

# Genesis 41 Joseph Interprets Pharaohs Dream

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## Introduction

Tzur Yisrael Triennial Parasha: *Miketz* / At the end of Haftorah Isa 29:8, 1Ki 3:15-4:1; Brit: Mat 2

## Gen 41 Pharaoh's Dream; Joseph's Interpretation and Reward <sup>Verses 41:1-37 of 57</sup>

Pharaoh has two dreams.

<sup>1</sup> And it came to pass at the end of two full years, that Pharaoh ( **וַפָּרְעֹה** <sup>par-'Oh.</sup> ) dreamed: and, behold, he stood by the river. <sup>2</sup> And, behold, there came up out of the river seven well favored kine and fatfleshed; and they fed in a meadow. <sup>3</sup> And, behold, seven other kine ( **פָּרוֹת** <sup>pa-Rot</sup> ) came up after them out of the river, ill favored and leanfleshed; and stood by the other kine upon the brink of the river. <sup>4</sup> And the ill favored and leanfleshed kine did eat up **אֹת** <sup>A</sup> the seven well favored and fat kine. So Pharaoh awoke.

Standalone Aleph Tav Gen 41:4 HSB5

ra-'ot **וְהָיָה** And the ill **רָעוֹת** hap·pa·Rot, kine **הַפָּרוֹת** vat·to·Chal·nah **וַיֵּאכְלֶנָּה** did eat up  
 et' **אֹת** hab·ba·Sar, body **הַבָּשָׂר** ve·dak·Kot **דְּוָרִים** ham·mar·'Eh **הַמְרֻאָה** favoured  
 ve·hab·be·ri-'Ot; **וְהָבְרִיאוֹת** ham·mar·'Eh **הַמְרֻאָה** ye·Fot **וַיֵּצֵא** hap·pa·Rot, kine **הַפָּרוֹת** She·va' **שִׁבְעַת** the seven  
 par-'Oh. **פָּרְעֹה** : **וַיִּקָּץ** vai·yi·Katz **וַיִּקָּץ** and fat

<sup>5</sup> And he slept and dreamed the second time: and, behold, seven ears of corn came up upon one stalk, rank and good. <sup>6</sup> And, behold, seven thin ears and blasted with the east wind sprung up after them. <sup>7</sup> And the seven thin **אֹת** ears devoured the seven rank and full ears. And Pharaoh awoke, and, behold, it was a dream.

<sup>A</sup> In Hebrew, the **אֹת** is before the words “the seven well favored and fat kine...”, but after the word for did eat up (vat•to•Chal•nah)

וַתִּבְלַעְנָה <sup>vat-tiv-La'-nah</sup> **הַשֶּׁבִּלִּים** <sup>hash-shib-bo-Lim</sup> **הַדְּקוֹת** <sup>hash-shib-bo-Lim</sup> **אֵת** <sup>et'</sup> **שִׁבְעַת** <sup>had-dak-Kot</sup> **וְהִמְלִאוֹת** <sup>par-'Oh</sup> **וַיִּקְוֶה** <sup>vai-yi-Katz</sup> **פְּרָעָה** <sup>vai-yi-Katz</sup> **וַיִּקְוֶה** <sup>ve-ham-me-le-'ot</sup> **וְהִמְלִאוֹת** <sup>cha-Lom.</sup> **וְהִנֵּה** <sup>ve-hin-Neh</sup> **חֲלוֹם** <sup>and behold</sup> **וְהִנֵּה** <sup>and behold</sup>

<sup>8</sup> And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magicians ( **חַרְטָמִי** <sup>char-tum-Mei</sup> ) of Egypt, and all the wise men thereof: and Pharaoh told them his dream ( **חֲלוֹמוֹ** <sup>cha-lo-Mo</sup> ); but there was none that could interpret them unto Pharaoh.<sup>B</sup>

The chief butler retells Joseph's interpretation about him

<sup>9</sup> Then spake the chief butler unto Pharaoh, saying,

“I do remember my faults ( **חַטָּאִי** <sup>cha-ta-'Ai</sup> ) this day: <sup>10</sup> Pharaoh was wroth with his servants, and put me in ward in the captain of the guard's house, both me and the chief baker: <sup>11</sup> And we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream. <sup>12</sup> And there was there with us a young man, an Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret ( **פָּתַר** <sup>pa-Tar</sup> ).<sup>C</sup> <sup>13</sup> And it came to pass, as he interpreted to us, so it was; me he restored unto mine office, and him he hanged.”

