

# THE BAKER AND THE CUP-BEARER

## A TALE FOR TWO TIMES

I want to look at a well-known Bible story, but perhaps it isn't as well-known as it should be. It is the story of Yosef and his interpretation of the dreams of the Baker and the Cupbearer.

A little background: Yosef was Israel's favorite son because he was born of Israel's favorite wife, Rachel. His older brothers, who were born of Leah, Bilhah and Zilpah, were jealous of him and wanted him gone. One day, when the older brothers were pasturing the flock in the Judean wilderness, Ya'akov (a.k.a. Isra'el) sent Yosef to see how they were doing. The brothers were supposed to be near Shekhem, so Yosef was wandering around the hills of the Judean wilderness searching for them there. A nameless man of unknown origin encountered him and told him that his brothers went to Dotan. So he walked from there to meet his brothers in Dotan and when he got there a man said to his brothers, "Why not kill this dreamer and see what becomes of his dreams?" This sounded good to them so they threw him into an old well while they planned just how to kill him and more importantly, how to cover it up. But just then, by what some consider good fortune but what I prefer to call destiny, the descendants of Ishma'el came over the hill in a caravan traveling to Mitzrayim (Egypt). Instead of killing Yosef, the brothers were persuaded by Y'hudah to sell him to the caravan. When the caravan arrived in Mitzrayim Yosef was put on the selling block and was purchased by Potifer, as we read in Genesis 37:36:

The Midyanim sold him in Mitzrayim; to Potifer, a eunuch of Pharaoh, prince of the executioners.

והמדנים מכרו אתו אל-מצרים לפוטיפר סריס פרעה שר הטבחים  
(executioners prince Pharaoh eunuch to Potifer to Mitzrayim him sold and the Midyanim)

The timing of this chapter in Yosef's life-story is key.

- ✚ If Yosef had not been told by the unnamed man that his brothers were in Dotan, he might have been delayed a day or two in his quest to find them
- ✚ If he were delayed, the Midyanim (descendants of Ishma'el) would have already passed by and would not have carried Yosef into Mitzrayim, so his brothers may have killed him as they initially planned
  - Also, if a man had not suggested to his brothers that they kill him to see what would then become of his dreams, they might not have thrown him into the well
- ✚ Even if Yosef was not killed by his brothers, and was sent to Mitzrayim by some other way, Potifer may have purchased a slave already and may not have been at the auction

- ✚ Also consider this: if Potifer wasn't a eunuch perhaps his wife would not have wanted Yosef so badly, and he would not have been falsely accused and cast into the dungeon
- ✚ And if he weren't cast into the dungeon, he would not have been the one to interpret the dreams of the Baker and Cupbearer

And this brings us to the subject of this paper. We need to ask, "Why was Yosef falsely imprisoned in the dungeon?" Also, "Why must he interpret these dreams?"

If the dreams and their interpretations were only for his time then the only dream that really matters is that of the Cupbearer. The dream of the Baker is really immaterial as it is the Cupbearer who tells Pharaoh, much later than Yosef would have liked (2 long years later in fact), "Oh yes, I recall a man who really can interpret dreams..."

This is important... do you see how; if this story is only concerning Yosef's time and not a prophetic message; it doesn't matter what the Baker's outcome was, as long as the Cupbearer alerts Pharaoh to Yosef's ability? Also, we need to be clear that our Elohim does not suffer from "writer's block" as we humans do, and every word he placed in the story he wrote for us is important. So then I ask you,

1. "Why the dream of the Baker?"
2. And why did Elohim bring about the circumstances that caused the two of them to be together in the dungeon with Yosef?
3. And why does Torah describe their dreams in the following manner:

The two men dreamt dreams, each man's dream in unity of night and interpretation; the cup-bearer and the baker who belonged to the King of Mitzrayim who had thrown them into the house of the dungeon.

(Here is the clash between predestination and free-will once again, but that is another subject.)

Before we go any further we need to identify the keys that unlock the hidden meanings of the story. For that we have to look at a pattern given to Moshe, which he is told over and over, "Be sure you copy exactly as you were shown on the mountain." I am talking of the Mishkan, or Ohel Mo'ed, the Tent of the Appointed Time. The articles that were in the Holy Place, as recorded in Exodus, were as follows (right to left);

Bread of the Face: לחם פנים

Altar of Incense: מזבח הקטרת

Menorah (aka Tree of Life): מנרת

We read the following in Exodus 25:22 about the plans of Yahweh, his people and the Tent of the Appointed Time:

ונועדתי לך שם

And I will meet with you there

We also read the following in Exodus 29:43:

וְנִעַדְתִּי שָׁמָּה לְבָנֵי יִשְׂרָאֵל וְנִקְדַּשׁ בְּכַבְדִּי

There I will meet with the sons of Isra'el; and the place will be consecrated by my glory.

