

Messiah Son of Joseph Part 7: Interpretation of Dreams; The Authority of Yeshua/Jesus. (Presented on 9/23/2017)

The following text is based on a message from Corner Fringe Ministries that was presented by Daniel Joseph. The original presentation can be viewed at <https://www.youtube.com/watch?v=yUr3NcYoN8k>

***Portions of the video message have been edited to present a written document. All the Scripture verses are from the New King James Version unless otherwise noted and are in the red text. Therefore, it is recommended that this document is printed in color. The Hebrew is to be read from right to left.**

We are going to continue with our series Messiah ben Yosef and how the life of Joseph encapsulates the life of Yeshua. This story is a beautiful foreshadowing of Yeshua. I am going to tell you that given the days we are living in, Yeshua is the one you want to cling to. Everything in your life should be about Him. Amen?

If you remember, last week we left off at the part where Potiphar's wife sexually propositioned Joseph and attempted to seduce him. This devil woman was out to seduce him. Alternately, HaSatan (Satan) was there to disrupt his character, tear down his testimony, and destroy the mission that God had created Joseph to accomplish.

So day by day this devil woman was speaking into Joseph's ear with her lips dripping honey. That is what Joseph had to endure. Despite all her efforts, all this work that she did to try to seduce him, it was no good. Joseph just held the line because he loved the LORD his God with all his heart, soul, and strength. He also loved his neighbor as himself. He had the Spirit of Torah in his heart. That is powerful! And it was only because he clung to the Living God that he retained his integrity; that was the only way he retained his honor because he clung to the Living God.

Unfortunately, because he refused her advances, he has now found himself in prison. We are going to pick up the story at Genesis 39:23—**The keeper of the prison did not look into anything that was under Joseph's authority because the LORD was with him; and whatever he did, the LORD made it prosper (emphasis added).** I'm going to tell you this, and we touched on this a little bit last week, this is the only thing that matters in life. At the end of the day, all that matters in life is whether or not the LORD is with you. We don't measure our life on whether we're doing good or not doing good. We don't measure by life's circumstances. The only measurement to identify whether we're OK is this principle; is the LORD with us or not. How do we define whether we are walking in victory or whether we are conquered? It's not by life's circumstances that keep getting thrown at us. You're going to experience trials and tribulation. All these things are going to happen, but that doesn't define you. This is what defines you; **the LORD was with him.** Period.

And so the question becomes, do I have the LORD with me? Do I have what Joseph had? Then you have to ask yourself the million dollar question, a question that few people are willing to be honest with themselves about concerning whether the LORD is with you, and that question is, are you with the LORD?

All throughout Scripture, I read this; you need to draw nearer to God. That is movement on your part, and then God will draw near to you. 2 Chronicles 15:2—**The LORD is with you while you are with Him.** Again in Proverbs 8:17—**I love those who love Me.** All throughout Scripture we see this movement on our part. So if you want to know if the LORD is with you, you have to ask yourself, “Am I with Him?” That's where it gets real. That is when people start to investigate and discover that they are walking with the world, and they are doing the things the world wants them to do. That's terrifying! You do not want to play that game anymore. You want to walk with the LORD.

So Joseph is in prison. He's struck down, but he is not destroyed (1 Corinthians 4:9). Now we continue in Genesis 40:1-2—**It came to pass after these things that the butler and the baker of the king of Egypt offended their LORD, the king of Egypt. ² And Pharaoh was angry with his two officers, the chief butler, and the chief baker.** Now we don't know why the chief butler and baker were in prison. There's some interesting rabbinic commentary on this that suggests what might have happened. There is the suggestion that Pharaoh took this cup from the chief butler and found a fly in it; therefore, the butler was in prison. With the baker, Pharaoh picked up some food and found a pebble. So now the baker is in prison.

I don't necessarily subscribe to that. The reality is that there's nothing in the story that tells us why they were there, but this is what I want you to take away; the chief butler and the chief baker are there because they are accused of crimes. They are criminals.

