

# Pentwater Bible Church

## *Joseph the Dreamer* *Genesis Message Seventy-One* *Genesis 37: 1-24*



Joseph's Brothers Sell Him into Captivity; Konstantin Flavitsky 1855

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# Dentwater Bible Church

## Genesis Message Seventy-One

### Joseph The Dreamer

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#### Review:

#### TOLDOT OF ESAU-THE SAME IS EDOM

##### Genesis 36: 1-8

Two Toldots are given for Esau, one lists his wives and sons and the next one lists his sons and grandsons. There is also a second division those in the Land and those outside the Land in mount Seir. This section of Scripture tells us what became of Esau's progeny.

Esau's Wives and Children settled in the Mountains of Seir. The name Seir is a word play on the Hebrew word for hairy *sa-ar* שַׁעַר. In the heading (Genesis 36: 1) the surname *Edom* is added to the name Esau, which he received at his birth (Genesis 25:25), which means red. This then became the designation of the land of his descendants south of the Dead Sea.

The names of Esau's three wives differ from those given in the previous accounts (Genesis 26:34 and 28:9), and in one instance the father's name as well. It is not unusual for an individual to have had more than one name. It was customary in the Ancient Near East to give surnames. Esau sought a home in Seir, because he knew that Jacob, as the heir, would take the family possessions, but did not wait till he returned and actually took possession.

#### TOLDOT OF ESAU-FATHER OF THE EDMITES

##### Genesis 36: 9-14

Esau's Sons and Grandsons became the Fathers of Tribes. It is important to remember that individual names become clans then tribes and later nations in the Bible. Any of these entities might still be referred to by the progenitor's name. Through them he became the *father of Edom*, i.e., the founder of the Edomite nation on the mountains of Seir. *Mount Seir* is the mountainous region between the Dead Sea and the Gulf of Aquaba, the northern half of which is called *Jebâl* (Gebalene) by the Arabs, the southern half, *Sheri*.

Three wives produced five sons. The tribes were founded not by the sons, but by the grandsons.

Esau had a total of five sons and ten grandsons.

#### CHIEFS OF THE SONS OF ESAU

##### Genesis 36: 15-19

The Tribe-Princes Who Descended from Esau—אֱלוֹפִים *aloofeem* was the distinguishing title of the Edomite and Horite phylarchs (Ancient title for military men who chose

rulers), and it is only incidentally that it is applied to Jewish heads of tribes in Zechariah 9:7, and 12:5. It is probably derived from אֵלֶּף *elef* or אֲלֵפִים, *aloofeem* equivalent to מִשְׁפָּחֹת, *michpachot*, *families*.

#### DESCENDANTS OF SEIR THE HORITE

##### Genesis 36: 20-30

Descendants of Seir the Horite, the inhabitants of the land, are the pre-Edomite people of the country. The Horites, who had previously been an independent people (Genesis 14:6), were partly exterminated and partly subjugated by the descendants of Esau (Deuteronomy 2:12, 22). Seven sons of Seir are given as tribe-princes of the Horites, who are afterwards mentioned as *aloofeem* (Genesis 36: 29, 30), also their sons, as well as two daughters. This section ends with the Horite tribes' chiefs' names.

#### THE KINGS OF EDOM

##### Genesis 36: 31-39

The Kings in the Land of Edom: means that Edom had kings before the Children of Israel.

We can see in connection with the eight kings mentioned here, that while they follow one another, that is, one does not come to the throne until his predecessor is dead, the son never succeeds the father, but they all belong to different families and places. They were elected not sovereign. The kings were chosen by the phylarchs.

