



Parsha Miketz / At The End Of

B'reshith 41:1 – 44:17

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Last year, as we studied this *parsha*, we looked at the priesthood of Yoseph. But, as I was reading it this week, another picture emerged. I'm sure you are familiar with it. But, I want us to take a look at it, beginning in this week's *sidrah*, Parsha Miketz. That picture is the struggle between Leah and Rachel. While on-line this week, I saw an e-book titled, Leah & Rachel: The Tale of Two Sisters. I've come to realize, that these two sisters didn't get along. Like their husband Ya'acov and his brother Esau, they struggled with one another. While I doubt one would have killed the other, there was still a lot of jealousy and bitterness between them. Let's keep this picture in mind, as we read this *parsha* and look also at history.

Let's begin with **B'reshith 41:1-14**; *And it came to be, at the end of two years' time, that Pharaoh had a dream, and saw him standing by the river, and saw seven cows coming up out of the river, fine looking and fat, and they fed amongst the reeds, then saw seven other cows coming up after them out of the river, ugly and lean of flesh, and stood by the other cows on the bank of the river. And the ugly and lean of flesh cows ate up the seven fine looking and fat cows. Then Pharaoh awoke. And he slept and dreamed a second time and saw seven heads of grain coming up on one stalk, plump and good, and saw seven lean heads, scorched by the east wind, coming up after them. And the seven lean heads swallowed the seven plump and complete heads. Then Pharaoh awoke and saw it was a dream. And it came to be in the morning that his spirit was moved, and he sent and called for all the magicians of Mitsrayim and all its wise men. And Pharaoh related to them his dreams, but there was no one who could interpret them for Pharaoh. Then the chief cupbearer spoke to Pharaoh, saying, "I remember my crimes this day. When Pharaoh was wroth with his servants, and put me in confinement in the house of the captain of the guard, both me and the chief baker, each one of us dreamed a dream in one night, he and I. Each of us dreamed according to the interpretation of his own dream. And there was with us a Hebrew youth, a servant of the captain of the guard. And we related to him, and he interpreted our dreams for us. To each man he interpreted according to his own dream. And it came to be, as he interpreted for us, so it came to be. He restored me to my office, and he hanged him. Then Pharaoh sent and called Yoseph, and they hurriedly brought him out of the dungeon. And he shaved and changed his garments, and came to Pharaoh.*

Our *parsha* begins by telling us; "***Va y'hee miketz sh'nachim yom'im v'Paroh chalam vee heenah ahmad al' ha ye'or***". This literally translates; "***It was the end of two years of days and Pharaoh was dreaming, and behold he's standing over the Nile.***" I wanted you to see how it really should read; because we have a few important little things that would help us understand, if we know they are there. First, notice the phrase, "***two years of days***". Remember that when we read about the lives of Avraham and Yitzaq, Torah referred to them, in the Hebrew, as "***walking in their days***" and that "***their years were full of days***". Remember also that this "***Hebrewism***" refers to the fact that they occupied or filled their days. Yoseph, as we have read, didn't just mark time in prison; he served Yahweh and literally "***fulfilled***" his days in prison. I am also reminded here of the fact that Yoseph's progeny (the House of Yisra'el) would one day commit adultery against Yahweh, be divorced by Him and cast out into the nations of the world until Yahweh hears the words that the prophet foretells the House of Yisra'el will speak, in **Hoshea 6:1-2**; "***Come, and let us turn back to YHVH. For He has torn but He does heal us, He has stricken but He***

binds us up. After two days He shall revive us, on the third day He shall raise us up, so that we live before Him. Here, Yoseph, having “fulfilled” two years of days in prison (his punishment), is raised up to “live” before Yahweh and Pharaoh. However, being a picture of Yahshua, Yoseph was not guilty; but, innocent.

Also here, the Hebrew word “Ye’or” (which is Egyptian) is exclusively used to mean the Nile, Mitsrayim’s chief river. In fact, it was worshipped as the source of life in those days. And, the wording here shows that in his dream Pharaoh was standing over, or ruling, the Nile. Remember, Pharaohs, like Caesar and other pagan sovereigns were often worshipped as elohim (with a small ‘e’) or mighty ones.

