

PARASHÁ 10 MIKETS

Bereshit/Gn. 41:1 – 44:17

**Aliyot a la Torá:**

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|------------------|---------------------|
| 1. 41:1-14 | 5. 42:19 – 43:15 |
| 2. 41:15-38 | 6. 43:16-29 |
| 3. 41:39-52 | 7. 43:30 – 44:17 |
| 4. 41:53 – 42:18 | 8. Maftir: 44:14-17 |

Haftará: 1 Reyes 3:15 – 4:1 – Brith ha'Jadashá: Marcos 13:1 – 14:31

Mikets Significa "al final", "al cabo".

Miketz either **miketz** (מִקֵּץ - in Hebrew "in the end", the second word and the first distinguishing word of the parashah), is the tenth weekly Torah portion (פַּרְשָׁה, *parashah*) in the annual Jewish Torah reading cycle. It constitutes Beresheet/Gn. 41:1–44:17. The parashah tells of Yosef's interpretation of Pharaoh's dreams, Yosef's rise to power in Egypt, and Joseph's testing of his brothers.

The parashah has the most letters (though not the most words or verses) of any of the weekly Torah portions in the Book of Genesis. It consists of 7,914 Hebrew letters, 2,022 Hebrew words, 146 verses, and 255 lines in a Torah scroll (סֵפֶר תּוֹרָה, *Sefer Torah*). (In the book of Bereshit/Genesis, Parashat VaYerah has the most words, and Parashiyot Noah and VaYigash have the most verses). We read Parsha Miketz on the tenth Shabbat after Simchat Torah, usually in December, or rarely in late November or early January, not infrequently during Hanukkah.

The word Miketz, is made up of a preposition and adverb of time, that is to say "in" or "at" plus "ketz", namely "final". I think I already said in some drashah that the Parashiyot (pl. of parashah) are not distributed in the cycle of the reading of the Sefer Torah, I of the months of the year, and of the times (including the time in which we live), without a specific reason. For us, those of us who 'scrutinize' the Scriptures, because in them we 'take care to have life', it is up to us to be attentive to the general content of each parashah, and try to find each connection of each one with what really matters to us. and it affects us, because haKadósh Baruch Hu, the Holy One Blessed be He, wants to communicate a lot of new things to us every week.

We have been very accurately taught that whenever we study a parashah, for the reason that it is D'vina instruction, we must hope that it has a lot to do with the circumstances in which we are living. This means that the 'instruction' reaches us updated; It is up to us to find the kesharim/connections.

We are still living the pleasant "smell" of the historical and miraculous events of Chanukah, and in the diaspora the symbols of a popular festivity abound intermingling with ours in the corners of the streets of our cities; In some cases, I hope it will be very few, to be regretted still, of those half-divided families, those made up of those who still 'walk' along Greco-Roman paths, and the most zealous and demanding ones that do not give up the ancient paths, those of the Torah, of the Shabbat, of the Holy Convocations, and they pay the price. But everything does not stop there, the actuality of the 'D'vina instruction, can be noticed even in the midst of the political, economic and pandemic crises that we are witnessing. It is only up to us to pay attention to our Aba Kadosh and let ourselves be instructed.

Have you ever wondered why the Scriptures go into the story of how we ended up in Egypt in such depth and detail? This being the case, why do the Scriptures have to give us so many details about the sons of Jacob? Bringing bad reports, telling dreams, the father scolding his son, sitting down to eat, dipping his tunic in blood, Reuben's rejection of Yosef, and Judah giving his opinion; that if the younger brother is killed or thrown into the well; that we better sell him as a slave, etc. Why, in every generation, do we all have to remember such a violent image of his ancestors?

It is purposefully so that the Torah highlights the character of the group of people chosen to be the nucleus from which "the people close to Di-s" would emerge, the one who would be Light to the nations, precisely showing their defects and how, in the end, they would become they arranged it between themselves. Here, as in the story of David and Bathsheba, Scripture speaks of just and good people who were severely flawed. So what differentiates the righteous from the wicked? Scripture goes into such detail precisely to show the difference between the just person who sins and fails and the unjust and perverse person who lives outside of repentance and amendment. Yes like that; people

Yosef was blessed with tremendous administrative talent, actually destined to rule an entire empire, and he was going to be loved very much by all his superiors. But although he naturally stood out among his brothers and, at seventeen, dressed as a manager and supervised the work of people much older than himself, people of his own house would look down on him to the point of carrying out such a horrendous plan that ended up selling him as a slave, leaving him for dead,

The brothers felt remorse throughout their lives: "we looked at his anguish, but we paid no attention to what he pleaded with us" (Gen. 42:21); "What is this that God has done to us?" (Genesis 42:28). Then a situation very similar to the previous one arose: the father's favoritism continued, the brothers had the same weaknesses, but this time Benjamin was the test. Judah and his brothers passed this test: "Gd has discovered the crime of your servants" (Gen. 44:16); **"Therefore, let your servant remain my lord's slave instead of the boy" (Genesis 44:33).** There is no righteous person who never sins, but notice how the righteous are when they sin. Such guys are worthy of being the ancestors of the chosen people.

Detailed description of these events provides protection against the undermining of monotheism. Only Boré Olam is completely Tzadik [just] and there is no one like Him. All human beings sin. The wicked live in sin and love evil. The tzaddikim, when they sin, repent of their actions and amend their ways.

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*25 Then Yosef answered Pharaoh: Pharaoh's dream is oneself; Ha'Shem has shown Pharaoh what will do.²⁶ The seven beautiful cows are seven years old; and the beautiful ears are seven years: the dream is oneself.²⁷ Also the seven skinny and ugly cows that went up after them, are seven years; and the seven small ears, withered by the east wind, will be seven years of famine.²⁸ This is what I reply to Pharaoh. What Ha'Shem is going to do, he has shown to Pharaoh.²⁹ Behold, seven years of great abundance are coming throughout the land of Mitzrayim.
³⁰ And after them will follow seven years of famine; and all abundance will be forgotten in the land of Egypt, and famine will consume the land.³¹ And that abundance will not be seen, because of the following famine which will be very serious.³² And when the dream happens to Pharaoh twice, it means that the thing is firm from Ha'Shem, and that Ha'Shem hastens to do it. Beresheet/Gn. 41:25-32*

There are countless famines and droughts happening in various places around the world - even right now during this Torah drasha! It is not difficult to discern from Scripture that droughts and famines like pandemics are providential. Right here in our Parsha this week Ha'Shem reveals through Pharaoh's dreams that He will subject Mitzrayim to extensive famine. Famines are caused by drought (lack of rain) and scorching heat. However, as we know from Parsha Miketz, Ha'Shem did not send famine in the land of Mitzrayim without a reason. Ha'Shem always has a purpose for what he does. In this case, it is about elevating Yosef to the position of vice king in Mitzrayim so that, over time, the dreams that Ha'Shem sent Yosef years ago would come true.

