

TORAH TEACHINGS



Understanding YAH's Likes and dislikes

#10 Mikeitz (מִקֵּץ)

– Hebrew for “at the end,”
or “completion”

Torah: Genesis 41:1-44:17

Haftarah: I Kings 3:15 - 4:1

TOPICS IN THE PARSHA

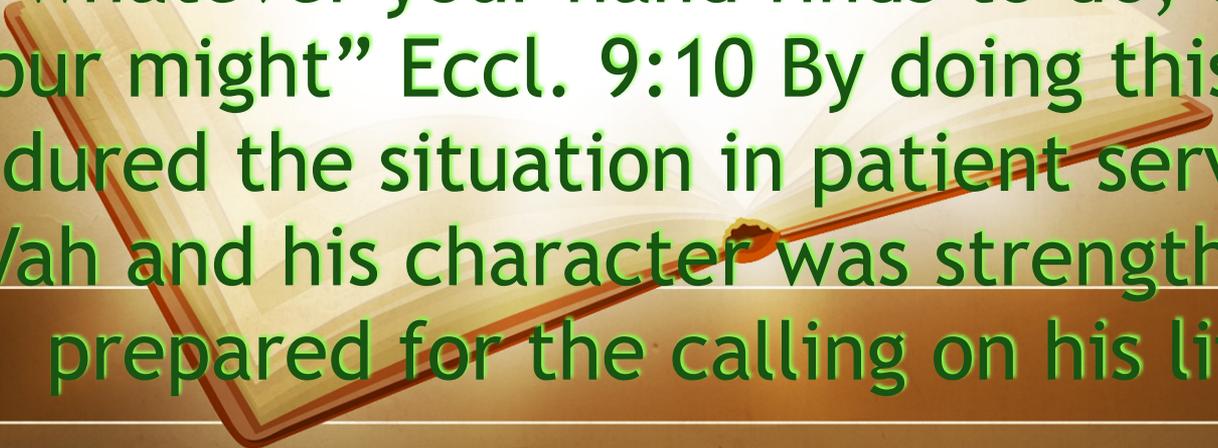
THIS WEEKS TORAH PARASHAT

Mi Ketz, means “at the end” or “completion”. It was the end of two full years, from the time the butler and baker were released from prison till Pharoah dreamed and the wine bearer remembered his promise to Yosef (Joseph). His experience in prison must have been akin to what we feel when we have the call of Elohim on our lives and have to wait, sometimes years, to carry it out.

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

He demonstrates for us the best way to spend our time, serving our Master diligently as the scripture says “whatever your hand finds to do, do it with all your might” Eccl. 9:10 By doing this, Yosef’s endured the situation in patient service to YeHoVah and his character was strengthened and prepared for the calling on his life.



TOPICS IN THE PARSHA

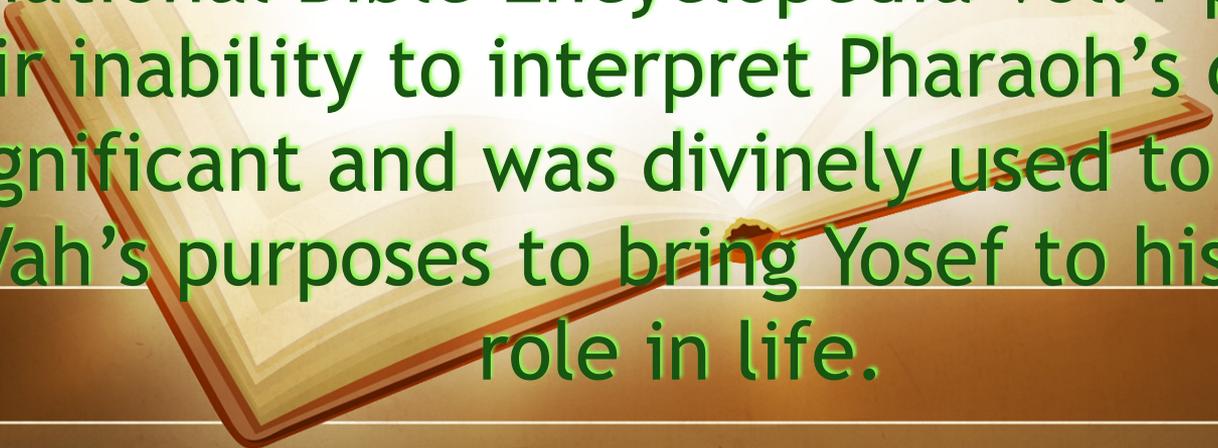
THIS WEEKS TORAH PARASHAT

Although it took many years, Yosef went from slave to prisoner to head of Pharaoh's kingdom. The transitions were overnight. It looked to him as though it would never come but when it finally came, it seemed instantaneous. As a result of his faithfulness, he was in due time advanced to leadership in the kingdom. When the time was right and the vessel was prepared, the situation changed.

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

In the courts of Egypt and Mesopotamia, they had men who professionally interpreted dreams (International Bible Encyclopedia Vol.1 p.992) and so their inability to interpret Pharaoh's dream was significant and was divinely used to fulfill YeHoVah's purposes to bring Yosef to his ordained role in life.



TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

The cupbearer had forgotten Yosef but YeHoVah had not, and although Yosef's faith was tested, YeHoVah was faithful to His Word, and the gift which He had given him of interpreting dreams, made way for him. Under the circumstance, the Chamberlain of the Cup Bearers decided that his own self-interest dictated that he remember Yosef and tell Pharaoh about him. The chamberlain began his declaration by making a point of his great devotion to the king:

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

“Even though I will have to recall my sins to make this revelation, I will do it for the sake of your majesty – to tell you of my personal knowledge of an interpreter” On his recommendation, Pharaoh has Yosef immediately released and brought to him. The scripture reads, “And they rushed him.” Sometimes Divine salvation comes hastily and unexpectedly. We need to remember that in our timetable... YeHoVah may appear to be slow or late but in His timetable, He is never late and His timing is perfect.

