

RaYBaSH's Torah Thoughts
Parashah #10: Mikketz "At the end"
B'reshit (Genesis) 41:-44:17
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Summary:

In Parashah Mikketz, Pharaoh had 2 dreams in which the interpretation is one and the same. The first dream of which he sees 7 healthy cows are cannibalized by 7 sickly cows. The second dream Pharaoh sees 7 full ears of corn or wheat (depending on which translation you use) are consumed by 7 withered dried up ears. Meaning there will be 7 years of bounty and then immediately followed by 7 years of famine so severe that the years of plenty will not even be remembered. Yosef (Joseph) is summoned and interprets the dreams and is taken from rags to riches, from prison to the palace, from slave to Sovereign. He is appointed second in command of Egypt, and in charge of stockpiling foodstuffs for the famine which was to come. Once the famine has ensued, Yisrael (Ya'akov/Jacob) sends his sons, minus Benjamin (the last of Rachel's children) to go to Egypt to buy food to sustain Yisrael's (Israel's) entire household. Of course they must see Yosef who is unrecognizable to his brothers. Yet Yosef immediately recognizes them. His brothers bow down to him and fulfill Yosef's teenage dream of their sheaves bowing down to his. Yosef accuses them of being spies and makes them divulge the welfare of their father and youngest brother, his only full brother. To prove they are not spies, Shimon (Simeon) is imprisoned while the others return home with full packs of food. They were not to return until they fetched Benjamin to undoubtedly prove they are not spies. Reluctantly a year later, after their food supplies dwindle precariously low, Yisrael permits Benjamin to return with the others to Egypt to get food. When they arrive, Yosef's emotions upon seeing his one true full brother overwhelms him and he goes away and weeps. He shows favor to Benjamin in food and gifts. Shimon is released and they are given food and sent on their way. But Yosef hides his drinking goblet in Benjamin's saddle bag and then sends his guards to apprehend his brothers and bring them back to Egypt, with the intentions of making Benjamin stay with him since he is the one in whose bag the cup was found.

Commentary:

“The three Torah sections (*Vayeishev, Mikeitz* and *Vayigash*) that relate the story of Joseph and his brothers... are always read before, during or immediately after the festival of Chanukah.

Since "to everything is its season, and a time for every purpose" (Ecclesiastes 3:1), certainly the arrangement of the festivals of the year, which are the "appointed times of G-d" (Leviticus 23:4), as well as the festivals and fasts instituted by the Sages, all have a special connection to the Torah readings in whose weeks they fall, since everything is masterminded by G-d. Thus the story of Joseph is destined to be repeated with the royal Hashmonai family in the Greek era..." – Shaloh

Genesis 41:1a “And it came to pass at the end of two full years that Pharaoh dreamed:”(KJV)

Yosef at this time had been imprisoned 12 years. According to the Rabbi's and Sages of blessed memory (may peace be upon them), Yosef was only supposed to be imprisoned for 10 years for La Shone Hara, speaking evil against all 10 of his brothers. Yet he was imprisoned 2 extra years for trying to get the Butler to put in a good word for him to the Pharaoh and not completely trusting God to get him out in His time. In other words Yosef depended upon man instead of God to get him out of prison.

“Every affliction to befall man has a set time to end; as it is written, "An end He set to darkness, and every limit He investigates" (Job 28:3). This is said regarding Joseph, who was ten years in prison [when he asked the chief butler to intercede for him] but G-d investigated and saw that it is necessary for him to be imprisoned for another two years...

"In every sorrow there is profit" (Proverbs 14:23). This, too, is said in regard to Joseph, who suffered in prison and then profited from it [in becoming] ruler over Egypt..." -- Midrash Tanchuma

According to tradition, for these 2 years Pharaoh had 2 dreams and the interpretation to them; however he forgot them upon waking. And for two years the Butler forgot to tell Pharaoh about Yosef.

“And Pharaoh was dreaming (41:1)

Should it not say, "and Pharaoh dreamed"? But this is to teach us that for those two years Pharaoh would see this dream each and every night, but would not remember it, until the time came for Joseph to come out of prison; that morning, he woke up and remembered it.” (Midrash HaGadol)

The day Pharaoh remembered the 2 dreams, but not the interpretation was on Rosh Hashanah (Feast of Trumpets/New Year). That is why none of Pharaoh’s magicians’ interpretations didn’t ring true to Pharaoh, because he dreamt about the dreams and the interpretations and even though he had forgot the interpretation; he would know it when he heard it. Pharaoh’s men said that the cows and the corn were anything from cities to kingdoms, to daughters! There was as many interpretations as there were men, and Pharaoh knew that all their interpretations were a farce!

