

Week 10: Miketz 'From the end': Genesis 41:1-44:17 ~ 1 Kings 3:15-41 ~ Isaiah 66:1-24 ~ Luke 24:13-29 ~
 Bonus Isaiah 28 & 29



7th Edition - Miketz "From the end"
 Torah to the Tribes • 4.8K views

T4 7th Edition Video: Miketz 'From the end' <https://youtu.be/8KxK55SdQAU>



MI KETZ "at the end of."

Torah to the Tribes • 1.8K views

MI KETZ Is an end time shadow PARASHA - there's a calamity in the land of Israel which leads the inhabitants to come to Egypt - the world, for a solution to their problem. <https://torahtothetr...>

T4 8th Edition Video: Miketz 'From the end' <https://youtu.be/vBtZI087iZE>

[Note: **For teaching purposes only**, underlines, bold font, and highlight emphasis have been used in PDFs.]

Scripture Source: e-Sword TS2009 unless otherwise noted: <https://www.e-sword.net/>

[Summaries and Insights by Libby Lingenfelter](#)

Miketz – ‘He awoke’, he ‘yaqats’, means coming to an end of a sleep cycle – where events that are dreamed are **compressed together** and it is related to Miketz – at the end of a cycle.

Mat 24:22 “And if those days were not shortened, no flesh would be saved, but for the sake of the chosen ones those days shall be shortened.

This verse came to mind in relation to the last 7 years and the 2300-day timeline in Daniel 8:14. In Vayishlach, “And he sent”, we see how Jacob had two troubles of 21 years each. The first with his pagan worshipping father-in-law Laban; and the second with the separation from Joseph. He had a total of 42 years of troubles.

Is it possible that Yah compressed the two 21 years of trouble to two 21 months of trouble? If that is the case and we take $21 \times 30 = 630 \times 2 = 1260$, we can see a type and shadow of comparison to the time frame of the Great Tribulation. If we then take 1260×2 , we see the 2520 days or 7 years from the signing of the agreement mentioned in Daniel 9:27. We see some type of compression. I may not have this all figured out, but we do see the similarities in numbers as if in Yah's mercy He has chosen to shorten or compress the days in what I refer to as the 70th week or the last 7 years. This compression however is for a special group ~ the chosen ones.

The first 42 months of the last 7 years seem to correlate to the separation of Joseph, Ephraim, being separated from the house of Judah and 'declared dead' for being called the 10 lost tribes.

The second 42 months of the last 7 years, seem to correlate to Israel [with Judah having been reunited with Israel at this point], standing against the worldly paganism of sun god and moon goddess worship. This brings on a direct conflict with **Satan**, functioning through the **anti-christ** [world nations united against Yahusha and His people] and the **false prophet** [practicing spiritism and not true faith], that sets up the abomination that desolates and destroys incredibly. The three unclean frog spirits.

I don't proclaim to have all the pieces of this end-time puzzle figured out as we see in the mirror dimly with the unfolding of this end of days. But slowly the big picture is coming into focus.

Pharaoh awoke / King Solomon both awoke 'yaqats' from a dream. Yah has awakened the 10 lost tribes from their slumber.

Change in Garments: Rags to Royalty – We have entered into His blood ratified marriage covenant and into His kingdom. He has cloaked us with His robe of righteousness and made us His kingdom of priests from every tongue, tribe, people, and nation.

The greatest "end of a cycle" was the coming of our Melchizedek High Priest who ushered in the New Covenant! Another great "end of a cycle" will be the last '7 years' inclusive of the 'greater tribulation.'

Based on Jeremiah 3, the house of Israel and Judah will be a type and shadow of the ‘two harlots’ written about in 1Kings 3:15-41. Like the ‘two harlots’ that lived in the same house and became divided, reminds us of the one nation of Israel that became divided into two houses: Israel and Judah.

We will also see parallels to the two very distinct priesthoods. In this Torah portion, we see the distinctions between the two priesthoods, the Melchizedek Priesthood versus the Aaronic Levitical Priesthood that has passed away.

Genesis 41

We read that Joseph is called from the dungeon to interpret Pharaoh’s dream and he quickly shaves and changes **his garments**. It will not be long before we see another **change in his garments**.

At times we can go through dry seasons wondering if Yahusha hears our prayers. Joseph had been sold, separated from his family, falsely accused, thrown in prison, and had to have wondered if he had been forgotten.

Joseph clearly states to Pharaoh that it is YHWH that gives interpretation of dreams; and not himself. Whether it is Joseph, Job, or Daniel, a **common theme** is that they all have their trust and belief in YHWH. Do they struggle? Yes. Do they get discouraged? Yes. Are their souls downcast? Yes. Have they suffered loss in their family and homesteads? Yes. Do they lose their trust and faith in YHWH because of all those circumstances? **NO!**

Greater is He that is in us than He that is in the world! **Rejoice and praise Him** like Paul and Silas when being chained in prison! The more faith, praise, and devotion we walk in; the closer we draw to Him; and in Him, we witness **our garments change from rags to royalty and our countenance is uplifted**.

A Malek’s Dream and Joseph’s Wisdom

Joseph Interprets Pharaoh's Dreams

Gen 41:1 And it came to be, **at the end of two years’ time**, that Pharaoh had a dream, and saw him standing by the river,

Gen 41:2 and saw seven cows coming up out of the river, beautiful looking and fat, and they fed amongst the reeds,

Gen 41:3 then saw seven other cows coming up after them out of the river, ugly and lean of flesh, and stood by the other cows on the bank of the river.

Gen 41:4 And the ugly and lean of flesh cows ate up the seven beautiful looking and fat cows. Then Pharaoh awoke.

Gen 41:5 And he slept and dreamed a second time and saw seven heads of grain coming up on one stalk, plump and good,

Gen 41:6 and saw seven lean heads, scorched by the east wind, coming up after them.

Gen 41:7 And the seven lean heads swallowed the seven plump and complete heads. **Then Pharaoh awoke** and saw it was a dream.

Gen 41:8 And it came to be in the morning that his spirit was moved, and he sent and called for all the magicians of Mitsrayim and all its wise men. And Pharaoh related to them his dreams, but there was no one who could interpret them for Pharaoh.

Gen 41:9 Then the **chief cupbearer** spoke to Pharaoh, saying, “I remember my crimes this day.”

- Timing is EVERYTHING with YHWH. He has never forgotten us; He just waits for the perfect time and opportunity to move.

Gen 41:10 “When Pharaoh was wroth with his servants, and put me in confinement in the house of the captain of the guard, both me and the chief baker,

Gen 41:11 each one of us dreamed a dream in one night, he and I. Each of us dreamed according to the interpretation of his own dream.

Gen 41:12 “And there was with us **a Hebrew youth, a servant of the captain of the guard**. And we related to him, and **he interpreted our dreams for us**. To each man he interpreted according to his own dream.

Gen 41:13 “And it came to be, as he interpreted for us, so it came to be. He restored me to my office, and he hanged him.”

Gen 41:14 Then Pharaoh sent and called Yosëph, and they hurriedly brought him out of the dungeon. And he shaved and **changed his garments**, and came to Pharaoh.

Gen 41:15 And Pharaoh said to Yosëph, “I have dreamed a dream, and there is no one to interpret it. Now I myself have heard it said of you that you understand a dream, to interpret it.”

Gen 41:16 And Yosëph answered Pharaoh, saying, **“It is not in me, let Elohim answer Pharaoh with peace.”**

Gen 41:17 And Pharaoh said to Yosëph, “See, in my dream I stood on the bank of the river

Gen 41:18 and saw seven cows coming up out of the river, beautiful looking and fat, and they fed amongst the reeds,

Gen 41:19 then saw seven other cows coming up after them, poor and very ugly and lean of flesh, such ugliness as I have never seen in all the land of Mitsrayim.

Gen 41:20 “And the lean of flesh and ugly cows ate up the first seven, the fat cows.

Gen 41:21 “Yet when they had eaten them up, no one would have known that they had eaten them, for they were as ugly as at the beginning. Then I awoke.

Gen 41:22 “Also, I looked in my dream and saw seven heads coming up on one stalk, complete and good,

Gen 41:23 then saw seven heads, withered, lean, scorched by the east wind, coming up after them.

Gen 41:24 “And the lean heads swallowed the seven good heads. And I spoke to the magicians, but there was no one who could explain it to me.”

Gen 41:25 And Yosēph said to Pharaoh, “The dream of Pharaoh is one. Elohim has shown Pharaoh what He is about to do:

The same is true for us. Elohim has shown us what He is about to do through the Book of Revelation and in His prophetic Word in general. During the times of plenty it is hard to imagine times of destitution.

- One can either believe and prepare or
- Continue to eat, drink, and be merry and suddenly be thrown into chaos.

Gen 41:26 “The seven good cows are seven years, and the seven good heads are seven years – it is one dream.

Gen 41:27 “And the seven lean and ugly cows which came up after them are seven years, and the seven empty heads scorched by the east wind are seven years of scarcity of food.

Gen 41:28 “This is the word which I spoke to Pharaoh: Elohim has shown Pharaoh what He is about to do.

Amo 3:7 For the Master יהוה does no matter unless He reveals His secret to His servants the prophets.

Amo 3:8 A lion has roared! Who is not afraid? The Master יהוה has spoken! Who would not prophesy?

Amo 3:9 “Cry out at the palaces in Ashdod, and at the palaces in the land of Mitsrayim, and say, ‘Gather on the mountains of Shomeron, and see the many unrests in her midst, and the oppressed ones within her.

Amo 3:10 But they do not know to do what is right,’ declares יהוה, ‘these who store up plunder and loot in their palaces.’ ”

Amo 3:11 Therefore thus said the Master יהוה, “An enemy, even all around the land! And he shall bring down your strength from you, and your palaces shall be plundered.”

Amo 3:12 Thus said יהוה, “As a shepherd rescues from the mouth of a lion two legs or a piece of an ear, so are the children of Yisra’ēl who dwell in Shomeron to be rescued – in the corner of a bed and on the edge of a couch!

Amo 3:13 “Hear and witness against the house of Ya’aqob,” declares the Master יהוה, the Elohim of hosts.

Amo 3:14 “For in the day I visit Yisra’ēl for their transgressions, I shall also punish concerning the slaughter-places of Bēyth Ĕl. And the horns of the slaughter-place shall be broken, and they shall

fall to the ground.

Amo 3:15 “And I shall strike the winter house along with the summer house. And the houses of ivory shall perish, and the great houses shall be swept away,” declares יהוה.

The Tyler Cycle in History



YHWH’s wrath is against the false prophets and wolves in sheep’s clothing. Congregations keep feeding on manna with added leaven of men [false doctrine] and they look as gaunt as when they began! The scarcity of biblical truth is daunting. Churchgoers attend and give their hard earned dollars, yet in exchange are fed genetically modified manna. They have grown **apathetic, dependent, and are in bondage** to their abuser. They keep returning to false shepherds and hirelings that care not about the condition of their sheep and more about the condition of their budgets along with

their winter and summer houses.

