

00-04-30a

As we continue our worship this morning, after singing those wonderful hymns, holy, holy, holy, to God be the glory, and for the beauties of the earth, as well as the doxology, I want to do two things. First of all, I want to briefly review our memory verses that we have covered thus far. We've been a little bit hit and miss on these, which is my fault entirely.

But I do want to commend to your attention the verses that we have covered. We began with Psalm 91, verses 1 and 2. I won't persecute you by asking you to quote that, but I'll read it from my memory verse card here. He who dwells in the secret place of the Most High shall abide under the shadow of the Almighty.

I will say of the Lord, He is my refuge and my fortress, my God. In Him I will trust. Then we follow that with the next two verses in that same chapter, Psalm 91, verses 3 and 4. Surely He will deliver you from the snare of the fowler and from the perilous pestilence.

He shall cover you with His feathers, and under His wings you shall take refuge. His truth shall be your shield and buckler. Then a week or two later, we had James 1, 2 through 4. My brethren, count it all joy when you fall into various trials, knowing that the testing of your faith produces patience.

But let patience have its perfect work, that you may be perfect and complete, lacking nothing. Isn't it interesting in that regard that we know what faith is, we have the Word of God in our souls as the object of our faith, because the merit of faith is not in having it, it's in the object. Lots of people have faith.

People trust in themselves. They trust in their financial situation. They trust in their abilities.

They trust in someone close to them. They trust in a spouse or in a parent or in an employer. And that trust can be absolute.

There are suicide bombers in the Middle East who trust that they will go to their version of Valhalla, that Allah will be pleased and take them to some form of glory if they blow themselves to smithereens to further some jihad or to blow up the enemies of what they consider to be their faith. And their faith is strong even unto death. I was in Lebanon when a suicide bomber killed over 250 sailors and marines on October 23, 1983.

And his faith was strong unto death, but the object of that faith was a falsehood. And it is not the strength of our faith, it is the merit of the object that makes our faith worthwhile. But notice that when we fall into trials, we know, and based on that knowledge, we should count it joy.

We know that the testing of our faith produces patience. But that's not the end result

because patience has to have its perfect work in us so that we can be perfect and complete, lacking nothing. If we just have faith, we still lack something.

It is the product of faith in our soul which is patience. What is patience? Patience is a synthesis of faith, hope, and love. If you lack love, you don't have patience.

If you lack faith, you don't have patience. If you lack hope, you don't have patience. You can't be patient in a situation and you can't be patient with people if you don't have hope, if you don't have faith, and if you don't have love.

And patience is a synthesis. It's a single word for that trilogy of Christian virtues, because when you have patience, you have all three of those things. And patience has its perfect work in us.

That is what makes us perfect and complete, lacking nothing. We don't lack faith, we don't lack hope, and we don't lack love. So that's a wonderful verse to commit to our memory.

Following that, we had one of my, you know, it's hard to pick a favorite, it's like statesman songs, whichever one I'm listening to at the time is my favorite. But Isaiah 41.10 is one of the great passages of the Bible, fear thou, and I'm going to quote it in the King James because that's the way I learned it, fear thou not for I am with thee, be not dismayed for I am thy God, I will strengthen thee, I, yea, I will help thee, yea, I will uphold thee with the right hand of my righteousness, Isaiah 41.10. And then most recently, we have had Galatians 6, 7, and 8. Nice sequential arrangement of numbers there, and it's easy to remember that it's in Galatians when you remember that the epistle to the Galatians was written to a church that was having trouble with righteousness by faith. Oh foolish Galatians, who has bewitched you? You've fallen back into the law, you've fallen from grace, you've cut off from Christ.

Their big problem was being roped back into a system of righteousness by worse. And so Paul says in Galatians 6, 7, and 8, and again I'll quote this from the King James, but we memorized it in the New, be not deceived, God is not mocked. For whatsoever a man soweth, that shall he also reap.

