

# Study of Genesis 40

by

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## Genesis 40:1-23

*1 And it came to pass after these things, that the butler of the king of Egypt and his baker had offended their lord the king of Egypt.*

וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה חָטְאוּ מִשְׁקֵה מֶלֶךְ-מִצְרַיִם וְהַאֲפֶה לְאֲדֹנֵיהֶם לְמֶלֶךְ (

מִצְרַיִם, VaYehiy Achar HaDebariym HaEleh Chatu Mashqeh Melek Mitzrayim

VehaOpheh LaAdoneyhem LeMelek Mitzrayim, where the **word** VaYehiy is from the **word** Hayah, הָיָה, means, **to be, exist, happen, shall happen, become, has or will**

**become, was, were, existed, come or came to pass, come or came into being, became**, he remained, it came to pass, happened, it was done, brought about, he caused something to

become, he made, the **word**, Achar, אַחֲרַיִם, means, to be or remain behind, he was late,

tarry, he delayed, to loiter, procrastinate, defer, delay, hinder, until, be late, slack off, tarry, kept back, it means another, other, next, strange, and as an adverb it means, **after**,

behind, hindermost, afterward, the **word**, HaDebariym, is from the **word** Dabar, דָּבַר,

means, to speak, he said, speaking, he spoke of, he spoke to or with, he communicated,

was spoken, was stipulated, was agreed, he talked, speaking, **word, thing**, speech, matter,

affair, business, occupation, manner, something, anything, came to an agreement, to

follow behind someone's back, to drive cattle or sheep to the pasture, it also means

pasture, to lead, guide, it also means, pestilence, plague, the **word**, HaEleh, means, **these**,

the **word**, Chatu, is from the **word** Chatah, חָטָא, means, to miss the mark, to wrong, to

sin, to transgress the Words of the Torah, **he missed the goal, he incurred guilt, he**

**offended**, he bore a loss, he made a sin offering, he cleansed or purified from sin, he

disinfected, lost oneself, bewildered, sin guilt, it also means to find favour, enjoyed the

favour of, the **word**, Mashqeh, מִשְׁקֵה, means, **cup bearer**, to give to drink, watering,

watered region, to give to drink, given to drink, irrigated, watered, the **word**, Melek, מֶלֶךְ,

means, to become king, be king, reign, was king, sovereign, it also means, to take counsel,

consulted, the **word**, Mitzrayim, מִצְרַיִם, means, **Egypt**, Mitzry מִצְרַיִם, means Egyptian

and they are both from the **word** Matzar, which means strait, distress, to be in distress, it

means boundary, that which is pressed in, confined, limited, to bound, to confine, limit,

the **word**, VehaOpheh, is from the **word** Opheh, אָפָה, which means, to bake, he baked,

was baked, something baked, pastry, it also means, to characterize, he characterized, was

characterized, the **word**, LaAdoneyhem, is from the **word**, Adon, אֲדֹנָי, which means,

lord, master, possessor, and in the form that it is used here, it means, **their master, their**

**lord**, the **word**, LeMelek, means, **the king**, the **word**, Mitzrayim, means, **Egypt**)

Here we are told that the Cup bearer and the baker, had somehow been accused of offending Pharaoh, and the word translated as offended is the word Chatu, which does mean offended, but it also means, to miss the mark, sinned, sinned against the king of Egypt. We are not told what it

is that they were accused of doing, but the accusations were serious enough to have them both be put in prison.

*2 And Pharaoh was wroth against two of his officers, against the chief of the butlers, and against the chief of the bakers.*

וַיִּקְצֹף פַּרְעֹה עַל שְׁנֵי סָרִיסָיו עַל שֵׁר הַמְּשָׁקִים וְעַל שֵׁר הָאוֹפִים) VayiQetzoph Paroh Al Shney Sariysayv Al Sar HaMashqiyim VeAl Sar HaOphiym, where the **word**, VayiQetzoph is from the **word**, Qatzaph, קִצַּף, which means, **to be angry, be wroth, became furious, to be embittered, became enraged, provoked to anger**, it means, anger, wrath, it is also said to be the name of an angel of destruction, it means, to foam, froth, was made to foam or froth, was whipped up, the **word**, Paroh, means, **Pharaoh**, the **word**, Al, עַל, means, height, upper part, and as a preposition, it means, in, on, upon, above, over, at, beside, by, **for, toward, to, onto**, against, concerning, about, because of, on account of, together with, it also means, yoke, to insert, thrust in, the **word**, Shney, means, **two**, the **word**, Sariysayv, is from the **word** Sariys, סָרִיס or סָרִיס, which means, **eunuch, officer, courtier, chamberlain, to castrate**, to transpose, to distort, the **word**, Al, is repeated and it means, **to or unto**, the **word**, Sar, שֵׁר, means, **chief, leader, captain**, general, ruler, prince, nobleman, patron angel, minister, singer, poet, it also means, chain, bracelet, the **word**, HaMashqiyim, is from the **word** Mashqeh, מִשְׁקָה, means, **cup bearer, to give to drink**, water, watering, watered region, given to drink, irrigated, watered, the **word**, VeAl, means, **and to, or and unto**, the **word**, Sar, is repeated, and it means, **chief**, the **word**, HaOphiym, is from the **word** Opheh, אָפָה, which means, to bake, he baked, was baked, something baked, pastry, it also means, to characterize, he characterized, was characterized)

Here we are told that Pharaoh was VayiQetzoph, which means, that he was furious, very angry enraged, with whatever it was that these two servants of his, were accused of doing, and because of his anger, it appears that he, Pharaoh, believed that he had been betrayed by one or both of them.

*3 And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph was bound.*

וַיִּתֵּן אֹתָם בְּמִשְׁמַר בֵּית שֵׁר הַטַּבָּחִים אֶל-בֵּית הַסֹּהַר מִקְוֹם אֲשֶׁר יוֹסֵף אָסוּר שָׁם) VaYiten Otam BeMishmar Beyt Sar HaTabachiyim El Beyt HaSohar Meqom Asher Yoseph Asur Sham, where the **word**, VaYiten is from the **word** Natan, נָתַן, means, to **give, gave, granted, he permitted, he gave up, delivered, he put, set**, he appointed, established, he made, was given, was granted, was appointed, was established, the **word**, Otam, means, them, the **word**, Bemishmar, is from the **word** Shamar, שָׁמַר, means, to **keep, guard, heed, beware, watch over, observe, put a hedge around**, to wait upon, attend to, preserve, save, protect, he celebrated, he took heed, he paid regard, he took care, was kept, was observed, the **word**, Beyt, בֵּית, means, **house, home**, family, school, it is also the name of the second letter of the Hebrew alphabet, it means domestic, to domesticate, the **word**, Sar, means chief, captain, the **word**, HaTabachiyim, is from the **word**, Tabach, טָבַח, which means to slaughter, kill, sacrificed, slew, killed, was slain, massacre, it also

means, cook, butcher, executioner, *guardsman*, the *word* El, אֱלֹהִים, denotes, *motion toward or to*, or direction toward, and it means, *to, unto, toward, in, into, at, by*, it is also the short form of the title Elohim, and means power, to be strong, but it is also a noun meaning nothing, will make my speech worth nothing, and as an adverb it expresses prohibition, a negative wish or request, and it means no, not, nay, the *word*, Beyt, is repeated and it means house, the *word* HaSohar, סוהר, means, *prison, a round enclosure*, it is also an enclosure for cattle, it also means to bear witness, testify, testimony, witness, to be round like the moon, the *word*, Maqom, מקום, which means, *place, locality, spot*, place where to stand, to localize, but hidden in this *word* Maqom, is the *word* Qum, which means, to arise, and it is translated as the *word* Anastasis in the Greek Septuagint and from the Greek, it is translated as the *word* resurrection in our English Scriptures; furthermore, the Mem prefix, is often representative of a womb, therefore, I believe that when this *word* Maqom, is used, it is telling us, to keep your eyes open, because there is some kind of resurrection or birthing or renewal event, that is about to happen, the *word*, Asher, אֲשֶׁר, means, to walk straight, to walk, he led, was led, it means, to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, *who, whom, whomsoever, whose, what, where, that, which, with which, that which*, then, and as a conjunction, it means, for, because, in order that, the *word* or name Yoseph, יוֹסֵף or יֹסֵף, *is the name of Ya'aqov and Rachel's first son*, and his name means, to add, to increase, he added, increased, he continued, he did again, was added, was increased, it is from the *word* Yasaph, יָסַף, means, to add, to augment, it is also used as the adverb, continue, it is used as the *word* more, 70 times, as the *word*, again, 54 times, as the *word*, add, 28 times, as the *word*, increase, 16 times, as the *word*, also, 6 times, as the *word*, exceed, 4 times, as the *word*, put, 4 times, as the *word*, further, 4 times, as the *word*, henceforth, 4 times, as the *word*, can, 2 times, as the *word*, continued, 2 times, as the *word*, give, 2 times, and it is used 17 times as miscellaneous words such as, cease, conceive again, gather together, join, longer, the *word*, Asur, אָסַר, or אָסַר means, bound, imprisoned, forbidden, to bind, tie, imprison, he bound, he tied, fettered, harnessed, he arrested, imprisoned, he forbade, prohibited, forbidden, a binding obligation, the *word*, Sham, שָׁם, is an adverb, which means, *there*, thither, existing, in existence, under the influence of)

Here we are told that Pharaoh, had these two men put in the same place, Maqom, the same prison, where Joseph was imprisoned. Now by the way it is said, it appears like there might have been more than one prison house, and if that is the case, then that means that YHVH ensured that these two men, were put in the very same prison that Yoseph was in. Some of YHVH's plans sometime take years to develop before they come to fruition, and I believe that this is one of them. If that is the case, we can be assured that the Holy Spirit is the one that caused it to happen, in order to fulfill, the redemption onto salvation plan that YHVH put in place at the beginning of time, to save His people Israel. The reason why I believe, that the Holy Spirit is involved, *IS* because of the word Maqom is used, which means, place, locality, spot, place where to stand, to localize, and hidden in this word, Maqom, is the word Qum, which means, to arise, and it is translated as the word Anastasis in the Greek Septuagint and from the Greek, it is translated as the word resurrection in our English Scriptures; furthermore, the Mem prefix, is often representative of a womb, therefore, I believe that when this word Maqom, is used, it is

telling us, to keep our eyes open, because there is some kind of *resurrection* or *birthing* or *renewal event*, that is about to happen.

