

# THROUGH THE BIBLE STUDY

## GENESIS 39-41

Let me begin tonight with a quote, “Never think that you could do something in life if only you had a different circumstances assigned to you. What we call hindrances, obstacles, disappointments, are probably God’s opportunities.”

Nowhere is that statement better illustrated than in the life of Joseph.

His journey through life gets splattered with what appears to be disaster after disaster, but God’s providence and Joseph’s piety combine to turn each tragedy into a stepping stone. His life teaches us not to get down over disappointments.

Joseph’s topsy-turvy circumstances are proof of the truth taught by Paul in Romans 8:28, “And we know that all things work together for good to those who love God, to those who are the called according to His purpose.”

As we mentioned last week, Joseph’s journey is marked by four P-words... He goes from a **pit**, to **Potiphar’s** house, to the **prison**, and eventually to the **palace**.

Here’s a quote that describes Joseph’s life, “In duty he was loyal, in temptation he was strong, and in prison he was faithful.” That’s what we’ll see tonight...

Chapter 39, “Now Joseph had been taken down to Egypt.”

Remember, the story began when Joseph was thrown into a pit by his brothers. They were jealous of the favoritism their father showed him, and took it out on the boy. They sold him

to slave traders headed for Egypt - then dipped his fancy coat in goat's blood to make their dad, Jacob, believe he'd been eaten by wild beasts.

Imagine, a 17 year old, Joseph on the auction block in the slave market. He had never been away from his father's tents, now he's in a seedy section of the Egyptian capital. He's being pawed over and treated like a head of livestock.

“And Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him from the Ishmaelites who had taken him down there.” The name “Potiphar” means “*devoted to the sun*”, and was connected with Egyptian idolatry.

The word “officer” can also be translated “*eunuch*”. A eunuch was a male who'd been castrated. Most Oriental kings insisted that their highest officers be eunuchs. This assured that no hanky-panky would go on with members of the royal harem.

It's possible that Potiphar became a eunuch to get ahead in his career.

And the phrase “captain of the guard” could be translated “*chief of police*”. Potiphar was probably the chief officer of Pharaoh's secret service.

When we put it all together, here's the picture...

Joseph goes to work for an idol worshipping Egyptian - who holds a high ranking post - and who's totally sold out to climbing the corporate ladder.

Verse 2, “The LORD was with Joseph, and he was a successful man; and he was in the house of his master the

Egyptian. And his master saw that the LORD was with him and that the LORD made all he did to prosper in his hand.”

Notice the secret of Joseph’s success, “the LORD was with Joseph”.

Even though he’d been rejected by his own brothers, treated cruelly, uprooted from his home, forced into slavery - Joseph refused to cop an attitude. He could have sulked, and complained, and become bitter over his plight... but he didn’t.

He accepted his circumstances, and trusted in God. He saw himself as a victor not a victim. Guys, *how are you dealing with the hand you’ve been dealt?*

Verse 4, “So Joseph found favor in his sight, and served him. Then he made him overseer of his house, and all that he had he put under his authority.”

Potiphar promoted Joseph - made him manager of his personal affairs.

“So it was, from the time that he had made him overseer of his house and all that he had, that the LORD blessed the Egyptian's house for Joseph's sake; and the blessing of the LORD was on all that he had in the house and in the field.”

“So he left all that he had in Joseph's hand, and he did not know what he had except for the bread which he ate.” In other words, he trusted Joseph completely.

Verse 6, “And Joseph was handsome in form and appearance.”

Little Joe was wise beyond his years. He was blessed by God. And he was also a hunk. Joseph was a pretty boy... Imagine, a Jewish *Tom Cruse*.

And his good looks caught the eye of Mrs. Potiphar. **“And it came to pass after these things that his master's wife cast longing eyes on Joseph, and she said, "Lie with me."** Potipharina makes a pass. She propositions Joseph with sex.

Remember, verse 1 tells us that Potiphar was an **“officer of Pharaoh, captain of the guard”**. And we discussed the possibility that Potiphar was a eunuch.