Now, **B’reshith 41:15-32; And Pharaoh said to Yoseph, “I have dreamed a dream, and there is no one to interpret it. Now I myself have heard it said of you that you understand a dream, to interpret it.” And Yoseph answered Pharaoh, saying, “It is not in me, let Elohim answer Pharaoh with peace.” And Pharaoh said to Yoseph, “See, in my dream I stood on the bank of the river and saw seven cows coming up out of the river, fine looking and fat, and they fed amongst the reeds, then saw seven other cows coming up after them, poor and very ugly and lean of flesh, such ugliness as I have never seen in all the land of Mitsrayim. And the lean of flesh and ugly cows ate up the first seven, the fat cows. Yet when they had eaten them up, no one would have known that they had eaten them, for they were as ugly as at the beginning. Then I awoke. Also, I looked in my dream and saw seven heads coming up on one stalk, complete and good, then saw seven heads, withered, lean, scorched by the east wind, coming up after them. And the lean heads swallowed the seven good heads. And I spoke to the magicians, but there was no one who could explain it to me.” And Yoseph said to Pharaoh, “The dream of Pharaoh is one. Elohim has shown Pharaoh what He is about to do: The seven good cows are seven years, and the seven good heads are seven years – it is one dream. And the seven lean and ugly cows which came up after them are seven years, and the seven empty heads scorched by the east wind are seven years of scarcity of food. This is the word which I spoke to Pharaoh: Elohim has shown Pharaoh what He is about to do. See, seven years of great plenty are coming in all the land of Mitsrayim, but after them seven years of scarcity of food shall arise and all the plenty be forgotten in the land of Mitsrayim. And the scarcity of food shall destroy the land, and the plenty shall not be remembered in the land, because of the scarcity of food following, for it is very severe. And the dream was repeated to Pharaoh twice because the word is established by Elohim, and Elohim is hastening to do it.”**

And, **Verses 33-45; “And now, let Pharaoh look for a discerning and wise man, and set him over the land of Mitsrayim. Let Pharaoh do this, and let him appoint overseers over the land, to take up one-fifth of the land of Mitsrayim in the seven years of plenty. And let them gather all the food of those good years that are coming, and store up grain under the hand of Pharaoh, and let them keep food in the cities. And the food shall be for a store for the land for the seven years of scarcity of food which shall be in the land of Mitsrayim, and do not let the land be cut off by the scarcity of food.” And the word was good in the eyes of Pharaoh and in the eyes of all his servants. And Pharaoh said to his servants, “Could we find another like him, a man in whom is the Spirit of Elohim?” Then Pharaoh said to Yoseph, “Since Elohim has shown you all this, there is no one as discerning and wise as you. Be over my house, you yourself, and at your mouth all my people shall kiss – only in the throne I am greater than you.” And Pharaoh said to Yoseph, “See, I have set you over all the land of Mitsrayim.” And Pharaoh took his seal-ring off his hand and put it on Yoseph’s hand. And he dressed him in garments of fine linen and put a gold chain around his neck. And he had him ride in the second chariot which he had. And they cried out before him, “Bow the knee!” And he set him over all the land of Mitsrayim. And Pharaoh said to Yoseph, “I am Pharaoh, and without a word from you let no man lift his hand or foot in all the land of Mitsrayim.” And Pharaoh called Yoseph’s name Zaphnath-Pa’neah. And he gave him as a wife Asenath, the daughter of Poti-Pherah priest of On. And Yoseph went out**

over all the land of Mitsrayim.

There are a couple of things here. Small perhaps; but important things. The phrase in **verse 40**, ***“and at your mouth all my people shall kiss”*** is a misinterpretation of the mistranslated KJV that says ***“and according unto thy word shall all my people be ruled.”*** Strong’s uses the Hebrew word ***“nashaq”*** which translates ***“rule”*** or ***“ruled”*** and also ***“to kiss the hand”***. The Torah actually has the word ***“ye’shaq”*** which is ***“sustain”***. The proper translation is like the Artscroll TaNaK which quotes Pharaoh as saying, ***“and by your command shall all my people be sustained.”*** This coincides perfectly with the last verse of this chapter as well as **42:6**, which we’ll read in a few minutes. Here, Pharaoh gives Yoseph an Egyptian name, ***“Zaphnath-Pa’neah”***. There are several translations offered, depending on which commentary you read. However, according to Gesenius’ Hebrew-Chaldee Lexicon and Jablonskii, it means in Egyptian, ***“Salvation, or Savior of the Age”***. This is indeed an interesting title given that Yoseph is a ***“foreshadow”*** of Yahshua HaMoshiach.