For he that soweth to the flesh shall of the flesh reap, what, corruption. But he that soweth to the Spirit shall of the Spirit reap life everlasting. And so this morning, Patty has prepared a fresh set of verse cards for you to add to your holder, and since I'm wired up here, I wonder if you could pass these out, my dear.

This is the next two verses in Galatians chapter 6. This is Galatians 6, 9, and 10. And let us not grow weary while doing good, for in due season we shall reap if we do not lose heart. What a great verse for this portion of our study in Genesis with the life of Joseph.

Therefore as we have opportunity, let us do good to all, especially to those who are of

the household of faith. So we'll work on this one for the coming week, and we'll see if we can recite this together next Sunday. Galatians 6, 9, and 10.

Question? Yes? So how do you keep from losing heart? Well, I would say letting patience have its perfect work in you. I was thinking, it says here, let us not grow weary while doing good, for in due season we shall reap if we don't lose heart. So I mean, that hope, the hope seems to me would be... Yes, the hope of reaping which is founded on faith in the promise that we shall reap.

And the doing good, of course, is or should be an expression of love. So once again, you have that synthesis of faith, hope, and love. And as I've pointed out recently, often when we begin to fade in the stretch, it is not so much the failure of our faith as it is the failure of our hope.

We become short-sighted as the Israelites did in the wilderness when they could not keep in their minds the promise of God that they would be delivered to a land that was flowing with milk and honey. All they could see was their immediate circumstances. And it wasn't that they didn't believe that there was a God, but they couldn't keep their faith sustained in His promise because they lost sight of their hope.

And when hope erodes, faith erodes, and it's impossible to have love when there's no faith and there's no hope. So all of those things weave together. So that's my off-the-top-of-my-head answer.

For our Scripture reading this morning, let's turn to Acts chapter 7. If you're familiar at all with the sequence of things in Acts, you know that you have Jesus departing from the disciples in chapter 1. You have the happenings, the coming of the Spirit and Peter's speech on that occasion in Acts chapter 2. You have the early episodes with Peter in chapter 3 and chapter 4, resistance on the part of the people, acceptance by other people. And then in Acts chapter 6, you have the appearance on the scene of Stephen, who was a man full of the Holy Spirit and was notable. It says in chapter 6, verse 5, they chose Stephen, a man full of faith and the Holy Spirit, along with these other six who were to be deacons in the church so that the apostles could devote themselves to prayer and the study of the Scriptures.

And then it says in verse 8, Stephen, full of faith and power, did great wonders and signs among the people. But then, and this is one of our subjects this morning. In fact, one of the main subjects in our first session is going to be the foreshadowing of Jesus Christ's first advent, his ministry and his work on the cross in the career of Joseph.

And you have in Stephen an echo after the fact. You have Joseph foreshadowing and you have Stephen almost as an aftershadow or a harking back. Notice that he is full of faith and power.

He does great wonders and signs among the people. This is what the Lord Jesus did as we saw Friday night, which was confirmatory of the word that he spoke and was not significant apart from the word that he spoke. And we know that Stephen, being full of faith in the Holy Spirit, was communicating the truth of God and the truth of who Jesus Christ was.

And this was confirmed by these signs and wonders. But then there arose, in verse 9, some from what is called the synagogue of the freed men, Cyrenians, Alexandrians, and those from Cilicia and Asia, disputing with Stephen. Notice they're from the synagogue of the freed men.

These are the ones who have been delivered from something, just as the Israelites who had been delivered from bondage by God rose up against Jesus. But look in verse 10, they were not able to resist the wisdom and the spirit by which he spoke. The very same thing with the scribes and Pharisees in Jesus' career.

So they secretly induced men to say, we've heard him speak blasphemous words against Moses and God. Identical accusation to what was made against the Lord. They stirred up the people, the elders and the scribes, and they came upon him, seized him, and brought him to the council.

They also set up false witnesses who said, this man does not cease to speak blasphemous words against the holy place and the law. What was the one accusation they were able to make stick against Jesus in his trial before Caiaphas? This man said he would tear down the temple and raise it up in three days. He spoke against the holy place, said he would tear it down.

