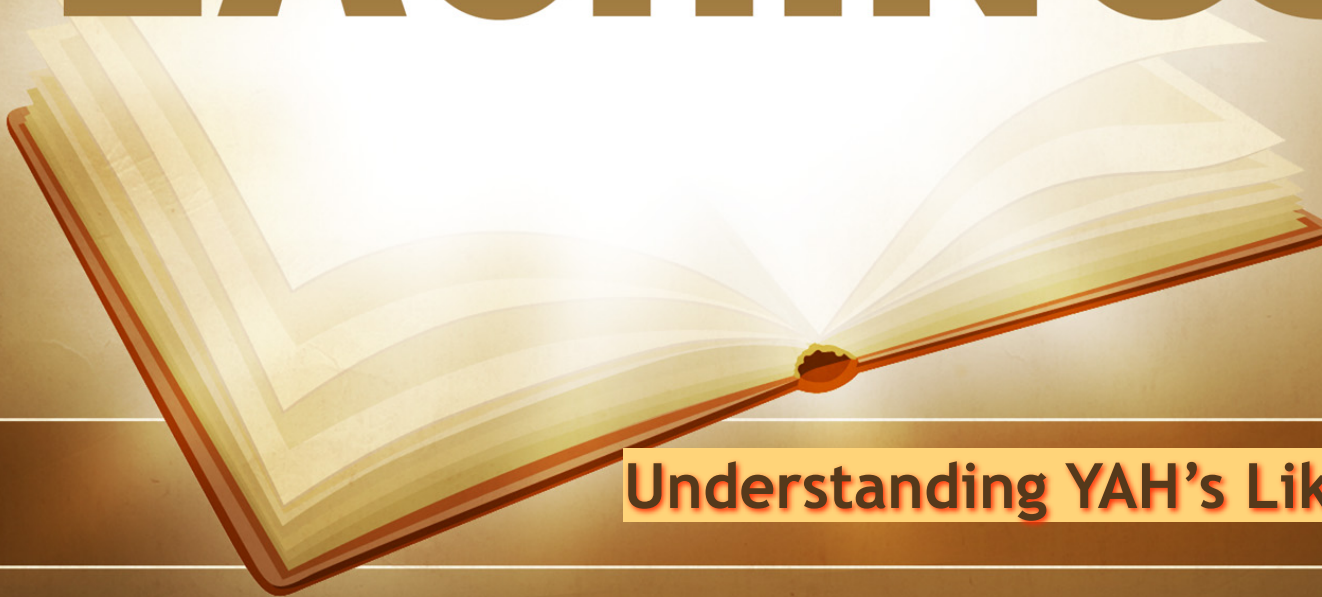


TORAH TEACHINGS

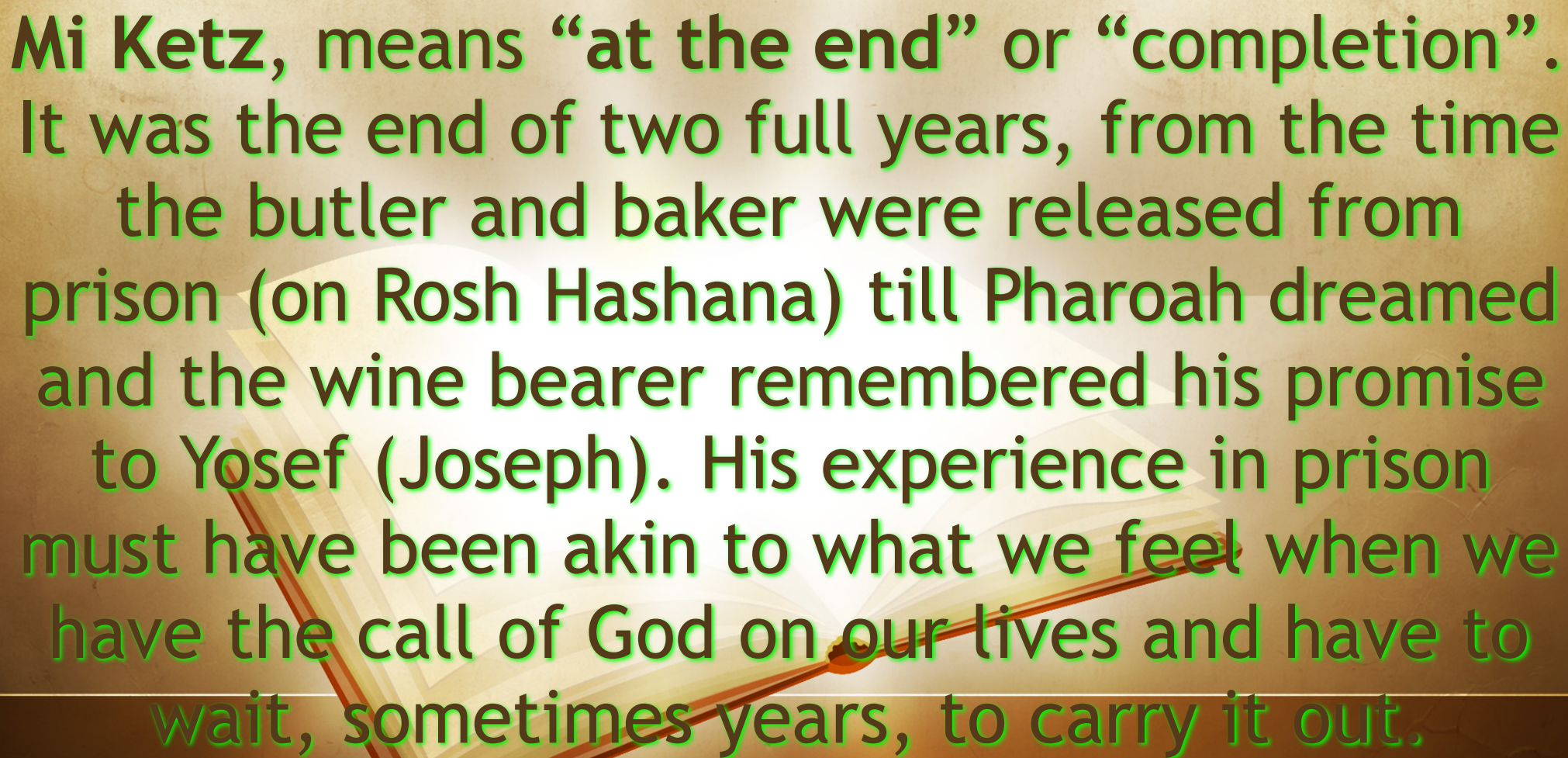


Understanding YAH's Likes and dislikes

10 Torah Parashah - Mikeitz (מִקֵּץ) – Hebrew for “at the end,”

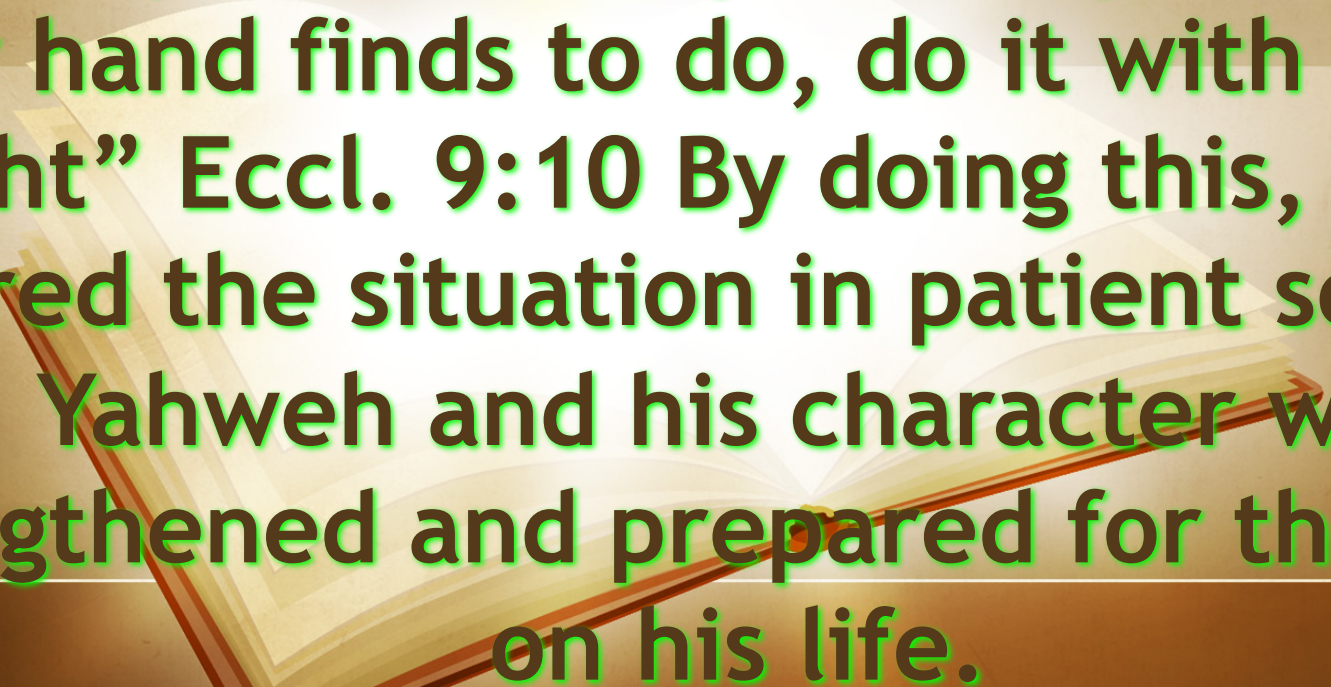


**Torah: Genesis 41:1-44:17
Haftarah: I Kings 3:15-4:1**



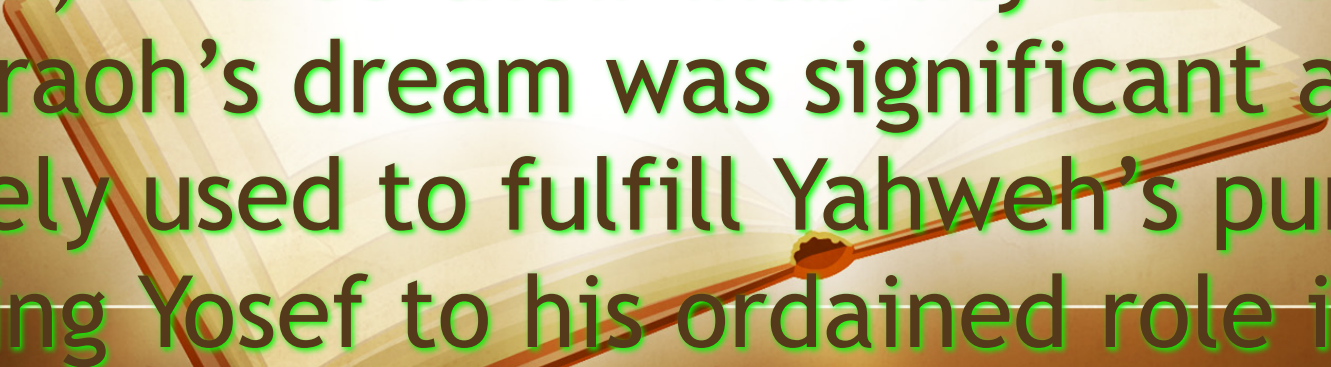
Mi Ketz, means “at the end” or “completion”. It was the end of two full years, from the time the butler and baker were released from prison (on Rosh Hashana) till Pharoah dreamed and the wine bearer remembered his promise to Yosef (Joseph). His experience in prison must have been akin to what we feel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

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 Yahweh and his character was strengthened and prepared for the calling on his life.

