

# **Dr. Kenneth Mathews, Genesis, Session 22, Joseph in Egypt, Genesis 39-41**

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This is Dr. Kenneth Mathews in his teaching on the book of Genesis. This is session 22, Joseph in Egypt, Genesis 39-41.

Today, we're looking at lesson 22, Joseph in Egypt, chapters 39, 40, and 41, which pertain to Joseph's life during the sojourn in Egypt and what happened to him.

Now, this is a reflex going back to chapter 37, where in chapter 37, you'll recall that his brothers kidnapped him, decided to place him in a cistern, and then, upon seeing a traveling caravan of Ishmaelites, also known as Midianites, sold him to them, who in turn, taking him to Egypt, sold him to Potiphar, an important official in Pharaoh's bureaucracy. He was the captain of the guard.

And then we moved in chapter 38, a story regarding Judah. Now we're going to find in the narrative accounts that follow, that there is an ongoing interest by the stories in Genesis contrasting and also seeing similarities between Judah and Joseph. What is interesting about this is if you look into the ongoing history of Israel, Joseph's two sons Manasseh and Ephraim are the most prestigious and powerful tribes in the northern state of Israel.

In the south, the southern state of Judah, transparently, Judah becomes the most obvious interest of the Hebrew people, reading all of these accounts of their forefathers. Joseph's two sons, and then Judah, who becomes the ancestor, the father of the household of kings, and the preeminent one is Judah. So, for this reason, and other reasons, we'll find that there is a special interest in Judah, who leaves his brothers and, we are told, comes across a Canaanite wife.

They bear three sons, and in the process, two sons die. The first son was married to a woman named Tamar. And then again, after the death of the first son, the second son marries her, and he, too, dies.

The third son, the youngest of the three, Judah, chooses to withhold him from Tamar and sends her home. Because Tamar so desperately wanted to have children, she pretended to be a prostitute. And Judah had relations with her, not knowing it was his daughter-in-law.

Upon discovering that she is pregnant, you'll recall that the penalty for prostitution was death, burning her. But before that could occur with Tamar, she produced personal items belonging to Judah. And these items proved that the father of her pregnancy was indeed Judah.

Judah shamefully acknowledged that her act was more righteous than his act. Because although she feigned to be a prostitute, she nevertheless had a good intention to fulfill

the custom of the time. Judah, on the other hand, had betrayed his daughter and betrayed his moral life and commitment.

Now, in chapters 37 and 38, we see the dramatic decline in the moral lives of Jacob's sons. And we want to keep this in mind as we move into Joseph in Egypt. What I'd like for us to do is to recall that in chapter 15, and if you have your Bible, I'll not read the passage, but you may recall in chapter 15, verse 13, that there where God gave by means of a covenant vision, the promises and included in the promises was a prophecy of what would yet occur to Abraham's offspring.

He speaks of how his offspring will go into slavery under a foreign nation for 400 years, four generations. So we find Joseph entering Egypt, and then, as the story unfolds through the book of Genesis, Jacob and his whole household will take up residence in Egypt in order to survive the worldwide famine that befalls the ancient Near East. If you have your Bible, you can turn or simply use your device.

And here is a passage of reflecting this in chapter 1 of Exodus, verse 8. Chapter 1 of Exodus, verse 8. Then a new king who did not know about Joseph came to power in Egypt. This was the beginning of the enslavement of Jacob's family, the Hebrew people in Egypt. What I'd like for us to take away from our study of Joseph in Egypt would be, first, that throughout the passage, we will find that it is said that the Lord was with Joseph.

And if you look at verse 2 of chapter 39, with me, the Lord was with Joseph. He prospered and lived in the house of his Egyptian master. And then again, if you look at verses 21 and 23, it speaks of the same thing.

The Lord was with Joseph, meaning that the prosperity that Joseph will experience is the result of God's favor and blessing in his life. Although Joseph was a highly competent man, this was ultimately the gift of God, who enabled him to achieve what was set before him in rising to great power and authority in Egypt. It positions him so that he might be able, Joseph, to make provision for his father and all of the families of his brothers.

A second thing I'd like for us to remember is that throughout these chapters, we will find that Joseph is an interpreter of dreams. However, this does not mean that he was clairvoyant or anything of that sort. But rather that it was a gift that came from God.

If you look with me in chapter 40, verse 8, we are told, as Joseph says, regarding dreams, the cupbearer and the baker who had dreams and sought after

interpretation. Joseph said to them, do not interpretations belong to God? Tell me your dreams. And then he interpreted them.

