



**Message 12-16-17**  
**Miketz-At the End of**  
**Genesis 41:1-44:17**  
**Zechariah 2:14-4:7**  
**Matthew 25:31-34**

### **Introduction**

Joseph explains both dreams to Pharaoh. He advises Pharaoh to find a man of discernment and wisdom to administer Egypt so that the people can survive the next fourteen years, seven of feast and seven of famine. Pharaoh likes the plan and realizes that he won't be able to find another like Joseph, in whom Pharaoh senses the spirit of God, so he appoints Joseph as his prime minister, giving him the name Zaphenath-paneah and a wife, Asenath. During the years of plenty, Joseph and Asenath have two sons, Manasseh and Ephraim; two more sons for whom God will raise the younger over the older.

### **Genesis 41:37-45**

**37** This proposal pleased Pharaoh and all his servants. <sup>38</sup> And Pharaoh said to his servants, "Can we find a man like this, in whom is the Spirit of God?" <sup>39</sup> Then Pharaoh said to Joseph, "Since God has shown you all this, there is none so discerning and wise as you are. <sup>40</sup> You shall be over my house, and all my people shall order themselves as you command. Only as regards the throne will I be greater than you." <sup>41</sup> And Pharaoh said to Joseph, "See, I have set you over all the land of Egypt." <sup>42</sup> Then Pharaoh took his signet ring from his hand and put it on Joseph's hand, and clothed him in garments of fine linen and put a gold chain about his neck. <sup>43</sup> And he made him ride in his second chariot. And they called out before him, "Bow the knee!" Thus, he set him over all the land of Egypt. <sup>44</sup> Moreover, Pharaoh said to Joseph, "I am Pharaoh, and without your consent no one shall lift up hand or foot in all the land of Egypt." <sup>45</sup> And Pharaoh called Joseph's name Zaphenath-paneah. And he gave him in marriage Asenath, the daughter of Potiphera priest of On. So, Joseph went out over the land of Egypt. (ESV)

Out of all the gods that Egypt worshipped, and the fact that Pharaoh was seen as being a living god, he still saw in Joseph something special that made him different. He recognized that the God Joseph followed was different in some way from all the other gods. He even acknowledged the Spirit of God residing in Joseph. Can you imagine if the same thing would have happened in Israel when Yeshua revealed who He was and if the Sanhedrin would have embraced Him as their Messiah? But, that was not meant to be because things had to go the way they did for Yeshua. He had to travel the road He was on because it would bring Him to the completion of the first part of His Father's plan. Had

Israel accepted Him, totally, it would have upended God's plan. Even Satan played a part in His plan by getting Judas to betray His Master. But the Master chess player was at work moving His pieces into place on the board that was laid out before Him. Satan could have cheated, connived, lied, etc., but it would have not made a difference.

Back in even earlier days, God's plan was in motion from before the incident in the garden. It had all been planned out before He decided to create. He knew the decisions man would make, and His plan was such that man could not change what was going to take place because God had taken every twist and turn into account. He knew what Adam and Chavah would do and what Cain would do. We see mentioned Seth being born after the death of Abel, so we accept that Seth was taking Abel's place, being the ancestor of the Semite peoples who would be coming among them Israel. We see Enoch, who walked with God and was no more because God took him to be with Him. We see Noah, Shem, and Japheth, and through Shem would come the Semite peoples directly, while Japheth and his descendants would dwell in the tents of Shem. Ham had chosen to walk his own path, but then again, did he choose that path, or did God set that path in motion because He knew the type of man Ham would turn out to be. Then we come to Abraham, Isaac, and Jacob, and the foundation is set in place. Then the sons of Jacob, one of whom would be Joseph, who brings us to a halt to read his story and discover the meaning it holds for every one of us. Before Moses there was Joseph, who would spend most of his life in Egypt and die there but making his brothers and descendants promise to bring his bones to the Promised Land where he would rest in peace.

Without Joseph there would have been no Israel because the story would have been thrown off its tracks. Would we have the need for Moses? This is a puzzle, and every piece must fit exactly as it has been made and where it needs to be in the mystery of all mysteries – our relationship with the Father as enabled through His Son Yeshua. Everyone I have mentioned had a specific part to play in this Biblical drama. I have not even mentioned Boaz and Ruth, David, and the rest of the cast, and lest we forget the star of this masterpiece, Yeshua the Messiah, the Son of Elohim. All are forerunners of Messiah, but Joseph perhaps, more so than most of the others except for Moses, is a shining example of a Messianic figure: sold into slavery, thrown into prison on a false charge, like Yeshua, brought out of prison, a form of death and hell, and raised up by Pharaoh, the king of Egypt. Yeshua was killed on the tree on a false charge, placed in a tomb, and He rose from the dead by the power of His Father. Now He is at the right hand of God the Father standing ready to finish what was started. Joseph stood at the right hand of Pharaoh ruling like a king with all of Pharaoh's power at his disposal much as Yeshua has.

