

25-1102p Transcript

25-1102p - God and Joseph, Steve Cain

Bible Reader: Mike Mathis

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God and Joseph

Scripture Readings

1st Reading (0:04 - 1:25): Mike Mathis Genesis 15: 12-16: (0:04) The scripture reading for tonight is taken from Genesis 15, verses 12 through 16, which reads, (0:16) Now when the sun was going down, a deep sleep fell upon Abram, and behold, (0:25) horror and great darkness fell upon him. Then he said to Abram, (0:31) Know certainly that your descendants will be strangers in a strange land that is not theirs, (0:40) and will serve them, and they will	Genesis 15: 12-16, Continued afflict them four hundred years. And also the nation whom they (0:49) serve I will judge. Afterward they shall come out with great possessions. Now as for you, (0:59) you shall go to your fathers in peace. You shall be buried at a good old age. (1:07) But in the fourth generation they shall return here, for the iniquity of the Amorites is not yet complete. (1:22) And that is the reading of God's word. (1:25)
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Transcript (0:04 - 1:01:11), Preacher: Steve Cain

(1:30) Again, hello. Good to see you all this evening. (1:37) What I want to do this evening is to show God's divine intervention in Providence and in Joseph's life. (1:47) And how Joseph was a pawn in God's hand.

(1:56) What my brother and I just got through reading to you was a prophecy. (2:01) And we know that prophecy according to Moses and Deuteronomy, the 18th chapter, whatever the prophet says must come to pass, (2:12) otherwise he's speaking presumptuously. So the thing that God gives to the prophets to speak must come to pass.

(2:23) And in this particular case we know that God, this isn't the only time that God has ever spoken to Abraham and told him that he was with him and that he had his back. (2:36) It didn't matter what happened, he will curse those who cursed him and he will bless those who blessed him. (2:44) And that he didn't have to worry about where he was going and who he was going to be in contact with.

(2:52) And it's because God was promising him divine intervention in Providence and salvation. (3:00) And I would like for us this evening to cement that concept into our own lives. (3:08) God is working in your and my lives, making it possible for us to be with him eternally in heaven.

(3:16) He has a desire that any should perish, but that all should come to the blessed and the cleansed in salvation. (3:23) And so we're not any different, and neither is any of the other people that has ever walked or will ever walk the face of this earth. (3:33) God is working in their lives, trying to get them to come to him.

(3:39) And I am fully convinced of that because I keep talking to you about Acts, the 17th chapter, (3:47) and I would like for you to take a real quick look at Acts, the 17th chapter, where Paul is talking to the Athenians. (3:55) And he's telling them about an unknown God that they have ignorantly raised a statue for him, an idol, if you will. (4:08) And in this particular case, Paul wants to talk to them about this unknown God and share with them about this unknown God.

(4:20) And we pick up in the 17th chapter, verse 22, where Paul is actually invited into the Areopagus, (4:28) and there he is standing before the Athenian crowd, and he has pointed out to him that he perceives that they are very religious. (4:38) Verse 22, Paul then stood up in the meeting of the Areopagus and said, (4:43) People of Athens, I see that in every way you are very religious. (4:48) For as I walked around and looked carefully at your objects of worship, I even found an altar with this inscription.

(4:58) And the inscription is, To an unknown God. (5:02) So you are ignorant of the very thing you worship, and this is what I am going to proclaim to you. (5:09) Verse 24, reading from the New International Version, (5:13) To God, who made the world and everything in it, is the Lord of heaven and earth, and does not live in temples built by human hands.

(5:23) And he is not served by human hands as if he needed anything. (5:29) Rather, he himself gives everyone life and breath and everything else. (5:36) And from one man he made all the nations, that they should inhabit the whole earth.

(5:43) He is talking about God's divine intervention, his interaction with his creation. (5:50) He is talking about having interaction with you and me and his creation, and how he is influencing us in every way he can. (5:58) So he made all the nations, that they should inhabit the whole earth.

(6:02) And he marked out their appointed times in history and the boundaries of their lands. (6:09) That is verse 26. (6:11) So he is pointing out, Paul is pointing out to them that God involves himself in our lives in every way.

(6:18) Where we live, what we do, what we eat. (6:23) He is directly involved in all of these things. (6:27) And the question is, why is he doing this? (6:31) And so he says that they should inhabit the whole earth.

(6:34) And he marked out their appointed times in history and the boundaries of their lands. (6:38) God did this. Why? (6:40) So that they would seek him and perhaps reach out for him and find him.

(6:47) Though he is not far from any one of us. (6:51) For in him we live and move and have our being. (6:56) As some of your own poets have said.

(6:59) We are his offspring. (7:02) So Paul wants us to recognize the fact that God's divine intervention, his involvement in the world. (7:11) He is involved in the world and all of the things that are going on.

(7:16) We may say to ourselves it doesn't look like it, but it is. (7:21) And so God has, as we studied in our Sunday morning classes a couple of weeks ago, (7:28) how that when God found Adam and Eve having been eaten out of the tree of knowledge of good and evil, (7:36) we see the first prophecy that is given concerning the fact that God is going to reconcile us to him. (7:45) That he is going to make things right.

(7:47) And so we see in Genesis 3, verse 15, where God is telling Eve that she will bring forth a man-child. (7:59) And that man-child is going to have a scourge with Satan. (8:03) And he is going to put enmity between Satan and her man-child, her seed.