We have heard him say that this Jesus of Nazareth will destroy this place and change the customs which Moses delivered to us. And all who sat in the council looking steadfastly at him saw his face as the face of an angel. And then here's our reading for this morning in chapter seven.

This is Stephen's defense. The high priest said, are these things so? He said, brethren and fathers, listen. The God of glory appeared to our father Abraham when he was in Mesopotamia, before he dwelt in Haran, and said to him, get out of your country and from your relatives and come to a land that I will show you.

Then he came out of the land of the Chaldeans and dwelt in Haran. And from there, when his father was dead, he moved him to this land in which you now dwell. And God gave him no inheritance in it, not even enough to set his foot on.

But even when Abraham had no child, he promised to give it to him for a possession and to his descendants after him. But God spoke in this way, that his descendants would dwell in a foreign land and that they would bring them into bondage and oppress them

four hundred years. And the nation to whom they will be in bondage I will judge, said God.

And after that they shall come out and serve me in this place. Then he gave him the covenant of circumcision. And so Abraham begot Isaac and circumcised him on the eighth day.

And Isaac begot Jacob, and Jacob begot the twelve patriarchs. And the patriarchs, becoming envious, sold Joseph into Egypt. But God was with him and delivered him out of all his troubles and gave him favor and wisdom in the presence of Pharaoh, king of Egypt.

This is exactly where we are in our study in Genesis chapter 40 and 41. And he made him governor over Egypt and all his house. Now a famine and great trouble came over all the land of Egypt and Canaan, and our fathers found no sustenance.

But when Jacob heard that there was grain in Egypt, he sent out our fathers first. And the second time Joseph was made known to his brothers, and Joseph's family became known to the Pharaoh. Then Joseph sent and called his father Jacob and all his relatives to him, seventy-five people.

So Jacob went down to Egypt, and he died, he and our fathers. And they were carried back to Shechem and laid in the tomb that Abraham bought for a sum of money from the sons of Hamor, the father of Shechem. But when the time of the promise drew near, which God had sworn to Abraham, the people grew and multiplied in Egypt until another king arose who did not know Joseph.

This man dealt treacherously with our people and oppressed our forefathers, making them expose their babies so that they might not live. At this time Moses was born and was well-pleasing to God, and he was brought up in his father's house for three months. But when he was set out, Pharaoh's daughter took him away and brought him up as her own son.

Moses was learned in all the wisdom of the Egyptians and was mighty in words and deeds. Now when he was forty years old, it came into his heart to visit his brethren, the children of Israel. Seeing one of them suffer wrong, he defended and avenged him who was oppressed and struck down the Egyptians.

For he supposed that his brethren would have understood that God would deliver them by his hand, but they did not understand. And the next day he appeared to two of them as they were fighting and tried to reconcile them, saying, Men, you are brethren, why do you wrong one another? But he who did his neighbor wrong pushed him away, saying, Who made you a ruler and a judge over us? Do you want to kill me as you did the Egyptians yesterday? Then at this saying Moses fled and became a dweller in the land of

Midian, where he had two sons. When forty years had passed, an angel of the Lord appeared to him in a flame of fire in a bush in the wilderness of Mount Sinai.

When Moses saw it, he marveled at the sight, and as he drew near to observe, the voice of the Lord came to him, saying, I am the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses trembled and dared not look. The Lord said to him, Take your sandals off your feet, for the place where you stand is holy ground.

I have surely seen the oppression of my people who are in Egypt. I have heard their groaning, and have come down to deliver them. And now come, I will send you to Egypt.

This Moses whom they rejected, saying, Who made you a ruler and a judge, is the one God sent to be a ruler and a deliverer by the hand of the angel who appeared to him in the bush. And I'll stop here and point out, you begin to see a pattern that the one that God designates for deliverance is initially rejected. Joseph followed this pattern.

Moses followed this pattern. The Lord Jesus followed this pattern. And indeed, the early preachers of the gospel, the apostles and those who came after them were similarly rejected and maltreated, as were all of the prophets in Israel.

