

JOSEPH'S LIFE AND HIS MESSIANIC TYPE

There is no doubt in my mind what-so-ever that Yoseph (Joseph) is the greatest type of Messiah in scripture. When we understand his life and almost everything pertaining to it, we see Yeshua throughout. Yeshua is there in the life of Joseph seen clearly in the shadows. He is the best example of abundant thematic connections there are in the Good Book.

The story in Genesis. 37-50 is all about Joseph. It is a messianic prophesy. By connecting the dots of various scriptures, we will see in the life of Joseph, the life of Yeshua. We will find all kinds of similarities in Joseph's life with that of Yeshua. Joseph was for all intent and purposes a picture (shadow) of what was to come many years later when Yeshua arrived on the scene. In the following we will start from scratch and make some thematic connections in regard to Joseph and his life as a shepherd, then we will see the prophetic picture of his death, burial and resurrection and much more. As we go along we will go deeper and deeper into the meanings associated with these connections. The singular words will come alive right in front of you.

The pictures shown in all of this are incredible, yet if you never knew the connections, you would have missed it all. Joseph was a TYPE of Yeshua. Joseph was resurrected from death to life as seen in these thematic connections. The story of Joseph is a rehearsal for the coming Messiah many years later. This type of thing is seen throughout our incredible Living Word.

I believe the following MYSTERY that Yah has revealed to us through His supernatural thematic connections is one of the greatest mysteries of our Living Word. We will put together the mystery of Joseph as a type, intermingled with his father Jacob, and his brothers, especially his brother Judah, and the woman Tamar. The story is like a flourishing tree with branches extended outward providing spiritual nourishment (delicious fruit) for all who have ears to hear and eyes to see. That is the tree (torah) that we first saw in the Garden Of Eden, and that is the same tree that will be available for Dad's elect in the Heavenly New Jerusalem with the rivers of the flowing Ruach haKodesh providing its life.

THE LIFE OF JOSEPH

YOSEPH'S EARLY YEARS

Joseph was Rachel's first son born to Isaac (Gen. 30:22-24). Joseph's name means "may head." Joseph's name is mentioned 253 times in our Good Book.

Gen. 37:3 "Now Israel **loved Joseph more than any of his other sons, because he had been born to him in his old age; and he made a richly ornamented robe for him.**" Jacob gave special treatment to Joseph. This favoritism created an unhealthy rivalry between Jacob's sons and Joseph. Jacob's love towards Joseph would be despised by Joseph's brothers, who would eventually seek to take Joseph's life. **Gen. 37:4** "When his brothers saw that their father loved him more than any of them, **they hated him and could not speak a kind word to him.**" The first step to the path of murder is hate. That is why Messiah associates the attitude of hate with the action of murder (Matt. 5:21-26). Remember it was Cain's anger that eventually lead him to murder his brother Abel. It was Esau's hate that motivated him to want to murder Jacob. **Gen. 37:8b** "...**they hated him all the more because of his dream and what he had said.**" **Gen. 37:11** "**His brothers were jealous of him, but his father kept the matter in mind.**" Joseph's two dreams made his brothers even more hateful and jealous. And finally they conspired to take Joseph's life. **Gen. 37:18** "But they saw him in the distance, and before he reached them, **they plotted to kill him.**" Joseph came from a dysfunctional home.

Jacob's public and excessive approval of Joseph created a hostile environment for Joseph.

Joseph has two symbolic dreams where his brothers come and bow down before him. Jacob rebukes Joseph after he discovers that he too will bow down to Joseph.

Gen. 37:5-11 *Then Joseph had a dream, and when he told it to his brothers, they hated him even more. 6 And he said to them, "Please listen to this dream which I have had; 7 for behold, we were binding sheaves in the field, and lo, my sheaf rose up and also stood erect; and **behold, your sheaves gathered around and bowed down to my sheaf.**" 8 Then his brothers said to him, "Are you actually going to reign over us? Or are you really going to rule over us?" So they hated him even more for his dreams and for his words. 9 Now he 1 had still another dream, and related it to his brothers, and said, "Lo, I have had still another dream; and behold, the sun and the moon and eleven*

stars were bowing down to me.” 10 And he related it to his father and to his brothers; and his father rebuked him and said to him, “What is this dream that you have had? **Shall I and your mother and your brothers actually come to bow ourselves down before you to the ground?**” 11 And his brothers were jealous of him, but his father kept the saying in mind.”

Should Joseph have kept these two dreams to himself?

Sure, Joseph probably should kept the matter between himself and Yahveh. But these two dreams would serve as prophetic announcements of Yah’s faithfulness to Joseph.

Can you think of anything else the number eleven is symbolic of in our Bible?

Yeshua had eleven faithful disciples.

Gen. 37:18-35 Joseph’s brothers intended to murder him, but the oldest son Rueben wisely convinces them to spare Joseph’s life. But it was Judah who persuaded his brothers to sell Joseph to the merchants for twenty pieces of silver. Judah would suffer the consequences for his actions in Genesis 38.

YOSEPH’S/JOSEPH’S LIFE IN EGYPT

Joseph arrives in Egypt and is sold to Potifar, one of Pharaoh’s officials (Gen. 39:1). Joseph’s rise to fame. **Gen. 39:2a** “**Yah was with Joseph and he prospered...**” Yahveh’s presence was with Joseph and Joseph prospered despite his circumstances. **Gen. 39:5b** “**...Yah blessed the household of the Egyptian because of Joseph. The blessing of Yah was on everything Potiphar had, both in the house and in the field.**” Joseph was fulfilling part of the Abrahamic covenant which stated that “the nations would be blessed through you.”

