

**Miketz (At the end)**  
**Genesis 41:1-44:17**

**Genesis 41:1** Then it came to pass, **at the end** (miketz - מִקֶּצֶת) of two full years, that Pharaoh had a dream; and behold, he stood by the river.

“**At the end**” – the pictographic meaning of the letters themselves indicate “the cessation of a wait revealed”. It is a word which throughout Scripture refers to the end times. Miketz, or its root qetz, is also the basis of the word for harvest (qatsiyr - קִצִּיר). Harvest also has to do with the end. Genesis 41:1 also gives us the time frame of at the end “of two full years”. In other words, this would be two full years after the release of the cupbearer and the death of the baker on the tree. As we know, a day is like a thousand years and a thousand years is like a day. Now consider this verse in Hosea in light of where we may be in the prophetic calendar:

Hosea 6:1 Come, and let us return to יְהוָה; For He has torn, but He will heal us; He has stricken, but He will bind us up.<sup>2</sup> **After two days He will revive us; on the third day He will raise us up**, that we may live in His sight.

Joseph is not only a picture of Messiah (He is the **head**), but Joseph also is a picture of the **body** of Messiah in exile. This **body** is not yet perfected, and will not be until Yeshua returns.

**Ephesians 4:13** till we all come to the **unity** of the faith and of the knowledge of the Son of Elohim, to a perfect man, to the measure of the stature of the fullness of Messiah;

The concepts I want you to keep in mind are “**unity**” and “**a perfect man**”. This next verse will take us a step further and compare this unified man to “**one bread**”. This will be a very important thought as we consider this week’s Torah portion.

**1 Corinthians 10:17** For we, *though* many, are **one bread and one body**; for we all partake of that **one bread**.

The “**one bread**” that we partake of is Yeshua **AND** we are also “**one bread**” and “**one body**” with Him. To further lay the groundwork for this week’s teaching, we will need to make a distinction between “**bread**” and “**grain**”.

**Genesis 41:49** Joseph gathered very much **grain, as the sand of the sea**, until he stopped counting, for *it was* **immeasurable**.

The phrase “**as the sand of the sea**” was used by Adonai in the covenantal promises to both Isaac and Jacob. Abraham was also promised an “**immeasurable multitude**”.

**Genesis 32:12** "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.**'"

**Revelation 7:9** After these things I looked, and behold, **a great multitude which no one could number**, of all nations, tribes, peoples, and tongues, standing before the throne and before the Lamb, clothed with white robes, with palm branches in their hands,<sup>10</sup> and crying out with a loud voice, saying, "Salvation *belongs* to our Elohim who sits on the throne, and to the Lamb!"

I think it is fairly easy for you to make the connection that often **bread refers to the unified body of Messiah (better known as Israel) including Messiah**, and **grain refers to faithful individuals within the body**. Bread is made from grain. If you have no grain, you cannot make bread. We'll return to these concepts a little later in the Torah portion.

Now after the successful interpretation of Pharaoh's dreams, a name is given to Joseph – Zaphenath-paaneah – which in Egyptian means “he who is called life” or according to some Egyptian sources – “the man with the bread of life”. It also has a Hebrew meaning – “he who explains what is hidden.” Asenath was the daughter of a Priest. This priest was of the Temple of On...the city of the Sun God, Re. So Joseph, a type of Messiah, is married to an “idolatrous bride” who comes from the Sun God. Joseph is the source of the bread of life, but he also is the source of something hidden.

**Genesis 41:51** Joseph called the name of the firstborn **Manasseh**: "For Elohim has made me **forget** all my toil and all my father's house."

Joseph is not erasing from his memory “all his father's house.” The very mention of his father's house indicates that he really did still remember it. What he is saying is that after all he has gone through, it is nothing compared to what Elohim had done for him. He definitely recognizes the hand of the Almighty on his life and forgives his brothers for what they did to him.

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

Ephraim's name means “double fruit” or how about this meaning.... “double dust”. I know you've probably heard the double fruit meaning before, but let's look at how they're both true:

Ephraim      אֶפְרַיִם  
Fruit      פְּרִי  
Dust      אֶפֶר  
Plural ending      ים

Now let's compare this with the original covenantal blessing to Abraham concerning his descendants:

**Genesis 13:16** "And I will make your descendants as the **dust** (אֲפֵקָה) of the earth; so that if a man could number the **dust** of the earth, *then* your descendants also could be numbered.

I hope that you can see that in the naming of his children, Joseph was taking hold of the physical element of the covenantal blessings given to Abraham, Isaac, and Jacob. Many of the children promised to Abraham would come through Ephraim. Baruch HaShem!