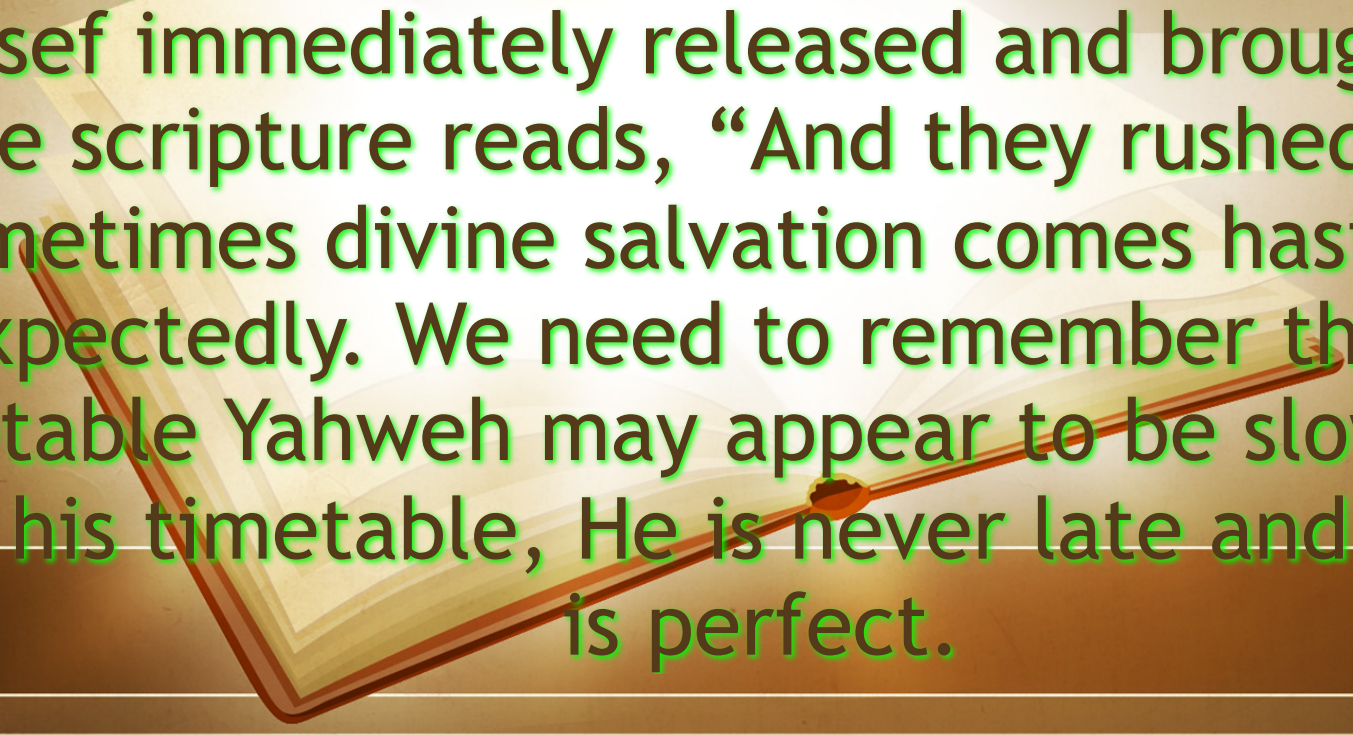


Although it took many years, Yosef went from slave to prisoner to head of Pharaoh's kingdom. The transitions were not overnight. It looked to him as though it would never come but when it finally came, it seemed instantaneous. As a result of his faithfulness, he was in due time advanced to leadership in the kingdom. When the time was right and the vessel was prepared, the situation changed.

Promotion Comes From Yahweh 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 Yahweh's purposes to bring Yosef to his ordained role in life.



The cupbearer had forgotten Yosef but Yahweh had not, and although Yosef's faith was tested, Yahweh 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:



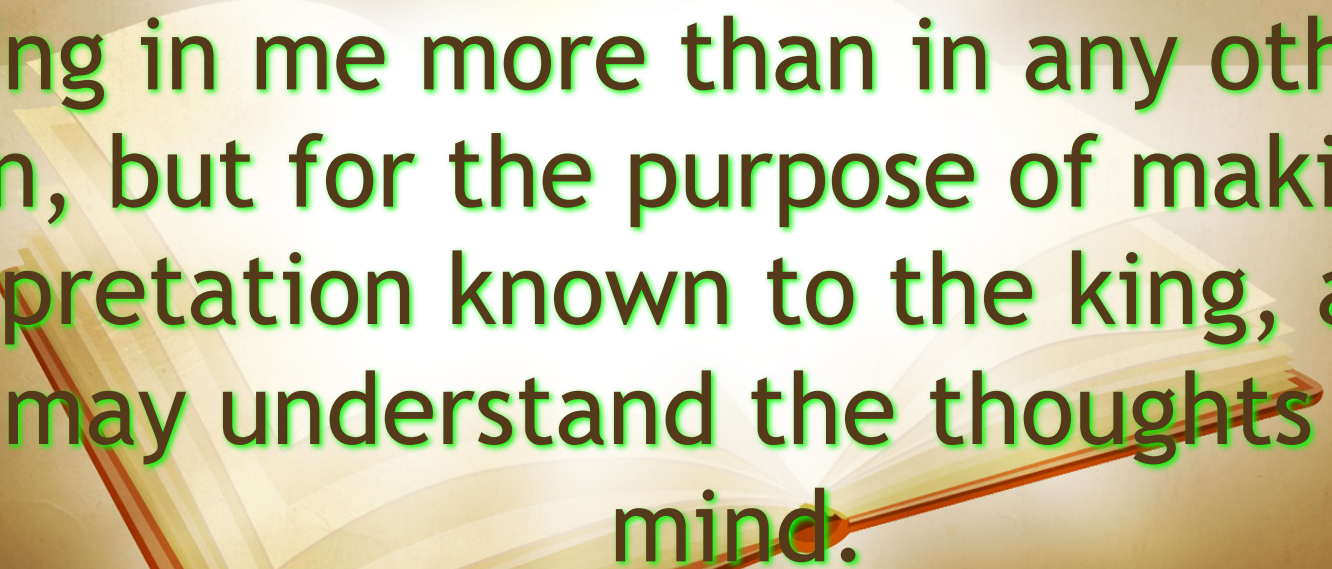
“Even though I will have to recall my sins to make this revelation, I will do it for the sake of your majesty – to tell you of my personal knowledge of an interpreter” On his recommendation, Pharaoh has Yosef immediately released and brought to him.

The scripture reads, “And they rushed him.”

Sometimes divine salvation comes hastily and unexpectedly. We need to remember that in our timetable Yahweh may appear to be slow or late but in his timetable, He is never late and His timing is perfect.

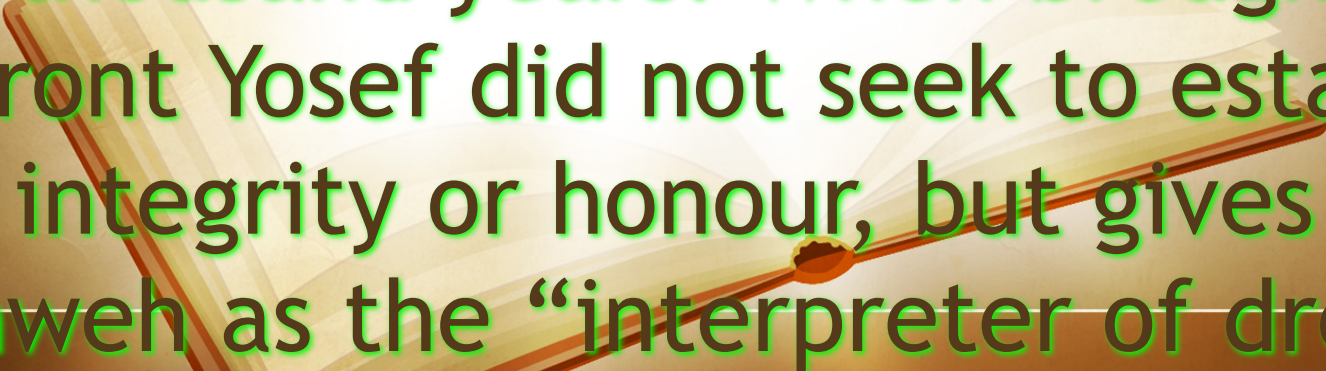
When Yosef was summoned before Pharaoh, his initial words were a bold disclaimer of personal ability and a confession of faith in the only true and living God. “That is beyond me; it is Elohim Who will respond with Pharaoh’s welfare” or “It is not in me; Elohim will give Pharaoh a favorable answer.” (41:16) Daniel, too, ascribed his powers solely to God.

