

MIKETZ (at the end of) two full years



Joseph Interpreting Pharaoh's Dream, 1893-4 by Reginald Arthur

Genesis 41:1 And it came to pass at the end of two full years that Pharaoh dreamed: and he stood by the river. C-MATS

Question: What was “the river”? Egypt depends on The Nile for their prosperity and was worshipped as their god. (Chumash) Even today Egypt with its rapidly growing population of 65 million people is almost totally dependent on the Nile. Population growth in Egypt is expected to outstrip the water resources of the Nile early in the 21st century. This problem will be greatly complicated by population and economic growth in the upstream nations of Sudan, Ethiopia, and Eritrea.

Question: When did Pharaoh dream? In those days, after the death of Isaac, יהוה commanded and caused a famine upon the whole earth. (Jasher)

2 And there came up out of the river seven fine looking fat cows and they fed in a meadow. **3** And seven other ugly and *lean* cows came up after them out of the river and stood by the other cows upon the bank of the river. **4** And the ugly and thin fleshed **את** seven *cows* did eat up the *seven* well favored and fat cows. Then Pharaoh awoke.

5 And he slept and dreamed the second time: and seven plump and good ears of corn came up upon one stalk, 6 And seven thin ears blasted by the east wind sprung up after them. 7 And the thin **אָ** seven ears devoured the seven plump full ears. And Pharaoh awoke and saw that *it was* a dream. C-MATS

Question: Why was Pharaoh surprised to find it was only a dream? The visions had seemed so vivid that he thought he had seen real events. (Chumash)



Pharaoh's dream

8 In the morning his spirit was troubled; and he called for **אֵת** all the magicians of Egypt **אֵת** and all the wise men of Egypt: and Pharaoh told them **אֵת** his dreams; but there was none that could interpret **אֹתָם** them to Pharaoh. C-MATS

Question: Where did Pharaoh's dreams come from? Pharaoh's dreams are given to him by Yahushua **אֵת**. C-MATS

Question: How did Pharaoh call all the wise men to him to interpret his dreams? And the king commanded that a proclamation should be issued throughout the land of Egypt, saying, "It is resolved by the king and his great men, that any wise man who knows and understands the interpretation of dreams, and will not come this day before the king, shall die. And the man that will declare unto the king the proper interpretation of his dreams, there shall be given unto him all that he will require from the king." And all the wise men of the land of Egypt came before the king, together with all the magicians and sorcerers that were in Egypt and in Goshen, in Rameses, in Tachpanches, in Zoar, and in all the places on the borders of Egypt, and they all stood before the king. And the king saw that none among all the wise men and magicians of Egypt spoke correctly to him, and the king's wrath was kindled, and his anger burned within him. (Jasher)

Question: What did Pharaoh do to all the wise men that could not interpret his dream? And the king commanded that a proclamation be sent throughout Egypt to slay all the magicians that were in Egypt, and not one of them should be allowed to live. And the captains of the guards belonging to the king rose up, and each man drew his sword, and they began to kill the magicians of Egypt, and the wise men. (Jasher)

Question: Who pleaded on behalf of the wise men that Pharaoh should not kill them? Merod, chief butler to the king, bowed down before the king and asked the king to not slay the people of Egypt. He told him of Joseph, a slave still confined in the house by the captain of the guard his master, in the house of confinement. (Jasher)

9 Then spoke the chief butler to אֱלֹהִים Pharaoh saying, אֱלֹהִים My offenses this day I do remember. C-MATS

Question: How long did Joseph have to stay in prison before the chief butler remembered him? 2 years

Question: Who causes the chief butler to remember Joseph? We see in Genesis 41:9 that it is אֱלֹהִים Yahushua that causes the chief butler of Pharaoh to remember Joseph. C-MATS

10 Pharaoh was angry with his servants, and put אֱלֹהִים me in ward in the captain of the guard's house, both אֱלֹהִים me אֱלֹהִים and the chief baker: 11 And we each dreamed a dream in one night and each dream had its own meaning. 12 And there was אֱלֹהִים with us a young man, a Hebrew servant to the captain of the guard; and we told him and he interpreted for us אֱלֹהִים our dreams to each man with its own meaning. 13 As he interpreted to us our dreams, so it was as he had said; Pharaoh restored אֱלֹהִים me to my office אֱלֹהִים and him (chief baker) was hanged. 14 Then Pharaoh sent and called אֱלֹהִים Joseph and they brought him hastily out of the dungeon: and he shaved himself and changed his garments and came in to see Pharaoh. C-MATS

Question: What does the verse symbolize “they brought him hastily”? Every case of Divine salvation comes hastily and unexpectedly. Similarly, the coming of the Messiah will be sudden and hasty. (Chumash)

Question: When was Joseph released from prison? Feast of Trumpets, Rosh Hashanah “head of the year” in the year 2230 (Chumash). The Messiah will also return and begin his reign on the Feast of Trumpets.



Joseph brought before Pharaoh

Question: What did Pharaoh look like when Joseph appeared before him? And the king was sitting upon his royal throne in a princely dress wrapped around with a golden ephod (vest), and the fine gold which was upon it sparkled, and the carbuncle (garnet) and the ruby and the emerald, together with all the precious stones that were upon the king's head, dazzled the eye, and Joseph wondered greatly at the king. And the throne upon which the king sat was covered with gold and silver, and with onyx stones, and it had seventy steps. (Jasher)

Question: How did Joseph approach Pharaoh? And it was their custom throughout the land of Egypt, that every man who came to speak to the king, if he was a prince or one that was worthy in the sight of the king, he ascended to the king's throne as far as the thirty-first step, and the king would descend to the thirty-sixth step, and speak with him. If he was one of the common people, he ascended to the third step, and the king would descend to the fourth and speak to him, and their custom was, moreover, that any man who understood to speak in all the seventy languages, he ascended the seventy steps, and went up and spoke till he reached the king. And any man who could not complete the seventy, he ascended as many steps as the languages, which he knew to speak in. And it was customary in those days in Egypt that no one should reign over them, but who understood to speak in the seventy languages. And when Joseph came before the king he bowed down to the ground before the king, and he ascended to the third step, and the king sat upon the fourth step and spoke with Joseph. (Jasher)

15 And Pharaoh said to Joseph, I have dreamed a dream and *there is no אהו* that can interpret it: and I have heard said about you *that* you can understand a dream and interpret of אהו it (*him*). 16 And answered Joseph אה Pharaoh saying, *It is not in me, but יהוה will give an answer of אה peace to Pharaoh.* C-MATS



Joseph Interprets Pharaoh's Dream (fresco 1816–1817 by Peter von Cornelius)

Question: Who gives Joseph the interpretation of the dream? In Genesis 41:16 we see that it is the **את** that will give the interpretation of peace to Pharaoh's dream. C-MATS

17 And Pharaoh said to Joseph, In my dream I stood upon the bank of the river: **18** And there came up out of the river seven fat fleshed and *fine looking* cows; and they fed in a meadow: **19** And seven poor and *miserable looking* and *lean* cows came up after them. Never have **ראיתי** I seen in all the land of Egypt *such ugly cows*: **20** And did eat up the thin cows and the ill favored **את** seven fat cows the first: **21** And when they had eaten them up, it was *not noticeable* that they had eaten them; but they were still *miserable looking* as at the beginning. So I awoke. **22** And I saw in my dream seven full and good ears came up in one stalk: **23** And seven ears withered, thin and blasted by the east wind sprung up after them: **24** And devoured the ears the thin **את** seven good ears: and I told *this* to the magicians; but there was none that could explain *it* to me. C-MATS

Question: What do the cows and grain represent? The cows represent plowing since cows are used for plowing and the ears of grain represent reaping. (Chumash)

Question: How was Joseph able to interpret the dreams? And Joseph was then clothed with the spirit of **יהוה** before the king, and he knew all the things that would befall the king from that day forward, and he knew the proper interpretation of the king's dream, and he spoke before the king. (Jasher)