Our Elohim has full control of time. After all, He created the earth, and is the one who maintains and sustains it. So, if Ha'Shem withholds rain that causes drought and famine, then He would not do it on a whim, but with a purpose, as He did in this week's Parsha. What is Ha'Shem's purpose? It's to get people out of their lethargy. They have forgotten the Creator of him; they have gone after their gods and have attributed to vanity what the Creator has done. Look at all the famines around the world today and judge for yourself. Which countries experience famines and droughts, is it for

serve the true Elohim, the Elohim of heaven and earth, the Elohim of Israel? Of course not! If by chance countries call themselves "Christian", are they truly serving Ha'Shem, are they keeping their Torah?

Whenever there is a devastating famine in an apostate country and the Red Cross, the United Nations or other humanitarian organizations do a massive fundraising campaign to help those affected, they often struggle with the idea of giving.This is my logic: if I truly believe that Ha'Shem is in control of the weather and uses rain or lack thereof as a blessing or punishment, then would this work interfere with Ha'Shem's will and sovereignty? Would you be interfering with his purpose by helping? There is nothing I would like more than to alleviate the suffering of a human being. However, in case the suffering is the result of his disobedience to Ha'Shem and for the purpose of glorifying Ha'Shem, then I have to ask if I will get involved in this."

13If you carefully obey my commandments that I prescribe to you today, loving Ha'Shem your Elohim, and serving Him with all your heart and with all your soul,¹⁴I will give the rain of your land at its time, the early and the late; and you will gather your grain, your wine and your oil.^{fifteen}I will also give grass in your field for your cattle; and you will eat, and you will be satisfied.¹⁶Beware, therefore, that your heart is not infatuated, and you turn away and serve other gods, and bow down to them;¹⁷and the wrath of Ha'Shem be kindled against you, and shut up the heavens, and there be no rain, nor the land yield its fruit, and you perish soon from the good land that Ha'Shem gives you. Devarim/Dt. 11:13-17

17And it will come to pass that those of the families of the earth who do not go up to Jerusalem to adore the King, Ha'Shem of hosts, no rain will come on them.¹⁸And if the family of Egypt does not go up and come, there will be no rain; the plague will come with which Ha'Shem will hurt the nations that do not go up to celebrate the festival of Sukkot.¹⁹This will be the penalty for the sin of Egypt, and for the sin of all the nations that do not come up to celebrate the feast of Sukkot. Zajariyah/Zc. 14:17-19

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וַיֹּאמֶר יוֹסֵף אֶל-פַּרְוֹ, הֵן, חֲלֹמֹם פָּרְעֹה אֶחָד הוּא: אֶתְאֶשֶׁר הָאֱלֹהִים עָשָׂה, הֲגִיד לְפָרְעֹה .

The Bible of the Americas

*Then Joseph said to Pharaoh: The**two**Pharaoh's dreams are one; God has announced to Pharaoh what He**will do**.*

New Latin American Bible

*Then Joseph said to Pharaoh, "The**two**Pharaoh's dreams are one. God has announced to Pharaoh what He**will do**.*

Reina Valera Gomez

*Then Joseph answered Pharaoh: The**sleep**of Pharaoh is oneself: God has shown Pharaoh what**will do**.*

Reina Valera 1909

*Then Joseph answered Pharaoh: The**sleep**of Pharaoh is oneself: God has shown Pharaoh what**will do**.*

Jubilee Bible 2000

*Then Joseph answered Pharaoh: The**sleep**of Pharaoh is oneself: God has shown Pharaoh what**He does**.*

Holy Scriptures 1569

*Then Joseph answered Pharaoh: The**sleep**of Pharaoh is oneself: God has shown Pharaoh what**He does**.*

King James Bible

*And Joseph said unto Pharaoh, the**dream**of Pharaoh is one: God hath shewed Pharaoh what **Heis about to do**.*

We know the story of Yosef and the dream of Pharaoh's dream.I have included this extensive part of the scripture because I think it is important for your knowledge, and it is related to what I am going to teach, regarding this week's Parsha. Yosef suffered a few times and it was very difficult to get to this point in his life. From a teenager to a man of about 30 years and he grew old, and he experienced the high life and the interior of a prison more than once. It is easy for us to look at Yosef's life and make all kinds of insights, assumptions, or sermons and teachings. In fact, Yosef's story has been used by rabbis, teachers, and pastors to draw every possible parallel and teach every possible lesson from his life.

Most of the exhibitors have experienced people who come from the congregations,sometimes they come in an affectionate way and other times not in an affectionate way, pointing out to us the problems of a community, or within the ministry, within programs or even within the leadership. these people fine

Intentional organizations have been able to pick out and pinpoint problems. In truth, they do it with ease, but they rarely bring the solution with them. To people like that I say, "If you are not part of the solution then you are part of the problem."

In the part of Scripture that I quoted from our Parsha this week, Ha'Shem miraculously gave the interpretation of Pharaoh's dream to Yosef. Of course the interpretation dealt with an impending problem. Mitzrayim, after he experienced seven years of fullness, would go into a seven-year famine that would be so extreme that it would obliterate any memory of the seven years of the people. Ha'Shem had revealed the interpretation of Pharaoh's dream to Yosef so that he could warn Pharaoh of the impending trouble. However, I want you to note that Yosef's narrative did not end with revealing the problem to Pharaoh. Ha'Shem had also given the solution to Yosef.