(8:08) And that Satan is going to bruise his heel, but the man-child will bruise his head. (8:16) And so we see the first inkling and the first idea of how that God is prophesying that he is going to reconcile us to him. (8:26) And so we see from that moment on how God is working in the seed line of Jesus.

(8:35) And we see that seed line is recorded for us and it is given to us in various ways through the whole book of Genesis. (8:42) But it is also given to us in Matthew and also in Luke. (8:47) And tells us how that God, and if you look at the people who are included in Jesus' seed line, (8:54) you will see how that God had to divinely intervene to make sure that those individuals were there.

(9:03) He intervened and made sure that they were there. (9:09) Well, we are going to look at one of the ways in which God divinely intervened to make sure (9:16) that his prophecy concerning Abraham's seed line being in a foreign land is to come about. (9:26) Because that is part of the seed line.

(9:28) And that is part of the plan that God has made for yours and my salvation and being reconciled to him through Christ. (9:38) So we see in this particular case the concept that God has to figure out how he is going to give Jacob, (9:51) or Israel as he is called now, God changed his name to Israel. (9:56) Jacob will not leave that land.

(10:01) And you can understand why he won't leave that land. (10:05) It's because his forefathers were promised that land. (10:09) And he personally was promised that land.

(10:12) Abraham was promised it, Isaac was promised it, and God promised it. (10:16) You can see through the account that God comes to all three of those individuals (10:21) and makes the same promise to them that this land that they are traveling through (10:26) is the land that he wants to give to the heirs of Abraham and the seed line. (10:35) And so Abraham is settled there.

(10:38) Or not Abraham, Jacob is settled there. (10:41) And he is not going to budge from there because he believes with all his heart, (10:45) with all his mind, with all his strength, that this land is to be deeded over to us by God. (10:54) He's going to change.

(10:56) How is he going to do that? (11:00) Divine intervention, providence, and preservation. (11:05) And I hope when I'm through with this that you can see God's hand in your life. (11:14) I want you to take a look at your life, who you're married to, how many children you have, (11:21) and where is your job, and what are you doing? (11:26) God has had a hand in that, whether you want to accept that or not.

(11:32) God is making sure that you are on the path to heaven. (11:37) There's no question in my mind. (11:39) You are on the path to heaven, and he's making sure of it.

(11:44) But he's also going to make sure that this prophecy and the seed line is going to be fulfilled. (11:52) So how is he going to get Jacob to Egypt? (11:59) He's not going to budge. (12:02) He's not going to budge.

(12:05) So how is he going to get him there? (12:08) So we see the very first step of it is that he's

going to use his son, Joseph. (12:19) He's going to use his son, Joseph. (12:24) And you know where I'm going to go with it now, because it's the divine intervention and providence of God, (12:30) and it's going to work out.

(12:31) But let's take a look minutely into the story as we pick up with it in Genesis, the third chapter. (12:39) The third chapter, yeah. (12:42) Genesis, the 37th chapter.

(12:48) And let's get to there as soon as I can. (12:53) And we'll pick up with it. (12:56) As you can see that Joseph is going to be having a dream.

(13:03) But in the meantime, Joseph has laid the groundwork for hatred, jealousy, strife, (13:11) and God's going to use jealousy, hatred, and strife to get accomplished what he wants. (13:18) Divine intervention. (13:20) He will use his preservation and intervention.

(13:24) He will use anger, hatred. (13:28) He'll use other people, divine intervention and providence, to bring about his desire and his purpose. (13:38) And he's not through.

(13:40) So we see in the story that Joseph is a young man. (13:46) He's 17 years old at this time. (13:49) Let's find there, Joseph, a young man of 17, was tending the flocks with his brothers, (13:53) the sons of Bethel and the sons of Zilpah, his father's wives.

(14:00) And he brought their father a bad report about them. (14:05) And what does that mean? (14:07) He tattled on them. (14:10) They found out.

(14:11) He went to see how they were doing, and apparently they were not doing what they were supposed to be doing. (14:19) And he comes back and tattles on them. (14:22) And so what is going to happen? (14:25) They get angry because he tattled on them.

(14:28) You're not supposed to do that. (14:30) So God's going to use their anger and their jealousy. (14:34) And it's compounded, isn't it? (14:37) It's compounded because Jacob loves Joseph better than all the others.

(14:45) Because, why? (14:47) He is the child of Rachel. (14:50) So we see that. (14:53) Rachel is his favorite, his favorite wife.

(14:56) And so he makes a beautiful coat for Joseph. (15:00) I wouldn't want to wear it if it was me. (15:03) But he made him a beautiful coat.

(15:07) And that just cemented the anger and the jealousy that the kids had against him. (15:14) How would you like to have 11 kids all against you? (15:18) There's 12 boys. (15:19) How would you like to have 11 of them all against you, hating you, despising you? (15:26) And so here they are.

(15:28) They hate him. (15:30) And so they're out there tending the flock. (15:32) Jacob comes to Joseph and says, (15:34) Joseph, why don't you take this food down and give it to the kids, give it to the boys, (15:41) and see how they're doing? (15:47) Well, I'm getting ahead of myself.

(15:52) I'm getting ahead of myself because Joseph has a dream. (15:56) He has two dreams. (15:59) The one dream is where the sheaves, there are 11 sheaves, and they bow down.

(16:05) And so after the dream is over, he tells his kids, his brothers, about it. (16:09) And, of course, they interpret it. (16:11) Do you mean we're going to bow down to you? (16:15) Ah, there's no way

we're going to bow down to you.

