

PART NINE בְּיָמָיו "He rested" NT parallel "The rest of Salvation"

INTRODUCTION TO 37.1-40.23

Jacob settled in the land of Canaan-the "promised land". His father Isaac had been a wanderer there and of course Abraham remained a pilgrim. Jacob on the contrary both purchased and fought for land in Canaan (cf 48.2) He is called "Israel" and he portrays prophetically the latter day salvation of his people. His life itself is prophetic TORAH His rest however is not complete without the settlement under his Son Joseph, who typifies the Y'shua. Through his 17 year stay in Egypt he gains a deep settled peace. It is in connection with the unravelling of the life story of Joseph that other vital aspects of God's great salvation emerge.

READING No.1

JOSEPH'S DREAMS 37.1-11

SALVATION REQUIRES "TAKING HEED" TO THE REVEALED WORD

And Jacob rested in the land where his father had lived as a nomad or stranger the land of Canaan. These are the historical facts (*Hebrew תַּדְלִיף*) of Jacob. Joseph was a young man of seventeen years watching his brothers with the flock(s) and he was only a youth; he was watching the sons of Bilhah and the sons of Zilpah, his father's wives and Joseph brought an uncomplimentary report to their father about them. And Jacob loved Joseph more than all his sons for he was son of his old age and he made him a tunic or inner garment with full length sleeves (*such as was worn by youths of nobility*) When his brothers saw that their father loved him more than his brothers *they hated him* and were unable to say "shalom" to him. And Joseph dreamed a dream and explained it to his brothers and *they hated him yet more*. And he said, "Listen please to this dream I have had. **Behold** we are binding sheaves in the midst of the field and **behold** my sheaf rises up and got itself an office or appointed station (*Hebrew Niphal of בָּחַן*) and **behold** your sheaves will circle round my sheaf and they will have bowed down to my sheaf". His brothers said, "Will you reign over us as a ruler or holding dominion will you be appointed ruler over us" and *they hated him more* because of his dreams and because of his words. And he dreamed yet another dream and he recounted it to his brothers. And he said, "Behold I dreamed another dream and behold the sun and the moon and the eleven stars bowed down to me." And he told it to his father as well as his brothers and his father reproved him-"What is this dream you have dreamed? Will I and your mother come to perform our worship to you to the very earth? His brothers were provoked to jealousy but his father guarded that word (*in his heart*)-he took heed to the word. The life of Joseph (as a ruler who symbolically died and re-appeared) even more emphatically than that of Israel is **prophetic TORAH** of the Christ.

READING No.2

JOSEPH TO BE KILLED -SALVATION REQUIRES A SACRIFICE FOR SIN THE PLAN TO KILL "THE SAVIOUR" MIRRORS THE DEATH OF CHRIST 12-23

And his brothers went to pasture their father's flock to Shechem. And Israel said to Joseph, "Are not your brothers pasturing in Shechem? And he said, "Behold here am I!" Please go and see /provide for/regard the peace of your brothers and the peace of the flock and return and bring me word. And he sent him from the "unsearchable" valley of Hebron and he came to Shechem. *The mission of Christ is foreshadowed perfectly in this **prophetic TORAH**. The Father sent His beloved Son to provide "peace" for mankind. This was his overarching mission. The Son of God was also charged with establishing the church as the good Shepherd of His people. The return of the Saviour is envisioned here. In the case of Joseph it did not happen but it is a vital part of the joy of Father and Son in the case of God's salvation. The unsearchable counsels of eternity lie behind the mission of Christ. Shechem (Hebrew for "shoulder") is **prophetic TORAH** encapsulating as it does the burden of Joseph bound and put in a pit.*