33"Now therefore let Pharaoh look for a prudent and wise man, and set him over the land of Egypt.34"Let Pharaoh decide appoint inspectors over the country and demand a fifth of the produce of the land of Egypt in the seven years of plenty.35"Let the inspectors collect all the provisions of those good years to come, and store in the cities the grain for food under the authority of Pharaoh, and protect it.36"And let the provisions be a reserve for the country during the seven years of famine that will occur in the land of Egypt, so that the people of the country will not perish by famine." Bereshit/Gen. 41:33-36

Ha'satan's way is to point the finger and always accentuate the problems. He wants us to panic and be unbalanced to cause us to lose trust in Ha'Shem and always sin. However, Ha'Shem does not work like that. If he points out a problem with something or someone then he will also give the solution later. Remember this the next time you go to someone to expose or point out a problem, whether it is a friend, your rabbi, your leader. If it is from Ha'Shem you will also bring the solution with you. Otherwise you are only part of the problem!

וַיַּעַן יוֹסֵף אֶת-פַּרְעֹה לֵאמֹר, בְּלִעְדֵּי אֱלֹהִים, יַעֲנֶה אֶת-שְׁלוֹמֶךָ עֵה .

Yosef answered Pharaoh, saying: it's not in me; G-d will be the one to give propitious response to Pharaoh. Gen. 41:16

The Bible of the Americas

Joseph answered Pharaoh, saying: it's not in me; God will give Pharaoh a favorable answer.

New Latin American Bible

"it's not in me," Joseph replied to Pharaoh. "God will give Pharaoh a favorable answer."

Reina Valera Gomez

And Joseph answered Pharaoh, saying: it's not in me; God will be the one answer peace to Pharaoh.

Reina Valera 1909

And Joseph answered Pharaoh, saying: it's not in me; God will be the one answer peace to Pharaoh.

Jubilee Bible 2000

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Holy Scriptures 1569

And Joseph answered Pharaoh, saying: it's not in me; God will be the one answer peace to Pharaoh.

King James Bible

And Joseph answered Pharaoh, saying, It is not in me: God shall give Pharaoh an answer of peace.

English Revised Version

And Joseph answered Pharaoh, saying, It is not in me: God shall give Pharaoh an answer of peace.

Some who hear us, write to us asking what version do we use?, and where to buy it? Here is the answer: The reliable version is the one in Hebrew. Even some "messianic" versions are often not entirely satisfactory. I do not doubt that they had a good intention, but even due to the lack of knowledge of the Hebrew language, the only thing they generally do are changes that have to do with the names: Eg Yeshua, Yosef, Yaakov, etc... and some versions are the result of the 'boasting', 'arrogance', 'pride' of which Rav Sha'ul warned us in his Iguéret la Romim (Letter to the Romans). To be clearer: People who want to know more than the 'Torah keepers'. In some cases, not even the names know how to 'change', and they confuse more than they help: Yahashua, Yashua, Yehoyashua, etc.

"do not bearrogant (you are haughty... don't brag...) to the branches; but if you are arrogant, remember that you do not you are the one who sustains the root, but the root is the one that sustains you to you. rm. 11:18

This one passage of Scripture alone, I believe, sums up the complete secret of Yosef's success.Last week when we read Parsha VaYeshev it was very easy to get this impression from the reaction of his brothers, that Yosef, by his dream, setting himself above the rest of his family, set himself apart as a special being. I can understand how they felt, because many of the commentaries I have read about Parsha VaYeshev give the same impression.

They suggest that Yosef may have appropriated a sense of superiority over his brothers, but that seems to be the furthest from the truth.The passage we have read here clearly places Yosef's emphasis on Gd, on whom he should be placed. There is no mistaking who Yosef's priority was on. His heart was not inflated, he did not have an inferiority complex, and he did not even consider himself better than his brothers, he was only different in that he trusted G-d fully, and for that reason and only that G-d I use it.

Yosef was not special and he knew that he was separated from the twelve only to carry out a special task. His position with G-d was as special as that of his brothers; after all, there are still twelve tribes of Israel and according to the book of Hitgalut (Revelations 21:9-12) there will always be twelve tribes of Israel. Yosef's purpose in G-d's plan was only different from that of his brothers. Despite his special purpose, he considered himself nothing. Each of the brothers had an important purpose in Ha'Shem's plan for the nation of Israel, one is not more special than the other, just different.

In the same way, it does not matter if you are a Jewish believer of Mashiach Yeshua or a non-Jewish believer of Mashiach Yeshua,we are still special and important in the eyes of a loving and kind Gd. We may have different reasons but we are all his special treasure. We are all a royal priesthood and a holy nation. Even Yeshua recognized that in his flesh he could do nothing. Yochanan (John) {8:28} So Yeshua said to them: "*When you have lifted up the Son of Man, then you will know that I am, and that I do nothing of myself, but as the Father taught me, so I speak.*"

Sha'ul haShaliah (the emissary / The Apostle Paul) was equally considered to be nothing.Because although I have a bad conscience about nothing, I am not justified for that; but the one who judges me is the Eternal. Korinthim Beth/II Co. 4:4 I have become a fool to boast; you forced me to do it, because I had to be praised by you; because in nothing I have been less than those great apostles, although I am nothing. Korinthim Beth/II Co. 12:11

No one should think of themselves as better or more special than anyone else,nor should anyone consider another person more special before Di-s than themselves, because without Di-s and His Mashiaj we are all nothing. And when we consider ourselves as nothing, that is when we will be in very good company.