Sorry to keep reminding you of this, but one of the pictures of Joseph is the body of Messiah in exile. What we learn from Joseph is that every trial, every hardship, is given so that we might produce fruit. Remember the cupbearer from last week's commentary (revised)? We compared him to believers who "forgot" Yeshua. They attained their freedom, but forgot the "living Torah" in the pit. When the "east wind blows" (Genesis 41:6, the east wind comes from Saudi Arabia) and the famine comes, there will be opportunity for those who have obtained freedom (like the cupbearer) to "remember Joseph". Then as Yeshua is elevated to his proper position (Adonai of the Sabbath) these people will produce "double fruit". Meanwhile, we as Joseph, must be gathering up the grain in exile so that the entire family of Jacob can be fed as soon as the famine hits.

Joseph does his job....to see to it that the nation survives. Joseph begins to understand that he has all along been a part of the Father's master plan. A little later in Genesis, these will be the words of Joseph to his brothers:

**Genesis 50:20** "But as for you, you meant evil against me; *but* Elohim meant it for good, in order to bring it about as *it is* this day, to save many people alive.

It was Elohim who hid Joseph among the Egyptians. What has Joseph been doing in Egypt? Joseph has been storing up all the **grain**.

Now, let me point out to you something I found that you can only see in the Hebrew:

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

The Hebrew word for grain here is "**bar**" (בָּר). This Hebrew word is only found in 5 verses in the entire Torah. In Aramaic this is the word for "**son**". In fact you will find it in only a handful of Messianic verses throughout the Bible. Let me give you the other four verses found in the Torah:

**Genesis 41:49** Joseph gathered very much **grain**, as the sand of the sea, until he stopped counting, for *it was* immeasurable.

**Genesis 42:3** So Joseph's ten brothers went down to buy **grain** in Egypt.

**Genesis 42:25** Then Joseph gave a command to fill their sacks with **grain**, to restore every man's money to his sack, and to give them provisions for the journey. Thus he did for them.

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It is often not possible to distinguish between the “Son” and those who have joined themselves to the “Son”. Yeshua’s own words speak of this unity:

**John 17:23** "I in them, and You in Me; that they may be made perfect in one, and that the world may know that You have sent Me, and have loved them as You have loved Me.

**If we are Joseph**, we too must be busy gathering the “Son” in preparation for the famine. My thought on that is we must be seeking Him as much as we possibly can through study, prayer, obedience, and fellowship. Encouraging others to do so also increases the grain. As you can see in Genesis 42:25, the Son/grain cannot be bought by the family of Jacob. He will only be received as a gift.

Outwardly, Joseph looked like an Egyptian. Still Joseph knew who his brothers were. He doesn’t immediately reveal his identity, because he has learned there is a right time for revelation. No one else in Egypt (picture of the world where Joseph is exiled) had any authority to distribute true food – only Joseph. There was also no grain in Israel.

There was **grain** available in Egypt only because that’s where Joseph was. Other nations began to come to Joseph for **bread** (not grain):

**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."

Now Jacob would send his sons there to buy **grain, not bread**. Why? 1 Corinthians 10:17 tells us that **bread** is a picture of community, and the complete picture of community only happens in the land of Israel. Indeed Joseph and his sons were the real **grain** that the brothers were seeking, though they did not know it yet.

At a certain point in our story, Judah becomes leader amongst the brothers. Today Judah (the Jews) needs the rest of Jacob’s family – pictured by Joseph and his sons. יהודה has preserved the church in exile (in Egypt) and kept it as a source of supply because so much of the body (**grain**) is there. The survival of the whole nation of Israel literally depends on Joseph, though they do not know this.

With Judah heading the brothers, why is it that they are coming to Joseph for sustenance? Could it be because today's unbelieving Jews have put aside their Messiah? They have been focusing on the letter alone, without Messiah. The Torah points to Messiah. Obedience to the Torah leads to faith in Messiah.

Why did Joseph not return to his father on his own? We know that Joseph was known for his faithfulness. Even in prison he did his work with his whole heart. Joseph had a job to do in "Egypt" **before** he could return to his father. We also have a job here to do in Egypt. It is not time for most of us to return to the land. Timing is everything in יהוה's plan. The promise is coming, however:

**Ezekiel 37:22** "and I will make them **one** nation in the land, on the mountains of Israel; and one king shall be king over them all; they shall no longer be two nations, nor shall they ever be divided into two kingdoms again.

Joseph continued to be hard on his brothers. He knew they still had more to learn and more to confess. This is exactly the way the Father has promised to deal with us!

**Leviticus 26:40** ' *But* if they **confess their iniquity and the iniquity of their fathers**, with their unfaithfulness in which they were unfaithful to Me, and that **they also have walked contrary to Me**,<sup>41</sup> and *that* I also have walked contrary to them and have brought them into the land of their enemies; **if their uncircumcised hearts are humbled, and they accept their guilt --**<sup>42</sup> **then I will remember My covenant with Jacob**, and My covenant with Isaac and My covenant with Abraham I will remember; I will remember the land.

Confessing their sins **AND** the sins of their fathers was a necessity for the brothers. It was a necessity so that יהוה would remember His covenant with them. Joseph accuses them of things they are innocent of. In so doing, he forces them into their past and even into their father's past. For example, look at what they said in this verse:

**Genesis 42:21** Then they said to one another, "*We are* truly guilty concerning our brother, 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."

