



VAYEISHEV - HE DWELT

Genesis 37:1 to 40:23

Amos 2:6 to 3:8

Acts 7:9-16

Joseph's Life: Part One

In the last study, we followed Jacob working out the salvation of his soul, as led by the Spirit of the Holy One. As the story continues, Scripture now focuses on Jacob's son Joseph, the firstborn of his beloved wife, Rachel.

Slander

Genesis 37:2-4

We enter the study with Joseph at the age of seventeen tending his father's sheep alongside his brothers Dan and Naphtali (his brothers through Rachel's maidservant Bilhah), and brothers Gad and Asher (from Leah's maidservant Zilpah). When Joseph returned from the field, he gave a negative report about his brothers that caused a division. By the power of the tongue, Joseph set in motion his impending exile.

📖 **1 Peter 3:10-11** "For he who would love life and see good days, let him refrain his tongue from evil, and his lips from speaking deceit. Let him turn away from evil and do good; let him seek peace and pursue it."

Joseph gained firstborn status over his elder brothers when Leah's firstborn son Reuben dishonored his father. As a consequence, Reuben's preeminent standing was forfeited, which resulted in Joseph being the next in line as Rachel's firstborn (Genesis 35:22). Because of Joseph's positioning, his father Jacob presented him with a garment that set him apart from his brothers. This coat in Hebrew was called a *katan* (Strong's H3801), a full style tallit with four *tzitzit* on its corners (Deuteronomy 22:12). A tallit can display a status, rank or honor of position in a family. Those who wore the *katan* were usually firstborn, who studied Torah and were sons of the Covenant. Joseph's coat was multi-colored, which described the mantle of responsibility he would play in the future deliverance of his family. As we will see, this *katan* was a prophetic garment representing the twelve tribes of Israel (a multi-colored people) who would come forth from Jacob.

In the book *Joseph* by Yair Davidi, he refers to the multi-colored garments as *cotonet pasim* in Hebrew. The word translated as *pasim* means strips, denoting both a pattern of interwoven lines and different colors, a tartan type design. *Cotonet pasim* can also be described as an overcoat, dress, a kind of tartan, cloak or kilt. Yair Davidi quotes J. Wall, “*I cannot see why Joseph’s brothers would be jealous of him for his colorful apparel unless the colors somehow were an indicator of rank. In Scotland, one’s rank or position was shown by the number of colors in the kilt, one color being the lowest rank, seven colors being the highest.*”

Attitude

Genesis 37:5-11

After receiving two dreams, Joseph’s life (and the life of his family) was about to change forever. When he shared the visions with his family, he failed to uphold God/*Elohim* as the source. The first dream revealed bound sheaves of wheat gathered around Joseph’s upright sheaf. When the brothers heard this, they said, “*Do you intend to reign over us? Will you actually rule us?*” The second showed the sun, the moon, and eleven stars all bowing down to Joseph. In the retelling, Joseph talked about himself. Coupled with the tattling on his brothers and parading in his fancy coat created a holier-than-thou image that made his brothers loathe him more and even cause his father Jacob to question him.

Joseph’s attitude brought him trouble. His brothers were jealous over the transfer of the birthright, and now this questionable report fueled even more resentment. The dreams added to their bitterness, fostering intolerable spirits. Anger waited, smoldering for the right moment to burst into flame. We are not to touch *the Tree of the Knowledge of Good and Evil*, or its fruit will bring death. Pride is one of its venomous fruits. However, God uses all things for His purpose and soon that door would unfold in Joseph’s life. Through it all, Jacob was left to ponder Joseph’s dreams. Could they relate to the Covenant (which he currently held - *the Covenant of Promise*) God/*Elohim* gave earlier through his grandfather Abraham?

 **Genesis 35:11-13** God/*Elohim* said to Jacob, “I am God Almighty/*El Shaddai*. Be fruitful and multiply; a nation and a company of nations shall proceed from you, and kings shall come from your body. The land which I gave Abraham and Isaac I give to you; and to your descendants after you I give this land.”

