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Ani Yosef!

[**Mashiach**](mashiach.html) **in the Torah**

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[I. Introduction 1](#_Toc58870918)

[II. Overview 2](#_Toc58870919)

[III. Meshichim - Two Messiahs 5](two.html)

[IV. Mashiach ben Yosef vs. Yosef 5](mashiach.html)

[V. General Comparisons 7](#_Toc58870922)

[VI. Mashiach ben David vs. Yosef 8](mashiach.html)

[VII. In The Grave 8](#_Toc58870924)

[VIII. Timing: 9](#_Toc58870925)

[IX. The Dreams 9](dreams.html)

[X. Prophecy 10](#_Toc58870927)

[XI. Commentary 11](#_Toc58870928)

[XII. Chanukah 13](chanukah.html)

[XIII. The Added Letter 17](letters.html)

[XIV. Messiah son of Yosef 23](mashiach.html)

[XV. Messiah son of David 24](mashiach.html)

[XVI. War 25](#_Toc58870933)

[XVII. Ivrit - Hebrew 28](hebrew.html)

[XVIII. Yosef vs. Mordechai 29](#_Toc58870935)

[Messiah’s Story 30](mashiach.html)

[Pre-Egyptian Exile 34](galuyot.html)

[Debarim (Deuteronomy) Chapter 21 36](#_Toc58870938)

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# I. Introduction

In my studies, so far, I have learned that there is an intimate [connection](connection.html) between the life of Yosef ben [Yaakov](israelja.html), Yosef HaTzadik, and the prophecies concerning [Mashiach](mashiach.html) ben Yosef and [Mashiach](mashiach.html) ben David. In this [study](study.html) I would like to understand the life of Yosef ben [Yaakov](israelja.html) as it related to the [Olam HaBa](futures.html) and the transition to the [Olam HaBa](futures.html). The [connection](connection.html) between the life of the Patriarchs and [future](future.html) [events](feasts.html) is summarized by Chazal in this famous quote from the [Midrash](orallaw.html):

**“ma'asei avot simon l'banim”[[1]](#footnote-1)**

"The deeds of the [fathers](fathers.html) are a [sign](signs.html) for the children"

The following [midrash](orallaw.html) indicates that all the [events](feasts.html) that occurred in the story of Yosef and his brothers, whether they realized it or not, were directed by [Heaven](heaven.html), to bring [Mashiach](mashiach.html):

***Bereshit Rabbah 85:2*** *The* [*tribes*](tribes.html) *were involved with the sale of Yosef; Yosef was immersed in mournful thoughts about his separation from his father; Reuven was involved with* [*mourning*](mourning.html) *over his* [*sin*](sin.html)*;* [*Yaakov*](israelja.html) *was* [*mourning*](mourning.html) *for Yosef; Yehuda was busy taking a wife for himself (Tamar). And the Holy* [*One*](one.html)*, Blessed is He, was busy creating the light of* [*Mashiach*](mashiach.html)*.*

The [Midrash](orallaw.html) is not merely summarizing disconnected [events](feasts.html) of the day. Rather, what the [Midrash](orallaw.html) means to indicate is that all the [events](feasts.html) that occurred in the story of Yosef and his brothers, whether they realized it or not, were directed by [Heaven](heaven.html). These [events](feasts.html) would make possible the revelation of the *light* of [*Mashiach*](mashiach.html)*.* Thus we learn that Yosef’s life reveals the [Mashiach](mashiach.html); and so this is not a trivial [study](study.html), but rather a [study](study.html) with prophetic and profound [insights](insights.html). Indeed, the [Midrash](orallaw.html) states:

*All that happened to Yosef happened to Tzion.[[2]](#footnote-2)*

In fact, the gematria of Yosef and Tzion (Zion) are exactly the same: 156.

Lets start our [study](study.html) by looking at an enigmatic statement in the Torah which has provoked commentary from nearly every major source:

***Bereshit (Genesis) 37:2*** *These are the* [*generations*](toldot.html) *of* [*Yaakov*](israelja.html)*: Yosef, ….*

The above pasuk indicates a clear [connection](connection.html) between Yosef and [Yaakov](israelja.html). Chazal, our Sages, draw many parallels between these [two](two.html) such that we can see that Yosef represents [Yaakov](israelja.html). Yosef, therefore, represents Israel.

[***Midrash***](orallaw.html) ***Rabbah - Genesis LXXXIV:6****. R. Samuel b. Nahman commented: THESE ARE THE* [*GENERATIONS*](toldot.html) *OF* [*JACOB*](israelja.html)*: YOSEF. Surely Scripture should say, THESE ARE THE* [*GENERATIONS*](toldot.html) *OF* [*JACOB*](israelja.html)*: Reuben? The reason is this: as* [*Jacob*](israelja.html) *was born* [*circumcised*](circumcz.html)*, so was Yosef born* [*circumcised*](circumcz.html)*: as the former's mother was childless, so was the latter's; as the former's mother had great labour, so did the latter's; as the mother of the former bore* [*two*](two.html)*, so did the mother of the latter; as the brother of the former hated him, so did the brothers of the latter; as the brother of the former sought to kill him, so did the brothers of the latter seek to kill him; the* [*one*](one.html) *was a shepherd and the other was a shepherd; the* [*one*](one.html) *was pursued by Satan and the other was pursued by Satan. 'Stolen' occurs twice in* [*connection*](connection.html) *with* [*one*](one.html)*, and it occurs twice in* [*connection*](connection.html) *with the other; the* [*one*](one.html) *was blessed with* [*ten*](ten.html) *[blessings] and the other was blessed with* [*ten*](ten.html)*; the* [*one*](one.html) *emigrated from the Land [*[*Eretz Israel*](city.html)*], and the other emigrated from the Land; the* [*one*](one.html) *took a wife outside the Land, and the other took a wife outside the Land; the* [*one*](one.html) *begot children outside the Land, and the other begot children outside the Land; the* [*one*](one.html) *was escorted by* [*angels*](angels.html)*, and the other was escorted by* [*angels*](angels.html)*; the* [*one*](one.html) *was promoted through a* [*dream*](dreams.html)*, and the other was promoted through a* [*dream*](dreams.html)*; the house of the father-in-*[*law*](law.html) *of the former was blessed on his account, and the house of the father-in-*[*law*](law.html) *of the latter was blessed on his account; the* [*one*](one.html) *went down to Egypt and the other went down to Egypt; the* [*one*](one.html) *ended the* [*famine*](famine.html) *and the other ended the* [*famine*](famine.html)*; the* [*one*](one.html) *adjured [his children] and the other adjured [his brothers]; the* [*one*](one.html) *charged [his children] and the other charged [his brothers]; the* [*one*](one.html) *died in Egypt and the other died in Egypt; the* [*one*](one.html) *was embalmed and the other was embalmed; the bones of the* [*one*](one.html) *went up [*[*from Egypt*](thebirth.html)*], and the bones of the other went up.*

To make this [connection](connection.html) clear, consider that Rashi tells us that Yosef was the spitting image of [Yaakov](israelja.html). Thus we understand that Yosef = [Yaakov](israelja.html).

From a previous [study](study.html) ([Mashiach](mashiach.html)), I learned that:

[**Yaakov**](israelja.html) **= Israel =** [**Mashiach**](mashiach.html)**.**

Now we can add:

[**Yaakov**](israelja.html) **= Yosef = Israel =** [**Mashiach**](mashiach.html)**.**

In addition, we learn from Tehillim, [Psalms](psalms1.html), that both [Yaakov](israelja.html) and Yosef are associated with [redemption](redemption.html):

***Tehillim (***[***Psalms***](psalms1.html)***) 77:15*** *Thou hast with arm* [*redeemed*](redemption.html) *thy people, the sons of* [*Jacob*](israelja.html) *and Yosef. Selah.*

The Ramban presents the fundamental principle that the book of Bereshit is a story not only about the [creation](bara.html) of the [world](worlds.html), but also about the [creation](bara.html) of the Congregation of Israel. This begins with a family and develops into an entire [nation](nations.html). Ramban [teaches](teacher.html) us that Sefer Bereshit is the book of symbols; it tells us not only what transpired in the past, but more importantly, it tells us about that which will occur in the [future](future.html). The book of Bereshit reflects the image of the [Jew](gen-jew.html) throughout history, throughout the [generations](toldot.html).

Paro called Yosef HaTzadik, *Tzafnat Pa'aneach*,[[3]](#footnote-3) which, as Targum Onkelos translates, means the (*man through whom*) *the hidden is revealed*. Thus we should expect that Yosef, through his life and acts, will reveal much of the hidden light of [Mashiach](mashiach.html).

Consider, also, that Yosef, while [standing](mashal.html) in front of his brothers, was not recognized by them. That is trully hidden!

# II. Overview

The story of Yosef, in Bereshit (Genesis), is the story of [Mashiach](mashiach.html) ben Yosef and the story of [Mashiach](mashiach.html) ben David. The [time](time.html) before Yosef was thrown into the pit by his brothers, is the [time](time.html) of [Mashiach](mashiach.html) ben Yosef on earth, [two](two.html) thousand years ago. This was His ministry to the [Jews](gen-jew.html), while His [atonement](atonemen.html) was for the [Gentiles](gen-jew.html).

The [time](time.html) between the pit and Potiphar’s prison, is the description of [Mashiach](mashiach.html) ben Yosef in His second [coming](coming.html). This will be His ministry to the [Gentiles](gen-jew.html). In this [mission](mission.html), [Mashiach](mashiach.html) ben Yosef will fight and destroy [Amalek](amalek.html). This descendant of [Benjamin](benyamin.html) will be uniquely qualified to battle against [Amalek](amalek.html).

The story of Yosef as second to Pharaoh, is the [time](time.html) of [Yeshua](yeshua.html) as [Mashiach](mashiach.html) ben David. Thus we can see that this story is prophetic. The story spends almost no [time](time.html) on Yosef before the pit, [Mashiach](mashiach.html) ben Yosef. The story, of Yosef, spends most of its [time](time.html) focusing on Yosef after the pit, [Mashiach](mashiach.html) ben David. So, in the story of Yosef we have the following “[remez](remez.html)” characters:

[**Yaakov**](israelja.html) **/ Israel** = Israel

**Yosef** = [Mashiach](mashiach.html)

**Yosef’s** [**ten**](ten.html) **brothers** = [Jews](gen-jew.html)

**Egyptians** = [Gentiles](gen-jew.html)

**Potiphar’s wife** = The woman who plays the harlot – [Idol](idolatry.html) worshippers.

**Pharaoh** = The leader of the only [world](worlds.html) super-power of that [time](time.html). He represents [HaShem](hashem.html).

**Pit** = the grave

**Robe** = Covering which is associated with red. This covering was [first](one.html) used for [Adam](adam.html) and Eve when [HaShem](hashem.html) gave them a covering of skins.

**Mitzrayim** (Egypt) = The [World](worlds.html)

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His father gives him a covering (robe of many colors) which will later be dipped in [blood](body.html):

***Bereshit (Genesis) 37:3*** *Now Israel loved Yosef more than any of his other sons, because he had been born to him in his old age; and he made a richly ornamented robe for him.*

The coat of many colors seems to be the robe that a king gives to His progeny:

***II Shmuel (Samuel) 13:18*** *And [she had] a* [*garment*](garment.html) *of divers colours upon her: for with such robes were the king's daughters [that were] virgins appareled. Then his servant brought her out, and bolted the door after her.*

So, we have Yosef wearing the coat from The King ([HaShem](hashem.html)), which would make Yosef ([Mashiach](mashiach.html) ben Yosef) the King’s son and heir apparent.

The brothers ([Jews](gen-jew.html)) were upset because their father ([HaShem](hashem.html)) loved Yosef ([Mashiach](mashiach.html) [Yeshua](yeshua.html)) more that any of the other brothers.

There are [two](two.html) pits in Yosef’s life. Yosef ([Mashiach](mashiach.html)) is thrown into the [first](one.html) pit (grave) by his brothers ([Jews](gen-jew.html)). The [first](one.html) pit (grave) is in:

***Bereshit (Genesis) 37:20*** *Come now therefore, and let us slay him, and cast him into some* ***pit****, and we will say, Some evil beast hath devoured him: and we shall see what will become of his* [*dreams*](dreams.html)*.*

The word “pit” is defined by Strong’s as:

953 bowr, bore; from 952 (in the sense of 877); a pit hole (espec. [one](one.html) used as a cistern or prison):-cistern, dungeon, fountain, pit, well.

Now, there is a second “pit” (grave) that uses the same [Hebrew](hebrew.html) word. Yosef ([Mashiach](mashiach.html)) is thrown into this second pit (grave) by Potiphar ([Gentiles](gen-jew.html)):

***Bereshit (Genesis) 40:15*** *For I was forcibly carried off from the land of the* [*Hebrews*](bereans.html)*, and even here I have done nothing to deserve being put in a dungeon."*

Yosef’s covering of many colors was dipped in the [blood](body.html) of a kid goat (I am thinking Yom [HaKippurim](kippur.html)), a substitute for Yosef, and presented to his father:

***Bereshit (Genesis) 37:31-34*** *Then they got Yosef's robe, slaughtered a goat and dipped the robe in the* [*blood*](body.html)*. They took the ornamented robe back to their father and said, "We found this. Examine it to see whether it is your son's robe." He recognized it and said, "It is my son's robe! Some ferocious animal has devoured him. Yosef has surely been torn to pieces." Then* [*Jacob*](israelja.html) *tore his clothes, put on sackcloth and mourned for his son many days.*

After being thrown in the pit (grave), Yosef ([Mashiach](mashiach.html)) was transported to his next life in spices much the same way that the [two](two.html) Miriam’s brought spices to embalm [Mashiach](mashiach.html).

***Bereshit (Genesis) 37:24-28*** *And they took him and threw him into the cistern. Now the cistern was empty; there was no water in it. As they sat down to* [*eat*](eating.html) *their meal, they looked up and saw a caravan of Ishmaelites* [*coming*](coming.html) *from Gilead. Their camels were loaded with spices, balm and myrrh, and they were on their way to take them down to Egypt. Judah said to his brothers, "What will we gain if we kill our brother and cover up his* [*blood*](body.html)*? Come, let's sell him to the Ishmaelites and not lay our* [*hands*](fourteen.html) *on him; after all, he is our brother, our own flesh and* [*blood*](body.html)*." His brothers agreed. So when the Midianite merchants came by, his brothers pulled Yosef up out of the cistern and sold him for* [*twenty*](twenty.html) *shekels of silver to the Ishmaelites, who took him to Egypt.*

Yosef had himself experienced the oblivion of the Bor - the pit - both when his brothers threw him into a hole in the ground and when he was cast into an Egyptian prison. The same [Hebrew](hebrew.html) word is used to describe both settings.

Yosef ([Mashiach](mashiach.html)) was falsely convicted by the woman who played the harlot ([Gentiles](gen-jew.html)), Pother’s wife, who provided false testimony:

***Bereshit (Genesis) 39:17-19*** *Then she told him this story: "That* [*Hebrew*](hebrew.html) *slave you brought us came to me to make sport of me. But as soon as I screamed for help, he left his cloak beside me and ran out of the house." When his master heard the story his wife told him, saying, "This is how your slave treated me," he burned with anger.*

\* \* \*

***Bereshit (Genesis) 41:1*** *It happened at the end (mikeitz) of* [*two*](two.html) *years to the day . . .*

In the above pasuk, Yosef is remembered by [HaShem](hashem.html), using a key word, *keitz*. The word *keitz* is a special word, often denoting the historic arrival at a certain predestined [time](time.html) by which something is meant to happen, specifically with respect to [redemption](redemption.html). For example, the [Talmud](orallaw.html) uses this term with respect to the final [redemption](redemption.html):

***Sanhedrin 97b*** *Rav said, "All the dates of* [*redemption*](redemption.html) *(hakeitzin) have already passed, and now it depends upon repentance and good deeds."*

Thus, when the Torah employs the term *keitz*, it is not merely informing us that [twelve](twelve.html) years have passed since Yosef was [first](one.html) thrown into prison, and he just "happened" to earn his release at that [time](time.html). Rather, Yosef HaTzadik earned his release from jail then, because history reached a moment in [time](time.html), a moment that was pre-designated long before Yosef was even born, with the **ultimate** [**redemption**](redemption.html)in mind.

Thus, Yosef did not find release from prison because of Pharaoh's [dreams](dreams.html), but rather, Pharaoh was made to [dream](dreams.html) as he did because Yosef was meant to be released precisely at that [time](time.html). Thus, the Arizal [taught](teacher.html):

[***Sotah***](hair.html) ***36b*** *However, Yosef did not* [*merit*](merit.html) *this until the night of the "end of* [*two*](two.html) *years" (Bereshit 41:1), when it was decreed that he should leave jail; that day he rose to greatness. Therefore, it is what is written, "He* [*appointed*](settimes.html) *it as a testimony to Yosef when He went out over the land of Egypt, when I heard a language unknown to me"[[4]](#footnote-4). That night,* [*Gavriel*](angels.html) *came and* [*taught*](teacher.html) *him* [*seventy*](seventy.html) *languages.[[5]](#footnote-5)*

A *keitz* is an [appointed](settimes.html) [time](time.html), a pre-designated immutable moment in [Jewish](gen-jew.html) history, and through that [time](time.html) some form of [redemption](redemption.html) **MUST** occur, even if history has to be turned upside down to bring it about. If need be, [HaShem](hashem.html) will have [one](one.html) [nation](nations.html) [attack](attacks.html) another, and trigger a war that involves massive armies and expenditures just to bring about a *keitz*, and this is what the [Talmud](orallaw.html) means, or rather, warns.

# III. Meshichim - [Two](two.html) Messiahs

This paper is an attempt to search out the messianic significance of the Genesis account of Yosef son of [Yaaqov](jacob.html). Yosef was a [type](types.html) of [Mashiach](mashiach.html). Yosef represented [Mashiach](mashiach.html) ben Yosef and he will also represent [Mashiach](mashiach.html) ben David.

[Mashiach](mashiach.html) ben Yosef can be seen in the life of Yosef ben [Yaakov](israelja.html) until he is removed from the prison by Paro. [Mashiach](mashiach.html) ben David can be seen in the life of Yosef ben [Yaakov](israelja.html) from the [time](time.html) he is crowned king, second only to Paro.

Lets start by comparing what the Torah tells us about Yosef ben [Yaaqov](jacob.html) and what we read in the Nazarean Codicil about [Yeshua](yeshua.html) – The [Mashiach](mashiach.html). Notice that it seems as though these [two](two.html) persons are really just [one](one.html) person.

# IV. [Mashiach](mashiach.html) ben Yosef vs. Yosef

|  |  |
| --- | --- |
| **[Mashiach](mashiach.html) ben Yosef** | **Yosef** |
| [Mashiach](mashiach.html) ben Yosef was the firstborn of [HaShem](hashem.html)’s beloved Israel who is likened to a bride. | Yosef HaTzadik was the firstborn of [Yaaqov](jacob.html)’s beloved [Rachel](rachel.html). |
| [Mashiach](mashiach.html) ben Yosef’s life begins and ends with prophecy. | Yosef HaTzadik’s life, as depicted in Torah, begins and ends with prophetic [dreams](dreams.html). |
| [Mashiach](mashiach.html) ben Yosef, in his [first](one.html) [coming](coming.html), serves his father and brothers for 37 (33) years before His death. (According to most estimates) | Yosef serves his Father (Israel) and his brothers for 17 years. **Bereshit 37:2 [[6]](#footnote-6)** |
| **Marqos 14:62** And [Yeshua](yeshua.html) said, I am: and ye shall see the Son of man [sitting](mashal.html) on the right [hand](mashal.html) of power, and [coming](coming.html) in the clouds of [heaven](heaven.html). | **Bereshit 37:8** And his brethren said to him, Shalt thou indeed reign over us, or shalt thou indeed have dominion over us? And they hated him yet the more for his [dreams](dreams.html), and for his words. |
| [HaShem](hashem.html) saw [spiritual](physical.html) greatness and the continuity of the [Jewish](gen-jew.html) people in [Mashiach](mashiach.html) ben Yosef. | [Yaaqov](jacob.html) saw [spiritual](physical.html) greatness and the continuity of the Patriarchs in Yosef. |
| [Mashiach](mashiach.html) ben Yosef was united with his brothers through the agency of the [angel](angels.html) [Gavriel](angels.html). | Yosef HaTzadik was united with his brothers through the agency of the [angel](angels.html) [Gavriel](angels.html). |
| Hated by His "brothers". ***Yochanan (John) 15:25*** | Hated by his brothers. ***Bereshit (Genesis) 37:4*** |
| Brought a bad report about his brothers.  ***Matityahu (Matthew) 12:30-37*** | Brought a bad report about his brothers. ***Bereshit (Genesis) 37:2*** |
| Loved by his father more than his brothers. ***Matityahu (Matthew) 3:17*** | Loved by his father more than his brothers.  **Bereshit (Genesis) 37:3** |
| He was a shepherd. ***Yochanan (John) 10:11*** | He was a shepherd. ***Bereshit (Genesis) 37:2*** |
| He was called the King of the [Jews](gen-jew.html) ***Matityahu (Matthew) 27:37*** | He said he would be king ***Bereshit (Genesis) 37:9-10*** |
| He was sent by His Father ([HaShem](hashem.html)) to check on his brothers. ***Matityahu (Matthew) 15:24*** | He was sent by his father ([Yaakov](israelja.html)) to check on his brothers. ***Bereshit (Genesis) 37:14*** |
| "Brothers" plotted to kill Him. ***Matityahu (Matthew) 12:14*** | Brothers plotted to kill him. ***Bereshit (Genesis) 37:20*** |
| His disciples had him buried in a “pit”. | His brothers had Yosef “buried” in a pit. |
| [Yeshua](yeshua.html) did not utter a word to the judges when they judged him. | Yosef did not utter a word to his brothers when they sold him. |
| [Mashiach](mashiach.html) ben Yosef’s pleas were ignored. ***Matityahu 26:42*** | Yosef’s pleas for help were ignored. ***Bereshit 42:21*** |
| His people [ate](eating.html) a meal while He was in the pit ([Pesach](passover.html)). ***Yochanan (John) 13:1*** | Brothers [ate](eating.html) a meal while he was in the pit.  ***Bereshit (Genesis) 37:25*** |
| He died doing His Father's will. ***Matityahu (Matthew) 26:42*** | "Died" doing his father's will. ***Bereshit (Genesis) 37:23-24*** |
| Judas sold Him to the Romans for 30 silver pieces. ***Matityahu (Matthew) 26:16*** | His brothers sold him. The coat of many colors dipped in [blood](body.html) and given with a lie to his father. Wild animals killed him. ***Bereshit (Genesis) 37:28*** – [Yaaqov](jacob.html)’s sons are likened to wild animals in Bereshit 49. |
| Some [Jews](gen-jew.html) worked to [save](salvation.html) [Mashiach](mashiach.html) ben Yosef’s life, believing Him to be innocent. | Yehudah worked to [save](salvation.html) Yosef’s life, believing him to be innocent. |
| His robe was covered with [blood](body.html). ***Marqos (Mark) 15:17*** | His robe was covered with [blood](body.html). ***Bereshit (Genesis) 37:31*** |
| **Marqos 14:47** And [one](one.html) of them that stood by drew a sword, and smote a servant of the [high priest](priests.html), and cut off his ear. | The firstborn sought to rescue Yosef (**Bereshit 37:21-22**) |
| [Mashiach](mashiach.html) ben Yosef, in his [first](one.html) [coming](coming.html), dies at the [hands](fourteen.html) of His brothers and is thrown into a pit. **Matityahu 27:60** | Yosef is thrown into a dual pit by his brothers. **Bereshit 37:24** |
| His empty pit caused concern. ***Matityahu (Matthew) 28:8*** | The empty pit caused Reuben concern. ***Bereshit (Genesis) 37:29*** |
| Came out of the grave alive. ***Marqos (Mark) 16:11*** | Came out of the pit alive. ***Bereshit (Genesis) 37:28*** |
| Met the spice bearers (Miryams). [Mashiach](mashiach.html) ben Yosef is taken out of the tomb and wrapped in spices.  **Marqos (Mark) 16:1, Yochanan (John) 20:15** | Met the spice bearers (Ishmaelites). Yosef is drawn out of the pit and taken by a spice caravan to Egypt. **Bereshit 37:25** |
| [Mashiach](mashiach.html) ben Yosef went down to Egypt as a youth. | Yosef went down to Egypt as a youth. |
| Did not get His kingdom right away. | Did not get his kingdom right away. |
| His disciples came to search for Him. | His brothers came to search for him. |
| His disciples did not recognize him. | His brothers did not recognize Him. |
| Began His ministry at 30. ***Luqas (***[***Luke***](luke.html)***) 3:23*** | Began his ministry at 30. ***Bereshit (Genesis) 41:46*** |
| Yosef was brought out of the pit and prison to be exalted to the Pharaoh's right [hand](mashal.html):  **Bereshit (Genesis) 40:39-41** Then Pharaoh said to Yosef, “Since God has made all this [known](daat.html) to you, there is no [one](one.html) so discerning and wise as you. You shall be in charge of my palace, and all my people are to submit to your orders. Only with respect to the throne will I be greater than you.” So Pharaoh said to Yosef, “I hereby put you in charge of the whole land of Egypt.” Then Pharaoh took his signet ring from his finger and put it on Yosef's finger. He dressed him in robes of fine linen and put a gold chain around his [neck](body.html). He had him ride in a [chariot](merkava.html) as His second in [command](cmds613.html). | [Yeshua](yeshua.html) was brought out from the pit after death and exalted to the Father's right [hand](mashal.html):  **Philippians 2:8-11** And being found in appearance as a man, he humbled himself and became obedient to death - even death on a cross! Therefore God exalted him to the highest place and gave him the [name](name.html) that is above every [name](name.html), that at the [name](name.html) of [Yeshua](yeshua.html) every knee should bow, in [heaven](heaven.html) and on earth and under the earth, and every [tongue](spirit.html) confess that [Yeshua](yeshua.html) [Mashiach](mashiach.html) is Lord, to the glory of God the Father. |
|  |  |
| [Ate](eating.html) a meal with His disciples after the pit. ***Marqos 16:14*** | [Ate](eating.html) a meal with his brother’s after the pit. ***Bereshit 43:25*** |
| ***II Luqas 2:4*** And they were all filled with the Holy Ghost, and began to [speak](mashal.html) with other [tongues](spirit.html), as the Spirit gave them utterance. | [***Sotah***](hair.html) ***33a*** a Master has declared: [Gabriel](angels.html) came and [taught](teacher.html) [Yosef] the [seventy](seventy.html) languages. |
|  |  |
| ***Yeremyahu 23:3*** And I will [gather](gather.html) the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase. | ***Bereshit 46:7*** ([Yaaqov](jacob.html)) His sons, and his sons’ sons with him, his daughters, and his sons’ daughters, and all his [seed](flower.html) brought he with him [into Egypt](thebirth.html). |
| The bride of [Mashiach](mashiach.html) is Israel, but many believe her to be the Christian [goyim](gen-jew.html). | Yosef married a woman who was thought to be a [goy](gen-jew.html) who was in reality a grand-daughter of [Yaaqov](jacob.html).  **Bereshit 41: 50** And unto Yosef were born [two](two.html) sons before the years of [famine](famine.html) came, which Asenath (Dinah’s daughter[[7]](#footnote-7)) the daughter of Potipherah [priest](priests.html) of On bare unto him. |
| [Yeshua](yeshua.html) was not recognized after He was raised from the pit. | Yosef was not recognized after he was raised from the pit. |
|  |  |

