

vaYeshev וישב *“And he dwelt”*

Genesis 37:1–40:23

Yosef

These are the generations of Ya’akov. Yosef, being seventeen years old, was feeding the flock with his brothers, being still a lad, even with the sons of Bilhah and with the sons of Zilpah, his father's wives: and Yosef brought evil report of them unto their father. Genesis 37:2

Before we begin with today’s passage, we must keep in mind that many within Judaism continue to speak of awaiting two Messiahs: Messiah ben Yosef and Messiah ben David. Messiah ben Yosef is named after the Yosef in this passage. Due to his life of suffering, many within Judaism see him as a type of the Suffering Servant from Isaiah 52-53. Due to King David being such a great figure in Yisra'el’s history, and since God promised him that a descendent of his would sit on the throne and rule forever, many speak of Messiah ben David as this conquering Messiah who would destroy all of Yisra'el’s enemies and rule over the nations.

For those of us who are believers in Yeshua the Messiah, we understand that in His first coming, Yeshua did fulfill the expectations of those awaiting Messiah ben Yosef. Yeshua came humbly and lived a perfectly sinless life, in complete observance of the Torah, and died in order to make atonement for the sins of all who would believe in Him. Since the wages of sin is death, just as foreshadowed in the sacrificial system in the Temple, Yeshua gave up His life as a ransom to propitiate (that is, pay the price for our sins so that God’s wrath would be appeased) for our sins. Hence, since Yeshua came as Messiah ben Yosef, it is very important to spend some time studying the life of Yosef.

We need to understand that the Torah does not give us the story of the life of Yosef simply as an allegory for the coming Messiah. The story of Yosef and his suffering is a great story in its own right. Yosef was a real person, and his adventures are his own. Yosef’s story is simply an example of what it looks like when God saves His people by raising up a savior.

Coat of Many Colors (Long Sleeves)

Now Yisra’el loved Yosef more than all his children, because he was the son of his old age: and he made him a coat of many colors. Genesis 37:3

In the ANE, the firstborn son, the heir-apparent, was given a special coat to show his position of authority. Although it is translated here as **a coat of many colors**, scholars claim that this was actually a coat with long-sleeves. Regardless, the point would be the same. The bearer of this special coat was the heir-apparent.

Here we see a problem. Although Yosef is the firstborn of his mother, Rachael, is he the eldest of all of the sons? No. However, Yosef is the chosen son, the favored son of his father, Yisra'el. Just like Yosef, Yeshua the Messiah is the favored Son of his heavenly Father. On two occasions a heavenly voice declared to Yeshua, **“This is my beloved Son, in whom I am well-pleased”** (Mattai 3:17; 17:5).

Also, just as Yosef is the son of Yisra'el, his father, so Yeshua is the Son of His Father and the ultimate representative of His people, Yisra'el. Just as Yisra'el had many sons, yet longed for a son from Rachael; so although there are many sons of the nation Yisra'el, only Yeshua the Messiah is the Son, foretold and prophesied.

Another similarity between Yosef and Yeshua is that just as Yosef is the chosen firstborn whom Yisra'el intends to leave as head over the family; so, Yeshua is the chosen firstborn Son, head over the family of God. Also, when he was to be crucified, Yeshua was mockingly placed in a royal robe.

The Brothers' Response

And when his brothers saw that their father loved him more than all his brothers, they hated him, and could not speak peaceably unto him. Genesis 37:4

Here we see how Yosef's brothers did not respond very well to his new position over them. We are told that **they hated him, and could not speak peaceably unto him**. Similarly, we are told of Yeshua that **"He came to His own, and those who were His own did not receive him"** (John 1:11).