4 And the captain of the guard charged Yoseph with them, and he served them: and they continued a season in ward.

(וַיִּפְקֹד סַר הַטַּבָּחִים אֶת־יוֹסֵף אִתָּם וַיִּשְׂרֵת אֹתָם וַיְהִיו יָמִים בְּמִשְׁמָר) VayiPeqod Sar HaTabachiyim Et Yoseph Itam VayeSharet Otam VaYihyu YaMiyim BeMishmar, where the *word*, VayiPeqod is from the *word*, Paqad, פָּקַד, means, dread, fright, terror, fear, awe, object of fear, was frightened, was alarmed, to visit with friendly or hostile intent, *to oversee, charge, care for, appoint, avenge, bestow, give a charge, commit, deliver to, enjoin, go see, do judgment, overseer, have the oversight*, punish, reckon, call to remembrance, set over, the *word*, Sar, שָׂר, means, *chief, leader, captain*, general, ruler, prince, nobleman, patron angel, minister, singer, poet, it also means, chain, bracelet, the *word*, HaTabachiyim, is from the *word*, Tabach, טָבַח, means, to slaughter, kill, sacrificed, slew, killed, was slain, massacre, it also means, *cook, butcher, executioner, guardsman*, the *word*, Et, is the first and last letters of the Hebrew Alephbet, and they represent Messiah, the First and the Last, the *word* or name, Yoseph, is the name of Ya'aqov and Rachel firstborn son, the *word*, Itam, means, *with them*, the *word*, VayeSharet, is from the *word* Sharet, שָׂרַת, which means, to serve, minister, officiate, filled an office, service, ministry, servant, the *word*, Otam, means, *them*, the *word*, VaYehyu, is from the *word*, Hayah, הָיָה, which means, to be, exist, *happen, shall happen, continue, become, has or will become, was, were, existed, come or came to pass, come or came into being, became*, he remained, it came to pass, happened, it was done, brought about, he caused something to become, he made, the *word*, Yamiym, is the plural of the *word*, Yom, יוֹם, means, day, time, year, but we also have to understand that the Hebrew letters of the *word* Yom, יוֹם, gives us a much more in depth meaning of what this *word* means. The *word* Yom is spelled with a Yod, a Vav and a Mem, and the letter Yod, means, hand, he will, to establish, strength, the letter Vav, means nail, a connection, bridge, hook, tent peg, attached, balanced, and the letter Mem, means, from, out of, womb, baptism, mikvah, incubate. Therefore, I believe that Elohim is telling us, through this *word* Yom, that His Right Hand (*Messiah, the Living Torah made flesh*) has established a connection, whereby we, mankind, can choose to be attached to Him, and allow the words of our Heavenly Father's Torah of Life to incubate within our hearts, so that when we choose to obey them, and put His Words into action in our daily lives, we will learn to work out our own salvation, by seeing and understanding that there is really only **ONE** True Light, and that that **ONE** True Light **IS** the Words of our heavenly Father's Torah of Life, the *word*, BeMishmar, is from the *word* Mishmar, מִשְׁמָר, which means, jail, prison, watch, guard, keep, kept, custody, keeping, preserving, conserving, he conserved, canned, custody, keeping, charge, office, function, surveillance, and with the Bet prefix, it means, *in the jail, in the prison*)

Here we are told that since the prison captain, or the warden, knew that Yoseph was a very capable fellow, he made a point of placing these two *high level officials*, in his care, just in case they still had influence with Pharaoh, so that IF they were dissatisfied with the way that they were treated, then the blame could be placed on Yoseph and not him. It says that they were in

there for Yamiym, which they translated as season, but it means, days, which could mean, many days. Therefore all we can do is speculate, as to how long a time they were in prison, before they had their dreams, that we are about to read about in verse 5.

5 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, which were bound in the prison.

וַיִּחְלְמוּ חֲלוֹם שְׁנֵיהֶם אִישׁ חֲלוֹמוֹ בְּלַיְלָה אֶחָד אִישׁ כְּפִתְרוֹן חֲלוֹמוֹ הַמִּשְׁקָה וְהָאֹפֶה )  
VayaChalmu Chalom Shneyhem Iysh Chalmo BeLaylah Echad Iysh KePitron Chalmo HaMashqeh VahaOpheh Asher LeMelek Mitzrayim Asher Asuriym BeBeyt HaSohar, where the *word*, VayaChalmu, is from the *word* Chalom, חלום or חלם, means, *dream, dreamed, dreamy, he caused to dream*, to be healthy, be strong, he caused to be healthy, he recovered, recuperated, and in this form it means, they dreamed, the *word* Chalom is repeated, and it means, a dream, so together the words VayaChalmu Chalom, means, *they dreamed a dream*, the *word*, Shneyhem, means, *both of them*, the *word*, Iysh, means, man, the *word*, Chalmo, is the *word* Chalom, dream, repeated, and in this form it means, *his dream*, the *word*, BeLaylah, means, *in the night*, the *word*, Echad, means, *one*, it also means, *each one*, the *word*, Iysh, means, *man*, the *word*, KePitron, פתרון or פתרון, means, *solution, interpretation*, it is from the *word* Patar, פתר which means, *to solve. interpret, he solved, interpreted dreams*, was explained, the *word*, Chalmo, means, *each man's dream*, the *word*, HaMashqeh, מִשְׁקָה, means, *cup bearer*, to give to drink, watering, watered region, given to drink, irrigated, watered, the *word*, VahaOpheh, means, and the baker, the *word*, Asher, אֲשֶׁר, means, to walk straight, to walk, he led, was led, it means, to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, *who, whom, whomsoever, whose, what, where, that, which, with which, that which*, then, and as a conjunction, it means, for, because, in order that, the *word*, LeMelek, means, *of or to the king*, the *word*, Mitzrayim, means, *Egypt*, the *word*, Asher, is repeated and it means, which, the *word*, Asuriym, is the plural of the *word* or Asur, אֲסוּר, or Asar, אָסַר which means, *bound, imprisoned, forbidden, to bind, tie, imprison, he bound, he tied, fettered*, harnessed, he arrested, imprisoned, he forbade, prohibited, forbidden, a binding obligation, the *word*, the *word*, BeBeyt, means, in the house, the *word*, HaSohar, is from the *word* Sohar, סהר, which means, prison, a round enclosure, it is also an enclosure for cattle, it also means to bear witness, testify, testimony, witness, to be round like the moon)

Here we are told that both of them, the Cup Bearer and the Baker, had a dream on the very same night. Furthermore it says that their dreams were according to the Pitron, פתרון or פתרון, which means, *interpretation*, and this word Pitron is from the *word* Patar, פתר which means, *to solve. interpret, he solved, interpreted dreams*, which tells us that each dream was very specific to each individual, for as we will find out, when we read on, their personalized dreams, were actually prophecies of what was going to happen to each one of them, and the only way that that can happen, *IS, IF* the Holy Spirit of our heavenly Father was involved and caused them to have those very personalized dreams.

6 And Yoseph came in unto them in the morning, and looked upon them, and, behold, they were sad.

(וַיָּבֹא אֵלֵיהֶם יוֹסֵף בְּבֹקֶר וַיַּרְא אֹתָם וְהֵנָּם זֹעֲפִים) VayaBo Aleyhem Yoseph BaBoqer VayaRi Otam VeHinam Zoaphiym, where the **word**, VayaBo is from the **word** Bo, בּוֹא, which means, **to go or come, came, went, come in, arrive, enter**, reach, happen, set, came in, arrived, entered, bring, he brought, brought in, caused to, led to, and the **word** Bo, בּוֹא, means, he who comes, he who arrives, and as an adjective, it means, coming, subsequent, next, the **word**, Aleyhem, means, **upon them**, the **word** or name, Yoseph, is the name of **Ya'aqov and Rachel's first born son**, the **word**, BaBoqer, means, **in the morning**, the **word**, VayaRe, is from the **word** Ra'ah, רָאָה, means, see, to see, saw, looked. appeared, was seen, **he looked at, beheld, he perceived**, he conceived, understood, he observed, considered, regarded, he chose, approved of, preferred, was seen was visible, he appeared, showed himself, but it also means vulture, it means lung, lungs, the **word**, Otam, means, **they or them**, the **word**, VeHinam, is from the **word** Henah, הֵנָּה, which means, to be agreeable, be pleased, was pleasant, afforded pleasure, pleased, was beneficial, was wholesome, took pleasure, he benefited from, enjoyed, gladdened, it is also the personal pronoun, they, these, and as an adverb it means, here, hither, on this side of, and it also means, lo, **behold, here**, the **word**, Zoaphiym, is the plural of the **word**, Za'aph, זָעַף, means, **to be angry, be enraged, was angry, he killed instantly, vexed, rage, raging, anger**)

Now we are told that Yoseph was given the task of personally taking care of them, and their needs, by the prison captain or warden, who had instructed him to do. Therefore, the first thing in the morning, when Yoseph goes to see them, he notices that they were, זֹעֲפִים, Zoaphim, they were angry, even enraged, and vexed, because of the dream that they had, and we are told in verse 7 that Yoseph noticed that their countenance had changed, and that he asked them why they were angry)

7 And he asked Pharaoh's officers that were with him in the ward of his lord's house, saying, Wherefore do you look so sadly to day?

(וַיִּשְׂאֵל אֶת־סֵרִיסֵי פְרֻעָה אֲשֶׁר אִתּוֹ בְּמִשְׁמַר בֵּית אֲדֹנָיו לֵאמֹר מִדּוּעַ פְּנֵיכֶם רָעִים) VayiShal Et Seriysey Paroh Asher Ito BeMishmar Beyt Adonayv Lemor Madua Peneykem Raiym HaYom, where the **word**, VayiShal, is from the **word**, Sha'al, שָׁאֵל, which means, **to ask, inquire, to entreat, to beg, to borrow, he asked, inquired**, he adopted words from another language, he asked for himself, asked leave of absence, was consulted, he inquired carefully, request, petition, question, query, the **word**, Et, is the first and last letters of the Hebrew Alphabet, and they represent Messiah, the First and the Last, the **word**, Seriysey, is the plural of the **word**, Siris, סְרִיס or סָרַס, which means, eunuch, **officer**, courtier, chamberlain, was impotent, it means to castrate, to transpose, to distort), the **word** Paroh, means Pharaoh, the **word**, Asher, אֲשֶׁר, means, to walk straight, to walk, he led, was led, it means, to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, **who**, whom, whomsoever, whose, what, where, **that**, which, with which, that which, then, and as a conjunction, it means, for, because, in order that, the

**word**, Ito, means, **him**, the **word**, BeMishmar, is from the **word**, Mishmar, מִשְׁמָר, which means, **jail, prison**, watch, guard, keep, kept, custody, keeping, preserving, conserving, he conserved, canned, custody, keeping, charge, office, function, surveillance, the **word**, Beyt, means, **house**, the **word**, Adonayv, is from the **word** Adon, אֲדוֹן, which means, lord, master, possessor, and in the form that it is used here it means, **his lord or his master**, the **word**, Lemor, is from the **word**, Amar, אָמַר, means, **to say, saying, said, spoke, you told, uttered**, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word**, speech, saying, utterance, the **word**, Madua, מַדּוּעַ, is an adverb, which means, **why, wherefore, what is known, for what reason**, something knowable, the **word**, Peneykem, is from the **word** Paniym, פָּנִים, which means, **face, countenance**, presence, forepart, before, front part, front, in front, meet, surface, level, **appearance, manner, way**, wrath, anger, inside, interior, it is also the plural of the **word** Peh, which means, mouth, speech, saying, command, opening, orifice, the **word**, Ra'iyim, is from the **word**, Ra'ah, רָעָה, which means, evil, wickedness, **distress, misery**, injury, harm, hurt, wrong, but it also means friend, companion, female friend, companion, fellow woman, it also means to pasture, tend, graze, he or she led the flock, directed, guided, ruled, it also means to think, have the intention, strive, the **word**, HaYom, means, today)

Here Yoseph asks both of them, why they look פְּנֵיכֶם רָעִים, Paneykem, which is from the word Paniym, which means, face, so Yoseph is asking both of them, why are your faces, your countenance, your ways, your appearance, so Ra'iyim, so evil looking, why does your countenance appear to be so wicked, distressed, miserable, hurt, or wrong?