This is that Moses who said to the children of Israel, The Lord your God will raise up for you a prophet like me from your brethren. Him you shall hear. This is he who was in the congregation in the wilderness with the angel who spoke to him on Mount Sinai, and with our fathers, the ones who received the living oracles to give to us, whom our fathers would not obey but rejected.

And in their hearts they turned back to Egypt, saying to Aaron, Make us gods to go before us. As for this Moses who brought us out of the land of Egypt, we do not know what has become of him. They made a calf in those days, offered sacrifices to the idol, and rejoiced in the works of their own hands.

Then God turned and gave them up to worship the host of heaven, as it is written in the book of the prophets. Did you offer me slaughtered animals and sacrifices during forty years in the wilderness, O house of Israel? You also took up the tabernacle of Moloch, and the star of your God, Remphon, images which you made to worship. And I will carry you away beyond Babylon.

Our fathers had the tabernacle of witness in the wilderness as he appointed, instructing Moses to make it according to the pattern that he had seen, which our fathers, having received it in turn, also brought with Joshua into the land possessed by the Gentiles, whom God drove out before the face of our fathers until the days of David, who found favor before God and asked to find a dwelling for the God of Jacob. And Solomon built him a house. However, the Most High does not dwell in temples made with hands.

As the prophet says, Heaven is my throne, and earth is my footstool. What house will you build for me, says the Lord? Or what is the place of my rest? Has my hand not made all these things? You stiff-necked and uncircumcised in heart and ears. You always resist the Holy Spirit, as your fathers did.

So do you. Which of the prophets did your fathers not persecute? And they killed the one who foretold the coming of the just one, of whom you now have become the betrayers and murderers, who have received the law by the direction of angels and have not kept it. When they heard these things, they were cut to the heart, and they gnashed at him with their teeth.

But he, being full of the Holy Spirit, gazed into heaven and saw the glory of God, and Jesus standing at the right hand of God, and said, Look, I see the heavens opened and the Son of Man standing at the right hand of God. Then they cried out with a loud voice, stopped their ears, and ran at him with one accord, and they cast him out of the city and stoned him. And the witnesses laid down their clothes at the feet of a young man named Saul.

And they stoned Stephen as he was calling on God and saying, Lord Jesus, receive my Spirit. Then he knelt down and cried out with a loud voice, Lord, do not charge them with this sin. And when he had said this, he fell asleep." That's a powerful rehearsal of the history of Israel going all the way back to Abraham, their progenitor.

And it is a reminder that the messenger of good news is often rejected. The news that he brings is often rejected. It is a minority.

It is a remnant that seems to see and hear and pay attention. And as we resume our study in Genesis this morning, over in chapter 41, we find that this pattern is foreshadowed in the career of Joseph, especially as it is fulfilled in the first advent of the Lord Jesus Christ. We saw last time, which has been a few weeks ago, because we had a vacation week and then we had the resurrection Sunday, but a few weeks ago we left off at the point where Joseph interpreted the dreams of Pharaoh about the fat and lean cows and the robust and the withered ears of corn.

And in verse 25 of chapter 41, Joseph said to Pharaoh, The dreams of Pharaoh are one. God has shown Pharaoh what he is about to do. And then he explains that there will be seven years of plenty, followed by seven years of famine.

And the interesting thing is that in verse 32, the dream was repeated to Pharaoh twice because the thing is established by God and God will shortly bring it to pass. And I find this interesting because there are other cases where the future is foretold in a dream or by a vision or by a revelation from God, but it's not repeated. And if you look at commentaries, whether it's the Bible Knowledge or any of the other commentaries, they talk about the fact that Pharaoh has these two dreams and that Joseph points out that

because the dream was repeated that the thing will surely come to pass.

But it's more than that. Anything that God foretells is going to come to pass. There are many such dreams.