25 And Joseph said to Pharaoh, The dreams of Pharaoh *are one in the same*: יהוה has shown Pharaoh what **את** He is about to do. C-MATS

Question: Why was this dream revealed to Pharaoh? Since the dream concerns affairs of state יהוה revealed it to the chief of state so he could prepare for the calamity. Since it was a Divine communication, יהוה wished to reveal its interpretation through His own servant, Joseph, rather than the wizards of Egypt. (Chumash)

26 The seven good cows *are seven years*; and the seven good ears *are seven years*: the dream *is one and the same*. 27 And the seven thin and ugly cows that came up after them *are seven years*; and the seven empty ears blasted *with the east wind* will be seven years of famine. 28 This *is what* I have spoken to Pharaoh: What יהוה *is* about to do, he will show to **את** Pharaoh. 29 There *will* come seven years of great plenty throughout all the land of Egypt: 30 And there will arise after them seven years of famine; and all the plenty will be forgotten in the land of Egypt; and will consume the famine **את** the land; 31 And the plenty will not be *noticed* in the land *because* of the famine following *it*; for it *will be* very severe. 32 And the dream was *given* twice to Pharaoh; because this thing *is* established by יהוה and יהוה will shortly bring it to pass. C-MATS



Joseph Interprets Pharaoh's Dream

33 Now therefore, let Pharaoh search out a man *who is* discreet and wise and set him over the land of Egypt. 34 Let Pharaoh do *this* and let him appoint officers and take up the fifth part of **את** the land of Egypt in the seven plenteous years. 35 And let them gather **את** all the food of those good years that come and lay up corn under the hand of Pharaoh and let them keep food in the cities. 36 And that food will be for storage in the land *to protect* against the seven years of famine, which will be in the land of Egypt; so that the land will not perish throughout the famine. C-MATS

Question: Who owns the land of Egypt? In Genesis 41:34-35 we see that it is **אֵת** that owns the land and the food of Egypt. C-MATS

Question: Why did Joseph offer advice to Pharaoh and not just interpret the dream? The advice was part of the divine message contained in the dream. A wise man must understand how much food to store and how much to sell and how to preserve the grain from spoilage. (Chumash)

Question: How did Pharaoh know that the interpretation of the dream was true? And the king said to Joseph, "How do I know that your words are correct?" And he said to the king, "This shall be a sign for you to respect all my words, that they are true and that my advice is good for you. Behold your wife is about to deliver, and she will birth you a son and you will rejoice with him; when your child has gone forth from his mother's womb, your first born son that has been born these two years back shall die, and you will be comforted in the child that will be born to you this day". And the queen birthed a son on that day and the king heard the glad tidings about his son, and he rejoiced, and when the reporter had gone forth from the king's presence, the king's servants found the first born son of the king fallen dead upon the ground. And there was great lamentation and noise in the king's house, and the king heard it, and he said, "What is the noise and lamentation that I have heard in the house?" and they told the king that his first born son had died; then the king knew that all Joseph's words that he had spoken were correct, and the king was consoled for his son by the child that was born to him on that day as Joseph had spoken. (Jasher)

Question: Why do you think it is often hard to plan ahead? There is a big temptation toward instant gratification, that is, to 'want it all and want it now.' However, a wise and spiritually oriented person will realize that by giving up a little instant gratification, we'll get much greater gratification in the end.

Question: A wise person is defined as someone who can see what's coming. What do you think that means? Wisdom requires a broad perspective - that is, an ability to look past the immediate situation and see what the future is likely to bring. More often than not it's pretty easy to 'see what's coming' if we're only willing to look.

Question: Do you think that planning ahead shows a lack of faith that **יהוה** can give us whatever we need, in any situation? While it's true that **יהוה** is unlimited, He wants us to live in a practical and responsible way. We shouldn't rely on miracles happening and do our best to plan for what seem to be reasonable eventualities. Of course, throughout all this, we should remember that without **יהוה's** help, even the most perfect planning will get us nowhere.

Spiritual Exercise: Ask **יהוה** how you can prepare for the future and be ready for the days ahead.

37 And this *proposal* 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 man *who has the Spirit of יהוה*? 39 And Pharaoh said to Joseph, Forasmuch has shown יהוה אֶת־ךָ *you אֶת־* all of אֶת־ךָ *this* there is none so discreet (*discerning*) and wise as you are: 40 אֶת־ךָ *You will be over my house and according to your word will all my people be ruled: only in the throne will I be greater than you.* C-MATS

Question: Was it a miracle that Joseph could rule over Egypt? According to Egyptian law, a slave could not be appointed to a high position. Joseph was also a foreigner not even born in Egypt. When יהוה wills something, nature and politics alike yield to make the impossible possible.

Question: יהוה guides a person in the way that person wants to go. How do you understand this idea? It means that if we truly focus on a goal and not let ourselves get trapped by a pessimistic attitude, יהוה will help us get there, and go beyond what we felt were our limits. **Psalm 48:14 For this Elohim is our Elohim forever and ever: He will be our guide even to death.**

Question: "A wise man tries to see the future consequences of his choices." Is it possible to perfectly control our future by always making the right move? We must take a step back every once in a while and ask ourselves, "What is the likely outcome of this action, and is this something that I want to happen?" If so, go for it. If not, think again. The future does often hold unexpected surprises, and we can never know for sure if we are really prepared. In the end, we must put our trust in יהוה that we will be able to handle things that come our way. But יהוה wants us to also act responsibly and make reasonable plans for what is likely to happen. **Proverbs 22:3 A wise man sees the evil (in the future) and hides himself; but the simple pass on (ahead) and suffer for it.**

Question: What, in your opinion, is the difference between planning for the future and worrying about the future? Planning is a positive act which indicates that we are confident in ourselves and the world. Worry is a negative and paralyzing emotion which wastes energy. When we worry, we often become paralyzed with anxiety and do nothing; in this way we deny our responsibility to improve the world. As it is said, "when we fail to plan, we plan to fail." **Can any of you add an hour to your life by worrying? Luke 12:25 Anxiety in a man's heart weighs him down, but a good word makes him glad. Proverbs 12:25**

Question: How do you think a person can bring miracles into his or her life? יהוה treats us measure for measure according to the way we choose to live. If we live in a supernatural way - that is rise above our natural human reactions, such as refraining from taking revenge, gossiping and so forth, יהוה will go beyond nature and bring miraculous things into our lives. **Disaster pursues sinners, but the righteous are rewarded with good things. Proverbs 13:21**

Question: Who do you think displays more faith, somebody who plans for the future or one who leaves everything to "chance?" Faith shouldn't be "blind." יהוה has given us minds in order that we should make our lives meaningful and enjoyable. Part of this is making the most reasonable plans we can. But when our plans don't turn out as we expect, we must have faith and believe that יהוה made it happen that way for a specific and good reason. Faith in יהוה in such a situation would mean making the best of it, and not complaining, because יהוה surely had a good reason for what happened. **Philippians 2:14 Do everything without complaining or arguing, so that you may be blameless and pure, children of Elohim.**

Spiritual Exercise: Try to live your life in a way that would please יהוה. Watch for the miracles that come your way.

41 And Pharaoh said to Joseph, I have set אתך you over all the land of Egypt. 42 And took off Pharaoh את his ring from his hand and gave אתה it (her) on hand of Joseph and dressed אתו him in garments of fine linen and put a gold chain around his neck.



Joseph dressed in fine linen

Question: Who gives Joseph authority over Egypt? In Genesis 41:42 we see Yahushua's את authority over Egypt is transferred to Joseph by a את ring which Pharaoh gives to Joseph to wear. C-MATS

Question: What did the ring contain? The king's ring contained the royal seal, which would give Joseph the authority to seal decrees, as he desired. (Chumash)



RING WITH CARTOUCHE OF TUTHMOSIS IV FAIANCE AND SILVER EGYPT, EIGHTEENTH DYNASTY, 1401-1391 B.C. INSCRIPTION READS: MENKHEPERURE (TUTHMOSIS IV) 'PHARAOH SAID TO JOSEPH: 'I hereby give you authority over the whole land of Egypt'.