The final stage of confession was when Joseph engineered the framing of Benjamin with Joseph's "stolen" divining cup. Do you think while Joseph's servant was searching through all of their bags that it would have brought to mind their DIVINER grandfather Laban (Genesis 30:27) searching all their tents looking for the idol that Rachel had stolen? There was sin in their past. All of it, even the sin of their **father's** (Leviticus 26:40) had to be confessed.

**Genesis 44:16** Then Judah said, "What shall we say to my lord? What shall we speak? Or how shall we clear ourselves? **Elohim 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."

Every year I ask myself who is Benjamin? Let's list a few details about Benjamin:

- Son of the beloved Rachel
- Full brother to Joseph
- Born near Ephrata (Bethlehem)
- Rachel named him Benoni (Son of Sorrows)
- Father named him Benjamin (Son of my right hand)
- Was not involved in the conspiracy to sell Joseph
- Stayed with the father the first time the brothers went to Egypt to buy bread

Hmmm...it's not hard to see all the similarities to Yeshua. It is Judah that tells Jacob that they must take Benjamin down to Egypt in order to buy grain:

**Genesis 43:5** "But if you will not send *him*, we will not go down; for the man said to us, '**You shall not see my face unless your brother is with you.**'

Can you remember anything similar to this that Yeshua might have said?

**Matthew 23:37** " O Jerusalem, Jerusalem, ... Your house is left to you desolate;  
<sup>39</sup> "for I say to you, **you shall see Me no more till you say, 'Blessed is He who comes in the name of יהוה!'**

Compare the phrases in these two verses:

- You shall not see my face unless....
- You shall see Me no more till...

Virtually the same, right?

Now compare these:

- Your brother is with you
- **Blessed is He who comes in the name of יהוה**

If the first phrases are the same, then these last two phrases must therefore be the same. Right? If our assumption is correct....that Benjamin is a picture of Yeshua, then Yeshua becomes "your brother who is with you" and Yeshua is also the one who "comes in the name of יהוה". Baruch HaShem! Yeshua was prophesying about the restoration of the tribes of Israel!

I want to give you just a little personal testimony about this. When I was in Israel about a month ago and we went to the Western Wall, as I touched the wall and began to pray nearly the only thing that I could think of was the phrase....Baruch haba b'shem יהוה (**Blessed is He who comes in the name of יהוה**)! I believe the Spirit is moving in Jerusalem to bring these words to

the lips of the people to prepare the way for the restoration of the tribes before the coming of Messiah!

Let's catch a few more details....

**Genesis 43:11** And their father Israel said to them, "If *it must be* so, then do this: Take some of the best fruits of the land in your vessels and carry down a **present** for the man -- a little balm and a little honey, spices and myrrh, pistachio nuts and almonds.

So they did have food after all! This would not be our definition of a famine. But food without **bread** was not adequate for Jacob and his family. Each grain represents one of the individuals that make up the "one bread"....i.e. Israel. There could be no **bread** without Joseph, and the same is true of Israel's family today.

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

**Present** (מִנְחָה minchah) – the term was later used of a **grain** offering in the Tabernacle. Indeed, the 11 brothers are finally offering themselves to be ingredients (**grain**) in the "**bread**" which could be made now that they (including Benjamin) have been reunited with Joseph.

Now we'll see how the **bread** continues to be the focus:

**Genesis 43:31** Then he washed his face and came out; and he restrained himself, and said, "Serve the **bread**."

Though there would be a feast with many animals slaughtered (43:16), their focus was all on the **bread**. This was the first time that all 12 sons were back together! Still, however their eyes were not opened to who Joseph truly was.

**Genesis 43:32** And they set him a place by himself, and them by themselves, and for the Egyptians who are eating with him by themselves: **for the Egyptians are unable to eat bread with the Hebrews**, for it *is* an abomination to the Egyptians.

"The Egyptians are unable to eat **bread** with the Hebrews" – the Egyptians (a picture of the world) did not eat the same **bread**.

**John 6:32** Then Yeshua said to them, "Most assuredly, I say to you, Moses did not give you the **bread** from heaven, but My Father gives you the true **bread** from heaven.<sup>33</sup> "For the **bread** of Elohim is He who comes down from heaven and gives life to the world."<sup>34</sup> Then they said to Him, "Adonai, give us this **bread** always."<sup>35</sup> And Yeshua 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.

Just one more thing. When it is discovered that the cup is in Benjamin's sack, Judah steps forward and offers himself instead. He says that he is concerned of the Father. Joseph sees that they have this in common....**love for the Father**. One guy (Joseph) has plenty of **grain**, but hasn't been reunited with his brothers yet (with Judah). One guy (Judah) has no **grain**, but He has the Father (Torah). Circumstances force them together when they see their common love for the Father.

Now the original dreams make sense to Joseph....and he sees they are about restoration, not division. They are about love and unity, not about power. May it all come about in our time!

Shabbat Shalom!

Ardelle