



## *The master of dreams*

*Parashat vayeshev (9) – He continued living*

**Torah:** Berēshith 37:1 to 40:23

**Haftarah:** Amos 2:6 tot 3:8

**Apostolic Writings:** Yoḥanan 2:13 to 4:42

Interesting to note that this narrative in Scripture teaches us that *Yitshaq* was a sojourner in *Kena'an*, but *Ya'aqob* dwelt there. The following verse purports to teach us the genealogy of *Ya'aqob*, yet from here he actually moves down the ladder into a supporting role, while his beloved son, *Yosēph*, takes the leading role. At 17 years old he is the youngest son, apart from his brother, *Binyamin*, and tends the flocks with his brothers. We also see the names of *Bilhah* and *Zilpah* mentioned, yet *Lě'ah* seems to be out of the picture! Two of her sons, *Re'ubēn* en *Yehuḏah*, are both to play important parts a bit later, but the mother with the most sons is not mentioned. After taking the next breath, we get to know of a nasty habit of *Yosēph*: he brings evil reports to his father. By the power of his tongue, he is busy putting his own exile into motion:

*Kēpha Aleph 3* <sup>10</sup>For “He who wishes to love life and see good days, let him keep his tongue from evil, and his lips from speaking deceit, <sup>11</sup>let him turn away from evil and do good, let him seek peace and pursue it. [emphasis original]

Describing the role of *Yosēph* feeding the flock with his brothers, is almost like getting ahead of ourselves, as the brothers would shortly be totally dependent on him. The ‘evil’ reports brought to his father can be seen in two ways: we learn of the brothers not always conducting themselves in a proper way, but we can’t fail to notice the absence of *Ya'aqob* as a father, not teaching them the way of *Torah*. Although we touched on this subject last week, it is sad to notice the way *Ya'aqob* differentiates *Yosēph* from the other sons. This is demonstrated with a special garment given to *Yosēph*, a כְּתֹנֶת פָּסִים (*k'-to-net pa-sim*), literally translated as “a complete garment reaching to the palms and ankles”. This type of garment is mainly worn by people not doing any physical work, but acts in a supervisory position. It was also worn by the firstborn son, something now attributed to *Yosēph* due to the misconduct of *Re'ubēn*. The collar, cuffs and bottom border of the robe would be made of material of various colours, different than the rest of the tunic itself and the stitching would be bright and striking. The only other reference in Scripture is found to be *Tamar*, the daughter of *Dawid*:

*Shemu'el Bet 13* <sup>18</sup>And she had on a long coat, for the sovereign’s maiden daughters wore such garments. And his servant put her out and bolted the door behind her. <sup>19</sup>And *Tamar* put ashes on her head, and tore her long coat that was on her, and put her hand on her head and went away crying bitterly.

Given the massacre in *Shekem*, performed by two brothers a few years earlier, it is very possible that the brothers also keep themselves busy with various other wicked deeds. The fact that *Yoseph* tells his father about these things, as we see in v. 3 ff, he is most certainly not their most favourite brother. Some scholars deem the brothers to be innocent of misbehaviour of any kind and that *Yoseph* simply misconstrues their actions. To exacerbate matters, we read between the lines that *Yoseph* is not only *Ya'aqob*'s chosen one, but *YAH* has also chosen him to ensure the existence of the twelve tribes, who would eventually become the chosen nation. This is brought to light by the dreams *Yoseph* doesn't only tell his brothers unashamedly, but also his father. According to Matthew Henry's commentary<sup>1</sup> *Yoseph* is more of a prophet than a politician, otherwise he would keep his dreams to himself!

Up to this point we have seen many dreams in Scripture and in each dream *YAH* speaks to an individual (cf. 20:3; 28:12-15; 31:11, 24). This is the first dream, though, in which He doesn't speak. This brings about a change in the predominant way of *YAH* physically appearing in *Bereshith* 1-11, to dreams and visions in *Bereshith* 12-35 and now providence in *Bereshith* 36-50. These three levels represent the three levels of the composition of the *TaNaKh*: in *Torah* we see *YAH* appearing to *Mosheh*; in the *Nevi'im* (prophets) He speaks by means of dreams and visions; in the *K'tuvim* (Writings) he mostly works through providence<sup>2</sup>. We will shortly examine the number three as well.

