

Calvary Chapel  Philadelphia



CHILDREN'S MINISTRY TEACHER'S PACKET

Kindergarten

Sunday Morning

Study 12

Joseph: Part 2

Joseph: Part 2

The Objective is the key concept for this week's lesson. It should be the main focus of the study.

These are the key verses that you will find helpful in teaching your study this week. The "Main passage" is the basis of the study, where the other verses support the objective of the lesson.

There is a memory verse for the students that relates to every study. If a student can memorize the verse for the following week you may give them a prize from the "reward box" found on your cart.

An introductory activity or question that will settle the class, draw their attention to the study and prepare their hearts for God's Word.

Objective To continue the story of Joseph and to show Joseph's faith in enduring with patience his present circumstances.

Key Verses

Genesis 40-41—Main Teaching Passage

Proverbs 21:1

1 Samuel 17:47

Memory Verse - Genesis 50:20 (November Memory Verse)

"But as for you, you meant evil against me; but God meant it for good."

Hook

Ask one of the students to recap last week's lesson for the class. Fill in any important details that they might miss.

Ask the class, "How would you feel if you were in Joseph's position? What if you had been betrayed by your family and ended up in prison for years? Would you be angry? Sad? Hopeless?"

Ask, "How would you feel if you prayed to God to release you from prison, but after 2 years you were still in jail?"

What does the Bible say? This is where we will read a passage or series of passages that teach on the subject of the day.

BOOK

In Genesis 40-41, the story of Joseph continues. As we have already studied, Joseph was sold into slavery by his jealous brothers, and then to make matters worse he was arrested and imprisoned for something that he didn't do. Joseph was joined in prison by Pharaoh's chief butler and baker. During the night, both servants received vivid dreams and didn't know what they meant. Joseph was able to interpret the dreams and foretold the release of the butler, but the death of the baker. He asked the butler to remember him after his release, but the butler forgot about Joseph after he was set free.

Two years later, Pharaoh had a dream. When no one in the land could interpret his dream, the chief butler remembered Joseph and suggested that Pharaoh turn to him for understanding. Joseph told Pharaoh that God would give him an interpretation, which He did. The dream foreshadowed a great famine that would be so drastic that unless action was taken, no one in the land of Egypt would survive. God turned Pharaoh's heart to show incredible kindness to Joseph. Not only was Joseph released from prison, but he was then placed in charge of all Egypt, sitting lower in power than only Pharaoh himself.

LOOK

Joseph was having a rough life. He had been betrayed by his family, sold into slavery, imprisoned for a crime he didn't commit, and was now living in a prison he might never get out of. In Joseph's situation, it would have been easy to give up hope, except for one thing. Genesis 39:21 says, "But the Lord was with Joseph and showed him mercy, and He gave him favor." Even though Joseph was in prison, he knew that God was with him. When Joseph was a slave in Potiphar's house, he knew that God was watching over him and giving him grace.

Joseph showed incredible faith to endure with patience. He remembered the prophetic dream that he was given, where his brothers and father would bow before him. That must have seemed impossible when Joseph looked at his surroundings, but Joseph kept his eyes on the One who is above.

Joseph is in prison for over two years, but he never lost his love and faith in the Lord. When he interpreted the baker and the butler's dreams, he gave the glory to God. When he stood before Pharaoh, the most powerful man in the whole world, Joseph told him, "It is not in me; God will give Pharaoh an answer of peace."

The interpretation/exegesis of the passage. What does this passage mean? How does this passage apply to my life?

LOOK (Continued)

Joseph was diligent and faithful to the Lord, giving all glory and honor to Him, even when he was going through his greatest trials. After delivering the interpretation to Pharaoh, God moved Pharaoh's heart, and Joseph was not only released from prison, but was given authority and power over all of Egypt. Proverbs 21:1 says, "The king's heart is in the hand of the Lord, Like the rivers of water; He turns it wherever He wishes." God pulled Joseph's feet out of the miry clay, and sets his feet on firm and solid ground.

There are many examples of this kind of faith in the Bible. David when he fought Goliath would say, "The battle is the Lord's" (1 Samuel 17:47), showing that even though the odds were completely stacked against him, God was going to overcome the circumstances and win the day. You and I will go through trials. When we do, we need to remember, like David and Joseph, that even though everything seems hopeless, the battle is the Lord's and He always wins the day.

