them from before him: but Benjamin's portion was five times as much as any of theirs. And they drank, and were intoxicated with him.

Comment: We know from Torah portion Vayetse 07 that Rachel's two sons represents the first and second coming of Messiah. The names given to each son tells us about what has happened (Joseph) and what will soon happen (Benjamin). The fact that Benjamin's portion was five times greater than the others may point to the glory that will be when Messiah returns in the end times. **They became intoxicated** - They thought that Joseph wanted them to get drunk so that they would talk freely and he would know if they were spies or not. They cooperated gladly so that he would know that they were honest men. **Becoming intoxicated has a future fulfillment:** This reminds us of the judgment of Noah and the judgment at the time of Lot. In both cases the judgment took place and then there was an incident of drunkenness where a second judgment took place on those who had been found innocent in the first judgment. This is also to happen in the future exodus as described in Ezekiel 20:38

Related Scripture: Future rescue and judgment for some

Ezekiel 20:33-38 As I live, says Adonai יהוה, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you: 34 And I will bring you out from the people, and will gather you out of the countries where you are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. 35 And I will bring you into the wilderness of the people, and there will I plead with you face to face. 36 Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, says Adonai יהוה. 37 And I will cause you to pass under the rod, and I will bring you into the bond of the Covenant: 38 And I will purge out from among you the rebels, and them that transgress against Me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and you shall know that I *am* יהוה.

Related Scripture: First will be Last and Last will be First

Matthew 20:16 So the last (*the return*) shall be first (*greatest glory*), and the first (*when Messiah came in the 1st century*) last (*less glory*): for many are called, but few chosen.

Rachel = "Ewe" (**Lamb**) (s#07354 רחל) (raw-khale') comes from word meaning to journey. She died in childbirth on the journey back to the land.

Mikketz (at the end of) Torah Portion 10 Gen 41:1 - 44:17

<p>Joseph = "another son" (<u>will do again</u> or another son will be born) (s# 03130 יוסף) (yo-safe') "<u>Elohim has taken away my disgrace.</u>" (son of Rachel)</p>	<p>This is the first coming of Yeshua. He came as the suffering servant as Joseph so well showed us. He was hated by his brothers and betrayed, went through much suffering though he had done nothing wrong. He then came to power in one day and became 2nd in charge of Egypt under pharaoh and he saved the world from starvation. Yeshua was hated by His brothers, betrayed and sold as Joseph was. He suffered the death of the cross <u>taking away the disgrace of our sin</u>, and descended to hell but He was raised from the dead and He is saving the world from sin and death and He will be second in charge of the world under the Father.</p>
<p>Benjamin = "<u>Son of my right hand</u>" (s#01144 בנימן) (bin-yaw-mene') (Rachel called him Ben Oni - <u>son of my great sorrow</u> but Jacob called him Benjamin - son of my right hand) The only son to be born in the Land of Israel. (son of Rachel)</p>	<p>This is the second coming of Yeshua. When Rachel's second son was born she was dying in child birth. She named him Ben Oni son of my great sorrow because <u>his birth caused her death</u>. When Yeshua was on the tree He was the <u>son of My great sorrow</u> to יהוה. <u>Our eternal life was only possible because of His death</u>. When Yeshua returns death will be every where on the earth after the Great Tribulation. Many of Ephraim will be killed as they try to return to the land as Rachel was (Rachel crying for her children) and Yeshua will be exalted (Benjamin) to the <u>son of My right hand</u> of the Father (יהוה). This time period is known in Judaism as the birth pangs of Messiah.</p>

They leave with the silver cup in Benjamin's sack

Genesis 44:1-6 And he commanded the steward of his house, saying, Fill the men's sacks with food, as much as they can carry, and put every man's money in his sack's mouth. 2 And put my cup, the silver cup, in the sack's mouth of the youngest, and his grain money. And he did according to the word that Joseph had spoken. 3 As soon as the morning was light, the men were sent away, they and their donkeys. 4 *And* when they were gone out of the city, *and* not yet far off, Joseph said to his steward, Up, follow after the men; and when you overtake them, say to them, Why have you rewarded evil for good? *Is* not this *it* in which my lord drinks, and whereby indeed he divines? you have done evil in so doing. 6 And he overtook them, and he spoke to them these same words.