In the first dream *YAH* reveals to *Yoseph* that his brothers would approach him for bread (food), suggested by the sheaves of wheat. Please note the agricultural notion in both dreams and their fulfilment. His brothers realise his position of somehow being their leader and hate him even more for that, even scorn him. In the second dream, even more prominent than the first, *Yoseph* is in charge of the entire household of *Yisra'el*, as depicted by the sun, moon and eleven stars. With this dream being a repeat and more dramatic than the first, it is confirmation that it will certainly be fulfilled. Even though he acknowledges the dream, *Ya'aqob* is not impressed that he may at any given time be subordinate to his son. Unfortunately some parents do not appreciate to be controlled by their children, but there are events which cause this to be unavoidable.

*Yoseph*'s dreams and his fancy robe placed him on a pedestal. He considered himself higher than his brothers, even his father, *Ya'aqob*. Although *Ya'aqob* guarded these words, his brothers simply became more envious. Scripture regularly refers to set-apart people, those who practise a sanctified lifestyle according to *YAH*'s instructions, as people with white garments:

🏆 *Hazon* 3 <sup>5</sup>“He who overcomes shall be dressed in white robes, and I shall by no means blot out his name from the Book of Life, but I shall confess his name before My Father and before His messengers.

🏆 *Hazon* 6 <sup>11</sup>And there was given to each one a white robe, and they were told that they should rest a little while longer, until both the number of their fellow servants and their brothers, who would be killed as they were, was completed.

In spite of his owning and wearing a garment of grandeur, *Yoseph* wasn't worthy of it. From this we learn that *YAH* doesn't necessarily appoint people for a specific task who already have the qualifications, but that He will choose a person with no credentials and equip that person with whatever the task entails. Instead of sending a servant, *YAH* lays it on *Ya'aqob* to send his favourite son on an errand to provide them with food supplies, as well as to report on their well-being and the condition of the flocks. *Ya'aqob* assumes his sons to be in the area of *Shekem*, a place where danger may lurk because of their sister having been ravished there some years ago and two of the brothers settled the score with their own swords. A youngster like

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1 Matthew Henry's Whole Bible Commentary, p. 58

2 Bruce K. Waltke, *Genesis: A Commentary*. Grand Rapids: Zondervan, 2001.p. 500

*Yosēph* would be able to cover this distance of about 80 kilometers by foot in 5 days, but when he gets there, he doesn't see his brothers.

While roaming the area, a man meets him and enquires about his reason for being there. *Yosēph* replies that he is looking for his brothers. For the ordinary reader this may seem to be a coincidence, but as avid students of *Torah* we know that nothing happens by chance when *YAH* has His plans in place. As with the man who wrestled with *Ya'aqob*, this man is also not named. He doesn't even ask *Yosēph* who his brothers are, but informs him that they have moved to a different pasture in *Dothan*. The prophetic picture we see here is that *Yosēph* represents the house of *Yisra'el*, searching for his brothers, who represent the house of *Yehuḏah*. In reality we also see two possibilities:

1. The reputation of the brothers of *Yosēph* is something known to most people and everyone knows who they are. The entire area belongs to *Ya'aqob* in any case.
2. This unknown man is a messenger, as was the case with the person who wrestled with *Ya'aqob*.

*Dothan* is some 20 kilometers away from where *Yosēph* finds himself and means another day of travelling at a brisk pace. The young *Yosēph* wouldn't find that difficult. However, *Dothan* is not really a pasture for flocks, which means that the brothers neglected the flocks to pursue their own fatuous interests. While resting, the brothers see *Yosēph* arriving from far off and start putting plans in place to get rid of him. They suggest throwing him into a בֹּאֵר (*bō'r*), a pit, and let their father know that he had been devoured by wild beasts. We notice this particular word here for the first of 69 times it appears in the *TaNaKh*. It is entirely different from the wells that grandfather *Yitshaq* and father *Ya'aqob* had dug to find water. This pit is a hollowed stone, used to store water and about 7 metres deep. It is mainly used to catch rain water, but when empty, it also becomes a hiding place for snakes, scorpions and other vermin. Apparently the brothers are not concerned about what may be inside the pit and without hesitation strip *Yosēph* from his *k'tonet pasim* and drop him into the dry pit. Here we encounter another similarity between *Yosēph* and *Yeshua*, as the jealous fellow citizens of *Yeshua* made similar plans to get him out of the way. We show more similarities between *Yosēph* and *Yeshua* at [addendum A](#).