It is symbolic of the "load" that Christ bore on his shoulders. In coming among men He was bound to bear the cross for those He came to save. And a citizen found him perishing in a plain or a field that was sown and the local asked him saying, "What are you taking pains to seek?" And he said, "I am doing a search for my brothers. Can you give me information as to where and how they are pasturing? The plain of Shechem stretches around Samaria encircling Mt Ebal and Mt Gerazim. The Canaanite was understandably curious about the wandering noble youth and his mission. It was possible the time of sowing (November) before the early rains which was a time of scarce grass and also of very cold nights. And he said, "They have taken their tents and gone from here and I heard them say they were going to Dothan". And Joseph went after his brothers and found them at Dothan. Whereas Joseph is represented as "erring" or "wandering" in the English translation it would appear he was really hot on the trail for he was standing near where the tents of his brothers had been. He was possibly trying to make out from any residual footmarks in which direction they had gone. Dothan lay south of the plain of Jezreel and was notable for its well and plenitude of water. Joseph had already covered 80 miles and now was obliged to go a further 20 miles in pursuit of them. They saw him coming at a distance and before he came near they had plotted deceitfully against him that he should die. And each said to his brother, "Behold this man married to dreams has come!" The enthusiasm of Joseph for divine revelation-his mighty zeal was noted by the brothers. So of Christ it was said, "The zeal of thy house has consumed me!" "Come now, let us cut his throat and throw him into one of the cisterns and say, 'one of the wild beasts has devoured him and we will see what will become of his dreams in the future' When Reuben heard this he saved him from their hands and said, 'Let's not smite his life. Reuben said to them, 'Let us not shed blood to cast him off into this (dry) cistern in the desert but don't lay a hand on him' in order that he might rescue him from their hands and return him to his father. The good intent of Reuben, the elder brother, son of Leah is a cordial which Moses picks up from the story. This remarkable detail was not uttered in the hearing of Joseph so it must have become known to him when his brothers spoke with him in Egypt because Reuben had no time to explain it to Joseph nor did the brothers acquaint their father. This confession lingered for over 12 years but it was made in full when reconciliation came. We are taught that to find true peace there must be confession and however late that it be made is absolutely essential.

READING No.3 37.23-36 JOSEPH SOLD TO THE MIDIANITES HE CAME TO HIS OWN BUT THEY RECEIVED HIM NOT JOSEPH WAS SOLD BY TRAITOROUS BROTHERS -JESUS BY JUDAS

And when Joseph came to his brothers they stripped Joseph of his long sleeved robe which he was wearing. *Since this was next to the skin they had stripped him to the loin cloth. As **prophetic TORAH** this parallels the treatment of our LORD JESUS CHRIST who wore a seamless garment which the soldiers took and aware of its value dined for its possession under the cross.* And they took him and tossed him into the well. The well was dry; there was no water in it. And they returned to eat bread and lifted up their eyes and behold a travelling caravan of Ishmaelites coming from Gilead. Their camels were piled high with aromatic powder and healing balsam and fragrant resin or pistacia (*which came from the leaves of a nut tree unique to Canaan*) and they were travelling down to Egypt. And Judah said to his brothers, 'what unjust gain will we make if we slay our brother and cover his blood?' 'Come let us sell him to the Ishmaelites and not put a hand on him for he is our brother of our flesh; and his brothers agreed with him. So when the powerful Midianite traders passed they drew him out and lifted Joseph from the cistern and sold Joseph to the Ishmaelites for twenty pieces of silver and they brought Joseph to Egypt. *It is to be observed that the Midianites and Ishmaelites are spoken of as one. The Egyptian destination was to become vitally important both in the life of Joseph and to the brothers.* When Reuben returned to the cistern and behold Joseph was not there, he tore his clothes. He returned to his brothers and said, 'the boy isn't there; and how am I going to meet... (father)' *It appears that Reuben could hardly finish his statement for very grief.* They took the robe of Joseph and becoming strong or strengthening their countenance they slaughtered a goat and dipped the garment in blood. And they sent the garment of sleeves and came to their father and said, "We found this, please think about (*Hebrew rkn*) the garment. Is it your sons or not?" And Jacob recognised it and said, "It is my sons garment and it

has come to pass that a wild beast has torn Joseph to pieces" And Jacob tore his clothes and put sackcloth on his loins and mourned with his head downcast for many days. *The sight of Jacob going around with no upper garment and just a sack on his loins must have been compelling. How harsh is sin that in its callousness it can countenance the grief of others without bating an eyelid. The deep sympathy of God the Father and His involvement in the atoning plan explains the curtain of darkness that shrouded the world at the time of Christ's death. What we are watching is not nature but the Father who was in tender sympathy with his well-beloved Son. The state of the heart of Jacob is **prophetic TORAH** of the Father heart of God.* All his sons and daughters arose to belong to his comfort but he pertinaciously refused comfort. *It was almost as if he felt the collusion -the hypocrisy. "Because", he said, "I will go down to Sheol mourning with my head hung low for my son"* And his father was weeping for his son. And the Midianites sold him to the Egyptian Eunuchs belonging to Potiphar, captain of the executioners. *Tregelles points out that those who held such office under Turkish officials were also in charge of a section of the army. Potiphar was charged with the household security of the Pharaoh.*