What is my response to this passage of Scripture? How should my life change according to what this passage teaches me? What are the practical things I can do throughout the week to make this true in my life?

TOOK

Review the lesson by asking the class how God set Joseph free from prison. Did Joseph stay strong or give up on his faith?

Pray: Thank the Lord for the example of faith given to us in Joseph. Praise Him for winning the victory over death. Ask Him for an increased measure of faith to trust in Him especially when things get tough.

Parent Question: How did Joseph show his faith in God when he was in prison?

FURTHER STUDY

Commentary on Genesis 40-41 by David Guzik

Genesis 40 - Joseph Interprets Dreams in Prison

A. Joseph meets the butler and the baker in prison.

1. (1-4) The Egyptian royal butler and baker are put into prison.

It came to pass after these things that the butler 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.

a. **The butler and the baker of the king of Egypt:** The **butler** was in charge of Pharaoh's wine and the **baker** was in charge of Pharaoh's food. They were imprisoned because they **offended their lord, the king of Egypt**. It is difficult to tell if it was in a minor or a major way. Considering how the account will develop, it is probable there was a plot to murder the Pharaoh (perhaps by poisoning).

i. But we never lose sight of the over-arching reason: whatever *external* reason they were sent to prison, in God's great plan they were *really* there to meet Joseph.

b. **The captain of the guard charged Joseph with them, and he served them:** This favorable treatment of Joseph by the **captain of the guard** shows that Potiphar did not really believe the accusations his wife made against Joseph. We know this because Potiphar himself was **the captain of the guard** (Genesis 39:1).

c. **And he served them:** Though Joseph had a position of high authority in the prison he did not use it to make others serve him. He used his high position to serve others.

2. (5-7) Joseph shows concern for the butler and baker.

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. 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?"

a. **Joseph came in to them in the morning and looked at them, and saw that they were sad:** This is a window into the heart of Joseph. Men who are consumed with anger and bitterness do not often take a concern for the personal problems of others like this.

b. **Why do you look so sad today?** It would be easy - perhaps technically true - for Joseph to think that because of all the wrong done against him, everything should center on his own feelings and hurts. Instead, he cared that the butler and the baker looked **so sad** one day.

i. This is one of the keys to living like Jesus: being an others-centered person. Joseph could have justified cer-

tain self-centeredness in his life (“I have to take care of myself right now”), but he did not.

3. (8) Joseph invites them to tell him their disturbing dreams.

And they said to him, “We each have had a dream, and there is no interpreter of it.” So Joseph said to them, “Do not interpretations belong to God? Tell them to me, please.”

a. **Tell them to me, please:** This was not a case of mere discussion of dreams for the sake of curiosity or a form of fortune telling. Joseph saw these men were clearly disturbed by their dreams, and approached the dreams from a desire to speak to their troubled souls.

b. **Do not interpretations belong to God?** Joseph had experience with dreams. His two dreams about his future greatness antagonized his family (Genesis 37:5-11), and he was mocked as *the dreamer* (Genesis 37:19-20).

i. Joseph was confident that **God** knew what the dream was about. He was like the one boy who told another, “My father and I know everything.” When the other boy asked a hard question, the boy just said, “That’s one for my dad.” Joseph knew he and his Father *together* knew everything.

c. **Do not interpretations belong to God?** God may certainly speak through dreams and many passages of Scripture show this (Genesis 20:3; 28:12; 31:11; 31:24; Numbers 12:6; 1 Samuel 28:6; Joel 2:28; Matthew 1:20; 2:13; 2:22). However, not every dream is a revelation from God. We must be careful about putting too much weight on dreams.

i. Dreams can come just because our minds are busy: *A dream comes through much activity...For in the multitude of dreams and many words there is also vanity.* (Ecclesiastes 5:3, 5:7)

ii. The Bible warns that false prophets might use dreams to give weight to their message (Deuteronomy 13:1-5, Jeremiah 23:25-28).

B. Joseph interprets their dreams.

1. (9-11) The butler explains his dream.