Twelve Sheaves

And Yosef dreamed a dream, and he told it to his brothers, and they hated him yet the more. And he said unto them, Hear, I pray you, this dream which I have dreamed: For behold, we were binding sheaves in the field: and behold, my sheaf arose, and also stood upright. And behold, your sheaves came round about, and bowed down to my sheaf. And his brothers said to him, Shall you indeed reign over us? Or shall you indeed have dominion over us? And they hated him yet the more for his dreams, and for his words. Genesis 37:5-8

Before Yeshua came, the prophets anticipated him in dreams, visions, and oracles. Just as Avraham, Yitz'chak, and Yisra'el had had dreams and visions from God, now Yosef had a dream. Now, the young Yosef here does not use wisdom. His brothers already were upset with him, being that he was wearing the coat which their father had given him.

Now, here comes Yosef sharing his dream with them! Obviously, Yosef is the center sheaf. His brothers are the other sheaves that bow down to him. He will rule over his brothers. They will someday bow down to him. However, this is not just a dream of Yosef and his brothers. Just as Yosef would soon save his family, so Yeshua the Messiah came to the world to save His own.

Yeshua the Messiah is the lone sheaf that stood upright and all the other sheaves must bow down to Him. Yeshua's resurrection coincided with the Levitical feast of the barley omer. In the feast, a single sheaf of barley is harvested and offered in the Temple as a wave offering. According to Leviticus 23:10-14, until the priesthood presented that lone sheaf of barley in the Temple, Yisra'elite farmers could not eat the rest of the grain harvest. **And you shall eat neither bread nor parched grain, nor fresh ears, until this selfsame day, until you have brought the offering of your Elohim: it is a statute forever, throughout your generations in all your dwellings** (Leviticus 23:14).

In the ritual of the barley omer, all the other sheaves deferred to the single sheaf. As the firstfruits of the resurrection (1 Corinthians 15:20) a resurrection that coincided with the offering of the lone sheaf in the Temple, the imagery becomes clear. The sheaf is Yeshua the Messiah; the eleven sheaves that bow down to Him are all of Yisra'el, as represented by the eleven remaining disciples who witnessed the resurrected Messiah. **Then His eleven talmidim went away to Galil, to a mountain where Yeshua had appointed them. And they saw Him! And worshipped Him!** (Mattai 28:16-17a) In the future, all of Yisra'el will bow down to Yeshua the Messiah, just as Yosef's brothers would bow down to him, and as Yeshua's disciples did when he had arisen at the resurrection.

Sun, Moon, and Stars

And he dreamed yet another dream and told it to his brothers, and said, Behold, I have dreamed yet a dream. And behold, the sun, and the moon, and eleven stars, bowed down to me. Genesis 37:9

Yosef's second dream is also very clear. **And he told it to his father, and to his brothers. And his father rebuked him, and said unto him, What is this dream that you have dreamed? Shall I and your mother and your brothers indeed come to bow down to you to the earth?** (Genesis 37:10)

Now, this dream is impossible to be fulfilled by Yosef, since his mother, Rachael (the moon) was already dead, so she would not be able to bow down to him. Let's see if this dream was fulfilled by Yeshua the Messiah. As Yosef, Yeshua would rise as a single star. Is there ever a prophecy of the coming Messiah as a star? Actually, there is. In Numbers 24:17 we are told, **There shall step forth a star out of Ya'akov, and a scepter shall rise out of Yisra'el.** In fact, just before the final revolt of Yisra'el against Rome in CE 135, Rabbi Akiba renamed the man he thought was the messiah as Bar Kochba, which means, "Son of a star." In the prophecy in Numbers 24, the star is Yeshua the Messiah.

Yosef is the son of Yisra'el and Rachael. Rachael can be understood symbolically to represent all of Yisra'el. In fact, we find the entire nation of is called by the name Rachael: "Rachael weeping for her children" (*Genesis Rabbah* 82:10, quoting Jeremiah 31:15).

Yeshua the Messiah is the Son of Yisra'el, and his mother Yisra'el is figuratively depicted in the Book of Revelation 12:1-2: **And a great sign was seen in heaven: a woman clothed with the sun, and the moon under her feet, and a crown of twelve stars upon her head. And [she was] with child, and crying and laboring in childbirth, also being in pain to bring forth.** Here we have the sun, the moon, the twelve stars of Yisra'el, and the mother of the Messiah all in one biblical prophecy.