READING No. 4 38.1-30 **THE MARRIAGE TO SHUA -RICHES DO NOT SAVE**

And it took place at that time that Judah went down from his brothers and spread his tent as far or far away as a local Adullamite named Hirah (*Hebrew like "hur" meaning "one who dwells in caves"*) He was seeing the daughter of a Canaanite there called Shua (*Hebrew "riches" a word related to Y'shua*) He took her to wife and came in to her., She conceived and bore a son and called his name Er (*"awake"*) She conceived again and bore a son and called him Onan. (*"Pain" "strength" or "light" after the Egyptian*) She conceived again and gave birth to another son whom she called Shelah (*"petition"*) and it was in Kezib (*"cutting off" or "cassia"*) that she delivered him. Judah took a wife for his firstborn named Tamar. (*"Palm tree"*) But Er Judah's firstborn was evil in God's sight and the LORD put him to death. And Judah said to Onan, "Come into the wife of your brother and marry his wife and raise up seed to your brother. But Onan was aware that the seed would not be his and when he came in to his brother's wife he wasted (the seed) on the ground to waste (or) without giving seed to his brother, What he did was evil in the sight of the LORD and he put him to death also.

TAMAR-THE IMMENSE IMPORTANCE OF EARNEST AND THE HOLY SPIRIT-ARRABON-IN SALVATION

And Judah said to his daughter-in-law Tamar, abide unmarried (*Hebrew hml a*) in the house of your Father until Shelah my son is grown for he said, "Perhaps he may die also as his brothers did." And Tamar went and lived in her father's house. After the passing of many days the daughter of Shua, Judah's wife, died. He was comforted and went up to his sheep shearers with Hirah his friend to Timnath (*Hebrew "portion"*) And Tamar was informed, "Behold your father in law is gone up to Timnath (*a location equi-distant from Shechem and Jerusalem-being 17 miles from either city. It has an idolatrous connotation as Timnath Heres-an ancient sun worship centre*) to the sheep-shearers of his flock. And Tamar put away the garments of her virginity and covered herself in a double veil and when she had veiled herself she sat in the "opening of the eyes"(or "wells") which is on the way to Timnath for she saw that Shelah was now grown but she was not given to him as a wife. When Judah saw her he thought she was a prostitute for she had hidden her face. And he stretched out upon her alongside the road and he said, "Come on please, let me come into you" for he did not know she was his daughter-in-law. And she said, "What will you give me that you may come in to me?" And he said, "I will give you a kid from the flock!" **And she said, "Will you give me a pledge** (*Hebrew "arrabon" an earnest*) till you send it?" And he said, "What pledge shall I give you?" **This is a striking prophetic TORAH of the "pledge of the HOLY Spirit.** And she said, "Your seal-ring and its cord and your staff!" And he gave them to her and he came in to her and she became pregnant by him. And she arose and left and took off her veil and put on the clothes of her virgin widowhood. And Judah sent the kid of the flock by the hand of his friend the Adullamite to recover his pledge from the woman but he could not find her. He asked the men who lived there, "Where is the sacred prostitute of the eyes of the way?" And they said," There

has not been a sacred woman in this place." He returned to Judah and said, "I could not find her and the men of the place say "there is no sacred prostitute there!" And Judah said, "Let her keep what she has or we will become an object of contempt and I did send this kind and you didn't find her." About three months later Judah was informed, "your daughter in law has committed prostitution and behold she has conceived in spiritual whoredom" And Judah said, "Cause her to be brought and she must be burned" As she was coming she sent her father-in-law a message, "I became pregnant by the owner of these!" And she said, "Please meditate, to who do the seal and cords and staff belong?" And Judah said, "She is more righteous than me because I failed to give her to my son Shelah and he did not add to know her physically again. When the time of birth came behold there were twins in her womb. And it happened in the delivery one put out his hand and the midwife took a scarlet thread and put it on his hand saying, "this came out first". And it happened as he returned his hand behold his brother came out and she said, "Why have you broken forth -a breach-and she called his name "breach /violence" Then his brother with the scarlet thread on his wrist came out and was named Zarah "A rising".