Of the tribe-cities of these kings only a few can be identified now. *Bozrah*, a noted city of the Edomites (Isaiah 34:6; 43:1, Micah 2: 12 etc.), is still to be traced in *el Buseireh*, a village with ruins in *Jebal*. It is now called Petra. During the Great Tribulation the main concentration of Jews and their leaders will have fled Jerusalem and Israel. They will be at the sheepfold of Bozrah in the land of Edom, which is present-day south Jordan. This is known today as Petra. The Antichrist's main purpose for the Campaign of Armageddon is to annihilate the Jews. The armies of the world will move southward from Jerusalem to Bozrah (Jeremiah 49:13-14). There are at least four passages in scripture, which show us the location of the place of Christ's Second Coming as Bozrah (Isaiah 34: 1-7; 63: 1a; Habakkuk 3:3; Micah 2: 12-13). The nations of the earth will gather at Bozrah in order to destroy the Remnant of Israel gathered there. Micah 2: 12-13 describes the Jews assembled there waiting for Christ and the Second Coming.

#### THE CHIEFS OF ESAU

##### Genesis 36: 40-37: 1

The names relate to the capital cities of the old Phylarchs. This shows the sphere of ownership as opposed to their relationship to each other, which we saw earlier. Esau now disappears from the Genesis record and will not be heard from again except as an illustration to a principle. Finally Jacob's destination in the Land is stated ending this section of Scripture. The Story of the Jews, the Covenanted, elect, people of God continues for the balance of Scripture.

## Today's Message:

### INTRODUCTION TO JOSEPH

We have reached the final r section of the three main divisions in the book of Genesis. Esau has settled into his life in Mount Seir and now Jacob will go down to Egypt in conformity to the Abrahamic Covenant (Genesis 15: 13). In fact God through Joshua in his last speech to the Children of Israel said, “*And to Isaac I gave Jacob and Esau. And I gave Esau the hill country of Seir to possess, but Jacob and his children went down to Egypt.*” (Joshua 24:4 ASV 1901). Jacob was intent on establishing permanent residence in The Land and devoting himself to spiritual matters. His rebellious time of life was over. God had more for him to do as the patriarch of the nation Israel. However, it would be done through Joseph.

The balance of this book, most of the last fourteen chapters, is devoted to Joseph the first-born son of Rachel who has been identified as a Type of Christ. The New Testament does not identify him as such but many theologians and Bible teachers have given him this designation (see appendix). Through Joseph's story we see all the elements of family drama given to us as lessons for life (Romans 15: 4). The story of Joseph and his family embrace every emotion and action toward each other we can imagine. Contained within it but not limited to is, envy, hatred, theft, love, lust, deception, care, forgiveness, reconciliation, prophecy, exulted position, begging, fear, and blessings. There is a lesson for each family in this story.

Joseph did not have any direct revelation from God as his father, grandfather, and great grandfather had. His was never characterized as sinless but the Bible *never* identifies any particular sins he committed. He had no revealed weakening of his faith in God. He had the Word of God and in that he trusted. He listened to his father who had many direct experiences with God and obeyed. Joseph lived out his life based upon what he *knew* to be the Word of God. What is important here is identifying the Biblical transition from the direct divine revelation from God to a reliance on the Word of God as it has been already given (Proverbs 3: 5-6).

Joseph can also be seen as a link between the family of Israel and the nation of Israel. For the rest of the book of Genesis, God will reveal the formative events of the nation of Israel. His story is important even though the Jews do not include him with the patriarchs when listing them. Jewish tradition limits that title to Abraham, Isaac and Jacob. Nevertheless Joseph's story lets us see God's guiding hand in the life of one who trusted Him and led his life in a manner consistent with God's will. He is aware of God's presence in his life and frequently mentions it a critical junctures in his life, clearly demonstrating his reliance on God for his circumstances.

### JOSEPH'S PLACE IN THE FAMILY THE DREAMER

#### Genesis 37: 2-4

*<sup>2</sup>These are the generations of Jacob. Joseph, being seventeen years old, was feeding the flock with his brethren; and he was a lad with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought the evil report of them unto their father. <sup>3</sup>Now Israel loved Joseph more than all his*

*children, because he was the son of his old age: and he made him a coat of many colors. <sup>4</sup>And his brethren saw that their father loved him more than all his brethren; and they hated him, and could not speak peaceably unto him (ASV 1901).*