Only a good shepherd will face an attacking lion against the sheep. Only a good shepherd will reach into the very jaw of a lion grabbing for the sheep. Only a good shepherd will bring back signs [two legs or an ear] showing EVERY effort was exercised to save his sheep. Our Good Shepherd will rescue us even out of the jaws of the enemy. We are not forgotten; it is all about timing.

Gen 41:29 “See, seven years of great plenty are coming in all the land of Mitsrayim,

Gen 41:30 but after them seven years of scarcity of food shall arise and all the plenty be forgotten in the land of Mitsrayim. And the scarcity of food shall destroy the land,

Gen 41:31 and the plenty shall not be remembered in the land, because of the scarcity of food following, for it is very severe.

Food and water supplies are under attack and dwindling. Humans and wildlife are being affected and ‘infected’ like we have not experienced in our lifetime. The proverbial frog is being heated up ever so slightly, and the discomfort is growing. His sheep see and know something is changing; and the flock stirs as they see the Shepherd and watchmen on active alert and on guard. The enemy is encroaching on every nation; not yet with military weapons; but with ‘unconventional weapons’ of pen and paper writing unholy decrees, phones, laws, Pharmacia, and technology.

Gen 41:32 “And the dream was repeated to Pharaoh twice because the word is established by Elohim, and Elohim is hastening to do it.”

Recently, YHWH has led many to read and re-read the Book of Revelation and other prophetic books in His Word. Elohim is hastening to do it. Do we believe this?

Gen 41:33 “And now, let Pharaoh look for a discerning and wise man, and set him over the land of Mitsrayim.

Gen 41:34 “Let Pharaoh do this, and let him appoint overseers over the land, to take up one-fifth of the land of Mitsrayim in the seven years of plenty.

Gen 41:35 “And let them gather all the food of those good years that are coming, and store up grain under the hand of Pharaoh, and let them keep food in the cities.

Gen 41:36 “And the food shall be for a store for the land for the seven years of scarcity of food which shall be in the land of Mitsrayim, and do not let the land be cut off by the scarcity of food.”

Jer 3:14 “Return, O backsliding children,” declares יהוה, “for I shall rule over you, and shall take you, one from a city and two from a clan,^a and shall bring you to Tsiyon. Footnote: ^aSee [Isa 27:12](#).

Jer 3:15 “And I shall give you shepherds according to My heart, and they shall feed you with knowledge and understanding.

Jer 3:16 “And it shall be, when you have increased, and shall be fruitful in the land in those days,” declares יהוה, “that they no longer say, ‘The ark of the covenant of יהוה.’ Neither would it come to heart, nor would they remember it, nor would they visit it, nor would it be made again.

Jer 3:17 “At that time Yerushalayim shall be called the throne of יהוה, and all the nations shall be gathered to it, to the Name of יהוה, to Yerushalayim, and no longer walk after the stubbornness of their evil heart.

Jer 23:4 “And I shall raise up shepherds over them, and they shall feed them.^b And they shall fear no more, nor be discouraged, nor shall they be lacking,” declares יהוה. Footnote: ^bSee [Jer 3:14-17](#).

Jer 23:5 “See, the days are coming,” declares יהוה, “when I shall raise for Dawid a Branch^c of righteousness, and a **Sovereign shall reign and act wisely**, and shall do right-ruling and righteousness in the earth. Footnote: ^cOr *Sprout*.

Jer 23:6 “In His days Yehudah shall be saved, and Yisra’el dwell safely. And this is His Name whereby He shall be called: ‘יהוה our Righteousness.’

Joseph Rises to Power

Gen 41:37 And the word was good in the eyes of Pharaoh and in the eyes of all his servants.

Gen 41:38 And Pharaoh said to his servants, “Could we find another like him, a man in whom is the Spirit of Elohim?”

Gen 41:39 Then Pharaoh said to Yosëph, **“Since Elohim has shown you all this, there is no one as discerning and wise as you.”**

Gen 41:40 “Be over my house, you yourself, and at your mouth all my people shall kiss

– **only in the throne I am greater than you.**”

Gen 41:41 And Pharaoh said to Yosēph, “See, I have set you over all the land of Mitsrayim.”

Gen 41:42 And Pharaoh took **his seal-ring** off his hand and put it on Yosēph’s hand. And he dressed him in **garments of fine linen and put a gold chain around his neck.**

Gen 41:43 And he had him ride **in the second chariot** which he had. And they cried out before him, “Bow the knee!” And he set him over all the land of Mitsrayim.

Has not Yahusha commissioned us to be His witnesses, His Royal Ambassadors? Has He not made us into a kingdom of priests of every tribe, tongue, people, and nation? Has he not given us his seal-rings and spotless garments? Has he not taken the lead position as we follow him? Has he not set us up over all the land of Egypt?

Gen 41:44 And Pharaoh said to Yosēph, **“I am Pharaoh, and without a word from you let no man lift his hand or foot in all the land of Mitsrayim.”**

Zec 2:8 For thus said יהוה of hosts (for the sake of esteem He sent me to the nations which plunder you): **“For he who touches you touches the apple of My eye.”**^a Footnote: ^a [Deu 32:10](#).

Zec 2:9 “For look, I am waving My hand against them, and they shall become spoil for their servants. And you shall know that יהוה of hosts has sent Me.

Zec 2:10 **“Sing and rejoice, O daughter of Tsiyon! For look, I am coming, and shall dwell in your midst,” declares יהוה.**

YHWH is coming and He travels in **chariots of fire.**

Zec 2:11 “And many nations shall be joined to יהוה in that day,^b and they shall become My people. And I shall dwell in your midst. And you shall know that יהוה of hosts has sent Me to you.

Footnote: ^b [Isa 14:1](#), [Isa 56:6-8](#), [Isa 60:3](#), [Eze 47:22-23](#), [Joh 10:16](#), [Act 15:14-17](#).

Zec 2:12 “And יהוה shall inherit Yehudāh, His portion in the Set-apart Land. And He shall again choose Yerushalayim.”^c Footnote: ^cSee [Zec 1:17](#).

Zec 2:13 **“Hush, all flesh, before יהוה, for He has roused Himself out of His set-apart dwelling!”**

Gen 41:45 And Pharaoh called Yosēph’s name Zaphnath-Pa’nēah. And he gave him as a wife Asenath, the daughter of Poti-Pherah priest of On. And Yosēph went out over all the land of Mitsrayim.

TSK Cross-reference notes: Genesis 41:45 Zaphnathpaaneah: Which in Coptic signifies a revealer of secrets, or, the man to whom secrets are revealed. Jerome says this name signified in Egyptian, **Savorem mundi**, “the Saviour of the world;” and **Psotem-phaneh**, in Coptic, is certainly “salvation of the world,” from CQT, for **σωτηρια** [G4991], salvation, **em**, the sign of the genitive case, and **ΦΕΝΕΗ**, world. If this interpretation be correct, Pharaoh must have meant Egypt by the world, or which Joseph might be

justly termed the Saviour. We know that the Romans called their empire *Universis Orbis-Orbis Terrarum*, "all the world:" the Chinese say the same of their empire at the present day, and the phrase is used in the East: Nadir Shah is described on his coins as "Conqueror of the World," i.e., Persia. See the same phraseology applied to Syria, Palestine, etc. [Luk 2:1](#); [Act 11:28](#)

There may be a time before Yahusha's return, that we must 'bloom where we are planted.' This is what we see Joseph is doing. Joseph was still functioning under the will of YHWH as he prepared for the severe drought. Joseph was divinely sent ahead to preserve life; but most importantly, to preserve the seed of righteousness that would come through Jacob [Israel] and the twelve patriarchs.

Gen 41:46 Now Yosëph was thirty years old when he stood before Pharaoh sovereign of Mitsrayim. And Yosëph went out from the presence of Pharaoh, and went throughout all the land of Mitsrayim.

Gen 41:47 And in the seven years of plenty the ground brought forth generously.

Gen 41:48 And he gathered all the food of the seven years which were in the land of Mitsrayim, and laid up the food in the cities. He laid up in every city the food of the fields which surrounded them.

Gen 41:49 Thus Yosëph gathered very much grain, as the sand of the sea, until he ceased counting, for it was without number.

Gen 41:50 And to Yosëph were born two sons before the years of scarcity of food came, whom Asenath, the daughter of Poti-Pherah priest of On, bore to him.

Gen 41:51 And Yosëph called the name of the first-born **Menashsheh**, "For Elohim has made me forget all my toil and all my father's house."

Gen 41:52 And the name of the second he called **Ephrayim**, "For Elohim has caused me to be fruitful in the land of my affliction."

✚ **Gen 41:53** And the seven years of plenty which were in the land of Mitsrayim came to an end,

✚ **Gen 41:54** and the seven years of scarcity of food began to come, as Yosëph had said. And the scarcity of food was in all lands, but in all the land of Mitsrayim there was bread.

Gen 41:55 But when all the land of Mitsrayim hungered, and the people cried to Pharaoh for bread, Pharaoh said to all the Mitsrites, "Go to Yosëph, do whatever he says to you."

This answers what we are to do if there is a scarcity of bread. We do not go to the 'government' of our nations; we go to Yahusha and we do whatever He says.

Gen 41:56 And the scarcity of food was over all the face of the earth, and Yosëph opened all the storehouses and sold to the Mitsrites. And the scarcity of food was severe in the land of Mitsrayim.

Gen 41:57 **And all the earth came to Yosëph in Mitsrayim to buy grain, because the scarcity of food was severe in all the earth.**

Genesis 42

What a classic way verse Gen. 42 opens with Jacob asking his sons, ‘Why do you look at each other?’ It almost seems to scream, “Use common sense!” At some point, YHWH expects us to act. Yes, we should be still before Him, pray, and seek Him in all things; but at some point, we must walk by faith.

The verse begins with Jacob hearing that there was grain in Mitsrayim; which seemed to be their answer to prayer over the dire drought situation. Possibly sojourners had passed through the territory with sacks of grain and others carried the news by word of mouth.

The drought was severe, so the question was: Do they do nothing and all die or do they go and purchase grain? But something else may be going on here. The brothers had **no peace**, ever since selling their brother Joseph. Just hearing silver coins being counted would forever bring their deed to memory. Were they possibly aware that the Midyanite’s sold Joseph in Egypt?

Will shame and pride keep congregations going to FEMA camps and relying on the government for bread; instead of relying on Yahusha?

Joseph's Brothers Go to Egypt

Gen 42:1 And when Ya’aqob saw that there was grain in Mitsrayim, Ya’aqob said to his sons, “Why do you look at each other?”

Why were they hesitant? Jacob was perplexed by their lack of action. Jacob may not have known what happened to Joseph, but parents can sense when children are hiding something. Of course, since we know the story, we ponder if it could be that Egypt was the last place they ever wanted to go. We recall reading in Gen 37:28

Gen 37:28 And men, Midyanite traders passed by, so they pulled Yosëph up and lifted him out of the pit, and sold him to the Yishma’ëlites for **twenty pieces of silver**. And they took Yosëph to Mitsrayim.