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.”

a. **In my dream a vine was before me, and in the vine were three branches:** Though this dream was from God, God used figures and pictures that made sense to the butler (a **vine, grapes**, and serving the Pharaoh wine).

b. **Pharaoh’s cup was in my hand:** In his dream, the butler saw himself serve the Pharaoh again, restored to his former position.

2. (12-15) Joseph interprets the butler’s dream and asks a favor.

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. 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.”

a. **The three branches are three days. Now within three days Pharaoh will lift up your head and restore you to your place:** There were aspects to this dream that could not have been guessed, such as the three branches representing three days. Joseph’s interpretation of this dream came from God, not from his own wisdom.

i. Joseph was bold enough to give an interpretation that could be proved right or wrong **within three days**. In only three days, everyone knew if Joseph was correct or not.

b. **Remember me when it is well with you:** Joseph asked the butler to work for his release. Though Joseph showed godly character in the Egyptian prison by not becoming angry and bitter in his heart, he wasn’t stupid either. He wanted to get out, and used appropriate means to do so.

i. Joseph could have had fatalistic faith saying, “Well, if the LORD wants me out of prison, He will do it, and I won’t have to do anything.” It is true that Joseph would not get out of prison until the LORD wanted it, but none of that said that Joseph should not take wise and good steps to accomplish what he thought to be God’s will. In any regard, the butler would not remember until God wanted him to remember. Joseph’s action did not take the matter out from God’s supervision and guidance.

3. (16-19) The baker tells his dream and Joseph interprets it.

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 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.”

a. **When the chief baker saw that the interpretation was good:** The baker was encouraged that his companion had a good interpretation of his dream, and hoped for the same regarding his own dream.

b. **Within three days Pharaoh will lift off your head from you and hang you on a tree:** Joseph was just as faithful to deliver the message of judgment, as he was to deliver the message of deliverance. This is the mark of a godly messenger, who does not fail to bring the whole message of God.

i. “How many there are who are willing to preach the cupbearer’s sermon but are unwilling to preach the baker’s sermon!” (Boice)

c. **The birds will eat your flesh from you:** This was a disgraceful way to die, but Joseph must have understood that the fate of the butler and the baker was each according to justice. Whatever crimes they were suspected of, the butler was innocent but the baker was guilty.

4. (20-23) The dreams come to pass exactly according to Joseph’s interpretations.

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. Yet the chief butler did not remember Joseph, but forgot him.

a. **Now it came to pass on the third day:** The three days until Joseph was proved right must have been agonizing for the butler and the baker (though more so for the baker), yet Joseph was found to be a true messen-

ger of God.

b. **Yet the chief butler did not remember Joseph, but forgot him:** Here Joseph was wronged again. He thought that butler's kindness might mean his release from prison, but it was not to be. God had another purpose.

i. All men God uses greatly, He first prepares greatly. Few are willing to endure the greatness of God's preparation. God orders both our *steps* and *stops*.

Genesis 41 - Joseph Interprets Pharaoh's Dream and Rises to Power

A. Pharaoh's dreams and his dilemma.

1. (1-7) Pharaoh's disturbing dreams.

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. 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. 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.

a. **At the end of two full years:** Joseph was in prison - forgotten by the royal butler - for two years now. But God had a purpose in the delay, and now the purpose is explained. After all, if God wanted it, the butler could have remembered Joseph a year or more earlier. But God moved in His perfect timing.

b. **Pharaoh had a dream:** In Pharaoh's dream, seven **fat** cows came out of the waters of the Nile and were consumed by seven **gaunt** cows. In a second dream, seven thin heads devoured seven fat heads of wheat.

2. (8-14) Joseph is called in to interpret Pharaoh's dreams.

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. And Pharaoh told them his dreams, but there was no one who could interpret them for Pharaoh. 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 had 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." 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.

a. **Pharaoh told them his dreams, but there was no one who could interpret them:** Egypt's magicians were impressive, yet they could not interpret the dreams. Pharaoh knew the dreams were significant, yet no one could give a suitable explanation of their meaning.

b. **I remember my faults this day:** The butler finally remembered Joseph and confessed the wrong he did against him. He recommended Joseph to Pharaoh as a man who interprets dreams.

c. **Then Pharaoh sent and called Joseph, and they brought him quickly out of the dungeon:** When it was in the timing of God to get Joseph out of prison, it all happened **quickly**. Often, we feel there are long periods of

time when God doesn't do anything, but when His timing is right everything can come together in an instant.

i. During the times we think God isn't doing anything, He is doing the work most important to Him: developing our character and transforming us into the image of Jesus Christ.

