

**Bible Text:** Genesis 41:45-42:24  
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Talking about Joseph, the Hebrew, last week and if we have time, we're going to get to that at the end of the lesson today. So let's look at Genesis 41 and we're going to begin at verse 45. Genesis 41:45.

So you know the deal. Pharaoh has just received some great counsel from Joseph on how to prepare for seven years of famine that are going to follow seven years of lots of food, okay? So it's feast and famine literally, one after the other, and I just wanted you to see that he's 30 years old when he stands before Pharaoh, we see that in verse 46, but for some contextual flow, let's look at verse 44, "And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt. And Pharaoh called Joseph's name Zaphnathpaaneah," last week we talked about what that means, "and he gave him to wife Asenath the daughter of Potipherah priest of On. And Joseph went out over all the land of Egypt." Now here we go, "And Joseph was thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt. And in the seven plenteous years the earth brought forth by handfuls. And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field, which was round about every city, laid he up in the same. And Joseph gathered corn as the sand of the sea, very much, until he left numbering," and we tried to demonstrate last week what that meant, "for it was without number."

Hey, I'm sorry, Marcus, could you please introduce your mom to us? How silly of me.

("Everybody, here's my mom.") Yeah, Marcus wouldn't be here today without her so we certainly appreciate. So you live in Denver, right? So it's great that you're here and we miss Michelle so I know that she probably misses being here to some degree. Now I can focus.

Verse 50, here we go, "And unto Joseph were born two sons before the years of famine came, which Asenath the daughter of Potipherah priest of On bare unto him. And Joseph called the name of the firstborn Manasseh: For God, said he, hath made me forget all my toil, and all my father's house." So Manasseh means really forgetting. "And the name of the second called he Ephraim: For God hath caused me to be fruitful in the land of my

affliction." So he looks at one son and he thinks about forgetting the old toil, and he looks at the other son and he thinks about fruitful land in the middle of his affliction. Once again, can't hesitate to say, don't want to hesitate to say it again, we've got to make sure that we're helping our children and grandchildren as much as we can by giving them names that bring up thoughts of the Lord, and sometimes we've done that well and sometimes we haven't but here's another good example of how even the names of our children can be testimonies of God's work in our life.

So it looks like, I'm not going to be dogmatic here but it looks like these could be twins. They're at least a set. They're at least children that were born close enough to each other that we know that they were born definitely within how much time of each other? Yeah, at least seven years because the famine hasn't started and it says that after he stood before Pharaoh at 30 he was given a wife, and before the years of famine she gave him two sons. So we know that these boys were born within at least seven years of each other which in the grand scheme of things, I suppose they're as much twins as Cain and Abel and we don't know that they were twins but they were certainly born one after the other. Within the big picture, seven years is not that much but what other pairs have we seen, pairs of children have we seen in the book of Genesis? Jacob and Esau. Are there others? Yeah, so Cain and Abel, Jacob and Esau, Isaac and Ishmael. Isaac and Ishmael were 13 years apart, almost 14. Anyway, that's good.

Verse 53, "And the seven years of plenteousness, that was in the land of Egypt, were ended. And the seven years of dearth began to come, according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread. And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do." Now this is kind of interesting if you think about it. I know that we're probably just placing ourselves, I think I figured out it's around 230 years between the death of Joseph and the exodus, but if you can picture this sphere here as the known world and there's a famine throughout the whole world except in this little place. I know there's the Mediterranean Sea, I get that, but except in this little portion known as Egypt there is food there and that's clearly what it says. Verse 55, "And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do." But in verse 54, there was "the dearth was in all lands; but in all the land of Egypt there was bread." Then there was actually a famine in Egypt at some point but Joseph had food within Egypt and so the circle of plenteousness gets smaller within the years of famine and I think that's interesting because later on in the book of Exodus, again about 230 years later, do you remember where Joseph's people stayed? Goshen. So remember the story then was that all of Egypt is enduring great plagues from God except the land of Goshen where the people of Joseph were staying. So I thought that was interesting. What will that do for your life this week? Probably nothing but I just wanted you to see that.

Verse 56, "And the famine was over all the face of the earth: And Joseph opened all the storehouses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt." Now I'm not sure if you're familiar, I know some of you have different versions

of the Bible anyway but "wax" means "became larger," "wane" means "become smaller," so when you hear poetic language like the waxing and waning of the moon, it means as it gets larger or appears larger and gets smaller or appears smaller. So waxing means becomes larger or the famine became larger or became more grievous in the land of Egypt.

