

Shiur L'Yom Chamishi¹

[Thursday's Study]

READINGS: ***Torah Miketz:*** **Genesis 42:27-38**
 Haftarah: **II Chronicles 6:1-11**
 B'rit Chadasha: **I Corinthians 2:4**

In each man's sack was his pouch of silver.

[Genesis 42:35]

Today's Meditation is Psalm 75:8;

This Week's Amidah Prayer Focus is Petition #7, *Kabat* [Ingathering]

Vayiftach ha-echad et-sako – And as each [brother] opened his sack ... *latet mispo l'chamoro bamalon* – to get grain for his donkey at the lodging place ... *vayar et-kaspo* – he saw his silver. **Genesis 42:27.**

Poor *Sh'mon* [KJV 'Simeon']! Leah's second-born had been placed in shackles and chains and thrown in prison by a hard-nosed Egyptian nobleman. Yosef's other nine half-brothers had stood by and watched in stunned silence as the dirty deed went down. What could they have done? They were few, and the Egyptians were many. The Egyptians had horses and chariots, cavalry and infantry; they were nine unarmed shepherds. They were weak from famine and travel; the Egyptians were well-fed, well-rested, and strong. They were foreigners, with no legal privileges, immunities, or protections; Tzafanat-Paneach, the Egyptian nobleman who took Sh'mon captive, obviously had the full weight of Pharaoh's government behind him. They had spent every last kesitah of silver their father had sent with them to purchase grain, so they could not even offer the Egyptian a bribe to buy his release. They therefore had to leave Sh'mon behind – just as the Egyptian had ordered. They had families – and an aging father – to care for, so had no choice but to bite their lip, shrug their shoulders, shake their heads in disgust, saddle their donkeys and ride away.

It Gets Worse Before it Can Get Better

Mah-zot asah Elohim lanu? What is this thing the Creator is doing to us?

As Ya'akov had when he left his father's house in route to Paddan-Aram, the brothers eventually stopped along the road to rest for the night. Remember what happened during Ya'akov's first such overnight stopover? See Genesis 28:10-22 for the details. This will not be that. Ya'akov's wayward sons' 'first night out' experience will be similarly frightening, but drastically different. After they have set up a make-shift camp, lit a fire, scarfed down a few provisions, and discussed

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what they were going to tell their father about what had just happened in Egypt, one of them reached into his saddlebags to get a few handfuls of grain for to feed the crew's hard-laboring pack animals. To his surprise, he found something besides grain. He found silver – a LOT of it. His saddlebag was not just loaded with grain – it was overflowing with silver. One-by-one each brother reached into his saddlebag and found the same thing. What was this strange magic? Had not they just spent every last *kesitah* they had to purchase grain? Had not each man among them personally weighed out that silver for Tzafanat-Paneach's treasurer. The saddlebags from which each they took the silver they presented as currency had then been filled to the brim with Egyptian grain right before their eyes. How, then, can there now be both the full supply of grain and the silver they had spent purchasing it in the self-same containers? The brothers just stared. They stared at the saddlebags. They stared at the grain. They stared at the silver. They stared at each other. They stared at Heaven. How could this be? What does it *mean*? Was one or more of them a thief, a crook, a swindler, or a robber? Has someone in Egypt – or perhaps even in that mysterious Camp of Heaven their father liked to talk about – played a cruel trick on them? Could the spirit of their brother *Yosef* – or their father's God – be *messing with them* somehow? How were they supposed to explain this? ***Mah-zot asah Elohim lanu*** – *what is this thing the Creator is doing to us?*

Hush, Child, Don't You Cry! It's All Part of the Greater Plan

We are presently in a season when the Holy One has been *moving behind the scenes* - operating in *stealth mode* instead of appearing and speaking. Just outside the line of human sight, angels keep resetting backdrops and rearranging furniture. The time for visible miracles is coming again, of course – but that will not happen until *Sefer Sh'mot*. Our task is to hold fast to the knowledge that the Holy One *has a plan*, and that *He is about the business of implementing it*. *What plan, you ask?*