(16:19) Anger, jealousy, spite. (16:23) Then he has another dream about the moon and the stars, how they bow down to him. (16:29) And he tells his dad even about it.

(16:31) And his dad says, oh, come on. (16:33) You're telling me your mother and I and the kids are going to bow down to you? (16:39) It's not going to happen. (16:41) It won't happen.

(16:42) It's just a dream. (16:44) But they take it to heart. (16:46) So now, in verse 8, the brother said to him, do you intend to reign over us? (16:54) Will you actually rule us? (16:56) And they hated him all the more because of his dream and what he had said.

(17:03) And so then that's when he has his others. (17:05) Now, the situation is, God's going to use the spite, the hatred of his brothers against Joseph (17:14) to get him where he wants him to be. (17:18) So, where does God want Joseph to be? (17:22) Anywhere but there.

(17:25) He wants him anywhere but there. (17:28) So, now, verse 12. (17:31) His brothers had gone to graze the father's flocks near Shechem.

(17:35) And Israel said to Joseph, as you know, your brothers are grazing the flock near Shechem. (17:41) Come, I'm going to send you to them. (17:45) So he said he would go and see if all was well with the brothers.

(17:49) And he said he would. (17:51) So Joseph went after his brothers and found them. (17:55) And this is in verse 19.

(17:57) The boys see him coming. (18:00) And oh, that's the last thing they wanted to see. (18:04) And in verse 12.

(18:07) Did I say 12? (18:10) No, verse 19. (18:12) Here comes that dreamer, they said to each other. (18:15) Come now, let's kill him.

(18:17) And throw him into one of these cisterns and say that a ferocious animal devoured him. (18:24) And then we'll see what comes of his dreams. (18:28) And then, of course, Reuben tries to reason with them.

(18:34) And Reuben then convinces them to throw him in a cistern. (18:39) And take his coat, dip it in some wild animal blood, (18:43) and tell their father that he was killed by a wild animal. (18:47) And this is what they found left of him.

(18:50) So they showed the coat to him. (18:54) And he recognizes it as his son's coat. (18:59) So in the meanwhile, verse 36.

(19:03) The Midianites. (19:06) Skip a minute here. (19:08) So here's the Ishmaelites coming in the camel caravan.

(19:13) And the boys see this. (19:16) And they say, wow. (19:17) Why don't we just sell him off as a slave? (19:20) And we'll get rid of him and get out of here.

(19:23) And so they do. (19:24) They sell him off as a slave. (19:27) And so we see that God is divinely intervening and providentially working in Joseph's life, (19:34) getting him out of there.

(19:35) He's getting him where he wants him to be. (19:39) And he's using him as a pawn. (19:42) And you have to remember, he's using Joseph as a pawn.

(19:46) And so as we're reflecting upon this, we see that the Ishmaelites buy him, (19:52) and they take him off. (19:53) Meanwhile, the Midianites, verse 36, (19:57) sells Joseph in Egypt to Potiphar, one of Pharaoh's officials, the captain of the guard. (20:03) And here's where Job says, I wonder where in the world, how she got that coat off of him.

(20:11) I have no idea how she got that coat off of him. (20:14) But it's immature at this point because she does use it. (20:19) She uses it against him.

(20:23) But the one thing that I would like for you to take a look at in particular is, (20:29) let's skip over to verse 39. (20:32) Now, Joseph had been taken down to Egypt. (20:36) Potiphar, an Egyptian who was one of Pharaoh's officials, the captain of the guard, (20:43) bought him from the Ishmaelites who had taken him.

(20:47) The Lord was with Joseph. (20:49) Notice that. (20:50) I love that.

(20:52) The Lord was with Joseph. (20:56) So that he prospered. (20:58) He lived in the house of his Egyptian master.

(21:02) And when his master saw the Lord, that the Lord was with him, (21:06) and that the Lord gave him success in everything he did, (21:10) Joseph found favor in his eyes and became his attendant. (21:19) Divine intervention. (21:21) Providence.

(21:23) God's with him. (21:24) And God's making him prosper. (21:27) But the thing is, you see, Joseph has to be of a certain mindset, don't you think? (21:34) What would you think if your brother just sold you off to death? (21:41) It's true in the whole story.

(21:42) I see where Joseph has to be a certain mindset. (21:47) Not one who would say, oh, look at me, I'm a victim. (21:51) I've been victimized.

(21:53) I've been victimized by my sons, my brothers, and so on and so on. (21:56) And be angry. (21:58) And to fight things.

(22:00) And to do things out of anger and spite. (22:03) Not Joseph. (22:05) Joseph doesn't do that, does he? (22:08) That's a beautiful thing.

(22:09) I just love and admire Joseph. (22:12) That he's even-sheeled. (22:15) He's going along.

(22:18) Well, after all, wouldn't you? (22:20) If everything was going your way, honky-dory, (22:22) and you're the spotlight and everything, everybody's doing things your way, (22:28) until part of her life turns against him, she gets an eye for him. (22:33) And she wants him. (22:35) She desires him.

(22:37) And she wants him to lay with her. (22:40) And she begs him and is chasing him. (22:44) And then perhaps this is, you know, one of the ways in which she can get that coat off of him (22:48) is that she's got a hold of him.

(22:51) And he's not going to stand for it. (22:56) He isn't going to get it. (22:58) He runs out of that coat and leaves her standing with the coat.

