

## Hebraic roots Part 5

Does the Father have to different groups of people?

- Christians or the Church
- Hebrew people of Israel

The Mashiyach <sup>(Messiah)</sup> states there is only one way to the Father and that is through Him.

- John 14:6 Yahusha says unto him, **I am the way, the truth, and the life: no man comes unto the Father, but by me.**

1 Corinthians & Ephesians State there is only one Faith one Immersion, one Ruach <sup>(Spirit)</sup>

- 1Cor. 12:13 For by one Spirit are we all Immersed <sup>(baptized)</sup> into one body, whether *we be* Yahudiym or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.
- Eph. 4:4 *There is* one body, and one Spirit, even as you are called in one hope of your calling;
- Eph. 4:5 One Sovereign, one faith, one Immersion <sup>(baptism)</sup>,
- Eph. 4:6 One Alahiym and Father of all, who *is* above all, and through all, and in you all.

The question is does the Father have two types of people that He loves and is coming for?

- Matt. 7:7 **Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened unto you:**
- If you do not seek you will not find, If you do not knock the door will not be opened unto you. We have an obligation to do these things.
- Jer. 29:11 For I know the thoughts that I think toward you, says Yahuah, thoughts of peace, and not of evil, to give you an expected end.
- Jer. 29:12 Then shall you call upon me, and you shall go and pray unto me, and I will hearken unto you.
- Jer. 29:13 And you shall seek me, and find *me*, when you shall search for me with all your heart.

These understanding lies in the book of Yusaph <sup>(Joseph)</sup>. Not only that but the end-time prophecy is in this story as well. We must dig into the mysteries or the things that are concealed in the word in order to get these points across.

- Prov. 25:2 *It is* the esteem of Alahiym to **conceal** a **thing**: but the honor of kings <sup>(מֶלֶךְ *melek*; from; a royal; to induct into royalty; hence to take counsel:—consult.)</sup> *is* to search out a **matter**.
  - **5641.** סָתַר **sathar**, *saw-thar'*; a primitive root; to hide (by covering), literally or figuratively:—be absent, keep close, conceal, hide (self), (keep) secret, x surely.

- Pictographically: Support the sign or what is sealed of the Head. Meaning support what or who that has been sealed through a sign from the Head.
  - The ideal or meaning of this word is though it is hidden it is hidden with the understanding someone is looking for it. The Father hid or concealed these things so that we can search for these things.
  - Ester name shows He concealed her for the sake of Saving the nation of Yashra'al <sup>(Israel)</sup>
- **1697.** דָּבָר **dabar**, *daw-baw'*; from 1696; a word; by implication, a matter (as spoken of) or thing; adverbially, a cause:—act, commandment, decree, message, oracle, promise, provision, purpose, sign, thought, tidings, word, work.
- The Door of the house is the Head. Meaning The Mashiyach <sup>(Messiah)</sup> is the door and head of the body.

Worthy to note: What does Amos say about the Father revealing His Secrets?

- Amos 3:7 Surely Yahuah Alahiym will do nothing, but he reveals his secret unto his servants the prophets.
- **5475.** סוּד **sowd**, *sode*; from 3245; a session, i.e. company of persons (in close deliberation); by implication, **intimacy**, consultation, a secret:—**assembly**, **consel**, **inward**, secret (**counsel**).

These things that are hidden or concealed are for us (Kings and priest i.e. royalty), to find, and be received or taken in as treasure.

- Matt. 7:6 Give not that which is set-apart unto the dogs, neither cast you your pearls before swine, lest they trample them under their feet, and turn again and rend you.
- The other understanding is that the things that are concealed, the Father will reveal them when it is time to be revealed.

1Cor. 2:6 Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to naught:

1Cor. 2:7 But we speak the wisdom of Alahiym in a mystery, *even* the hidden *wisdom*, which Alahiym ordained before the world unto our esteem:

1Cor. 2:8 Which none of the princes of this world knew: for had they known *it*, they would not have crucified the Sovereign of esteem. <sup>[Ezek. 43:5 Ezek. 43:6].</sup>

1Cor. 2:9 But as it is written, Eye has not seen, nor ear heard, neither have entered into the heart of man, the things which Alahiym has prepared for them that love him <sup>(Isa 64:4)</sup>.

1Cor. 2:10 But Alahiym has revealed *them* unto us by his Ruach <sup>(Spirit)</sup>: for the Ruach <sup>(Spirit)</sup> searches all things, yea, the deep things of Alahiym.

1Cor. 2:11 For what man knows the things of a man, save the Ruach <sup>(Spirit)</sup> of man which is in him? even so the things of Alahiym knows no man, but the Ruach <sup>(Spirit)</sup> of Alahiym.