Joseph Is Sold But Keeps His Identity

Genesis 37:12-36

Israel (Jacob) asked his son Joseph to visit his brothers shepherding his sheep in the region of Shechem and report back as to whether they and the sheep were well. This request was the beginning of the dreams about to unfold in Joseph’s life. His dreams were also prophetic of future events that would bring about the reunion of the twelve tribes of Israel in the Messianic Age – *in our day* (Ezekiel 37; Acts 26:6-8; Revelation 21:12-13).

Joseph’s journey into the region of Shechem was very dangerous as this was the same area where his sister Dinah had been violated (Genesis 34). The objective of his journey was to bring *shalom* to his brothers and return with a *good report* to his father, Jacob. In Hebrew, *shalom* means

peace, completeness, soundness, welfare, and safety; soundness (in body), health; prosperity; quiet, tranquility and contentment; friendship and peace from war.

When Joseph arrived in Shechem, *a man* found him wandering in the fields and asked if he could help. Joseph stated, “*I’m looking for my brothers. Can you tell me where they are grazing their flocks?*” Once again, this was prophetic of Joseph (representing the House of Israel/Joseph) looking for his brothers (the House of Judah). Joseph will recognize his brothers (the House of Judah), as they are *pasturing their sheep* in that region. Today, that area is known as Judea and Samaria (the West Bank). Pasturing can also represent a Hebrew idiom for teaching the Gospel/Torah principles.

🌿 **Matthew 10:5-6** “These twelve Jesus/*Yeshua* sent out and commanded them, saying: ‘Do not go into the way of the Gentiles [*Nations*], and do not enter a city of the Samaritans. But go rather to the lost sheep of the house of Israel.’”

🌿 **Matthew 15:24** “But He [*Yeshua*] answered and said, ‘I was not sent except to the lost sheep of the house of Israel.’”

The man represents *Yeshua*, who knows His sheep and the pastures where they are grazing. In John 4:7-21 we see *Yeshua* goes directly to that same location in search of the lost sheep of the House of Israel/Joseph. When He comes to Jacob’s well in the territory given to Joseph, He falls into dialogue with a lady, who like Dinah, is shown to be living outside the Torah principles and lifestyle. In their dialogue, *Yeshua* made known to her that He is the Messiah, the One they are expecting. In Him, is the restoration of all things.

🌿 **John 4:23-24** “But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for the Father is seeking such to worship Him. God/*Elohim* is Spirit, and those who worship Him must worship in spirit and truth” (1John 5:6-8 NKJ/KJV).

Today, unfortunately, the territory around Shechem, which is rightfully Joseph’s land, has been partitioned off by International law. Israel governs the region, but the Arabs falsely accuse the Jewish residents of being illegal settlers. Globally, the nations outside Israel regard Joseph as *dead* therefore no longer free to graze their Father’s sheep in that region.

When Joseph saw that his brothers were no longer in Shechem, he traveled a further ten miles in search of them. He found them in Dothan. Dothan was not a pasturing area but a city on the highway leading to Egypt known for its pagan influences and commercialism. Here we see the brothers not respecting their father and side stepping their shepherding duties in pursuit of their own self-indulgences.

Dothan means *two wells*. We will soon see the wells of Dothan were dry. A dry well can represent a person or a whole community as being lifeless or spiritually dry since commerce and material wealth can tempt fleshly desires. The plot for Joseph’s demise was triggered when the brothers saw him approach. They knew he would report their negligent behavior. By allowing a stronghold of bitter roots (*olam hahez*) to cloud their judgment, the brothers had completely

fallen out of God's/Elohim order (*olam haba*). Ethical behavior disconnects when the heart is not morally maintained. This allows corruption and decay to set in. Thus, the brothers could no longer think logically and lawlessness prevailed with notions of murder. Consequently, we see Joseph's brothers indiscriminately choose criminal behavior against their own flesh and blood, as a viable answer to cover *their* transgressions. With this twist of justified fate, they felt perfectly at ease in pronouncing the death sentence over Joseph, as a realistic way to exterminate him.