Gen 42:2 And he said, “See, I have heard that there is grain in Mitsrayim. Go down to that place and buy for us there, and let us live and not die.”

Gen 42:3 And Yosëph’s ten brothers went down to buy grain in Mitsrayim.

Gen 42:4 But Ya’aqob did not send Yosëph’s brother Binyamin with his brothers, for he said, “Lest some harm come to him.”

Gen 42:5 And the sons of Yisra’ël went to buy grain among those who journeyed, for the scarcity of food was in the land of Kena’an.

Gen 42:6 And Yosëph was the governor over the land, he was the one who sold to all the people of the land. And Yosëph’s brothers came and bowed down before him with their faces to the earth.

Gen 42:7 And Yosëph saw his brothers and recognised them, but he acted as a stranger to them and spoke to them harshly, and said to them, “Where do you come from?” And they said, “From the land of Kena’an to buy food.”

Gen 42:8 So Yosëph recognised his brothers, but they did not recognise him.

Gen 42:9 And Yosëph remembered the dreams which he had dreamed about them, and said to them, “You are spies! You have come to see the nakedness of the land!”

Gen 42:10 And they said to him, “No, my master, but your servants have come to buy food.

Gen 42:11 “We are all one man’s sons, we are trustworthy, your servants are not spies.”

Gen 42:12 But he said to them, “No, but you have come to see the nakedness of the land.”

Gen 42:13 And they said, “Your servants are twelve brothers, the sons of one man in the land of Kena’an. And see, the youngest is with our father today, and one is no more.”

Gen 42:14 And Yosëph said to them, “It is as I spoke to you, saying, ‘You are spies!’

Gen 42:15 “By this you shall be proven: By the life of Pharaoh, you do not leave this place unless your youngest brother comes here.

Gen 42:16 “Send one of you, and let him bring your brother, while you are kept in prison. So let your words be proven to see whether there is any truth in you, or else, by the life of Pharaoh, you are spies!”

Gen 42:17 **And he put them all together in prison for three days.**

Gen 42:18 Now Yosëph said to them **the third day**, “Do this and live, for I fear Elohim:

Gen 42:19 “If you are trustworthy, let one of your brothers be confined to your prison house, and you, go, bring grain for the scarcity of food of your houses.

Gen 42:20 “And bring your youngest brother to me, and let your words be confirmed, and you do not die.” And so they did.

Gen 42:21 And they said to each other, “Truly, we are guilty concerning our brother, for we saw the distress of his life when he pleaded with us, yet we did not listen, that is why this distress has come upon us.”

Gen 42:22 And Re’ubën answered them, saying, “Did I not speak to you, saying, ‘Do not sin against the boy,’ and you would not listen? And see, his blood is now required of

us.”

Gen 42:23 And they did not know that Yosēph understood them, for he spoke to them through an interpreter.

Then we read about this conversation within Joseph’s hearing of Reuben recounting their sin of selling their brother Joseph. We make the connection that for at least 21 years or more, their unrepented sin was ever present before them. After keeping them all in prison for **3 DAYS**, Joseph decides to keep only one of the brothers. Maybe he wanted to at least get grain back to his father and his brother Benjamin, as well as to the rest of the clan until they would return. Keeping one brother would be assurance of their return. Joseph of course has their silver placed back in their sacks to convict them even more of the burden they bear and places sorrow upon their sorrow. **The hearts of the brothers were very hardened** and sometimes **lessons are only learned the ‘hard way’**.

But why does Joseph take Shimon? This is a mystery. Some say it was because he played a part in throwing Joseph into the pit along with selling Joseph, though this narrative is not recorded in the Bible. Some speculate it was to keep Shimon and Levi apart since they were known to conquer cities and feared they would scheme against Egypt. Therefore, we do not have a solid understanding of why Shimon was chosen other than from extrabiblical accounts.

Gen 42:24 And he turned himself away from them and wept, but came back to them and spoke to them. And **he took Shim'on** from them and bound him before their eyes.

Gen 42:25 And Yosēph commanded and they filled their sacks with grain, also to put back every man’s silver to his sack, and to give them food for the journey. And thus it was done for them.

Gen 42:26 So they loaded their donkeys with the grain and went from there.

Gen 42:27 And as one of them opened his sack to give his donkey fodder at the lodging place, he saw his silver, for there it was in the mouth of his sack!

Gen 42:28 And he said to his brothers, “My silver has been returned, and there it is, in my sack!” And their hearts sank and they were afraid, saying to each other, “What is this that Elohim has done to us?”

Gen 42:29 So they came to Ya'aqob their father in the land of Kena'an and reported to him all that befell them, saying,

Gen 42:30 “The man, the master of the land, spoke to us harshly, and took us for spies of the land.

Gen 42:31 “But we said to him, ‘We are trustworthy, we are not spies.

Gen 42:32 We are twelve brothers, sons of our father. One is no more, and the youngest is today with our father in the land of Kena'an.’

Gen 42:33 “And the man, the master of the land, said to us, ‘By this I know that you are trustworthy: Leave one of your brothers here with me, and take food for the scarcity of food of your households, and go.

Gen 42:34 And bring your youngest brother to me, then I know that you are not spies, but that you are trustworthy – I give your brother to you, and you move about in the land.’ ”

Gen 42:35 And it came to be as they emptied their sacks, that look, the bundle of each man’s silver was in his sack! And when they and their father saw the bundles of silver, they were afraid.

Gen 42:36 And Ya’aqob^u their father said to them, “You have bereaved me – Yosēph is no more, and Shim’on is no more, and you would take Binyamin! All this is against me.”

Gen 42:37 So Re’ubēn spoke to his father, saying, “Take the lives of my two sons if I do not bring him back to you. Put him in my hands, and I myself bring him back to you.”

Gen 42:38 But he said, “My son is not going down with you, for his brother is dead, and he is left alone. If any harm should come to him along the way in which you go, then you would bring down my grey hair with sorrow to She’ol.”

Genesis 43

The drought had been severe and extended; and now the brothers journey back to Egypt. Jacob sadly agrees to let Benjamin go with them. They pack the silver that was returned in their bags and bring more silver for grain. They also bring gifts. They arrive and now face that moment.

Joseph's Brothers Return to Egypt

Gen 43:1 But the scarcity of food was severe in the land.

Gen 43:2 And it came to be, when they had eaten up the grain which they had brought from Mitsrayim, that their father said to them, “Go back, buy us a little food.”

Gen 43:3 But Yehudāh spoke to him, saying, “The man vehemently warned us, saying, ‘You do not see my face unless your brother is with you.’ ”

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

Gen 43:5 “But if you do not let him go, we do not go down, because the man said to us, ‘You do not see my face unless your brother is with you.’ ”

Gen 43:6 And Yisra’ēl said, “Why did you do evil to me to inform the man that you still had *another* brother?”

Gen 43:7 And they said, “The man kept asking about us and our relatives, saying, ‘Is your father still alive? Have you *another* brother?’ And we informed him according to these words. How could we know that he would say, ‘Bring your brother down?’”

Gen 43:8 And Yehudāh said to Yisra’ēl his father, “Send the boy with me, and let us arise and go, and live and not die, both we and you and also our little ones.

Gen 43:9 “I myself shall stand guaranty for him – from my hand you are to require him.

If I do not bring him back to you and set him before you, then let me bear the blame forever.

Gen 43:10 “For if we had not delayed, truly by now we could have returned this second time.”

Gen 43:11 And their father Yisra’el said to them, “If so, then do this: Take some of the best fruit of the land in your vessels and bring a present down for the man, a little balm and a little honey, spices and myrrh, nuts and almonds.

Gen 43:12 “And take double silver in your hand, and take back in your hand the silver that was returned in the mouth of your sacks. It could have been a mistake.

Gen 43:13 “And take your brother, and arise, go back to the man.

Gen 43:14 “And Ĕl Shaddai give to you compassion before the man, so that he shall release your other brother and Binyamin. And I, if I am bereaved, I am bereaved!”

Gen 43:15 And the men took that present and Binyamin, and they took double the amount of silver in their hand, and arose and went down to Mitsrayim, and stood before Yosëph.

Gen 43:16 And Yosëph saw Binyamin with them, and said to the one over his house, “Bring the men home, and make a great slaughter, and prepare, for these men are to eat with me at noon.”

Gen 43:17 And the man did as Yosëph said, and the man brought the men into Yosëph’s house.

Gen 43:18 And the men were afraid because they were brought into Yosëph’s house. And they said, “It is because of the silver, which was put back into our sacks the first time, that we are brought in, to throw himself upon us and fall upon us, to take us as slaves, our donkeys too.”

Gen 43:19 So they came near to the man over the house of Yosëph, and spoke to him at the door of the house,

Gen 43:20 and said, “O my master, we indeed came down the first time to buy food,

Gen 43:21 but it came to be, when we came to the lodging place, that we opened our sacks and saw each man’s silver in the mouth of his sack, our silver in its weight. And we have brought it back in our hand.

Gen 43:22 “And we have brought down other silver in our hands to buy food. We do not know who put our silver in our sacks.”

Gen 43:23 But he said, “Peace be with you, do not be afraid. Your Elohim and the Elohim of your father has given you treasure in your sacks – your silver had come to me!” And he brought Shim’on out to them.

Gen 43:24 And the man brought the men into Yosëph’s house and gave them water, and they washed their feet. And he gave their donkeys fodder.

Gen 43:25 And they made the present ready for Yosëph’s coming at noon, for they heard that they were to eat there.

Gen 43:26 And when Yosëph came home, they brought him the present which was in their hand, into the house, and bowed down before him to the earth.

Gen 43:27 And he asked them about their welfare, and said, “Is your father well, the old man of whom you spoke? Is he still alive?”

Gen 43:28 And they said, “Your servant our father is in good health, he is still alive.” And they bowed their heads down and did obeisance.

Gen 43:29 And he lifted his eyes and saw his brother Binyamin, his mother’s son, and said, “Is this your younger brother of whom you spoke to me?” And he said, “Elohim show favour to you, my son.”

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

John 11:33 יהושע, therefore, when He saw her weeping, and the Yehudim who came with her weeping, He groaned in the spirit and was troubled, 34 and said, “Where have you laid him?” They said to Him, “Master, come and see.” 35 יהושע wept.

In John 11:33 Yahusha wasn’t weeping over the loss of Lazarus; because He knew Lazarus lived. Yahusha was weeping over the lack of faith and understanding; because even though He – the Resurrection and the Life was with them; they had lost hope.

Joseph wept thinking he would never see his baby brother again, nor any of his family. Yes, Joseph had faith in YHWH, but his hope had dwindled to a mere shadow. He wept being overwhelmed by the faithfulness and love of YHWH. He wept because he had just witnessed beauty for ashes. He wept for the miracle that stood before him. He wept because of the faithfulness and loving commitment of YHWH. His heart was full and overflowing. Joseph was alive again in body, soul, and spirit.

Gen 43:31 Then he washed his face and came out, and controlled himself, and said, “Serve the food.”