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

When Yosef was summoned before Pharaoh, his initial words were a bold disclaimer of personal ability and a confession of faith in the only true and living Elohim. “That is beyond me; it is Elohim Who will respond with Pharaoh’s welfare” or “It is not in me; Elohim will give Pharaoh a favorable answer.”

(41:16) Daniel, too, ascribed his powers solely to Elohim.

Daniel 2:30 “But as for me, this mystery has not been revealed to me for any wisdom residing in me more than in any other living man, but for the purpose of making the interpretation known to the king, and that you may understand the thoughts of your mind.”

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

YeHoVah says in 1 Samuel 2:30, “Those who honor me I will honor.” Humbly, Yosef and Daniel gave credit to the One to Whom credit was due, refusing to accept the implication that they had any supernatural powers. Their integrity would not permit them to accept credit themselves, despite the real danger that these might be executed if there was nothing extraordinary about them and their message.

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

Just as the chief cupbearer forgot about Yosef for two years, so Yeshua has been ignored by the majority of both the Jewish people and the population of the world for two thousand years. When brought to the forefront Yosef did not seek to establish his own integrity or honour, but gives glory to YeHoVah as the “interpreter of dreams”. (41:16) The interpretation of the dream is “Behold, there come seven years of great plenty throughout all the land of Mitzrayim. There will arise after them seven years of famine, and all the plenty will be forgotten in the land of Mitzrayim. The famine will consume the land” (41:29-30 HNV)

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

Pharaoh chooses Yosef to oversee the implementation of adequate measures to respond to the prophetic warning. He discerns the quality of Yosef's character, his integrity, and his executive and administrative ability to devise a plan which will apply the prophetic content of the dream into practical action for the benefit of the kingdom. Yosef is not self-seeking and Pharaoh judges him as a man he could trust to implement the necessary procedures to do what was necessary in this situation. Not only does Yosef impress Pharaoh, but also all of his servants. (41:37)

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

This speaks highly of Yosef's personal image. Pharaoh does not question his past because he sees a man who manifests a sound and wholesome attitude standing before him.

Yosef has not been embittered or belittled by his circumstances to indulge in self-pity - he stands in the strength of the One whom he represents. His training in administrative abilities has been developed both in Potiphar's house and also in the prison and now having learnt to serve, he is elevated to rule. Promotion comes from YeHoVah. Psalm 75:6,7

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

Yosef may be likened unto Yeshua, who is exalted from a low estate to a high estate, Pharaoh may be likened unto Elohim, who so exalted Yeshua. Pharaoh gives Yosef his signet ring. A signet ring (like Judah's seal in the previous portion) represents the authority of the name it bears. By giving Yosef his signet ring, Pharaoh gives Yosef the authority of his own name. In a similar way Elohim exalted Yeshua "and bestowed on Him the name which is above every name" (Philippians 2:9); that is, His own sacred name. As Yosef goes forth, criers run before his chariot, saying, "Bow the knee!" (Genesis 41:43)

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

Elohim exalts Yeshua “so that at the name of Yeshua every knee will bow, of those who are in heaven and on earth and under the earth.” (Philippians 2:10)

Pharaoh gives Yosef authority over his own household, saying, “You shall be over my house.” (Genesis 41:40)

In a similar manner, Yeshua is over the house of Elohim. Pharaoh gives Yosef authority over everything in Egypt. So too regarding Messiah. Elohim has put all things in subjection under Him. (1 Corinthians 15:27)

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

Whoever did not bow before Yosef, was not in submission to Pharaoh, who had given the command. It is the same way with anyone who will not bow before Yeshua and acknowledge him as Master; that person is not obedient to the Father, who commanded it, “that all may honor the Son, even as they honor the Father. He who doesn’t honor the Son doesn’t honor the Father who sent him.” (John 5:23 HNV)

Yosef is given a new name which according to Flavius Josefus, the name Tzafnat-Paneach means, “he who reveals secrets”.