Joseph is brought before Pharaoh

<sup>14</sup> Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon ( **הַבּוֹר** <sup>hab-Bor</sup> ):<sup>D</sup> and he shaved himself, and changed his raiment, and came in unto Pharaoh. <sup>15</sup> And Pharaoh said unto Joseph,

“I have dreamed a dream, and there is none that can interpret it: and I have heard say of thee, that thou canst understand a dream to interpret it.”

<sup>16</sup> And Joseph answered Pharaoh, saying,

“It is not in me: God shall give Pharaoh an answer of peace (*shalom*).”<sup>E</sup>

<sup>17</sup> And Pharaoh said unto Joseph,

“In my dream, behold, I stood upon the bank of the river: <sup>18</sup> And, behold, there came up out of the river seven kine, fatfleshed and well favored; and they fed in a meadow: <sup>19</sup> And, behold, seven other kine came up

<sup>B</sup> Nehemia Gordon suggested that they offered up a meaning for the dream, but somehow the Pharaoh knew that was incorrect. He suggest that Pharaoh kind of know what it meant but couldn't express the meaning.

The point being that when he hears Yoseph's interpretation he knew instantly that that was correct.

<sup>C</sup> **H6622** pathar. Strong's: To open up. **KJC 8** interpret, <sup>4</sup> Gen 41:8, Gen 41:12, Gen 41:15; interpreted, <sup>3</sup>; Gen 40:22, Gen 41:12-13; interpreter, <sup>1</sup> Gen 40:8

<sup>D</sup> Strong's #H953. See e-Sword notes below for more details.

<sup>E</sup> NIV says “an answer he desires” other say “favorable answer”. These are weak, to be at Shalom with YHVH it the utmost thing.

after them, poor and very ill favored and leanfleshed, such as I never saw in all the land of Egypt for badness: <sup>20</sup> And the lean and the ill favored אֶת <sup>F</sup> kine did eat up the first seven fat kine:

<sup>21</sup> And when they had eaten them up, it could not be known that they had eaten them; but they were still ill favored, as at the beginning. So I awoke. <sup>22</sup> And I saw in my dream, and, behold, seven ears came up in one stalk, full and good: <sup>23</sup> And, behold, seven ears, withered, thin, and blasted with the east wind, sprung up after them: <sup>24</sup> And the thin אֶת <sup>G</sup> ears devoured the seven good ears: and I told this unto the magicians; but there was none that could declare it to me.”

Joseph interprets the dream

<sup>25</sup> And Joseph said unto Pharaoh,

“The dream of Pharaoh is one: (אֶת <sup>e-Chad</sup>) אֶת <sup>H</sup> God hath showed Pharaoh what he is about to do. <sup>26</sup> The seven good kine are seven years; and the seven good ears are seven years: the dream is one. <sup>27</sup> And the seven thin and ill favored kine that came up after them are seven years; and the seven empty ears blasted with the east wind shall be seven years of famine. <sup>28</sup> This is the thing which I have spoken unto Pharaoh: What God is about to do he showeth unto Pharaoh. <sup>29</sup> Behold, there come seven years of great plenty throughout all the land of Egypt: <sup>30</sup> And there shall arise after them seven years of famine; <sup>I</sup> and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land; <sup>31</sup> And the plenty shall not be known in the land by reason of that famine following; for it shall be very grievous. <sup>32</sup> And for that the dream was doubled unto Pharaoh twice; it is because the thing is established (*nachon*) by God, and God will shortly bring it to pass. <sup>J</sup>

Joseph continues by giving Pharaoh counsel

<sup>33</sup> Now therefore let Pharaoh look out a man discreet (*navon*) and wise (*vechacham*), and set him over the land of Egypt. <sup>34</sup> Let Pharaoh do this, and let him appoint officers over the land, and take up the fifth <sup>5th</sup> part

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<sup>F</sup> See e-Sword footnotes below for the interlinear version of this verse

<sup>G</sup> ibid

<sup>H</sup> ibit

<sup>I</sup> **CB Notes:** seven years. This explains and confirms the hieroglyphic inscription discovered by Wilbour at Sehel (first cataract). It is referred to in another inscription in the tomb of Baba, at El-Kab, translated by Brugsch (History of Egypt, i, 304). In July 1908, Brugsch Bey discovered inscriptions which tell how "for seven successive years the Nile did not overflow, and vegetation withered and failed; that the land was devoid of crops, and that during these years, famine and misery devastated the land of Egypt". The date is given as 1700 B. C, which cannot be earlier, therefore, than the last year of the famine. The last year of the seven years of plenty was in B.C. 1708, according to Ussher (Gen 41:53), with which the inscription agrees. See farther, App-37.

