

Mad Man, Miracle worker or Messiah

“Yeshua the perfect picture of Chanukkah”

“Pasha Miketz-In the End”

Gen 41:37-57

Joseph Rises to Power

37This proposal pleased Pharaoh and all his servants. **38**And Pharaoh said to his servants, "Can we find a man like this, ^(Y) in whom is the Spirit of God?"^[c] **39**Then Pharaoh said to Joseph, "Since God has shown you all this, there is none so discerning and wise as you are. **40**^(Z) You shall be over my house, and all my people shall order themselves as you command.^[g] Only as regards the throne will I be greater than you." **41**And Pharaoh said to Joseph, "See, ^(AA) I have set you over all the land of Egypt." **42**Then Pharaoh^(AB) took his signet ring from his hand and put it on Joseph's hand, and^(AC) clothed him in garments of fine linen^(AD) and put a gold chain about his neck. **43**And he made him ride in his second chariot.^(AE) And they called out before him, "Bow the knee!"^[e] Thus he set him^(AF) over all the land of Egypt. **44**Moreover, Pharaoh said to Joseph, "I am Pharaoh, and^(AG) without your consent no one shall lift up hand or foot in all the land of Egypt." **45**And Pharaoh called Joseph's name Zaphenath-paneah. And he gave him in marriage Asenath, the daughter of Potiphara priest of On. So Joseph went out over the land of Egypt. **46**Joseph was thirty years old when he^(AH) entered the service of Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh and went through all the land of Egypt. **47**During the seven plentiful years the earth produced abundantly, **48**and he gathered up all the food of these seven years, which occurred in the land of Egypt, and put the food in the cities. He put in every city the food from the fields around it. **49**And Joseph stored up grain in great abundance,^(AI) like the sand of the sea, until he ceased to measure it, for it could not be measured. **50**Before the year of famine came,^(AJ) two sons were born to Joseph. Asenath, the daughter of Potiphara priest of On, bore them to him. **51**Joseph called the name of the firstborn Manasseh. "For," he said, "God has made me forget all my hardship and all my father's house."^[f] **52**The name of the second he called Ephraim, "For God has^(AK) made me fruitful in the land of my affliction."^[g] **53**The seven years of plenty that occurred in the land of Egypt came to an end, **54**and^(AL) the seven years of famine began to come,^(AM) as Joseph had said. There was famine in all lands, but in all the land of Egypt there was bread. **55**When all the land of Egypt was famished, the people cried to Pharaoh for bread. Pharaoh said to all the Egyptians, "Go to Joseph. What he says to you, do." **56**So when the famine had spread over all the land, Joseph opened all the storehouses^(h) and^(AN) sold to the Egyptians, for the famine was severe in the land of Egypt. **57**Moreover, all the earth came to Egypt to Joseph to buy grain, because the famine was severe^(AO) over all the earth.

Zechariah 12:1-7

1And^(Y) the angel who talked with me came again^(Z) and woke me, like a man who is awakened out of his sleep. **2**And he said to me, "What do you see?" I said, "I see, and behold,^(AA) a lampstand all of gold, with a bowl on the top of it, and^(AB) seven lamps on it, with seven lips on each of the lamps that are on the top of it. **3**And there are^(AC) two olive trees by it, one on the right of the bowl and the other on its left." **4**And I said to^(AD) the angel who talked with me, "What are these, my lord?" **5**Then the angel who talked with me answered and said to me,^(AE) "Do you not know what these are?" I said, "No, my lord." **6**Then he said to me, "This is the word of the LORD to^(AF) Zerubbabel: ^(AG) Not by might, nor by power, but by my Spirit, says the LORD of hosts. **7**Who are you,^(AH) O great mountain? Before^(AI) Zerubbabel^(AJ) you shall become a plain. And he shall bring forward^(AK) the top stone amid shouts of 'Grace, grace to it!'"

