

EMC SHALOM INTERNACIONAL

PARASHAH 10 MIKETZ | GENESIS 41:1 - 44:17

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MIKETZ means “*at the end*”, “*eventually*”.

First Aliyah 41:1-14

41:1 And it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river. –At the end of what? The Scriptures must have some implicit value for our lives. After the long waiting of Yosef, this moment meant a turning point for his new and true life. The harsh events he had to endure had prepared him for his savior ministry. Orphan at birth, overprotected by his father, rejected by his brothers at seventeen which took him to three years of infamy, slavery, and bondage. This was

a desolate scenario and life was unbearable for him. Nonetheless, the hand of the Everlasting Elohim had been shaping the correct character in a fully and detailed way of he who shall see all of his dreams come true. Yosef was now ready to play the role he was born for. In order to share this to the fullest details of this glorious story of success and great blessings is necessary to resort to the traditional Hebrew literature for it has a far much richer panorama of the events, while the Scriptures only suggests them between the lines. The Everlasting Elohim commands us to SCRUTINIZE the Scriptures. Yosef was thirty years old when he starts his ministry as Yahshua HaMashiaj did. “And when he was twelve years old, they went up to Jerusalem after the custom of the feast (**Hilel/Luke 2:42**).” Pesaj is in march –he was born in Sukkot (September)- we would be thirteen soon; after that there are seventeen years of silence for there are no records of any of the events of that period. Investigating that period of seventeen years will be a fruitless effort that, in all certainty, lead us NO RESULTS. This may sound ridiculous but it is not. There are things that we do not know about, My Word is sufficient! “And Yahshua increased in wisdom and stature, and in favor with Elohim and man (**Hilel/Luke 2:52**).”

41:8 And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream; but there was none that could interpret them unto Pharaoh. –Pharaoh was greatly disturbed by his dreams. No magician or

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wise man could interpret the spiritual message of the dreams. This was Yosef's moment. Yahweh had provided this opportunity that he should be uplifted.

Magicians is translated from the Hebrew word “*chartōm*”¹ חֲרֹטֶם H2748 which means horoscopist (as drawing magical lines or circles), sorcerer. This is an evidence that Yahweh, to show His power, confounds the idolatrous, the sorcerers, and those who follow them. They might perform great wonders, but the Power of the Most High Elohim is always much greater. It is worth noting that the events the Torah describes have very specific purposes, that is, to make the Children of Yisrael to elevate spiritually higher than any other people and their customs. Yahweh has not stablished a worldwide race for people that obey, He has chosen a people that shall be light to the nations. **Yesayahu/Isaiah 49:6:** “And he said, “It is a light thing that thou shouldest be my servant to raise up the tribes of Yaaqov, and to restore the preserved of Yisrael: I will also give thee for a light to the gentiles, that thou mayest be my salvation unto the end of the earth.”

41:12 And there was there with us a young man, an Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret. –As mentioned before, this is the moment Yahweh had stablished for Yosef to fulfill the purpose for which he was created. This is the beginning of Yosef's ministry: “Save the world from starvation”. Have

you ever wonder what for Yahweh gave life to you in this time? **Yirmiyahu/Jeremiah 1:5:** “Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations.”

Second Aliyah 41:15-38

41:16 And Yosef answered Pharaoh, saying, “It is not in me: God shall give Pharaoh an answer of peace.” –One of the greatest qualities a servant of Elohim must have is humility. Yosef had reached the highest degree of humility despite the hardships he had been through. Rab Shaul said: “For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as Elohim hath dealt to every man the measure of faith.”²

Yosef recognized that the ability of interpreting dreams was not his but that it came from Yahweh. Rab Shaul taught that same principle: “For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the selfsame

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Spirit, dividing to every man severally as he will.³

41:25 And Yosef said unto Pharaoh, “The dream of Pharaoh is one: God hath shewed Pharaoh what he is about to do.” –After Pharaoh told Yosef his dreams, Yosef let him know their message. There was a typological interconnection between the two dreams for it was the same message. Pharaoh was being informed of what was about to happen very soon. It was Pharaoh's responsibility to his people if he did not act swiftly and with wisdom. There was no time.