(23:05) Because she's got that coat now, doesn't she? (23:07) And she's got a story to tell. (23:10) A lie. (23:11) God's using a lie again.

(23:14) God's using sin against Joseph. (23:18) He's using sin to get Joseph into a position where he wants him to be. (23:26) He wants him in Pharaoh's kingdom, in his present standing.

(23:36) He wants him. (23:37) He knows what he's going to do with Joseph. (23:40) And he knows how he's going to use Joseph.

(23:43) Divine intervention and providence. (23:45) And so we see that the jailer's wife, Potiphar's wife, is saying, (23:57) Look at what your slave did to me, wanted me to do. (24:01) And I refuse to do it.

(24:03) And so that gets him into the position for God's blessing. (24:09) God wants him in Pharaoh's prison. (24:17) That's where he wants him.

(24:19) So he's got him into Egypt. (24:21) He's being used as a pawn by God. (24:24) He got him into Egypt.

(24:26) And he's now got him in a position where he can use him and get him to be number two in the kingdom of Egypt. (24:34) And we know the story. (24:37) And so the story continues on, doesn't it? (24:40) So he's in the verse 19, chapter 39, verse 19.

(24:52) When his master heard the story, his wife told him, saying, (24:55) This is how your slave treated me. (24:58) He burned with anger. (25:01) Joseph's master took him and put him in prison, the place where the king's prisoners were confined.

(25:07) So while Joseph was there in the prison, the Lord was with him. (25:10) I love that again. (25:13) It tells us that God is still with him.

(25:16) And there's something about Joseph. (25:19) That's his demeanor. (25:22) It's lovely.

(25:24) You couldn't ask for a better demeanor. (25:26) How would you like to be in prison and sold off as a slave? (25:32) Shanghai. (25:35) That's the word.

(25:36) So while Joseph was there in the prison, the Lord was with him. (25:41) He showed him kindness and granted him favor in the eyes of the prison warden. (25:46) So the warden put Joseph in charge of all those held in the prison.

(25:51) And he was made responsible for all that was done there. (25:54) The warden paid no attention to anything under Joseph's care. (26:00) Because the Lord was with Joseph and gave him success.

(26:04) In whatever he did. (26:08) So Joseph is a model prisoner, isn't he? (26:14) I love that. (26:16) Every time I read this story, I think about what kind of a man is this Joseph? (26:22) He didn't give in.

(26:25) He kept his demeanor. (26:27) He knew God was with him all along. (26:30) But he does complain a little bit.

(26:32) Because when the cupbearer and the baker have their dream, which we pick up on. (26:44)

Sometime later, let's start with chapter 40. (26:48) Sometime later, the cupbearer and the baker of the king of Egypt offended their master, the king of Egypt.

(26:59) Pharaoh was very angry with his two officials and the chief cupbearer and the chief baker. (27:05) And put them in custody in the house of the captain of the guard. (27:10) In the same prison where Joseph was confined.

(27:14) The captain of the guard assigned them to Joseph and he attended them. (27:19) And after they had been in custody for some time, each of the two men, the cupbearer and the baker of the king of Egypt. (27:26) Who were being held in prison, had a dream the same night.

(27:30) And each dream had a meaning of its own. (27:32) And when Joseph came to them the next morning, he saw that they were dejected. (27:37) So he asked Pharaoh's officials who were in custody with him in his master's house.

(27:44) Why, why are you looking so sad today? (27:48) And they both had dreams, they answered. (27:50) But there was no one to interpret them. (27:53) And Joseph says to them, do not.

(27:57) Don't. (27:58) Interpretations belong to God. (28:01) Tell me your dreams.

(28:04) So the chief cupbearer told Joseph his dream. (28:07) And he said to him, in my dream I saw a vine in front of me. (28:11) And on the vine were three branches.

(28:13) As soon as it budded, it blossomed and its clusters ripened into grapes. (28:19) Pharaoh's cup was in my hand and I took the grapes and squeezed them into Pharaoh's cup. (28:24) And put the cup in his hand.

(28:26) And so Joseph interprets this dream favorably. (28:31) He tells the cupbearer that within three days he's going to be restored to his position (28:40) and he will be serving Pharaoh his cup again. (28:45) Well, the banker, being encouraged because of this favorable interpretation, (28:51) he tells them his dream.

(28:53) And so, verse 16, when the chief baker saw that Joseph had a favorable interpretation, (29:01) he said to Joseph, I too had a dream. (29:05) On my head were three baskets of bread. (29:09) On the top basket were all kinds of baked goods for Pharaoh, (29:13) but the birds were eating them out of the basket on my head.

(29:19) And so Joseph does not give him a favorable interpretation. (29:25) Joseph says, in three days you're going to be restored, you've been taken out of here, (29:30) but you're going to be impaled upon a stake and your head is going to be lopped off. (29:39) What a shame.

(29:52) One of the things that I wanted to bring up here is when he's dealing with the cupbearer, (30:01) notice what he says here. (30:04) This is what it means, Joseph said to him. (30:07) The three branches are three days.

(30:09) Within three days Pharaoh will lift your head up and restore you to your position (30:13) and you will put Pharaoh's cup in his hand just as you used to do when you were his cupbearer. (30:20) But when all goes well with you, remember me and show me kindness. (30:28) Mention me to Pharaoh and get me out of this prison.

