



**MIKEITZ/AT THE END**  
**Bereshith/Genesis 41:1-44:17**

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The story of **Joseph** and **his brothers** reveals a **pattern** of one of the **central themes** of the **Torah**:

- **Sin**
- **Punishment/Discipline**
- **Teshuva (Repentance)**
- **Redemption**

All of these **components** operate within the **intended final goal** of **family unity**. When the **brothers sin**, it goes **against this goal**; and it is **to this goal** that they will all **return upon repentance**. This **pattern** began in the **Garden** and **cycles** and **recycles** until we get to the **last pages of Revelation**. For this reason, there is much for us to learn in our story about **Joseph** that will help us **mikeitz** (מִקֵּיץ) – **at the end**. In fact, **end-times** are exactly where our **Torah** parasha **points us**:

*Bereshith 41:1* Then it came to pass, **at the end** (מִקֵּיץ - mikeitz) of two full years, that Pharaoh had a dream; and behold, he stood by the river.

**Dreams** have been a **common theme** lately. They have come in **pairs** – the **two for Joseph**, the **two of Pharaoh's servants**, and **Pharaoh's own pair of dreams**. Since **Joseph** becomes **involved with all** of them, we should be looking for some sort of **connection** between them.

First, let's make a **connection** with the **last two sets of dreams**. At the **end** of the **interpretation** of the **servant's dreams**, **Joseph** adds a **request**:

*Bereshith 40:14* "But **remember me** when it is well with you, and please show kindness to me; **make mention of me to Pharaoh**, and **get me out of this house**.<sup>15</sup> "For indeed I was stolen away from the land of the Hebrews; and also I have done nothing here that they should put me into the dungeon."

This week, at the **end of Joseph's interpretation to Pharaoh's dream**, Joseph continues with **another implied request**:

*Bereshith 41:33* "Now therefore, **let Pharaoh select a discerning and wise man**, and **set him over the land of Egypt**.<sup>34</sup> "Let Pharaoh do this, and let him appoint officers over the land, to collect one-fifth of the produce of the land of Egypt in the seven plentiful years.<sup>35</sup> "And let them gather all the food of those good years that are coming, and store up grain under the authority of Pharaoh, and let them keep food in the cities.<sup>36</sup> "Then that food shall be as a reserve for the land for the seven years of famine which shall be in the land of Egypt, that the land may not perish during the famine."

Obviously in **Joseph's suggested advice to Pharaoh**, there is the **implication that HE** is the "**discerning and wise man**" to be **in charge** of the **grain in Egypt**. So, at the **conclusion** of **both** of these **interpretations**, we notice **Joseph** expressing concern for his own fate. In **Joseph's words** to the **chief cupbearer**, he is **appealing to justice**, since he is **innocent**. It is **probably wishful thinking** on Joseph's part that the **Pharaoh** would take **interest in a prisoner slave** like him and perhaps **elevate him** to the status of "**dream interpreter**." What's really going on with **Joseph**?

**Joseph recognized that his first two dreams were powerful dreams.** As we talked about last week, he may have **misinterpreted them** to be about **power**, instead of about **sustaining his family through famine**; but the **truth that the dreams would be fulfilled still burned in his soul.**

When **Joseph was sold as a slave, everything** in his world **collapsed around him.** Did he begin to **think** that he was somehow **rejected from the chosen family** in the same way as **Ishmael and Esau**? Or on the other hand, did the **thought occur** to him that perhaps he would be the **4<sup>th</sup> founding father of the chosen nation**?

**Joseph** must have had some inkling that the **Father was with him** when he had such **success in Potiphar's household.** Then again, he **unfairly is thrown into a dungeon** for what was probably about **ten years!** Can you imagine **giving up the whole decade** of your **twenties**? The sages say that he **did not see the light of day for ten full years!** Could we, **in his situation**, have **risen above the unfairness, the despair, and the apparent hopelessness** he lived with **day after day**?