READING No.5 39.1-6 JOSEPH SOLD AS SERVANT OF POTIPHAR THE LORD IS ABLE TO KEEP THOSE HE SAVES

Potiphar served Pharaoh in the Hyksos period (13th c 19th dynasty) His name is Egyptian for "He whom the sun god ("P'R" in Egyptian or "On") has given". It is noteworthy that Judah went up to Timnath 17 miles north of Jerusalem where there had been a shrine to the sun god, so this idolatry was widespread and indeed Judah knowingly supposed he had committed spiritual sacrilege by his supposed relationship with a sacred prostitute of On(cf 38.13,15,24)

So Joseph was taken down to Egypt in the flow of things (*Hebrew dry*) and Potiphar (of the ministers) or a vitally important minister (*we have here the plural of majesty used of "eunuch" or "minister" of state*) of Pharaoh prince and chief of the king's guard or executioners (*Potiphar as a eunuch probably prejudiced his marriage by his religious service-giving rise to his wife's unsatisfied desires. He had the right to put men to death but displayed clemency toward Joseph*) an Egyptian warrior (or) "**a husband of restraint**"(*Hebrew rxm vja which rendering is faintly possible in the light of his "eunuch" status*)) bought him from the Ishmaelites who in the flow took him down there. *Moses, I believe, gives us a full background here in the light of which we can better understand the sequel.*

And it came to pass that **the LORD** was with Joseph and he became a "prospering man" (*Hebrew j l x "a man of success in undertakings", "a man of accomplishment", "A man promoted in public office"*)and **he lived in the house** of his master the **Egyptian eunuch**. And his master saw that **the LORD** was with him and that **the LORD** was causing everything he did to succeed in his hand. And Joseph found grace in his eyes and he ministered to him and he acted to put him in charge (*Hebrew Hiphil of dqp*) of his house and over all the wealth which he had and **the LORD** blessed the house of the Egyptian (*eunuch*) by reason of Joseph and it happened that the blessing of **the LORD** was on everything that he had in the house and in the field. He left everything he had in the hand of Joseph and did not personally involve himself in what was this or that but only bothered about the food he ate. *The near perfection of life and work which characterised Joseph is prophetic TORAH of Christ's life that perfectly pleased the Father. We trace a little humour in the arrangements-for Potiphar obviously had a taste for good cuisine. Now Joseph was handsome of figure and fair to look upon. No less than five times we read, "The LORD" was with or blessed Joseph. This pagan was accepting of the power and wisdom of the LORD in his life. His witness was effective.*

READING No.6 39 7-23 POTIPHAR'S WIFE THE SAVED ENDURE BY FLEEING TEMPTATION

And it happened after these arrangements were in place (or) these words (*Hebrew myrbd which would have passed between her and Joseph since the matriarchs were involved more intimately in the household arrangements*) that the wife of his master lifted up her eyes on Joseph and said, "Sleep with

me!" And he rejected her (*Hebrew נאם intimating a deliberate choice to refuse her advances*) and said to the wife of his masters (*the Hebrew plural of "masters" suggests that there may have been complex intimacies in the life of this woman or that the deep dignity of Potiphar is thus expressed*) "Behold my Lord does not make himself aware of what is in his house and all his riches he has committed to my hand. There is none greater in this house than I and tell me what of this or that has he kept back spared or obscured from me but only you because you are his wife? How could I do this great evil and sin against Almighty **God**? And it happened as in the course of affairs she spoke to Joseph day in day out he would not hear of sleeping with her and he held back from being in her presence. *We learn much from the wise conduct of Joseph. He realised that cultivating the presence of this beautiful lady could lead to a weakening of his resistance to temptation. Here is **prophetic TORAH** of Him who was tempted in all points lie as we are yet without sin.* And it happened this day when he went into the house to execute his prescribed work and there was no man or soldier of the powerful men of the house there in the house. She took hold of his cloak saying, "Sleep with me" and he left his garment in her hand tore himself away and ran outside. And it happened she could only watch because he left his garment in her hand and removed (*Hebrew Jsn*) like the changing of the guard outside. *The time chosen by Potiphar's wife for her advance may well have been that of the changing of the guard.* And she called the powerful men of her household and spoke to them saying, "You must look for this Hebrew man who has come to belong to us to laugh at us (or) sport with us; he came to me to lie with me and I called out in a loud scream. And because he heard me raise my voice and I called out he left his garment by my side and fled and has gone outside. She rested his cloak by her side till her Lord came home. She spoke these things to him and said, "The servant of the Hebrews which you brought to us came to have relationship with me. It happened as I lifted up my voice and screamed he left his cloak by my side and fled out of the house. And it happened as her master heard the words of his wife saying, "These are the things your servant did to me that his anger grew hot. And Joseph's master took him and gave him to the house of the round tower where the prisoners of the king were held and he was there in the house of the palace prison. And it happened that **the LORD was with Joseph** and inclined towards him **or came down to him** (or) extended towards him (*Hebrew hf*) and he found grace in the eyes of the governor of the fortress prison. And the governor gave into Joseph's hands all the prisoners in the palace prison and everything that was done there became his responsibility. The governor of the palace prison did not even oversee this or that which was in his hand because **the LORD was with him** and whatever he did succeeded.