8 *And they said unto him, We have dreamed a dream, and there is no interpreter of it. And Yoseph said unto them, Do not interpretations belong to Elohim? Tell me them, I pray you.*

וַיֹּאמְרוּ אֵלָיו חֲלוֹם חֲלַמְנוּ וּפְתָר אֵין אֲתוֹ וַיֹּאמֶר אֱלֹהִים יוֹסֵף הֲלוֹא לְאֱלֹהִים פְּתָרָנִים ( וַיֹּאמְרוּ אֵלָיו חֲלוֹם חֲלַמְנוּ וּפְתָר אֵין אֲתוֹ וַיֹּאמֶר אֱלֹהִים יוֹסֵף הֲלוֹא לְאֱלֹהִים פְּתָרָנִים )  
 VaYomru Elayv Chalom Chalamnu UPoter Eyn Oto VaYomer Alehem  
 Yoseph HaLo LeElohiym Pitroniym Sapru Na Liy, where the **word**, VaYomru is from the **word** Amar, אָמַר, means, **to say, saying, said, spoke, you told, uttered**, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word**, speech, saying, utterance, the **word**, Elayv, means, **to or unto him**, the **word**, Chalom, means, dream, dreamed, the **word** Chalamnu, is the **word** Chalom repeated and in this form, it means, our dream, and together, they mean, **dreamed a dream**, the **word**, UPoter, is from the **word** Patar, פָּתַר, which means, **to solve interpret, he solved, interpreted dreams**, was explained, the **word**, Eyn, אֵין, means, **nothing, naught, none, non existence, expressing negation, without, lacking, less, powerless, helpless, there is not, there are not, there were not, I have not**, you have not, it means to negate, deny, nullify, as an adverb it means, where, the **word**, Oto, אֲתוֹ, means, **to him, with him**, and here it is translated as, **it**, the **word**, VaYomer, is from the **word**, Amar, אָמַר, means, **to say, saying, said, spoke, you told, uttered**, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word**, speech, saying, utterance, the **word** Alehem, means, **them**, the **word** or name Yoseph, is the name of **Ya'aqov and**

*Rachel's firstborn son*, the *word*, HaLo, means, **do not**, the *word*, LeElohiym, means, mighty ones, judges, the *word*, Pitroniyim, is the plural of the *word* Pitron, פִּתְרוֹן or פִּתְרוֹנוֹן, which means, **solution, interpretation**, it is from the *word* Patar, פָּתַר which means, **to solve interpret, he solved, interpreted dreams, was explained**, the *word* Sapru, is from the *word*, Saphar, סָפַר, which means, **to count, number, to recount, tell, narrate, told, he counted, numbered, narrated, was recounted was told**, it means to cut, he cut his hair, it can mean, scissors, a large knife, the blade of a sword, it also means document, book, message, letter, missive, to send a letter, to write, it means enumeration, census, border, frontier, it also means a barber, hairdresser, the *word*, Na, נָא, means, **please, I pray, I beseech you**, welcome, go to, now, then, and as an adjective, it means, raw, half done, it is related to the *word* Ana, אָנָּא, which means, ah, now, I or we beseech you, I or we pray, the *word*, Liy, means, **to me**)

Here we are told that these two men, the Cup Bearer and the Baker, informed Yoseph, that they both had had a dream, and that they were upset and angry, because there was no one available to interpret their dreams. That is when Yoseph said to them, does **NOT** the interpretations of dreams **belong to Elohim**, and then, Yoseph asks them to tell him their dreams. Now it is easy to glance over this, and **NOT** notice that Yoseph has just claimed that the interpretations of **ALL** dreams, belong to Yahweh Elohim. Did you know, that there is no dream that any of us could possibly ever have, that YHVH does **NOT** have the interpretation of, therefore the only conclusion that we can logically arrive at, **IS**, that **IT IS** YHVH that puts those dreams in a person's head, to start with. Then we are told in the next *verse* that the Cup Bearer, told Yoseph his dream.

9 And the chief butler told his dream to Yoseph, and said to him, In my dream, behold, a vine was before me;

(וַיִּסְפֹּר שָׂר־הַמְּשָׁקִים אֶת־חֲלֹמֹו לְיוֹסֵף וַיֹּאמֶר לוֹ בַּחֲלוֹמָי וְהִנֵּה־גֶפֶן לְפָנַי) VayeSaper Sar HaMashqiym Et Chalmo LeYoseph VaYomer Lo BaChalomiym VaHineh Gephfen LePanay, where the *word*, VayeSaper, is from the *word*, Saphar, סָפַר, which means, **to count, number, to recount, tell, narrate, told, he counted, numbered, narrated, was recounted was told**, it means to cut, he cut his hair, it can mean, scissors, a large knife, the blade of a sword, it also means document, book, message, letter, missive, to send a letter, to write, it means enumeration, census, border, frontier, it also means a barber, hairdresser, the *word*, Sar, שָׂר, means, **chief, leader, captain**, general, ruler, prince, nobleman, patron angel, minister, singer, poet, it also means, chain, bracelet, the *word*, HaMashqiym, is the plural of the *word* Mashqeh, מְשַׁקֶּה, which means, **cup bearer, to give to drink, watering**, watered region, given to drink, irrigated, watered, the *word*, Et, is the first and last letters of the Hebrew Alphabet, and they represent Messiah, the First and the Last, the *word*, Chalmo, is from the *word* Chalom, which means, **dream**, and in this form, it means, **his dream**, the *word* or name, LeYoseph, means, to Yoseph, and Yoseph, is the name of Ya'aqov and Rachel's firstborn son, the *word*, VaYomer, is from the *word* Amar, אָמַר, means, **to say, saying, said, spoke, you told, uttered**, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, *word*, speech, saying, utterance, the *word*, Lo, לוֹ, or לוֹא is an

inflected personal pronoun, meaning, to, or unto him, as an adverb, it means, would that, oh that, if only, the **word**, BaChalomi, is from the **word** Chalom, which means dream and in the form that it is used here, it means, his dream, the **word**, VeHineh, וְהִנֵּה, means, to be agreeable, be pleased, was pleasant, afforded pleasure, pleased, was beneficial, was wholesome, took pleasure, he benefited from, enjoyed, gladdened, it is also the personal pronoun, they, these, and as an adverb it means, here, hither, on this side of, and it also means, **lo, behold, here**, the **word**, Gephen, גֶּפֶן, means, vine, the **word**, LePanayv, is from the **word** Paniym, פָּנִים, means, **face, countenance, presence, forepart, before, before me, in front of me**, front part, front, in front, meet, surface, level, appearance, manner, way, wrath, anger, inside, interior, it is also the plural of the **word** Peh, which means, mouth, speech, saying, command, opening, orifice)

Now in the next few *verses* we get into some symbolism, and I believe that they represent the two possible paths that Israel can take, and their relative consequences. **BUT**, it could also be a foreshadowing of the separation of the Kingdom of Israel into two parts, the Southern and Northern kingdoms. First, we are told that Pharaoh's Cup Bearer had a dream, and when Yoseph asked him about his dream, this is what the Cup Bearer said to Yoseph. In my dream, there was a Gephen, גֶּפֶן, a **VINE** before me.

What or who do you think that **Vine** represents? Lets search the Scriptures and see if we can get an answer.

*Deuteronomy 32:32* YHVH is speaking to the Moses and describes what has become of His people of Israel, and YHVH says: *For their **Vine** is of the **Vine** of Sodom, and of the fields of Gomorrah: their **grapes** are grapes of gall, their **clusters** are bitter:*

In this *verse*, it appears that the **Vine** represents Israel's character, when they willingly rebelled against Him, and chose to step away from the Words of YHVH's Torah, and ended up having an evil character.

*Psalm 80:8* You YHVH have brought a **Vine** out of Egypt: You YHVH, have cast out the heathen, and planted that **Vine**.

Here, the **Vine** represents YHVH's people, Israel, whom YHVH planted in the Promised Land.

*Psalm 80:14* Return, we beseech You, O Elohim of hosts: look down from heaven, and behold, and visit this **Vine**;

The **Vine** that the Psalmist is asking YHVH to visit, **IS** the people of Israel.

*Isaiah 5:2* And he fenced it, and gathered out the stones thereof, and planted it with the choicest **Vine**, and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth **grapes**, and it brought forth **wild grapes**.

Here in this parable, the **Vine** also represents Israel, but instead of getting grapes it brought forth wild grapes (disobedient).

*Isaiah 36:16 Harken not to Hezekiah: for thus says the king of Assyria, Make an agreement with **ME** by a present, and come out to **ME**: and every can eat one of his **Vine**, and every one of his fig tree, and drink you every one the waters of his own cistern;*

Here the **Vine** represents a promise to the people of Israel by one of the great enemies of the people of Israel, and who, in this case, **IS** a shadow picture of satan.

*Jeremiah 2:21 Yet I had planted you, a noble **Vine**, wholly a right seed: how then **ARE** you turned into the degenerate plant of a strange **Vine** unto me?*

Here again, the **Vine** represents Israel, the noble **Vine** that YHVH planted in Israel, and that turned into **a degenerate plant of a strange Vine**, over time.

*Hosea 10:1 Israel is an empty **Vine**, he brings forth fruit unto himself: according to the multitude of his fruit he has increased the altars; according to the goodness of his land they have made goodly images.*

Here again, the **Vine** represents Israel, but Israel is not on the Righteous Path that YHVH wants them to walk on.

*Micah 4:4 But they shall sit every man under his **Vine** and under his fig tree; and none shall make them afraid: for the mouth of YHVH of hosts hath spoken it.*

Here again the **Vine** represents the people of Israel.

So when the Cup Bearer says: In my dream there was a **Vine** before me, I believe that he is talking about the people of Israel? Next we are told in *verse 10*:

*10 And in the **Vine** were **three** branches: and it was **as though** it budded, and her blossoms shot forth; and the **clusters** thereof brought forth ripe grapes:*

וּבְגִפְנֵי שְׁלֹשָׁה שָׂרִיגִים וְהִיא כְּפָרַחַת עָלְתָה נֹצֵה הַבְּשִׁילוֹ אֲשַׁכְּלֶתֶיהָ עֲנָבִים)

UbaGephen Shloshah Sariyгим VeHiy KePorachat Altah Nitzah HiBeshiyilu Ashkeloteyha Anabiyim, where the **word**, UbaGephen, is from the **word**, Gephen, גִּפְן, which means, vine, the **word**, Shloshah, means, **three**, the **word**, Sariyгим, is the plural of the **word** Sariyג, שָׂרִיג, which means, **vine, tendril, twig, branch**, to interlace, intertwine, lattice, grate, network, wickerwork, the **word**, VeHi, means, and she, or **and it**, the **word**, KePorachat, is from the **word**, Parach, פָּרַח, which means, **to sprout, bud, shoot, blossom, bloom, flourish**, it broke forth, broke out, flower, flower shaped ornament, young man, it also means to fly, that which flies, the **word**, Altah, is from the **word** Alah, עָלָה, which means, **to go or come up, ascend, he went up, ascended, it sprang up, grew, shot forth, he rose, surpassed, excelled, was reckoned, was counted in, was considered, he succeeded, was successful, was brought up, was taken up, rose**, was taken away, he promoted to a higher dignity, he put on, laid on, he brought, was raised, was taken up into, was inserted, was offered, was exalted, he elevated, praised, he prized, it also means leaf, the leaf of a book, folio, it also means cause, pretext, occasion, the **word**, Nitzah. Is from the **word** Netz, נִץ, which means, blossom, flower, to blossom, to bloom, it also means,

hawk, and hawk, politically, th **word**, HiBeshiyLu, is from the **word** Bashal, בשל, which means, to cook, **ripe, mature, it ripened**, it boiled, cooked, **he caused to ripen**, was boiled, and as a preposition, it means, for the sake of, because of, the **word**, Ashkeloteyha, is from the **word**, Eshkol, אשכול, or אשכל, which means, **cluster, bunch, a cluster of grapes** or other fruit, the **word**, Anabiyim, is the plural of the **word**, Anab, ענב, means, **grape, berry**, staphiloma medicine, it also means, to make a loop, tie, made a loop, tied)