The Hebrew word used for “meet” in this sentence (וְנִעַדְתִּי) (root word נִיעַד) may be translated as “engage in marriage” as it is in Exodus 21: 8-9 when referring to a Hebrew woman slave that was purchased at a price:

If her master married her but decides she no longer pleases him, then he is to allow her to be redeemed. He is not allowed to sell her to a foreign people, because he has treated her unfairly.

If he has her marry his son, then he is to treat her like a daughter.

אִם־רָדְעָה בְּעֵינֵי אֲדֹנָיהָ אֲשֶׁר־לֹא יִעָדָהּ וְהִפְדָּהּ לְעַם נְכָרִי לֹא־יִמְשַׁל לְמַכְרָהּ בְּבָגְדֵי־כֶסֶף וְאִם־לְבָנוּ יִיעָדְנָהּ כַּמִּשְׁפָּט הַבָּנוֹת יַעֲשֶׂה־לָּהּ:

From this verse, if we were purchased by our God ... if he indeed redeemed us from the slavery of sin... then he surely has engaged us in marriage to his son. Therefore he will always treat us as a daughter, no longer as a slave. So the above verses (Ex 25:22 and 29:43), may correctly be translated like this:

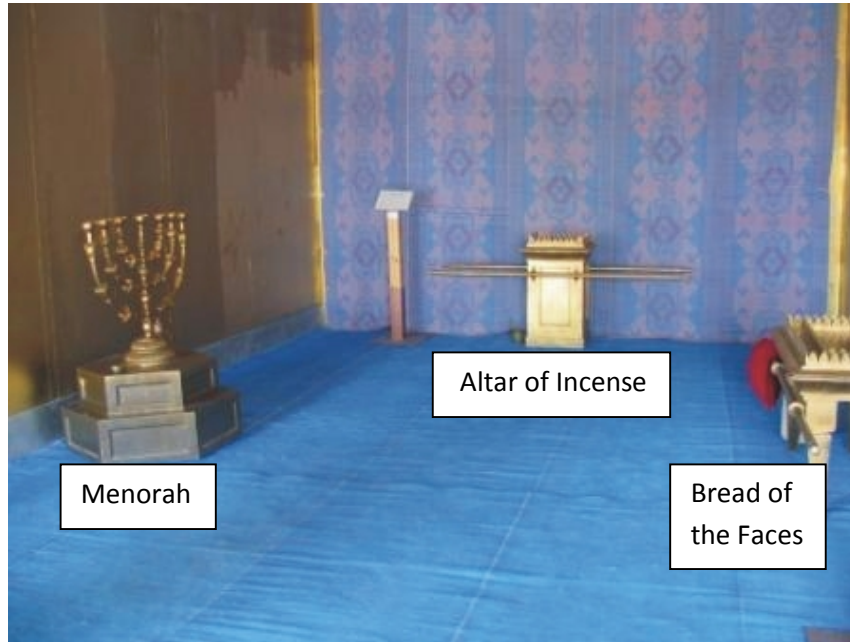
“I will become engaged to you there (in the Tent of the Appointed Time)”

“There I will become engaged to the sons of Isra’el and the place will be set apart by my glory.”

The Tent in the Wilderness is called in Hebrew “The Tent of the Appointed Time”. Moshe understood that it was a representation of something eternal. The Elohim of Isra’el said that he would become engaged in marriage to a people he redeemed (purchased from slavery) in the Tent of the Appointed Time. So what does all this have to do with Yosef and the dreams of the Baker and the Cupbearer?

As just stated, Moshe understood that this was a representation, so let’s just look at what he was to be so careful to copy exactly as he was shown on the mountain:

Hebrew is a picture language, so we will start with simply reading the pictures. Hebrew reads right to left, so let’s first look at a depiction of the Holy Place in the Ohel Mo’ed.



From this, and the above sentence where Yahweh Elohim states he will become engaged in marriage to us, I offer this sentence:

“When the Bread of the Faces is lifted up as a fragrant offering on the Tree of Life at the Appointed Time I will become engaged in marriage to you.”