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It happened that after two years Pharaoh had a dream. It seemed to him that he was by the river;²and that seven cows, beautiful to look at, and very fat, came up from the river and grazed in the meadow.³And that after them came up from the river seven other cows of ugly appearance and lean meat, and they stopped near the beautiful cows on the bank of the river;⁴and that ugly-looking cows and lean meat devoured the seven beautiful and very fat cows. And Pharaoh woke up.⁵He fell asleep again, and dreamed the second time: That seven full and beautiful ears grew from a single stalk,⁶and that after them came out seven other small ears of wheat, beaten down by the east wind;⁷and the seven small ears devoured the seven thick and full ears. And Pharaoh woke up, and behold, it was a dream.⁸It happened that in the morning his spirit was agitated, and he sent and summoned all the magicians of Egypt, and all their wise men; And Pharaoh told them his dreams, but there was no who could interpret them to Pharaoh. Beresheet/Gn. 41:1-8

Parsha Miketz opens with the story of Pharaoh's dream. In the opening paragraph, the complete dream is recounted to us down to the smallest detail, nothing is missing.So as readers we have all the information we need regarding the fact. Why then is the entire story recited in the Torah, down to the last detail, not even leaving out the part about the magicians in verses 41:17-24? We already knew the story, was it necessary for Ha'Shem to repeat it to us? Could the Torah have simply said on the second occasion "Pharaoh spoke to Yosef about everything he dreamed the night before" and therefore necessarily have saved us from reading it again? The answer is indeed yes, he could have done it, but he didn't; so there must be some reason for this repetition.

Ha'Shem never wastes words and everything in the Torah is there for a specific purpose, so there must be a reason for this repetition. I think the reason this account is offered to us twice is because Ha'Shem wants us to understand the extent of His reach in a person's life to accomplish His purpose. As I interpret it, Pharaoh's goal in this dream was to remove Yosef from prison. Certainly Ha'Shem could have managed to get Yosef out of prison and establish him as Pharaoh's right-hand man in another, more simple way! Sure he could, but then, we may have missed the point that Ha'Shem wants to convey here: that there is no limit to what G-d wants to do to carry out his will in a person's life! With Yosef, he put in Pharaoh a dream that no one but him (Yosef) could interpret.

He then brought Mitzrayim seven years of bountiful harvest, followed by seven years of famine. All this with the purpose of freeing Yosef from prison, and establishing him as head on earth, reconciling him with his brothers and moving Yaakov to Mitzrayim, so that the Toldot (generations) of Israel could continue and the nation would be established. See what I mean?

Before continuing with the next point, I want us to understand that from what we have learned here, that as believers of the Messiah Yeshua you are a "ben Elohim"(son of Di-s) and that as such, you are called according to the purposes of Di-s (Romim/Rm. 8:28). Therefore, there is absolutely nothing to limit G-d from fulfilling his will and purposes in your life, for his glory and for your benefit. Everything in your life has a plan and has a purpose!

The other thing I want to say may annoy some of you; Well, it is not because of me that they would be angry, but because of their own blindness and disbelief or perhaps even anti-Semitism. All the nations of the world exist because of Israel alone. When the Most High made the nations inherit, When he divided the children of men, he established the limits of the peoples According to the number of the children of Israel. Devarim/Dt. 32:8 This means that the borders of the nations of the world were established according to what Ha'Shem was giving to Israel.

In Parsha Miketz, Ha'Shem "manipulates" the circumstances in Mitzrayim for the benefit of Israel. In the same way, if you study the Scriptures, you will see that Ha'Shem uses all the other nations of the world, either to bless or to curse Israel, based on their faith and obedience to the Torah. In fact, Ha'Shem used other nations to curse Israel by leading them to attack them and send them into exile. For example: Assyria, Babylon and Edom. They were, we read in the Scriptures, brought into power for those exact same purposes! Ha'Shem then promises to judge these very nations for their cruelty to Israel!

Yes, the rest of the nations exist because of Israel and because of Israel, but this should not make you angry, that is, if you are a true believer in the Messiah Yeshua! The reason is that if you are a true believer in the Messiah Yeshua, then you are an Israelite! I do not want to say here that the church has replaced Israel, do veShalom! G-d forbid! God save us! What I mean is what the Scriptures have already said:

12At that time you were without Mashiaj, away from the citizenship of Israel and alien to the pacts of the promise, without hope and without Di-s in the world.13But now in Mashiaj Yeshua, you who in another time were far away, have been made close by the blood of Mashiaj.14Because he is our peace, who made both peoples one, overthrowing the intermediate partition wall. Ephesim/Eph. 2:12-14

Then Reuben answered them, saying, Did I not speak to you and say, Sin not against the young man, and did you not listen? behold His blood is also required of us. Beresheet/Gn. 42:22

If you read this week's Parsha hoping that this was the case, you know that Shimeon was held hostage by Yosef until his brothers brought his little brother Benyamin to Mitzrayim. Subsequently, the nine travelers had their donkeys loaded with grain and were sent back to the land of Canaan and back to their father Yaakov. Yosef treated these brothers, whom he knew little about, in an admittedly indifferent manner. He actually was very rude to them and accused them of being spies. Because of his unhealthy treatment, the boys far away thought that Yosef was his brother.

From the previous verse and from their current circumstances, we can tell that the brothers felt a certain remorse for what they had done to Yosef; perhaps now for the first time in twenty years. Well at least we know Reuven felt it! I'd like to believe that every one of them was feeling guilty. So now with Yosef accusing them of being spies, Reuben, the one who originally wanted to rescue Yosef when he was thrown into the cistern, expresses what was probably eating them inside for all these years. This, however, is not what I would like to comment on Parsha Miketz. Rather, I have found a very interesting lesson for all very hidden among the following verses:

26And they put their wheat on their donkeys, and went from there.27But opening one of them his sack to feed his donkey at the inn, he saw his money that was in the mouth of his sack.28And he said to his brothers: My money has been returned to me, and here it is in my sack. Then their hearts leaped, and they were terrified and said one to the other: What is it? What has Di-s done to us? Beresheet/Gn. 42:26-28

"...What is this that G-d has done to us?" This quote came from the brothers' mouths, as they discovered to their horror that their money was in their sacks. Notice that not only one of the brothers made the exclamation, but all of them as a whole were terrified, one at the other, as the Scripture indicates. Am I to believe that they had a religious moment and now suspected that they were in the midst of some great retribution from Gd? I do believe, but my innermost feelings tell me otherwise.

These guys spent twenty years thinking they got away with their little secret. What would make them think that Gd would be after them right now! No, I think they used this exclamation as an expression, just like we do today when there is no physical explanation for what is happening to us and that we need someone to place the blame on. Come on man! Don't tell me you've never heard someone say "Why are you doing this to me, Gd?" I have heard it and not only from the mouth of non-believers in Mashiaj Yeshua.