And, Pharaoh gives Yoseph, a wife; the daughter of Potiphar, Priest of On. This is not the same Potiphar that cast Yoseph into prison, as he was Potiphar, Captain of Pharaoh’s Guard. However, in the Egyptian, as well as the Hebrew, it is the same name. Yoseph’s new wife’s name was Asenath, which means ***“she who is like Neith”***. So, who is this? Well, in other languages it’s referring to ***“Isis”*** or ***“Minerva”***, ***“Dianna”*** or ***“Semeramus”*** depending on your culture. What a perfect picture we see of Yoseph, foreshadowing Messiah, marrying an ***“idolatrous bride”***. We see from the rest of Yoseph’s life story this week and over the next two, that he does not forget Yahweh. In fact he judges righteously with his brothers and serves Elohim. He raises his two sons to follow Yisra’el (Ya’acov) and they will be elevated to sons by their Grandfather.

Now, let’s finish **Chapter 41** with **46-57**; ***Now Yoseph was thirty years old when he stood before Pharaoh sovereign of Mitsrayim. And Yoseph went out from the presence of Pharaoh, and went throughout all the land of Mitsrayim. And in the seven years of plenty the ground brought forth generously. And he gathered all the food of the seven years which were in the land of Mitsrayim, and laid up the food in the cities. He laid up in every city the food of the fields which surrounded them. Thus Yoseph gathered very much grain, as the sand of the sea, until he ceased counting, for it was without number. And to Yoseph were born two sons before the years of scarcity of food came, whom Asenath, the daughter of Poti-Pherah priest of On, bore to him. And Yoseph called the name of the first-born Menashsheh, “For Elohim has made me forget all my toil and all my father’s house.” And the name of the second he called Ephrayim, “For Elohim has caused me to bear fruit in the land of my affliction.” And the seven years of plenty which were in the land of Mitsrayim came to an end, and the seven years of scarcity of food began to come, as Yoseph had said. And the scarcity of food was in all lands, but in all the land of Mitsrayim there was bread. But when all the land of Mitsrayim hungered, and the people cried to Pharaoh for bread, Pharaoh said to all the Mitsrites, “Go to Yoseph, do whatever he says to you.” And the scarcity of food was over all the face of the earth, and Yoseph opened all the storehouses and sold to the Mitsrites. And the scarcity of food was severe in the land of Mitsrayim. And all the earth came to Yoseph in Mitsrayim to buy grain, because the scarcity of food was severe in all the earth.***

Of interest here, among other things, is that Yoseph was 30 years old when he accepted his ***“ministerial”*** role as Pharaoh’s viceroy; the same age at which Yahshua began His ***ministry***. I can’t help but compare **verse 49**, ***“Thus Yoseph gathered very much grain, as the sand of the sea, until he ceased counting, for it was without number.”*** with the promises to Avraham, Yitsaq and Ya’acov that their seed would be as the ***“sand of the sea”***, unable to be counted. We also must compare this to what is written, while Moshiach was in Galilee, land of the Northern Kingdom, that Yahshua will gather much grain, as grain represents people in Scripture. **Mattityahu 9:35-38** states; ***And Yahshua went about all the cities and villages, teaching in their congregations, and proclaiming the Good News of the reign, and healing every***

disease and every bodily weakness among the people. And having seen the crowds, He was moved with compassion for them, because they were weary and scattered, as sheep having no shepherd. Then He said to His taught ones, "The harvest truly is great, but the workers are few. Pray then that the Master of the harvest would send out workers to His harvest."