Yosef's dream does not speak of the resurrection of the Messiah. Instead, it speaks of His pre-eminence. He is born of Yisra'el, and all of Yisra'el will prostrate before this single star.

In Genesis 1:14-16 we are told that the sun, moon, and stars are given to us for the purpose of determining signs and seasons. The word in Hebrew translated as seasons in Genesis 1:14 is *moedim*, which means, "appointed times" or "feasts." All of the biblical feasts, the *moedim* of the LORD, foreshadow the Messiah. And that is why we are to observe these biblical feasts, and not the pagan feasts of the church.

Messiah ben Yosef

And his brothers envied him, but his father kept the saying in mind. Genesis 37:11

The Torah tells us that Yisra'el **kept the saying in mind.** Rashi, the preeminent medieval Torah commentator, translated the end of this verse as, "His father waited for the matter." Rashi understood the verb "kept *shomer* in the Hebrew to mean "guarded" or "watched." In other words, although Yisra'el scolded Yosef in front of his brothers, he believed him and waited for the dream to be fulfilled. The Lubavitcher Rebbe said that "Joseph was waiting impatiently for the *Mashiach ben Yosef*, the precursor of *Mashiach ben David*. Remember that for believers in Yeshua the Messiah, we understand that Yeshua came the first time as Messiah ben Yosef, the Suffering Servant; and will return the second time as Messiah ben David.

Here Am I

And his brothers went to feed their father's flock in Sh'khem. And Yisra'el said unto Yosef, Do not your brothers feed the flock in Sh'khem? Come, and I will send you unto them. And he said to him, Here am I. Genesis 37:12-13

Yisra'el sends Yosef to his brothers out of concern for them. In similar fashion, the heavenly Father sent Yeshua the Messiah, his Only son to the children of Yisra'el. In the Hebrew of verse 13, Yosef responds to his father by saying, "*Hineni*," which as we have seen in the past means, "Here I am!"

As Yosef goes out on his father's behalf, seeking his brothers, he goes out as the one sent by his father, Yisra'el. As Yeshua the Messiah goes out to his brothers, He goes out as the Sent One of God.

Lost Sheep of Yisra'el

And he said to him, Go now, see whether it is well with your brothers, and well with the flock, and bring me back word. So he sent him out of the vale of Hevron, and he came to Sh'khem. And a certain man found him, and behold, he was wandering in the field. And the man asked him, saying, What seek you? And he said, I seek my brothers. Tell me, I pray you, where they are feeding the flock. And the man said, They are departed hence, for I heard them say, Let us go to Dotan. And Yosef went after his brothers, and found them in Dotan. Genesis 37:14-17

When Yosef made it to Sh'khem, he finds that his brothers have moved on. Yosef meets a man who asks him **What seek you?** He tells the man that he is looking for his brothers and their flocks. Those flocks belong to his father; they are the flocks of Yisra'el. When Yeshua came He declared, "**I was sent only to the lost sheep of the house of Yisra'el**" (Mattai 15:24). Yeshua was referring to His fellow Jews who had strayed from the Torah. As we read in Luke 19:10, speaking about Yeshua: "**For the Son of Man has come to seek and to save that which was lost.**"

Plotting His Death

And they saw him afar off, and before he came near unto them, they conspired against him to slay him. Genesis 37:18

As Yosef approaches his brothers, they plot to kill him. Their rejection of Yosef, who had been sent by their father, foreshadows Yisra'el's future rejection of the prophets sent by God and ultimately of Yeshua the Messiah. Just as Yosef's brothers here plot to kill him, so do the Jewish leaders plot to kill Yeshua: **Then were assembled the cohenim, and elders of the people, to the court of the Chief Cohen, who was called Kayafa: And consulted that they might secure Yeshua by subtlety, and kill Him** (Mattai 26:3-4).