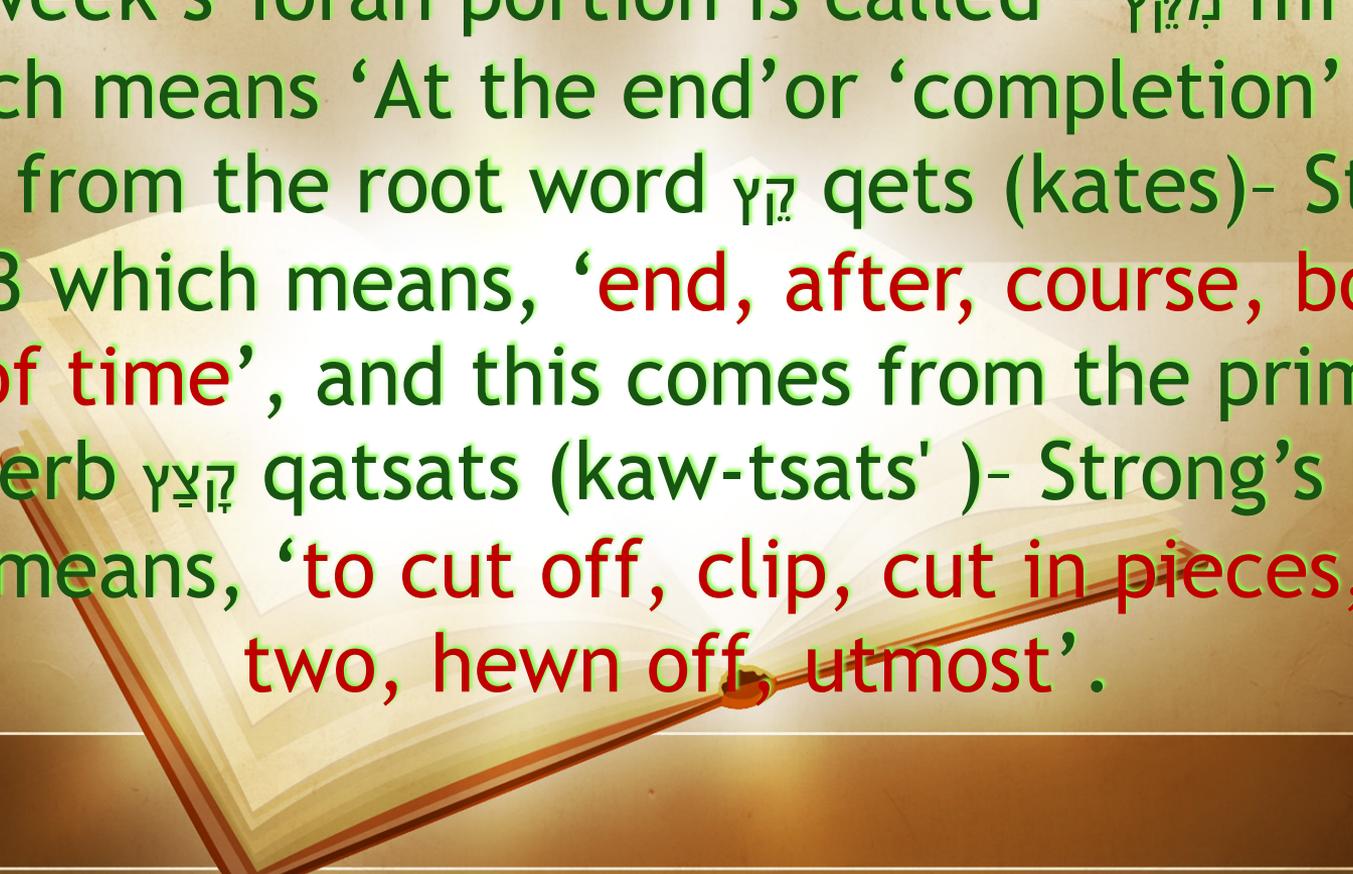
TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

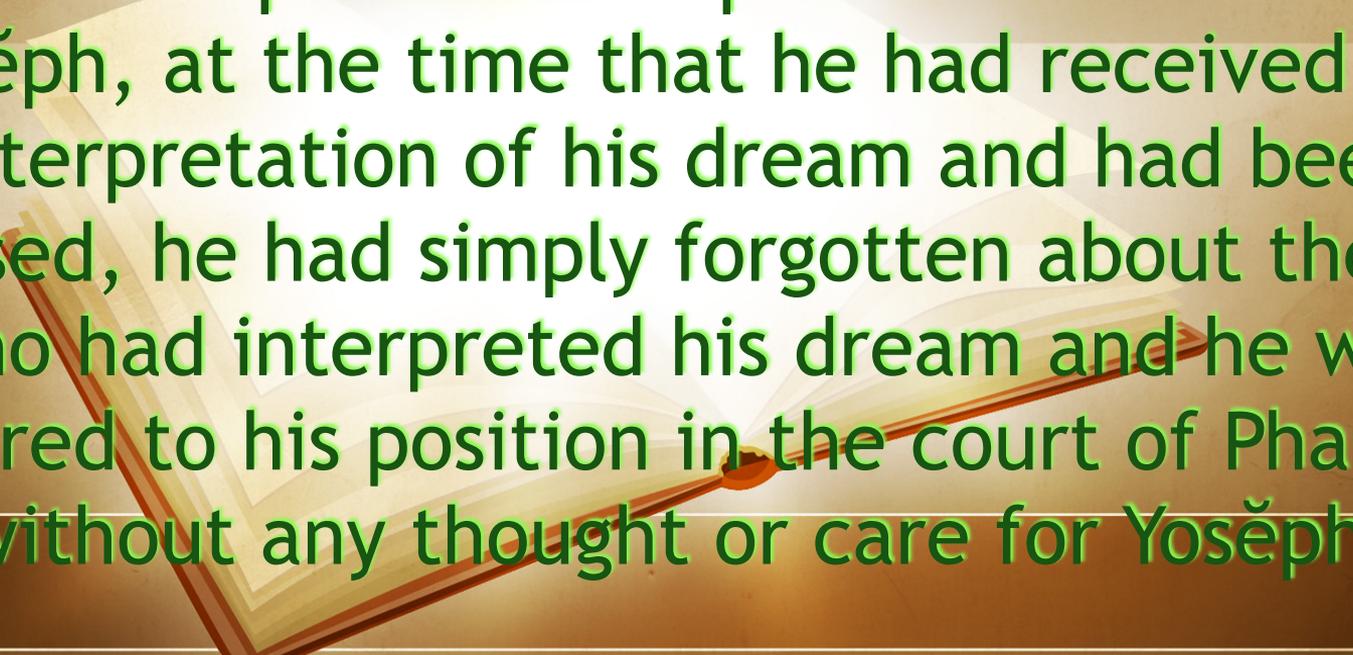
The Septuagint and the Coptic version translate the name as “savior of the world”. Yosef as the vice-king plays out two critically important roles of leadership; he actively deals with matters of state along with matters of economics (ibid. 42:6). On the one hand, Yosef is personally living out his own dreams of Parshat Vayeshev 37:7-9 - that of being a provider linked with that of being a ruler. Yosef remembers the dreams and recognizes their long-range significance.