Under the cover of *surrealistic dreams piped into Pharaoh's subconscious mind* and *mind-blowing rags-to-riches scenarios* - not to mention *alternating seasons of feast and famine* affecting vast expanses of the world - the Holy One has been quietly *rearranging things* on planet earth. The balance of power, wealth, and influence is undergoing a radical shift. The season of domination of planet earth by the Eastern bloc of kingdoms – esp. Babylon and Assyria - is rapidly drawing to a close. The eyes of the world's movers and shakers are now focused to the West, to Egypt - the new breadbasket of the world. Kings, princes, and peasants throughout the world are suddenly talking about a newcomer to world governance named – *Tzafanat-Paneach* – a charismatic fellow nobody had even heard of until Pharaoh's drew him out of prison and appointed him his *right-hand man*. This man is a 'plant – a secret agent of the Holy One. He was born for such

a time – and situation – as this. He is about to play a very important – and prototypical - role in ‘the Plan’.

The Plan

The Holy One first revealed ‘the Plan’ many, many years ago, in a conversation with Yosef’s great grandfather Avraham. In Genesis 15 the Beautiful Divine Voice announced:

Yadoa teida

Know for sure

ki-ger yihyeh zar'acha b'eretz lo lahem

that your zara [seed] will be foreigners in a land that is not theirs

v'avadum v'inu otam arba me'ot shanah

They will be enslaved and oppressed 400 years

v'gam et ha-goy asher ya'avodu dan anochi

and then I am going to judge the nation that enslaves them,

v'acharei-chen yetz'u b'rechush g'dol

and they will then leave with great acquisition/harvest/abundance.

Those of us who are familiar with the events of the Exodus story understand immediately the connection of this declaration of the Holy One with the great deliverance the Holy One is going to bring about through Moshe – something that will not take place until several generations of Ya’akov’s descendants have come and gone. But what does the prophetic announcement of the Holy One to Avram [later to renamed *Avraham*] have to do with *Yosef and his brothers*? Let us pause and consider that in a little more detail.

Yosef and the Holy One’s “Four-Step Plan”

First, please understand the *overall outline* of the Holy One’s prophetic declaration to Avram. The prophecy outlines Four Distinct Phases the Holy One intends to bring to pass, as follows:

- Phase I: Avraham’s descendants [Hebrew, *zara* (seed)] must be ‘foreigners in a land that is not theirs’.
- Phase II: Avraham’s *zara* will be outnumbered, enslaved and oppressed.
- Phase III: The Holy One will hold the people who enslaved and oppressed Avraham’s zara accountable for any cruelty they exercised and any curses they spoke against Avraham’s sons;
- Phase IV: The Holy One will transfer to Avraham’s zara the wealth of the people who enslaved and oppressed them as He delivers them from their enslavement and oppression.

Now consider *Yosef*. Yosef represents the *first fruits* of all four phases of the plan. His experience will provide type and shadow depth and dimension to the prophecy. He has been called to go ahead of his brothers and sever as the '*ensign*' [or **sign**] of the covenant faithfulness of the Holy One. Let us now look a little more closely at the Plan's phases.

Phase I –

The Zara of Avraham Become 'Foreigners' in a Land Not Their Own

The first phase in the grand redemptive plan announced by the Holy One in Genesis 15 is that Avraham's descendants [in Hebrew, *zara* (seed)] must become '*foreigners in a land that is not theirs*'. It is axiomatic: before there can be a *harvest*, seed must be scattered. The living embryo of the seed is the Word of the Holy One; the outer shell, or seed coat, is the Covenant Lifestyle of the Chosen People.

Yosef is clearly the forerunner in this 'seed scattering' phase. Where, after all, has Rachel's firstborn been for 22 years² as today's aliyah begins? He has been a foreigner in Egypt. He is carrying the prototype of the seed sown in foreign soil – from which the Holy One will reap a great harvest of souls.