Now, let's move quickly through the *parsha* with **B'reshith 42:1-16**; *And when Ya'aqob saw that there was grain in Mitsrayim, Ya'aqob said to his sons, "Why do you look at each other? And he said, "See, I have heard that there is grain in Mitsrayim. Go down to that place and buy for us there, and let us live and not die." And Yoseph's ten brothers went down to buy grain in Mitsrayim. But Ya'aqob did not send Yoseph's brother Binyamin with his brothers, for he said, "Lest some harm come to him." And the sons of Yisra'el went to buy grain among those who journeyed, for the scarcity of food was in the land of Kena'an. And Yoseph was the governor over the land, he was the one who sold to all the people of the land. And Yoseph's brothers came and bowed down before him with their faces to the earth. And Yoseph saw his brothers and recognized them, but he acted as a stranger to them and spoke to them harshly, and said to them, "Where do you come from?" And they said, "From the land of Kena'an to buy food." So Yoseph recognized his brothers, but they did not recognize him. And Yoseph remembered the dreams which he had dreamed about them, and said to them, "You are spies! You have come to see the nakedness of the land!" And they said to him, "No, my master, but your servants have come to buy food. We are all one man's sons, we are trustworthy, your servants are not spies." But he said to them, "No, but you have come to see the nakedness of the land." And they said, "Your servants are twelve brothers, the sons of one man in the land of Kena'an. And see, the youngest is with our father today, and one is no more." And Yoseph said to them, "It is as I spoke to you, saying, 'You are spies!' By this you shall be proven: By the life of Pharaoh, you do not leave this place unless your youngest brother comes here. Send one of you, and let him bring your brother, while you are kept in prison. So let your words be proven to see whether there is any truth in you, or else, by the life of Pharaoh, you are spies!"*

Then **42:17-38**; *And he put them all together in prison for three days. Now Yoseph said to them the third day, "Do this and live, for I fear Elohim: If you are trustworthy, let one of your brothers be confined to your prison house, and you, go, bring grain for the scarcity of food of your houses. And bring your youngest brother to me, and let your words be confirmed, and you do not die." And so they did. And they said to each other, "Truly, we are guilty concerning our brother, for we saw the distress of his life when he pleaded with us, yet we did not listen, that is why this distress has come upon us." And Re'uben answered them, saying, "Did I not speak to you, saying, 'Do not sin against the boy,' and you would not listen? And see, his blood is now required of us." And they did not know that Yoseph understood them, for he spoke to them through an interpreter. And he turned himself away from them and wept, but came back to them and spoke to them. And he took Shim'on from them and bound him before their eyes. And Yoseph commanded and they filled their sacks with grain, also to put back every man's silver to his sack, and to give them food for the journey. And thus it was done for them. So they loaded their donkeys with the grain and went from there. And as one of them opened his sack to give his donkey fodder at the lodging place, he saw his silver, for there it was in the mouth of his sack! And he said to his brothers, "My silver has been returned, and there it is, in my sack!" And their hearts sank and they were afraid, saying to each other, "What is this that Elohim has done to us?" So they came to Ya'aqob their father in the land of Kena'an and reported to him all that befell them, saying, "The man, the master of the land, spoke to us harshly, and took us for spies of the land. But we said to him, 'We are trustworthy, we are not spies. We are twelve brothers, sons of our father. One is no more, and the youngest is today with our father in the land of Kena'an.' And the man, the master of the land, said to us, 'By this I know that you are trustworthy: Leave one of your brothers here with me, and take food for the scarcity of food of your households, and go. And bring your youngest brother to me,*

then I know that you are not spies, but that you are trustworthy – I give your brother to you, and you move about in the land.’ ” And it came to be as they emptied their sacks, that look, the bundle of each man’s silver was in his sack! And when they and their father saw the bundles of silver, they were afraid. And Ya’aqob their father said to them, “You have bereaved me – Yoseph is no more, and Shim’on is no more, and you would take Binyamin! All this is against me.” So Re’uven spoke to his father, saying, “Take the lives of my two sons if I do not bring him back to you. Put him in my hands, and I myself bring him back to you.” But he said, “My son is not going down with you, for his brother is dead, and he is left alone. If any harm should come to him along the way in which you go, then you would bring down my grey hair with sorrow to the grave.”