Gen 43:32 And they set him a place by himself, and them by themselves, and the Mitsrites who ate with him by themselves, for the Mitsrites could not eat food with the Hebrews, for that is an abomination to the Mitsrites.

Gen 43:33 And they sat before him, the first-born according to his birthright and the youngest according to his youth, and the men looked at each other in astonishment.

Gen 43:34 And he took portions to them from before him, but Binyamin’s portion was five times as much as any of theirs. And they feasted and they drank with him.

Joseph like Iyob [Job] had lost everything. It is during those times that it seems more than we can bear, and it is during those times that YHWH carries us. It is those times, that **our very breath is knocked out of us**; it is like a blow in a boxing round **that slams us to the ground** into disorientation and unconsciousness. It is during those times of extreme weakness that His strength **is greatest in our lives**. He picks us up, and we walk in His strength, not our own; He carries us. No one can see Him carrying us, but that individual knows without Him there is not strength in him.

Genesis 44:1- 44:17

Joseph Tests His Brothers

Gen 44:1 And he commanded the one over his house, saying, “Fill the men’s sacks with food, as they are able to bear, and put each man’s silver in the mouth of his sack.

Gen 44:2 “And put my cup, the silver cup, in the mouth of the sack of the youngest, and the silver for his grain.” And he did according to the word of Yosěph which he spoke.

Gen 44:3 As soon as the morning was light, the men were sent away, they and their donkeys.

Surely the brothers breathed a sigh of relief as they were all saddled up with food provisions along with Shimon and Benjamin heading home to their father. One can’t help but wonder what their conversations covered about the whole experience. It would have been normal to hear laughs of relief from all the stress they had felt as well as expressing joy of being together. For a moment, the load they had been carrying was lifted but it would be short lived. Joseph, using a divine plan, instructs the man over his house as to what to do and what to say. Though we don’t exactly know ‘who’ this man was; we saw a glimpse of him when the brothers first arrived back to the house of Joseph. **Gen 43:19 So they came near to the man over the house of Yosěph, and spoke to him at the door of the house,...**

Gen 44:4 And when they had gone out of the city, not having gone far, Yosěph said to the one over his house, “Rise up, follow the men, and when you overtake them, say to them, ‘Why have you repaid evil for good?’

Gen 44:5 Is this not the one from which my master drinks, and with which he indeed divines? You have done evil in what you have done.’ ”

Gen 44:6 So he overtook them and spoke these words to them.

Gen 44:7 And they said to him, “Why does my master say these words? Far be it from us that your servants should do according to this word.

Gen 44:8 “See, we brought back to you from the land of Kena’an the silver which we found in the mouth of our sacks. How then should we steal silver or gold from your master’s house?”

Gen 44:9 “With whomever of your servants it is found – he shall die and we shall become my master’s slaves as well.”

After making a flippant oath, **Gen 44:9** “With whomever of your servants it is found – he shall die and we shall become my master’s slaves as well.”; we read that the silver [silver meaning redemption] cup and coins are found in Benjamin’s sack. And then finally we see a breakthrough. Their hearts are rent just like **their garments**. They return to the house of Joseph and fall down on the ground before him and Judah speaks these words: **Gen 44:16** And Yehudah said, “What do we say to my master? What do we speak? Or how do we clear ourselves? Elohim has found out the crookedness of your servants. See, we are my master’s slaves, both we and he also with whom the cup was found.”

Gen 44:10 And he said, “Now also let it be according to your words: he with whom it is found becomes my slave, and you are innocent.”

Gen 44:11 And they hurried, each man let down his sack to the ground, and each opened his sack.

Gen 44:12 And he searched, with the oldest first and with the youngest last, and the cup was found in Binyamin’s sack.

Gen 44:13 And they tore their garments, and each man loaded his donkey and went back to the city.

Gen 44:14 And Yehudah and his brothers came to Yosëph’s house, and he was still there. And they fell before him on the ground.

Gen 44:15 And Yosëph said to them, “What deed is this you have done? Did you not know that a man like me indeed divines?”

Gen 44:16 And Yehudah said, “What do we say to my master? What do we speak? Or how do we clear ourselves? Elohim has found out the crookedness of your servants. See, we are my master’s slaves, both we and he also with whom the cup was found.”

Gen 44:17 But he said, “Far be it from me to do this. The man in whose hand the cup was found, he becomes my slave. And you, go up in peace to your father.”

Gen 44:18 And Yehudah came near to him and said, “O my master, please let your servant speak a word in my master’s hearing, and do not let your displeasure burn against your servant, for you are like Pharaoh.

Gen 44:19 “My master asked his servants, saying, ‘Have you a father or a brother?’

At first glance, one may think Joseph is seeking revenge and playing games. I would say, he now knew the shrewdness of his brothers and how they operated. There would be ‘no guarantee’ if Joseph had simply been open with them and told them immediately, “I am Joseph, please go home and get Benjamin and father and bring them here.” The brothers had kept their secret sin from their father for all these years; they had despised Joseph for so long; and now naïve Joseph had grown up and put his trust totally in YHWH; in Him alone. One must also remember that this is the **divine prophetic dream** playing out. The dream dreamed so very long ago.

Gen 44:20 “And we said to my master, ‘We have a father, an old man, and a young child of *his* old age, and his brother is dead, and he alone is left of his mother’s children, and his father loves him.’

Gen 44:21 “And you said to your servants, ‘Bring him down to me, and let me set my eyes on him.’

Gen 44:22 “And we said to my master, ‘The boy is not able to leave his father, for if he leaves his father, his father shall die.’

Gen 44:23 “But you said to your servants, ‘Unless your youngest brother comes down with you, you do not see my face again.’

Gen 44:24 “And it came to be, when we went up to your servant my father, that we told him the words of my master.

Gen 44:25 “And our father said, ‘Go back and buy us a little food.’

Gen 44:26 “But we said, ‘We are not able to go down. If our youngest brother is with us, then we shall go down, for we are not able to see the man’s face unless our youngest brother is with us.’

Gen 44:27 “Then your servant my father said to us, ‘You know that my wife bore me two sons,

Gen 44:28 and the one went out from me, and I said, “Truly, he is torn, torn to pieces!” And I have not seen him since.

Gen 44:29 And if you take this one from me too, and harm comes to him, you shall bring down my grey hair with evil to She’ol.’

Gen 44:30 “And now, if I come to your servant my father and the boy is not with us – since his own life is bound up in his life –

Gen 44:31 then it shall be, when he sees that the boy is not with us, that he shall die. So your servants shall bring down the grey hair of your servant our father with evil to She’ol.

Gen 44:32 “For your servant went guaranty for the boy to my father, saying, ‘If I do not bring him back to you, then I shall be a sinner before my father forever.’

Gen 44:33 “And now, please let your servant remain instead of the boy as a slave to my master, and let the boy go up with his brothers.

Gen 44:34 “For how do I go up to my father if the boy is not with me, lest I see the evil that would come upon my father?”

Now they are at Joseph’s mercy and grace as they explain fully the conversations, they had prior with their father Jacob. They do not want to relive the pain and anguish they have lived with all these years; their hearts now have been rent. They now have **eyes to see evil and want no part of it** as we read: **Gen 44:34** “For how do I go up to my father if the boy is not with me, lest I **see the evil** that would come upon my father?”

1 Kings 3:15-41 [970 BCE]

1Ki 3:15 And **Shelomoh awoke**, and see, it was **a dream!** And he came into Yerushalayim and **stood before the ark of the covenant of יהוה, and offered up ascending offerings and made peace offerings.** And he made a feast for all his servants.

Immediately the scene changes to Solomon exercising the very wisdom given to him by YHWH. It is a dispute between two whores over one living child and one dead child. We read:

Solomon's Wisdom

1Ki 3:16 Then two women, whores, came to the sovereign, and stood before him.

1Ki 3:17 And one woman said, “O my master, this woman and I dwell in the same house. And I gave birth while she was in the house.

1Ki 3:18 “And it came to be, **the third day** after I had given birth, that this woman also gave birth. And we were together. There was no one else with us in the house, only the two of us in the house.

1Ki 3:19 “Then this woman’s son died in the night, because she lay on him.”

1Ki 3:20 “**And she rose up in the middle of the night and took my son from my side, while your female servant slept, and laid him in her bosom, and laid her dead child in my bosom.**”

1Ki 3:21 “And I rose up in the morning to nurse my son and saw he was dead. But I looked at him closely in the morning, and saw he was not my son whom I had borne.”

1Ki 3:22 And the other woman said, “**No! But the living one is my son, and the dead one is your son.**” And the first woman said, “**No! For the dead one is your son, and the living one is my son.**” And they spoke before the sovereign.

1Ki 3:23 **And the sovereign said,**

- “The one says, ‘This is my son, who lives, and your son is the dead one,’ while the other says,
- ‘No! For your son is the dead one, and my son is the living one.’ ”

1Ki 3:24 And the sovereign said, “Bring me a sword.” So they brought a sword before the sovereign.

1Ki 3:25 And the sovereign said,

- “Divide the living child in two, and give half to one, and half to the other.”

1Ki 3:26 And the woman whose son was living spoke to the sovereign, for she was overcome with compassion for her son. And she said, “O my master, give her the living child, and by no means kill him!”

But the other said, “Let him be neither mine nor yours, but divide him.”

King Solomon proclaims his wise decision!

1Ki 3:27 And the sovereign answered and said, “Give the first woman the living child, and by no means kill him – she is his mother.”

1Ki 3:28 And all Yisra’el heard of the right-ruling which the sovereign had rendered. And they feared the sovereign, for they saw that the wisdom of Elohim was in him to do right-ruling.

The bigger picture is that the two whores in this story can easily represent the Kingdom of Israel that through their whoredoms; become a ‘divided’ house. They both proclaim the birthright of the ‘living child’ Israel; but there is only one legitimate ‘birthright holder’ and that is through the northern tribe Israel - Joseph/Ephrayim.

The royal scepter comes through Judah - Genesis 49:10; but the birthright comes through Joseph/Ephrayim – the northern tribe of ‘Israel’. Judah, one day soon, will come to Israel and the two sticks will become the ‘one new man’; the one house, Israel; with Yahusha HaMashiach as the head, our High Priest of the Melchizedek Order.

Col 1:18 And He is the Head of the body, the assembly, who is the beginning, the first-born from the dead, that He might become the One who is first in all.

Jer 3:18 “In those days the house of Yehudah shall go to the house of Yisra’el, and they shall come together out of the land of the north to the land that I have given as an inheritance to your fathers.

From the T4 video teaching, we see the account of the two whores is one that should invoke compassion. After all, their only companionship had been one another as men came in and came out. It was a lonely life; it was a degraded life until they each had baby boys. The whole atmosphere of their dwelling changed. They experienced love, comfort, and joy until one of the babies die.

We then can use this framework to represent the two houses of Judah and Israel. The living Son would represent Yahusha. We can view the two houses in isolation while they are in exile due to their whoring. But also, one house claims the Son is alive while the other house, brings forth not a son but claims it as a son. Meaning, Judah has brought forth many false sons, or false Messiahs. They rejected the true Son and said crucify Him.