Gen. 39:6b says that Joseph was a good looking guy. But Joseph’s good looks caught the attention of his master’s wife who wanted to seduce him. When we are walking wholeheartedly with Yahveh, the enemy will do everything he can to rob us of Yahveh’s rich blessings. Joseph would not compromise his moral integrity for momentary pleasure; Joseph recognized sin for what it is. Joseph tried to avoid her, but finally Potifar’s wife forced herself upon Joseph. He fled, leaving his robe behind. **2Tim. 2:22a** “**Flee the evil desires of youth...**” Joseph literally fled for his life. But Potifar’s wife lied about what happened and Joseph was thrown in prison (Gen. 39:20).

Gen. 39:21-22b “**Yahveh was with him; he showed him kindness and granted him favor in the eyes of the prison warden...Yah was with Joseph and gave him success in whatever he did.**” Yahveh’s hand was with Joseph even while he was in prison. During this time Joseph had the opportunity to interpret the dreams of Pharaoh’s cupbearer and baker (Gen. 40). Two years later Pharaoh had a dream which no one could interpret. The cupbearer, who had been released from prison, recommended Joseph’s name to Pharaoh. Joseph came and correctly interpreted Pharaoh’s dream, and was elevated from prisoner to prince. Joseph was then put in charge of Pharaoh’s household and was responsible for the famine preparation and relief in Egypt (Gen. 41). During this time Manasseh (causing to forget) and Ephraim (fruitful) were born to Joseph (Gen.41:50-52). Finally the famine struck all of the land, and Joseph’s brothers went down to Egypt to buy grain. **Gen. 42:6** “**Now Joseph was the governor of the land, the one who sold grain to all its people. So when Joseph’s brothers arrived, they bowed down to him with their faces to the ground.**”

What was happening when Joseph’s brothers bowed down?

They were fulfilling Joseph’s first dream (Gen. 37:5-8).

Gen. 42:8 “**So Joseph recognized his brothers, but they did not recognize him.**”

Why didn’t Joseph’s brothers recognize him?

Joseph’s face was shaven (Gen. 41:14), he probably looked like an Egyptian, and was speaking Egyptian (Gen. 42:3). Then Joseph accuses them and calls them all spies (Gen. 42:9-17). To prove their innocence, they must return home and bring Benjamin, Joseph’s younger brother, down to Egypt (Gen. 42:18-20). **Gen. 42:21-22** “**They said to one another, ‘Surely we are being punished because of our brother. We saw how distressed he was when he pleaded with us for his life, but we would not listen; that’s why this distress has come upon us.’ Reuben replied, ‘Didn’t I tell you not to sin against the boy? But you wouldn’t listen! Now we must give an accounting for his blood.’”** The brothers identified their current misfortune on the account of their past treatment of Joseph. **Gen. 42:23-24a** “**They did not realize that Joseph could understand them, since he was**

using an interpreter. **He turned away from them and began to weep...**” Joseph understood Hebrew and wept because he knew they were blaming themselves. Joseph was an emotional man who had strong feelings for his brothers.

The brothers return home and then return back to Egypt with Benjamin (Gen. 42:29-43:15). Joseph prepares a meal at his house for his brothers. **Gen. 43:30** “*Deeply moved at the sight of his brother, Joseph hurried out and looked for a place to weep. He went into his private room and wept there.*” Now we see Joseph weeping over his brother Benjamin. Remember, Joseph probably has not seen his younger brother for many years. The next day Joseph sends his brothers back home, but he secretly places a silver cup in Benjamin’s sack (Gen. 44:1-2). Joseph’s manager goes in pursuit of the brothers and discovers the silver cup with Benjamin. The brothers return to Joseph and Judah pleads on Benjamin’s behalf. Joseph reveals himself to his brothers.

Gen. 45:1 “*Then Joseph could no longer control himself before all his attendants, and he cried out, ‘Have everyone leave my presence!’ So there was no one with Joseph when he made himself known to his brothers.*” Joseph is now about to reveal his true identity. Genesis 45:2 Joseph wept so loudly that the Egyptians heard him. **Gen. 45:3-4** “*‘I am Joseph! Is my father still living?’ But his brothers were not able to answer him, because they were terrified at his presence. Then Joseph said to his brothers, ‘Come close to me.’ When they had done so, he said, ‘I am your brother Joseph, the one you sold into Egypt!’*”

What was the initial response from Joseph’s brothers?

Their response was one of shock and fear. Joseph has to repeat himself. The brothers probably feared for their lives, they didn’t know if Joseph was going to seek revenge.

Gen. 45:5,7 “*And now, do not be distressed and do not be angry with yourselves for selling me here, because it was to save lives that Yahveh sent me ahead of you.....But Yahveh sent me ahead of you to preserve for you a remnant on earth and to save your lives by a great deliverance.*” The reason Joseph could forgive his brothers is that he saw Yahveh’s bigger plan and purpose for his life. **Gen. 45:8a** “*So then, it was not you who sent me here, but Yahveh...*” Joseph recognized that Yah was the one who sent him to Egypt to prepare a place for his family. The lesson we can learn from this is that we shouldn’t lose focus when life doesn’t make sense, because Yahveh’s perfect will is always being accomplished. **Gen. 45:14-15a** “*Then he threw his arms around his brother Benjamin and wept, and Benjamin embraced him, weeping. And he kissed all his brothers and wept over them...*”

Then Joseph sends his brothers back to Jacob to tell him the good news and get them to come to Egypt to live.