B’reshith 43:1-17; *But the scarcity of food was severe in the land. And it came to be, when they had eaten up the grain which they had brought from Mitsrayim, that their father said to them, “Go back, buy us a little food.” But Yehudah spoke to him, saying, “The man vehemently warned us, saying, ‘You do not see my face unless your brother is with you.’ ” “If you let our brother go with us, we go down and buy you food. But if you do not let him go, we do not go down, because the man said to us, ‘You do not see my face unless your brother is with you.’ ” And Yisra’el said, “Why did you do evil to me to inform the man that you still had another brother?” And they said, “The man kept asking about us and our relatives, saying, ‘Is your father still alive? Have you another brother?’ And we informed him according to these words. How could we know that he would say, ‘Bring your brother down’?” And Yehudah said to Yisra’el his father, “Send the boy with me, and let us arise and go, and live and not die, both we and you and also our little ones. I myself shall stand guaranty for him – from my hand you are to require him. If I do not bring him back to you and set him before you, then let me bear the blame forever. For if we had not delayed, truly by now we could have returned this second time.” And their father Yisra’el said to them, “If so, then do this: Take some of the best fruit of the land in your vessels and bring a present down for the man, a little balm and a little honey, spices and myrrh, nuts and almonds. And take double silver in your hand, and take back in your hand the silver that was returned in the mouth of your sacks. It could have been a mistake. And take your brother, and arise, go back to the man. And El Shaddai give to you compassion before the man, so that he shall release your other brother and Binyamin. And I, if I am bereaved, I am bereaved!” And the men took that present and Binyamin, and they took double the amount of silver in their hand, and arose and went down to Mitsrayim, and stood before Yoseph. And Yoseph saw Binyamin with them, and said to the one over his house, “Bring the men home, and make a great slaughter, and prepare, for these men are to eat with me at noon.” And the man did as Yoseph said, and the man brought the men into Yoseph’s house.*

43:18-34; *And the men were afraid because they were brought into Yoseph’s house. And they said, “It is because of the silver, which was put back into our sacks the first time, that we are brought in, to throw himself upon us and fall upon us, to take us as slaves, our donkeys too.” So they came near to the man over the house of Yoseph, and spoke to him at the door of the house, and said, “O my master, we indeed came down the first time to buy food, but it came to be, when we came to the lodging place, that we opened our sacks and saw each man’s silver in the mouth of his sack, our silver in its weight. And we have brought it back in our hand. And we have brought down other silver in our hands to buy food. We do not know who put our silver in our sacks.” But he said, “Peace be with you, do not be afraid. Your Elohim and the Elohim of your father has given you treasure in your sacks – your silver had come to me!” And he brought Shim’on out to them. And the man brought the men into Yoseph’s house and gave them water, and they washed their feet. And he gave their donkeys fodder. And they made the present ready for Yoseph’s coming at noon, for they heard that they were to eat there. And when Yoseph came home, they brought him the present which was in their hand, into the house, and bowed down before him to the earth. And he asked them about their welfare, and said, “Is your father well, the old man of whom you spoke? Is he still alive?” And they said, “Your servant our father is*

in good health, he is still alive.” And they bowed their heads down and did obeisance. And he lifted his eyes and saw his brother Binyamin, his mother’s son, and said, “Is this your younger brother of whom you spoke to me?” And he said, “Elohim show favour to you, my son.” And Yoseph 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. Then he washed his face and came out, and controlled himself, and said, “Serve the food.” And they set him a place by himself, and them by themselves, and the Mitsrites who ate with him by themselves, for the Mitsrites could not eat food with the Hebrews, for that is an abomination to the Mitsrites. And they sat before him, the first-born according to his birthright and the youngest according to his youth, and the men looked at each other in astonishment. And he took portions to them from before him, but Binyamin’s portion was five times as much as any of theirs. And they feasted and they drank with him.