Now what's important is that you're going to see Joseph is coupled with these criminals. In fact, the story groups Joseph, the baker, and the butler together. We're going to see this is very relevant to the story in a moment, but for now let's continue in Genesis 40:3-8—**³ So he put them in custody in the house of the captain of the guard, in the prison, the place where Joseph was confined. ⁴ And the captain of the guard charged Joseph with them, and he served them; so they were in custody for a while. ⁵ Then the butler and the baker of the king of Egypt, who were confined in the prison, had a dream, both of them, each man's dream in one night and each man's dream with its own interpretation. ⁶ And Joseph came to them in the morning and looked at them, and saw that they were sad. ⁷ So he asked Pharaoh's officers who were with him in the custody of his LORD's house, saying, "Why do you look so sad today?" ⁸ And they said to him, "We each have had a dream, and there is no interpreter of it." So Joseph said to them, "Do not interpretations belong to God? Tell them to me, please."**

It's interesting that he laid some important groundwork here. He didn't say, “This is perfect. You're in luck because I'm the man.” He didn't come out and say, “I know. You're very fortunate. I'm so wise, and I'm so all knowing. Go ahead and tell your dreams to me.” I love this man, Joseph. He gives glory and honor to God. All the power belongs to God.

Talk about establishing a relationship! When you come in a relationship with someone, and your dialoguing with them about God and tell them, "God is on high. He is all powerful. Anything that I have to do to help you comes from Him." That is powerful!

Continuing in Genesis 40:9-12—**⁹ Then the chief butler told his dream to Joseph, and said to him, "Behold, in my dream a vine was before me, ¹⁰ and in the vine were three branches; it was as though it budded, its blossoms shot forth, and its clusters brought forth ripe grapes. ¹¹ Then Pharaoh's cup was in my hand, and I took the grapes and pressed them into Pharaoh's cup and placed the cup in Pharaoh's hand." ¹² And Joseph said to him, "This is the interpretation of it: The three branches are three days.**

Notice how there is no hesitation from Joseph concerning the interpretation. The chief butler told Joseph the dream, and Joseph immediately responded. We're going to talk about that in a moment. So Joseph said—**This is the interpretation of it: The three branches are three days.** He knows this.

Continuing in Genesis 40:13—¹³ **Now within three days Pharaoh will lift up your head and restore you to your place, and you will put Pharaoh's cup in his hand according to the former manner when you were his butler.** Now think about this, if you're the butler, you've been frustrated, you are beside yourself, you tell Joseph the dream, and you get this answer. Can you imagine the flood of hope that just came over him? Imagine the flood of joy and rejoicing that he would have experienced at this very moment, "I'm going to be restored to Pharaoh. I'm going to be out of this prison, and I'm going to be set free." That's a powerful emotion to experience. It is a powerful experience in general. So the butler gets some really good news.

Now let me ask a question; how does Joseph interpret this dream? Let me lay some groundwork here. Remember that the dream is from God. What the butler has dreamed is prophetic; it is prophecy. This is the Spirit of the LORD working here. Joseph hears the dream and all of the sudden has the answer. How in the world can Joseph do that?

There is an interesting principle that Paul shares with us in 1 Corinthians 2:11—**no one knows the things of God except the Spirit of God.** This is a principle you want to hide in your heart—**no one knows the things of God except the Spirit of God.** I want you to think about the Bible. What is the Bible? It is the Word of God; it is the Spirit of God—**no one knows the things of God**—unless you bear that Spirit. That is the Spirit that Joseph had.

I love what John says in 1 John 4:6— **We are of God. He who knows God hears us; he who is not of God does not hear us. By this we know the spirit of truth and the spirit of error.** Yeshua said in Revelation 2:29 and other places— **He who has an ear, let him hear what the Spirit says.** What does He mean by that? He means, "You who have the Spirit have the ability to understand the Spirit." That's what this is.

Look at Joseph. This whole thing is the Word of God. God had prophesied to this butler, but he doesn't understand it; however, Joseph does because Joseph has the anointing. You want to know what kind of man Joseph is, and this is why I am going to keep hammering this home all the way through this series, he is a typology of Yeshua. He is anointed. He has the Rauch HaKodesh (Holy Spirit).