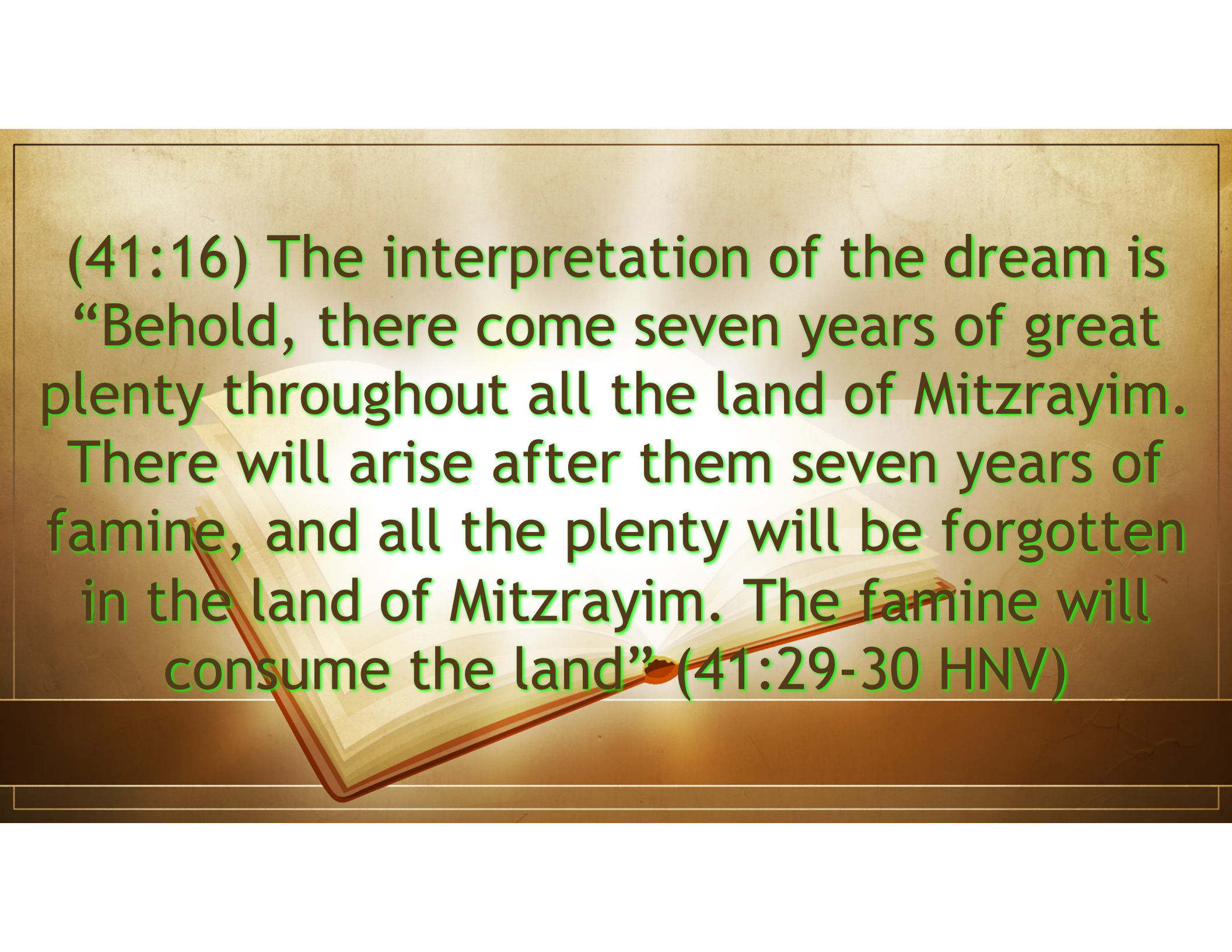
Daniel 2:30 “But as for me, this mystery has not been revealed to me for any wisdom residing in me more than in any other living man, but for the purpose of making the interpretation known to the king, and that you may understand the thoughts of your mind.”



” Yahweh 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.

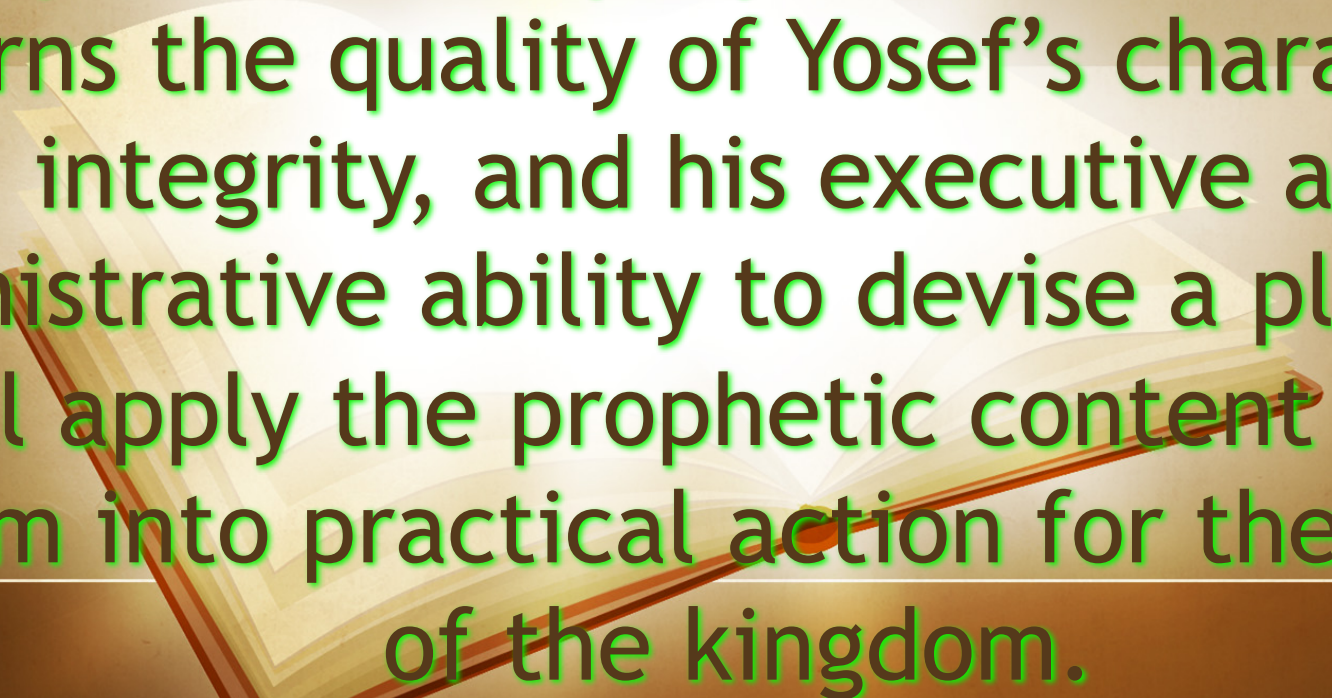
Just as the chief cupbearer forgot about Yosef for two years, so Yeshua has been ignored by the majority of both the Jewish people and the population of the world for two thousand years. When brought to the forefront Yosef did not seek to establish his own integrity or honour, but gives glory to Yahweh as the “interpreter of dreams”.

An illustration of an open book with a bookmark, positioned diagonally across the lower half of the text. The book is open to two pages, and a small bookmark is visible between them. The background of the entire image is a textured, parchment-like surface with a dark brown border.

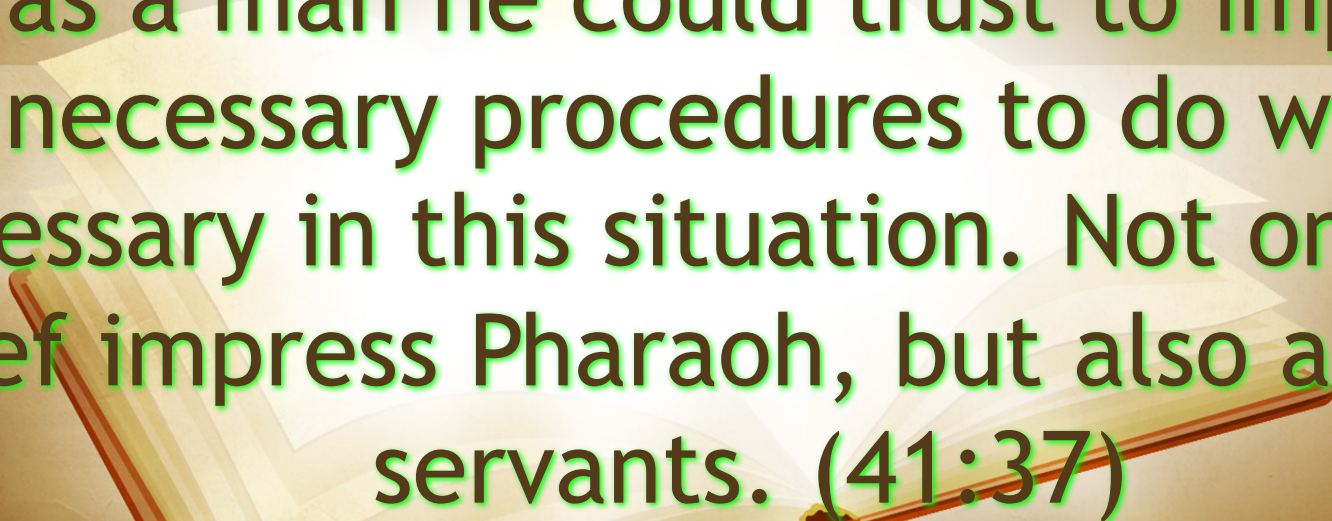


(41:16) The interpretation of the dream is
“Behold, there come seven years of great
plenty throughout all the land of Mitzrayim.
There will arise after them seven years of
famine, and all the plenty will be forgotten
in the land of Mitzrayim. The famine will
consume the land” (41:29-30 HNV)

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.