Let’s finish up the *parsha* with **B’reshith 44:1-17**; *And he commanded the one over his house, saying, “Fill the men’s sacks with food, as they are able to bear, and put each man’s silver in the mouth of his sack. And put my cup, the silver cup, in the mouth of the sack of the youngest, and the silver for his grain.” And he did according to the word of Yoseph which he spoke. As soon as the morning was light, the men were sent away, they and their donkeys. And when they had gone out of the city, not having gone far, Yoseph said to the one over his house, “Rise up, follow the men, and when you overtake them, say to them, ‘Why have you repaid evil for good? Is this not the one from which my master drinks, and with which he indeed divines? You have done evil in what you have done.’ ” So he overtook them and spoke these words to them. And they said to him, “Why does my master say these words? Far be it from us that your servants should do according to this word. See, we brought back to you from the land of Kena’an the silver which we found in the mouth of our sacks. How then should we steal silver or gold from your master’s house? With whomever of your servants it is found – he shall die and we shall become my master’s slaves as well.” And he said, “Now also let it be according to your words: he with whom it is found becomes my slave, and you are innocent.” And they hurried, each man let down his sack to the ground, and each opened his sack. And he searched, with the oldest first and with the youngest last, and the cup was found in Binyamin’s sack. And they tore their garments, and each man loaded his donkey and went back to the city. And Yehudah and his brothers came to Yoseph’s house, and he was still there. And they fell before him on the ground. And Yoseph said to them, “What deed is this you have done? Did you not know that a man like me indeed divines?” And Yehudah 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.” But he said, “Far be it from me to do this. The man in whose hand the cup was found, he becomes my slave. And you, go up in peace to your father.”*

Yoseph was setting up the repairing of the breach between him and his brothers. And, in the process, bring his family to Mitzrayim in order to save them from the famine. It would indeed be as Pharaoh had decreed, back in that mistranslated verse we talked about (**41:40**) that by Yoseph’s command; all the people (including Yisra’el) would be sustained.

The conflict between Joseph and his brothers, particularly between Joseph (Rachel) and Yehudah (Leah), runs like a seam across the entire history of Yisra’el. At times Joseph gains the upper hand, at times Yehudah prevails, but the rift always resurfaces. This picture is represented in the two comings of Messiah: first as Moshiach ben Yoseph (Savior) and Moshiach ben David (King). Yehudah understands this in a way that they actually look for two separate people coming to fulfill Yisra’el’s mission to be that “light to the world”. They don’t yet seem to understand that it’s Yahweh, Himself, redeeming back the prodigal son and establishing His rule upon all the earth in order to dwell with “Adam” once again.

As I’ve said, the conflict has its roots in Ya’acov’s marriages to Leah and Rahel. His preference

lay with Rahel, as she was his first love and the one he regarded as his primary wife. But Leah was the first he married, the first to bear his children, and the one to emerge victorious in the sisters' competition to provide him with the most sons. All Leah's six sons were born before Rahel's firstborn, Yoseph; Rahel had a total of two children, as she died while giving birth to her second son, Benjamin.

As Ya'acov's firstborn, Leah's son Re'uven would have been set-apart for leadership in all areas of Hebrew life. But Re'uven sinned, and his rights as first-born were transferred to three of his brothers. The priesthood would go to Leah's third son, Levi, the kingship to Leah's fourth, Yehudah; and the "*birthright*" (the right of the firstborn to a double portion in his father's heritage) to Yoseph. This Ya'acov did by first adopting Yoseph's two sons, Ephraim and Manasseh, and then he gave them each a portion in the inheritance.

Re'uven's sin was itself an outgrowth of the Leah/Rachel rivalry, as Re'uven interfered in his father's marriage arrangements in protest of Ya'acov giving precedence to Rachel's maid, Bilhah, over Leah.

Ya'acov transferred his love of Rahel to her son, Yoseph, demonstrating his greater preference toward him over his brothers; like he had demonstrated his preference of Rahel over Leah. The brothers' jealousy was augmented by Yoseph's dreams, which foretold his mastery over them. The sons of Leah are determined to prevent at any cost. Shim'on and Levi plot to kill Yoseph; Judah prevents this, but oversees his sale into slavery.

But the brothers' apparent victory is short-lived. Soon they find themselves in Mitzrayim, at the mercy of a harsh viceroy who, unbeknownst to them, is the brother they betrayed, Yoseph. They prostrate themselves before him in fulfillment of his dreams. Through the events we just finished reading; Yoseph tests his brothers' character, to see if they have changed in the 22 years of their separation. Then comes the moving scene in which Yoseph reveals himself to them and is reconciled with them, which we'll read about next week. Yoseph is now the undisputed leader of family, and a very young nation. He is their protector and their source of sustenance. Even Ya'acov bows to him.