Joseph's story parallels Yeshua's, whose jealous brothers (the chief priest, the Sanhedrin, and scribes at the time), also schemed His elimination.

Only Reuben, Jacob's firstborn by Leah, spoke up. He recommended that instead of murder they cast Joseph into one of the *empty* wells. In proposing this, Reuben secretly hoped to return later to free him. However, Reuben never had the opportunity, as God/Elohim had better plans for Joseph - a walk toward maturity called *circumcision of the heart* leading to the salvation and redemption of his soul, and the ultimate redemption of *all Israel*.

When Joseph approached, the brother's lack of moral turpitude saw him as already dead. They stripped him of his *cotonet pasim*/plaid tallit and abandoned him in an empty cistern to face certain death.

Definition: The concept of moral turpitude is an *act of baseness, vileness, or depravity in the private and social duties, which a man owes to his fellowmen, or to society, in general, contrary to the accepted and customary rule of right and duty between man and man.*

The representation of His firstborn priestly rank (a position of power and authority) was also stripped from Yeshua when they seized His priestly garment.

✠ **Matthew 27:28-31** “And they stripped Him [*Yeshua, of His priestly garment*], and put a scarlet robe on Him. And after weaving a crown of thorns, they put it on His head, and a reed in His right hand; and they kneeled down before Him and mocked Him, saying, ‘Hail, King of the Jews!’ And they spat on Him, and took the reed and began to beat Him on the head. And after they had mocked Him, they took His robe off and put His garments [*priestly*] on Him, and led Him away to crucify Him.”

Joseph may have cried for help, but at this point, his brothers were well past being moved by emotions. They wanted Joseph to feel their pain, therefore, had no reason for him to exist. Thus their decision to eliminate him from their presence was resolute. Once the deed was done, they sat down and cold-heartedly ate a meal together (*olam hazeh*).

✠ **Genesis 37:24-25** “Then they took him and cast him into a pit. And the pit *was* empty; *there was* no water in it. And they sat down to eat a meal.”

Likewise, Yeshua's Israelite brothers, the ruling council of Pharisees of Israel/*Sanhedrin*, under the influence of the *olam hazeh*, callously approved of a Roman-style crucifixion, as a viable means to eliminate Him. At His death, they also sat down and cold-heartedly ate a meal together. This meal was called *Passover/Pesach, the Feast of Unleavened Bread*.

Scripturally speaking, breaking bread together opens the eyes. When Joseph's brothers broke bread, they looked up and saw Ishmaelites in a camel laden caravan on their way to Egypt. Here, God/*Elohim* set in motion the next stage for Joseph's life and family.□□□

✠ **John 12:32** Yeshua said, "And I, if I am lifted up from the earth, will draw all *peoples* to Myself."

Yeshua's death was preordained before the foundation of the earth, to regather and ingather the twelve tribes, and the whole commonwealth of Israel (Acts 1:6; Revelation 13:8).

In order not to deal with Joseph's blood, it was Judah who suggested they sell him to the Midianite traders. That plan seemed good to the brothers, so they sold Joseph for twenty pieces of silver, the price of a *young* slave.

✠ **Genesis 37:26-28** "So Judah said to his brothers, 'what profit *is there* if we kill our brother and conceal his blood? Come and let us sell him to the Ishmaelites, and let not our hand be upon him, for he *is* our brother *and* our flesh.' And his brothers listened. Then Midianite traders passed by; so the brothers pulled Joseph up and lifted him out of the pit, and sold him to the Ishmaelites for twenty shekels of silver. And they took Joseph to Egypt."

Likewise, Yeshua was sold for thirty pieces of silver, the price of a *mature* slave. Silver also represents redemption. Like Joseph's brothers, when the Pharisees discussed Yeshua, rather than have His blood on their hands, they too decided that He should die by the hand of others (the Romans), thinking that would absolve them of their guilt (Matthew 20:19).