Gen. 45:27 “*But when they told him everything Joseph had said to them, and when he saw the carts Joseph had sent to carry him back, the spirit of their father Jacob revived.*” All of the years of Jacob’s mourning were over. The news that Joseph was still alive brought hope to Jacob. Jacob packs up all his belongings and heads for Egypt. Yahveh appears to Jacob and encourages him to go down to Egypt (Gen. 46:1-4). **Gen. 46:29b** “*...As soon as Joseph appeared before him, he threw his arms around his father and wept for a long time.*” The emotional family reunion is completed. Jacob’s family settles in the land of Goshen under Joseph’s care (Gen. 47:1-6).

Now that we have familiarized ourselves with the story of Joseph let us begin this mysterious thematic messianic prophesy.

1 Joseph’s name.

The first blatantly obvious thematic connection jumps right off the page. The main character of this mystery is named Yoseph (Joseph). Yeshua’s father’s name was Joseph, coincidence? Yoseph’s name means: add, increase, many heads, or added to me. Yeshua’s father’s name was “Nun”. Nun is the 14th letter of the Hebrew alphabet. What happened to Yeshua on the 14th day of Nisnon? Yeshua Ben Nun means “Son of Life”. Nun represents fifty in Hebrew. Fifty represents the Jubilee year, Shavuot. Is this all coincidence?

2 Joseph sent out as a shepherd.

The Shepherd of Israel is a definite Messianic expression, an idiom. The shepherds theme dominates scripture when talking about the Messiah. Just as Joseph was sent by his father Jacob to see the welfare of the flock and his brothers (they were all shepherds), so the Messiah was sent by

His Heavenly Father to see to the welfare of us, Yah's flock. We are called the flock of God (Ezek. 34:31). Joseph was dispatched by his father Jacob to check on the herds and Yeshua was likewise dispatched by His father to find sheep that would hear His voice. Joseph was sent to his brothers by his father, "my father has sent me", the same words (concept) Yeshua spoke to the religious Jews of His time. **Gen. 37:13-14** *Isra'el asked Yosef, "Aren't your brothers pasturing the sheep in Sh'khem? Come, I will send you to them." He answered, "Here I am." 14 He said to him, "Go now, see whether things are going well with your brothers and with the sheep, and bring word back to me." So he sent him away from the Hebron Valley, and he went to Sh'khem,*

Joseph was rejected and looked down upon by his own family, just as Yeshua was rejected and scorned by those who put Him in prison. Joseph was hated by his own brothers without a cause, just as Yeshua was hated by the religious Jews without a cause.

3 The stranger Joseph meets

When Joseph was sent to find his brothers a total stranger appeared out of nowhere and directed him to where his brothers were with the flocks. The man in Gen. 37:14-17 is thought by some to be either Yeshua Himself or an angel who sent him to his brothers. Nothing much is said about this man, he just seems to appear and disappear. He was part of this mystery. **Gen. 37:15-17** *A man found him, and behold, he was wandering in the field; and the man asked him, What are you looking for?" 16 He said, "I am looking for my brothers; please tell me where they are pasturing the flock." 17 Then the man said, "They have moved from here; for I heard them say, 'Let us go to Dothan.'" So Joseph went after his brothers and found them at Dothan.* At the remez level one could even consider this man being none other than Yeshua Himself representing Himself as the High Priest of the order of Melchizedek.

4 Joseph's multi-colored coat

In those days it was common for the Semitic kings to have multi-colored coats. When Jacob had a multi-colored coat made for Joseph he was actually making a prophetic event come into existence. When Jacob had a special coat made for Joseph he was designating Joseph to be in authority over the whole family as soon as he died. Joseph, like Yeshua, would some day be a great leader.

Joseph's coat was torn and dipped in the blood of the lamb before the brothers presented it to Jacob for identification. Yeshua's coat was likewise torn and covered in the blood of the lamb of Yah. The temple veil was multi-colored. It consisted of red, blue, purple and white.

A) Could Joseph's coat being ripped apart be prophetic of the temple veil being torn in two many years later when Yeshua died at Calvary?

The answer is yes.

B) Joseph's coat was soaked in the blood of a lamb, was that also symbolic of Yeshua the lamb being covered in blood?

Yes is the answer to that also.

C) Jacob was told that an evil beast murdered Joseph, was this coincidence?

No, Yeshua was also killed by evil beasts in the name of the Roman Empire.

Joseph was considered dead to Jacob figuratively, yet he did not die. **Gen. 37:31-36** *So they took Joseph's tunic, and slaughtered a male goat, and dipped the tunic in the blood; 32 and they sent the varicolored tunic and brought it to their father and said, "We found this; please examine it to see whether it is your son's tunic or not." 33 Then he examined it and said, "It is my son's tunic. A wild beast has devoured him; Joseph has surely been torn to pieces!" 34 So Jacob tore his clothes, and put sackcloth on his loins, and mourned for his son many days. 35 Then all his sons and all his daughters arose to comfort him, but he refused to be comforted. And he said, "Surely I will ago down to Sheol in mourning for my son." So his father wept for him. 36 Meanwhile, the Midianites sold him in Egypt to Potiphar, Pharaoh's officer, the captain of the bodyguard." Jacob thought his son was dead. He even connected death with Sheol.*

Then we see what the brothers said to Jacob later on in **Gen. 45:26-28** *And they told him, saying, "Joseph is still alive, and indeed he is ruler over all the land of Egypt." But he was stunned, for he did not believe them. 27 When they told him all the words of Joseph that he had spoken to them, and when he saw the wagons that Joseph had sent to carry him, the spirit of their father Jacob*

revived. 28 Then Israel said, "It is enough; my son Joseph is still alive. I will go and see him before I die."