“There were indeed interpreters of the dreams, but "none that could interpret them *to Pharaoh*"--their interpretations were unacceptable to him. They said: the seven good cows mean that you will beget seven daughters; the seven ill-favored cows, that you will bury seven daughters; the seven full ears of grain, that you will conquer seven provinces; the seven thin ears, that seven provinces will revolt against you.” -- Midrash Rabbah

Jasher 48:11 And when they spoke these words the king did not incline his ear to their words, neither did he fix his heart upon them, for the king knew in his wisdom that they did not give a proper interpretation of the dreams; and when they had finished speaking before the king, the king answered them,

saying, What is this thing that you have spoken unto me? Surely you have uttered falsehood and spoken lies; therefore now give the proper interpretation of my dreams, that you may not die.

I'd be ticked if someone called my daughter and or future daughter's a cow!

Meanwhile we find Yosef still in prison. Yosef inherited his tenacious, never give up, stick to it spirit from his father Ya'akov, AKA: Israel. He had all the cards stacked against him; He had every reason to doubt and to give up. He seemingly had every reason to be angry with God. Those prophetic dreams he had as a teenager seemed impossible to be fulfilled. He was faithful to Torah and ADONAI and look where it got him! Yet the Scriptures say:

Matt. 10:22 "And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved." (KJV)

James 1:12 "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him."(KJV)

And indeed he did endure to the very end, and where did it get him? From the Prison to the Palace, from Slave to Sire!

Gen. 41:1 "And it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river." (KJV)

"The wicked see themselves as standing over their gods, as it says, "And Pharaoh dreamed; and, behold, he stood over the river" (the Nile being the arch idol of Egypt). But as for the righteous, their G-d stands over them, as it says (regarding Jacob's dream), "Behold, G-d stood over him." (Genesis 28:13) -- Midrash Rabbah

“I.e., the Nile. The verse refers to it as the *yeor* (lit., "the canal"), because the whole country was full of artificially constructed canals which the Nile flows filled with water, since rain does not regularly fall in Egypt.” -- Rashi

“Pharaoh saw the cows and sheaves coming out of the River, for sustenance comes to Egypt only from the Nile, and famine, too, comes only from the Nile.”- Midrash Rabbah

Gen. 41:12-14 “And there was there with us a young man, an Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret. And it came to pass, as he interpreted to us, so it was; me he restored unto mine office, and him he hanged. Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon: and he shaved himself, and changed his raiment, and came in unto Pharaoh.” (KJV)

Legends of the Bible says this about the Butler to Pharaoh:

“Accursed are the wicked that never do a wholly good deed.” The chief butler described Joseph contemptuously as a “slave” in order that it might be impossible for him to occupy a distinguished place at court, for it was a law upon the statue books of Egypt that a slave could never sit upon the throne as a king, nor even put his foot in the stirrup of a horse.”

Ha! Well see about that!

In verse 14 we see that when we are living in exile, that sometimes we cannot be fully Torah observant, and God definitely understands this. The Sages say “Life over Law.” In other words the only Torah commands we can never fudge on in a life or death situation is:

1. Fornication/Adultery
2. Murder (This is not referring to killing in self-defense or a war type situation)
3. Idol worship/ Worshiping another god.

So we see Yosef had to shave his beard and head and body! Which Torah forbids us to shave our heads as the pagans do. Not only that, but he possible had to shave on account of contracting lice and or fleas in the dungeon covered in straw and filth.