The oldest brother, *Re'ubēn*, decides not to shed any blood, but plans to retrieve *Yosēph* from the pit and send him back home. Most of the brothers park themselves at a distance from the pit, so as not to hear *Yosēph*'s outcry for help. *Re'ubēn* leaves the group and while he is away, a group of *Yishma'ēlites* arrive with their camels, loaded with spices, balm and myrrh they intend selling in *Mitsrayim*. *Yehuḏah* suggests that they sell *Yosēph* to these strangers and the brothers agree on a selling price of twenty pieces of silver. Ignoring his entreaty and pleas, the brothers send him away with the *Midyanite* traders. A short note<sup>3</sup> here, is that the term *Yishma'ēlite* and *Midyanite* is used alternatively (cf. *Shof'tim* 8:22, 24). We even notice the term *Midyanites* (v. 36), which could be a scribal problem. They are all children of *Abraham* through *Qeturah* (cf. *Berēshith* 25:2).

*Yosēph* is on his way to *Mitsrayim*, but not of his own free will. Silver represents redemption or atonement (cf. *Sh'mot* 30:13; 15), something we will study more seriously at a later stage. After the caravan has departed, the brothers kill a male goat, dip *Yosēph*'s robe in its blood and send it to their father. When

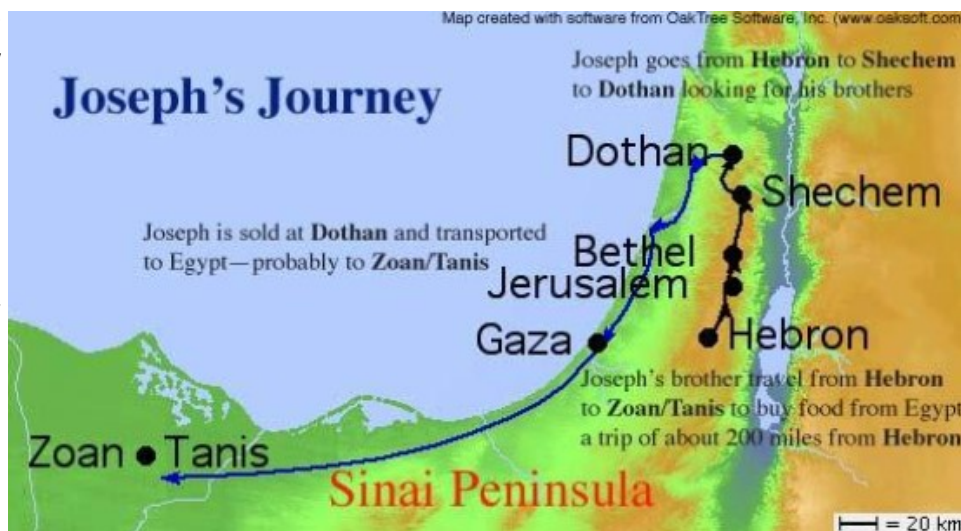
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3 From "Genesis 37:25-28", in his complete study **You Can Understand the Bible: Study Guide Commentary Series** by Dr. Bob Utley

*Ya'aqob* receives the robe, we realise our human nature and the failing of our trust. Even though nobody suggests it, *Ya'aqob* immediately assumes that *Yosēph* had been devoured by some wild animal. Perhaps he should have remembered his thoughts on *Yosēph*'s dreams and kept his trust in *YAH*, which would convince him that *Yosēph* could still be alive. His fear is unfounded, although he doesn't yet realise it, as he lives by sight and not trust. Take note as well that all his sons and daughters try to comfort him, but he refuses. There is an interesting narrative in *Yashar* 27:25-53, for those who are interested.

The journey from *Dothan* to *Mitsrayim* is roughly 500 kilometres and, weather permitting, would take 15 days by camel to complete.