5 Joseph is still alive.

Joseph's prophetic dream of the sheaves. In Joseph's prophetic dream his bundle rose up and the other sheaves bowed down to it. **Gen. 37:5-7** *Then Joseph had a dream, and when he told it to his brothers, they hated him even more. And he said to them, "Please listen to this dream which I have had; for behold, we were binding sheaves in the field, and lo, my sheaf rose up and also stood erect; and behold, your sheaves gathered around and bowed down to my sheaf."*

In Joseph's prophetic dream, eleven stars representing his eleven brothers, bowed down to him, which is exactly what happened when his brothers came to Egypt for food supplies during the famine. In Joseph's dream the sun would have been associated with the father, the moon with the mother, and the stars as the brothers. **Gen. 37:9** *Now he had still another dream, and related it to his brothers, and said, "Lo, I have had still another dream; and behold, the sun and the moon and eleven stars were bowing down to me."* In Joseph's dream his family members bowed down to him, just as all will bow one day before Yeshua (Gen. 42:6 & 43:28). An interesting note should be made here in regards to the eleven stars. The official flag of the European Union is designed after the symbolism of the dream of Joseph. This is a well known international fact.

6 Joseph's "in the pit" death connection.

The pit connection of Joseph's story is by far the most revealing part, taking us into the deepest water of all categories of pashat, mid rash and remez levels of understanding scripture. The story is told of Joseph's brothers being upset with him and throwing him into a pit (cistern) where they left him to die. The story goes as follows.

Gen. 37:24 *"and they took him and threw him into the pit. Now the pit was empty, without any water in it."* When Joseph was thrown into the pit it was a picture of death, but because there was no water in the pit (cistern) Joseph did not die. It was a picture of his death, but not literally, only figuratively.

When Joseph was put in the pit he was handed off from his brothers to the Midianites to the Ishmaelite's, and eventually to Potiphar, just as Yeshua was handed off from one authority to another, to another before He was crucified.

Ishmael, Abraham's child of flesh with Hagar, was the origin of the Ishmaelite's, what is commonly called the Arabs. Most Arabs are Muslim. Muslims have been treating their women as slaves for hundreds of years now and if they could, they would make all people who are not Muslim slaves, if they had it their way. Is it coincidence that they were involved with Joseph's being purchased as a slave?

Now let's look at some verses that use the word pit in them and see what happens.

In these verses we will see that the pit is a literal place, not a metaphor.

Job 33:18, 22 *"He keepeth back his soul from the pit, and his life from perishing by the sword. Yea, his soul draweth near unto the grave, and his life to the destroyers"* Here we see Job's soul and his life near the pit, associated with the executioners. Yah wants us to see that sometimes a pit is associated with executioners. Then He is showing us that a pit can be connected with perishing by a sword.

Prov. 1:12 *Let us swallow them alive like Sheol, Even whole, as those who go down to the pit;"* The pit is a literal place now associated with Sheol.

So far we see that Yah wants us to know that a literal pit can be associated in scripture, with executioners, perishing by the sword or Sheol. All these things are about DEATH. This is a perfect example of how Yah wants us to understand when reading His word, that the thematic connections are there to reveal to us equality between events, places, people, things, etc.

Isa. 14:19 *"But you have been cast out of your tomb Like a rejected branch, Clothed with the slain who are pierced with a sword, Who go down to the stones of the pit, Like a trampled corpse."*
2Sam. 18:17 *And they took Absalom and cast him into a deep pit in the forest and erected over him a very great heap of stones. And all Israel fled, each to his tent."* Now we can see how pit and grave are connected.

Ezek. 28:8 *‘They will bring you down to the pit, And you will die the death of those who are slain In the heart of the seas.’* The pit and death are seen here.

Ezek. 32:23 *whose graves are set in the remotest parts of the pit, and her company is round about her grave. All of them are slain, fallen by the sword, who spread terror in the land of the living.’* Here we see pit, sword and grave connected.

Gen. 37:20 *“Now then, come and let us kill him and throw him into one of the pits; and we will say, ‘A wild beast devoured him.’ Then let us see what will become of his dreams!”* Here we see pit and kill associated together.

Now lets look at some verses that show the pit figuratively.

Prov. 23:27 *For a harlot is a deep pit, And an adulterous woman is a narrow well.”* The harlot here is connected to seduction, a deep pit, and a narrow well.

Ps. 35:7 *For without cause they hid their net for me; Without cause they dug a pit for my soul.”* Pit here is referring to a soul, a life.

Ps. 143:7 *“Answer me quickly, O Yah, my spirit fails; Do not hide Thy face from me, Lest I become like those who go down to the pit.”* The soul is again connected to a pit.

The scriptures are painting us a picture of death in a pit without water. It’s not shown literally, but it is shown on the mid-rash level. Most, if not all of the messianic prophesies in the Tenakh, are shown in the mid rash level.

We have learned that Yah wants us to know that a pit can be associated with: death, the grave, Sheol, perishing, burial place, execution, and fallen by the sword. The pit is a place of death. From now on in scripture when we come across the word “pit” we will be reminded that it is associated with death.

Our torah paints pictures with Hebrew words. Imagine now if you never knew the connection and various meanings of the word pit used in scripture. You would miss the deeper understandings hidden in the words, metaphors, and similes about the pit. Imagine if pit was used in scripture to convey a hidden meaning in passages that don’t directly refer to death, if you didn’t know that pit is associated with death, you would miss the message hidden between the lines.

Imagine how important this idea is when you consider there are thousands of thematic connections throughout the scriptures with words just like pit. This is how Yah reveals Himself through His word pictures, His Living Word.

In Hebrew it is very important to understand the context of the verse so you can use the appropriate meaning of the word in question, because the word can have multiple meanings, depending on that context. That is why it is so often said context means everything. We need to take our scriptures at the obvious literal level (pashat) and also at the mid-rash and remez level to get the fulness of the content. That’s why it’s to be called His Living Word.

