



The abrogation of Yosëph

Parashat miqetz (10) – At the end of

Torah: *Berëshith* 41:1 to 44:17

Haftarah: *Melaḳim Aleph* 3:15 to 4:1

Apostolic Writings: *Luqas* 4:16-30

Every human being has been equipped with five senses to be able to perceive various things. While awake, our soul receives all the necessary information in real time to enable us to make certain decisions and act accordingly. However, our soul does not discern when *YAH* speaks to us, as He speaks to our spirit. For this reason there are also five spiritual senses to assist us in perceiving things from the spiritual realm. These senses are as follows:

1. observation (sight)
2. apprehension (emotion)
3. distinction (smell)
4. desire (taste)
5. experience (hearing)

The points above is a personal exposé and may be applied or interpreted differently by others. It is a fact that the physical senses dominate the spiritual senses while we are awake; for this reason it is imperative that every person has an ordered sleeping pattern. Our spiritual senses have been seriously impaired because of man falling into sin, making it very difficult to hear the voice of *YAH*. Modern living, with all the technology around us, has caused us to be bombarded with signals of various types and different frequencies from many sources. If we were to analyse all the signals in a way we could understand them, we would find a cacophony of speech, music and other information which would drive us insane. This certainly calls for a dedicated receiver to parse the signals into a way we can make sense of them.

Each one of us has a dedicated receiver, given to us by *YAH*, in the form of sleep. He communicates with us by means of dreams and thoughts when our mind and body go into rest. Most of our dreams are the result of the brain having to process all the information it receives while we are awake. While asleep, the brain arranges some information in such a way as to seem totally impossible in real life. People who don't sleep for long periods are seriously deranged, as their brains can't do the necessary processing. The consequence is spiritual exhaustion and eventual death.

In our study last week we saw that people in the ANE value dreams highly; it was passed down from generation to generation and even in our modern society many people still find dreams intriguing. This is the most unique way in which YAH communicates with not only believers, but also non-believers and people from other nations. Some dreams, such as those *Dani'el* had, may be more symbolic, while other dreams contain express ordinances. To summarise, we learn of some 21 dreams in Scripture, 10 of which we find in the first book, *Berēshith*. Six of these dreamers are kings, while only one woman is mentioned and two different persons named *Yosēph* have dreams. It is important to note that all of these characters are asleep during these dreams, to point out the difference between a dream and a vision. While this may be a good subject for a *midrash*, we will prefer to concentrate on the *sidrah* at hand and learn why the king of *Mitsrayim* gets a repeated message from YAH.

Two years after the chief cup bearer is restored in service and the chief baker executed, all the magicians of *Mitsrayim* and all its wise men are summoned by Pharaoh himself to interpret his dreams. Divination or forecasting tries to understand the future, while magic or necromancy tries to control it. The standard Scripture doesn't give any information on the interpretation of Pharaoh's wise men, but the Book of *Yashar* elaborates on their ideas and suggestions. What is important, though, is that Pharaoh doesn't accept anything offered by the men he had summoned, the main reason being that they offered their own opinions and it was not acceptable for Pharaoh. The message sent by YAH was encoded and it could only be decoded by connecting to the same Spirit by which it was given. Surely Pharaoh was aware that his dreams meant much more than his wise men could tell him.

Suddenly, after being free for two years, the cup bearer recalls his dream being fulfilled and he tells Pharaoh about this. *Yosēph* is immediately freed from prison, cleaned and clothed appropriately to appear before Pharaoh. An important note, again, is that not only did Pharaoh have two dreams confirming each other, but it also repeated in *Torah*! The two dreams in succession confirm that whatever they mean, is to happen imminently (cf. v. 32). The reason for *Torah* repeating this, is to give us a hidden message of the end time events before our Messiah returns. Various clues in the Hebrew text are clear signs that the meaning of the dreams of Pharaoh would not only occur once during his lifetime, but would be repeated in the future, as *Yosēph* symbolises it prophetically.