Question: Was Joseph worthy of such rewards? Joseph well deserved these honors, because of his virtuous life. The hands, neck, and body that had refused to sin with Potiphar's wife were now adorned with the glorious signs of royalty. (Chumash)



Joseph Is Ruler Over All Egypt
(woodcut by Julius Schnorr von Carolsfeld from the 1860 *Die Bibel in Bildern*)

43 And he made אָהֵרֶן him (Joseph) ride in the second chariot and they cried as they went before him, bow down and he made אָהֵרֶן him (Joseph) ruler over all the land of Egypt. C-MATS

Question: How did Pharaoh reward Joseph? And the king took off his ring from his hand and put it upon the hand of Joseph, and the king dressed Joseph in a princely garment, and he put a golden crown upon his head, and he put a golden chain upon his neck. And the king commanded his servants, and they made him ride in the second chariot belonging to the king, which followed beside the king's chariot, and he caused him to ride upon a great and strong horse from the king's horses, and to be conducted through the streets of the land of Egypt. And the king commanded that all those that played upon timbrels, harps and other musical instruments should go forth with Joseph; one thousand timbrels, one thousand mecholoth (harps), and one thousand nebalim (string Instruments) went after him. And five thousand men, with drawn swords glittering in their hands, and they went marching and playing before Joseph. Twenty thousand of the great men of the king bound with girdles of skin covered with gold, marched at the right hand of Joseph, and twenty thousand at his left, and all the women and damsels went upon the roofs or stood in the streets playing and rejoicing at Joseph, and gazed at the appearance of Joseph and at his beauty. And the king's people went before him and behind him, perfuming the road with frankincense and with cassia, and with all sorts of fine perfume, and scattered myrrh and aloes along the road, and twenty men proclaimed these words before him throughout the land in a loud voice:

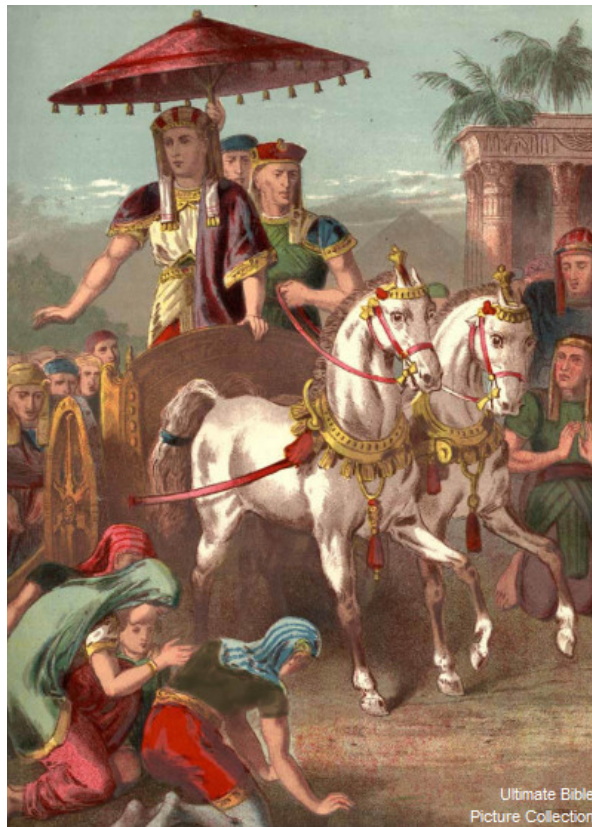
“Do you see this man whom the king has chosen to be his second? All the affairs of government shall be regulated by him, and he that transgress his orders, or that does not bow down before him to the ground, shall die, for he rebels against the king and his second.”

And when the heralds had ceased proclaiming, all the people of Egypt bowed down to the ground before Joseph and said,

“May the king live, also may his second live”;

and all the inhabitants of Egypt bowed down along the road, and when the heralds approached them, they bowed down, and they rejoiced with all sorts of timbrels, mechol (harps) and nebal (stringed Instruments) before Joseph. And Joseph upon his horse lifted up his eyes to heaven, and called out and said, “He raised the poor man from the dust; He lifted up the needy from the dunghill. יְהוָה of Hosts, happy is the man who trusted in thee.” And Joseph passed throughout the land of Egypt with Pharaoh's servants and officers, and they showed him the whole land of Egypt and all the king's treasures. And Joseph returned and came on that day before Pharaoh, and the king gave to Joseph a possession in the land of Egypt, a possession of fields and vineyards, and the king gave to Joseph three thousand talents of silver and one thousand talents of gold, and onyx stones and bdellium and many gifts.

And on the next day the king commanded all the people of Egypt to bring to Joseph offerings and gifts, and he that violated the command of the king should die; and they made a high place in the street of the city, and they spread out garments there, and whoever brought anything to Joseph put it into the high place. And all the people of Egypt cast something into the high place, one man a golden ear-ring, and the other rings and ear-rings, and different vessels of gold and silver work, and onyx stones and bdellium he cast upon the high place; every one gave something that he possessed. And Joseph took all these and placed them in his treasuries, and all the officers and nobles belonging to the king exalted Joseph, and they gave him many gifts, seeing that the king had chosen him to be his second. (Jasher)



Egyptians bowing before Joseph

Question: Joseph was very handsome but he focused on the ways of יהוה and not his appearance. Who's more beautiful: someone with a gorgeous face who acts unkindly, or one with not very nice facial features but who acts kindly? Real beauty isn't about the color of a person's eyes or the shape of his nose. Someone can have the most gorgeous face in the world and be hideously ugly if he acts cruelly to others. On the other hand, someone who tries to do what's good and right and cares about others is beautiful no matter what his face looks like. Once we learn how to see with our hearts and not with our eyes, we will understand.

Question: Must something have a higher ethical purpose to be beautiful or of value? At first glance it might seem as if something's physical appearance and whether or not it is connected to a higher purpose are unrelated. But the righteous approach is more holistic and sees something's outer physical properties and its inner spiritual properties as parts of a greater whole, and therefore unless something is spiritually beautiful, which means it is reaching toward its higher purpose, its looks are of little consequence.

Question: Does being spiritual mean pulling away from anything physical or superficial, like trying to look good? Not at all. True spirituality is not about 'escaping' from the physical -- nor indulging in it for its own sake, but rather raising the physical up, by using it -- but always with an eye on how to connect it to something higher. For instance, when eating a good meal, we should sincerely have in mind to use the energy the food gives us to do good deeds, or in the case of looking good, we should view it as an aspect of staying healthy, or as a way to make a positive impression on those we would like to inspire to improve their lives.



Joseph Overseer of Egypt

44 And Pharaoh said to Joseph, *I am Pharaoh* and without your word none shall lift up man אֶת his hand אֶת and foot in all the land of Egypt. **45** And Pharaoh called Joseph's name Zaphnath-paaneah (preserver of life); and he gave him אֶת Asenath (belonging to Neith) the daughter of Poti-pherah (he whom Ra gave) priest of On, as a wife. And Joseph went out through all the land of Egypt. C-MATS

Question: Who was Asenath? Asenath is “**the daughter of Poti-pherah**”, who was married to Joseph in Egypt. There are two Rabbinic approaches to the issue of Asenath’s descent. One view presents her as an ethnic Egyptian who converted in order to be married to Joseph. She accepted the belief in יהוה before she was married and raised her children in accordance with the tenets of Judaism. The second approach argues that Asenath was not an Egyptian by descent, but was from the family of Jacob. יהוה directed matters so that she would end up in Egypt, so that Joseph would find a suitable wife from among the members of his own family. Accordingly, Ephraim and Manasseh are worthy descendents, who continue the way of Jacob. (Jewish Women's Archive)

46 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. C-MATS

Question: How old was Joseph when he began his reign? And Joseph was thirty years old when he stood before Pharaoh, and Joseph went out from before the king, and he became the king's second in Egypt. (Jasher)

Question: How is Joseph an archetypical foreshadowing of the Messiah in the verse? Joseph, using his position of authority, began preparing to save Egypt (and Israel) from famine at age 30, the same age at which Yahushua began His ministry of preparing salvation for the world. Joseph's brothers, in their attempt to destroy Joseph, actually set up the conditions that would bring about their eventual temporal salvation - that is, Joseph, by virtue of being sold, would become their deliverer from the famine.