The question that I asked myself when I read this verse is, **IS** this a prophecy, telling us that the **three branches** that are in the **Vine** represent Judaism, Catholicism and Christianity? Could they represent, the birth or rebirth of the people of Israel, finally being reunited as One family, and abiding in the **VINE**? Abiding in the Words of the Torah that YHVH gave to Israel at Mount Sinai? And the cluster of grapes that these branches produced, could they represent the fruitfulness that they will produce, **IF** and when they willingly choose to **return to and ABIDE** in the **Vine**, which is a picture of all three of them, choosing to **ABIDE IN**, believe and obey, the Words of the Torah of our heavenly Father, that were given to Israel, through Moses at Mount Sinai? Messiah said in *John 15:5 I am the Vine, YOU are the Branches: He that Abides in Me, and I in him, the same brings forth much fruit: for without Me, YOU can do nothing.*

*11 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.*

וְכֹס פְּרֻעָה בְּיָדִי וְאָקַח אֶת־הָעֵנָבִים וְאִשְׁחַט אֹתָם אֶל־כּוֹס פְּרֻעָה וְאָתַן אֶת־הַכּוֹס ( וְכֹס פְּרֻעָה בְּיָדִי וְאָקַח אֶת־הָעֵנָבִים וְאִשְׁחַט אֹתָם אֶל־כּוֹס פְּרֻעָה וְאָתַן אֶת־הַכּוֹס )  
 VeKos Paroh BeYadiy Va'eQach Et HaAnabiyim VaEschat Otam El Kos Paroh VaEten Et HaKus Al Kaph Paroh, where the **word**, VeKos is from the **word**, Kos, כּוֹס, which means, **cup, goblet**, it is also, kind of owl, the **word**, Paroh, means, Pharaoh, the **word**, BeYadiy, is from the **word** Yad, יָד, means, **hand**, arm, foreleg, handle, stem, monument, place, power, strength, part, portion, share, fold, and in the form that it is used here, it means, **in my hand**, the Va'eQach, is form the **word** Qach, קָח, which means, **take, taken, he took**, it is related to the **word** Laqach, לָקַח, which means, to take, to buy, he took, took in, took away, he received, captured, seized, conquered, he bought, he gathered, collected, he fetched, was taken, was seized, it also means, learning, teaching, instructions, that which is received, and in the form that it is used here it means, **and I took**, the **word**, Et, is the first and last letters of the Hebrew Alephbet, and they represent Messiah, the First and the Last, the **word**, HaAnabiyim, is the plural of the **word** Enab, עֵנָב, means, **grape, berry**, staphiloma medicine, it also means, to make a loop, tie, made a loop, tied, the **word**, Va'eSechat, is from the **word**, Sachat, שָׁחַט, which means, **to squeeze, press out**, it also means to slaughter, to kill, slaughtered, to flay, take off a dress, he killed, murdered, he caused to slaughter, to pierce, he harmed, marred, to wound, he violated a virgin, oppression, rape, the **word**, Otam, means, **them, and in this case it mans the grapes**, the **word**, El, אֵל, denotes, motion toward or to, or direction toward, and it means, **to, unto, toward, in, into, at, by**, it is also the short form of the title Elohim, and means power, to be strong, but it is also a noun meaning nothing, will make my speech worth nothing, and as an adverb it expresses prohibition, a negative wish or request, and it means no, not, nay, the **word**, Kos, means **cup**, the **word**, Paroh, means, **Pharaoh**, the **word**, VaEten, is form the **word** Natan, נָתַן, means, **to give, gave, granted**, he permitted,

he gave up, delivered, he put, set, he appointed, established, he made, was given, was granted, was appointed, was established, the **word**, Et is defined above, and it represent Messiah, the **word**, HaKus, means, the cup, the **word** Al, means, to or unto, the **word**, Kaph, כָּף, which means, *the hollow of the palm of the hand*, sole of the foot, pan, censer, handle, branch, spoon, the crest of the female genitals, it is the name of the eleventh letter of the Hebrew alphabet, it also means cliff, rock, cape, the **word**, Paroh, means Pharaoh)

Here we see that the Cup Bearer, took the **cluster of grapes**, the fruit, that burst forth from the branches that were in the **VINE**, and squeezed the juice out of them, right into Pharaoh's cup. In this scenario, I believe that Pharaoh represents our heavenly Father, therefore, I believe that the **grapes** that came from the branches, represent the blessings that Israel receives when they willingly choose to become one with, and **Abide** in the **Vine**, and the only way that they can do that, **Abide in the Vine, IS** by willingly choosing, to believe, follow and obey the Words of YHVH's Torah of Life, thereby choosing to **DO THE WORKS** of our heavenly Father. Next I asked myself, what does the squeezing of the fruit, the grapes, that burst forth from the **branches**, represent? I believe that they represent their thanksgiving offering to YHVH, that He so graciously provided for them, to thank Him, for restoring the **three factions of Israel into One family**, His family, Israel?

12 And Yoseph said unto him, *This is the interpretation of it: The three branches are three days:* וַיֹּאמֶר לוֹ יוֹסֵף זֶה פְּתָרֹנוֹ שְׁלֹשֶׁת הַשָּׁרְיִימִ שְׁלֹשֶׁת יָמִים הֵם, VaYomru Lo Yoseph Zeh Pitrono Shloshet HaSarigiym Shloshet Yamiym Hem, where the **word**, VaYomru is form the **word** Amar, אָמַר, means, *to say, saying, said, spoke, you told, uttered*, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word**, speech, saying, utterance, the **word**, Lo, לוֹ, or לוֹא is an inflected personal pronoun, meaning, *to, or unto him*, as an adverb, it means, would that, oh that, if only, the **word** or name, Yoseph, is the name of Ya'aqov and Rachel's firstborn son, the **word**, Zeh, means, *this*, the **word**, Pitrono, is from the **word**, Pitron, פִּתְרוֹן or פְּתָרֹן, means, *solution, interpretation*, it is from the **word** Patar, פָּתַר which means, *to solve interpret, he solved, interpreted dreams, was explained*, the **word**, Shloshet, means, *three*, the **word**, HaSarigiym, is the plural of the **word**, Sariyg, שָׂרִיג, which means, vine, tendril, **twig, branch**, to interlace, intertwine, lattice, grate, network, wickerwork, the **word**, Shloshet, means, *three*, the **word**, Yamiym, is the plural of the **word** Yom, יוֹם, which means, day, time, year, but we also have to understand that the Hebrew letters of the **word** Yom, יוֹם, gives us a much more in depth meaning of what this **word** means. The **word** Yom is spelled with a Yod, a Vav and a Mem, and the letter Yod, means, hand, he will, to establish, strength, the letter Vav, means nail, a connection, bridge, hook, tent peg, attached, balanced, and the letter Mem, means, from, out of, womb, baptism, mikvah, incubate. Therefore, I believe that Elohim is telling us, through this **word** Yom, that His Right Hand (*Messiah, the Living Torah made flesh*) has established a connection, whereby we, mankind, can choose to be attached to Him, and allow the words of our Heavenly Father's Torah of Life to incubate within our hearts, so that when we choose to obey them, and put His Words into action in our daily lives, we will learn to work out our own salvation, by seeing and understanding that there is really

only **ONE** True Light, and that that **ONE** True Light **IS** the Words of our heavenly Father's Torah of Life, the **word**, Hem, הֵם, means, they)

Here we see that Yoseph gives the Cup Bearer the interpretation of his dream and he tells him that the **three branches** represent שְׁלֹשֶׁת יָמִים, Shloshet Yamiym, **three days**. Now the word Yamiym, is from the word Yom, which means Days, but it has a much more profound meaning, for the **word** Yom is spelled with a Yod, a Vav and a Mem, and the letter Yod, means, *hand, he will, to establish, strength*, the letter Vav, means, *nail, a connection, bridge, hook, tent peg, attached, balanced*, and the letter Mem, means, *from, out of, womb, baptism, mikvah, incubate*. Therefore, I believe that since YHVH Elohim sovereignly chose to use these two words together, שְׁלֹשֶׁת יָמִים, Shloshet Yamiym, that He is telling us, through these words, that His Right Hand (*Messiah, the Words of Living Torah made flesh*) has established a connection, whereby, the people of Israel and all of mankind, for that matter, can choose to be attached to Him, and allow the Words of our Heavenly Father's Torah of Life to incubate within their hearts, so that when they choose to obey them, and put YHVH's Words into action in their daily lives, which will cause them to learn **HOW, to Work out their own salvation**, by seeing and choosing to understand that there is really only **ONE** True Light, and that that **ONE** True Light **IS** the Words of our heavenly Father's Torah of Life. Please remember that **three days, IS** how long Messiah was in the Tomb before He **BURST FORTH OUT OF IT**, as the grapes burst forth, out of the **branches**, that were **abiding in the Vine**, and by doing so, Messiah became the first of many, that would rise from the dead, and live for eternity in the kingdom of Elohim.

13 Yet within **three days** shall Pharaoh lift up your head, and **restore** you unto your place: and you shall deliver Pharaoh's cup into his hand, after the former manner when you were his butler.

בְּעוֹד שְׁלֹשֶׁת יָמִים יִשָּׂא פָרְעֹה אֶת־רֹאשׁוֹ וְהִשִּׁיבָהּ עַל־כַּנְּהָ וְנָתַתָּ כּוֹס־פָּרְעֹה בְּיָדוֹ ( BeOd Shloshet Yamiym Yisa Paroh Et Rosheka VahaShiybeka Al Kaneka VeNatata Kos Paroh BeYado KaMishpat HaRishon Asher Hayiyta Mashqehu, where the **word**, BeOd, is from the **word** Od, עוֹד, which means, **to return, repeat, do again, still, yet, while, he affirmed solemnly, he warned, he bore witness, attested, testified, he said repeatedly and forcefully**, he surrounded, encompassed, he strengthened, restored, relieved, encouraged, he helped, supported, as an adverb it means duration, continuance, continually, still, yet, already, the **word**, Shloshet, means three, the **word** Yamiym, is the plural of the **word** Yom, which means, day, Yisa, is from the **word** Nasa, נָשָׂא, means, **to lift, lifted, accept, raised, carry, take, he bore, carried, he took, took away, carried off, he married, it contained, he swept away, destroyed, he forgave, pardoned**, he suffered, endured, **was lifted up, was raised, was exalted, was respected**, was carried from place to place, as an adjective it means, high, exalted, but it can also mean to deceive, beguile, emptiness, vanity, he imposed upon, to claim a debt, the **word**, Paroh, means, **Pharaoh**, the **word**, Et, is the first and last letters of the Hebrew Alephbet, and they represent Messiah, the First and the Last, the **word**, Rosheka, is from the **word** Rosh, רֹאשׁ, which means, **head, chief, leader, top, summit, beginning, division, sum, principal, capital, basis, foundation, first, former, previous, superior**, but it can also mean, venom, poison, and in the form that it is used here, it means, **your head**, the **word**, VahaShiyvka, is from the **word** Shuv, שׁוּב, which means, **to return, turn back, bring**