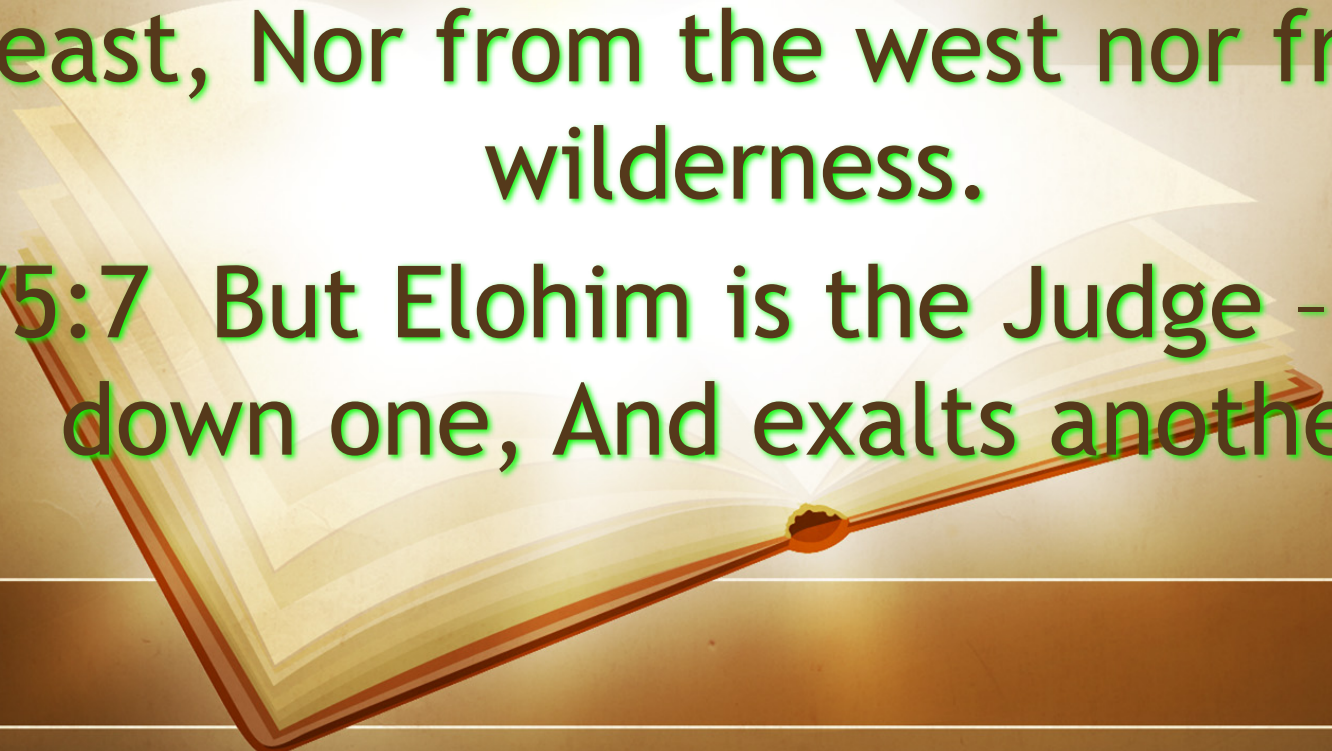
Yosef is not self-seeking and Pharaoh judges him as a man he could trust to implement the necessary procedures to do what was necessary in this situation. Not only does Yosef impress Pharaoh, but also all of his servants. (41:37)



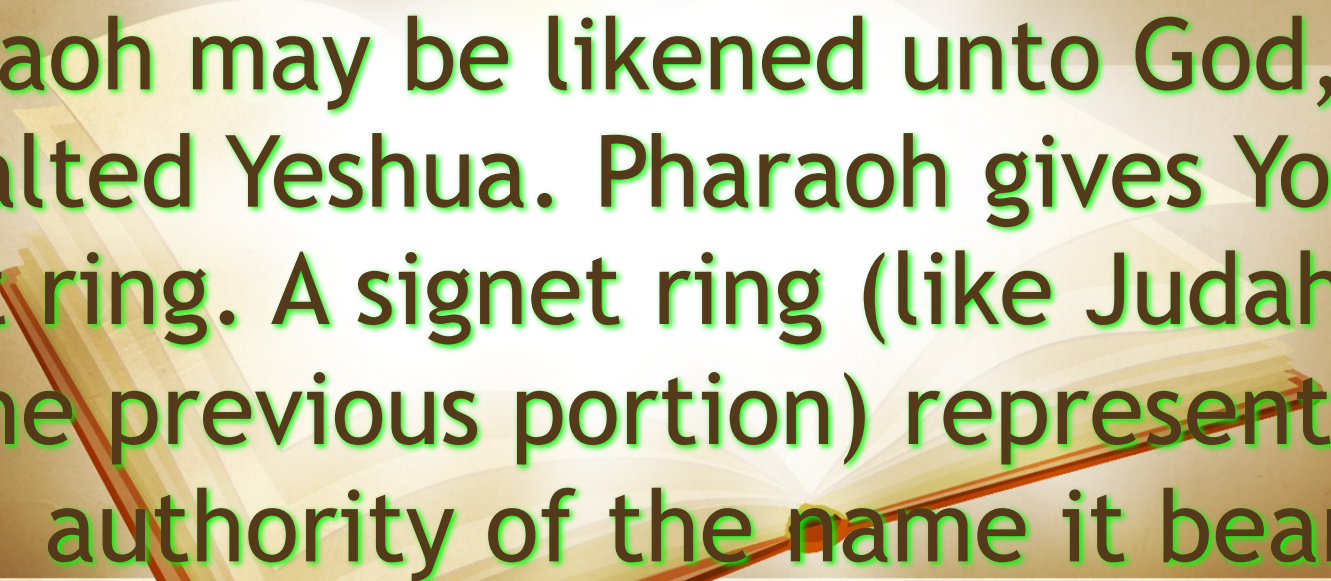
This speaks highly of Yosef's personal image. Pharaoh does not question his past because he sees a man who manifests a sound and wholesome attitude standing before him. Yosef has not been embittered or belittled by his circumstances to indulge in self-pity - he stands in the strength of the One whom 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 Yahweh. Psalm 75:6,7

Psa 75:6 For exaltations are neither from
the east, Nor from the west nor from the
wilderness.

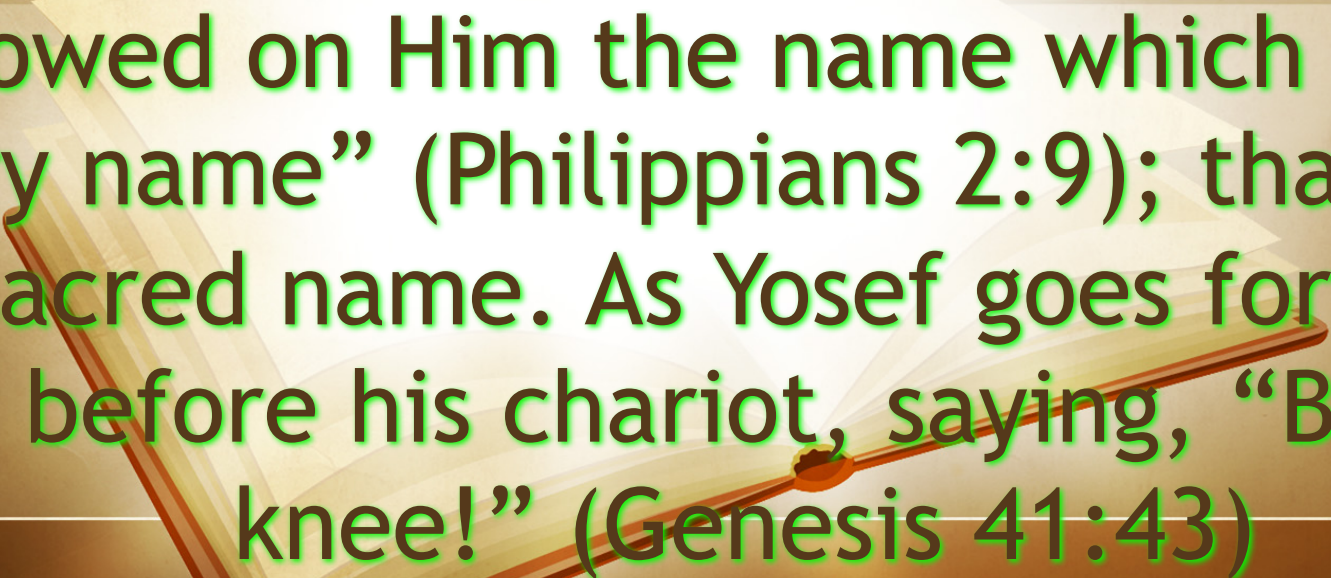
Psa 75:7 But Elohim is the Judge - He puts
down one, And exalts another.



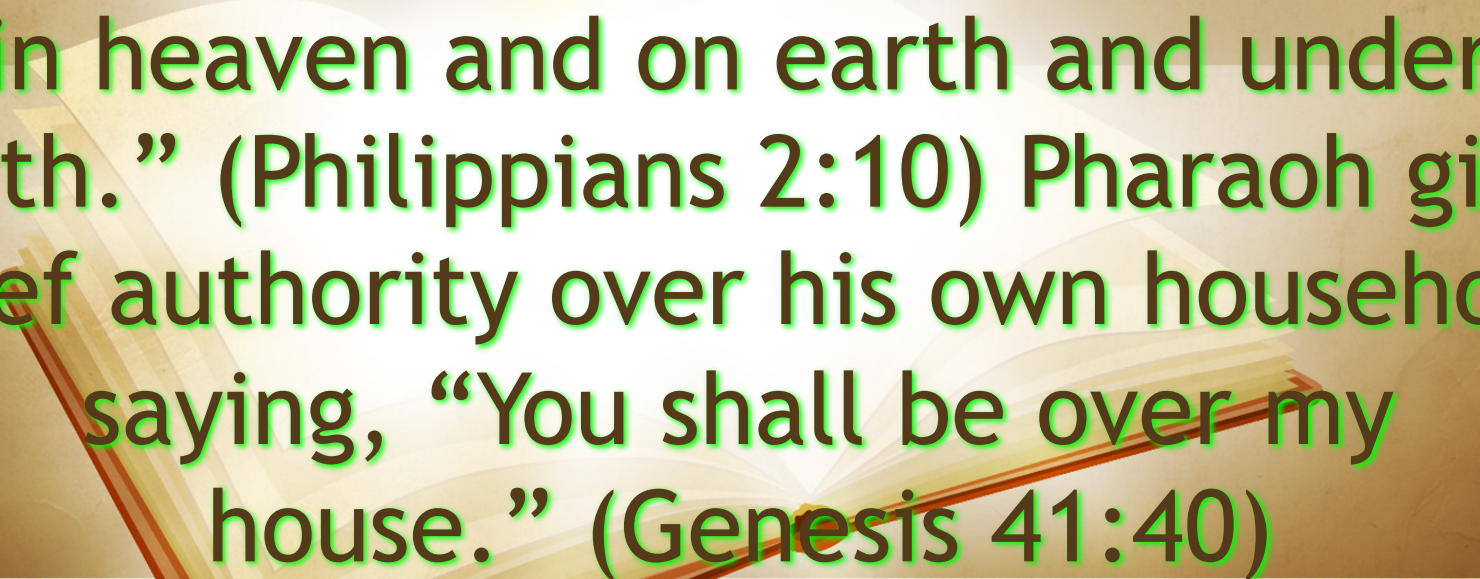
Yosef may be likened unto Yeshua, who is exalted from a low estate to a high estate, Pharaoh may be likened unto God, who so exalted Yeshua. Pharaoh gives Yosef his signet ring. A signet ring (like Judah's seal in the previous portion) represents the authority of the name it bears.