<sup>J</sup> The thing is established by Elohim; Yoseph is quoting a future book of Torah; see Deu 19:15; Mat 18:16; 2Co 13:1; 1Ti 5:19; Heb 10:28;

of the land of Egypt in the seven <sup>7</sup> plenteous years.<sup>K</sup> [35](#) And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities. [36](#) And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine. [37](#) And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants.”

## e-Sword Notes

### Gen 40:1

This was in my notes, but I don't understand it.

This is like time, times and half a time.

Gen 40:4 And the captain of the guard charged Joseph with them, and he served them: and they continued a **season** *yom* <sup>H3117</sup> in ward.

Daniel 12:7, "time, times and a half". Revelation 11:2, "42 months". Revelation 11:3, "1260 days". Revelation 12:6, "1260 days".

Gen 41:1 HSB

<sup>H3117</sup> יָמִים <sup>H8141</sup> she·na·Ta·yim years <sup>H7093</sup> מִקֵּץ <sup>H1961</sup> וַיְהִי <sup>H2009</sup> עֲמִד <sup>H2492</sup> וַיִּהְיֶה <sup>H6547</sup> חֵלֶם <sup>H2975</sup> הַיָּאֵר <sup>H5921</sup> עַל־ <sup>H5975</sup> וַיִּהְיֶה עֲמִד

### Gen 41:14

H953 dungeon: בּוֹר

**bor**: A masculine noun meaning pit, cistern, well. The term can refer to rock-hewn reservoirs or man-made wells.

Joseph represents (in a sense) the Northern tribe. *Habor* by the river of Gozan [2Ki 17:6](#), and [2Ki 18:11](#); [1Ch 5:26](#).

H2249 חֶבֶר

**habor** A proper noun designating Habor ([2Ki 17:6](#); [2Ki 18:11](#); [1Ch 5:26](#)).

### Gen 41:21

Standalone Aleph Tav Gen 41:21 HSB5

<sup>K</sup> What's being described as what was accumulated, was not the bounty from the crop, but the land (presumably to grow the crop from). If you connect this with *Bahr Yussef* (the waterway of Joseph), then this canal could have been used to put more land in use for crop production. Ultimately it's conjecture what "take up 1/5<sup>th</sup> of the land over 7 years" means...is it cumulative or a one time thing.

ve-ha-ra-'ot; and the ill וְהָרְעוֹת ha-rak-Kot And the lean הַרְקוֹת hap-pa-Rot, kine הַפָּרוֹת vat-to-Chal-nah did eat up' וְתֹאכְלֶנָּה  
 hab-be-ri-'Ot. fat : הַבְּרִיאֹת ha-ri-sho-Not the first הָרֵאשִׁנוֹת hap-pa-Rot kine הַפָּרוֹת She-va' seven שֶׁבַע et' אֵת favoured

## Gen 41:24

Standalone Aleph Tav Gen 41:24 HSB5

She-va' the seven שֶׁבַע et' אֵת had-dak-Kot, And the thin הַדַּקֹּת ha-shib-bo-Lim ears הַשְּׁבָלִים vat-tiv-La' na devoured' וְתִבְלַעְנָה  
 ha-char-tum-Mim, הַחֲרִטְמִים el-to' אֶל va-'o-Mar and I told' וְאָמַר hat-to-Vot; good הַטּוֹבוֹת ha-shib-bo-Lim ears הַשְּׁבָלִים  
 ·Li : לִי mag-Gid but [there was] none that could declare מִגִּיד ve-'Ein there וְאֵין [this] unto the magicians