*back, restore, come again, go again, he did again, repeated*, to answer, comply with, he became, he repented, he returned from his evil ways, he returned to YHVH, he brought back, took back, restored, he caused to return, he answered, replied, he reversed, revoked, to turn away, apostatize, was rebellious, he behaved wildly, was refractory, was rebellious, the *word*, Al, אֵל, means, height, upper part, and as a preposition, it means, in, *on, upon, above, over, at, beside, by, for, toward, to, onto, against, concerning, about, because of, on account of, together with*, it also means, yoke, to insert, thrust in, the *word*, Kaneka, כָּנָה, which means, *right, truthful, honest, just, to be set up, established*, be firm, it also means, base, stand, pedestal, *to put or place*, the *word*, VeNatata, is from the *word* Natan, נָתַן, which means, *to give, gave, granted, he permitted, he gave up, delivered, restored, he put, set, he appointed, established, he made, was given, was granted, was appointed, was established*, and in the form that it is used here it means, *restore you to your place*, the *word*, Kos, כּוֹס, which means, *cup, goblet*, it is also, kind of owl, the *word*, Paroh, פָּרוֹחַ, means, *Pharaoh*, the *word*, BeYado, is from the *word* Yad, יָד, which means, *hand, arm, foreleg, handle, stem, monument, place, power, strength, part, portion, share, fold*, and in the form that it is used here it means, in his hand, the *word*, KaMishpat, מִשְׁפָּט, means, *judgement, seat of judgement, cause, case, suit, sentence, justice, right, ordinance, decision, due, privilege, judicial, legal, lawful*, it is related to the *word* Shaphat, שָׁפַט, means to place, put or set over the fire, he established, he ordained, the *word*, HaRishon, is from the *word* Rishon, רִשׁוֹן, means, *first, former, previous*, superior, it is from the *word* Rosh, which means head, the *word*, Asher, אֲשֶׁר, means, to walk straight, to walk, he led, was led, it means, to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, who, whom, whomsoever, whose, what, where, *that, which, with which, that which*, then, and as a conjunction, it means, for, because, in order that, the *word*, Haiyita, is from the *word*, Hayah, הָיָה, means, *to be, exist, happen, shall happen, continue, become, has or will become, was, were, existed, come or came to pass, come or came into being, became*, he remained, it came to pass, happened, it was done, brought about, he caused something to become, he made, the *word*, Mashqehu, is from the *word* Mashqeh, מִשְׁקֵה, means, *cup bearer*, to give to drink, watering, watered region, given to drink, irrigated, watered)

Here, Yoseph says to Pharaoh's Cup Bearer, שְׁלֹשֶׁת יָמִים, Shloshet Yamiym, in *three days* you will experience a resurrection of sorts, for Pharaoh will recognize or be informed that you, his Cup Bearer, did **NOT** do anything wrong, you did **NOT** betray him, **BUT**, you, kept and obeyed the words of Pharaoh, and that therefore, you deserve to be set free, delivered from the sure death that you would have experienced, if you had stayed in prison. Furthermore when Pharaoh exonerates you, *you shall deliver Pharaoh's cup into his hand, after the former manner when you were his butler.*

*14 But think on me when it shall be well with you, and show kindness, I pray you, unto me, and make mention of me unto Pharaoh, and bring me out of this house:*

כִּי אִם-זְכַרְתָּנִי אֶתָּךְ כַּאֲשֶׁר יֵיטֵב לָךְ וְעָשִׂיתָ-נָּא עִמָּדִי חֶסֶד וְהִזְכַּרְתָּנִי אֶל-פַּרְעֹה ( )  
 Kiy Im Zekartaniy Itka KaAsher Yiytav Lak VeAsiyta Na

Imadiy Chased VehiZekartaniy El Paroh VahoTzetaniy Min HaBayit HaZeh, where the **word**, Kiy, קִי, means, that, because, for, when, while, as, if, in case, although, though, thus, **therefore, thereby**, as, for, like, when, that, in order that, **forasmuch, inasmuch, whereas, assuredly, but, certainly**, doubtless, else, even, except, for, how, because, so, than, that, nevertheless, now, rightly, seeing, since, surely, then, although, till, truly, until, when, whether, while, who, yet, and as a noun it means burning, branding, the **word**, Im, אִם, as a conjunction, it means, **if, whether, although, verily, when, on condition, although, also**, Oh, that, when; hence as a negative not, doubtless, but, either, except, moreover, neither, nor, nevertheless, save only, seeing, since, surely, no more, none, though, of a truth, unless, verily, when, whereas, while, yet. as a noun it means, mother, matriarch, metropolis, large city, womb, nation, people, the **word**, Zakartaniy, is from the **word** Zakar, זָכַר, means, **to remember, to say, name, call to mind**, he mentioned, swear, to prick, to pierce, to fix one's mind, **remembrance, memory, reminder, and it means to speak and act on behalf of**, it also means, to be born male, to treat as masculine, the male organ, penis, it is related to the **word** Zak, זָכ, which means pure, clean, the **word** Zakay, זָכַי, which means, innocent, guiltless, righteous, worthy, entitled, and the **word** Zakah, זָכָה, which means to be clear, be clean, was pure, was innocent, was morally clean, was guiltless, was worthy, was successful, won, attained, deserved, made pure, was acquitted, was pronounced innocent, and in the form that it is used here, it means, remember me, the **word**, Itka, means, **with you, with yourself**, the **word**, KaAsher, כַּאֲשֶׁר, means, as, when, as you, as we, when you, when we, the **word**, Yiytav, is from the **word** Yatav, יָטַב, means, **to be good, pleasing, will be good, will be pleasing, he did good, he did well**, he made comely, adorned, he made glad, rejoiced, became better, improved, the **word**, Lach, לָךְ, means, **to or for you**, the **word**, VeAsiyta, is from the **word** Asah, עָשָׂה, means, to do, **doing, done, make, he did, made, he worked, he laboured, he acted, dealt, he produced, yielded, performed, accomplished, he brought about, caused, effected, he appointed**, he acquired, got, gained, the **word**, Na, נָא, means, **please, I pray, I beseech you**, welcome, go to, now, then, and as an adjective, it means, raw, half done, it is related to the **word** Ana, אָנָּה, which means, ah, now, **I or we beseech you, I or we pray you**, the **word**, Imadiy, עִמָּדִי, means, with me, the **word**, Chased, חָסַד, means, **to be kind, to be pious, he dealt kindly, he showed himself kind, kindness, goodness, mercy, affection**, lovely appearance, it also means to be reproached, be ashamed, was put to shame, he reproached, shame, reproach, reviled, he insulted, the **word**, VehiZekartaniy, is from the **word** Zakar, זָכַר, which means, **to remember, to say, name, call to mind**, he mentioned, swear, to prick, to pierce, to fix one's mind, **remembrance, memory, reminder, and it means to speak and act on behalf of**, it also means, to be born male, to treat as masculine, the male organ, penis, it is related to the **word** Zak, זָכ, which means pure, clean, the **word** Zakay, זָכַי, which means, innocent, guiltless, righteous, worthy, entitled, and the **word** Zakah, זָכָה, which means to be clear, be clean, was pure, was innocent, was morally clean, was guiltless, was worthy, was successful, won, attained, deserved, made pure, was acquitted, was pronounced innocent, and in the form that it is used here, it means, remember me, the **word**, El, means, to or unto, the **word**, Paroh, means Pharaoh, the **word**, VahoTzetaniy

is from the *word* Yatza, יָצָא, which means, *to go or come out, goes forth, went forth, burst forth, bloomed, he brought out, brought forth, carried out, he released, discharged*, he excluded, he spent, he published, the *word*, Min, מִן, denotes separation, and means, *away from, from, thereof, of, out of*, since, because, than, more than, it is also the pronoun, what, the *word*, HaBayit, means, *the house*, the *word*, HaZeh, means, *this*)

After telling Pharaoh's Cup Bearer, the good news, Yoseph asks him, to Zakar him, which means that Yoseph asked the Cup Bearer, to speak and act on his behalf, when he once again has the opportunity and privilege of standing in the presence of Pharaoh. Yoseph wanted the cup bearer to ask Pharaoh, to bring him, Yoseph, out of this prison house, because he had done nothing wrong. Have you ever done something for someone, and maybe saved them from a disastrous situation, only to find out later, that they forgot all about what you did for them? Well that is exactly what is happening here. Now that the Cup Bearer was out of jail and restored to his prestigious position, he forgot all about the good deed that Yoseph had done for him, the good deed that relieved his anxiety of **NOT** knowing what was going to happen to him. Please remember that Yoseph did that, by interpreting the Cup Bearer's dream. It is important that we understand and remember, that Yoseph did **NOT** do anything special here, he only repeated the interpretation of the Cup Bearer's dream, that YHVH had given him. Therefore, all the glory should go to YHVH and **NOT** to Yoseph, for it is YHVH that interpreted the dream. Now based on that fact, I asked myself, could this incident, therefore, be something similar to what happened to Moses, when he let his anger get the better of him, and placed the glory that should have been given to YHVH for bringing water out of the Rock, upon himself and his brother Aaron? Did Yoseph do the same here, by letting his fear, his anxiety of being stuck prison indefinitely, cloud his judgement, and allow the Cup Bearer to believe, that it was, him, Yoseph, that interpreted the Cup Bearer's dream? Is that why YHVH, *caused* the Cup Bearer *to forget* about what Yoseph had done for him, until YHVH wanted him to remember? Next Yoseph tells the Cup Bearer **WHY** he thinks, he deserves to be taken out of the prison, he says in *verse 15*:

*15 For indeed I was stolen away out of the land of the Hebrews: and here also, have I done nothing that they should put me into the dungeon.*

כִּי־גָנַב גָּנַבְתִּי מֵאֶרֶץ הָעִבְרִים וְגַם־פֹּה לֹא־עָשִׂיתִי מֵאוֹמָה כִּי־שָׁמוּ אֹתִי בְּבוֹר (Kiy Gunov Gunavtiy MeEretz HaIvriym VeGam Poh Lo Asiytiy MeumahKiy Shamu Oti BaBor, where the *word*, Kiy, כִּי means, that, *because, for, when, while*, as, if, in case, although, though, thus, therefore, thereby, as, for, like, when, that, in order that, forasmuch, inasmuch, whereas, assuredly, but, certainly, doubtless, else, even, except, for, how, because, so, than, that, nevertheless, now, rightly, seeing, since, surely, then, although, till, truly, until, when, whether, while, who, yet, and as a noun it means burning, branding, the *word*, Gunov, is from the *word*, Ganav, גָּנַב, which means, *to steal, rob, cheat, delude, he stole, he robbed, he cheated, deceived*, deluded, he stole frequently, was an habitual thief, he passed on stealthily, he introduced surreptitiously, *he smuggled in, thief, theft*, the *word*, Gunavtiy, is the very same *word* repeated, but in this form, it means, I was stolen or kidnapped, the *word*, MeEretz, means, *from the land*, from the earth, from the ground, from the country, the *word*, HaIvriym, means, *the Hebrews*, the *word*, VeGam, means, *and also*, the *word*, Poh, means, *here*, the *word*, Lo, means, no or not, the *word*, Asiytiy, is from the *word*, Asah, (עָשָׂה, means, *to do, doing, done*, make, he did, made, he worked, he laboured, he acted, dealt, he produced, yielded, performed,

accomplished, he brought about, caused, effected, he appointed, he acquired, got, gained, the **word**, Meumah, מְאֻמָּה, means, something, anything, whatever, whatsoever, it is mostly used with the negative particle Lo, לֹא, in the sense of meaning, **not anything, nothing**, the **word**, Kiy, כִּי means, that, **because, for, when, while**, as, if, in case, although, though, thus, therefore, thereby, as, for, like, when, that, in order that, forasmuch, inasmuch, whereas, assuredly, but, certainly, doubtless, else, even, except, for, how, because, so, than, that, nevertheless, now, rightly, seeing, since, surely, then, although, till, truly, until, when, whether, while, who, yet, and as a noun it means burning, branding, the **word**, Samu, is from the **word**, Siym, שִׁים or Sum, שָׁם, which means, **to place, put, set, he inserted**, sheathed, he computed, to fix, determine, he established, appointed, he settled, fixed, ordained, he made, he turned into, transformed, he made fashioned, it also means, to name, the **word**, Otiy, means, me, the **word**, BaBor, is from the **word**, Bor, בּוֹר, means, **cistern, pit, dungeon**, grave, it is from the **word** Ber, which means well, pit)

