

## Messiah Son of Joseph Part 8: Parallels to Yeshua: Priest, Fame, Grain, Unrecognized, Revelation (Presented on 12/2/2017)

The following text is a message from Corner Fringe Ministries that was presented by Daniel Joseph. The original presentation can be viewed at <https://www.youtube.com/watch?v=tmNxavA8EoE>

**\*Portions of the video message have been edited to present a written document. All the Scripture verses are from the New King James Version unless otherwise noted and are in the red text. Therefore, it is recommended that this document is printed in color. The Hebrew is to be read from right to left.**

We are going to conclude our Messiah Son of Joseph series. In our last session, we read about Joseph being brought out of prison because Pharaoh, metaphorically speaking, had a scroll in his hand that could not be unlocked. This was like the seal that couldn't be undone; nobody was found worthy in the entire Kingdom of Egypt to unlock this scroll of prophecy except for one. That person was Joseph. Because Joseph interpreted these dreams, he rose up to be second only to Pharaoh.

That is an amazing thing because when you look at how the nation responded and interacted with Joseph, you see that they did things to Joseph that were only done to Pharaoh. And what was that? They bent the knee in worship to Joseph. As Joseph went through the reception, everyone bent the knee to him. This is something you would only do to Pharaoh.

We can look at this precedent that was set. It is really laying out this divine nature of who the Father was going to send. He was going to send His only begotten Son in the flesh. You need to think about that concept and understand the LORD has left a precedent in story after story in that the stories of the fathers are a sign for the children. We have Orthodox Jews, Christian organizations, and even Messianics struggling with the divinity of Christ, but we need to understand something, those beautiful mysteries of who Christ is are embedded in the stories.

We are going to pick up our story in Genesis 41:45—**And Pharaoh called Joseph's name Zaphnath-Paaneah**. There is a lot of mystery here regarding the name Pharaoh gave Joseph. There are debates among scholars, and they etymologically come at this from different angles trying to figure out what this name means. I want to share with you some of the interpretations or definitions that we are given. The first one we are given is, "God speaks, and He lives." This would be entirely appropriate considering what Joseph did, how he lived, and how God works and speaks through Joseph.

The second one is, "code breaker." This makes sense when you are looking at it from a Hebraic etymological sense. What did Joseph do? He broke the code that no one else could break. This is a good definition. The third is, "sustainer of life." That is what Joseph did. He sustained the life of the entire world as you're going to see today. Any of these three will work.

But know this, there is a lot of mystery regarding this name, so I kind of deal with this differently. The way I deal with it is Revelation 19:12—**His [Yeshua's] eyes were like a flame of fire, and on His head were many crowns. He had a name written that no one knew except Himself**. Isn't that interesting? Joseph was given a name that we do not know the meaning of. Then we find the Father has given the Son a name which no one knew. No one knew the name except Yeshua.

Continuing in Genesis 41:45—**And he gave him [Joseph] as a wife Asenath, the daughter of Poti-Pherah priest of On. So Joseph went out over all the land of Egypt.** The city of On was one of the most predominant cities in the history of Egypt. This is the city of priests where all the learned priests were.

So let's put this all together. Joseph comes out of prison, he rises to be second only to Pharaoh, and he is revealed to the entire Kingdom of Egypt. Think about that. Prior to him becoming second in command, no one in Egypt knew who he was. But now he's known and through marriage is directly connected to the priesthood. That is fascinating because that is a direct parallel to the life of Yeshua.

Think about how Yeshua came out of the pit or prison, sheol, second only to the Father. Then we see what happened through His ministry and resurrection. His fame was known to the entire world. Not just that. Now we know through His ministry and resurrection He is officially tied directly to the priesthood in the order of Melchizedek. This entire story is prophetic of the Messiah Yeshua.