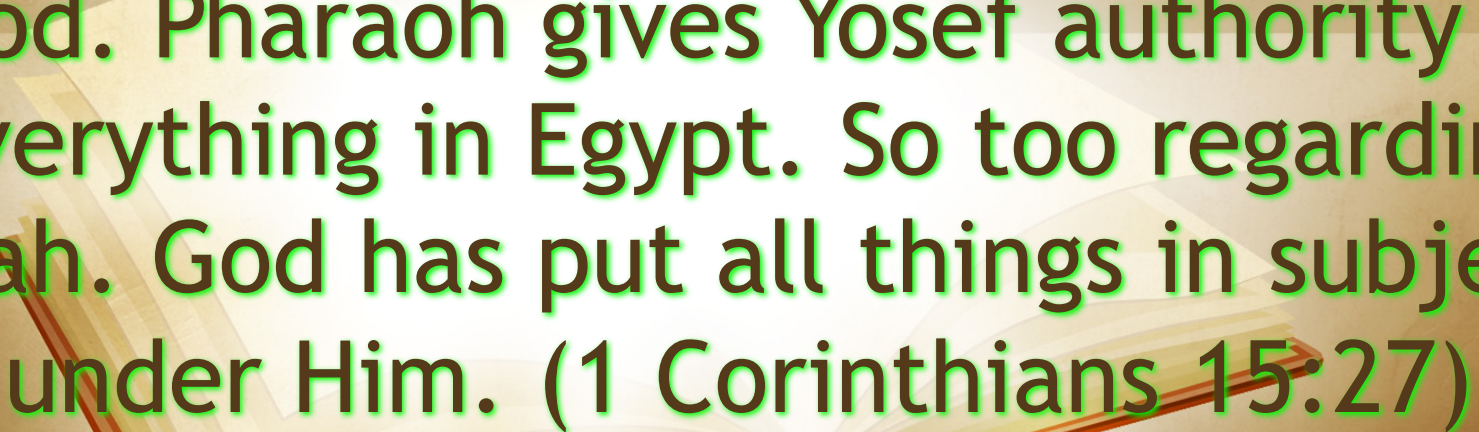
By giving Yosef his signet ring, Pharaoh gives Yosef the authority of his own name. In a similar way God exalted Yeshua “and bestowed on Him the name which is above every name” (Philippians 2:9); that is, His own sacred name. As Yosef goes forth, criers run before his chariot, saying, “Bow the knee!” (Genesis 41:43)



God 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)

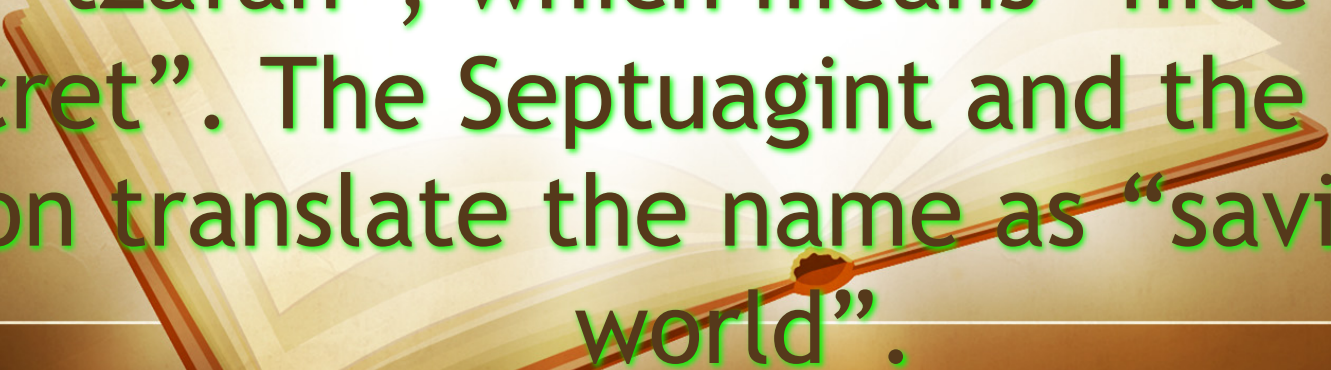


In a similar manner, Yeshua is over the house of God. Pharaoh gives Yosef authority over everything in Egypt. So too regarding Messiah. God has put all things in subjection under Him. (1 Corinthians 15:27)

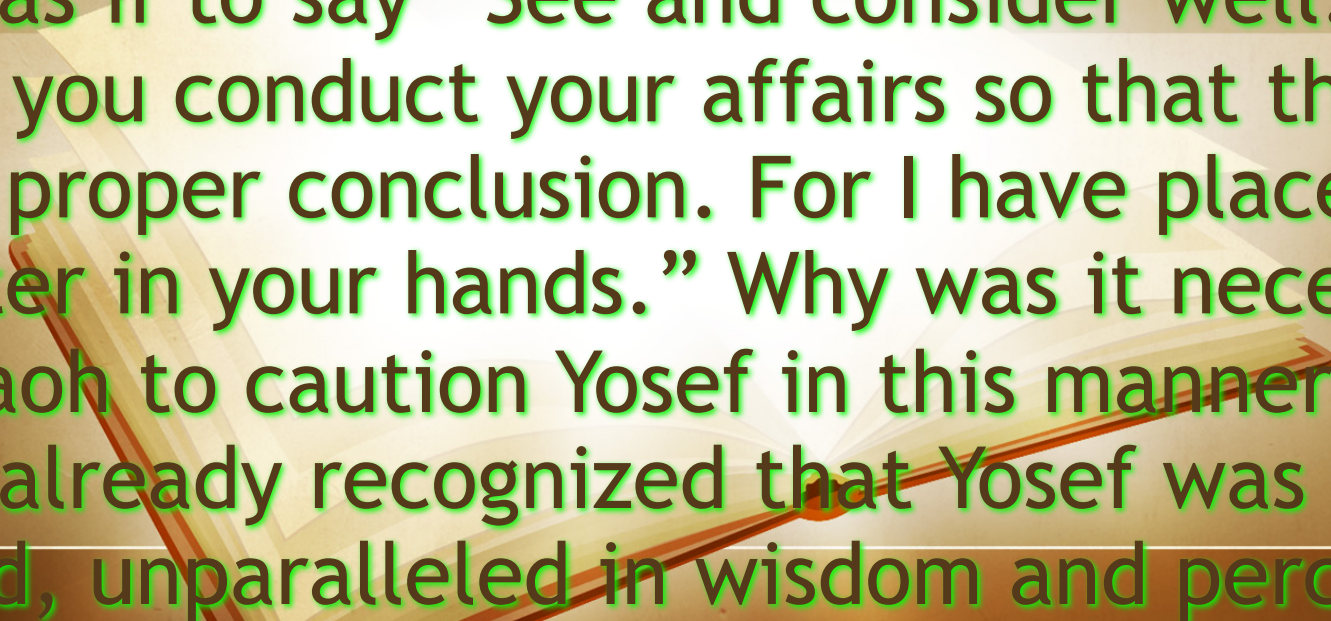


Whoever did not bow before Yosef, was not in submission to Pharaoh, who had given the command. It is the same way with anyone who will not bow before Yeshua and acknowledge him as Lord; that person is not obedient to the Father, who commanded it, "that all may honor the Son, even as they honor the Father. 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 Rashi and Flavius Josefus, the name Tzafnat-Paneach means, “he who reveals secrets”. “Tzafnat” could come from the root “tzafan”, which means “hide”, “keep secret”. The Septuagint and the Coptic version translate the name as “savior of the world”.

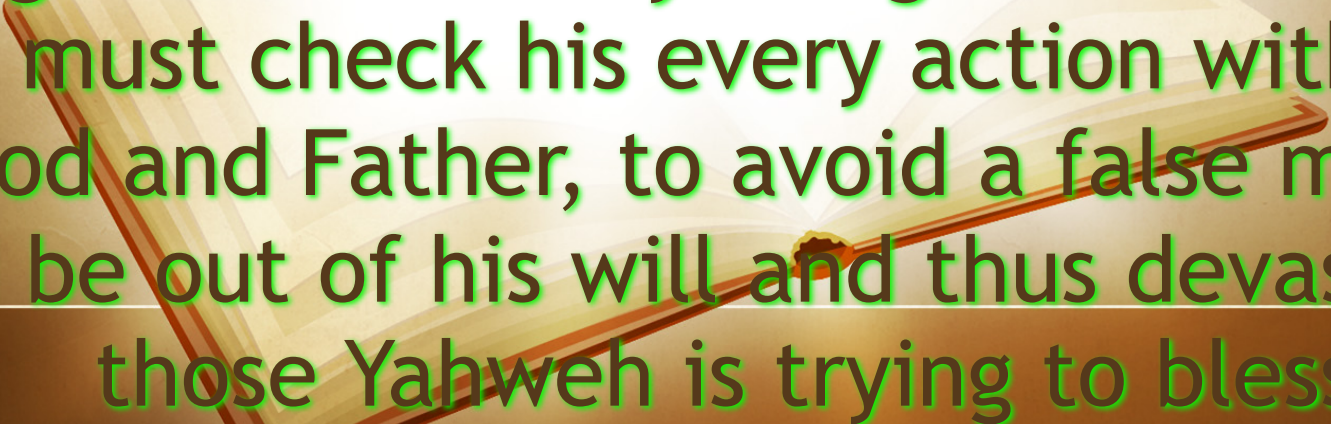


Yosef as the vice-king plays out two critically important roles of leadership; he actively deals with matters of state along with matters of economics (ibid. 42:6). On the one hand, Yosef is personally living out his own dreams of Parshat Vayeshev 37:7-9 - that of a being a provider linked with that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



Watch your step! “And Pharaoh said to Yosef,
‘Behold I have placed you over all Egypt.’” (41:41)
Commentators say that Pharaoh was cautioning
Yosef, as if to say “See and consider well. Make sure
that you conduct your affairs so that they reach
their proper conclusion. For I have placed a great
matter in your hands.” Why was it necessary for
Pharaoh to caution Yosef in this manner? Pharaoh
had already recognized that Yosef was a man of
God, unparalleled in wisdom and perception.