And so, what we find with Joseph is beginning to understand that his dreams regarding himself, regarding others, and very importantly, regarding Pharaoh in chapter 41, this was the enabling and the gifting of God in his life. He took no credit for it. He was zealous to explain, to witness that God was working in his life.

Then, if you'll turn with me to chapter 41, verse 16, when we have Pharaoh's dreams, the court was not able to interpret them. But Joseph is brought before Pharaoh, and Pharaoh asks him to interpret his two dreams. Notice what Joseph says here in verse 16.

I cannot do it, he says, but God will give Pharaoh the answer he desires. So again, by faith and trust in the sovereign Lord, he believes that God will answer this need and that he's only the means of God's favor upon the house of Egypt. You can continue to see this in other verses in chapter 41, and I will simply give you those verse references.

You can look them up on another occasion. So, we have, in addition to this, verse 16, verses 28, 32, and 39. Now, when it comes to Joseph in Egypt, in chapter 39, we want to see a contrast with Abraham and Joseph in their relationship to Egypt.

You remember that Abraham in chapter 12 descended also because of famine, and he went into Egypt with his wife, Sarah. And there he deceived Pharaoh with that sister-wife trickery that Abraham was up to, and he was expelled. His witness in Egypt fell far short of what God had in mind, that Abraham and his offspring would be a source of blessing for the nations.

When you contrast that with Joseph, on the other hand, we will discover that Joseph indeed becomes a source of blessing upon Egypt and beyond Egypt, all the nations of the world, fulfilling in part the promises that were made to Abraham. Those who bless you will be blessed. Those who curse you will be cursed, in chapter 12, verse 3. Now, I had mentioned early on that there is a contrast between Judah and Joseph, and we see it here immediately in chapter 39.

And in Judah's case, his relationship, his incestual relationship with Tamar, proves to be a grave disgrace. But in the case of Joseph, while he is in Potiphar's household, he will be tempted by Potiphar's wife to have sexual relations with her. She attempts to seduce him, but he rejects that repeatedly, and so he takes the honorable route.

Judah, disgraceful. Joseph is honorable in his respect for Potiphar, his master. So, in verses 1 through 6, Joseph is prospering Potiphar's household, and Potiphar is a beneficiary.

Now, we're going to see various ways in which theology is painted by means of literature and how the narrator is telling the story. One means of doing so is to use the idea of descent and then the reversal of rising. So, let's think now of descent.

First, Joseph was placed in the cistern by his brothers. Second, the caravan took him, and they descended from Canaan down south into Egypt as a slave. He was then placed in prison, as we will see at the end of chapter 39 and then into chapter 40.

So, you have the idea of him descending. He's very much at the bottom. It has been said that where you will find God is at the bottom of your rope.

Well, in the case of Joseph, he does have a learning experience with God because he is in prison, and he is truly at the bottom of his rope, totally dependent upon God to rescue him. So, in the first six verses, we are told that the very presence of Joseph in Potiphar's household meant a blessing in the case of Potiphar. This we can see in verse 5 of chapter 39.

From the time Potiphar put Joseph in charge of his household, and of all that he owned, the Lord blessed the household of the Egyptian because of Joseph. The blessing of the Lord was on everything Potiphar had, both in the house and in the field. Now, this was said earlier, too, and this is the way it is forecasted to be in the promises.

We can remember, first of all, that the Philistine Abimelech formed a treaty with Abraham because of the blessing that was apparent in the life of Abraham. And so, that's found in chapter 21, verse 22. And then, when it came to Abimelech, another person of Philistine rule, the favor that was made for Isaac, and a treaty is sought after by Abimelech in chapter 28, verse 29.

And then, the same thing could be said of Jacob in the household of Laban, where he recognizes that he has prospered as a consequence of the presence of Jacob. And that's chapter 30, verse 27. So, those are positive pictures, as we see here as well, that God is working through the offspring of Abraham in order to bring blessing.

This is simply a foreshadowing of salvation, the way in which God is working out a deliverance for the nations. When we come to the second part of chapter 39, we pick this up in chapter 39, verse 6b. Now, Joseph was well-built and handsome.

So, he's an attractive young man. You get the impression that Potiphar's wife may well have made this a habit. We don't know.

That's purely speculative. But, we do see that in this case with Joseph, he's very attractive, he's very powerful. And the wife of Potiphar attempts to attract him to her bed, but his response is so honorable.

