

# PART 10 xqm "extremity"/"prophetic event" END TIMES 41.1-44.17

## PREFACE FOR THE READER

*Method: In these commentaries the translation is in plain "Times New Roman" script and the comments which follow in "italic" script. All the information given is within the text so that there are no footnotes or other chapter notes.*

## INTRODUCTION

*This section brings us out of ancient good times to a time of fearful famine and financial crisis in Egypt which is typical of "world" crisis for Egypt was the world power economically at the time. The topical heading of this section is "prophetic event" or "extremity". It foreshadows a latter-day seven year period of unprecedented turmoil and pressure which is popularly known as the "great tribulation." This period is one of tortuous difficulty and persecution for Israel which is represented by the difficulty that Jacob's family run into. The period again gets the name of "Jacob's trouble"(Jeremiah 30.7) in scripture. The "divination" artificially imported into the events by Joseph is prophetic of the latter days when spiritualism becomes rampant. As Michael will stand for Israel in the latter days so Joseph behind the scenes and incognito is watching over the household of Jacob. This section thus encapsulates the end-times for the divine mind knows the end from the beginning and through Joseph has shown us not only the salvation of God but also the manner in which Israel will be supported in the latter day by the LORD'S covenant mercy.*

## PHARAOH'S DREAMS-SEVEN YEARS OF FAMINE 1-57

And it happened at the end of two years that Pharaoh was dreaming and behold He was standing by the Nile river. And **behold** there came up out of the river seven cows very good looking and fattened of flesh and they pastured among the bulrushes or reeds. And **behold** seven later cows came up afterward from the river. They were poor looking and lean of flesh and they stood near the cows on the margin of the river. And the seven cows which were poor to look at and lean swallowed up the seven good looking fat cows. Then Pharaoh awoke. He fell asleep again and dreamed again and **behold** seven ears of corn full and good came up in one stalk. And behold seven thin blighted ears sprang up in their presence after them. *Both the "corn" and the "cows" in the 7 blighted ears and seven thin oxen are prophetic TORAH of the final SEVEN of Daniel-the time of Jacob's trouble-a period of great scarcity and death.* And the seven thin ears of corn swallowed the seven good and full ears and Pharaoh woke up and **behold** he had been dreaming. *The frequent reference to "behold" mingle with frequent "and it happened" phrases in this section. The "beholds" would seem a hallmark of Joseph's reportage and intimates lively discourse and enthusiastic "pointing out" of features.* And it was so in the morning that Pharaoh was pounded again and again in his spirit (*Hebrew m[p meaning "moved" "disturbed" as by blows*) and he called all Egypt's sacred writers or interpreters of mysteries (*Hebrew frj*) and all the wise men and Pharaoh numbered out to them his dream and none of them was an interpreter for Pharaoh. And the chief cup-bearer shared a matter and said to Pharaoh, "I remember my sin this very day". Pharaoh was provoked to anger by his servants and gave me into the custody of the house of captain of the guard; myself and the chief baker. And both I myself and he dreamed a dream in the one night each man dreamed according to the meaning of his dream. And there was there a young Hebrew, a servant of the captain of the guard and we spelt out our dreams to him and he interpreted according to the dream each man had. And it turned out exactly as he interpreted for us; my rank was restored to me and the other was hanged. Pharaoh sent and called Joseph and he acted to speed up his release from the dungeon (or) pit. *There is a reference back to the irritation in Joseph's statement two years back to the butler, "Get me out of this "pit" Suddenly events moved fast after a considerable delay.*

When he had shaved and changed the garment he was wrapped in he came to Pharaoh. *We should not pass by these personal references without thought. Joseph was alluding to his long beard and to the pungent smell of his clothing in the prison. He had to strip to the skin and besides shaving he had to have a layer of dirt washed off.*

## READING NO.2 JOSEPH INTERPRETS PHARAOH'S DREAMS

(The "basic" start of the reading is at v15 and the "written" beginning at v.17)

Pharaoh said to Joseph, "I dreamed a dream and none can interpret it for me and I have heard a report about you that tells me that you will hear a dream with its interpretation. Joseph answered Pharaoh saying, "It is not about me; God will give Pharaoh a complete answer." *Joseph with due humility confessed, "It is not my prophecy or my numbering" He gave glory to the LORD.*