The text begins by telling us that Joseph was seventeen years old. He left Paddan-Aram when he was six. During the last eleven years he lived in Succoth, Shechem and now in Hebron. Jacob was one hundred seven years old. Isaac who was still alive was now one hundred sixty seven. The text tells us that his work was that of a shepherd. He was working with his brother and half-brothers. Their ages were close together. He was out in the pasture working with the sons of his father's concubines, Bilhah and Zilpah. The text reverses the order of the wives since Joseph would have been closer to Bilhah his mother's handmaid. Some suggest that the reference to them as wives indicates that Leah has passed as well as Rachel. The distinction though was two fold, *one* they were the progeny of concubinage relationships and *two*, Joseph was not only the first-born son of a legal wife, Rachel his mother was the much loved favorite wife of his father Jacob. The text then progresses to the statement that, *Joseph brought the evil report of them unto their father*. There is some depth to this statement that is not clear from the plain text of Scripture.

Ruben, the chronological first-born son of Leah and Jacob had two strong criteria causing Jacob to remove him from the rights of the first-born in the family. *First*, he was the son of Leah who was hated because she was thrust on Jacob and she was not beautiful like Rachel. *Second*, Ruben committed incest with Bilhah his father's concubine (Genesis 35: 22). Jacob might have had motivation to deny Reuben this position but the incest sealed it. Jacob removed him from the first-born position. Now Joseph as the first-born son of Rachel moved into the blessed position of the first-born son. So Joseph was the overseer to his brothers and found them doing some wrongdoing while he was out in the field with them. He, as the overseer, reported back to his father as required. Some say that Joseph was a tattletale. However, it was his job and genuine wrongdoing was occurring so he was acting properly. The Bereshit Rabbah says that his brothers ate limbs torn from live animals (Bereshit Rabbah 84: 7). They were engaged in some form of evil and it was not wrong for them to be reported back to Jacob. Joseph was being a faithful servant and naturally the wrong doing brothers hated him for relating their behavior to Jacob.

The texts say that, *Israel loved Joseph more than all his children, because he was the son of his old age*. The Hebrew words translated as "The Son of His old Age" is *keben zekunim* כִּי־בֶן־זְקֻנִים and it is an idiomatic phrase meaning, "As Son of Wisdom." Joseph was known to have wisdom far beyond his chronological age. We see this confirmed in his willingness to do what was right in the eyes of God no matter what the circumstances were in which he found himself. Those that fear God receive His wisdom (Proverbs 2: 6 etc.).

In recognition of the status he had as first-born of the favorite wife Rachel, he was given a special coat signifying this status. This caused additional envy from his brothers. Jacob should have known better since he saw first hand from his birth family what favoritism does to the stability of the family unit. Jacob gave Joseph the coat. The Hebrew text describes it as a *ketonet-passim*, כֶּתֶנֶת פָּסִים that is translated as a long coat with full sleeves, a coat of royalty. The multi-colored designation came from the

Septuagint (Cir. 250 B.C.), which also found its way into the Latin Vulgate (Cir. 380 AD). In Egypt the Tombs of Bene Hassein confirm this royal apparel worn by the Semites. Bene Hasan is one hundred sixty miles south of Cairo (and just north of Amarna on the map). Named after the local Bedouin tribe living there for centuries. Little of the city is left, except the rock-cut tombs in the cliffs high above the Nile's eastern shore. Here, Egyptologists found a now-famous tomb painting, which offers important insights into the world of the Biblical Patriarchs. The Israelites went down to Egypt during a famine and stayed four hundred years. Archaeologists refer to them as Asiatics. The following is a quote from the Association for Biblical Archaeology regarding the tombs.