He says, how can I do this to my master, given that he's done so much for me? And he's respected me, and he's placed me in a responsible position. But more importantly, he acknowledges that this is a sinful act against God. How, then, he says, could I do such a wicked thing and sin against God? That's found in verse 9. And then, if you look at verse 12, we are told that she grabbed, caught hold of his garment one day.

Come to bed with me. But he left his garment, his cloak in her hand, and ran out of the house, presumably just with his underclothes. Now, I want you to recognize that Joseph ran away to put himself outside of the direct influence of this wicked act.

And we have to say even more of how Joseph was so honorable in his response to the wife of Potiphar. If you look at verse 10 in chapter 39, and though she spoke to Joseph day after day, the temptation was not once, but it appears to have been chronic. He refused to go to bed with her or even be with her.

He was going to flee this temptation. And that reminds me of the Proverbs chapter 5 that speak of how such entanglements with other women, your own wife, will lead to a destructive, disastrous outcome. Specifically, the apostle Paul, in at least two places, refers to the importance of fleeing from temptation.

And you'll find this in 1 Corinthians chapter 6. Flee, he says, from such acts of immorality. And then, specifically with reference to youth, he says in 2 Timothy chapter 2 verse 22. And remember that Timothy was the young protegee of the apostle Paul.

And there also he speaks of fleeing from sexual enticements. What we can learn from this chapter is that when temptation comes, we ought to remove ourselves as much as possible, as often as possible, for the temptation that is drawing us into sinfulness. So, flee from youthful lusts.

So, we are told that he ran out of the house. She was so angry, she feigned, she pretended that she had been raped and that it was necessary for Potiphar to take this Hebrew slave, she says. In this chapter, verse 17.

That Hebrew slave, referring to him by his ethnicity, by the way, which may have been a way of demeaning him. He's not an Egyptian. He is a scoundrel, a Hebrew slave.

You brought us, came to me to make sport of me. By lying in this fashion, she puts Potiphar in a position where he'll have to react. In other words, she is charging him with responsibility for what has occurred.

So, it says he burned with anger. In verse 19, Joseph master took him and put him in prison, the place where the king's prisoners were confined. So we see here his descent in verses 6B through verse 19.

Now, what is important is the conclusion, which we find in verses 20 through 23. Here again, that the Lord was with him, we are told. He showed him kindness and granted him favor in the eyes of the prison warden.

So, it appears, doesn't it, that wherever Joseph is, that he rises in the eyes of his supervisors in Potiphar's house, now in Pharaoh's prison. And this is again because we are told in verse 23 that the Lord was with Joseph and gave him success in whatever he did. This leads us then to his exchange with two people who had been put in prison, who came right out of the court of Pharaoh.

And this is the cupbearer. This is someone who is in the presence of the king, Pharaoh, repeatedly serving the wine and no doubt guaranteeing that the wine was of merit for such a king. Then, there was the baker who provided baking goods for the Pharaoh's table.

So, what we learn in chapters 40 and then 41 is how the dreams of the cupbearer and the baker, these two dreams, and then Pharaoh's double dreams in chapter 41 point out that Joseph then is going to be put into position by the Lord to be the savior of Egypt, the savior of his own family from famine in Canaan. And then, as we will come to see later, he is said to be and acknowledges that he was the savior of the whole world, all the nations who descended into Egypt during this time of famine. So, we find then that the descent I spoke of, that now this is going to be reversed, and he's going to arise in chapters 40 and 41 from the dungeon of the prison to being second in command of all Egypt.

And this will transpire from dungeon or prison to throne, again, as we will learn, by the Lord who will give Joseph the interpretations of what these dreams mean. Now, let me hasten to say that the duo of dreams, the two dreams, is a means of confirming the authenticity of the dream. In other words, the importance of the dream given by God or , from a pagan perspective, the gods.

You will find this explicitly stated in chapter 41, verse 32, for the dream was given to Pharaoh, two dreams, in two forms, so that the matter, the substance of the dreams, has been confirmedly decided by God. And God will do it soon.

So, let's think then, going back to the double dreams. Joseph in chapter 37, he had two dreams regarding his brothers who will come to bow and serve him. If you remember, you have the sheafs that bow, and then also you have the stars, moon, and sun that bow to Joseph. So that's two dreams.

And then we have the baker and the cupbearer, that's two more dreams in chapter 40. And then in chapter 41, Pharaoh will have two dreams. Well, let's talk then about the dreams of Pharaoh's officials in chapter 40, verses 1 through 23.