And Pharaoh said to Joseph, "In my dream **behold** I am standing on the banks of the Nile, and from the river there come up seven well fattened cows, a treat to look at and they were feeding among the bulrushes. And behold after them came up seven thin feeble cows much worse than I have ever seen-very thin in beef - behold I have never seen their like in all the land of Egypt for poor stock. And the thick stock ate up the first cows that came up. And even when they came near you would not have known the difference for they looked as bad as they did in the beginning; and I awoke from sleep. *The description included the remark about the "thin cows drawing nearer and looking no better". There was nothing could prevent the famine years -they were inevitable-and there is nothing can prevent the coming tribulation. The vision is **prophetic TORAH** of inevitable end-time crisis for human government. The close approach will render it as awesome and terrible as ever predicted. There never will have been anything comparable in catastrophic effect. Jesus described it as "Great distress unequalled since the beginning of the world; and never to be equalled again" I also saw in my dream and behold seven heads of corn came up in one stalk, full and good. And behold seven dry heads of corn dry and withered and blighted by the east wind arose after them and the withered heads swallowed the seven good heads and I told this to my sacred scribes and none could explain it for me. And Joseph said to Pharaoh, "The dreams of Pharaoh are one thing which God is making known to Pharaoh. The seven fat cattle are seven years and the seven good heads of corn are seven years; behold the dream is one reality. The seven thin and ill looking cows that came up after them are seven years and the seven withered stalks of corn blighted by the east wind are seven years of famine. This is the word which I have spoken to Pharaoh which God has made Pharaoh to see prophetically. Behold seven years of great plenty are coming in all the land of Egypt. Then seven years of famine will rise after them and all the plenty will be forgotten and the famine will swallow the land. And the abundance in the land will not of itself become known (to soothsayers) as distinct from the great gravity of the famine that follows it for it will be severe. And the double dream is because the matter is established by God and God will bring it to pass speedily. *Joseph stated the obvious-that because of the plenty none could guess a severe famine was round the corner. Equally few would recognise it was coming so soon. It will be even so with the coming of the tribulation in the end times. The matter will develop sooner than world leaders or the wise of the era could guess.* And now let Pharaoh look for a man of understanding and a wise man in matters practical and set him over the land of Egypt. And let Pharaoh act and appoint commissioners over Egypt to take a fifth (20% of produce in tax) in the years of plenty. And they should gather up all food of the good years that are coming and treasure up corn and reserve food for the cities under the hand of Pharaoh. This food should be deposited in reserve for the land for the seven years of famine that are coming in the land of Egypt in order that the land should not be destroyed during the famine. The word (of **prophetic TORAH**) was good in the eyes of Pharaoh and in the eyes of all his servants. *God has given us moderns in the Apocalypse very adequate warning of harsh times ahead-but unlike Egypt the world will stand unprepared largely because visionary saints will be taken home before these events.* And Pharaoh said to his servants, "Where can we find a man like this for the **Spirit of God** is in him." *The 20% tax was heavy and added to that corn supplies were to be heaped up for urban use and all that is eaten would also be stored up. It was a seven year plan of garnering for the famine. It was advice on top of interpretation. The eminence of Joseph and his rare wisdom is seen immediately in the advice he gives. There is a very special reference to the Spirit of God indwelling Joseph. In this he is to be compared with Daniel. He walked with God**

## READING No.3 39-52 PHARAOH APPOINT JOSEPH AS HIS FIRST MINISTER FIRST TORAH OF THE END TIMES-CRISIS FAMINE DEEP TROUBLE