So Joseph shares this God-given interpretation with the butler that he is going to be restored. But then Joseph has a request of the butler. Listen to this in Genesis 40:14—**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.**

There are two things here. Number one, this very thing that God has revealed to the butler and obviously by extension to Joseph, guess what? Joseph believes it. He doesn't just think, "Well this is what I think God is thinking. That is what I think it might be. It is so funny. You know, I have had some experience with dreams in past times with some of the people I was related to." No. He didn't contrive this whole interpretation on his own. It was the Spirit of the Living God, and Joseph believed it so much that he knew this butler would be restored to Pharaoh who was the highest and most powerful man in the land. And Joseph is moving in wisdom right now. He is saying, "When you get out, you're going to have access to the Pharaoh. Please set me free. Get me out of here."

If you think this was some kind of picnic for Joseph, you would be wrong. If you think, "It wasn't that bad for Joseph. After all, he is kind of running the show. You know, things are pretty good for him. It isn't like he is really suffering." If that is what you think, you would be wrong.

I'm going to tell you something, if you're going to draw out what is going on here in the context and understand the reality of his faith, you have to understand that he is pleading to get out because he is tortured. This is a living hell for him. He is not happy. He is looking to get out. And unless we appreciate this context we will never appreciate his faith and how he has stood for the LORD throughout all of this through thick and thin.

Moving to Genesis 40:15—¹⁵ 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. He pleads because he is innocent. He has done nothing wrong. He has been falsely accused and falsely charged. Joseph didn't do it.

Who does this sound like? Every corner we turned with Joseph is a picture of Yeshua because Yeshua was falsely accused. He was falsely charged. He was completely innocent, and yet He suffered. Amen?

Moving on to Genesis 40:16—When the chief baker saw that the interpretation was good, he said to Joseph, "I also was in my dream, and there were three white baskets on my head. This is interesting! Here you have the baker looking on when the butler was given his amazing news. What do you think the baker expects? He's sharing his dream because his expectation was, "I am going to be rewarded like the butler. This is going to be wonderful! This is so good." He probably saw the joy and happiness on the butler's face. He saw how the butler's sorrow was erased in a moment.

So the baker was eager to share his dream with Joseph. However, it is not going to go as well as it went with the butler. Genesis 40:17—¹⁷ In the uppermost basket were all kinds of baked goods for Pharaoh, and the birds ate them out of the basket on my head." ¹⁸ So Joseph answered and said, "This is the interpretation of it: the three baskets are three days. ¹⁹ Within three days Pharaoh will lift off your head from you and hang you on a tree, and the birds will eat your flesh from you." Notice again that there was no hesitation on Joseph's part. He responded immediately.

Could you imagine this scene? The Bakers just witness what happened to the butler. It was amazing because the butler was going to be restored to Pharaoh. The butler was going to be set free. And you can just see the baker so eagerly hanging on every word in anticipation that he is about to gain freedom, and then Joseph declares his death. Prophetically Joseph tells him that he is going to die in three days.

Now what I want you to understand here is that we're looking at this discourse that is highly prophetic. There are multiple levels of prophecy happening right here. So the first thing that I want to take you back to is that little thing we put on the shelf for a moment, Joseph, the baker, and the butler. These three are grouped together. These three are all charged as criminals.

With that I want to take you to Yeshua's crucifixion in Luke 23:32-33—There were also two others, criminals, led with Him to be put to death. ³³ And when they had come to the place called Calvary, there they crucified Him, and the criminals, one on the right hand and the other on the left. So Yeshua is in the middle, and there is one man on each side of him. Continuing in Luke 23:39—Then one of the criminals who was hanged. Now you cannot make this stuff up! What did we just read about the baker? The prophecy was that he would be hung. Now we have one of the criminals by Yeshua being hung.

Continuing in Luke 23:39-43—³⁹ Then one of the criminals who was hanged blasphemed Him, saying, "If You are the Christ, save Yourself and us." ⁴⁰ But the other, answering, rebuked him, saying, "Do you not even fear God, seeing you are under the same condemnation? ⁴¹ And we indeed justly, for we receive the due reward of our deeds; but this Man has done nothing wrong." ⁴² Then he said to Jesus, "LORD, remember me when You come into Your kingdom." ⁴³ And Jesus said to him, "Assuredly, I say to you, today you will be with Me in Paradise."