Here Yoseph continues his plea to have the Cup Bearer of Pharaoh, Zakar, remember him, when he stands in the presence of Pharaoh. And he laments to the Cup Bearer that he was stolen or kidnapped out of his country, and that furthermore, he does **NOT DESERVE** to be in this dungeon, this prison house, for he says, I have done **NOTHING** wrong. You might ask, **WHY** is that important? Well, through all of Yoseph's Life, we are told that the Chen, the Favour of YHVH was upon him, and by asking someone to get him out of jail, **could it be**, that Yoseph was acting **contrary** to the plans that YHVH has for his Life? It is important that we ask ourselves these questions, so that we can compare what happens here to other areas and or characters in Scripture; therefore I would like you to be aware that Joseph, who is a shadow picture of Messiah, was not yet **Thirty** years old at this point, and **Thirty, IS** the age at which Messiah, who **IS** the Saviour of the world, began His ministry here on earth, and we are told in **Genesis 41**, that Yoseph was **Thirty** years old, when he was finally brought in the presence of Pharaoh, which was all part of YHVH Elohim's plan to make Yoseph, the Saviour of the people of Egypt and the surrounding countries, from the famine that had taken hold of the whole middle east area. These are the types of questions that we should be asking ourselves, when we read of what Yoseph did, or when we read about the lives of other Characters in Scripture, because YHVH teaches us lessons on every page of the Scriptures, and it is up to us, to search them out.

16 *When the chief baker saw that the interpretation was good, (favourable) he said unto Joseph, I also was in my dream, and, behold, I had three white baskets on my head:*

וַיֵּרָא שָׂר־הָאֲפִים כִּי טוֹב פָּתָר וַיֹּאמֶר אֶל־יוֹסֵף אֶף־אֲנִי בְחֻלּוֹמֵי וְהִנֵּה שְׁלֹשָׁה סִלִּי (

VayaRe Sar HaOphiym Kiy Tov Patar VaYomer El Yoseph Aph AniyBaChalomiyy VeHineh Shloshah Saley Choriyy Al Roshiy, where the **word**, VayaRe is from the **word** Ra'ah, רָאָה, means, **see, to see, saw, appeared, was seen, he looked at, beheld, he perceived, he conceived, understood, he observed, considered, regarded**, he chose, approved of, preferred, was seen was visible, he appeared, showed himself, but it also means vulture, it means lung, lungs, the **word**, Sar, שָׂר, means, **chief, leader, captain**, general, ruler, prince, nobleman, patron angel, minister, singer, poet, it also means, chain, bracelet, the **word**, HaOphiym, is the plural of the **word**, Opheh, אֹפֶה, which means, **baker, to bake, he baked, was baked, something baked, pastry**, it also

means, to characterize, he characterized, was characterized, the *word*, Kiy, כִּי, means, *that, because, for, when, while*, as, if, in case, although, though, thus, *therefore, thereby, as, for*, like, *when*, that, in order that, forasmuch, inasmuch, whereas, assuredly, but, certainly, doubtless, else, even, except, for, how, because, so, than, that, nevertheless, now, rightly, seeing, since, surely, then, although, till, truly, until, when, whether, while, who, yet, and as a noun it means burning, branding, the *word*, Tov, טוֹב, means, *good, to be good, pleasing, he did good, he did well, became better, was improved, ameliorated, goodness, comely, fair, fine, beautiful, kindly, kindness, function in a proper and agreeable manner, kind*, welfare, prosperity, to function in the manner that YHVH created it or them, to function, the *word*, Patar, פָּתַר, which means, *to solve interpret, he solved, interpreted dreams, was explained*, the *word*, VaYomer, is from the *word* Amar, אָמַר, means, *to say, saying, said, spoke, you told, uttered*, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, *word*, speech, saying, utterance, the *word*, El, means, to or unto, the *word* or name, Yoseph, *is the firstborn son of Ya'akov and Rachel*, the *word*, Aph, אָפַח, means, nose, anger, wrath, his face, and as a conjunction, it means, *also, too*, then, and then, and so, therefore, the *word*, Aniy, means, *I*, the *word*, BaChalomi, means, *in my dream*, the *word*, VeHineh, וְהִנֵּה, which means, to be agreeable, be pleased, was pleasant, afforded pleasure, pleased, was beneficial, was wholesome, took pleasure, he benefited from, enjoyed, gladdened, it is also the personal pronoun, they, these, and as an adverb it means, here, hither, on this side of, and it also means, lo, *behold*, here, and in the form that it is used here it means *and behold*, the *word*, Shloshah, means, three, Saley, is from the *word* Sal, סַל, means, basket, the *word*, Choriy, חֹרִי, means, *white bread or cake, to be white, fine white flour*, it also means, anger or wrath, it is also the name of the firstborn son of Lotan and grandson of Seiyir the Horite, and he was one of the tribal leaders of the Edomites, the *word*, Al, אֶל, means, height, upper part, and as a preposition, it means, in, *on, upon, above, over, at, beside, by, for, toward, to, onto, against, concerning, about, because of, on account of, together with*, it also means, yoke, to insert, thrust in, the *word*, Roshiy, is from the *word*, Rosh, רֹאשׁ, means, *head, chief, leader*, top, summit, beginning, division, sum, principal, capital, basis, foundation, first, former, previous, superior, but it can also mean, venom, poison, and in the form that it is used here it means, *my head*)

Here we are told that when the chief Baker saw that the interpretation of the Cup Bearer's dream, was very favourable, he believe that since they both dreamed on the same night, that the interpretation of his dream would be favourable also. So, he went ahead and spoke to Yoseph and said, I too have had a dream, and behold, in the dream, I had *three white baskets* on my head:

First of all we have to understand that these *ARE* two different dreams, and although there might be some similarities, we have to understand that they are different and that the symbolism might be somewhat different. Therefore regarding this dream, I believe that we have to ask ourselves, what do the *three, white baskets* represent. Let's begin with the word *Basket*:

2Kings 10:7 And it came to pass, when the letter came to them, that they took the King's sons, and slew seventy persons, and put their heads in **baskets**, and sent him them to Jezreel. 8 Be you therefore instructed, O Jerusalem, **lest My soul depart from you; lest I make you desolate, a land not inhabited.** 9 Thus says YHVH of hosts, They shall thoroughly glean the remnant of Israel as a **vine**: turn back your hand as a grape gatherer into the **baskets**. 10 To whom shall I speak, and give warning, that they may hear? Behold, **their ear is uncircumcised**, and they cannot **hearken**: (they cannot shema) behold, **the Word of YHVH is unto them A REPROACH; they have NO DELIGHT IN IT.**

Jeremiah 24:1 YHVH showed me (a vision), and, behold, two **baskets** of figs were set before the temple of YHVH, after that Nebuchadrezzar king of Babylon had carried away captive Jeconiah the son of Jehoiakim king of Judah, and the princes of Judah, with the carpenters and smiths, from Jerusalem, and had brought them to Babylon. 2 One **basket had very GOOD figs**, even like the figs that are first ripe: and the other **basket had very NAUGHTY figs**, which could not be eaten, they were so bad, 3 Then YHVH said unto me, What do you see, Jeremiah? And I said, Figs; **the good figs, very good; and the evil, very evil**, רָעָה, evil, wicked, distressful, misery, injury, harm, hurt, wrong) that cannot be eaten, because, they are so **evil**. 4 Again the Word of YHVH came unto me, saying, 5 Thus says YHVH, the Elohim of Israel; Like these **good figs**, so **will I acknowledge them that are carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans for their good.**

The word **white** in Scripture usually represents, purity and cleanliness. Therefore, when I look at the words **Three White Baskets**, I believe that the **Baskets** represent Israel and the predicament that they were in, for they, as a corporate entity, had chosen to cast away the Words of YHVH Torah of Life, and replace it with their own man made doctrines, that they believed, were somehow **purser**, and better suited to praise and worship their Elohim with, and therefore, because of their rebellion against the Ways and the Words of YHVH, all of them were overtaken by Nebuchadnezzar and taken into captivity, including the minority of the people that were good, along with the majority of those that were worshipping the gods of others. Then, in *verse 17*, we are told what was in those **Baskets**.

17 And in the **uppermost basket** there was of **all manner of baked goods** for Pharaoh; and **the birds did eat them out of the basket upon my head.**

וּבִסָּל הָעֲלִיּוֹן מִכֹּל מֵאֲכָל פִּרְעֹה מַעֲשֵׂה אֶפֶה וְהָעוֹף אָכַל אֹתָם מִן־הַסֵּל מֵעַל רֹאשִׁי,  
 UbaSal HaElyon MiKol MaAkal Paroh MaAseh Opheh VahaOph Okel Otam Min HaSal  
 MeAl Roshiy, where the **word**, UbaSal, is from the **word** Sal, סָל, means, basket, the  
**word**, HaElyon, עֲלִיּוֹן, means, **high, most high, superior, supreme, supremacy, the Most High**, the plural is Elyonim, and it means heavenly beings, angels, the **word**, MiKol  
 means, and in all, or and the whole of, the **word**, MaAkal, is from the **word** Akal, אָכַל,  
 which means, **to eat, he ate, devoured, consumed, destroyed, he digested**, burned, fed,  
 nourished, was fed, was nourished, food, meal, the **word**, Paroh, is the **word** Pharaoh, the  
**word**, MaAseh, is from the **word** Asah, עָשָׂה, which means, **to do, doing, done, make, he did**,  
 made, he worked, he laboured, he acted, dealt, he produced, yielded, performed,  
 accomplished, he brought about, caused, effected, he appointed, he acquired, got, gained,  
 the **word**, Opheh, אָפֶה, means, **baker, to bake, he baked, was baked, something baked**,

*pastry*, it also means, to characterize, he characterized, was characterized, the **word**, VahaOph, is from the **word** Oph, עוף, which means, to fly, it flew, flew away, he brandished, waved, flew about, caused to fly, it means, **fowl, bird, winged creature**, the **word**, Okal, אכל, means, **to eat, he ate, devoured, consumed, destroyed, he digested**, burned, fed, nourished, was fed, was nourished, food, meal, the **word** Otam, means, them, the **word**, Min, מן, denotes separation, and means, **away from, from, thereof, of, out of**, since, because, than, more than, it is also the pronoun, what, the **word**, HaSal, סל, means, basket, the **word**, MeAl, is from the **word**, על, which means, height, upper part, and as a preposition, it means, in, on, upon, above, over, at, beside, by, for, toward, to, onto, against, concerning, about, because of, on account of, together with, it also means, yoke, to insert, thrust in, and in the form that it is used here, it means from the top (basket), the **word**, Roshiy, means, my head)

Here the chief baker tells Yoseph that he had **three baskets** on his head, and that that the uppermost basket was filled **with all manner of baked goods**, and, that these baked goods were for Pharaoh. Then we are told that the Oph, עוף, the birds, the fowl, the winged creatures, ate them out.