And Pharaoh said to Joseph, "**God has made known** to you all these future things or latter day matters. There is none as understanding and wise as you are. You will be over my house and all my people will arrange themselves at your command. Only in the throne will I be greater than you." And Pharaoh said to Joseph, "See I have given you authority over all the land of Egypt." And Pharaoh took the seal ring off his hand and gave it to the hand of Joseph. He clothed him in garments of fine linen and put a gold collar round his neck. He made him ride in chariots as his second in command (of his army) and they called out before him "keep bowing the knee" (or) "bless (god)" and he gave him authority over all the land of Egypt. And Pharaoh said to Joseph, "I am Pharaoh and without you no man will lift high his hand or his foot in all the land of Egypt. And Pharaoh called Joseph by the name Zaphnath Paaneah . "Saviour of the age" and he gave him Asenath ("*beauty*") daughter of Potipherah(*Consecrated to the sun*) the priest of On(or Onesiris)for his wife and Joseph went throughout the land of Egypt. *Joseph as Saviour of the Age is in himself prophetic TORAH of Christ to whom the whole world will turn after the terrible days of the end times.* And Joseph was 30 years of age when he ministered to the face of Pharaoh and Joseph went out from the presence of Pharaoh and passed throughout all the land of Egypt. *Joseph became mightily distinguished and by his travels became exceedingly well known to all the leaders of the land and within all its borders.* And they harvested all the food of the 7 plentiful years in the land of Egypt and he stored all the food of the surrounding fields in central city depots. Joseph stored corn as the sand of the sea; there were such great quantities that he left off counting for it was beyond computation. And two sons were born to Joseph before the years of famine came which Asenath, daughter of Potipherah, priest of On bore him. And Joseph called the name of the first, "Manasseh" **because God** keeps making me forget my vexation or labour and all the house of my father (i.e. brothers) and the second he called "Ephraim" **because God** has enabled me to flourish in the land of my affliction. *Four times in this reading Joseph testifies to God whose strength brought him to prominence. Consistently he gave glory to God.*

## READING No.4 JACOB SENDS HIS SONS FOR CORN 41.53-42.18

The seven years of plenty which were in the land of Egypt came to an end and the seven years of famine had begun to come about just as Joseph said. And it happened that the famine was in all the earth and in the land of Egypt there was bread. When all Egypt became famished they cried out to Pharaoh for bread. And Pharaoh told all the Egyptians, "Go to Joseph and do what he tells you." And the famine was over all the land and Joseph opened all the depots among them and sold (grain) to the Egyptians .And the famine took hold in the land of Egypt. And **the whole earth** came to Joseph to buy corn for the famine took hold in the whole earth. *Notice is given in this prophetic TORAH of a day when the whole earth will be trapped in a deep depression and inescapable crisis. There will ultimately be no way out but for men and nations to come under the total dominion of the LORD JESUS CHRIST.* And Jacob saw and enjoyed the thought that there was milled corn (*Hebrew rbv*) in Egypt he said to his sons, "Why do you keep looking or proposing (to go)?" *The sons remembered that they had sold Joseph into Egypt and may even have feared divine retribution from that quarter.* He said, "Behold, I have heard that there is milled corn in Egypt. Go down there and buy corn for us from there so that we don't just let ourselves die(*Hebrew Niphal*). And the ten brothers of Joseph went down to buy corn from Egypt. But Jacob did not send Benjamin Joseph's brother lest harm might befall him. And the sons of Israel went to buy in the midst of those who travelled for the famine was in the land of Canaan also.

## JOSEPH SPEAKS HARSHLY BUT IS DELIGHTED TO SEE THEM

Now Joseph was the "one who gave permission (*Hebrew fjl v*) for sales in the land to all the people of the earth. And Joseph's brothers came and they bowed to him with their faces to the ground. And Joseph saw his brothers (*with delight*) and feigned himself a stranger -that he had been a stranger to them. And he spoke to them harshly (*Hebrew hvq meaning "obstinately; severely"*) And he said, "Where have you

come from?" And they said, "From the land of Canaan to buy food". Joseph recognised his brothers but they did not know him. And Joseph remembered the dreams he had dreamed about them; and he said to them, "You are military foot-soldiers come to spy where the land is unfortified." And they said, "No, my Lord, thy servants are come to buy food" We are all sons of one man. Your servants are upright men; your servants are not spies." "No", he said, " You have come to spy the weakness of the land". They said, "Your servants were twelve brothers; we are the sons of one man in the land of Canaan and behold the little brother is with our father and the other one is no more. *Joseph remembered the dreams which as a seventeen year old foreshadowed the very worshipful bowing the brothers performed on meeting him. He set out to discover more about their hearts through his astute feigning to be a stranger.* And he said, "This is my pronouncement about you, "You are spies" This is how you will be tested as Pharaoh lives. You will not leave this place till your younger brother comes here. Send one of you to get your brother. The rest of you will be put in prison to test if your words are true; and if they are not then you are spies as surely as Pharaoh lives. And he put them in prison for three days. And on the third day he said to them, "***Do this and you will live for I reverence Elohim***" *The clue Joseph gave them would have been a real encouragement amid their fretful and fearful condition if they had by now come to a relationship with God. It sets the scene for a steadily deeper approach to the past sins of the brothers.*