So here's the template, you have Joseph being accused as a criminal with the baker and the butler. It is interesting that the baker is lost and the butler is restored to the father (Pharaoh). By comparison, here's Yeshua hanging on the cross between two condemned thieves. What happened? The criminal on His left, the blasphemer, is lost, and the one on His right gets restored to the Father.

There is something very powerful here that I want you to notice. Both the baker and butler are criminals, but the heart of the butler, like that of the heart of the one on Yeshua's right, is humble. He confesses his sin and says, "I deserve what I am getting." He then calls Yeshua LORD. He calls upon Yeshua for salvation. This is absolutely amazing.

One thing I want to add to all of this. When you go back to the story of Joseph, and you look at the butler, it's recorded that he shows repentance. He had a humble heart. Genesis 41:9—**Then the chief butler spoke to Pharaoh, saying: "I remember my faults this day."**

The butler showed this heart of repentance. That is the very same thing we see coming from the criminal to Yeshua's right. He was broken before the LORD and asked Yeshua to remember him when Yeshua came into His Kingdom. This criminal was confessing that Yeshua has the power to save. And guess what Yeshua said? Luke 23:42—**And Jesus said to him, "Assuredly, I say to you, today you will be with Me in Paradise."** The criminal on Yeshua's right was restored to the Father. That is absolutely mind blowing

Now I want to help you understand how prophecy works in the Bible in that it can be multilayered. So here you have the story of Joseph which is prophetic of what the cross was about. Then at the cross, we have the story of Yeshua with the two thieves which is alternately prophetic of the very end of the age. What do I mean by that? At the crucifixion, we find Yeshua with one criminal on His left and one on His right. Read Matthew 25:33—**And He will set the sheep on His right hand, but the goats on the left.** The sheep, those on His right, are restored to the Father. None of them are justified because they have fallen short of the glory of God. We are all criminals, but we can be restored. All the sheep are restored, but the goats are lost. So this whole template of what's happening with the butler and the baker is prophetic on multiple levels. It is prophetic of the crucifixion and ultimately the end of the age.

Let me take you back to our story, and let me show you something in Genesis 40:19—**Within three days Pharaoh will lift off your [the baker's] head from you and hang you on a tree, and the birds will eat your flesh from you.** What a peculiar detail to add to the story. It is stuff like this that should be jumping off the page when we read it. It was not necessary that these details be included in the story—**Within three days Pharaoh will lift off your head from you and hang you on a tree, and the birds will eat your flesh**

from you? All you have to do is tell the baker, "You're going to be hung; you're going to die." Who cares what happens to you after you die? Who cares if dogs or birds eat you? Is this relevant?

Actually, it is very relevant because it's telling us that this is more than a story. This is prophecy. Let me take you to Revelation 19:17—**Then I saw an angel standing in the sun; and he cried with a loud voice, saying to all the birds that fly in the midst of heaven, "Come and gather together for the supper of the great God¹⁸ that you may eat the flesh of kings, the flesh of captains, the flesh of mighty men, the flesh of horses and of those who sit on them, and the flesh of all people, free and slave, both small and great" (emphasis added).**

So this thing that we're reading about concerning the baker's flesh being eaten is very significant because it is prophesied regarding the criminal on Yeshua's left, and the ones Yeshua calls the goats. This is what is going to happen to the wicked at the end of the age.

Continuing in our story. So Joseph's prophesy of this butler and baker came to pass exactly how he prophesied it would. This is where we pick it up in Genesis 41:1—**Then it came to pass, at the end of two full years, that Pharaoh had a dream; and behold, he stood by the river.** Think about that. After all these circumstances, Joseph was still in prison after two full years.

I wonder how many of us would have given up on God. If you were put that prison, how many of you would become bitter against God? You are put in prison, and you pray, "My life has been a train wreck, so I am going to start praying." So you are praying every day. You pray day after day. But then it becomes week after week, and it starts to turn to month after month, and there's no answer to prayer. There you sit still in this tormented state of prison, and nobody is helping you. How many of you would begin to fail? So many of us would become bitter.