But here's the question, *“Why would a eunuch bother to get married? And why would a woman marry a eunuch?”* This leads me to believe that Potiphar chose to become a eunuch after he was married. I can't prove it. It's just a suspicion. But it's possible Potiphar sold his virility for a higher position in pharaoh's court.

In other words, he put his career ahead of his wife. *And guys, that's always a mistake.* When you stop caring for your wife, and begin to neglect her needs – you tempt her to go elsewhere... Don't become an emotional eunuch to your wife.

Potiphar's ambitions slighted his wife. She's unhappy, unsatisfied. And now Leonardo DiCaprio has taken over as man of the house... why not go all the way.

But notice Joseph's response... verses 8, **“But he refused and said to his master's wife, "Look, my master does not know what is with me in the house, and he has committed all that he has to my hand. There is no one greater in this house than I, nor has he kept back anything from me but you, because you are his wife.”**

**“How then can I do this great wickedness, and sin against God?”**

Today, we live in a world of rationalizations. Listen to how we've redefined our terms: it's no longer "*adultery*" - it's now an "*affair*". Marriages are "*open*". Divorces are "*creative*". Adulterers are "*significant others*". J. Allan Peterson describes how we've glamorized adultery, "*Affair, what a nice-sounding, almost inviting word wrapped in mystery, fascination, and excitement. A relationship, not sin.*"

One psychologist has coined a term - he calls "*healthy adultery*". There're a million hurting, bleeding hearts who'll testify there's nothing healthy about it.

Listen to a victim of adultery in a letter to Ann Landers, "*My husband and I have been married for 30 years. I was a virgin bride and have been a faithful wife. A young woman (our daughter's age) came on to him and he took her to bed.*

*He was so guilt-ridden and miserable that he told me about it the next day. I forgave him, did not mention it to a soul, and he never saw her again. He believes no harm was done. She thinks no harm was done, but she destroyed me.*

*I'm unable to grow old gracefully.... I cry for hours when I am alone."*

A bond between two souls has been violently torn apart. Trust between her and her husband has been shattered. The secrecy and privacy of their relationship has been violated. Their bed had been invaded. She is injured... *Adultery does that.*

This woman's heartbreak is tragic... but adultery is not just a sin against your spouse. Notice what Joseph says, "**How then**

**can I do this great wickedness, and sin against God?"** Your marital vows are a vow to God, not just your mate.

Sex carries heavy spiritual overtones. It's sacred because it speaks of God's relationship with His people. And adultery mars God's masterpiece.

Sexual sin is a sin against man and God – and Joseph refused.

But Mrs. Potiphar refuses to take "No" for an answer. In verse 10 she applies the full court press, **"So it was, as she spoke to Joseph day by day..."** This gal was persistent. To her, Joseph was a challenge. Who knows what all she did to get his attention and try to entice him. Day after day after day, she tried to lure him in...

Yet, verse 10, tells us, **"he did not heed her, to lie with her or to be with her."**

And this is impressive. I'm sure Joseph was a normal, hormonal teenage boy. He was tempted. At times she caught him when he was tired, and vulnerable, and perhaps discouraged – at times when he *felt* like giving in... Yet he resisted.

**Guys, I'm afraid many believers are virtuous only because of a lack of opportunity.** If they were baited day in and day out like Joseph it wouldn't take long for them to cave in. Godly convictions, personal integrity, moral purity - were priorities for Joseph, and they need to be priorities for you and me.

And let me make one more point... don't believe it when you hear the lie, **"Well, everybody is doing it."** Hey, that's simply

not true. *Some* are doing it – it could be that *many* are doing it – or even *most* are doing it - but *everybody* is not doing it!

Joseph didn't do it, and there are still Josephs today who don't do it. Rather than being like everybody else, why don't you commit to being a Joseph?