Similarly, Yahushua, delivered into the hands of his enemies was crucified and completed the atoning sacrifice, becoming the Deliverer of all mankind from the bands of death and hell. Joseph provided bread for Israel and saved them from physical death by starvation, all without cost. Yahushua, the Bread of Life, did the same for all mankind, feeding them the words of eternal life, as well as becoming their literal Savior. Joseph and Yahushua had a future sovereignty awaiting them. When Joseph was finally raised to his exalted position in Egypt, all bowed the knee to him. All will eventually bow the knee to Yahushua. Truly Joseph's story is one that teaches the truth that "**all things work together for good to them who love יהוה to them who are the called according to his purpose.**" (Romans 8:28)

Question: What can we learn from our ancestor Joseph? Joseph can be our example in rising above challenges and temptations to accomplish the mission to save יהוה's children from starvation for the Bread of Life and the blessings of salvation. That mission and spiritual responsibility given to us must be paramount in honoring our ancestor. As Joseph's posterity, we cannot neglect our role as the covenant people and our obligation today to gather Israel, bringing souls to Yahushua, our Savior, as we help prepare the world for His second coming.

Question: What did Joseph build for himself? And the king gave Joseph a hundred servants to attend him in his house, and Joseph also sent and purchased many servants and they remained in the house of Joseph. Joseph then built for himself a very magnificent house like the houses of kings, before the court of the king's palace, and he made in the house a large temple, very elegant in appearance and convenient for his residence; three years was Joseph in erecting his house. And Joseph made a very elegant throne of abundance of gold and silver, and he covered it with onyx stones and bdellium, and he made upon it the likeness of the whole land of Egypt, and the likeness of the river of Egypt that watered the whole land of Egypt; and Joseph sat securely upon his throne in his house and יהוה increased Joseph's wisdom. And Joseph had an army that made war, going out in hosts and troops to the number of 40,600, capable of bearing arms to assist the king and Joseph against the enemy, besides the king's officers and his servants and inhabitants of Egypt without number. And Joseph gave to his mighty men, and to all his host, shields and javelins, and caps and coats of mail and stones for slinging. (Jasher)

Question: What is a healthy attitude to have about the things we have? Our possessions, everything we have, are a gift from יהוה. We should be grateful for them, use them for good purposes, and even enjoy them. However, we should also be careful not to use them as a tool to hurt others by making them feel jealous or inferior. When we act modestly with our possessions, we elevate ourselves spiritually. We demonstrate that we are sensitive to people's feelings and aware that our character and values, and not our possessions are the most valuable things that we own.

Question: Why do you think people grow resentful when they see others who have more than they do? Unfortunately, one of the messages that many people absorb is that the more someone has, the more valuable he is as a person. Of course this isn't true. A person's true worth is derived from the fact that he is a child of יהוה and enhanced by his good deeds and character development. Most people don't realize this, however, and when they see someone with more, they feel devalued as a person. This unpleasant inner feeling can cause them to resent and even act unkindly to the other person. Keeping this in mind, it makes a lot of sense to go out of our way not to make people envious, and avoid the unpleasant feelings it can arouse.

47 And in the seven plenteous years the earth brought forth heaps of abundance. 48 And he gathered up אֶת־ all the food of the seven years, which were in the land of Egypt and stored up the food in the cities and the food of the field, which was around every city. 49 And Joseph gathered corn like the sand of the sea, so much that he stopped numbering it, for it was without number. C-MATS

Question: How did Joseph keep the corn from spoiling? And at any time when they gathered the food Joseph commanded that they should bring the corn in the ears, and also bring with it some of the soil of the field, that it should not spoil. (Jasher)



Joseph stored the corn

50 And to Joseph were born two sons before the years of famine came, which Asenath, the daughter of Poti-pherah priest of On, gave birth to him. **51** And called Joseph אֶת־ the name of the firstborn Manasseh (cause to forget): For he said, Has made me forget, אֶת־ יהוה all my toil אֶת־ and all my father's house.**52** אֶת־ and the name of the second he called Ephraim (twice fruitful): For יהוה has caused me to be fruitful in the land of my affliction. C-MATS



Joseph and Asenath

Question: How old was Joseph when his sons were born? And Joseph's wife Asenath the daughter of Potiphera bare him two sons, Manasseh and Ephraim, and Joseph was thirty-four years old when they were born. And the lads grew up and they went in his (Joseph's) ways and in his instructions, they did not deviate from the way which their father taught them, either to the right or left. And יהוה was with the lads, and they grew up and had understanding and skill in all wisdom and in all the affairs of government, and all the king's officers and his great men of the inhabitants of Egypt exalted the lads, and they were brought up amongst the king's children. (Jasher) To be the only Hebrew in Egypt and to be married to a woman raised in the idolatry of Egypt, yet to raise children who remain the model after whom Hebrew parents bless their children-"may יהוה make you like Ephraim and Manasseh"- is no small privilege. (Chumash)

53 And the seven years of plenteousness that was in the land of Egypt ended. 54 And the seven years of famine began to come just as Joseph had said: and the famine was in all lands; but in all the land of Egypt there was bread. C-MATS



Joseph in charge of the food

Question: Did the Egyptians store up food to eat during famine? And also all the inhabitants of Egypt gathered all sorts of food in their stores in great abundance during the seven good years, but they did not do unto it as Joseph did (with the soil). And all the people of Egypt saw that the famine had commenced in the land of Egypt, and all the people of Egypt opened their stores of corn for the famine prevailed over them. And they found all the food that was in their stores, full of vermin and not fit to eat, and the famine prevailed throughout the land, and all the inhabitants of Egypt came and cried before Pharaoh, for the famine was heavy upon them. (Jasher)

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 and do what he says to do. C-MATS

Question: Did the entire world suffer under the famine? All the lands suffered under the famine and had to go to Egypt to buy food with the result that Pharaoh's treasury amassed huge amounts of gold and silver. This was יהוה's way of preparing the way for the fulfillment of the prophecy to Abraham that his offspring would leave the land of their enslavement with enormous wealth. (Chumash)



The people came to Egypt for food

Question: What did Joseph do to make sure he saw his brothers when they arrived in Egypt? And Joseph knew that his brethren also would come to Egypt to buy corn, for the famine prevailed throughout the earth. And Joseph placed sentinels at the gates of Egypt, and commanded them, saying, “Any person who may come to buy corn, allow him not to enter until his name, and the name of his father, and the name of his father's father be written down, and whatever is written by day, send their names to me in the evening that I may know their names. Any person who wishes to buy corn in Egypt shall not send his servants to Egypt to purchase, but his sons, and no one can buy corn in Egypt, and go and sell it throughout the land, he shall die, for no one shall buy but for his household only.” (Jasher)

Genesis 42:1 Now when Jacob saw that there was grain in Egypt. Jacob said to his sons, Why do you look at one another? C-MATS

Question: What does the verse mean, “Jacob saw”? Jacob was a prophet and saw in a vision that there was hope in Egypt. Jacob did not see the clear meaning until he went to Egypt. (Chumash)

2 And he said, I have heard that there is grain in Egypt: go down there and buy some for us, that we may live and not die. **3** And Joseph's ten brothers went down to buy grain in Egypt. **4** אֶת־ and Benjamin, Joseph's brother, did not send Jacob with אֶת־ his brethren; for he said, Otherwise suppose harm may befall him. C-MATS

