



Parasha:MIKETZ/AT THE END

Torah Portion:GENESIS 41:1-44:17

Tanak: .. 1 KINGS 3:15-4:1, ISAIAH 11:2-9, 29:1-16, 50:10-52:11,
JEREMIAH 42:7-17, 43:8-14Brit Hadasha:REVELATION 7:1-17, 21:9-27,
MATT. 6:19-24, LUKE 9:46-48

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While it is true that when YHVH pours out His Ruach upon all flesh that our sons and daughters will prophesy, our old men will dream dreams and our young men will see visions,¹ we must keep in mind that it is the Ruach of YHVH that causes this. It is also the Ruach that confirms and interprets these dreams and visions properly.

We must know the difference from what we are told to do and what inspired us to tell a dream or vision. YHVH tells us many things if we have eyes to see and ears to hear. However, some things are not for everyone's ears, and some things that appear to be from Him are not at all. We must test every spirit to know that if it is the Spirit of Elohim speaking to us or if it is the adversary misconstruing the truth.

As we see Yosef spouting his dreams to the other family members, it is evident that jealousy and contention is quickly aroused. Yet, one member does admonish and uphold Yosef's dreams. That family member is the closest to him, his father, Ya'akov. As Ya'akov gives a brief rebuke about himself and his mother bowing down to Yosef, Torah also says that Ya'akov kept the matter in mind.

This is remindful of Miriam when Yeshua went missing after the feast, on their journey back to their home. When Yeshua was finally found in the Temple, He tells his parents that they should have been looking in His "Father's house". After this, Miriam treasured *these* things in her heart. It obviously was not the first or last time Yeshua spoke or acted in unexpected ways.

Some huge differences can be found between Yeshua and Yosef. First, Yosef is a young man trying to figure out his place among his father's household verses Yeshua having the wisdom of Elohim and knowing His rightful place among all of His brothers. Second, Yosef has to learn communication skills as to when, how and, even, if he should disclose his dreams and knowledge to others. He actually does all the talking and allows his family to listen to his dreams. Whereas, Yeshua is found in the temple listening and asking questions. Third, Yosef hides himself when he weeps on behalf of his brother(s) contrasted to Yeshua Who weeps openly for Lazarus and Jerusalem.

The difference is not only confidence in knowing when, how and if to translate a dream or vision, but the command and anointing to speak forth the dream or vision as an oracle from YHVH. Yeshua was sent to us to as a mandate of Salvation; and, as such, His disclosure came in increments that were able to be digested for those who had ears to hear and eyes to see. His wisdom of perfect timing is perfect indeed. Yet, our impetuous behavior gets us in more trouble, or in different trouble than if were to wait upon YHVH's timing to tell others our dreams and visions.

We must wait upon YHVH to open our mouths. Even the prophets were told ahead of time what was going to be said and how it was to be delivered. Remember, YHVH is the glory and the lifter of your head, the dreams or visions are just the vehicles to inspire us to do His will.

¹Joel 2:28, Acts 2:17

Shavu Halacha/Weekly Walking:

Life lessons can be the hardest lessons of all. Yet, after we leave our parent's home, those are the lessons that YHVH uses the most to get our attention and cause us to grow. The lessons of integrity and ethics are just a few that we must learn by rubbing elbows with others, particularly others in the world, who do not seem to grow the same way as we do. Often the lessons that we learn are quite different than our counter parts in the workplace or social outlets. Many of our peers would use our life lessons as an opportunity to get ahead. Perhaps they would slander or steal from those of us that they would consider to be foolish or weak.

Yosef takes many setbacks as he grows up from a 17 year old to a 30 year old adult, second only to Pharaoh. Along the way he learns the value of listening first and then giving disclosure; he learns the meaning of fairness and justice; and, he learns how to learn from his mistakes as well as the mistakes of others around him. We must not forget how to learn our lessons as well. Even though most of us are away from our parent's home, we now reside within our Father's home. We must learn from each opportunity that He places before us so that the next lesson will not be quite as difficult or so that we may move on to the next progression of lessons. Remember, all of life's lessons are meant to draw us closer to Him.

Day 1

PARASHA:
GEN. 41:1-38

TORAH STUDY

PRAYER LEAVES

1. How many times have you felt forgotten? Imagine how Yosef felt when he was thrown into prison, subsequent to being thrown into a pit even though he was obviously innocent. This was all the plan of YHVH to eventually promote Yosef to a position of influence and power. From the time that the cupbearer's position was restored until the time that Pharaoh had his dreams, two years passed by while Yosef was still in the dungeon. How do you see yourself through Yosef's circumstances in your own life's circumstances? How do you see a pattern where you have been confined or situated into tribulation, then elevated above your circumstances encountering YHVH's favor?