Think about the kind of man Joseph is. He doesn't move. He is so rock solid in his faith. These circumstances never define who he is as a man.

People, the bar has been set! Look at the life of Joseph. It makes perfect sense that he is the typology of Yeshua. What an awesome example of what a man of God, or a woman of God, should be. Again, our circumstances should never define who we are or what our faith really is. Our faith should be defined in the circumstances.

So here Joseph had been in prison two full years. Continuing in Genesis 41:1-4—**¹ Pharaoh had a dream; and behold, he stood by the river. ² Suddenly there came up out of the river seven cows, fine looking and fat; and they fed in the meadow. ³ Then behold, seven other cows came up after them out of the river, ugly and gaunt, and stood by the other cows on the bank of the river. ⁴ And the ugly and gaunt cows ate up the seven fine looking and fat cows. So Pharaoh awoke.**

That dream would wake anyone up. I have to admit that in times past I have for some reason imagined that these cows were like cartoon characters. So these cartoon characters are eating up the other cows. I doubt very much that's what Pharaoh experienced. He was looking at frightening cows that look so sickly and terrifying, and they started eating the flesh of the good cows. That would really mess with a guy! This dream woke him out of a dead sleep.

Continuing in Genesis 41:5-8—⁵ He slept and dreamed a second time; and suddenly seven heads of grain came up on one stalk, plump and good. ⁶ Then behold, seven thin heads, blighted by the east wind, sprang up after them. ⁷ And the seven thin heads devoured the seven plump and full heads. So Pharaoh awoke, and indeed, it was a dream. ⁸ Now it came to pass in the morning that his spirit was troubled.

You see, this wasn't like your typical dreams where we wake up and think, "That was a weird dream." Sometimes we have goofy dreams, and sometimes, according to Ecclesiastes, dreams come because of much activity. This was not one of these moments. These dreams were eating him alive. He was vexed so much that—he sent and called for all the magicians of Egypt and all its wise men. And Pharaoh told them his dreams (Genesis 49:8). He literally went after every single person in his kingdom, "Come here. You need to deal with my issue. I have something serious, and it is vexing me. I need help." So he calls all these wise men, and Pharaoh tells them his dreams. Now look at this—but there was no one who could interpret them for Pharaoh (Genesis 49:8). Not one single mighty man, wise man, or magician in the land that was brought before him could help him.

Now here's where it gets really interesting. When you see this, you can't help but go back to the book of Revelation because there is a startling parallel. This is what we read in Revelation 5:1-4—¹ And I saw in the right hand of Him who sat on the throne a scroll written inside and on the back, sealed with seven seals. ² Then I saw a strong angel proclaiming with a loud voice, "Who is worthy to open the scroll and to loose its seals?" ³ And no one in heaven or on the earth or under the earth was able to open the scroll, or to look at it. ⁴ So I wept much because no one was found worthy to open and read the scroll or to look at it.

Now here's the thing, what was Pharaoh given? He was given prophecy. What are the seven seals that are locked on the scroll that we just read about in Revelation? It is prophecy. And isn't it interesting that nobody in the entire land of Egypt can open the dream (scroll) for Pharaoh? We read about the same thing in Revelation—no one was found worthy to open and read the scroll or to look at it. The Father is holding the scroll in His right hand, and nobody can unlock these prophecies.

Hold that thought because we're going to come back to this passage and finish it out. But for now, I want to continue in our story. So Pharaoh has these dreams that no one can interpret, and he is frustrated. But it is at that moment that we read the words of the butler—⁹ Then the chief butler spoke to Pharaoh, saying: "I remember my faults this day. ¹⁰ When Pharaoh was angry with his servants, and put me in custody in the house of the captain of the guard, both me and the chief baker, ¹¹ we each had a dream in one night, he and I. Each of us dreamed according to the interpretation of his own dream. ¹² Now there was a young Hebrew man with us there, a servant of the captain of the guard. And we told him, and he interpreted our dreams for us; to each man he interpreted according to his own dream. ¹³ And it came to pass, just as he interpreted for us, so it happened (Genesis 41:9-13).