Phase II –

The Zara of Avraham are Enslaved and Oppressed

Phase II of the Holy One's announced plan – the decidedly unpleasant part of the plan where Avraham's *zara* will *be enslaved and oppressed* - will not come to pass in fullness for all of Israel for several generations. We will not even begin to read about the enslavement and oppression in any detail until we get to the book of *Exodus*. But Yosef has already served as the forerunner in this regard. He has already personally *experienced enslavement and oppression in Mitzrayim*. He was a slave - and suffered oppression as such - for 13 long years.

Phase III –

The Holy One Judges the Nation That Enslaves Avraham's Zara

Phase III of the Holy One's plan is that the Holy One will *judge the nation who enslaved and oppressed Avraham's seed*. In its fullest interpretation this phase will await a different Pharaoh and a different Deliverer. But in a prophetic sense Yosef has already seen the judgment of the Holy One upon the oppressors of the *zara kodesh* [holy seed]. After all, as we begin today's aliyah Yosef is now firmly

² Yosef was 17 when he had his dreams of prominence among his brothers. He was presumably still around that age when he was sold into slavery in Egypt. See **Genesis 37:2, 28**. He was 30 years of age when he interpreted Pharaoh's dream and was elevated to second in command in Mitzrayim, meaning he spent 13 years in servitude and/or prison. The 7 years of plenty have now passed [13 + 7 = 20] and the famine is now in its second year [20 + 2 = 22 years].

established in the ultimate position of strength. He holds the power of life and death over everyone who ever enslaved and oppressed him. All of Egypt, *including Potifar and his wife* among others, bow down to and serve him.

Meanwhile, his original oppressors - the treacherous brothers who hated him, schemed against him, and sold him into slavery - have now bowed down to him as well. One of them – *Sh'mon* - he has actually enslaved. This elevation of Yosef is indeed the prototype of the greater judgment to come.

Phase IV -

The Wealth of the Oppressing Nation is Transferred to Avraham's Zara

What about Step Four of the Holy One's plan – the *transference of wealth* from the oppressing nation to Avraham's *zara* in connection with the deliverance from slavery and oppression? In the days of the Exodus we know that the people of Egypt will shower gifts of gold, silver and garments on the children of Israel as they depart. But this phase also has begun to manifest in seed form in the life of Yosef. As we begin today's aliyah what do we see Yosef wearing? *The finery of Egypt* - from *Pharaoh's own wardrobe*. He even wears *the signet ring from Pharaoh's finger!*

In these symbolic material things the Holy One has given to Avraham's *zara* Yosef – even as He was delivering him from slavery and oppression - a '*down payment*' on that which He will give to the remainder of Avraham's *zara* – *i.e.* Israel – *miketz* [at the end].

The reason the wealth of the world has been transferred to Egypt in the generation of Yosef is ... wait for it ... so that it can be transferred to the fledgling Hebrew nation 400 years later! The wealth of the 'wicked', stored up. You see, Dear Reader, the Holy One has *not* forgotten even a single aspect of His promise. The famine and the present dire-looking circumstances that the world is facing are all *just part of the Plan*. And *for those with 'God-eyes'*, hidden in plain view within the story of what has happened regarding Yosef in the last 22 years lies proof positive that everything the Holy One promised Avraham is indeed going to come to pass.

In today's aliyah we will see if anyone in Ya'akov's household has the 'God-eyes' that are needed to see these things.

Sacked!

In the throes of the great famine, Ya'akov sent his ten oldest sons to Egypt. They thought the purpose of the trip was to acquire grain. But that was only part of *the Plan*. Egypt's abundance of grain in a time of great famine was just the hook the

Holy One set in their jaw to draw them into the sphere of influence of the man named Tzafanat-Paneach. What the Hebrew delegation encountered when they got to the land of pyramids, therefore, must have seemed to them like a surreal nightmare. The thick cloak of spiritual darkness that brooded over the land of Egypt was palpable. In the face of the sudden onset of famine, after seven years of plenty, a hoarding mentality had set in among Egypt's population. As a result, all strangers - even strangers like them bringing piles of silver - were viewed with distrust and animosity. Paranoia was rampant. Strangers were not welcome.