The letters for the Hebrew word **עָוַן** (engage in marriage) have this meaning in word pictures:

**ו**: work  
**ע**: eye, see  
**ו**: door

From this we can make the sentence, “*The work seen at the door.*”

What could be meant from, “The work seen at the door”? Again, we must look at scripture for the keys to understanding the mystery. When a person becomes a bond-servant, he gets his ear pierced at the doorpost of his master’s house. It is a public display where the one who was being released from slavery declares, “It is better for me to be a slave forever to Adonai – rather than to be a free man on my own.”

Now some may argue that I am mixing male and female slave descriptions here, which I am, but after all, we are talking about the “sons of Isra’el” becoming the “bride of Yahweh” which is a mixing as well. Here is a link, a bond-slave never goes free, and neither does a female Hebrew slave. The only way, therefore, for a son of Israel to be purchased and given in marriage to ben-Elohim is for him to freely become a bondservant to his God ...food for thought.

And if we put together another sentence, this time not from the root **יָצַח**, but from the entire word **וַיַּעֲדָתִי**, we can construct the following sentence:

*Life is secured in the work of the covenant seen at the door!*

I just love the Hebrew language and the cleverness of my Heavenly Father! The root gave us a clue about bond-servants; the tense used in the scripture paints a more complete picture.

*So, if this is what the pictures say, how can anyone think they are saved if they do not freely offer themselves as a bondservant Yeshua?*

There is one more key that we need to establish before returning to the discussion of the dreams, and that is the two distinct Messiahs of scripture. After all, it is Messiah alone who redeems us from slavery. Psalm 49:7-8 states that:

“No one can ever redeem his brother or give God a ransom for him, because the price for him is too high (leave the idea completely alone!)”

The two distinct Messiahs in Scripture are:

1. Meshiach ben-Yosef, the Suffering Servant
2. Meshiach ben-David, the Conquering King

So we see that we cannot become engaged in marriage to our God apart from being redeemed, and the Tanach declares that no man can redeem his brother. Therefore our only hope is that Yahweh will become Meshiach for us. For those who argue that Messiah is not Yahweh, but simply a man, read what the Tanach says in Z'kharyah 14:

Look, a day is coming for Yahweh when your plunder, [Yerushalayim], will be divided right there within you. "For I will gather all the nations against Yerushalayim for war. The city will be taken, the houses will be rifled, the women will be raped, and half the city will go into exile; but the rest of the people will not be cut off from the city." Then Yahweh will go out and fight against those nations, fighting as on a day of battle. On that day his feet will stand on the Mount of Olives, which lies to the east of Yerushalayim; and the Mount of Olives will be split in half from east to west, to make a huge valley. Half of the mountain will move toward the north, and half of it toward the south.

You will flee to the valley in the mountains, for the valley in the mountains will reach to Atzel. You will flee, just as you fled before the earthquake in the days of `Uziah king of Y'hudah. Then Yahweh my God will come to you with all the holy ones. On that day, there will be neither bright light nor thick darkness; and one day, known to Yahweh, will be neither day nor night, although by evening there will be light. On that day, fresh water will flow out from Yerushalayim, half toward the eastern sea and half toward the western sea, both

summer and winter. Then Yahweh will be king over the whole world. On that day Yahweh will be the only one, and his name will be the only name.

Yahweh is the one who will accomplish this, not a man. In Jeremiah 23:6 it says that Israel will be saved by none other than Yahweh Tzedikeinu, Yahweh our Righteousness. Both of these verses speak of a time in the future, an event that is yet to happen. And these two verses speak of Meshiach ben-David, the Conquering King.

But which Meshiach redeemed us? Was it Meshiach ben-Yosef, the Suffering Servant or the one described above, Meshiach ben-David, the Conquering King? These are the two Messiahs in scripture, but which one will redeem us?

Ancient sages of Israel wondered about this, for there are either two different Messiahs, or one Messiah must come twice. One ancient sage said, “If Israel is found to be lacking when Messiah comes, he will come to her riding on the colt of a donkey.” It sounds to me as if he were trusting in one Messiah coming twice, otherwise he would have said, “If Israel is found to be lacking when the two Messiahs come, Meshiach ben-David will return to where he came from and Meshiach ben-Yosef will come to her riding on the colt of a donkey.”

Now, I find it hard to imagine that the Conquering King would come first, then the Suffering Servant. After all, why would the Suffering Servant come *after* the world was put under Messiah’s Kingship?