3. (15-16) Joseph comes before Pharaoh.

And Pharaoh said to Joseph, "I have had 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."

a. **It is not in me:** Pharaoh gave Joseph a golden opportunity to glorify himself, but Joseph refused. He did not use this as an opportunity to glorify himself before Pharaoh, but only to glorify God.

b. **God will give Pharaoh and answer of peace:** Joseph seems much wiser and perhaps more humble than he did before, considering the way he told his brothers his previous dreams in a self-glorifying way.

i. God's work of character building was being accomplished in Joseph even when he perhaps thought nothing was happening.

4. (17-24) Pharaoh tells Joseph his dream.

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."

a. **They were just as ugly as at the beginning:** More details of the dream come with the second telling. When the skinny cows ate the fat cows, they themselves did not become fat.

B. Joseph interprets Pharaoh's dream.

1. (25-32) Joseph interprets the dream.

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."

a. **The dreams of Pharaoh are one; God has shown Pharaoh what He is about to do:** The seven cows and seven heads of grain each represent seven years. There will be seven years of plenty and abundance, followed by another seven years of want and famine. The years of famine will be so bad that the good years **will be forgotten**.

b. **The dream was repeated to Pharaoh twice because the thing is established by God:** Joseph saw the confirming hand of God in the repetition of the dream. He knew the principle of *by the mouth of two or three witnesses the matter shall be established* (Deuteronomy 19:15), even if he didn't have it written in Scripture yet. The repetition also gave Joseph a sense of urgency: **God will shortly bring it to pass.**

c. **God will shortly bring it to pass:** Joseph knew the matter was entirely in the hands of God. God had a purpose for the dream, a purpose for the timing, a purpose for the famine, a purpose for Joseph being in jail, and a purpose for everything.

2. (33-36) Joseph gives his advice to Pharaoh.

“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.”

a. **Let him appoint officers over the land, to collect one-fifth of the produce of the land of Egypt in the seven plentiful years:** Joseph showed both his boldness and his gift of administration. No responsible administrator would present such news without also suggesting a plan to meet the coming crisis.

b. **That the land may not perish during the famine:** Joseph sensed there was a reason *why* God gave this word to Pharaoh. It was so he could prepare for the coming crisis. This wasn't just gossip from heaven to earth; it was an urgent call to action.

c. **Select a discerning and wise man:** God picked a **man** when He had something to accomplish. He uses people to further His plan. “God always works through men performing tasks on the earth.” (Barnhouse)

3. (37-45) Joseph's promotion to a position of great authority.

So the advice was good in the eyes of Pharaoh and in the eyes of all his servants. And Pharaoh said to his servants, “Can we find such a one as this, a man in whom is the Spirit of God?” 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.” 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 without your consent no man may lift his hand or foot in all the land of Egypt.” And Pharaoh called Joseph's name Zaphnath-Paaneah. And he gave him as a wife Asenath, the daughter of Poti-Pherah priest of On. So Joseph went out over all the land of Egypt.

a. **In whom is the Spirit of God:** This is the first mention in the Bible of the Holy Spirit coming upon a man. Pharaoh saw that Joseph was filled with the **Spirit of God.**

b. **Only in regard to the throne will I be greater than you:** Joseph had now gone from the pit to the pinnacle, but it took some 13 years to happen. From the outside, Joseph looked like an immediate success, but it was more than 13 years in the making.

i. Joseph is a good example of a man who seemed to have all the gifts and talents for leadership, but God devel-

oped his *character* and talents over many years. Gifts and talents may be impressive and immediate, but character is what God looks for and always takes time to develop.

c. **And Pharaoh called Joseph's name Zaphnath-Paaneah:** Jewish legends say each letter of Joseph's Egyptian name means something. Linking them all together, the name is "Seer - redeemer - prophet - supporter - interpreter of dreams - clever - discreet - wise."

i. More likely the name means, *God Speaks and He Lives*, referring to God's word coming through Joseph, his own preservation, and the way he has preserved the country.

d. **And he gave him as a wife Asenath:** Jewish legends (fabrications, really) say Asenath was really the daughter of Dinah and Shechem, who was many years earlier abandoned at the border of Egypt, and she was adopted into the family of an Egyptian priest.