The *Yishma'ēlites* are certain they will get a good price for *Yosēph* and when they reach their destination, they sell him to *Potiphar*, the captain of the guard. When we examine the life of *Yosēph* and the circumstances in which he



now finds himself, we may ask the question: what have we learnt of his life up to now? Do our acts cause us a life of abundance, or do they move us to poverty and death? Do we eat from the tree of life or the tree of death? Is *YAH* trying to get our attention by creating circumstances to deliver us? The answer is rather simple: the life of *Yosēph* teaches us how to inherit the Kingdom of *YAH* and to pass this concept on to our descendants. The aim of every believer, every student of *Torah*, should be to return to the principles of *Torah* and walk the Way of Obedience. The journey of *Yosēph* contains the future for *Yisra'ēl* as a whole.

Scripture suddenly changes the scene and we learn of something else taking place while *Yosēph* is in *Mitsrayim*. At the start of the *sidrah* we read "This is the genealogy of *Ya'aqob*.". It ignores *Yosēph* temporarily, while focusing on one of the older brothers, *Yehuḏah*, who sold *Yosēph*. Under the impression that he has caused *Yosēph*'s demise, he leaves his brothers and moves to *Aḏullam* (justice of the people) amongst people and a culture that represents spiritual death. He meets and becomes friendly with *Hirah* (a noble family), where he meets *Shuwa* (wealth), whose unnamed daughter he marries. He fathers three sons by her: *Ēr* (watchful), *Onan* (strong) and *Shēlah* (request). When the oldest son is at the age to get married, *Yehuḏah* finds him a suitable wife. *Tamar*, a descendant of *Shēm* (cf. *Yashar* 45:23), whose name translates as 'palm' or "palm tree", as well as representing to take possession, discrimination and wisdom, gets to marry *Ēr*. He acts in an evil way and *YAH* causes him to die prematurely. We will shortly discuss his evilness as recorded in the book of *Yashar*. *Yehuḏah* acts according to the traditions of the ANE and allows the second son, *Onan*, to marry *Tamar*. He acts in the same way as his brother and *YAH* takes his life as well. The custom of the ANE was to give the brother of the deceased to the widow in order to bring forth descendants for the deceased, known as the levirate marriage. This would later become part of *Torah*, a study we will get to in a few months. Should a man die without any descendants, the younger brother would procreate a child with the widow, and this child would be acknowledged as an heir of the deceased. This is similar to when a barren woman would allow her husband to sleep with her female servant in order to become pregnant and bear a child on her behalf – as seen in the case of the two female servants of *Ya'aqob*'s two wives. The levirate marriage would later be instituted by *Mosheh* as a commandment to the nation of *Yisra'ēl*.



After losing his first two sons, *Yehuḏah* is wary of allowing the youngest to marry *Tamar*, in case he also suffers death. He offers *Tamar* the excuse that *Shēlah* is too young to be married and suggests that *Tamar* returns to her father's house. *Tamar* keeps wearing her mourning outfit, as she realises that *Yehuḏah* would never allow her to marry his youngest son. *Yehuḏah* is concerned that he will have no descendants, should *Shēlah* also perish. We can follow our patriarchs and their ways of twisting YAH's arm as to who the next seed bearer would be. *Yehuḏah* is also concerned that *Tamar* may have some curse on her which may have caused the death of his first two sons. The 'curse', if any, is the fact that *Tamar* is a beautiful woman. Ēr wouldn't allow her beauty to be spoiled because of child bearing and spilt his seed on the ground to prevent her from becoming pregnant. The second son, *Onan*, wasn't prepared to allow his descendants to be connected to his older brother and also spilt his seed on the ground, causing his untimely death. We also see the hand of YAH in this plan, as the sons of *Yehuḏah* would be of *Kena'anite* blood and they would not qualify as bearers of the Seed; it had to be from the descendants of *Shēm*.