John 10:22-30

22At that time the Feast of Dedication took place at Jerusalem. It was winter, **23**and Jesus was walking in the temple,^(A) in the colonnade of Solomon. **24**So the Jews gathered around him and said to him, "How long will you keep us in suspense? If you are^(B) the Christ,^(C) tell us plainly." **25**Jesus answered them, "I told you, and you do not believe.^(D) The works that I do^(E) in my Father's name bear witness about me, **26**but^(F) you do not believe because you are not part of my flock. **27**^(G) My sheep hear my voice, and I know them, and they follow me. **28**^(H) I give them eternal life, and^(I) they will never perish, and^(J) no one will snatch them out of my hand. **29**My Father,^(K) who has given them to me,^(L) is greater than all, and no one is able to snatch them out of^(M) the Father's hand. **30**^(N) I and the Father are one."

Mad Man, Miracle worker or Messiah!

I Intro:

1. Pasha insight

This ability to achieve great heights in the face of adversity, as exemplified by Joseph, is alluded to in the name of this *parashah*, *Mikeitz*, which means "**at the end**." The word for "end" used here actually means "extreme," and thus alludes to how evil, the lower extreme on the moral continuum, should elicit our inner strengths for good, the upper extreme of that continuum. Inasmuch as the two "extremes" of any process are its beginning and its end, the word *Mikeitz* alludes not only to the end of exile—whether Joseph's exile in prison or our present personal and general exiles—but also to how this nexus itself becomes the beginning of redemption.

2. Hanukkah insights

The Historical Background

Hanukkah, or "The Feast Of Dedication," stands out among the celebrations of the Bible. This is because it does not appear among the Feasts of the Lord in Leviticus 23. Despite the fact that Hanukkah is not spoken of by Moses, we should not assume that it is therefore non-biblical. As we shall see, it is indeed mentioned in later scriptural passages.

To fully understand this holy day, go back to a tumultuous time in the history of Israel: the Hellenistic period around 167 B.C.E. As was so often the case, the Jewish people were living under the oppression of a foreign power. After Alexander's untimely death, there was a political scramble among four of his generals, resulting in the division of the Hellenistic empire. The Ptolemies took control of the South, which included Egypt. The Seleucids took charge of the northern area around Syria. This left Judea caught in the middle of a tug-of-war, wondering what the outcome would be. Eventually, the Seleucid/Syrians, under the leadership of Antiochus IV, gained power and sought control of the new provinces.

Seeking to unify his holdings, Antiochus enforced a policy of assimilation into the prevailing Hellenistic culture. Irrespective of the culture and beliefs of the captured peoples, the Seleucids required submission to the Greek way of life. The Greeks thought that to be truly effective this assimilation must apply to all aspects of life, including language, the arts, and even religion. Everything was to conform to the "superior" Greek way of life and values.

Not surprisingly, this Hellenization policy did not present a major problem for many people under the Seleucids. Indeed, the Greeks were highly respected for their culture. Even many Jews in Judea had converted to the Hellenistic way and openly advocated adherence to it. However, there were a significant number of traditional Jews who were appalled at the changes in their society. Antiochus and the Seleucids continued growing more hostile towards these stubborn Jews who did not convert to Hellenism. Steps were taken to enforce their policy.

An ultimatum was given: either the Jewish community must give up its distinctive customs (Shabbat, kosher laws, circumcision, etc.) or die. To prove his point, Antiochus marched his

troops into Jerusalem and desecrated the holy Temple. The altars, the utensils, even the golden menorah (lampstand) were all defiled or torn down. But that was just the start!

Antiochus also ordered that a pig be sacrificed on the holy altar and erected an image of the Greek god Zeus as the new point of worship in the Temple! Antiochus insisted on being called "epiphanes" (God manifest), enough to repulse any religious Jew. The Jewish community soon came up with an appropriate reflection of their feelings. Instead of calling him Antiochus Epiphanes they made a play on words, and called him "epimanes" (crazyman)!