What I'd like us to recognize is that the warden puts Joseph in charge of the cupbearer and a baker. So sometime later, in verse 1, the cupbearer and baker of the kings of Egypt offended their master and were placed in this prison. In verse 4, the captain of the guard assigned them to Joseph, and he attended to them.

So, he has a daily routine of interaction with the cupbearer and the baker. So, in verses 9 through 15, we want to look at the dream of the chief cupbearer, verse 9. So the chief cupbearer told Joseph his dream. He said to him, In my dream, I saw a vine in front of me, and on the vine were three branches.

So, you can see that the vine that produces the grapes and that produces the wine would be an appropriate dream for a cupbearer who served wine and was close to the king. He had a very important position, but you can see also a rather risky one, a tentative one, because in some way, it's not told, and I guess it's of no interest to the narration, to the story, exactly how he offended Pharaoh. But it resulted in his imprisonment.

He had this dream, and there were three branches. As soon as it budded, it blossomed, and its clusters ripened into grapes. Pharaoh's cup was in my hand, and I took the grapes, squeezed them into Pharaoh's cup, and put the cup in his hands.

So, he sees in this dream that he's restored. He sees in this dream that he's again in the presence of Pharaoh, restored to his duty. But he didn't capture it.

He didn't understand this. Joseph did. Joseph said the three branches are three days.

Of course, the three could have been three years, three months. But Joseph understood, again, within three days, Pharaoh will lift up your head. This, of course, is a metaphor for expressing favor and restoring you to your position.

And you will put Pharaoh's cup in his hand, just as you used to do when you were his cupbearer. But when all goes well with you, and this is important, remember me and show me kindness. Mention me to Pharaoh, and get me out of this prison.

He explained that he did not deserve this imprisonment. Now, after having done so, the chief banker has a dream in verse 16. And he was so favorably impressed with Joseph's interpretation.

After all, he, too, might be restored. So, he explains to Joseph, we're looking at verse 16. I, too, had a dream.

On my head were three baskets of bread. In the top basket were all kinds of baked goods for Pharaoh. But the birds were eating them out of the basket on my head.

And this is not a good sign. And this comes to us immediately because we know the story. Now, this is what it means, Joseph said, verse 18.

The three baskets are three days. Within three days, Pharaoh will lift off your head. Do you see the contrast with the cupbearer? Because in verse 13, it says lift up your head.

But here we're talking about lifting off your head. And in actuality, you can see that he's hung on a tree. And the birds, Joseph says, will eat away your flesh.

And that's what occurred. And so, on the third day was Pharaoh's birthday. And he gave a feast for all his officials.

And so it was a day, I guess, of benevolence. Because of his birthday, he restored the cupbearer. But he hanged the chief baker, verse 22.

Just as Joseph had said to them in his interpretation, now, this will continue to give Joseph credence and reputation. And so, he is hopeful that when the occasion rises, the cupbearer will lobby for him with Pharaoh.

And that the cupbearer is justified in doing so. Because as he explained to the cupbearer, that he was not a criminal. And that he had been kidnapped.

And he was taken to Egypt as a consequence and sold into slavery. He doesn't elaborate any farther than that. So, in verse 23, the chief cupbearer, however, did not remember Joseph.

He forgot him. He became self-absorbed with his good prospects at being restored. Now, the significance of this, I would say, is that although the cupbearer forgot Joseph, and we can back up, although his brothers hated him, sold him into slavery, God did not forget Joseph.

And he will bring about the circumstances that will enable Joseph to rise. So now we begin to see this reversal taking place in this chapters 40 and 41. Especially 41.

Now, it says in chapter 41 that we have in this chapter the dreams of Pharaoh. So, this is where now we're going to see him emerge from prison to the royal court. From a prison cell to the royal court.



Even second in command to Pharaoh. So, verses 1-7 speak of Pharaoh's dreams. And it begins with two full years had passed, Pharaoh had a dream.

And the dream then, in the first case, has to do with animal life, the cows. And then the second dream will have to do with an agricultural setting, the grain. So, let's look then at the first, where it says he was standing by the Nile.

Of course, the Nile would be an important resource for the prosperity and survival of Egypt. So, he's by the Nile. When out of the river, there came seven cows, sleek and fat, and they grazed among the reeds of the Nile.

And after them seven other cows, ugly and gaunt. And the cows that were ugly and gaunt, they ate up the sleek fat cows. And then he has a second dream, we are told in verse 5. Seven heads of grain, healthy and good, were growing on a single stalk.