In John's Gospel we read, **He came to His, and His did not receive Him** (John 1:11). Later, Peter rebukes the Judeans in the Temple, saying, **But you denied the Holy and just [One], and requested that a murderer be given to you. And that prince of life you killed, whom Eloah raised from among the dead: and all of us are His witnesses** (Acts 3:14-15).

Casting Lots

And it came to pass, when Yosef was come unto his brothers, that they stripped Yosef of his coat, the coat of many colors that was on him. Genesis 37:23

When Yosef makes it to his brothers, they strip his coat off of him. In the *Midrash Rabbah*, they saw a word-play here. They saw here that the reason the coat was said to be of many-colors (or long-sleeves), in Hebrew *pasim*, is that the brothers casted lots, *peis*, for his coat (*Genesis Rabbah* 84:8).

We are reminded of the Roman soldiers at the foot of the execution-stake casting lots for Yeshua's coat. **And the soldiers, after they had crucified Yeshua, took His garments and made four pieces: a piece for each of the soldiers. But His robe was without stitch from the top; completely woven. And they said one to another, Let us not tear it, but let us indeed cast lots for it; whose it will be. And the Scripture**

was fulfilled that said, They divided My garments among themselves, and for My garments they cast a lot. These things the soldiers did. (John 19:23-24, quoting Psalm 22:18)

Psalm 22 is the Psalm most associated with the crucifixion, because it begins with the words, **“My God, my God, why have You forsaken me?”**

The Pit

And they took him, and cast him into the pit. And the pit was empty: there was no water in it. Genesis 37:24

In the Hebrew mind-set, pits are associated with graves. Hence, the pit into which Yosef’s brothers threw him can be likened to the grave where Yeshua was placed after His crucifixion. Just as the Torah tells us that **the pit was empty**, so Yeshua was buried in an empty tomb.

The Seder

And they sat down to eat. Genesis 37:25a

After dropping Yosef into the pit, the ten brothers sat down to eat. Similarly, Yeshua was crucified on the day of preparation for the Passover, at the time the lambs were being sacrificed. So, after His death and burial, all Yisra'el would be sitting down to eat the Passover Seder. As the Torah says, **And they sat down to eat.**

The Empty Pit

And Y’hudah said unto his brothers, What profit is it if we slay our brother and conceal his blood? Come, and let us sell him to the Yishma’elim. And let not our hand be upon him, for he is our brother; our flesh. And his brothers hearkened unto him. And there passed by Midianites, merchantmen. And they drew and lifted up Yosef out of the pit, and sold Yosef to the Yishma’elim for twenty shekels of silver. And they brought Yosef into Egypt. And Re’uven returned unto the pit. And behold, Yosef was not in the pit! And he rent his clothes. Genesis 37:26-29

When Re’uven returned to the pit, expecting to find Yosef, the pit was empty. Also, when the women looked into the tomb, Yeshua was not there.

Now at the first of the week, at very [early] dawn, <while dark>, they came to the sepulcher, and brought the spices they had prepared: and there were with them other women. And they found the stone, that was rolled away from the sepulcher. And they entered, but did not find the body of Yeshua. And it happened that while they were astonished about this, behold, two men stood above them and their garment was shining. And they were in fear, and bowed their faces to the earth. And they said to them, Why do you seek the living with the dead? He is not here: He has arisen. (Luke 24:1-6a)

The brothers sell Yosef, into the hands of the **Yishma’elim**, who take him to Egypt, into the hands of Gentiles. Here Yosef finds himself in exile, away from his land and family. In like manner, most Jewish people have rejected the Gospel of Yeshua the Messiah, so His Gospel has gone out to all of the nations and to the Gentiles. Yeshua, like Yosef, finds Himself to this very day outside of His land in exile and away from His brethren in the flesh, the Jewish people.