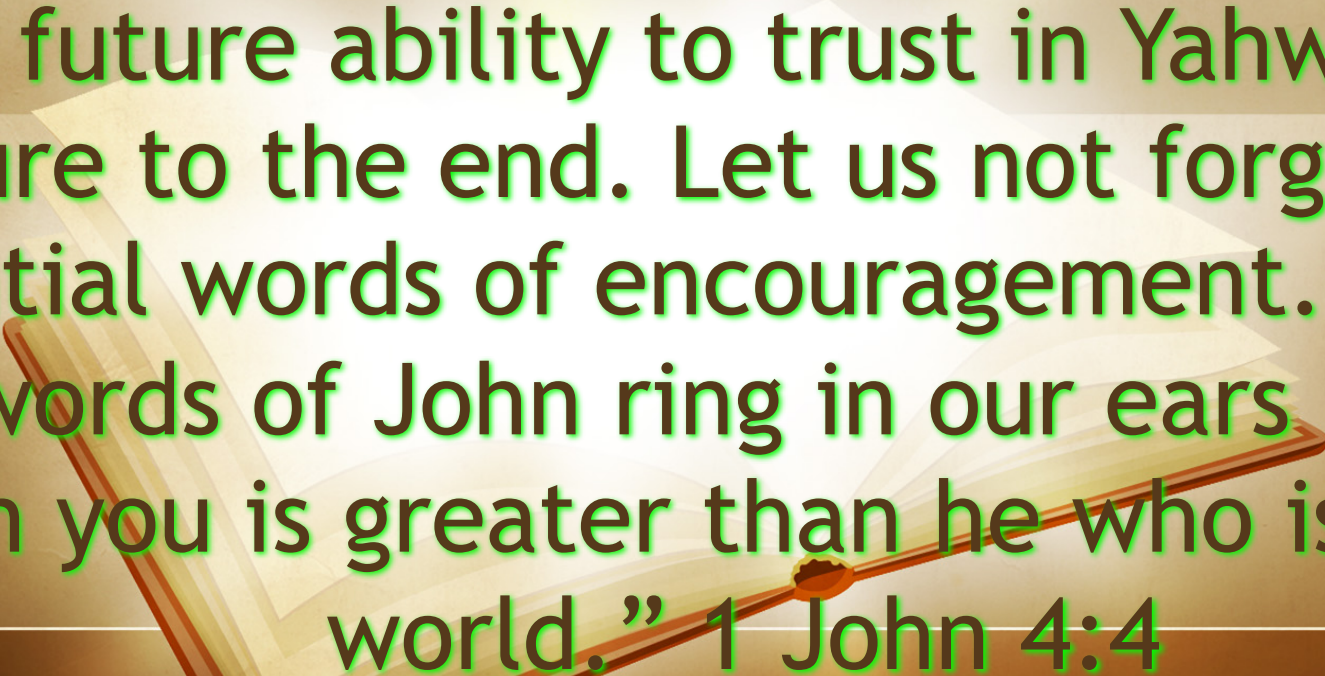
Surely, such a person can be relied upon to do everything necessary to avoid disaster and rescue the world from hunger. And yet, Pharaoh did caution him. Could it be that even Yosef, a man of Elohim who was fully aware that even the slightest error may bring disaster even such a man must check his every action with Yahweh, his God and Father, to avoid a false move that could be out of his will and thus devastating to those Yahweh is trying to bless?



The example of Yosef is summed up in the words of Paul written to believing Jews and Gentiles in first century Rome:

“Furthermore, we know that God causes everything to work together for the good of those who love God and are called in accordance with his purpose; ... What, then, are we to say to these things? If God is for us, who can be against us? ” Rom. 8:28, 31

Surely these words by Paul must be significant in the days we face ahead and our future ability to trust in Yahweh and endure to the end. Let us not forget these essential words of encouragement. And may the words of John ring in our ears “He who is in you is greater than he who is in the world.” 1 John 4:4

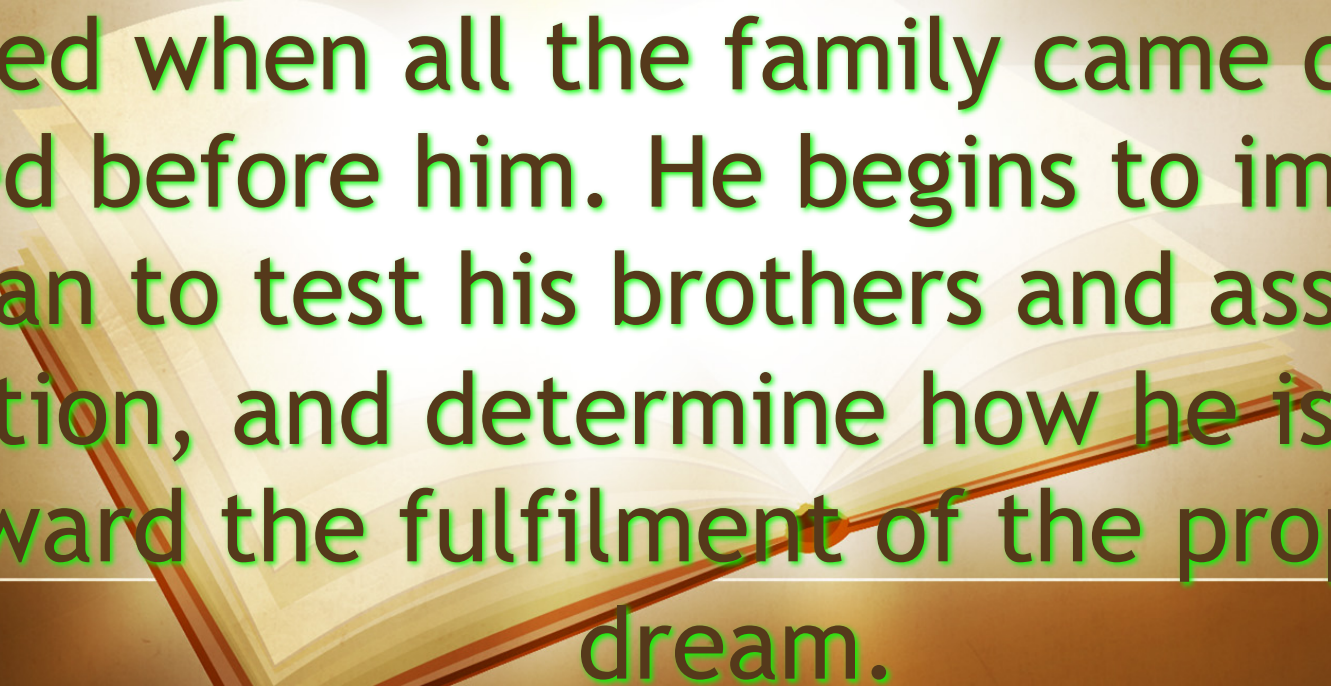


Yosef has been raised by Yahweh from the pit from which he was sold into slavery to be second only to Pharaoh in a period of 13 years. Yahweh has prepared him for this great responsibility which begins at age 30.

This is a significant age in the Israelite society for it is the time when a man is sufficiently mature to undertake his life's work. Yeshua began his ministry at age 30.


The Unfolding Drama The brothers come to Egypt for food and bow before him (42:6).

This was part of Yosef's dream which was fulfilled when all the family came down and bowed before him. He begins to implement a plan to test his brothers and assess the situation, and determine how he is to work toward the fulfilment of the prophetic dream.



He enquires as to the welfare of his father and tries to determine if Benjamin is still with the family. He makes accusations against them which requires them to bring Benjamin down next time they come for food. Their reaction was, “We are most assuredly guilty concerning our brother, in that we saw the distress of his soul, when he begged us, and we wouldn’t listen. Therefore this distress has come on us.” (42:21 HNV)

Their conscience was being activated. Now they were in a similar situation again, and had the chance to make restitution by not abandoning Rachel's other child Benjamin or deceiving their father this time. Then he returns their money into their sacks unknown to them at the time, and they return home.

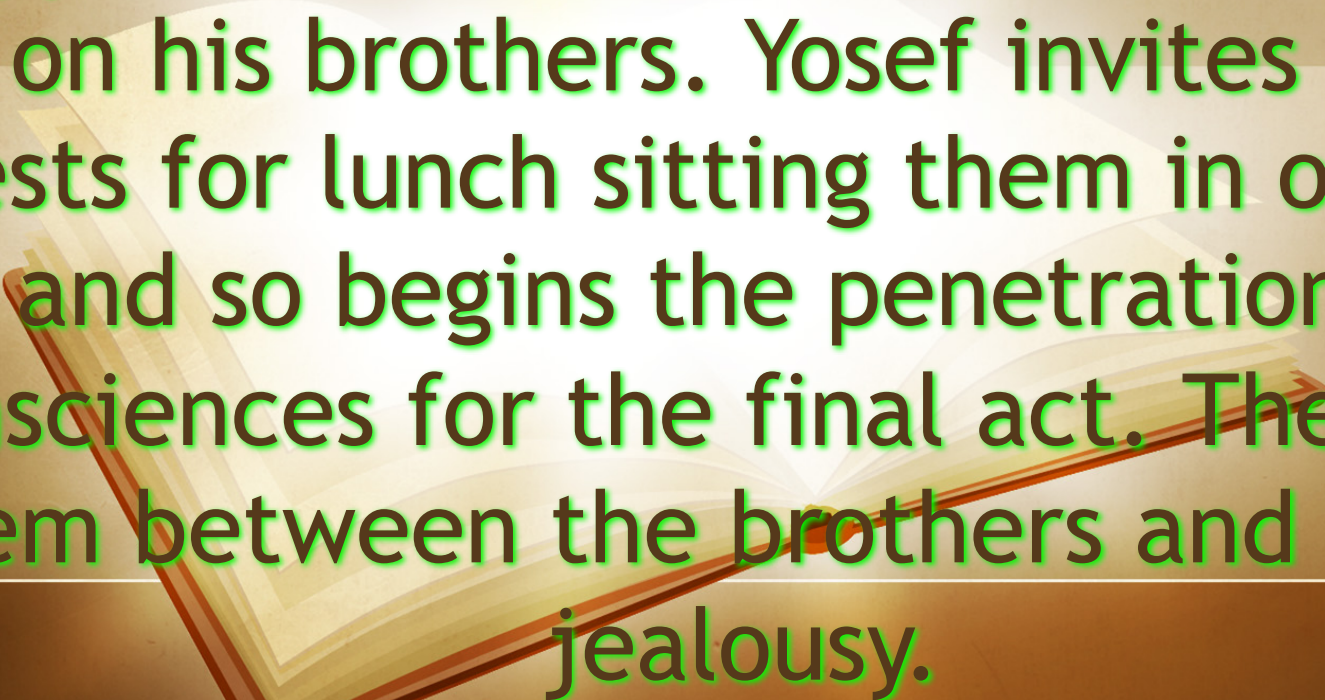
An illustration of an open book with a bookmark, positioned diagonally across the lower half of the text. The book is open to two pages, and a small bookmark is visible between them. The background is a textured, parchment-like surface with a dark brown border at the bottom.