Verse 57, "And all countries came into Egypt to Joseph for to buy corn; because that the famine was so sore in all lands. Now when Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another?" Alright, now this is a little funny. For one thing, we need to remember there's not a total famine. Remember in chapter 43 we found out that they're actually taking things as presents to Joseph. They have some food but the grain, the bread, that kind of thing, there is none.

Now this is particularly interesting in view of the fact that the stage is being set here, isn't it? The stage is being set. The boys are how old? Yeah, Joseph is now since the famine has begun, he is 37. Now we know that because we're using simple stuff here. Verse 46 says he was 30 when he stood before Pharaoh, seven years of plenteousness have passed, the famine is upon them, he's at least 37 years old. Now he was 17 when he was sold into slavery, 20 years have passed. Remember we've talked before about how Joseph was born probably 14 years into Jacob's stay with Laban, six years left there. So some of Joseph's older brothers are almost 10-12-14 years older than he is.

So picture Jacob now. Jacob we're going to find out, dies at 147. He spent 17 of those years in Egypt. He says this in chapter 47 later on. So Jacob is 130, that's Joseph's dad, 130 when he comes to Egypt. That's about seven years away at this point. So he's about 120 years old looking at a bunch of guys in their younger 30s saying, "Why are y'all looking at each other?" Now these men have families. If you're not sure of that, review chapter 38 later where Judah is old enough to have married off a third and quite younger son, Shelah, to this daughter-in-law Tamar, remember? So they all have families and dad doesn't mind invoking the right of patriarchy to tell some boys to get off their...and move south and get some food, right? So I think that's interesting.

The other interesting note here is that the boys have no idea what's about to happen. Now who did they sell Joseph to? Yeah, Ishmaelites, also known as Midianites. Alright, so you know that Egypt is down here in northeast Africa, and over here where I guess current day Saudi Arabia is, the northern part specifically is Midian. So really they're a long ways away from each other. You wouldn't expect to sell your brother to some Midianite slave traders and necessarily, now the possibility is open because their routes went south, to be sure, but the last thing you'd expect is to find your brother in Egypt.

Say again? Yes, and as a matter of fact when you sold your brother into slavery, you probably expected him to work himself to death very quickly. As a matter of fact, later on in this chapter we're going to find out they even tell Joseph that Joseph's dead. They assume he is. They didn't even sit around and think, "Joseph's made it." They assume he's dead. They assume he's been worked to death somewhere. It makes a better story anyway than saying, "You really can't trust us. We sold our brother." That probably wouldn't have

gone over so well with Joseph, but as Josie pointed out, they're also now expecting not only is he in a different place but he's in a different position than they expect him to be. He shouldn't be alive, let alone, number 2 in the world. Now that's a corporate climb.

Yes? ("One thing that jumped out of the narrative was in 55, I'll tell Joseph to... It's complete trust in Joseph.") Yeah, again, Pharaoh is out playing golf and he wants to be called in when his lunch is ready. That's how much he's doing. That's how much he trusts Joseph which speaks greatly of the maturing process because, again, Joseph is tattling on brothers and telling them dreams twice over that they're not happy about and no doubt wearing with pride the coat of favoritism. You know, it's like I don't know if you've ever met, those of you that have been in the army, who is crazy enough to wear the physical fitness badge, alright? Who in the world does that? So it's like saying, "Treat me like an idiot." It's like the patch. So he may have earned it but you don't wear it, okay? So Joseph wears the kick-me patch everywhere. "Dad thinks I'm special and I'm going to stay home with him." You know, that's basically what happened in chapter 37.

So there has been some maturing with Joseph. I do not want to paint this pristine picture that Joseph was just faultless. Now there's no recorded sins per se of him in Scripture but there's a fantastic difference between saying that someone is sinless in an account and saying that they're sinless. It's a little different.