Only when Judah recognizes that Israel has guarded and cared for the true Messiah and Judah repents for bringing forth false sons and messiahs will the breach be healed between the two houses.

Both houses must receive the Word of YHWH so they will be able to see the true Messiah. The only thing that will matter in the end is 'do you love the true Son' with all your heart, soul, mind, and strength. All must enter through the Door, Yahusha HaMashiach.

Give the King Your Justice

Psa 72:1 O Elohim, give the sovereign Your right-rulings, And Your righteousness to the Son of a sovereign.

Psa 72:2 Let Him rule Your people with righteousness, And Your poor with right-ruling.

Psa 72:3 Let the mountains bring peace to the people, And the hills, by righteousness.

Psa 72:4 Let Him rightly rule the poor of the people, Save the children of the needy, And crush the oppressor.

Psa 72:5 Let them fear You with the sun, *shining* And before the moon, in all generations.

Psa 72:6 Let Him come down like rain upon the mown grass, Like showers, watering the earth.

Psa 72:7 Let the righteous flourish in His days, With plenty of peace, Till the moon is no more.

1Jn 5:9 If we receive the witness of men, the witness of Elohim is greater, because this is the witness of Elohim which He has witnessed concerning His Son.

1Jn 5:10 The one who believes in the Son of Elohim has the witness in himself, the one who does not believe Elohim has made Him a liar, because he has not believed the witness that Elohim has given concerning His Son.

1Jn 5:11 And this is the witness: that Elohim has given us everlasting life, and this life is in His Son.

1Jn 5:12 **He who possesses the Son possesses life, he who does not possess the Son of Elohim does not possess life.**

1Jn 5:13 I have written this to you who believe in the Name of the Son of Elohim, so that you

know that you possess everlasting life, and so that you believe in the Name of the Son of Elohim.

Psa 2:7 “I inscribe for a law: יהוה has said to Me, **You are My Son, Today I have brought You forth.**

Psa 2:8 **Ask of Me, and I make the nations Your inheritance,** And the ends of the earth Your possession.

Psa 2:9 Break them with a rod of iron, Dash them to pieces like a potter’s vessel.’ ”

Psa 2:10 And now, be wise, O sovereigns; Be instructed, you rulers of the earth.

Psa 2:11 Serve יהוה with fear, And rejoice with trembling.

Psa 2:12 Kiss the Chosen,^b lest He be enraged, And you perish in the way, For soon His wrath is to be kindled. Blessed are all those taking refuge in Him. Footnote: ^bHebrew, Nashqu ḅar. ḅar - Chosen in Hebrew but Son in Aramaic.

[Excerpt from T4 Miketz with associated Scriptures in brown – Starts at 45 min.]

Two Babies/Two Priesthoods

Churning with compassion, the mother carried the child in her womb - Rechem, RESH,HEH-MEM, feels deep compassion- Rachamim RESH-HEH-MEM-YOD-MEM SOFIT.

41:1 ‘Pharaoh had a dream and behold he stood...V.4 so Pharaoh awoke - ‘vayiykatz.’ ‘Melech Schlomo awoke - ‘vayiykatz’, it was a dream...’ The term for awakening is ‘vayiykatz’ I can’t emphasize enough the importance of royal, that’s kingly-Malki dreams for a national and individual destiny and that’ the prophetic connection of these textual readings that drive forward into our present circumstances today! To those who are tracking with this ministry and the dangerous temple deception times we live in, listen, Melech Schlomo ‘vayiykatz’ awoke from a dream, that’s prophecy and he goes where? To the Ark of the Covenant and offers what? Animal sacrifices!

Set in a time when there was no centralized worship in Jerusalem, just like today! Heb 8:13 In that He says, a new priesthood, 6 He has made the first old. Now that which decays and becomes old is passing away. A baby passed away, that baby was the old priesthood. Someone has stolen the Malki Tzedik baby and is presenting it as their own Levitical baby! Sode: The two babies represent the two priesthoods in the hands of two harlots (the prostituting sheep of the house of Israel and the more wicked Judah). One

priesthood passes away but it’s mother Levi in the land of Judah, represents the legitimate priesthood as its own within Judaism. The other living priesthood is taken out of the hands of it’s legitimate kin whilst she was sleeping and Judah pretends the priesthood is hers all along. Only when this matter is brought before the Malki and he judges with Tzadik judgment shall the rightful priesthood be established. We have to awaken to the fact that while we were all sleeping in the church Judaism switched the priesthoods and Temple service to make it their own. The problem is so many brethren are just awakening to Torah that they’ve accepted the status quo that the Malki Tzedik temple service is either not their baby or that baby died along time ago with the Apostles. They’re wiping the sleep away from their eyes and realizing something is afoot! Well I’m saying NO! that’s my baby! Because of Yeshua I lay claim to the baby!

Heb 10:1 For the Torah having a shadow of tov things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually, make those who draw near perfect. 2 Otherwise would they not have ceased to be offered? Because then the worshippers once cleansed, should have had no more awareness of their sins. 3 But in those sacrifices there is a yearly reminder of sins. 4 For it is impossible that the dahm of bulls and goats can take away sins. 5 Therefore when He comes into the olam hazeh, He says, Sacrifice and offering You did not desire, but a body You have prepared for Me: 6 In burnt offerings and sacrifices for sin You have had no pleasure. 7 Then said I, Behold, I come: in the volume of the scroll it is written of Me, to do Your will, O vuvh. 8 In the above

quote when He said, Sacrifice and offering and burnt offerings and offering for sin You did not desire, neither do You have pleasure in them; which are offered according to the Torah; 9 Then He said, Behold, I come to do Your will, O vuvh. He takes away the first sacrificial system, that He may establish the second.

Heb 9:14 How much more shall the death of Mashiach, who through the eternal Ruach offered Himself without blemish to atone, purify your conscience from dead works to serve the living atone? 15 And for this cause He is the Mediator.....V. 16 by means of a death.

Heb 7:11 If therefore perfection were by the Levitical priesthood – for under it the people received the Torah – what further need was there that another Kohen should arise after the order of Malki-Tzedek, and not be called after the order of Aharon? 12 For the priesthood being transferred, there is made of necessity an adjustment also in the Torah. 2

There is so much debate today on how exactly we're supposed to keep Torah! It's hard to discern for many with all the voices out there, who do you trust, do we have any credible witnesses?

A Trial By Ordeal / The Great Tribulation

Let us make sure we are not presenting something 'alive' that is 'dead'.

Let's pray for Chocmat Elohim Our narrative unfolds, and is prophetically unfolding today in the absence of independent witnesses to corroborate the claims. I can teach you all day on how I believe we should walk out Torah, other ministries can do the same and may draw a different conclusion than me, but none of us were witnesses to how believers in Yeshua walked out Torah, none of us, none of individually or collectively, even in the collective religions of Judaism or Christianity we find no credible witnesses, because Yeshua is witnessed as 'that man' [they won't even say His Name] and Rav Shaul is witnessed as 'Saint' Paul!

So the only way that our claims to the priesthood are going to be corroborated is by the King resorting to a stratagem - a physiological and psychological ordeal! The King is going to appear in our scene and resolve our disputes over the priesthood how? With his drawn sword.

Ez 9:1 Let the avengers of the city draw near, every man with his destroying weapon in his hand. 2 And, see, six men came from the derech (way) of the Upper Gate, which lies toward the north, and every man a killing weapon in his hand; and one Man among them was clothed with linen, whose loins were girded with sefirot: and they went in, and stood beside the bronze altar. 3 And the tifereth of the Elohim of Yisrael had gone up from the cheruv, where it had been, to the threshold of the Bayit. And He called to the Man clothed with linen, whose loins were girded with sefirot; 4 And vuvh said to Him, Go through the midst of the city, through the midst of Yahrushalayim, and **set a mark upon the foreheads of the men that sigh and that cry for all the abominations that are done in the midst of it.** 5 And to the others He said in my hearing, Follow Him through the city, and smite: let not your eye spare, neither have any pity: 6 Slay utterly old and young, both maidens, and little children, and women: but **come not near to any man who has the mark; and begin at My Kadosh-Place.** Then they began with the zechanim who were in front of the Bayit.

Rev 2:12 And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges; V.16 Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.

Those that would support the equal distribution of the priesthood, whereby neither priesthood would benefit is surely not the righteous one, but a counterfeit! The illegitimate heir accepts equal distribution of the priesthood as a just appointment of losses (it shall be neither yours nor mine). "It (the baby) will neither mine nor yours!" You see, today you've got believers willing to accept the scraps from Judaism's table concerning a future temple, sacrifices and priesthood where neither party inherits the Malki Tzedik covenant blessings! Judaism and Messianic Judaism believes that the Levitical priesthood is to be

equally distributed between the sons of Aaron, but it's not! The Priesthood belongs to Malki Tzadok and the sons of Tzadok, the Eliazer line NEVER to be equally distributed between Itamar and Eliazer ever again!

That's what's being offered today! A Torah of no distinctions and "equal distribution!" Please understand prophecy buffs it isn't going to be Torah believers in Yeshua building the next temple or slaughtering the blood of bulls and goats. If it does happen it will be under Judaism who does not believe Yeshua is the Messiah and unless you deny Yeshua you won't have any part in their perversion of Temple and Torah either!

1Kings 4:1 'King Solomon was now king over all Israel.' Only after the judgment of the baby will the Malki will be accepted as king over all Israel!

Proverbs [Mishle] 30:4 4 Who 2 has ascended up into the shamayim, or descended? Who has gathered the wind in His fists(prophecy is in His clutch)? Who has bound the mayim in a garment (look to the undivided garment) ? Who has established all the ends of the earth? What is His Name, 3 and what is His Son's Name, 4 if you can tell?

In closing, sadly this account echoes into our present culture in relation to co-parenting. With so many broken relationships and hurting brethren, you often find one parent is willing to sacrifice a child just in order to prevent the other parent from having a relationship with their son or daughter. The reality is they'd rather hurt the other parent than do what is life giving to the child, allowing a relationship with a father, or a relationship with a mother. The wisdom of Solomon teaches us rise higher than the present drama we find ourselves in and call life to life! We must begin to live a life worthy of our calling so we can draw life to life! Only then will we find that those we love will draw close to us as we first draw close to יהוה. In both the Torah and Haftarah a mediator is solicited to resolve a problematic case. Trust in a mediator is thus a vital factor of psychological, social and spiritual conflict in a trial by ordeal.]

See NEXT PAGE: Kings of the Bible – Learn through matching – Enjoy!



Bible Pathway Adventures

BIBLE QUIZ

KINGS OF THE BIBLE

Match the question with the answer on the right.

Questions

- ___ Who was the first king of Israel?
- ___ What did King Solomon ask for in a dream?
- ___ Which prophet anointed David as king?
- ___ Which king had Daniel thrown to the lions?
- ___ Which king wanted Balaam to curse the Israelites?
- ___ Which king built the first temple in Jerusalem?
- ___ What was David's job before he became king?
- ___ Which king saw the writing on the wall?
- ___ Which king gave Haman permission to destroy the Judeans?
- ___ At the time of Yeshua's birth, where did King Herod live?