Map from Association for Biblical Archaeology

Most immediately distinctive is the difference in clothing. While the two Egyptians wear the traditional white linen kilt, the Asiatics wear mostly multi-colored garments. Five of the men wore robes to their knees, three of them with colored cloth. All four women wore colored robes to their ankles. Most robes (men and women) appeared to cover only one shoulder. Three of the men and the walking child wore colored kilts. With white representing the basic color of linen or wool garments, the multicolored red, white and blue would represent a considerable financial investment. In addition, the colored kilts of the last two Asiatics and the leader's robe all seem to have fringe on the hem. (ABFBR <http://www.biblearchaeology.org/post/2009/09/09/the-beni-hasan-asiatics-and-the-biblical-patriarchs.aspx#Article> accessed on June 15, 2012)

This coat was an insignia of leadership in ancient Israel and Joseph was appointed as leader of the tribe. This coat demonstrating his leadership over them was a visible insignia provoking them to hatred. His brethren saw that *their father loved him more than all his brethren; and they hated him, and could not speak peaceably unto him.* So they were even unable to exercise civility toward him. A closer examination of the Hebrew for “could not speak peaceably to him (*velo yokhlu dabro leshalom*) gives us a more accurate translation of, “*they could not abide his friendly speech.*” So despite his attempts at conciliatory dialogue they hated him. Joseph on the other hand seemed to be oblivious to their evil intentions toward him because he began to reveal his innermost thoughts and dreams to them. If he had any retaliatory feelings toward them he concealed them well.

#### JOSEPH THE DREAMER

#### Genesis 37: 5-11

*<sup>5</sup>And Joseph dreamed a dream, and he told it to his brethren: and they hated him yet the more. <sup>6</sup>And he said unto them, Hear, I pray you, this dream which I have dreamed: <sup>7</sup>for, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves came round about, and made obeisance to my sheaf. <sup>8</sup>And his brethren said to him, Shalt thou indeed reign over us? Or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words. <sup>9</sup>And he dreamed yet another dream, and told it to his brethren, and said, Behold, I have dreamed yet a dream: and, behold, the sun and the moon and eleven stars made obeisance to me. <sup>10</sup>And he told it to his father, and to his brethren; and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth? <sup>11</sup>And his brethren envied him; but his father kept the saying in mind (ASV 1901).*

Joseph begins to relate his dream to his brethren and it accelerated their hatred for him. Any conversation of this sort implies the individual relating the dream is on intimate term with those hearing it. They obviously did not want that degree of intimacy with him and their hatred was kindled so that as he proceeded with the details of the dream they did not take it well.

He relates a dream that was obviously an illustration of some agricultural setting with his eventual ascendancy over them. Even though the dreamed seemed to give the impression that they were all working together, the dreams imagery of Joseph clearly shows that he would rise above them without assistance indicating his ability to withstand forces opposing him. Finally the dream’s imagery demonstrated that even though there were many opposing him they all acquiesce to him by bowing down to him. The brothers got the essence of the dream because they said, “*Shalt thou indeed reign over us? Or shalt thou indeed have dominion over us?*” This caused them to hate him more for not only the dream but also how he spoke to them. They could not know if he was actually receiving a dream or if he was telling them of what he aspired to achieve over them. Hence, this was additional fuel for their hatred. Joseph in relating the second dream

seemed oblivious to their growing dislike for him. The second dream encompassed the heavens. This dream suggested that the sun (as his father), and the moon (as his mother, Rachel) and eleven stars (representing his eleven brethren) bowed down before him. These dreams clearly showed in an unmistakable way that Joseph would someday exert supremacy over them all. The first level of supremacy would be over his brethren, the second over the whole house of Israel. Jacob when told of these dreams interprets them not Joseph. His brothers knew what they meant too. Jacob rebuked Joseph for this presumptive dream but he then referenced Rachel even though dead would be a component and then fell into silent contemplation over what he heard. He was no stranger to special messages from God and must have thought on the possible heavenly source of these dreams.

The New Testament gives us additional insight over the meaning of this second dream. Revelation 12: 1-2 makes reference to this passage (Genesis 37: 9-10) and the woman of this chapter is symbolized as Israel not the Church. Israel has been referred to as the “Wife of Jehovah” (Jeremiah 31: 32).