As if this grief is not enough, *Yehuḏah's* wife, *Shuwa's* daughter, passes away as well. After mourning her, *Yehuḏah* goes to his sheep-shearers in *Timnah* and his friend, *Hirah*, accompanies him. After waiting for a long time, actually too long for *Tamar*, she realises that *Shēlah* will never become her husband. This is where we perceive the providence of YAH in all its splendour. In our myopic observance of the customs of the ANE, we would consider the following event totally unacceptable. *Tamar* rids herself of her mourning attire and dresses herself like a prostitute. She has heard that *Yehuḏah* and *Hirah* are on their way to the sheep-shearers at *Timnah*. She veils herself so as not to be recognised and waits at the entrance to *Ēnayim* for *Yehuḏah* to pass by. We find no more information from either the standard Scripture or the apocrypha. *Yehuḏah* was faithful to one wife and *Tamar* knows that she is risking maybe not being seen by him, let alone to let her plan succeed in seducing him. She recognises *Yehuḏah* when he gets into town and will soon sell her body to him. We will also shortly learn that *Tamar* is from pure priestly ancestry.

During their shearing sheep, the farmers and servants arrange for a party second to none. *Tamar* finds a spot where *Yehuḏah* can't fail to notice her. A veil is not normally part of the garments a prostitute will wear, but she has to ensure that she is not recognised. She knows he will have to come past her when returning to his lodging, probably intoxicated, but still a man who may have certain needs, since he has now been a widower for quite some time, a strategy she hopes will work. Scripture has the original word קדשה (*qe-de-Shah*), temple or cult prostitute, instead of זנה (*za-Nah*), the word that describes a harlot without any scruples. *Yehuḏah* agrees to go in to her, but she demands payment up front. He promises to send her a male goat, but she insists on having his seal, cord and staff as guarantee until she receives the goat. She has surely planned her strategy very well! We may think nothing of the items she wants to keep as guarantee, having no or little knowledge of the ANE customs, but at that time it was his entire life:

- 🏺 the seal is either a ring or a cylinder, similar to the headdress of a priest and proves his identity;
- 🏺 the staff is to fend off dangerous animals, without which a person feels not fully dressed, but in this case refers to the Tree of Life;
- 🏺 the (red) cord is used to hang the seal around the neck and refers to the blood of *Yeshua*.

*Yehuḏah* is certainly from the same gene pool as his uncle *Ēsaw*; we see him disregarding his birthright by parting with these items and presenting them as security for a night of pleasure. He keeps his promise by sending *Hirah* with the young goat, but the 'prostitute' is nowhere to be found. *Tamar* is not guilty of anything and *Yehuḏah* can keep his goat. However, three months down the line, *Tamar* is pregnant and gets accused of whoring. Under normal conditions she would be stoned to death, but being of priestly descent from the lineage of *Shēm*, she has to be burned alive (cf. *Wayyiqra* 21:9; *Yohanan* 8:3-5). *Yehuḏah* did not act according to *Torah*, yet he owns himself the right in judging her; however, she brings the items she had acquired as security and now the accuser becomes the accused! *Yehuḏah* admits to his folly and a few months later the two sons he had lost are replaced: *Perets* (to break out) en *Zerah* (to irradiate, to rise). Both king *Dawid* and our Messiah are descendants of *Perets*, indicating that YAH had planned everything in

detail; nobody can ever surprise Him. As we have seen so many times before, YAH equips people, irrespective of who they are and He teaches us that nobody is beyond reproof.

Tradition in the ANE would subscribe to a married woman giving herself to a stranger under a specific oath. These sacrifices of modesty in service of Astarte, the goddess of love, was not the same as being a prostitute, even though it was disgusting to the nation of *Yisra'el*. These women were banned by law and teachers of wisdom seriously warned against this practise, even though it seemed to have become fashionable in *Yisra'el* (cf. *D'varim* 23:17; *B'midbar* 30:6; *Hoshea* 4:33 ff; *Mishlei* 7:1-27). *Tamar* was aware of her rights and faithful to *Yehudah* and his family. These traits are also discernible in *Ruth*, being a descendant of *Perets* and maintaining the line of *Bo'az*. The awareness of the acts of both *Tamar* and *Ruth*, as well as their willingness and faithfulness are the same characteristics we see in their descendant, king *Dawid*.