Question: Why did all ten brothers have to go get the grain? Joseph had decreed that no one could buy more food than was needed for a single household. This is why all brothers had to go. (Chumash)

Question: Why did יהוה allow Benjamin to stay at home? Benjamin, who had not participated in the sale of Joseph, did not accompany them so that he would be spared their tribulations before Joseph revealed his identity (Chumash)

5 And the Children of Israel came to buy grain with the others that came: because the famine was in the land of Canaan. C-MATS

Question: What did Joseph's brothers decide to do when they arrived in Egypt? And while the sons of Jacob were going on the road, they repented of what they had done to Joseph, and they spoke to each other, saying, "We know that our brother Joseph went down to Egypt, and now we will seek him where we go, and if we find him we will take him from his master for a ransom, and if not, by force, and we will die for him." And the sons of Jacob agreed to this thing and strengthened themselves on account of Joseph, to deliver him from the hand of his master, and the sons of Jacob went to Egypt. When they came near to Egypt they separated from each other, and they came through ten gates of Egypt, and the gate keepers wrote their names on that day, and brought them to Joseph in the evening. (Jasher)

Question: Where did Joseph's brothers look for him? They sought Joseph in the houses of the harlots for three days, because they thought that Joseph would come to the houses of the harlots, because Joseph was very attractive and good-looking, and the sons of Jacob sought Joseph for three days, and they could not find him. (Jasher)

Question: What did Joseph do when he found out that his brothers had entered the city? Joseph sent sixteen servants to seek his brothers, and they went and spread themselves in the four corners of the city, and four of the servants went into the house of the harlots, and they found the ten men there seeking their brother. And those four men took them and brought them before him, and they bowed down to him to the ground, and Joseph was sitting upon his throne in his temple, clothed with princely garments, and upon his head was a large crown of gold, and all the mighty men were sitting around him. (Jasher)

6 And Joseph was the governor over the land and it was he who sold to all the people of the land: and Joseph's brothers came and bowed down themselves before him with their faces to the earth. 7 And saw Joseph אָהָא his brothers and he knew them, but he disguised himself to them and spoke roughly to them; and he said to אָהָא them, from where do אָהָא you come? And they said, From the land of Canaan to buy food.

Question: Why did they not recognize Joseph? He did not allow them to come close to him. He spoke through an interpreter. He was dressed in royal raiment, but they were looking for a slave and not a ruler. (Chumash)



Joseph's brothers bowed down before him

8 And knew Joseph **את** his brothers, but they did not know him. 9 And remembered Joseph **את** the dreams which he dreamed *about* them and said to them, **אתם** *You are* spies to see **את** *the* weaknesses of the land **באתם** *you came*. 10 And they said to him, No, my master, your servants have come to buy food. 11 We are all one man's sons; we *are honest men*, your servants, we are not spies. 12 And he said to them, No, **באתם** *you came* to see the *weaknesses* of the land. 13 And they said, Your servants are twelve brothers', the sons of one man in the land of Canaan; and the youngest *is with* **את** *our* father and one *is gone*. 14 And Joseph said to them, *Just as I have said*, **אתם** *You are* spies: 15 **בזאת** *In this* you shall be proved you *are not lying*: as Pharaoh *lives* you will not leave here unless your youngest brother comes here. 16 Send one of you and let him *go* get **את** *your* brother **ואת** *and* you will be kept in prison until he returns, so that your words may be proved if **האמת** *the truth* **אתכם** *with you*: or else as Pharaoh *lives* then **אתם** *you are* spies. 17 And he put **אתם** *them* all together into custody three days. 18 And Joseph said to them, On the third day, **זאת** *this* do, and live, because **את** *יהוה* *is who* I fear: 19 If **אתם** *you are* truthful men, let one of your brothers remain bound in the house of prison **ואת** *and* you go and carry grain for the famine to your houses: 20 **את** *And* your youngest brother, bring to me, so your words will be verified and you will not die. And they did so. 21 And they said one to another, We *are* very guilty concerning our brother, because we saw the anguish *he suffered*, when he pleaded *with* us and we would not *listen*; therefore, **הזאת** *this* trouble has come upon us. 22 And Reuben answered **אתם** *them* saying, *Didn't* **אמרתי** *I say* to you, Do not sin against the child and you would not listen? Therefore, his blood *is now* required. 23 And they did not know that Joseph understood them, because *he spoke* to them by an interpreter. C-MATS

Question: Who was this interpreter? Manasseh, Joseph's firstborn son (Chumash)

24 And he turned *away* from them and wept; and returned again to them and talked with them and took from *them* את־ Simeon and bound אתו־ *him* before their eyes. C-MATS

Question: Why did Joseph choose Simeon to stay in prison? Simeon was the one who had thrown Joseph into the pit and said, "Look, here comes the dreamer!" Reuben would have been the logical hostage, but Joseph wanted to spare Reuben in gratitude for his having been the one who tried to protect him when the brothers were planning to kill him. (Chumash)

25 Then Joseph commanded *his servant* to fill את־ their sacks *with grain* and to restore every man's money into his sack and to give them provision for the way. C-MATS



They filled their sacks with grain

Question: Why did Joseph put the money back in their sacks? Joseph wanted to test their honesty. Would they bring back the money placed in their sacks? When they found it, they would surely suspect that it had been put there as a pretext to denounce them as thieves and sell them as slaves. Joseph did this to provide atonement-measure for measure-for those who had sold him as a slave.(Chumash)

26 And they loaded **את** *the* grain upon their donkeys and departed from there. 27 And as one opened **את** his sack to give his donkey food in the inn, he saw **את** his money in his sacks mouth. 28 And he said to his brothers, My money *is* restored; and *it is* in my sack: and their hearts *sank* and they were afraid. They said one to another, What *is* **את** *this that* יהוה has done to us? 29 And they came to Jacob their father to the land of Canaan and told him **את** all that happened to **אתם** *them* saying, 30 The man, who *is* the master of the land, spoke roughly **אתנו** *with us* and took **אתנו** *us* for spies of **את** the country. 31 And we said to him, We *are* honest men; we are not spies: 32 We *are* twelve brothers, sons of our father; one *is* gone and the youngest *is* this day *with* **את** our father in the land of Canaan. 33 And the man, the master of the country said to us, **בְּזֹאת** *In this* will I know that **אתם** *you are* honest men; leave one of your brothers *here* **אתי** *with me* **ואת** *and food* for the famine take to your households and go: 34 And bring **את** your youngest brother to me: then I will know that you *are* not spies, but *that you are* but honest men: that you **את** your brother, **אתן** *will I give back to* **אתם** *you* **ואת** *and the land* **אתם** *you shall travel in*. 35 But as they emptied their sacks they saw every man's bundle of money in his sack: and when they and their father saw **את** *the* bundles of money, they were afraid. 36 And Jacob their father said to them, **אתי** *Me* have you bereaved of my children: Joseph is gone, and Simeon is gone, **ואת** *and you will take Benjamin away:* all these things are against me. C-MATS

37 And Reuben spoke to his father saying, **את** Two *of* my sons *you can* kill if I *do* not bring him *back* to you: deliver **אתו** *him* into my hand and I will bring him to you again. 38 And he said, My son will not go down with you; because his brother *is* dead and he alone *is* left: *if* he is harmed *along the way*, then you will bring down **את** my gray hairs to the grave with *grief*. Genesis 43:1 And the famine *was* severe in the land. 2 When they had *finished* eating **את** the corn which they had brought out of Egypt, their father said to them, Go again and buy us a little food. C-MATS



Jacob Refusing To Let Benjamin Go to Egypt (1829 painting by Adolphe Rogers)

Question: How long did Joseph's brothers wait before they went back to Egypt? The sons of Jacob remained in Canaan a year and two months until their corn was finished. (Jasher)