#### JOSEPH’S CAST INTO THE PIT

Genesis 37: 12-24

*<sup>12</sup>And his brethren went to feed their father’s flock in Shechem. <sup>13</sup>And Israel said unto Joseph, Are not thy brethren feeding the flock in Shechem? Come, and I will send thee unto them. And he said to him, Here am I. <sup>14</sup>And he said to him, Go now, see whether it is well with thy brethren, and well with the flock; and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem. <sup>15</sup>And a certain man found him, and, behold, he was wandering in the field: and the man asked him, saying, What seekest thou? <sup>16</sup>And he said, I am seeking my brethren: tell me, I pray thee, where they are feeding the flock. <sup>17</sup>And the man said, They are departed hence; for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan. <sup>18</sup>And they saw him afar off, and before he came near unto them, they conspired against him to slay him. <sup>19</sup>And they said one to another, Behold, this dreamer cometh. <sup>20</sup>Come now therefore, and let us slay him, and cast him into one of the pits, and we will say, An evil beast hath devoured him: and we shall see what will become of his dreams. <sup>21</sup>And Reuben heard it, and delivered him out of their hand, and said, Let us not take his life. <sup>22</sup>And Reuben said unto them, Shed no blood; cast him into this pit that is in the wilderness, but lay no hand upon him: that he might deliver him out of their hand, to restore him to his father. <sup>23</sup>And it came to pass, when Joseph was come unto his brethren, that they stripped Joseph of his coat, the coat of many colors that was on him; <sup>24</sup>and they took him, and cast him into the pit: and the pit was empty, there was no water in it (ASV 1901).*

Jacob’s sons had driven the flocks to Shechem then to Dothan an area a day’s journey north of Shechem. They passed through Shechem uneventfully because the Jews owned the city since the slaughter after the rape of Dinah. Jacob next sent Joseph the



overseer to check on them. He would be traveling at least three days on foot to reach them. When he got to Shechem and didn't see them he asked a stranger that answered by saying, "*They are departed hence; for I heard them say, Let us go to Dothan.*" So he continued on an additional day's travel to Dothan to find them. Some see this man as an angel but the text does not support this assumption. Certainly he was divinely inspired to instruct Joseph in the direction he must travel in his trip of historical importance for the Israelite nation's development. That would be their eventual departure to Egypt for a four hundred year sojourn. Dothan was located on the east-west trade route between Gilead and the Coastal Plain, which was connected to the Via Maris. The Via Maris was the road way to Egypt. These events were in anticipation of the sale of Joseph to the Midianites.

The brothers thought that if they killed Joseph, the dream of his ascendancy over them would be extinguished (*and we shall see what will become of his dreams*). Reuben the first-born was uncomfortable with the killing and sought his brother's agreement in not directly murdering Joseph. He wanted no part of the conspiracy to murder. He was willing to cast Joseph into a dry cistern to die of starvation, thirst or exposure though. This was what he said to his vengeful brothers. He had a different motive though as the text says, *that he might deliver him out of their hand, to restore him to his father*. This was his real intent, to restore him to Jacob his father. Even though Reuben knew that Joseph had replaced him in status as first-born it did not lead him to the same level of malevolence as his siblings had toward Joseph. So they took Joseph's coat, cast him into the pit, and Reuben intended to return alone and rescue Joseph.

NEXT WEEK: JOSEPH IS SOLD

**Please Call or e-mail with any questions or comments.**

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# IMMORTAL, INVISIBLE, GOD ONLY WISE

1. Im - mor - tal, in - vis - i - ble, God on - ly wise,  
 2. Un - rest - ing, un - hast - ing, and si - lent as light,  
 3. To all, life Thou giv - est, to both great and small;  
 4. Great Fa - ther of glo - ry, pure Fa - ther of light,

In light in - ac - ces - si - ble hid from our eyes,  
 Nor want - ing, nor wast - ing, Thou rul - est in might;  
 In all life Thou liv - est, the true life of all;  
 Thine an - gels a - dore Thee, all veil - ing their sight;

Most bless - ed most glo - rious, the An - cient of Days,  
 Thy jus - tice like moun - tains high soar - ing a - bove  
 We blos - som and flour - ish as leaves on a tree,  
 All praise we would ren - der: O help us to see

Al - might - y, vic - to - rious, Thy great name we praise.  
 Thy clouds, which as foun - tains of good - ness and love.  
 And with - er and per - ish - but naught chang - eth Thee.  
 'Tis on - ly the splen - dor of light hid - eth Thee. A - men.