## READING No.5 JOSEPH TREATS HIS BROTHERS CURTLY

If you are honest men let one of you stay in prison where you are detained and the rest go and bring milled grain to your hungry household. But you must bring your youngest brother to me that your words may be proved true and you will not die. And they undertook this. And they said to each other, "Truly we are guilty and being punished (*Hebrew mva suffering punishment or bearing guilt or "become a sacrifice (trespass offering)"*) because of our brother whom we saw pressed (*as oil is squeezed out*) in his soul when he pleaded for mercy from us and we would not listen; for that reason this hardship has come upon us. And Reuben answered them, saying, "Did I not speak to you saying, do not sin against the lad and you would not listen and also behold his blood is being required or visited on us. They did not know that Joseph could hear them for he was speaking in obscure twisted ways (*Hebrew xiii*) through an interpreter *This realism showed Joseph that Reuben had made an endeavour to spare him. It also shows that he was moved by the lad's pleading. The cruel nature of the action of the brothers is plain and became plain to Joseph. We learn from this that everything is open to Him with whom we have to do". The nature of "fellowship" with "honesty" is to be seen in the unburdening of the brother's hearts through this episode. Just as our LORD brought his disciples together and taught them to love one another so Joseph through these devices is bringing his brothers to a deeper appreciation of truth and to seek God and find forgiveness and love each other.* He turned through a circle from them and he was weeping. And he turned to them and took Simeon from them and bound him before their eyes. *Deep emotion grips Joseph. He encounters the kindness of Reuben. He knows the treachery of Simeon and by binding him acutely reminds him of his earlier harsh action.* Joseph gave orders to fill each man's container with grain and to put back each man's silver in his sack and to give them "venison" (*Hebrew dux has as its first meaning, "that which is hunted or venison"-possibly the favourite food of Joseph's grandfather was given them. This must have stirred their wonder at such Grace and provision.* This was done for them. They lifted the milled corn on their donkeys and left. In the overnight lodging one of them opened his sack for provision for his donkey and he saw his silver and behold it was in the mouth of his stretched out sack. *Those who filled the sacks had so filled them they had to stretch them to get the silver in.* And their hearts were downcast and they turned trembling to one another and said, "What is this that God has done to us?" And when they came to their father Jacob in Canaan they related all that had met them (*Hebrew hrq both of "accidental" and "contrary" events*) saying, "The man who is lord of that land spoke harshly to us and took us for spies." And we told him that we were honest men not spies; twelve brothers and sons of one father and our youngest brother is with our father in Canaan. And the man who is lord of that land said to us, "That I may know you are honest men and brothers, let one remain here with me-Reuben and take food for your households and go". But bring your youngest brother to me and I will know you are not spies but honest and I will give back your brother and you can trade in the land. And it happened as they emptied their sacks behold the pouch of silver of each

man was in his sack. And when they and their father saw the pouches of silver they were frightened.. And Jacob their father said to them," You have bereaved me. Joseph is no more; Simeon is no more and now you want to take Benjamin from me. It is the end (or)that is the finish. And Reuben said to his father "You may kill both my sons if I do not bring him back. Trust him to my hand And he said, "My son is not going down with you for his brother is dead and he is the only remnant and if he meets with injury or mischief on the journey which you are taking you will bring me down with grey hairs in grief (*Hebrew hgy*) to the grave.