Likewise, nowadays, we have the message of what Yahweh shall do with every one of us and to all mankind. We know that Yahshua second coming is IMMINENT, but much like Pharaoh, the world does not understand the signals and the message of Yahweh.

41:29-30 “Behold, there come seven years of great plenty throughout all the land of Egypt: And there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land.” –Number seven (7) in the numerology of the Torah is the symbol of perfection. We may ask ourselves, why perfection both in abundance and in scarceness? Perfection is a synonym of plentitude, completeness, in accordance to the pattern, loyal, etc. consequently, both abundance and scarceness –in the full sense of the term- are present in all areas of everyday

life. But there is an exact specification in this case, abundance would only manifest in the land of Egypt whereas scarceness and famine will scourge the rest of the earth. And that is just what happened for only in Egypt, not in the rest of the nations, there was abundance. Why so? DIVINE PURPOSE! We can attest that everything that happens is because of the Children of Yisrael. And by Yahweh preserving the people of His purpose, the rest of the nations will be blessed. Do you think it is a benefit to be part of the People of the Promise?

It might be concluded that the abundance of Egypt was due to Yosef. Especially because Yahweh was with Yosef. Therefore, if Yosef had been taken somewhere else it would have been that place where this passage would found its fulfillment. Every promise given to the Patriarchs were made out of love. “Yahweh did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people but because Yahweh loved you, and because he would keep the oath which he had sworn unto your fathers... **Devarim/Deuteronomy 7:7-8.**” When Christianity states that Yisrael is the prophetic clock of the Plan of Elohim, they come short of realizing that it is not just the clock but everything else included.

It is very interesting the event of scarceness in Egypt because at that time Egypt was the major economic power, the main axis for the economy of the rest of the nations. If Egypt was sound economically, so was the rest of the nations, an

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effect that governs the nations' wellbeing and that still applies today. However, for those who are "People of Yisrael", this principle does not operate as severely with Yisrael as it does with the rest of the nations. Our wellbeing depends on our obedience. And very much as a clock sets the time for the events around it, we –as a functional part of Yisrael in obedience –we set the blessing for those around us." "And it shall come to pass, if thou shalt hearken diligently unto the voice of Yahweh thy Elohim, to observe and to do all his commandments which I command thee this day, that Yahweh thy Elohim will set thee on high above all nations of the earth **Devarim/Deuteronomy 28:1.**"

41:38 And Pharaoh said unto his servants, "Can we find such a one as this is, a man in whom the Spirit of Elohim is? –Not only did Yosef tell him the irrevocable intentions of Elohim but also he suggested in the wisest form how to proceed in that moment of trial that Yahweh would bring to the earth in order to accomplish His purpose. Now, the response and confession of Pharaoh as the supreme authority of Egypt as well as the support of his magicians concluding that the Spirit of Elohim was over Yosef make us realize to what extent the Everlasting Elohim is willing to reach in order to uplift His people when we walk in integrity of character. **Efesiyim/Ephesians 4:13** "Till we all come in the unity of the faith, and of the knowledge of the Son of Elohim, unto a mature man, unto the measure of the stature of the fullness of Mashiaj." (Peshitta Bible). "Till we all

come in the unity that implies the assurance and the knowledge the Son of Yahweh to the condition of all man and the levels of maturity perfected after the Mashiaj." (Bible Kadosh).

Third Aliyah 41:39-52

41:40 "Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou." –Yosef proved to be a good steward. He was going higher in authority and power in a humble and blameless manner. First, Potiphar gave him the stewardship of his household, only Potiphar and his wife were above him; second, he was in charge of managing the prison. Finally, he was ruling over Egypt. Much in harmony with Yahshua's words: "His lord said unto him, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord."⁴

41:42 And Pharaoh took off his ring from his hand, and put it upon Yosef's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck." –The ring (signet) is a symbol of authority. Pharaoh was giving Yosef the authority to sign legal documents in his name. So great was the confidence Pharaoh had in Yosef. In the Scriptures, the act of dressing with new and fine clothes represents a change of life. Rab Shaul said: "That ye put off concerning the former

⁴ Matityahu/Matthew 25:23. King James Version.