# JOSEPH AS A TYPE OF CHRIST

A.W. Pink;

<u>Genesis</u>	<u>Type</u>	<u>Fulfillment</u>
1) 30:24 41:45	Meaning of his name: Joseph ("adding") Zaphnathpaaneah ("Revealer of Secrets") [Heart of God, Jn 1:18; Heart of brethren]	Jn 12:24; 14:3 Lk 2:34, 35
2) 37:2	Occupation: Shepherd (Abel, Jacob, Joseph, Moses, David...)	Ps 23
3) 37:2	Opposition to evil	Jn 7:7
4) 37:3	His father's love (Solomon: Prov 8:22,30)	Mt. 3:17 Mt 17:5
.	Son:	Jn 10:17
5) 37:3	Name: Relation to his father's age Jesus: Son of Father's Eternity	Phil 2:9; Rev 3:21 Jn 17:5 Col 2:9; 1 Tim 3:16
6) 37:3	Coat of many colors (distinction)	Mic 5:2 Judg 5:30
7) 37:4	Long robe with sleeves Hatred of his brethren Because of Who He Was	2 Sam 13:18 Jn 1:11 Jn 5:18; 6:41; 10:30,31; 1 Cor 16:22; Ps 2:12
8) 37:4,5,8	Hated because of his words	Jn 7:7; Jn 8:40
9) 37:11	Prophetic future	Isa 9:6,7; Lk 1:31-33
10) 37:7, 9	Future sovereignty foretold Earthly & Heavenly	Mt 26:64 Rev 12:1, 5; 2 Pet 3:4
11) 37:4, 11	Envied by his brethren	Mt 27:17, 18; Mk 12:6, 7; Jn 12:18, 19; Acts 7:9
12) 37:13	Sent forth by his father	1 Jn 4:10; Heb 10:7
13) 37:14	Seeks welfare of his brethren Definite object of mission	Jn 1:11 Mt 15:24; Jn 3:17 Rom 15:8
14) 37:14	Sent forth from the vale of Hebron Servant; fellowship, communion	Phil 2:6, 7
15) 37:14	Came to Shechem Shoulder, saddleback (divide waters: Jordan and Mediterranean) Place of sin (34:25-30)	Gal 4:4
16) 37:15-16	Became a wanderer in the field (No place to lay his head)	Mt 13:38 Jn 7:53; 8:1
17) 37:17	Seeks until he finds his brethren (in Dothan = law, custom)	Mk 9:8
18) 37:18	Conspired against	Mt 12:14
19) 37:19-20	Words disbelieved	Mt 27:39-43 Jn 3:18, 36
20) 37:23	Insulted; stripped	Mt 27:27,28; Jn 19:23
21) 37:24	Cast into a pit (no water)	Zech 9:11; Mt 12:40
22) 37:28	Bodily lifted up out of the pit	1 Cor 15
23) 37:25-27	Hypocrisy mingled with hatred (Brothers heard cries: 42:21)	Mt 27:35, 36 Jn 18:28
24) 37:28	Sold (Judah negotiates bargain) (Judas = Anglicized Greek equivalent)	Zech 11:12, 13 Mt 26:14-16
25) 37:31-32	Blood presented to father Sin offering. Cf. Deception of Isaac Chapter 38: In Canaan. Chapter 39: In Egypt. Cf. Hos 11:1;	Heb 9:12, 23
26) 39:1	Becomes a servant Bondservant (Ex 21:5,6)	Mt 2:15 Phil 2:6, 7 Ps 40 (ears digged)
27) 39:2, 3	Prosper as a servant	Ps 1:3; Isa 53:10; 52:13