Garment Dipped in Blood

And they took Yosef’s coat, and killed a he goat, and dipped the coat in the blood. And they sent the coat of many colors, and they brought it to their father and said, This have we found. Know now whether it is your son’s coat, or not? And he knew it, and said, It is my son’s coat! An evil beast has

devoured him! Yosef is without doubt torn in pieces! And Ya'akov rent his garments, and put sackcloth upon his loins, and mourned for his son many days. And all his sons and all his daughters rose up to comfort him, but he refused to be comforted. And he said, Nay, but I will go down to Sh'ol to my son, mourning. And his father wept for him. Genesis 37:31-35

Although Yosef is alive, his brothers decide to cover-up their sale of him to convince their father that he is dead. In order to make it appear as if Yosef is dead, they dip his coat in goat blood. So here we see how Ya'akov was deceived by his sons, just as he had deceived his father Yitz'chak many years ago. Once again we see that God judges mankind "measure for measure."

Now you are probably wondering how I can get from this part of Yosef's story to Yeshua the Messiah. Well, for starters, we have here a cover-up, in this case the brothers are covering up the fact that Yosef is still alive by claiming he is dead. In the gospels, after the resurrection of Yeshua, was there not another cover-up? In Mattai 28:11-15 we read: **And when they were gone away, behold, some of the guards came to the city, and told the Chief Cohenim all that had come to pass. And when they had assembled the elders, and had taken counsel, they gave much money to the soldiers, Saying, Say you, that His talmidim came by night, and stole Him away while we lay down. And if this should be heard by the governor, we will persuade him, and secure you. So they took the money, and did as they were taught, and the saying is common among the Jews until this day.**

Now, we are at the point in the story where Yosef's coat was dipped in goat's blood. The goat is suggestive of a sin offering. On the Day of Atonement, two goats were selected. One would be the "scapegoat," upon whom the sins of the entire nation of Yisra'el would be placed and he would then be led out of Jerusalem into the wilderness to die. The other goat would be offered as a sin offering on behalf of the sin of all Yisra'el (Leviticus 16).

Also, in the Book of Revelation, the saints are described as those who have washed their garments in the blood of the Lamb (7:14). Even more important, though, Revelation depicts Yeshua the Messiah wearing a robe dipped in blood (19:13).

Tamar

And she put off from her, the garments of her widowhood, and covered herself with her veil, and wrapped herself, and sat in the entrance of Enaim, which is by the way to Timnah. For she saw that Shelach was grown up, and she was not given unto him to wife. When Y'hudah saw her, he thought her to be a harlot, for she had covered her face. And he said, What pledge shall I give you? And she said, Your signet and your cord, and your staff that is in your hand. And he gave them to her, and came in unto her, and she conceived by him. And she arose and went away, and put off her veil from her, and put on the garments of her widowhood. Genesis 38:14-15, 18-19

Y'hudah married a Canaanite woman and had three sons by her. After marrying Tamar, his first son died, leaving her childless. According to the Torah requirements of Levirate marriage, Y'hudah's second son was required to marry Tamar in order to produce a son for his deceased brother. Unfortunately, he used her for sexual gratification and made sure not to impregnate her. He also died, leaving Tamar still childless.

A Levirate marriage is a marriage between a man and his childless, widowed sister-in-law. The Hebrew word for this is *yibbum*. In Deuteronomy 25:5-6 we read: **If brothers dwell together and one of them die, and have no child, the wife of the dead shall not be married abroad unto one, not of his kin. Her husband's brother shall go in unto her and take her to him to wife, and perform the duty of a husband's brother unto her. And it shall be that the firstborn that she bears, shall succeed in the name**

of his brother that is dead, that his name be not blotted out of Yisra'el. If the second son would die before his brother's widow conceived, the obligation passed to the next, and so on.