What do you think Pharaoh does? He immediately calls for Joseph. Joseph is cleaned up, he is shaved, and he is brought before Pharaoh. This is where we pick up the story in Genesis 41:15-16—And Pharaoh said to Joseph, "I have had a dream, and there is no one who can interpret it. But I have heard it said of you that you can understand a dream, to interpret it." ¹⁶ So Joseph answered Pharaoh, saying, "It is not in me; God will give Pharaoh an answer of peace." There again we can see that Joseph is a typology of

Yeshua. Joseph is telling Pharaoh, "It is not of me." What did Yeshua say? John 5:30—I can of Myself do nothing. Yeshua is telling us that it is not of Him; it is of the Father. Think about that? That is the same thing that Joseph said. Yeshua said—I can of Myself do nothing. As I hear, I judge (John 5:30).

You see, Yeshua never came as this independent, rogue God who was independent of the Father. He is *echad* (one) with the Father; He constantly gives glory to the Father. Here we see the same typology of behavior in Joseph as he talks with Pharaoh. So Joseph lays down the groundwork regarding the reality of the situation; it's not him doing the interpretation. It is only going to be God who does that.

Moving on to Genesis 41:25-27 & 32—²⁵ Then Joseph said to Pharaoh, "The dreams of Pharaoh are one; God has shown Pharaoh what He is about to do: ²⁶ The seven good cows are seven years, and the seven good heads are seven years; the dreams are one. ²⁷ And the seven thin and ugly cows which came up after them are seven years, and the seven empty heads blighted by the east wind are seven years of famine. Jumping to verse 32—³² And the dream was repeated to Pharaoh twice because the thing is established by God, and God will shortly bring it to pass.

What an amazing situation. Joseph, bearing the Spirit of God, immediately recognizes and understands that these two dreams are actually one. This has been established by God. We know that God establishes everything according to His will on the testimony of two. Right? Everything we can eat according to Torah is established on the testimony of two. It has to have fins and scales if it's in the sea. That is the testimony of two. Land animals have to have cloven hooves and chew the cud. That is the testimony of two. Marriage is the testimony of two. Procreation and life only happen on the testimony of two. We could go on and on. Our days are established on the testimony of two, the sun and the moon. Everything that God does is established in the testimony of two. The judgments within Torah are established by the testimony of two.

Now you think about the situation. Pharaoh has called all of his men to interpret his dreams, but no one in the land can do it. There is only one person in the entire land that can do it, and that person is Joseph. He is the only one.

That is interesting because we're going to go back to Revelation 5:5-6, and we are going to find that there is only one found worthy to open the scroll—⁵ But one of the elders said to me, "Do not weep. Behold, the Lion of the tribe of Judah, the Root of David, has prevailed to open the scroll and to loose its seven seals." ⁶ And I looked, and behold, in the midst of the throne and of the four living creatures, and in the midst of the elders, stood a Lamb as though it had been slain.

Now, this is one of the first things, and you're going to see the order in the sequence of events here in how it lines up identically with Joseph. This is really crazy! Joseph came from where? He rose up out of pity; he rose up out of prison. He had suffered as though he had resurrected. And you'll notice here that the lamb is there as though it had been slain. He is alive; this one has resurrected.

Continuing in Revelation 5:6-9—having seven horns and seven eyes, which are the seven Spirits of God sent out into all the earth. ⁷ Then He came and took the scroll out of the right hand of Him who sat on the throne. ⁸ Now when He had taken the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, each having a harp, and golden bowls full of incense, which are the prayers of

the saints. ⁹ And they sang a new song, saying: "You are worthy to take the scroll and to open its seals; for You were slain, and have redeemed us to God by Your blood out of every tribe and tongue and people and nation.

So look at what happened here. You have Yeshua clearly suffering and resurrecting from all of this. Then the next thing you read is that Yeshua has the power, and He takes the scroll out of the Father's hand and opens these prophecies. Then the next thing we read is that the four living creatures and the twenty-four elders fall down to worship Him. Now again, you cannot make that stuff up because this is the picture that is being painted in the story of Joseph. He has come out of the prison as if he were being resurrected out of the grave. The first thing that he does is what? Essentially he grabs the scroll out of Pharaoh's hand, and he interprets and unlocks prophecy. The next thing we will find as we continue to read is the entire land will bow before him in worship. This is absolutely amazing!

