



**#10 Miketz Gen 41:1-44:17**  
**Torah Teaching**  
**by Moshe Schwab**

**Names**

Kefa – Peter  
 Messiah – English for Mashiach; anointed one; Christ in the Greek means to be smudged – anointed  
 Moshe – Moses  
 Shaul – Paul  
 Shlomo – Solomon  
 Yeshua – Jesus' real name  
 Yēhōvāh – God's real name forever (Exodus 3:15)  
 Y'hudah – Judah

Yochanan – John  
 Yosef – Joseph

**Terms**

Haftarah – reading from the prophets  
 Tanakh – Old Testament portion of Bible  
 Torah – 1st 5 books of the Bible  
 Torah portion – there are 54 portions of the Torah  
 Miketz – 10<sup>th</sup> Torah portion

Miketz means, "at the end of." The portion Miketz begins with Pharaoh having two dreams. One dream is about 7 good looking cows getting eaten by 7 lean looking cows and the other is about 7 fully ripe and good looking ears of corn getting eaten up by 7 bad looking ears of corn. Pharaoh is upset and asks all his magicians and wise men if they can interpret the dreams, but no one can. It has been two years since the cup bearer returned to Pharaoh's court and he then remembers Yosef interpreting his dream and it coming to pass.

Yosef tells Pharaoh that the dream was repeated twice because it is going to happen. God can repeat things either to get our attention or to establish something. God told Pharaoh that there will be 7 good years followed by 7 years of famine and that Pharaoh should find someone who will manage and gather food during the good years. Pharaoh says to his officials that Yosef would be good for the job because the Spirit of God is in him and they pick Yosef to be in charge. Pharaoh gives Yosef the authority of second in command when Yosef was only thirty years old and gives Yosef his signet ring and the people bowed down before him.

The Pharaoh seems to be familiar with the power of the true God. Perhaps some of Shem's (Melchizedek's) followers had introduced Pharaoh to the true God because Salem is not that far from Egypt. Salem is the ancient name for Jerusalem where Shem, the son of Noah, had a school of prophecy and worshiped El Elyon, God Most High.

Shaul tells us to seek God's spiritual gifts. "Pursue love, and desire spiritual gifts, but especially that you may prophesy;" 1 Corinthians 14:1 NKJV. There are believers in Messiah that say we are not to prophesy and contradict the Bible. Are believers in the Messiah somehow less than those in the Old Testament portion? Of course they are not less powerful; it says in Acts 2 there will be lots of prophecy. Acts 2:17-18 NKJV (ref. Joel 2:28-29) referring to the Messianic age we now live in; "I will pour out of My Spirit on all flesh; Your sons and your daughters shall prophesy, Your young men shall see visions, Your old men shall dream

dreams. And on My menservants and on My maidservants I will pour out My Spirit in those days; And they shall prophesy." We live in an age of anemic weak believers.

Yosef gathers grain for seven years before the famine hits and then sells the grain to the people needing it during the famine. Jacob's family hears there is grain in Egypt and go there to trade for some grain. Yosef just happened to be at the place where they traded for grain when some of his brothers arrived. He didn't tell them who he was. He accuses them of being spies perhaps to find out more about them and perhaps to see if they mistreated their younger brother as they mistreated him. He keeps Simon in prison. Yosef's brothers returned home and also find the money in their packs that they gave for the grain.

After they had depleted all the food they had traded for, Yosef's brothers returned to Egypt, but they had to bring their younger brother with them as Yosef had demanded. Ya'akov was very upset and Judah says that he will be responsible and take his place if anything should happen. They bring gifts to Yosef and also the money they found that they should have originally paid for the grain. When they arrive, Yosef sees his brother Benjamin and he is overwhelmed emotionally; he decides to have his brothers dine with him. He seats them by birth order.

Yosef returns Shimon to them and he orders their packs filled with supplies and for them to put a goblet in Benjamin's pack. After they start their journey back, he orders their belongings searched and they find the goblet in Benjamin's pack. As the portion ends, Yosef tells his brothers that they can return, but Benjamin has to stay there and be his slave. We see in the next portion that Judah offers to give himself for Benjamin. Just as Yeshua gave himself for us, Judah is a Messianic type who was willing to give himself for Benjamin.

Yosef's success can clearly be attributed to God. It was not an easy rode of success, but God made Yosef to prosper because he listened to God. It appears that Pharaoh also sees that Yosef hears from God and is willing to use him to prosper all of Egypt. This should remind us that listening to God is the best way to live to bring the blessings of God to us and others in every way; physically, spiritually, and emotionally.

*Yosef's success came from God.*

Yosef brings deliverance to his family and the whole region because he hears from God, he is another messianic type. Yosef and Yeshua were both rejected, but both end up saving others. There are many similarities between Yosef and the Messiah Yeshua. Both are favored by their fathers. Yeshua's Father was God who created life in Miryam's womb.