In the well, Joseph faced certain death. We will soon see there was purpose even in this, as Joseph first had to die to self before resurrection life could enter him. This experience is called *salvation of the soul* (1 Peter 1:9). Joseph's deliverance came after he was entombed alive in the cistern. In effect, Joseph died and then rose from the dead. This period in his life will prove to be the end of his *worldly life* and the beginning his *heavenly life*. Joseph would see that he could no longer live for himself, but now would come to know and live for His Provider, Protector, and Deliverer (1 Peter 1:9).

✠ **John 12:24-25** "Most assuredly, I say to you, unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it produces much grain. He who loves his life will lose it, and he who hates his life *in this world* [*earthly*] will keep it for *eternal life* [*heavenly*]."

The caravan Joseph found himself with carried spices, balm, and myrrh. These herbs were not only for making perfumes but also for wrapping a body in linen ready for burial. Joseph is an illustration of Yeshua. When the women arrived with spices for His lifeless body, He had already risen (Mark 16:1).

The brothers would not see Joseph again until he had prepared a place of deliverance for them. In the same way, Yeshua, our Bridegroom, has gone to prepare a place for His people (John 14:3).

God/*Elohim* gave Joseph revelations by way of dreams. Now he was about to walk out those prophetic revelations. The moment Joseph was delivered from the pit, he knew it was God/*Elohim* who had saved him from certain death. He now learned to live in obedience, as he no longer had the freedom to live by his own preferences or choices. In this *earthly* captivity, God/*Elohim* enabled Joseph to walk a true *heavenly* freedom through *the salvation of his soul*. In reflection, Joseph *laid his life on the altar* to receive *God's/Elohim greater indwelling Life*.

The journey from Dothan to Egypt was approximately three hundred miles. Traveling twenty miles a day, if conditions were good, the journey by camel would take about fifteen days. Reaching their destination, the Ishmaelites sold Joseph to Potiphar, one of Pharaoh's officials, the captain of the guard.

Introspective of the circumstances Joseph found himself in, we may ask ourselves what have we learned about his life so far? Do our actions lead to life and abundance or do they drive us into poverty and death? Which Tree are we eating from *life or death*? Is God/*Elohim* trying to get our attention through circumstances to deliver us? Joseph's life is teaching us how to inherit God's/*Elohim* Kingdom and pass this understanding on to following generations. Returning to Torah principles and the walk of obedience is the purpose and goal of every believer's walk. Joseph's journey holds the future for *all Israel*. Through our obedience and surrender, the redemption of our souls, the people called *Israel* would be established (1Peter 1:9-16).

🔥 **Matthew 2:14-15** “When he arose, he took the young Child and His mother by night and departed for Egypt, and was there until the death of Herod, that it might be fulfilled which was spoken by the Lord/*Adonai* through the prophet, saying, ‘Out of Egypt I called My Son’” (Hosea 11:1).

🔥 **Hebrews 12:6** “My son, do not make light of the Lord's/*Adonai*'s discipline, and do not lose heart when he rebukes you, because the Lord/*Adonai* disciplines those he loves, and he punishes everyone he accepts as a son.”

Judah Leaves And Loses His Identity Genesis 38

At this point, Scripture breaks from Joseph's life and focuses on the life of his older brother Judah (which parallels Joseph's while he was in Egypt). Immediately after selling Joseph to the Ishmaelites, Judah left his brothers and journeyed to the region of Adullam in the valley of Elah, south of Jerusalem. He departed believing he had destroyed his brother and set off to live in a culture that exemplified spiritual death. What we sow, we will reap. The choices we make can have repercussions that flow from generation to generation if they are not properly concluded on our end.

In the telling of Judah's journey, the Hebrew meaning behind the names (noted in brackets) in Scripture are a series of play-on-words describing prophetic events during his time away. While in Adullam (*justice of the people*), Judah (*praise*) stayed with a man named Hirah (*a noble family*) and there he met and married a Canaanite (*zealous*) woman. She and Judah (*praise*) had three sons: Er (*awake*), Onan (*strong/strength*), and Shelah (*a petition*). When the eldest son was

old enough to marry, Judah (*praise*) found a wife for him by the name of Tamar. Tamar in Hebrew (Strong's H8559) means *palm tree* and represents a *position of authority, judgment, and wisdom*, also called *trees of life*. For our narration we will use "*justice*."