## **CHAPTER 43 THE BROTHERS RETURN TO EGYPT WITH BENJAMIN AND MITZMOROTH-GIFTS**

### **(a)THE WRANGLE WITH JACOB 1-10**

### **SECOND OVER-ARCHING PROPHETIC TORAH-AS JUDAH WRANGELS WITH JACOB SO CHRIST DEALS WITH HIS PEOPLE AS THE EARNEST OF THEIR SALVATION**

The famine was harsh in the land. It happened when they had eaten all the milled grain which they brought from Egypt that their father said to them, "Return and buy us a little more to eat!" And Judah spoke to him saying, "The man enjoined on us a warning or testified his will saying, "You will not see my face unless your brother is with you!" *This statement whilst apparently harsh testified that Joseph would reveal himself but he wanted to re-establish trust between father and brothers first. He wanted to bring Jacob to an end of himself.* If you are helping to save-(*the Hebrew is hvj* which is a cognate of *Y'shua*) by sending our brother with us we will ourselves go down and we put in the money to buy food for you *The Hebrew Niphal describes a responsibility the brothers are now taking. They probably envisaged using the money they had retained which was returned earlier.* And if you will not send him we will not go down for the man said," You will not see my face without your brother" And Israel said, "Why did you bring this evil upon me by informing the man you had another brother?" And they said, "The man questioned us precisely, "Is your father still living and is there the brother? And we replied according to his speech on these matters. How were we to know that he would say "Bring down your brother?" And Judah said to Israel, "Send the youth with me and we will rise and go so that we and you and our little ones that are tripping about do not allow ourselves to die" *Judah appealed for Israel's great grandchildren. He also counselled alacrity.* I will be his earnest (*Hebrew "arrabon"*) from my hand you will constantly seek (God) for him if I do not perform my promise to bring him back before your face **to stay** with you and I will bear this sin against you all my days. *Judah uses intense spiritual language to move the heart of Jacob. He recognises the "life for life" promise he is making and puts it to his father that he has power with God and adds that to fail his promise would be an unforgivable and unforgettable sin. Judah is acting in **this prophetic TORAH** as a foreshadowing of the Lion of Judah who is the earnest of what will be for his people's welfare.* For if we had not delayed on this matter till now we could have been back here twice (*with "twice" we have the Hebrew word m[p* which means "two blows" so Judah may have emphasised the delay by striking the table) And Israel their father said to them, "If this is the way things are what is there -do this; take a present of the land in your containers and take it down to the man as a gift.

### **(b)THE MIZMORAH 11-12a**

- i A little balm yrX (salvation)
- ii A little honey vbd (Pure doctrine)
- iii Aromatic spices takn (Prayer)
- iv Fragrant ladanum(from leaves) fl (Atonement)
- v Pistacia nuts mynfb (The Unique LORD)
- vi And almonds mydqv (God's watch-care)
- vii Take a double portion o silver with you psk (Redemption)

*These elements of Mizmor lead naturally to a better understanding of the title of 50 psalms. They each have a spiritual equivalent. I have set out the spiritual equivalences in Psalm 39 et alii*

## (c) JACOB PRAYS AND BLESSES THE JOURNEY 12-14

Take twice the silver in your hands; you must return that which was given back in the mouth of your sacks. Maybe it was a mistake. Take your little brother also and return to the man. And God almighty show you mercy before the man and send your other brother and Benjamin back. As for me just as I have been bereaved I am being bereaved (again). So the men took these gifts and the double silver in their hands and Benjamin and arose and went down to Egypt and stood before the face of Joseph. *Who, like the commentator, could avoid crying just to think about this scene? It must have touched the heart of Joseph and the heart of Moses and of any reader of sentiment. There they stood as learners and in fear and trembling awaiting the words they now could hope to hear.*

## READING No.6 JOSEPH HAS A BANQUET PREPARED 16-29 THIRD OVER-ARCHING PROPHETIC TORAH OF THE END TIMES-ISRAEL REALISES JESUS IS MESSIAH