Remember, in Genesis. 37:18-20 they wanted to kill him. In Genesis 37:23-24 it said there was no water in the pit. In Josephs story, he is put in the pit without water, which is a type of death (Gen. 42:13).

Myrrh

Now let’s go a little deeper in the well (pun intended). **Gen. 37:25** *Then they sat down to eat a meal. And as they raised their eyes and looked, behold, a caravan of Ishmaelite's was coming from Gilead, with their camels bearing aromatic gum and balm and myrrh, on their way to bring them down to Egypt.”* The Ishmaelite's come along with a cargo of spices which included myrrh, a spice used mainly for burial. Do you see how Yah puts all these little things together in a way that makes everything come alive.

7 Joseph sold out.

Joseph was sold out for shekels of silver like Yeshua was. Keep in mind, silver represents redemption. **Gen. 37:25** *“Then some Midianite traders passed by, so they pulled him up and lifted Joseph out of the pit, and sold him to the Ishmaelite's for twenty shekels of silver. Thus they brought Joseph into Egypt.”* (see also Gen. 37:26 & 39:1). Joseph was sold for a price by his own brothers, just as Yeshua was sold for a price by Judas for 30 shekels. **Ps. 105:17** *He sent a man before them, Joseph, who was sold as a slave.”* Yeshua the Messiah was also rejected by His brethren and countryman.

8 Joseph's identity stolen

Joseph's identity was hidden for about thirteen years, just as Yeshua's true identity was not revealed until He was considered in His thirteenth year. (In the mid east one's year of age is considered to be of the next year. Example: When a child turns twelve, the day after his twelfth birthday he is considered in his thirteenth year). Joseph was tested for thirteen years. He had no like minded friends or family to fellowship with in the pagan land. That should be familiar to anyone who has come to learn the truth of the Torah.

When Potiphar's wife tore off Joseph's robe when she tried to seduce him, she stole his identity. Yeshua's identity has been stolen and hidden from the pro-claimed Christian churches and Orthodox Jews now for thousands of years. The Pharaoh had a special robe put on Joseph because He was royalty. Jacob had a special multi-colored robe made for Joseph, just as Yeshua will wear the robe of righteousness when He returns to judge the people of the world.

9 Joseph's lack of defence

Nobody came to defend Joseph when he was accused of raping Potiphar's wife (Gen. 39:7-18). Was Joseph guilty of the crime he was accused of? No. Was Yeshua guilty of the crime He was accused of? No. No one truly defended Yeshua when He was on multiple trials just prior to His death.

10 Joseph's representation of his king (Pharaoh)

Joseph was seventeen when he was sold and **thirty** when he was brought before Pharaoh. **Gen. 37:2** *Here is the history of Ya'akov. When Yosef was **seventeen** years old he used to pasture the flock with his brothers, even though he was still a boy. **Gen. 41:46** Yosef was **thirty** years old when he stood before Pharaoh king of Egypt; then he left Pharaoh's presence and traveled through all the land of Egypt.* There is something else here that we need to pay close attention to. That something is the number "three" in scriptures. Life, death, and resurrection are almost always what that number represents. Whether it is 3, 30, 300, or 3000, it is almost always connected to life, death and resurrection. That number is a key to many shadows in the Good Book. In the beginning it was on the third day that things came to life on earth. Every time you see the number three you should pay attention and see if death, burial and resurrection are pointed to. We know that Yeshua was also about thirty years old when He came as the King of the Jews. We should also take note that Joseph gave his younger brother Benjamin 300 pieces of silver (Gen. 45:22). As you may recall, Tamar was Benjamin's niece; Yeshua came through the line of Tamar. Could Joseph have been using gematria here as prophetic of Yeshua's birth, death and resurrection? Another remez connection here shows us that Joseph was seventeen when he was sold as a slave and Jacob spent seventeen years in Egypt (Gen. 37:2; 47:28).

11 Joseph's authority over the world.

The Pharaoh had given all his authority in Egypt to Joseph just as all authority will be given to Yeshua in heaven and on earth when He returns. When we get to see Yeshua again He will be in charge of the world just like Joseph. Joseph controlled the known world at the time of the famine in Egypt and Yeshua will one day control the world when He returns.

12 Joseph's seven years of famine.

The seven years of famine (tribulation), as in Joseph's time are coming back and Yeshua will provide us with everything we need to survive during that tribulation period, Exodus Part 2. When Joseph was controlling the food supply in Egypt during the famine, in the first year the people used up all their money (Gen. 47:13-20). In the second year the people lost their ability to make money. They had to sell their livelihood (animals, material goods, etc.), to survive a little longer. In the third year the people lost the sovereignty of their land and they became enslaved to Pharaoh. This is exactly what is going to happen in the first three years of the tribulation. As it was in the beginning so shall it be in the end.

13 Joseph preparing a place for his family

Joseph went ahead and prepared a place for his family, just as Yeshua has gone ahead and prepared a place for us in Heaven. **John 14:2** *"In My Father's house are many dwelling places; if it were not so, I would have told you; **for I go to prepare a place for you.** 3 *"If I go and prepare a place for you, I will come again and receive you to Myself, that where I am, there you may be also."**

14 Joseph lives (his resurrection)

What was the Good News (pun intended), the brothers bring to Jacob? "Joseph is alive" This is about resurrection. For all intents and purposes Joseph was dead but now he's alive.