("Well, along with what Brother Walt is saying is that Joseph also has a history that Pharaoh trusted him, but Pharaoh asked of his advisers, you know, what they should do and appointing a man, and I'm sure that Potiphar and the jailer and the other people, you know, Potiphar is no slouch when it comes to the position in Egypt, and I'm pretty sure that he had some say. I mean, that's me talking but they probably had some input into what Pharaoh decided when he said, 'Let's make Joseph.' And the history of Joseph with these other positions gave Pharaoh all the more reason to put trust in him and that's a good example for us that are working. If we have a history in the world, in the workplace that we can be trusted, it works out on up the line.")

Yeah, I've told the story before. I don't expect you to remember all my stories but OAF1, we move into Baghdad and we help ourselves to the Bath Party headquarters and I remember hearing from our interpreters and those who we talked to from city councils that were still intact there, that Saddam Hussein put Christians in charge in his treasury. Not Muslims. Now Saddam Hussein, a Sunni Muslim, put Christians in charge of his treasury. He knew he could trust them. I'm not kidding. I heard this story more than once in 2003 so you have a man, is he good enough to get out of prison? No, we've got to put him in prison, I mean, but I'm going to put him in charge in prison, and then furthermore. So good point, Brother Dick.

I'm interested really from the chronology. I haven't been able to determine yet but I'm interested to see how many of Jacob's wives are still alive. We know that one of the four is dead, right? Which one is that? Rachel. Yeah, and I haven't been able to track the math down right and I'm going to do a little bit more of that this week to find out what I think about Bilhah, Zilpah and Leah and whether or not they still are alive. I get the idea that

by the time they go to Egypt, Leah is dead, but Bilhah and Zilpah I need to do a little more research on that.

Anyway, verse 2, "And he said, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live, and not die. And Joseph's ten brethren went down to buy corn in Egypt." Now how old is Benjamin about this time? Benjamin? Well, yeah, Joseph is 37 and let's remember that he spent another six years with Laban, 10 years in Shechem, right? Joseph was born six years before they left Laban's. So six years with Laban, 10 years in Shechem and in their sojourn from Shechem south is when Rachel died giving birth to Benjamin. So Benjamin is about 15-16 years younger than Joseph and so Benjamin is about 21-22 years old. So he's still not allowed to go because he is the remaining son from the favorite wife, okay, and he's the youngest, so who knows why he wasn't allowed to go but verse 4.

"But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, Lest peradventure mischief befall him." Just in case. We've done this before.

Verse 5, "And the sons of Israel came to buy corn among those that came: for the famine was in the land of Canaan. And Joseph was the governor over the land, and he it was that sold to all the people of the land: and Joseph's brethren came, and bowed down themselves before him with their faces to the earth. And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly unto them." Boy, I just noticed something. Hang on a second. Hang on. If I don't write it down, I'm getting kind of up there so... So I'm going to tell you about it but you know this is very Christ...remember we've been showing you the table of Jesus and Joseph? Remember Jesus on resurrection afternoon when he's walking with two men or two people on the road to Emmaus, he withholds himself from them and doesn't reveal his identity to them. Do you remember? So I've got to put that on the table later.

Alright, so anyway, verse 7, "And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly unto them; and he said unto them," not so much like Jesus, until Jesus remember on that afternoon says he made as though he would have gone on further. Do you remember that when they get to the people's house in Emmaus? It says that Jesus made as though he would have gone on further. In other words, "I really don't have time to stay for supper." And remember they begged him to stay. "Oh, please stay with us!" Remember that? So great great parallel.

Alright, so he says to them, "Whence come ye?" Where did you come from? "And they said, From the land of Canaan to buy food. And Joseph knew his brethren, but they knew not him." So in case you missed it the first time, the Genesis writer says in verse 8, he knew them. "And Joseph remembered the dreams which he dreamed of them, and said unto them, Ye are spies; to see the nakedness of the land ye are come. And they said unto him, Nay, my lord, but to buy food are thy servants come. We are all one man's sons; we are true men, thy servants are no spies. And he said unto them, Nay, but to see the nakedness of the land ye are come." Now remember we'll find out later that Joseph is not speaking to them in their language. He's speaking to them through an interpreter so

Joseph's a good role-player. How does he act like he's not understanding them when he totally understands them. He recognizes them, they don't recognize him. He is hearing what they're saying and they don't know that he's hearing what they're saying and you're going to find out later in the passage when they're telling on themselves, he hears it.