The wise men are warned in a dream to go another way. God doesn't have to send them two dreams to confirm it. Why does Pharaoh have these two dreams? For that matter, why does Joseph have his two dreams of the sheaves bowing and then the stars and the sun and the moon bowing to Joseph? Why are these doubled? Well, let's try to convey ourselves back to this day in the throne room of Pharaoh when Joseph, who has been extracted from the roundhouse, from the prison, has had his clothes changed and his face shaved and he's been given a bath and brought before Pharaoh, and Pharaoh communicates the dreams to him and he interprets it.

The meaning of the dream is that there's going to be seven years of plenty followed by seven years of famine. What are the possible options at that point? God has predicted things before. He sent Jonah into Nineveh.

Yet 40 days and Nineveh will be destroyed. Yet 30 days and Nineveh will be destroyed. Yet 20 days and Nineveh will be destroyed.

Yet 10 days and Nineveh will be destroyed. Jonah traverses the city and goes all around giving this, he was the original prophet of doom. But what happened? The people turned and fell on their faces and repented of their immorality and their wickedness.

And the hand of God in judgment was stayed and he did not fulfill the prophecy. He did not destroy Nineveh. Why couldn't that be an option here where the land is going to be ravaged by seven years of famine? Why not pray? Why not repent? Why doesn't Joseph go into an evangelistic pitch? But now if you will turn to the Lord God of Israel, if you will repent of your immorality and of your worship of Ra and Seath and all of these other gods in Egypt and turn to the one true God of Israel, then this famine will not come upon you.

It isn't presented as an option, is it? Joseph doesn't say, let me go and treat the Lord and perhaps this will pass. Remember God told Moses several times, stand aside Moses, I'm going to blow this people away and I'll make a new nation out of you. This is what God says he's about to do.

God told Saul that he would make a dynasty out of him and that he would not fail to have a son on the throne. The same promise that he made to David but it did not come to pass. God's mind can be changed.

His prediction of what's about to happen is not necessarily graven in stone as it were. Well, that's what the doubling of these dreams means to Joseph. This is a case where appeal will do no good.

This is coming and there's no changing it. Anything God predicts is a certainty unless there's a condition. But here, this means that there is no condition.

When it's doubled in this way, it is surely going to come to pass. Don't even bother entreating. This is not a time for a crusade or an evangelistic meeting, an altar call.

All of you Egyptians, come down the aisles to the front. We have people waiting to pray with you. That's not what's going on here.

And Joseph knows it. Because it's easy for us. We look at it in hindsight.

We know the way things are supposed to go. We know that the prosperity and the famine actually came. But think about Joseph.

How does he know what to recommend? It's one thing to interpret the dream, but it's something else to know why the dream was sent. Was the dream sent to spark a change of heart and change of mind toward the God of Israel in Egypt? Joseph knows that it was not. Because in verse 33 he says, 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. 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 the food will be a reserve.

And this is the wisdom of Joseph speaking. This is how to cope with what is certainly coming. There's no suggestion that what is certainly coming might be avoided or might be changed or that God might relent to not send this terrible famine.

And Joseph knows it. How does he know it? Well, one of the ways is the doubling of the dream. And that tells us something about that dream of his own that he had as a boy with the sheaves and the stars that that is certainly going to take place.

What is it that sustains Joseph's faith throughout his years, 13-odd years of slavery and bondage and imprisonment? That doubled dream that he had is certainly going to come to pass. It's not conditioned on anything. Some things that God predicts are conditioned on faith or conditioned on obedience or conditioned on repentance or the lack thereof.

But these doubled things, there is no condition. It is an absolute. It is going to happen.

You remember that God told Abraham on two major occasions that he would be the father of many nations and so forth. And that is absolutely going to pass. This is why some people have called it an unconditional covenant.

But it's not. The covenant is not unconditional. The fulfillment of the statement that all nations will be blessed through Abraham and that he will be made the father of many

nations, that for Abraham is true and certain.

But participation in that covenant is conditional. It's conditioned for Israel on circumcision. It's conditioned on faith and obedience.

And you can be outside that covenant. It is not an unconditional covenant to anyone except Abraham, to whom it was repeated on two occasions because Abraham had already met the condition. So the advice in verse 37 was good in the eyes of Pharaoh and in the eyes of all his servants.