3 And Judah spoke to him saying, The man *expressly warned* us saying, You will not see my face again unless your brother is אֶתְכֶם with you. **4** If you will send אֶת־ our brother אֶתְנוּ with us, we will go down and buy food: **5** But if you will not send him, we will not go down to Egypt: because the man said to us, You will not see my face again unless your brother is אֶתְכֶם with you. **6** And Israel said, Why did you bring me so much trouble and tell the man you had another brother? C-MATS

Question: Why is Jacob referred sometimes as Israel and sometimes as Jacob? Israel is the name use to depict Jacob in the spiritual role as Patriarch of the Hebrew nation. Israel is rebuking his sons for giving an unfriendly ruler so much information. (Chumash)

7 And they said, The man asked us about *ourselves* and our kinsmen saying, Is your father still alive? Have you another brother? And we answered him according to the meaning of his questions: *how* could we know that he would say bring down אֶת־ your brother? **8** And Judah said to Israel his father, Send the boy אֶת־ with me and we will go; so that we may live and not die both אֶתְּךָ you, and also our little ones. **9** I myself will guarantee his safety. If I do not bring him to you and set him before you, then let me bear the blame forever: **10** If we had *not* lingered, now we would have returned a second time. C-MATS

Question: Why did Jacob receive Judah's offer of protection for Benjamin and not Reuben's offer? Only a father could recognize the magnitude of the loss of two of his children. Of all the brothers, only Judah who had lost two children could appreciate his father's grief. Therefore, Jacob put Benjamin in the hands of Judah.(Chumash)

11 And their father Israel said to them, If it must be so now אֵת־ this do; take 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 myrrh, nuts and almonds: **12** And take double the money in your hand; אֶת־ and the money that was brought back in the mouth of your sacks carry it back in your hand; suppose it was an oversight: **13** אֶת־ And also your brother take and go again to the man: **14** And may El Shaddai give you mercy before the man that he may release your אֶת־ brother אֶת־ and Benjamin. If I am deprived of my children, I am deprived. C-MATS

Question: What is the meaning of El Shaddai? El Shaddai is one of the names of יהוה meaning "Who is sufficient or enough." This is a wonderful name for us to remember because it reminds us of the fact that יהוה is all-sufficient to care for us and powerful enough to be able to do it. יהוה could have been powerful but not in every area of our life.

Or, He could have been able to meet our needs in every area of our life but only to a degree. יהוה can minister to every area of your life whether physical, spiritual, emotional, or intellectual and He can do it completely. He is completely capable and powerful.

Question: What are some of the other Hebrew names of יהוה?

Yahweh The self-existent One.

Adonai He is over all.

Yahweh-Maccaddeshem He is your sanctifier. He forgives your sins.

Yahweh-Rohi He is your shepherd. He cares for you.

Yahweh-Shammah He is present. He never leaves you.

Yahweh-Rapha He is your healer.

Yahweh-Tsidkenu He is your righteousness. He forgives your sins and washes you with His blood.

Yahweh-Jireh He will provide.

Yahweh-Nissi He is your banner. He gives you the victory in spiritual warfare.

Yahweh-Shalom He is your peace.

Yahweh-Sabaoth He is Captain of the armies of heaven.

Yahweh-Ghmlah He is your Recompense. He will avenge you.

Elohim He is your creator, powerful and mighty.

El-Elyon He is the Most High.

El-Gibhor He is Mighty.

El-Olam He is everlasting.

El-Roi He is the strong One who sees.

El-Shaddai-Rohi He is Almighty, the mighty One of Jacob.

El-Chuwl He is the One who gave birth-your Creator and your Father.

El-Deah He is knowledge. Wisdom comes from only Him.

Attiyq Youm The Ancient of Days. Eternal.



Joseph sees his brothers again

15 And took the men **אתָּ** *this* **אתָּ** present and they took double *the* money in their hand **אתָּ** and Benjamin; and rose up and went down to Egypt and stood before Joseph. 16 And when Joseph saw **אתָּם** *with them* **אתָּ** Benjamin, he said to the ruler of his house, Bring *these* **אתָּ** men home and kill an animal and make *it* ready; because *these* men will dine **אתָּ** *with me* at noon. C-MATS

Question: Who was the ruler of Joseph's house? Manasseh ruled the house and he was to expose the incision in the animal's neck to show his brothers that the meat had been slaughtered according to the tradition of their forefathers. (Chumash)

17 And the man did as Joseph said and brought the man **אתָּ** the men into Joseph's house. 18 And the men were afraid, because they were brought into Joseph's house; and they said, We are brought in, because of the money that was returned in our sacks the first time; *so that he may use it as an excuse to attack* **אתָּנוּ** *us* and take us as bondmen (*slaves*) **אתָּ** and with our donkeys. C-MATS

Question: Why were Joseph's brothers so afraid? Such is the product of guilt. Because they felt guilty over their sale of Joseph and felt that they could be subject to Divine punishment, all their courage deserted them. (Chumash)

19 And they came near to the steward of Joseph's house and they talked with him *at the door of the house*, 20 And said, O master, we came down the first time to buy food: 21 And when we came to the inn, we opened **אתָּ** our sacks and saw the full amount of every man's money was in the mouth of his sack: and we have brought it back *to* **אתָּ** *him*. 22 And other money we have brought *to* buy food: we cannot tell who put our money in our sacks. 23 And he said, Be at peace. Do not be afraid. Your יהוה and the יהוה of your father has given you treasure in your sacks: I had your money. And he brought out to them **אתָּ** Simeon. 24 And brought the man **אתָּ** the men into Joseph's house and gave *them* water and they washed their feet; and he gave their donkey's feed. 25 And they prepared **אתָּ** the present when Joseph came at noon: because they heard that they should eat food there *with him*. 26 And when Joseph came home, they brought him **אתָּ** the present which *was* with them, into the house and they bowed *down* to him to the earth. C-MATS

Question: Why is this verse important? For the first time all of Joseph's brothers were bowing down to him fulfilling the first of his prophetic dreams.

Question: Should we have dreams for our future? We see Joseph's childhood dreams coming to fruition after many years. We learn of Pharaoh's prophetic dreams, and how Joseph's skilled interpretations of them averted a worldwide famine. There are many types of dreams. We all have dreams and sincere yearnings of how we would like to see our lives in the future. Others may try to tell us to forget about them, and settle for something less. But יהוה knows and understands our deepest yearnings, and leads us in the direction that we truly want to go. So if we trust in יהוה and hold on to our dreams, many times He will make them come true!

Question: What happens if our dreams are not from יהוה? He is faithful to help us fulfill the purpose that He has chosen for us. **Proverbs 3:6 In all your ways acknowledge him, and he will make straight your paths. Psalm 37:23 The steps of a man are established by יהוה, when he delights in his way; acknowledge him, and he will make straight your paths.**

Question: Why do you think that holding on to our dreams helps them to come true? When we maintain a commitment to our goal, or dream, we are in a sense asking יהוה to make it happen, and showing Him how important it is to us. יהוה listens to our sincere prayers, and sees how badly we're trying to fulfill our dreams. Out of His love for us, many times He sets up circumstances that will help us to make our dream a reality.

Question: Is every dream worthwhile? How can we know whether our dream is worth hanging on to? It's great to dream. However some dreams are more worthwhile than others. Dreams that will lead us to become better people and enable us to give something of value to the world are especially worthwhile and we should make an extra effort to try to see them through.

Question: Why do you think some people scoff at the dreams of others? Much of it comes from misunderstanding. Since each of us is unique, with a special spiritual mission to accomplish in this lifetime, it only follows that one person's soul will inspire him to have a different dream, or life goal, than that of another. No one except ourselves will ever be able to fully understand why we dream as we do. Nor will we ever fully understand the dreams of another. The challenge is to try to respect the dreams of others, while remaining true to our own, unique calling.

Spiritual Exercise: What is one of your dreams? Will your dream lead you to become a better person and give something of value to the world? Is your dream worthwhile or selfish?