When the brothers got to the courts of Pharaoh to present their request to be allowed to purchase grain with which to feed their families, the man in charge of Egypt's storehouses - the man called *Tzafanat-Paneach* - stared holes in them. He was not impressed by either the quality or the quantity of the silver they had brought with them from Kena'an. He did not seem to *hate* them - but he also did not seem to trust them. He did not seem angry with them - much less threatened by them; but he was clearly dubious. He accused them of being *miraglim* [KJV 'spies', though a more accurate translation would be footmen - *i.e. advance men/scouts*]. He interrogated them in depth about their father and their brethren. He scoffed their protestations of being 'honest men', acting out of pure, unselfish, 'family-value' motives. He would not budge from his '*miraglim atem*' accusation. He ordered them thrown in a dungeon. They had no idea how long they would be there - or if they would ever get out.

After letting the ten bewildered Hebrews languish in prison for three days, the strange man had them brought before him again. He announced to them *Et-Elohim ani yirah* [*i.e. I fear/revere Elohim*']. He knew that, growing up in Ya'akov's household, with Yitzchak as their *saba* [*i.e. grandfather*], they had to have some idea of what that meant. He ordered nine of the ten released, keeping only the one called Sh'mon [*i.e. sh'ma-ing one*] in custody. He sold the others all the grain they needed to feed their families, then sent them on their way with instructions to bring back their youngest brother - the one they had told him had stayed behind with their father - to prove they were not spies. The Hebrews - sans *Sh'mon* - then left in a daze.

Today's aliyah opens with the stunned Hebrew delegation on its way back to Kena'an. They had sacks overflowing with grain - but they were also carrying ominous tidings. They had left one of their number behind - and they could not get him back would be for Binyamin to accompany them all back to Egypt. As they mull their predicament, they are confronted with yet *another incident of surrealism*. To their horror, the brothers discover that the silver that each brought to use to pay for the grain they had with them was *still in his sack - in plain sight*,

right along with the grain! The sight of the silver that was supposed to now belong to Egypt's strange food czar had a strange effect on them. A strange, incomprehensible fear gripped them. "What is this that Elohim is doing to us?", they asked one another.

The whole family was obviously caught up in something deeply spiritual and intensely frightening; they just had no discernment as to why this was happening to them – after all, all they wanted was to buy grain to feed their families, right? So what could the silver in their sacks mean? It could not be 'good', as they saw it. At best it meant that they owe a very powerful man a huge debt – and an explanation they could not give; at worst it meant that each one of them was now *wanted as a thief* by the most powerful nation on earth. On a more immediate level, however, it meant that their father would have to be suspicious, when they returned to the ancestral camp without Sh'mon, that rather than part with the silver which he had entrusted to them when they left, they had opted to sell their brother into slavery.

When *Kayin* [Cain] killed his brother what cried out against him was *Hevel's blood*. With these men - who had not killed, but had sold their brother for silver - what cried out against them was *the silver in their sacks*. How fitting. As the sages say: *Midah keneged Midah – measure/weight for/corresponding to measure/weight*. As the Master said: ***With what judgment you judge, you will be judged; and with what measure you use, it will be measured back to you.*** Matthew 7:2. Or, as Shaul wrote: ***Whatever a man sows, that he will also reap. He who sows to his flesh will from the flesh reap corruption*** Galatians 6:7-8.

What Did We Do to Deserve This?

Please note that it is *the very thing for which his brothers sold Yosef into slavery over twenty years previously that now testifies against them*. Silver³ they wanted - silver they have! And now, with their sacks full of silver they must *face their father*, and see - and this time begin to *feel* - his pain.