1Cor. 2:12 Now we have received, not the Ruach <sup>(Spirit)</sup> of the world, but the Ruach <sup>(Spirit)</sup> which is of Alahiym; that we might know the things that are freely given to us of Alahiym.

1Cor. 2:13 Which things also we speak, not in the words which man's wisdom teaches, but which the Set-apart Ruach <sup>(Spirit)</sup> teaches; comparing spiritual things with spiritual.

What Shaul <sup>(Paul)</sup> is saying here is that these hidden things or things that are concealed will not really come from Pastors, Teachers, etc. But from the Ruach <sup>(Spirit)</sup> first. When we study, or searching the scriptures the Ruach <sup>(Spirit)</sup> helps us to get a better or deeper meaning of the word.

- John 15:26 But when the Comforter is come, whom I will send unto you from the Father, *even* the Ruach <sup>(Spirit)</sup> of truth, which proceeds from the Father, he shall witness of me
- John 16:13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will show you things to come.

The Ruach <sup>(Spirit)</sup> allows us to see into the Word to pull out these treasure that are needed for us and to understand end-time prophecies, i.e. things to come or a shadow of things to come. These things are found in the Law.

- Heb. 10:1 For the law having a shadow of good things to come, *and* not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.
- Col. 2:16 Let no man therefore judge you in meat, or in drink, or in respect of an set-apart day, or of the new moon, or of the Shabbath *days*:
- Col. 2:17 Which are a shadow of things to come; but the body *is* of Mashiach <sup>(Messiah)</sup>.

When we want to understand the end time prophecies or the end of days where do people go? And where should the best place people should go?

- Daniel, Yashayahu <sup>(Isaiah)</sup>, Yeremiyahu <sup>(Jeremiah)</sup>, Yakazqa'al <sup>(Ezekiel)</sup> Revelations, etc.
- Is. 46:8 Remember this, and show yourselves men: bring *it* again to mind, O you transgressors.
- Is. 46:9 Remember the former things of old: for I *am* Al <sup>(El/Mighty one)</sup>, and *there is* none else; I *am* Alahiym, and *there is* none like me,
- Is. 46:10 Declaring the end from the beginning, and from ancient times *the things* that are not *yet* done, saying, My counsel shall stand, and I will do all my pleasure:
- We should be learning from the Beginning. Bereshiyth <sup>(Genesis)</sup>.
- Thinking linearly

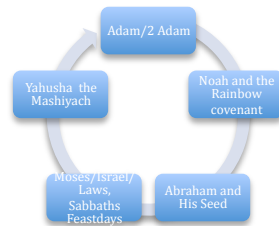
Old testament The Father [Covenants:  
Adam, Noah, Abraham, Moses, Israel, ].

New Testament Messiah  
[Christianity, The Church]

Time and prophecy

Linear thinking works as follow: He made a covenant with Adam, that did not work out, He makes one with Noah, that does not work out. He makes one with Abraham, then Israel. None of these did not work out. So He makes one the Messiah and the Christian church. Finally He got it right. Or finally He is happy. The things that are behind us are not coming back. This is not how to determine doctrine or scripture in this fashion.

- Thinking Cyclically: This is how the Scriptures determine time.



In cyclical thinking, He makes covenant with Adam, with Noah, with Abraham, then Israel Finally the Messiah.

- 1Cor. 15:22 For as in Adam all die, even so in Mashiyach <sup>(Messiah)</sup> shall all be made alive.
- 1Cor. 15:44 It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.
- 1Cor. 15:45 And so it is written, The first man Adam was made a living soul; the last Adam *was made* a quickening spirit.
- Luke 17:26 And as it was in the days of Nach <sup>(Noah)</sup>, so shall it be also in the days of the Son of man.
- Luke 17:27 They did eat, they drank, they married wives, they were given in marriage, until the day that Nach <sup>(Noah)</sup> entered into the ark, and the flood came, and destroyed them all.
- Acts 3:25 You are the children of the prophets, and of the covenant which Alahiym made with our fathers, saying unto Abraham, And in your seed shall all the kindred of the earth be blessed.
- Gal. 3:7 Know you therefore that they which are of faith, the same are the children of Abraham.
- Gal. 3:16 Now to Abraham and his seed were the promises made. He says not, And to seeds, as of many; but as of one, And to your seed, which is Mashiyach.
- Matt. 19:28 And Yahusha said unto them, Verily I say unto you, That you which have followed me, in the regeneration when the Son of man shall sit in the throne of his esteem, you also shall sit upon twelve thrones, judging the twelve tribes of Yashra' al <sup>(Israel)</sup>.