While these events are taking place, *Yoseph* has now become part of the household of *Potiphar*. He is appointed over the entire house and the fields and YAH blesses not only him, but everything owned by *Potiphar*. *Yoseph* receives knowledge of *Torah* from YAH, which makes him wise and morally responsible. After being there for a year, however, he is put to a difficult test, when the wife of *Potiphar* invites him to lie with her. From the Book of *Yashar* we learn the name *Zelikah*, but the name *Zulaikha* is also given in the Jewish Encyclopedia<sup>4</sup>. The only meaning of this name is found in the Quran<sup>5</sup>, ch. 12, as “someone who walks fast”. Apparently *Zelikah* tried many different ways to seduce *Yoseph*, until a day when they are alone in the house. In an effort to get away from her, she grabs at his clothes and his upper garment is left in her hands. Another version states that she tore his clothes and is left with some of it in her hands. Vicious and reproachable as the enemy is, she immediately starts calling for help. Some of the other servants come into the house and she accuses *Yoseph* of having tried to take advantage of her. When *Potiphar* arrives home, she tells him the same lie, whereupon he sends *Yoseph* to prison with other prisoners of the king. The irony of this narrative is that we read on two occasions of royal rulers trying to steal the wife of a patriarch, while the opposite happens here when the wife of a confidant of the king tries to seduce a Hebrew slave!

The conduct of *Potiphar* seems to be irregular, as the penalty for such an offence is the death sentence. One source, *Yalkut*, teaches us that *Asenath*, the daughter of *Potiphar*, spills the beans by telling her father the truth, proving that *Yoseph* is innocent. Whatever the circumstances, we see the hand of YAH, as He is busy changing *Yoseph's* outlook of life. We see his pedestal gradually crumbling while *Yoseph* is learning more about humbleness and submission. Slowly but surely he realises that he should follow in the footsteps of his father, but there is still plenty to learn, plenty of haughtiness he should get out of his system. He is sentenced to ten years in prison, which boils down to one year for every brother he ever accused of wrongdoings to his father. Two additional years are added as penalty for trying to rely on a servant of the king than rather trusting YAH for his freedom, something we will shortly study. This entire narrative is also described in *Yashar* 44.

Most scholars and commentaries express the prison to be on the same land as *Potiphar's* house – he is, after all, the captain of the guard and would be in a better position to guard the subjects of the king doing time for whatever their misconduct would have been. Looking at the source text, we find the building described by a strange word (cf. *Shir HaShirim* 7:2) only found in 39:20-23 and 40:3-5. It refers to circular building, surrounded by high walls and would offer no escape, even hiding, for any prisoner. We can't fail to notice another similarity between the life of *Yoseph* and the life of *Yeshua* where both are falsely accused, mainly because of retaliation. While YAH is still getting *Yoseph* to be the person suited for a specific task in the future, he is becoming a reliable and responsible person. This is noticed by the warden of the prison, who places *Yoseph* in an authoritative position while easing his own task. All prisoners are assigned to

4 <https://www.jewishencyclopedia.com/articles/8803-joseph#anchor17>

5 <https://quranicnames.com/meaning-of-zulaikha/>

*Yosēph* and *YAH* ensures that he is prosperous in all he does. *Yosēph* is indeed a gifted manager, as well as a brilliant analyst of dreams, as we will see shortly.

The words “After these things” or “After this” are found 39 times in Scripture, where we see the most important chronicle in *Hazon* 4:1 (twice); 7:1, 9; 9:13; 15:5; 18:1; 19:1. This should be a clear sign to us that Scripture should not only be read, but studied in the minutest detail. Circumstances having occurred before lead to certain consequences and we will never understand the latter if we do not take particular notice of the reason *YAH* makes these things happen. The number 39 is the product of 13 and 3, the latter of which we will encounter regularly. With our study of *parashat lech l’cha* we spent some time on the number 13 and will therefore skip that for now. Looking at the number 3, we notice something significant. It is the first number that allows us to form a geometric surface: three lines, of which the ends meet each other, are required to form an enclosed triangle. We use three surfaces, height, width and length, to form a cube, the simplest example of a solid object. A pot or table with three legs will always stand firm, without standing unevenly. The number three is used in Scripture many times to describe completeness.