Lev. 21:5 “They shall not make baldness upon their head, neither shall they shave off the corner of their beard, nor make any cuttings in their flesh.”(KJV)

And Pharaoh said unto Joseph, I have dreamed a dream, and there is none that can interpret it: and I have heard say of thee, that thou canst understand a dream to interpret it. Gen. 41:15

“Joseph did not respond, “Relate it to me,” as he said previously. Two additional years in prison (measured in days) have broken Joseph’s confidence in his abilities. Now, Joseph answers that it is beyond him. Joseph refuses to accept the inference that he has supernatural powers [Stones, p. 255; Mizrachi]. He follows up his disclaimer, adding, “God will answer.” – Walk Genesis, Jeffery Enoch Fienberg, Ph.D. pg. 179

So we all pretty much know about the 2 dreams being one and the same; about the lean cows and the withered corn consuming the fat cows and full corn and still looking thin and withered afterwards. This of course referred to 7 years of plenty

followed by 7 years of famine in which it will be so severe and trace of the good years will not even be remembered.

Cows, by the way, in Ancient Egyptian inscriptions stand for and or symbolize years.

“Pharaoh began to tell his dream, only he omitted some points and narrated other inaccurately in order that he might test the vaunted powers of Joseph. But the youth corrected him, and pieced the dreams together exactly as they had visited Pharaoh in the night, and the king was greatly amazed. Joseph was able to accomplish this feat, because he had dreamed the same dream as Pharaoh, at the same time as he. Thereupon Pharaoh retold his dreams, with all details and circumstances and precisely as he had seen them in his sleep...”
– Legends of the Bible, Louis Ginzberg

Gen.41:32 “And for that the dream was doubled unto Pharaoh twice; it is because the thing is established by God, and God will shortly bring it to pass.”

The two dreams are like two witnesses:

Deut 19:15 One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.

Mat 18:16 But if he will not hear [thee, then] take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

2 Cor. 13:1 This is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established.

Yosef now becomes second in command of Egypt, like a Prime Minister, or a Vice President so to speak. And similar to Yeshua, doesn't He sit at the right hand of the Father?

Acts 7:55-56 “But he (Stephen), being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus (Yeshua) standing on the right hand of God, And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.”

Gen 41:33-40 “Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt. Let Pharaoh do this, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years. And let them gather 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. And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine. And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants. And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is? And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art: Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou.” (KJV)

Pharaoh broke with Egyptian tradition and law in order to make Joseph his right hand man, because Egyptian law forbid a foreign slave to wear linen, the clothing of nobility or to occupy a place of ruling authority. Sotah 36b tells us the Egyptian astrologers protested by saying, “Will you set over us a slave whose master bought him for 20 pieces of silver!?”

Gen. 41:46 “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.” (KJV)

Jasher 49:38 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.

This was the same age as Yeshua when he began his public ministry. You see in Judaism you become a man or a woman at 13 or 12 respectively. However you carry no authority of weight in the community until you are a learned seasoned adult of age 30.

Also Yosef confirmed his interpretation with a sign:

Jasher 48:62-66 “And the king answered and said unto Joseph, Who sayeth and who knoweth that thy words are correct? And he said unto the king, This shall be a sign for thee respecting all my words, that they are true and that my advice is good for thee. Behold thy wife sitteth this day upon the stool of delivery, and she will bear thee a son and thou wilt rejoice with him; when thy child shall have gone forth from his mother's womb, thy first born son that has been born these two years back shall die, and thou wilt be comforted in the child that will be born unto thee this day. And Joseph finished speaking these words to the king, and he bowed down to the king and he went out, and when Joseph had gone out from the king's presence, those signs which Joseph had spoken unto the king came to pass on that day. And the queen bare 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.”

Originally there were to be 42 years of famine!

“In reality it had been purposed of God to bring a famine of forty-two years’ duration upon Egypt, but only two years of this distressful period were inflicted upon the land, for the sake of the blessing of Jacob when he came to Egypt in the second year of the famine. The other forty years fell upon the land at the time of the prophet Ezekiel.” – Legends of the Bible, Louis Ginzberg

Here is an interesting Egyptian law and custom also that ADONAI saw Yosef through so that he could become second in command of Egypt.