In ancient times, every country would put its own insignia on its currency and the value was based on the weight of the gold and the silver.

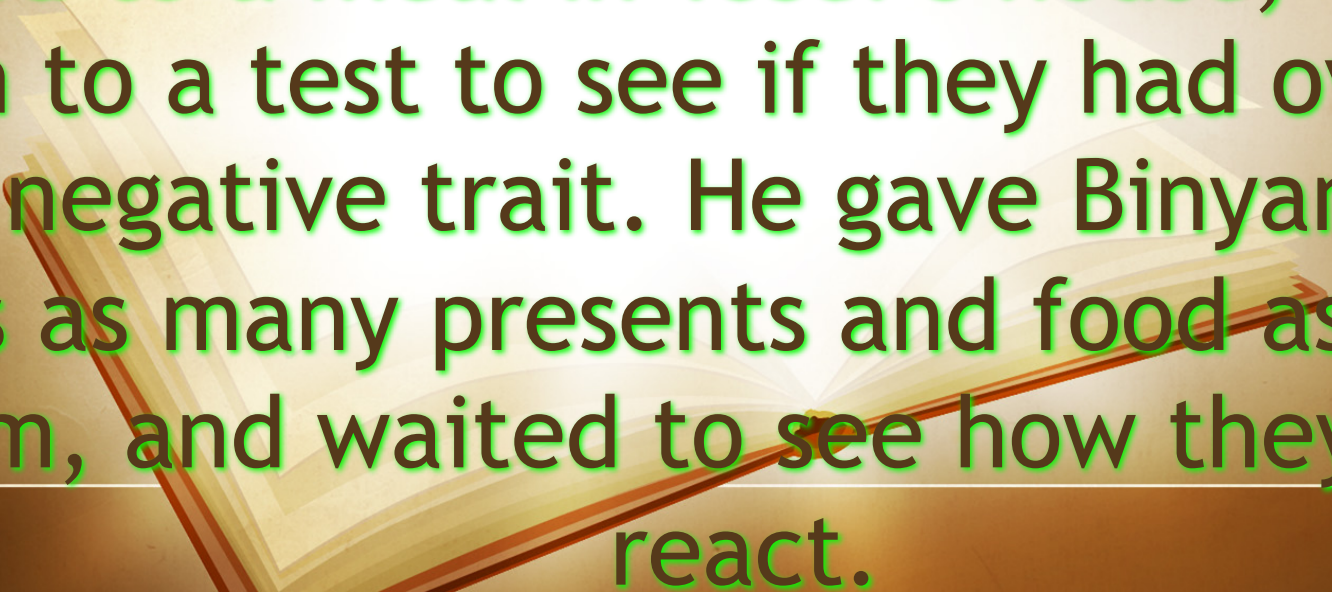
From many lands people came to Egypt to purchase food. The Egyptians would weigh the currency and sell to them accordingly. The brothers related that when they opened their sacks, they found money, “Bemishkalo” - which weighed exactly the same as the money they had given for their purchase.

However, the emblems engraved on the coins were not the same because, “We brought other coins with different emblems when we came to buy food. Therefore, we are puzzled and do not know who put silver of the same weight as our money in our sacks.” This would have had deep significance as it meant that someone had exchanged the money to the same value they had brought.

An ingenious plan unfolds as Yosef controls the situation to have Benjamin come down to Egypt and then uses him for the ultimate test on his brothers. Yosef invites them as guests for lunch sitting them in order of birth and so begins the penetration of their consciences for the final act. The major problem between the brothers and Yosef was jealousy.

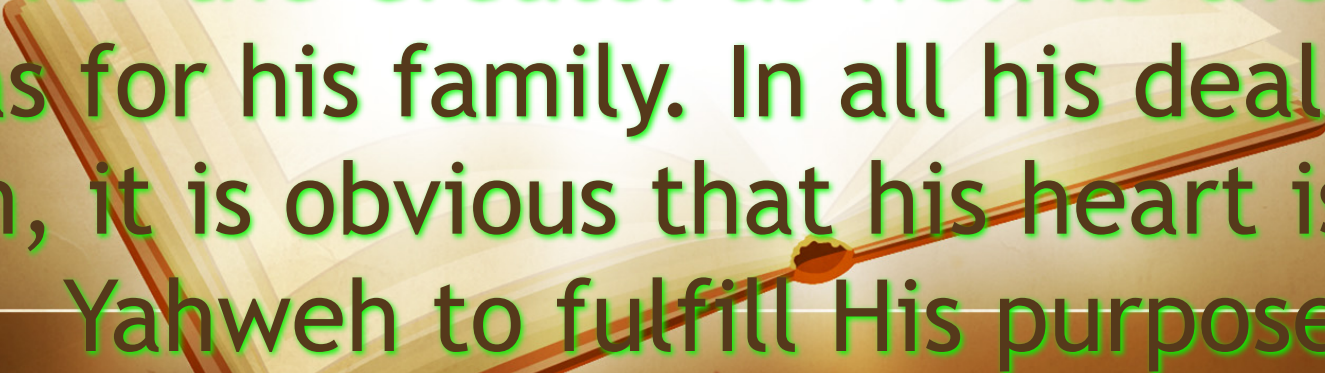


Due to their jealousy of his aspirations to rise above them, they went as far as selling him as a slave. When the brothers were invited to a meal in Yosef's house, Yosef put them to a test to see if they had overcome this negative trait. He gave Binyamin five times as many presents and food as he gave them, and waited to see how they would react.



In Benjamin's sack he has placed his own personal silver goblet. They depart for Canaan but are stopped and searched. The brothers are bewildered when the goblet is found in Benjamin's sack. They are escorted back to Yosef, who orders the guilty one, Benjamin, to be kept as a slave while the rest are to be set free. The brothers would be put to the test so Yosef could see if they had changed since they turned on him and sold him into slavery (44:8-17).


Yosef is overcome with emotion during these encounters with his brothers and evidences deep feelings for them. These insights into the heart of Yosef are indications of his deep love for the Creator as well as the passion he has for his family. In all his dealings with them, it is obvious that his heart is toward Yahweh to fulfill His purposes.

An illustration of an open book with a red bookmark, positioned diagonally across the lower half of the text. The book has a brown cover and its pages are a light cream color. The bookmark is a simple red ribbon-like strip.

The Final Scene Yehudah offers to be a guarantor for Benjamin to his father. He uses two legal terms to indicate what he was willing to be for Benjamin to his father if something happens to him. The first term 'surety' is saying that he offers to repay the loan should the borrower default, and secondly the term 'require' is to be held responsible for, or accountable for.

So Yehudah is putting himself in a position to be held accountable for whatever happens to Benjamin, promising to restore whatever loss to his father will be involved in taking him. Genesis 43 Obviously Ya'acov must have deep trust in Yehudah to finally allow him to take Benjamin back with him.

Judah (Yehudah) and the brothers, including Binyamin, return to Egypt where they are received by the “junior” Pharaoh, Yosef. After inquiring about his father’s welfare, Yosef treats the brothers lavishly as honored guests. He sets places at the dining table for them in the order of their birth and feeds them from his table, giving Binyamin five times as much as the others to see if the brothers become jealous over this preferential treatment of him.



The brothers are amazed by these actions but they do not react negatively. However, when

Yosef finally sees his youngest brother, Binyamin, he can barely control his emotions.

He rushes out of the room and weeps. After selling more grain to the family, Yosef secretly instructs his servants to again replace the money in the sacks of each man, and in addition, to put his goblet inside Binyamin's sack.

When the goblet is discovered and the family is returned to his presence, Yosef accuses them of being thieves and demands that Binyamin become his slave as a punishment. So, like a good serial drama, the Parsha ends on a cliffhanger note. Yosef is setting a stage to see how will the brothers will react with of another of his mother's sons being taken from the family.

ASSEMBLY OF CALLED-OUT BELIEVERS

#10 פרשת מִקֵּץ PARASHAH MIKKETZ

Gen. 41:1-44:17 "At the End"

PESHAT - The Plain Meaning - Joseph is restored & blessed to bless others
(literal)

REMEZ - { God's Character - Giver of Wisdom
- Restorer of the lost & forgotten
(just beyond the literal) - Hidden glimpses of Messiah - "raised up" from the pit
Application for us today - We are to be Wise but "hand" Ben yamin "Son of the right hand" humble Servant leaders

DRASH - { Enlarged letters & Anomolies -
(to seek deeper by comparison) Symbolism - Joseph is not recognized in his Egyptian "Pagan" garb (just like Yeshua & the lost house of Israel cloaked in Pagan garb!)