2. Take note that the time frame set in today's reading is not according to Pharaoh's calendar, or the way that Egypt keeps time, but it is according to YHVH's ordained timetable. Discuss how we perceive this and how YHVH is concerned about His people to bring about His will in contrast to the world's calendar and the demands that mankind makes upon YHVH according to their own time constraints.

3. Pharaoh dreams two distinctive dreams about two sets of seven, both dreams having a first set of seven which centers on the idea of the abundant overflow, while the second set of dreams of seven focus on the deficient and emaciated. Nothing in Torah is futile, including Pharaoh's dreams. Yosef even advises Pharaoh that the recurrence of the dreams was inspired by YHVH and that the substance of the dreams was given through inspired foresight. In due course Elohim would indeed bring about the reality of Pharaoh's dreams. Even Elohim is repeated twice in the same verse describing the reason why the dreams are repeated twice. The dreams likewise are repeated twice to us as Torah observant believers. This suggests a matter of importance to us which we should integrate with our walk in Messiah. Discuss the relationship between these recurring dreams and their application to our walk with Messiah.

4. We know that YHVH "declares the end from the beginning."¹ In which He has revealed to us sin and death, destruction and rebirth and many cause and effect scenarios, thus far, in Torah. At this juncture we can relate the use of seven to foreshadow end-time events. We know that in the last days, YHVH will pour out His Spirit upon all flesh.² We know that many will adjoin themselves to YHVH in that day. As we practice to live in the presence

¹Isaiah 46:10
²Joel 2:28-29, Acts 2:17-21

of YHVH we learn to live much differently and our needs and desires are altered radically. Discuss the possibility of the seven years of abundance in Egypt paralleling to the world experiencing the abundance of YHVH's poured out Spirit upon mankind and using that time to prepare for the seven years of hardship as described about the great tribulation.

5. Later, in the Tanak, we are told about Saul going to the hill of Elohim meeting the group of prophets.³ At that time, Saul began to prophesy and was changed into another man. Through this, we see that YHVH can use anyone at anytime. He chose David from the sheepfolds and David became a great king and friend to YHVH. Sadly, Saul eventually chose a different path. Just as he was a changed man, similar to we who are transformed when we meet Messiah, he eventually rejected YHVH's plans and reverted back to his own fleshly desires. Yet, Saul was used, just as Pharaoh was used, to be a vessel of Elohim. Pharaoh redeems Yosef from his punishment by the power of his own authority as Pharaoh. Later this power will be assigned to Yosef for the building of storage cities and the eventual rescue for the children of Israel. Discuss YHVH's use of those that seem the farthest from Him to do His work and be a blessing to us as His people.
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6. While looking at this passage and comparing it to the end of days, we can see how seven years of plenty could unite the people to think that everything is wonderful building up a false sense of security or hope. In the end-time, men will be talking about peace and safety;⁴ afterward, destruction will come upon them suddenly. How do we preclude ourselves from trusting in the wealth of the nations or the man made safety that is not lasting in contrast to placing all of our hopes and trust in YHVH?
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7. Yosef advises Pharaoh to store up grain in cities so that the *eretz*/land will not perish during the famine. Why does Yosef advise for the sake of the land and not for the sake of the people of the land?
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***Sandals
Worshipping in Truth***

Pharaoh asks his servants, "Can we find a man like this, in whom is the Ruach of Elohim?" Pharaoh recognizes YHVH's Spirit in Yosef and in what Yosef is saying to him. This is comparable to the world recognizing attributes of Messiah within us and being attracted to those attributes.

This scenario also contrasts haSatan's knowledge-base of Torah and how he is able to manipulate us to think Torah principles mean certain things or to mean nothing at all. We must be on guard to know what the world is saying and doing towards us. As YHVH pours out His Ruach upon all flesh, He will allow us to rely upon Him, yet haSatan will surely use that time and opportunity to distort the revealed truths of Torah and turn man away from YHVH.

³1 Samuel 10:1-12

⁴1 Thes. 5:3

Day 2

PARASHA:
GEN. 41:39-52

TORAH STUDY

PRAYER LEAVES

1. We can see how Yosef was prepared to assume the position under Pharaoh through his life experiences. Yosef’s experience is set in motion with his older brothers. At this point he begins to learn the lesson of communicating without causing strife. After that he becomes a slave and learns how to become a servant and caretaker of the entire household of Potiphar. Then, as he is wrongfully punished, Yosef learns how to be in charge of others who are found guilty of wrong and dishonest motives. Yosef has the opportunity to work with those in the jail and to teach them the values of righteousness. Likewise, each station of life leads us to another point of being used more efficiently as better servants, as well as, bringing us closer to YHVH. How has YHVH used and prepared you for your current station in life?