Yosef's brothers knew Ha'Shem, in fact, each one of them was part of the eternal plan for Israel and for the rest of the world. So while they probably said this expression out of exasperation, not knowing who to blame and more certainly not wanting to blame themselves, little did they know that Gd was acting! It is very true that everything that happened to this family was being orchestrated by Ha'Shem.

I still go one step deeper. Everything that happens in the entire world, the universe for these purposes, is fully orchestrated by Ha'Shem. There is no such luck, there is no such chance or accident, not for a believer in Yeshua the Messiah, nor for a non-believer. "Non-believers too?" Yes, for non-believers too!

There are only two realms you can belong to in this world, HaShem's or ha'satan's. Therefore, your life is being controlled by Ha'Shem or it is being controlled by ha'satan. Now, considering that ha'satan is a created being and since the book of Yov tells us that he cannot do anything without HaShem's permission, even what happens to a non-believer is orchestrated by Di-s. However, there is a big difference between what happens in the life of a believer and in the life of a non-believer. This is because the believers in Yeshua The Messiah have a promise from Di-s that non-believers do not have. That promise is found in the Brith ha'Hadasha (Renewed Covenant)

And we know that all things work together for good to those who love G-d, that is, to those who are according to His purpose. called. Romim/Rm. 8:28

Our Rebbe and Mashiach, Yeshua Melech Israel made it clear in his shiurim that the source of knowledge and identification of the Mashiach is none other than the Torah. That is to say that if someone wanted to know him he had to study Torah and compare the information and instruction contained in the Torah with the deeds of the one who fits the Torah.

Four. Five "Because if they believed Moses, they would believe Me, because he wrote of Me.⁴⁷" But if you do not believe his writings, how will they believe My words?" *Yojanan/Jn. 5:45, 46*

The only thing that has been gained by depriving believers of the actuality and validity of the "Law", was preventing them from knowing the Messiah more deeply. This could be the explanation of why there are more believers outside the "church", the "ekklesia" than inside. It is estimated that for each believer inside there are more than five outside.

The Torah speaks, precisely in Parasha Miketz, about the profile of the Messiah in abundant detail. Let's look at the Messiah in Yosef's life and experience:

Yosef was especially loved by his father... *בְּנֵי יִשְׂרָאֵל, אֶהְבֶּבְךָ מִכָּל בְּנֵי יִשְׂרָאֵל, אֶהְבֶּבְךָ מִכָּל בְּנֵי יִשְׂרָאֵל*
Israel loved Yosef more than all his children,
Gen. 37:3

Yeshua was the most beloved son of his Father.
"You are My beloved Son, in You I am well pleased."
"This is my beloved Son; hear him."
lc. 3:22; Mc. 9:7

Yosef was taken to Egypt so as not to be killed...
וַיְבִיאוּ אֹת-יֹסֵף, מִצְרַיִם מֶה .
And these (the Ishmaelites) took Joseph to Egypt.
Gen. 37:28;

Yeshua was taken to Egypt for saving his life...
"he took the Child and His mother, and went to Egypt;"
Gen. 37:28; matt 14

Yosef was sold by Yehudah his brother...
...וַיִּמְכְּרוּ אֹתוֹ לְיִשְׁמָעֵלִים .
"And Yehudah said... let's sell him to the Ishmaelites..."
Gn. 37:28

Yeshua was sold precisely by Yehudah...
If it seems good to you, give me my pay; thirty pieces of silver. Yehudah... Ish Kariot... How much for him to deliver? Zc. 11:12; Matt 26:15

Yosef had to be tempted and overcome the temptation.
אֵיךְ שֶׁהָיָה עִוְבָד לֵאלֹהִים, וְלֹא עָבַד אֱלֹהִים אֲחֵרִים, וְלֹא עָבַד אֱלֹהִים אֲחֵרִים .
How could I do this and sin against ELOHIM?" Gen. 39:7-12

Yeshua was still exposed to temptation and did not sin.
"All this I will give you, if you prostrate yourself and adore me."
Yeshua said: "Go away, satan! Only to ELOHIM you will adore"
Matt 4:1-14

Yosef was thrown into a pit of death...

מִקְוֹם, אֲשֶׁר-אֶסְיִרְיָ הַמֶּלֶךְ אֲסוּרִים;

"and he threw him into the jail, where the prisoners were locked up..." Gen 39:20

Yeshua was placed in a grave tomb...

He put him in a tomb hewn out of the rock;

Who will remove the stone from the tomb?

Mc. 16:3; 15:46

Yosef was put with two; "good and bad"

"And he restored the chief cupbearer to his charge of

cupbearer and hanged the chief baker," Gen. 40:21

Yeshua was placed between two criminals.

Two thieves were crucified with him; one to

his right and one to

His left.

Mc. 15:27

Yosef testified to the evil deeds of his

Brothers And he was hated. *"that's why they hated him*

and they could not speak to him in a friendly way."

Gen. 37:4

Yeshua rebuked that generation... *"He hates Me, because I bear witness to him, that his actions are evil."*

Jn. 7:7

Yosef had a Hebrew name and was later called by a Gentile name as well.

וַיִּקְרָא פַרְעֹה שְׁמוֹ יוֹסֵף, צִפְנַת פַּעֲנֹחַ,

"And Pharaoh called Yosef by the name of

Zafnat Panea," Gen. 41:45

Yeshua was transliterated into Greek as *Yessus*,

and transliterated into Spanish as *Jesus*,

By Divine order he was named

Yeshua: *"You will name him Yeshua..."*

lc. 1:31

Pharaoh said respect to Yosef:

וַיִּקְרָאוּ לִפְנֵי, אַבְרָם; וַנִּתְוֹן אֹתוֹ, עַל כָּל-אַרְצָה

"they cried before him: Bow the knee

(revere him):" Gen. 41:43

HaShem said of Yeshua: *" in the name of yeshua*

bend all knee of those who are in heaven, and on

earth, and under the earth; and every tongue

confess that he is Adon." fp. 2:10, 11

Yosef ends up forgiving his brothers who rejected him and tried to end his life.