Gen. 37:31-36 *So they took Joseph's tunic, and slaughtered a male goat, and dipped the tunic in the blood; 32 and they sent the varicolored tunic and brought it to their father and said, "We found this; please examine it to see whether it is your son's tunic or not." 33 Then he examined it and said, "It is my son's tunic. A wild beast has devoured him; Joseph has surely been torn to pieces!" 34 So Jacob tore his clothes, and put sackcloth on his loins, and mourned for his son many days. 35 Then all his sons and all his daughters arose to comfort him, but he refused to be comforted. And he said, "Surely I will go down to Sheol in mourning for my son." So his father wept for him. 36 Meanwhile, the Midianites sold him in Egypt to Potiphar, Pharaoh's officer, the captain of the bodyguard."* Jacob thought his son was dead. He even connected death with Sheol. Do you see how Yah puts all these little things together in a way that connects everything. Yah is showing us the end from the beginning in very subtle ways sometimes because He wanted it hidden. Jacob was told by his sons: "Your son lives" like the second miracle Yeshua performed in the Galilee with the man and his son that was sick. **Gen. 45:26-28** *And they told him, saying, "Joseph is still alive, and indeed he is ruler over all the land of Egypt." But he was stunned, for he did not believe them. When they told him all the words of Joseph that he had spoken to them, and when he saw the wagons that Joseph had sent to carry him, the spirit of their father Jacob revived. Then Israel said, "It is enough; my son Joseph is still alive. I will go and see him before I die." **John 4:51** And as he was now going down, his slaves met him, saying that **his son was living**. It was prophetic. Some day all people will bow down before Yeshua. Now how about we go even deeper into the water. **Does the word "resurrection" come to mind here???***

The story in Genesis. 37-50 is a messianic prophecy. The pictures shown in all of this are incredible, yet if you never knew the connections, you would have missed it all. Joseph was a TYPE of Yeshua. Joseph was resurrected from death to life as seen in these thematic connections. The story of Joseph was a rehearsal for the coming Messiah many years later. This type of thing is seen throughout our incredible Living Word.

15 Joseph as a slave

Joseph was the first slave in Egypt. Yeshua came as a bondservant (slave) to save His people Israel.

16 Joseph is a shepherd

He was a slave, but was also a shepherd. Yeshua came for His Lost Sheep of the tribe of Israel, as a shepherd. When Jacob blessed Joseph he spoke these words: **Gen. 49:24b** *"From the hands of the Mighty One of Jacob (From there is the Shepherd, the Stone of Israel),"*

17 Joseph was called a STONE of Israel.

As we see in the previous verse, Joseph was called a stone of Israel, just as we know Yeshua is the cornerstone of Israel.

18 Joseph's connection with Judas.

We should note that Joseph's brothers ate a meal when he was in the pit and just like Judas they betrayed him for 30 shekels.

19 Joseph's prophetic dream of Pharaoh's cup bearer and baker and the number three.

Joseph helps the Pharaoh's cupbearer, and baker with their dreams, yet they forgot all about his helping them for years afterwards (Gen. 40:9-24).

Gen. 40:12-13 *Then Joseph said to him, "This is the interpretation of it: the **three branches are three days; 13 within three more days** Pharaoh will lift up your head and restore you to your office; and you will put Pharaoh's cup into his hand according to your former custom when you were his cupbearer."*

Gen. 40:16-19 *When the **chief baker** saw that he had interpreted favorably, he said to Joseph, "I also saw in my dream, and behold, **there were three baskets of white bread on my head; 17 and in the top basket** there were some of all sorts of baked food for Pharaoh, and the birds were eating them out of the basket on my head." 18 Then Joseph answered and said, "This is its interpretation: **the three baskets are three days; 19 within three more days** Pharaoh will lift up your head from you*

and will hang you on a tree, and the birds will eat your flesh off you.”

Gen. 42:17 So he put them all together in prison **for three days.**”

Can you see the use of the number three so prevalent in these verses, all thematically connected to Yeshua’s three days of death and resurrection?

Here we see the cupbearer and baker all connected to Joseph. Now let’s go a little deeper and we will see that both the cupbearer and Joseph had important positions. Both Potiphar and Pharaoh were angry with their servants. Joseph and the cup bearer and baker were all thrown into prison. Both the cupbearer and baker had dreams and Joseph just happened to be an expert in dreams and their interpretations, like Daniel. Both Joseph and the cup bearer were exalted again into high positions of the Pharaoh when the smoke cleared. Yah is trying to show us that all three of these were thematically connected.

19a) What is the significance of the jobs of the cup bearer and baker?

The cup bearer provided the Pharaoh with wine. **The one who took the wine** was restored back to the kings side. After the third day Yeshua was restored back to the kings side.

The baker provided the Pharaoh with bread. This wine and bread are of course symbolic of Yeshua’s Last Supper, the wine and the bread, the body and the blood.

19b) Why do you think that the stories in the torah concentrated so much on a cup bearer and baker?

The writer did so because they were shadows of things to come in connection with the Messianic Messiah?

19c) What was the cup-bearer?

The cup-bearer was a servant of his most high Pharaoh. Wasn't Yeshua a servant of His Most High Father?

19d) What did Yeshua say to the criminals executed with Him at Calvary?

Luke 23:42 And He was saying, “Yeshua, **remember me** when You come in Your kingdom!” Isn’t that what Joseph said? **Gen. 40:14** “**Only keep me in mind** when it goes well with you, and please do me a kindness by mentioning me to Pharaoh and get me out of this house.”

19e) How is the baker executed?

The baker was hung on a tree. (Gen. 40:19)

How deep can we go? How far out on that branch of connections can we climb?

As you can see the tree we were on has now taken us way out into the branches of remez and mid rash. These are deep understandings that are rarely ever uncovered.

19f) What is the significance of the basket in regard to the baker, to Jonah and Isaac?