Finally, after days, and weeks, and perhaps even months of trying to woo Joseph to bed, Mrs. Potiphar set a trap... Verse 11, “But it happened about this time, when Joseph went into the house to do his work, and none of the men of the house was inside...” Apparently, she'd given the other servants the afternoon off.

“That she caught him by his garment, saying, "Lie with me." Who knows what if anything she was wearing at the time. Suddenly, she has Joseph alone, and grabs him, and starts pulling off his clothes... Joseph jerks away and runs for his life.

Guys, sometimes temptation becomes so fierce the only option is to flee! Leave the premises. Remove yourself logistically from the source of the temptation.

This is what Paul tells Tim, in 2 Timothy 2:22, “Flee also youthful lusts...”

Verse 12, “But he left his garment in her hand, and fled and ran outside.”

And so it was, when she saw that he had left his garment in her hand and fled outside, that she called to the men of her house and spoke to them, saying, "See, he has brought in to us a Hebrew to mock us. He came in to me to lie with me, and I cried out with a loud voice. And it happened, when he

heard that I lifted my voice and cried out, that he left his garment with me, and fled and went outside."

I'm sure you've heard the expression, "Hell hath no fury like a woman scorned", and a rejected Mrs. Potiphar becomes vindictive. She claims Joseph tried to rape her, and she held on to his coat as proof. *If she can't get Joseph, she'll get him!*

Verse 16, "So she kept his garment with her until his master came home."

"Then she spoke to him with words like these, saying, "The Hebrew servant whom you brought to us came in to me to mock me; so it happened, as I lifted my voice and cried out, that he left his garment with me and fled outside."

"So it was, when his master heard the words which his wife spoke to him, saying, "Your servant did to me after this manner," that his anger was aroused."

But I don't believe he was angry with Joseph... He knew his wife, and I'm sure he suspected her of lying - but he had no proof. He was angry at her for soiling the reputation of a good man, and forcing him to take action he didn't want to take.

Hey, if Potiphar really believed his wife's charges he would've had Joseph executed. A prison sentence is proof he thought she was lying.

Potiphar wanted to save Joseph, but still needed to save face.

Verse 20, "Then Joseph's master took him and put him into the prison, a place where the king's prisoners were confined. And he was there in the prison."

"But the LORD was with Joseph and showed him mercy,



and He gave him favor in the sight of the keeper of the prison.” Everywhere Joseph goes, God blesses him. “And the keeper of the prison committed to Joseph's hand all the prisoners who were in the prison; whatever they did there, it was his doing. The keeper of the prison did not look into anything that was under Joseph's authority, because the LORD was with him;” The warden of the prison trusted Joseph’s honest and integrity... “and whatever he did, the LORD made it prosper.”

We know from piecing verses together that Joseph served Potiphar for quite a few years. Imagine, nearly a decade of faithfulness up in smoke. Now he’s right back where he started... in a pit. This is the second time he’s been burned...

And after another betrayal - after another round of unfair treatment - Joseph could’ve given up. He could’ve gotten angry at God, and become bitter. But he doesn’t. No matter how low he goes, he still has the ability to lift up his eyes.

This morning I asked Dan how he was doing... Dan answered, “Ah, medium well.” I told him, “Dan, Jesus said He wanted us to be *‘well done, good and faithful servants.’* If you’re only medium well, He might throw you back on the fire.”

That’s what God is doing with Joseph... He’s throwing him back on the fire.

Chapter 40, “It came to pass after these things that the butler (the butler was the king’s cupbearer, his personal wine taster) and the baker of the king of Egypt offended their lord, the king of Egypt. And Pharaoh was angry with his two

officers, the chief butler and the chief baker. So he put them in custody in the house of the captain of the guard, in the prison, the place where Joseph was confined.”

“And the captain of the guard charged Joseph with them, and he served them; so they were in custody for a while.” Both *chief butler* and *chief baker* were strategic posts in a royal court. If the king’s enemies wanted to assassinate him the easiest method would be to bribe the butler or baker - have them poison his food or drink. This is why the butler and baker had to be men the king could trust.