(30:32) I was forcibly, notice here, this is the only complaint that I hear Joseph make (30:42) about

what has happened to him over this period of time. (30:49) I was forcibly, verse 15, chapter 40, I was forcibly carried off from the land of Hebrews (30:57) and even here I have done nothing to deserve being put in a dungeon. (31:04) That's the only complaint that you ever hear.

(31:10) He does not have a tirade or anything from here. (31:15) That's the only thing that my eyes ever fell on and my ears perked up on. (31:23) Joseph knows that God is with him.

(31:30) So, we know that everything goes along and Pharaoh has a birthday (31:36) and the cupbearer was restored to Pharaoh's right-hand side. (31:44) In verse 23, the cupbearer, however, did not remember Joseph. (31:50) He forgot him.

(31:52) Slip over to chapter 41. (31:56) Now, again, divine intervention, providence, preservation. (32:07) God has Joseph in this prison for this very reason.

(32:14) No other reason. (32:17) He has him in prison for this very reason. (32:23) And that is to interpret Pharaoh's dreams.

(32:30) That's all. (32:33) But look at what he had to do to go through and he's using Joseph to be his pawn. (32:42) Why? (32:42) Because he wants Jacob in Egypt.

(32:49) Notice that. (32:51) God has gone through all of this so that he can get Jacob and his family in Egypt. (33:04) To make his prophecy come to pass.

(33:09) God is the only one who can make a prophecy come to pass, truly. (33:15) And so here he is, we're halfway there, aren't we? (33:21) Because now, Joseph is going to interpret Pharaoh's dream. (33:27) And Pharaoh is going to look so favorably upon Joseph's interpretation of that dream.

(33:36) And so, Pharaoh has his two dreams, which are interpreted as being seven years of planning and then seven years of family. (33:49) And Joseph interprets Pharaoh's dream in that particular case. (33:54) And not only that, he tells Pharaoh how he probably ought to go about, (34:05) preparing for the seven years of planning and then seven years of family.

(34:13) And Pharaoh says, in verse 37, (34:18) The plan seemed good to Pharaoh and to all his officials. (34:23) So Pharaoh asked them, (34:27) and he's pointing here to Joseph, (34:30) and he visualizes, (34:32) Can we find anyone like this man? (34:37) One in whom the Spirit of God is? (34:43) Innocent. (34:46) Pharaoh is not even batting an eye.

(34:50) He buys the plan and he thinks, (34:53) Joseph is the man to see this plan to come to fruition. (34:58) So, verse 41, (35:01) Pharaoh says to Joseph, (35:02) I hereby put you in charge of the whole land of Egypt. (35:06) Then Pharaoh took his signet ring from his finger and put it on Joseph's finger.

(35:11) And he dressed him in robes of fine linen and put a gold chain around his neck. (35:18) He had him ride in a chariot as a second in command. (35:23) And people shouted before him, (35:25) Make way! (35:27) Thus he put him in charge of the whole land of Egypt.

(35:34) And then Pharaoh said to Joseph, (35:36) I am Pharaoh, but without your word no one will lift a hand or foot in all Egypt. (35:44) Pharaoh gave Joseph the name, (35:46) I don't know how to pronounce it, (35:49) Zephaniah, (35:50) and gave him Eshnod, the daughter of Potiphar, the priest of On to be his wife. (35:59) And Joseph went through the land of Egypt.

(36:02) Okay, so now, notice here in verse 46, (36:07) it tells us how old Joseph is. (36:11) How old is Joseph? (36:15) Joseph was 30 years old when he entered the service of Pharaoh, the king of Egypt. (36:20) So, it's been taking 13 years to get to this point where God wants him.

(36:31) And so, he still doesn't have Jacob in Egypt, does he? (36:37) But like I said, he's using Joseph as a pawn. (36:42) And so, the seven years of planning comes, (36:45) Joseph has worked out his plan, (36:50) there's grain everywhere, (36:53) and so much in abundance, (36:55) they don't know what to do with it. (36:57) It's so great.

(36:59) Now, all of a sudden, the famine comes. (37:03) Seven years are up, and now we're going to have seven years of famine. (37:08) Let's slip over to chapter 42 now.

(37:12) You've got a couple of minutes left. (37:15) I believe it's still seven, right? (37:19) I hope it is. (37:21) Huh? (37:22) It's when I'm over, huh? (37:24) When I'm done.

(37:26) No, I tried to honor this. (37:31) So, the famine has hit, (37:34) and it's reaching out to Israel, (37:37) it's reaching out to the land of Canaan, (37:40) and it's reaching all over the world, so to speak. (37:44) The known world up to Egypt, anyway.

(37:47) And it's affecting everybody. (37:50) And so, they're trying to figure out how to make ends meet. (37:55) So, Joseph has figured out how to dole it out.

(37:59) And so, Jacob has learned that there is corn, grain, planting in Egypt. (38:11) So, verse 1, chapter 42. (38:14) When Jacob learned that there was grain in Egypt, he said to his sons, (38:18) Why do you just keep looking at each other? (38:21) He continued, I have heard that there is grain in Egypt.

(38:25) Go down there now and buy some for us, so that we may live and not die. (38:33) Then ten of Joseph's brothers went down to buy grain from Egypt. (38:37) But Jacob did not send Benjamin, Joseph's brother, with the others, (38:43) because he was afraid that harm might come to him too.