2. Torah teaches us that a matter is to be confirmed by two or three witnesses.¹ This seems to be illustrated within Pharaoh’s dreams and through the interpretation by Yosef. Discuss how these dreams and Yosef’s interpretation correlates with Devarim 19:15 and Matthew 18:16.

3. Yet another patriarch has his name changed. This time, Pharaoh calls Yosef *Zaphenath-paneah* meaning “treasury of the glorious rest.” This name has Egyptian roots and could also be interpreted as “savior of the age.” As you dig for the meaning of Yosef’s new identity in Egypt, discuss what your study reveals along with the meaning that lies within the new name. What prophetic implication does this have for the household of faith?

4. There is a picture forming in Torah that represents the ways in which YHVH hides His faithful believers and His remnant(s). One goes down to Egypt and becomes a nation there. In the beginning, Yosef is given power to rule over all of Egypt; only Pharaoh has more authority than he. Over time, however, Israel lost their favor amongst the Egyptians and they became enslaved to them. All of this is YHVH’s providence in growing and refining a nation for His own possession. We, likewise, are being safeguarded within the world systems until the day of salvation comes upon us. Discuss the comparisons between Yosef’s captivity and then catapulted into leadership with Israel’s future enslavement for 400 years in relationship to our own walks and struggles in the world around us.

Midrash Point:

Yosef’s Egyptian name has Messianic connotations to it. Namely, the “treasury of the glorious rest” could only refer to the resting place of our glorious Messiah and entering into His rest at the end of the age to those who are repentant and are known by Him.

Secondly, the interpretation of the “savior of the age” equally envisages the Messiah as our Savior, Who is known in every age as the Son of Elohim. Yosef’s life foreshadows the redemption of all of Israel yet his life, also, personifies their captivity.

Discuss how these two diverse concepts overlap and are able to coexist as foreshadows simultaneously in one man.

¹Devarim 19:15

5. Yosef has two sons prior to the seven years of famine. The first son Yosef names *Manasseh* which means “causing to forget” or “one who forgets.” His name is chosen because Yosef says “Elohim has made me forget all my trouble and all my father’s household.” In any case of which YHVH heals us of past experiences, do we ever really forget about those pains or experiences or is there healing from merely the pain inflicted?

6. Yosef names his second born son *Ephraim*, meaning “double ash-heap: I shall be doubly fruitful.” Ephraim’s name is given by Yosef because he said, “Elohim has made me fruitful in the land of my affliction.” This name is prophetic on several levels. Discuss how this affects Israel as being fruitful and how this prophesies Israel’s fruitfulness among the nations after they are sent into the Diaspora.

Discuss Israel in Egypt:

Discuss Israel in the Nations:

7. We know that physically Manasseh is the firstborn and know that Israel adopts Yosef’s sons as his own, making Ephraim the firstborn. Yet, Manasseh’s name does mean “causing to forget” or “one who forgets;” and, we know that Ephraim and Manasseh are sent in to the nations due to disobedience and rejection of YHVH’s Torah. How does Manasseh’s name have prophetic telling of what will happen to the northern kingdom of Israel?

8. From today’s reading, discuss the ways that Pharaoh honors Yosef and how this is likened to how Yeshua regards us as heirs through God and how He has seated us with Him in the heavenly places, in Messiah Yeshua.²

²Galatians 4:7, Ephesians 2:6

Day 3

- PARASHA:
GEN. 41:53-42:17
- TORAH STUDY
- PRAYER LEAVES

Midrash Point:

As Yosef sees his brothers, he disguises himself and speaks harshly to them. He also makes demands of them and threatens them on behalf of Pharaoh. We were already told that Yosef was the man selling grain in Egypt and that Pharaoh had placed Yosef in charge of all the land.

This pictures our role in Messiah. He left our abode and sent the Helper to work through us. We are His hands and feet as we journey in the world. We have the power that Yeshua had and He tells us that, "Even greater things we will do because He goes to the Father." In all of this, the Master has entrusted us to carry out this commission as His ambassadors while He went to Father. He has given us rule over the principalities of the land. Yeshua told us that if we command the mountain to be cast into the sea, it shall be done.¹

Yet, in all of this, many times we fail to walk in our kingly authority by using it properly and to its fullest potential. Why do we neglect making the most of this power that Yeshua has given us?

1. As the years of plenty come to an end, and the years of famine begin, Torah tells that the famine was spread over all the face of the earth, but in all the land of Egypt there was a reverse of the sustenance of bread. In what ways do you see a comparison to today's world in spiritual terms?

2. How do you see a reversal of the curse placed at the time of the Tower of Babel and the scattering of the nations and tongues in this scenario where people of all the earth were going to Egypt to buy grain?