Having gleaned all this information about *Yosēph*, we seem to be moving into a new chapter:

*Berēshith* 40<sup>1</sup> **And after these events it came to be that the cupbearer and the baker of the sovereign of Mitsrayim sinned against their master, the sovereign of Mitsrayim.** <sup>2</sup>**And Pharaoh was wroth with his two officers, the chief cupbearer and the chief baker.** [emphasis added]

Two of the king’s confidants apparently trespass and are put in prison, and *Yosēph* is appointed to guard them. Whatever their offences may have been is not important, although the Book of *Yashar* provides a good explanation. This is the plan *YAH* has for *Yosēph* to make him realise that he, as we all should, can only be dependent on *YAH* in every way. The two offenders are respectively the chief cupbearer and chief baker, two people who are in daily contact with the king. Both have a separate dream during the same night, something which upsets them. It is noticeable that *Yosēph* now also has the ability to discern when other people are startled and when he questions them about it, they admit to having had a disconcerting dream, but with nobody to interpret the meaning. People from *Mitsrayim* and *Babel*, even the Hebrews, take their dreams very seriously, as they consider it a divine message. Many people from their own ranks have managed to master interpretation of dreams; there were also many documents from which they could find information. For the first time since meeting *Yosēph*, we see him admitting that he doesn’t interpret dreams, but that he gets equipped by *YAH* in doing so. *Yosēph* realises that their dreams are to be a revelation from *YAH* and he encourages them to share their dreams.

The cupbearer relates his dream and *Yosēph* explains that the three branches on the vine denote three days. The cup of Pharaoh in his hand, being filled with grapes and pressed into the cup, is a sign that the cupbearer will be restored to his position within three days. However, this is where *Yosēph* makes a serious mistake: he requests of the baker to bemoan his position on his behalf, instead of requesting his freedom directly from *YAH*. Hearing this positive outcome for the cupbearer, the baker excitedly relates his dream. The three baskets on his head also denote three days. The birds eating from the top basket, however, is not a good sign. After three days the baker will also be released, not to be restored, though, but to be executed. He will be hung on a tree and birds from the air will eat his flesh.

Pharaoh celebrates his birthday three days later and, as *Yosēph* had interpreted the dreams, both the cupbearer and baker are released. The cupbearer is restored in service of the king, but the baker is executed in the typical method of *Mitsrayim*: decapitation, after which the torso is hung on a tree to be eaten by the birds. When the cupbearer is restored, we learn of another custom in the ANE. The condemned person kneels before the king with his head bowed, after which the king stretches out his hand to under the person’s chin, and literally lifts up his head to indicate that he has been pardoned (cf. *Melakim*

*Bēt 25:27 et al*). The cupbearer, in his excitement, forgets about *Yosēph*, as it was obviously planned this way by *YAH*. *Yosēph* will spend another two years in prison, as he still has a few lessons to learn. How many tests are we to go through before *YAH* can smile upon us and be satisfied with our behaviour?

There is an easy way, and that is to kneel in humbleness before *YAH*, the same way the offender had to kneel before the king. We should also bow our head and allow *YAH* to put His hand under our chin, lifting up our head, knowing with certainty that we have been accepted, forgiven, and on track with what *YAH* has in mind for us.

Connecting with the *haftarah*, the pen of the prophet *Amos* left us with an allusion as to the selling price the brothers of *Yosēph* received:

*Amos 2* <sup>6</sup>Thus said *יהוה*, “For three transgressions of *Yisra’ēl*, and for four, I do not turn it back, because they sell the righteous for silver, and the poor for a pair of sandals,

According to the *midrash*, we see each brother receiving two pieces of silver each, using that to buy shoes, probably sandals. In this way the innocent is sold for silver, while the destitute indicates that everyone not only has physical needs, but also spiritual requirements. As a young man, *Yosēph* wasn’t aware of this, but he learnt all about it while isolated from his family. Even he would now be able, as the cupbearer, to kneel before *YAH* and get his head lifted up. You need to make sure that you do not miss out on your opportunity!