The Haftarah for Miketz is 1 Kings 3:15-4:1; Zechariah 2:14-4:7 is the Haftarah read during Chanukkah. In the Haftarah for Miketz in 1 Kings, King Shlomo had just been given wisdom and a long life by God. Like God helped Yosef, God is going to help Shlomo and give him wisdom and understanding. Two woman come to Shlomo and are fighting over a child. He is able to trick the woman into revealing who the real mother is and the people hear about

Shlomo's wisdom. Just as through God's Spirit, Yosef was to become a great leader in Egypt, Shlomo through God's Spirit became a great king with wisdom. 1 Kings 3:28 CJB says, "All Israel heard of the decision the king had made and held the king in awe, for they saw that God's wisdom was in him, enabling him to render justice properly."

Zechariah is read for the Haftarah during Hanukkah. We will include it today because it is still near Chanukkah and is relevant to this portion. It begins by saying that someday God will live among His people Israel and also that many nations will believe in the true God. Obviously this is a prophecy about the Messiah Yeshua who not only came and lived among mankind, but will someday come back and reign as our king.

Y'hoshua was chosen to be the Cohen Gadol after Israel returned from captivity and was given clean robes in Zechariah's vision and charged to live right. God says that He will bring His servant the Tzemach (sprout) someday and remove their guilt in one day. This obviously refers to Yeshua and is a reference to Isaiah 53. Zechariah is then looking at a menorah and there were two olive trees on each side of the menorah. They are God's anointed ones. He is to say to Zerubbabel that it is not through force or power, but through God's Spirit.

*Zechariah 4:6 CJB says, "Then he answered me, 'This is the word of ADONAI to Z'rubavel: 'Not by force, and not by power, but by my Spirit,' says ADONAI-Tzva'ot."*

We know historically that God has brought Israel back from the Babylonian captivity. God also delivered Israel from the Greeks and as a result we celebrate Hanukkah which means dedication; it is also called the Feast of Lights, even in antiquity. Josephus called it chag ha'or, the light feast. Without God's deliverance we would have no Bible and no Messiah.

Yeshua (which means salvation) as He was commonly called in His time is a shortened name for Y'hoshua (which means the Lord is salvation) and is the name of the Cohen Gagol in this portion. Yeshua is the light of the world who was the living Mishkan and presence of God. The presence of God was restored at the building of the second Temple and at the rededication of the second Temple; Yeshua was the living presence of God who came as a light to the world.

The word "lived" in John 1:14 is translated from the Greek word for "tented" probably referring to the Mishkan where the presence of God was while Israel was in the desert. The intended meaning then is that the presence of God came in the form of Yeshua. John 1:14 CJB, "The Word became a human being and lived (tented) with us, and we saw his Sh'khinah."

Yeshua declares that He is the light of the world and then He opens the eyes of a man blind from birth just before the Feast of Lights. The ancient Rabbis said that one of the signs of the Messiah was that He would heal the eyesight of a man that was born blind. John 9:5-7 CJB says, "While I am in the world, I am the light of the world. Having said this, he spit on the

ground, made some mud with the saliva, put the mud on the man's eyes, and said to him, 'Go, wash off in the Pool of Shiloach!' (The name means "sent.") So he went and washed and came away seeing."

According to Josephus, Shlomo's colonnade was the site of the first Temple. So Yeshua was standing at the site of the first Temple speaking to the crowd in the following passages. The ancient Rabbis said that the Messiah would reveal Himself at the site of the First Temple. That is why they are asking Him to reveal who He was. He cryptically reveals He is the Messiah by saying He already told them; then in verse thirty He tells them that He is one with the Father God conclusively revealing who He is. They pick up stones because they realize that He is saying that He is God even though they understood the Messiah would be God (Jeremiah 23:5-6).

*Yeshua revealed that He absolutely is the Messiah.*

John 10:22-25 CJB says, "Then came Hanukkah in Yerushalayim. It was winter, and Yeshua was walking around inside the Temple area, in Shlomo's Colonnade. So the Judeans surrounded him and said to him, "How much longer are you going to keep us in suspense? If you are the Messiah, tell us publicly!" Yeshua answered them, "I have already told you, and you don't trust me. Also, John 10:30-31 CJB says, "'I and the Father are one.' Once again the Judeans picked up rocks in order to stone him."

Yosef interprets Pharaoh's dreams and then is tasked by the Pharaoh of saving Egypt from the upcoming famine. Yosef saves the entire region including his family through God's power and the prophetic gifting. Believers in the Messiah are also given this powerful gifting and encouraged to use God's powerful gifts that we receive through the Holy Spirit that is given to believers in Yeshua HaMashiach in this Messianic age.