"Don't be afraid of me. Am I God to punish them?" Gen. 50:19

Yeshua, like Yosef, forgave his brothers:

"Father forgive them

Because they do not know what they are doing." Lc.23:34

Yosef reserved a specific day to make himself known to his brothers:

וַיֹּאמֶר, אֲנִי יוֹסֵף אֲשֶׁר-מָכַרְתֶּם לִּי
"I am Yosef your brother." Gen. 45:4

Yeshua has reserved a specific day, in which *"that every eye will see"*; then he will make himself known to all his brothers. To make yourself known.

"they will look at Me, whom they have pierced." Zec 12:10

Yosef went through many tests, difficulties and injustices, and ended up confessing that "it wasn't them", but ELOHIM who brought him to Egypt to save them." *"Do not be sad or regret having sold me... to preserve lives sent me ELOHIM in front of you guys."* Gen 5:45

Yeshua suffered all kinds of tests to qualify as the Messiah instrument of salvation.

she learned obedience from what he suffered; and having been made perfect, he became the source (author) of eternal salvation.

Acts 5:8, 9

All power was given to Yosef in Egypt, only the throne was left to Pharaoh. *"⁴⁰You will be over my house, and all my people will obey your orders. I am Pharaoh, however, no one will lift his hand or foot without your permission in all the land of Egypt."* Gen. 41:44

All power was given to Yeshua on earth and sky: *"All authority I have been given in heaven and on earth."* Matt 28:18

Only the throne was left to Pharaoh: *"only on the throne I will be greater than you."* Gen. 41:40
Yeshua, like Yosef, only had one above the.

In heaven the Throne remained to HASHEM, for it is written: *"And Yo in the right hand of the one Was sitting about him throne a book written... Salvation to our ELOHIM what he is sitting about him throne, and to Mutton."* app.5:1, 6, 7, 11, 13

Yosef was never confused with Pharaoh.

³²They served Yosef on one side, the brothers on the other side, and the Egyptians who ate with him were also served separately. Because the Egyptians could not eat with the Hebrews, for this is an abomination to the Egyptians. Gen. 43:32

Yeshua was never confused with HASHEM Or with the Father.

Yeshua says to him: Do not touch me; for I have not yet ascended to my Father; but go to my brothers, and tell them: I ascend to my Father and your Father, to my ELOHIM already your ELOHIM. Jn. 20:17

If they believed as believers out there do today, they would have said: "But are you not our Elohim, and are you not our Father?"

Yosef finished his mission, and surely he had to return (Pharaoh's ring) the symbol of his authority.

When Yeshua finishes his mission, in the opinion of the Apostle Paul, Rav Sha'ul, he will return all authority that was granted to him.

24 Then the end will come, when He hands over the kingdom to the ANDLOHIM and Father, after he has finished with all dominion and all authority and power. 25 For MASHIAH must reign until he has placed all His enemies under His feet. 26 And the last enemy to be eliminated is death. 27 Because I PUT EVERYTHING UNDER HIS FEET. But when he says that all things are subject to Him, it is evident that He is excepted who has subjected all things to Him. 28 And when everything has been subjected to Him, then also the Son himself will submit to Him who subjected all things to Him, so that ANDLOHIM be all in all. I Cor 15:22

Yosef first "saved" the Gentiles and then "saved" Israel...

Yeshua "save" first and most massively the Gentiles, to then "save" Israel... (Rom. 11:26)

It could not be all this shadow of Mashiaj in Yosef and Yeshua not being Mashiaj. Not after the 'end' (purpose) of the Torah is Mashiach. (Rom. 10:4-17)

| eleven

Messianic Shadows in Parsha Miketz

"These are the words that I spoke to you while I was still with you: that everything that is written about me in the Torah of Moses, in the prophets, and in the psalms must be fulfilled. Then he opened their understanding, that they might understand the scriptures." Ur/Lc. 12:44 p.m., 45 p.m.

Much has been written about Yosef and Yeshua, relating details of each one's life. Coincidences or coincidences? Let's say "faith challenges."

Yeshua said that... *"It was necessary for everything that is written about me in the Torah of Moses to be fulfilled."* With "Moshe's Torah" Yeshua was referring to the first five books of Scripture. Yeshua said this on the evening of the day that he raised those whom he met on the way to Emmaus.

"O fools, and slow of heart to believe all that the prophets have said! Was it not necessary for the Christ to suffer these things, and for him to enter into their glory? And starting from Moshe, and continuing through all the prophets, he declared to them in all the Scriptures what they said about him." Ur/Lc. 24:25-27

Focus on those words in verse 27: *"And beginning from Moshe...he declared to them in all the scriptures what they said about him."*

"what they said about him" was made notorious by Yeshua of Genesis or Bereshit. This should make it very clear to us that the book of Bereshit speaks of Yeshua through "types". A type is something that points to someone or something that might not be clear to anyone later. Yosef, for example, is a type of Yeshua, and Yeshua is the antitype of Yosef.

The main shadow in the last 14 chapters of Bereshit is Yosef. There are more chapters dedicated to Yosef in Bereshit than to any other character. More chapters dedicated to Yosef than to Abraham, Yitzchak, Yaakov. It seems that HaShem, in Bereishit, uses Moshe to turn on a flashing light for us to get our attention to prepare us to show us a "photo" of the Messiah that was to come. Yosef is also the most popular and most eloquent typical Yeshua figure in all of Scripture, an analogy in so much detail that it could not be accidental.

1. Both extremely loved by their Parents. Yeshua here is the antitype of

"And Israel loved Yosef more than all his children..." Bereishit/Gn. 37:3

"This is my beloved Son, in whom I am well pleased." Mat./Mt. 3:17

Yeshua is the antitype of the fulfillment of the type that is Yosef.

2. Both have been despised by their brothers.

"And when his brothers saw that their father loved him more than all his brothers, they hated him, and could not speak peacefully to him." Beresheet/Gn. 37:4

"...because not even his brothers believed in him." Yojanán/Jn. 7:3, 4

3. They conspired against both.

In Bereishit it tells us that Yosef's brothers said: *"Now then, come, and let us kill him..." Bereshit/Gn. 37:20*

Again Yosef is the type of Yeshua the antitype of Yosef. The Perushim did the same to Yeshua, because it was said: *"So, from that day they agreed to kill him" Yochanán/Jn. 11:53*

Yeshua is again the antitype, the fulfillment of the type.