Gen 41:1 And it came to be, at the end of two years' time, that Pharaoh had a dream, and saw him standing by the river,





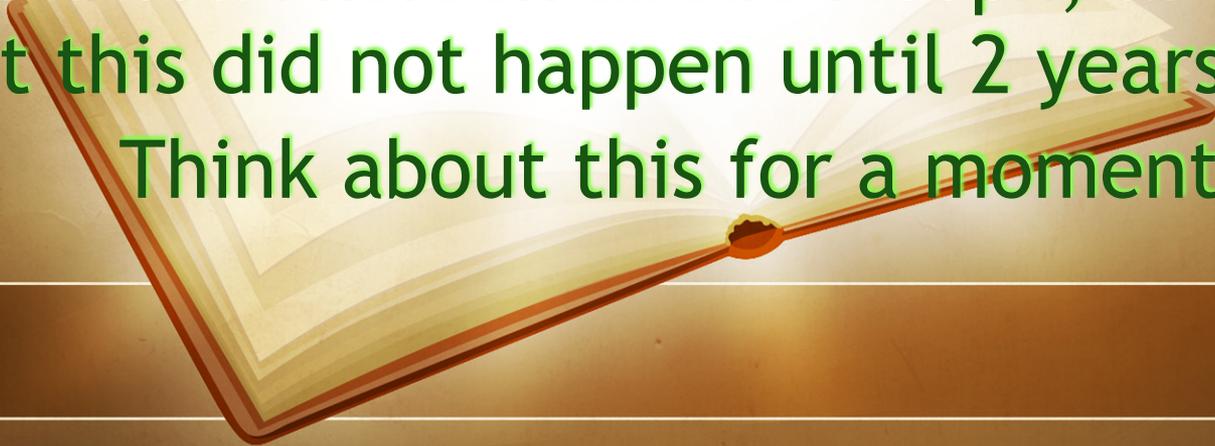
This week's Torah portion is called - $\gamma\bar{\imath}qetz$ mi'qetz, which means 'At the end' or 'completion' and comes from the root word $\gamma\bar{\imath}$ qets (kates)- Strong's H7093 which means, 'end, after, course, border, end of time', and this comes from the primitive root verb $\gamma\bar{\imath}qatsats$ (kaw-tsats')- Strong's H7112 which means, 'to cut off, clip, cut in pieces, cut in two, hewn off, utmost'.



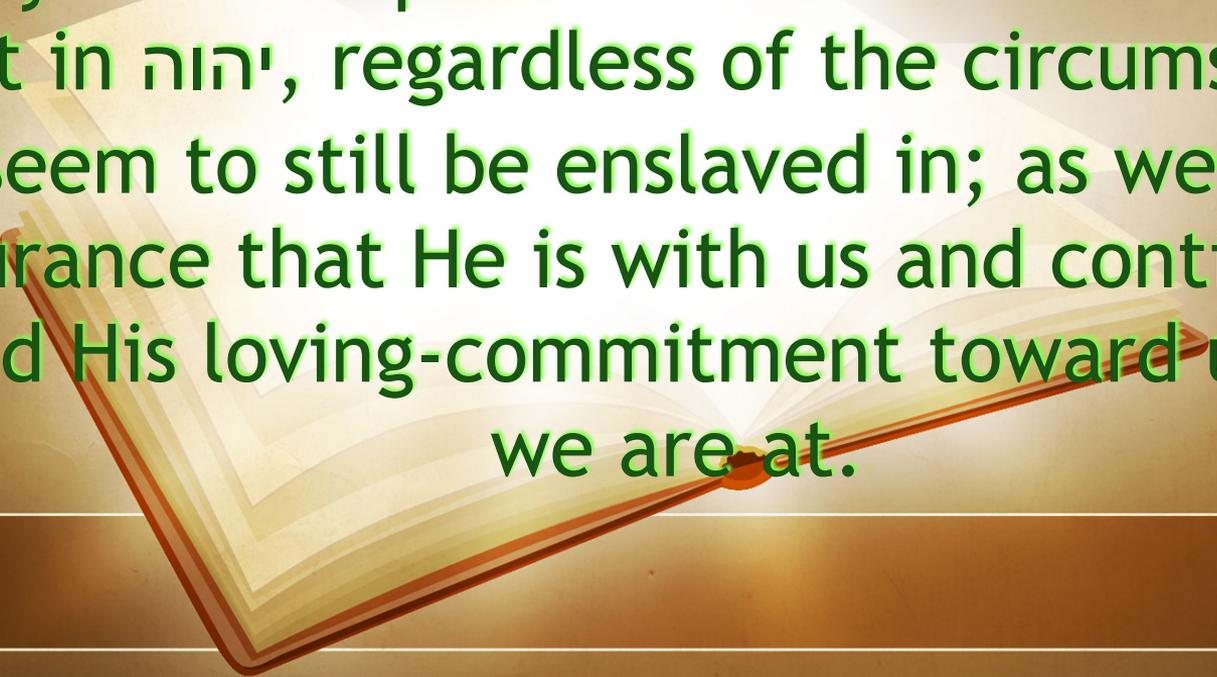
We take note here that this chapter tells us that it had now been 2 full years since the cupbearer and the baker had been released from prison, and while the cupbearer had promised to remember Yosëph, at the time that he had received the interpretation of his dream and had been released, he had simply forgotten about the man who had interpreted his dream and he was restored to his position in the court of Pharaoh, without any thought or care for Yosëph.

This would have certainly been a pretty tough stretch for Yosēph, who may have been very excited about being released, soon after the cupbearer was back in his position, thinking that he would tell Pharaoh about Yosēph, as promised - yet this did not happen until 2 years later!

Think about this for a moment!



Often, when we are expectant of a breakthrough, we must realize that it may not always come as quickly as we expect it to and we must continue to trust in יהוה, regardless of the circumstances we may seem to still be enslaved in; as we have the assurance that He is with us and continues to extend His loving-commitment toward us, where we are at.



We also know that יהוה is never late, but rather, His timing is always perfect and His timing is not reliant on people who may or may not remember their words given in promise to another.