Continuing on in Genesis 41:37—**So the advice was good in the eyes of Pharaoh.** I will give you a little backdrop to this because I left a couple of verses out. Pharaoh tells Joseph the dreams, and Joseph interprets them. But he doesn't just interpret them; he gives Pharaoh wisdom on how to respond. He tells Pharaoh to pass a 20 percent produce tax on the people for seven years. Take that produce and store it up. Then we read in Genesis 41:37-40—**So the advice was good in the eyes of Pharaoh and in the eyes of all his servants.** ³⁸ And Pharaoh said to his servants, "Can we find such a one as this, a man in whom is the Spirit of God?" ³⁹ Then Pharaoh said to Joseph, "Inasmuch as God has shown you all this, there is no one as discerning and wise as you. ⁴⁰ You shall be over my house.

So you look at the relationship between Pharaoh and Joseph. This is the typology of the relationship between Yeshua and the Father. The deeper we get into this study, the more you're going to see this.

So Pharaoh commands that all he has is to be under Joseph's control. That is interesting because when you read John 16:15, you find this said—**All things that the Father has are Mine.** That is an amazing statement. This is the very thing we see unfolding with Joseph. Everything that Pharaoh had now became Joseph's.

Continuing on in Genesis 41:40—**and all my people shall be ruled according to your word; only in regard to the throne will I be greater than you."** That's really interesting because when you think about the relationship between Yeshua and the Father, only in regard to the throne is the Father greater than Yeshua. And this is made clear by Yeshua Himself because the two are *echad* (one), and Yeshua now carries all this clout. The Father God has given Yeshua all power to judge. It is by Yeshua's Word, just as we see with Joseph, that He is judging all the land. It is by Yeshua's Word that you will be judged. We see this in John 12:48—**He who rejects Me, and does not receive My words, has that which judges him—the word that I have spoken will judge him in the last day.** Amazing!

We move on to John 5:22-23—²² **For the Father judges no one, but has committed all judgment to the Son,** ²³ **that all should honor the Son just as they honor the Father. He who does not honor the Son does not honor the Father who sent Him.**

Moving even further into Matthew 28:18—**And Jesus came and spoke to them, saying, "All authority has been given to Me in heaven and on earth. One more in John 18:36—Jesus answered, "My kingdom is not of this world. If My kingdom were of this world, My servants would fight, so that I should not be delivered to the Jews; but now My kingdom is not from here."**

Notice that Yeshua does not say, "Well, I'm part of this kingdom." He uses the first person possessive, "It is my Kingdom, and the servants in heaven, the angels, are My servants." When you look at this situation between Yeshua and the Father, you notice that this is the same situation that existed between Joseph and Pharaoh. It is identical.

Going to Genesis 41:41—**And Pharaoh said to Joseph, "See, I have set you over all the land of Egypt."** Pharaoh didn't set Joseph over only part; he set Joseph over every single thing. Verse 42—**Then Pharaoh took his signet ring off his hand and put it on Joseph's hand, and he clothed him in garments of fine linen and put a gold chain around his neck.**

That verse is interesting because if you read in Revelation 1:13 you will find that what John saw was almost identical to how Pharaoh dressed Joseph. He had this linen garment all the way to the ground and had a gold braided chain around his neck. This is what is described of Yeshua in Revelation 1:13, and this is what we see with Joseph. And it is not just that, but Pharaoh gave Joseph his signet ring. Pharaoh's signet ring was all his authority. It was all his power. Whatever Joseph decided to do from that point forward he could do because he had the ring of the king. Whatever document or law he wants to enforce, the signet ring was pressed into that seal. It now has the king's seal and authority. It is over; the king has spoken. Pharaoh has spoken.

You think about that kind of power and this reality that we see regarding what Pharaoh has done for Joseph. Let me take it a step further because Pharaoh, back in that time, was considered god. He was considered the god Horus. He sat on the throne as god. This is really incredible because Joseph just came out of prison, and in a sense, he was resurrected. Pharaoh then gives him a signet ring and all power and authority. Phenomenal!