But is there any way to know from scripture that Meshiach ben-Yosef will come first? Just because it doesn’t make sense to me doesn’t make it right. There have been times in history when Yahweh does things that seem illogical at the time, yet prove to be of perfect wisdom later. So let’s see what Torah has to say on the matter. Of the two Messiahs, the pattern in Genesis shows that Meshiach ben-Yosef must come first. This is because of the pattern given in the Beginning, “evening and morning, one day”. We mark evening and morning by the two great lights, the sun and the moon. In Genesis chapter 1 Elohim gives his reasons, in order of importance, for creating the sun and moon. These reasons are:

1. a sign
2. moadim
3. marking days and years
4. giving light to the earth

I believe the sign points us to Messiah. The prophet Daniel describes him as the “Ancient of Days”. And on the most ancient of days, the first day of creation, the only thing that Elohim did was to appoint Messiah as Light. After all, the sun was not yet created, and we all should agree with scripture that Elohim is light. What’s more, instead of calling the first day “yom rishon” or the first day, he calls it “yom echad” which can either be translated “one day” or, as I prefer, “the day of unity”. In light of the scripture above from Psalms 49 concerning a man’s inability to redeem his brother before God, only Messiah is able to accomplish this “day of unity” between Elohim and man, where we are in truth engaged in marriage to our God. As a follower of Yeshua

wrote, “He is the Light and the Life of every man who enters this world.” His Appointed Times, or moadim, are the second most important reason for creating the sun and moon, and it is at his “Appointed Time” that we would become engaged in marriage to him, as foreshadowed in the meaning of the “Tent of the Appointed Time” reference above.

So the “Suffering Servant” must come first. Of the two dreams Yosef interpreted, (remember the dreams, I know it has been a long path) the Baker was going to die. Bakers bake bread. Hmm, “When the Bread of the Faces is lifted up as a fragrant offering on the Tree of Life in the Appointed Time - I will become engaged in marriage to you.” After Yeshua was raised from the dead he appeared to his disciples. Not once, not twice, but for 40 days. And on more than one occasion they did not recognize him. Why? Because he is the “Bread of the Faces” and not the “Bread of the Face”. He is the same one who wrestled with Ya’akov all night by the Yabok River. He is the three men who showed up to meet with Avraham by the oaks of Mamre. He is the mysterious man of unknown name or origin who told Yosef, “They went to Dotan.” He is the one who met with Sampson’s parents to announce his birth. He is the one who Ya’akov sent to meet with Esav when he was returning to his father’s house. He is the warrior who met Y’hoshua outside the walls of Yericho.

He is in truth the **לחם פנים** - “Bread of the Faces”.

In three days from the dream, the Baker would be killed on a tree. The Psalmist wrote that the Messiah would cry out, “Elohi, Elohi, lamah s’vakhtani! – My God, my God, why have you forsaken me” while his hands and feet were pierced and he hung on the tree for our redemption. I believe this is why the Baker was there. His own actions got him in trouble with Pharaoh. His own sin brought about his punishment. But the timing of his sin was orchestrated by Yahweh for our understanding, for our hope that we would be redeemed, indeed, for those of us who see, we have been redeemed by a Messiah who could afford the high price of our freedom. This is the answer to “Why the Baker’s dream?”

Like Yosef, Yeshua was falsely accused. Like Yosef, Yeshua was the Father’s favorite son. Like Yosef, Yeshua was despised by his brothers who purposed to kill him. And like Yosef, Yeshua rose from the pit to sit at the right hand of power. There are many other parallels which I strongly encourage you to meditate on, and also this gives understanding to why Israel prophesied over him in Genesis 49 the way that he did.

But then what of the Cupbearer? Did he have to be a Cupbearer? What if he were Pharaoh’s hair-stylist? After all, a dream is just a dream and if the only point was that Pharaoh had to learn that Yosef could interpret dreams then why did he have to be a cupbearer. Why not a magician?

Again, let’s look at a pattern from Torah, this time a pattern of one of the Moadim, or Appointed Times; Pesach. Pesach, or Passover, begins the year for Israel; or rather it is supposed to, according to Torah. For Yahweh spoke to Moshe and said, “From now on this will be the beginning of the year for you.” When Yeshua spent his last Passover with

his disciples, he drank 3 of the 4 cups, the “I Wills” of Elohim. The 4 “I Wills” are as follows:

1. I will bring you out
2. I will free you
3. I will redeem you
4. I will take you as my own

Note: you will not find the 4 cups mentioned in scripture, as they were hidden in what Paul describes in Ephesians as the “national life of Israel”. What this means is that if you are a believer in Messiah, yet you take the traditions of men above the traditions and precepts of Elohim, you are missing out. If you have traded Yahweh’s precious “Appointed Times” for pagan idol worship you will not see the beautiful heritage of Elohim as he revealed it to his people. You can make up nice stories about bunnies laying eggs or a fat man in a red suit spreading the love of Mammon, but you will be trading your true heritage for these. I am not willing to do that. I don’t care what clever twists man can invent to tug on the heart strings, (and don’t use those tugs as proof that the spirit is behind it), I want the truth. The truth should be enough for all of us. We don’t need to make crap up to sell the story. The story that the Father wrote is the only one that matters. If you cannot back up your story with scripture or for that matter if someone else can negate your story’s credibility with scripture then you should leave it alone. After all, if you have to tell a lie to prove your point, then you really don’t have a point to tell. Selah.