And Joseph saw them and Benjamin and said to the one who was over his house, "Take these men to my house and slaughter or cook an animal and prepare cakes (*Hebrew  $\text{מִנֶּכֶת}$* ) for these men will eat with me in splendour or noon or "**double light**". (*Hebrew  $\text{מִיָּרַח}$ -the light of the "sun" which was worshipped in Egypt and the light of God who had fully revealed his purpose at this time*) And the man did as Joseph said and brought the men into the house of Joseph. And the men were frightened because they had come into the home of Joseph and they said, "It is on account of the matter of the silver put back in our sacks the first time that we have been brought here that he should have us encircled and fall by the sword and take us as slaves and take our donkeys" *It seems somewhat humorous that Joseph would be bothered about the donkeys-but generally the brothers had no clue of what was about to happen. The second major theme of the end-times is the realisation of Israel that Jesus is the Messiah. The first of course is Jacob's trouble represented by the grief of Israel himself throughout. The following narrative is prophetic TORAH of the solemn amendment and joyous fellowship of the family of God as the rule of Christ begins in the Rapture and kingdom of Christ.*

They approached the man who was over Joseph's house at the entrance of the house. They said to him, "Sir, when we came down the first time it was to buy food; we lodged overnight (on the way back) and each man found his silver in the mouth of his sack-the exact shekel weight and we have brought it back in our hands. We brought other silver to buy food. We do not know who placed the silver in our sacks. And he said, "Shalom, it is well as to yourselves" "Your God and Elohim of your fathers has given you 'hidden treasure' in your sacks. Your silver came to me. And he brought Simeon out to them *There are several comments occasioned by these lines. First, the steward appears to have knowledge of the God of the Hebrews and even of the fathers of this family or people. Joseph had a special man in this position and his witness had rubbed off. Second the steward confesses he was the man responsible for the return of cash. Third, Simeon appears to have been already in the palace of Joseph. The man took the men into the house of Joseph and gave them water and they washed their feet and provided fodder for their donkeys. So much for their concern about stealing their beloved donkeys! They adjusted and prepared their gifts for the coming of Joseph at the double light of noon for they heard that he would eat there with them. And Joseph came to the house and they brought to him in the house the gifts which were in their hands and they bowed down to him to the ground The men appear to have gone out for the gifts and brought them in. For a third time they bow before him as the historic dreams foretold* And he said, "Shalom with you?" And he said, "Is it shalom with your aged father?" "Is he still living?" And they said, "Shalom"; concerning your servant our aged father he is still living and they bowed down and did obeisance. *I calculate that for a fourth time they were on the floor before Joseph. And he lifted up his eyes and saw Benjamin his brother, son of his mother, and said, "Is this your little brother of whom you spoke to me. And he said, "God be gracious to you, my son" This is a psychological moment of truth. The sight of Benjamin quite overwhelmed Joseph. He spoke as a man of faith. It must have impacted the brothers considerably-but still the rouge was unknown to them.*

## READING No.7 THE "CUP" THAT DEALS WITH SIN 23.30-24.13 FOURTH OVER-ARCHING PROPHETIC TORAH OF THE END TIMES- JOSEPH COMES OUT OF HIS SECRET CHAMBER-PICTURING JESUS COMING AND ISRAEL'S RETURN