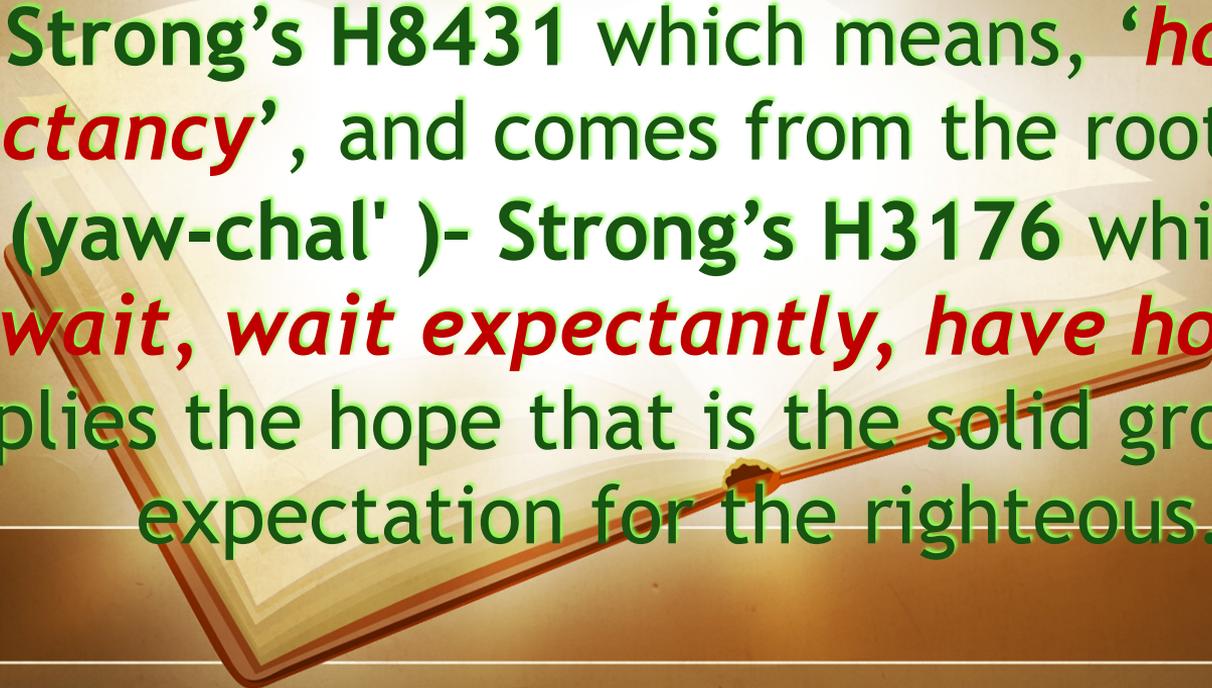
It may have been that if Yosef had been released 2 years earlier, that he would have possibly just gone home to his family and not been able to be established as the Prince of Mitsrayim and deliver his family from a sever famine that lay ahead!

His time had not yet come, so to speak, until 2 years after his expected release!

The expectation of Yosēph was certainly tested and ‘drawn out’, yet the longing he had would certainly come true and he would be able to certainly taste the joy of deliverance, after much endurance; and we can learn some very vital lessons on endurance from this, as it says in:

Mishlě/Proverbs 13:12 “Expectancy drawn out makes the heart sick, but a longing come true is a tree of life.”

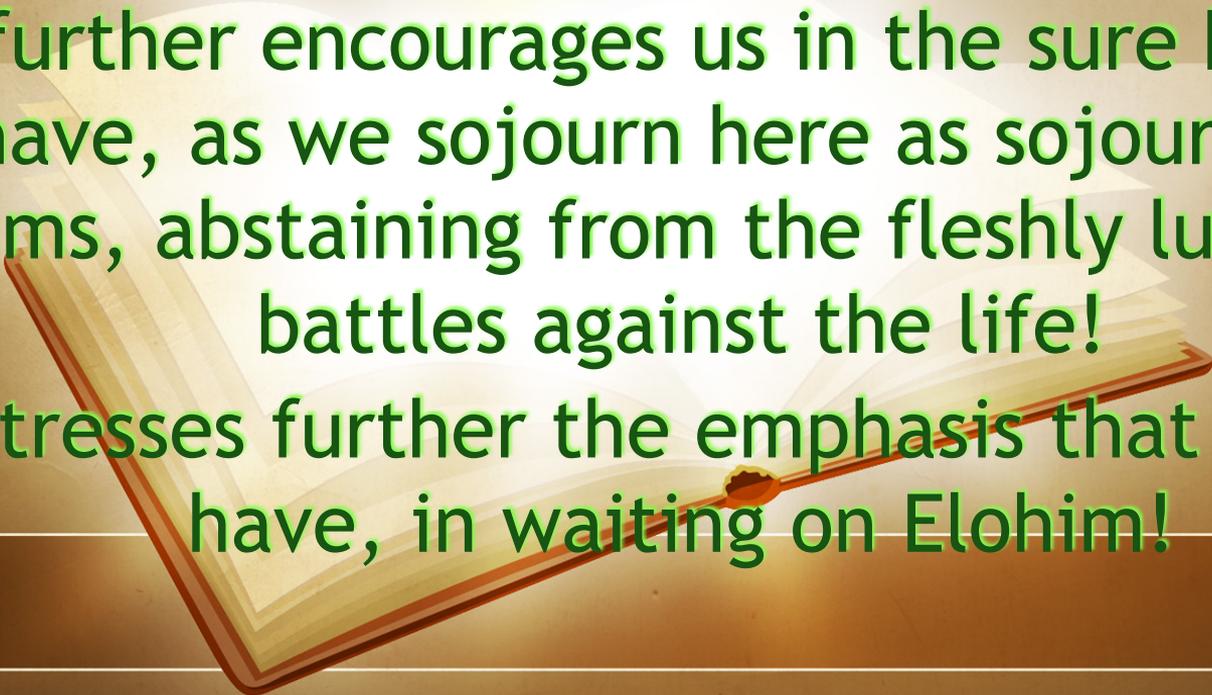
The Hebrew word that is translated here as 'expectancy' is תוֹחֵלֶת **toḥeleth (to-kheh'-leth)-** Strong's H8431 which means, '*hope, expectancy*', and comes from the root word יָחַל **yaḥal (yaw-chal')- Strong's H3176** which means, '*to wait, wait expectantly, have hope*' and implies the hope that is the solid ground of expectation for the righteous.