So think about two things. 1. This discussion is taking a long time to happen. "No, no, no, we're here, tell him we're here." And he says, "No, they're lying." And the interpreter says, "You're lying. You're here as spies." Now think about this. When we say Joseph is speaking Egyptian, you need to know that it's not Egyptian like today's Egyptian. For one thing, there was a dynasty change after Joseph, the Hyksos if you're familiar with that term. It's not in the Bible. It's secular history. There was a regime change after Joseph and that's why the writer of Exodus says there was a Pharaoh that did not know Joseph. Well, how is that possible? Well, there's a complete dynasty change. The foreigners, the Hyksos, were put out and the naturalized, the natural, I don't want to say organic but what's the word? Indigenous Egyptians take power and that is why they don't like the Hebrews because they had known nothing about it, and to them the Hebrews are foreigners just like the Hyksos regime.

So anyway, he knows the language of the people who are in charge in Egypt but did he know that going down into Egypt? As he's sold by the Midianites into the Egyptian's hand, all of a sudden you have Midianites maybe speaking Hebrew, probably not, speaking to the people they sold him to at Potiphar's house, right? And they're speaking in a language, they don't get it, they don't get each other, and Joseph is not only in an Egyptian prison but he is actually learning the language of the Egyptians, enough that he can actually communicate with Pharaoh and then act in his stead like he belongs there. Then he's able to communicate with such fluency that his brothers don't even suspect anything.

("Necessity will do a lot of things for you. I learn the language or it's going to be a long long day.") Yeah, well said. Yup, I have to figure out what they mean by that. I have a feeling I'm about to get used to clean the bathroom again. Yeah, I'm sure. That was a little church step, I'm sure, okay?

Alright, so where was I? Verse 11, they said, "We are all one man's sons; we are true men, thy servants are no spies. And he said unto them, Nay, but to see the nakedness of the land ye are come. And they said, Thy servants are twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest is this day with our father, and one is not." He's dead. "And Joseph said unto them, That is it that I spake unto you, saying, Ye are spies." So in case you missed the first three times, verse 9, verse 10 and verse 12, I'm going to say it again, "Knuckleheads, you're spies."

Verse 15, "Hereby ye shall be proved: By the life of Pharaoh ye shall not go forth hence," I'm going to swear by Pharaoh. How convenient. "By the life of Pharaoh ye shall not go forth hence except your youngest brother come hither." Now what does Joseph want? He wants to see his kid brother. He's not interested in vengeance. Maybe he is. I mean, he is making them sweat a little bit, isn't he? But he is most interested in seeing his brother that

he hasn't seen in 20 years and that mom died in giving birth to. You know, this is a sweet relationship. He can't wait to see his brother and he's going to do whatever he has to to make it happen.

("I think it's interesting that Moses wrote that Joseph now remembered the dreams when he sees his brothers and he's milking this thing.") Yes, they are going to bow. We are going to see full fruition of this dream. I love it.

("I wonder if he said, SCORE!") Yeah, he went on Facebook and poked all his brothers. Yeah.

So I think that there's, I mean, there's a great deal to learn here without question but I want us to keep moving best we can at this point. He says, "I want you to bring your youngest brother." To them he just wants them to prove that they haven't made this story up, but he wants to see his kid brother.

Verse 16, "Send one of you, and let him fetch your brother, and ye shall be kept in prison." By the way, Brother Dick, I think it's interesting to note that it took 20 years for Joseph to see his dream fulfilled. I'm not trying to get spooky and charismatic here on you, but however you want to do it, and if it's literal dreams you're talking about or you're sure you've heard from God, again that is a topic maybe for another class. But whether or not we're talking about that or a thing you think God has given you to do, or a blessing you feel like God has promised you through his word, sometimes it just takes two decades. Sorry.

Verse 16, "Send one of you, and let him fetch your brother, and ye shall be kept in prison, that your words may be proved, whether there be any truth in you: or else by the life of Pharaoh surely ye are spies." Number 5 time he says it. That was probably the first sentence he memorized when he was in prison learning Egyptian, right?

Verse 17, "And he put them all together into ward three days. And Joseph said unto them the third day, This do, and live; for I fear God." I've changed my mind. Instead of sending one of you, verse 19, "If ye be true men, let one of your brethren be bound in the house of your prison: go ye, carry corn for the famine of your houses." Why? Because I fear God. Now who knows what Joseph is doing here but he has changed from, "I'm sending one and keeping 10," to "I'm keeping one and sending 10."