28) 39:4	Master was well pleased with him	Jn 8:29
29) 39:5	Made a blessing for others	
30) 39:6	A goodly person, well favored	Mt 27:54
31) 39:7-12	Sorely tempted, yet sinned not In Egypt (world). 2 Tim 2:22	Lk 4 Ps 105:19
32) 39:16-19	Falsely accused	Mt 16:59, 60
33) 39:19	No defense presented	Isa 53:7
34) 39:20	Cast into prison, without verdict	Jn 18:38
35)	Suffers though innocent	Acts 7:9,10; Ps 105:17,18; Isa 53:7-9
36) 39:20	Suffers at the hands of Gentiles	Acts 4:26, 27
37) 39:21	Won respect of his jailor Potiphar = Captain of the guard	Lk 23:47
38) 40:1-3	Numbered with the transgressors (Two)	Isa 53:12
39) 40:13, 19	Means of blessing to one; judgment to the other	Gen 49:10-12 Gal 3:13
40) 40:8	3 days; hung on tree as cursed Knowledge of future from God Every believer obligated to set forth the truth he has	Jn 12:49 1 Jn 1:3 1 Pet 4:11
41) 40:20-22	Predictions came true	Mt 5:18
42) 40:14	Desired to be remembered This do in remembrance of me.	Lk 22:19
43) 41:14 :20	Delivered from prison, in due time Pharaoh's birthday; 3rd day	Jn 20:6, 7 Acts 2:24 2 Cor 1:9
44) 45:7-9	Delivered by the hand of God 2 years later: patience	Acts 2:24, 32 Acts 10:40
45) 45:16, 25 45:28	Seen as a Revealer of Secrets [Whole counsel of God, Acts 20:27]	Jn 12:49 Jn 8:28; Isa 46:10; Amos, John 17:8; Rev 1:1
46) 41:25-36 :32	Warnings of Danger: urged provisions Doubling: Verily, Verily; Amen, Amen	Mt 24 & 25 Gal 1:8,9
47) 41:33-36	Wonderful Counselor "Discrete": only here in OT	Col 2:3
48) 41:37-39	Counsel commended to officers	Mt 7:28, 29; 13:54 Jn 7:46
49) 41:39, 40	Exalted and set over all Egypt	1 Pet 3:22; Rev 5, 20
50) 41:40-43	Seated on the throne of another [Distinction between Father & Son's thrones]	Rev 3:21
51) 41:38	Exalted because of personal worthiness	Phil 2:6-9
52) 41:42	Invested in positional insignia	Acts 5:31; Heb 2:9 Rev 1:13
53) 41:43	Authority and glory publicly owned	Acts 2:36; Phil 2:10
54) 41:45	Received a new name	Phil 2:9, 10; Mt 1:21; Rev 3:12
55) 41:45	Has a wife (Gentile) given to him Tamar - Canaanite; Rahab - Amorite Ruth - Moabite; Bathsheba- Hittite	Rev 19:7, 8
56) 41.45	Marriage arranged by Pharaoh (Cf. Jer 3:14,20; Ezek 16:3, 31,32; Jer 2:3) Two sons: "forgetting" N. Kingdom, past	Mt 22:2 Jer 31:31-34 Ezek 16:62, 63

	“fruitful” S. Kingdom, future	Hos 2:19-23 Isa 54:5-8
57) 41:46	Thirty years old when began work	Lk 3:23
58) 41:46	Went forth from Pharaoh’s presence	Lk 3:22
59) 41:46	Service was active and itinerant	Mt 4:23; 9:35
60) 41:47-49	Exaltation followed by season of plenty	2 Cor 6:2; Jn 12:24
61) 41:53	Exaltation followed by season of famine [7 years: Jacob’s Trouble: Jer 30:7; Dan 12:1; Mk 13:19,20; Isa 55:6; Jer 8:20; Amos 8:11,12; Isa 55:6; Jer 8:20; Rev 3:10]	Rom 11:25
62) 41:55	Dispensing to a perishing world	Jn 14:6; Rom 11:11
63) 41:55	Alone dispenses the Bread of Life	Acts 4:12; Jn 6:26-59; 14:6
64) 41:57	A Savior to all peoples [Every tribe...]	Jn 3:16 Rev 5:9
65) 41:49	Unlimited resources to meet the need	Eph 1:7; 2:7; 3:8 Col 2:9; Rom 10:12