After them, seven other heads of grain sprouted, thin and scorched. And the thin ones, again, consumed, swallowed the seven heads of healthy grain. Now in verses 8-13, the cupbearer will come to remember Joseph.

In the morning, Pharaoh's mind was troubled, so he sent for the magicians, the interpreters, and the diviners. They're called the wise men of Egypt. To tell him, by means of interpretation, what all of this indeed would mean for him and for his household.

Well, the chief cupbearer, who must have been in that environment when he heard of this, wants now to step forward to be the hero. And so, he recommends, in verse 12, Now a young Hebrew was in prison with us, the baker and also the cupbearer. And we told him our dreams, and he interpreted them, and sure enough, they came to pass.

Verse 14, so Pharaoh sent for Joseph, and he was quickly brought from the dungeon. To present before the king, he shaved and changed his clothes, and he came before the pharaoh. Now, here is another motif, another idea that the narrator is using, the author I should say, is using to reflect on the spiritual life of Joseph, to show how God is superintending the life of Joseph and in turn Joseph is coming to greater and fuller understanding what's at work in God's plan and purpose for him.

Is the idea of his clothing. And so, remember that his clothing was taken, stolen, by Potiphar's wife. And then he had to put on prison garb.

And now we find that he is setting aside his prison garments and then puts on garments that would be more appropriate for the king. So, his garments are changing. And this I had forgotten, let's go back.

Remember that the highly beautiful ornamented garment, the robe that had been given by Jacob to Joseph. And then you remember that the brothers took that robe, put

the blood of an animal on that robe and presented it to Jacob as proof that Joseph had been killed by a wild animal. And so, this motif of clothing is important for us to see how he descended.

He lost his robe. Even his robe was taken and used against him by Potiphar's wife. He has prison garments.

And now, this is going to be elevated, where he will ultimately take on the garments of second in command. But what we find here is in verses 14 through 24 and then also verses 25 through 36, the interpretation of these dreams. As we've said before, the Pharaoh seeks this request to hear their dreams and interpret them.

But in verse 16, Joseph says, I cannot do it. But God will give Pharaoh the answer he desires. So, he's attributing the blessing and the prosperity and the gift of interpretation, which would have been greatly valued.

He would have been held in greatest esteem in the eyes of Pharaoh if he could do what his own court magicians failed to do. And that is to interpret dreams. So, Pharaoh said to Joseph in verse 17.

So, he recounts in detail what he saw. And we will see this through verse 24. Joseph said in verse 25 to Pharaoh that the dreams of Pharaoh were one and the same.

God revealed to Pharaoh what he was about to do. So, God is going to take first place in the mind and heart of Joseph to attribute to God the honor that is due him. And so, he explains that the seven good cows and the seven good heads of grain refer to the seven years of plenty.

He then explains that what will follow is seven years with the ugly cows and the worthless heads of grain. This will be seven years of famine and that it is necessary, as Joseph will explain, to have a strategy for saving Pharaoh's household, the whole nation of Egypt, and beyond. So, in verses 28 and following, it is just as I said to Pharaoh, God has shown Pharaoh what he is about to do.

He recounts this in verse 31, saying that the abundance in the land will not be remembered because the famine that follows it will be severe. You've got to prepare

for this. The reason the dream was given to Pharaoh in two forms is so that the matter has been firmly decided by God and God will do it soon.

So, in verse 33, Pharaoh knows he must have someone of equal stature as Joseph has shown, a wise man he says in verse 33. Now, the wisdom tradition among the nations was greatly prized. And so we do have this ongoing reflection of wisdom on the part of Joseph.

And this wisdom we must understand in the general tenor of this account is it is coming from God. He's favoring Joseph. So Pharaoh rightly understands that he's got to have someone who can save the nation by a means of storing up the grain that is required to feed the population, but also the animal life.

And so, in verse 37, then we find that Joseph is placed in this position as a very wise man. So, the plan seemed good to Pharaoh and to all his officials to come up with such a person to collect the food and store it. So, Pharaoh, in verse 38, asked them, can we find anyone like this man, one in whom is the spirit of God, could be the spirit of God?

The point is, I think, that Pharaoh, the most important figure of the ancient Near East in that day, recognized the work of God, some supernatural means by which this Hebrew slave could be the savior of the world. In verse 39, then Pharaoh said to Joseph, since God, see this is a given since God has made all this known to you, there is no one so discerning and wise as you. And then he says, you will only be second in command to me.