(38:46) So, Israel's sons were among those who went to buy grain, (38:51) for there was famine in the land of Canaan also. (38:56) Now, Joseph was the governor of the land, the person who sold grain to all his people. (39:02) So, when Joseph's brothers arrived, they bowed down to him with their faces to the ground.

(39:08) As soon as Joseph saw his brothers, he recognized them, (39:13) but he pretended to be a stranger and spoke harshly to them, (39:19) Where do you come from here? (39:23) Did you notice the fulfillment of one dream? (39:32) What was that dream? (39:35) The dream that Joseph had was set by eleven stalks of grain that were bowed down to him. (39:44) Oh, we're not going to bow down to you. There's no way we're going to bow down to you.

(39:49) What just happened? (39:52) The minute they came into the room, of course, they didn't know who Joseph was, (39:56) because he was all decked out in Egyptian costume. (40:02) He disguised himself. (40:05) He was all decked out in Egyptian garb, and they didn't recognize who he was, (40:12) and they bowed down to him.

(40:15) And he keeps it that way for quite some time. (40:21) So, he asked them, Where do you come from? (40:24) From the land of Canaan. (40:24) They replied, To buy food.

(40:28) Although Joseph recognized his brothers, they did not recognize him. (40:32) Then he remembered his dreams about them and said to them, (40:36) You're spies. (40:39) You've come to see where our land is unprotected.

(40:43) Oh, no, my lord, they answered. (40:46) Your servants have come to buy food. (40:49) We are here.

We are all the sons of one man, your servants. (40:54) Your servants are honest men, not spies. (40:57) No, he said to them, You have come to see where our land is unprotected.

(41:03) But they replied, Your servants were twelve brothers, the sons of one man, (41:08) who lives in the land of Canaan. (41:10) The youngest is now with your father, and the one is no more. (41:14) And Joseph said to them, It is just as I told you.

You are spies. (41:19) And this is how you will be treated. (41:22) As surely as Faber lives, you will not leave this place unless your youngest brother comes here.

(41:28) Send one of your brothers to get your brother. (41:30) The rest of you will be kept in prison, (41:32) so that your words may be tested to see if you are telling the truth. (41:37) And if you are not, then as surely as Faber lives, you are spies.

(41:43) And he put them all in custody for the threes. (41:46) On the third day, Joseph said to them, Do this, and you will live. (41:52) For I fear God.

(41:54) And if you are honest men, let one of your brothers stay here in prison (41:58) while the rest of you go, and take grain back to your starving households. (42:02) But you must bring your youngest brother to me, (42:06) so that your words may be verified, and that you may not die. (42:11) And this they proceeded to do.

(42:14) Notice now what is happening. (42:19) The very next thing. (42:21) Verse 21.

(42:24) They said to one another, Surely, surely we are being punished because of our brother. (42:33) We saw how distressed he was when he pled with us for his life, (42:39) but we would not listen. (42:41) That's why this distress has come on us.

(42:45) Ever say that? Ever think that? (42:49) How about your past? (42:52) Their past is now eating them up. (42:57) Their deeds are eating them up. (43:00) God's punishing me for this.

(43:02) That's why she's dying. (43:04) That's why we're suffering these things. (43:07) That's why we're being punished.

(43:14) Ever say that? (43:17) I would be surprised if you didn't. (43:20) Because that's a normal reaction. (43:22) That's the belief that many people have about God, isn't it? (43:26) How that God has a way of making us feel bad about it, (43:33) and have guilt conscious intent.

(43:35) Because our past does not elude us. (43:39) Our past is always present with us. (43:43) I like to use the computer analogy.

(43:46) You may think that you have your past so far back, (43:50) that there's no way you're going to think in terms of those things. (43:55) But you just let one little touch on a sensitive part. (44:03) The computer speeds it all up.

(44:10) Our brain is a computer. (44:13) And it's no different. (44:16) All that has to happen is for us to just hear something, (44:21) see something, have something say something.

(44:25) Boom. (44:27) Guilt complex. (44:28) Shoot up.

(44:30) And that's what's happening to these kids. (44:34) They have purity. (44:37) We are being punished because of our brother.

(44:42) And then Reuben says, (44:44) Didn't I tell you not to sin against the boy? (44:47) But you wouldn't listen. (44:49) Now we must give an account for his blood. (44:54) They did not realize that Joseph could understand them (45:00) since he was using an interpreter.

(45:03) And he turned away from them and began to weep. (45:06) But then came back and spoke to them again. (45:09) And he had Simeon taken from them and bound before their eyes.

(45:14) And Joseph gave orders to fill their bags with grain, (45:17) to put each man's silver back in his sack, (45:23) and to give them provisions for their journey. (45:26) And after this was done for them, (45:28) they loaded their grain on their donkeys and left. (45:32) And so we see then how they, on their journey, (45:36) open up the sacks of grain, (45:39) and they find that their silver is still there, (45:41) their gold, whatever they were going to use to purchase that grain, (45:44) has been put back in there.

(45:46) And they are fearful because they don't know why it's there. (45:51) They think they're being set up. (45:53) Anyway.

(45:56) But we see then that they go down, (46:05) and they confront their dad, (46:07) tell their dad what they experienced. (46:09) Now, chapter 43. (46:14) Chapter 43 is the one, perhaps, we're looking for.

(46:21) Now the famine was still severe in the land, (46:24) so when they had eaten all the grain they had brought from Egypt, (46:28) their father said to them, (46:29) go back and buy us a little more food. (46:32) And, of course, they put up an argument saying, (46:35) we can't go back without Benjamin. (46:37) We have to have Benjamin.