- Luke 1:67 And his father Zakariyahu <sup>(Zechariah)</sup> was filled with the Set-apart Set-apart, and prophesied, saying,
- Luke 1:68 Blessed *be* Yahuah Alahiym of Yashra'al <sup>(Israel)</sup>; for he has visited and redeemed his people,
- Luke 1:69 And has raised up an horn of salvation for us in the house of his servant Daud <sup>(David)</sup>;
- Heb. 8:8 For finding fault with them, he says, Behold, the days come, says Yahuah, when I will make a new covenant with the house of Yashra'al <sup>(Israel)</sup> and with the house of Yahudah <sup>(Judah)</sup>;
- Heb. 8:9 Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Mitsraiym <sup>(Egypt)</sup>; because they continued not in my covenant, and I regarded them not, says Yahuah.
- Heb. 8:10 For this *is* the covenant that I will make with the house of Yashra'al <sup>(Israel)</sup> after those days, says Yahuah; I will put my laws into their mind, and write them in their hearts: and I will be to them a Alahiym, and they shall be to me a people:
- Rev. 14:1 And I looked, and, lo, a Lamb stood on the mount Zion, and with him an hundred forty *and* four thousand, **having his Father's name** written in their foreheads.
  - Rev. 7:4 And I heard the number of them which were sealed: *and there were* sealed an hundred *and* forty *and* four thousand of all the tribes of the children of Yashra'al <sup>(Israel)</sup>.
- Rev. 14:2 And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:
- Rev. 14:3 And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred *and* forty *and* four thousand, which were redeemed from the earth.
- Rev. 14:4 These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goes. These were redeemed from among men, *being* the first-fruits unto Alahiym and to the Lamb.
- Matt. 5:17 **Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill.**

If we think linearly we come to the conclusion the things that precedes them are no longer valid, and have been passed away.

On the other hand if we think cyclically we believe not that things are done away with but we build upon them. They become fuller if you will. Each covenant that was made

with our forefathers, are not done away with but are being reinstated <sup>(Renewed Covenant)</sup> with better promises.

- Linearly does not help you or teach you prophecy. Wants you go pass a point on the line you do not go back to understand prophecy.
- Cyclical understanding helps and prepares you every year for His return. And review prophecy every year so that you get better and better and become wise brides.
- If Mushah <sup>(Moses)</sup> wrote of Him, you need to go back and study these books to help you prepare for end times.

Psa. 23:3 He restores my soul: he leads me in the paths of righteousness for his name's sake.

**4570.** מַגָּל **magal**, *mah-gawl'*; or feminine מַגְלָה **maggalah**, *mah-gaw-law'*; from the same as 5696; a track (literally or figuratively); also a rampart (as **circular**):—going, path, **trench**, way((-side)).

- The Righteous paths are done in cycles. The more you do it or the more you walk in this path the more you create a trench.

Let's begin this process:

The T<sup>[h]</sup>urah portion that talks about Yusaph <sup>(Joseph)</sup> is called Maqats <sup>(Mikets)</sup> What does this Hebrew word mean? “At the End”. We are looking at this story which is in Bereshiyth <sup>(Genesis)</sup> which is at the beginning to see what will happen at the end.

Summary of Yusaph <sup>(Joseph)</sup>:

He was born of a woman whose womb had to be opened by the Creator  
He is the 1<sup>st</sup> Born of Rachal that Ya'aqub <sup>(Jacob)</sup> really loves

The birthright was given to Yusaph <sup>(Joseph)</sup> because of what Reuben has done.

- 1Chr. 5:1 Now the sons of Reuben the firstborn of Yashra'al <sup>(Israel)</sup>, (for he *was* the firstborn; but, forasmuch as he defiled his father's bed, his birthright was given unto the sons of Yusaph <sup>(Joseph)</sup> the son of Yashra'al <sup>(Israel)</sup>: and the genealogy is not to be reckoned after the birthright.
- 1Chr. 5:2 For Yahudah <sup>(Judah)</sup> prevailed above his brethren, and of him *came* the chief ruler; but the birthright *was* Yusaph's <sup>(Joseph's)</sup>.)

How do you know one-way Ya'aqub <sup>(Jacob)</sup> loved Yusaph <sup>(Joseph)</sup> more than the other siblings? One is because it says it in Bere. 37:3, his brothers knew is Bere. 37:4. But another way was He gave him a royal Tunic <sup>(Some say of many colors)</sup> This coat sets him apart from his other brothers.

Yusaph was also a dreamer:

- 1<sup>st</sup> dream, all sheaves are bowing to him. He was given authority in the dream.
- 2<sup>nd</sup> dream His Father, Mother, and brothers all bow to him.
  - Question. What is wrong with this dream? His mother is already dead. So what does this mean?

- All that are alive and dead will worship him (Again this is in the spirit realm prophecy or a shadow of Yahusha)
- The dream have multiple dimensional prophecies

1. Yusaph <sup>(Joseph)</sup> Is loved by His Father
2. Birthright and the blessing
3. Hated by his brother, but in the end MUST come to him for help
4. Womb was open miraculously
5. Placed into a prison
6. Falsely accused
7. Elevated to power
8. Saves not just his family but the world as they know it
9. He then reveals to them who he is to his brother face to face
10. All Yashra'al <sup>(Israel)</sup> is saved

Yusaph <sup>(Joseph)</sup> Was stripped of His Tunic, rent and dipped in blood, showing it to His father rendering him as being dead.

