



Parasha *Miketz*

December 4, 2021

Torah: Genesis 41:1-44:17

Haftarah: Zechariah 2:14-4:7

Ketuvim Shlichim: John 10:22-30

Shabbat shalom mishpacha! Our *parasha* today is *Miketz*. It is about Joseph. The story began last week with *Parasha Vayashev* when Joseph received a special coat from his father Jacob. It continues today and concludes next week in *Parasha Vayigash*. Here is the main story so far.

Joseph received a special robe of fine wool from his father Jacob. His brothers were jealous and after he related two dreams suggesting that he would rule over them, their jealousy and hatred of him grew strong. He was sold to a caravan on its way to Egypt and eventually wound up as a slave in Potiphar's house. There, he rejected Potiphar's wife's advances, she yelled rape, and Joseph was put in prison. While he was there, he interpreted the dreams of two of Pharaoh's officials, his butler and his baker. The meaning of the butler's dream was that he would soon be released and he was. He promised to speak to Pharaoh about Joseph, but forgot all about it.

Parasha Miketz begins with Pharaoh having two dreams. It had been two years since Pharaoh's cupbearer, his butler, was released from prison. Joseph is still in prison. Pharaoh's first dream was about about seven fat cows coming up out of the Nile River followed by seven lean and emaciated cows which ate the fat cows. He had a second dream about seven healthy ears of corn which were eaten by seven thin and scorched ears which followed them. None of Pharaoh's advisors could interpret the dreams and it was then that the butler remembered Joseph and told Pharaoh about him.

Joseph interpreted the dreams. He told Pharaoh that both dreams had the same message: there would be seven years of plenty in Egypt followed by seven years of severe famine. Explaining to Pharaoh that G-d had given him those dreams to prepare for what was coming, Joseph proposed a plan to store the excess grain of the seven years of plenty as a reserve for the seven famine years. Then, Pharaoh appointed the thirty year old Joseph as vizier, second in command in Egypt.

Joseph began his duties of overseeing the collection of grain and also gained a wife. He was married to Asenath, daughter of Potiphera, the priest of On, and she bore him two sons, Manasseh and Ephraim, during the seven years of plenty. The famine began and it affected not only Egypt, but also the entire region. In Egypt, Joseph had stored food in plenty, which he sold to all who needed it. Back in Canaan, the famine caused Joseph's father Jacob to send his oldest ten sons to Egypt to purchase food. The brothers did not recognize Joseph and when they made their request to purchase food, he spoke to them harshly, accusing them of being spies and put them in prison for three days. Then he released them, but kept Simon as a hostage. To have their brother released, Joseph

required them to return to Canaan and to bring their youngest brother Benjamin to prove their innocence.

In Canaan, Jacob heard their story, but refused to send Benjamin. Eventually, after food again ran low and Judah personally guaranteed Benjamin's safe return, Jacob agreed to send him. When they arrived in Egypt, Joseph instructed his servant to invite the brothers to join him for a meal. Simon was freed and joined them. When Joseph saw his brother Benjamin, he was overcome with emotion. Before the brothers departed in the morning, Joseph had his cup placed in Benjamin's sack of food and then sent out officials to arrest them and bring them back. *Parasha Miketz* ends with Joseph requiring that the "thief," Benjamin, remain in Egypt as his slave.

There are a number of spiritual parallels in this *parasha*. Joseph is seen as prefiguring Yeshua, a type of Messiah, in many ways. In our *parasha*, we saw that Joseph began his ministry as Vizier of Egypt at age 30, the same age that Yeshua began His ministry. A website has a section entitled "Sixty Ways That Joseph Prefigures Jesus" (Hebrew4Christians.com). Another parallel, one of a different nature, is that just as Joseph's brothers refused to accept his choosing by G-d, so too have the nations refused to accept Israel's choosing by ADONAI. Today, the United Nations, supported by many nations, spends a large part of its effort in supporting a non-nation, Palestine, and condemning Israel, the only democracy in the Middle East. Not only have the nations rejected Israel, but more than 50% of Yeshua's Christian followers also reject the Commonwealth of Israel, spiritual Israel, believing that they, the Christian body, have replaced Israel. Their theological position, called replacement theology, or supersessionism, is intimately connected with the doctrine of Dispensationalism.