This brutal attack on the Jewish people and their faith would not go unanswered for long. The murmurings of revolt were heard in Judea and were crystallized in a small village called Modi'in. Syrian troops entered this town to enforce their assimilation policy. The soldiers planned to erect a temporary altar to the false gods and force the populace to participate in their religious ceremony – the highlight of which was eating the flesh of the swine!

Living in this village was an old, godly priest named Mattathias and his five sons. When the Seleucid soldiers chose him to lead the pagan ceremony, Mattathias and his sons reacted with holy indignation. Enough was enough! They killed the soldiers and started a revolt against the oppressors. One of the sons, Judah, rose to leadership and was nicknamed "Maccabee" (the hammer).

Overwhelmingly outnumbered and under-supplied, the armies of the Maccabees turned to more creative devices. Relying on their knowledge of the hill country and employing guerrilla warfare, the Jewish forces met with surprising success. Spurred on by their firm conviction that the God of Israel was true and faithful, the Maccabees proved that the impossible could happen. In the Hebrew month Kislev (around December) they drove out the Syrians and recaptured the Temple in Jerusalem.

They faced the sober task of restoring the Temple to the true worship of God. The Temple compound was in shambles, desecrated by the idolatry of the Syrians. The Maccabees and their followers quickly cleansed the altars and restored the holy furnishings.

Of particular importance to them was the broken menorah, **symbolizing the light of God**. They restored it and attempted to light it, but there was a problem.

Jewish tradition recounts that as they searched for some specially prepared oil, they found only enough to burn for one day. The priests knew it would take at least eight days for new oil to be produced. What to do?

They decided it was better to light the menorah anyway; at least the light of God would shine forth immediately. To their amazement, the oil burned not only for one day, but for eight days until additional oil was available!

The Temple was restored and rededicated to the glory of the God of Israel and an eight-day festival was established. It is called Hanukkah (Hebrew for Dedication). Every year, starting

3. New Testament Observance of Hanukkah

Then came Hanukkah in Yerushalayim. It was winter, and Yeshua was walking around inside the Temple area, in Shlomo's Colonnade (John 10:22-23).

Hanukkah is a beautiful holy day celebrated by Jewish people. Many are aware of the customs and history of Hanukkah. Perhaps some even know Scripture well enough to know that this holy day is prophetically mentioned in the book of Daniel. Most surprising to both the Jewish and the Christian communities is that the most clear mention of Hanukkah in the Bible is in the New Testament!

The people who normally celebrate this holy day, the Jewish people, have scant biblical references for it; yet the people who do not normally celebrate Hanukkah have the most explicit reference to it, in the New Testament!

This brings us to the first reason believers in Messiah might want to understand and celebrate this holy day. The Messiah celebrated it. Not only did Yeshua celebrate Hanukkah, but he observed it in the same Temple that had been cleansed and rededicated just a few generations earlier under the Maccabees.

Many Jewish scholars see a deeper spiritual meaning to Hanukkah. As the editors of the popular *Artscroll Mesorah Series* state:

Then, the light is kindled to give inspiration, for the light of Messiah must burn brightly in our hearts (Chanukah, Mesorah Publications, Brooklyn, 1981, p. 104).

This is a logical conclusion. **Because Hanukkah is a celebration of deliverance, it has also become a time to express messianic hope.** Just as the Maccabees were used by God to redeem Israel, perhaps the greatest redeemer, the Messiah, would also come at this time!

With this understanding, we more fully appreciate the scenes that unfolded as Yeshua celebrated the feast 2000 years ago in Jerusalem. Amidst the festivities, Yeshua was approached by some rabbis who asked a simple question:

"How much longer are you going to keep us in suspense? If you are the Messiah, tell us publicly" (John 10:24). The answer to this very appropriate question is contained in Yeshua's Hanukkah message. He clearly reiterates his claim and the proofs of his Messiahship (John 10:25-39).