And Joseph hurried out for his compassion (*Hebrew mj r meaning "tender love"*) was kindled (*Hebrew rmk*) and he sought a place to weep and he went into his "chamber within a chamber" (*Hebrew rdj*) and wept there. ***For many years Joseph had been dealing with the gentiles-the Egyptians and now he was about to come out of his secret chamber to deal in grace with the people of Israel. This is a perfect depiction of the Messianic events of the end times.*** After he had washed his face he came out and forcibly constrained himself and said, "Serve the food" And they set bread before him separately and before his brothers separately and the Egyptians were separate again for it is abominable for the Egyptians to eat bread with Hebrews ***The end time deep differences of religion and fellowship between Jews and Arabs and Gentiles in general*** And they were seated before him the oldest according to his age and the youngest according to his youth and each man looked with amazement at his neighbour. And they lifted up the portions from his face to them and the portion of Benjamin was a splendid portion five times (or "hands") greater, and they ate and drank with him. *The deacons were serving according to the instructions of Joseph. The great feast is typical of the Passovers of the ages which have not revealed the central figure of the Passover-the Lamb of God -to the Jews. Not till the day the Messiah is ready to fully reveal Himself will Israel as a nation know Him outright. (CHAPTER 44)* And Joseph commanded the man in charge of his house, "Fill these men's sacks with as much food as they can lift and put the silver of each man in the mouth of his sack". "Also place my cup (*Hebrew [ybg- is the large wine bowl from which wine was poured into cups-a major silver item]*) in the mouth of the sack of the youngest with his silver payment for the grain; and he did **as Joseph kept commanding.** (*The Piel of rbd tells us that however extraordinary and obviously prejudicial the command he unquestioningly obeyed-this was a man who had learned to trust Joseph implicitly and knew that his plans were good. There is a lesson in this for our obedience to Christ.*) At morning light the men were sent off and their donkeys. *They had the most fabulous overnight of their lives in the grand house of Joseph. They probably were now in no hurry to go and the experience was altogether a pleasant one to date. They had only just left the city and were not gone far when Joseph said to the man over his household, "Rise, pursue these men and when you have moved (Hebrew gcn suggesting a sluggishness typical of the steward in his morning habits) yourself to reach them say, "Why have you made retribution of good with evil? Is not this the cup with which my lord drinks from and by which he divines? Oh the evil things which you have done!"* When he caught up with them he pronounced these words of legal challenge (*Hebrew myrbd*) *The words were accurate when put in the context of their past deeds. They were tantamount to a revelation of their past misdeeds. Their consciences were struck even though they were not conscious of present sin. We too must acknowledge that our past sins stand to condemn us apart from divine grace.* And they said, "Why does my lord level an accusation in these terms? God forbid that your servants should act as we are accused of doing. Behold the silver which we found in the mouths of our sacks we returned from the land of Canaan and we would not steal silver or gold from the house of your master. ***The one with whom it is found shall die and the rest of us will make ourselves slaves of my lord.***" And he said, "It shall be comparable to your undertaking; with whom it is found he shall be my slave and you shall be free from guilt." *The steward hardly expected the men to condemn Benjamin to death and so he moderated the punishment. However he obtained what he must have known was the will of his master-the retention of Benjamin.* Each man hastened and lowered their sacks to the ground and opened the mouth of the sacks. He searched in the sack of the oldest piercing and he kept on piercing the sack of the youngest and he found the cup in Benjamin's sack. *The text so read is indicative of an almost total destruction of Benjamin's sack.* They tore their clothes; then he put the loads on their donkeys and they returned to the city. *They were so distraught. The man proceeded to put the sacks back and had them return with him.*

## **CONCLUSION: THE ISSUE OF THE CUP AND OF THE CHRIST 14-17 FIFTH OVERARCHING PROPHETIC TORAH OF THE END TIMES - PROPHECY OF THE FEALTY OF ISRAEL**

When Judah and his brothers came in Joseph was still in the house. and they fell on their faces to the ground before him. *The fifth fulfilment of the prophecy of fealty.* And Joseph said, "What is this that you have done? Surely you are aware that a man such as I am because of the use of divination (*Hebrew vj* by serpents or enchantment) will continually divine? And Judah said, "What can we say for ourselves to my Lord?" What words of defence can we speak? What justification can we make? God has found out the sin of your servants. *At this point in the story the brothers are at an end of themselves and feel the poetic justice-the nemesis-their lives are under divine scrutiny-they have no option but to confess sin and stand condemned. The cup which Joseph drank from has put them in this position.* Look at us -we are servants to my lord both we and the one in whose hand the cup showed itself. And Joseph said, "God forbid that I should do this; only the man in whose hand the cup showed up (or)in whose hand we have found the cup-he shall be my slave and you must go up to your father for your well being or restitution (*Hebrew ml v* has this quirk -that it means "justice requited" besides "peace". I believe Joseph was playing with the word and acting as if he was unaware of the terrible implications for peace)

*The end time all encompassing judgement of Christ is reflected here. The "times of restitution" are hinted. The "cup" which Christ has drunk-namely his suffering comes in view as the central issue affecting His ancient elect people -which alone can bring about reconciliation of Israel and Messiah as this cup of Joseph is the central matter which alone can resolve relationships between Joseph and the brothers. Thus this end-time section closes with the pivotal question of Jewish history-is Y'shua Jesus the Christ and Messiah of Israel?*

The end of part 10: "The end times"