This explains Tamar's dismay when she saw that Y'udah was not giving her his third son. She had an obligation to produce a son to preserve her late husband's name. Disguising herself in veils, she set a trap for Y'udah. Disguising herself as a prostitute, Y'udah went in to her and she conceived. In God's providence, Tamar and Y'udah produce twins, of which one ends up in the line of Yeshua the Messiah.

Suspect Paternity

And it came to pass about three months after, that it was told Y'udah, saying, Tamar, your daughter-in-law has played the harlot, and moreover behold, she is with child by harlotry. And Y'udah said, Bring her forth, and let her be burnt. Genesis 38:24

Y'udah did not know that the prostitute with whom he had had relations was actually his daughter-in-law, Tamar. So when he hears that she is pregnant, how does he respond? Remember that he had failed to observe his responsibility in Levirate marriage by not giving his youngest son to her. So when he hears that she is pregnant, he assumes that she is guilty of fornication, and demands that she be brought and to be burned!

There are other occasions in which the paternity had been questioned in Yisra'el's history. An ancient Jewish tradition holds that the sons of Jesse had suspected that David had been conceived through adultery. This is the reason, so they claimed, why Jesse did not present David to Samuel as a potential king. According to tradition, when Samuel anointed David as king they all exclaimed, "The stone which the builders rejected has become the chief cornerstone" (Psalm 118:22).

Remember that Yeshua's conception had also been questioned. When Yosef initially heard that Miriam was pregnant, he was ready to divorce her for being unfaithful (Mattai 1:18-19). In fact, when we look at the genealogy of Yeshua in Mattai, we notice a number of women (four aside from Miriam) who had rather questionable pasts. So Tamar here is just one of these women who still manage to be a part of Yeshua's lineage.

Tokens of Messiah

When she was brought forth, she sent to her father-in-law, saying, By the man whose these are, am I with child. And she said, Discern, I pray you, whose are these: the signet, and the cords, and the staff? Genesis 38:25

Remember that when Y'udah and "the prostitute," who was actually Tamar in disguise, had agreed upon the price of a young goat for services rendered that since Y'udah did not have the goat on him, she was given his seal, cord, and staff as collateral (Genesis 38:18).

The seal, *chotam*, would have been the signet seal, the ancient equivalent of the signet ring, used to make a signature impression in clay seals. The cord, *patil*, refers to the fringes, the *tzitzit*, on the hem of his garment. Each man's hem would be distinct, and could be used to make an impression, similar to his signet seal. The staff, *mateh*, had a marking as to its owner.

Each of these carries messianic significance. The seal, *chotam*, alludes to royalty. The cord, *patil*, contains the *tzitzit*, and the blue cord in the *tzitzit* represents royalty and priesthood. The staff, *mateh*, represents the scepter to be in the Messiah's hand. Just as Tamar asks Y'udah, so does she ask each of us: **Discern, I pray you, whose are these: the signet, and the cords, and the staff?** Are we able to identify them as belonging to our Messiah, Yeshua?

Twins

And it came to pass in the time of her travail, that behold, twins were in her womb. And it came to pass, when she travailed, that one put out a hand, and the mid-wife took and bound upon his hand a scarlet thread, saying, This came out first. Genesis 38:27-28

While she was in labor, one son extended his hand. The midwife then proceeds to tie a scarlet, *zerach*, string around his hand to identify the firstborn. However, his brother “broke forth,” *peretz*, and was born first, so Tamar named him Peretz. By God’s providence, the line of the Messiah was to go through Peretz, and not through his brother, Zerach.

Peretz and Zerach

And it came to pass, as he drew back his hand, that behold, his brother came out. And she said, Wherefore have you made a breach for yourself? Therefore his name was called Peretz. And afterward came out his brother, that had the scarlet thread upon his hand, and his name was called Zerach. Genesis 38:29-30

The births of Peretz and Zerach can be seen to represent the first and second comings of the Messiah. Peretz, “breaker,” represents Yeshua the Messiah in His first coming. Yeshua “breaks open,” *peretz*, the way into the Kingdom of Heaven. Yeshua said, “**from the days of Yochanan the immerser [HaMatbil] until now, the Kingdom of Heaven is breaking in [peretz], and the breakers [peretz] enter it** (Luke 11:12).