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conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after Elohim is created in righteousness and true holiness.⁵ There is yet another interesting similarity of this passage with the parable of the prodigal son. “But the father said to his servants, “Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet and bring hither the fatted calf, and kill it; and let us eat, and be merry for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry (**Hilel/Luke 15:22-24**).” Yahweh is operating a change in Yosef’s life but it goes beyond that, Yosef is the father of Efrayim, the main character in the parable of the prodigal son and Yehudah is the elder brother who is always in conflict with the younger brother for the way he wasted his inheritance and mismanaged his life. Once more, there is an allusion of Efrayim returning Home: you and I are Efrayim!

41:43 And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him ruler over all the land of Egypt. –The Hebrew word for “bow the knee” is “*’abréj*”⁶ (אָבַרְעֵג H86 probably an Egyptian word meaning kneel). The Pharaoh was announcing everyone the appointment of Yosef and how all would have to bow their knees in obeisance before him. The same obeisance and honor are given to Yahshua but at universal level. “Wherefore Yahweh also hath highly exalted him, and given

him a name which is above every name: that at the name of Yahshua every knee should bow, of things in heaven, and things in earth, and things under the earth... (**Filipyim/Philippians 2:9-10**).” Although Yosef was a Hebrew, he was uplifted higher above all Egypt; Yahshua was also sold by his brethren but Yahweh had exalted over all mankind.”

41:45 And Pharaoh called Yosef's name Tsafnat-Paneaj; and he gave him to wife Osnat the daughter of Poti-Ferah priest of On. And Yosef went out over all the land of Egypt. –Another change of identity, Yosef is being adopted by another culture, another country, and another family although certainly not by another faith. It was precisely his fidelity to his faith that caused Egypt to be prospered. Some more details to be highlighted: Yosef was his family name; Tsafnat-Paneaj, his name among the Gentiles. Yahshua was his name in his family, Jesus his name among the Gentiles. Tsafnat-Paneaj, “Savior of the World”; Jesus, “Savior of the World”. Yosef would reveal himself to his brethren on their second coming to purchase corn. Yahshua will reveal Himself to his brethren in His second coming. “And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn **Zejariah/Zechariah 12:10**.“

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41:49 And Yosef gathered corn as the sand of the sea, very much, until he left numbering; for it was without number. –The blessing of Yahweh is overabundant for those who it had been given for a purpose and due to his integrity. The harvest was so plentiful that there was no way to count it. “Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again (**Hilel/Luke 6:38**).”

Fourth Aliyah 41:53-42-18

41:51-52 And Joseph called the name of the firstborn Menasheh: For Elohim, said he, hath made me forget all my toil, and all my father's house. And the name of the second called he Efrayim: For Elohim hath caused me to be fruitful in the land of my affliction. –The name Menasheh comes from the Hebrew root word “*nâshâh*⁷ נִשְׁאַה H5382 which means to forget; to make forget. This means that he had been rewarded by Yahweh for all the suffering and adversities he had experienced in Egypt and at the hands of his brethren at his father house.

Efrayim means double fruit or fruitful (“*ephrayim*” אֶפְרַיִם H669). Yosef was acknowledging the abundance of descendants he would have. This name was given with a prophetic sense of how much the nation of

Yisrael should grow and should expand to the uttermost parts of the earth.

The sons of Yosef represent forgetfulness and multiplication. The same has happened to the spiritual descendants of Yahshua; the seed of Avraham shaken and dispersed have multiplied in the many who have believed in Yahshua all over the earth as it was promised. And they have forgotten their identity and just now they are beginning to understand it by studying the Hebrew Roots of the Biblical Faith. Rab Shaul said: “And if ye be Mashiaj's, then are ye Avraham's seed, and heirs according to the promise.”⁸

41:54 And the seven years of dearth began to come, according as Yosef had said: and the dearth was in all lands; but in all the land of Egypt there was bread. –when we are faithful to Yahweh, even in the middle of a crisis, we shall have sustenance and we shall not want. King David said: “I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread (**Tehilim/Psalms 37:25**).”⁹ If we draw a prophetic parallel again, Yosef in Egypt is the instrument to provide sustenance and to save the rest of mankind. Yahshua is the Bread of Life that sustains all of mankind that accepts Him no matter what Egypt he comes from. “For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him (**Yohanan/John 6:55-56**).”