But as we mentioned earlier, **because Joseph's first two dreams still burned within his soul**, when he **hears the dreams of Pharaoh's servants** he **believes** that they are a **sign from Elohim** that his **own dreams are about to begin their fulfillment.** Thus he **confidently addresses the dreamers:**

*Bereshith 40:8 And they said to him, "We each have had a dream, and there is no interpreter of it." So Joseph said to them, "Do not interpretations belong to Elohim? Tell them to me, please."*

We know that **Joseph correctly interpreted the dreams**, yet **disappointing** as it is for him, the **baker forgets** to put in a **good word** for him. **Confused and disheartened, Joseph holds onto his first set of dreams and continues to meditate on their possible meaning** while in prison. At some point, **Joseph begins to understand the real purpose of his first two dreams!** These **dreams** were not merely "**predictions**" of **future events** where he is the **ruler over his family**, but the **dreams were to serve as a guide to inspire appropriate behavior in Joseph!** He would be the one **destined to sustain the chosen family and keep them united and cohesive.**

So...when **Pharaoh has his dreams and Joseph is brought before him**, he now **responds with humility and a servant-like attitude:**

*Bereshith 41:15 And Pharaoh said to Joseph, "I have had a dream, and there is no one who can interpret it. But I have heard it said of you that you can understand a dream, to interpret it."<sup>16</sup> So Joseph answered Pharaoh, saying, "It is not in me; Elohim will give Pharaoh an answer of peace."*

There are some **very interesting details** concerning **how Joseph ended up in the good graces of the Pharaoh.** Let's consider how the **Torah describes the dreams** to us:

- **First by the text itself**
- **Second by Pharaoh**
- **Third by Joseph as he interprets the dreams**

**Repetition** in the **Torah** is a **literary device** often used to **reveal hidden truths.** It is good to **line up the details** of the **events** and look for **similarities** and/or **discrepancies.** One set of **differences** involves the use of **unique synonyms** to describe the **fat and thin cows** in the **text** and then in **Pharaoh's recounting of the dream:**

*Bereshith 41:2 Suddenly there came up out of the river seven cows, **fine looking** (yefote mareh - יפֹתֵ מַרְאֵה) and **fat** (briyote - בְּרִיאֹת); and they fed in the meadow.<sup>3</sup> Then behold, seven other cows came up after them out of the river, **ugly** (raote mareh - רַעוֹת מַרְאֵה) and **gaunt** (dakote basar - דַּקוֹת בָּשָׂר), and stood by the other cows on the bank of the river.*

*Bereshith 41:18 "Suddenly seven cows came up out of the river, **fat** (briyote - בְּרִיאֹת) and **beautiful of form** (yefote toar - יפֹתֵ תֹאֵר); and they fed in the meadow.<sup>19</sup> "Then behold, seven other cows came up after them, **poor** (dalote - דַּלּוֹת) and **very ugly** (raote toar - רַעוֹת תֹּאֵר) and **gaunt** (rakote basar - רַקוֹת בָּשָׂר), such ugliness as I have never seen in all the land of Egypt.*

There are **two different synonyms in Pharaoh's recounting:**

- **Beautiful of form** (yefote toar - יפֹתֵ תֹאֵר)
- **Gaunt** (rakote - רַקוֹת)

These **two synonyms** appeared in a **previous story:**

*Bereshith 29:17 Leah's eyes were **delicate** (rakote - רַקוֹת), but **Rachel** was **beautiful of form** (yefot toar - יפֹתֵ תֹאֵר) and appearance.*

From these **special words pointing back to Leah and Rachel**, as **recounted by Pharaoh**, **Joseph understands** that the **time has come** for the **regathering** of the **divided House of Israel**. Catching the **significance** of these **words** was a **confidence builder** for **Joseph** to **proceed** with the **interpretation of the dreams**.

**Pharaoh's repetition** of the **dream** contained an **added detail of despair** concerning the **cows:**

- When they (gaunt cows) had eaten them (fat cows) up **one could not see that they had eaten them, for their appearance was as bad as it had been at the start**

Did **Pharaoh really see this** in his dream, or **did he add it** in his **retelling**? If it was an **addition**, then would **Joseph include it in his interpretation**? Were the other **wise men rejected** because **they had not caught the addition**? Let's take a look at the **dreams as interpreted by Joseph:**

*Bereshith 41:25 Then Joseph said to Pharaoh, "The dreams of Pharaoh are one; Elohim has shown Pharaoh what He is about to do:<sup>26</sup> "The seven good cows are seven years, and the seven good heads are seven years; the dreams are one."<sup>27</sup> "And the seven thin and ugly cows which came up after them are seven years, and the seven empty heads blighted by the east wind are seven years of famine."<sup>28</sup> "This is the thing which I have spoken to Pharaoh. Elohim has shown Pharaoh what He is about to do.*