Tamar's (*justice*) first husband Er (*awake*) died because of his wickedness. She (*justice*) was then given to Judah's second son Onan (*strong/strength*) who was to raise up strength/life for his dead brother Er (*awake*). However, Onan (*strong/strength*) refused his *strength* and spilled (*corrupted/decayed*) his seed/life, *less he should give seed/life/strength to his brother Er (awake)*. Tamar (*justice*) is now twice widowed due to the wickedness of Judah's first two sons who chose not to fulfill righteousness.

Judah's sons died because they had not respected or guarded over God's/*Elohim* directives in His Covenant. As their hearts were not after the redemption found in the Gospel or the promise of a Savior, they chose not to live in agreement with it (Deuteronomy 25:5).

Numerous times in Genesis, God's/*Elohim* message to *be fruitful and multiply* was given to His people, including Adam and Eve, Noah, and Abraham and his *seed* after him. We are all part of one seed, the Promised Seed *Yeshua*. The spiritual and the physical are considered to be interdependent – not two separate issues as taught in Gnosticism. The seed was not the brother's to govern but a gift from God/*Elohim*. By refusing to glorify God/*Elohim* through multiplication of that seed, they denied Him and rejected their inheritance. Judah's sons died because they did not value the next generation (Galatians 3:8).

Since the youngest son Shelah (*a petition*), was not yet of marrying age, Judah (*praise*) asked Tamar (*justice*) to stay in widow's garment (*treachery/deceit*) until his youngest son was old enough to fulfill the obligation of marriage to her. This she agreed to do. After much patience, and when the waiting period for the third son was well past adulthood, Tamar (*justice*) decided to resolve the situation of an heir by meeting with her father-in-law while he journeyed to shear his sheep.

Seeing this story through prophetic imagery, rabbis teach that Judah represents the *House of Judah* and Tamar represents the *House of Israel*. Tamar (*justice*) comes from a pure priestly line (*revealed later*), a line that walks in the Gospel. As we shall soon see Judah did not focus on shearing his sheep nor do we see sheep in this story. Tamar (*justice*) discerned that because her father in law had not validated his word to her in regards to his third son Selah (*petition*), she would petition him. Tamar (*justice*) also noted that Judah had not valued his seed either. For she knew he was not in Timnah (*portion*) tending his sheep but visiting a Canaanite prostitute's temple. Because Judah had not honored Tamar (*justice*) in her widow's garments (*treachery/deceit*), she removed them and dressed in a disguise that would speak to his failing character and manner toward her. As she situated her disguised self at the gate of the cult temple, Judah indeed noticed her. In thinking Tamar (*justice*) a harlot, Judah propositioned the veiled Tamar (*justice*) for treachery/deceitful favors. When they discussed payment, a goat was her value in his eyes. A goat is a reference to the mindset of Esau as it refers to those who are *despised and rejected*.

Tamar (*justice*) understood Deuteronomy 25:5,

“If brothers dwell together, and one of them dies and has no son, the widow of the dead man shall not be married to a stranger outside the family; her husband’s brother shall go in to her, take her as his wife, and perform the duty of a husband’s brother to her.”

As the name of Judah’s last son was *Shelah* (Strong’s H7956 meaning: a petition), Tamar (*justice*) in turn *petitioned* Judah for a *pledge* to secure the payment of the goat (*despised/rejected*). The pledge Judah gave Tamar consisted of three things:

- A signet ring, also called the miter of a High Priest garment (*his identity*).
- His staff, also known as the rod (*a reference to the Tree of Life/Torah*),
- The crimson cord (*which speaks of a Savior and redemption*).