Answers

1. Samuel
2. Wisdom
3. Belshazzar
4. Jerusalem
5. Shepherd
6. Balak
7. Darius
8. Solomon
9. Saul
10. Ahasuerus

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Isaiah 66:1-24**The Humble and Contrite in Spirit**

Isa 66:1 Thus said יהוה, “The heavens are My throne, and the earth is My footstool. Where is this house that you build for Me? And where is this place of My rest?

Isa 66:2 “And all these My hand has made, and all these that exist,” declares יהוה. “Yet to such a one I look: on **him who is poor and bruised of spirit, and who trembles at My Word.**”

Do we see believers that are poor and bruised in spirit these days? Do we see believers tremble at His Word? Or, do we see believers living life their way and saying, “God knows my heart.” Is history not repeating itself?

Isa 66:3 “*But* whoever slays the bull strikes a man; whoever slaughters the lamb breaks a dog’s neck; whoever brings a grain offering – pig’s blood; whoever burns incense blesses an idol. Indeed, **they have chosen their own ways, and their being delights in their abominations.**”

Isa 66:4 “**I shall also choose their punishments,** and bring their fears on them. Because I called, but no one answered. I spoke and they did not hear, and they did evil before My eyes, **and chose what was displeasing to Me.**”

Isa 66:5 Hear the Word of יהוה, you who tremble at His Word, “Your brothers who hate you, who cast you out for My Name’s sake, said, ‘Let יהוה be esteemed, so that we see your joy.’ But they are put to shame.”

Isa 66:6 “**A roaring sound from the city, a voice from the Hēkal, the voice of יהוה, repaying His enemies!**”

When the people shouted upon Joshua’s command, the walls of Jericho fell. The man-made walls of protection were but dust to YHWH, as He leveled their wall to the ground.

Now we read of a voice that one day will sound. That voice will send a shiver down the spines of mankind. There will be no place to run and no place to hide. This sound will be a roar! This sound will be the voice of YHWH repaying His enemies! This will be mankind facing the ‘Lion of the tribe of Judah!’

“A lion roar is so loud because its vocal folds form **a square shape**. This shape essentially stabilizes the vocal cords, enabling them to better respond to the passing air. That way, lions can produce loud roars without exerting too much pressure on their lungs!

A lion's roar is one of the most terrifying sounds in the animal kingdom. If you're in the African savannas and happen to hear this sound, don't think about it – just run!... <https://www.scienceabc.com/nature/secret-behind-lions-roar.html>

Rejoice with Jerusalem

It began with Jerusalem and it will end with Jerusalem. The Jerusalem of above is **the mother** of us all (Gal. 4:26) and is also **the bride** (Rev. 21:9-10). [Scriptures follow]

Isa 66:7 “Before she labored, she gave birth; before a pain came to her, she was delivered of a male child.

Isa 66:8 “Who has heard the like of this? Who has seen the like of these? Is a land brought forth in one day? Is a nation born at once? For as soon as Tsiyon laboured, she gave birth to her children.

Isa 66:9 “Shall I bring to birth, and not give delivery?” says יהוה. “Shall I who give delivery restrain birth?” said your Elohim.

Isa 66:10 “Rejoice with Yerushalayim, and be glad with her, all you who love her; rejoice greatly with her, all you who mourn for her;

Isa 66:11 so that you feed, and shall be satisfied with the breast of her comforts, so that you drink deeply, and shall delight yourselves in her overflowing esteem.”

Isa 66:12 For thus said יהוה, “See, I am extending peace to her like a river, and the esteem of the nations like a flowing stream. And you shall feed; you shall be carried on the side, and be fondled on her knees.

Isa 66:13 “As one whom his mother comforts, so I comfort you. And in Yerushalayim you are comforted.”

Isa 66:14 “And you shall see, and your heart shall rejoice, and your bones flourish as tender grass. And the hand of יהוה shall be known to His servants, and His displeasure to His enemies.

Isa 54:1 “Sing, O barren one, you who did not bear! Break forth into singing, and cry aloud, you who have not been in labor! For the children of the deserted one are more than the children of the married woman,” said יהוה.

Isa 54:2 “Enlarge the place of your tent, and let them stretch out the curtains of your dwellings, spare not. Lengthen your cords, and strengthen your stakes.

Isa 54:3 “For you shall break forth to the right and to the left, and your seed inherit the nations, and make the deserted cities inhabited.

Isa 54:4 “Do not fear, for you shall not be put to shame, nor hurt, you shall not be humiliated. For the shame of your youth you shall forget, and not remember the reproach of your widowhood any more.

Isa 54:5 “For your Maker is your husband, יהוה of hosts is His Name, and the Set-apart One of Yisra'el is your Redeemer. He is called the Elohim of all the earth.

Isa 54:6 “For יהוה has called you like a woman forsaken and grieved in spirit, like a wife of youth when you were refused,” declares your Elohim.

Isa 54:7 “For a little while I have forsaken you, but with great compassion I shall gather you.

The Jerusalem above is the mother and the bride...

Gal 4:26 But the Yerushalayim above is free, which is the mother of us all.

Rev 21:9 And one of the seven messengers who held the seven bowls filled with the seven last plagues came to me and spoke with me, saying, “Come, I shall show you the bride, the Lamb’s wife.”

Rev 21:10 And he carried me away in the Spirit to a great and high mountain, and showed me the great city, the set-apart Yerushalayim, descending out of the heaven from Elohim,

Rev 12:1 And a great sign was seen in the heaven: a woman clad with the sun, with the moon under her feet, and on her head a crown of twelve stars.

Rev 12:2 And being pregnant, she cried out in labour and in pain to give birth.^a

Rev 12:3 And another sign was seen in the heaven: and see, a great, fiery red dragon having seven heads and ten horns, and seven crowns on his heads.

Rev 12:4 And his tail draws a third of the stars of the heaven and throws them to the earth. And the dragon stood before the woman who was about to give birth, to devour her child as soon as it was born.

Rev 12:5 And she bore a male child^a who was to shepherd all nations with a **rod of iron**.

Psa 2:9 And her child was caught away to Elohim and to His throne. Footnote: ^aSee also Isa 26:17, Isa 66:7, Mic 4:9-10.

Rev 12:6 And the woman fled into the wilderness, where she has a place prepared by Elohim, to be nourished there one thousand two hundred and sixty days.



Final Judgment and Glory of YHWH – The Lion of the tribe of Judah!

YHWH travels with fire and with His chariots, like a whirlwind. This is how He exists and travels among the heavens outside of time of our three-dimensional realm. [Isaiah 66:15]

Isa 66:15 “For look, יהוה comes with fire and with His chariots, like a whirlwind, to render His displeasure with burning, and His rebuke with flames of fire.

Isa 66:16 **“For by fire and by His sword יהוה shall judge all flesh, and the slain of יהוה shall be many –**

Isa 66:17 those who set themselves apart and cleanse themselves at the gardens after ‘one’ in the midst, eating flesh of pigs^a and the abomination and the mouse, are snatched away, together,” declares יהוה. Footnote: ^aSee Isa 65:4.

Isa 66:18 “And I, because of their works and their imaginations, am coming to gather all nations and tongues. And they shall come and see My esteem.

Isa 66:19 “And I shall set a sign among them, and shall send some of those who escape to the nations – Tarshish and Pul and Lud, who draw the bow, and Tubal and Yawan, the coastlands afar off who have not heard My report nor seen My esteem. And they shall declare My esteem among the nations.

Isa 66:20 “And they shall bring all your brothers as an offering to יהוה out of all the nations, on horses and in chariots and in litters, on mules and on camels, **to My set-**

apart mountain Yerushalayim,” declares יהוה, “as the children of Yisra’el bring an offering in a clean vessel into the House of יהוה.

Isa 66:21 “**And from them too I shall take for priests** – for Lēwites,” declares יהוה.

Isa 66:22 “For as the new heavens and the new earth that I make stand before Me,” declares יהוה, “so your seed and your name shall stand.

Isa 66:23 “And it shall be that from New *moon* to New *moon*, and from Sabbath to Sabbath,^b all flesh shall come to worship before Me,” declares יהוה. Footnote: ^bPossible meaning: *Every week on the Sabbath.*

Isa 66:24 “**And they shall go forth and look upon the corpses of the men who have transgressed against Me.^c For their worm shall not die, and their fire not be quenched. And they shall be repulsive to all flesh!**” Footnote: ^cSee [Isa 24:6](#), [Isa 34:2-3](#), [Psa 110:6](#), [Jer 25:33](#).

We will never cease to praise Him, and we will never cease to cycle through His Moedim. He will rule rightly and justly.

Php 3:3 For we are the circumcision, who are serving Elohim in the Spirit, and boasting in Messiah יהושע, and do not trust in the flesh,

The Narrow Door

Luk 13:22 And He was going through the cities and villages, teaching, and journeying toward Yerushalayim,

Luk 13:23 and someone said to Him, “Master, are there few who are being saved?” And He said to them,

Luk 13:24 “**Strive to enter through the narrow gate, because many, I say to you, shall seek to enter in and shall not be able.**

Luk 13:25 “When once the Master of the house has risen up and shut the door, and you begin to stand outside and knock at the door, saying, ‘Master, Master, open for us,’ and He shall answer and say to you, ‘I do not know you, where you are from,’

Luk 13:26 then you shall begin to say, ‘We ate and drank in Your presence, and You taught in our streets.’

Luk 13:27 “But He shall say, ‘I say to you I do not know you, where you are from. **Depart from Me, all you workers of unrighteousness.**’ [Psa 6:8](#).

Luk 13:28 “There shall be weeping and gnashing of teeth, when you see Abraham and Yitshaq and Ya’aqob^a and all the prophets in the reign of Elohim, and yourselves thrown outside.

Footnote: ^a Mat 16:28-17:3.

Luk 13:29 “And they shall come from the east and the west, and from the north and the south, and sit down in the reign of Elohim.

Luk 13:30 “And see, there are last who shall be first, and there are first who shall be last.”

Luke 24:13-35

On the Road to Emmaus

We then read the account of the two on the road to Emmaus. One of the two travelers is later identified as Cleopas.

Emmaus was thought to be located approximately 7 miles away from Jerusalem. While they traveled, they bemoaned their disappointment in all that had taken place over the past several days. As they did so, Yahusha draws near to them, but they are restrained from ‘seeing’ who He was.

When Yahusha inquired about their conversation, Cleopas somewhat sarcastically replies. Sometimes in our own weaknesses and frustrations, we give flippant replies that usually come back to ‘bite us’. This is one of those time. Cleopas goes on to answer Yahusha’s question as per Cleopas’s understanding as to ‘What?’ took place.

Yahusha, still being concealed from their eyes, replies.