3. While Ya'akov sends the ten brothers, he holds back Benjamin citing, "I am afraid that harm may befall him." This has a prophetic inference as the tribe comes forth from the youngest son and becomes part of the nation of Israel. Discuss the prophetic significance of the disguised imperil imposed upon the forthcoming tribe of Benjamin.

4. As the brothers approach Yosef, they do not recognize him and bow their faces to the ground. Yosef has spent around 12 years in Egypt through which he was humbled and exalted by YHVH. Yosef listened to YHVH's voice for the interpretation of Pharaoh's dreams, which made him extraordinarily wise in Pharaoh's sight. This wisdom was given from YHVH so that there would be ample food for the years of famine to come upon the earth. Contrast Yosef's state of mind with the ten brothers who bowed their faces to the ground. Respectively, what is it they are seeking from one another and from whom are they seeking their requests to be fulfilled?

5. When the brothers come to Yosef, they do not recognize him, as Yosef disguises himself and speaks harshly to them. Yosef really seems to interrogate his brothers in a harsh, and intimidating way. Why did Yosef hide his identity from his brothers?

¹Mark 11:23

6. Upon further scrutiny, we perceive a foreshadowing of how both the Gentiles and the Jewish people approach religion, and particularly, how they each search for the means of their salvation. In 1 Corinthians 2:14, we are told that “a natural man does not accept the things of the Spirit of Elohim; for they are foolishness to him”. Discuss how the brothers symbolize those that are blinded from discovering the truth of Messiah and why their eyes are veiled from seeing Him.

7. The brothers are accused of being spies of the land of Egypt by Yosef and thus, they are treated as spies. We know that they went down to Egypt in search for food. However, in the reiteration of accusations that the ten brothers were posing as spies, we ponder this backdrop as a future event. While Egypt will not totally be an inheritance, the greater land of promise that YHVH makes covenant with Abraham does include down to the river of Egypt. This also foretells the way in which the tribes will be sent to spy out the land for possession later in Torah. Discuss these similarities and how this first accusation foretells the way in which the children of Israel are to inhabit their next residence.

8. In verse fifteen, Yosef commands his ten brothers saying, “you shall not go from this place unless your youngest brother comes here!” We know that Yosef is referring to Benyamin, the youngest son of his mother. When Benyamin returns with his brothers once again they do not just leave but they went back to Canaan to gather their belongings and relocated to Egypt. Who and when is Yosef prophesying about when he makes the statement about the youngest brother coming to Egypt?

9. When Yosef confines the ten brothers, he puts them in prison for three days. What have we seen in Torah thus far that states three days? Are any of these related to each other in either a spiritual or prophetic sense?

Day 4

- PARASHA:
GEN. 42:18-43:15
- TORAH STUDY
- PRAYER LEAVES

1. Similar to Simeon, we were held hostage in a world bound by sin until YHVH sent a Redeemer for us. This world and haSatan has rights to us and our souls until we realize Yeshua and repent from our sin nature. Yet, we are not left alone. The Ruach HaKodesh sees our distresses and He is our great advocate and He makes intercession on our behalf. Contrast our worldly bondage to that of Simeon being held captive in Egypt.

2. We are beginning to understand the character of some of the sons of Ya'akov. Their life stories are reminiscent of the twelve disciples later when Yeshua calls them forth from the tribes of Israel. Contrast what you see as differences and similarities between the twelve sons of Ya'akov to the twelve disciples of Yeshua.

3. When we grasp revelation of YHVH and say “yes” to Him having His way in our lives, even though we are undeserving, we receive the gift of His redemption. We can never repay it and it is freely given to us as we walk in repentance in His sight. Yeshua’s redemptive work upon the tree was a free gift and although we were yet sinners He extended this gift to us by His grace. Although, we receive this gift freely does not mean we loiter at the door of grace. We have been graciously invited into the Kingdom of YHVH to walk uprightly and holy in obedience before our King and that *obedience* can cost us everything! We are no longer our own, but were bought by the precious price of the blood of Yeshua and that is the most costly thing on earth that we can possess. However, we must be willing to walk away from everything in order to have this gift of eternal life.¹ When the ten brothers return to Canaan they discover the money they paid for the grain concealed within their sacks. This grain represents their life source for their families during the severe famine. Parallel the revelation of Yosef placing all of the money back into the mouth of his brother’s sacks of grain with the above discussion.

4. In verse 42:38, the word Sheol is used for the second time in Torah. The first was in B'reisheet 37:35. In both instances Ya'akov uses this word which was during mourning for his sons, Yosef and Simeon, presumed to be dead. The word *Sheol* is often translated as the grave and also means underworld, hell and pit. As Ya'akov speaks of going down to *Sheol* in sorrow, he seems to infer that he will go down to *Sheol*, no matter what. The root word for *Sheol* is *shel* which means to ask, enquire, borrow and beg. Discuss the meaning of this word and the inference of going to *Sheol* regardless of being in sorrow or not. What does the root word have to do with the meaning of *Sheol*?