Not prizing his identity or valuing his family heritage, Judah (*praise*) gave away *his identity and birthright* as a pledge for services rendered by a harlot (*despised/rejected*). Later, Judah sent his friend Hirah (*a noble family*) to find the despised/rejected to pay her the promised goat and retrieve his items of identity. As Hirah (*a noble family*) inquired after her at the temple, she was not found, as Tamar (*justice*) was not a harlot. Thus, Judah (*praise*) lost his identity and was left holding the goat (*the despised/rejected*).

Three months pass (the number three represents divine intervention), and Tamar (*justice*) was declared pregnant by harlotry. Judah (*praise*) judged Tamar (*justice*) by saying, “*Bring her out and let her be burned!*” (Genesis 38:24). Scripture states that if a prostitute of a non-priestly line was convicted she was to be stoned to death, but a daughter from a priestly line caught in prostitution was to be burned. Thus, Scripture reveals that Tamar was from a priestly line (Leviticus 21:9; John 8:3-5).

The House of Israel has indeed worshiped idols throughout her history. However, the lost sheep of *the House of Israel* have been made clean by the blood of the Lamb and can no longer be compared to temple prostitutes, as they are forgiven, redeemed, and justified in Yeshua, the Redeemer. They are the daughters of the priestly bloodline of Yeshua, their High Priest in the order of Melchizedek (Matthew 10:6, 15:24; 1 Peter 2:9).

Judah (*praise*), representing *the House of Judah*, was sitting in the seat of judgment. He felt he had the right to judge Tamar (*justice*) according to the laws of Torah, which he had not honored. This accusation was neither his job nor his mission in Torah. The accuser is the voice of the enemy. In defense, Tamar (*justice*) brought out Judah’s items of *identity* and said these belong to the father of my child (Genesis 38:25).

The House of Israel holds the House of Judah’s forsaken identity:

- The signet ring (*Identity in God/Elohim and of the Sabbath*)
- The staff (*Identity in Torah/the Gospel/the rod of God/Elohim*)
- The crimson cord (*The redemption of God/Elohim through Yeshua*)

“The last (coming into Torah, *the House of Israel*) will be first, and the first (in Torah, *the House of Judah*) will be last” (Matthew 20:16).

Many from the *House of Judah* have given up their identity for the teachings and identity of man’s theology and have even replaced God’s/*Elohim* Spirit’s life with the mystical, as in Kabbalah. If the *House of Israel* comes under Judah’s judgment, they will stand up to the allegations according to Yeshua’s Torah. In the concession, Judah will say, “*She is more righteous [ethical] than I*” (Genesis 38:26).

This story is about redemption and restoration. Tamar (*justice*) kept Judah’s identity, as we see the crimson cord once again during the birth of her twin sons. The scarlet thread was tied around the second son Zerah (*rising*) when his hand reached out first during the birthing process. But it was the second baby, Perez (*breach*), who birthed first and is listed in King David’s lineage (Ruth 4:18-22).

Joseph’s Righteous Decision Genesis 39

The Biblical narrative now returns to Joseph in Egypt with the next phase of his sanctification process. In his service to Potiphar, God/*Elohim* prospered Joseph in everything he did. Soon he was elevated and put in charge of Potiphar’s entire household, entrusted with all Potiphar owned. As a young man, Joseph was very handsome. One day Potiphar’s Egyptian wife endeavored to entice him. Knowing Torah principles made Joseph wise and morally responsible. Seeing these improper advancements, and out of respect and loyalty to his master, Joseph fled. As he escaped, Potiphar’s wife reached out and grabbed his cloak.

Potiphar’s house represents a type of enslavement to a worldly mindset and lifestyle. Touching worldly ways will lead to a compromised way of life. If Joseph were becoming comfortable in his life circumstance, God/*Elohim* would provide a way to separate him and keep him consecrated. We are not to take refuge in the world system but press into God’s/*Elohim* Life, the Living Gospel/Yeshua. We are to be in the world but not of this world.