Verse 20, "But bring..."

What? ("Benjamin was not there.") Yeah, thank you, right. Thank you, 1 and 9.

"But bring your youngest brother unto me; so shall your words be verified, and ye shall not die. And they did so. And they said one to another," by the way, he's basically saying, "I will hunt you down and kill you if you don't come back. So Simeon is kind of the lay-away payment until I find you."

Verse 21, "And they said one to another, We are verily guilty concerning our brother," so this is what they're saying to each other and he's hearing it. "We are verily guilty concerning our brother in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us." So we're getting details that weren't given to us in Genesis 37. Can you hear Joseph begging for his life and then begging to not be sold and to be sent away from home? This is really something.

Verse 22, "And Reuben answered them, saying," did I not tell you, "Spake I not unto you, saying, Do not sin against the child; and ye would not hear?" Now they don't argue with him so I have to believe it but this is something that is not found in chapter 37 either. He does speak there but not to this extent. "I told you don't sin against him and you would not hear therefore, behold, also his blood is required." Now why should Reuben's words have meant more? He's the oldest. His leadership was wretched apparently to where he could not steer his brothers. Let's see here, some of them as old as 30 years old at the time since Joseph was 17. So he was 30 and he's talking to a bunch of guys in their 20s about a 17 year old brother. He should have been able to have a little more pull but what is the thing we find out about Reuben later on in chapter 36, I think it is, 37, 35, while they're traveling? What does Reuben do that tells us about his character? Yeah, sleeps with one of his father's wives which is some of his half-brothers' mother. So stepmom and aunt, right? Isn't that what we're talking about at some point? Yeah, mom's sister. Huh? No, no, no, there's a song in there somewhere, Walter.

So anyway the point is not a man of real character but here he speaks, "Do not sin against the child. I told you this but you wouldn't hear. Therefore behold also his blood is required. And they knew not that Joseph understood them; for he spake unto them by an interpreter. And he turned himself about from them, and wept; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes." Maybe probably next week we'll talk about why Simeon? Why did he pick Simeon? Remember it's two brothers that were involved with what account?

("Kind of revenge. The revenge they took on Abimelech...") Almost, men of Shechem. That's right and their only sister that we are given the name of. What was her name? Dinah. And she was born to which of the four wives? Leah. Good. Yeah, so we understand from the account that Leah gave Jacob six sons and one daughter. That's what we're told. Chapter 34, remember, we're dealing with Dinah and who are the two brothers that take...? Levi and Simeon. So we're going to see maybe if that has something to do with it.

There are so many great questions to ask from the text. We shouldn't be hurrying through it but I gave you some verses, now remember a couple of weeks ago we talked about how we have all of these parallels between Joseph and Jesus, all of these parallels, and then we even got to this name. So who did I give Luke 23:32 to? Remember, he suffered with two fellow prisoners. Dr. Wilson pointed this out. I don't know if he had a chance to teach but he sent it to me in his notes in the lesson but someone read that verse. Who did I give that to? Be ready with the verse now because I'm about to talk.



Okay, go ahead. "And there were also two other, malefactors, led with him to be put to death." Okay, thank you. That'll work. And we remember that Pharaoh said in Genesis 41:38, "Is there anyone who has the Spirit of God like this man?" Now who has John 3:34-35? "For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. The Father loveth the Son, and hath given all things into his hand." Alright, thank you. In case you didn't hear it, it says that the Father gave the Spirit without measure to the Son. The reason Jesus was sinless, quite honestly, the reason he knew everything, whatever word you want to go in but the Bible answer according to John is because he was 100% filled with the Spirit. So I'm not saying Joseph was, I'm saying that there is a parallel there, okay? Not a perfect parallel but a parallel.

Then in Genesis 41:39, everyone else can look there but I need someone else, please, who I assigned John 5:20. Please read that. "For the Father loveth the Son, and sheweth him all things that himself doeth." Alright, so they are both...remember we said last week Pharaoh to Joseph is the perfect picture of that is the Father to the Son, okay? Alright. Verse 39, Joseph is called all-wise.

Who has 1 Corinthians 1:29-30? "That no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." Amen. So if you want to know what wisdom is, look at Jesus. Jesus is the wisdom of God.