Tehillah/Psalm 147:11 “יהוה takes pleasure in those who fear Him, in those who wait for His loving-commitment.”

This further encourages us in the sure hope that we have, as we sojourn here as sojourners and pilgrims, abstaining from the fleshly lusts which battles against the life!

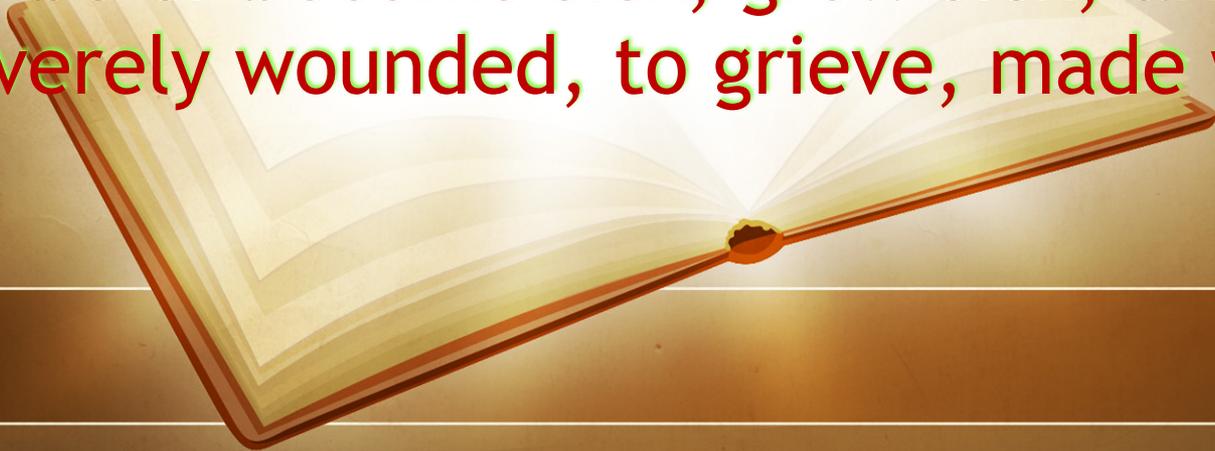
This stresses further the emphasis that we are to have, in waiting on Elohim!

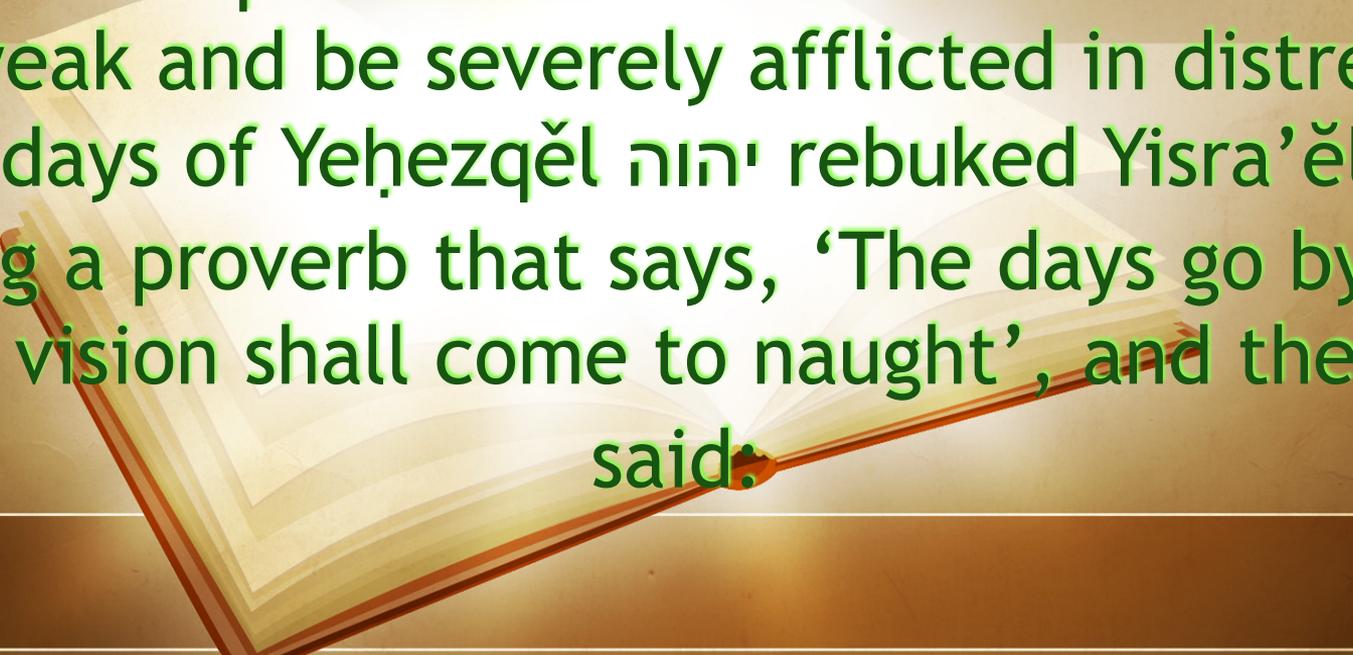


It is not a sitting on your butt and waiting for better days, but rather it is an earnest waiting that seeks Him with our all, listening to His clear and powerful voice that teaches us how to hear and fear and live set-apart lives unto Him, holding firm to the hope we have in the great loving-commitment of Elohim!

The Hebrew word that is translated as 'drawn out' comes from the primitive root verb מִשַׁךְ mashak (maw-shak')- Strong's H4900 which means, 'to draw away, drag away, bore, deferred, delayed'.