## Gen 41:25

Standalone Aleph Tav Gen 41:25 HSB5

פְּרָעָה cha-Lom The dream חֲלוֹם par-'Oh, unto Pharaoh פְּרָעָה el-to' אֶל yo-Sef And Joseph' יוֹסֵף vai-Yo-mer said וַיֹּאמֶר  
 o-Seh ' עֲשֵׂה ha-'E-lo-Him God הָאֱלֹהִים a-Sher and' אֲשֶׁר et' אֵת Hu; he הוּא e-Chad [is] one' אֶחָד par-'Oh of Pharaoh  
 le-far-'Oh. Pharaoh : לְפָרְעָה hig-Gid hath shewed הַגִּיד what he [is] about to do

## Bahr Yussef - the waterway of Joseph

The Bahr Yussef (Arabic: يوسف ب حر; "the waterway of Joseph"[1]) is a canal which connects the Nile River with Fayyum in Egypt. In ancient times, it was known as Mer-Wer (the Great Canal). This project was built at the time of Amenemhat III, who was also known as Moeris (similar to Mer-Wer). The Arabic name refers to the prophet Yusuf, the Quranic counterpart of the Biblical Joseph.[citation needed]

In prehistoric times, the canal was a natural offshoot of the Nile which created a lake to the west during high floods. Beginning with the 12th dynasty, the waterway was enlarged and the Fayyum was developed to enlarge Lake Moeris. The canal was built into the natural incline of the valley, creating a channel 15 km long and 5 m deep that sloped into the Fayyum depression. The canal was controlled by the Ha-Uar Dam, which was actually two dams that regulated the flow into the lake and out of the Nile. As the surrounding area changed at about 230 BC, the Bahr Yussef eventually became neglected, leaving most of Lake Moeris to dry up creating the depression that exists today and the modern province of Al Fayyum.

The Bahr Yussef still exists today, feeding water northwards into the Birket Qarun, parallel with the Nile. [link](#).

## The Historicity of Joseph and the Labyrinth

<https://www.levitt.com/essays/joseph>

One case in point is the historicity of Joseph. By looking for Hebrew occupation in the several hundred years before 1450 BC (instead of around 1300 BC), there is much evidence. There are large peasant-type cities in Goshen, with a Semitic culture obviously different from that of their Egyptian hosts. There are also some mass graves with numerous bodies, very unusual in Egypt, indicating some kind of plague that struck the land, as indicated in the Book of Exodus. In the upper Nile River, where the water flows between high cliffs, there are markings by the Pharaohs of the high levels of the river. There are several years in a row in this early time

frame, when the level was marked as extremely high. This would cause excessive flooding along the Nile, making it impossible to plant crops until it was too late for the growing season, ruining the harvest. The new breed of Egyptologists thinks that the seven bad years in Egypt in Joseph's time were caused by this type of flooding action, rather than by a lengthy drought.

There is other evidence of Joseph in Egypt during this time period. An artificial lake was made in ancient times called Lake Moeris. It was formed by a canal running off the Nile River called to this day the Canal of Joseph. Beside the lake, which still exists (although smaller in size), there are ruins of a massive building, which contained a **labyrinth**, and was considered one of the greatest structures of its time by the Greek historian/traveler, Herodotus. The building had twelve sections (reminiscent of the twelve tribes), and might well have been an administrative headquarters for Joseph's agricultural program. The Pharaoh of the time was obviously very proud of the lake and the massive building, because he built his own pyramid at the site for his burial. Nothing like this complex exists anywhere else in the vast ruins of ancient Egypt. Again, the new Egyptologists suggest that this complex is stunning evidence for a remarkable foreign assistant to Pharaoh, and occurs in the correct time frame for Joseph.

## Isaiah 29:1-16 - Warning to David's City; Blessing to Follow Discipline

<sup>1</sup>Woe to Ariel, to Ariel, the city where David dwelt! add ye year to year; let them kill sacrifices. <sup>2</sup>Yet I will distress Ariel, and there shall be heaviness and sorrow: and it shall be unto me as Ariel. <sup>3</sup>And I will camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee. <sup>4</sup>And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust. <sup>5</sup>Moreover the multitude of thy strangers shall be like small dust, and the multitude of the terrible ones shall be as chaff that passeth away: yea, it shall be at an instant suddenly. <sup>6</sup>Thou shalt be visited ( תִּפְקֹד tip·pa·Ked ) of YHVH of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire.