Mikketz (at the end of) Torah Portion 10 Gen 41:1 - 44:17

Comment: Joseph is setting a trap where they will show their true feelings for Benjamin. Have they regretted what they did to him and will they let Benjamin be taken as a slave. Joseph has now set the stage to determine what is in the hearts of each of his brothers. They left the city and were very happy. Everything turned out good. Simeon was free, Benjamin was with them and they had been entertained and were still feeling the drinks they had been given. Their father would be excited and happy that all was well.

The Cup is found in Benjamin's sack

Genesis 44:7-13 And they said to him, Why does my lord say these words? Elohim forbid that your servants should do according to this thing: 8 Behold, the money, which we found in our sacks' mouths, we brought again to you out of the land of Canaan: how then should we steal out of your lord's house silver or gold? 9 With whoever of your servants it is found, both let him die, and we also will be my lord's bondmen. 10 And he said, Now also *let it be* according to your words: he with whom it is found shall be my servant; and you shall be blameless. 11 Then they speedily took down every man his sack to the ground, and opened every man his sack. 12 And he searched, *and* began at the eldest, and finished at the youngest: and the cup was found in Benjamin's sack. 13 Then they tore their clothes, and loaded every man his donkey, and returned to the city.

Comment: They can avoid any punishment from the supposed theft and let Benjamin be taken as a slave so that Jacob's favorite son will not be able to obtain the right as firstborn. They know that Benjamin is by far Jacob's favorite son from his favorite wife. If Benjamin does not return Judah will have a chance to be the head of the family after the death of their father. However the pain that they caused Jacob by selling Joseph and the pain that Judah had from losing his two sons has softened their hearts. They have seen the pain in Jacob's eyes that they caused for the past years. The guilt of their deed has eaten them and brought great sorrow that they feel will never be gone from their conscious mind. They can not bear the thought of returning to see their father's grief. They were plunged to the depths of despair when Benjamin was to be made a slave. They rent their garments and all returned to the city and to Joseph's house. **This sudden change from happy to fearful** makes bad things seem even worse.

Judah speaks to Joseph

Genesis 44:14-17 And Judah and his brothers came to Joseph's house; for he *was* yet there: and they fell before him on the ground. 15 And Joseph said to them, What deed *is* this that you have done? would you not know that such a man as I can certainly divine? 16 And Judah said, What shall we say to my lord? what shall we speak? or how shall we clear ourselves? Elohim has found out the iniquity of your servants: behold, we *are* my lord's servants, both we, and *he* also with whom the cup is found. 17 And he said, Elohim forbid that I should do so: *but* the man in whose hand the cup is found, he shall be my servant; and as for you, get up in peace to your father.

Mikketz (at the end of) Torah Portion 10 Gen 41:1 - 44:17

Comment: We will all be your slave. Joseph said only the one who took the cup will be my slave. Joseph was putting them to the ultimate test to find their real feelings. This is the last time the silver would be refined. **Silver = redemption** We see that Joseph's brothers knew him before as a brother that they were jealous of. However now he had been given great power. He was the same person except he had now been given authority over the whole known world at that time. They had looked down on him before, but now he held the power of life and death over them. This is a foreshadowing of the marriage supper of the Lamb. This is often misunderstood to be an actual marriage between Yeshua and His people. Men do not marry men. This actually means that a Covenant is made between Yeshua and His people that is so intimate that even our thoughts are under this Covenant. We have already pledged ourselves to honor Him by keeping all His commandments. When this Covenant takes place, all earthly or sinful desires will no longer be part of us. His desire is to bring us to be with Him in a place that is so wonderful we do not have words to describe it.