The followers of Dispensationalism, believe that the "church age" began at Pentecost and teach that "the Church is now Israel." This theology further states that Jewish followers of Yeshua are no longer a part of Israel, but a part of "the Church" and that the covenants and promises of ADONAI to Israel now belong to "the Church." A more politically active group of supersessionists are those who signed the *Kairos Palestine* document which was composed by a group of Palestinian Christians in December 2009. It calls for "churches and Christians in the world" to oppose the "oppression, displacement, suffering and clear apartheid" of Israel, "the occupying state." In this document, they blame Israel for the anti-Israel terrorism which it, itself, suffers and refuse to denounce those who carry it out. These along with other misguided Christians who support BDS, the Boycott, Divestment and Sanctions movement provide much of the world's criticism of Israel and together actively seek to eliminate Israel as a Jewish state. My criticism of these Christians is not intended to be a judgment of their relationship with Yeshua and ADONAI, but at the very least, is a questioning of their understanding of Scripture and prophecy. Anti-Semitism, the offspring of *HaSatan*, is well established in many of these groups as well as throughout the general population.

We should include these people in our prayers, that ADONAI would open their spiritual eyes and that they would understand the words of *Sha'ul*. Some of them even believe that he was the originator of Replacement Theology. Far from supporting Replacement Theology, he states: 28 "*Concerning the Good News, they are hostile for your sake; but concerning chosen-ness, they are loved on account of the fathers— 29 for the gifts and the calling of God are irrevocable.*" (Romans 11:28-29 TLV). The *p'shat*, the original meaning of verse 29, applies only to Israel, the Jews. It is not about spiritual gifts or any

such thing. It is about the gifts ADONAI has given Israel and their calling as His chosen people, the end result of which is their salvation. ADONAI, please open their blind eyes.

Also in *Parasha Miketz*, we see the parallel of Joseph and his brothers with Yeshua and His brothers and sisters, the Jews. While Joseph's brothers initially rejected him, their reconciliation with him came through his providing for their salvation, saving their physical lives. We are now awaiting the reconciliation of the Jews of today with their rejected brother, Yeshua. Their reconciliation will also result in Israel's salvation, their spiritual and eternal salvation. Yeshua, Himself, is the fulfillment of ADONAI's irrevocable gifts and calling of physical Israel. Through Him they will soon enter into the relationship which ADONAI has promised for thousands of years. And, the reconciliation of Israel with Yeshua will also bring about the reconciliation of Israel and the Nations. At that time, Yeshua will separate the sheep from the goats: 31 "Now when the Son of Man comes in His glory, and all the angels with Him, then He will sit on His glorious throne. 32 All the nations will be gathered before Him, and He will separate them from one another, just as the shepherd separates the sheep from the goats. 33 And He will put the sheep on His right, but the goats on His left. 34 Then the King will say to those on His right, 'Come, you who are blessed by My Father, inherit the kingdom prepared for you from the foundation of the world.' (Matthew 25:31-34 TLV). While Yeshua speaks of nations, His judgement lands on individuals. It is inevitable that many who are working today in opposition to ADONAI's Word will be judged to be goats. But, He wishes that none would be lost: 9 "The Lord is not slow in keeping His promise, as some consider slowness. Rather, He is being patient toward you—not wanting anyone to perish, but for all to come to repentance." (2Peter 3:9 TLV). Yeshua is patient with those who have not yet called upon His name and also oppose His physical brothers and sisters, the Jews, and we should be too. Rather than anger, we should be in prayer for them, that a spirit of *teshuvah*, repentance, would come upon them.

In all, Joseph was involved in six dreams. Because of his youthful brashness, his first two dreams caused him to be sold into slavery. With more maturity and a seemingly deeper relationship with ADONAI, his interpretation of the dreams of the cupbearer and the baker paved the way for his highest calling. And, his interpretation of Pharaoh's two dreams placed him in a position of power which saved not only his family, but also many people of the world at that time. Many times, ADONAI has used dreams to advance His plans. He used Daniel to interpret King Nebuchadnezzar's dream. And, He may use some of us. Joel prophesied: 1 "So it will be afterward, I will pour out My Ruach on all flesh: your sons and daughters will prophesy, your old men will dream dreams, your young men will see visions." (Joel 3:1 TLV). I guess that means that I won't be having any visions, but hopefully a dream. The "afterward" in this prophecy is the "latter days," the days in which we are presently living. These things are on our doorstep!