The Hebrew word that is translated as 'sick' is חָלָה
ḥallah (khaw-law')- Strong's H2470 which means,
'to be or become sick, grow sick, afflicted,
severely wounded, to grieve, made weak'.





What we recognise here in this proverb is that a deferred hope can cause one to be sick or make one weak and be severely afflicted in distress. In the days of Yeḥezqĕl יהוה rebuked Yisra'ĕl for having a proverb that says, 'The days go by, and every vision shall come to naught', and then יהוה said:

Yehezqěl/Ezekiel 12:23-28 “Therefore say to them, ‘Thus said the Master יהוה, “I shall make this proverb to cease, so that they no longer use it as a proverb in Yisra’ěl.” But say to them, “The days have drawn near, as well as the matter of every vision. “For no longer is there to be any false vision or flattering divination within the house of Yisra’ěl. “For I am יהוה, I speak. And the word which I speak is done. It is no longer deferred. For in your days, O rebellious house, when I speak the word I shall do it,” declares the Master יהוה. Again the word of יהוה came to me, saying, “Son of man, see, the house of Yisra’ěl is saying, ‘The vision that he is seeing is for many days from now, and he is prophesying of times far off.’ “Therefore say to them, ‘Thus said the Master יהוה, “None of My words are deferred any longer. When I speak a word it is done,” declares the Master יהוה.’”

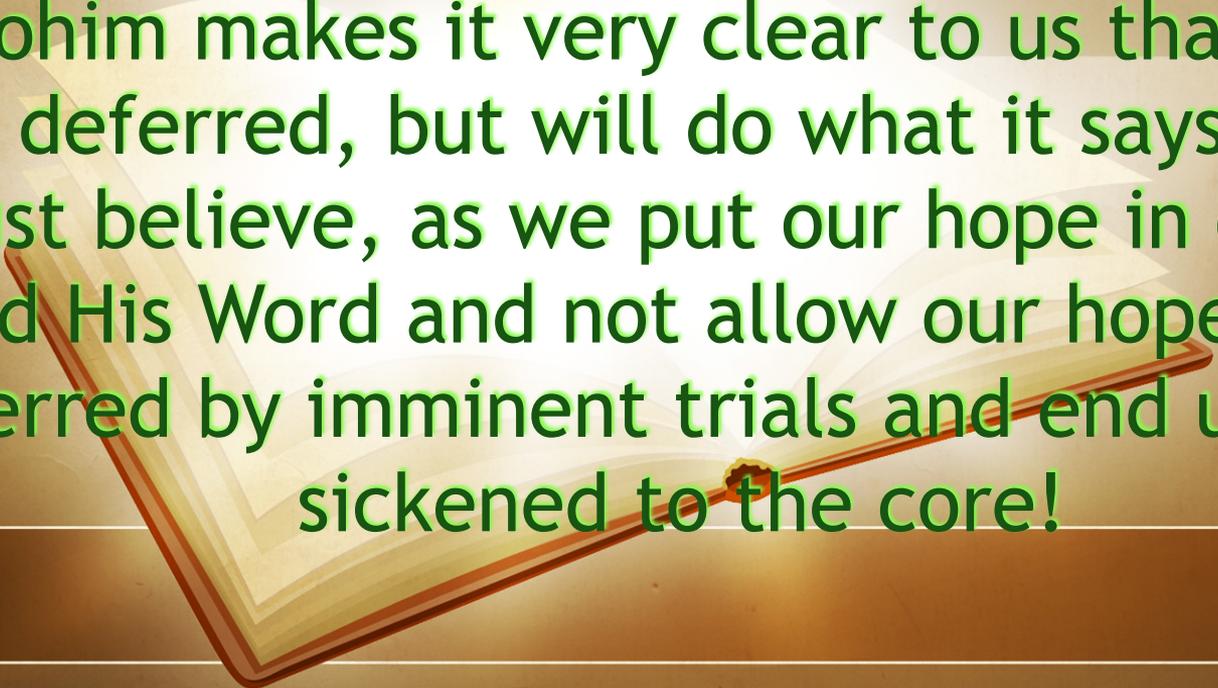
His Word is not 'deferred' - מַשְׁכָּה mashak (maw-shak') - Strong's H4900! His Word is not delayed!!!

Messiah made this very clear to us:

Mattithyahu/Matthew 24:25 "The heaven and the earth shall pass away, but My words shall by no means pass away."



Under the threat of persecution and trouble, the hope and expectancy of many grows sick, as that which they hope in is deferred, and our Master and Elohim makes it very clear to us that His word is not deferred, but will do what it says, and this we must believe, as we put our hope in our Master and His Word and not allow our hope to be deferred by imminent trials and end up being sickened to the core!