- Mashiyach's <sup>(Messiah's)</sup> garments were parted and His blood was shed onto His garments.
- Yusaph <sup>(Joseph)</sup> is sold to Potiphar who is captain of the guard. His ishah made advances to Yusaph <sup>(Joseph)</sup> and ultimately she has something of His that was given to Potiphar which was a coat or tunic.
- He was identified by his tunic and he was the Hebrew that wore this coat.
- Twice outwardly these Tunics got him into trouble. The things that Yahuah shared with Yusaph <sup>(Joseph)</sup> has gotten him into trouble.
- Lesson learned. Yahuah reveals His secrets to us and they will indeed come to pass. But not all the time should we reveal what He has given us. Why? It may not be time for it to be given to everyone else, or it could be just for you.
- Think about what the scripture say in Amos 3:7. Why? Just because He revealed His secret, does not mean it is time for that prophet to reveal it to others, everything about that secret.
  - 1Cor. 14:32 And the Ruach <sup>(spirits)</sup> of the prophets are subject to the prophets.
  - When Yusaph <sup>(Joseph)</sup> revealed the dream he might have been inspecting a positive reaction. But instead he received a negative one. [Has this happened to you]?

Yusaph <sup>(Joseph)</sup> looked at the dream as positive. He saw the end results of the dream. He did not see the parts of being enslaved, family turning on him. So he could have thought that his appearance got him into trouble, and the things that he revealed likewise got him into trouble.

Now let's start with Bereshiyth <sup>(Genesis)</sup> 41:1

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

Gen. 41:2 And, behold, there came up out of the river seven well favored kine and fat-fleshed; and they fed in a meadow.

Gen. 41:3 And, behold, seven other kine came up after them out of the river, ill favored and lean-fleshed; and stood by the *other* kine upon the brink of the river.

Gen. 41:4 And the ill favored and lean-fleshed kine did eat up the seven well favored and fat kine. So Pharaoh awoke.

Gen. 41:5 And he slept and dreamed the second time: and, behold, seven ears of corn came up upon one stalk, rank and good.

Gen. 41:6 And, behold, seven thin ears and blasted with the east wind sprung up after them.

Gen. 41:7 And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and, behold, *it was* a dream.

Gen. 41:8 And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magicians of Mitsraiym <sup>(Egypt)</sup>, and all the wise men thereof: and Pharaoh told them his dream; but *there was* none that could interpret them unto Pharaoh.

Gen. 41:9 Then spoke the chief butler unto Pharaoh, saying, I do remember my faults this day:

Gen. 41:10 Pharaoh was wroth with his servants, and put me in ward in the captain of the guard's house, *both* me and the chief baker:

Gen. 41:11 And we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream.

Gen. 41:12 And *there was* there with us a young man, an Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret.

Gen. 41:13 And it came to pass, as he interpreted to us, so it was; me he restored unto mine office, and him he hanged.

Gen. 41:14 Then Pharaoh sent and called Yusaph <sup>(Joseph)</sup>, and they brought him hastily out of the dungeon: and he shaved *himself*, and changed his raiment, and came in unto Pharaoh.

Why shave? Is that a Hebrew custom or an Egyptian custom?

At this point He may have realized all the things he did wrong, and now he is humbling himself before pharaoh. He looked like an Egyptian. Even though He looked like an Egyptian, he still was a Hebrew. Even though he looked like those that enslaved him he still was a Hebrew.

Zaphnathpaaneah

- Living bread [The bread of life]. Yusaph <sup>(Joseph)</sup> stores up bread etc.
- Egyptologist states this name means Salvation of the world. Jerome states this name means savior of the world



Ryrie's commentary "On" is the city of Heliopolis, a center for the worship of the sun god, Ra.

The 'Holman Bible Dictionary' additionally tells us: "Potipherah. A priest in the Egyptian city of On (Heliopolis) where the sun god, Re, was worshiped. Yusaph<sup>(Joseph)</sup> married his daughter, Asenath, at the pharaoh's command (Gen. 41:45)."

What has happened to Yusaph<sup>(Joseph)</sup> [Same is viewed by churches today].

- Yusaph<sup>(Joseph)</sup> is married into a family that is heavy in sun worship
- Yusaph<sup>(Joseph)</sup> no longer looks like a Hebrew
- He does not act like a Hebrew
- He spoke Egyptian. They looked at him as one of them and not a Hebrew
- He is in an adulterous pagan culture. He knew who he was and who his Father was.