These **verses conclude Joseph's interpretation of the actual dream**. What follows these verses is a **plan** that **Joseph proposes to accumulate grain** throughout the **seven years of plenty**, so as to **SOLVE** the **problem of the famine**. In doing so, he **addresses Pharaoh's addition (Pharaoh's despair)** to the **actual dream:**

**Pharaoh's addition:**

*Bereshith 41:21 "When they had eaten them up, no one would have known that they had eaten them, for they were just as ugly as at the beginning. So I awoke.*

**Joseph addresses Pharaoh's addition:**

*Bereshith 41:31 "So the plenty will not be known in the land because of the famine following, for it will be very severe.*

This is the **dire prediction**, as **interpreted by Joseph**. What I don't want you to miss, is that in the **next verses**, **Joseph** is about to **suggest a way to NEGATE Pharaoh's addition** which is **not really part of the dream**, but instead is his own **despairing reaction to what he dreamt**. **If the Pharaoh and the Egyptians will follow Joseph's instructions**, then the **accumulation and storage of food** will make it **possible to eat** during the **times of famine**. The **actual dream** was a **prophecy** but the **outcome could wisely be managed!** **Pharaoh feared his dream was pointing to a catastrophic future for Egypt**. In reality, the only thing the **dreams prophesied** was **years of plenty and years of famine**. The **despair** was **Pharaoh's own invention and inability to rely on יהוה (Yahweh)**! Here is **Joseph's proposal** to deal with the **famine**:

*Bereshith 41:33 "Now therefore, let Pharaoh select a discerning and wise man, and set him over the land of Egypt.<sup>34</sup> "Let Pharaoh do this, and let him appoint officers over the land, to collect one-fifth of the produce of the land of Egypt in the seven plentiful years.<sup>35</sup> "And let them gather all the food of those good years that are coming, and store up grain under the authority of Pharaoh, and let them keep food in the cities.<sup>36</sup> "Then that food shall be as a reserve for the land for the seven years of famine which shall be in the land of Egypt, that the land may not perish during the famine."*

While **Pharaoh** is the **model of the self-seeker**, **Joseph** is the **model of self-discipline**. The **latter** is the **virtue necessary for surviving a famine**. The prophet **Amos** speaks of **another coming famine**:

*Amos 8:11 " Behold, the days are coming," say Adonai יהוה, "That I will send a famine on the land, Not a famine of bread, Nor a thirst for water, But of hearing (shema - שְׁמָע) the words of the יהוה."*

This **famine** is **not of bread or water**, but one of **hearing...shema (שְׁמָע)...the words of יהוה**. To **"shema"** is to **"hear"** and to **"obey"**. We must all learn to **make the best use of our time** during this season of **"plenty"**. The **coming famine** is a **fact**, but our **task** is to find **ways of dealing** with the **suffering** that it is **likely to cause** due to **people's inability to "shema"**. **Yeshua** spoke of this:

*Matthew 6:19 " Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal;<sup>20</sup> "but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal.<sup>21</sup> "For where your treasure is, there your heart will be also.<sup>22</sup> " The lamp of the body is the eye. If therefore your eye is good, your whole body will be full of light.<sup>23</sup> "But if your eye is bad, your whole body will be full of darkness. If therefore the light that is in you is darkness, how great is that darkness!<sup>24</sup> " No one can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the one and despise the other. You cannot serve Elohim and mammon.<sup>25</sup> " Therefore I say to you, do not worry*

*about your life, what you will eat or what you will drink; nor about your body, what you will put on. Is not life more than food and the body more than clothing?*<sup>26</sup> "Look at the birds of the air, for they neither sow nor reap nor gather into barns; yet your heavenly Father feeds them. Are you not of more value than they?"<sup>27</sup> "Which of you by worrying can add one cubit to his stature?"<sup>28</sup> "So why do you worry about clothing? Consider the lilies of the field, how they grow: they neither toil nor spin;<sup>29</sup> "and yet I say to you that even Solomon in all his glory was not arrayed like one of these."<sup>30</sup> "Now if Elohim so clothes the grass of the field, which today is, and tomorrow is thrown into the oven, will He not much more clothe you, O you of little faith?"<sup>31</sup> "Therefore do not worry, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?'"<sup>32</sup> "For **after all these things the Gentiles seek. For your heavenly Father knows that you need all these things.**<sup>33</sup> "But seek first the kingdom of Yah and His righteousness, and all these things shall be added to you.