Jasher 49:9-19 And all the officers answered the king and said, But surely it is written in the laws of Egypt, and it should not be violated, that no man shall reign over Egypt, nor be the second to the king, but one who has knowledge in all the languages of the sons of men. Now therefore our lord and king, behold this Hebrew man can only speak the Hebrew language, and how then can he be over us the second under government, a man who not even knoweth our language? Now we pray thee send for him, and let him come before thee, and prove him in all things, and do as thou see fit. And the king said, It shall be done tomorrow, and the thing that you have spoken is good; and all the officers came on that day before the king. And on that night the Lord sent one of his ministering angels, and he came into the land of Egypt unto Joseph, and the angel of the Lord stood over Joseph, and behold Joseph was lying in the bed at night in his master's house in the dungeon, for his master had put him back into the dungeon on account of his wife. And the angel roused him from his sleep, and Joseph rose up and stood upon his legs, and behold the angel of the Lord was standing opposite to him; and the angel of the Lord spoke with Joseph, and he taught him all the languages of man in that night, and he called his name Jehoseph. And the angel of the Lord went from him, and Joseph returned and lay upon his bed, and Joseph was astonished at the vision which he saw. And it came to pass in the morning that the king sent for all his officers and servants, and they all came and sat before the king, and the king ordered Joseph to be brought, and the king's servants went and brought Joseph before Pharaoh. And the king came forth and ascended the steps of the throne, and Joseph spoke unto the king in all languages, and Joseph went up to him and spoke unto the king until he arrived before the king in the

seventieth step, and he sat before the king. And the king greatly rejoiced on account of Joseph, and all the king's officers rejoiced greatly with the king when they heard all the words of Joseph. And the thing seemed good in the sight of the king and the officers, to appoint Joseph to be second to the king over the whole land of Egypt.

This too is like Yeshua. You see 70 represent the number of nations of the world at that time and in the time of Yeshua. Yosef was sent to be the savior of all mankind from death by the famine. People came from everywhere to get food. And Yeshua too is the Messiah for all mankind, the Savior from death by spiritual famine! Isn't it cool how even the extra biblical book and even the traditions concerning Yosef line up with the life of Yeshua?

Even in Yosef's life we see the hint of Messiah ben David the kingly Messiah. Not only that but bread is the staff of life, Yosef was in charge of distributing grain or corn which can be made into bread, and Yeshua is called the "Bread of Life" (John 6:35 and 48).

Gen.41:41-43 "And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt. And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck; And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him ruler over all the land of Egypt." (KJV)

Legends of the Bible says when Yosef rode on the chariot the people said, "Long live the king, and long live the deputy of the king!" Kind of like the people crying, "Hosanna, Blessed id he that comes in the Name of the LORD." (Matt. 21:9) during Yeshua's entry into Jerusalem on a donkey near the Time of Passover.

Gen. 41:44-45 "And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt. And Pharaoh called Joseph's name Zaphnathpaaneah; and he gave him to wife

Asenath the daughter of Potipherah priest of On. And Joseph went out over all the land of Egypt.”(KJV)

“What is the meaning of the verse (Genesis 49:22), said in regard to Joseph, "The daughters strode upon the ramparts"? As Joseph rode in the chariot across the land of Egypt, the daughters of Egypt were walking atop the walls and throwing golden rings to him, hoping that he would look at their beauty...” -- Pirkei d'Rabbi Eliezer

Interestingly enough this Egyptian name the Pharaoh bestowed upon Yosef, the name, Zaphnathpaaneah carries the same name as Yeshua: SAVIOUR!

Phil 2:9, 10. “Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;” (KJV)

Matt. 1:21 “And she shall bring forth a son, and thou shalt call his name YESHUA (meaning Saviour): for he shall save his people from their sins.” (KJV)

Acts 5:31 “Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.” (KJV)

The Torah commands us not to marry pagan wives and God saw to it that Yosef was no exception.

“And he gave him to wife Asenat the daughter of Poti-Phera (41:45)

Most commentaries identify Poti-Phera with Potiphar, Joseph's former master.

According to a Midrashic account cited by a number of the commentaries, Asenath was the daughter of Dinah from Shechem. Banished from Jacob's house, Asenath wandered to Egypt and was raised by Potiphar and his wife. When the daughters of Egypt threw their jewelry at Joseph, Asenath threw a golden amulet which identified her as a granddaughter of Jacob, and Joseph took her as his wife.” (Rashis commentary)

“The name of Joseph’s wife pointed to her history in the same way. Asenath was the daughter of Dinah and Hamor, but she was abandoned at the borders of Egypt.” – Legends of the Bible, Louis Ginzberg

The legend also says that Potiphar found her and wrote her history on a gold plate. And he and his wife adopted her.