Pharaoh said to his servants, Can we find such a one as this, a man in whom is the Spirit of God? Pharaoh said to Joseph, Inasmuch as God has shown you all this, there is no one as discerning and wise as you. Now, this is quite a statement for Pharaoh to make. But he's looking around.

Here's a man they've pulled up out of the dungeon, out of the prison, a former slave, a foreigner, a Semite. And this Pharaoh is an exceptional man as Pharaohs go. There are Pharaohs who have hard hearts, who are stubborn, who refuse to believe in spite of great wonders and signs.

This Pharaoh had his dream. He's satisfied with the interpretation that Joseph gives. And he perceives, he's open-minded enough to recognize that the divine power that has decreed this prosperity and this famine has blessed Joseph with his spirit.

And he says, Here's a man who isn't a government official. He's not an Egyptian. He is a man of no standing.

But this is the one that God has chosen to reveal these things to. He is obviously a man with divine favor. So who better to put in charge? And if you think about it, for a Gentile, for a non-believer, for an Egyptian, for this Pharaoh, this is a remarkable decision to make.

And it says something about him. It says that he is receptive to the things of God, that he is receptive to the messenger of God, unlike Joseph's own brothers who were not receptive to the message given in the dream, who were not receptive to Joseph and the authority that was given to him by his father. But here's a pagan, rank unbeliever Pharaoh who has better sense than Joseph's own family, who ought to know better, who know personally, firsthand, that there is a God in heaven who ordains things.

Here's somebody that's been trained up to believe in a pantheon of gods and who has no axe to grind. And he's more receptive. And he recognizes not only the truth of Joseph's statement, but he follows his advice.

He accepts the interpretation, he accepts the advice, and he accepts the messenger of that truth and advice, all three. You shall be over my house and all my people shall be

ruled according to your word. Very interesting in Hebrew here, this literally says all my people shall kiss your mouth, which is a very strange thing if you take it literally.

But this word for kiss, and I don't have time to go into it here, but one of these days when we go over to the Psalms, you know that Psalm where he says, kiss the sun, lest he be angry and you perish in the way? It's totally fouled up. It doesn't say kiss, it doesn't say sun. We'll do that.

I did it several years ago and we'll cover it again. But the same kind of thing is going on here because the word here that means to kiss has a larger connotation. What does someone do when they bow down before an authority? They kiss the earth.

They kiss the ground. And so to kiss the earth in front of someone is to do obeisance, to follow their rule. But there's even more going on than here.

But in the interest of time, I'm not going to dwell on it. 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.

You will notice that Pharaoh speaks three times and Joseph does not reply. Normally, when it says Pharaoh said and he finishes his little speech, you get a rejoinder back like, Oh, thank you, Pharaoh. Or, Surely God will bless you for you have eyes to see.

Or he would say something. But this is a great part of wisdom. Joseph knows when to speak and he knows when to be silent.

When you think about Jesus before the authorities and you think about Stephen before the authorities, there is wisdom in knowing when to speak and when to be silent. Last week when we were reviewing Jesus' trials, sometimes they ask Him a question and He speaks. You say that I am.

Other times He is silent and like a sheep before its shearers is dumb so He opened not His mouth. Looking at our memory verse in James, If any of you lacks wisdom let him ask of God who gives to all men liberally and without reproach. Actually, that's in the vicinity of our memory verses.

But wisdom, there is great wisdom and James goes on to say later in his book that the man that can bridle his tongue has brought his whole body into subjection because that's the hardest thing. To have the wisdom to know when to speak and when to remain silent. That is great wisdom.

It is wisdom from God. Joseph knows when to speak and he knows what to say and he knows when to shut up and be silent. And God grant that we would have that wisdom.

To know when to speak and when to remain silent. Notice Pharaoh speaks in verse 38

and he says to his servants Can we find such a one as this? A man in whom is the Spirit of God? And then in the narrative and this is very significant in Hebrew. If you watch these markers there's no reason actually there is a reason that we need to look for when in 39 it says Then Pharaoh said to Joseph.