¹Mark 10:17-23

5. As the Ya'akov's family finishes all of the grain brought back from Egypt, we see how temporal the food of the earth is. Conversely, Yeshua said that He was the Bread of Life and whoever eats of Him will never hunger. In what ways do you see Yeshua being exemplified within this passage?

6. In verse 43:8-9, Judah says that he will be surety for Benyamin. In Hebrew, this would mean that Judah makes himself a pledge for Benyamin's life. This is a sacrificial pledge being taken knowing that he may very well bear punishment if Benyamin is not returned. In what ways does this foreshadow Messiah and how did Messiah take on the punishment for our return back to Himself?

7. Benyamin is seen as a redeemer for Simon. It is his appearance that is used to prove the ten brother's story. Furthermore, Yosef, obviously, already knows the truth, but is using Simeon as a test for the brothers. What does this testing really prove on behalf of the ten brothers?

How does YHVH use people and situations in our lives to test us? He knows what is in us and what our situations are already. This is very similar to what Yosef already knew about his brothers. What is the importance of YHVH testing us in contrast to Yosef testing His brothers?

8. By taking double the money, the cost for the first load of grain and the presents from Ya'akov, the family hopes to purchase more grain and their brother's life back from Yosef and Egypt. Psalm 49:6-8 says that, "The cost to redeem a brother's soul is costly and that he should cease trying for ever." How does this Psalm correlate to Ya'akov's family trying to get Simeon from Yosef?

Midrash Point:

Egypt has been used by Abraham and now the sons of Ya'akov for relief from famine. Even Yeshua is taken to Egypt when he is very young, in order to preserve him from Herod's sword.

Why is Egypt such an important nation to be used on behalf of Israel?

Later, Babylon is used as a similar tool of captivity. Now, the world is seen as the believer's place from which to be rescued and overcome. What do these have in common which YHVH continuously uses as tools for Israel's good and chastisement?

Furthermore, how does YHVH use these nations as a method of their own debasement? Discuss if it can be for a fulfillment of covenant promises as well as punishment.

Day 5

- PARASHA:
GEN. 43:16-29
- TORAH STUDY
- PRAYER LEAVES

1. As Yosef has his steward bring the brothers to his house, it is mindful of the marriage supper of the Lamb that we look forward to attending. We must be ready as the Bride without spot and wrinkle as He is prepares us for His own; however, we are not able to foresee all that will take place on that day. In what ways could this passage give us insight into what to expect and how unexpected situations may occur?

2. The brothers are concerned that they are being summoned to Yosef’s house to become his slaves. Yet, it is in their best interests to be servants of the second in power of all Egypt. This will be the turning point for the children of Israel to become a nation. How should this provoke us to desire to be bond slaves of the Most High? Our portion must be with Him; otherwise, our portion is of this world. Discuss your thoughts about this and how our natural man longs for the portions of this world and rejects the compliance of slavery to YHVH.

3. In verse 23, there seems to be an acknowledgement by YHVH that the brother’s have had a heart change. Yosef’s servant says, “Be at ease, do not be afraid. Your Elohim and the Elohim of your father has given you treasure in your sacks; I had your money.” Just after this statement, he brings Simeon out to them. How could this parallel Simeon as being the treasure likened unto the grain in the sacks, and the money being a secondary concern?

4. Much activity is abounding as noon approaches and so is the arrival of Yosef. The servants are readying for dinner and the brothers are readying a present to give to Yosef, after they have been given water to wash themselves. Likewise, YHVH brings us into the Kingdom and allows us time to prepare for Him. Just because we have entered into His abode, does not mean we are invited into His most intimate chamber of the Holy of Holies or to be kings in His throne room. This honor and privilege comes by learning to revere and worship Him in spirit and in truth. How do you see this situation as being similar to YHVH’s house and what other part of the Tanak is likened to this where the outsider is brought in or near and prepared for the presence of the King?

5. When Yosef comes home, his brothers are there waiting to give their present. Comparatively, we have become Kingdom residents, yet are awaiting the arrival of the King to come to be fully manifested to us. We should have gifts that are prepared as we look for His forthcoming return. What are the gifts that we possess that are prepared for our King Messiah?

6. When Yosef interprets Pharaoh's dreams, he says that the repetition of this matter is to underscore the determined will of Elohim and that Elohim would quickly bring it about. Looking back, we saw that Yosef had two dreams that were of the same significance. Both dreams were of his family bowing down to him. Discuss how this is the unfolding of time and circumstances within the grand scheme of YHVH's plans for Israel.