Whatever you say, whatever you charge, the whole land of Egypt, in verse 41, will come to pass as though it came from my own lips. He gives him his signature ring, which is his personal identification ring, giving him authority. Now, here is the motif again of clothing.

In verse 42, he dressed him in robes of fine linen, put a gold chain around his neck, and gave him a chariot. You can see then that the whole community of bureaucracy and beyond recognized his authentic position and his place of power. Now, we are told in verse 46, or rather, I should back up to verse 45, that Pharaoh wants to favor him again, and so he changes his name.

The meaning of this name, Zaphenath-paneah, there are proposals, but we do not know what that means. It would just be lost on us to attempt this. This is an Egyptian name, we can say it to that degree.

And then he gave him Asenath, the daughter of Potiphar. Now, this is the priest of On, and On is a few miles from Cairo. In antiquity, it was Heliopolis, the city of the

sun, which the Greeks named it the city of the sun, where the sun god Ra, or Re, R-E or R-I, was worshipped.

And you can see that R-A with the name of the priest, Potiphar. So, to be his wife, and again this is a means of honoring Joseph, giving him an Egyptian wife. Verse 46 then gives us additional detail and background on Joseph.

He was 30 years old. Now we learned in chapter 37, verse 2, that he was 17 years old when he was sent by his father to check in with his brothers and the great hatred that developed by the brothers against him. So, since he's 30 years old now, that would be 13 years later.

So, for 13 years, he trusted the Lord. He put himself in the position to be of service to the Lord. And so now he's in service to Pharaoh, which was in effect the Lord's means whereby to preserve a remnant of the appointed family of Jacob, through whom all the world, all the nations might come to know God and his people and the salvation he has in mind for them.

So, we're told then in verse 49 that Joseph stored up huge quantities of grain like the sand of the sea. It was so much that he stopped keeping records because it was beyond measure. Now, what we want to see is the motif of filling or fullness.

And we see this with the storehouses in verses 47 through 49. We see this also with the children that is born to Joseph, Manasseh and Ephraim in verses 50 through 52. So, all of Egypt has its storehouses, the particular household of Joseph, who is given a wife and then she bears two sons.

Then, the distribution of the grain also is the notion of fullness and fulfillment. Now, let's go back to the names of these two children because, as you come to recognize, Joseph is progressively taking on more and more the identity of an Egyptian. And that is, I think, a subtle way, and perhaps not so subtle, that we're seeing that Joseph is undergoing a transformation.

And that there is a risk here of his forgetting, leaving behind all that misery and that sorrow of his father's household, of his brother's, all of the torture and terror of 13 years. He wants to put that behind him, and he wants to go forward. But God will not let him put that behind him.

But we can see here how Joseph contributes to the riskiness of moral decline. So, he names the firstborn Manasseh. And that sounds like in Hebrew the idea of to forget in Hebrew.

And he explains it, this folk etymology. And we find that in verse 51. It is because God has made me forget all my troubles and all my father's household.

And then, in verse 52, Ephraim. Ephraim means double or twice fruitful. It is because God has made me fruitful in the land of my suffering.

So, you can see then that this is very much on his mind. That God has rescued from his own suffering and he puts this all behind him. Now the narrator in verse 56 tells us.

When the famine had spread over the whole country, Joseph opened storehouses and sold grain to the Egyptians for the famine. It was severe throughout Egypt. It was heavy.

Verse 57. And this is important for us because it says that the whole world came to Egypt. And the whole world, because of the famine, could buy grain and then survive.

Jacob and his family will be among those of all the countries of the world who came into the setting of Egypt. And that's where we come next time, how there will be eventually a reconciliation between Joseph's brothers and Joseph himself.

You know, I'm reminiscing a little bit about what we would find here when it speaks of God's provision for the whole world and how God used Joseph to meet this critical moment. And I'm reminded of what I find in 1 John chapter 4, verse 14.

It says that Jesus Christ, the Son of God, was sent into the world to be the Savior of the world. It also mentions all those different people groups described in Genesis chapter 10 in the Table of Nations and that God did not leave them behind, just as He did not forget Joseph and Jacob's family.

But is the one who is feeding the whole world and is going to provide through Jacob's offspring. A Savior who will bring deliverance to all the nations. The people who will be rightly related, blessing Abraham and his offspring.

Rightly related to the seed of Abraham, the ideal, perfect offspring of Abraham, Jesus Christ, our Lord.

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