⁷ H5382. New Strong's Exhaustive Concordance of the Bible.

⁸ Galtyim/Galatians 3:29. King James Version.

⁹ Tehilim/Psalms 37:25. King James Version.

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41:57 And all countries came into Egypt to Joseph for to buy corn; because that the famine was so sore in all lands. –Yahweh always provides for us so we can share with others. One of the premises of the blessing is that Yahweh blesses us so we could be a blessing to others. “And Yahweh is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work: (As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth forever.”

42:6 And Yosef was the governor over the land, and he it was that sold to all the people of the land: and Yosef 's brethren came, and bowed down themselves before him with their faces to the earth.” –Yosef was the administrator of the corn in Egypt. For the Egyptians, he was the “food provider”. It is here that Yosef’s dreams starts to come true. The dreams of the chief butler and the chief baker had come true; Yosef’s was yet to come true. The image of the sheaves of wheat –which represent sustenance and provision that would only prevail in Yosef’s hands- takes on a whole new meaning. (The fulfillment of the first dream). Yahweh always makes justice for His servants who have suffered for His sake. King David said: “Yahweh, how are they increased that trouble me! many are they that rise up against me. Many there be which say of my soul, ‘There is no help for him in Elohim.’ Selah. But thou, O Yahweh, art a shield for me; my glory, and the lifter up of mine head.”¹⁰ In like manner,

Yohanan said: “Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.”¹¹

42:8 And Joseph knew his brethren, but they knew not him. –This verse makes a typological mention of the current stance of our brethren of the House of Yehudah in our times; they do not know Yahshua but Yahshua does know them. This is of course part of the Redemption Plan for Yahweh himself has put a veil on them. “For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in (**Romanyim/Romans 11:25**).”

42:13 And they said, “Thy servants are twelve brethren, the sons of one man in the land of Kenaan; and, behold, the youngest is this day with our father, and one is not.” – This verse is very interesting since they did recognize that they were twelve brothers but one who was no more. **“One is not”** depicts accurately the scatological panorama as the Jews see it; for them **Efrayim does not exist**. And thus it shall be. For them, Efrayim has to be dead to the bones. Otherwise, the prophesy of **Yejezqel/Ezequiel 37** could not be fulfilled. Beloved brethren, please read the whole chapter allowing that the spirit of prophesy be upon you to elevate you in a mighty way.

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42:17-18 **And he put them all together into ward three days. And Yosef said unto them the third day, “This do, and live; for I fear God.”** –In like manner, the ten tribes in the dispersion have been in custody and care of Yahweh for the last two thousand years (two days) and none of them shall be lost for they are waiting for the third day (His Millennial Kingdom on earth). Yahshua is still being preached saying **“This do and live.”** “Repent ye therefore, and be converted to Yahweh, that your sins may be blotted out... **(Maaseh Shelujim/Acts 3:19).**” “And he said unto them, “Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned **(Markos/Mark 16:15-16).**”

Fifth Aliyah 42:19-43:15

42:21 **And they said one to another, “We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore, is this distress come upon us.”** – The first step to be acquitted of Yahweh’s judgement is repentance (teshuva). They were showing repentance and they knew that Divine Judgement has come upon them for the atrocious thing they did to his brother. “Be not deceived; Elohim is not mocked: for whatsoever a man soweth, that shall he also reap **(Galatyim/Galatians 6:7).**”

42:24 **And he turned himself about from them, and wept; and returned to them again, and communed with them, and took from them Shimon, and bound him before their**

eyes. –When Yosef overheard the conversation of his brethren, he was deeply stirred. He did not want his brother to see him so moved so he turned away from them. He kept Shimon prisoner as a guarantee that they would return. Yosef acted wisely. Besides, the prophetic gift and the Ruaj in him was guiding him in everything he did. The true repentance of his brethren is the confirmation that he was under the guidance of the Ruaj.