### **Zechariah 3:7-10**

7 "Thus says the LORD of hosts: If you will walk in my ways and keep my charge, then you shall rule my house and have charge of my courts, and I will give you the right of access among those who are standing here. <sup>8</sup> Hear now, O Joshua the high priest, you and your friends who sit before you, for they are men who are a sign: behold, I will bring my servant the Branch. <sup>9</sup> For behold, on the stone that I have set before Joshua, on a single stone with seven eyes, I will engrave its inscription, declares the LORD of hosts,

and I will remove the iniquity of this land in a single day. <sup>10</sup> In that day, declares the LORD of hosts, every one of you will invite his neighbor to come under his vine and under his fig tree." (ESV)

This Joshua, a priest, is once again a Messianic figure. Joshua is the High Priest, and the High priests come from the tribe of Levi, but all priests including the High Priest come through the line of Aaron. Yeshua would come from the line of Judah to stake His claim as both Messiah and king. He is the servant of His Father; He is the Branch broken off from Israel from those who rejected Him, but how can you remove the branch that comes from the tree that is rooted in the ground like a rock?

**Isaiah 42:1** "Behold, My Servant, whom I uphold; My chosen one *in whom* My soul delights. I have put My Spirit upon Him; He will bring forth justice to the nations. (NAU)

**Psalms 118:22** The stone which the builders rejected Has become the chief corner *stone*. (NAU)

**Jeremiah 50:20** 'In those days and at that time,' declares the LORD, 'search will be made for the iniquity of Israel, but there will be none; and for the sins of Judah, but they will not be found; for I will pardon those whom I leave as a remnant.' (NAU)

A remnant will be left out of Israel and Judah. The only way you can interpret this is to understand that Ephraim, also known as Joseph, and Judah, are the Two Houses of Israel once they are united again by the Father.

**Ezekiel 37:19** say to them, thus says the Lord GOD: Behold, I am about to take the stick of Joseph (that is in the hand of Ephraim) and the tribes of Israel associated with him. And I will join with it the stick of Judah, and make them one stick, that they may be one in my hand. <sup>20</sup> When the sticks on which you write are in your hand before their eyes, <sup>21</sup> then say to them, thus says the Lord GOD: Behold, I will take the people of Israel from the nations among which they have gone, and will gather them from all around, and bring them to their own land. <sup>22</sup> And I will make them one nation in the land, on the mountains of Israel. And one king shall be king over them all, and they shall be no longer two nations, and no longer divided into two kingdoms. <sup>23</sup> They shall not defile themselves anymore with their idols and their detestable things, or with any of their transgressions. But I will save them from all the backslidings in which they have sinned, and will cleanse them; and they shall be my people, and I will be their God. <sup>24</sup> "My servant David shall be king over them, and they shall all have one shepherd. They shall walk in my rules and be careful to obey my statutes. <sup>25</sup> They shall dwell in the land that I gave to my servant Jacob, where your fathers lived. They and their children and their children's children shall dwell there forever, and David my servant shall be their prince forever. <sup>26</sup> I will make a covenant of peace with them. It shall be an everlasting covenant with them. And I will set them in their land and multiply them, and will set my sanctuary in their midst forevermore. <sup>27</sup> My dwelling place shall be with them, and I will be their God, and they shall be my people. <sup>28</sup> Then the nations will know that I am the LORD who sanctifies Israel, when my sanctuary is in their midst forevermore." (ESV)

This is a passage that many have struggled with for many years. For the most part, the idea of the Two Houses has been abandoned for the teaching of the one house. What they have forgotten is that you cannot get to one house with first having two. The scenario is set as God lays down the challenge along with the promises that will take place when Judah, Ephraim, and the nations are united. How can the nations come into Israel? Just like Ruth did, a forbidden Moabite. Yet, because of her affirmation of faith in the God of Israel and to cast her lot to walk with Israel, she was brought into Israel by this affirmation as well as her marriage to Boaz, giving birth to a son who would be an ancestor of our Messiah Yeshua.

Do you think this has all been cast aside to have another claim they are Israel? Come on now, give me a break! There is no new Israel but an Israel that has its roots in the promises from the very beginning. Did God throw up His hands in the air and give up on His covenantal people? I defy you to show me where He did that in Scripture? You won't be able to unless you twist the Word and make it into something that is a lie. Beware what the judgment is when you do this. The Almighty makes it very clear that He becomes very unhappy when someone tries to use His Word – His Son Yeshua, to mislead someone. The truth is simple. You must start with the literal reading of the word of God and then move on to a much deeper look into the word. This is a teaching in Judaism known as *Pardes*, which means Orchard.

### **Pardes - The Orchard of Torah Study**

The Torah is studied on four different levels, known by the acronym **P-R-D-S**. A *pardes* is an orchard or garden. In Hebrew it is spelled with the consonants *peh, resh, dalet, and samekh*.