What these two guys did to anger the king we’re not told – *burn a bagel - spill wine on a royal rug... perhaps...* But it’s no accident they end up locked down in prison on Joseph’s watch... Again, though Joseph doesn’t recognize it at the time, God’s hand of providence is once more at work in his circumstances.

Verse 5 tells us, “Then the butler and the baker of the king of Egypt, who were confined in the prison, had a dream, both of them, each man's dream in one night and each man's dream with its own interpretation.” One night – two dreams...

“And Joseph came in to them in the morning and looked at them, and saw that they were sad. So he asked Pharaoh's officers who were with him in the custody of his lord's house, saying, "Why do you look so sad today?" And they said to him, "We each have had a dream, and there is no interpreter of it." And Joseph said to them, "Do not interpretations belong to God? Tell them to me, please."

Joseph’s statement is provocative, “Do not interpretations belong to God?”

And it's true, God can and does speak to us in dreams... That doesn't mean every dream is a message from God. I believe dreams can come from 4 sources: *God, Satan, your psyche, or last night's pizza*. We need to be able to discern the source. Don't discount every dream - when you dream pray for an interpretation.

Verse 9, "Then the chief butler told his dream to Joseph, and said to him, "Behold, in my dream a vine was before me, and in the vine were three branches; it was as though it budded, its blossoms shot forth, and its clusters brought forth ripe grapes. Then Pharaoh's cup was in my hand; and I took the grapes and pressed them into Pharaoh's cup, and placed the cup in Pharaoh's hand."

"And Joseph said to him, "This is the interpretation of it: The three branches are three days. Now within three days Pharaoh will lift up your head and restore you to your place, and you will put Pharaoh's cup in his hand according to the former manner, when you were his butler." In 3 days you'll get your job back.

Verse 14, "But remember me when it is well with you, and please show kindness to me; make mention of me to Pharaoh, and get me out of this house. For indeed I was stolen away from the land of the Hebrews; and also I have done nothing here that they should put me into the dungeon." He's asking for a break.

The baker also has dream, "When the chief baker saw that the interpretation was good, he said to Joseph, "I also was in my dream, and there were three white baskets on my head.

In the uppermost basket there were all kinds of baked goods for Pharaoh, and the birds ate them out of the basket on my head."

So Joseph answered and said, "This is the interpretation of it: The three baskets are three days. Within three days Pharaoh will lift off your head from you and hang you on a tree; and the birds will eat your flesh from you." Though it's not recorded in the text, I believe I know the baker's reaction to Joseph's interpretation. He looks up and says, "Can I get a second opinion?" I'm sure after hearing Joe's interpretation this baker had a hard time *keeping his head on straight*.

Here's the summation of Joseph's two interpretations: in three days *the butler will get ahead* – while in three days *the baker will lose his head*.

And that's what happens, verse 20, "Now it came to pass on the third day, which was Pharaoh's birthday, that he made a feast for all his servants; and he lifted up the head of the chief butler and of the chief baker among his servants. Then he restored the chief butler to his butlership again, and he placed the cup in Pharaoh's hand. But he hanged the chief baker, as Joseph had interpreted to them." It just so happens the third day corresponded with Pharaoh's birthday.

If you read the Bible I'm not sure birthday celebrations are a good idea. There are only two birthday parties mentioned in the Bible. One is here, while the other is Herod's birthday, where Salome danced before the king and asked for the head of John the Baptist. When a birthday pops up in the Bible somebody loses their head.

It all happens just as the dreams had predicted.

Verse 23, “Yet the chief butler did not remember Joseph, but forgot him.”

This is such a tragic verse. Joseph can't get a break. He assumes when the butler gets promoted he'll pull Joseph up too, but again his hopes get dashed.

Think of all the opportunities Joseph had to get discouraged... His brothers *shafted him*, literally - threw him in a pit. He was *treated unfairly* at Potiphar's house. He was *lied about* by Potiphar's wife. He was *lied to* by the butler.