Tonight we will light the seventh candle of *Chanukkah*. *Chanukkah* came really early this year, but not as early as eight years ago, 2013. That year we lighted our first candle on Wednesday evening, the night before Thanksgiving. Some people even used a "menurky," a turkey-shaped *chanukkiah* and Thanksgiving day was called "Thanksgivukkah." But, don't look forward to Thanksgivukkah again any time soon. It has only happened three times since Thanksgiving began to be celebrated. President Abraham Lincoln made Thanksgiving an official national holiday in the United States in 1863. Back then, Thanksgiving was on the last Thursday in November. Two Thanksgivukkahs occurred during that time, 1888 and 1899. Then in 1939, President Franklin Roosevelt changed Thanksgiving to the fourth Thursday. That means that Mary

Louise and I actually celebrated Thanksgiving one time on the last Friday in November, not that either one of us remembers it. *Chanukkah* and Thanksgiving may come fairly close again, but not together and not for several hundred years. The Thanksgivukkah of 2013 was the last of its kind for us. Because of the way that the Jewish calendar operates, Thanksgivukkah will not occur again for more than 75,000 years. Yes, you heard right; 75,000 years!

But today, along with *Parasha Miketz*, our focus is *Chanukkah*, a festival important to us primarily because it commemorates a Jewish victory which kept the Jewish people, ADONAI's chosen nation, as a distinct and separate people. For us, *Chanukkah*'s importance is based upon making it possible to have a Jewish people among which lived a Jewish virgin that ADONAI could impregnate with His *Ruach Kodesh*. We give ADONAI thanks today, because without His miraculous help to the Maccabees, the Jewish people would not have survived and there would have been no Messiah. But we know that there would have been a Messiah regardless, because ADONAI spoke about it so many times through His prophets years before the time of the Maccabees.

Here are some of those prophecies. Jacob prophesied over his son Judah saying: 10 “*The scepter will not pass from Judah, nor the ruler's staff from between his feet, until he to whom it belongs will come. To him will be the obedience of the peoples.*” (Genesis 49:10 TLV). From this we know that the *Mashiach* would come from the Tribe of Judah and that He would be a king. Yeshua's ancestor David prophesied: 4 “*Adonai has sworn, and will not change His mind: "You are a Kohen forever according to the order of Melechizedek."*” (Psalm 110:4 TLV). David prophesied that his descendant would be not only a priest with an eternal priesthood, but also a king, a King/Priest. Micah prophesied: 1 “*But you, Bethlehem Ephrathah— least among the clans of Judah—from you will come out to Me One to be ruler in Israel, One whose goings forth are from of old, from days of eternity.*” (Micah 5:2 TLV). Micah prophesied two things about the Messiah, that He would be born in *Betitlechem* and that He was eternal, from the beginning. Isaiah prophesied: 14 “*Therefore Adonai Himself will give you a sign: Behold, the virgin will conceive. When she is giving birth to a son, she will call his name Immanuel.*” (Isaiah 7:14 TLV). He prophesied that the Messiah would be born of a virgin and that He would be “G-d with us,” G-d living on the earth among His Jewish people. Isaiah prophesied again: 1 “*Then a shoot will come forth out of the stem of Jesse, and a branch will bear fruit out of His roots.*” (Isaiah 11:1). Isaiah narrowed it down even further. Not only would the Messiah be born in Bethlehem, but from a specific family there, the family of King David. *Yishai*, Jesse, Yeshua's ancestor was the father of David. And, there are other prophesies.

The Messiah and the Jewish people are intimately connected. ADONAI preserved the descendants of Abraham miraculously throughout the ages in order for them to fulfill their calling as priests to the nations. Israel survived the Amalekites as we read in the Purim story in the Book of Esther and survived the Syrians as depicted in the *Chanukkah* story. This all happened so that Yeshua would be born into the Jewish world in the fullness of ADONAI's time. His birth and ministry was planned by ADONAI in order to bring about the salvation of “all Israel,” as prophesied by *Sha'ul*: 26.. “*and in this way all Israel will be saved, as it is written, "The Deliverer shall come out of Zion. He shall turn away ungodliness from Jacob."*” (Romans 11:26 TLV). It will be a miraculous salvation, one just as instantaneous as was Joseph's salvation from the Egyptian prison. It will happen “in the blink of an eye” so that Israel can fulfill their calling as “Priests to the Nations.” *Shimon Kefa* prophesied in his letter to the Messianic Jews: 9 “*But you are a chosen people, a royal*

priesthood, a holy nation, a people for God's own possession, so that you may proclaim the praises of the One who called you out of darkness into His marvelous light." (1Peter 2:9 TLV). Although his letter was originally written to Jews, it also applies today to the grafted in wild olive branches of Gentiles who are serving along with them in the Commonwealth of Israel (Romans 11:17).