Continuing in Genesis 41:46—**Joseph was thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.** So Joseph goes out from the presence of Pharaoh at thirty years of age. Joseph is thirty years old when he is commissioned to rule in Pharaoh's Kingdom openly. He's thirty years old when people began to bent the knee to him; he is thirty years old when he begins to preserve life for the entire world

Why is that fascinating to me? Look at Luke 3:23—**Now Jesus Himself began His ministry at about thirty years of age.** Think about that. He began His ministry at around the same age that Joseph did.

This is how Bible prophecy works. The LORD tells us in John 14:29—**And now I have told you before it comes, that when it does come to pass, you may believe.** This is the whole concept with Yeshua and prophecy. When the Apostles went out, they showed Yeshua through the Law and the prophets. Read about this in Acts 18, 26, 28, and 1 Corinthians 15. They went out and taught their brothers about Yeshua in the synagogues by using verses like this. They simply looked at all these precedents that were set and signs that were left to them. They noticed that these things had come to pass and therefore were true. Now that it had been revealed, it made sense to the people; Yeshua is the Son of God. He is the Mashiach who was to come.

Continuing in Genesis 41:47-49—<sup>47</sup> **Now in the seven plentiful years the ground brought forth abundantly. <sup>48</sup> So he gathered up all the food of the seven years which were in the land of Egypt, and laid up the food in the cities; he laid up in every city the food of the fields which surrounded them. <sup>49</sup> Joseph gathered very much grain, as the sand of the sea, until he stopped counting, for it was immeasurable.**

When you read the construct of this verse, it draws you in prophetically. Let me explain why. First, we have Joseph gathering very much grain. When you go to the New Testament in Matthew 13, you read the elect are likened to grain. Yeshua told the parable of the wheat and the tares. Yeshua literally used the term grain. He compared the grain that sprouted and produced a crop to the elect.

That's the first thing. So in these verses, we find Joseph gathering very much grain. Then if you continue to read in Matthew thirteen, Yeshua sends His angels out to gather all the wheat into the barns and to separate the chaff and get rid of it. The chaff gets burned in the fire. So we find Joseph gathering.

Second. Look at this statement in Genesis 41:49—as the sand of the sea. Guess what? That very statement is actually made before this by Jacob. He uses the statement in the context of the elect, Israel. Let me show you this in Genesis 32:12. This is when Jacob was returning to the Promised Land and was about to encounter Esau. Jacob reminds the LORD of what He said—For You said, 'I will surely treat you well, and make your descendants as the sand of the sea, which cannot be numbered for multitude.' " Isn't that fascinating?

Let me take it a step further. Look at the context of Genesis 41:49—[Joseph] gathered very much grain, as the sand of the sea...for it was immeasurable. What does it say in Genesis 32:12? As the sand of the sea, which cannot be numbered for multitude. This is mirror context

Moving on in our story. Genesis 41:50—And to Joseph were born two sons before the years of famine came, whom Asenath, the daughter of Poti-Pherah priest of On, bore to him. Dropping down to verses 53-54—<sup>53</sup> Then the seven years of plenty which were in the land of Egypt ended, <sup>54</sup> and the seven years of famine began to come, as Joseph had said. The famine was in all lands, but in all the land of Egypt, there was bread. In other words, this is a global problem. The problem is there is nothing to eat. Everyone's life is at stake right now.

Genesis 41:55—So when all the land of Egypt was famished, the people cried to Pharaoh for bread. Then Pharaoh said to all the Egyptians, "Go to Joseph; whatever he says to you, do." Think about this scenario. The command of Pharaoh to his entire kingdom was, "If you want to survive, you need to go to Joseph."

Deuteronomy 18:15-19 speaks about this prophet likened unto Moses who was to rise up. The Father says, "I will put my words in His mouth, and if you do not listen to Him, I will call you into account; you will be destroyed. There will be no hope for you; there is no life if you don't listen to Him."

What does Yeshua in John 6:63? It is the Spirit who gives life; the flesh profits nothing. The words that I speak to you are spirit, and they are life. This is the life that Yeshua gives. His words are life. We need to hear these words. I'm going to tell you right now if you do not hear His words, it is a Scriptural fact you will die in your sins. There will be no hope for you. You must listen and obey.