He is still to be the savior or Salvation of the World. The Creator places him there. He is still a Hebrew, in the end-time prophecies what name do they use? His Hebrew name

[Digging Deeper - Joseph and Imhotep \[Internet Source\]](#).

The "deeper digging" is by Dr. Lennart Moeller in his book, "The Exodus Case". Dr. Moeller, a medical doctor at Karolinska Institute, Stockholm, is also an archaeologist, explorer, marine biologist, scuba diver, and a scholar of both Egyptian history and the Bible. It was Dr. Mueller who directed the diving expedition which discovered coral-covered clumps of chariot wreckage from Egypt's 18th dynasty in the Gulf of Aqaba (see listed Ezine articles).

Moeller refers to an inscription on the island of Sihiel, near the first cataract of the Nile, which *actually links Imhotep to the key biblical element of the Joseph story - telling of Pharaoh Djoser in the 18<sup>th</sup> year of his reign. The inscription states "seven meagre years and seven rich years"*. Commenting on the inscription, Moeller writes, "Pharaoh Djoser asks Imhotep to help him with the coming seven years of famine. All the biblical components of the story are there, and there is a similar inscription on the island of Philae in the Nile." (This is exactly as in the Bible with Joseph, except for listing the "meagre" years before the years of plenty. Note: The famine years were, of course, the event of significance, saving everyone from starvation and bringing in much wealth to Egypt - it is noted that the manuscript was written a thousand years after the occurrences.) A carving in Sakkara shows starving people (ribs prominently outlined), also shows sacks of grain being carried up steps (as in the "silo" vaults at Sakkara), also food being distributed. In summary, Moeller says, "It should be noted that there is no other period of famine of seven plus seven years in the history of Egypt - except for the one for which Imhotep was responsible." In Egyptian records, only one person is described as having the administrative authority to organize Egypt's survival during the long famine - Imhotep. The parallel to biblical Joseph is precise and compelling. Moeller cites the large number of similarities in the lives, the accomplishments, responsibilities and characteristics of Imhotep of Egypt and Joseph of the Bible. Noting the dove-tailing of their individual stories from separate Egyptian and biblical accounts, Moeller's conclusion is that the two - most probably - were the same person, the two stories told from different viewpoints.

He includes 27 comparisons of Imhotep and Joseph, many are listed below.

(Imhotep - Egyptian records); {Joseph - Bible}:

- (Imhotep is appointed Administrator by Pharaoh Djoser during the periods of seven years famine and seven years of bountiful harvests); {Joseph is appointed Administrator to Pharaoh for the seven years of plenty then of famine};
- (Minister to the King of Lower Egypt); {Pharaoh .. made him ruler over all the land of Egypt};
- (Administrator of the GreatPalace); {Thou shalt be over my house};
- (Not of royal blood; attained position by ability); {From another nation and religion, not of royal blood, attained position by ability};
- (Not appointed by Pharaoh Djoser until he had reigned for some time); {Appointed well after Pharaoh ruled Egypt};
- (Given the status of "son" to Pharaoh); {Granted the status of "son" to Pharaoh};
- (High Priest in Heliopolis); {Married to Asenath, daughter of Poti-Pherah, High Priest in Heliopolis - by custom, would succeed father-in-law};
- (Builder and architect); {Builder of grain storehouses such as at Sakkara step-pyramid};
- (Exalted by Pharaoh Djoser as of godly character.); {"And Pharaoh said, 'a man in whom the spirit of God is!'" };
- ("I need advice from God."); {Noted as saying, "It is not in me; God shall give Pharaoh an answer."};
- (Had great medical skill - was compared to the Greek God of Healing);
- {Had doctors under his authority - worked by miracles, dreams and signs from God};
- (Decided the tax rate during the seven years of famine; also not to apply to priests); {Decided the tax rate during the seven years of famine; also not to apply to priests};
- (Realizes when he is dying - dies at age 110.); {Realizes when he is dying - dies at age 110.}.

Attempted seduction of a young man by a high official's wife, his rejection of her, her false charges and his subsequent imprisonment, then release - told in an Egyptian papyrus, dated 1225 BC. (Identical to the story of Joseph and Potiphar's wife).

Joseph, Vizier/Savior of Egypt. Archaeological digs along the Nile, provide an obvious and remarkable corroboration of the biblical story of Joseph. An unusual life-sized statue was found at Avaris, honoring the famed Vizier who - by Egyptian records - saved the Egyptian people from a terrible famine. *The statue is of a white-faced, clean-shaven Asiatic man with unusually-shaped and red hair, (and since legend is frequently based on fact) adjacent Egyptian wall murals depict Asian caravans of the time with similarly-featured non-Egyptian men wearing "coats of many colors"!*

Described in Papyrus #1116A in the Leningrad Museum is a mural of starving desert tribesmen seeking food from Egypt during a period of drought, "Pharaoh giving wheat to a tribe from Ashkelon, Hazor and Megiddo" (undoubtedly Hebrews from well-known cities in Israel);

Article Source: <http://EzineArticles.com/1899844>

When does Yusaph's <sup>(Joseph's)</sup> brothers show up?

