

# Parashat Miketz

## פרשת מקץ

Shabbat Kislev 27, 5771, December 04, 2010  
MATSATI.COM / Rightly Dividing The Word of God  
<http://www.matsati.com> | [matsati@matsati.com](mailto:matsati@matsati.com)

## Remaining Faithful

השבועות הזה קוראים / This Week's Reading

תורה: Genesis 41:1-44:17

הפטרה: 1 Kings 3:15-4:1

הברית: Romans 10:1-13

החדשה

Parashat Miketz (מקץ) meaning “at the end” is the second word and the first distinctive word of the Parashah of the tenth weekly Torah portion in the annual cycle of the Torah reading. The Triennial Cycle portion, *Bereshit / Genesis 41:1-52*, we find Yoseph (Joseph) is still in jail for a falsely accused crime and God has given Pharaoh two dreams of future events that are about to occur. We read: *Bereshit / Genesis 41:15 Pharaoh said to Joseph, ‘I have had a dream, but no one can interpret it; and I have heard it said about you, that when you hear a dream you can interpret it.’ 41:16 Joseph then answered Pharaoh, saying, ‘It is not in me; God will give Pharaoh a favorable answer.’ (NASB)* This is the turning point in the narrative where God gives Yoseph the interpretation to Pharaoh’s dreams and lifts Yoseph up out of prison and sets him in a powerful position over all of Egypt. Yoseph’s response to Pharaoh is suggestive that in the midst of all the troubles he had been put through, he still remained faithful to the God of his father’s Avraham, Yitzchak (Isaac), and Yaakov (Yisrael/Jacob).

### בראשית 41:11-16

11 הַטְּבָחִים אֶתִּי וְאֵת שֵׁר הָאֲפִים: וְנַחֲלַמָּה חֳלוֹם בְּלַיְלָה  
12 אַחַד אֲנִי וְהוּא אִישׁ כְּפַתְרוֹן חֳלָמָיו וְשֵׁם אָתָּנוּ  
נָעַר עֲבָדֵי עֶבֶד לְשֵׁר הַטְּבָחִים וְנִסְפְּרֵנוּ וַיִּפְתְּרֵנוּ  
13 אֶת־חֳלָמֵינוּ אִישׁ בְּחֳלָמוֹ פֶּתֵר: וַיְהִי כַּאֲשֶׁר פִּתְרֵנוּ  
14 כֵּן הָיָה אֵתִי הָשִׁיב עָלַי כִּי וְאֵתוֹ תָּלָה: וַיִּשְׁלַח פְּרַעֲה  
וַיִּקְרָא אֶת־יֹסֵף וַיְרִיעֵהוּ מִן־הַבּוֹר וַיַּגְלֵחַ וַיַּחֲלֵף  
15 שִׂמְלֹתָיו וַיָּבֵא אֶל־פְּרַעֲה: וַיֹּאמֶר פְּרַעֲה אֶל־יֹסֵף חֳלוֹם  
חֳלָמַי וּפְתָר אֵין אֵתוֹ וְאֲנִי שָׁמַעְתִּי עֲלֶיךָ לֵאמֹר  
16 תִּשְׁמַע חֳלוֹם לְפֶתֵר אֹתוֹ: וַיַּעַן יֹסֵף אֶת־פְּרַעֲה לֵאמֹר  
17 בְּלִעְדֵי אֱלֹהִים יַעֲנֶה אֶת־שְׁלוֹם פְּרַעֲה: וַיְדַבֵּר פְּרַעֲה

#### Bereshit / Genesis 41:11-16

41:11 ‘We had a dream on the same night, he and I; each of us dreamed according to the interpretation of his own dream. 41:12 ‘Now a Hebrew youth was with us there, a servant of the captain of the bodyguard, and we related them to him, and he interpreted our dreams for us. To each one he interpreted according to his own dream. 41:13 ‘And just as he interpreted for us, so it happened; he restored me in my office, but he hanged him.’ 41:14 Then Pharaoh sent and called for Joseph, and they hurriedly brought him out of the dungeon; and when he had shaved himself and changed his clothes, he came to Pharaoh. 41:15 Pharaoh said to Joseph, ‘I have had a dream, but no one can interpret it; and I have heard it said about you, that when you hear a dream you can interpret it.’ 41:16 Joseph then answered Pharaoh, saying, ‘It is not in me; God will give Pharaoh a favorable answer.’ (NASB)

Thinking back to Parashat Toldot, as the elder son of Yitzchak, Esav was in line to receive the birthright, an inheritance that included both material and spiritual blessings. However, in a moment of weakness, that is consistent with a lifetime of rejecting God, Esav gave in to hunger and the manipulation of his brother Yaakov and traded his birthright for a bowl of soup. When his father bestowed the birthright on Yaakov, Esav begged for a blessing too, only to realize that he had squandered his chance for receiving his father's blessing and the inheritance that belonged to him (*Bereshit / Genesis 27*). A commentary written by the author of the book of *Ivrit / Hebrews* in the Ketuvei Shelachim (Apostolic Writings) says, *12:16 that there be no immoral or godless person like Esau, who sold his own birthright for a single meal. 12:17 For you know that even afterwards, when he desired to inherit the blessing, he was rejected, for he found no place for repentance, though he sought for it with tears. (NASB)* It is interesting that after the fact, Esav repented, even with tears and yet found himself rejected. Rejecting the gifts of God incurs a penalty. This should be a warning to us that we need to take our faith very seriously so that we do not "... *insult the Spirit of grace*" *Ivrit / Hebrews 10:29* by living a life that rejects God. Yoseph lived and honored God even in the midst of his imprisonment. It is interesting to read in the book of *Ivrit / Hebrews* that there is both a blessing and condemnation that follow from one's response to the mercy of God.