I believe that the phrase **all manner of baked goods**, represents the plethora of the doctrines of men, the people of the world, that had somehow infiltrated and unfortunately, these false doctrines, were also believed and accepted by many of the people of Israel, people who profess to believe, follow and obey the Elohim of Abraham, Yitzchaq, and Ya'akov. Not only did they accept and believe these false doctrines, **BUT** they chose to present these man made false doctrines, to YHVH, as **THE WAY that THEY**, now want and even demanded, to worship Him with, rather than worshipping Him, in the manner that He, has prescribed and commanded Israel to do.

The birds represent, the same birds that Messiah talked about in *Luke 17*, where the Pharisees demanded that Messiah tell them when the kingdom of Elohim should come. Messiah then told them: *that the kingdom of Elohim does NOT come with observation, for behold the kingdom of Elohim IS within you.* Then Messiah said, *it shall be like the days of Noah, when the flood came, or the days of Lot, where they did eat, they drank, they bought and sold, they planted and they built, BUT the same day that Lot went out of Sodom, YHVH made it rain fire and brimstone and destroyed them all.*

Then Messiah said, *In that day, he which shall be upon the housetop, and his stuff in the house, LET HIM NOT come down to take it away: and he that is in the field, let him likewise NOT return back. 32 Remember Lot's wife. 33 Whosoever SHALL seek to save his life SHALL lose it; and whosoever SHALL lose his life shall preserve it. 34 I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left. 35 Two women shall be grinding together; the one shall be taken, and the other left. 36 Two men shall be in the field; the one shall be taken, and the other left. 37 And they (Messiah's disciples) answered and said unto him, Where, Master? And He said unto them, Wheresoever the body is, there will the eagles (Birds) be gathered together.*

Revelation 19:17-18 *And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls (Birds) that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great Elohim; 18 That you may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.*

We are told that what was contained in the top basket of the three baskets that the Baker saw were on his head, in his dream, which were, **all manner of baked goods**, and as I explained these baked goods represent the plethora of man made doctrines, found in every man made secular and or religious doctrines, and these doctrines, are the ones, that when believed, consumed, and digested, as most of the people of the world have done, will lead people to their death, and according to the Book of Revelation, their carcasses will be eaten by the birds of heaven, **BUT** we are not told what was in the other two baskets. **WHY?** Could it be, that these other two Baskets, were empty, **AS A WITNESS**, to show us, that, like all man made doctrines are filled with empty promises of man, that cannot ever be fulfilled, so too are these other Two Baskets filled with **NOTHING**, because they have **NOTHING** to offer except emptiness, vanity, worthlessness and ineptitude?

18 *And Yoseph answered and said, This is the interpretation thereof: The three baskets are three days:*

(וַיַּעַן יוֹסֵף וַיֹּאמֶר זֶה פִּתְרוֹן שְׁלוֹשֶׁת הַסַּלִּים שְׁלֹשֶׁת יָמִים הֵם), VaYa'an Yoseph VaYomer Zeh Pitrono Sheloshet HaSaliym Shloshet Yamiym Hem, where the **word**, VaYa'an is from the **word**, Ya'an, יַעַן, is a preposition, which means, because, **purpose, intention, reference**, as in book of reference, the **word** or name, Yoseph is the name of Ya'aqov and Rachel's firstborn son, the **word**, VaYomer, is from the **word** Amar, אָמַר, means, **to say, saying, said, spoke, you told, uttered**, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word**, speech, saying, utterance, the **word**, Zeh, means, **this**, the **word**, Pitrono, is from the **word** Pitron, פִּתְרוֹן or פִּתְרוֹן, which means, **solution, interpretation**, it is from the **word** Patar, פָּתַר which means, **to solve, interpret, he solved, interpreted dreams, was explained**, the **word**, Shloshet, means, **three**, the **word**, HaSaliym, is the plural of the **word**, Sal, סַל, which means, **basket**, the **word**, Shloshet, means, three, the **word** Yamiym, is from the **word** Yom, (יּוֹם, means, day, time, year, but we also have to understand that the Hebrew letters of the **word** Yom, יּוֹם, gives us a much more in depth meaning of what this **word** means. The **word** Yom is spelled with a Yod, a Vav and a Mem, and the letter Yod, means, hand, he will, to establish, strength, the letter Vav, means, nail, a connection, bridge, hook, tent peg, attached, balanced, and the letter Mem, means, from, out of, womb, baptism, mikvah, incubate. Therefore, I believe that Elohim is telling us, through this **word** Yom, that His Right Hand (*Messiah, the Living Torah made flesh*) has established a connection, whereby we, mankind, can choose to be attached to Him, and allow the words of our Heavenly Father's Torah of Life to incubate within our hearts, so that when we choose to obey them, and put His Words into action in our daily lives, we will learn to work out our own salvation, by seeing and understanding that there is really only **ONE** True Light, and that that **ONE** True Light **IS** the Words of our heavenly Father's Torah of Life, the **word**, Hem, means they)

Here Yoseph tells the Baker that the **Three Baskets** represent **Three Days**, and as I said before **the three days** represent resurrection, **BUT** we have to understand that on **Resurrection Day**, Scripture tells us, that every person will be resurrected, **and**, they **will be judged**, **BY** the Words of the Father's Torah of Life; **AND** the people, who, like the Cup Bearer, who willingly chose to believe, follow and obey the Words of YHVH, they will be ushered into the everlasting kingdom of our heavenly Father, here on earth. However, **the opposite is also true** for every person that chose to **eat all manner of man made baked goods**, (man made doctrines) rather than the Bread of Life, the Words of YHVH Torah of Life made flesh, our Messiah, the Bread of Life, for, they too will be resurrected, **BUT, THEY**, will be sent into **the lake of fire to suffer the second death**, just like the Baker was sent to the gallows to be hung. This tells me that like the Baker, they too **will die and be lost forever**. In *verse 19* Yoseph tells the Baker what his fate will be, and he says: in **three days**, which as I said above is a picture of the Day of Resurrection, where all people will be resurrected and judged for and by the **WORKS** that they have done while they were alive and here on earth, you, the chief Baker **WILL DIE**.

*19 Yet within three days shall Pharaoh lift up your head from off of you, and shall hang you on a tree; AND the birds shall eat your flesh from off of you.*

בְּעוֹד שְׁלֹשֶׁת יָמִים יִשָּׂא פָרְעֹה אֶת־רֹאשׁוֹ מִן־עַלְיָיִךְ וְתָלָה אוֹתָךְ עַל־עֵץ וְאָכַל הָעוֹף ( )  
 אֶת־בְּשָׂרְךָ מִן־עַלְיָיִךְ, BeOd Shloshet Yamiym Yisa Paroh Et Roshka MeAleyka VeTala  
 Otkal Al Etz VeAkhal HaOph Et Besarka MeAleyka, where the **word**, BeOd, is from the  
**word** Od, עוֹד, means, to return, repeat, do again, **still, yet, while**, he affirmed solemnly,  
 he warned, he bore witness, attested, testified, he said repeatedly and forcefully, he  
 surrounded, encompassed, he strengthened, restored, relieved, encouraged, he helped,  
 supported, as an adverb it means duration, continuance, continually, still, yet, already, and  
 in the form that it is used here it means, **yet still**, the **word**, Shloshet, means, three, the  
**word**, Yamiym, is defined above and it means days, the **word** Yisa, is from the **word** Nasa,  
 נָשָׂא, means, **to lift, lifted**, accept, **raised**, carry, take, he bore, carried, he took, took away,  
 carried off, he married, it contained, he swept away, destroyed, he forgave, pardoned, he  
 suffered, endured, **was lifted up, was raised**, was exalted, was respected, was carried from  
 place to place, as an adjective it means high, exalted, but it can also mean to deceive,  
 beguile, emptiness, vanity, he imposed upon, to claim a debt, the **word**, Paroh, means,  
 Pharaoh, the **word**, Et, is the first and last letters of the Hebrew Alephbet, and they  
 represent Messiah, the First and the Last, the **word**, Roshka, means, **your head**, the **word**,  
 MeAleyka, means, **from off of you**, the **word**, VeTala, is from the **word**, Talah, תָּלָה,  
 which means, **to hang**, he lifted up, hung up, suspended, he let down, dangled, was  
 devoted to, was addicted to, **he hanged someone**, he ascribed to, he attributed to, he left  
 undecided, **was hung, was hanged, he hung something or someone up**, he deferred,  
 delayed, the **word**, Otkal, means you, the **word**, Al, means, on or upon, the **word**, Etz,  
 means, tree, the **word**, VeAkhal, is from the **word** Akhal, אָכַל, which means, **to eat, he ate**,  
**devoured, consumed, destroyed, he digested**, burned, fed, nourished, was fed, was  
 nourished, food, meal, the **word**, HaOph, is from the **word** Oph, עוֹף, which means, to fly,  
 it flew, flew away, he brandished, waved, flew about caused to fly, it means, **fowl, bird**,  
**winged creature**, Et, is defined above, and it represents Messiah, the **word**, Besarka, is  
 from the **word** Basar, בָּשָׂר, means, **flesh**, meat, body, creature, pulp of the fruit, it also  
 means to bear good tidings, he brought a joyful message, to bring a joyful message, he

gladdened with good tidings, he received good news, it is translated as the **word** Gospel in our english Scriptures, the **word**, MeAleyka, **from off of you or from upon you**)

Here Yoseph makes it very clear, that the interpretation of Baker's dream, means, that he, the Baker **IS** going to be hung on a tree and until you are dead, and, the birds will eat your flesh, from off of your bones. This tells us that the Baker **will indeed die and be lost forever**, because he **betrayed** Pharaoh and would **NOT** walk in obedience to Pharaoh nor follow his commandments, and in this case, as I said above, Pharaoh **IS** a shadow picture of YHVH Elohim, and what He Commanded **ALL** of us to walk in, in other words, the Baker betrayed Pharaoh, by his **EVIL WORKS**.

20 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 of the chief baker among his servants.

וַיְהִי בַיּוֹם הַשְּׁלִישִׁי יוֹם הַלֵּדֶת אֶת־פַּרְעֹה וַיַּעַשׂ מִשְׁתֶּה לְכָל־עֲבָדָיו וַיִּשָּׂא אֶת־רֹאשׁ שָׂרִי  
וַיִּלְדֶּת אֶת־פַּרְעֹה וַיַּעַשׂ מִשְׁתֶּה לְכָל־עֲבָדָיו וַיִּשָּׂא אֶת־רֹאשׁ שָׂרִי הָאֲפִים בְּתוֹךְ עֲבָדָיו  
HuLedet Et Paroh Vaya' As Mishteh LeKal Avadayv VaYisa Et Rosh Sar HaMashqiym  
VeEt Rosh Sar HaOphiym Betok Avadayv, where the **word**, VaYehiy, is from the **word**  
Hayah, הָיָה, which means, **to be, exist, happen, shall happen, continue, become, has or  
will become, was, were, existed, come or came to pass, come or came into being,  
became, he remained, it came to pass, happened, it was done, brought about, he caused  
something to become, he made, the word**, BaYom, means, **in the day**, the **word**  
HaShlishiy, means, **three, or the third**, the **word** Yom, means, day, the **word**, HuLedet, is  
from the **word** Yaled, יָלַד, which means, to bear, conceive, bore, **bring forth, give birth,  
birth day, beget, he begot, she bore, brought forth**, he or she helped deliver a child, act as  
a midwife, was born, he declared his pedigree, he behaved like a child, he caused to bear,  
begot, it means, child, children, boy, offspring, young man, to bear young; to act as  
midwife; born, children, young, bring up, calve, child, be delivered of a child, time of  
delivery, hatch, labour, do the office of a midwife, woman in travail, therefore together the  
words Yom HuLedet, means, **the day of his birth**, the **word**, Et, is defined above, the  
**word**, Paroh, means, Pharaoh, the **word**, Vaya' As, is from the **word** Asah, עָשָׂה, which  
means, **to do, doing, done, make, he did, made, he worked, he laboured, he acted, dealt,  
he produced, yielded, performed, accomplished**, he brought about, caused, effected, he  
appointed, he acquired, got, gained, the **word**, Mishteh, מִשְׁתֶּה, means, **drinking, drink,  
banquet, feast**, it is from the **word** Shatah, which means, to drink, the **word**, LeKal,  
means, **and all, or, and the whole of**, the **word**, Avadayv, is from the **word** Eved, עָבַד,  
means, to work, to serve, he worked, did, performed, made, to work, serve, worship, he  
served, worshipped, obeyed, servant, slave, worshipper, he imposed forced labour, he  
worked, laboured, tilled, cultivated, he served, he worshipped, was dressed, was tanned,  
said of hides, he cultivated, he dressed, he enslaved, was elaborated, adapted, it means,  
**servant, slave, bondman, worshipper**, it means, deed, work, action, he made, he did, the  
**word**, VaYisa, is from the **word**, Nasa, נָשָׂא, which means, **to lift, lifted, accept, raised,  
carry, take, he bore, carried, he took, took away**, carried off, he married, it contained, he  
swept away, destroyed, he forgave, pardoned, he suffered, endured, was lifted up, was  
raised, was exalted, was respected, was carried from place to place, as an adjective it