If this comparison is valid, then we ought to be able to follow Yosef's career in Mitzrayim to determine what ***will be*** when [Mashiach](mashiach.html) returns for His second advent. We see that He will sit at the right [hand](mashal.html) of power. We see that He will reveal Himself to [Jews](gen-jew.html) during the second year of a [famine](famine.html) following [seven](seven.html) prosperous years. We see that [Jews](gen-jew.html) will be tested by the King to see if he/they has learned his lesson.

# V. General Comparisons

|  |  |
| --- | --- |
| **[Yeshua](yeshua.html)** | **Yosef** |
| Preached [HaShem](hashem.html)'s word in prison. ***1 Tsefet (Peter) 3:19*** | Preached [HaShem](hashem.html)'s word in prison. ***Bereshit (Genesis) 40:1-13*** |
| Reigned at the right [hand](mashal.html) of God.  **Matityahu (Matthew) 26:54** | Reigned at the right [hand](mashal.html) of Pharaoh.  **Bereshit (Genesis) 41:39-40** |
| Was a servant before He was the King.  **Matityahu (Matthew) 12:15-18** | Was a slave before he became king.  **Bereshit (Genesis) 39:1-2** |
| Provided [food](food.html) for His "brothers".  **Marqos (Mark) 8:1-8** | Provided [food](food.html) for his brothers.  **Bereshit (Genesis) 47:12-13** |
| Was drawn out of the pit by The Supreme Ruler. **II Luqas** (**Acts) 13:32-33** | Was drawn out of the pit by the supreme ruler. ***Bereshit (Genesis) 41:14*** |
| He will be the King of the [Jews](gen-jew.html).  ***Marqos (Mark) 15:1-12*** | He was the [first](one.html) king of the [Jews](gen-jew.html).  ***Bereshit (Genesis) 4*7*:*12-13** |
| [Mashiach](mashiach.html) ben Yosef, in his second [coming](coming.html), will serve the [Gentiles](gen-jew.html) who will see that they are blessed because of him. | Yosef serves the [Gentiles](gen-jew.html) and their [priest](priests.html) for 13 years. |
| [Mashiach](mashiach.html) ben David will give the [Gentiles](gen-jew.html) as an [inheritance](inherit.html) to His brothers. | Yosef enslaves the Egyptians and they serve him for [food](food.html). |
| [Mashiach](mashiach.html) ben David will reveals Himself only to His brothers. | Yosef reveals himself ONLY to his brothers. |
| [Mashiach](mashiach.html) ben David will [gather](gather.html) is all the outcasts of Israel and settle them in their land (Israel). | Yosef gathers all of Israel and his descendants and settles them in Goshen. |
|  |  |
|  |  |

# VI. [Mashiach](mashiach.html) ben David vs. Yosef

|  |  |
| --- | --- |
| **[Mashiach](mashiach.html) ben David** | **Yosef** |
| He will be wise and discerning.  **1 Corinthians 1:30** | He was wise and discerning.  **Bereshit (Genesis) 41:39** |
| He will sit at the right [hand](mashal.html) of The Supreme Ruler. ***Matityahu (Matthew) 26:64*** | He will sit at the right [hand](mashal.html) of The Supreme Ruler. **Bereshit (Genesis) 41:40** |
| He will be second only to The Supreme Ruler. [***Ephesians***](ephesians.html) ***1:22*** | He will be second only to the supreme ruler. ***Bereshit (Genesis) 41:41*** |
| Will bring His people to where He dwells.  **Yeshayahu (Isaiah) 66:20** | Brought his family to where he was [dwelling](dwelling.html).  **Bereshit (Genesis) 45:16-21** |

# VII. In The Grave

I am wondering if the story of Yosef from the [time](time.html) he is removed from the pit by the Ishmaelites until the [time](time.html) he is removed from the prison pit by Paro, is this representative of [Mashiach](mashiach.html) in the grave being judged?

Is the confrontation between Potiphar’s wife and Yosef, the [tikkun](tikkun.html), the correction, which represents [Mashiach](mashiach.html)’s triumph over [idol](idolatry.html) worship? (It is well [known](daat.html) that an adulterous woman is the image that [HaShem](hashem.html) presents when [speaking](mashal.html) of Israel going after other gods.)

Chazal indicate that Yosef served Potiphera for [one](one.html) year and then languished in prison for [twelve](twelve.html) years. Is the [first](one.html) year indicative of the [twelve](twelve.html) month’s that a person spends in [tikkun](tikkun.html) after their death?

Yosef sent a message to [Yaakov](israelja.html) "G-d has made me the master of Egypt. Redah eilay [Come down to me], do not stay any longer" [Bereshit 45:9]. The Baal HaTurim says that there are only [two](two.html) times in the entire Tanach that the word 'Redah' [Come down] is used in this sense. The other occurrence is a reference to Nevuchadnezzar's descent to Gehinnom [Hell] [Yehezekel 32:19]. The Baal HaTurim comments that this [teaches](teacher.html) us that [exile](galuyot.html) is on par with Gehinnom. Yosef's inviting [Yaakov](israelja.html) to leave [Eretz Israel](city.html) and to join him in [exile](galuyot.html) was equivalent to inviting him to Hell!

According to Chazal, in the [Talmud](orallaw.html), those who go to Gehinnom spend no more than [twelve](twelve.html) months there.

# VIII. Timing:

Note how [twelve](twelve.html) is associated with government and rule:

1. From the [time](time.html) Yosef HaTzadik went to meet his brothers in Dothan until his becoming second to Pharaoh, was [thirteen](thirteen.html) years. Yosef HaTzadik was released on [Rosh Hashana](teruah.html)h.
2. Yosef HaTzadik spent [one](one.html) year ([twelve](twelve.html) months) being tempted by Potiphar’s wife.
3. Yosef HaTzadik spent [twelve](twelve.html) years in prison.
4. The butler and the baker spent [one](one.html) year ([twelve](twelve.html) months) in prison.[[8]](#footnote-8)
5. Yosef HaTzadik spent [two](two.html) years in prison after the release of the butler. ([[9]](#footnote-9))
6. The cup bearer and the baker both had their [dreams](dreams.html) on [Rosh Hashana](teruah.html)h.

\* \* \*

According to the Book of [Esther](esther.html), from the beginning of King Achashverosh’s reign to the [time](time.html) that that [Haman](esther.html)’s evil plans were overturned and [Haman](esther.html) was destroyed was a period of [**twelve**](twelve.html) **years**.

***Bereshit (Genesis) Chapter 14*** *Now, when King Amraphel of Shinar, King Arioch of Ellasar, King Chedorlaomer of Elam, and King Tidal of Goiim made war on King Bera of Sodom, King Birsha of Gomorrah, King Shinab of Admah, King Shemeber of Zeboiim, and the king of Bela, which is Zoar, all the latter joined forces at the Valley of Siddim, now the Dead Sea.* [***Twelve***](twelve.html) ***years*** *they served Chedorlaomer, and in the* [*thirteenth*](thirteen.html) *year they rebelled.*

Rabbi Shimon Bar Yochai and his son lived in the cave for [**twelve**](twelve.html) **years**, studying by themselves with out interruption and with out going outside.

***Nechemiah 5:14*** *Moreover from the* [*time*](time.html) *that I was* [*appointed*](settimes.html) *to be their governor in the land of Judah, from the twentieth year even unto the* [*two*](two.html) *and* [*thirtieth*](thirty.html) *year of Artaxerxes the king, that is,* [*twelve*](twelve.html) *years, I and my brethren have not* [*eaten*](eating.html) *the bread of the governor.*

***Matityahu (Matthew) 9:20*** *And, behold, a woman, which was diseased with an issue of* [*blood*](body.html)[*twelve*](twelve.html) *years, came behind him, and touched the hem of his* [*garment*](garment.html)*:*

***Marqos (Mark) 5:25*** *And a certain woman, which had an issue of* [*blood*](body.html)[*twelve*](twelve.html) *years,*

[***Midrash***](orallaw.html) ***Rabbah - Genesis X:4*** *Similarly, there is a planet which completes its circuit in* [*twelve*](twelve.html) *months, e.g. the* [*sun*](hachama.html)*; another completes its circuit in* [***twelve***](twelve.html) ***years****, viz. Jupiter; yet another completes its circuit in* [*thirty*](thirty.html) *days, viz. the* [*moon*](chodesh.html)*; still another completes its circuit in* [*thirty*](thirty.html) *years, viz. Saturn;*

[***Midrash***](orallaw.html) ***Rabbah******-*** [***Numbers***](nchart.html) ***XV:12*** *Yosef, too, had his trials, with Potiphar's wife, being imprisoned* [***twelve***](twelve.html) ***years****, and afterwards he came out and was made a ruler, as a reward for having withstood his temptations.*

# IX. The [Dreams](dreams.html)

Chazal have suggested that the [dreams](dreams.html) of the Cup Bearer and the Baker, have application to Israel as well as to the Cup Bearer and the Baker. The following chart details some of the interpretations:

|  |  |
| --- | --- |
| **The** [**three**](three.html) **branches** | The [three](three.html) men of excellence who arrive in every [generation](toldot.html).  The Patriarchs [Avraham](avraham.html), [Yitzchak](isaac.html), and [Yaaqov](jacob.html).  Moshe, Aaron, and Miriam.  The [Temple](temple.html), The King, and the [High Priest](priests.html).  The well, the pillar of smoke, and the manna.  The [three](three.html) [festivals](festivals.html): [Pesach](passover.html), [Shavuot](shavuot.html), and [Succoth](succoth.html).  The Aristocracy. |
| **The vine** | The [world](worlds.html).  The Torah.  [Jerusalem](city.html).  Israel (Tehillim 80:9) |
| **The budding blossoms** | The Matriarchs.  The Sanhedrin.  The budding young [priests](priests.html).  The abundant fertility of Israel. |
| **Its blossoms bloomed** | Its [time](time.html) for [redemption](redemption.html) is at [hand](fourteen.html). |
| **Leaves** | The common people. |
| **Twigs** | Those in Israel who are void of learning. |
| **The clusters bringing forth grapes** | The [Tribes](tribes.html).  The righteous people of every [generation](toldot.html).  The drink offerings.  [HaShem](hashem.html)’s gifts to Israel.  The [time](time.html) has come for Egypt to drink the cup of staggering.  Its scholars. |

# X. Prophecy

This section will be used to show how the story of [Mashiach](mashiach.html) ben David, i.e. Yosef in Egypt, is also prophesied elsewhere in scripture.

This next passage shows that [HaShem](hashem.html) will bring Israel back to land using transport provided by [HaShem](hashem.html):

***Yeshayahu (Isaiah) 66:15-21*** *See,* [*HaShem*](hashem.html) *is* [*coming*](coming.html) *with* [*fire*](fire.html)*, and his chariots are like a whirlwind; he will bring down his anger with fury, and his rebuke with flames of* [*fire*](fire.html)*. For with* [*fire*](fire.html) *and with his sword* [*HaShem*](hashem.html) *will execute judgment upon all men, and many will be those slain by* [*HaShem*](hashem.html)*. "Those who consecrate and* [*purify*](purity.html) *themselves to go into the gardens, following the* [*one*](one.html) *in the midst of those who* [*eat*](eating.html) *the flesh of pigs and rats and other abominable things--they will meet their end together," declares* [*HaShem*](hashem.html)*. "And I, because of their actions and their imaginations, am about to come and* [*gather*](gather.html) *all* [*nations*](nations.html) *and* [*tongues*](spirit.html)*, and they will come and see my glory. "I will set a* [*sign*](signs.html) *among them, and I will send some of those who survive to the* [*nations*](nations.html)*--to Tarshish, to the Libyans and Lydians (famous as archers), to Tubal and Greece, and to the distant islands that have not heard of my fame or seen my glory. They will proclaim my glory among the* [*nations*](nations.html)*. And they will bring all your brothers, from all the* [*nations*](nations.html)*, to my holy mountain in* [*Jerusalem*](city.html) *as an* [*offering*](korbanot) *to* [*HaShem*](hashem.html)*--on horses, in chariots and wagons, and on mules and camels," says* [*HaShem*](hashem.html)*. "They will bring them, as the Israelites bring their grain offerings, to the* [*temple*](temple.html) *of* [*HaShem*](hashem.html) *in ceremonially* [*clean*](purity.html) *vessels. And I will select some of them also to be* [*priests*](priests.html) *and Levites," says* [*HaShem*](hashem.html)*.*

# XI. Commentary

From my [teacher](teacher.html), His Eminence Hakham Dr. Yosef ben Haggai:

Bereshit (Genesis) 41:38 starts with the words: ‘Pharaoh said to his servants, “Could we find another like him - a man in whom is the spirit of G-d?” Please do note that Pharaoh, the leader of the only [world](worlds.html) super-power of that [time](time.html), says of Yosef: “upon whom is the spirit of G-d.” The Targum paraphrases and says: “in whom is the spirit of prophecy from the L-rd.” And, the Book of Yasher puts it: “in whose [heart](body.html) there is wisdom and [knowledge](knowledge.html)” [Note: “understanding” is not mentioned but is alluded to. We could well state this in its Hebraic context as: “in whose [heart](body.html)/mind there is Chokmah (wisdom), Binah (understanding), and [Daat](daat.html) ([knowledge](knowledge.html)),” or simply: “in whose [heart](body.html)/mind there is ChaBaD.”]

In 1 Luqas ([Luke](luke.html)) 2:40 we read:

“And, the child, went on growing, and waxing strong (in Spirit), becoming filled with wisdom; and, the [knowledge](knowledge.html) of G-d, was upon him.” (Peshitta version)

Here Hakham Dr. Luqas was alluding in his [Gemara](orallaw.html) treatise to the text of Bereshit 41:38. Compare also with Yeshayahu 11:2. Interesting that in the Stone’s Tanakh edition, vv.1-10 of Yeshayahu is labeled “The Davidic [Mashiach](mashiach.html),” and yet the more [one](one.html) looks at these [ten](ten.html) (10) [first](one.html) verses of our Haftarah the more [one](one.html) can see that this has nothing to do with the [Mashiach](mashiach.html) ben David but with a descendant of the Royal House of David who would be the [Mashiach](mashiach.html) ben Yosef. Apparently someone has missed the boat rather badly on that [one](one.html)!

In the [Midrash](orallaw.html) to Song of Songs 6:9 it is explained that even as “queens and concubines praise her (i.e. Israel)” this is like when Pharaoh said of Yosef: “Can we find such a [one](one.html) as this, in whom is the spirit of G-d … there is none so discrete and wise as you” (Genesis 41:38,39). That is why of Israel it is said in Deuteronomy 4:6 – “Surely this great [nation](nations.html) is a wise and understanding people.” The [Midrash](orallaw.html) seems to imply that at present Israel = [Mashiach](mashiach.html) ben Yosef. But what is interesting is the kind of people that praises Israel – “Queens” (persons worthy of royalty) and “Concubines” (persons who are willing to be part of Israel for no gain, as a concubine is willing to share with a man even though she will not [inherit](inherit.html) as a wife). How great are the words of our Sages! So much depth, so much wisdom!

Perhaps this becomes more clear if we say that the only man who ruled over the [Gentiles](gen-jew.html) as the ruler of a superpower who was of Israel was Yosef! The only man to whom the crown of Israel to rule over the [Jews](gen-jew.html) was promised was David. That is why the [Jew](gen-jew.html) has little understanding about [Mashiach](mashiach.html) ben Yosef, all we have looked forward if for [Mashiach](mashiach.html) ben David and the inception of his Messianic Era, may it come soon! When we look at this in context we can surely now understand the words of Hakham Shaul in his Responsa to the Roman Proselytes:

***Romans 11:26-30*** *For I wish not, ye should be ignorant, brethren, of this sacred* [*secret*](sod.html) *(of the Torah), lest within yourselves you become presumptuous, that, a small blindness has fallen upon Israel, until, the full measure of the* [*Gentiles*](gen-jew.html)*, be* [*gathered*](gather.html) *in; and then, will all Israel be delivered. As it is written (Isaiah 59:20): “A redeemer will come to Zion, and to those of* [*Jacob*](israelja.html) *who repent from willful* [*sin*](sin.html)*.” … Now, touching the* [*Masorah*](mishna1.html)*, they are hostile for your sake; but in the election, they are beloved for the Patriarchs’ sake. For G-d does not change in His free gift and in His calling.*

I have always been intrigued as to what Hakham Shaul exactly meant when he wrote: “Now, touching the [Masorah](mishna1.html), they are hostile for your sake.” But as we see in the story of Yosef the brothers of Yosef (Israel) were hostile to Yosef for Yosef’s sake. If the brothers of Yosef had not sold him to the caravan traders he would not have ended in Egypt and become the ruler of the [Gentiles](gen-jew.html). Thus [Mashiach](mashiach.html) ben Yosef has nothing to do with Israel, except that He proceeds from Israel, and at some point in [time](time.html) becomes a deliverer to Israel, but Yosef never ruled over his brethren, his rule has to do with the [Gentiles](gen-jew.html)! And Yosef’s wisdom has nothing to do with Israel but with and for the [Goyim](gen-jew.html)! Another interesting thing is that sure, Israel is blind in a small part, but that does not compare to the presumptuousness that the [Gentiles](gen-jew.html) have and still hold, particular those who say that they are the followers of the [Mashiach](mashiach.html) and [teach](teacher.html) that the Torah is done away and that they are the only Israel. I think if I am given the choice of being a little blind or of being presumptuous before G-d, I would rather prefer the former. The [Gentiles](gen-jew.html) should well take heed to The words of Pharaoh concerning [Mashiach](mashiach.html) ben Yosef – “And by your [command](cmds613.html) the whole [nation](nations.html) (all of the [Gentiles](gen-jew.html)) will be sustained!” (Bereshit 41:40).

And the [Gentiles](gen-jew.html), called Yosef “Avrekh”[[10]](#footnote-10). Our Hakhamim, in Bereshit Rabba 90:3, tell us that this particular word is composed of [two](two.html) words which can be translated as “a father-figure.” No wonder the [Gentiles](gen-jew.html) in their ignorance see [Mashiach](mashiach.html) as part of G-d rather than as Israel’s gift to the [Gentiles](gen-jew.html)! Notice that the Torah does not call Yosef that, but the [Gentiles](gen-jew.html) did. The Targum translates “Father of the King” and in Egypt Pharaoh was seen as an incarnation of the [sun](hachama.html) god. In other words, the Egyptians (and all the [Gentiles](gen-jew.html)) see in [Mashiach](mashiach.html) ben Yosef something greater than any of their gods.