This is what Yeshua said in Matthew 7:24-27—<sup>24</sup> Therefore whoever hears these sayings of Mine, and does them, I will liken him to a wise man who built his house on the rock: <sup>25</sup> and the rain descended, the floods came, and the winds blew and beat on that house; and it did not fall, for it was founded on the rock. <sup>26</sup> But everyone who hears these sayings of Mine, and does not do them, will be like a foolish man who built his house on the sand: <sup>27</sup> and the rain descended, the floods came, and the winds blew and beat on that house; and it fell. And great was its fall."

So it's all centered around this; this is so critical for us today. I'm having conversations with Christian pastors about the words of Yeshua. There is a concept in Christianity today where people are compartmentalizing the words of Yeshua. They will tell you Yeshua's words were only for that time period and the Jews. They will tell you those words are not for Christians. They will tell you the words of Paul are for Christians.

I have had people approach me in this building after service and tell me I don't understand. They tell me Yeshua's ministry was for the Jewish people, but we have a different ministry, a different calling, that

came through the Apostle Paul. At that point I am thinking, “What is the point of being called a Christian if I'm not following Christ? I'm called a Christian because I follow Christ. I must listen to His words.” I will tell you why they feel they must compartmentalize. It is because when Yeshua made statements like, “till heaven and earth pass away, one jot or one tittle will by no means pass from the law till all is fulfilled (Matthew 5:18), we have got a problem. Rather than hearing those words and accepting them, they will create a different theology. They will say they listen to Paul, but they completely pervert his words and will reject the words of Jesus. Have we lost our minds as Christians? That is insane!

Continuing in Genesis 41:56—The famine was over all the face of the earth, and Joseph opened all the storehouses and sold to the Egyptians. Isn't that interesting? They came to buy. What does Yeshua tell us in Revelation during his interchange between Himself and the Church at Laodicea? I counsel you to buy from Me gold refined in the fire, that you may be rich; and white garments, that you may be clothed, that the shame of your nakedness may not be revealed; and anoint your eyes with eye salve, that you may see (Revelation 3:18). This is what He says. We see the same thing in the story of Joseph. There is buying and selling going on.

Continuing in Genesis 41:56-57—And the famine became severe in the land of Egypt. <sup>57</sup> So all countries came to Joseph in Egypt to buy grain, because the famine was severe in all lands. The verse would indicate that this famine was worldwide. It was not compartmentalized into Egypt. And the entire world is not coming to Pharaoh; they're coming to Joseph. This would go with the words of Yeshua when He said in John 14:6—No one comes to the Father except through Me. Yeshua is the door; He is the shepherd of the sheep.

Think about the fulfillment of prophecies regarding what we are reading about Joseph and how it is a prophecy of Messiah. We are told in these verses that the world would come to Yeshua. Read through Isaiah 11 where we are told Yeshua would be a light unto the Gentiles; they would seek Him. In this story, we see the Gentiles, people from all over the world, coming and seeking Joseph. It's a prophetic template.

So we see that the entire world is coming to Joseph for bread, for life. This is exactly what we read in John 6:33—For the bread of God is He who comes down from heaven and gives life to the world. Then the disciples said to Him in verse 34—Then they said to Him, “LORD, give us this bread always.” The people who are coming to Joseph are also asking for bread. John 6:35—And Jesus said to them, “I am the bread of life. He who comes to Me shall never hunger, and he who believes in Me shall never thirst.”

The call that is going out here is the people are to go to Joseph who is the prophetic template for what would come. As Yeshua came on the scene, He called everyone to Himself. He called Israel and the entire world to come to Him. He's our sustenance. He is the bread from heaven.

Now as we continue in our story, we find the famine is so severe that Jacob sent his sons down to Egypt to buy grain because they were about to starve. When they got there, we find the dream that Joseph had regarding his brother's sheaves bowing down to his sheave coming true. When the brothers arrived in front of Joseph, they bowed down before Joseph. They were there to buy grain and get help so they could sustain their lives.

