



The Book of Genesis

Lesson Number 62



A MINISTRY INITIATED IN MAY 1993, AND DEDICATED TO STRENGTHENING THOSE WHO ARE IN CHRIST, BY BUILDING THEIR FAITH, ENHANCING THEIR JOY, AND STABILIZING THEIR HOPE, ENABLING THEM TO WORK OUT THEIR SALVATION WITH FEAR AND TREMBLING.

TRANSLATION LEGEND: ABP=Apostolic Bible Polygot m(1992); ALT=Analytical-Literal Translation (2005), AMPLIFIED =Amplified Bible (1965), ABP=Apostolic Bible Polygot with Greek Interlinear (2003); ASV=American Standard Version (1901), BBE=Bible in Basic English (1949), BRENT=Brenton's English Septuagint; CEB =Common English Bible (2011); CEV=Contemporary English Version (1995); DRA=Douay-Rheims (1899), ERV =English Revised Version (1885), ESV=English Stand Version (2001), GENEVA=Geneva Bible (1599), GNB=Good News (1966), GSNT =Goodspeed (1923), GWN =God's Word (1995), IE= International English (1973), ISV=International Standard Version (1967), JPS=Jewish Publication Society (1917), KJV=King James Version (1611), LITV= Literal Translation of the Bible (1976), LIVING=Living Bible (1971), MESSAGE=The Message (1993), MKJV= Modern KJV (1962), MONTGOMERY=Montgomery's New Testament (2001), MRD=Peshitta-James Murdock Translation (1852), NAB=New American Bible (2002), NASB=New American Standard Bible (1977), NAU=New American Standard Bible (1995), NIB=New International Bible, NIV=New International Version (1984), NJB=New Jerusalem Bible (1985), NKJV=New King James Version (1979), NLT=New Living Translation (1996), NRSV=New Revised Standard Version (1989), PHILLIPS=J B Phillips New Testament (1962), PNT=Bishop's New Testament (1595), RSV=Revised Standard Version (1952), TNK=JPS Tanakj (1985), WEB=Webster Bible (1833), WEYMOUTH=Weymouth's New Testament (1903), WILLIAMS=William's New Testament (1937), TYNDALE=Tyndale's Bible (1526), WYCLIFFE=Wycliffe New Testament (1382), YLT =Young's Literal Translation (1862)

GREEK LEXICON LEGEND

LEXICON LEGEND: FRIEBERG = Friberg Lexicon, UBS = Barclay-Newman, LOUW-NIDA = Louw-Nida Lexicon, LIDDELL SCOTT

THE INSPIRED RECORD OF THE BEGINNING OF ALL THINGS: THE HEAVENS AND THE EARTH, MANKIND, SIN, THE FIRST CHOSEN AND BLESSED NATION, THE FIRST CURSE, THE FIRST PROMISE, AND THE FIRST FAITH.

DISCLAIMER: The quoting of other translations is not to be taken as a condoning of them. My purpose is rather to show the remarkable diversity, and sometimes outright contradictions that exist among these various versions of Scripture. Our understanding of the Word of God ultimately depends upon our comprehension of the Lord Himself and His eternal purpose. Where this understanding is not present, we are shut up to scholasticism and conjecture, both of which are of the world, not of God.

JOSEPH AND POTIPHAR

Gen 39:1 "And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmeelites, which had brought him down thither. ² And the LORD was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian. ³ And his master saw that the LORD was with him, and that the LORD made all that he did to prosper in his hand. ⁴ And Joseph found grace in his sight, and he served him: and he made him overseer over his house, and all that he had he put into his hand. ⁵ And it came to pass from the time that he had made him overseer in his house, and over all that he had, that the LORD blessed the Egyptian's house for Joseph's sake; and the blessing of the LORD was upon all that he had in the house, and in the field. ⁶ And he left all that he had in Joseph's hand; and he knew not ought he had, save the bread which he did eat. And Joseph was a goodly person, and well favored. ⁷ And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, Lie with me. ⁸ But he refused, and said unto his master's wife, Behold, my master wotteth not what is with me in the house, and he hath committed all that he hath to my hand; ⁹ There is none greater in this house than I; neither hath he kept back any thing from me but thee, because thou art his wife: how then can I do this great wickedness, and sin against God? ¹⁰ And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, or to be with her. ¹¹ And it came to pass about this time, that Joseph went into the house to do his business; and there was none of the men of the house there within. ¹² And she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out. ¹³ And it came to pass, when she saw that he had left his garment in her hand, and was fled forth, ¹⁴ That she called unto the men of her house, and spake unto them, saying, See, he hath brought in an Hebrew unto us to mock us; he came in unto me to lie with me, and I cried with a loud voice: ¹⁵ And it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out. ¹⁶ And she laid up his garment by her, until his lord came home. ¹⁷ And she spake unto him according to these words, saying, The Hebrew servant, which thou hast brought unto us, came in unto me to mock me: ¹⁸ And it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled out. ¹⁹ And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me; that his wrath was kindled. ²⁰ And Joseph's master took him, and put him into the prison, a place where the king's prisoners were bound: and he was there in the prison. ²¹ But the LORD was with Joseph, and showed him mercy, and gave him favor in the sight of the keeper of the prison. ²² And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it. ²³ The keeper of the prison looked not to any thing that was under his hand; because the LORD was with him, and that which he did, the LORD made it to prosper." Genesis 39:1-23

INTRODUCTION

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A BRIEF SUMMARY OF THE TEXT

The account of Joseph resumes – the working out of a Divine purpose that would culminate in the fulfillment of a promise made to Abraham many years before. The officer of Pharaoh's guard bought Joseph, and the Lord was with Joseph as he was stationed in the house of Potiphar. As Joseph served his master, the Lord was with him, and everything he did prospered. Seeing this, Potiphar made Joseph the overseer of his house, and put everything he had into Joseph's hand. Because Joseph was "handsome in form and appearance,"^{NIV} Potiphar's wife lusted after him. When she sought to satisfy her lust, Joseph refused – and continued to refuse while she hounded him every day. On a special day when no one else was in the house, Potiphar's wife pressed the issue to the point where he ran out of the house, saying he could not sin against God. Through lies, Potiphar's wife seemingly gained the advantage, and Joseph was imprisoned. The Lord was with him there also, and the prison keeper put all of the prisoners in his charge. This led to a set of circumstances that would make known he could interpret dreams.