2 years after the famine. What caused them to return to His brother? Famine, desolation, tribulation coming from an east wind.

- Jer. 18:15 Because my people hath forgotten me, they have burned incense to vanity, and they have caused them to stumble in their ways *from* the ancient paths, to walk in paths, *in* a way not cast up;
- Jer. 18:16 To make their land desolate, *and* a perpetual hissing; every one that passes thereby shall be astonished, and wag his head.
- Jer. 18:17 I will scatter them as with an east wind before the enemy; I will show them the back, and not the face, in the day of their calamity.

When his brothers show up, they do not recognize him. Why? He no longer looks like a Hebrew. The outward appearance is what's being judged. He looks like a pagan, he has a pagan name, etc.

Yusaph <sup>(Joseph)</sup> spoke to them through an interrupter. He understood what they were saying He knew who they were, but they did not recognize their savior.

These were the same brothers that Hated him despised him, and now must bow their knee to him, in order to get the bread that will save their life.

- John 6:33 For the bread of Alahiym is he which comes down from heaven, and gives life unto the world.
- John 6:35 And Yahusha said unto them, I am the bread of life: he that comes to me shall never hunger; and he that believes on me shall never thirst.
- John 6:44 No man can come to me, except the Father which has sent me draw him: and I will raise him up at the last day.
- John 6:48 I am that bread of life.
- John 6:50 This is the bread which comes down from heaven, that a man may eat thereof, and not die.
- John 6:51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my **flesh**, which I will give for the life of the world.
- In Hebrew Flesh is בשר <sup>(Basar)</sup> Bashar Good tidings the good news.

Why did Yusaph <sup>(Joseph)</sup> use an interrupter and not just reveal himself to his brothers? He wanted to see if his brothers changed. He wants to see the intent of their hearts. What happens next?

Gen. 42:9 And Yusaph <sup>(Joseph)</sup> remembered the dreams which he dreamed of them, and said unto them, You *are* spies; to see the nakedness of the land you are come.

Gen. 42:10 And they said unto him, Nay, my sovereign, but to buy food are your servants come.

Gen. 42:11 We *are* all one man's sons; we *are* true *men*, your servants are no spies.

Gen. 42:12 And he said unto them, Nay, but to see the nakedness of the land you are come.

Gen. 42:13 And they said, Your servants *are* twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest *is* this day with our father, and one *is* not.

Gen. 42:14 And Yusaph <sup>(Joseph)</sup> said unto them, That *is it* that I spoke unto you, saying, You *are* spies:

Gen. 42:15 Hereby you shall be proved: By the life of Pharaoh you shall not go forth hence, except your youngest brother come hither.

Gen. 42:16 Send one of you, and let him fetch your brother, and you shall be kept in prison, that your words may be proved, whether *there be any* truth in you: or else by the life of Pharaoh surely you *are* spies.

Gen. 42:17 And he put them all together into ward **three days**.

Gen. 42:18 And Yusaph <sup>(Joseph)</sup> said unto them the third day, This do, and live; *for* I fear Alahiyim:

Gen. 42:19 If you *be* true *men*, let one of your brethren be bound in the house of your prison: go you, carry corn for the famine of your houses:

Gen. 42:20 But bring your youngest brother unto me; so shall your words be verified, and you shall not die. And they did so.

Gen. 42:21 And they said one to another, We *are* verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us.

Tells them do not come back until you bring your other brother. They bring the younger brother when they run out of grain. He sees his brother. He still does not tell them who he is. He restrains himself. Later a cup was put into the youngest brothers sack. Yusaph <sup>(Joseph)</sup> sends his servants to retrieve the cup that was in Binyamiyn's sack.

- **בִּנְיָמִין** usually **בִּנְיָמִין** *bin-yaw-mene'* (son of (the) right hand), *bin-yaw-mene'*;

Gen. 43:3 And Yahudah <sup>(Judah)</sup> spoke unto him, saying, The man did solemnly protest unto us, saying, You shall not see my face, except your brother *be* with you.

Gen. 43:4 If you will send our brother with us, we will go down and buy you food:

Gen. 43:5 But if you will not send *him*, we will not go down: for the man said unto us, You shall not see my face, except your brother *be* with you.

Gen. 43:6 And Yashra'al <sup>(Israel)</sup> said, Wherefore dealt you *so* ill with me, *as* to tell the man whether you had yet a brother?