Pharaoh speaks to his servants. Is there anybody like this man in whom is the Spirit of God? Then he turns to Joseph and he says Inasmuch as God has shown you all of this there is no one as discerning and wise as you. What a smart Pharaoh to figure this out.

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. Then in verse 41 we are interrupted again by the narrator.

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.

There are tomb paintings in Egypt of the Pharaoh designating a vizier and that is an official that is a genuine position in Egyptian government. It is a power second only to the Pharaoh. He can speak.

In fact I got a mailing from the seminary not long ago Chuck Swindoll who is the president of Dallas Seminary has a lot of irons in the fire as you know. He still got his radio program. He does speaking engagements.

He represents the seminary and has a lot to do. It is more than one man can really effectively do. So what he has done is he has designated a provost Professor Mark Bailey who has been at the seminary for quite some time.

I had him for several classes. Very talented individual. Very gifted individual.

Chuck Swindoll has designated Mark Bailey as his provost and he detailed this in letters to the faculty and to the students and even to the alumni. And he said that Mark Bailey will serve with presidential authority any place where Swindoll can't be. So if Chuck Swindoll is off at a seminar or a conference or a speaking engagement someplace then Mark Bailey will serve with all of the authority and power that's vested in the president of the seminary.

He is the alter ego if you will of the president. And that is what the vizier was in Egypt. He served with pharaonic authority any time where the pharaoh chose not to be there or not to handle that particular issue.

So whether you want to call it a vizier or a provost or an executive officer or whatever it may be that's what Joseph is. And these symbols the garment of fine linen and the gold chain there are tomb paintings where they show the pharaoh putting this gold necklace

around the neck of the vizier. I'm trying to remember the name of the pharaoh I've actually got a picture in a book I'll show it to you maybe on the break of pharaoh doing this hanging this gold chain around the neck of the vizier.

He had him ride in the second chariot which he had. Now this is not like Air Force 2 this is the second highest this is not pharaoh's spare chariot this is the chariot belonging to the second highest in the land. The second chariot is not pharaoh's second chariot this is the second chariot in the land and it's the one that belongs to Joseph.

And they cried out before him bow the knee. Now this bow the knee is a guess at what this word means it should actually probably be transliterated because we don't know exactly what it means. It may mean bow the knee it could mean several other things but obviously there are runners who go before him proclaiming his authority.

So he set him over all the land of Egypt. Pharaoh also said to Joseph and now he's speaking to him again with no reply from Joseph I am Pharaoh without your consent no man may lift his hand or foot in all the land of Egypt. There's meaning to those phrases lifting the hand lifting the foot it basically means no business can be transacted no contracts can be concluded no policy can be set no law can be passed nothing is going to happen no verdicts can be rendered without Joseph's stamp of approval.

He is the highest authority in the land save Pharaoh. Pharaoh called Joseph's name Zaphnath Paneah and he gave him his wife Aphnath the daughter of Potiphar a priest of On On is the city of Heliopolis Heliopolis is it's better known name so Joseph went out over all the land of Egypt well this is an incredible act on the part of Pharaoh and we need to pause and take a look at just what has happened in these last few verses and that's what we're going to do after the break but let me just give you if this was your only lesson for the day let me give you a thought to ponder this is happening in the land of Egypt as yet the people in Canaan have no idea that Joseph the scorned son Joseph the seemingly dead son has been so elevated and so honored the first to recognize and to function and indeed to benefit from the authority and the promotion and the wisdom that God has given to Joseph are foreigners and isn't that what has happened in with the Lord Jesus Christ his own people and his own brethren have not yet received the benefit of the promotion and the authority and the deliverance that comes through Jesus Christ that will not come until the resurrection of the Old Testament saints and their entrance into the kingdom that God is going to give to Jesus Christ as he sits on the throne of his father David but we are in this sense like the Egyptians aren't we we receive the benefit we are delivered we are fed we are not to do anything without his blessing and his approval and there's a great parallel there and we're going to explore that more fully when we come back from our break but let's pause at this point