SOD - Gematria & Torah Code -

(Further Research) { Dead Sea Scrolls -
Haftarah - 1 Kings 3:15-4:1

"The Wisdom" of Solomon

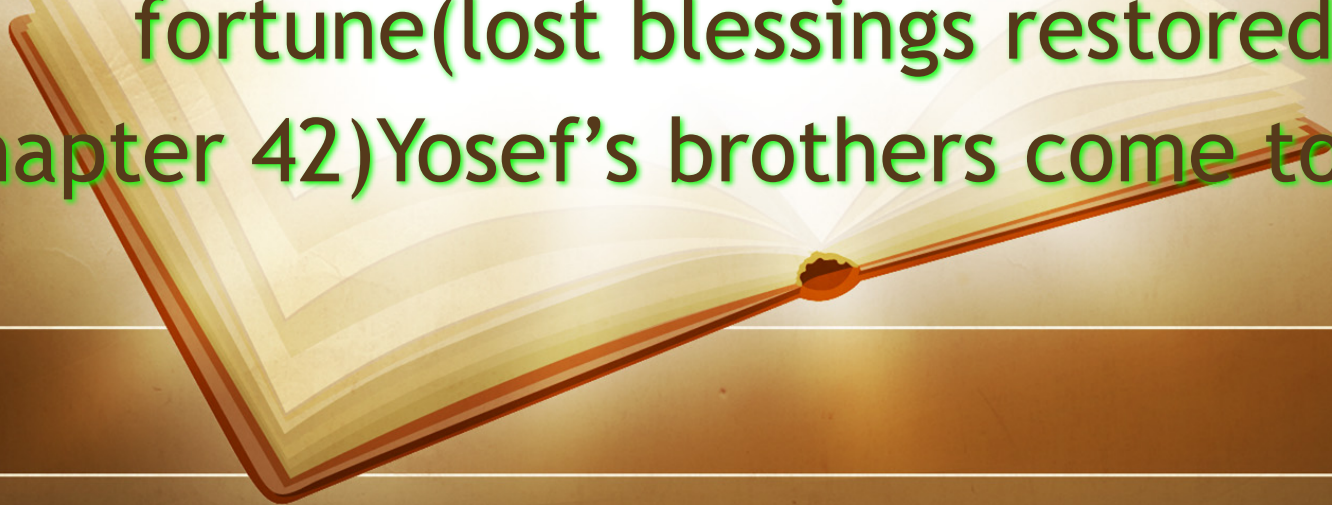
TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

Mikeitz (מִקֵּץ) – Hebrew for “at the end,”

Chapter 41) Pharaoh's dream and Yosef's reversal of fortune (lost blessings restored)

Chapter 42) Yosef's brothers come to Egypt



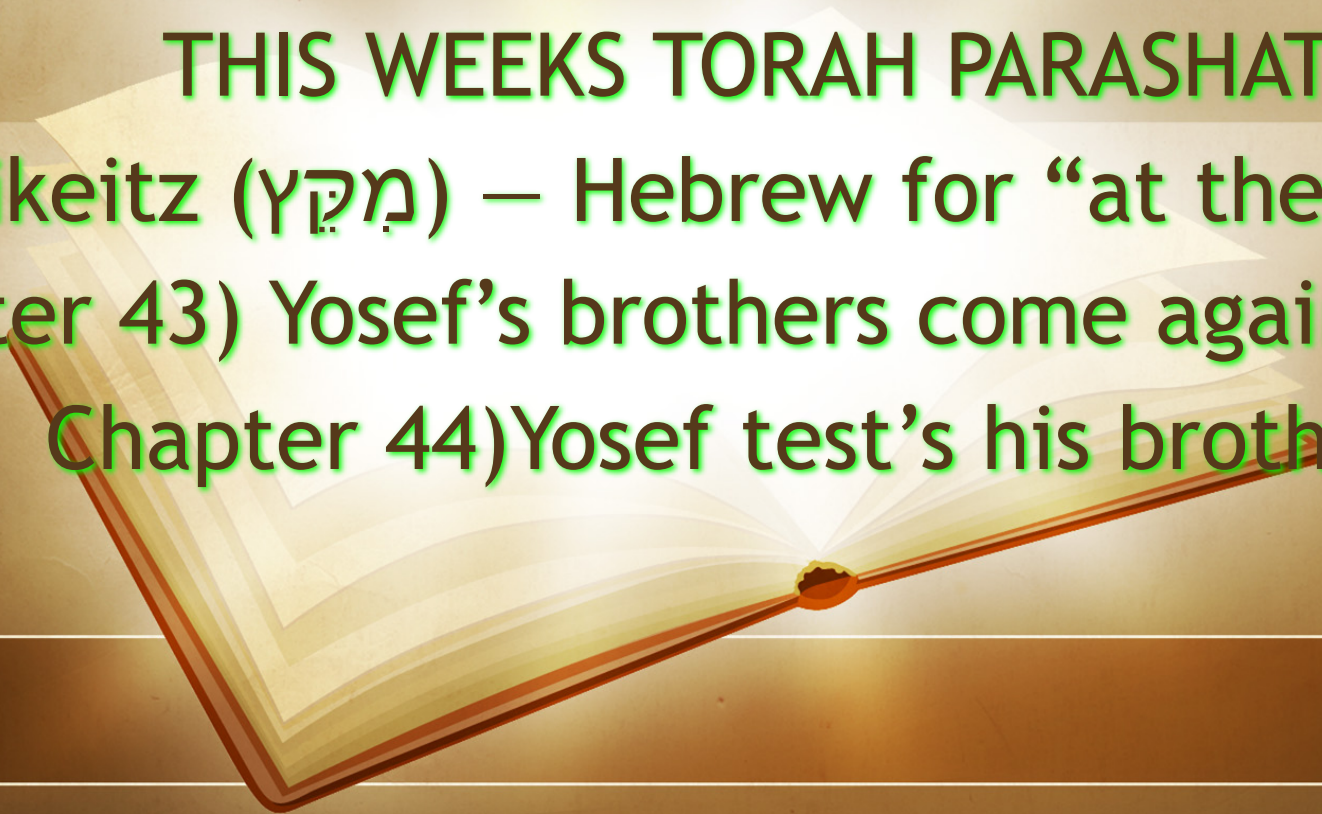
TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

Mikeitz (מִקֵּץ) – Hebrew for “at the end,”

Chapter 43) Yosef’s brothers come again to Egypt

Chapter 44) Yosef test’s his brothers



Chapter 41) Pharaoh's dream and Yosef's reversal of fortune (lost blessings restored)

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,

Gen 41:2 and saw seven cows coming up out of the river, beautiful looking and fat, and they fed amongst the reeds,

Gen 41:3 then saw seven other cows coming up after them out of the river, ugly and lean of flesh, and stood by the other cows on the bank of the river.


Gen 41:4 And the ugly and lean of flesh cows ate up the seven beautiful looking and fat cows. Then Pharaoh awoke.



Gen 41:5 And he slept and dreamed a second time and saw seven heads of grain coming up on one stalk, plump and good,

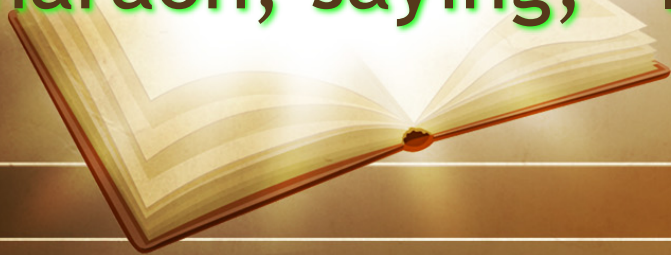
Gen 41:6 and saw seven lean heads, scorched by the east wind, coming up after them.

Gen 41:7 And the seven lean heads swallowed the seven plump and complete heads. Then Pharaoh awoke and saw it was a dream.



Gen 41:8 And it came to be in the morning that his spirit was moved, and he sent and called for all the magicians of Mitsrayim and all its wise men. And Pharaoh related to them his dreams, but there was no one who could interpret them for Pharaoh.

Gen 41:9 Then the chief cupbearer spoke to Pharaoh, saying, “I remember my crimes this day.



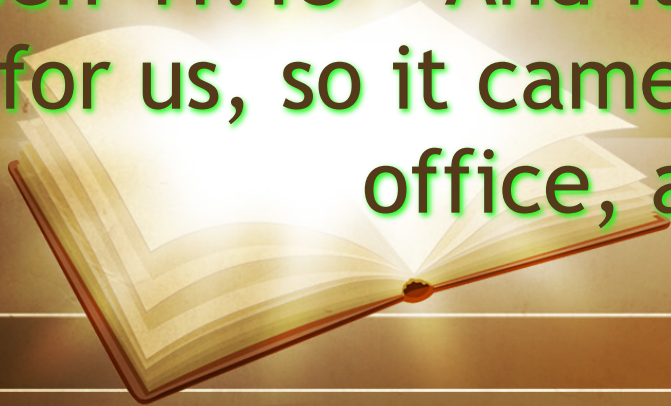
Gen 41:10 “When Pharaoh was wroth with his servants, and put me in confinement in the house of the captain of the guard, both me and the chief baker,

Gen 41:11 each one of us dreamed a dream in one night, he and I. Each of us dreamed according to the interpretation of his own dream.



Gen 41:12 “And there was with us a Hebrew youth, a servant of the captain of the guard. And we related to him, and he interpreted our dreams for us. To each man he interpreted according to his own dream.

Gen 41:13 “And it came to be, as he interpreted for us, so it came to be. He restored me to my office, and he hanged him.”



Gen 41:14 Then Pharaoh sent and called Yosēph,
and they hurriedly brought him out of the
dungeon. And he shaved and changed his
garments, and came to Pharaoh.



Lost Blessings Restored

Zec 9:9 “Rejoice greatly, O daughter of Tsiyon! Shout, O daughter of Yerushalayim! See, your Sovereign is coming to you, He is righteous and endowed with deliverance, humble and riding on a donkey, a colt, the foal of a donkey.

Zec 9:12 “Return to the stronghold, you prisoners of the expectation. Even today I declare that I return double to you. (the double portion of Manna is Messiah Yeshua)

Lost Blessings Restored

Joe 2:25 “Then I shall repay you the years that the swarming locust has eaten, the crawling locust, and the consuming locust, and the gnawing locust, My great army which I sent among you.

Joe 2:26 “Then you shall eat - eat and be satisfied - and shall praise the Name of יהוה your Elohim, who has done with you so wondrously. And My people shall never be put to shame.

Lost Blessings Restored

Job 42:10 And יהוה turned the captivity of Iyob when he prayed for his friends. And יהוה gave Iyob twice as much as he had before.

Job 42:11 And all his brothers, and all his sisters, and all those who had been his friends before, came to him and ate food with him in his house. And they sympathised with him and comforted him for all the evil that יהוה had brought upon him. And they each gave him a qesitah and each one a ring of gold.

Lost Blessings Restored

Job 42:12 And יהוה blessed the latter days of Iyob more than his beginning; for he had fourteen thousand sheep, and six thousand camels, and one thousand yoke of oxen, and one thousand female donkeys.

Job 42:13 And he had seven sons and three daughters.

Lost Blessings Restored

Job 42:15 And in all the land were found no women so beautiful as the daughters of Iyob. And their father gave them an inheritance among their brothers.

Job 42:16 And after this Iyob lived one hundred and forty years, and saw his children and grandchildren for four generations.

BE ENCOURAGED

“EVERYTHING THE ENEMY HAS STOLEN, ELOHIM IS GOING TO RESTORE: THE JOY, THE PEACE, THE HEALTH, THE DREAMS.”

TORAH TEACHINGS



Understanding YAH's likes and dislikes