A lie from Potiphar’s wife sent Joseph to prison, for in righteousness Joseph chose not to defile God/*Elohim*, his master or his master’s household. While in prison, God/*Elohim* blessed Joseph yet again. The prison warden granted Joseph favor and promoted him to the overseer of the prison.

The Cupbearer And The Baker Genesis 40

Joseph had been in prison many years when God/*Elohim* presented an opportunity to test his heart. Pharaoh’s cupbearer and baker were also in prison. One day, Joseph noticed how downcast they both were and asked what was troubling them. The cupbearer revealed they both had dreams, but no one could interpret them. Joseph said, “*Do not interpretations belong to God/Elohim?*” That is the first time we see Joseph acknowledging God/*Elohim* as his source.

The cupbearer shared his dream first. God/*Elohim* gave Joseph the interpretation. The root word for *cupbearer* (Strong's H8248 שִׁקָּח *shaqah*) in Hebrew is *river*. A river gives life to all who drink from it. Joseph explained that the cupbearer would bear much fruit and multiply, meaning this man would be set free in three days. This revelation encouraged Joseph. With growing confidence, he seized the opportunity to plead his case.

📖 **Genesis 40:14-15** “But remember me when it is well with you, and please show kindness to me; make mention of me to Pharaoh, and get me out of this house. For indeed I was stolen away from the land of the Hebrews; and also I have done nothing here that they should put me into the dungeon.”

However, Joseph did not receive the help he had hoped. In trying to find his own way out, he blocked his chances. The plea to Pharaoh's cupbearer revealed Joseph's heart still had a mix, as he sought the favor of man over wholly trusting God/*Elohim* for his deliverance. Joseph's belief had not yet matured nor was he entirely dependent and trusting in the faithfulness of God/*Elohim* for his redemption. It was a costly mistake for him.

Our actions speak what is in our heart. God/*Elohim* had huge plans for Joseph, and He has huge plans for us also. God/*Elohim* needed Joseph to be stable and ready. The future deliverance of his family depended on his heart trusting, believing, and being at peace that God/*Elohim* would keep His Covenant promises and that they would unfold in His timing and not in man's. God/*Elohim* would never leave Joseph nor have him suffer needlessly. The delay was on Joseph's end, as it is on our end. The question is, will we believe in the One who is *Faithful*?

📖 **Matthew 8:5-10** “Now when Jesus/*Yeshua* had entered Capernaum, a centurion came to Him, pleading with Him, saying, ‘Lord, my servant is lying at home paralyzed, dreadfully tormented.’ And Jesus/*Yeshua* said to him, ‘I will come and heal him.’ The centurion answered and said, ‘Lord, I am not worthy that You should come under my roof. But only speak a word, and my servant will be healed. For I also am a man under authority, having soldiers under me. And I say to this *one*, ‘Go,’ and he goes; and to another, ‘Come,’ and he comes; and to my servant, ‘Do this,’ and he does *it*.’ When Jesus/*Yeshua* heard *it*, He marveled, and said to those who followed, ‘Assuredly, I say to you, I have not found such great faith, not even in Israel!’”

Seeing that Joseph's interpretation to the cupbearer was so favorable, the baker felt encouraged to share his dream. The root word to *baker* in Hebrew (Strong's H644 אָפָּח *'aphah*) is *nose* or *anger*. When one is angry or hot-tempered, the nostrils flare. We are given insight here in that the baker may have had a hot-temper. When Joseph heard of the *three white baskets* on his head, he knew the Hebrew roots. *White* in this passage (Strong's H2751 חָרִיף *choriy*) means to *burn*. The type of burn that happens when one is outside in the desert sun and becomes pale, bleached, waxed or hot. *Temper* and *compete* are also related to this root. Unfortunately, the baker's dream did not produce the same results as the cupbearer. In three days, what God/*Elohim* revealed to Joseph did take place, and this man was executed.

The test continued. When the cupbearer was released from prison, he did not remember Joseph. Two more years would pass before God/*Elohim* tried Joseph's heart once again.

To be continued...

Shabbat Shalom

Julie Parker

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