On the Road to Emmaus

Luk 24:13 And see, two of them were going that same day to a village called Amma’us, which was sixty **stadia**^b from Yerushalayim. **Footnote: ^bApprox. 11 km or 6.8 miles.**

Luk 24:14 And they were talking to each other of all this which had taken place.

Luk 24:15 And it came to be, as they were talking and reasoning, that יהושע Himself drew near and went with them.

Luk 24:16 But **their eyes were restrained**, so that they did not know Him.

Luk 24:17 And He said to them, “What are these words you are exchanging with each other as you are walking – and you are sad?”

Luk 24:18 And the one whose name was Qleophas answering, said to Him, **“Are You the lone visitor in Yerushalayim who does not know what took place in it these days?”**

Luk 24:19 And He said to them, “What?” And they said to Him, “Concerning יהושע of Natsareth, who was a Prophet mighty in deed and word before Elohim and all the people,

Luk 24:20 and how the chief priests and our rulers delivered Him to be condemned to death, and impaled Him.

Luk 24:21 “We, however, were expecting that it was He who was going to redeem Yisra’el. **But besides all this, today is the third day since these *matters* took place.**

Luk 24:22 “But certain women of ours, who arrived at the tomb early, also astonished us,

Luk 24:23 when they did not find His body, they came saying that they had also seen a vision of messengers who said He was alive.

Luk 24:24 “And some of those with us went to the tomb and found it, as also the women had said, but they did not see Him.”

Luk 24:25 And He said to them, “O thoughtless ones, and slow of heart to believe in all that the prophets have spoken!

Luk 24:26 “Was it not necessary for the Messiah to suffer these and to enter into His esteem?”

Luk 24:27 And **beginning at Mosheh and all the Prophets**, He was explaining to them in all the Scriptures the *matters* concerning Himself.

Yahusha shows us all much patience; and daily He shows us his loving commitment. Cleopas and the other traveler invite the ‘visitor’ to tarry with them since it was late. As they later sit at the table and break bread, their eyes are open; revealing it was Yahusha. No sooner than this revelation is shown to them; Yahusha disappears.

Then that same hour, they start the approximately 7-mile journey back to tell the 11 disciples and those gathered with them all that had happened! Note: If they went to tell the 11 disciples, that means that the other person traveling with Cleopas was not one of the eleven disciples. But then we read an interesting verse in Luke 24:34.

Luk 24:28 And they approached the village where they were going, and He seemed to be going on.

Luk 24:29 But they urged Him strongly, saying, “Stay with us, for it is toward evening, and the day has declined.” And He went in to stay with them.

Luk 24:30 And it came to be, when He sat at the table with them, having taken the bread, He blessed, and having broken, He was giving it to them.

Luk 24:31 **And their eyes were opened and they recognized Him**. And He disappeared from their sight.

Luk 24:32 And they said to each other, **“Was not our heart burning within us as He was speaking to us on the way, and as He was opening the Scriptures to us?”**

Luk 24:33 And rising up that same hour they returned to Yerushalayim, and found the eleven and those who were with them gathered together,

Luk 24:34 saying, **“The Master was truly raised, and has appeared to Shim'on!”**

Wait, we just read that Yahusha had appeared to both. So why do we read that Yahusha appeared to Shimon? Could it be that the two on the road to Emmaus were from the tribe of Shimon? Just a thought to ponder. Because the next verse they both tell all that had happened as He was recognized by them!

Luk 24:35 And they related what *took place* on the way, and how He was recognized by them in the breaking of the bread.

Isaiah 28

Isaiah speaks of judgement to Ephrayim and Jerusalem; therefore, it also speaks directly to the 12 dispersed tribes and those grafted in. Do we see this same debauchery in lives today?

Isaiah wastes no time in painting the picture of the ‘carefree’ and ‘careless’ lives the people were living. Life was a drunken party of ‘eat, drink, and be merry.’ YHWH was out of sight and out of mind; he had been replaced with golden calves and Baal worship on their high places. They were under the delusion that they had ‘no needs unmet.’

This is believed to have been the time of the Assyrian invasion that ultimately exiles the house of Israel [Ephrayim] and badly plunders Jerusalem, the house of Judah. Isaiah’s voice reminds us of our present-day voices of believers crying in the wilderness, ‘wake-up’; ‘wake-up’; only to have our voices unheard due to the wild riotous living **in the world of ‘bread and circus.’**

Does everyone understand the meaning behind ‘bread and circuses?’ If not, let us take a brief pause.

This phrase originates from Rome in *Satire X* of the Roman satirical poet Juvenal (circa AD 100). In context, the Latin *panem et circenses* (bread and circuses) identifies the only remaining interest of a Roman **populace which no longer cares for its historical birthright of political involvement.** Here Juvenal displays his contempt for the declining heroism of contemporary Romans, using a range of different themes including lust for power and desire for old age to illustrate his argument.^[6] Roman politicians passed laws in 140 BC to keep the votes of poorer citizens, **by introducing a grain dole: giving out**

cheap food and entertainment, "bread and circuses", became the most effective way to rise to power. https://en.wikipedia.org/wiki/Bread_and_circuses

The conceptual phrase, ‘bread and circus’ was coined in the time period of AD100 alluding to a populace no longer caring for its historical birthright. For us, we see selling of royal birthrights dating back to Adam and Eve; or Esau selling his birthright for stew. **Bread and circus is trading off ones birthright for the things of this world;** such as, the ‘flesh pots’ of Egypt; the rich unhealthy and unclean foods today that capture gluttonous appetites; the mega sports and coliseum distractions; the liquor stores on every corner; the bright lights and greed for gambling on lotteries or trips to ‘sin city’, Las Vegas; the ‘sexual’ perversion industries. How utterly ignorant to do such! One only does these things if their understanding is veiled from who they truly are and to whom their birthright comes from.

This was the state in Ephrayim, and Jerusalem was quickly following suit. This is the state this world is in now. There is an awakening of **His kingdom of priests**; but there are many believers that are very ill because they have one foot in the kingdom and one foot in the world; and His right ruling and right judgement; well, it IS COMING SOONER THAN ANYONE THINKS! Just like in the days in which we read in **Isaiah 28**. They had made ‘**unholy**’ alliances and now would reap what they sowed.

A nation or a person cannot make any ‘good deal’ with the devil, or with the world under his influence. The devil has already lost his inheritance and he does NOT want you to get the inheritance that he lost! Will we just sit there? We are to work out our own salvation by examining our own lives. Are we living our lives according to His Word that tells us of our inheritance and to whom we belong? Are we cleaning our ‘temple’ of the things of this world? Have we taken off the rose-colored glasses when viewing the ‘bread and circus’ schemes of this world? If a person doesn’t care about these things, fine; that is a person’s choice. But that person is buying into Satan’s Ponzi scheme, with eternal consequences. Life is but a vapor; choose life in Him.

YHWH is backing His remnant that have NOT sold their birthright. He has cloaked them with His royal kingly righteousness, and they have stay in covenant with Him. He gives His remnant strength.

Judgment on Ephraim and Jerusalem

Isa 28:1 Woe to the proud crown of the drunkards of Ephrayim, and to the fading flower

of its splendid comeliness that is on the head of the fertile valley, to those who are overcome with wine!

Isa 28:2 See, יהוה has one who is strong and potent, like a downpour of hail and a destroying storm, like a flood of mighty waters overflowing, who casts down to the earth with the hand.

Isa 28:3 The proud crown of the drunkards of Ephrayim, is trampled under foot;

Isa 28:4 and the fading flower of its splendid comeliness that is on the head of the fertile valley, like the first fruit before the summer, which, when one sees it, he eats it up while it is still in his hand.

Isa 28:5 In that day יהוה of hosts is for a crown of splendour and a head-dress of comeliness to the remnant of His people,

Isa 28:6 and a spirit of right-ruling to him who sits in right-ruling, and strength to those who turn back the battle at the gate.

This remnant is **NOT going to be who you think it will be**. Many of the ones that walk in their religious long flowing robes; eat at the banquet tables of ‘sovereigns’; and fill pulpit positions are spoken of in the next verses.

Isa 28:7 And these too have gone astray through wine, and through strong drink wandered about. Priest and prophet have gone astray through strong drink, they are swallowed up by wine, they wander about through strong drink, they go astray in vision, they stumble in right-ruling.

Isa 28:8 For all tables shall be covered with vomit, no place without filth.

Because of the enemy’s infiltration within the body of believers, the **cancerous debauchery of mixing the pure with profanity has badly sickened and weakened the ‘church’** [and note the root word for ‘church’ is ‘circus’]. The original gatherings of believers in Yahusha were called the assembly; congregation; taught ones; followers of the way.

The very ones positioned to carry the mantle of Truth, were they themselves in such disarray, that the **tables were covered in vomit and no place was without filth!** Pretty clear picture!

Have people not noticed that the traditional and ‘emerging’ ‘church’ of today has been corrupted; and birthrights are being sold? And that HIS TRUE PEOPLE ARE coming out of ‘her’ – out of the beast and false prophet system! Can we answer the following question posed through Isaiah?

Isa 28:9 Whom would He teach knowledge? And whom would He make to understand the message? Those weaned from milk, those taken from the breasts!

Isa 28:10 For it is: command upon command, command upon command, line upon line, line upon line, here a little, there a little.

The answer is His bride, His hidden remnant is being nourished in the wilderness of this world! His people are coming out of the beast and false prophet system; albeit weakened; malnourished, and lacking power. Now, the tide is turning. He has taken such weaklings, weaned from ‘powdered water-down milk’; and He, the Great Shepherd has fed His lambs and sheep! He has taught us His covenant commandments! He has taught us precept upon precept; line upon line, here a little, there a little. He has raised up new teachers and leaders. There is more than enough nourishment to go around though even with the remnant, scavengers come in. The enemy is quick to sow tares.

Isa 28:11 For with a jabbering lip and a foreign tongue He speaks to this people,

Isa 28:12 to whom He said, “This is the rest, give rest to the weary,” and, “This is the refreshing.” But they would not hear.

Isa 28:13 But the Word of יהוה was to them, “Command upon command, command upon command, line upon line, line upon line, here a little, there a little,” so that they go and shall stumble backward, and be broken and snared and taken captive.

Isaiah 28:14-29 gives us many parallels to ponder in our current age. **Unholy alliances and selling one’s birthright** are always bad ideas, and snares of Satan. There is only One Holy alliance we should be in covenant with; and for those that reject that covenant; it becomes a Stone of stumbling; of great stumbling.

There would be, **and will be**, wave upon wave of persecution coming to the point of complete exile and desolation. The luxurious beds and ornate covering would be no more. YHWH is methodical in reaching out to His people; first he sends ‘word’ through His prophets and commandments; then He addresses accordingly. The deeds in Isaiah 28 would be carried out as a threshing or tribulum process.

A Cornerstone in Zion

Isa 28:14 Therefore hear the Word of יהוה, you men of scorn, who rule this people who are in Yerushalayim,

Isa 28:15 because you have said, “We have made a covenant with death, and with She’ol we have effected a vision. When the overflowing scourge passes through, it does not come to us, for we have made lying our refuge, and under falsehood we have hidden ourselves.”