I'm sure he felt his life was a waste. *He was headed nowhere and getting there fast*. But all the while God was at work positioning him perfectly for a strategic and vital purpose. William Cowper put it, “Behind a frowning providence there shines a smiling face.” Joseph doesn't see God in his life, but He was there nonetheless.

As the Jewish rabbis say, “Coincidence is not a kosher word.”

I mentioned last week that not only was Joseph's life an example of *providence*, but it was also a *picture* and *prophecy* of Jesus. And here too, the plot thickens...

Remember, Joseph was sent by his father to check on his brothers. *Jesus too was sent into the world by His Father in heaven to visit His Jewish brothers*.

Joseph found his brothers in the town of Dothan, and “Dothan” means “law”. *Jesus found the Jews in the first century steeped in law and legalism...*

Joseph's brothers rejected him, and wanted to kill him. *The*

*Jewish leaders had the same reaction to Jesus. In fact, they succeeded in having him executed.*

Joseph ends up in prison. *Jesus ends up on the cross – numbered with the prisoners.* Joseph interacts with two jailbirds. *Two thieves were on the cross.*

Joseph was accused falsely. He was punished because of someone else's sin. *Jesus was also innocent of wrongdoing, and died for the sins of a lost world.*

It seems Potiphar reluctantly sentenced Joseph - *as Pilate did Jesus.*

Joseph ends up remembered by what happens to a butler – or wine taster - and a baker. *Jesus is remembered each time we come to the Lord's Table to drink the wine and eat the bread...* Joseph's salvation comes through the wine taster. *Our salvation comes through what the wine represents – the blood of Jesus.*

There are some fascinating parallels between Joseph and Jesus.

Chapter 41, “Then it came to pass, at the end of two full years, that Pharaoh had a dream; and behold, he stood by the river. Suddenly there came up out of the river seven cows, fine looking and fat; and they fed in the meadow.” Though we're not told in our text, the cows said, “Eat mo' chicken. Go to Chick F'ila.”

“Then behold, seven other cows came up after them out of the river, ugly and gaunt, and stood by the other cows on the bank of the river. And the ugly and gaunt cows ate up the seven fine looking and fat cows. So Pharaoh awoke.”

Obviously, the dream disturbed the Pharaoh. It caused him

*to have a cow.*

If he was like me, to get back to sleep he went to the refrigerator and poured himself a glass of milk (after all he did dream about cows). But verse 5 tells us...

“He slept and dreamed a second time; and suddenly seven heads of grain came up on one stalk, plump and good. Then behold, seven thin heads, blighted by the east wind, sprang up after them. And the seven thin heads devoured the seven plump and full heads. So Pharaoh awoke, and indeed, it was a dream.”

Verse 8, “Now it came to pass in the morning that his spirit was troubled, and he sent and called for all the magicians of Egypt and all its wise men.” He calls in his stable of soothsayers, and fortune teller types, and asks for an interpretation.

“And Pharaoh told them his dreams, but there was no one who could interpret them for Pharaoh.” They all strike out... But that’s when God jabs the butler’s memory, and plants the thought in his head... “Hey, what about Joseph?”

Verse 9, “Then the chief butler spoke to Pharaoh, saying: “I remember my faults this day. When Pharaoh was angry with his servants, and put me in custody in the house of the captain of the guard, both me and the chief baker, we each dreamed a dream in one night, he and I. Each of us dreamed according to the interpretation of his own dream. Now there was a young Hebrew man with us there, a servant of the captain of the guard. And we told him, and he interpreted our dreams for us; to each man he interpreted according to his

own dream. And it came to pass, just as he interpreted for us, so it happened. He restored me to my office, and he hanged him." After two years *the butler finally did it!*

He finally keeps his promise and remembers Joseph.

Verse 14, "Then Pharaoh sent and called Joseph, and they brought him quickly out of the dungeon; and he shaved, changed his clothing, and came to Pharaoh."