So like Hanukkah where we see a Mad Man, Miracles and Deliverance, we see that Yeshua's life can be traced as a complete Hanukkah story

1. Mad Man

2. Miracle worker
3. Messiah

The Feast of Dedication in wintertime.

Now it was the Feast of Dedication in Jerusalem, and it was winter.

- a. **The Feast of Dedication:** This feast (Hanukkah) celebrated the cleansing and re-dedication of the temple after three years of desecration by Antiochus Epiphanes, king of Syria (in 164 b.c., the time of the Maccabees).

1. Mad Man

And Jesus walked in the temple, in Solomon's porch. Then the Jews surrounded Him and said to Him, "How long do You keep us in doubt? If You are the Christ, tell us plainly." Jesus answered them, "I told you, and you do not believe."

a. When did Yeshua tell them He was Messiah

- i. *John 9: 35* Jesus heard that they had cast him out, and having found him he said, "Do you believe in^(AO) the Son of Man?"^(b) 36 He answered,^(AP) "And who is he, sir, that I may believe in him?" 37 Jesus said to him, "You have seen him, and^(AO) it is he who is speaking to you." 38 He said, "Lord, I believe," and he worshiped him. 39 Jesus said, ^(AR) "For judgment I came into this world,^(AS) that those who do not see may see, and^(AT) those who see may become blind." 40 Some of the Pharisees near him heard these things, and said to him,^(AU) "Are we also blind?" 41 Jesus said to them, "If you were blind,^(AV) you would have no guilt;^(c) but now that you say, 'We see,' your guilt remains.

b. What was there response

- i. *John 10: 19^(AG) There was again a division among the Jews because of these words. 20* Many of them said,^(AH) "He has a demon, and^(AI) is insane: why listen to him?" 21 Others said, "These are not the words of one who is oppressed by a demon.^(AJ) Can a demon open the eyes of the blind

ii.

c. Messiah like Joseph

- a. Brothers called him a dreamer? A mad man for telling them they will bow down to him

Gen 37 5 Now Joseph had a dream, and when he told it to his brothers they hated him even more. 6 He said to them, "Hear this dream that I have dreamed:

"What is this dream that you have dreamed? Shall I and^(G) your mother and your brothers indeed come^(H) to bow ourselves to the ground before you?

- b. How dare he do this, he didn't know the lay of the land about brothers and inheritance
- c. The couldn't recognize that God was telling them something about

Joseph

2. Miracle Man

The works that I do in My Father's name, they bear witness of Me. But you do not believe, because you are not of My sheep, as I said to you. My sheep hear My voice, and I know them, and they follow Me.

- a. *What works (miracles did he do)*
 - i. *Healing a leper*
 - ii. *Healing lame*
 - iii. *Giving sight*

13They brought to the Pharisees the man who had formerly been blind. **14**^Q Now it was a Sabbath day when Jesus made the mud and opened his eyes. **15**^P So the Pharisees again asked him how he had received his sight. And he said to them, "He put mud on my eyes, and I washed, and I see." **16**Some of the Pharisees said, "This man is not^Q from God,^R for he does not keep the Sabbath." But others said,^S "How can a man who is a sinner do such signs?" And^T there was a division among them. **17**So they said again to the blind man, "What do you say about him, since he has opened your eyes?" He said,^U "He is a prophet."

- b. **You do not believe, because you are not My sheep:** Jesus carries on the same "spiritual parentage" theme seen in [John 8](#). Their lack of belief betrays the fact that they are not the sheep of Jesus.

- c. **Messiah like Joseph had brothers who were blinded too**

"And Joseph recognized his brothers but they did not recognize him" (Genesis 42:8). Rashi explains that when they had last seen each other the brothers, being older, were mature and bearded while Joseph was still young and without a beard. Thus, it was easier for him to recognize them than vice versa.