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 still alive and they bowed down their heads and prostrated themselves. 29 And he lifted up his eyes and saw את- Benjamin, his brother, son of his mother and said, Is this your younger brother of whom you spoke to me? And he said, יהוה be gracious to you, my son. 30 And Joseph hurried and he sought a place to weep; because his heart yearned for his brother: and he entered into his chamber and wept there. 31 And he washed his face and went out and restrained himself and said, Serve the grain. 32 And they served him by himself and his brothers by themselves and the Egyptians which ate אתו with him by themselves: because the Egyptians cannot eat bread with את- . C-MATS

Question: Why did the brothers bow down their heads? They bowed their heads in gratitude to יהוה for the warm reception of Joseph. (Chumash)

Question: Why were the Hebrews an abomination to the Egyptians? The Egyptians despised all foreigners that ate foods that the Egyptians abhorred, and not just Hebrews. The problem was that Hebrews ate meat while the Egyptians worshipped animals. (Chumash)



33 And they sat before him, the firstborn according to his birthright *down to the youngest* according to his youth: and the men *looked* in astonishment at one another. C-MATS

Question: What did Joseph tell his brothers how he predicted their ages? Joseph had a cup, from which he drank, and it was of silver beautifully inlaid with onyx stones and bdellium, and Joseph put the cup in the sight of his brethren while they were sitting to eat with him. Joseph said unto the men, “I know by this cup that Reuben is the first born, Simeon and Levi and Judah, Issachar and Zebulun are children from one mother, seat yourselves to eat according to your births.” And he also placed the others according to their births, and he said, “I know that this your youngest brother has no brother, and I, like him, have no brother, he shall therefore sit down to eat with me.” (Jasher)

34 And he took portions to them **מִלֵּפָנָיו from before him: but **מִלֵּפָנָיו** Benjamin’s serving was five times as much as any of theirs. And they drank and were merry with him. C-MATS**

Question: How was Joseph testing his brothers at this meal? Joseph wanted to know if the extra attention that he was giving Benjamin would spark their jealousy and show that the brothers were still jealous of Rachel’s sons. (Chumash)

Question: Did Joseph have to press his brothers to drink wine with him? Joseph brought them out wine to drink, and they would not drink, and they said, “From the day on which Joseph was lost we have not drunk wine, nor eaten any delicacies.” Joseph swore to them, and he pressed them hard, and they drank plentifully with him on that day. (Jasher)

Genesis 44:1 And he commanded אֶת־ the steward of his house saying, Fill אֶת־ the men's sacks with food as much as they can אֶת־ lift up (carry) and put every man's money in his sacks mouth. 2 אֶת־ and my silver cup put in the mouth of the sacks of the youngest אֶת־ and with money. And he did according to the word that Joseph had spoken. 3 As soon as the morning dawned, the men and their donkeys were sent away. 4 And when they were gone out of אֶת־ the city and not yet very far off, Joseph said to his steward, Follow after the men; and when you overtake them וְאָמַרְתָּ and you say to them, why have you rewarded evil for good? 5 Is this the cup in which my master drinks and which he indeed uses for auguring (divination)? You have done evil in doing this. 6 And he overtook them and he spoke to them אֶת־ words of the same. 7 And they said to him, Why did my master say these words? יְהוָה forbid that your servants should do this thing: 8 The money, which we found in our sacks mouths, we brought back to you out of the land of Canaan: how then would we steal out of your master's house silver or gold? 9 Whomever it is found אִתּוֹ with him of your servants, let him die and we also will be my master's bondmen. 10 And he said, Now let it be according to your words; he whom it is found אִתּוֹ with him shall be my servant; וְאַתֶּם and you will be blameless. 11 Then they speedily took every man אֶת־ his sack down to the ground and every man opened his sack. 12 And he searched and began at the eldest and ended at the youngest: and the cup was found in Benjamin's sack. 13 Then they torn their clothes and every man loaded upon his donkey and returned to the city. C-MATS

Question: Why did this incident happen? The brothers were being punished measure for measure. By sending Joseph's bloodstained tunic home to Jacob, the brothers caused Jacob to tear his garment in grief. Now they rent their own garments. (Chumash)



"Joseph's Brothers Find the Silver Goblet in Benjamin's Sack" by Alexander Ivanov, 1861

14 And Judah and his brothers came to Joseph's house; because he *was* still there: and they fell before him on the ground. 15 And Joseph said to them, What deed *is* this that you have done? Do you not know that such a man as I can certainly *practice* divination? C-MATS

Question: What does it mean that Joseph practiced divination? The Hebrew for "divineth" means literally 'to make trial'; their taking of the cup was their trial / judgment. Joseph stresses to the brethren that it is through his cup that he "divines" to find out their sin. He also emphasizes that by stealing the cup they had "done evil" (Gen. 44:4, 5). And yet they didn't actually steal the cup. The "evil" which they had done was to sell him into Egypt (Gen. 50:20). They had "stolen" him (Gen. 40:15) in the same way they had "stolen" the cup. Joseph was trying to tell them: 'What you did to the cup, you did to me. That cup is a symbol of me'. (Chumash)

Question: How is Yahushua a symbol of the cup? At His last meal Yahushua said that He was the cup: **'Everyone should *examine* himself, and then eat the bread and drink from the cup'** (1 Cor. 11:28). Yahushua also tests us and our sins will come to the surface as we drink from His cup. Yahushua examines us, as we examine ourselves.

Spiritual Exercise: Examine yourself this week. What sins do you need to confess? In what ways should you change your life?



Jacob's Cup

16 And Judah said, What can we say to my master? What can we speak? Or how will we clear ourselves? יהוה has found out אֶת the iniquity of your servants: we *are* my master's servants, both we and *he* also with whom the cup *was* found. C-MATS

Question: What was Judah saying? Even though we are innocent of this crime, יהוה wishes to punish us for an earlier sin. Now it is uncovered to be dealt with. The Creditor has found an opportunity to collect His debt. (Chumash)

17 And he said, יהוה forbid that I should do זאת this: but the man in whose hand the cup is found, he will be my servant; ואתם and you (others), go in peace to your father. C-MATS

Question: What was Joseph saying in this verse? Joseph said that he would never punish people for a sin that they had not committed against him. The only guilty party from his point of view was Benjamin and only he would be punished and the others would go free. (Chumash)

Do You Know?

1. ___ is brought to the palace to interpret the king's dreams.
2. King of Egypt
3. Pharaoh dreamed about 7 ___ and 7 ears of ___.
4. יהוה showed Pharaoh that a ___ was coming to Egypt.
5. The people had to give a ___ of their corn to Pharaoh.
6. Pharaoh put on Joseph: a ___ on his finger and a ___ chain around his neck.
7. Pharaoh made Joseph ___ in command over Egypt.
8. Joseph was ___ years old when he ruled Egypt.
9. Joseph had two sons, ___ and ___.
10. Joseph's brothers came to Egypt to buy ___.
11. When the brothers first arrive in Egypt, Joseph accuses them of being _____.
12. _____ is left in prison until Benjamin is brought to see Joseph.
13. Jacob refuses to send his youngest son, _____, to Egypt
14. Jacob agrees to let Benjamin go only after _____ agrees to take responsibility for him
15. Joseph puts his silver cup in _____ sack.
16. As punishment for the theft, Joseph says he will take Benjamin as a _____.
17. The first of Joseph's dreams was fulfilled when all his brothers _____ before him.
18. El Shaddai means "יהוה is _____".

Answers:

1. Joseph
2. Pharaoh
3. cows, corn
4. famine
5. fifth
6. ring, gold
7. second
8. 30
9. Manasseh, Ephraim
10. food
11. spies
12. Simeon
13. Benjamin
14. Judah
15. Benjamin's
16. slave
17. bowed
18. sufficient



FRANS FRANCKEN II (ANTWERP 1581-1642)

THE JUDGEMENT OF SOLOMON

Haftorah

This is the story of King Solomon and the two women, one with a dead baby and one with a live baby. Joseph's rule of Egypt "becomes a precursor to wise Solomon's reign." In both cases it is wisdom that equips a man to exercise authority.