The baker has a dream that there were baskets (made usually of vines, thorns or reeds) on his head. Didn’t Yeshua have a weaving of thorns on His head? The bakers basket was a shadow of what would happen to Yeshua many years later. We can even see a clear connection here with Jonah. **Jonah 3:5** “**Water encompassed me to the point of death. The great deep engulfed me, Weeds were wrapped around my head.**” Remember the idea of the pit been associated with death, wow!!

19g) Are you ready for more? What was the name of the town Yeshua was born in?

Yeshua was born in Bethlehem, which means bread basket.

Do you remember any other significant Messianic figure in the Torah connected with a bread basket?

Let’s look ahead now to the story of Moses. Moses was put in a bread basket and floated down the Nile river. His mother put the baby in a bread basket in the river; it should have never lived, but it did. The basket she put him in should have been his grave. It was symbolic of a tomb of death. There is no conceivable way that a child could survive such an endeavour. Moses was yet another Messianic type that we have just barely touched base with. We will delve into more details of Moses as a type of Yeshua later on.

19h) What did Joseph say to the cup bearer when he was set free?

Remember me, keep me in mind. **Gen. 40:14** “**Only keep me in mind** when it goes well with you, and please do me a kindness by mentioning me to Pharaoh and get me out of this house.” When Joseph told the cup bearer to remember him (Gen. 40:14) he put his faith in a man rather than Yah,

and he spent two extra years in prison because of his lack of faith in Yah's provision. Neither the cup bearer or the baker appreciated Joseph's help. Does that sound familiar? Some day people will remember those of us who explained to them about the Jewish Messiah Yeshua.

20 Joseph looked after the captives in prison (Gen. 39:22)

When Joseph was sent to prison, he, like Yeshua, spoken of by the great prophet Isaiah, helped the captives. *"To proclaim liberty to captives" And freedom to prisoners;"* (Isa. 61:1b)

21 Joseph connected with the Egyptian man King David helped

1Sam. 30:11-12 *Now they found an Egyptian in the field and brought him to David, and gave him bread and he ate, and they provided him water to drink. 12 They gave him a piece of fig cake and two clusters of raisins, and he ate; then his spirit revived. For he had not eaten bread or drunk water for three days and three nights.*" This was the story of an Egyptian man that David came across in the middle of nowhere. David provided this man, who was almost dead, with bread and he revived. Egypt represents the religious system. He was dying for all the world, just like Yeshua, but he was revived.

Wasn't Joseph an Egyptian?

Here we go again. Joseph is hinted at in this passage, and Joseph of course is the shadow that points us to Yeshua. In just a matter of a few simple verses we see a thematic connection between Moses, the Pharaoh's cupbearer, the Egyptian man, Joseph and Yeshua. That's why we say His Word is "active and sharp as a two edged sword". His Word is alive.

22 Joseph connected with Tamar

Judah was Joseph's brother. He came up with the idea to sell Joseph (Gen. 37:26-27) and lie to their father, so they took the blood of a kid of a goat and put it on Joseph's torn multi-colored coat. Now let's look at a very deep connection. Judah had a daughter-in-law named Tamar (Gen. 38:11). Gen. 38:14-27 tells us the story of Judah having intercourse with Tamar, whom he thought was a harlot. A mystery is revealed when we realize the parenthetical interruption here with the story of Judah and Tamar, a story within a story. Judah was a widower when he went into Tamar, a half Canaanite woman. Judah met a mystery woman playing harlot, Tamar, and seduced her. When Tamar was accused of being a whore she said to those who accused her of this: *"do you recognize these things, who's' things are these"*, the same words Judah said to his father Jacob when the brothers showed Jacob Joseph's bloody coat. When Jacob was told many years earlier that his favorite son was killed by a wild beast it almost killed Jacob. Jacob was never the same man after that. Here we see Yah teaching Judah a lesson that he would never forget. Judah was paying the price for the grief that he caused his father many years previous. Judah was paying the consequence of sin. Judah was about to judge Tamar and sentence her to be stoned to death because she supposedly played the part of a harlot, and Judah himself was being judged by Yah. When Judah said to Tamar: *"she is more righteous than me"* he realized that after all those years he was being judged by Yahveh for his deeds of the past. She was putting into play a deep thematic connection that Judah never picked up on. The blood that he was part of in the lie of Joseph's death came back to bite him when he was made to look a fool in regard to Tamar's intervention. We know that Yeshua comes through the blood line of Judah and Tamar so the story is no doubt mysterious.

23 Joseph found favor in the eye's of Adonai (Gen. 39:4)

Do you recall who else found favor in the eye's of Yah? Noah, a very special man who was obedient to Yah in every way was, like Yeshua and Joseph, special. Here we see a connection in a type of Yeshua found in both Joseph and Noah.

24 What did the Pharaoh say to the people about the greatness of Joseph

The Pharaoh made his opinion very clear. **Gen. 41:38-40** *Then Pharaoh said to his servants, "Can we find a man like this, in whom is a divine spirit? 39 So Pharaoh said to Joseph, "Since Yah has informed you of all this, there is no one so discerning and wise as you are. 40 "You shall be over my house, and according to your command all my people shall do homage; only in the throne I will be greater than you."* Isn't this exactly what Yeshua did when He came to look after the affairs of His father's house? Yeshua said only the Father is greater than I.