Gen. 43:7 And they said, The man asked us straightly of our state, and of our kindred, saying, *Is* your father yet alive? have you *another* brother? and we told him according to the tenor of these words: could we certainly know that he would say, Bring your brother down?

Gen. 43:8 And Yahudah <sup>(Judah)</sup> said unto Yashra'al <sup>(Israel)</sup> his father, Send the lad with me, and we will arise and go; that we may live, and not die, both we, and you, *and* also our little ones.

Gen. 43:9 I will be surety for him; of my hand shall you require him: if I bring him not unto you, and set him before you, then let me bear the blame forever:

Why did Yahudah<sup>(Judah)</sup> say these things to Yusaph<sup>(Joseph)</sup>?

He was saying because his Father already lost one son. If he loses this son he will die. Take me instead. At this point Yusaph<sup>(Joseph)</sup> realizes that his brothers have changed. He saw that his brothers loved his father just as much as he did, that the test was over. And he revealed himself to his brothers.

So what was concealed from them, should that through their change can now be revealed.

The message you should also see is tribulation brung them together. Time of trouble and famine. This caused Yashra'al<sup>(Israel)</sup> to go find bread. The one who stored up the bread, the one who saved them was their brother, though they did not realize it.

Who brought Mashiyach<sup>(Messiah)</sup> oh I mean Yusaph<sup>(Joseph)</sup> to store up the bread of life oh I mean the bread? The Father.

No one else could have put this together but the Father.

How is the Father doing this in the end-time?

- John 15:26 But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which **proceeds from the Father**, he shall witness of me:
- Acts 1:6 When they therefore were come together, they asked of him, saying, Sovereign, will you at this time restore again the kingdom to Yashra'al<sup>(Israel)</sup>?
- Acts 1:7 And he said unto them, **It is not for you to know the times or the seasons, which the Father has put in his own power.**

Acts 3:20 And he shall send Yahusha Mashiyach<sup>(Messiah)</sup>, which before was preached unto you:

Acts 3:21 Whom the heaven must receive until the times of restitution of all things, which Alahiym has spoken by the mouth of all his set-apart prophets since the world began.

Acts 3:22 For Mushah<sup>(Moses)</sup> truly said unto the fathers, A prophet shall Yahuah your Alahiym raise up unto you of your brethren, like unto me; him shall you hear in all things whatsoever he shall say unto you.

Acts 3:23 And it shall come to pass, *that* every soul, which will not hear that prophet, shall be destroyed from among the people.

Acts 3:24 Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.

Acts 3:25 **You are the children of the prophets, and of the covenant which Alahiym made with our fathers**, saying unto Abraham, And in your seed shall all the kindred of the earth be blessed.

### Closing with the Olive tree in Romans 11

Rom. 11:13 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:

Rom. 11:14 If by any means I may provoke to emulation *them which are my flesh*, and might save some of them.

Rom. 11:15 For if the casting away of them *be* the reconciling of the world, what *shall* the receiving *of them be*, but life from the dead?

Rom. 11:16 For if the first-fruit *be* set-apart, the lump *is* also: and if the root *be* set-apart, so *are* the branches.

Rom. 11:17 And if some of the branches be broken off, and you, being a wild olive tree, were grafted in among them, and with them partake of the root and fatness of the olive tree;

The Olive tree is Yashra'al <sup>(Israel)</sup>

- Jer. 11:16 Yahuah called your name, A green olive tree, fair, *and* of goodly fruit: with the noise of a great tumult he hath kindled fire upon it, and the branches of it are broken.
- Jer. 11:17 For Yahuah of hosts, that planted you, has pronounced evil against you, for the evil of the house of Yashra'al <sup>(Israel)</sup> and of the house of Yahudah <sup>(Judah)</sup>, which they have done against themselves to provoke me to anger in offering incense unto Baal.

The root of the Tree is the one who created it.

- Is. 43:15 I *am* Yahuah, your set-apart One, the creator of Yashra'al <sup>(Israel)</sup>, your King.
- John 15:1 I am the true vine, and my Father is the Farmer.
- John 15:2 Every branch in me that bears not fruit he takes away: and every *branch* that bears fruit, he purges it, that it may bring forth more fruit.
- John 15:3 Now you are clean through the word which I have spoken unto you.
- John 15:4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can you, except you abide in me.
- John 15:5 I am the vine, you *are* the branches: He that abides in me, and I in him, the same brings forth much fruit: for without me you can do nothing.

Rom. 11:18 Boast not against the branches. But if you boast, you bear not the root, but the root you.

Rom. 11:19 you will say then, The branches were broken off, that I might be grafted in.

Rom. 11:20 Well; because of unbelief they were broken off, and you stand by faith. Be not high-minded, but fear:

Rom. 11:21 For if Alahiym spared not the natural branches, *take heed* lest he also spare not you.