Pharaoh, on the other [hand](fourteen.html) called Yosef's [name](name.html) “Tzafenat-pa'neach – [one](one.html) who reveals secrets” (Ber. 41:45), or “the explainer of hidden things.” And this is what Hakham Shaul above was alluding to when he wrote: “For I wish not, ye should be ignorant, brethren, of this sacred [secret](sod.html) (mystery)” [Romans 11:26]. [Mashiach](mashiach.html) ben Yosef then is the revealer of the [secret](sod.html) things in the Torah, the explainer of the hidden things in the Torah. And when the so-called “Gospels” are read from a rabbinical perspective this is what they exactly distil – the [secret](sod.html) things hidden in the Torah! But in order to understand [Mashiach](mashiach.html) ben Yosef’s words [one](one.html) [needs](needs.html) to be a joyful and meticulous doer of the Torah as well as an experienced and advanced learner of the Torah. Without these [two](two.html) concomitant ingredients there is no way possible to understand the so-called “Gospels” – the [Masorah](mishna1.html) of [Mashiach](mashiach.html) ben Yosef. A mystery for a [Jew](gen-jew.html) is the “[So’od](sod.html)” ([secret](sod.html)) of the Torah. For the pagans well we all [know](daat.html) what they mean by “mysteries.” The Secrets of the Torah were codified and written down finally in Spain before the inquisition, where the holy “[Zohar](orallaw.html)” (radiance of the Torah) came to light.

The Story with Mr. Potiphar

The Torah informs us in Bereshit 41:45 – “vayiten-lo et-Asenat bat Poti-fera [kohen](priests.html) On le'ishah - and he (Pharaoh) gave him Asenat daughter of Poti-fera, [Priest](priests.html) of On, for a wife.” The [Midrash](orallaw.html), in Bereshit Rabba 86:3, identifies this person as being the same as Mr. Potiphar of chapter 39 of Bereshit. The word Poti-fera constitutes the [first](one.html) [letters](letters.html) of the phrase “fattening oxen and calves in order that they become offered as sacrifices in pagan rites.” Apparently Mr. Potiphar became castrated (sexually impotent) as a penalty for wanting to use Yosef for homosexual purposes. In shame he resigned as a minister to Pharaoh and became a Pagan [Priest](priests.html) serving the god “On.”

However, in Pirke D’Rabbi Eliezer,[[11]](#footnote-11) it is said that Asenat was the daughter of Dina who had been raped by [Shechem](city.html) the son of [Chamor](chamor.html). Regarding this, the wise Sephardi Sage, Hakham Bachya ben Asher of blessed memory comments:

“[Yaakov](israelja.html) had expelled her from his home and had arranged for her to live amongst some bushes. This is why she was called “Asenat” from the word “Asenah” meaning “bush.” When arranging for her to live near that bush [Yaakov](israelja.html) attached a note around her [neck](body.html) on which it was written “anyone who attaches himself to you thereby will become part of [Yaakov](israelja.html)’s family.” When Yosef saw this note he went and hid it. This is why when his father asked him who the lads were whom he had brought with him to be blessed (Gen. 48:9), he said: “they are my sons Whom [HaShem](hashem.html) gave me in this place.” He showed his father the note and what had been written thereon.

She was described as daughter of Potiphar because she had been raised in Potiphar’s house. She was so named in accordance with Sanhedrin 19 that states that anyone who raises an orphan in his home is deemed to have given [birth](birth.html) to that person.”

Truly then [Mashiach](mashiach.html) be Yosef has come to re-[gather](gather.html) into Israel the “lost sheep of Israel”, those [Jewish](gen-jew.html) souls that have mingled up with the [Goyim](gen-jew.html) or who have been the product of the [Goyim](gen-jew.html) raping our women or converting our people to their religions at the edge of the sword. All of these are considered as Asenat the product of a raped Jewess by the [hand](fourteen.html) of [Gentiles](gen-jew.html). It is these who are the “lost sheep of Israel,” and in G-d’s accounting nothing is lost, as He loving brings back that which is His, most blessed be He!

# XII. Yosef’s Wisdom

The [letter](letters.html) which follows was written by R’ Simcha Zissel Ziv z”l (the “Alter” of Kelm; died 1898), possibly to his son. It is found in Ohr Rashaz, no. 169.

I enjoyed your [letter](letters.html) . . .

Behold, “It is befitting that wise men acknowledge the truth.” The reason is that once something has become clear to a wise man as if it stands before him alive, it is impossible for the wise man not to acknowledge the truth, even if it otherwise would be against his nature to admit that thing.

Who do we have who was more [wicked](wicked.html) than Pharaoh! Yet, when he heard Yosef’s interpretation, he was very moved by Yosef’s wisdom and he said (41:39-40), “Since G-d has informed you of all this, there can be no [one](one.html) so discerning and wise as you. You shall be in charge of my palace and by your [command](cmds613.html) shall my people be sustained . . .” And so it was; whatever Yosef wanted to do he did, just as a person does with his own property. Thus, it says (41:55), “When all the land of Egypt hungered, the people cried out to Pharaoh for bread. So Pharaoh said to all of Egypt, ‘Go to Yosef, whatever he tells you, you should do’.” Rashi explains that Yosef had instructed the people to [circumcise](circumcz.html) themselves, all of Egypt, and Pharaoh did not overrule Yosef. To the contrary, he commanded them that they must accept Yosef’s decree, for it cannot be annulled.

Look to what extent wise men acknowledge the truth. Pharaoh was a very wise man; this I learned in the Ramban. . . We see later, when Yosef revealed himself to his brothers, he said to them (45:9), “He [G-d] has made me father to Pharaoh, master of his entire [household](househld.html).” . . . Pharaoh was a very wise man and understood a lot from a little bit, i.e., he recognized Yosef’s great wisdom and that he [Pharaoh] was insignificant compared to Yosef’s wisdom. He saw that Yosef was fit to be king, not he, and it is the nature of wise men to acknowledge the truth, even if it otherwise would be against their nature to admit that thing. . .

Look at the strength of a wise man. He can acknowledge the truth and he was not hindered by the lashon hara of the butler [who called Yosef] (41:12), “A [Hebrew](hebrew.html) youth, a slave.” Even though Yosef was a paroled prisoner and even though it was against the [laws](law.html) of Egypt [to appoint a slave to high office], Pharaoh made no investigation as to why Yosef was in prison. He understood that Yosef was his “father” in wisdom and deserved to rule.

# XIII. [Chanukah](chanukah.html)

By Hakham Yosef ben Haggai

This [Shabbat](sabbath.html) is the [first](one.html) of the month of Tevet, and in Eretz Yisrael on Friday 6th of Tevet the winter season starts. And just as in the [physical](physical.html) realm we see a darkening of the wonderful light of [Chanukah](chanukah.html), an obscuring of that which is clear and evident that leads to a hibernation of our search for the Divine light, and with it a diminution of our [spiritual](physical.html) clarity. On the other [hand](fourteen.html) the symbol for this month is the goat as seen in the symbol for Capricorn. The [Hebrew](hebrew.html) word for goat is “Ghedi” and its numerical value is seventeen which is also the [number](nchart.html) for the word “Tov” meaning: good / beneficial. If we change the order of the [letters](letters.html) for the [Hebrew](hebrew.html) Ghedi = Goat, then we have “Gid” which means the [male](male+female.html) member. This means that this month is a most beneficial month to repair and rectify any problem with our relationship with G-d, symbolized by the [covenant](covenant.html) of [circumcision](circumcz.html) which sealed upon our flesh and our hearts.

This also means that after the Primordial light has illumined our hearts during [Chanukah](chanukah.html) then the Ruach HaQodesh (G-d’s Spirit of Holiness) starts to work with us on our response to that illumination by reminding us of our [covenantal](covenant.html) obligations with G-d, most blessed be He! This is why the middle [letter](letters.html) of the [Hebrew](hebrew.html) word “Gid” is the “Yod” which represents G-d’s wisdom in our [brain](brain.html) the [seed](flower.html) that sprouts in good deeds of loving kindness as an answer to the [covenantal](covenant.html) relationship with the Creator. If we were to take this middle [letter](letters.html) “Yod” from the [Hebrew](hebrew.html) word “Gid” then it remains the [letters](letters.html) “Gimel” and “Dalet” which are the initials for “Gomel Dalim” which means “giving to the poor.”

 That is, in this month we are given the opportunity afresh to renew our relationship with G-d, to do acts of [Tikkun](tikkun.html) (reparation) and to rectify all those deeds and ideas in our lives and minds that have separated us from G-d, and from the [covenant](covenant.html) with Him. Far from being a [time](time.html) to slumber, it is a most propitious opportunity for renewal and regeneration. This is an excellent month to rid ourselves of the problem of [spiritual](physical.html) [sleep](mashal.html) in a material [world](worlds.html). This is the month to concentrate on what really matters to us and avoid the [spiritual](physical.html) paralysis of materialism, of a better home, a better car, a better whatever, when all that G-d [wants](needs.html) is a better [heart](body.html), and a better [walk](walking.html) with Him and our fellows.

Similarly, this week we read about the reconciliation of Yosef with his brethren. The breach in the [covenant](covenant.html) of the Patriarchs upon [Yaakov](israelja.html)’s is rectified, and from separation emerges synthesis and unity amongst all of Bne Yisrael (the children of Israel). This is why we read about this wonderful episode of our history at this [time](time.html) of the year.

In order to understand our [Seder](haggada.html) for this [Shabbat](sabbath.html) we need to return to a text covered [two](two.html) Sabbaths ago, that is Bereshit (Genesis) 43:8-9 –

“Then Judah said to Israel 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. I myself will be a guarantor for him; from my [hand](fourteen.html) you will require him. If I do not bring him back to you and set him before you, then let me bear the blame forever.’”

Please note that it is not until Yehudah became the guarantor for Binyamin that [Yaakov](israelja.html) allowed the brothers to take his son Binyamin down to Egypt. So, when the cup of Yosef is found in Binyamin’s sack, Yehudah the guarantor, took up the issue with Yosef. We can contrast then Yehudah’s discharge of his responsibility towards his brethren with that of Cain, as it is written:

“Then [HaShem](hashem.html) said to Cain, ‘Where is Abel your brother?’ He (Cain) said, ‘I do not [know](daat.html). Am I my brother’s keeper (guarantor)?’” – Bereshit 4:9

Whilst the English translation seems to reflect a very humble Yehudah the truth is that in the [Hebrew](hebrew.html) it is the very opposite. For example, [Midrash](orallaw.html) Rabba (93) comments on Bereshit 44:18:

“THEN YEHUDAH CAME NEAR TO HIM … LET YOUR SERVANT [SPEAK](mashal.html) A WORD IN MY Lord’s [EARS](body.html)” – May my words penetrate into your [ears](body.html).”

And Rashi, in the Peshat (Literal level) of interpretation, comments:

“AND LET NOT YOUR WRATH GLOW” – From these words you may infer that he (Yehudah) [spoke](mashal.html) to him (Yosef) in harsh terms. “FOR YOU ARE EVEN AS PHARAOH” – In my sight you are as important as the king. This is the literal meaning, but a Midrashic explanation is: You will ultimately be stricken with leprosy for detaining [Benjamin](benyamin.html) even as your ancestor Pharaoh was stricken because he detained my ancestress Sarah [one](one.html) night.”

In this vein, the [Babylonian](bavel.html) [Talmud](orallaw.html) states concerning [Mashiach](mashiach.html) ben Yosef:

*“Some say (about the* [*Mashiach*](mashiach.html)*): “Menachem (*[*Hebrew*](hebrew.html) *for Comforter) son of Hezekiah is his* [*name*](name.html) *…” And the Rabbis say: “The Leprous of the House of* [*Study*](study.html) *is his* [*name*](name.html)*, as it is said, Verily, he has borne our diseases, and our pains – he carried them, and we thought him stricken, smitten of G-d, and afflicted (Isaiah 53:4).” … Rav said: “If he is of those who live today, then he is like our Holy Master, Rabbi Yehudah the Prince, and if he is of those who have died, then he is like Daniel the beloved man.” (Sanh. 98b)*

Our Sages report that 1,500 years later the Ba’al Shem Tov had an encounter with him and discovered him amongst the unknown and hidden saints. Thus the record sates:

*“[*[*One*](one.html) *Friday afternoon a young Talmudic scholar was riding with the Ba’al Shem Tov in a cart across the open* [*field*](field.html)*, when all of a sudden he espied a village in the distance, and he was filled with joy, for he thought that they would surely spend the* [*Sabbath*](sabbath.html) *there, and not out in the open. And in that very moment they entered the village, and, behold the horse went of its own through the village and did not stop at any house. The youth became saddened by this, for it seemed that they would, after all, not spend the* [*Sabbath*](sabbath.html) *in the village. But when the horse reached the end of the village, it stopped in front of a ruin. The youth thought that they would spend the* [*Sabbath*](sabbath.html) *in that ruin and became filled with joy, for it was better than being in the* [*field*](field.html)*. And the Ba’al Shem Tov entered the ruin, and the youth went after him. And, behold, in the ruined house lived an old man, a leper; from* [*head*](body.html) *to* [*foot*](heel.html) *there was no hale spot in his* [*body*](body.html)*, he was so full of wounds and boils. And his wife and children walked about in torn and tattered garments. And when the Ba’al Shem Tov opened the door, the old man became filled with joy, and ran up to the Ba’al Shem Tov, and said to him, “Peace be unto you my Master and* [*Teacher*](teacher.html)*!” And he who saw not their joy has never seen joy in his life. And they went into a separate room, and talked about half an hour. And then they took permission from each other in fierce love, like the love of David and Jonathan. And then the Ba’al Shem Tov took his seat in the cart, and the horse trotted along on its own …*

On the way back home the youth asked the Ba’al Shem Tov: “What was the meaning of the joy which the encounter with the old lepper caused to both of you?” … And the Ba’al Shem Tov said to him: “… As for what happened between me and the old man in the village, as it is [known](daat.html), there is a [Mashiach](mashiach.html) in every [generation](toldot.html) in this [World](worlds.html), in reality, clothed in a [body](body.html). And if the [generation](toldot.html) is worthy, he is ready to reveal himself; and if, G-d forbid, they are not worthy, he departs. And behold, the old man was ready to be our True [Mashiach](mashiach.html), and it was his [desire](needs.html) to enjoy my company on the [Sabbath](sabbath.html). But I foresaw that he would depart at the [Third](three.html) Meal (which is taken at the outgoing of the [Sabbath](sabbath.html)), and I did not want to endure any pain on the [Sabbath](sabbath.html) (and therefore I took my leave from him before the arrival of the [Sabbath](sabbath.html)).”[[12]](#footnote-12)

The story is full of rich Kabbalistic expressions and symbolism, nevertheless it perfectly describes a more recent encounter between Yehudah and Yosef as we read in our [Seder](haggada.html) for this [Shabbat](sabbath.html). The Holy [Zohar](orallaw.html) further describes this [Mashiach](mashiach.html) ben Yosef as follows:

[***Zohar***](orallaw.html) ***2:212a*** *The souls which are in the* [*Garden of Eden*](eden.html) *of Below roam about on every* [*New*](new.html)[*Moon*](chodesh.html) *and* [*Sabbath*](sabbath.html)*, and go to that place which is called Walls of* [*Jerusalem*](city.html)*, where there are many officers and detachments which watch over those walls … And they go to that place, but do not enter it until they are* [*purified*](purity.html)*. And there they prostrate themselves, and enjoy that radiance, and then return to the Garden. [And again] they go forth from there and roam about in the* [*world*](worlds.html)*, and they see the* [*bodies*](body.html) *of the sinful suffering their punishment … And they continue to roam and view those afflicted with sufferings and disease, and those who suffer for the* [*Oneness*](oneness.html) *of their Master, and they return and tell all of this to the* [*Mashiach*](mashiach.html)*. In the hour in which they tell the* [*Mashiach*](mashiach.html) *about the sufferings of Israel in* [*exile*](galuyot.html)*, and about the sinful amongst them who seek not the* [*knowledge*](knowledge.html) *of their Master, the* [*Mashiach*](mashiach.html) *lifts up his* [*voice*](voice.html) *and weeps over those sinful amongst them. This is what is written: He was wounded because of our transgressions; he was crushed because of our iniquities (Isaiah 53:5). Those souls then return to their places. In the* [*Garden of Eden*](eden.html) *there is a hall, which is called the Hall of the Sons of* [*Illness*](ilness.html)*. The* [*Mashiach*](mashiach.html) *enters that hall and summons all the diseases and all the pains and all the sufferings of Israel that they should come upon him, and all of them come upon him. And would he not thus bring ease to Israel and take their sufferings upon himself, no man could endure sufferings Israel has to undergo because they neglected the Torah … As long as Israel dwelt in the Holy Land, the rituals and the sacrifices they performed in the* [*Temple*](temple.html) *removed all those diseases from the* [*world*](worlds.html) *(*[*Hebrew*](hebrew.html)*: OLAM); now the* [*Mashiach*](mashiach.html) *removes them from the children of the* [*world*](worlds.html) *(*[*Hebrew*](hebrew.html)*: OLAM).*

Thus Yosef, in our [Seder](haggada.html), is also seen as the deliverer of the [Gentiles](gen-jew.html) for he correctly interpreted the word of G-d in a [dream](dreams.html) to Pharaoh, and delivered the [world](worlds.html) from [famine](famine.html). This is clearly seen in Bereshit 45:4-5 where we read:

*“And Yosef said to his brothers, ‘Please come near to me.’ So they came near. Then he said: ‘I am Yosef your brother, whom you sold* [*into Egypt*](thebirth.html)*. But now, do not therefore be grieved or angry with yourselves because you sold me here; for G-d sent me before you in order to preserve life.’”*

For [twenty](twenty.html)-[two](two.html) years the brothers of Yosef had erected a series of arguments to [justify](justification.html) their behaviour with Yosef. But something changed, Yehudah said: “Now therefore please let your servant remain instead of the lad as a slave to my lord, and let the lad go up with his brothers” (Bereshit 44:3). Yosef was not willing to reveal himself until his brothers totally accepted his [authority](authority.html), for he remembered how they had been angry, exclaiming, “Will you then rule over us? Or will you indeed have dominion over us?” (Ber. 37:8). When Yehudah, the leader of the brothers, accepted Yosef’s [authority](authority.html) and referred to himself as “your servant,” Yosef was no longer able to restrain himself, and identified himself to them. When Yehuda utter the words “And now let your servant remain instead of the lad,” Yosef realised that Yehuda had fully repented, and was willing to suffer the humiliation to be a slave in perpetuity, as long as this would atone for his [sin](sin.html). The words “Ani Yosef” (I am Yosef) were enough, the brothers understood.

Twice Yosef says “Ani Yosef” (I am Yosef). The [first](one.html) [time](time.html) in Bereshit 45:3, and the brothers became dismayed in his presence out of shame for their [sin](sin.html) against Yosef. The second [time](time.html) in Bereshit 45:5. Rashi explains that the [first](one.html) [time](time.html) Yosef said it in a tone of exclamation, and seeing his brothers were ashamed of their [sin](sin.html), “He (Yosef) called to them again in mild, sweet, and gentle language and showed them his [circumcision](circumcz.html).” Rashi further states that in truth Yosef presented tenderly to his brethren [two](two.html) proofs to show them he was their brother. [First](one.html), his [circumcision](circumcz.html), and second he [spoke](mashal.html) to them in [Hebrew](hebrew.html) the language of the house of [Yaakov](israelja.html). Yosef showed his [circumcision](circumcz.html) to his brothers to show that though he had endured much evil he had been faithful to the sac[red sea](stages.html)l of the [covenant](covenant.html). And to his faithfulness to the seal of the [covenant](covenant.html) in his flesh he attributed his greatness and state of exaltation.

Further Yosef [commands](cmds613.html) his brethren: “Hurry and go up to your father, and say to him, Thus says your son Yosef: G-d has made me lord of all Egypt; come down to me, do not tarry” (Bereshit 45:9). With this Yosef was telling his brothers, “Until now you have not recognised me because I have been [speaking](mashal.html) in a foreign language using foreign expressions, but now that I [speak](mashal.html) in [Hebrew](hebrew.html) and use [Hebrew](hebrew.html) expressions you will be able to recognise my [voice](voice.html). Hurry, return to [HaShem](hashem.html), and say to Him, thus says [Mashiach](mashiach.html) Ben Yosef, [HaShem](hashem.html) has made me Master of all the [Goyim](gen-jew.html), come down to me, do not tarry.

It is to this phrase: “G-d has made me the lord of all Egypt” that Hakham Shaul refers when he states:

**Romans 11:25** For I do not [desire](needs.html), brethren, that you should be ignorant of this [secret](sod.html), lest you should be wise in your own opinion, that partial blindness has happened to Israel until the fullness of the [Gentiles](gen-jew.html) has come in.

That is, until [Mashiach](mashiach.html) ben Yosef has fully become the lord of all Egypt (i.e. the [Gentiles](gen-jew.html)) [Mashiach](mashiach.html) ben David can’t be dispatched nor [Mashiach](mashiach.html) ben Yosef will be revealed to his brethren. But [one](one.html) may ask, what is this partial blindness that has befallen Israel? The answer is quite simple the partial blindness consist in the failure to recognise that [Mashiach](mashiach.html) ben Yosef is the [Mashiach](mashiach.html) for the [Gentiles](gen-jew.html), and when all Israel recognises this simple fact then [Mashiach](mashiach.html) ben Yosef will be revealed as [Mashiach](mashiach.html) ben Yosef.

The great tragedy in history has been that because the [Gentiles](gen-jew.html) have betrayed [Mashiach](mashiach.html) ben Yosef and have not kept the [commandments](cmds613.html) but reverted to [idolatry](idolatry.html), [Mashiach](mashiach.html) ben Yosef still to this very day remains a shadowy figure to most [Jews](gen-jew.html). The [Gentiles](gen-jew.html) have boasted against the natural branches forgetting that the root of the Written and [Oral Torah](orallaw.html) together with the Patriarchs supports them. How much the [Gentile](gen-jew.html) who comes to adhere to the rule of [Mashiach](mashiach.html) ben Yosef owes the [Jewish](gen-jew.html) people! A debt which requires the [Gentile](gen-jew.html) to observe G-d’s [commandments](cmds613.html) even if only as a token of gratitude.

Another interesting allusion here is found in the next verse where it says that Yosef “fell upon his brother Binyamin’s [neck](body.html), and wept.” Rashi tells us that the [Hebrew](hebrew.html) word “Tsavarai” translated as “[neck](body.html)” is in the Torah in the plural form. That is, Yosef cried over the [two](two.html) necks – i.e. temples that would be built in the territory of Binyamin (Song of Songs 4:4). However when Binyamin wept upon Yosef’s [neck](body.html), he wept on account of the [sanctuary](mikdash.html) in Shiloh which would be built in Yosef’s territory and also become destroyed. The Holy [Zohar](orallaw.html) adds that Yosef also wept over his brethren (45:15) because he could prophetically see the [time](time.html) in which his brethren would be dispersed throughout the [nations](nations.html). However his brethren did not [weep](mashal.html), because they were not inspired like Yosef by the spirit of G-d’s holiness.

May you and your loved ones have a great [Shabbat](sabbath.html) with much Shalom, blessing and repose!

