



Mordekhi's Drash for Shabbat December 8, 2007 / Kislev 28, 5768

Parashah #10

Torah: Mikketz (At the end), B'resheet (Genesis) 41:1-44:17

Haftarah: M'lakhim Alef (1 Kings) 3:15-4:1;

For Shabbat Hanukkah: Z'kharyah (Zechariah) 2:14(10)-4:7

Suggested Messianic Writings: Mattityahu (Matthew) 27:15-46; Yochanan (John) 10:22-30

Shalom,

This parashah begins with the dreams of Pharaoh, which lead to Yosef's (Joseph's) restoration, rise to power, and eventual reunion with his brothers and father. The Nile River was one of Egypt's gods, and as Pharaoh's dream began, he dreamed he was standing לַי [ah] "beside;" or alternatively, "over" the river. The Sages interpret the translation of "over" to imply that Pharaoh may have considered himself superior to his god, an idea which can befall powerful leaders. When he learned of the seven years of plenty followed by the seven years of famine, he would more than likely have assumed that these were all being provided by his god, the Nile. But here stood one in front of him whose God was greater, in that this God gave Yosef not only the interpretation for the dreams, but wisdom on how to conduct governmental affairs relevant to the reality of the dreams. Not only that, this God apparently had authority over those full and lean years; so Pharaoh listened to and accepted Yosef's ideas.

Thus through the miracle working of the Hand of Elohim, Yosef, an imprisoned slave, is made second in command in the land of Egypt. What follows, however, in Yosef's initial treatment of his brothers is to our minds completely irrational and incomprehensible. We as readers are able to watch from "behind the scenes," as it were, and know what is going on; the brothers had not a clue. Yet after all this time, their initial response to each other was, "We are in fact guilty concerning our brother" (42:21), not yet knowing that this was their brother in front of them. Julia Blum¹ has this thought: "Why does Joseph accuse them of spying all of a sudden? If he is already accusing them of such, then what could be the connection between the brother left at home and the accusation leveled against them?"

Blum continues, "On the other hand, are you aware of what happens inside your heart when the voice of God has caught up with you? Suddenly the most inner, sensitive part of you, for long years hidden away and purposely concealed from Him, is ripped open. As unexpected as this accusation might have sounded to them with its subsequent demand to fetch their younger brother, despite its lack of sense and the total absence of a plausible connection with the accusation itself, it did not appear unreasonable to them... but they had yet to understand that none other than the Almighty Himself has made them participants in this game."

So we see in the reading the story of the [eventual] restoration of a family to itself and to its God. This is very important as we understand the relationship between the people and nation of Israel and HaShem. As the Zionist movement began in earnest some 100+ years ago, HaShem began calling "the apple of His eye" back to their physical land. Some came as the ten brothers, aware of their guilt of rejecting their God, yet unable or unwilling to reveal such truth; some returned as the younger brother, innocent of all that would lay before them; and some returned in the state of an "Egyptian governor," that is, confident in who they were, confident in their relationship with their Creator. Yet most did not understand that it was the Almighty Himself who was bringing them home.

And in our own relationships with our Messiah, some of us are as elder brothers, that is, not necessarily wiser, but rather we have "an inner sensitive part" that has long been hidden away and concealed from Him – He that sees all anyway and will eventually speak to each one regarding such. Some are as the younger brother, innocent of great evil, yet somehow a party to sin and life's struggles irregardless of whether we can realize it or not. Some are as the "lost" brother, possibly forced to endure pain and struggles away from the rest of "family," yet conquering through it all and finding self through the awareness of HaShem.

We may never fully understand the "why" of all that life brings us, but rather, we should do all that we can to stand solid in a relationship with our Mashiakh, and grow to understand the "Who" behind the "why;"

that the Almighty Himself is in control of all. Then when life crushes us on a personal level, we will at least know who is ultimately in control of our lives. And when we see at best a frail peace in the middle-east, which in turn affects the globe, we can know with certainty that there will never be true peace until *Sar Shalom* (the Prince of Peace) is not only invited to sit at the conference table, but is given full authority over the conference table.

May the lighting of the candles at this time of year remind us of the Light of the World – Yeshua.

שְׁאַלְוּ שְׁלוֹם יְרוּשָׁלַם – *Sha'alu shalom Yerushalayim* – Pray for the peace of Jerusalem! And Happy Hanukkah!

B'rakhot v'todah rabbah

(Blessings & thank you very much)

Mordekhi (Marc)

This Yeshua, who has been taken away from you into heaven, will come back to you in just the same way as you saw him go into heaven.

(Acts 1:11 CJB)

¹ Quotes for this parashah from the book, *If You are the Son of God, Come Down from the Cross*, by Julia Blum [pr: bloom]. Julia and her husband Victor are Messianic Jews from Russia, now living and ministering in Israel.