means high, exalted, but it can also mean to deceive, beguile, emptiness, vanity, he imposed upon, to claim a debt, the **word**, Et is repeated and these letters **represent Messiah**, the **word**, Rosh, means, **head**, the **word**, Sar, שָׂר, means, **chief, leader, captain**, general, ruler, prince, nobleman, patron angel, minister, singer, poet, it also means, chain, bracelet, the **word**, HaMashqiyim, is the plural of the **word**, Mashqeh, מִשְׁקֶה, which means, **cup bearer**, to give to drink, watering, watered region, given to drink, irrigated, watered, the **word**, VeEt, is the **word** Et repeated, the **word**, Rosh, means, **head**, the **word**, Sar, means, **chief, leader, captain** HaOphiym, is the plural of the **word**, Opheh, אֹפֶה, which means, **baker, to bake, he baked, was baked, something baked, pastry**, it also means, to characterize, he characterized, was characterized, the **word**, BeTok, is from the wore Tavek, תָּוֵק, which means, **in the midst of, middle, among, inside, interior**, it means to mediate, he divided into two equal parts, halved, he acted as the middleman, it also means deceit, the **word** Avadayv, means, **his servants**)

Here we are told that on the **third Day**, which happened to be the day of Pharaoh, birth, Pharaoh made a feast onto his servants, **AND**, we are told that he VaYisa, which is from the **word**, Nasa, נָשָׂא, which means, that Pharaoh **lifted up the head of both the chief Cup Bearer and the chief Baker**. What is interesting is that this word, Nasa, has a double meaning, and I believe that that is why, YHVH sovereignly chose to use this particular word in this incident. The word Nasa, means, that Pharaoh, lifted, accepted, raised, he took away, and in this case, it means he took away the Cup Bearer's accusation, he swept away the charge that was against him, he utterly destroyed the false accusations that had been laid against the Cup Bearer, **BUT**, for the Baker, who had **all manner of baked goods** in his white baskets, these false doctrines that he wanted to impose upon Pharaoh, this word Nasa, נָשָׂא, means that Pharaoh, Nasa, **took him away**, carried him off, he swept him away, destroyed him, because of his deceitful ways, his emptiness, his vanity, and therefore he imposed upon him, the penalty of death, which of course is the penalty that is and will be imposed on all people, who rebel against the Ways and the Words of our heavenly Father's Torah of Life.

21 And he **restored** the chief butler unto his butler-ship again; and he gave the cup into Pharaoh's hand:

וַיָּשֶׁב אֶת־שָׂר הַמִּשְׁקִים עַל־מִשְׁקָהוּ וַיִּתֵּן הַכּוֹס עַל־כַּף פַּרְעֹה) VayaShev Et Sar HaMashqiyim Al Mashqehu VaYiten HaKusAl Kaph Paroh, where the **word**, VayaShev, is from the **word**, Shuv, שׁוּב, means, **to return, turn back, bring back, restore, come again, go again, he did again, repeated, to answer, comply with**, he became, he repented, he returned from his evil ways, he returned to YHVH, he brought back, took back, restored, he caused to return, he answered, replied, he reversed, revoked, to turn away, apostatize, was rebellious, he behaved wildly, was refractory, was rebellious, the **word**, Et, is the first and last letters of the Hebrew Alephbet and they represent Messiah the First and the Last, the **word**, Sar, שָׂר, means, **chief, leader, captain**, general, ruler, prince, nobleman, patron angel, minister, singer, poet, it also means, chain, bracelet, the **word**, HaMashqiyim is the plural of the **word** Mashqeh, מִשְׁקֶה, which means, **cup bearer**, to give to drink, watering, watered region, given to drink, irrigated, watered, the **word**, Al, אֶל, means, height, upper part, and as a preposition, it means, **in, on, upon, above, over, at, beside, by, for, toward**,

*to, onto, against, concerning, about, because of, on account of, together with*, it also means, yoke, to insert, thrust in, the **word**, Mishqehu, is from the **word** Mashqeh, which means, **his position ans the chief cup bearer**, the **word**, VayiTenm, is from the **word**, Natan, נָתַן, means, **to give, gave, granted**, he permitted, he gave up, **delivered, restored, he put, set, he appointed, established**, he made, was given, was granted, was appointed, was established, the **word**, HaKos, (כּוֹס, means, the cup, the goblet, it is also, kind of owl, the **word**, Al, אֶל, means, height, upper part, and as a preposition, it means, in, on, upon, above, over, at, beside, by, for, toward, to, onto, against, concerning, about, because of, on account of, together with, it also means, yoke, to insert, thrust in, the **word**, Kaph, כַּף, means, **hand, the open hand, the hollow of the palm of the hand**, the open hand, sole of the foot, pan, censer, handle, branch, spoon, the crest of the female genitals, it is the name of the eleventh letter of the Hebrew alphabet, it also means cliff, rock, cape, the **word**, Paroh, means, **Pharaoh**)

Here we are told that Pharaoh rewarded the Cup Bearer by VayaShev, which means that Pharaoh chose to, return, bring back, restore, cause the Cup Bearer to come again, which in essence is a shadow picture of him, the obedient Cup Bearer, returning under the protective covering of YHVH. This tells us that the Cup Bearer was brought back, which means that Pharaoh took him back, he restored him to his previous glory, because he, the Cup Bearer, was righteous, and because he loved and therefore chose to obey the all the commandments of Pharaoh, who, as I said above, **IS** a shadow picture of Yahweh.

22 *But he hanged the chief baker: as Yoseph had interpreted to them.*

(וַיֵּת שָׂר הָאֹפִיִּים תְּלָהּ כַּאֲשֶׁר פָּתַר לָהֶם יוֹסֵף), VeEt Sar HaOphiym Talah KaAsher Patar LaHem Yoseph, where the **word**, VeEt is from the **word** Et which is the first and last letters of the Hebrew Alephbet and they represent Messiah, the First and the Last, the **word**, Sar, שָׂר, means, **chief, leader, captain**, general, ruler, prince, nobleman, patron angel, minister, singer, poet, it also means, chain, bracelet, the **word**, HaOphiym, is the plural of the **word**, Opheh, אֹפֶה, which means, **baker, to bake, he baked, was baked, something baked, pastry**, it also means, to characterize, he characterized, was characterized, the **word**, Talah, תָּלָה, means, **to hang, he lifted up, hung up**, suspended, he let down, dangled, was devoted to, was addicted to, **he hanged someone**, he ascribed to, he attributed to, he left undecided, **was hung, was hanged, he hung something or someone up**, he deferred, delayed, the **word**, KaAsher, כַּאֲשֶׁר, means, **as, when**, as you, as we, when you, when we, the **word**, Patar, פָּתַר, which means, **to solve, interpret, he solved, interpreted dreams**, was explained, the **word**, LaHem, , means, to them, the **word** or name Yoseph, is the name of Ya'aqov and Rachel's firstborn child)

This is an example of what will **surely** happen to everyone who thinks they can bring all **manner of baked goods**, (all manner of man made religious or secular doctrines) to Pharaoh, who, as I said above, **IS**, in this case, a shadow picture of YHVH, rather than willingly choosing to believe, follow and obey the Words of YHVH's Doctrine, the very same Words that YHVH Himself gave to Moses, and to us, at Mount Sinai, the Words of His Torah of Life.

23 Yet, the chief butler did **NOT** remember Yoseph, but forgot him.

(וְלֹא־זָכַר שָׂר־הַמְשָׁקִים אֶת־יוֹסֵף וַיִּשְׁכַּחְהוּ) VeLo Zakar Sar HaMashqiyim Et Yoseph VayiShkachehu, where the **word**, VeLo, means, **and no**, or, **and not**, the **word**, Zakar, זָכַר, means, **to remember**, to say, name, **call to mind**, he mentioned, swear, to prick, to pierce, to fix one's mind, **remembrance, memory, reminder**, and it means, **to speak and act on behalf of**, it also means, to be born male, to treat as masculine, the male organ, penis, it is related to the **word** Zak, זָכ, which means pure, clean, the **word** Zakay, זָכַי, which means, innocent, guiltless, righteous, worthy, entitled, and the **word** Zakah, זָכָה, which means to be clear, be clean, was pure, was innocent, was morally clean, was guiltless, was worthy, was successful, won, attained, deserved, made pure, was acquitted, was pronounced innocent, the **word**, Sar, שָׂר, means, **chief, leader, captain**, general, ruler, prince, nobleman, patron angel, minister, singer, poet, it also means, chain, bracelet, the **word**, HaMishqiyim is the plural of the **word**, Mashqeh, מִשְׁקָה, means, **cup bearer**, to give to drink, watering, watered region, given to drink, irrigated, watered, the **word** Et is repeated and those letters represent Messiah, the **word** or name Yoseph, is the name of Ya'aqov and Rachel's firstborn son, the **word**, VayiShekachehu, is from the **word** Shakach, שָׁכַח, means, **to forget, he forgot, was forgotten, he cause to be forgotten, HE CAUSED TO FORGET, forgetfulness, oblivion, amnesia**, it also means, to find)

Here we are told that the chief Cup Bearer, did **NOT** Zakar, he did **NOT** remember Yoseph, but that he VayiShekachehu, he did Shakach him, which means that the Cup Bearer forgot, what Yoseph had done for him. The question that I posed before, still has to be answered, did the Cup Bearer actually **forget** what Yoseph had done for him, **OR**, did YHVH, **CAUSE the Cup Bearer to forget**, which is indeed one of the definitions of the word, Shakach? I for one, believe that YHVH still had a lot of work to do on Yoseph, and therefore, I believe that YHVH kept him in prison for an extra two years until YHVH, knew that Yoseph was ready. Then, that is when YHVH gave Pharaoh the dream, that eventually caused Yoseph to be brought out of prison into the presence of Pharaoh, where he once again was prompted by YHVH to interpret another dream, the dream that Pharaoh had, and by doing so, Yoseph, became second in command of the most powerful nation on the face of the earth, in those days. We have to understand YHVH's plans will always come to fruition, **BUT**, it will always be in His timing, and not in our, nor in Yoseph's timing. Amein!

*Studying and keeping Torah together as a community.*

*Have a great Elohim blessed week and may YHVH bless your every thought,  
and your every deed. Until we meet again. Amein*