The name of Zerach is similar to the Hebrew word *zarach*, which means, “rising” or “dawning.” This represents the Messiah in His second coming.

Arise; shine, for your light is come, and the glory of YHWH is risen [zarach] upon you. For behold, darkness shall cover the earth, and gross darkness the peoples, but upon you, YHWH will arise: and His glory shall be seen upon you. And nations shall walk at your light, and kings at the brightness of your rising [zarach]. Isaiah 60:1-3

But unto you that fear my Name, shall the sun of righteousness arise [zarach] with healing in his wings: and you shall go forth, and grow up as calves of the stall. Malachi 3:20 (4:2)

The Vine and the Branches

And they dreamed a dream, both of them. Each man his dream, in one night; each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, who were bound in the prison.

And Yosef came in unto them in the morning, and saw them. And behold, they were sad.

And he asked Pharaoh's officers, that were with him in the ward of his master's house, saying, Wherefore look you so sad today?

And they said unto him, We have dreamed a dream, and there is none that can interpret it.

And Yosef said unto them, Do not interpretations belong to Elohim? Tell it me, I pray you.

And the chief butler told his dream to Yosef, and said to him, In my dream, behold, a vine was before me, And in the vine were three branches. And as it was budding, its blossoms shot forth, and the clusters thereof brought forth ripe grapes. And Pharaoh's cup was in my hand. And I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand.

And Yosef said unto him, This is the interpretation of it: the three branches are three days. Within yet three days, shall Pharaoh lift up your head, and restore you unto your office. And you shall give Pharaoh's cup into his hand, after the former manner when you were his butler...

When the chief baker saw that the interpretation was good, he said unto Yosef, I also saw in my dream. And behold, three baskets of white bread were on my head: And in the uppermost basket, there was of all manner of baked food for Pharaoh, and the birds did eat them out of the basket upon my head. And Yosef answered and said, This is the interpretation thereof: the three baskets are three days. Within yet three days, shall Pharaoh lift up your head from off you, and shall hang you on a tree, and the birds shall eat your flesh from off you. And it came to pass the third day, which was Pharaoh's birthday, that he made a feast unto all his servants. And he lifted up the head of the chief butler, and the head of the chief baker among his servants. Genesis 40:5-13, 16-20

Most of us are somewhat familiar with the story of Yosef. When he was taken to Egypt, he was sold to Potiphar. God blessed Potiphar because of Yosef, and Potiphar placed Yosef in charge of his entire house. However, when Potiphar's wife made advances to Yosef and he rejected her, she accused him to her husband of trying to rape her. Hence, Potiphar sent him to prison, where he appears to have been in charge. So Yosef was placed in charge of all the other prisoners.

It is at this point in our story of Yosef that he interprets the dreams of the chief cupbearer and baker. Yosef interprets both dreams, and everything happens according to his interpretations. However, we can see the Messiah even in this strange chapter. After all, how can we speak of bread, wine, the cup, the vine, the branches, the man hung on a tree, and the three days until salvation without remembering the Messiah.

Paul tells us in I Corinthians 11:23-25: **Yeshua, in that night [in] which He was betrayed, took bread, And blessed [it] and broke [it], and said: Take; eat: this is My body, which is broken for your sakes; thus do for My memorial. Likewise, after they had eaten, He also gave the cup and said: This cup is the New Covenant in My blood; thus do whenever you drink, for My memorial.**

In the same way that Yosef asked the cupbearer to remember him and mention him to Pharaoh, so Yeshua tells us to remember Him. The chief cupbearer forgot about Yosef, and did not remember him (Genesis 40:23). Our question today is, "Will we remember Yeshua the Messiah and obey Him?"

Shalom!