Let me take this a step further and take you to the book of Hebrews. I want to show you something about Yeshua and how He is described in Hebrews 1:3—**who being the brightness of His glory and the express image of His person.** Now that word "express" in Greek is χαρακτήρ, and it literally means an exact impression. And what you will find in the further commentary that is added to it is the way to describe χαρακτήρ is, in fact, a signet ring. That is how you describe χαρακτήρ. It is the seal. It is the exact impression. So the signet ring is used to describe what's being described here. So, and this is how the writer of Hebrews brings out Yeshua, He is the exact image of His person.

Continuing in Hebrews 1:3—**and upholding all things by the word of His power, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high.** The Father is only greater in regard to the throne. Absolutely amazing!

Going back to Genesis 41:43—**And he had him ride in the second chariot which he had; and they cried out before him, "Bow the knee!" So he set him over all the land of Egypt.** That's fascinating! Then, by comparison, we read about Yeshua in Philippians 2:9-11—**Therefore God also has highly exalted Him**

and given Him the name which is above every name,¹⁰ that at the name of Jesus every knee should bow, (The same thing that is directed by Pharaoh in how to honor Joseph is exactly what happened with the Father and Yeshua) of those in heaven, and of those on earth, and of those under the earth,¹¹ and that every tongue should confess that Jesus Christ is LORD, to the glory of God the Father.

This is one of the most powerful passages for me in recognizing the deistic nature of Yeshua. When the Holy Spirit came upon me, and I started devouring the Word, one of the first things that was on my plate to deal with was this; is Yeshua to be worshiped? Are we to pray to Yeshua? How can there be two Gods? As I studied the Torah for the first time in my life, I learned that it clearly states there is only one God. So this was one of the five primary things that I spent so many hours investigating. I spent so many hours intentionally reading from Genesis to Revelation with these questions on my mind. As I was studying the Old Testament and coming across verses like the Philippians verse, these verses were jumping off the pages. These passages are there to help us understand who Yeshua is in relationship to the Father. He is not a second God; He is *echad* with the Father. And it is the Father's will that all are to honor Yeshua as they honor the Father.

When you read John chapter 5, you will find that those verses are mind-blowing! That is one of those, "Wait a second" moments. Did John just say that we are to honor Yeshua as we honor the Father? It is interesting in that you will not hear Moses' speaking those words. You won't hear Elijah speaking those words. You won't hear King David speaking those words. No one in their right mind would say, "Hey, you guys all need to honor me the way you honor the Father." That would be blasphemy! But with Yeshua, it is not blasphemy to do that.

Remember what He said in John 10:30—I and My Father are one. This is why the Jews wanted to pick up stones to kill Him. Remember what Yeshua said in John 8:58—before Abraham was, I AM. Go back to the account with Moses and the burning bush. Moses asked God in Exodus 3:13—Then Moses said to God, "Indeed, when I come to the children of Israel and say to them, 'The God of your fathers has sent me to you,' and they say to me, 'What is His name?' What shall I say to them?" What was God's response? אֶהְיֶה אֲשֶׁר אֶהְיֶה ('ehyeh 'ăšer 'ehyeh). God said—I AM WHO I AM (Exodus 3:14). Think about that statement—I AM WHO I AM. The Jews knew exactly what He said when He said it in John 8:58—before Abraham was, I AM. The Jews found that to be blasphemy. That is why they wanted to kill Yeshua.

The reality is that you need to understand the Father's plan. He has chosen to be known through His Son. He has put all power and authority through His Son because through His Son He created the heavens and the earth. Through His Son, He brought redemption. Through His Son, He will bring judgment. All these things that God (Yod Hey Vav Hey, יהוה, or the Tetragrammaton) does, that we read in the Tanakh, Yeshua does.

We will close with this verse in Genesis 41:44—Pharaoh also said to Joseph, "I am Pharaoh, and without your consent, no man may lift his hand or foot in all the land of Egypt." I love this passage because for us it shows the power of Yeshua. Nobody can do anything apart from His say so. The world is about to find this out. People are about to find out who Yeshua really is as He comes with His army. Amen?