Now back to **Pharaoh and Joseph**...**Pharaoh is completely unaware of Joseph's background** and his **two dreams**. He only knows Joseph as an **interpreter** and he sees the **famine** as an **internal, Egyptian problem**. But **Joseph understands** that **Pharaoh's dream is not meant for Pharaoh** at all, but rather for **himself!** And most importantly, **Joseph finally understands** that the **success** he will have in **interpreting the dreams** is meant to **move the family of Jacob** towards their **destiny**, not an opportunity for **him** to become a **successful ruler over his family**.

The **truth** that **burned in Joseph's soul**, telling him that his own **dreams would be fulfilled**, was beginning to take shape. He **understood** why his **brother's sheaves would bow down to his sheaves**. During times of **severe famine**, **Abraham** relied on the **abundance of Egypt**. יהוה had **positioned Joseph** to be in the **right place at the right time** in order to **sustain the family of Jacob**.

What does this mean to us? Will the **Almighty** again **unite Egypt** (the world) with the **family of Joseph** in order to **bring about the destiny of Jacob/Israel**? Will those **leaders** in the **family of Joseph** rise up and work with an **unsuspecting world** because יהוה's **purpose** is **sustaining the chosen family**? If this **pattern** is **repeated**, then we will see the **Almighty orchestrating events** to cause this to happen.

Well **Joseph** is put in charge, and he **stores up grain** during the **years of plenty**:

*Bereshith 41:49 Joseph gathered very much grain (bar - בָר), as the sand (kole - כֹל) of the sea (yam - יָם), until he stopped counting, for it was immeasurable (ci ain mespar - כִּי אֵין מִסְפָּר).*

Compare these **similar words/phrases** in the **promise** made to **Jacob**:

*Bereshith 32:12 "For You said, 'I will surely treat you well, and make your descendants as the sand (kole - כֹל) of the sea (yam - יָם), which cannot be numbered for multitude (lo yesafar marov - לֹא יִסְפָּר מְרֹב).*"

What is the **connection**? **Joseph** is gathering "**immeasurable grain**" as the "**sand of the sea**", and **Jacob** is **promised** a "**multitude of descendants**" as the "**sand of the sea**". There are other interesting tidbits to be found in the **Hebrew**. The word for "**sea**" (**yam - יָם**) is the same word translated as "**west**". In the Hebrew Scriptures, "**yam**" (**יָם**) is associated with the **tribe of Ephraim** or with **mankind in general**. "**East**" (**qedem - קֵדֶם**) is associated with what is "**ancient**" or "**everlasting**". The **Garden of Eden** was in the "**east**". **Messiah** is associated with the "**east**":

*Micah 5:2 " But you, **Bethlehem Ephrathah** (place of fruitfulness), Though you are little among the thousands of Judah, Yet out of you shall come forth to Me **The One to be Ruler in Israel**, Whose goings forth are from of old (*qedem* - קֶדֶם), From everlasting."*

One more word worth noting is the word used for “**grain/corn**” (**bar** - בָּר) in Bereshith 41:49. This is **not the common** word for **grain/corn** and is only found in **five verses** in the **Torah**. **Bar** (בָּר) is the **Aramaic word for “son”**. Keep in mind that it is not always possible to **distinguish** between the “**Son**” and **those who have joined themselves to the “Son”**. **Yeshua** speaks of this **unity**:

*John 17:23 "I in them, and You in Me; that they may be made perfect in one, and that the world may know that You have sent Me, and have loved them as You have loved Me.*

Now, to put this back into our Torah parasha...we know from the **name** of our parasha that what we are reading about is a **pattern** for the **end times** (*mikeitz* - מִיֵּקֵץ). According to **1 Corinthians 10:17**, the **unified body of Messiah (Israel)**, including **Messiah**, is “**one bread**”. What is **bread** made up of? **Individual kernels of “grain”** (**bar** - בָּר). **Grain** is what **Joseph stored up in Egypt** and **grain** is what **Joseph’s 10 brothers came to Egypt to buy**. There was only “**grain**” in **Egypt** because **Joseph (shadow of Messiah)** was **there**. Are we **Joseph**? Then we should be busy **gathering “grain” in Egypt**. Soon, during the time of **famine**, **grain** is what will be **needed to feed the masses in Egypt**. And like **Joseph**, we’ve got to **stop thinking** about **ourselves**, and **line up** with the **Almighty’s plan** for the **family of Jacob**.