C. Joseph's life as Prime Minister.

1. (46-49) The seven years of plenty came to pass.

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 immeasurable.

a. **He gathered up all the food of the seven years which were in the land of Egypt:** Joseph did what was right. He actually stored up the grain during the seven years of plenty.

b. **Joseph gathered very much grain:** It seems it was customary for Pharaoh to take 10% of the grain in Egypt as a tax. Essentially, Joseph doubled the taxes over the next seven years (Genesis 41:34 mentions *one-fifth*, that is, 20%).

2. (50-52) Joseph's two sons and his state of heart.

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."

a. **Joseph called the name of the firstborn Manasseh:** From his Egyptian wife, Joseph fathered **Manasseh**, whose name means *forgetfulness*. This was because God made Joseph to forget all the previous pain and trial in his life. His second son is **Ephraim**, which means *fruitfulness*, because God made Joseph fruitful in Egypt.

i. We can't be *doubly fruitful* until we are also *forgetting*. In his book *The Great Divorce*, C.S. Lewis described hell as a place where no one forgets anything, remembering every slight, every cruel exchange of words, every wrong ever done to them, and everybody is utterly unforgiving. But in heaven all these things are put away because all things have become new.

b. **For God has made me forget...For God has caused me to be fruitful:** Joseph did not forget the faith of his fathers even though he rose to great glory in Egypt and had an Egyptian wife. As a sign of this his children were given Hebrew names not Egyptian names.

3. (53-57) The seven years of famine begin.

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. So all countries came to Joseph in Egypt to buy grain, because the famine was severe in all lands.

a. **The famine was in all lands, but in all the land of Egypt there was bread:** Because of Joseph's wise preparation, Egypt became a supply source for the whole region, which suffered this severe famine.

b. **So all countries came to Joseph in Egypt to buy grain:** The people in Canaan - including Joseph's family - also suffered from this famine. But God made wise (though unexpected) provision for them by sending Joseph ahead of the family.

i. *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* (Romans 8:28). Joseph did not have Romans 8:28 on paper, but he had it in his heart. A Christian today may very well have it on paper, but not on the heart.

D. To this point in the Book of Genesis, Joseph is a remarkable picture of Jesus Christ.

1. Was a shepherd.
2. Loved by his father.
3. Sent unto his brethren.
4. Hated by his brothers.
5. Prophesied his coming glory.
6. Rejected by his brothers.
7. Endured unjust punishment from his brothers.
8. Sentenced to the pit.
9. Delivered to the pit, though a leader knew he should go free.
10. Sold for pieces of silver.
11. Handed over to the Gentiles.
12. Regarded as dead, but raised out of the pit.
13. Went to Egypt.
14. Made a servant.
15. Tempted severely, but did not sin.
16. Falsely accused.
17. Made no defense.
18. Cast into prison, and numbered with sinners and criminals.
19. Endured unjust punishment from Gentiles.
20. Associated with two other criminals; one is pardoned and one is not.

a. Some associate the butler, with his wine, and the baker with the elements of communion. Along the same lines, some associate the three-day period before their case is resolved with the three days before the resurrection of Jesus.

21. Showed compassion.

22. Brought a message of deliverance in prison.
23. Wanted to be remembered.
24. Shown to have divine wisdom.
25. Recognized as having the Spirit of God.
26. Betrayed by friends.
27. Glorified after his humility.
28. Honored among Gentiles while still despised or forgotten by his brethren.
29. Given a Gentile bride.
30. Was 30 years old when he began his life's work.
31. Blessed the world with bread.
32. Became the only source of bread for the world.
33. The world was instructed to go to him and do whatever he said to do.
34. Was given the name "God Speaks and He Lives."