7. Along with the dreams of Yosef, what end-time events do we see taking place or about to take place that would affirm Yosef's dreams. Discuss your thoughts as you keep in mind that Yosef is not the "Messianic" bloodline which is deferred to the bloodline of his two sons that are adopted by Israel.

8. Even though Yosef is not of the Messianic or Levitical bloodline, his immediate reaction to Benjamin is uttering a blessing over him. This is not only a blessing, but a feature of the Aaronic blessing found in Numbers 6:23-26. Why would Yosef's first words to Benjamin be a blessing when the first words to the other brothers were harsh? Also, what does this say about how we should greet others in the same household of faith?

*Sandals
Worshipping in Spirit*

Yeshua calls us to be bond servants of the Most High. We see glimpses of this personified through Yosef's servanthood. Like him, we should be ready with a "yes" and to follow-up with action when YHVH gives us directives.

Yosef shows this point in even greater detail, as he is a slave and becomes the keeper of Potiphar's household, is thrown into prison and made keeper of the prisoners. Eventually he is made the second to Pharaoh. He had been brought in from afar and his Hebrew lifestyle and identity were changed into a high ranking Egyptian official.

Submitting ourselves as bond slaves unto Yeshua is realized as we surrender the sinful liberties of our flesh. We become His ambassadors as we allow our ear to be pierced with the ring that declares to Whom we belong.¹ At that point, our word is His word spoken through us, just as Pharaoh gave Yosef a new name and the authority to speak for him.

¹Exodus 21:5-7

Day 6

PARASHA:
GEN. 43:30-44:17

TORAH STUDY

PRAYER LEAVES

1. In our opening verse, 43:30, we see Yosef hastening to leave the room so his brothers will not see him weeping. Why does Yosef go through all of this trouble to hide his identity and emotions from his brothers?

2. Yosef, while seeking solitude to compose himself, he is stirred with great emotion for his brothers. His brothers are oblivious to who Yosef is and are equally unaware as to why he concealed such an emotional display. Comparatively, Yeshua seeks solitude from his twelve disciples so that He may seek YHVH. Poignantly, in His solitude of pleading with the Father he produces sweats of blood that is the result of His prayer and intercession. Just earlier Yeshua had charged His disciples to watch and pray in the garden with Him, but they all fell asleep, leaving Yeshua to earnestly pray alone. Discuss the comparisons of these two discussions seeing Yosef as a foreshadowing of Messiah.

3. Discuss why the Egyptians considered eating with Hebrews as loathsome. How do the Egyptians reconcile Yosef's place as a Hebrew to be in his service?

4. As we contrast verses 43:32 and 43:34 we see the brothers are said to be served alone, then Yosef brings portions from his own table to their table. Together they feasted and drank freely with him. How does verse 43:33 have a significant role in reconciling these two seemingly different accounts?

5. We are now told about a silver cup that Yosef claims to use as part of divination practices. However, if we look closely, are we told that Yosef specifically practices divination or uses this silver cup for divination? Defend your answer.

6. As Yosef reveals himself to his brothers, it should bring to our minds the way in which YHVH/Yeshua reveals Himself to us as believers and the way that He calls us out of the world. This could be contrasted to Yeshua appearing to the two disciples on their journey to Emmaus,¹ and, to when Yeshua revealed Himself to Saul and calls Saul to be his servant Paul. Discuss how all of these are precursors and shadows of the way YHVH calls both Israel and the nations into the household of faith.

7. As Yosef states that Elohim sent him to Egypt to preserve his brothers and family as a remnant in the earth and to keep them alive by a great deliverance, we see the beginning of the call of a nation to be YHVH's possession and His outstretched Arm as deliverance. This plays into our roles as His possession from the nations that have been scattered to the four corners of the earth. Compare these two times and groups as remnants for YHVH's possession and opportunity to deliver both then and now at the end of the age.

8. In verse 44:8, Yosef says that Elohim has made him a father to Pharaoh. We can conclude that Yosef is about 39 years old at this point, and he has been in this position since he was 30 years old. As a father figure to Pharaoh we could conclude that Pharaoh was a younger man, who probably inherited his position from his dead father who was Pharaoh before him. Discuss this supposition and how Yosef could be a father to such a powerful individual.

9. We must assume that Yosef did not know if his family would come to Egypt and dwell there. In fact, it is Pharaoh who sets into motion to bring back Ya'akov from the land of Canaan; Yosef merely says for his brothers to go up to his father and tell him to come down to Egypt. By making proclamation that Benjamin, Yosef's blood brother, would be his slave, Yosef is ensuring several contingencies. Discuss what is taking place here and why Yosef would want Benjamin as a slave.