I can’t quite let go of “**grain**” in our story. The other **Hebrew** word used here for **grain** is “**sheber**” (שֶׁבֶר). Its **root** means “**to break into pieces**” or “**to crush**”. **Grain** is placed on the **threshing floor** or in the **millstone** and **crushed to burst out the seeds** from the **hulls...the wheat** from the **chaff**. This “**grain**” (*sheber* - שֶׁבֶר) that **Joseph collected in Egypt** had already **endured the crushing** that **separated** it from the **chaff**.

Now that **Joseph understood** his **first dream** (**sheaves**) and his **role in providing sustenance** to his **family** during the **years of famine**, he turns his attention to the **fulfillment of his second dream**. Recall that last week we mentioned that **Joseph’s second dream** had **spiritual ramifications**. **Joseph** was shown through his **second dream** that he would play a **key role in molding the future** of the **nation of Israel**. The **second dream** – with the **stars bowing before him** – would be realized when he was able to bring his **brothers face to face** with their **sin**. Only upon **repentance**, could he be **properly reunited** with his **family**. Don’t miss that it is **repentance** that is **necessary** before we are able to **unite with our Messiah** as the **complete family of Israel**.

How could he bring this **plan to fruition**? In the **interaction** that **Joseph** has with his **brothers**, we see him **engaged** in a **clearly deliberate plan of action**. At times it is hard for us to see the **reason** for his **behavior**. But we will marvel as **Joseph** puts his **brothers** in the **same situations** in which they had **placed him**. His **goal** will be to **bring his brothers toward repentance** for their **terrible deeds**. Although he was **anxious** to **ultimately “reveal” himself**; before doing so, he wanted to make sure they had **first performed proper “teshuvah”** (repentance). **Repentance** was a **requirement** before יהוה could **move forward** with the **covenant promises** made to their **forefathers**:

*Vayikra/Leviticus 26:40 ' But if they confess their iniquity and the iniquity of their fathers, with their unfaithfulness in which they were unfaithful to Me, and that they also have walked contrary to Me,<sup>41</sup> and that I also have walked contrary to them and have brought them into the land of their*

*enemies; if their uncircumcised hearts are humbled, and they accept their guilt -- <sup>42</sup> then I will remember My covenant with Jacob, and My covenant with Isaac and My covenant with Abraham I will remember; I will remember the land.*

The **sin** of the **brothers** in **selling Joseph into slavery** was one of the most **severe sins** that can be **committed**, and merits the **death penalty**:

*Shemot/Exodus 21:16 " He who kidnaps a man and sells him, or if he is found in his hand, shall surely be put to death.*

*Devarim/Deuteronomy 24:7 " If a man is found kidnapping any of his brethren of the children of Israel, and mistreats him or sells him, then that kidnapper shall die; and you shall put away the evil from among you.*

Do not miss that our **story line** is about **Joseph (Yeshua)**, the **sin of his brothers (Israel)**, and **repentance for sin committed**. All this must happen **BEFORE** restoration. Had not **Joseph** been successful in leading his brothers to heart-felt repentance, the story could have ended with something similar to the **flood, Babel, or Sodom**.