1 Kings 3:15 And Solomon awoke; and, saw, *it was* a dream. And he came to Jerusalem and stood before the Ark of the Covenant of יהוה and offered up burnt offerings and offered peace offerings and made a feast to all his servants. **16** Then came there two women, *that were* harlots, to the king and stood before him. **17** And **הַאִתָּה** *the one* woman said O my master, I and **הַאִתָּה** *this* woman live in one house and I was delivered of a child with her in the house. **18** And it came to pass the third day after I was delivered, that **הַאִתָּה** *this* woman was delivered also and we *were* together; *there was* no stranger **אִתָּנוּ** *with us* in the house, save we two in the house. **19** And **הַאִתָּה** *this* woman's child died in the night; because she overlaid it. **20** And she rose at midnight and took **אֶת־** *my* son from beside me, while your maidservant slept and laid it in her bosom **וְאֶת־** *and* laid her dead child in my bosom. **21** And when I rose in the morning to give suck **אֶת־** *my* child, see, it was dead: but when I had considered it in the morning, see, it was not my son, which I had borne. **22** And the other woman said, No but the living *is* my son and the dead is your son. **וְזֹאת** *And this one* **אָמְרָה** *said*, No the dead *is* your son and the living is my son. So they spoke before the king.



The *Judgment of Solomon* (late 18th century painting by Giuseppe Cades)

23 Then said the king, The one אִמֶּרֶת says, זֹאת *this is* my son that lives and thy son is the dead: וְזֹאת *and this other* one אִמֶּרֶת says, nay; but your son is the dead, and my son is the living. 24 And the King said, Bring me a sword. And they brought a sword before the king. 25 And the King said, Divide אֶת-הַחַי child, the living in two and give אֶת-הַחַי half to the one וְאֶת-הַמֵּת *and* half to the other. 26 Then spoke the woman of the living child to the king, for her bowels yearned upon her son and she said, O my master, give her אֶת-הַחַי child, the living and in no wise kill it. וְזֹאת *And this one* אִמֶּרֶת said let it be neither mine nor yours, *but* divide it. 27 Then the King answered and said, Give her אֶת-הַחַי the *living* child and do not kill it: she *is* the mother of the child. 28 And heard all Israel of אֶת-הַחַי the judgment which the king had judged and they feared the king: for they saw that the wisdom of יהוה *was* in him, to do judgment. 1 Kings 4:1 And King Solomon was king over all Israel. C-MATS

B'rit Chadashah

Acts 7:9 Because the patriarchs were jealous of Joseph, they sold him as a slave into Egypt. But יהוה *was* with him and rescued him from all his troubles. He gave Joseph wisdom and enabled him to gain the goodwill of Pharaoh king of Egypt; so he made him ruler over Egypt and all his palace. 11 "Then a famine struck all Egypt and Canaan, bringing great suffering, and our fathers could not find food. 12 When Jacob heard that there was grain in Egypt, he sent our fathers on their first visit. 13 On their second visit, Joseph told his brothers who he was, and Pharaoh learned about Joseph's family. 14 After this, Joseph sent for his father Jacob and his whole family, seventy-five in all. 15 Then Jacob went down to Egypt, where he and our fathers died. 16 Their bodies were brought back to Shechem and placed in the tomb that Abraham had bought from the sons of Hamor at Shechem for a certain sum of money. C-MATS

Just as Joseph was rejected as a prophet by his brothers, Yahushua was also rejected as a prophet by His people.

Luke 4:16 And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read. 17 And there was delivered to him the book of the prophet Isaiah. And when he had opened the book, he found the place where it was written, 18 **The Spirit of יהוה is upon me, because he has anointed me to preach the gospel to the poor; he has sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,** 19 **To preach the acceptable year of יהוה.** 20 And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. 21 And he began to say to them, **This day is this scripture fulfilled in your ears.** 22 And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son? 23 And he said to them, **You will surely say to me this proverb, Physician, heal yourself: whatever we have heard done in Capernaum, do also here in your country.** 24 And he said, **No prophet is accepted in his own country.**

25 But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; 26 But to none of them was Elias sent, save to Sarepta, a city of Sidon, to a woman that was a widow. 27 And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian. 28 And all they in the synagogue, when they heard these things, were filled with wrath, 29 And rose up, and thrust him out of the city, and led him to the brow of the hill whereon their city was built, that they might throw him down headlong. 30 But he passing through the midst of them went his way. C-MATS

Sometimes we can accomplish much more than we ever imagined, but only if we're willing to try. Joseph overcame great obstacles, because he never gave up and was willing to do his best everyday.

DEALING AND WHEELING

"Hey, Jon, that's not your math book!" Jon looked up at his father over the new Sportscape catalogue he'd been avidly reading at his homework desk. "I know, Dad. I just can't get into doing homework today." "But didn't you say that you have a big test tomorrow? How in the world do you expect to do well on it if you don't study?" "Math's a big bore, Dad," Jon groaned, "Besides, even when I do study, I just end up failing anyway, so why bother?" Jon's father came closer and put his hand on his shoulder. "Checking out the scooters?" he asked, noticing the catalogue page flipped open on the boy's desk. "Yeah!" Jon said, his eyes lighting up. "They've got the new Stingray DX-6 on sale this month, 40% off! But," he sighed, "it's still stratospheres over my budget." "Well, I'm ready to make a deal with you, Jon. Your birthday is coming up, you bring home at least a 'B' on your math test and the DX-6 is yours." Jon's mouth curved into a giant smile, but a second later flipped back into a jumbo frown. "But, Dad- that's impossible! It would take a miracle. I haven't gotten a 'B' on a math test since second grade. How about we make it a 'C' plus?" "Nope. I know you, Jon, and you're perfectly capable of making the grade if you're willing to try. It's all up to you." With that, Jon's father turned and left the room. *Get a 'B' on a math test? Forget it. Dad might as well have asked me to jump to the moon!* Jon went back to his catalogue. *The DX-6 looks so cool. And now I have a chance to actually get one. Could it hurt to try? Okay, maybe I'll open the math book ... just for five minutes.* The five minutes soon turned into a half an hour. Maybe it was the vision of the scooter coasting in his head, but somehow Jon finally got himself to focus on the math problems. For once, they didn't seem so impossible after all. In fact, by the time he closed the book an hour-and-a-half later, they seemed pretty easy.

Two days later... "Hey, Jon, welcome home." his dad said. "Got your math test back yet?" "Yeah," Jon answered softly. "Well, did you get your 'B'?" "Nope." The boy shook his head sadly, then suddenly whipped a paper out of his pack. "I got an 'A'!" He waved the crisp, white paper proudly like a flag in front of his mile-wide smile.

"Fantastic!" His dad slapped him on the back and as the two of them headed to the sporting goods store, Jon couldn't help feeling amazed that he was going to be getting the scooter of his dreams - and even more amazed that he'd been able to do even better in school than he'd dreamed. And to think, he wasn't even going to try!

Question: What life-lesson do you think Jon learned from what happened? He'd felt that getting a good math grade was something way beyond him, yet once he gave it a try anyway, he saw he could accomplish more than he'd thought.

Question: How do you think that experience would affect his future outlook? Now that he realized he can do more than he thought, he'll be braver to try even more new things - and succeed.

Spiritual Exercise: Be willing to try your best and see what יהוה does for you.

Resources:

"Weekly Torah Portion" from www.aish.com

The Stone Edition of The Chumash

The Complete Messianic Aleph Tav Scriptures C-MATS www.AlephTavScriptures.com

The Book of Jashar. Joshua 10:13 So the sun stood still, and the moon stopped, till the nation avenged itself on its enemies, as it is written in the Book of Jashar.