The insatiableness of her enemies

<sup>7</sup>And the multitude of all the nations that fight against Ariel, even all that fight against her and her munition, and that distress her, shall be as a dream of a night vision. <sup>8</sup>It shall even be as when an hungry man dreameth, and, behold, he eateth; but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, he is faint, and his soul hath appetite: so shall the multitude of all the nations be, that fight against mount Zion.

The senselessness

<sup>9</sup>Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink. <sup>10</sup>For YHVH hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered. <sup>11</sup>And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I

cannot; for it is sealed: <sup>12</sup> And the book is delivered to him that is not learned ( **יְדֹאֵן** <sup>ya·Da</sup> ), saying, Read this, I pray thee: and he saith, I am not learned.

And deep hypocrisy of the people

<sup>13</sup> Wherefore the Lord ( **יְהוָה** <sup>a·do·Nai</sup> ) said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: <sup>14</sup> Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. <sup>15</sup> Woe unto them that seek deep to hide their counsel from YHVH, and their works are in the dark, and they say, Who seeth us? and who knoweth us? <sup>16</sup> Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding?

### Isa 29:1

“Woe (*hoy* <sup>H1945</sup>) to Ariel, (*areale* <sup>H740</sup>) to Ariel,…”

Strongs: The same as **H739**; Ariel, a symbolical name for Jerusalem, also the name of an Israelite: - Ariel.

BDB

Ariel = “lion of God” or “lioness of God”

- 1) a name applied to Jerusalem
- 2) the name of a chief of the returning exiles

KJV Occurrences: 6, ariel, 6 Ezr\_8:16, Isa\_29:1-2 (4), Isa\_29:7

## Revelation 7:1-17 - The 144,000 Sealed; the Multitude in White Robes

An angel seals the servants of God in their foreheads.

<sup>1</sup> And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. <sup>2</sup> And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, <sup>3</sup> Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

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<sup>L</sup> Isa 29:13 OJB Therefore Adonoi says, Forasmuch as this people draw near Me with their peh, and with their sfatayim do honor Me, but have removed their lev far from Me, and their fear toward Me is mitzvat anashim melummadah (human commandments taught by rote)

Mat 15:7-9 KJV

<sup>7</sup> Ye hypocrites, well did Esaias prophesy of you, saying, <sup>8</sup> This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. <sup>9</sup> But in vain they do worship me, teaching for doctrines the commandments of men.

The number of those who were sealed of the tribes of Israel: 144,000.

<sup>4</sup> And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel. <sup>M</sup> <sup>5</sup> Of the tribe of Juda were sealed (*sphragizo*<sup>G4972</sup>) twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand. <sup>6</sup> Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nephthalim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand. <sup>7</sup> Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand. <sup>8</sup> Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph <sup>N</sup> were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.

Of all the other nations an innumerable multitude, which stand before the throne.

<sup>9</sup> After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; <sup>O</sup> <sup>10</sup> And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. <sup>11</sup> And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, <sup>12</sup> Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen. <sup>13</sup> And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

Their robes were washed in the blood of the Lamb.

<sup>14</sup> And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. <sup>15</sup> Therefore are they before the throne of God, and serve him day and night in his temple: <sup>P</sup> and he that sitteth on the throne shall dwell among them. <sup>16</sup> They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. <sup>17</sup> For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

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<sup>M</sup> RSTNE FN #6392 These are not 144,000 Jews, since all 12 tribes are represented. These 144,000 are also not “Jewish Billy Grahams,” since unlike those folks, these Yisraelites all use the true Names and are sealed with it, as seen in Rev\_14:1. They are sealed to proclaim the Name and His kingdom during the Great Tribulation.

<sup>N</sup> RSTNE Footnotes

**6393** Joseph is substituted for Efrayim and Dan. For Efrayim because Scripture often uses Joseph and Efrayim interchangeably, and Dan is replaced by Joseph because from Dan came much idolatry in the past. This is YHWH’s judgment on Dan, by refusing to seal his children during a time of judgment, when Dan himself will be judged and not sealed. However, in the age to come, or the millennium, Dan does reconstitute its tribal inheritance in the land of Yisrael, as well as in the New Jerusalem coming out of the heavens to the earth. So the judgment appears for a brief point and time only.

**6394** the ten tribes are not lost, and this is proof that YHWH knows who they are and where they are.

<sup>O</sup> RSTNE 6395 Believers that were martyred - not raptured - during the Great Tribulation.

<sup>P</sup> day and night two offerings.