Shalom [Shabbat](sabbath.html)!

Hakham Dr. Yosef ben Haggai

# XIV. The Added [Letter](letters.html)

**An Essay[[13]](#footnote-13)**

Parshat Mikeitz begins with Yosef languishing in prison in Egypt. He has been forgotten by his would-be savior, the reinstated servant of Pharaoh. Now Pharaoh [dreams](dreams.html) a frightening [dream](dreams.html). Yosef is summoned and offers sage advice. Pharaoh is enthralled with his [new](new.html) advisor:

***Bereshit (Genesis) 41:37-44*** *And the thing was good in the* [*eyes*](body.html) *of Pharaoh, and in the* [*eyes*](body.html) *of all his servants. 38 And Pharaoh said unto his servants, Can we find as this, a man in whom the Spirit of God? 39 And Pharaoh said unto Yosef, Forasmuch as God hath shewed thee all this, none so discreet and wise as thou: 40 Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou. 41 And Pharaoh said unto Yosef, See, I have set thee over all the land of Egypt. 42 And Pharaoh took off his ring from his* [*hand*](fourteen.html)*, and put it upon Yosef’s* [*hand*](fourteen.html)*, and arrayed him in vestures of fine linen, and put a gold chain about his* [*neck*](body.html)*; 43 And he made him to ride in the second* [*chariot*](merkava.html) *which he had; and they cried before him, Bow the knee: and he made him over all the land of Egypt. 44 And Pharaoh said unto Yosef, I am Pharaoh, and without thee shall no man lift up his* [*hand*](fourteen.html) *or* [*foot*](heel.html) *in all the land of Egypt.*

**The** [**New**](new.html) **Politician**

Yosef, the slave, is made second only to Pharaoh. This means that he has been elevated over all of the other politicians of Pharaoh’s court. Imagine the envy and bitterness of the lifelong politicians in Pharaoh’s court. This envy and bitterness can not be directly expressed so the displaced politicians must challenge Yosef according to the [law](law.html). The [Talmud](orallaw.html) records this intrigue:

[***Sotah***](hair.html) ***36b*** *R. Hiyya b. Abba said in the* [*name*](name.html) *of R. Johanan: At the moment when Pharaoh said to Yosef, And without thee shall no man lift up his* [*hand*](fourteen.html) *etc., Pharaoh's astrologers exclaimed: ‘Wilt thou set in power over us a slave whom his master bought for* [*twenty*](twenty.html) *pieces of silver!’ He replied to them, ‘I discern in him royal characteristics.’ They said to him, ‘In that case he must be acquainted with the* [*seventy*](seventy.html) *languages’.* [*Gabriel*](angels.html) *came and* [*taught*](teacher.html) *[Yosef] the* [*seventy*](seventy.html) *languages, but he could not learn them. Thereupon [*[*Gabriel*](angels.html)*] added to his* [*name*](name.html) *a* [*letter*](letters.html) *from the* [*Name*](name.html) *of the Holy* [*One*](one.html)*, blessed be He, and he learnt [the languages] as it is said: He* [*appointed*](settimes.html) *it in Yosef for a testimony, when he went out over the land of Egypt, where I [Yosef] heard a language that I* [*knew*](daat.html) *not. On the morrow, in whatever language Pharaoh conversed with him he replied to him; but when [Yosef]* [*spoke*](mashal.html) *to him in the holy* [*tongue*](spirit.html) *he did not understand what he said. So he asked him to* [*teach*](teacher.html) *it to him; he* [*taught*](teacher.html) *it to him but he could not learn it. [Pharaoh] said to him, ‘Swear to me that thou wilt not reveal this’; and he swore to him. When [Yosef] later said to him, My father made me swear, saying, he remarked to him, ‘Go, ask [to be released from] thine oath.’ He replied to him, ‘I will also ask [to be released from my oath] concerning thee’. Therefore, although it was displeasing to him, [Pharaoh] said to him, Go up and bury thy father, according as he made thee swear.*

Sefer HaYashar also lends us some [insight](insights.html) into this passage:

***Yashar 48:42*** *And the king was* [*sitting*](mashal.html) *upon his royal throne in a princely dress girt around with a golden ephod, and the fine gold which was upon it sparkled, and the carbuncle and the ruby and the emerald, together with all the precious stones that were upon the king's* [*head*](body.html)*, dazzled the eye, and Yosef wondered greatly at the king. 43 And the throne upon which the king sat was covered with gold and silver, and with onyx stones, and it had* [*seventy*](seventy.html) *steps. 44 And it was their custom throughout the land of Egypt, that every man who came to* [*speak*](mashal.html) *to the king, if he was a prince or* [*one*](one.html) *that was estimable in the sight of the king, he ascended to the king's throne as far as the* [*thirty*](thirty.html)*-*[*first*](one.html) *step, and the king would descend to the* [*thirty-six*](thirtysix.html)*th step, and* [*speak*](mashal.html) *with him. 45 If he was* [*one*](one.html) *of the common people, he ascended to the* [*third*](three.html) *step, and the king would descend to the* [*fourth*](four.html) *and* [*speak*](mashal.html) *to him, and their custom was, moreover, that any man who understood to* [*speak*](mashal.html) *in all the* [*seventy*](seventy.html) *languages, he ascended the* [*seventy*](seventy.html) *steps, and went up and* [*spoke*](mashal.html) *till he reached the king. 46 And any man who could not complete the* [*seventy*](seventy.html)*, he ascended as many steps as the languages which he* [*knew*](daat.html) *to* [*speak*](mashal.html) *in. 47 And it was customary in those days in Egypt that no* [*one*](one.html) *should reign over them, but who understood to* [*speak*](mashal.html) *in the* [*seventy*](seventy.html) *languages. 48 And when Yosef came before the king he bowed down to the ground before the king, and he ascended to the* [*third*](three.html) *step, and the king sat upon the* [*fourth*](four.html) *step and* [*spoke*](mashal.html) *with Yosef.* ***49:1*** *After these things the king sent and assembled all his officers and servants, and all the princes and nobles belonging to the king, and they all came before the king. 2 And the king said unto them, Behold you have seen and heard all the words of this* [*Hebrew*](hebrew.html) *man, and all the* [*signs*](signs.html) *which he declared would come to pass, and not any of his words have fallen to the ground. 3 You* [*know*](daat.html) *that he has given a proper interpretation of the* [*dream*](dreams.html)*, and it will surely come to pass, now therefore take counsel, and* [*know*](daat.html) *what you will do and how the land will be delivered from the* [*famine*](famine.html)*. 4 Seek now and see whether the like can be found, in whose* [*heart*](body.html) *there is wisdom and* [*knowledge*](knowledge.html)*, and I will appoint him over the land. 5 For you have heard what the* [*Hebrew*](hebrew.html) *man has advised concerning this to* [*save*](salvation.html) *the land therewith from the* [*famine*](famine.html)*, and I* [*know*](daat.html) *that the land will not be delivered from the* [*famine*](famine.html) *but with the advice of the* [*Hebrew*](hebrew.html) *man, him that advised me. 6 And they all answered the king and said, The counsel which the* [*Hebrew*](hebrew.html) *has given concerning this is good; now therefore, our lord and king, behold the whole land is in thy* [*hand*](fourteen.html)*, do that which seemeth good in thy sight. 7 Him whom thou chooses, and whom thou in thy wisdom knowest to be wise and capable of delivering the land with his wisdom, him shall the king appoint to be under him over the land. 8 And the king said to all the officers: I have thought that since God has made* [*known*](daat.html) *to the* [*Hebrew*](hebrew.html) *man all that he has spoken, there is none so discreet and wise in the whole land as he is; if it seem good in your sight I will place him over the land, for he will* [*save*](salvation.html) *the land with his wisdom. 9 And all the officers answered the king and said, But surely it is written in the* [*laws*](law.html) *of Egypt, and it should not be violated, that no man shall reign over Egypt, nor be the second to the king, but* [*one*](one.html) *who has* [*knowledge*](knowledge.html) *in all the languages of the sons of men. 10 Now therefore our lord and king, behold this* [*Hebrew*](hebrew.html) *man can only* [*speak*](mashal.html) *the* [*Hebrew*](hebrew.html) *language, and how then can he be over us the second under government, a man who not even knoweth our language? 11 Now we* [*pray*](prayer.html) *thee send for him, and let him come before thee, and prove him in all things, and do as thou see fit. 12 And the king said, It shall be done tomorrow, and the thing that you have spoken is good; and all the officers came on that day before the king. 13 And on that night the Lord sent* [*one*](one.html) *of his ministering* [*angels*](angels.html)*, and he came into the land of Egypt unto Yosef, and the* [*angel*](angels.html) *of the Lord stood over Yosef, and behold Yosef was lying in the bed at night in his master's house in the dungeon, for his master had put him back into the dungeon on account of his wife. 14 And the* [*angel*](angels.html) *roused him from his* [*sleep*](mashal.html)*, and Yosef rose up and stood upon his* [*legs*](body.html)*, and behold the* [*angel*](angels.html) *of the Lord was* [*standing*](mashal.html) *opposite to him; and the* [*angel*](angels.html) *of the Lord* [*spoke*](mashal.html) *with Yosef, and he* [*taught*](teacher.html) *him all the languages of man in that night, and he called his* [*name*](name.html) *Jehoseph. 15 And the* [*angel*](angels.html) *of the Lord went from him, and Yosef returned and lay upon his bed, and Yosef was astonished at the vision which he saw. 16 And it came to pass in the morning that the king sent for all his officers and servants, and they all came and sat before the king, and the king ordered Yosef to be brought, and the king's servants went and brought Yosef before Pharaoh. 17 And the king came forth and ascended the steps of the throne, and Yosef* [*spoke*](mashal.html) *unto the king in all languages, and Yosef went up to him and* [*spoke*](mashal.html) *unto the king until he 146 arrived before the king in the seventieth step, and he sat before the king. 18 And the king greatly rejoiced on account of Yosef, and all the king's officers rejoiced greatly with the king when they heard all the words of Yosef.*

This excerpt from the [Talmud](orallaw.html) [teaches](teacher.html) us that Yosef received [two](two.html) things from the [angel](angels.html) [Gabriel](angels.html): Mastery over the all [seventy](seventy.html) languages of the earth, and an additional [letter](letters.html) to his [name](name.html). Chazal, our Sages, learnt these [two](two.html) things from their exegesis of a passage in Tehillim:

***Tehillim (***[***Psalms***](psalms1.html)***) 81:1-7*** *<<To the chief Musician upon Gittith, A* [*Psalm*](psalms1.html) *of Asaph.>> Sing aloud unto God our strength: make a joyful noise unto the God of* [*Jacob*](israelja.html)*. 2 Take a* [*psalm*](psalms1.html)*, and bring hither the timbrel, the pleasant harp with the psaltery. 3 Blow up the trumpet in the* [*new*](new.html)[*moon*](chodesh.html)*, in the* [*time*](time.html)[*appointed*](settimes.html)*, on our solemn feast day. 4 For this was a statute for Israel, a* [*law*](law.html) *of the God of* [*Jacob*](israelja.html)*. 5 This he ordained in Yehosef (Yosef) a testimony, when he went out through the land of Egypt: I heard a language I understood not. 6 I removed his shoulder from the burden: his* [*hands*](fourteen.html) *were delivered from the pots. 7 Thou calledst in trouble, and I delivered thee; I answered thee in the* [*secret*](sod.html) *place of thunder: I proved thee at the waters of Meribah. Selah.*

The verse refers to ;xuvh (Yehosef), that is, ;xuh (Yosef) with an extra [letter](letters.html), the [letter](letters.html) v heh. Additionally, the passage refers to his having heard a language he had not understood. These [two](two.html) ideas are combined in the [Talmud](orallaw.html), producing the concept of Yosef being [taught](teacher.html) this information by the [angel](angels.html) [Gabriel](angels.html).

Yosef’s [name](name.html) change is not as well [known](daat.html) as Avram’s change to [Avraham](avraham.html), also by the addition of the [letter](letters.html) v heh. This [name](name.html) change also has repercussions in [halacha](walking.html).

The [Midrash](orallaw.html) tells us that the addition to Yosef's [name](name.html) is related to the spurning of the advances of the Potiphar's wife:

[***Midrash***](orallaw.html) ***Rabbah - Leviticus XXIII:10*** *There were* [*three*](three.html) *who fled from transgression and with whom the Holy* [*One*](one.html)*, blessed be He, united His* [*name*](name.html)*. They are: Yosef, Jael, and Palti. How do we* [*know*](daat.html) *it of Yosef? Because it says, He* [*appointed*](settimes.html) *it in Yosef (Yehosef) for a testimony (*[*Psalm*](psalms1.html) *81:6). What is the implication of the expression ’Yehosef’? God (yah) testifies in regard to him that he did not touch Potiphar's wife.*

Yosef's allegiance to [HaShem](hashem.html) brought about a merger, reflected in the change of Yosef's [name](name.html). The [new](new.html) form, Yehosef, serves as an ongoing testimony to his faithfulness to [HaShem](hashem.html). This association between the [name](name.html) Yehosef and his rejection of Potiphar's wife’s advances, allows us an [insight](insights.html) into another passage in the [Talmud](orallaw.html), commenting on Bereshit 39:11:

[***Sotah***](hair.html) ***36b*** *How was it with Yosef [that he sanctified the* [*Name*](name.html)*]? — As it is written: And it came to pass about this* [*time*](time.html)*, that he went into the house to do his work. R. Johanan said: This* [*teaches*](teacher.html) *that both [Yosef and Potiphar's wife] had the intention of acting immorally. ‘He went into the house to do his work’ — Rab and Samuel [differ in their interpretation].* [*One*](one.html) *said that it really means to do his work; but the other said that he went to satisfy his* [*desires*](needs.html)*. ‘And there was none of the men of the house etc. — is it possible that there was no man in a huge house like that of this* [*wicked*](wicked.html) *[Potiphar]! — It was* [*taught*](teacher.html) *in the School of R. Ishmael: That day was their feast-day, and they had all gone to their idolatrous* [*temple*](temple.html)*; but she had pretended to be ill because she thought, I shall not have an opportunity like to-day for Yosef to associate with me. And she caught him by his* [*garment*](garment.html)*, saying etc. At that moment his father's image came and appeared to him through the window and said: ‘Yosef, thy brothers will have their names inscribed upon the stones of the ephod and thine amongst theirs; is it thy wish to have thy* [*name*](name.html) *expunged from amongst theirs and be called an associate of harlots?’ (As it is written: He that keepeth company with harlots wasteth his substance.) Immediately his bow abode in strength*

Yosef's conscience motivates him to reject the advances of Potiphar’s wife, but the [connection](connection.html) with the ephod seems a bit obscure.

The context of this Talmudic passage is a discussion of the ephod of the [High Priest](priests.html), which, we are told, is inscribed with exactly fifty [letters](letters.html):

[***Sotah***](hair.html) ***36b***[*SIX*](six.html)[*TRIBES*](tribes.html) *ASCENDED THE SUMMIT OF MOUNT GERIZIM etc. What means and the half of them? — R. Kahana said: As they were divided here [on the mounts] so were they divided on the stones of the ephod. An objection was raised: The* [*High priest*](priests.html) *had* [*two*](two.html) *precious stones on his* [*shoulders*](body.html)*,* [*one*](one.html) *on this side and* [*one*](one.html) *on the other side; upon them were inscribed the names of the* [*twelve*](twelve.html)[*tribes*](tribes.html)*,* [*six*](six.html) *on* [*one*](one.html) *stone and* [*six*](six.html) *on the other, as it is said:* [*Six*](six.html) *of their names on the* [*one*](one.html) *stone, [and the names of the* [*six*](six.html) *that remain on the other stone, according to their* [*birth*](birth.html)*]. [This indicates that] the second* [*six*](six.html) *were to be according to their* [*birth*](birth.html)*, but the* [*first*](one.html)[*six*](six.html) *were not to be according to their* [*birth*](birth.html)*; because [the* [*name*](name.html) *of] Judah came* [*first*](one.html)*, and there were fifty* [*letters*](letters.html)*,* [*twenty*](twenty.html)*-*[*five*](five.html) *on each stone.*

In order to make the equation work, [one](one.html) suggestion in the [Talmud](orallaw.html) is that Yosef's [name](name.html) [needs](needs.html) another [letter](letters.html):

[***Sotah***](hair.html) ***36b*** *[It was stated above that on the stones of the ephod] were fifty* [*letters*](letters.html)*; but there were fifty less* [*one*](one.html)*! — R.* [*Isaac*](isaac.html) *said:* [*One*](one.html)[*letter*](letters.html) *was added to the* [*name*](name.html) *of Yosef, as it is said: He* [*appointed*](settimes.html) *it in Yosef for a testimony, when he went out over the land of Egypt.*

Had Yosef sinned, he would have been rejected, excluded from the totality of the [Twelve](twelve.html) [Tribes](tribes.html), and his [name](name.html) would not have appeared on the ephod. By retaining his [purity](purity.html), Yosef received an extra [letter](letters.html) which serves as a testimony to his righteousness.

The starting point of the discussion in the [Talmud](orallaw.html) actually concerned not the ephod, but the blessings and the curses which the [tribes](tribes.html) performed on Mount Gerizim and Mount Eval:

[***Sotah***](hair.html) ***36b***[*SIX*](six.html)[*TRIBES*](tribes.html) *ASCENDED THE SUMMIT OF MOUNT GERIZIM etc. What means and the half of them? — R. Kahana said: As they were divided here [on the mounts] so were they divided on the stones of the ephod.*

The ephod is introduced into the discussion here because of the similar division of the [tribes](tribes.html). The [Talmud](orallaw.html) describes the [events](feasts.html) of the day:

[***Sotah***](hair.html) ***36a*** *After that they brought the stones, built the altar, and plastered it with plaster, and inscribed thereon all the words of the Torah in* [*seventy*](seventy.html) *languages; as it is said: Very plainly. Then they sacrificed burnt-offerings and peace-offerings,* [*ate*](eating.html) *and drank and rejoiced, pronounced the blessings and the curses, packed up the stones, and came and lodged in Gilgal; as it is said: Carry them over with you and lay them down in the lodging place. It is possible [to think that they were to deposit them] in any lodging place; therefore there is a text to state, Where ye shall lodge this night, and then it is written: And those* [*twelve*](twelve.html) *stones, which they took [out of* [*Jordan*](stages.html)*, did Joshua set up in Gilgal].*

In order to understand the intrinsic [connection](connection.html) between these ideas we must explore the nature of speech and the purpose of language. When man was created, he was endowed with numerous capabilities, as the Torah recounts:

***Bereshit (Genesis) 2:7*** *And* [*HaShem*](hashem.html) *God formed man of the* [*dust*](rock.html) *of the ground, and breathed into his nostrils the breath of life; and man became a living soul.*

The Targum[[14]](#footnote-14) expands on this, and explains that man was endowed with speech. The breath of [HaShem](hashem.html) with which man was animated gave him the capability of speech. The purpose of speech is for man to manifest the image of [HaShem](hashem.html) with which he is endowed. Yet Bereshit goes on to tell so many tales of individual and collective failure, that at times it seems the image of [HaShem](hashem.html) within man has become tarnished. [One](one.html) such [event](feasts.html) was the rebellion by the [generation](toldot.html) of the Tower of [Babel](bavel.html).

*[*[*JERUSALEM*](city.html)*. And all the inhabiters of the earth were (of)* [*one*](one.html) *language, and of* [*one*](one.html) *speech, and* [*one*](one.html) *counsel: for they spake the holy language by which the* [*world*](worlds.html) *was created at the beginning: while their hearts erred afterwards from the Word of Him who spake, and the* [*world*](worlds.html) *was, at the beginning; and they found a plain in the land of Pontos and dwelt there.]*

*And they said, a man to his fellow, Come, we will cast bricks, and put them in the* [*furnace*](furnace.html)*. And they had brick for stone, and slime for cement. And they said, Come, we will build us a* [*city*](city.html) *and a tower, and the* [*head*](body.html) *of it shall come to the summit of the* [*heavens*](heaven.html)*; and we will make us (an image for) worship on the top of it, and put a sword in his* [*hand*](fourteen.html) *to act against the array of war, before that we be scattered on the* [*face*](body.html) *of the earth. And the Lord was revealed to punish them for the work of the* [*city*](city.html) *and the tower which the sons of men builded.*

*[*[*JERUSALEM*](city.html)*. And they said, Come now, and we will build us a* [*city*](city.html) *and a tower, and the* [*head*](body.html) *of it shall reach to the summit of the* [*heavens*](heaven.html)*, and we will make us in it a house of worship at the top,......and we will put a sword in his* [*hand*](fourteen.html)*, lest there be set against him the array of war, before we be scattered upon the* [*face*](body.html) *of all the earth.]*

*And the Lord said, Behold, the people is* [*one*](one.html)*, and the language of all of them* [*one*](one.html)*: and this they have thought to do: and now they will not be restrained from doing whatever they imagine. And the Lord said to the* [*seventy*](seventy.html)[*angels*](angels.html) *which stand before Him, Come, we will descend and will there commingle their language, that a man shall not understand the speech of his neighbour. And the Word of the Lord was revealed against the* [*city*](city.html)*, and with Him* [*seventy*](seventy.html)[*angels*](angels.html)*, having reference to* [*seventy*](seventy.html)[*nations*](nations.html)*, each having its own language, and thence the writing of its own* [*hand*](fourteen.html)*: and He dispersed them from thence upon the* [*face*](body.html) *of all the earth into* [*seventy*](seventy.html) *languages. And* [*one*](one.html)[*knew*](daat.html) *not what his neighbour would say: but* [*one*](one.html) *slew the other; and they ceased from building the* [*city*](city.html)*. Therefore He called the* [*name*](name.html) *of it* [*Bavel*](bavel.html)*, because there did the Lord commingle the speech of all the inhabitants of the earth, and from thence did the Lord disperse them upon the faces of all the earth.*

In the wake of this [sin](sin.html) of rebellion, man, who still possessed the ability to [speak](mashal.html), lost the ability to communicate. Not only were there multiple languages, but that thought of man which had been successfully put in words, was not only partially successful. The very essence of man had been limited by his [sin](sin.html). [Generations](toldot.html) later, Yosef, who has [HaShem](hashem.html)’s [name](name.html) as a part of his person, is the [first](one.html) individual who is able to reach back to the point before this [sin](sin.html), when man was still able to communicate, when man's soul was still directly in touch with his [mission](mission.html). This is what the Sages convey in the [Gemara](orallaw.html): Yosef masters language. Not just [seventy](seventy.html) languages, but language itself! Yosef, who had been taken from his people, from his own language, found himself in a debased, [alien](aliens.html) society. Yosef, at seventeen, is imbued with the Spirit of [HaShem](hashem.html). He is able to [speak](mashal.html) clearly, and to effectively communicate.