42:25 **“Then Yosef commanded to fill their sacks with corn, and to restore every man’s money into his sack, and to give them provision for the way: and thus did he unto them.”** –Mercy must always prevail over anger. Despite the wrong they inflicted on his brother, Yosef saw them with love. They did not pay for the corn they received over abundantly; this is Grace. The same way, Yahweh shows His benevolence with His people even when they had neglected the Torah. Nowadays, a vast majority of the Yisraelite population around the world live in disobedience to the Torah and Yahweh, however, they continue to be the Chosen People, cared for and preserved by the Most High Elohim. “Elohim hath not cast away his people which he foreknew **(Romanyim/Romans 11:2a).**”

42:30 **“The man, who is the lord of the land, spake roughly to us, and took us for spies of the country.”** –Yosef was not recognized by his brothers on the first visit so their report to their father was totally negative. Today, many of our brethren of the House of Yehudah speak negatively of our Adon Yahshua because this has not yet been revealed to them.

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Sixth Aliyah 43:16-29

43:16 And when Yosef saw Binyamin with them, he said to the ruler of his house, “Bring these men home, and slay, and make ready; for these men shall dine with me at noon.” –

This passage shows what will happen when Yahshua returns, “And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, ‘These are the true sayings of Yahweh’ (cf. **Jazon/Revelations 19:9**).

43:26 And when Yosef came home, they brought him the present which was in their hand into the house, and bowed themselves to him to the earth. –Yosef’s dream came true the second time but this time all twelve brothers were together including Binyamin. The fulfillment of his dreams was still unfolding: the eleven sheaves were bowing down unto him.

Seventh Aliyah 43:30-44:17

43:30 And Yosef made haste; for his bowels did yearn upon his brother: and he sought where to weep; and he entered into his chamber, and wept there. –In the same manner, Yahshua wept for Yerushalayim, for His brethren who did not recognize Him, and for what was going to happen to them. He wept for Yisrael as he wept in Gethsemane. This emotional response of Yahshua allows us to understand the level of humility of Our Creator humbling Himself, lowering to the emotional condition of the creature, in the fashion of a man in all things. “Who, being in the form of Yahweh, thought it not robbery to be equal with Yahweh but made himself of no reputation, and took

upon him the form of a servant, and was made in the likeness of men and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross (**Filipyim/Philippians 2:6-8**). ”

44:14 And Yehudah and his brethren came to Yosef’s house; for he was yet there: and they fell before him on the ground. –This is yet another prophetic event. As explained before, Yosef is a type of Yahshua. Yehudah bowed down to Yosef and in the very same way, in the future, when the totality of the House of Yehudah will come and bow before Mashiaj thus recognizing his Lordship. Then Yehudah shall declare: “Blessed be he that comes in the Name of Yahweh! (cf. **Matityahu/Matthew 23:39**).” Matityahu was quoting from Psalm 118:26: בָּרוּךְ אָמֵן יְהִי שָׁם הַזֶּה “**BARUJ JABBAH BESHEM YHWH**” (**Tehilim/Psalm 118:26**). (Translator’s Note).

44:16 “And Yehudah said, ‘What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants: behold, we are my lord’s servants, both we, and he also with whom the cup is found’.” –In end-times, our brethren of the House of Yehudah will recognize their iniquity and will submit to Yahshua HaMashiaj, then the two houses of Yisrael will be only one people, with only one pastor as it was prophesied. Let us note that this prophesy is currently being fulfilled, we are working on it for the door shall be shut and there will be no more opportunities, so to speak. “The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off; Ephraim

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shall not envy Judah, and Judah shall not vex Ephraim (**Yesayahu/Isaiah 11:13**).” “Moreover, thou son of man, take thee one stick, and write upon it, **For Yehudah**, and for the children of Yisrael his companions: then take another stick, and write upon it, **For Yosef**, the stick of Efrayim, and for all the house of Yisrael his companions and join them one to another into one stick; and they shall become one in thine hand (**Yejezqel/Ezequiel 37:16-17**).”; “And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha (**Yohanan/John 19:17**).”; “And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, “They parted my garments among them, and upon my vesture did they cast lots (**Matityahu/Matthew 27:35**).” The crossbeam he was carrying upon His shoulders and the beam that waited Him in the place of a skull, those two sticks were joined to His hands with a nail thus shedding His blood as a sign of the renovation of the Pact. “But now in Yahshua HaMashiaj ye who sometimes were far off are made nigh by the blood of Mashiaj (**Efesyim/Ephesians 2:13-14**).” For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us having abolished in his flesh the enmity, that is, the hostility.

