**Class # 9 Parshat Miketz: Being the only Jew in a Non-Jewish World**

Advanced Fellowship Parsha Class - Sponsored in memory of Alice Toby Barbanel Z”l

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<https://www.youtube.com/watch?v=FK84gBs4jP0>

**The Lion King 1994** - *The Lion King* tells the story of [Simba](https://en.wikipedia.org/wiki/Simba) ([Swahili](https://en.wikipedia.org/wiki/Swahili_language) for lion[[3]](https://en.wikipedia.org/wiki/The_Lion_King#cite_note-3)), a [young lion](https://en.wikipedia.org/wiki/Lion_cub) who is to succeed his father, [Mufasa](https://en.wikipedia.org/wiki/Mufasa), as King of the Pride Lands; however, after Simba's paternal uncle [Scar](https://en.wikipedia.org/wiki/Scar_%28The_Lion_King%29) murders Mufasa, Simba is manipulated into thinking he was responsible and flees into [exile](https://en.wikipedia.org/wiki/Exile). After growing up in the company of the carefree outcasts [Timon and Pumbaa](https://en.wikipedia.org/wiki/Timon_and_Pumbaa), Simba receives valuable perspective from his childhood friend, [Nala](https://en.wikipedia.org/wiki/Nala_%28The_Lion_King%29%22%20%5Co%20%22Nala%20%28The%20Lion%20King%29), and his [shaman](https://en.wikipedia.org/wiki/Shaman), Rafiki, before returning to challenge Scar to end his [tyranny](https://en.wikipedia.org/wiki/Tyranny) and take his place in the Circle of Life as the rightful King.

1. Why was Simba not at home with his family? Why did he resist coming home when Rafiki found him?
2. What did Rafiki mean when he said to Simba, “He [Mufasa] lives in you!”
3. How did that perspective empower Simba to regain his rightful role as King?
4. Is this world view a good reason to follow in the footsteps of your fathers?

41:14 Pharaoh sent messengers and had Yosef summoned. They rushed him from the dungeon. He got a haircut and changed clothes, and then came to Pharaoh. 41:15 Pharaoh said to Yosef, 'I had a dream, and there is no one who can interpret it. I heard that when you hear a dream, you can explain it.' 41:16 Yosef answered Pharaoh, 'It is not by my own power. But God may provide an answer concerning Pharaoh's fortune.'….

41:39 Pharaoh said to Joseph, 'Since God has informed you about all this, there can be no one with as much insight and wisdom as you. 41:40 You shall be in charge of my government, and food will be distributed to my people by your orders. Only by the throne will I outrank you.' 41:41 Pharaoh then formally declared to Joseph, 'I am placing you in charge of the entire land of Egypt.' 41:42 Pharaoh took his ring off his own hand and placed it on the hand of Joseph. He had him dressed in the finest linen garments, and placed a gold chain around his neck. 41:43 He had [Joseph] ride in his second royal chariot, and [those going] ahead of him announced, 'The Viceroy!' [Joseph] was thus given authority over all Egypt. 41:44 Pharaoh said to Joseph, 'I am Pharaoh. Without your say, no man will lift a hand or foot in all Egypt.' 41:45 Pharaoh gave Joseph the name Tzaphnath Paaneach. He gave him Asenath, daughter of Poti Phera, the priest of On, as a wife. Joseph thus went out to oversee Egypt. 41:46 When he stood before Pharaoh, Joseph was 30 years old. Joseph left Pharaoh's court, and he made an inspection tour of the entire land of Egypt. …..

41:50 Joseph had two sons before the famine years came, borne to him by Asenath, daughter of Poti Phera, priest of On. 41:51 Joseph named the first-born Manasseh (Me-nasheh) - 'because God has made me forget (nasheh) all my troubles - and even my father's house.' 41:52 He named his second son Ephraim - 'Because God has made me fruitful (p'ri) in the land of my suffering.'

1. If Simba were Yosef and had been sold into slavery by his family– what would he have done?
2. The Rambam states in the Laws of Character Traits [6:1], “It is natural for a man's character and actions to be deeply influenced by his friends and associates and for him to follow the local norms of behavior.” Therefore, what should have been “the alternate DVD ending” of the Yosef story?
3. How did Yosef resist all the temptations of power and prestige to remain Yosef the Tzadik? (hint see 41:51).
4. What support to your answer can you bring from the story in general and the text? (hint see 41:16).

Ch. 45:27 - They told him all the words of Joseph, which he had said to them. When he saw the wagons which Joseph had sent to carry him, the spirit of Jacob, their father, revived.

Rashi: **ALL THE WORDS OF JOSEPH** – As evidence that it was Joseph who was sending this message he had informed them of the religious subject he had been studying with his father at the time when he left him, viz., the section of the Heifer (עגלה) that had its neck broken ([Deuteronomy 21:6](https://mg.alhatorah.org/Devarim/21#6)). It is to this that Scripture refers in the words "And he saw (i.e comprehended the meaning of) the עגלות (here to be taken in sense of Heifer) which Joseph had sent — and it does not state "which Pharaoh had sent" (as one would expect if עגלות meant wagons) (Genesis Rabbah 94:3).

1. What is the significance of this midrash that Yosef alluded to Yaakov the last topic they had learned together- “Eglah Ha’arufah” the strangled calf - that they had studied?
2. What aspects of Yosef’s lofty life strategies can we apply to our lives?