**Joseph** will attempt to **repeatedly bring his brothers face-to-face** with what looks like **divine retribution** for their **sin**, i.e. **measure-for-measure punishment**. As **Joseph's brothers unjustly accused him of spying** on them, the shoe is now on the other foot:

*Bereshith 42:9 Then Joseph 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!"<sup>10</sup> And they said to him, "No, my adonai, but your servants have come to buy food."<sup>11</sup> "We are all one man's sons; we are honest men; your servants are not spies."<sup>12</sup> But he said to them, "No, but you have come to see the nakedness of the land."<sup>13</sup> And they said, "Your servants are twelve brothers, the sons of one man in the land of Canaan; and in fact, the youngest is with our father today, and one is no more."<sup>14</sup> But Joseph said to them, "It is as I spoke to you, saying, 'You are spies!'"*

The **brothers** see this **accusation** as the **result of their treatment of Joseph**:

*Bereshith 42:21 Then they said to one another, "We are truly guilty concerning our brother, for we saw the anguish of his soul when he pleaded with us, and we would not hear; therefore this distress has come upon us."*

The **brothers** had **imprisoned Joseph in a pit**, and eventually **their actions caused** him to **spend several years** in an **Egyptian prison**. Now, here in **Egypt**, they are given **their own taste of prison**. They all spend **three days in jail** where they have time to **consider unjust enslavement**:

*Bereshith 42:17 So he put them all together in prison three days.*

The **brothers**, with the **exception of Simeon**, are **released from prison**, but told they must bring **Benjamin to Egypt** in order to verify the **truth** of their words:

*Bereshith 42:19 "If you are honest men, let one of your brothers be confined to your prison house; but you, go and carry grain for the famine of your houses."<sup>20</sup> "And bring your youngest brother to me; so your words will be verified, and you shall not die." And they did so.*

**Why was Joseph interested in Benjamin? Who does Benjamin represent?** Here are a few **facts** about Benjamin:

- **Beloved** by the father and full brother to Joseph (Bereshith 44:20)
- **Born** near **Bethlehem**
- **Rachel** named him **Benoni** (Son of Sorrows)
- **Father** named him **Benjamin** (Son of my right hand)
- Was **not involved** in the conspiracy to sell Joseph

Hmmm...I'll let you draw your own conclusions about who you think **Benjamin** may be a **shadow of**. When the **brothers return** with **Benjamin**, they bring a **present**, called a "**mincha**" (מִנְחָה):

*Bereshith 43:26 And when Joseph came home, they brought him the present (mincha - מִנְחָה) which was in their hand into the house, and bowed down before him to the earth.*

The "**mincha**" (מִנְחָה) was interpreted as the "**grain offering**" in the **Temple**:

*Vayikra/Leviticus 6:21 "It shall be made in a pan with oil. When it is mixed, you shall bring it in. The baked pieces of the grain offering (mincha - מִנְחָה) you shall offer for a sweet aroma to יהוה."*

So in our story, the **brothers** offer the **grain offering** (mincha - מִנְחָה)...they **offer themselves** to be the **ingredients** (grain) in the "**bread**" which **could now be made** since **all 12 brothers** have **once again been united**. Watch how "**bread**" (lechem - לֶחֶם) continues to be the **focus**:

*Bereshith 43:25 Then they made the present (mincha - מִנְחָה) ready for Joseph's coming at noon, for they heard that they would eat bread (lechem - לֶחֶם) there.*

*Bereshith 43:31 Then he washed his face and came out; and he restrained himself, and said, "Serve the bread (lechem - לֶחֶם)."*

Although this was a **feast** with an **animal slaughtered** (Bereshith 43:16), their **focus** was all on the "**bread**". The **Egyptians** were **not able** to eat "**bread**" with the **Hebrews**:

*Bereshith 43:32 So they set him a place by himself, and them by themselves, and the Egyptians who ate with him by themselves; because the **Egyptians could not eat bread** (lechem - לֶחֶם) with the Hebrews, for that is an abomination to the Egyptians.*

The "**bread of Egypt**" (world) is **not the same** as the "**bread of the Hebrews**":

*John 6:32 Yeshua said to them, "Most assuredly, I say to you, Moses did not give you the bread from heaven, but My Father gives you the true bread from heaven."<sup>33</sup> "For the bread of Elohim is He who comes down from heaven and gives life to the world."<sup>34</sup> Then they said to Him, "Adonai, give us this bread always."<sup>35</sup> And Yeshua said to them, "**I am the bread of life**. He who comes to Me shall never hunger, and he who believes in Me shall never thirst.*

Now that **Benjamin is in Egypt**, **Joseph** can find out **how they really feel** about their **younger brother**. Would they be **willing to dispense with him also** (as they had **Joseph**) and **leave him in Egypt as a slave**?