Ironically, the [Zohar](orallaw.html) explains the origin of Yosef 's greatness:

[***Zohar***](orallaw.html) ***Pinchas 213b*** *Come and see, at the moment when the wife of Potiphar grabbed him, Yosef made believe that he did not understand her language...*

Yosef 's reward for this feigned ignorance which in part saved him from [sin](sin.html) was the mastery of all language. We might trace this idea to the [mitzva](cmds613.html) that the Bne Israel, upon entering the [land of Israel](city.html), were to write the words of the Torah:

***Devarim (Deuteronomy) 27:4-8*** *Therefore it shall be when ye be gone over* [*Jordan*](stages.html)*, that ye shall set up these stones, which I* [*command*](cmds613.html) *you this day, in mount Ebal, and thou shalt plaister them with plaister. 5 And there shalt thou build an altar unto* [*HaShem*](hashem.html) *thy God, an altar of stones: thou shalt not lift up any iron tool upon them. 6 Thou shalt build the altar of* [*HaShem*](hashem.html) *thy God of whole stones: and thou shalt offer* [*burnt offering*](korbanot)*s thereon unto* [*HaShem*](hashem.html) *thy God: 7 And thou shalt offer peace offerings, and shalt* [*eat*](eating.html) *there, and rejoice before* [*HaShem*](hashem.html) *thy God. 8 And thou shalt write upon the stones all the words of this* [*law*](law.html) *very plainly.*

The [Mishna](orallaw.html) explains:

[***Sotah***](hair.html) ***32a*** *HOW WERE THE BLESSINGS AND CURSES [PRONOUNCED]? WHEN ISRAEL CROSSED THE* [*JORDAN*](stages.html) *AND CAME TO MOUNT GERIZIM AND MOUNT EBAL WHICH ARE BY SAMARIA, (THIS IS IN THE VICINITY OF* [*SHECHEM*](city.html) *WHICH IS IN THE VICINITY OF THE TEREBINTHS OF MOREH, AND IT IS SAID, ARE THEY NOT BEYOND* [*JORDAN*](stages.html) *ETC. AND ELSEWHERE IT STATES, AND* [*ABRAM*](avraham.html) *PASSED THROUGH THE LAND UNTO THE PLACE OF* [*SHECHEM*](city.html) *UNTO THE TEREBINTH OF MOREH; AS THE TEREBINTH OF MOREH MENTIONED IN THIS LATTER VERSE IS* [*SHECHEM*](city.html)*, SO THE TEREBINTH OF MOREH MENTIONED IN THE FORMER VERSE IS* [*SHECHEM*](city.html)*.)* [*SIX*](six.html)[*TRIBES*](tribes.html) *ASCENDED THE SUMMIT OF MOUNT GERIZIM,* [*SIX*](six.html)[*TRIBES*](tribes.html) *ASCENDED THE SUMMIT OF MOUNT EBAL, AND THE* [*PRIESTS*](priests.html) *AND LEVITES WITH THE* [*ARK*](ark.html) *WERE STATIONED BELOW IN THE CENTRE, THE* [*PRIESTS*](priests.html) *SURROUNDING THE* [*ARK*](ark.html)*, THE LEVITES [SURROUNDING] THE* [*PRIESTS*](priests.html)*, AND ALL ISRAEL ON THIS SIDE AND THAT SIDE; AS IT IS SAID, AND ALL ISRAEL, AND THEIR ELDERS AND OFFICERS, AND THEIR JUDGES STOOD ON THIS SIDE THE* [*ARK*](ark.html) *AND ON THAT SIDE ETC. THEY TURNED THEIR FACES TOWARDS MOUNT GERIZIM AND OPENED WITH THE BLESSING:BLESSED BE THE MAN THAT MAKETH NOT A GRAVEN OR MOLTEN IMAGE’, AND BOTH PARTIES RESPOND AMEN. THEY THEN TURNED THEIR FACES TOWARDS MOUNT EBAL AND OPENED WITH THE CURSE: CURSED BE THE MAN THAT MAKETH THE GRAVEN OR MOLTEN IMAGE’, AND BOTH PARTIES RESPOND ‘AMEN’. [SO THEY CONTINUE] UNTIL THEY COMPLETE THE BLESSINGS AND CURSES. AFTER THAT THEY BROUGHT THE STONES, BUILT THE ALTAR AND PLASTERED IT WITH PLASTER, AND INSCRIBED THEREON ALL THE WORDS OF THE TORAH IN* [*SEVENTY*](seventy.html) *LANGUAGES, AS IT IS SAID, VERY PLAINLY. THEN THEY TOOK THE STONES AND WENT AND SPENT THE NIGHT IN THEIR PLACE.*

The Torah must be [taught](teacher.html) in every language in order to bring the entire [world](worlds.html) to the point of clarity and communication.

Yosef was the [first](one.html) to set out from his home and become submerged in [alien](aliens.html) culture. Unlike [Abraham](avraham.html), who remained on the edge of other [communities](community.html) and [taught](teacher.html) morality to individuals, Yosef was positioned in the highest echelons of the most powerful empire of his day, under constant scrutiny, constantly compared and contrasted with the society at large. Despite this challenge, Yosef maintained holiness and [purity](purity.html) on a personal level. Despite being pulled by his garments toward a [spiritual](physical.html) abyss, Yosef displayed greatness.

Our vision of the [future](future.html) is closely intertwined with this very aspect of Yosef 's greatness: In the [future](future.html), the confusion in the [world](worlds.html) will end. The curse of [Babel](bavel.html) will be undone. People will [speak](mashal.html) [one](one.html) language with clarity, and the words of Torah will be universally understood:

***Zephania (Zephaniah) 3:8-9*** *Therefore wait ye upon me, saith* [*HaShem*](hashem.html)*, until the day that I rise up to the prey: for my determination is to* [*gather*](gather.html) *the* [*nations*](nations.html)*, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the* [*fire*](fire.html) *of my jealousy. 9 For then will I turn to the people a pure language, that they may all call upon the* [*name*](name.html) *of* [*HaShem*](hashem.html)*, to serve him with* [*one*](one.html) *consent.*

On that day, the peoples of the [world](worlds.html) will grab onto the [tzitzith](tzitzith.html) of the [Jew](gen-jew.html); not in an attempt to corrupt, but, this [time](time.html), in a search for [HaShem](hashem.html):

***Zecharyah (Zechariah) 8:23*** *Thus saith* [*HaShem*](hashem.html) *of hosts; In those days that* [*ten*](ten.html) *men shall take hold out of all languages of the* [*nations*](nations.html)*, even shall take hold of the* [*tzitzith*](tzitzith.html) *of him that is a* [*Jew*](gen-jew.html)*, saying, We will go with you: for we have heard God with you.*

# XV. [Messiah](mashiach.html) son of Yosef

The [Talmud](orallaw.html), a part of the oral [law](law.html), reveals many aspects of [Mashiach](mashiach.html) ben Yosef and [Mashiach](mashiach.html) ben David. Lets take a look at these passages:

***Sukkah 52a*** *What is the cause of the* [*mourning*](mourning.html) *[mentioned in the last cited verse]? [[15]](#footnote-15) — R. Dosa and the Rabbis differ on the point.* [*One*](one.html) *explained, The cause is the slaying of* [*Messiah*](mashiach.html) *the son of Yosef,[[16]](#footnote-16) and the other explained, The cause is the slaying of the Evil Inclination.*

*It is well according to him who explains that the cause is the slaying of* [*Messiah*](mashiach.html) *the son of Yosef, since that well agrees with the Scriptural verse, And they shall look upon me because they have thrust him through, and they shall* [*mourn*](mourning.html) *for him as* [*one*](one.html) *mourneth for his only son;[[17]](#footnote-17) but according to him who explains the cause to be the slaying of the Evil Inclination, is this [it may be objected] an occasion for* [*mourning*](mourning.html)*? Is it not rather an occasion for rejoicing? Why then should they* [*weep*](mashal.html)*? — [The explanation is] as R. Judah expounded: In the* [*time*](time.html) *to come[[18]](#footnote-18) the Holy* [*One*](one.html)*, blessed be He, will bring the Evil Inclination and slay it in the presence of the righteous and the* [*wicked*](wicked.html)*. To the righteous it will have the appearance of a towering hill, and to the* [*wicked*](wicked.html) *it will have the appearance of a* [*hair*](hair.html) *thread. Both the former and the latter will* [*weep*](mashal.html)*; the righteous will* [*weep*](mashal.html) *saying, ‘How were we able to overcome such a towering hill!’ The* [*wicked*](wicked.html) *also will* [*weep*](mashal.html) *saying, ‘How is it that we were unable to conquer this* [*hair*](hair.html) *thread!’ And the Holy* [*One*](one.html)*, blessed be He, will also marvel together with them, as it is said, Thus saith the Lord of Hosts, If it be marvellous in the* [*eyes*](body.html) *of the remnant of this people in those days, it shall[[19]](#footnote-19) also be marvellous in My* [*eyes*](body.html)*.[[20]](#footnote-20)*

*Our Rabbis* [*taught*](teacher.html)*, The Holy* [*One*](one.html)*, blessed be He, will say to the* [*Messiah*](mashiach.html)*, the son of David (May he reveal himself speedily in our days!), ‘Ask of me anything, and I will give it to thee’, as it is said, I will tell of the decree etc. this day have I begotten thee, ask of me and I will give the* [*nations*](nations.html) *for thy* [*inheritance*](inherit.html)*.[[21]](#footnote-21) But when he will see that the* [*Messiah*](mashiach.html) *the son of Yosef is slain, he will say to Him, ‘Lord of the Universe, I ask of Thee only the gift of life’. ‘As to life’, He would answer him, ‘Your father David has already prophesied this concerning you’, as it is said, He asked life of thee, thou gavest it him, [even length of days for ever and ever].[[22]](#footnote-22)*

***Sukkah 52b*** *And the Lord showed me* [*four*](four.html) *craftsmen.[[23]](#footnote-23) Who are these ‘*[*four*](four.html) *craftsmen’? — R. Hana b. Bizna citing R. Simeon Hasida replied: The* [*Messiah*](mashiach.html) *the son of David, the* [*Messiah*](mashiach.html) *the son of Yosef, Elijah and the Righteous* [*Priest*](priests.html)*.[[24]](#footnote-24) R. Shesheth objected,[[25]](#footnote-25) If so, was it correct to write, These[[26]](#footnote-26) are the horns which scattered Judah,[[27]](#footnote-27) seeing that they came to turn [them] back?[[28]](#footnote-28) — The other answered him, Go to the end of the verse: These then are come to frighten them, to cast down the horns of the* [*nations*](nations.html)*, which lifted up their horns against the Land of Judah, to scatter it[[29]](#footnote-29) etc. Why, said R. Shesheth to him, should I argue with Hana in Aggadah?[[30]](#footnote-30)*

# XVI. [Messiah](mashiach.html) son of David

[***Midrash***](orallaw.html) ***Rabbah - The Song of Songs II:33*** *33. Another explanation: MY BELOVED* [*SPOKE*](mashal.html) *AND SAID UNTO ME. He* [*spoke*](mashal.html) *through Elijah and said through the* [*Messiah*](mashiach.html)*. What did he say to me? RISE UP, MY LOVE, MY FAIR* [*ONE*](one.html)*, AND COME AWAY. R. Azariah said: FOR LO, THE WINTER (HA-SETHAW) IS PAST: this refers to the kingdom of the Cutheans[[31]](#footnote-31) which seduces (mesithah) the* [*world*](worlds.html) *and leads it astray by its falsehoods, as we read, If thy brother, the son of thy mother, entice thee--yesitheka (Deut. XIII, 7). THE RAIN IS OVER AND GONE: this refers to the subjection of Israel. THE FLOWERS APPEAR ON THE EARTH: the conquerors have appeared on the earth. Who are they? R. Berekiah said in the* [*name*](name.html) *of R.* [*Isaac*](isaac.html)*: As it is written, And the Lord showed me* [*four*](four.html) *craftsmen (Zech. II, 3), namely, Elijah, the* [*Messiah*](mashiach.html)*, Melchizedek,[[32]](#footnote-32) and the War* [*Messiah*](mashiach.html)*.[[33]](#footnote-33) THE* [*TIME*](time.html) *OF THE ZAMIR IS COME: the* [*time*](time.html) *has come for Israel to be delivered; the* [*time*](time.html) *has come for uncircumcision to be cut off; the* [*time*](time.html) *has come for the kingdom of the Cutheans to expire; the* [*time*](time.html) *has come for the kingdom of* [*heaven*](heaven.html) *to be revealed, as it says, And the Lord shall be king over all the earth (ib. XIV, 9). AND THE* [*VOICE*](voice.html) *OF THE TURTLE IS HEARD IN OUR LAND: Who is this? This is the* [*voice*](voice.html) *of the* [*Messiah*](mashiach.html) *proclaiming, How beautiful upon the mountains are the* [*feet*](heel.html) *of the messenger of good tidings (Isa. LII, 7). THE* [*FIG*](bethphag.html) *TREE PUTTETH FORTH HER GREEN* [*FIGS*](bethphag.html)*. R. Hiyya b. Abba said: Shortly before the days of the* [*Messiah*](mashiach.html) *a great epidemic will come upon the* [*world*](worlds.html) *and the* [*wicked*](wicked.html) *will vanish. AND THE VINES IN BLOSSOM GIVE FORTH THEIR FRAGRANCE: this refers to the survivors, spoken of in the verse, And it shall come to pass, that he that is left in Zion, and he that remaineth in* [*Jerusalem*](city.html) *(ib. IV, 3).[[34]](#footnote-34)*

*R. Johanan said[[35]](#footnote-35):*

*In the* [***first***](one.html) ***year*** *of the septennate in which the scion of David will come, will be fulfilled the statement of the Scripture, And I will cause it to rain upon* [*one*](one.html)[*city*](city.html)*, etc. (Amos 4:7).*

*In the* ***second year***[*famine*](famine.html) *will assail it.[[36]](#footnote-36)*

*In the* [***third***](three.html) ***year*** *there will be a great* [*famine*](famine.html)*, from which men, women, and children will perish, and pious men and men of good deeds will become few, and the Torah will begin to be forgotten in Israel.*

*In the* [***fourth***](four.html) ***year*** *there will be scarcity of a kind and plenty of a kind.[[37]](#footnote-37)*

*In the* [***fifth***](five.html) ***year*** *there will be great plenty and the people will* [*eat*](eating.html)*, drink, and be merry, and the Torah will be renewed and restored to Israel.*

*In the* [***sixth***](six.html) ***year*** *there will be thunderings,*

*in the* [***seventh***](seven.html) ***year*** *wars. At the expiration of the* [*seventh*](seven.html) *year the scion of David will come.*

*Said Abaye: How many septenate have passed like this, and yet he has not come I He will only come in the circumstances described by Resh Lakish[[38]](#footnote-38):,In the* [*generation*](toldot.html) *in which the scion of David will come, the meeting house[[39]](#footnote-39) shall be a bawdy house and Galilee shall be laid waste and Gabalina[[40]](#footnote-40) shall be desolate and the men of Galilee shall go about from town to town and find no pity and the wisdom of the scribes shall become putrid and the God-fearing and pious shall cease and truth shall be abandoned and the* [*generation*](toldot.html) *will be brazen-faced like a dog., How do we* [*know*](daat.html) *that Truth will be abandoned? Because it says, And truth is lacking (ne-’edereth), and he that departeth from evil maketh himself a prey (Isa. LIX, 15). Whither does Truth go? The School of R. Jannai said: It will go and settle in separate groups (‘adarim) in the wilderness.’[[41]](#footnote-41) The Rabbis say: In the* [*generation*](toldot.html) *in which the scion of David will come, the wise men of the* [*generation*](toldot.html) *will die and the rest will waste away with grief and sorrow and much trouble will come upon the* [*community*](community.html) *and cruel decrees will be promulgated,* [*one*](one.html)[*coming*](coming.html) *on top of another. R. Nehorai said: In the* [*generation*](toldot.html) *in which the scion of David will come, the young will insult their elders and the old will rise before the young, as it says, The daughter riseth up against her mother, the daughter-in-*[*law*](law.html) *against her mother-in-*[*law*](law.html)*; a man's enemies are the men of his own house (Micah VII, 6), and a son will feel no shame before his father. R. Nehemiah said: Before the days of the* [*Messiah*](mashiach.html) *there will be great poverty and scarcity, and the vine will cast its fruit and the* [*wine*](wine.html) *will turn bad and the whole of the government will be converted to minuth and there will be no reproof. R. Abba b. Kahana said: The scion of David will come only in a* [*generation*](toldot.html) *which is brazen-faced like a dog. R. Levi said: The scion of David will come only in a* [*generation*](toldot.html) *which is full of impudence and deserves to be exterminated. R. Jannai said: If you see* [*one*](one.html)[*generation*](toldot.html) *after another cursing and blaspheming, look out for the* [*coming*](coming.html) *of the* [*Messiah*](mashiach.html)*, as it says, Wherewith Thine enemies have taunted, O Lord, wherewith Thine enemies he taunted the footsteps of Thine anointed (Ps. LXXXIX, 52), and immediately afterwards it is written, Blessed be the Lord for evermore, Amen and Amen.[[42]](#footnote-42)*

# XVII. War

In Tehillim ([Psalms](psalms1.html)) 2, our Hakhamim tell us that this refers to the rebellion of Gog and Magog against [HaShem](hashem.html) and the [Mashiach](mashiach.html):

***Tehillim (***[***Psalms***](psalms1.html)***) 2*** *Why do the* [*nations*](nations.html) *conspire and the peoples plot in vain? The kings of the earth take their stand and the rulers* [*gather*](gather.html) *together against* [*HaShem*](hashem.html) *and against his Anointed* [*One*](one.html)*. "Let us break their chains," they say, "and throw off their fetters." The* [*One*](one.html) *enthroned in* [*heaven*](heaven.html) *laughs; the Lord scoffs at them. Then he rebukes them in his anger and terrifies them in his wrath, saying, "I have installed my King on Zion, my holy hill." I will proclaim the decree of* [*HaShem*](hashem.html)*: He said to me, "You are my Son; today I have become your Father. Ask of me, and I will make the* [*nations*](nations.html) *your* [*inheritance*](inherit.html)*, the ends of the earth your possession. You will rule them with an iron scepter; you will dash them to pieces like pottery." Therefore, you kings, be wise; be warned, you rulers of the earth. Serve* [*HaShem*](hashem.html) *with* [*fear*](fear.html) *and rejoice with trembling.* [*Kiss*](mashal.html) *the Son, lest he be angry and you be destroyed in your way, for his wrath can flare up in a moment. Blessed are all who take refuge in him.*

**Go top Yosef!**

In Bereshit 41:55 we read: “When all the land of Mitzrayim hungered, the people cried out to Pharaoh for bread. So Pharaoh said to all of Mitzrayim, ‘Go to Yosef. Whatever he tells you, you should do.’” And this is the same counsel that [HaShem](hashem.html) has for the [Gentiles](gen-jew.html) – ‘Go to [Mashiach](mashiach.html) ben Yosef. Whatever he tells you, you should do.’ In [Midrash](orallaw.html) Tanchuma and in Mikeitz 7, it relates what happened. When Pharaoh sent his petitioners to Yosef and they pleaded with him for bread, Yosef told them to come back after they had [circumcised](circumcz.html) themselves. Thereupon the people returned to Pharaoh and cried in front of him telling him that Yosef had refused to supply them with bread until they had [circumcised](circumcz.html) themselves. Pharaoh said to them: “Why were you foolish enough not to have stored [food](food.html) for yourselves during the last [seven](seven.html) years?” Thereupon the people told him that everything they had stored had rotted away. Pharaoh asked them if not some of yesterday’s bread was left over? They told Pharaoh that even bread they had put in their bread baskets on the previous day had turned bad. Thereupon Pharaoh told them to go back to Yosef and to carry out all of his instructions. This is the meaning of the verse (Proverbs 11:26): “he who withholds grain they will curse (i.e. Pharaoh), whereas he who sells it (i.e. Yosef) will enjoy a blessing.” This is what [Yaakov](israelja.html) had in mind when he said to his son Yosef (Genesis 49:26) “the blessings of your father surpassed the blessings of my parents.” Moshe alluded to this in Deut. 33:15: “may this blessing come to rest on the [head](body.html) of Yosef, etc.,” that is, that the reason Yosef enjoys these additional blessings is that he was the supplier of bread to humanity.

It is then that we can see why it was necessary for [Mashiach](mashiach.html) ben Yosef to be born in Bet Lechem – The house of bread.” And the [Midrash](orallaw.html) is intimating here that the bread [Mashiach](mashiach.html) ben Yosef is only for those [Gentiles](gen-jew.html) that are willing to undertake [circumcision](circumcz.html) after the manner of Moshe and be obedient to his [commands](cmds613.html) as found in the Written and [Oral Torah](orallaw.html) of Israel, as it is said in the [Gemara](orallaw.html) of 2 Luqas 15:21 - “For the rest you ([Gentiles](gen-jew.html)) have Moshe who from ancient [generations](toldot.html) has in every [city](city.html) them that proclaim him, being read in the [synagogues](synagog.html) every [Sabbath](sabbath.html).”

Clearly, as can be seen, to understand who is [Mashiach](mashiach.html) ben Yosef and what he is supposed to do, and what is the nature of his ministry [one](one.html) [needs](needs.html) to read the story of Yosef in the Written and [Oral Torah](orallaw.html) to begin to understand something of the import and significance of this [Mashiach](mashiach.html). I [know](daat.html) that some modern Hakhamim [teach](teacher.html) that [Mashiach](mashiach.html) ben Yosef will fight the war of Gog and Magog nevertheless, this is not correct and what is more it is contrary to the teachings of the [Oral Torah](orallaw.html) which in part we have discussed above. [Mashiach](mashiach.html) ben Yosef is not a warrior [Mashiach](mashiach.html) but a dispenser of bread (i.e. Torah) to the [Gentiles](gen-jew.html), provided they are will to submit to a Bet Din and be [circumcised](circumcz.html) after the manner of Moshe.

Finally we read in our section of the [Midrash](orallaw.html) of Matityahu for this [Shabbat](sabbath.html) (11:20-24) about [three](three.html) cities of Galilee notorious for the assimilated [Jews](gen-jew.html) in them. [Mashiach](mashiach.html) ben Yosef appealed to these to repent and turn back to Torah, they did not and thus the warning that if they fail to repent punishment from the [hand](fourteen.html) of [heaven](heaven.html) would be meted out. No Torah, no bread! It is a simple as that. And he who ceases to diligently buy and [study](study.html) Torah from [Mashiach](mashiach.html) ben Yosef, and put it into practice, a [famine](famine.html) will come and even the bread that they had saved (their theologies) will all become stale and not fit to [eat](eating.html). Let us obey the Creator whilst it is yet called “today” and return to His ways!