I don't know if Jesus rose from the dead clean shaven, but He definitely changed His clothes. His resurrected body radiated the glory of God.

"And Pharaoh said to Joseph, "I have dreamed a dream, and there is no one who can interpret it. But I have heard it said of you that you can understand a dream, to interpret it." So Joseph answered Pharaoh, saying, "It is not in me; God will give Pharaoh an answer of peace." I love Joseph's dialogue with Pharaoh.

Joseph refuses to take credit, but neither does he back down.

He's bold, he's confident - but not in himself. His confidence is in God.

Joseph is no longer the haughty kid who strutted around his brothers in his letter jacket. Suffering has added humility to his boldness and confidence.

Verse 17, "Then Pharaoh said to Joseph: "Behold, in my dream I stood on the bank of the river. Suddenly seven cows came up out of the river, fine looking and fat; and they fed in the meadow. Then behold, seven other cows came up after



them, poor and very ugly and gaunt, such ugliness as I have never seen in all the land of Egypt. And the gaunt and ugly cows ate up the first seven, the fat cows.

When they had eaten them up, no one would have known that they had eaten them, for they were just as ugly as at the beginning. So I awoke.

Also I saw in my dream, and suddenly seven heads came up on one stalk, full and good. Then behold, seven heads, withered, thin, and blighted by the east wind, sprang up after them. And the thin heads devoured the seven good heads. So I told this to the magicians, but there was no one who could explain it to me."

**Verse 25,** "Then Joseph said to Pharaoh, "The dreams of Pharaoh are one; God has shown Pharaoh what He is about to do: The seven good cows are seven years, and the seven good heads are seven years; the dreams are one. And the seven thin and ugly cows which came up after them are seven years, and the seven empty heads blighted by the east wind are seven years of famine.

This is the thing which I have spoken to Pharaoh. God has shown Pharaoh what He is about to do. Indeed seven years of great plenty will come throughout all the land of Egypt; but after them seven years of famine will arise, and all the plenty will be forgotten in the land of Egypt; and the famine will deplete the land.

So the plenty will not be known in the land because of the famine following, for it will be very severe. And the dream was repeated to Pharaoh twice because the thing is established by God, and God will shortly bring it to pass." *Two dreams -*

*one interpretation* - 7 years of abundance will be followed by 7 years of famine.

But Joseph goes beyond offering just an interpretation. He gives the Pharaoh advice... The Egyptians believed the Pharaoh was a reincarnation of the sun god, Ra. In the minds of the court, here a slave is daring to tell a god what to do.

But Joseph wasn't afraid to represent God, and to speak for God.

He proposes a plan for nationwide rationing... Verse 33, "Now therefore, let Pharaoh select a discerning and wise man, and set him over the land of Egypt.

Let Pharaoh do this, and let him appoint officers over the land, to collect one-fifth of the produce of the land of Egypt in the seven plentiful years. And let them gather all the food of those good years that are coming, and store up grain under the authority of Pharaoh, and let them keep food in the cities. Then that food shall be as a reserve for the land for the seven years of famine which shall be in the land of Egypt, that the land may not perish during the famine." Perhaps Joseph held his breath. *How would the Pharaoh react to his bold advice?* Verse 37, "So the advice was good in the eyes of Pharaoh and in the eyes of all his servants.

In fact we're told in verse 38 that Pharaoh was impressed. He "said to his servants, "Can we find such a one as this, a man in whom is the Spirit of God?"

This is the first time the Bible speaks of the Holy Spirit indwelling a human being, and the observation is made by a

pagan king. It was obvious even to a godless Pharaoh there was something supernatural about Joseph.

And the same will be said of you when you're filled with the presence and power of the Holy Spirit. It becomes obvious to the people around you.

I love what Donald Gee says about the filling of the Spirit, "When you are baptized in the Holy Spirit you *know* it, and need no one to acquaint you with the fact; you will soon be acquainting them." You'll be a bold witness.