Applying a more homiletic interpretation, the Lubavitcher Rebbe understands the brothers' lack of recognition not on the facial level but on the spiritual. The brothers were shepherds. It suited their spiritual lifestyle to be alone in the meadows, surrounded by nature and unchallenged by a society that might be hostile to their beliefs. The sheep they tended to didn't give them a hard time on religious issues. That Joseph could remain a devoted son of Jacob, faithful to his father's way of life while working in the hub of the mightiest superpower on earth was totally beyond their comprehension. They could not fathom or *recognize* such a thing. Indeed, later we will read how Jacob himself is deeply gratified to learn that the son he had given up for dead was not only alive but that he was *my son*, i.e. faithful to Jacob's traditions

3. Messiah

And I give them eternal life, and they shall never perish; neither shall anyone snatch them out of My hand. My Father, who has given them to Me, is greater than all; and no one is able to snatch them out of My Father's hand."

a. **Neither shall anyone snatch them out of My hand:** We would expect that the Good Shepherd would take good care of His sheep. The sheep are safe and secure in **hand** of the Good Shepherd.

a. What does He mean by "I give them eternal life"

i. Jesus was revealing the real reason why He came he came for Deliverance (but not physical but spiritual)

b. Messiah like Joseph was a savior where Everyone came to be saved (Jews and gentiles)

i. *Gen 41:56* So when the famine had spread over all the land, Joseph opened all the storehouses^h and^{AN} sold to the Egyptians, for the famine was severe in the land of Egypt. *57* Moreover, all the earth came to Egypt to Joseph to buy grain, because the famine was severe^{AQ} over all the earth.

Genesis 42:1 When^{AP} Jacob learned that there was grain for sale in Egypt, he said to his sons, "Why do you look at one another?" *2* And he said, "Behold, I have heard that there is grain for sale in Egypt. Go down and buy grain for us there, that we may^{AQ} live and not die."

c. What was the response to this by the Pharisees?

i. "I and My Father are one." Then the Jews took up stones again to stone Him. Jesus answered them, "Many good works I have shown you from My Father. For which of those works do you stone Me?" The Jews answered Him, saying, "For a good work we do not stone You, but for blasphemy, and because You, being a Man, make Yourself God."

ii. because^W I said, 'I am the Son of God'? *37*^X If I am not doing the works of my Father, then do not believe me; *38* but if I do them,^Y even though you do not believe me, believe the works, that you may know and understand that^Z the Father is in me and I am in the Father." *39*^{AA} Again they sought to arrest him, but he escaped from their hands.

III Conclusion:

1. (30-33) Jesus declares His unity with the Father.

a. **I an My Father are one:** This is an important statement regarding the deity of Jesus and the nature of the Messiah

2. The rabbis can not believe He just said this

b. **The Jews took up stones again to stone Him:** Some would lessen the power of **I and the Father are one** by saying it only refers to a unity of purpose and will. But how could a statement like that be considered blasphemy by the Jews who heard Jesus say these words?

3. Why did Yeshua declare this on Hanukkah?

a. This was the day that a mad man claimed to be God

Antiochus insisted on being called “epiphanes” (God manifest), enough to repulse any religious Jew. The Jewish community soon came up with an appropriate reflection of their feelings. Instead of calling him Antiochus Epiphanes they made a play on words, and called him “epimanes” (crazyman)!

b. This was the day that we saw miracles

Jewish tradition recounts that as they searched for some specially prepared oil, they found only enough to burn for one day. The priests knew it would take at least eight days for new oil to be produced. What to do?

They decided it was better to light the menorah anyway; at least the light of God would shine forth immediately. To their amazement, the oil burned not only for one day, but for eight days until additional oil was available!

c. This is the day God brought salvation from our enemy

the Maccabees proved that the impossible could happen. In the Hebrew month Kislev (around December) they drove out the Syrians and recaptured the Temple in Jerusalem.

***Yeshua knew all of this as He is the complete picture of Hanukkah and what better way to see this as in the lighting of the Chanukiah where the Shamash (the servant) lights all the other lights