So it is for us. When we transgress against our fellow man we always seem to leave behind *something that testifies against us*. If we shed our brother's blood

³ The word translated as 'money' in the King James Version is the Hebrew word *kesef, kaf, samech, feh sofit*, Strong's Hebrew word #3701, pronounced *keh'-sef*. Strong's indicates this word can mean either *silver* or *money*. The first usage of this noun in Torah is found in Genesis 13:2, where we find that, after leaving Egypt, Avram was rich 'in cattle, in silver [*kesef*], and in gold'. The Hebrew verb root is *kasaf, kaf, samech, feh sofit*, Strong's Hebrew word # 3700, pronounced *kaw-sawf*'. This verb root means to *strongly yearn* for, *desire*, or *highly value and esteem* something. The first usage is Genesis 31:30, where Lavan acknowledges that Ya'akov 'sorely desired' [*kasaf*] to return to his father's house. ***Kesef***, in its literal meaning, therefore, is merely *something considered valuable enough to use as a medium of exchange; something used as barter – i.e. something that provides leverage*.

that blood cries out to the Holy One. If we *slander him* the seed of our condemning words grows and produces a harvest of evil that testifies of what we have sown. If we ignore – or scoff at – his suffering we will reap the same and worse. And if we *profit at our brother's expense* the ill-gotten gains we receive *scream out our crime to the heights of Heaven, testifying of our guilt*. Nothing goes unseen. No departure from the narrow way to which the Holy One is without consequences. Our transgressions always find us out. Bad choices always yield unpleasant results. Cruel words always engender more of the same; cruel deeds committed always engender a chain reaction of cruel deeds experienced. If we do not confess our sins and make *teshuvah* therefore, well ... *the witnesses the Holy One has established* will testify of them for us, and the sour taste of just reward will fill our mouths instead.

Behold: The Next Phase of 'the Time of Jacob's Trouble'

Do not minimize the gravity of the crisis confronting Ya'akov and his sons at this point in Torah. What began as a simple commercial transaction - the purchase of grain from the storehouses in Egypt - has taken a bizarre twist. It has resulted not only in one brother, Sh'mon, being imprisoned, but the placing of Ya'akov and all his children completely at the mercy of the mysterious new Viceroy of Egypt. Now nine brothers must return to *face their father* and try to explain the extensive 'trouble' that has befallen the family in connection with what was supposed to be a simple journey to obtain food.

Torah describes the conversation between the returning brothers and Ya'akov as follows:

Vayavo'u el-Ya'akov avihem ar'tzah Kena'an

Then they came to their father Ya'akov in the land of Kena'an,

V'yagidu lo et kol ha-korot otam l'emor

And they told him about all that had happened to them.

* * *

Vayehi hem merikim sakeihem

They began emptying their sacks,

v'hineh-ish tzror-kaspo b'sako

and each one's money was [found to be] in his sack.

vayir'u et-tzererot kaspeihem hemah v'avihem vayira'u

[The brothers] and their father saw the moneybags and they were afraid.

V'yomer aleihem Ya'akov avihem oti shikaltem

Their father Ya'akov said to them, 'You're making me lose my children!'

Yosef eyneinu v'Shim'on eyneinu v'et-Binyamin tikachu

Yosef is no more! And Sh'mon is no more! And now you want to take Benjamin!

alay hayu chulanah

Everything is happening to me!

There was *unconfessed sin* in the household. *Teshuvah* had not been forthcoming. The household was therefore entering the realm of ‘inevitable consequence’. Understand the covenant, *whenever judgment is coming upon the world a seed form of the judgment to come always visits the household of the Redeemed of the Holy One first*. This was, therefore, designed by the Holy One to be part of the original “*time of Jacob’s trouble*”⁴. Alas, as we begin our assigned readings today the time of Jacob’s trouble is *far from over*.

The first appearance of inevitable consequence made these strong men tremble and quake – but they were only *the beginning*. The family and bloodline have to *be purged* – and purged thoroughly.