4. Both their tunics were usurped.

We read in Genesis: *"It happened, then, that when Yosef came to his brothers, they took Yosef's tunic away..." Bereishit/Gn. 37:23*

Joseph continues to be the type of Yeshua, his antitype. When Yeshua was taken to the torture stake, the soldiers *"they took his clothes... They also took his tunic"* Yojanán/Jn. 19:23 Yeshua was the antitype, the fulfillment of the type. Yosef was stripped naked and thrown into the hole. Yeshua was stripped naked and taken to the tree. Yeshua again the type of the antitype of him Yosef.

5. Both were taken to Egypt.

Yehudah is of the opinion that they should sell Yosef, in fact they sold him to a group of merchants who were passing by. *"And they took Yosef to Egypt"* Bereshit/Gn. 37:28

When the Malach told Yosef 'father' of Yeshua, that King Herod wanted to kill the baby Yeshua, *"And he...took...the child and his mother, and went to Egypt."* Matt/Mt. 2:14; Again Yeshua is the antitype, the fulfillment of the type (Yosef).

6. Both were traded at slave prices.

Yosef's brothers took him out of the pit into which they had thrown him and *"they sold [Yosef] to the Ishmaelites for twenty pieces of silver."* Beresheet/Gn. 37:28 Yosef continues the type and Yeshua the antitype of Yosef.

A couple of days before Yeshua went to the stake, one of his talmidim, Yehudah, went to the main cohanim and said: *"What do you want to give me, and I will give it to you? And they assigned him thirty pieces of silver. Matt/Mt. 26:15. Twenty pieces of silver was the price of a slave in Yosef's time, about 1759 years before Mashiaj was betrayed for thirty pieces of silver, which was the price of a slave in Yeshua's time. Yeshua again becomes a type of the antitype Yosef.*

7. Both were tempted.

When Yosef was taken to Egypt, he was traded to Potiphar, an official of Pharaoh. He put Yosef in charge of his house and assets. When Potiphar was away, his wife tempted Yosef, and she said: *"Sleep with me"* but Yosef resisted the temptation and fled from the house. Beresheet/Gn. 39:12; Yosef was the guy over once.

We are told: *"Yeshua was led by the Ruach into the desert, to be tempted by hasatan."* Mat./Mt. 4:1 But Yeshua resisted the temptation. Yeshua was the antitype, the fulfillment of the type.

8. The two were unlawfully slandered.

Potifera's wife lied when she accused Yosef. Beresheet/Gn. 39:14-18; Yosef returns to being a type of the Yeshua antitype of him.

Yeshua was also falsely accused when He was brought before the Kohen haGadol the night before facing the stake. Matthew, in chapter 26 says: *"But at last two false witnesses came, who said: This one said: I can tear down the temple of Elohim, and in three days rebuild it. And the Kohen haGadol getting up, he said to him: Do you not answer anything? What do these testify against you?"* Matt/Mt. 26:60-62

Again Yeshua was the antitype and the fulfillment of the type (Yosef).

9. Both were chained.

Potiphar put Yosef in jail for allegedly seducing his wife. *"And his master took Yosef, and put him in jail, where the king's prisoners were, and he was there in jail. Beresheet/Gn. 39:20"* Yosef is the guy again.

The same was Jesus also chained: *"And they led him bound, and handed him over to Pilatus, the governor."* Matt/Mt. 27:2; Yeshua is the antitype, the fulfillment of the type.

10. The same thing happens again with those who were with them: one was saved and the other lost.

"And Pharaoh was angry with his two officers, with the chief butler and with the chief baker, and put them in prison in the house of the captain of the guard, in the jail where Joseph was imprisoned." Beresheet/Gn. 40:2, 3

The two who shared the same agonizing experience in prison, One was released, and the other was sentenced. Plus another type and antitype. Yosef is the guy.

Yeshua, like Yosef, were placed between two criminals: *"They also took with him two others, who were criminals, to be put to death."* Ur/Lc. 23:32; One saved on the tree while the other perished. Yeshua appears once more with the antitype, the fulfillment of the type.

11. Eleventh, both were exalted after suffering.

The pertinent occurrences contributed to Yosef being released from jail, and *"Pharaoh further said to Yosef: Behold, I have set you over all the land of Egypt."* Beresheet/Gn. 41:41; He was released from prison and made Vice King over all the land of Egypt! Yosef was made the type.

Mashiach was raised from the dead: *"Therefore Elohim also exalted him to the highest, and gave him a name that is above all names, so that at the name of Yeshua every knee should bow, of those who are in heaven, and on earth, and under the earth; and every tongue confesses that Yeshua haMashiach is Lord/Adon, for kavod | 13 HaShem",* *Aba."* Filipim/Fp. 2:9-11; Mashiaj also appears as an antitype, of the fulfillment of the type.

12. They both cried.

Finally, Yosef's brothers, hungry in the land of Israel, went down to Egypt in search of grain. They have no choice but to turn to their brother Yosef, who was the main figure in "Egypt." His brothers end up recognizing that the ruler with a gentile name was nothing more and nothing less than his brother.

Five times the Torah tells us in Beresheet that Yosef "wept" for his brothers. *"He began to cry loudly; and the Egyptians heard, and she heard also Pharaoh's house."* Beresheet/Gn. 45:2 Yosef is the guy again.

Yosef is the guy.

Also of Yeshua the Scripture tells us in the shortest verse already written in our entire canon that... *"Yeshua wept."* Yohanán/Jn. 11:35 Again we are told that Yeshua again weeps over Jerusalem: *"And when he came near the city, seeing it, he wept over it."* Ur/Lc. 19:41; Yeshua, the antitype continues to identify with his type Yosef.

13. Once again, one and the other identify themselves as forgivers in favor of those who hurt them.

In Parasha Miketz Yosef finally makes himself known to his brothers. They had a hard time recognizing him at first because of the way the Gentiles 'dressed' him, but eventually they do, and he forgives them: *"Then Yosef said to his brothers: Come near me now. And they got closer. And he said: I am Yosef your brother, the one you sold into Egypt."* Beresheet/Gn. 45:4; *"And he fell on the neck of his brother Benjamin, and wept; and Benjamin also wept on his neck. And he kissed all his brothers, and wept over them; and afterwards his brothers spoke with him."* Beresheet/Gn. 45:14-15; You see that Yosef is the type.