When B'nei Yisra'el emerges from their exile in Mitzrayim, it is under the leadership of Moshe and Aharon, both Levites. But it is Yehoshua (Joshua), a descendent of Yoseph, who leads them into the Promised Land. Several generations later, another descendent of Yoseph, Gid'on, liberates them from foreign rule and governs them. For 369 years prior to the building of the Temple, the Mishkan (the Tabernacle or Ohel Mo'ed), served as the spiritual epicenter of Hebrew life and worship at Shiloh, in the territory of Yoseph. When the people of Yisra'el asked for a king, a descendent of Rahel, the Benjamite Saul, is crowned.

Then, another struggle for power ensues, as David, from the tribe of Yehudah, is made king. His struggles with Saul are a replay of the age-old rivalry over the leadership of Yisra'el. For seven years David reigns in the Yehudite city of Hevron, while a son of Saul is the recognized king in the North. But finally, the sovereignty of David is accepted by the people. David makes his capital in another city, Yerushalyim. His son, Solomon, builds the Temple on a part of the city which straddles the boundary between Yehudah and Benjamin. In fact, as you compare maps of Yerushalayim and the division of the tribes' inheritances; you'll see that Yerushalayim is divided almost equally between Yehudah and Benjamin. Finally, at last, all seems to be healed, as the people are united under the leadership of Yehudah. I never thought about this point until Yahweh showed me Yoseph's priesthood last week. The Temple Mount, Mount Moreh'Yah (The Mount of the Teaching of Yah) is on the dividing line of the inheritance of Yehudah (Leah) and Benjamin (Rahel). It was here, in the House of Elohim, that unity between the brothers was to be found. It was in Yahweh's House where Yisra'el was one in the Land. They became a nation together through the exodus into the wilderness.

But once more the conflict resurfaces. Following Solomon's death, Yarob'am, a descendent of Yoseph and Rachel, leads a revolt against the royal house of David (Yehudah and Leah). And, for

the next 206 years, Eretz Yisra'el is split into two kingdoms: the northern Kingdom of Yisra'el, encompassing ten breakaway tribes under Yarob'am (Yoseph's) leadership; and the southern Kingdom of Yehudah. Interestingly, the tribe of Benjamin remains loyal to the Yehudim, possibly because they share Mt. Moreh'Yah.

Nearly 150 years before the destruction of the first Temple, Shalmanesser King of Assyria overran the Northern Kingdom of Yisra'el and exiled the Ten Tribes to parts unknown, and eventually, found their way all over the world. They were never to be heard from again. To many, the rest of history is a "**Jewish**" history; the story of the surviving tribes of Yehudah, Benjamin, and a significant part of Levi and a small number of **Jews** from the other tribes who lived in the Kingdom of Yehudah.

Ah, but the prophets promise that there will come a time when these rent halves of the people of Yisra'el will come together and be reunited. The Time of Ya'acov's Trouble and the Messianic age will see this fulfilled, as the words of the prophet announce in **Yehezqel (Ezekiel) 37**, "***I will make them into one nation in the land... and a single king shall be over them all... My servant David shall be king over them, and they shall all have a single shepherd... and My servant David shall be their prince for ever.***" We will see the answer and fulfillment of Yahshua's prayer in **Yohanan 17:20-23**; "***And I do not pray for these alone, but also for those believing in Me through their word, so that they all might be one, as You, Father, are in Me, and I in You, so that they too might be one in Us, so that the world might believe that You have sent Me. And the esteem which You gave Me I have given them, so that they might be one as We are one, I in them, and You in Me, so that they might be perfected into one, so that the world knows that You have sent Me, and have loved them as You have loved Me.***" We will meet our brothers face-to-face in wilderness and re-unite as a nation. Moshiach will indeed return as He said. Born of the Tribe of Yehudah, He is King Moshiach ben David. And, by His life, death and resurrection, representing Yoseph (Salvation of the Ages) He is our High Priest after the order of the Melek Tzaddik. Just as Yoseph did in Mitzrayim, Yahshua, who has redeemed us, will save us and sustains us. He will build the Dwelling Place of Yahweh and raise up the fallen tabernacle of David (the Kingdom of Yisra'el). Which is why His talmidim asked Him in **Acts 1:6**; "***Master, would You at this time restore the kingdom to Yisra'el?***" And, as David was, Yahshua is our King, the Sovereign of Yisra'el and all the earth, **FORRRREVER!**

Baruch HaShem Yahweh!