\* \* \*

**Yosef said unto his brothers, "I am Yosef!"** (Bereshit 45:3)

From the moment the brothers set [foot](heel.html) in Egypt they were bewildered by the inexplicable [events](feasts.html) that were occurring: Why is the viceroy accusing us of being spies? Where in the [world](worlds.html) did he get that absurd notion? Why is he insisting on our bringing our younger brother? Why did he take Shimon hostage? How did the money we paid for the grain get into our sacks? How does the viceroy [know](daat.html) our [birth](birth.html) order so precisely? Why the plot to accuse [Benjamin](benyamin.html) of thievery? In their anguish the brothers cried, "What is this that G-d has done to us?" (42:28)

Yehuda enters a dialogue with Yosef and tells him that it would be impossible for their father to withstand the loss of Binyamin: "It will happen that when he sees the youth is missing he will die, and your servants will have brought down the white-haired [head](body.html) of your servant, our father, in sorrow to the grave." [Bereshit 44:31]

The parsha begins: "*Vayigash ailav Yehuda* {And Yehuda drew close to him) [44:18]," to argue the case of Binyamin before Yosef. Yehuda relates the effect that Binyamin not returning will have on their father [Yaakov](israelja.html). He relates how he had pledged to excommunicate himself in both this [world](worlds.html) and the eternal [one](one.html) if Binyamin would not return (Rashi 44:32). Finally he offers himself as a more able slave in the place of Binyamin.

“And Yosef was unable to restrain himself and he called out, ‘All men should leave from around me,’ and no man stood with him when Yosef made himself [known](daat.html) to his brothers” (45:1)

Upon witnessing this display of brotherly love between Yehuda, the son of Leah, and Binyamin, the other son of [Rachel](rachel.html), Yosef realizes that the animosity that they had toward him was not felt toward Binyamin. Overcome with emotion he orders all of the Egyptians to leave the room. "Now Yosef could not restrain himself...”, Yosef, [crying](mashal.html), turns to his brothers and reveals his true identity. "*Ani Yosef -- ha'ode avi chai* {I am Yosef! Is my father still alive?} [45:3]."

When Yosef revealed himself to his brothers after having been missing for [twenty](twenty.html)-[two](two.html) years, they were speechless – dumbstruck. They had sold him on the belief that he was a threat to the [future](future.html) of the [Jewish](gen-jew.html) people, and therefore disliked by [HaShem](hashem.html) as well. The fact that he was not only still alive, but second-in-[command](cmds613.html) of Egypt as his [dreams](dreams.html) had predicted, testified to the depth of their error.

The brothers, unable to answer him, stood there in shocked and embarrassed silence.

The [Gemara](orallaw.html) in Chagigah 4b states:

*When Rabbi Elazar learned this pasuk, he would* [*cry*](mashal.html)*. He explained,* *“If they were too embarrassed to* [*speak*](mashal.html) *after being rebuked by a person of flesh and* [*blood*](body.html)*, how much more so will it be after the rebuke of* [*HaShem*](hashem.html)*.”*

The brothers' shock was not just surprise. It represented the reversal and the beginning of the [tikkun](tikkun.html), the repair of everything that had gone wrong between the brothers.

Imagine the shock, the sheer incredulity, the utter embarrassment of the brothers. [One](one.html) more [time](time.html) Yosef declares, "*Ani Yosef Achikha* - I am Yosef your brother."

As to why the brothers were silent, Rabbi Hillel gives a wonderful [insight](insights.html): The brothers were strong and forceful when they [knew](daat.html) they were correct. However, when they realized that they had been living a lie, they were not strong anymore, and were not able to [speak](mashal.html). When Yosef said the simple words, "Ani Yosef", the Chafetz Chaim suggests that all their questions were solved. For with these words, they saw the reasons behind their suffering. In the same way, when [HaShem](hashem.html) will eventually tell us "Ani [HaShem](hashem.html)," he will answer all of our questions, and we too will understand all of our suffering.

At this moment, when Yosef finally told his brothers 'I am Yosef,' what were the brothers thinking?

The Beit Halevi explains that Yosef’s initial words to his brothers, while delivered softly, contained a stinging rebuke of their words, and actions, that left them speechless. During the past [two](two.html) visits to Egypt, they kept invoking the image of their elderly father. As they pleaded with Yosef to release Binyamin, they begged him to consider the pain that the imprisonment of Binyamin would have on [Yaakov](israelja.html).

At that moment, Yosef could no longer contain himself; “v’lo yachol Yosef l’hisapek” (Bereshit 45:1). He was offended that they were using the imagery of their father’s suffering when it benefited their cause. “Ani Yosef, I am your brother Yosef [the [one](one.html) who was left for dead in the pit 22 years ago]. Ha’od avi chai; is my father still alive [from all the pain that YOU caused him]?” This was not a casual question about the welfare of their father. It was highest level of rebuke, explains the Beit Halevi. The [ten](ten.html) (10) shavatim were being challenged by their younger brother to reflect upon their actions, and the agony that they had caused their father. The [Midrash](orallaw.html) comments that it is this more elevated level of tochacha that we will all [face](body.html) in the Beit Din Shel Ma’aloh (The Heavenly Court).

Perhaps the brothers were thinking that [twenty](twenty.html)-[two](two.html) years of history suddenly has become clear.

Think about what has been happening during the past [twenty](twenty.html) plus years. Their father, [Yaakov](israelja.html), is a broken and depressed [Jew](gen-jew.html). He is [crying](mashal.html). He refuses to be comforted. He goes into a prolonged [mourning](mourning.html). The Shechinah [Divine Presence] leaves him. The brothers witness all of this.

Then there is a [famine](famine.html). The brothers have to go down to Egypt. They are wondering why all this is happening. In Egypt, they meet this fellow who gives them such a terribly hard [time](time.html). They are accused of being spies. They are taken hostage. They have to go back to their father. They have to negotiate with him. They find the silver cup...

During those [twenty](twenty.html) years, the brothers were probably wondering, "What is happening to us? Why are all of these troubles... our father... spies... accusations... hostages... happening?" They didn't understand what was happening to their lives.

Finally, with [two](two.html) words: "Ani Yosef" (I am Yosef) everything becomes clear. They understand that this was Yosef doing all this to them. They understand, perhaps, that there was a reason why Yosef was taken down to Egypt -- that if Yosef hadn't been in Egypt they all would have died in [famine](famine.html). They now understand what they did wrong.

[Twenty](twenty.html)-[two](two.html) years of their lives suddenly became clear with [two](two.html) words. They understand their father. They understand Egypt. They understand the accusations. Like a bolt of lightening, things that made no sense whatsoever now became totally clear.

# XVIII. Ivrit - [Hebrew](hebrew.html)

When the brothers previously appeared before him, Yosef [spoke](mashal.html) through an interpreter: The brothers [spoke](mashal.html) their native [Hebrew](hebrew.html), Yosef, after receiving the translation would respond in the Egyptian dialect of his day. This [time](time.html) when he [spoke](mashal.html) to them, he [spoke](mashal.html) to them in [Hebrew](hebrew.html). These [five](five.html) words, *"Ani Yosef - Haod Avi Cha"* he cried out in [Hebrew](hebrew.html).

So what was the proof positive that he was Yosef, son of [Yaakov](israelja.html) and son of the [land of Israel](city.html), and not Tzafnat Paneach, son of the Nile and son of the land of Egypt? He [spoke](mashal.html) to them in [Hebrew](hebrew.html).

But it begs the question. Was he the only [one](one.html) who [spoke](mashal.html) [Hebrew](hebrew.html)? Is it not possible for a non-[Jew](gen-jew.html) to [speak](mashal.html) [Hebrew](hebrew.html)? After all, and I must say *L'havdil* (which is our way of making an utter distinction between holy and profane) didn't even Eichmann gloat about being able to [speak](mashal.html) [Hebrew](hebrew.html)?

The answer, I believe, must be straightforward. To Yosef, [Hebrew](hebrew.html) was not a [three](three.html) credit course; it was not a foreign language. It was *lashon hakodesh* - the holy [tongue](spirit.html).

Yosef was not merely a sophisticated vizier in Egypt who had mastered a foreign language - he was [speaking](mashal.html) *mama lashon*, the language of his father and his father’s father. The language that was suffused with the pain and the promise of his people, the language that was invested with the heartache and the hearts’ [desires](needs.html) of a people. The language that was vouchsafed to him as an [inheritance](inherit.html) and that would be the language of Torah.

Demographers claim that by the year 2020 [Hebrew](hebrew.html) will be the [first](one.html) language, the *mama lashon*, so to [speak](mashal.html), of the majority of [Jews](gen-jew.html) in the [world](worlds.html). What an astounding statistic when you realize that not too many decades ago, [Hebrew](hebrew.html) was considered to [Jews](gen-jew.html) what Latin was to Catholics. And yet, If [one](one.html) would have suggested that [Hebrew](hebrew.html) would become a revived, reinvigorated, and modern spoken language, the response might have been: Are you kidding?.

[Speaking](mashal.html) [Hebrew](hebrew.html) is more than mastering phonetics or morphology - it is about imbibing the feelings and meanings of a text. It's more than verbiage - it's also a value system. [Speaking](mashal.html) [Hebrew](hebrew.html), the language of the [Jewish](gen-jew.html) people is also about making the values and visions, the poetry and prose, the tastes and smells of the [Jewish](gen-jew.html) people part of our lexicon. About this, there can be no compromise.

\* \* \*

# XIX. Yosef vs. Mordechai

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| **In Egypt** | **In Persia** |
| We see that the kingdoms of Pharaoh and Achashverosh are organized in a similar fashion. In Mikeitz (41:34-47), the Torah states, “VeYafkeid Pekidim Al HaAretz…VeYikbetzu Et [Kol](voice.html) Ochel HaShanim HaTovot...Vayitav HaDavar BeEinei Faroh UVeEinei [Kol](voice.html) Avadav,” “Let [Pharaoh] appoint officers over the land...and let them [gather](gather.html) all of the [food](food.html) from the good years...and the thing was good in the [eyes](body.html) of Pharaoh and in the [eyes](body.html) of all of his servants.” | The language that Megillat [Esther](esther.html) uses is very similar: “VeYafkeid HaMelech Pekidim…VeYikbetzu Et [Kol](voice.html) Na’arah Betulah…Vayitav HaDavar BeEinei HaMelech,” “Let the King appoint officers...that they may [gather](gather.html) all virgins...and the thing was good in the [eyes](body.html) of the King” (2:3-4). This sets an expectation that the [Jews](gen-jew.html) will be treated in a similar manner in both episodes. |
| The backgrounds for the experiences of both Yosef in Egypt and the [Jews](gen-jew.html) in Persia are also presented in a similar manner. In Mikeitz (42:29), the Torah states: “VaYavo’u El [Yaakov](israelja.html) Avihem…Vayagidu Lo Et HaKorot Otam,” “And they came to [Yaakov](israelja.html) their father...and told him all that had befallen them.” | We note a parallel text in Megillat [Esther](esther.html) (4:7): “Vayaged Lo Mordechai Eit [Kol](voice.html) Asher Karahu,” “And Mordechai told [[Esther](esther.html), through Hatach,] all that had happened to him.” |
| Yosef HaTzadik steels himself against expected emotional adversity when he provides [food](food.html) for his brothers, but before he reveals himself to them, “Vayirchatz Panav, Vayeitzei Vayit’apak,” “And he washed his [face](body.html), and he went out and restrained himself” (43:31). A similar word is used when Yosef feels himself unable to control his emotions: “VeLo Yachol Yosef LeHit’apeik LeChol HaNitzavim Alav,” “And Yosef could not restrain himself before all that stood by him.” | The Torah uses parallel wording to describe the emotions of [Haman](esther.html) ([Esther](esther.html) 5:10): “Vayit’apak [Haman](esther.html) Vayavo El Beito,” “[Haman](esther.html) restrained himself and returned to his home.” |
| Achashveirosh honors Mordechai in a manner almost identical to the way in which Pharaoh honors Yosef. Mikeitz 41:42-43 discusses the latter: “Vayalbeish Oto Bigdei Sheish Vayasem Revid HaZahav Al Tzavaro, Vayarkeiv Oto BeMirkevet HaMishneh Asher Lo Vayikre’u Lefanav…,” ”… And [Pharaoh] arrayed [Yosef] in garments of fine linen and put a gold chain around his [neck](body.html). And he made him ride in his secondary [chariot](merkava.html), and they proclaimed before him...” | Regarding the honor of Mordechai, Megillat [Esther](esther.html) states (6:8-11), “Yavi’u Levush Malchut Asher Lavash Bo HaMelech VeSus Asher Rachav Alav HaMelech…VeHirkivuhu Al HaSus BiRchov [HaIr](hair.html) VeKar’u Lefanav,” ”Let the royal apparel be brought which the King has worn, and the horse that the King rides upon…and bring [Mordechai] on horseback through the streets of the [city](city.html), and proclaim before him...” |
| Even a small detail, the king’s ring and seal of [authority](authority.html), is found in both Parshat Mikeitz and Megillat [Esther](esther.html). In Mikeitz, we see that “Vayasar Paroh Et Tabato Mei’al Yado Vayitein Otah Al Yad Yosef,” “Pharaoh took off the ring that was on his [hand](fourteen.html) and put it on the [hand](fourteen.html) of Yosef.” | The same occurs with Mordechai in Megillat [Esther](esther.html) (8:2): “Yayasar HaMelech Et Tabato Asher He’evir MeiHaman Vayitnah LeMordechai,” “And the King took off the ring that he had given to [Haman](esther.html) and gave it to Mordechai.” |
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| Clearly, then, the experiences of Mordechai and the [Jews](gen-jew.html) of Persia are related  to the experiences of Yosef and his brothers in Egypt. | |

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| **Yosef’s Story** | **The Symbols** | **The Meaning** | [Messiah](mashiach.html)’s Story |
| **Genesis 37:2** This is the account of [Jacob](israelja.html). Yosef, a young man of seventeen, was tending the flocks with his brothers, the sons of Bilhah and the sons of Zilpah, his father's wives, and he brought their father a bad report about them. | [**Jacob**](israelja.html) = Israel  **Yoseph** = “Let Him add” – A symbol of [Messiah](mashiach.html)  **Flocks**: sheep = [Jews](gen-jew.html), goats = [Gentiles](gen-jew.html)  **Brothers** = [Jews](gen-jew.html).  **Bilhah** = Timid  **Zilpah** = To trickle, as myrrh  17 = 7+10. Israel lived in Egypt (the [world](worlds.html)) for 17 years. The [seventh](seven.html) prime [number](nchart.html). *The perfection of* [*spiritual*](physical.html) *order*.  **Father** = [Hashem](hashem.html) | This is the account of Israel. [Yeshua](yeshua.html), a young man “the perfection of [spiritual](physical.html) order”, was tending His people with his [Jewish](gen-jew.html) brothers, the sons of the “timid [one](one.html)” and the sons of “the [one](one.html) who trickles”, [Hashem](hashem.html)’s wives, and He brought [Hashem](hashem.html) a bad report about them. | [**Luke**](luke.html) **20:9-16** He went on to tell the people this parable: "A man planted a vineyard, rented it to some farmers and went away for a long [time](time.html). At harvest [time](time.html) he sent a servant to the tenants so they would give him some of the fruit of the vineyard. But the tenants beat him and sent him away empty-handed. He sent another servant, but that [one](one.html) also they beat and treated shamefully and sent away empty-handed. He sent still a [third](three.html), and they wounded him and threw him out. "Then the owner of the vineyard said, 'What shall I do? I will send my son, whom I love; perhaps they will respect him.' "But when the tenants saw him, they talked the matter over. 'This is the heir,' they said. 'Let's kill him, and the [inheritance](inherit.html) will be ours.' So they threw him out of the vineyard and killed him. "What then will the owner of the vineyard do to them? He will come and kill those tenants and give the vineyard to others." When the people heard this, they said, "May this never be!" |
| **Genesis 37:3** Now Israel loved Yosef more than any of his other sons, because he had been born to him in his old age; and he made a richly ornamented robe for him. | **Israel** = “He will rule as God”.  **Robe** = cover  **Richly Ornamented** = The palm of the [hand](fourteen.html) or the sole of the [feet](heel.html). | Now [HaShem](hashem.html) loved [Messiah](mashiach.html) more than any of His other sons, because he had been born to Him in His old age, and [HaShem](hashem.html) made [Yeshua](yeshua.html) a cover for his palms and [feet](heel.html). | **Mark 9:7** Then a [cloud](important.html) appeared and enveloped them, and a [voice](voice.html) came from the [cloud](important.html): "This is my Son, whom I love. Listen to him!" |
| **Genesis 37:4** When his brothers saw that their father loved him more than any of them, they hated him and could not [speak](mashal.html) a kind word to him. | [Speak](mashal.html) = arrange  Kind = Shalom = Peace. | When the [Jews](gen-jew.html) saw that [Hashem](hashem.html) loved [Yeshua](yeshua.html) more than any of them, they hated [Yeshua](yeshua.html) and could not arrange peace with [Yeshua](yeshua.html). | **John 15:18** "If the [world](worlds.html) hates you, keep in mind that it hated me [first](one.html). |

***Genesis 30:21*** *And then [Leah] had a daughter and she named her Dina.*

Rashi comments: *Leah judged (din) herself, saying: “If this is a* [*male*](male+female.html)*,* [*Rachel*](rachel.html) *will not even be equal to the maidservants.” So she* [*prayed*](prayer.html) *and he turned into a* [*female*](male+female.html)*.*

Our Hakhamim [teach](teacher.html) that Leah was actually pregnant with a son; when [Rachel](rachel.html) saw that her sister was pregnant, she [prayed](prayer.html), resulting in a change of the embryo’s gender.[[43]](#footnote-43) Another tradition relates that Leah, and not [Rachel](rachel.html), was responsible for this change: Leah [knew](daat.html) that [Jacob](israelja.html) would be the father of [twelve](twelve.html) [tribes](tribes.html). When she realized that she was with child and that [Jacob](israelja.html) already had [ten](ten.html) sons (she had borne him [six](six.html) sons, Bilhah and Zilpah had each given [birth](birth.html) to [two](two.html) sons), she said: Shall my sister [Rachel](rachel.html) not even be as [one](one.html) of the handmaidens? Leah therefore [prayed](prayer.html) to God on behalf of her sister, entreating Him: “Turn what is in my [womb](thebirth.html) into a [female](male+female.html), and do not prevent my sister from bearing a son.” God accepted her [prayer](prayer.html) and the fetus in her [womb](thebirth.html) was transformed into a girl. The Torah states:

***Bereshit (Genesis) 30:21*** *Afterwards she bore him a daughter.*

That is, after Leah’s [prayer](prayer.html), she bore him a daughter. Since Leah had rendered judgment [*danah din*] on herself, the newborn was named Dina.[[44]](#footnote-44)

Therefore, Leah [prayed](prayer.html) that it be a girl. G-d listened to her [prayers](prayer.html) and switched the baby's gender! This portends the [future](future.html) circumstances in which Dina will find herself. **In her soul, perhaps, is a** [**male**](male+female.html) **element, an aspect of Yosef**, or a similarity to him which might express itself in deeper ways.

We have a tradition that [Jacob](israelja.html) was penalized for preventing Dina from marrying his brother [Esav](edom.html). Before his encounter with the latter, [Jacob](israelja.html) sent his family across the Jabbok River, as we are told:

***Bereshit (Genesis) 32:22*** *That same night he arose, and took his* [*two*](two.html) *wives, his* [*two*](two.html) *maidservants, and his* [*eleven*](eleven.html) *children.*

The [Midrash](orallaw.html) asks: Where was Dina? and answers that he had locked her in a chest, saying: “So that [Esav](edom.html) should not see her and take her from me.” God told him: You withheld Dina from your brother, and, due to her good attributes, *she could have reformed him*. Since you did not want to give her to [Esau](edom.html), who was [circumcised](circumcz.html), you are punished through her being taken by [one](one.html) who was uncircumcised ([Shechem](city.html) son of Hamor); you did not give her in [legitimate](legitimate.html) matrimony, therefore you are punished by her being taken by [Shechem](city.html) illegitimately.[[45]](#footnote-45)

How do we [know](daat.html) that she could have reformed him?

[Yaaqov](jacob.html) and his family finally make their way back to the [Land of Israel](city.html),[[46]](#footnote-46) after having confronted [Esav](edom.html) and his army on the way and reaching a reconciliation of sorts. Dina was nowhere to be found during this confrontation. Her absence is commented upon by the [Midrash](orallaw.html) as being connected to the tragic story to come:

*"And he got up that night and took his* [*two*](two.html) *wives and* [*two*](two.html) *maidservants and his* [*eleven*](eleven.html) *sons" (Genesis 32:33). Where was Dina? [*[*Yaakov*](israelja.html)*] placed her in a box and locked her in. He said, “This evil man (*[*Esav*](edom.html)*) has a haughty eye – lest he see her and take her from me.”*

*God said: “You prevented kindness from your brother and as a result you suffered. Because if she had married* [*Esav*](edom.html)*, she would not have been raped,” as it says later (Genesis 34:1) “And Dina went out." (Bereshit Rabba – Vayishlach 77:9)*

The [Midrash](orallaw.html) places blame on [Yaakov](israelja.html) for hiding Dina in a box and preventing her from meeting [Esav](edom.html). Yet how can a caring father be faulted for protecting his daughter from someone he considers to be lecherous and violent, capable of murdering his own relatives?

Obviously, [Yaaqov](jacob.html) could not be blamed for protecting his family as best he could. But on another level, the [Midrash](orallaw.html) is pointing out something extraordinary about this girl, and sees [Yaaqov](jacob.html)'s locking her in a box as a subconscious act of "preventing kindness," rather than a caring, protective [one](one.html). It seems to be saying: All of [Esav](edom.html)’s raw traits could have been tamed and channeled under Dina’s guidance and influence. She, more than anyone, would have been able to do it. Yet you locked her in. You wanted to prevent Dina from being negatively influenced, but you did not fully appreciate that on the contrary, she could have actually saved [Esav](edom.html) from the evil path upon which he was heading.

Note the circumstances: [Esav](edom.html) comes with 400 men to fight [Yaaqov](jacob.html), yet he ends up embracing him and parting on good terms. Chazal see, in this transformation, that [HaShem](hashem.html) had changed [Esav](edom.html)’s [heart](body.html) and made him predisposed to teshuva. Dina’s tremendous power to change a man is revealed in her encounter with [Shechem](city.html). Notice the effect she had on [Shechem](city.html):

***Genesis 34:3*** *And his soul clung to the soul of the daughter of* [*Yaakov*](israelja.html)*, and he loved her and* [*spoke*](mashal.html) *to her* [*heart*](body.html)*.*

The [experience](experience.html) changes from [one](one.html) of [physical](physical.html) and external, to [one](one.html) with emotional and internal transformation. From this point on, [Shechem](city.html) is in a frenzy of passion, behaving in a rash, almost insane manner to try and win over Dinah's family in order to marry her. He even agrees to have all the men in his [city](city.html) [circumcised](circumcz.html)!

At this crucial juncture, in the meet up with [Esav](edom.html), Dina could have transformed [Esav](edom.html). Then their child would have married Yoseph rather that the child of Dina and [Shechem](city.html). Dina, as the [female](male+female.html) Yoseph would have brought a great deal of [tikkun](tikkun.html) into the [world](worlds.html), if only she had not been in a trunk.

In Dina's potential destiny to be married to [Esav](edom.html), it's interesting to note the similarity to her mother, Leah. Leah, we remember, was also fated to marry [Esav](edom.html) as the elder daughter of Lavan, and with [prayer](prayer.html) and [tears](mashal.html) averted this reality at all costs. Dina wasn't given the choice of [connection](connection.html) to [Esav](edom.html); it was completely prevented by her father. However, it seems that she inherited from her mother the incredible capacity to overwhelm evil – to the extent that she could have been a match for the powerful negative of [Esav](edom.html), transforming and directing him to positive channels.