Yeshua left saying: *"Father, forgive them because they don't know what they are doing."* Ur/Lc. 23:34; Yeshua remains in our eyes and our honest exegesis the antitype and fulfillment of the type.

14. Both of them saved the Gentiles before they completely saved their people.

Yosef tells his brothers not to be sad about what they had done: *"For to preserve life Elohim sent me ahead of you."* Beresheet/Gn. Yosef more this time is identified as type.

The Malach said: *"And you shall call his name YESHÚA, from the Hebrew verb 'lehosíá', "to save"; "he will save", "Yeshua"... precisely for he will "save" his people from their sins."* Matt/Mt. 1:21; Yeshua could even have said the same words to them that Yosef said: *"For to preserve life Elohim sent me ahead of you."* Yeshua is seen again and again as the antitype, that is, the fulfillment of the type. There is still something more to say, too important to ignore:

15. What they did to both of them to hurt them, he 'Heaven' used for the good of both.

Finally Yosef's brothers approached him and prostrated themselves before him. Yosef told them not to be afraid. *"You thought evil against me, but Elohim directed it to good, to do what we see today, to keep many people alive. Now, therefore, do not be afraid; I will support you and your children. He thus comforted them, and spoke to their hearts."* Beresheet/Gn. 50:20, 21

This parashah seemed to come to us speaking many things, however, what most caught my attention was the 'messianic proclamation' that it brings us. Personally, it was presented to me as an opportunity to graft a vitamin of messianic conviction to each of you who hear or read me. *"Now therefore, do not be afraid; (he) I will sustain (to) you (us, without a doubt)... 'Console yourselves...'; "Thus he comforted them, and spoke to their hearts."* Beresheet/Gn. 50:21

Let us have absolutely no fear/fear/doubts... let us be comforted by Yosef's words... let us receive what the Torah is ministering/revealing to us about Mashiach... Hear him speaking to our *"hearts"* through the Torah. Beresheet/Gn. s 50:21

The rabbinic analogy presents a messianic interpretation in which "two" versions of Mashiach can be seen: "Mashiach Ben Yosef" and a "Mashiach Ben David". It highlights a suffering "Messiah" and a "Reigning Messiah". Although we can also see a relationship between Yosef and Yeshua descendant of David, the analogy that we have made, and I want to continue making within our Parasha Miketz, is a direct comparison between Yosef and Yeshua, as type and antitype. I hope that with this analogy I can contribute in some way to the messianic conviction of each one. Let's see the messianic shadows of Parsha Miketz, in the character most occupied by the literature of the first book of the Torah:

Messianic Shadows – Parashah Miketz

1. Messianic Shadows... the Age...

The Levites were summoned to sacred service at the age of 25, and began to serve at the age of 30.

"Yosef was 30 years old when he stood before Pharaoh, the king of Egypt." Beresheet/Gn. 41:37

"When Yeshua began his ministry, he was thirty years old, being, as he was supposed, the son of Yosef..." Uri/Lukas 3:23

2. Messianic Shadows...the possession of the Spirit of Elohim...

The presence of the Spirit of Elohim in the lives of these two characters, Yosef and Yeshua, was what marked the difference.

"And Pharaoh said to his servants, Shall we find another man like this, in whom is the Spirit of Elohim?" Beresheet/Gn. 41:38; "I have seen the Spirit descending from heaven like a dove, and it alighted on him." Yochanan/Jn 1:32

3. Messianic Shadows... the same assignment: His House...

Both Yosef and Yeshua were "in charge of their house." Could this just be a coincidence?

"Pharaoh told Yosef: '...you will be in charge of my house...'" Bereshit/Gn. 41:40

"...and began to throw out those who were selling. "It is written," he told them, "My house will be a house of prayer. "

Ur/Lc. 7:45 p.m.; Yojanán/Jn. 3:35; Ephesim/Eph. 1:21

Four. Messianic Shadows... the Global Authority...

Only two have been given 'all authority'. The Egypt of that time represented the world of that time.

"Pharaoh said to Yosef: 'Look, I have appointed you over all the land of Egypt!'" Beresheet/Gn. 41:41 "All authority has been given to me in heaven and on earth." Matt./Matt. 28:18

5. Messianic Shadows... A Greater One on the Throne...

Although Yosef was the greatest in that context, there was One who was Greater than him on the throne. Chance?

"Only on the throne will I be greater than you. Beresheet/Gn. 41:40

"But when he says that all things are subject to him, it is evident that he is excepted who has subjected him

6. Messianic Shadows... do what he tells you...

To whom else in the Scriptures has such great trust and authority been assigned, but only these two? Eventuality?

"Go to Yosef, do what he tells you to do." Beresheet/Gn. 41:55

"A voice was heard from heaven saying: This is my beloved Son, in whom I am pleased; listen to him Ur/ . " Matt/Matt 17:5; Lc. 9:35

7. Messianic Shadows... Both of them occupied a temporary role in the 'Plan of Redemption/Salvation...

Yosef was ruling for fourteen years, seven of 'fat cows' and seven of 'lean cows'. He even could have continued to rule for a while longer, but not for a lifetime. After the time of the great harvests and the famine were over, it no longer made sense for Yosef to continue carrying the "ring" of the pharaoh.

The same will happen with Yeshua. At least that was what Rav Shaul tried to tell us when he wrote to the Korinthim/Corinthians:

24**Then the end will come, when he hands over the kingdom to ELOHIM and Father, after he has finished with all dominion and all authority and power.**25**Well**Mashiach must reign until**He has put all his enemies under his feet.**26**And the last enemy to be eliminated is death.**27**Because ELOHIM HAS PUT EVERYTHING UNDER HIS FEET. But when he says that all things are subject to him, it is evident that he is excepting the One who has subjected all things to him.**28**And when all has been submitted to him,**then also the Son himself will submit to

***He who fastened to him all things, so that ELOHIM may be all in all."** Korintim Aleph/I Co. 15:24-28*