The interesting thing about this whole situation is that the brothers didn't recognize Joseph, but he recognized them. The story goes on to tell us that when this happened, he spoke harshly to them. That

is fascinating because when Yeshua came into His ministry, His own brothers did not acknowledge Him. How did Yeshua then speak to them? He called the scribes and Pharisees hypocrites. He spoke harshly to them the same as Joseph spoke to his brother because they did not recognize Him.

So Joseph speaks harshly to them and starts condemning them. He said to them, "You are spies. They tell him they are not spies and were there simply to buy grain because they were hungry. They told him they were not there to spy out the nakedness of the land." So Joseph basically tells them that if that is the case, and they are honest men, they need to get their youngest brother Benjamin. Jacob had kept Benjamin back, so he was the only brother who was not there.

Joseph tells them to get Benjamin; here is their response in Genesis 42:21—**Then they said to one another, "We are truly guilty concerning our brother (Joseph), for we saw the anguish of his soul when he pleaded with us, and we would not hear; therefore this distress has come upon us."** This is a very different heart than the heart the brothers had when they rejected Joseph and threw him into a pit. There's a heart change. There is a tenderness and brokenness regarding their acknowledgment that they had done evil. This is critical to the story. This is a different heart; we see a change.

Jumping to Genesis 42:23-24—<sup>23</sup> **But they did not know that Joseph understood them, for he spoke to them through an interpreter.** <sup>24</sup> **And he turned himself away from them and wept.** If you want to know the heart Yeshua has for his brethren, the Jewish people, read this. His heart breaks for them. He is weeping for them. It is interesting this moment of weeping comes at the time where you see tenderness because of a heart change.

Continuing in Genesis 42:24—**Then he returned to them again, and talked with them. And he took Simeon from them and bound him before their eyes.** Why did Joseph have Simeon bound? We don't know because the story doesn't tell us. I will say this though; isn't it interesting that when we read Deuteronomy 33, we find Moses about to bless the tribes of Israel by name. He blesses each tribe, but one tribe is left out. That is the tribe of Simeon. What does that mean? I don't know. The same tribe that is held back in Deuteronomy 33 is held back in this story in Genesis.

This gets even more interesting as you get to Revelation 7 because you find Simeon is restored. This is interesting because as we continue in our story, we find that Simeon is going to be brought out of prison; he is going to be restored.

Back to the story. Joseph takes Simeon and has him bound and thrown in prison. Then Joseph sends the rest of the brothers on their way back home. Yet he doesn't send them away empty-handed. He commands his servant to fill their sacks with grain, and he secretly has their money put in the grain sacks.

They came to buy grain, and guess what? It costs them nothing. That reminds me of the conversation that Yeshua had with Peter in Matthew 17:25-26—<sup>25</sup> **What do you think, Simon? From whom do the kings of the earth take customs or taxes, from their sons or from strangers?** <sup>26</sup> **Peter said to Him, "From strangers."** **Jesus said to him, "Then the sons are free.** In Joseph's story, we find the sons are free because their money has been returned to their sack. They paid nothing because the sons are free.

So they go on their way not knowing that their money has been returned, and we pick it up in Genesis 42:28—<sup>26</sup> **So they loaded their donkeys with the grain and departed from there.** <sup>27</sup> **But as one of them**

opened his sack to give his donkey feed at the encampment, he saw his money; and there it was, in the mouth of his sack. <sup>28</sup> So he said to his brothers, "My money has been restored, and there it is, in my sack!" Then their hearts failed them and they were afraid, saying to one another, "What is this that God has done to us?"

I want to challenge you. How many times in your life have you said this? When those trials and tribulations come to your door; when financial stresses hit you hard and you're freaking out; when your health is being challenged; when your relationships with particular people are breaking down; and when you feel your walls are crumbling around you, how many of you come to that moment and say, "Why God, why are You doing this to me?" That is the volatile moment. That is when you can turn to the left and start to blame God and resent Him. It is as though you are justifying yourself believing that you deserve good when we don't. We deserve hell. Or you can turn to the right, and you can take that path where you say. "I have to trust in Him."