"Then Pharaoh said to Joseph, "Inasmuch as God has shown you all this, there is no one as discerning and wise as you. You shall be over my house, and all my people shall be ruled according to your word; only in regard to the throne will I be greater than you." Joseph is appointed second in command in all Egypt

Verse 41, "And Pharaoh said to Joseph, "See, I have set you over all the land of Egypt." Then Pharaoh took his signet ring off his hand and put it on Joseph's hand; and he clothed him in garments of fine linen and put a gold chain around his neck. And he had him ride in the second chariot which he had; and they cried out before him, "Bow the knee!" So he set him over all the land of Egypt.

Pharaoh also said to Joseph, "I am Pharaoh," And here he defines the scope of Joseph's authority, "without your consent no man may lift his hand or foot in all the land of Egypt." Overnight, Joseph goes from *the pit to the pinnacle!*  
Incredible!

He came to Egypt with an iron chain around his neck. Now his neck is adorned with a gold chain. What a turnaround! He earns *“comeback player of the year”*.

Joseph was 17 when he was lifted from the pit and taken to Egypt. He was 30 when he reached the palace. In between were 13 long, difficult, troubling years.

I'm sure there were many paths God could've used to get Joseph from Canaan to Egypt, but by doing it this way God *not only made a way, He made a man*.

The circumstances Joseph went through caused him to understand that God's privileges don't justify a pompous attitude. Promotion is from God, and it's a result of His grace, not our greatness. Guys, *while in the pit... God makes His point*.

Verse 45, *“And Pharaoh called Joseph's name Zaphnath-Paaneah.”* Which means in Egyptian, *“Savior of the world”*. *“And he gave him as a wife Asenath, the daughter of Poti-Pherah priest of On.”* She was Egyptian - or a gentile bride.

And guess again who's journey parallels Joseph's life? Jesus was also raised from the pit, clothed with glory and honor, and exalted to the right hand of God.

And notice what they said to Joseph while he was riding in his chariot, *“Bow the knee”*. Philippians 2:10 teaches us that one day every knee will bow to Jesus.

Notice to Joseph receives an Egyptian name, *“Zaphnath-Paaneah”*, which means *“Savior of the world”* – there's no better name for Jesus than that!

And in verse 50, after his promotion Joseph receives a gentile bride, Asenath. That is exactly what happens to Jesus. He receives a gentile bride, the Church!

Verse 45, “So Joseph went out over all the land of Egypt. Joseph was thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.”

“Now in the seven plentiful years the ground brought forth abundantly. So he gathered up all the food of the seven years which were in the land of Egypt, and laid up the food in the cities; he laid up in every city the food of the fields which surrounded them. Joseph gathered very much grain, as the sand of the sea, until he stopped counting, for it was without number.” He managed a great harvest.

Which is also what Jesus is doing today - a harvest of souls is underway. And that harvest will be followed by 7 years of famine – called *the Great Tribulation*.

“And to Joseph were born two sons before the years of famine came, whom Asenath, the daughter of Poti-Pherah priest of On, bore to him.

Joseph called the name of the firstborn Manasseh: "For God has made me forget all my toil and all my father's house." And the name of the second he called Ephraim: "For God has caused me to be fruitful in the land of my affliction."

Then the seven years of plenty which were in the land of Egypt ended, and the seven years of famine began to come, as Joseph had said. The famine was in all lands, but in all the land of Egypt there was bread. So when all the land of Egypt

was famished, the people cried to Pharaoh for bread. Then Pharaoh said to all the Egyptians, "Go to Joseph; whatever he says to you, do." The famine was over all the face of the earth, and Joseph opened all the storehouses and sold to the Egyptians. And the famine became severe in the land of Egypt."

And verse 57 sets up the amazing events that follow, "So all countries came to Joseph in Egypt to buy grain, because the famine was severe in all lands."

And among those who journey to Egypt for bread is a family living in Canaan - a father named Israel, and eleven sons... And the rest of Genesis describes how Joseph treats his brothers when they meet again... *Stay tuned for next week...*