Rom. 11:22 Behold therefore the goodness and severity of Alahiym: on them which fell, severity; but toward you, goodness, if thou continue in *his* goodness: otherwise you also shall be cut off.

Rom. 11:23 And they also, if they abide not still in unbelief, shall be grafted in: for Alahiym is able to graft them in again.

Rom. 11:24 For if you were cut out of the olive tree which is wild by nature, and were grafted contrary to nature into a good olive tree: how much more shall these, which be the natural *branches*, be grafted into their own olive tree?

According to farmers in Yashra'al <sup>(Israel)</sup> the grafting process takes 3 days. How they graft an Olive tree is they pierce the side, oh I mean cut the side graft it in and in 3 days it becomes one with the tree. Mashiyach <sup>(Messiah)</sup> was pierced and died and rose. 2000 years ago. He rose on the 3<sup>rd</sup> day. Same will take place on the 3000<sup>th</sup> day which will be the 7<sup>th</sup> day or the 7000<sup>th</sup> day which is the 1000 year reign with Him.

[It was 2 years into the famine before Yusaph <sup>(Joseph)</sup> saw his brothers. He revealed himself on the 3<sup>rd</sup> year].

The purpose of grafting the wild is not so it can continue wild, but that it operates like a natural Olive tree. And if the natural Olive tree has good roots it will change the wild tree to a natural tree. The Farmer is in charge of this operation. But the root places a very important part.

What is expected from a grafting process is to make to trees one.

- Ezek. 37:16 Moreover, you son of man, take you one stick <sup>(tree)</sup>, and write upon it, For Yahudah <sup>(Judah)</sup>, and for the children of Yashra'al <sup>(Israel)</sup> his companions: then take another stick <sup>(tree)</sup>, and write upon it, For Yusaph <sup>(Joseph)</sup>, the stick <sup>(tree)</sup> of Aphrayim <sup>(Ephraim)</sup>, and *for* all the house of Yashra'al <sup>(Israel)</sup> his companions <sup>[Bere. Genesis 48:1-5 Ya'aqub adopts Aphraiym (Ephraim) to His own]</sup>.
- Ezek. 37:17 And join them one to another into one stick <sup>(tree)</sup>; and they shall become one in your hand. [Aphraiym <sup>(Ephraim)</sup> means fruitful].
- Ezek. 37:18 And when the children of your people shall speak unto you, saying, Will you not show us what you *mean* by these?
- Ezek. 37:19 Say unto them, Thus says Adaniy Yahuah; Behold, I will take the stick <sup>(tree)</sup> of Yusaph <sup>(Joseph)</sup>, which *is* in the hand of Aphraiym <sup>(Ephraim)</sup>, and the tribes of Yashra'al <sup>(Israel)</sup> his fellows, and will put them with him, *even* with the stick <sup>(tree)</sup> of Yahudah <sup>(Judah)</sup>, and make them one stick <sup>(tree)</sup>, and they shall be one in mine hand.
- Ezek. 37:20 And the sticks whereon you write shall be in my hand before their eyes.
- Ezek. 37:21 And say unto them, Thus says Adaniy Yahuah; Behold, I will take the children of Yashra'al <sup>(Israel)</sup> from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land:
- Ezek. 37:22 And I will make them one nation in the land upon the mountains of Yashra'al <sup>(Israel)</sup>; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all:
- Ezek. 37:23 Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save



them out of all their dwelling-places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their Alahiym.

Rom. 11:25 For I would not, brethren, that you should be ignorant of this **mystery** (Something concealed), lest you should be wise in your own conceits; that blindness in part (Partial blindness. They see (But not understand) the laws and commandments but not the Mashiyach (Messiah/ Church has a partial blindness as well. They do not see what the natural branch sees)) is happened to Yashra'al (Israel), until the **fullness of the Gentiles** be come in.

- Gen. 48:17 And when Yusaph (Joseph) saw that his father laid his right hand upon the head of Aphraiym (Ephraim), it displeased him: and he held up his father's hand, to remove it from Aphraiym's (Ephraim's) head unto Manashah's (Manasseh's) head.
- Gen. 48:18 And Yusaph (Joseph) said unto his father, Not so, my father: for this *is* the firstborn; put your right hand upon his head.
- Gen. 48:19 And his father refused, and said, I know *it*, my son, I know *it*: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a **multitude of nations**.

Rom. 11:26 And so all Yashra'al (Israel) shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away wickedness from Ya'aqub (Jacob):

- Is. 59:20 And the Redeemer shall come to Zion, and unto them that turn from transgression in Ya'aqub (Jacob), says Yahuah.
- Is. 59:21 As for me, this *is* my covenant with them, says Yahuah; My spirit that *is* upon you, and my words which I have put in your mouth, shall not depart out of your mouth, nor out of the mouth of your seed, nor out of the mouth of your seed's seed, says Yahuah, from henceforth and forever.