### ***Hebrews 10:19-31***

*10:19 Therefore, brethren, since we have confidence to enter the holy place by the blood of Jesus, 10:20 by a new and living way which He inaugurated for us through the veil, that is, His flesh, 10:21 and since we have a great priest over the house of God, 10:22 let us draw near with a sincere heart in full assurance of faith, having our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. 10:23 Let us hold fast the confession of our hope without wavering, for He who promised is faithful; 10:24 and let us consider how to stimulate one another to love and good deeds, 10:25 not forsaking our own assembling together, as is the habit of some, but encouraging one another and all the more as you see the day drawing near. 10:26 For if we go on sinning willfully after receiving the knowledge of the truth, there no longer remains a sacrifice for sins, 10:27 but a terrifying expectation of judgment and the fury of a fire which will consume the adversaries. 10:28 Anyone who has set aside the Law of Moses dies without mercy on the testimony of two or three witnesses. 10:29 How much severer punishment do you think he will deserve who has trampled under foot the Son of God, and has regarded as unclean the blood of the covenant by which he was sanctified, and has insulted the Spirit of grace? 10:30 For we know Him who said, 'Vengeance is Mine, I will repay.' And again, 'The Lord will judge His people.' 10:31 It is a terrifying thing to fall into the hands of the living God. (NASB)*

The passage opens with a reminder of what God has made possible by the blood of Yeshua. We can with confidence enter the holy place (*10:19*). We have access to the very throne of God and can enter with confidence because Yeshua himself

80 servers as our priest interceding for us (*Ivrit / Hebrews 10:19-21*). This being true, we should make our relationship with God our top priority because the curtain is opened to the kedosh kedoshim (the holy of Holies). The opening of the curtain is indicative that God Himself is inviting us to draw nearer to Him (*Ivrit / Hebrews 10:22*) with a sincere heart and in full assurance of faith. In addition to this, we should have an eternal perspective of our future with God, because He is faithful to keep His promises (*Ivrit / Hebrews 10:23*). We should also exhibit this kind of mercy to our fellow believers, encouraging one another, meeting together, and growing in love (see *Ivrit / Hebrews 10:24-25*).

85 As we continue reading, the tone changes in the text at *10:26*, if we do not embrace God's grace, terrible judgment will follow as indicated in *Ivrit / Hebrews 10:26-29*. Do these scriptures teach that a believer can lose their eternal salvation? I don't think so because God is faithful; He keeps His promises (see *10:23 and 10:36*). This portion of scripture from the Ketuvei Shelachim teaches that the life of a believer is much more than a one-time profession of faith, followed by a lifestyle that rejects a relationship with God and His people. According to the author of *Ivrit / Hebrews*, the type of faith that is a confession only without a lifelong change is a disconnected faith and is the same as one that tramples the Son of God and insults the Spirit of God. Just as God promises  
90 "better and lasting possessions" for those who are faithful, He also promises "to judge his people for rejecting His mercy" (see *Ivrit / Hebrews 10:30*).

95 The scriptures do not indicate explicitly the reasons behind why God was sending seven years of prosperity and seven years of famine upon the land, but what we do know is that God had given a prophetic message that His people would be enslaved for 400 years and so all of these things are working according to His plan to bring His people into the land of Mitzrayim (Egypt). In addition to this, God provided a way for the people to be saved. Yoseph remained faithful and God used him to save many people. The name Yoseph (יֹסֵף) in the Hebrew Bible can be translated from Hebrew as "The Lord will increase/add." God  
100 increased Yoseph and brought about a blessing to his family and to the people of Mitzrayim (Egypt). God saved many lives through Yoseph and similarly today, God is saving many lives in Yeshua (ישוע) the Messiah. If there is a spiritual famine in your life today the Lord can lift you up and save you right now if you will place your faith in God's Messiah Yeshua.

110 Heavenly Father,

115 Thank you for the testament and testimony of the people you have influenced, saved, delivered and redeemed that is found in the Holy Scriptures (the Bible). I believe what the Scriptures say and how the Torah, the Prophets, and the Writings all point to the holy One of Yisrael, Yeshua the Messiah. I believe with all my heart that Yeshua laid down His life on my behalf. Please Lord; send your Holy Spirit to come and dwell in my heart and to help me to live a life that is pleasing to you. Thank you for all that you have done and continue to do in my life. I give  
120 you all of the glory, the honor, and the praise, in Yeshua's name I pray.

Amen.

125

130

135

140

145

150

155

160

165

Copyright © 2010 MATSATI.COM | All Rights Reserved: <http://www.matsati.com/>

Be Blessed in Yeshua our Messiah!

\* \* \* \* \*

הללויה לאדוננו מורנו ורבינו ישוע מלך המשיח לעולם ועד:  
Hallelujah for our Lord, our Teacher, our Rabbi,  
“Yeshua” King Messiah forever and ever