Silver = The Currency of Redemption

Do you see Yosef as behaving *cruelly* toward his brothers? Do you consider the Holy One’s judgment on the brothers of Yosef to be *too severe*? Beloved, if you have problems with what Yosef did in relation to his brothers when they came seeking grain keep in mind that the Holy One’s judgments - and Yosef’s seeming “cruelty” - are *redemptive*, not punitive, in purpose and effect.

Do you understand what I am saying? I am saying that the Holy One was *not out to punish those who had sold Yosef into slavery*; He was instead out to *redeem* them. Why was such harsh treatment necessary if His plan was redemption? Because these men had demonstrated for over twenty years that *they wanted no part of redemption* according to the covenant formula – *i.e.* the ‘*make teshuvah and return to Holy One and His Ways*’ that had been modeled by their father Ya’akov. Instead of making *teshuvah* they covered up their sin and lied to their father, and spent without remorse the silver they had taken for the brother they had sold.

The Holy One would now therefore *pursue* them and would *press* them - and indeed would seemingly *crush* them - until they were brought to the prodigal pathway and the *teshuvah* modality to which they would not come voluntarily. They would indeed now have to “*kiss the son*” lest he be angry.

⁴ The ‘time of Jacob’s trouble’ is a phrase taken from Jeremiah 30:7, where God speaks through His prophet Jeremiah, telling of an intense period of testing which shall come upon the Nation of Israel. The precise message is: ***Alas! for that Day is Great, so that none is like it: it is even the Time of Jacob’s Trouble, but he shall be Saved out of it.***

Prophetic Implications

As it was with our ancestors the patriarchs so it is with all of us. *Miketz*, the name of this week's parsha, means "at the end" or "at the conclusion". The events depicted in this parsha are not just *historical* - they are *prototypical*. Events remarkably similar to these will occur again "at the end", or "at the conclusion" of history. Yosef, you see, is a prototype of the promised Messiah. After Yosef's suffering Yosef returned as if from the dead, was instantaneously given the right to rule, and began to issue decrees and pronounce judgments. So, of course, it is to be with Messiah. This was the heart and soul of the message of the First Century talmidim of Yeshua. See Acts 2:22-36, 3:13-23.

We too absolutely must "kiss the Son". We too must throw ourselves totally upon His mercy. We are the brothers who have sold Him. The silver for which we sold Him is *in our sacks* – and even now it testifies loudly against us. The time has come for us to *fall at His feet*, to *call upon His Name*, and to declare *Blessed is He Who Comes in the Name of the Holy One!*

Questions For Today's Study

1. Let's continue our study with a few questions:

[A] Verse 29 states that the brothers told Ya'akov "all that had happened to them". Imagine you are Yissakhar [Issachar] and rather than trust your ability to explain what happened "off the cuff" decide to write, in a letter form addressed to Ya'akov, a journal of the events which transpired on the first trip to Mitzrayim. Write this letter for Yissakhar, trying not to leave out anything.

[B] What part of the events and conversations that transpired in Mitzrayim did the brothers not mention to Ya'akov?

[C] Verse 35 says that Ya'akov and the brothers were "afraid" when they opened their sacks and found, still in their respective sacks, the silver each one had taken to purchase the provisions they had acquired. In Strong's look up the word translated as "afraid" [KJV]. Write the Hebrew word and its definition.

[D] Why do you think Ya'akov and the brothers were "afraid"? Hint: look back at verse 28.

[E] What did Ya'akov mean in verse 36 when he said the brothers had "bereaved" him? Were the brothers 'at fault' in any way in connection with the loss of Sh'mon?

[F] Which of the brothers had a proposal to make to convince Ya'akov to let them take Benjamin (the only remaining son of Rachel) go with them to Mitzrayim to 'ransom' Sh'mon? What was that proposal?

[G] What was Ya'akov's response?