(46:38) And, of course, Jacob does not want to send Benjamin back with them. (46:46) And so, this is the way in which we see. (46:58) They finally, Joseph finally gives in.

(47:01) And Joseph lets him take Benjamin with him. (47:08) So, chapter 43, verse 15. (47:13) So the men took the gifts and the double of the amount of silver, and Benjamin also.

(47:18) And they hurried down to Egypt and presented themselves to Joseph. (47:22) When Joseph saw Benjamin with them, he said to the steward in the house, (47:26) take these men to my house, slaughter an animal, and prepare a meal. (47:32) They are to eat with me at noon.

(47:35) The man did as Joseph asked him, or told him, and told him, (47:39) and took the men to Joseph's house. (47:41) Now, the men were frightened when they were taken to his house. (47:45) They thought they were brought here because of the silver (47:49) that was put back in their sacks for the first time.

(47:53) And he wants to attack us and overpower us and seize us as slaves and take our donkeys. (48:00) So they went up to Joseph's steward and spoke to him about that. (48:06) And so as we go,

for time's sake, (48:14) Joseph comes home and he asks his brothers how his father is, (48:20) and how he's looking, and how he's doing.

(48:24) And so he sits down and has a meal with them. (48:30) Let's slip over to chapter 44. (48:37) And in this is the ploy that is given by Joseph to keep Benjamin.

(48:44) So let's turn now over to chapter 45. (48:54) His ploy to keep Benjamin was that he put a silver cup in Benjamin's sack of grain, (49:00) and when they came on them on the trail, (49:05) they took Benjamin and made him a prisoner. (49:10) And they sent the brothers on down to Joseph, back to Joseph.

(49:18) Verse 1, (49:22) And he cried out, (49:25) So there is no one with Joseph when he made himself known to his brothers. (49:31) And he wept so loudly that the Egyptians heard him, (49:35) and Pharaoh's household heard about him. (49:38) Joseph said to his brothers, (49:41) I am Joseph.

(49:44) Is my father still living? (49:47) But his brothers were not able to answer him, (49:49) because they were terrified in his presence. (49:53) Why? (49:55) Because they didn't know him. (49:58) Then Joseph said to his brothers, (50:00) Come close to me.

(50:01) And when they had done so, he said, (50:03) I am your brother Joseph, the one you sold into Egypt. (50:08) And now, now notice what. (50:10) This is so gracious.

(50:13) This is so beautiful. (50:15) Again, my admiration to Joseph and how he conducts himself, (50:19) and how he behaves, and so God-like. (50:27) I am your brother Joseph, the one you sold into Egypt.

(50:29) And now, do not be distressed. (50:33) Do not be angry with yourselves for selling me here. (50:36) Why? (50:38) Because it was to save lives that God sent me ahead of you.

(50:46) So, it was God's plan. (50:49) And he recognizes it. (50:50) Now, where did he ever recognize it? (50:54) Who knows? (50:56) And I think that at this point in time, (50:59) it all of a sudden dawns on him.

(51:01) He was God's pawn, and he was being used by God (51:05) to try to finagle to get his dad up there and out of Canaan, (51:10) and living in Egypt so that the balance of that prophecy (51:13) could come to the path that God gave to Abraham (51:17) in Genesis the 15th chapter. (51:20) So, for two years now, there has been famine in the land, (51:24) and for the next five years, there will be no plowing and reaping. (51:28) But God sent me ahead of you to preserve for you a remnant on earth, (51:34) and to save your lives by a great deliverance.

(51:40) So, it was not you who sent me here, but God. (51:44) Verse 8. (51:45) He made me father to Pharaoh, lord of his entire household, (51:49) and ruler of all Egypt. (51:52) Now, hurry back to my father and say to him, (51:56) This is what your son Joseph says, (51:58) God has made me lord of all Egypt.

(52:02) Come down to me, don't delay. (52:05) You shall live in the region of Goshen and be near me, (52:10) you, your children, and grandchildren, (52:13) your flocks, the herds, and all you have. (52:15) I will provide for you there, (52:18) because five years of famine are still to come.

(52:22) Otherwise, you and your household, (52:25) and all who belong to you, will become

destitute. (52:33) So, they go back to their father, (52:36) and it takes an argument. (52:38) They have to persuade him.

(52:41) Joseph is alive! (52:43) He's still alive! (52:46) And they have to convince him. (52:47) And then, you are being invited into Egypt (52:52) to leather out this whole famine. (52:55) And you can come back after you're done.

(52:59) And so, it takes a while, (53:01) but Jacob finally sees the wisdom in moving up there. (53:09) The thing that I really, really see happening here, (53:14) and we're talking about divine intervention, (53:16) and providence, and preservation. (53:17) Look at what God used to get Joseph into that position.

(53:22) And look what it took to get Jacob to leave Canaan, (53:27) the land that was promised to his fathers, (53:30) and to him, and to his family. (53:33) It took a lot of convincing. (53:39) And as I said, Joseph is being used as a pawn to get him there.

(53:44) But Jacob decides that he's going to go. (53:49) Take a look at chapter 46. (53:59) So, Israel set out with all that was his.

(54:03) And when he reached Beersheba, (54:05) he offered sacrifices to the God of his father Isaac. (54:10) And God, verse 2, (54:13) spoke to Israel in a vision at night and said, (54:18) Jacob, Jacob. (54:21) Jacob responds, (54:22) Here am I, verse 3. (54:27) I am God, the God of your father.