Both dreams of the king's servants show us an encoded message concerning our Messiah and his resurrection three days later. The dreams have enough information from which we gather this. After three days, when the dreams are fulfilled, two years pass before we get to Pharaoh's dreams. Three days is the period of time *Yeshua* spent in the tomb. We must learn to not only read Scripture on the *p'shat* (literal) level, but always look for explanations for the other three levels: *remez* (hint), *drash* (intense study) and *sod* (hidden). Two years can represent 2 000 years as one day can be a thousand years (cf. *Tehilim* 90:4; 2 *Kefa* 3:8). This is a clear indication that 2 000 years will pass after *Yeshua*'s death and resurrection before the ultimate prophetic events will play out, as YAH had planned it.

The *sidrah* starts with an expression strange to our way of talking: מִקֵּץ שְׁנָתַיִם יָמִים (*mi-Qetz sh'na-Ta-yim ya-Mim*), which literally translates as "at the end of a couple of years of days". In this we clearly see a prophetic significance of something happening at the end of 2 000 years. The word מִקֵּץ (*mi-Qetz*) contains various possibilities. It could mean that one or more events will take place after a given time, as we see in this chapter and a few others (cf. 4:3; 8:6; 16:3 *et al*). It can also indicate a limited time at the end of a longer period of time, as in the case of the seventh year (cf. *D'varim* 15:1; 31:10; 34:14). It is therefore imperative for every *talmid* of *Yeshua* to prepare him- or herself spiritually, psychologically and physically for seven years of great tribulation which this earth will endure before *Yeshua* appears in the clouds to fetch his bride. There are no favourite people who will be snatched away earlier, sorry, Christians and others. This is a fallacy, in fact an outright lie, put in place by an apostate church system to grow their membership and console insecure people.

Our Messiah has only one congregation, *Yisra'el*, which consists of believers who follow *Yeshua* as he came to teach us. This congregation, קהל (qa-Hal), also known as an assembly (of believers), was formed at *Sinai* when the children of *Yisra'el* gathered there to receive the *Torah* officially (cf. *Sh'mot* 20) and confirmed when the Set-apart Spirit was poured out on Hebrew believers during *Shavu'ot* (cf. *Acts* 2). It is known in Greek as ἐκκλησία (ecclesia) and literally translates as “being called out”. The lie promulgated by the church regarding a “spiritual *Yisra'el*” or any specific group of people that will replace *Yisra'el*, is done either in ignorance or envy, maybe even a combination of both, and should be treated with the contempt it deserves. It simply doesn't exist. Every living person will go through the tribulation when *YAH* brings it upon earth, as we see described in *Mattithyahu* 24:21-31 and *Marqos* 13:19-27. The rapture we see in 1 *Thessalonians* 4:17 will take place at the end of time and will only be in the proximity we live in, the area where clouds gather. The aim of this is to gather all set-apart believers from the four corners of the earth where everyone will join *Yeshua* in *Yerushalayim* for the thousand year reign of peace.

We already know this entire story by heart, about the seven years of plenty and the seven years of famine. *Yosēph* suggests to Pharaoh to appoint a competent person to gather food during the seven years of plenty and store it to be sold during the seven years of famine. Pharaoh is certain that *Yosēph* would be the most suitable person and against the manifesto of *Mitsrayim* an outsider is appointed as the prime minister of the land. Pharaoh hands *Yosēph* his seal-ring as confirmation of his position, dresses him in garments of fine linen and hangs a gold chain around his neck. *Yosēph* is also given the second chariot, the official title *Zaphnath-Pa'nēah*¹ (treasure-chest of splendid rest) and wife, *Asenath*, the daughter of *Poti-Pherah* priest of *On*, also known as Heliopolis, the city of the sun god. This is the daughter of *Potiphar*, but we see the extended, priestly name, *Poti-Phera*, which translates as “he who was given by the sun (*Ra*)”.