**Apparent parallels between the story of the** [**Akeida**](human.html) **and the story of Joseph[[47]](#footnote-47)**

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|  | [**Akeida**](human.html) | **Yosef** |
| **Test** – begins with ‘hineni’. | **Bereshit (Genesis) 22:1** And it came to pass after these things, that God did prove [Abraham](avraham.html), and said unto him: '[Abraham](avraham.html)'; and he said: 'Here am I.' | **Bereshit (Genesis) 37:13** And Israel said unto Joseph: 'Do not thy brethren feed the flock in [Shechem](city.html)? come, and I will send thee unto them.' And he said to him: 'Here am I.' |
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That is, we began to see last week these apparent parallels between the story of the [Akeida](human.html) and the story of Joseph, suggesting that the story of the sale of Joseph - or at least [Jacob](israelja.html) willingness to send Joseph down to his brothers, [Jacob](israelja.html)'s [command](cmds613.html) to send Joseph down for an apparently superfluous and very dangerous test, to see if he will go to [Shechem](city.html), was in fact just that. It was a test. It was never meant to end in Joseph's demise. There was a safety mechanism as we talked about last week, it was the fact that [Jacob](israelja.html) knows; Haloh achecha ro'im b'[Shechem](city.html) - aren't your brothers in [Shechem](city.html)? But they're not in [Shechem](city.html) they're in Dotan, [they were/he was 1:18] never supposed to meet up with the [angel](angels.html), the [angel](angels.html) was G-d's twist, Joseph was never supposed to wander, giving an opportunity to meet some wayward [angel](angels.html) along the way. Joseph was simply supposed to go to [Shechem](city.html) and supposed to come back, it was never supposed to happen the way it actually happened.

But the question is why? Why even bother with such a test? Why play G-d in this kind of way? What could possibly be gained from it? What was [Jacob](israelja.html) out to do? What was he out to see?

Why don't we begin to take a look at that by again sort of re-reading the story of the prelude to the sale of Joseph with that question in mind, and I think we'll find a [number](nchart.html) of indications for understanding that issue. So let's kind of do that right now. Okay, Chapter 37, [one](one.html) more [time](time.html); Vayeshev [Yaakov](israelja.html) b'eretz megurei [aviv](feasts.html) b'eretz Canaan - and [Jacob](israelja.html) was in the land of Canaan when we have the following. Eileh toldot [Yaakov](israelja.html) Yosef - as we mentioned last week this is a very strange phrase - these are the [generations](toldot.html) of [Yaakov](israelja.html): Joseph. As if to say that Joseph is the only [generations](toldot.html) of [Yaakov](israelja.html)? What do you mean, what about the rest of the [tribes](tribes.html)? But there was something special about Joseph. These are the [generations](toldot.html) of [Yaakov](israelja.html): Joseph.

Now the [Midrash](orallaw.html) is bothered by this problem, how come Joseph was singled out? The [Midrash](orallaw.html) gives a [number](nchart.html) of solutions to this problem. [One](one.html) is, looking at this whole phrase; These are the [generations](toldot.html) of [Jacob](israelja.html): Joseph, when Joseph was 17 years old he was bringing back bad tidings to his father. As if to say that somehow this is the legacy of [Jacob](israelja.html). The legacy of [Jacob](israelja.html) is the following simmering divide within the family which is symbolized by the beginnings of Joseph bringing back these bad tidings to the father, which ultimately leads to the sale of Joseph and the [Jews](gen-jew.html) [coming](coming.html) down to Egypt. This is [one](one.html) interpretation of the [Midrash](orallaw.html), that the verse is hinting that this is the beginning of what will become [Jacob](israelja.html)'s legacy, which is this divide within the family and bringing the family down to Egypt. That's [one](one.html) possibility.

The other possibility of the [Midrash](orallaw.html) is the focus on Joseph itself. Is that the father - that [Jacob](israelja.html) sees Joseph as his legacy, that in [Jacob](israelja.html)'s [eyes](body.html) Joseph is it, Joseph is his legacy. Why would that be? What's so special about Joseph? Well there's [two](two.html) answers to the question; the [Midrash](orallaw.html) gives both of them. [One](one.html) possible answer is that Joseph is the son of his beloved [Rachel](rachel.html) and [Rachel](rachel.html) is the wife that [Jacob](israelja.html) had always wanted to marry and Joseph is his [first](one.html) son from [Rachel](rachel.html) and therefore Joseph has a special place in his [eyes](body.html).

But there's a couple of other things which the [Midrash](orallaw.html) says that I think are interesting too and play out in an interesting kind of way in the story. [One](one.html) thing the [Midrash](orallaw.html) says is that Joseph looks like him. Now who cares so much? Why is that so special? But for some reason that was important to [Jacob](israelja.html) that Joseph looked like him, that his [face](body.html) looked like him.

The [Midrash](orallaw.html) says [one](one.html) last thing which Rashi quotes, which is that - and [Jacob](israelja.html) has no way of knowing this at this [time](time.html), but is it a premonition that [Jacob](israelja.html) has? That ultimately, everything that befalls Joseph in his life has befallen [Jacob](israelja.html) in his life. That Joseph's life in some measure repeats or takes the same path that [Jacob](israelja.html)'s life does. Each of these brothers was hated by their other brother; [Jacob](israelja.html) was hated by [Esau](edom.html) and Joseph was hated by the other brothers. Each of them went into some sort of [exile](galuyot.html); [exile](galuyot.html) from their hometown, [exile](galuyot.html) from their home turf. Now this hasn't happened to Joseph, but again, it's as if the destiny of Joseph's life is the destiny - is to replay, with some embellishments perhaps, the life of his father.

So for whatever reason it is, [Jacob](israelja.html) sees in Joseph his legacy. His [physical](physical.html) legacy - he looks like me, his destiny is like me, there's something about this kid that his destiny is like me. And after all he is the [first](one.html) child of the wife I was really supposed to marry all along before Lavan tricked me and gave me Leah instead of [Rachel](rachel.html), it was supposed to be [Rachel](rachel.html) and this is my firstborn child.

# XX. Pre-Egyptian [Exile](galuyot.html)

So I want to share with you this theory of Rav Yosef Dov Soloveitchik - Rav Soloveitchik, that goes the following. He says there was this [time](time.html) that [Jacob](israelja.html) spent in Laban's [household](househld.html), his mother's brother. He runs away to Laban's [household](househld.html) on the advice of his mother and on the advice of his father after deceiving his father and deceiving his brother into giving him - in essentially making him the firstborn son. So [Jacob](israelja.html) runs away and he heads off to Lavan's [household](househld.html) and he spends a long [time](time.html) there essentially in a state of indentured servitude, and at some point he decides to leave. But when does he decide to leave? He decides to leave when Joseph is born.

Now listen carefully at how the verse phrases this. I'm going to read from that verse for a second. You'll find the verse I'm talking about in Chapter 30 in Genesis, verse 25, here's the verse. [Rachel](rachel.html) gives [birth](birth.html) to her very [first](one.html) son; Vatikra et shemo Yosef - and she calls the [name](name.html) of the child Joseph; Leimor, Yosef [Hashem](hashem.html) li ben acher - let G-d add for me another child, even more than this. Vayehi k'asher yaldah [Rachel](rachel.html) et Yosef - now listen to how the verse phrases it - and it happened when [Rachel](rachel.html) gave [birth](birth.html) to Joseph; Vayomer [Yaakov](israelja.html) el Lavan - that [Jacob](israelja.html) said to Lavan; Shalcheini v'elchah el mekomi ul'artzi - let me go and let me go back to my place and let me go back to my father's house.

Now if you notice the verse goes out of its way to say; Vayehi k'asher yaldah [Rachel](rachel.html) et Yosef - and it happened when Joseph was given [birth](birth.html) that [Jacob](israelja.html) said it's [time](time.html) to leave. Why all of a sudden? Why was it - it's very clear that as a result of Joseph's [birth](birth.html) he says it's [time](time.html) to leave. Who was Joseph? Why? Well Rav Soloveitchik says Joseph was the firstborn son of [Rachel](rachel.html). Why did that matter? [Jacob](israelja.html) was aware - [Rav Soloveitchik 7:30] says - of [Abraham](avraham.html)'s fearful prophecy, that the prophecy that was that your children will go down to a land not their own. Remember although we [know](daat.html) that that's Egypt, nobody at this point knows that it's Egypt. As a matter of fact, the identity of the land in which the [Jews](gen-jew.html) would be enslaved is left undetermined. So what was the prophecy? The prophecy was to [Abraham](avraham.html) - if you look back in Genesis Chapter 15 - the prophecy was that; [Ger](aliens.html) yiheye zaracha b'eretz loh lahem - your children will be a sojourner in a land not their own; V'avodum v'inui otam - and they will enslave them and will oppress them for 400 years. V'acharei ken yeitzu b'rechush gadol - and afterwards they will leave with a lot of money and; V'dor revi'i yashuvu heinah - the [fourth](four.html) [generation](toldot.html) will come back to here.

So now [Jacob](israelja.html) looks at this prophecy and says the following things. All right; [Ger](aliens.html) yiheye zaracha b'eretz loh lahem - your children will be a [Ger](aliens.html) - a wanderer, in a land - a sojourner in a land not their own, where they'll be in [exile](galuyot.html), they'll feel uncomfortable in a land that's not really theirs. Well that's exactly what happens to [Jacob](israelja.html). [Jacob](israelja.html) is forced to run away into a land that's not his, he's [exiled](galuyot.html) from his brother and he's off, estranged from his family in some land, in Padan Aram that he doesn't want to be. V'avodum - and these people there they'll enslave them. Hachi achi atah va'avadetani chinam - Laban says to [Jacob](israelja.html) - are you my brother and you're going to serve me for nothing? In fact [Jacob](israelja.html) does serve Laban and that was the prophecy wasn't it? [[Abraham](avraham.html)/G-d 9:11] says that these people are going to make you serve them, well Laban made me serve him too, and it sounds kind of familiar. V'inui otam - and they will oppress you, and [Jacob](israelja.html) certainly felt oppressed in the house of Laban, he was forced and tricked and had to work another [seven](seven.html) years and just could never get out of it.

V'inui otam arbah me'ot shanah - 400 years. Well [Jacob](israelja.html) says, it's not really 400 years, but it's certainly a long [time](time.html). Well, as it happens, if you think about it, the [Jews](gen-jew.html) were not even in slavery for 400 years in Egypt. Anyway, the verse seems to be exaggerating on some level; if you'd actually do the calculations it's 210 years, so the commentators struggle to figure out why it's 210 years instead of 400 years. But the fact is, is that the [Jews](gen-jew.html) were only there for 210 years, not 400 years. [Four](four.html)-hundred years, it was a long [time](time.html), it depends on how you calculate it. Interestingly enough, how long was [Jacob](israelja.html) "enslaved" in the house of Laban? [Twenty](twenty.html)-[one](one.html) years. It's interesting it's a multiple of 10, the microcosm and the macrocosm. The [nation](nations.html) is enslaved for 210 years, I'm enslaved for 21 years. He doesn't [know](daat.html) about this yet, but he says, I've been enslaved here and oppressed for a long [time](time.html).

The prophecy continues. [Ger](aliens.html) yiheye zaracha b'eretz loh lahem v'avodum v'inui otam arbah me'ot shanah - your children will be sojourners in a land not their own and they'll be enslaved for this very long [time](time.html). What will happen after that? V'acharei ken yeitzu b'rechush gadol - and after that they'll go out with a lot of money, they'll go out with a; Rechush gadol - they'll go out with a tremendous amount of wealth. What does [Jacob](israelja.html) try to do as he leaves? Immediately after this what does he try and do? It's not good enough for him to leave, but he makes a point of leaving with great wealth. He makes a point of trying to - if you remember there's this - if you go back in the verses in Chapter 30 there's this elaborate formula that [Jacob](israelja.html) comes up with, that he's going to get every spotted and speckled sheep, and that's going to be his - he gets Laban to agree and G-d helps him. He miraculously comes out with a lot of wealth. Well, G-d helps me and I miraculously come out with a lot of wealth. By the way, just like G-d helped the [Jews](gen-jew.html) miraculously come [out of Egypt](thebirth.html) with a lot of wealth.

So [Jacob](israelja.html) looks at this and it looks like it's all happening - and it could all happen. It looks like it's me. The prophecy said what? The [fourth](four.html) [generation](toldot.html) is going to come back here and [Jacob](israelja.html) starts counting the [generations](toldot.html) and [Abraham](avraham.html) is [one](one.html) [generation](toldot.html), and [Isaac](isaac.html) would be [two](two.html), and [Jacob](israelja.html) himself would be [three](three.html), so it's the [birth](thebirth.html) of my child that's going to be [four](four.html). Well [birth](birth.html) of my child - well I've had a lot of children but who is my real wife? It's [Rachel](rachel.html). [Rachel](rachel.html) is my real wife. The firstborn child of my real wife, Joseph. Vayehi k'asher yaldah [Rachel](rachel.html) et Yosef - and it happened when [Rachel](rachel.html) gave [birth](birth.html) to Joseph, it's the [fourth](four.html) [generation](toldot.html), [Jacob](israelja.html) says, it's [time](time.html) to go.

So this is Rav Soloveitchik's theory. But it rides upon this view, the great significance of the [birth](thebirth.html) of Joseph in [Jacob](israelja.html)'s [eyes](body.html). In [Jacob](israelja.html)'s [eyes](body.html) this is my firstborn, this is the child of [Rachel](rachel.html), this is the child of the wife that I was supposed to have all along. Later on, by the way, when the [generations](toldot.html) of [Yaakov](israelja.html) are finally counted in Parshat Vayechi, at the end of Genesis, that's how [Rachel](rachel.html) is introduced. He has [four](four.html) wives but [Rachel](rachel.html) is introduced as Eshet [Yaakov](israelja.html) - The (capital T) wife of [Yaakov](israelja.html). So [Yaakov](israelja.html) looks at this and says, Joseph is my son, he is my legacy, he is the firstborn child of the wife that I was always supposed to have all along. He looks like me, he shares the same destiny as me - the same [physical](physical.html) destiny, there's something about him, the same [spiritual](physical.html) destiny. He just seems like he's the [one](one.html) that will bear my legacy.

By the way, that is the role, as it were - why is it the firstborn is so significant? The firstborn is seen - what is being an heir all about? What being an heir is about is carrying the family [name](name.html) on from [generation](toldot.html), carrying the legacy on. The firstborn child is seen as having a greater share - as being THE bearer of legacy - which is why of course that in [Jewish](gen-jew.html) [law](law.html) that the firstborn child is to get this double share of the [inheritance](inherit.html). The double share of the [inheritance](inherit.html) is simply a [physical](physical.html) manifestation of a [spiritual](physical.html) destiny as a greater bearer of legacy of the family into the next [generation](toldot.html). And, if you think about the second portion, this doubled portion of an [inheritance](inherit.html), you'll find hints of it in the Joseph story.

Let's keep on reading. So back to Genesis Chapter 37; V'Yisrael ahav et Yosef mikol banav - and [Jacob](israelja.html) loved Joseph more than all of his other sons - we're in verse 3 - Ki ben zekunim hu lo - and remember we had trouble translating this verse last week - because he was a child of his old age. Well Rashi in [one](one.html) of his translations, in the commentators, and the Ramban and the Seforno struggle over this - but [one](one.html) of the translations that Rashi suggests for; Ben zekunim hu lo - that he was the child of his old age, was that, again, his faced looked like him. He looked like him. He had the same [physical](physical.html) attributes as he did. Again, you look at a kid that has the same [physical](physical.html) attributes as you and he's the child of the wife that you always thought was your favorite wife, and you look at this child and you see your legacy before you.

V'asah lo ketonet passim - and he made him a many-colored coat. He made him this coat. So what was the significance of that coat? What was he doing in giving him that coat? Let's look at what the brothers do when they sell Joseph into slavery, they take off that coat. That coat in their mind is the vision in their [eyes](body.html) of the father loving him more. But not just their father loving him more but I think something else as well; their father not just loving him more but loving [Rachel](rachel.html) more. But again, even more than loving him more and loving [Rachel](rachel.html) more, something else. It's the symbol, I think, of him being the firstborn child, of [Jacob](israelja.html) seeing him as the great legacy of the whole family, as Joseph being the firstborn, the child of [Rachel](rachel.html).

You see it in a couple of ways. Let's look at what they do when they take off that coat, when they take off his coat. Listen to Rashi very carefully. Here's what Rashi says. The verse, if you listen carefully adds a couple of words and let's read this carefully. When they take off his coat, when they're selling him into slavery, when they put him in the pit, so verse 23 in Chapter 37. Vayehi k'asher bah Yosef el echov - when Joseph came to his brothers; Vayafshitu et Yosef et kutanto - *they stripped him of his cloak*; Et ketonet hapasim asher alav - they stripped him of the many-colored cloak that was upon him. Now it says it twice. It says [*first*](one.html) *they stripped him of his cloak and then they stripped him of the many-colored cloak* that was on him. Why does it have to say it twice?

Rashi says, because *there were* [*two*](two.html) *cloaks*. Et kutanto - the [first](one.html) cloak was just his regular cloak; Et ketonet hapasim asher alav - was the special cloak that his father made him. Now, listen to these chilling words added by Rashi. And the coat of many colors was; Hu she'hosif lo [aviv](feasts.html) yoter al echov - that was the cloak that he gave him more than all of the other brothers. What's the implication of Rashi? Rashi is saying is that the father gave all the brothers cloaks, everybody had a cloak, but Joseph had the many-colored cloak. What is the many-colored cloak? I don't [know](daat.html), maybe the many-colored cloak symbolizes the rainbow coalition, the many colors of the family [coming](coming.html) together under Yosef's watch, under Yosef's watchful eye. That he is the legacy, he is the uniter - not the divider - of the family, he can bring everyone together, he is the [one](one.html) who is going to carry my vision forward and lead these [tribes](tribes.html) and make them into a [nation](nations.html).

Hu she'hosif lo [aviv](feasts.html) yoter al echov - this is the cloak, the second cloak that he got. It's the double portion. The double portion that an heir gets, that the firstborn child gets. He is the firstborn child of my favorite wife. He has the doubled coat. That's the [first](one.html) thing they take off.

What does that mean if that's the [first](one.html) thing they take off of him? If that's what they - the verse goes out of its way, they stripped him of that cloak. So here I want to bring you back to a point that I made once a while ago, in a series of lectures in which I dealt with the story of Yehuda and Tamar at great length. I made those lectures available over the summer, some of you may have heard them, they came from the archives over the summer for the online classes. But I want to focus here on [one](one.html) point that I made there. There's a very chilling series of connections between this section here in Genesis in the sale of Joseph and a very interesting piece in Deuteronomy. I'm going to point it to you, it's in Deuteronomy Chapter 21, verse 15. Read along with me.

# XXI. Debarim (Deuteronomy) Chapter 21

You're going to read a section of text, you're going to notice [four](four.html) words that seem out of place here. Here's the section of text. Ki tiheyena l'ish shtei nashim - when a man will have [two](two.html) wives; Ha'achat ahuva v'ha'achat senu'ah - a loved wife and a hated wife. Now there's the [first](one.html) indication that something is wrong. Who has a hated wife? Why do you have a wife if you hate her? Why bother having her if you hate her? Maybe it's [one](one.html) thing to have a wife who is loved and a wife that you don't love quite as much, but what do you mean, a wife that you love and a wife that you hate? So that's word [number](nchart.html) 1 which seems a little strange here.

Keep on reading. V'yaldu lo banim ha'ahuva v'hasenu'ah - and these [two](two.html) wives, they both have children, this loved wife and this hated wife; Vehaya haben habechor laseni'ah - and the firstborn child goes to the hated wife. Vehaya b'yom hanchilo et banav - and it will be on the day that he causes his sons to [inherit](inherit.html) his estate; Et asher yiheye lo - that which comes to him. Loh yuchal levaker et ben ha'ahuva al pnei ben hasenu'ah habechor - he shall not make the firstborn child the son of the loved wife, upon the [face](body.html) of the son of the wife that he doesn't love as much who in fact is the firstborn child. Ki - rather; Et habechor ben hasenu'ah yakir - he must recognize the child of the Senu'ah - of the not loved wife; Latet lo pi shnayim b'[kol](voice.html) asher yimotzeh lo - to give him a double portion; B'[kol](voice.html) asher yimotzeh lo - in everything that is found to him. Ki hu reishit ono - because he is the [first](one.html) of his loins; Lo mishpat habechora - to him is the rightful title of the firstborn.

Now what other words are out of place here? If you listen to it you'll find a few words that are out of place. [One](one.html) is; Ki et habechor ben hasenu'ah yakir. The language Yakir is strange. The firstborn child of the Senu'ah - of the hated wife; Yakir - he must recognize. You could have left out that word and it would have made it perfect sense. You could have said; The firstborn child, the son of the hated wife, you must give him the double portion. Instead of; You must recognize him to give him the double portion. What do you mean - what does recognize add here? So recognize is a word that seems out of place.

And; B'[kol](voice.html) asher yimotzeh lo - how do we describe the estate - the property which the father is giving over to his firstborn? B'[kol](voice.html) asher yimotzeh lo - he must give him a double portion in all that is found to him. Now that's a very strange way of talking about a property, 'in all that is found to him'. Just say; And all that he has - B'[kol](voice.html) asher yesh lo. What do you mean; B'[kol](voice.html) asher yimotzeh lo - in everything that is found to him? Then finally, why do I give it to him? Ki hu reishit ono - because he is the [first](one.html) of his loins, this firstborn child. That's a very strange language; 'the [first](one.html) of his loins'. This is a regular prose paragraph and here is poetry being injected into the prose paragraph; Ki hu reishit ono.

[Four](four.html) phrases that are entirely out of place; Senu'ah - the hated [one](one.html), Yakir - recognize; Yimotzeh lo - found to him; Reishit ono - the firstborn son. What are these phrases talking about? These phrases all point you back to the sale of Joseph. Every last [one](one.html) of them. Listen to the [first](one.html) phrase; Senu'ah - when a man shall have [two](two.html) wives, a hated wife and a loved wife. Well who is the hated wife? If you look through the entire Bible you will find that the [Hebrew](hebrew.html) term Senu'ah - hated woman, hated wife, is actually applied to a real person, to a specific person, only once in the entire Tanach. *That is Leah*. Vayar [Hashem](hashem.html) ki senu'ah Leah vayiftach et rachmah - and G-d saw that Leah was hated and therefore he opened her [womb](thebirth.html) and even though she was not supposed to have children she had a child. Who was that child? That child was Reuven, the firstborn child of [Jacob](israelja.html). So who is the Senu'ah? The Senu'ah is Leah. The hated wife in this case is Leah.