“The Alef in Asenath stands for On, where Potiphar was priest; the Samek for Setirah, Hidden, for she was kept concealed on account of her extraordinary beauty; Nun for Nohemet, for she wept and entreated that she might be delivered from the house of the heathen Potiphar; and the Taw for Tammah, the perfect one, on account of her pious, perfect deeds.” – Legends of the Bible, Louis Ginzberg

It is also said that she told Potiphar about the unfaithfulness of his wife and the how Yosef was innocent.

Gen. 41:50-52 “And unto Joseph were born two sons before the years of famine came, which Asenath the daughter of Potipherah priest of On bare unto him. And Joseph called the name of the firstborn Manasseh: For God, said he, hath made me forget all my toil, and all my father's house. And the name of the second called he Ephraim: For God hath caused me to be fruitful in the land of my affliction.” (KJV)

So we see that the tribes of Ephrayim (Ephraim) and Maneshe (Manasseh) were not half Hebrew and half Egyptian but they were fully Hebrew, Physically and Spiritually.

Jasher 50:15-17 And Joseph's wife Osnath the daughter of Potiphera bare him two sons, Manasseh and Ephraim, and Joseph was thirty-four years old when he begat them. And the lads grew up and they went in his ways and in his instructions, they did not deviate from the way which their father taught them, either to the right or left. And the Lord 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.

Yosef was 34 when the famine (death) hit, and Yeshua was close to this age when he was crucified, He was 33.

Gen. 42:1-5 “Now when Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another? And he said, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live, and not die. And Joseph's ten brethren went down to buy corn in Egypt. But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, Lest peradventure mischief befall him. And the sons of Israel came to buy corn among those that came: for the famine was in the land of Canaan.”

When the famine struck Yosef expected his brothers to come, and here is how he found out when they arrived and hence his excuse to accuse them as spies. Jasher chapter 50 and 51 tells how Yosef's brother went down to Egypt to buy food, but before they arrived they split up and went in through different entrances to the city and spent 3 days searching for Yosef. Because he was a good looking strapping young lad, one of the places they searched for him was at a brothel, to see if he was

forced to be a male prostitute, a sex slave. And when they entered through different entrances to the city they had to register their name, and when Yosef reviewed the log books and saw their names he knew they have arrived and he dispatched servants to follow and to keep tabs on them.

Legend says that it was Joseph's son Manasseh that was in charge of the registry at the gates and went to his father immediately when the brothers logged in.

Now I have pieced together their first encounter with their brother Yosef from the Book of Genesis and Jasher.

Gen.42:6-9 “And Joseph was the governor over the land, and he it was that sold to all the people of the land: and Joseph's brethren came, and bowed down themselves before him with their faces to the earth. And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly unto them; and he said unto them, Whence come ye? And they said, From the land of Canaan to buy food. And Joseph knew his brethren, but they knew not him. And Joseph remembered the dreams which he dreamed of them, and said unto them, Ye are spies; to see the nakedness of the land ye are come.” (KJV)

Jasher 51:23-25 And they all together answered Joseph, and said, Not so my lord, we are right, thy servants are not spies, but we have come to buy corn, for thy servants are all brothers, the sons of one man in the land of Canaan, and our father commanded us, saying, When you come to the city do not enter together at one gate on account of the inhabitants of the land. And Joseph again answered them and said, That is the thing which I spoke unto you, you have come to spy through the land, therefore you all came through ten gates of the city; you have come to see the nakedness of the land. Surely every one that cometh to buy corn goeth his way, and you are already three days in the land, and what do you do in the walls of harlots in which you have been for these three days? surely spies do like unto these things.

Gen.42:10-12 “And they said unto him, Nay, my lord, but to buy food are thy servants come. We are all one man's sons; we are true men, thy servants are no spies. And he said unto them, Nay, but to see the nakedness of the land ye are come.” (KJV)