25 What happened when Joseph was leader in the land?

There was a great famine in the land for seven years. Didn't Yeshua say through the prophet Amos there would be a spiritual famine in the land at the time of the end? **Amos 8:11-12** "Behold, days are coming," declares the Yahveh Elohim, "**When I will send a famine on the land, Not a famine for bread or a thirst for water, But rather for hearing the words of Yahveh.**"

26 Didn't the Pharaoh sent his people to Joseph when they cried out when there was a famine in the land?

Here we see multiple connections that jump off the page. **Gen. 41:55-56** So when all the land of Egypt was famished, **the people cried out to Pharaoh for bread; and Pharaoh said to all the Egyptians, "Go to Joseph; whatever he says to you, you shall do."** 56 When the famine was spread over all the face of the earth, then **Joseph opened all the storehouses, and sold to the Egyptians; and the famine was severe in the land of Egypt."**

26a) The people cried out to Joseph for bread; who was/is the bread of life for all the people of the world?

Yeshua

26b) Where else do we see the "whatever he says to you, you shall do." idea in scripture?

When the people gathered at Shavuot (Pentecost) at the foot of Mt. Sinai they told Moshe that they will do whatever Yahveh wants them to do as His bride.

26c) What did Joseph do when the people cried out for food?

He did exactly the same thing Yeshua did when Yeshua opened up the storehouse of the torah and tenakh as spiritual (life's instructions) food for His starving people.

27 Joseph knew the things that were on the hearts of his brothers when they came to him.

Joseph said. **Gen. 42:23a** *They did not know, however, that Joseph understood,*" Yeshua knows exactly what is on the hearts of everyone. He knew them even if they didn't know Him. Remember when He told the Samaritan woman about her life?

28 Where did Joseph's mother Rebekah die?

She died in Bethlehem, where Yeshua was born; coincidence? (Gen. 48:7)

29 Where was Joseph raised?

Jacob raised Joseph in a town called Succoth, east of Jordan (Gen. 33:17). It was also the first place the Israelites camped after leaving Egypt. Yeshua came to Tabernacle with us (was born) in a sukkah (booth) during the Feast of Sukkot.

30 Joseph wept deeply when he saw his brother Benjamin. Yeshua wept deeply at Gethsemane.

31 Both Joseph and Yeshua were considered dead but were alive. Joseph was considered dead by his father Jacob, yet he came alive. Yeshua was considered dead by His brothers and sisters, yet resurrected.

32 They both revealed themselves and appeared unto their own. Joseph revealed himself to his brothers and Yeshua revealed Himself to the lost sheep.

33 Both Joseph and Yeshua went to prepare a place. Joseph prepared a place in Egypt for his family and Yeshua has prepared a place for us in the Heavens.

34 Joseph was despised and rejected by his brothers, and Yeshua was despised and rejected by the world.

35 Joseph was sent by his father to his brothers with food. Yeshua was sent by his father to earth to offer himself as bread and living water.

36 Joseph was falsely accused by Potiphar's wife and sent to prison. Yeshua was falsely accused by the Pharisees, sent to prison, then crucified, dead and buried.

37 Joseph was promoted from prison and arose to sit at the right hand of the most powerful Pharaoh. Yeshua arose from the prison bars of death and arose to sit at the right hand of Yah the Father.

38 Joseph had an unusual coat of many colors. Yeshua had an unusual seamless coat that the soldiers gambled over.

39 Joseph was sold as a slave for 20 shekels and Yeshua the servant was sold out for 30 shekels.

40 Joseph's brothers went into the land of Egypt three times before Joseph revealed himself and when he did they all wept openly. The family of Yeshua, the Jewish people have gone into the land of

Israel three times. The first time they went in with Joshua after the death of Moses. The second time they went in with Nehemiah to rebuild the wall. The third time they formed a nation in a day in 1948, as per Isa. 66:8. The third time into the land will come the revelation of the Messiah to the Jewish people. When the revelation of Joseph was made known to his brothers they wept openly. What will be the reaction of the Jewish people when Yeshua is revealed to them as their Messiah. **Zech. 12:10** describes it perfectly when he says *“they will look on me that **they have pierced and they will mourn for him, as one mourns for an only son and they will weep bitterly over him, like the bitter weeping over a first born son”***

Summary

The life of Joseph was no doubt a prophetic picture of the life of Yeshua. We see that pretty much everything that happened to Joseph, happened to Yeshua. We see two similar stories that happened to two different people at two different times in history connected thematically. I know of no other biblical character that is a better type of Yeshua than Joseph. Again we see Adonai showing us the end in the beginning. His hidden connections in scripture exposed to those who love Him and keep His commandments. **John 14:21** (written in RED) ***“He who has My commandments and keeps them, he it is who loves Me; and he who loves Me shall be loved by My Father, and I will love him, and will disclose Myself to him.”*** (refers to Deut. 29:29 & Acts 5:32)

YESHUA BEN JOSEPH AND YESHUA BEN DAVID

Yeshua the Messiah Ben David and Yeshua the Messiah Ben Joseph are different ways of expressing two conceptual Messianic themes.

Yeshua came first to do the work of redemption. When He did so He was referred to as Yeshua Ben David.

He comes the second time to do the work of restoration. When He is referred to as the Messiah who returns to do this, He is called Yeshua Ben Joseph. As Joseph was revealed to his brethren as being in charge of the world, (even though they didn't know who he was) Yeshua comes back at the end and restores the world. He puts it all in order.

These are two Messianic types. Sometimes He is referred to as a redeemer (Yeshua Ben David), and sometimes as the restorer (Yeshua Ben Joseph). It all depends on the subject matter; redemption, or restoration.

The three great works of Yah are Creation, Redemption and Restoration. Yeshua was there at Creation, He came at the time of Calvary to redeem us, and He will return to restore His Kingdom at the end of time.

Looking at the big picture we see Adonai is manifesting Himself to man. He shows or does things first in a physical manner, then that theme is played out in a spiritual manner. He reveals Himself physically and then spiritually.

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