*Shabbat shalom!*

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- <https://streamer.radio.co/se49d38f27/listen>
- The free RadioLine app (recommended):
  - for Android: [https://play.google.com/store/apps/details?id=com.radioline.android.radioline&pcampaignid=web\\_share](https://play.google.com/store/apps/details?id=com.radioline.android.radioline&pcampaignid=web_share)
  - for iPhone: <https://apps.apple.com/za/app/radioline-radio-podcasts/id945478998>
- Zeno: [www.zeno.fm/silver-trumpet](http://www.zeno.fm/silver-trumpet) or the free Zeno app:
  - for Android: [https://play.google.com/store/apps/details?id=com.zenofm.player&pcampaignid=web\\_share](https://play.google.com/store/apps/details?id=com.zenofm.player&pcampaignid=web_share)
  - for iPhone: <https://apps.apple.com/za/app/zenoradio/id1207197757>
- hearthis: <https://hearthis.at/silver-trumpet/>

## **Sources:**

We prefer to not use the word ‘God’, because of personal conviction. In most cases, unless quoted from another source, it will be replaced by ‘*Elohim*’ or inflections of the same word.



All citing of Scripture is taken from The Scriptures 2009, unless indicated differently.<sup>6</sup>

Messianic *Torah* with Commentary – Dr. Gary Gardner

John Gill's Exposition of the Entire Bible

The Expository Notes of Dr. Thomas L. Constable

Ladder of Jacob

***The Word of YAH is free, therefore this study may be freely distributed, provided no changes are made in any way.***

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<sup>6</sup> <https://isr-messianic.org/>

## Addendum A

The connections between Yosef and Yeshua are numerous, and can be explored in great depth. The following list highlight some of the parallels:

<b>Yosef</b>	<b>Yeshua</b>
Favorite Son <b>Genesis 37:3</b>	Beloved Son <b>Matthew 3:17</b>
He was a Shepherd <b>Genesis 37:2</b>	Good Shepherd <b>John 10:11-14</b>
Called the Naar, Youth <b>Genesis 37:2</b>	Called the Naar, Youth <b>Luke 2:43</b>
Hated by his brothers <b>Genesis 37:4</b>	Hated without a cause <b>John 15:23</b>
Sent by his father to find his brothers and return to him <b>Genesis 37:13</b>	Sent by his Father to the lost sheep of Israel and return to Him <b>Matthew 15:24</b>
Was thrown into a pit <b>Genesis 37:24</b>	Was laid into a grave <b>Mark 15:46</b>
Yehudah suggested to sell Yosef for silver <b>Genesis 37:28</b>	Yehudah (of Kriot) sold Yeshua for silver <b>Matthew 26:15</b>
Was jailed with two prisoners, one who was raised up, and one who was killed <b>Genesis 37:24</b>	Was crucified with two thieves, one who went to Paradise, the other to death <b>Mark 15:46</b>
"Reuben returned to the pit, and saw that Yosef was not in the pit." <b>Genesis 37:29</b>	"They entered in, and did not find the Lord Yeshua's body." <b>Luke 24:3</b>
Faced Temptation and overcame <b>Genesis 39:13</b>	Faced temptation and overcame <b>Luke 4:1-13</b>
30 years old when he began to rule <b>Genesis 41:46, cf. Numbers 4:23, 2 Samuel 5:4</b>	30 years old when he began his ministry <b>Luke 3:23</b>
His brothers did not recognize him <b>Genesis 42:8</b>	Israel does not recognize him <b>2 Corinthians 3:14</b>
<b>Concealed in Egypt</b>	<b>Concealed in Edom</b>
Appointed ruler of all Egypt, only with respect to the throne was Pharaoh greater <b>Genesis 41:40</b>	Appointed ruler over all the universe, the Father is greater than he <b>John 14:28</b>
Yosef was made ruler over all the goyim <b>Genesis 41:41</b>	Yeshua inherits all the goyim <b>Psalms 2, 82</b>
<b>Arrayed in linen and gold</b> <b>Genesis 41:42</b>	<b>Arrayed in linen and gold</b> <b>Revelation 1:13</b>
Given a new name by the Gentiles, Tzofnat-Paneach <b>Genesis 41:45</b>	Given a new name by the Gentiles <b>"Jesus"</b>
Given a new name by God <b>Psalms 81:5</b>	Given a new name by God <b>Revelation 19:12</b>
Sent his brothers away twice <b>Genesis 41:45</b>	Israel is exiled twice <b>Babylonian Exile, Roman Exile</b>
Reveals himself to his brethren upon their third return <b>Genesis 45:4</b>	Will reveal himself to his brethren upon their third return <b>Zechariah 12:10</b>