Jasher 51:26-32 And they said unto Joseph, Far be it from our lord to speak thus, for we are twelve brothers, the sons of our father Jacob, in the land of Canaan, the son of Isaac, the son of Abraham, the Hebrew, and behold the youngest is with our father this day in the land of Canaan, and one is not, for he was lost from us, and we thought perhaps he might be in this land, so we are seeking him throughout the land, and have come even to the houses of harlots to seek him there. And Joseph said unto them, And have you then sought him throughout the earth, that there only remained Egypt for you to seek him in? And what also should your brother do in the houses of harlots, although he were in Egypt? have you not said, That you are from the sons of Isaac, the son of Abraham, and what shall the sons of Jacob do then in the houses of harlots? And they said unto him, Because we heard that Ishmaelites stole him from us, and it was told unto us that they sold him in Egypt, and thy servant, our brother, is very comely and well favored, so we thought he would surely be in the houses of harlots, therefore thy servants went there to seek him and give ransom for him. And Joseph still answered them, saying, Surely you speak falsely and utter lies, to say of yourselves that you are the sons of Abraham; as Pharaoh liveth you are spies, therefore have you come to the houses of harlots that you should not be known. And Joseph said unto them, And now if you find him, and his master requireth of you a great price, will you give it for him? and they said, It shall be given. And he said unto them, And if his master will not consent to part with him for a great price, what will you do unto him on his account? and they answered him, saying, If he will not give him unto us we will slay him, and take our brother and go away. And Joseph said unto them, That is the thing which I have spoken to you; you are spies, for you are come to slay the inhabitants of the land, for we heard that two of your brethren smote all the inhabitants of Shechem, in the land of Canaan, on account of your sister, and you now come to do the like in Egypt on account of your brother.

Their reputation preceded them, and also like a true Lawyer Yosef trapped them with their own speech.

Gen. 51:13-20 “And they said, Thy servants are twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest is this day with our father, and one is not. And Joseph said unto them, That is it that I spake unto you, saying, Ye are spies: Hereby ye shall be proved: By the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither. Send one of you, and let him fetch your brother, and ye shall be kept in prison, that your words may be proved, whether there be any truth in you: or else by the life of Pharaoh surely ye are spies. And he put them all together into ward three days. And Joseph said unto them the third day, This do, and live; for I fear God: If ye be true men, let one of your brethren be bound in the house of your prison: go ye, carry corn for the famine of your houses: But bring your youngest brother unto me; so shall your words be verified, and ye shall not die. And they did so.” (KJV)

They were quaking in their sandals; they knew that this has happened to them as a consequence for what they did to Yosef.

Yosef Just like Moshe (Moses) when he left Egypt and met Zipporah, she thought he was an Egyptian by his looks. So to with Yosef, it had been about 20 years or so since they last saw him so he had grown and he was dressed and groomed like an Egyptian ruler. So they did not recognize him. This happened with Yeshua.

“And Joseph knew his brethren, but they knew not him (Gen. 42:8 KJV).”

“...Have I been such a long time with you, and yet hast thou not known me...? (John 14:9a KJV).”

“But their minds were blinded (2 Cor. 3:14a KJV).”

We see that Yosef asked them to go and fetch their youngest brother to “prove” they weren’t spies. Yosef wanted to see his only full brother from his mother Rachel, Benjamin. Yosef decided to keep Shimon as prisoner for several reasons:

1. Shimon was the one who lowered him in the pit.
2. Yosef wanted to separate Shimon and Levi because together they took down the whole city of Shekem by themselves.

Shimon is arrested but puts up a fight, and Maneshe (Manasseh) kicks his butt when the Egyptians couldn’t. This made Shimon think this assistant of the Egyptian ruler was somehow a Hebrew.

Jasher 51:37-44 And Joseph went out from them and came into the chamber, and wept a great weeping, for his pity was excited for them, and he washed his face, and returned to them again, and he took Simeon from them and ordered him to be bound, but Simeon was not willing to be done so, for he was a very powerful man and they could not bind him. And Joseph called unto his mighty men and seventy valiant men came before him with drawn swords in their hands, and the sons of Jacob were terrified at them. And Joseph said unto them, Seize this man and confine him in prison until his brethren come to him, and Joseph's valiant men hastened and they all laid hold of Simeon to bind him, and Simeon gave a loud and terrible shriek and the cry was heard at a distance. And all the valiant men of Joseph were terrified at the sound of the shriek, that they fell upon their faces, and they were greatly afraid and fled. And all the men that were with Joseph fled, for they were greatly afraid of their lives, and only Joseph and Manasseh his son remained there, and Manassah the son of Joseph saw the strength of Simeon, and he was exceedingly wroth. And Manassah the son of Joseph rose up to Simeon, and Manassah smote Simeon a heavy blow with his fist against the back of his neck, and Simeon was stilled of his rage. And Manassah laid hold of Simeon and he seized him violently and he bound him and brought him into the house of confinement, and all the sons of Jacob were astonished at the act of the youth. And Simeon said unto his brethren, None of you must say that this is the smiting of an Egyptian, but it is the smiting of the house of my father.