Scripture becomes clear as glass when a student is prepared to study it thoroughly: *Yosēph* is thirty years old when he become prime minister of *Mitsrayim*, with only Pharaoh in higher command. *Yeshua* was thirty years old when he started his ministry. *Yosēph* is about to save his upcoming nation and the rest of the known world from certain death; *Yeshua* saves the entire world, those who have ears to hear, from the second death. We also notice a prophetic pointer: *Yosēph* (a Hebrew), in control of what is known as the centre of the earth, like *Yeshua*, as a Hebrew, would be in control of the entire world at the end of time.

It may be important to note here of the possibility that *Potiphar*, the captain of the guard, may have been a eunuch (cf. *Jubilees* 34:11), as he was a court official. Not condoning what she did, the reason for *Zelikah* approaching *Yosēph*, was that she was probably deprived of love (sex?) and was willing to look for it somewhere else. It also explains this couple not having their own children, but that *Asenath*, their adopted daughter, was probably the daughter of *Dinah*, after having been ravished by *Shekem*. There is plenty of speculation of *Dinah* having a child who was sent to *Mitsrayim* and adopted by *Potiphar* and his wife. Some scholars even go as far as to say that *Dinah* later married *Iyob*, and because of her past, she told him to curse *YAH* during the tribulation he had to go through. Although none of this information can be proven either way, we know that *YAH* causes miracles to happen and that he would not prepare an impure race as the covenant nation. Chances are therefore good that *Asenath* may have descended from the family of *Ya'aqob* and the two sons we will shortly meet, would therefore be pure-bred Hebrews.

During the years of plenty, two sons are born to *Yosēph*: *Menashsheh* and *Ephrayim*. The name *Menashsheh* translates as “causing to forget”. This doesn't imply that *Yosēph* had forgotten his father and the rest of the

1 Some resources render this to mean "he who explains what is hidden".

family, but certainly to forget the sadness, longing and disruption he had suffered the last thirteen years. He has discovered a new purpose in life by starting his own family. He is in charge of the most powerful nation in the known world, with only Pharaoh outranking him. His first son is proof that YAH wants to rebuild his life, which is confirmed in a profound meaning of the name of the second son, *Ephrayim*.

The word פָּרָה (*pa-Rah*) means to bear fruit. From this root word, we can derive the word פֹּרֶה (*pô-Reh*), fruitful, prolific, which leads us to אֶפְרַת (*ef-Rat*)², the other name for *Běyth Lehem*, where our Messiah was born. The name *Ephrayim* is the plural of *Ephrath* and signifies multiple fruitfulness or fertility. *Yosëph* realises that YAH is making him fruitful in a strange land, but for a specific purpose. The fruitfulness experience during the first seven years will not only help *Mitsrayim*, but also surrounding nations, as it will help keep everyone alive when the famine starts. Famines occurred regularly in this area due to erratic rainfall, but it could also happen because of a curse and would be seen a sign for a new beginning.

Ephrayim, second son of *Yosëph*, would later be chosen by YAH as firstborn in the place of *Re'ubën*, who forfeited this right, while *Yehudah* would become leader of the other tribes and also the main tribe from which *Yeshua* would be born:

Dibrei haYamim Aleph 5 ¹As for the sons of *Re'ubën* the first-born of *Yisra'ël* – he was the first-born, but because he profaned his father's bed, his birthright was given to the sons of *Yosëph*, son of *Yisra'ël*, so that the genealogy is not listed according to the birthright, ²for *Yehudah* prevailed over his brothers, and from him came a ruler, although the birthright was *Yosëph's* –

Shortly before his death, *Ya'aqob* blesses *Ephrayim* as the firstborn of *Yosëph*. When *Ephrayim* is born, *Yosëph* realises the important relationship between affliction and fruitfulness. Between the ages of 17 and 30 *Yosëph* had experienced plenty of suffering, not only by being away from his own family, but also being in a strange country where paganism and other sins are the order of the day. During the years he starts learning what it means to be prolific in the Kingdom of YAH, sharing love with everyone he meets. *Torah* teaches us that his sustained trust in YAH also influences other people positively. This is where *Ephrayim* represents the fruit of a righteous, sincere father.