As we have seen, here there is a remarkable typological parallel between Yosef and Yahshua, between Yosef's life and the ministry of Yahshua. And it is no wonder because Yahshua is known as “**Mashiaj Ben Yosef**” in the prophetic tradition: The Suffering Mashiaj.

Also as part of the prophetic tradition, the fulfillment of times, the establishment of His Kingdom and Power over all the nations of the earth He is known as “**Mashiaj Ben David**”

Conclusions

For Yosef's father, it was like Yosef was raised from the dead. This is a very marked type of Mashiaj who would later take His Throne, as Yosef did, in order to rule over His people and the Gentile nations which remain during the Millennium.

We are all expecting that day when His Glorious Kingdom is established and the New Yerushalayim is manifested. Our duty as the body of Mashiaj is to expand the revelation of the reunification that the Everlasting Elohim has given to us. Whether we are in the wilderness, in prison, or in a position of authority, we must not forget that our mission is to preach the good news of the restoration of the Kingdom of Yisrael and the Gentiles' hope that they can be inserted in the People of the Everlasting Elohim through the New Pact.

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PARASHAH 10 MIKETZ | GENESIS 41:1 - 44:17

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Note to the EMC edition: It is worth noting at this point, wishing that the brethren who begin to study the parashot (Torah weekly reading) can have clarification as to the teaching material we use: The MIDRASH. The Midrash is a compilation of commentaries by the most renown rabbi along the literary history of Yisrael. Their place of eminence with respect to their abilities and literary understanding of the Torah, allow us to have broader perspectives of the implicit and subjective aspects of the prophetic message in the Holy Hebrew Scriptures. Nonetheless, the student or reader of the Torah are not necessarily compelled to agree with these comments.

The materials and biblical resources used in this document are quotations from the King James Version. The commentaries are in accordance with the established doctrine of EMC SHALOM INTERNACIONAL as a ministry of the Hebrew Roots. The four pillars we adhere to and put forward in preaching –the only Gospel- are the same message the first emissaries preached with one purpose: The Restoration of the Kingdom of Yisrael. **Maaseh Shelujim/Acts 1:6** and to address the diaspora of the House of Yisrael as written in **Yaaqov 1:1; Kefa Alef/1 Peter 1:1.**

Pillar 1: YAHSHUA IS YHWH.

Pillar 2: Pronounce His name as 'Yahweh'.

Pillar 3: We keep His Commandments.

Pillar 4: His promises are only for Yisrael.

Each and every one of these pillars are based on Efesyim/Ephesians 2:20. Yahshua himself being the chief corner stone. Some of the quotations used in the commentaries are from the Kadosh Bible for its original and rich linguistics that restores the original Hebrew words. Besides, the texts have been collated of the QUMRAM manuscripts. This material is under constant revision and evaluation by the EMC SHALOM INTERNACIONAL leadership. We seek on a daily basis to detect and correct any error of interpretation, of personal interest or of congregational partiality or simple human error. The Peshitta Bible and The Book of Yashar are other documents used in this parashah.

Glossary

Torah: instructions, Pentateuch, law.

Jumash: name of the Torah containing rabbinic commentaries.

Parashah/parashot: weekly portion of the Torah. Plural of parashah.

Aliyah: to go up, to ascend (return of Jews to Yerushalayim).

Haftarah: Commentaries of the prophets.

Berit Hadashah: The Renewed Pact (mistakenly rendered as New Testament).

Tanaj: Old Pact (mistakenly rendered as Old Testament).

Peshat: the literal meaning of the text.

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Qadosh: holy, sanctified.

Remez: allegoric commentary.

Derash: third level of interpretation of PARDES,
the applicable and the subjective of the
message.