In the context of studying Torah, the *peh* represents *p'shat*, which means the simple or literal interpretation. All students of the Scriptures are expected to learn the *p'shat* thoroughly before delving into the other meanings. Thus, a passage of Biblical history, such as the story of Joseph in Egypt, is to be understood in its simplest (literal) fashion before one begins to draw lessons from it. By the way, *p'shat* is the 'safest' method of interpreting the Scriptures.

*Resh* represents *remez*, which means the interpretation of what is being hinted at in the text: the metaphors, allegories, and parables. *Remez* is sometimes called the 'esoteric' meaning of the Scriptures. In other words, it is a meaning which is not apparent from the surface or *p'shat* meaning. Often it involves the connecting of different Scriptures together, based upon key words or concepts. This is what commonly takes place when Bible students do word studies by searching out all of the uses of a word in Scripture in order to better understand its full meaning. However, this method can also be used to connect differing concepts concerning the same subject, such as the different literary devices used to describe the Messiah.

*Dalet* represents *drosch*, which is an examination of the text by bringing in additional material. *Drosch*, from which comes the Hebrew word *Midrash*, are the moral

lessons to be learned from the various stories and parables found in Scripture. In Y'shua's day, the Rabbis tended to be divided into two different types of teachers; those who taught the law and those who taught moral lessons based on the law through stories and examples. The former method was called *halachah*-'the way one walks', while the later was called *aggadah*. Y'shua was primarily an *aggadic* teacher, as witnessed by His many parables.

Finally, *samekh* represents the *sod* of the material, the secret, hidden meanings that offer insights into the structure of the universe. *Sod* is the deeper meaning of Scripture. It is often associated with the *Kabbalistic* teachings of medieval Jewish mysticism. *Sod* includes various methods of addressing Scripture text from a completely non-literal position. For example, *Gamatria* is a common form of *sod*. This is where a different meaning, of a word or passage, is derived based on numerical values of the Hebrew letters. *Sod*, in some of its forms, can be a dangerous form of study because it can lead the student down wrong paths of understanding. Some believe the "New Age" form of Judaism falls into the category of *sod* study.

By using these four different methods of interpretation, the Sages were able to understand that many of the Scriptures, which seemed to have been written in a very literal fashion, also contained layers of more profound meanings. Because of this viewpoint, many Orthodox Rabbis might say that all of the Hebrew Scriptures, right down to the letter level, teach in some way about the Messiah and how He is to come to redeem Israel and the world.

This is a more organized way to look at the Scriptures but also one steeped in Jewish tradition. Whether you look at Messiah as a Jew or Hebrew, He was both, the closest connection we have to Him is by looking at Him and His Talmidim or Disciples as Jews who thought, lived, and practiced living the Torah in their lives and the teachings of their Master Yeshua. Did the faith that Moses taught to the Children of Israel have a name? Not one that we are told about in the Bible. The link to Judaism comes a bit later when Ezra returns with a remnant to Jerusalem and rebuilds the walls of the city. There they discover a copy of the Torah. He reads all of it to the people gathered there, and they endeavor to abide by what the Torah said, and Ezra instructed the men to put away their foreign wives.

Both houses or kingdoms had turned from following Torah, and both worshipped other gods rather than the one true God. The House of Judah was the one that could return from the exile first. Only a remnant returned. The rest remained in Babylon because they had established themselves there and had no desire to return to their homeland, which many did not know because they had been born in Babylon. It is somewhat like today where only about half of the world's Jewish population live in Israel, while the rest live all over the world, which would include the exiles from the Assyrian captivity Ephraim. Ephraim, for all intents and purposes, are still in exile waiting to be awakened to their heritage. Some have like those from the tribe of Manasseh. Others believe they may be part of one tribe or another, while many do not want to be a part of any tribe. We don't have to worry about it because the Holy One of Israel knows where we all belong, and

when He brings us together and unites us as one house – Israel – we will all have a place in His Kingdom.

### **Matthew 22:2-14**

**31** "When the Son of Man comes in his glory, and all the angels with him, then he will sit on his glorious throne. <sup>32</sup> Before him will be gathered all the nations, and he will separate people one from another as a shepherd separates the sheep from the goats. <sup>33</sup> And he will place the sheep on his right, but the goats on the left. <sup>34</sup> Then the King will say to those on his right, 'Come, you who are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world. (ESV)

The Messiah is described as a shepherd just as Abraham, Isaac, and Jacob were. Moses and others were shepherds as well. They had learned patience and used their time accordingly in prayer to the Almighty. The Lord has patience as He waits for His plan to come to fruition. His Son Yeshua also has patience, an attribute from His Father. His Father has appointed Him the Shepherd of Israel. In fact, He is the Shepherd of all mankind who will separate the goats from the sheep. We should desire being part of the sheep because we know the promise He has given to us.

***Torah Man says: "It is human to stand with the crowd. It is divine to stand alone."***

Blessings in Messiah Yeshua,

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