In the double meaning of his name, we see *Ephrayim* being a prophetic picture of what will happen with our Messiah as *Mashiach ben Yosëph*, when he will be entirely fruitful during his afflictions on earth. Everybody who acknowledges him would be seen as the fruit he has brought forth. The second type of fruit hidden in *Ephrayim's* name is to be seen in the future of his descendants and who he represents. Until now the world has not been able to grasp the plan or even to comprehend what is in store, as *Ephrayim*, the firstborn, has been scattered all over the world with nine other tribes. Everything will be revealed during the Great Tribulation, though, the last seven years before *Yeshua* returns, when nobody will be able to count the harvest (cf. *Hazon 7:9-17*).

As with the manifold harvest we've just covered, the grain in *Mitsrayim* was as plentiful, and eventually *Yosëph* stopped counting. The grain was stored in every possible storage area in every city and to prevent it from going bad, everything was brought in the ears, with some soil (cf. *Yasher 50:9*). Most people live during good times as though it would never change, without considering any form of provision if something should go wrong. The seven years of plenty end and systematically people start asking Pharaoh for food – after all, he is the king and should be able to provide for his subjects! In his turn, Pharaoh directs them to *Yosëph*, who sells as the demand required. In this way, even being in a neighbouring country, his brothers start needing food and end up in *Mitsrayim*.

² The letters פ (p) and פּ (ph) can be used alternately and is only distinguished by a dagesh, 'dot', in the middle of the letter, similar to the letter ב (b) and בּ (v). A 'p' can therefore be used in the place of the 'ph', depending on the context.

In our myopic lifestyle we normally do not realise that *YAH* already has a plan in place, even many years ahead. Inhabitants of all neighbouring countries start flocking to the only place that has food available: *Mitsrayim*. This is a good boost for the country's coffers, receiving gold and silver, something which would later be used to the benefit of a suppressed peoples, even making an idol of this commodity. This is the method that *YAH* fulfills His promise made to *Abraham* many years prior, that his descendants would become a large nation with many possessions (cf. 15:14).

When their food start to run out, *Ya'aqob* finds out that grain can be bought in *Mitsrayim*. The same word *רָאָה* (*ra-Ah*), "to see", is also used when we learn for Pharaoh's dream (cf. 41:19, 22, 28) and when *Yoseph* suggests to Pharaoh to look (find) a wise man (cf. 41:33). It is sometimes used as a vision, but more flagrant here is that *Ya'aqob* uses this word when addressing his sons: "Why do you look at each other?"

The brothers are intensely aware that the slave traders took their brother to *Mitsrayim*, posing two possibilities:

1. If he is still there, he may recognise them and try to take revenge.
2. He may want to accompany them back home and their dishonesty will be exposed.

The Book of *Yashar* explains these events in technicolour in chs. 51 and 52. We also see the hand of *YAH* in the fact that *Ya'aqob* refuses to let *Binyamin* go with his brothers. He is about 24 years old and did not participate in the hatred his brothers had for *Yoseph*. They will be tested to the extreme and *Binyamin* need not be part of it. As the youngest child of his beloved wife, *Rahel*, *Binyamin* stays with his father while the other brothers leave for *Mitsrayim* to buy food. When they stand in front of *Yoseph*, we get another glimpse into the future, inasmuch that they don't recognise him – he is dressed in royal garments and speaks a foreign language. During his first time on earth, the fellow citizens of *Yeshua* didn't 'recognise' him – the king prophesied of mainly in the writings of the prophets, would act differently to this King standing before them. The man standing in front of his brothers looks like a true inhabitant of *Mitsrayim*, someone they would consider to be an uncircumcised pagan.