Sandals Worshipping in Spirit

We do not see as clearly as we should in many aspects of life. We see with eyes of fleshly darkness more than any other way; yet, YHVH has called us out of darkness and into His marvelous light. Because we have been given this spiritual illumination, we are to look past the shrouds that others have placed upon themselves to be hidden from the world to protect themselves from the world and especially guarding themselves from learning the Truth of Messiah and Torah.

We often see others as our first impression dictates, rather than the way that the Ruach sees each individual. Our eyes should be focused to our Father's prescription for sight. His eyes see all and He uses us to comfort, love, reject and admonish those that are in or out of His will.

It is important to see with His eyes. To reject those He calls is to act against YHVH's will; just as it is also contrary to YHVH's will to embrace those that have been rejected by YHVH for reasons that we do not understand. We must love unconditionally, but that does not mean we let influences into our lives that are not allowed by our Father. Likewise, there are lessons to learn from other fellow journeymen. They are placed in our paths to be learned from and to learn from us.

¹Luke 24:13-35

Shabbat

□ PARASHA:

GEN. 41:1-44:17

□ RESTORATORY—
MIDRASH

□ PRAYER LEAVES

Just existing in this world is to be knocked around by the neighborhood bully. Dodging the capricious obstacles of life is more like playing dodge ball with the other kids. The more we try to avoid being hit the more likely we get nailed with the ball. However, if you look more closely, those bullies on the playground usually do their best to intimidate and squash anyone and anything of which they are jealous. Being picked on by the bullies is not a new phenomenon, nor is thinking that life is over and your singular role is to be picked on and sneered at for the rest of your life.

As for those of you who were neighborhood bullies, I hope you repented and are using those talents to harass haSatan with the perseverance of walking in repentance and faithfulness to YHVH. If not, pardon us if we stand a bit aloof until YHVH says different. Truly, for those of us who were spectators and felt bad for those who were being bullied or actually took the brunt of endless harassment and schoolyard ridicule, be of good courage and take hope!

We are not left alone to endure that type of punishment, nor are we left to take the abuse indefinitely. We grow up, we wise up, we stand up and we walk away better than the bullies and we will be ready for the next round of knocks that the world will throw at us. Our opportunities to grow and mature will never end. We have countless chances to learn from our mistakes; moreover, we have innumerable occasions to learn from the mistakes of others. Think of it as a series of practices leading up to the real encounter. We take our time to watch how others deal with a situation, while we ourselves are constantly put into precarious situations that we must work out. Somewhere along the way, we realize that there is a genuine sword in our possession. All of the life encounters have been teaching us technique, control, posture, composure and power in using the sword we have sheaved at our side.

We have just graduated from playground ruckus to adolescence and are expected to learn to control ourselves and the new possession we carry. That control is paramount for the governing of our own wills and for the good and security for all of those around us. Those years of either facing the bully or actually being the bully now turn into the real life's practice session with drawn sword and we must exercise self control and confidence to win each sparring session.

Subsequently, we are challenged to a dual in which we must choose to accept or decline. Eventually, after enough persecution, acceptance is made and swords are drawn. That's when we realize that

the sword is no longer at our side and we must figure out how we are going to fight. All of our training, all of our growing has come down to what we carry in our minds and in our hearts. No matter what the adversary in front of us does, we must consider ourselves victorious over the enemy and continue to walk forward whatever the outcome.

Of course, not everyone is acquainted with their Sword; they either have not learned to use it very well or had poor examples of implementation. Those that do have a handle on it must be aware of a real presence of the Sword. Unfortunately, there are those who just did not pay very close attention to the elementary series of lessons.

In B'reisheet, the life lessons for Yosef were extreme, and he took each lesson as it came and learned the lesson that he was meant to learn. From the unsolicited interpretations of his own dreams he divulged to his family to giving forth wisdom in the dungeon, Yosef mastered temperance and self-control so that he was ready to be used by YHVH. The words that YHVH would speak to Yosef from each experience resonated so that Yosef had them in his heart and was ready to face the next challenge. He did not sit back and wonder what he did wrong and maybe next time it would work out better. Yosef took each opportunity to learn from any mistakes made by either himself or those around him.

You could think of Yosef as the first graduate of the "School of Hard Knocks." As a graduate, Yosef had gained valuable insight and wisdom that only YHVH is able to give. Those gifts were earned by knowing YHVH and His word, then applying both to his life. Yosef learned the respect of authority, and then, saw first hand how authority makes knee-jerk decisions that lead to the undue punishment of the innocent. He learned to walk in humility as a slave being sold into captivity, and sold into servitude; he learned how to be compliant and the difference between right and wrong. Many of these virtues were demonstrated through the episode with Potiphar's wife. Those honorable qualities reflected through Yosef's actions with Potiphar's wife were the very reason she spurned and screamed out false accusations towards him.