(54:31) Do not be afraid to go down to Egypt, (54:34) for I will make you into a great nation there. (54:38) I will go down to Egypt with you, (54:41) and I will surely bring you back again. (54:44) And Joseph's own hand will close your eyes.

(54:51) Then Jacob left Beersheba, (54:53) and Israel's sons took their father Jacob (54:56) and their children and their wives in the cart (54:59) that Pharaoh had to send to transport him. (55:02) So Jacob and all his offspring went to Egypt, (55:06) taking with them their livestock, (55:08) the possessions they had acquired in Canaan. (55:11) Jacob brought with him to Egypt his sons, (55:16) grandsons, and his daughters and granddaughters (55:19) and all his offspring.

(55:21) And then he gives the names of all the rest of the people. (55:25) Here are some more beautiful things to say (55:27) about what is going to transpire when Jacob gets there. (55:33) Because Pharaoh loves Joseph.

(55:37) And Pharaoh is going to go out of his way (55:40) to make his father welcome, his family welcome. (55:45) And so he's going to give him (55:47) the most favored piece of property in Egypt, (55:53) and that is in Goshen, up around the delta area. (55:57) There's a reason for that.

(55:59) The reason is because the Egyptians do not like shepherds. (56:05) They hate shepherds. (56:07) It's like the cattle ranchers here in the United States.

(56:10) They hate sheep. (56:12) But anyway, they hate shepherds. (56:15) And he told his family to tell them (56:17) that they were cattle herders and so on.

(56:24) But anyway, they lived up there (56:29) in the most beautiful situation, (56:32) and Pharaoh made sure that it was (56:35) until they lived that way, (56:37) until a Pharaoh group was raised up (56:40) that did not know anything about the story. (56:43) But notice now, divine intervention.

(56:49) How can I sell it anymore? (56:53) I hope I don't have to sell it.

(56:55) I hope you buy it. (56:57) I hope you get it. (57:00) Divine intervention in your lives.

(57:03) I bet Morley and Carol can tell you (57:05) all about divine intervention. (57:12) There's a lot of us, (57:13) if we would just open our eyes and see God. (57:18) Just open our eyes and see the hand of God in our lives.

(57:27) God wants us to recognize Him and to praise Him (57:30) and to applaud Him and laud Him. (57:34) He wants us, you know, Thanksgiving is coming up. (57:39) And it's probably one of my favorite times of the year.

(57:45) But Thanksgiving basically was said (57:50) to thank God for His blessings (57:55) and to thank God for His thanks. (58:01) But God wants us to do that. (58:04) So many times, there was, (58:07) I forget who the author was.

(58:09) He'll come to me. (58:10) He's a very popular author. (58:13) He said that God sent out two angels with baskets.

(58:18) One for please and one for praise. (58:22) The angel with please came back, (58:25) laid it down. (58:27) The angel with praise had very few.

(58:32) It was the temple of prayer. (58:35) The hand of God, (58:38) please heal my ailments. (58:42) Please give me a better job.

(58:45) Please look after my children. (58:47) Please, you know, you can add on. (58:52) Those are basic prayers.

(58:56) What God really wants is (58:57) thank you, Lord, for saving me. (59:01) Thank you, Lord, for keeping me. (59:06) And He wants to hear those.

(59:09) Those are the things He wants to hear. (59:11) Why? (59:14) Because as Jesus says in Matthew 6, (59:18) do not be concerned about what you're going to wear (59:21) and what you're going to eat (59:22) and where you're going to live (59:24) and what you're going to do. (59:25) Because God knows you may be thankful (59:27) you even have God.

(59:33) Thank you. (59:35) Thank you. (59:38) The invitation, obviously, is one that (59:42) you need to get some thought to.

(59:45) And that is that God wants us to come to Him (59:50) in a prescribed way in which He wants us to come. (59:53) And He set Jesus up to be (59:55) the one who reconciles us to Him. (59:58) He set Jesus up to be the one (1:00:01) who is going to be the sacrifice for (1:00:03) and atonement for our sins.

(1:00:06) And when Jesus went to the cross, (1:00:07) that was the whole purpose of it. (1:00:10) The whole purpose was to accomplish that. (1:00:14) And He did.

(1:00:15) And He was hung on the cross. (1:00:16) He became that sacrifice for all mankind. (1:00:21) The stipulation basically is (1:00:22) that we need to be His disciples.

(1:00:25) We need to be a follower of His. (1:00:28) And the way in which He recognizes the fact

(1:00:30) that we are His disciples (1:00:31) and we are followers of His (1:00:33) is the way in which He prescribes (1:00:35) His disciples to go out and make disciples. (1:00:38) He said, go out and make disciples of me, (1:00:42) teaching them, (1:00:43) and baptizing them in the name of the Father, (1:00:45) the Son, and the Holy Spirit.

(1:00:47) And you that believe it, (1:00:47) then you are baptized, I will say. (1:00:50) Simple as that. (1:00:52) And that's what God wants.

(1:00:54) He wants us to come to Him. (1:00:56) He wants us to take Him up on His property. (1:01:00) He's giving Him to us.

(1:01:02) Here, be reconciled to me. (1:01:06) Provide Him with the evidence. (1:01:07) Won't you come? (1:01:09) Let's go together (1:01:09) and we'll stand and sing the song of encouragement.