Yoseph obviously recognises his brother immediately, but acts like the stranger they purport him to be. We also learn that he speaks to them by means of an interpreter, possibly the oldest son, *Menashsheh*. Under guidance of the *Ruach*, he treats them in the most unapproachable way, with many questions and also accusing them of being spies, something punishable by death in *Mitsrayim*. Even though this may seem cruel, it is the only way to determine whether they are still the obnoxious people who sold him into slavery, or whether they could have had a change of heart and become decent people, even brotherly, during the last 22 years. He acts like a prosecutor and places them in prison. After three days they should start experiencing what *Yoseph* had to endure for so many years.

The harsh words and rash treatment of his brothers are not done out of revenge, but out of love. He is not trying to show off his power, but helping them to prove that they have repented of their offence against him and their father. They needed to prove that they would never again send a brother away. They also needed to prove their trustworthiness and in doing so he keeps *Shimon* in prison. He sells them the food they came for, but places their silver back in their bags filled with grain. Here we experience the righteousness and favour of *YAH* shown to us, where we actually only deserve death.

On their way back, they open their bags to take out some grain and discover their silver in their bags. They consider this to be a mistake and would rectify the matter at a later stage, as the most important part of their mission is to get back home with food for their families. They also need to convince *Ya'aqob* to let *Binyamin* accompany them, as this was an explicit order from the master of the land. However, *Ya'aqob* absolutely refuses to let *Binyamin* go with them as he has now also lost *Shimon*. *Re'uben* suggests that

Ya'aqob can kill his sons if he can't bring *Binyamin* back alive! *Ya'aqob* rejects this obscene offer, but then *Yehudah* steps in as guarantor for the youngest son. Having already lost two sons by death, he knows what his father is going through. The grain is finished and the journey to *Mitsrayim* inevitable. *Ya'aqob* reluctantly agrees that *Binyamin* can join the brothers and sends the best fruit, honey and other products with them as a gift to the master of the land. This time they also take double the amount of silver with them, as well as *Binyamin*.

For the second time the brothers arrive in *Mitsrayim* and bow before *Yoseph*, fulfilling his first dream. They are invited to his house, but fear takes hold of them – they may be in dire straits because of the silver they found in their bags when returning the first time. In their angst they try to explain their predicament to the overseer, telling him they found their silver in their bags, also that they had brought extra silver. He assures them that they have nothing to be concerned about, that *YAH* was responsible for the silver in their bags. *Shim'on* is brought to them, their feet are washed and their donkeys fed – certainly a good sign. While bringing the gifts to *Yoseph*, they bow down to him again in honour. *Yoseph* ignores this, but asks them about the well-being of their father. When he sees *Binyamin*, he blesses him with the favour of *YAH*.

At this stage *Yoseph* is touched by the entire scene, but out of respect for his office he must keep his feelings in check. He goes to his private suite where he weeps with joy, washes his face and orders food to be served. As per the culture of the country and also not revealing his real identity, he eats separate from the others. This is a typical custom for most nations in the ANE, not to dine with strangers. Communication is still done by means of an interpreter, therefore the brothers are oblivious to the fact that *Yoseph* understands everything they say to each other. To their amazement the brothers are seated at the table according to their age, from oldest to youngest. *Binyamin* gets served portions five times more than the other brothers, which may have been a test, but everyone enjoys the feast and drinks.

Yoseph orders that all bags are again filled and the silver be put inside, but this time there is a real test for the brothers. *Yoseph* has noted a good change in all of them, but he needed to know that they would not act in a despicable way towards their youngest brother. He orders his servants to place his silver cup in *Binyamin's* bag. This cup has different uses and meanings we will discuss shortly.

