

Torah: B’resheet (Genesis) 41:1 – 44:17
Haftarah: Z’kharyah (Zechariah) 2:14 – 4:7
B’rit Hadashah: Mattityahu (Matthew) 1:18-25

	<i>year 1</i> 41:1-52	<i>year 2</i> 41:53-43:15	<i>year 3</i> 43:16-44:17
1	41:1 – 4	41:53 – 57	43:16 – 18
2	41:5 – 7	42:1 – 5	43:19 – 25
3	41:8 – 14	42:6 – 18	43:26 – 29
4	41:15 – 24	42:19 – 28	43:30 – 34
5	41:25 – 38	42:29 – 38	44:1 – 6
6	41:39 – 43	43:1 – 7	44:7 – 10
7	41:44 – 52	43:8 – 15	44:11 – 17

and it was at the end of two years of days / that Pharaoh dreamed / and, behold, he stood by the river	<i>va'yehiy miketz sh'natayim yamiym u'Faroh kholam ve'hineh omed al-ha'ye'or</i>	וַיְהִי מִקֶּטֶץ שְׁנַתִּים יָמִים וַיִּפְרָעָה חֲלֹם וַהֲנִיחָה עֹמֵד עַל-הַיַּאֲרִ:
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Aliyah Highlights

- Gen. 41:1-4** Yosef’s downfall began with his dreams, and his ascent now begins with Pharaoh’s dreams. It’s been two years since the cupbearer was restored and forgot about Yosef, languishing in prison. Now, Pharaoh dreams of seven beautiful cows coming up from the Nile – the source of life to Egypt and to her entire economy. They are eaten up by seven miserable looking cows.
- Gen. 41:5-7** Pharaoh then dreams a second time: seven plump ears of grain on one stalk – signifying abundance – swallowed up by seven thin ears scorched by the east wind – a symbol of destruction (Ex. 10:13, 14:21, Is. 27:8, Hos. 13:15). The dreams were so vivid that Pharaoh was surprised when he woke.
- Gen. 41:8-14** Dreams did not reach the level of magic or sorcery – which were forbidden for Israel (Le. 19:26, De. 18:10) as it did for other nations. The failure of Egypt’s wisemen / soothsayers / priest sets a recurring motif in refuting paganism (Ex. 7-9, Dan 2, 4, Nu. 22-23). The cupbearer remembers Yosef, and he is brought up from the “pit” (*bor* – בּוֹר – Ge. 37:20). Pharaoh clothes him (Ge. 37:3, 23, 32, 39:12).
- Gen. 41:15-24** Pharaoh thinks the Yosef has magical powers, but Yosef recognizes and communicates his confidence that God (*Elohiym* – אֱלֹהִים) will bring Pharaoh peace (*shalom* – שְׁלוֹמִים). Pharaoh tells the dream with many additional details (vs. 21),
- Gen. 41:25-38** The cows/ears are years, just as they were in Yosef’s own dreams. He was 17 when he had his dreams (Ge. 37:2), now he is 30 (Ge. 41:46). It has been 13 years (sun+moon+11 stars=13). Not only does Yosef interpret the dreams, he also offers a solution to the problem. Pharaoh recognizes Yosef as Spirit-filled (Ex. 31:3, 35:31, Dan. 5:14). He is a good leader, putting the needs of his nation above his own personal needs.
- Gen. 41:39-43** Pharaoh uses Yosef’s own words (discerning and wise), and issues three charges (v. 39, 41, 44), and three validations: his signet ring, new clothing, and a gold necklace. And a chariot! (2Sa. 15:1, Ps. 20:7)
- Gen. 41:44-52** Pharaoh states his authority and renames Yosef – Egyptianizing him, and gives him his wife, in essence adopting him as his own son. Success follows Yosef, as do two sons.

Parashah 10 Mikketz מִקֶּטֶץ

Theme

Messiah ben Yosef – Jewish tradition holds a two-fold messianic expectation: a suffering messiah (Is. 53, Ob. 1:18, Zec. 9:9, 12:10), and a kingly messiah (Gen. 30:24, Dan. 7:13, Hab. 2:14). As Messianic believers, we see Yeshua as Messiah ben Yosef, the suffering servant in his first coming and Messiah ben David, the reigning King at his second coming. Yosef came with dreams of grandeur and was then considered dead to his family before those dreams could be fulfilled. We will see in coming readings, how he comes a second time to his brothers, who will bow down to him, and be saved by him (Rom. 11:26, Isa. 59:20)

Thought Focus

Fruitful affliction: Yosef spent thirteen years in captivity before his rise to be the savior of Egypt and his family. His second son's name, *Ephrayim* (אֶפְרַיִם), meaning “fertile land” or “pasture land,” is a word play on *hiphrani* (הִפְרַנִּי) meaning “fruitful me,” alluding to the blessings of an abundant posterity. Yosef describes his captivity as misfortune or affliction (‘ony - עֲנִי), the same word often used to describe Israel's future bondage in Egypt (Ge. 15:13, Ex. 3:7, 17, 4:31). Affliction and fruitfulness are antithetical – polar opposites that, perhaps, are required in order to develop both personal character and HaShem's plan of history. Yeshua said, “In the world you will have tribulation. But take heart! I have overcome the world!” (John 16:33, ESV)

Daily Devotional questions for reflection and application

1. (41:1) For what are you waiting on God's timing? (1Ki 18:21, Psa 13:2, Dan 8:13, Jer 12:4, Mar 9:19, Joh 10:24, Rom 5:1-5, Heb 12:1-3)
2. (41:15) Are you prepared to answer those who ask for your help? (1Pe 3:15, Rom 10:14-15, 2Co 5:19-20)
3. (41:30) Do you bless God because He is in control of today's world events? (Isa 7:18-19, Isa 44:28, Psa 2:1-12, Isa 45:1-7, Rev 19:11-16)
4. (41:53) Not one bushel of grain was missing from God's plan. Do you trust God to provide abundance for the lean times? (Jos 23:14, 1Ki 8:56, Isa 55:10-11, Psa 34:8-14, 1Th 5:23-24)
5. (42:19-20) Are you honest? Do your actions and words confirm each other? (Psa 119:57-60, Jer 11:4-5)
6. (43:16) Do you meet with God on His schedule, or yours? (Joh 9:4-5, Mat 24:36-37, Hab 2:3, Rom 13:11, 2Pe 3:9-10)
7. (43:30) How are you moved to action by true compassion? (Mat 9:36, Luk 7:11-13, Joh 11:35, Luk 10:33-34, Mat 20:32, Luk 19:41-44, Psa 119:57-60, Luk 13:34-35)