Anyway, back to the point. This is just a personal pet peeve of mine that I feel all believers need to check out for themselves, using scripture and not man’s so-called wisdom, to define truth.

Yeshua told his disciples, “I will not drink of this cup until it has full meaning in my Kingdom.” He was speaking of the 4<sup>th</sup> cup (I will take you as my own) for he will only drink of that cup at the fulfillment of another “Appointed Time”, Sukkot. Sukkot is the Wedding Supper of the Lamb, and it is a fast approaching Appointed Time. This is when he returns as Messhiach ben-David, the Conquering King, and stands on the Mt of Olives as prophesied in Zachariah 14:

Then Yahweh will go out and fight against those nations, fighting as on a day of battle. On that day his feet will stand on the Mount of Olives, which lies to the east of Yerushalayim; and the Mount of Olives will be split in half from east to west, to make a huge valley. Half of the mountain will move toward the north, and half of it toward the south.

The Baker’s fate was sealed and he was to die. This foreshadowed that Yeshua would be the True Bread of Heaven who would become our eternal sacrifice and that he would redeem us to the father. It is fitting that Yosef was a slave, and that at the first Passover Israel was redeemed from slavery to become engaged in marriage to God.

The Cupbearer's good fortune shows us that Messiah would be restored, and that he will not taste death again as Meshiach ben-David. This is shown in that the Cup-Bearer was restored to the Palace. Yeshua is the second Messiah as well as the first, the one who has prepared a place for us. This dream's interpretation brought life to the children of Israel while they were still very small in number, only Yosef and his brothers and sister. The interpretation of this dream allowed Yosef to be released from the dungeon and rise to a place of prominence in Mitzrayim, sitting at Pharaoh's right hand and ruling all the people. It allowed Yosef to bring his family from the desert and settle them in Goshen, a land of green pastures, so that they could grow into a plentiful people. It was his interpretation that brought about salvation – then 400 years of slavery - then salvation, for the nation of Israel, when a “king that did not know of Yosef” enslaved them and treated them harshly. And because they were redeemed from Pharaoh with a strong arm and mighty hand that only God could bring about they were able to become engaged in marriage to their God, as announced at Mt. Sinai, by the term **וְיָ**, signifying that they were indeed once slaves, now redeemed, but that they are not to be treated by the One who redeemed them as a slave. He would treat them as a cherished daughter that was to be given in marriage to his son, Yeshua ben-Elohim, Yahweh our Righteousness, **יְהוָה צְדִיקְנוּ**, as told by the prophet Jeremiah (23:6).

And his name, Yahweh – that precious name he said that all generations are to remember him by...

י: Yeshua

י: h'natzri

י: v'Melekh

י: H'Y'hudim

...he redeems his people to this very day. When he sets you free, you are free indeed. You are free to make decisions. You are free to choose life or death, heaven or hell. It is your choice. If you are smart, you will not choose what has become “Christian liberty” and do your own thing. The wise man will say to Avi Elohim, “I am better off being your slave forever rather than living my own life.” And as you place your ear to his doorpost, you ask, “Would you please do me the honor of piercing my ear, and take me as your own?”

Not only will the Father take you as his bond servant, but he will give you to his son in marriage. From that promise forward, you will no longer be treated as a slave in his house, but as a cherished daughter. Isn't that worth it?

From an old TV show line:

I love it when a plan comes together!

Don't you?

Afterthoughts (to be incorporated later): In Exodus 25 Yahweh tells Moshe about making Cheruvim of pure gold to cover the ark. Using the Hebrew word picture concept, one can arrive at the meaning:

“has wings and a head and secures the house”.

These angelic beings watch over the ketubah (marriage contract) which is in the ark, and again Yahweh says that it is here he will become engaged in marriage to his people Israel. Perhaps this is why it says in Revelation,

“To the **ANGEL** (*“cherub” in Hebrew*) of the congregation of ... I have this against you.”  
The angel had a responsibility to secure the house. Now, this does not let the people inside the house of the hook, but didn't Rav Sha'ul say, “Don't you know that you will judge the angels?”

Selah...