Isa 28:16 Therefore thus said the Master יהוה, “See, I am laying in Tsiyon a stone for a foundation, a tried stone, a precious corner-stone, a settled foundation. He who trusts shall not hasten away.

Isa 28:17 And I shall make right-ruling the measuring line, and righteousness the plummet. And the hail shall sweep away the refuge of lying, and the waters overflow the hiding place.

Isa 28:18 And your covenant with death shall be annulled, and your vision with She’ol not stand. When an overflowing scourge passes through, then you shall be trampled down by it.

Isa 28:19 As often as it passes through it shall take you, for it shall pass through every morning, and by day and by night. And it shall be only trembling to understand the message.”

Isa 28:20 For the bed shall be too short for a man to stretch out on, and the covering shall be too narrow to wrap himself in it.

Give ear and hear His Word! We WILL know the end from the beginning. YHWH works in cyclic patterns; He is coming again! Do not be deceived! [The shofar and the watchmen are sounding the alarm with ‘words’](#); if not heeded, there is head-long stumbling into the deed of threshing.

Isa 28:21 For יהוה rises up as at Mount Peratsim, and He is wroth as at the Valley of Gib’on, to do His work, His strange work, and to do His deed, His strange deed.

H6559 פרצים

perâtsîym **BDB Definition:** Perazim = “breaches” 1) a mountain in Palestine

1a) possibly the same as ‘Baal-perazim’ which was the scene of a victory of David over the Philistines located in the valley of Rephaim, south of Jerusalem, on the road to Bethlehem

Isa 28:22 And now, do not be scoffers, lest your bonds be made strong. For I have heard from the Master יהוה of hosts, a destruction decreed upon all the earth.

Isa 28:23 Give ear and hear my voice, listen and hear my Word.

Isa 28:24 Does the ploughman keep ploughing all day to sow? Does he keep turning his soil and breaking the clods?

Isa 28:25 When he has levelled its surface, does he not sow the caraway and scatter the cummin, plant the wheat in rows, the barley in the appointed place, and the spelt in its place?

Isa 28:26 For He instructs him for right-ruling, his Elohim teaches him.

Isa 28:27 For caraway is not threshed with a threshing sledge, nor is a wagon wheel rolled over cummin, but caraway is beaten out with a stick, and cummin with a rod.

Isa 28:28 Grain is crushed, so one does not go on threshing it forever, nor break it with his wagon wheel, nor crush it with his horsemen.

Isa 28:29 Even this has come from הוה' of hosts, who did wonders in counsel, who made wisdom great.

Plowing of fields do not go on forever nor does the processing of the grain harvested. If either happens continuously, the seed would never be planted, and the grain would become over processed dust. We either learn righteousness or we don't. We either become fruitful or we lay waste.

His love for us is so great that He paints for us pictures through prophetic parables. He even gives us living 3-dimensional parables as with the Tabernacle in the Wilderness or Ezekiel laying on his side! What great trouble He goes through for such an unappreciative rebellious people, an adulteress bride! What great love and commitment He shows us! What sadness there will be when the entry through the Door is SHUT! Then, when it is too late, there will be weeping and gnashing of teeth.

Isaiah 29

The Siege of Jerusalem

Isa 29:1 Woe to Ari'ěl, to Ari'ěl, the city where Dawid dwelt! Add year to year, let festivals come around.

Isa 29:2 “And I shall distress Ari'ěl, and there shall be mourning and sorrow, and it shall be to Me as Ari'ěl.

Isa 29:3 “And I shall encamp against you all around, I shall lay siege against you with a mound, and I shall raise siege-works against you.

Isa 29:4 “And you shall be brought low and speak out of the ground, and your speech shall be low, out of the dust. And your voice shall be like a medium's, out of the ground, and your speech whisper out of the dust.

Isa 29:5 “But the crowd of those strange to you shall be like fine dust, and the crowd of the ruthless ones as chaff blowing away. And it shall be in an instant, suddenly!”

YHWH refers to Jerusalem as Ariel, as spoken through the prophet Isaiah. Ariel means ‘Lion of God’ or lionlike men. Many have pondered what the significance was of calling Jerusalem, Ariel; so, I too would like to share likewise.

The Jerusalem that YHWH once knew and loved, was no more; it had become a nation of ‘savage like’ or ‘lionlike’ men devouring innocent blood. They behaved more like an untamed lion of God. Even Satan is referred to as a ‘lion’, so the description is not always a compliment. The only glorified term of a lion is the description of Yahusha as the ‘Lion of the tribe of Judah.’

1Pe 5:8 Be sober, watch, because your adversary the devil walks about like a roaring lion, seeking someone to devour.

Is it possible, that He refers to them as Ariel, because he found them unworthy to even be called by the name Jerusalem? Just as Yahusha described those that called themselves ‘Jews’ but were of the Synagogue of Satan. The enemy usurps names commonly used in His Word; but then twists them to represent his kingdom and not YHWH’s Kingdom. Satan is the author of confusion to steal, kill, and destroy.

Isaiah 29 holds so much meaning; books could be written on this one chapter. Ariel, Jerusalem, would come under siege. When she turns her back on YHWH, He lifts His hand of protection. She suffered much carnage with the invasion of Assyria; she was burned to the ground and exiled to Babylon; and yet, **there is one last siege in the end of days.**

‘Ariel’ still exists in what is today called Israel. The present-day nation of ‘Israel’ is in essence a ‘front name.’ Most of the 12 tribes of the real ‘people’ of Israel are not there. By man creating the nation and naming it ‘Israel’, it hid the fact that many in that land today should actually be referred to as ‘Ariel’; lion-like men of the sword and blood.

Ellicott's Commentary Isaiah 29:(1) Woe to Ariel, to Ariel.—The name belongs to the same group of poetic synonyms as Rahab ([Psalm 87:4](#); [Psalm 89:10](#)) and the Valley of Vision ([Psalm 22:1](#)). It may have been coined by Isaiah himself. It may have been part of the secret language of the prophetic schools, as Sheshach stood for Babel (Jer), Rahab for Egypt ([Isaiah 51:9](#)), and in the language of later Rabbis, Edom, and in that of the Apocalypse, Babel, for Rome ([Revelation 17:5](#)). Modern language has, it will be remembered, like names of praise and scorn for England and France, though these (John Bull, the British Lion, Crapaud, and the Gallic Cock) scarcely rise to the level of poetry. "Ariel" has been variously interpreted as "the lion of God," or "the hearth of God." The first meaning has in its favour the use of the same word for men of special heroism in [2Samuel 23:20](#) ("lion-like men," as in the margin, "lions of God"), and perhaps in [Isaiah 33:7](#) (see Note). The "lion" was, it may be noted, the traditional symbol of Judah ([Revelation 5:5](#)). In the words that follow, "the city where David dwelt," the prophet interprets the mystic name for the benefit of his readers. The verb for "dwelt" conveys the sense of "encamping." David had dwelt securely in the rock-fortress of Zion.

Since the re-establishment of the Sanhedrin in 2004, there has been a push for the Sanhedrin to become the global international court system, enforcing their Talmudic Noahide Laws. The present day 'state' of Israel has been given aid and assistance by the 'wings of an eagle', the United States. The U.S. has also incorporated their "Noahide Laws" in "U.S. Education Day" as U.S. Public Law 102-14.

The battle is very much alive between Esau [Edomites] and Jacob [Israel – those born from above and registered in heaven]. The color of the Edomites is 'red' depicted by the conglomerate beast in Revelation 17 infused with power by sa_tan. That is the enemy's signature 'color.'

Though YHWH may use His people's enemies to chastise them; those enemies will not escape either. They too will become like fine dust; chaff blown away.

Isa 29:6 You shall be visited by יהוה of hosts with thunder and earthquake and great noise, with whirlwind and storm, and flame of devouring fire.

Isa 29:7 Then the crowd of all the nations who fight against Ari'ël, even all who fight against her and her stronghold, and distress her, shall be as a dream of a night vision.

Isa 29:8 And it shall be as when a hungry man dreams, and see, he eats; but he awakes, and his being is empty; or as when a thirsty man dreams, and see, he drinks; but he awakes, and see, he is faint, and his being is longing. Thus shall the crowd of all the nations be who fight against Mount Tsiyon.

Isa 29:9 Pause and wonder! Blind yourselves and be blind! They are drunk, but not with wine; they stagger, but not with strong drink.

Isa 29:10 For יהוה has poured out on you the spirit of deep sleep, and has closed your eyes, the prophets. And He has covered your heads, the seers.

Isa 29:11 And the entire vision is to you like the words of a book that is sealed, which

men give to one who knows books, saying, “Read this, please.” And he said, “I am unable, for it is sealed.”

Isa 29:12 And the book is given to one who does not know books, saying, “Read this, please.” And he said, “I have not known books.”

Isa 29:13 And יהוה says, “Because this people has drawn near with its mouth, and with its lips they have esteemed Me, and it has kept its heart far from Me, and their fear of Me has become a command of men that is taught!^a Footnote: ^a [Mat 15:8-9](#), [Mar 7:6-7](#).”

Isa 29:14 “Therefore, see, I am again doing a marvellous work among this people, a marvellous work and a wonder. And the wisdom of their wise men shall perish, and the understanding of their clever men shall be hidden.”

Isa 29:15 Woe to those who seek deep to hide their counsel far from יהוה, and their works are in the dark; they say, “Who sees us?” and, “Who knows us?”

Isa 29:16 How perverse of you! Should the potter be reckoned as the clay? Should what is made say of its Maker, “He did not make me”? And what is formed say of Him who formed it, “He did not understand”?

Isa 29:17 Is it not yet a little while, and Lebanon shall be turned into garden land, and garden land be reckoned as a forest?

Isa 29:18 And in that day the deaf shall hear the words of the book, and the eyes of the blind shall see out of gloom, and out of darkness.

Isa 29:19 And the meek ones shall increase their joy in יהוה, and the poor among men rejoice in the Set-apart One of Yisra’el.

[They turn away the true righteous ones](#) of the House of Israel; and they turn away the true remnants of the House of Judah. Could ‘Ariel’ be another term to describe those that say they are ‘Jews’ and are not? If so, it was ‘Ariel’ that Yahusha faced that ‘turned aside the righteous.’

Isa 29:20 For the ruthless one is brought to naught, the scorner is consumed, and all who watch for evil shall be cut off,

Isa 29:21 those who make a man to sin in word, and lay a snare for him who reproves in the gate, and **turn aside the righteous with empty reasoning.**

Isa 29:22 Therefore thus said יהוה, who ransomed Abraham, concerning the house of Ya’aqob, “Ya’aqob is no longer put to shame, no longer does his face grow pale.

Isa 29:23 “For when he sees his children, the work of My hands, in his midst, they shall set apart My Name, and set apart the Set-apart One of Ya’aqob, and fear the Elohim of Yisra’el.

Isa 29:24 “And those who went astray in spirit shall come to understanding, and the grumblers accept instruction.”

Shabbat Shalom, Libby