When it looks like you can't even afford your house anymore, and your employer is ready to fire you or has fired you, this is when you have to trust Him. When the doctors are telling you that you have three months to live, you have to trust Him. This is real-world stuff; this is stuff that happens to us again and again.

Going back to that lesson we learned. We never let our situations define our character; our character defines the situation. That separates the men from the boys.

It is easy to say it. It is easy to read about, but it's another thing to do it because that's where you get into the inner core of your heart and find out who you really are. Do you have faith? Are you going to overcome?

This is one of the greatest stumbling blocks for atheists. They will challenge believers with this, "If God is so real, and God is this God of love, why all the suffering in the world? Why are my parents dying of cancer?" They're looking at this and not for a moment are they considering the implications of what sin does. They are not considering the promises of Yeshua. He did not promise us rainbows and butterflies. He told us that in this world we would have tribulation. We, however, are to be children of hope. Why? Because Yeshua has overcome the world. Atheists are not taking these things into consideration.

They are not taking into consideration the very end of the age. Humans are so expectant; Americans are the worst. We can only focus on the here and now. It's insane, and it's scary. It shows a real lack of spiritual maturity.

All we care about is what is happening right now. If it's not the way we want it right now, then there's a problem, and we say, "Why are you doing this to me, God?" We get hateful and frustrated. It creates all sorts of issues rather than taking that situation as an opportunity to say, "Here is where my faith can shine. Even though everything's going bad, I will praise Him in the storm."

That's real faith. That is what these men we read about in Scripture were made out of. That is what it takes to enter into the Kingdom of God. Our Righteousness must exceed the righteousness of the scribes and Pharisees.

Listen to these words in Hebrews 11:24-25—<sup>24</sup> **By faith Moses, when he became of age, refused to be called the son of Pharaoh's daughter, <sup>25</sup> choosing rather to suffer affliction with the people of God than to enjoy the passing pleasures of sin.** Are you ready to make that decision? Are you ready to set aside your entertainment, your passions, all your desires, and your kingdom that you're trying to establish here on earth? Are you ready to set that aside to be afflicted and persecuted alongside the people of God? I ask this because persecution is upon us; persecution is coming.

The verse goes on in Hebrews 11:26—<sup>26</sup> **esteeming the reproach of Christ greater riches than the treasures in Egypt; for he looked to the reward.** That's the key. The key is he had his eyes set on the prize. He had his eyes set on the finality, the goal, and the reward. Therefore, all these things we go through we can handle. We can do all things through Messiah Yeshua who strengthens us. We will have that strength if our eyes are turned upward. Once you start having horizontal faith, it's over because what you're watching is what everyone else is getting. They have all these things, and you don't. Once you start living with your mind in the world instead of your mind on the Kingdom of God, your dead and deceived

Getting back to the story. Joseph's brothers go back to their father Jacob and tell him everything that has transpired. They tell him what Joseph said and that they had to leave their brother Simeon behind. They tell him how they found the money in their sacks, and they drop the bombshell on him that they now have to take Benjamin and go back in order for Simeon to be released.

How does Jacob respond to this? Genesis 42:36—**And Jacob their father said to them, "You have bereaved me: Joseph is no more, Simeon is no more, and you want to take Benjamin. All these things are against me."** His world is starting to crumble. What is Jacob's name? Israel. It is Israel. Metaphorically speaking again, Israel sees and perceives their world is crumbling around them; all these things are against them. That is the correlation of the story to the nation of Israel.

Reuben speaks up and tells his father, "Father, send him with me. I will take care of him. I'll make sure it goes well." Jacob says, "Not a chance; not doing it." Later on, Judah comes to him and says, "Father, you want us to go back to get grain, so we don't die. If this is what you want, you need to send Benjamin with us. I will be surety for the lad." Reluctantly, Jacob agrees. Judah prevails in getting Benjamin to come back with them.