**Dispensationally Considered:**

66) 42:1-3, 5	Brethren driven out of own land	Gen 15:13; Deut 28:63-68
67) 42:6, 8	Unknown & unrecognized by brethren [20 years later]	Jn 1:11 Rom 11:25
68) 42:7	Brethren seen & recognized	Jer 16:17; Hos 5:3 Ps 103:14
69) 42:7, 17	Brethren punished [v13: thought dead, but still in family] [Simeon ringleader? Gen 49:15]	Hos 9:17 Mt 23:38 Mt 23:35,36
70) 42:17-19 42:24	Made known to them a way of deliverance through substitution	Acts 2:21-41;
71) 42:25	Made provision for his brethren while they were in a strange land	Jer 30:11; Ezek 11:16
72) 45:1	Made known to his brethren at the 2nd time [Always at 2nd time:] Moses Ex 2:11,12/Ex 2:14 Joshua Num 13/Deut 34:9 David 1 Sam 17:17-18/1 Sam 17:28	Acts 7:13; Isa 65:1 Lk 19:14
73) 44:16	Brethren confess in the sight of God  [Israel to repent before He returns]	Ezek 20:42,43 Hos 5:15 Acts 3:19, 20
74) 45:3	Brethren initially troubled in his presence	Zech 12:10
75) 45:4, 5	Demonstrated marvelous grace	Zech 13:1; 45:15 Isa 54:7, 8
76) 45:1-2	Revealed as a man of compassion Wept seven times: When brethren confessed When he beheld Benjamin When he made himself known When brethren reconciled Over his father, Jacob At the death of his father When his love was questioned	Jn 11:35 42:24 43:30 45:1,2 45:15 46:29 50:1 50:15-17
77) 45:1	Revealed to Judah & brethren before rest	

	of Jacob's household	Zech 12:7
78) 45:18	Jacob then sent for	Isa 66:20
79) 45:9, 13	Brethren go forth to proclaim his glory	Isa 66:19; Mic 5:7
80) 46:29	Goes forth in his chariot to meet Jacob	Isa 66:15
81) 47:27	Settles brethren in land of their own	
47:6	(The best land)	Ezek 48
82) 50:18-19	Brethren prostrate themselves before him as a representative of God	Isa 9:6,7; 25:9 Phil 2:10,11

**Evangelically Considered:**

83) 42:5	Brethren dwelt in a land of famine...	Jn 6:33, 35
42:2	That we may live and not die...	
84) 42:3	Brethren wished to pay for what they rec'd.	Gal 2:16
85) 42:7-11	Brethren assume a self-righteous attitude before the lord of Egypt	Gal 2:20, 21
86) 42:17	Cast into prison 3 days	Isa 42:6, 7; 61:1; Ps 142:7
87) 42:21	Smitten of conscience (Cf. Ex 9:27, Ezra 9:6; Ps 40:12, Dan 5:6)	Jn 8:9
88) 42:25	Makes known that deliverance is by grace	Eph 2:8, 9
89) 42:26	Enjoys a brief respite	
90) 42:27-28	Superficial peace disturbed (Replenished: 43:1, 2)	Heb 12:6-11
91) 43:11,15	Brethren continue to manifest legal spirit (Doubled the money)	Gal 3:3 Lk 14:17
92) 43:16	Brethren dine with him and make merry	
43:33, 34		Mt 13:20, 21
93) 44:1, 2	Joseph to bring brethren into the light	Jn 1:4,7-9; 2Pet 3:9
94) 44:4, 16	Brethren take their true place before God	1 Jn 1:7-9
95) 45:1	Makes himself known (alone)	1 Cor 13:12
96) 45:4, 7	Invites brethren to come near to him	Mt 11:28-30
97) 45:10, 11	Brethren told of full provision for them	Phil 4:19
98) 45:15	Gives proof he is fully reconciled to them	Rom 8:31-39
99) 45:16	Joy shared by others	Rev 5:9-13
100) 45:9-13	Brethren now go forth seeking others ("Haste" twice)	Acts 1:8
101) 45:24	Admonition as they go forth	2 Tim 2:24

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