He had to find out. **Joseph presents the brothers with a test.** He gives them **opportunity to envy Benjamin**, just as they **once envied Joseph**:

*Bereshith 43:34 Then he took servings to them from before him, but Benjamin's serving was five times as much as any of theirs. So they drank and were merry with him.*

The **brothers leave for home**, but again **Joseph tests them** through the **plot** of the **silver cup**. He **arranges for Benjamin to be "caught"**. Note the **similarities** between **Rachel's theft of Laban's idols** and the **supposed theft of the cup by Rachel's son**:

*Bereshith 44:3 As soon as the morning dawned, the men were sent away, they and their donkeys.<sup>4</sup> When they had gone out of the city, and were not yet far off, Joseph said to his steward, "Get up, follow the men; and when you overtake them, say to them, 'Why have you repaid evil for good?'<sup>5</sup> 'Is not this the one from which my adonai drinks, and with which he indeed practices divination? You have done evil in so doing.'<sup>6</sup> So he overtook them, and he spoke to them these same words.<sup>7</sup> And they said to him, "Why does my adonai say these words? Far be it from us that your servants should do such a thing."<sup>8</sup> "Look, we brought back to you from the land of Canaan the money which we found in the mouth of our sacks. How then could we steal silver or gold from your adonai's house?"<sup>9</sup> "With whomever of your servants it is found, let him die, and we also will be my adonai's slaves."<sup>10</sup> And he said, "Now also let it be according to your words; he with whom it is found shall be my slave, and you shall be blameless."<sup>11</sup> Then each man speedily let down his sack to the ground, and each opened his sack.<sup>12</sup> So he searched. He began with the oldest and left off with the youngest; and the cup was found in Benjamin's sack.*

**Joseph gives the brothers reason to hate Benjamin.** They could now **justifiably turn over Benjamin** to become an **eternal slave in Egypt**. Instead, however, the **brothers stick with Benjamin**, despite their **inability to understand** what has happened. They choose to **forfeit their own freedom and return with Benjamin**:

*Bereshith 44:13 Then they tore their clothes, and each man loaded his donkey and returned to the city.*

**Joseph has recreated the event of his own sale as closely as he possibly could.** **Joseph** now begins to hear **true repentance** on the part of his **brothers**:

*Bereshith 44:16 Then Judah said, "What shall we say to my adonai? What shall we speak? Or how shall we clear ourselves? Elohim has found out the iniquity of your servants; here we are, my adonai's slaves, both we and he also with whom the cup was found."*

**Joseph is not yet finished with his brothers.** Next week we will read how **Joseph comes to learn** of the **situation with Jacob** in which **Judah guaranteed Benjamin's safety** by being **prepared to be enslaved for the rest of his life**. At that point, we shall see the **partial fulfillment** of **Joseph's second dream** – **shining stars bowing, representing teshuvah (repentance)**.

I'll end here with more of the **similarities** this week between **Joseph and Yeshua** from [www.hebrew4christians.com](http://www.hebrew4christians.com) (slightly edited):

**Joseph**

**Zaphnath-Paaneah** means “**Decipherer of Secrets**”

**Filled** with the **Spirit of Elohim** (Bereshith 41:38)

Later **crowned** with **glory and honor** (Bereshith 41:39-45)

**Exalted** over the **world** (Bereshith 41:30-40)

**Given** a **Gentile Bride** (Bereshith 41:45)

**Bread-giver** to the **world** (Bereshith 41:55)

**30 years old** before **service** to **Pharaoh** (Bereshith 41:46)

Shabbat Shalom!

**Ardelle**

**Yeshua**

**Yeshua revealed** the **Father** (John 1:18);  
**Revealer of parables** (Matthew 13:10-13)

**Filled** with the **Holy Spirit** (Luke 4:1) etc.

**Yeshua, crowned** with **glory and honor** because of the **suffering of death** (Hebrews 2:9)

1 Peter 3:22; Matthew 26:64; Ephesians 1:18-20

Ephesians 5:23; 1 Corinthians 11:3;  
2 Corinthians 11:2; Revelations 21:9

**Yeshua** is the **Bread of Life** (John 6:35)

**Yeshua** was about **30 years old** when He began His work (Luke 3:23)