So they go back, and they have lunch with Joseph in his house. This is pretty important because they are in his house. Simeon is then restored to the brothers. Joseph asks if their father is alive. Joseph sees Benjamin, and he breaks. He can barely contain himself because he sees all his brothers, but then he gets to see Benjamin who is his littlest brother from his own mother.

At this point, Joseph has to excuse himself from their presence, pull himself together, and then return to them. Long story short, the next morning they saddle up and head back home to their father. However, on their way, they're overtaken by one of Joseph's stewards. Unbeknownst to them, Joseph had a steward put his silver cup in Benjamin's grain sack and didn't tell the brothers about it. He sent them on their way and then commanded the steward to go over take them and ask them why they have repaid evil for good.

The brothers are trying to figure out what the steward is talking about. They knew nothing about the silver cup that Joseph drank from. They tell the steward, "Whoever you find the cup with, let him die. We, also, will be your slaves." So they start going through the sacks until they come to Benjamin's sack.

That is when they find the cup. The brothers are devastated. The text says that they tear their clothes and are weeping. And guess what? Now they have to head back to Egypt and go back to Joseph's house.

This is where we pick up the story in Genesis 44:15-16—<sup>15</sup> And Joseph said to them, "What deed is this you have done? Did you not know that such a man as I can certainly practice divination?" <sup>16</sup> Then Judah said, "What shall we say to my lord? What shall we speak? Or how shall we clear ourselves? God has found out the iniquity of your servants; here we are, my lord's slaves, both we and he also with whom the cup was found." Isn't that interesting? We have doubled down on the humility. We find the brothers with humble hearts and the acknowledgment of their sin. There is brokenness. And now they call Joseph lord and refer to themselves as his slaves. How powerful of imagery we are given here in the story of Joseph. They call him master. He is master.

Now in response to Judah's statement, Joseph tells them only Benjamin shall be the slave; the rest of them were free to go. At that point, Judah starts pleading with Joseph to trade Benjamin for himself, so Joseph is getting to see a completely different heart from Judah and from the rest of his brothers. Instead of betraying their brother as they had already done to Joseph, they're willing to sacrifice their own life for their brother. That is an amazing change and transformation.

Joseph is acknowledging this amazing change that has taken place which prompts him to do the following in Genesis 45:1-4—<sup>1</sup> Then Joseph could not restrain himself before all those who stood by him, and he cried out, "Make everyone go out from me!" So no one stood with him while Joseph made himself known to his brothers. <sup>2</sup> And he wept aloud, and the Egyptians and the house of Pharaoh heard it. <sup>3</sup> Then Joseph said to his brothers, "I am Joseph; does my father still live?" But his brothers could not answer him, for they were dismayed in his presence. <sup>4</sup> And Joseph said to his brothers, "Please come near to me." So they came near. Then he said: "I am Joseph your brother, whom you sold into Egypt.

Do you feel the weight of what was just conveyed? He reveals himself to his brothers. Keep in mind his brothers have not recognized him all this time. Why didn't they recognize him? Because he looks like an Egyptian. Oh, wait a second! He looks like a Gentile.

Think about the profound things that are being shared in the story. The brothers haven't recognized him because they think he is a Gentile. He doesn't look like a Hebrew. Think about the Church over the last two thousand years. Over the last two thousand years, Israel as a whole has rejected this whole notion of Christ because they see Him as a Gentile Messiah.

What is happening right now? The Mashiach ben Yosef is revealing himself to His brothers. They recognize Him, and they are bending the knee; they are bowing to him. This is Bible prophecy in its fullness. Do you want to have some real weight with an Orthodox Jew that will leave them speechless? Share the things that happened in Joseph's life such as the brothers not recognizing him. Share that they thought he was a Gentile this whole time only to find out He's a Jew. He is one of their own. This is absolutely incredible!