One of the best traits *Yoseph* had learnt the last few years, was self self-control. This is an attribute *Yeshua* exposed during his time on earth, but something which died out when sin entered the world. Countenance is the way a person would be willing to temporarily contain personal emotions, only to cause greater pleasure afterwards. Self-control knows when to reject when sin knocks on the door, even when packaged in a beautiful presentation. It refuses to do what is prohibited by *Torah* and empowers us to be faithful until we reach the ultimate goal *YAH* has set for us. Self-control does not give free reign to repressed emotions, much less does it remove any urges we may experience; however, it helps us control our urges. Self-control knows when to speak and when to be quiet; it doesn't divulge any secrets, never buys any unnecessary items and will not spend what is not available. Self-control knows when not to exchange the right of the firstborn for a bowl of stew, in spite of hunger pains, and it is the only way to find out from *YAH* what to do, instead of making our own decisions. *Yoseph* is a good example of being in control of his emotions, by going to his own room to weep – one way of putting self-control into practise according to the rules of *YAH*.

Shortly after their departure, the brothers are pursued by one of *Yoseph's* guards. He accuses them of stealing *Yoseph's* silver cup and informs them that the guilty person will become a personal slave of his master. The guard searches all the bags, ending at *Binyamin's*, where he finds the cup, whereupon the brothers agree that all return. They refuse to see their father losing his youngest son. We learn by this action that fear and trust are complete opposites. Someone who trusts, can't fear at all. Any person who put his or her trust in *YAH*, will never need to fear; He is, after all, the Creator of everything! The only antidote for fear is the Presence of *YAH* in your life:

- 🥂 **Mizmor 23** ⁴When I walk through the valley of the shadow of death, I fear no evil. For You are with me; Your rod and Your staff, they comfort me.
- 🥂 **Tehilah 34** ⁴**Dalet** I sought יְהוָה, and He answered me, And delivered me from all my fears.

Yosēph doesn't try to instill fear in his brothers to prove his status; he is only testing them with the love of YAH, but with discernable firmness, to see if they would pass the test, which they do with flying colours, something YAH actually needed them to go through by means of *Yosēph*. Not one of the brothers wanted to see their father go through the anguish of losing another son, hence their return to stand as a group before the master of the land. They plead for the life of *Binyamin*, for his protection. When they stand before *Yosēph*, we learn:

Berēshith 43 ³⁰And *Yosēph* hurried, for his emotions were deeply moved towards his brother, and he looked for a place to weep, and went into his room and wept there.

The Hebrew text uses an exceptional word to describe *Yosēph*'s feelings towards his brothers. When we read "*Yosēph* hurried, for his emotions were deeply moved", we actually see two words, נִכְמְרוּ רַחֲמֵיו (nich-me-Ru ra-cha-Mav), which translates as "to shrivel (as with heat) with compassion". The root of *nichmeru* is נָכַר (ka-Mar), to be deeply affected with passion (love or pity), and is only four times in Scripture:

- 🥂 **Ėkah 5** ¹⁰Our skin has become as hot as an oven, Because of the burning heat of scarcity of food.
- 🥂 **Melaḳim Aleph 3** ²⁶And the woman whose son was living spoke to the sovereign, for she was overcome with compassion for her son. And she said, "O my master, give her the living child, and by no means kill him!" But the other said, "Let him be neither mine nor yours, but divide him."
- 🥂 **Hoshēa 11** ⁸"How could I give you up, *Ephrayim*? How could I hand you over, *Yisra'el*? How could I make you like *Aḏmah*? How could I set you like *Tseḇoyim*? My heart turns within Me, all My compassion is kindled. [emphasis added]

All of us have been apportioned with feelings and senses by YAH to experience things like He does. The strongest feelings concern family ties. A husband has strong feelings towards his wife, and vice versa; parents have strong feelings towards their children and vice versa; siblings are no different. This is apparent when *Yosēph* sees his brothers again, especially *Binyamin*. Seen in context, *Yosēph* reveals similar feelings towards *Binyamin* as a mother would have for a child, as YAH has for *Ephrayim*. The hardships that *Yosēph* endured, intensified his feelings and this forced him to act in an almost ruthless manner towards them. This is also why those feelings now surface so intensely, mostly because he is aware that they have all had a *t'shuva* experience.