So; Ki tiheyena l'ish shtei nashim, it's a code word for [Jacob](israelja.html). [Jacob](israelja.html) is the man. When a man has [two](two.html) wives, the [first](one.html) is who? He has [two](two.html) wives the [first](one.html) is the Senu'ah, he also has the Ahuva, he has Leah and he has [Rachel](rachel.html). V'yaldu lo banim ha'ahuva v'hasenu'ah - and they both give [birth](birth.html) to children. Vehaya haben habechor laseni'ah - but the firstborn child belongs to who? To the Seni'ah - to Leah. Who is that child? He's Reuven.

Vehaya - and it shall be; B'yom hanchilo et banav et asher yiheye lo - on the day that he causes to [inherit](inherit.html) - gives over his legacy to the children that he has; Loh yuchal levaker et ben ha'ahuva al pnei ben hasenu'ah habechor - he can't make the child of the Ahuva - the loved wife, the Bechor. Who is that? Who is the firstborn child of the loved wife? The firstborn child of [Rachel](rachel.html) is Yosef. He cannot make Yosef the Bechor - the firstborn child. Rather; Ki et habechor ben hasenu'ah yakir - he must instead recognize that it is the child of the Senu'ah - it is Reuven who in fact must be recognized; Latet lo pi shnayim - to give him the double portion.

But listen carefully to the language. What do you need to do when you give the firstborn child - when you give Reuven the legacy? Yakir - you must recognize him, to give him the double portion; B'[kol](voice.html) asher yimotzeh lo - in everything that is found to him. You must recognize him to give him the double portion in all that is found to him. Recognize, found to him. Recognize, found to him. Where have I heard these words, recognize and found to him? You've heard them in the sale of Joseph.

Flip forward to Chapter 37, what do the brothers say when the strip the coat off of Joseph, the double portion, and what do they do, they present it to the father and they say; Zot matzanu - this we found; Haker nah - recognize it please; Haketonet bincha hi im loh - is it your son's coat or not? Is it Joseph's coat or not? There's a double meaning there. They're not just presenting a bloody coat and saying, we don't [know](daat.html), we found this, whose is it, and he recognizes it and it's Joseph's. Yes, that's [one](one.html) level of their meaning, but there's another level of their meaning which betrays their entire perspective on the whole story, which gives the perspective of the brothers on the sale of Joseph

What is that other meaning? That other meaning borrows from Deuteronomy. Take the code words from Deuteronomy and insert them into Genesis. What does Yakir mean in Deuteronomy? Yakir in Deuteronomy - recognize - means to recognize who your real firstborn is. What does Yimotzeh Lo mean in Deuteronomy? B'[kol](voice.html) asher yimotzeh lo - you must give a double portion of everything that is found to him, in his estate. Yimotzeh is your things, your estate. These words are co-opted now in Genesis. What does Genesis say? Genesis says the brothers took the coat, the symbol of the firstborn-ness, of the double portion, which Joseph got, they present it to the father and they say; Zot matzanu - here is your estate, this is yours, this is your stuff, this is your legacy. Zot matzanu haker nah - recognize; Haketonet bincha hi im loh - does the cloak belong to Joseph or not? Is it really Joseph's?

It doesn't belong to Joseph. Joseph isn't the Bechor. He's the Bechor of [one](one.html) wife, he's the Bechor of [Rachel](rachel.html). But you have [two](two.html) wives, your firstborn child is Reuven, you can't take a child who is not the firstborn and make him the firstborn because you want him to be. That's not kosher. And Deuteronomy seems to uphold that it's not kosher. Seems to uphold the perspective of the brothers. It doesn't mean they can throw Joseph into slavery, it doesn't mean they're justified in disenfranchising him and kicking him out of the family, but this was the brothers' perspective. [Jacob](israelja.html) has got it all wrong, he thinks that there's a firstborn when there is no firstborn here. And this is what they come to the table with, and in effect what it is that they're telling [Jacob](israelja.html) behind the mask of the bloody coat.

Okay, so now I think we're ready to really understand how the stage was set for the sale of Joseph from both the father's perspective and from the brothers' perspective. Let's take the father's perspective [first](one.html). Dad looks at Joseph and sees his legacy, he sees the firstborn child of [Rachel](rachel.html), he looks like him, everything about him seems to say that you are the [one](one.html) who is going to take my life further into the next [generation](toldot.html). He gives him this multicolored coat, that you're the uniter of the [tribes](tribes.html) of Israel, it's going to be Joseph. The brothers see that and they begin to hate him and then they hear these [dreams](dreams.html) - and they hear these [dreams](dreams.html) and they hate him because of the [dreams](dreams.html).

But then [dream](dreams.html) 2 comes along and Joseph tells [dream](dreams.html) 2 not just to the brothers but to his father, because [dream](dreams.html) 2 includes the father. [Dream](dreams.html) 2 is that the [sun](hachama.html) and the [moon](chodesh.html) and the [stars](mazaroth.html) are all going to come and bow down to me. By implication, you and Mom are both going to come down to me. Now what's [Jacob](israelja.html)'s response to that? [Jacob](israelja.html) has a twofold response to that. (A) Vayig'ar bo [aviv](feasts.html) - and his father is upset at him, accosts him for this [dream](dreams.html). What is this [dream](dreams.html)? You think I'm going to come with your mother and we're going to bow down to you? Rashi says, your mother isn't even alive anymore, you really think this is true? On the [one](one.html) [hand](fourteen.html) he's angry, he's upset and, as Rashi says, he's angry because he's fostering this malcontent, this spirit of discontent in the family, it's causing waves, it's roiling the family, the brothers are upset.

But on the other [hand](fourteen.html); Vayekanu bo echov v'[aviv](feasts.html) shamar et ha'davar - as Rashi says, the father guarded the thing. Hayah mamtin u'metzapeh matai yavoh - Rashi says - he was waiting for the [time](time.html) when it would happen. He was hoping for the [time](time.html) when it would happen.

Now if you're [Jacob](israelja.html), so what does this [dream](dreams.html) mean to you? So you see there's conflict in [Jacob](israelja.html)'s response. On the [one](one.html) [hand](fourteen.html) there's anger, but there's also the hope, the hope that maybe it's true. You see the second [dream](dreams.html) and what do you say to yourself? It's [one](one.html) thing for Joseph to tell the second [dream](dreams.html) to everyone - but let's just think about the second [dream](dreams.html) on its own [hands](fourteen.html). Everyone is going to come and bow down to Joseph. Joseph IS going to lead the family into the next [generation](toldot.html). On the [one](one.html) [hand](fourteen.html) there's anger, what's he doing telling this? Even there's anger because not only are the brothers bowing to him but the father is bowing down to him too? I mean it's [one](one.html) thing to be my legacy, it's another thing to replace me, I'm going to be bowing down to you? It somehow doesn't fit.

But on the other [hand](fourteen.html); Hayah mamtin u'metzapeh matai yavoh - if you're [Jacob](israelja.html) and you see this [dream](dreams.html), what does this [dream](dreams.html) tell you? In your [heart](body.html) of hearts what have you been doing? You've always looked at Joseph as the man, you always looked at Joseph as the [one](one.html) who is going to - as your firstborn, the firstborn child of [Rachel](rachel.html), who is going to take your legacy forward. But you never [knew](daat.html) if it was really true, because there was a part of you that always said, but Reuven is my firstborn. I mean let's [face](body.html) it, I did marry Leah and she had these children, there's everybody else and I can't make Joseph the firstborn, I mean, Reuven is my firstborn child. Then - but he has a soft spot in his [heart](body.html) for Joseph, and Joseph is - seems - there just - his [face](body.html) is similar to him, everything is similar to him. But [Jacob](israelja.html) always thinks to himself, maybe it's just me? Maybe it's just me? Maybe I'm biased towards him? I don't [know](daat.html). Maybe I'm just being subjective.

But all of a sudden the second [dream](dreams.html) comes along and what does the second [dream](dreams.html) show? It seems like it's a [sign](signs.html) from G-d, it's seems like he's had this prophetic [dream](dreams.html), and the prophetic [dream](dreams.html) is the realization of [Jacob](israelja.html)'s [dreams](dreams.html) for Joseph. Maybe it's really true? Maybe this is the [sign](signs.html) from G-d that Joseph IS the [one](one.html) who is destined to lead our family? That it really is going to be him. So I'm angry at him, but on the [one](one.html) [hand](fourteen.html) maybe it's really true, maybe this is a [sign](signs.html) I was looking for, maybe this is G-d [coming](coming.html) out of the clouds and telling me, [Jacob](israelja.html), you're right, it is Joseph.

But there's conflict in [Jacob](israelja.html)'s [world](worlds.html) because at the same moment that it looks like there's this [sign](signs.html) from G-d, that this is some great prophetic [dream](dreams.html) which is confirming everything that [Jacob](israelja.html) hopes for Joseph, there's another element that doesn't quite seem to fit. The mother in the [dream](dreams.html) and the fact that father is supposed to bow down to him, that's not what firstborns are supposed to do. It's [one](one.html) thing if a firstborn takes my legacy further, a firstborn is devoted to me, a firstborn doesn't usurp me, I don't go bowing down to my firstborn, that's not what a good firstborn does. Maybe this [dream](dreams.html) is all a lie? I mean, after all, Mom's in the [dream](dreams.html), Mom's dead. So he's angry at him, he says; Havoh navoh ani v'imecha v'achecha lehishtachavot lecha artzah - do you really think that I'm going to come - it's [one](one.html) thing for the brothers to come, you really think I'm going to come? And your mother's dead.

So a part of him says, (a) maybe the [dream](dreams.html) is false because it includes Mom - and not only that, if the [dream](dreams.html) is false, then maybe it's not a prophecy at all? Maybe it's just an expression of Joseph's ego? Maybe it's just that he's power-hungry, maybe he just [wants](needs.html) us all - not just the brothers? Maybe he's not the loyal purveyor of my legacy, taking my legacy forward, but maybe he [wants](needs.html) everything, maybe even I and his mother? Maybe he's [coming](coming.html) to run away with the family legacy, to make it his own, not to be a loyal servant of the father? What a firstborn really is, is to take the father's vision further, it's not to go off and to make his own vision and to have even the father and the parents going and bowing down to him.

So which is it? The [dream](dreams.html) heightens both possibilities for him. The [dream](dreams.html) throws into relief the quandary which [Jacob](israelja.html) has been having this whole [time](time.html), who is Joseph? Is Joseph my loyal son? I think he is - and here all of a sudden there's this [dream](dreams.html) that says you're it, you're my firstborn. On the other [hand](fourteen.html), what's this business about me bowing down to him and the mother? And is it false? And is it just his imagination? Maybe it's not prophetic at all? What is it? So [Jacob](israelja.html) doesn't [know](daat.html). What is his relationship to Joseph?

That sets the stage for the test. The great Akeidah test. What is an Akeidah test all about? The Akeidah test will tell [Jacob](israelja.html) for sure which Joseph is the true Joseph. What is the Akeidah test designed to do? It is a test of loyalty. That is the [one](one.html) thing that [Jacob](israelja.html) desperately [needs](needs.html) to [know](daat.html) about Joseph at this moment, who are you Joseph? Are you - it seems like G-d is [coming](coming.html) out of the clouds and saying it's you, but is that really happening? Are you really the loyal child that can carry my legacy forward and devote yourself to what this family really is all about; the legacy of [Abraham](avraham.html), [Isaac](isaac.html) and [Jacob](israelja.html) going forward to build a [nation](nations.html)? Or is not about that? Is it about you? So are you ego-driven, is all about your own personal legacy? What if there was a conflict between your own personal legacy and your loyalty towards me?

[Jacob](israelja.html) designs such a conflict in his [Akeida](human.html) test. He plays G-d, as it were, to create the Akeidah test [one](one.html) more [time](time.html). Where just as G-d pitted [Abraham](avraham.html)'s love for [Isaac](isaac.html) against loyalty for G-d and said, you're overjoyed with the [birth](thebirth.html) of [Isaac](isaac.html), are you overjoyed just because of a father's love for [Isaac](isaac.html)? And that means that you're off track with your own legacy that you're no longer taking G-d's legacy and taking it into the [world](worlds.html). Or are you overjoyed because you're able to take the legacy of G-d further? The Akeidah test is designed to test that and [Abraham](avraham.html) proved himself loyal to G-d.

Now the question is in another [generation](toldot.html), just such a test, who would Joseph prove himself loyal to? Would he even go to [Shechem](city.html) for me? What are the limits of your loyalty? Do you have that level of self-abnegation where if your self comes in conflict with what it would mean to take my vision further, which would it be? Would you even go to [Shechem](city.html)? Would you put yourself at the mercy of your brothers if I asked you to - if I looked like a benighted soul and innocently sent you off to go check on the welfare - the Shelom of your brothers, when you can't even [speak](mashal.html) in peace to them? Would you even go if there was no protection? Would you even go all the way from Emek Chevron to [Shechem](city.html) when it's so far away? Why don't you go - Lech nah - go please - just like [Abraham](avraham.html), please take your son, the only son, the son that you love? Would you go?

Joseph answers the words Hineini - just like [Abraham](avraham.html) did, the loyal son. And he goes. And the Akeidah test is underway. But the test was, what kind of son are you? It's a question to which [Jacob](israelja.html) desperately [needs](needs.html) the answer. Right here and right now.

So in essence really, the background - almost like the subconscious level of the story - is the same from the perspective of the brothers as it is from the perspective of the father. What's happening here in the buildup to the sale of Joseph, from the father's perspective is to figure out is Joseph really my firstborn. What's happening from the brothers' perspective is exactly the same question playing out, that Joseph is not really your firstborn. When the brothers come and they strip the coat and they bring it to the father and they say; Haker nah haketonet bincha hi im loh - recognize this, is it really your son's, they are hitting the nail on the [head](body.html), they are responding to [Jacob](israelja.html) in kind.

Behind the scenes [Jacob](israelja.html) has been devising a test - the brothers may not be aware of it, Joseph may not be aware of it, [Jacob](israelja.html) is aware of it - divining a test, as it were, to decide what really is the status of Joseph? Does Joseph have the loyalty to be the child that will carry on my legacy to the next [generation](toldot.html), or is he self-absorbed? Is he really my firstborn? The brothers come to [Jacob](israelja.html) with the coat and ask him that same question, is he really your firstborn? But from the brothers' perspective it's not a question of loyalty, it's not does Joseph have enough loyalty to be your firstborn? It's a question of bald facts on the ground. He's not your firstborn, it's a matter of biological fact, it is Reuven, you can't go and favor the [one](one.html) over the other, you have to come to grips with the reality. The reality is your firstborn child comes from the mother you didn't love as much. That's a painful reality in the family, but it's [one](one.html) that you have to come to grips with.

But from [Jacob](israelja.html)'s perspective that's not the question. At this point the question is not who really is my firstborn, but, does Joseph have the qualities to be the firstborn? It's not a matter of biology right now, it's a matter of dedication, it's a matter of this child about whom I have these premonitions what really is his nature? Can he be what I want him to be?

Interestingly, there's this interplay, I think, between the brothers' perspective and the father's perspective. The father has been trying to craft this test to see if in fact Joseph deserves this title of Bechor - of firstborn, and the brothers have been struggling with the same issue. But again recall what we talked about last week, that until the father gets involved the trajectory of the brothers' responses to Joseph's indiscretions we might say, is hatred. They hate him, they hate him even more, they hate even more, they hate him because father loves him more, they hate him because the [dreams](dreams.html), they hate him because of the [dreams](dreams.html). Then - but it changes to jealousy when what happens? When the father gets involved and when the father seems to take the second [dream](dreams.html) seriously. That, I think, is what really alarms the brothers. It's not just a fraternal issue right now, it's a whole family issue. It's not just an issue between brothers, it's what does Dad think? It's when they see in Dad's [eyes](body.html) that he takes the [dream](dreams.html) seriously, that Father is wondering on the basis of this what the story is, that's when jealousy creeps in, and that's also what propels them to act.

Their rationale in sending out Joseph is not just that we can't stand him, we don't like him, we hate him. The rationale is that Dad has got this whole family dynamic wrong. Dad is willing to crown him as firstborn when he can't have that role. The family can't allow for that. That's what propels them - obviously in an unjustified expression - but those are the dynamics that I think propel them to act.

So curiously on some level both [Yaakov](israelja.html) and the brothers are both on the same page, they're both vying over the same issue and Joseph is kind of in the background over this issue, but the issue is, what is Joseph's status? Is he a firstborn brother or not? Is he the leader of the pack or not? [Jacob](israelja.html) is seeking to find out and embarks upon an Akeidah-like test to try to explore that possibility. The brothers, interestingly, as they see Joseph [coming](coming.html) are exactly on the same page. In a certain way really the question which the brothers ask is exactly the same question which is ruminating in [Jacob](israelja.html)'s mind. Remember what the brothers say when they see Joseph approach? It says; Hinei ba'al ha'chalomot halazeh bah - oh look it's the person who has all those [dreams](dreams.html). Let's throw him in a pit; Venireh mah yiheyu chalomotav - and let's see what will be with his [dreams](dreams.html)?

The brothers want to see what will be with his [dreams](dreams.html) sarcastically. The father does want to see what will be with his [dreams](dreams.html), not sarcastically. The father really [wants](needs.html) to [know](daat.html). It's the same question. What's going to be with these [dreams](dreams.html)? What's going to be with these [dreams](dreams.html)? The father sends him on an Akeidah [mission](mission.html) to see is this person worthy of these [dreams](dreams.html)? The brothers have concluded that he's not and sarcastically say, what will be with his [dreams](dreams.html).

There's an interesting [Midrash](orallaw.html) as well, which Rashi quotes, which is that the brothers will say, what will be with his [dreams](dreams.html), and G-d says, we'll see whose 'what will be' will outlast the others. You say, what will be with his [dreams](dreams.html), and I say, what will be with his [dreams](dreams.html). Let's see what will be with his [dreams](dreams.html). And G-d acts really in a way that neither the brothers nor [Jacob](israelja.html) could predict.

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1. Midrash Tanchuma 9 [↑](#footnote-ref-1)
2. Tanchuma, Vayigash 10 [↑](#footnote-ref-2)
3. Bereshit 41:45 [↑](#footnote-ref-3)
4. Tehillim 81:6 [↑](#footnote-ref-4)
5. Shaar HaGilgulim, Chapter 31 [↑](#footnote-ref-5)
6. The age at which Yosef was sold is 17. The Mispar Katan is [Eight](eight.html), alluding to the [eight](eight.html) days of [Chanukah](chanukah.html). [↑](#footnote-ref-6)
7. *Pirkei de-Rabbi Eliezer* [ed. Higger], chaps. 35, 37; *Midrash Aggadah* [ed. Buber], Gen. 41:45 [↑](#footnote-ref-7)
8. Bereshit (Genesis) 40:4 [↑](#footnote-ref-8)
9. Bereshit (Genesis) 41:1 [↑](#footnote-ref-9)
10. Bereshit 41:43 [↑](#footnote-ref-10)
11. *Pirkei de-Rabbi Eliezer* [ed. Higger], chaps. 35, 37; *Midrash Aggadah* [ed. Buber], Gen. 41:45 [↑](#footnote-ref-11)
12. Kadamer, Sefer Sippurim Noraim, pp. 9a-b,10b [↑](#footnote-ref-12)
13. Based on an idea of Rabbi Ari Kahn [↑](#footnote-ref-13)
14. The Targums of Onkelos and Jonathan Ben Uzziel On the Pentateuch, With The Fragments of the [Jerusalem](city.html) Targum From the Chaldee, By J. W. Etheridge, M.A.  [↑](#footnote-ref-14)
15. Zech. XII, 12. [↑](#footnote-ref-15)
16. The precursor of the [Messiah](mashiach.html) ben David, the herald of the true Messianic age. [↑](#footnote-ref-16)
17. Zech. XII, 10. [↑](#footnote-ref-17)
18. The Messianic age. [↑](#footnote-ref-18)
19. E.V., ‘Should it’. [↑](#footnote-ref-19)
20. Zech. VIII, 6. [↑](#footnote-ref-20)
21. Ps. II, 7 and 8. [↑](#footnote-ref-21)
22. Ps. XXI, 5. [↑](#footnote-ref-22)
23. Zech. II, 3. [↑](#footnote-ref-23)
24. Identified in Gen. R. XLIII with Melchizedek. [MS.M. reads: [Melchizedek](priests.html). He represented the best [type](types.html) of Monotheist of the non-[Jewish](gen-jew.html) race]. [↑](#footnote-ref-24)
25. [Read with MS.M.: demurred, vk ;he,n ]. [↑](#footnote-ref-25)
26. Presumably ‘the craftsmen’. [↑](#footnote-ref-26)
27. Zech. II, 4, Which shows that it refers to enemies of Israel. [↑](#footnote-ref-27)
28. MS.M.: to rehabilitate them. [↑](#footnote-ref-28)
29. Zech. ibid., which shows that the ‘horns’ refer to the enemies of Israel and not to the craftsmen. [↑](#footnote-ref-29)
30. He admitted defeat at the [hands](fourteen.html) of an expert in homiletics. [↑](#footnote-ref-30)
31. Probably the Christian [Church](church.html) is meant. [↑](#footnote-ref-31)
32. V.J.E., art. Melchizedek. [↑](#footnote-ref-32)
33. V.J.E., art. Melchizedek.

    (3) Lit., the [priest](priests.html) anointed for war’, an expression originally applied to the [priest](priests.html) who accompanied the troops. Cf. Suk. 52a, where instead of ' War [Messiah](mashiach.html) ' we have ' [Messiah](mashiach.html) son of Yosef’. The [two](two.html) are probably identical, [Messiah](mashiach.html) the son of Yosef being regarded as the forerunner of the [Messiah](mashiach.html) during the wars that will precede his advent. [↑](#footnote-ref-33)
34. Cf. supra, ¤ 1 [↑](#footnote-ref-34)
35. Cf. Sanh. 97a. [↑](#footnote-ref-35)
36. I.e. the [land of Israel](city.html). Lit. ' Shafts of [famine](famine.html) will be launched against it.’ [↑](#footnote-ref-36)
37. Lit., scarcity and no scarcity, plenty and no plenty., [↑](#footnote-ref-37)
38. Cf. Sot 49b. [↑](#footnote-ref-38)
39. Of scholars. [↑](#footnote-ref-39)
40. A district S. of [Jerusalem](city.html), inhabited by Idumeans. [↑](#footnote-ref-40)
41. Y.K.: The few remaining men of truth will find it impossible to live in the great cities filled with falsehood, and so will remove to the wilderness. It may also mean that there will be so many conflicting opinions as to what is the truth as to render it, for all practical purposes, inaccessible. [↑](#footnote-ref-41)
42. After the period of taunting (the [Hebrew](hebrew.html) denotes blasphemy) comes the [time](time.html) for blessing God--the Messianic era. [↑](#footnote-ref-42)
43. JT Berachot 9:3, 14a [↑](#footnote-ref-43)
44. BT Berachot 60a; Tanchuma [ed. Buber], Va-Yetze 19 [↑](#footnote-ref-44)
45. Genesis Rabbah 76:9; Tanchuma [ed. Buber], Vayishlach 19 [↑](#footnote-ref-45)
46. Canaan at that time. [↑](#footnote-ref-46)
47. This section is from a shiur by Rabbi David Fohrman [↑](#footnote-ref-47)