Yet, in all of this, Yosef is not seen as complaining or walking in bitterness. He is, again, lifted up and esteemed to be the head and not the tail within the circumstances that YHVH places him. Even in prison, Yosef becomes the one in charge and caretaker of all the prisoners. Only the chief jailer is higher in rank, and he relies exclusively on Yosef and does not concern himself with Yosef's designated authority. Through these experiences, we see

Yosef acquiring listening skills and patience. This will be rewarded with the actualized sovereignty of the entire nation of Egypt. As the second in command of the whole empire only Pharaoh is higher in rank than Yosef, and even as second, Yosef says that Elohim has made him a Father to Pharaoh. He obviously has much influence and power, but possesses it through humility and trust.

In all respects where Yosef is placed as the ranking servant which must remind us that we, no matter how far up the corporate ladder, no matter how far reaching our influence travels, no matter what thunder our voices carry, YHVH is always our Master. While we may have the keys to the kingdom, it is only by YHVH's command and decree that we use the keys which unlock the power of His Kingdom. Without YHVH's presence and acknowledgement, all of the keys to every corner of the universe would be for nothing. The exclusive purpose to have possession of the keys of the kingdom is to reach the abode of YHVH and be invited to dwell with Him for eternity. Those that have been entrusted with authority from on high paid an arduous price for it which will continue at a great cost. We are assailed with trials and temptations that must be met with an overcoming spirit. They are placed in our paths as persecutors of our faith. Each lesson leads us to a place to hear YHVH's instructions for defeating our adversaries and to carry the memories of how the victory came to be. It is not enough to walk with Yeshua and to listen to the Spirit of His words; we must take steps to walk them out. Each time we come face to face with temptation, we must act upon what we have been taught as we allow the Ruach to speak through us as His mouthpiece.

To think we are accomplishing an end to our trials in life is foolish thinking. Shimon (Simon Peter) walked with Yeshua during His ministry. He was there for the moments of victory, transformation, persecution and betrayal. In all that Shimon saw and faced, in all that he accomplished and learned, Yeshua still turned to him and stated, "Shimon, Shimon, behold, haSatan has demanded permission to sift you like wheat; but I have prayed for you, that your faith may not fail; and you, when once you have turned again, strengthen your brothers."¹ Shimon still had to face the enemy head on and overcome the adversary.

We must look at these examples in Yosef and in Shimon, as well as the trials of Abraham and Isaac and the other patriarchs that have gone on before us and find hope through those who were examples of how to use our faith that YHVH has planted within each of us.² Our faith is based on

knowing YHVH's Word as Truth and in it are the revelations of Who He is and why we are here. The Word comes through the Redeemer as YHVH's Son made manifest to us as a living sword that divides both soul and spirit, even bone and marrow. That Word is placed within our hearts as we call out His name for our salvation that we must then walk out with fear and trembling.

As we will look up to behold His glory at times it will be eclipsed by the world of bullies that do not want us to reach our destination. It is at those moments we must draw our swords of the Spirit to fight the good fight of faith and righteousness as overcomers. It is then that the Ruach will wield the Sword on our behalf and He will have perfect aim, severing what must die and wounding what must be watchful and preserving what must kneel before Him.

Torah tells us that many are the adversities of the righteous, but YHVH will deliver them out of them all. The testing of our faith is not a whimsical exercise conjured up by the Creator, but they are for our good for "we also exult in our tribulations, knowing that tribulation brings about perseverance; and perseverance, proven character; and proven character, hope; and hope does not disappoint, because the love of God has been poured out within our hearts through the Holy Spirit who was given to us."³

A great definition of insanity is doing the same action over and over again, while expecting different results. We must learn from our forefathers that circling in the wilderness and walking with stubbornness and rebellion will never grant entrance into the Kingdom. Moreover, by overcoming our fears, just as YHVH told Yeshua to be strong and courageous, and humbling ourselves to repent from our errant ways, we will receive not only the keys of the Kingdom, but the directions to where the key goes, the instructions of how to use the key once there and the wisdom as to when to turn the key and enter. Without these, we are unclean intruders trampling upon what is holy and meant for a Kingdom of priests and kings.

Yes, until the final judgment, there will be bullies, but we have been shown, over and over, how to overcome those that desire to imprison and defeat us. The power is not ours, nor is the courage or the wisdom. It belongs to YHVH and He liberally gives to us through His Son Yeshua as the Helper, the Ruach, without which, we are blind servants only to be sold into captivity again and again. Nevertheless, you, the Beloved of YHVH, take heart, for "Greater is He that is in you than he that is in the world."⁴ "For whatever is born of God overcomes the world; and this is the victory that has overcome the world—our faith."⁵

¹Luke 22:31-32

²Hebrews 11

³Romans 3:3-5

⁴1 John 4:4

⁵1 John 5:4