YAH has equipped every person with various outlet valves to deal with feelings. One of this is by crying – something created by YAH to help us cope with what our psyche is undergoing at that stage. A person who can't cry has probably contracted serious emotional damage and is in dire need of inner healing. Self-control doesn't limit feelings, but controls it in order to protect any possible future damage. Both men and women need to cry. The idea that a man shouldn't cry because he is supposed to be the stronger party, is a lie concocted by the enemy and extremely harmful in developing a healthy character before YAH. Sometimes it is good to cry, as it not only relieves pain, but removes any detrimental effects in the body. *Yosēph* surely needed to cry when he saw his brothers, especially *Binyamin*; he needed to rid his inner self of all tension.

Our Messiah cried before calling *El'azar* from the grave, and again he cried because of the sin of man shortly before he was humiliated, maltreated and killed (cf. *Luqas* 19:41-42; *Yohanan* 11:35; *Mattithyahu* 26:38-46). Death is not what YAH intended for mankind, but something man had chosen. *Yeshua*'s feelings bubbled up

inside him to such an extent that he not only lost time, food and sleep, but ultimately his life – the biggest sacrifice he could bring.

Yosëph's brothers return because he had ordered his silver cup to be put in *Binyamin*'s bag. They refuse to leave their younger brother in *Mitsrayim* and defend their case before *Yosëph*. We learn of the first admission of guilt in Scripture:

Berëshith 44 ¹⁶And *Yehuḏah* said, "What do we say to my master? What do we speak? Or how do we clear ourselves? *Elohim* has found out the crookedness of your servants. See, we are my master's slaves, both we and he also with whom the cup was found."

The cup possesses no magical powers, as *Yosëph* claims it to have. In fact, the cup was never stolen, since *Yosëph* engineered the entire event. He had to use it as part of the test to determine whether the brothers really cared for one another and their father. This cup is in reality a reference to the cup of redemption which *Yeshua* drank on behalf of the entire house of *Yisra'ël* before his death. Redemption is not for sale at any price, but it is a gift. Even while still living as sinners, *Yeshua* died on our behalf (cf. *Romiyim* 5:8):

Timotiyos Aleph 2 ⁵For there is one *Elohim*, and one Mediator between *Elohim* and men, the Man Messiah **יהושע**, ⁶who gave Himself a ransom for all, to be witnessed in its own seasons,

The cup of *Yosëph* was hidden in the grain, as *Yeshua*'s 'cup' is hidden in *Torah*, the bread of life, since *Yeshua* is the Bread of Life (cf. *Berëshith* 44:1-2; *Bemidbar* 15:1-5; *Mattithyahu* 26:42). *Yosëph* provides hungry and dying people with physical bread and food, while *Yeshua* provides us with the Bread of Life:

Yoḥanan 6 ³³"For the bread of *Elohim* is He who comes down out of the heaven and gives life to the world." ³⁴So they said to Him, "Master, give us this bread always." ³⁵And **יהושע** said to them, "I am the bread of life. He who comes to Me shall not get hungry at all, and he who believes in Me shall not get thirsty at all.

It is our prayers that *YAH* will awaken in us that burning compassion for our brothers and sisters, not only blood family, but also our covenant family, every brother and sister in *Yeshua*.

Shabbat shalom!

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Sources:

We prefer to not use the word 'God', because of personal conviction. In most cases, unless quoted from another source, it will be replaced by 'Elohim' or inflections of the same word.

All citing of Scripture is taken from The Scriptures 2009, unless indicated differently.³

Messianic *Torah* with Commentary – Dr. Gary Gardner

John Gill's Exposition of the Entire Bible

The Expository Notes of Dr. Thomas L. Constable

Ladder of Jacob

The Word of YAH is free, therefore this study may be freely distributed, provided no changes are made in any way.

3 <https://isr-messianic.org/>