Moving to Genesis 45:5—**But now, do not, therefore, be grieved or angry with yourselves because you sold me here; for God sent me before you to preserve life.** What did Yeshua say? John 14:3—**And if I go and prepare a place for you, I will come again and receive you to Myself; that where I am, there you may also be.** What did Joseph do? He went before them that where he was, they may also be. How powerful is that?

Genesis 45:7—<sup>7</sup> **And God sent me before you to preserve a posterity for you in the earth, and to save your lives by a great deliverance. Jumping to verse 9—Hurry and go up to my father, and say to him, 'Thus says your son Joseph: "God has made me lord of all Egypt; come down to me, do not tarry.**

This is the declaration Joseph makes—**God has made me lord of all Egypt.** In Scripture, Egypt is symbolic of the entire world. What did the Father do with His Son? He made Him LORD over the whole world. He is LORD in heaven and on earth. Powerful!

Genesis 45:13— So you shall tell my father of all my glory in Egypt, and of all that you have seen. Think about the gospel for a second. When Yeshua's disciples went out, what were they sharing? They were sharing the reality of Yeshua's glory and what they had seen. A perfect example is Paul in Acts 22 when Ananias comes to Paul and tells him that he need to, "Tell the people what you have heard and what you have seen." This is exactly what Joseph's brothers did by reporting back to Jacob.

Move onto Genesis 45:16—<sup>16</sup> **Now the report of it was heard in Pharaoh's house, saying, "Joseph's brothers have come." So it pleased Pharaoh and his servants well. Moving to Genesis 45:25-26—<sup>25</sup> Then they went up out of Egypt and came to the land of Canaan to Jacob, their father. <sup>26</sup> And they told him, saying, "Joseph is still alive, and he is governor over all the land of Egypt." And Jacob's heart stood still because he did not believe them.**

To Jacob, to Israel, what was Joseph? He was dead. Now the brothers are coming to him and telling him that Joseph is alive. It doesn't say, "He's still alive." When you go to the Hebrew, it says that they came to Jacob and told him that Joseph is alive.

This is what you call a resurrection from the dead. Jacob, Israel, just got his son back. This son was dead to him. All those years that passed by with Joseph being dead are now replaced with a living resurrection; Joseph has come back to life.

But Jacob did not believe them. When you look at the Gospels, you will find that some of the disciples do not believe either. Thomas would not believe unless he put his finger in the prints of Yeshua's hands and the hole in his side. He couldn't believe it.

But we find good news in Genesis 45:27—<sup>27</sup> **But when they told him all the words which Joseph had said to them.** Isn't that interesting? This is the testimony, this is the declaration, and this is the gospel. Faith comes by hearing the Word of God. It comes by hearing the testimony that He has resurrected. This is the testimony of the truth and His Word. This is what's unfolding here.

Continuing in Genesis 45:27-28—**and when he saw the carts which Joseph had sent to carry him, the spirit of Jacob, their father revived. <sup>28</sup> Then Israel said, "It is enough. Joseph, my son, is still alive. I will go and see him before I die."** This is powerful!

We are given throughout this entire story one image, one precedent, after another all declaring one thing. From the very beginning of the story, we see Joseph was set apart from his brothers. He was highly decorated and was the only one who got a coat of many colors. We see in the beginning how he was betrayed by his brothers. Why was that? It was because of envy. You will read in the gospels, including Matthew, Yeshua was betrayed because of envy. This whole story about Joseph is all about Yeshua.

What happened when they threw Joseph in the pit? They smeared goat's blood on his coat. Metaphorically speaking, the very blood that makes atonement for the sins of Israel on Yom Kippur was shed on his coat. So this death and this blood were tied directly to Joseph's death. This blood that was shed on his coat is a foreshadow of Yeshua.

Think about how Joseph rose second to Pharaoh. What did Yeshua do? He rose second only to the Father. Joseph's brothers didn't recognize him just as the Jewish people haven't recognized Yeshua in general. Then there is the revelation of Joseph to his brothers. We are living in the generation where that's literally being fulfilled through Yeshua. So we have this concept of the entire world coming to Joseph's bread. And that is the gospel.