Next we find that both ruled by their word. Who has John 12:48? "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." Yeah, Jesus said you're going to be judged by my words. Thanks, Brandon.

Then we find out they were both exalted by the king. Who has Philippians 2:9-11? Alright, thank you, Janice. "Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Good. Thank you.

Then number 22 parallel is, remember, Pharaoh said, "No one is even going to lift their foot without you saying so." Now who has John 15:5? Okay, thank you. "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." Jesus said, "Without me you can do nothing." Very good. Thank you.

Then we have he was given a name, what was it again? Zaphnathpaaneah. Alright, tell us about Revelation 19:11-12. Greg? "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself." Thank you. Very good.

Also you might remember that Joseph was given a Gentile bride. Ephesians 5:25, who had that? "Husbands, love your wives, even as Christ also loved the church, and gave himself for it." Yeah, and you know that context there where it talks about we are the bride of Christ and most of us are probably Gentiles in here.

Alright, so the next thing, he begins his ministry at 30. Luke 3:23, "And Jesus himself began to be about thirty years of age, being (as was supposed ) the son of Joseph, which was the son of Heli." Amen. Thank you.

Who has John 6:35? Alright, Jamie. "And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." Very good.

And let's see here, number 27. We must do what he says. Remember at the end of chapter 41, verse 55, "Whatever Joseph tells you to do, do it." Alright, so who has John 2:4-5? Theresa? "Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do it." There you are. So Mary tells the people at the marriage at Cana of Galilee, "Whatever Jesus tells you to do, do it." Pretty good advice.

Alright, seeking for honesty. That's what he's doing here by accusing them. John 4:16-18, "Jesus saith unto her, Go, call thy husband, and come hither. The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband. For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly." Amen. That's good. Remember someone was joking one time about he told a story that he was trying to figure out a good verse to sign Bibles with when people would come up and ask and he said that he heard of a young preacher that was learning and he thought, "Hey, 1 John 4:17, that's pretty good, perfect love casts out fear, there is no fear in love for perfect love casts out fear," and he's kind of a new preacher and he sort of forgot there is a difference between John and 1 John so he signed it John 4:17, "You have said right you have no husband. You have five husbands and the man you have now..." So anyway, it's pretty funny. I love it.

Alright, then there's this one John 1:11. This is Jim's. I know it is. "He came unto his own, and his own received him not." Yes, brother. Yes, brother.

Alright, any comments or questions? Then I add number 30 where he withheld himself from them. So 30 parallels. That's really something. I have a feeling we're going to see some more.

Any others? I have two more. Go ahead.

("I was going to say about in 42 and on the third day Joseph said .... ") That's interesting that we have this idea of life connected with three days. Great job. I like that. So an answer for life after three days. That's good. In prison in three days, yeah, I like that. That

is really good. Let me write that down. I'm stealing that. Good job. As a matter of fact, that will tie-in with my Wednesday sermon a little bit.

Alright, so now I've noticed just quickly before we go, I have two more verses for us to share. Everett, I think yours is next. But there are a couple, just two that I found so far, parallels with Joseph and Paul. Joseph and Paul. For example both of them were forgotten in prison for two years, alright? So go ahead, Everett. "And when Felix heard these things, having more perfect knowledge of that way, he deferred them, and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter. And he commanded a centurion to keep Paul, and to let him have liberty, and that he should forbid none of his acquaintance to minister or come unto him. And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ. And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee. He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him. But after two years Porcius Festus came into Felix' room: and Felix, willing to shew the Jews a pleasure, left Paul bound." Alright, thank you. So there's Paul because of the forgetfulness of laxness or carelessness of a ruler, he's in prison two years.

Then the last one, let me read this verse in Genesis 45:5, "Now therefore," when Joseph reveals himself to his brothers, "be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life." So the man is suffering in prison for the saving of many, right?

Alright, who has Philippians 1:12-13? Go ahead. "But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel; 13 So that my bonds in Christ are manifest in all the palace, and in all other places." Did you hear that? So I'm in prison and I get to speak in the palace because I'm in prison and the Gospel is forwarded. Very very great parallel there.

Alright, it's 10:29 here but I just heard the bell so let's have a word of prayer. If you have questions, email me and I'll address that Hebrew question, Walt, in a podcast this week at some point and I'll send it out to the class.