So the rest of the boys were loaded down with grain and their money put back in their packs. Now Isn't this what Yeshua does? He gives us the Bread of Life, Himself, Salvation, as a free gift! So Yosef gave his brother's life saving grain free of charge!

They went too far on their journey home to turn back and return the money to the Egyptian Ruler when they discovered it in their packs. So when they returned for more grain they doubled up on the money. Needless to say Ya'akov (Jacob) when he didn't see Shimon with the rest of the brothers feared the worse and refused to allow Benjamin to go with them back to Egypt. But famine eventually forced Ya'akov to allow the brothers to go back to Egypt with Benjamin to get more food. Ya'akov could only hope they would return with Shimon and Benjamin. Little did he know he would get them back and Yosef to boot!

When the brothers return with Benjamin, Yosef asks the welfare of their father. Then he is so overwhelmed on seeing his only full little brother that he had to excuse himself, and then he wept. We know that Yeshua was a man with human emotions too, and He wept as well (John 11:35).

You see, Joseph was a teenager when he last saw Benjamin, and Benjamin was only about 8 years old last he saw him and now he was a grown man.

Gen. 43:28-30 "And they answered, Thy servant our father is in good health, he is yet alive. And they bowed down their heads, and made obeisance. And he lifted up his eyes, and saw his brother Benjamin, his mother's son, and said, Is this your younger brother, of whom ye spake unto me? And he said, God be gracious unto thee, my son. And Joseph made haste; for his bowels did yearn upon his brother: and he sought where to weep; and he entered into his chamber, and wept there."(KJV)

"Is your father well, the old man of whom you spoke? Is he still alive?" (43:27-28)

Rabbi Chiyya the Elder (who had moved from Babylonia to the Holy Land) met a Babylonian and asked him, "How is my father"? Replied he, "Your mother has inquired about you." (Thus he gently intimated that Rabbi Chiyya's father was dead.)

By the same token, when Joseph asked, "Is your father well?" he was inquiring after Jacob; "The old man of whom you spoke?" was a reference to Isaac. To which they replied: "Your servant our father is well, he is still alive." (Isaac had died ten years earlier, a year before Joseph was released from prison).-- Midrash Rabbah

And he entered into his chamber, and wept there (43:30)

He wept also after Isaac, whom he did not pay his final kindness. --Midrash HaChafetz

Gen. 43:31-32 "And he washed his face, and went out, and refrained himself, and said, Set on bread. And they set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him, by themselves: because the Egyptians might not eat bread with the Hebrews; for that is an abomination unto the Egyptians.

(Because the Hebrews eat the animal (the sheep) which is worshipped by the Egyptians. --Unkelus)

Gen. 43:33-34 And they sat before him, the firstborn according to his birthright, and the youngest according to his youth: and the men marvelled one at another. And he took and sent messes unto them from before him: but Benjamin's mess was five times so much as any of their's. And they drank, and were merry with him."

He favored his brother Benjamin and set them as they would set at a Passover Seder, from eldest to youngest. This was also likely a ploy to gauge the reactions of the older brothers to see if there were any signs of jealousy still among them for Rachel's sons.

“When they came to recline [at the meal] he took the cup, struck it, and declared: 'Reuben, Shimon, Levi, Judah, Issachar, and Zebulun are the sons of one mother. Where are they? Bring them and let them sit together. Dan and Naftali are the sons of one mother; bring them and let them sit together. Gad and Asher are the sons of one mother; bring them and let them sit together.' Thus Benjamin was left. Said he: 'He is motherless and I am motherless, so he and I will sit together.'” -- Midrash Rabbah; Rashi

Well after their little family reunion Yosef fills their sacks with grain again and this time put his goblet in the sack of Benjamin.

“And he commanded the steward of his house, saying: "... Put my cup, the silver cup, in the mouth of the sack of the youngest" (44:1-2)

Joseph wished to test his brother's love for Benjamin his brother, to see if they would be ready to sacrifice themselves for his sake.” -- Midrash

Well they were off and they didn't get far until Yosef's men caught up with them and arrested them.