READING No.7 40.1-19

THE BUTLER AND BAKER.

SALVATION IS NOT UNIVERSAL- BUT THROUGH THE LOVE AND ELECTION OF GOD IN CHRIST

And it came to pass after these things that the cup-bearer and the baker of the king of Egypt offended their master. And Pharaoh broke into a rage with both officials, the chief butler and chief baker. He gave them into the watchful custody of the house of the chief executioner (*Potiphar*) to the fortress prison where Joseph was detained. The governor of the guard committed them to Joseph and he looked after them during the days they were under observation. And both men dreamed a dream in one and the same night.-each (was to fare) according to the interpretation of his dream-the butler and the baker of the king of Egypt who were in the fortress prison. And Joseph came to them in the morning and behold they were sad (*Hebrew p[z "morose" and "fretful"*) and he asked the prisoners of Pharaoh who were in custody with him in his master's house, "May I know why your faces are so sad today?" They said, "We dreamed a dream and there is none to interpret it" And Joseph said to them, "A dream belongs to God and the interpretation too. Please spell out your dream to me" *We have in Joseph **prophetic TORAH** of the omniscience of Christ who is truly God for it was said of Jesus, "He knew what was in man"... "no man dare ask him any further question"... "Thou knowest all things."* And the governor of the butlers set out his dream for Joseph, and he said, "In my dream behold a vine in front of me and on the vine there were three branches and it came forth and carried up into blossom and it ripened straight away (*Hebrew $\text{Hiphil of } \text{לב}$*) into clusters of grapes. Pharaoh's cup was in my hand and I squeezed the grapes into the

cup and put it in Pharaoh's hand. And Joseph said to him, "This is the interpretation ; "The three branches are three days .Within three days of now Pharaoh will lift up your head and restore you to your position and give the cup of Pharaoh into your hand as judge (*of its safety*) just as before when you were his cup-bearer. But if you remember I was with you when it goes well with you and please do my ministry this covenant kindness -cause me to be remembered to Pharaoh and get me out of this house. For a stealthy robber stole me from the land of the Hebrews and even here I have not done anything of this or that sort to be in this pit. *Joseph's directness and language show he was deeply frustrated and compared his earlier experience in the cistern to the prison. However, his stay in the fortress was to be much lengthier.* When the chief baker saw that the interpretation was good he said to Joseph, "I also dreamed and behold three baskets with white linen cloths were upon my head. In the basket that was uppermost there were all sorts of eats of Pharaoh made of bread but the birds were eating them from over my head. And Joseph answered and said, "This is the interpretation: these three baskets are three days and within three days Pharaoh will take your head off and hang you on a tree and the birds will eat your flesh.

CONCLUSION 40 20-23

IT IS NOT THE YEAST OF THE BAKER BUT THE WINE OF THE BUTLER THAT FEATURES GOD'S SALVATION

Now it happened that the third day was the day Pharaoh was born and he made a feast for his officials and lifted up the head of his chief butler and the head of his chief baker among his servants. And Pharaoh restored the chief butler to his position and gave his cup into his hand and he hanged the chief baker exactly as Joseph had interpreted for them. And the chief butler did not remember Joseph but he forgot about him.

*This significant section on "Rest" or "Salvation" concludes with the story of the two officials who represent two aspects of the salvation plan. First the two dreams are one in being given the self-same night. **The death of Christ is represented by the Baker's dream and the ransom of the repentant sinner by the Butler's dream. It is by the body of Christ represented by the bread that hung upon the cross and the blood of Christ represented by the wine that redeems the sinner.** The wonder of salvation is that it culminates in joyful birth-hence the story crescendos on Pharaoh's birthday.*

The end of Part 9: "The rest of Salvation"