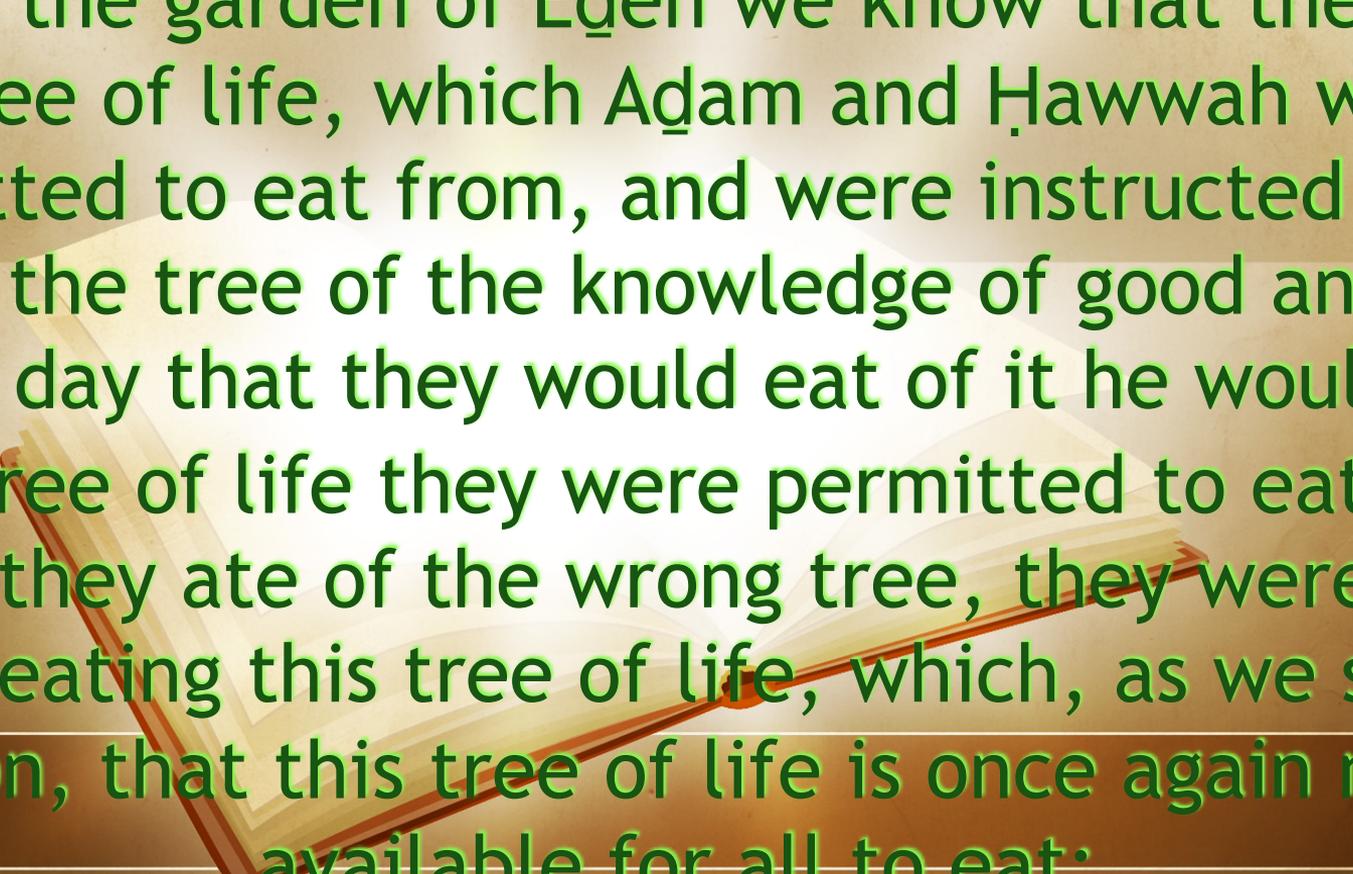
Our hope must be in יהוה, for the expectancy we look forward to is joy, while the hope of the wicked comes to nought!

Mishlĕ/Proverbs 10:28 “The righteous look forward to joy, but the expectancy of the wrong ones perish.”

The term ‘look forward to’ is translated from the Hebrew word תּוֹחֵלֶת toḥeleth (to-kheh'-leth)-Strong’s H8431, which, as mentioned, means, *‘hope, expectancy’*.

When we hold on to the true hope that we have in the sure Word of Elohim, then the longing for His soon return is a tree of life - that is to say that we are able to find our sustenance and strength, nourishment and joy, in our Master and Elohim, the expectation of Yisra'ěl!

In Mishlě/Proverbs 13:12 the Hebrew word that is translated as 'tree' is עץ ets (ates)- Strong's H6086 which means, '*trees, wood, timber, staff*', which is primarily the basic term in Scripture for trees and wood products.



This verse speaks clearly of that which brings us life! In the garden of Ēden we know that there was a tree of life, which Ađam and Ĥawwah were permitted to eat from, and were instructed to not eat of the tree of the knowledge of good and evil. In the day that they would eat of it he would die. The tree of life they were permitted to eat, and after they ate of the wrong tree, they were kept from eating this tree of life, which, as we see in Ĥazon, that this tree of life is once again made available for all to eat:

Hazon/Revelation 22:14 “Blessed are those doing His commands, so that the authority shall be theirs unto the tree of life, and to enter through the gates into the city.”

In the sure hope that we have in Messiah, we recognize that our access to the tree of life is a sure promise that is given to those who guard the commands and endure, not allowing the sure hope we have in Him, to be deferred by compromise and sin!

Romiyim/Romans 15:12-13 “And again, Yeshayahu says, “There shall be a root of Yishai, and He who shall rise to reign over the gentiles, on Him the gentiles shall set their expectation.” 13 And the Elohim of expectation fill you with all joy and peace in believing, that you overflow with expectation by the power of the Set-apart Spirit.”

The Greek word that is translated here as 'expectation' is - ἐλπίς elpis (el-pece')- Strong's G1680 which means, '*expectation or hope*', and also carries the understanding of having a '*joyful and confident expectation of eternal salvation*', and is also used to describe and define who the author of hope is!

And in terms of the sure expectation of eternal salvation, it can also be understood as meaning, '*he who is its foundation*'.

An expectation can either be good or bad and therefore it can represent either hope or fear. Hope, as an expectation of good, is closely linked with trust, and expectation can also be understood as having an urgent longing, in which the element of patient waiting, or fleeing for refuge, is emphasized.

We are able to recognize this truth, as we put our complete trust and hope in our Master and Elohim, יהושע Messiah - our Saviour!

In our patient waiting, we are called to a faithful endurance, in which our expectation in our Great Saviour and King shall not fail, as long as we stay in Him, that is, and flee all whoring, idolatry and the lusts of the youth, and remain steadfast in pursuing righteousness.

Tas'loniqim Aleph/1 Thessalonians 5:8 "But we who are of the day should be sober, putting on the breastplate of belief and love, and as a helmet the expectation of deliverance."