2. In today's Haftarah aliyah Shlomo [Solomon] completes the building of the Temple on Mount Moriyah.

Then Shlomo said:

*"The Holy One has said that he would dwell in the thick darkness.
But I have built you a house of habitation, and a place for you to dwell in forever."*

*The king turned his face and blessed all the assembly of Yisra'el:
and all the assembly of Yisra'el stood.*

*He said, "Blessed be the Holy One, the God of Yisra'el,
who spoke with his mouth to David my father,
and has with his hands fulfilled it, saying,*

***Since the day that I brought forth my people out of the land of Mitzrayim,
I chose no city out of all the tribes of Yisra'el to build a house in,
that my name might be there;
neither chose I any man to be prince over my people Yisra'el:
but I have chosen Y'rushalayim, that my name might be there;
and have chosen David to be over my people Yisra'el.***

*Now it was in the heart of David my father
to build a house for the name of the Holy One, the God of Yisra'el.*

But the Holy One said to David my father,

***"Whereas it was in your heart to build a house for my name,
you did well that it was in your heart; nevertheless you will not build the house;
but your son who will come forth out of your loins,
he will build the house for my name."***

*The Holy One has performed his word that he spoke;
for I am risen up in the room of David my father,
and sit on the throne of Yisra'el, as the Holy One promised,
and have built the house for the name of the Holy One, the God of Yisra'el.*

*There have I set the ark in which is the covenant of the Holy One,
which he made with the children of Yisra'el.*

[A] Did the Holy One ever tell Shlomo (or anyone else) to build Him (or Israel) a Temple to replace the Tabernacle? Explain your answer, and give scriptural references that support your position.

[B] In verse 1 Shlomo demonstrates his knowledge of Torah by referencing a somewhat obscure verse of the Torah. What book, chapter and verse does he reference, and what was the context of what was said in that verse?

[C] Beginning in verse 4 Shlomo blesses the Holy One with the traditional "Blessed are You ..." formula. List the things for which Shlomo blesses the Holy One.

[D] In the years that have transpired between yesterday's aliyah and today's have you noticed any change in Shlomo's attitude toward the Holy One or toward his reign? Explain your thoughts.

3. In today's B'rit Chadasha aliyah Shaul of Tarsus asks the Corinthian believers

who worship in their homes (there were no “churches” as we know them today anywhere in Biblical times) to recall the manner in which he had brought to them the message that the Messiah promised in the Torah and by the prophets had indeed come. He reminds them:

*My speech and my preaching were not in persuasive words of human wisdom,
but in demonstration of the Spirit and of power.*

The message Shaul delivered was not geared to the mind, will, or emotions at all. Only the *spirit* would - or could - respond. The “flesh” - emotions, intellect, and mindset - had to *follow*, not lead. Had it been otherwise (as it often is today) it would have been *emotionally charged but spiritually bankrupt*.

Whatever starts in the “flesh” will never end in “the Spirit”. The *flesh* only reproduces the *flesh*. What you sow, that shall you reap. What starts in the Spirit however will not only end in the Spirit, but *will also draw the “flesh” - emotions, intellect, and mindset – along* with it, and thereby bring about a *dramatic, lasting change*.

So as you walk out the covenant in Messiah don't *try to please people or appeal to their emotions, intellect or mindset*. Just speak the truth in love, and keep your focus on *Messiah*, not on the people around you. The truth, delivered without hype, emotion, or arrogance, works like *silver in a sack*.

[A] In Strong's look up the words translated in verse 4 as “speech”, “preaching” (two different things), “enticing”, “words” and “demonstration” and “power”. Write each Greek word and its meaning.

[B] Reread Genesis 42:28 and 42:35. How was the speech and preaching of Shaul similar to the silver that Yosef ordered placed in the sacks of the brothers when they returned to Kena'an?

*This day, when you find silver in your sacks,
May you know immediately what to do with it.*

The Rabbi's son

Meditation for Today's Study

Psalm 75:8

*For in the hand of the Holy One there is a cup,
full of foaming wine mixed with spices.*

He pours it out.

*Indeed the wicked of the eretz drink,
and drink it to its very dregs.*