Chanukkah, the Festival of Dedication, was about re-dedicating the Temple after it was defiled by the Syrian army of Antiochus Epihphanes' and particularly about relighting the Temple *menorah*. Speaking of Judah Maccabee and his men, the historical book of 2Maccabees says: *3 They purified the Sanctuary, and made another altar of sacrifice; then, striking fire out of flint, they offered sacrifices, after a lapse of two years, and they burned incense and lighted the menorah and set out the bread of the Presence* (2Maccabees 10:2-3). The Syrians had been occupying Jerusalem and the Temple for two years and performing all kinds of unknown desecrations. We don't know all of them because we aren't told in our written Scriptures or even the Books of the Maccabees. The *Talmud* states that there was only enough oil for one day but that it burned for eight days. That was written more than four hundred years after it happened. We can accept that as a tradition, but not as fact. Even what we just read from 2Maccabees, we read as history and not as Scripture. 2Maccabees also connects *Chanukkah* with *Sukkot*: *6 And they celebrated it for eight days with rejoicing, in the manner of the Feast of Tabernacles, remembering how not long before, during the Feast of Tabernacles, they had been wandering in the mountains and caves like wild animals* (2Maccabees 10:6). The very good possibility exists that the eight days of *Chanukkah* were symbolic of the eight days of *Sukkot* which they were unable to celebrate that year because they were hiding in the wilderness from the Syrians.

John chapter 10 says: *22 Then came Hanukkah; it was winter in Jerusalem. 23 Yeshua was walking in the Temple around Solomon's Colonnade* (John 10:22-23 TLV). Yeshua was present at that particular celebration of *Chanukkah* and probably several more, but this is the only one that we are told about. And, that's all that we know about Yeshua and *Chanukkah*. But, *Chanukkah* is a festival with light, the lighting of eight candles and Yeshua said: *12 ... , "I am the light of the world. The one who follows Me will no longer walk in darkness, but will have the light of life."* (John 8:12b TLV). He actually said this on the eighth day of *Sukkot* one year. In saying this, is it possible that He was connecting Himself with *Chanukkah*? Whatever the case, we who follow Him do not walk in darkness. We have "the light of life." John gave us a definition of light: *4 "In Him was life, and the life was the light of men. 5 The light shines in the darkness, and the darkness has not overpowered it"* (John 1:4-5 TLV). Light is defined here as "life," eternal life which is embodied in our Messiah, Yeshua. Yeshua is referred to as light in so many places. In Isaiah 43 (43:6) He is spoken of as a light to the nations. In John 9, He said that He was "the light of the world." In Luke 2, the elderly Simon prophesied over the infant Yeshua that He would be a "light for revelation to the nations." In fact, Yeshua is spoken of as light in some way in twelve different verses (Isaiah 42:6, Luke 1:78 & 2:32, John 1:4, 1:9, 3:19, 8:12, 9:5, 12:35, 12:36, 12:46 & 1John 2:8). When we think of the light of *Chanukkah*, we as believers, automatically think of Yeshua. And, it is our prayer that others will also.

Our *haftarah* reading for today ties it all together for us: *14 "Sing and rejoice, O daughter of Zion! For behold, I am coming and I will live among you"—it is a declaration of Adonai.*" (Zechariah 2:14 TLV). This is the ultimate promise of Israel being in Egypt and

the *Chanukkah* of the Maccabees; Messiah is coming to live among His people Israel! 15 “*In that day many nations will join themselves to Adonai and they will be My people and I will dwell among you.’ Then you will know that Adonai-Tzva’ot has sent me to you.*” (Zechariah 2:15 TLV). “That day,” “the day of the L-rd” is coming soon and Yeshua will take away the animosity between Israel and the nations. 16 “*Adonai will inherit Judah as His portion in the holy land and will once again choose Jerusalem.*” (Zechariah 2:16 TLV). The day is coming when Yeshua *HaMelekh HaKohen*, Yeshua our Priest King, will rule from Jerusalem. Yeshua, born into the Tribe of Judah will return to the territory of Judah, His inherited portion. 17 “*Be silent before Adonai, all flesh, for He has aroused Himself from His holy dwelling.*” (Zechariah 2:17 TLV). The Lion of Judah, our coming King, has aroused Himself from His place at the right hand of the Father and is making ready to fulfill all prophecy. The time for repentance is growing short. Pray that those that don’t know Yeshua would repent and acknowledge Him before the coming awesome and terrible day of ADONAI! “I will dwell among you,” says ADONAI! *Shabbat shalom!*