Gen. 44:9-17 “With whomsoever of thy servants it be found, both let him die, and we also will be my lord's bondmen. And he said, Now also let it be according unto your words: he with whom it is found shall be my servant; and ye shall be blameless. Then they speedily took down every man his sack to the

ground, and opened every man his sack. And he searched, and began at the eldest, and left at the youngest: and the cup was found in Benjamin's sack. Then they rent their clothes, and laded every man his ass, and returned to the city. And Judah and his brethren came to Joseph's house; for he was yet there: and they fell before him on the ground. And Joseph said unto them, What deed is this that ye have done? wot ye not that such a man as I can certainly divine? And Judah said, What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants: behold, we are my lord's servants, both we, and he also with whom the cup is found. And he said, God forbid that I should do so: but the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace unto your father.” (KJV)

“And the cup was found in Benjamin's sack (44:12)

When it was thus found they exclaimed to him: "What! You are the thief and the son of a thief! (i.e., Rachel, who stole Laban's idols)" To which he retorted: "Have we a he-goat here? Have we here brothers who sold their brother!"

And Judah said: "...What shall we speak, or how shall we clear ourselves? G-d has found out the inequity of your servants" (44:16)

We know that we have not sinned in this matter, but this has been brought about by G-d; our Creditor has found from where to exact His debt.” -- Rashi

Will young Benjamin become Yosef’s slave for life? Will Yosef ever reveal that he is really their brother? What will happen next!? Tune in next time to find out!

Again we find ourselves at a Cliffhanger!

Until next time, Shabbat Shalom and Shavuah Tov!

-- Yehudah ben Shomeyr

RaYBaSH’s Haftarah Hashings and Brit Chadasha Connections

Parashah #10: Mikketz “At the End”

I Kings 3:15-4:1, Acts 2:17

By: Yehudah ben Shomeyr

Gen. 41:8-16 And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream; but there was none that could interpret them unto Pharaoh. Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day: Pharaoh was wroth with his servants, and put me in ward in the captain of the guard's house, both me and the chief baker: And we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream. And there was there with us a young man, an Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret. And it came to pass, as he interpreted to us, so it was; me he restored unto mine office, and him he hanged. Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon: and he shaved himself, and changed his raiment, and came in unto Pharaoh. And Pharaoh said unto Joseph, I have dreamed a dream, and there is none that can interpret it: and I have heard say of thee, that thou canst understand a dream to interpret it. And Joseph answered Pharaoh, saying, It is not in me: God shall give Pharaoh an answer of peace.

I Kings 3:15 And Solomon awoke; and, behold, it was a dream. And he came to Jerusalem, and stood before the ark of the covenant of the LORD, and offered up burnt offerings, and offered peace offerings, and made a feast to all his servants.

Today in the realm of “enlightened” Abrahamic religions people who claim to see dreams and visions are oft times considered nut cases. But in Acts 2:17 it says of our day:

Acts 2:17 And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

I can testify personally how God has spoken to me and to the people through me via dreams. Granted, He doesn't communicate to everyone in this manner. He speaks to us universally through His Word (The Scriptures). But He speaks to us as individuals too in unique ways in regards to our personal relationship with Him. He spoke to the Patriarchs in dreams, He spoke the Kings in dreams (and through

the Prophets) and it says in the last days ADONAI will again speak to His people in dreams.

More times than naught the dreams will have a twofold interpretation: One for you the dreamer and one for the Body of Messiah at large. Elements and principles in regards to the dream will always be found in the Torah. This is how you will know if your dream is from God or the sirta archa (the other side: evil). Take your dream to mature, trusted elders whom you know will believe you and has the Spirit of God in them. For many times God will keep the meaning of the dream from you and consult (according to the Torah) two or more elders and the interpretation of the dream is hashed out. Other times as soon as you wake up you will immediately have the interpretation for the dream. As in Yosef's case, dreams warn. As in Solomon's case it encourages. It was after the dream God bestowed wisdom on him and he was able to render a wise verdict in the case of the two women who claimed the one living baby was there's (I Kings 3:16-4:1).

Shabbat Shalom and Shavuah Tov!

-- Yehudah ben Shomeyr