SOME THINGS TO NOTE

Thus far, throughout the Genesis record, there have been a number of things occur that were immoral by Christian standards. Some of them are as follows. I have dealt with them all in the commentary, but want to make a special point of them here.

- ➔ Noah became drunk and lay uncovered in his tent (Gen 9:21).
- ➔ Seeing she could not conceive, Sarah told Abraham to take Hagar as his wife, and raise up seed for her (Gen 16:1-2).
- ➔ Lot offered his daughters to the sodomites of Sodom rather than have them pursue relations with the men who were with him – men who were really angels (Gen 19:8).
- ➔ Fearing their father would not have offspring, seeing that his wife was turned to a pillar of salt, Lot's daughters made him drink wine, then lay with him, with both daughters conceiving by their father (Gen 19:33-38).
- ➔ Out of fear, Abraham twice represented Sarah as his sister instead of his wife, which was technically true (Gen 12:11-14; 20:2).
- ➔ Out of fear, Isaac said Rebekah was his sister instead of saying she was

that he was Esau, in order to receive the blessing of the firstborn (Gen 27:5-17).

- ➔ Tamar representing herself as a harlot in order to obtain a child through Judah (Gen 38:13-15).

With the exception of Noah becoming drunk, all of these instances involved thinking about a circumstance and arriving at a conclusion that seemed to justify what those involved were doing.

While the actions involved in these people would be condemned under the New Covenant, that was not the case during prior to the giving of the Law. The conduct of those early believers was within the framework of considerably less knowledge of God, and no knowledge at all of His "eternal purpose." Only a sparse amount of knowledge existed concerning the coming Messiah, and an understanding of morality was largely intuitive.

What is seen here is that the lack of revelation impairs the ability to think soundly. Further, when little of the future – particularly as regards eternity, is known the present is more difficult, if not impossible, to diagnose.

Although, technically speaking, the laws of God written upon the hearts, or consciences, of the people

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his wife (Gen 26:6-7).

- ➔ Rebekah instructs Jacob to feign

were sufficient to keep them from any sinful expressions, it did not prove to be adequate to challenges of life. Further,

I do not believe that God ever intended for such knowledge to be adequate. It was enough to keep men civil, in a sense, but intuitive knowledge is not the kind of knowledge that enables men to consistently reason properly. To me, this accounts for the events I have listed above.

However, over and above this, God was confirming in flesh and blood the need for a Savior and regeneration. God cannot be satisfied with lives that are morally inconsistent, and reasoning that is flawed because of a lack of knowledge. Further, a Savior was not required to simply allow God to be more tolerant of sinful men. Rather, first, the Savior was required to address the matter of sin by God judging it and sin being removed. Second, the Savior was required for God to righteously alter the nature of man by means of re-creating Him – creating a new order of men who would possess a nature that is described as “created in righteousness and true holiness” (Eph 4:24), and is “renewed in knowledge after the image of Him that created him” (Col 3:10).

Until this “new creation” took place, following the removal of sin (Heb 9:26) and the destruction of the devil (Heb 2:14), we should not expect human reasoning to be at a consistently acceptable level. Once again, this does not excuse the conduct mentioned, but rather provides us an example of what was involved in God “winking” at sin in prior ages. As it is written, “And the times of this ignorance God winked at; but now commandeth all men every where to repent” (Acts 17:30). Instead of “winked,” other versions read, “overlooked,” ^{NASB} “regarded not,” ^{GENEVA} “tolerated,” ^{LIVING} “ignored,” ^{IE} “viewed with indulgence,” ^{WEYMOUTH} and “ignored and allowed to pass unnoticed.” ^{AMPLIFIED}

Lexically, the word “winked” means “TO OVERLOOK, TAKE NO NOTICE OF, NOT ATTEND TO.” ^{THAYER}

Now, if God “overlooked” the sins of those in prior ages, what man would dare to focus upon them? Further, confirming that this was not a Divine reaction for all time, God no longer overlooks any sin, but commands “all

men everywhere to repent.”

“THE HEAVENS DO RULE”

We have also been exposed to a fact that has been revealed: “the heavens do rule” (Dan 4:26). Other versions read, “Heaven rules,” ^{NIV} “Heaven is Sovereign,” ^{NRSV} and “[the

God cannot be satisfied with lives that are morally inconsistent, and reasoning that is flawed because of a lack of knowledge. Further, a Savior was not required to simply allow God to be more tolerant of sinful men.

God of] heaven rules.” ^{AMPLIFIED} Jesus said heaven “is God’s throne” (Matt 5:34). This is why God is referred to as “the Most High God” (Gen 14:18), “Possessor of heaven and earth” (Gen 14:19), “greater than all gods” (Ex 18:11), and “His Kingdom ruleth lover all” Psa 103:19). He is said to “rule in the kingdom of men” (Dan 4:17). Further He does whatever He wants without any restriction: “And all the inhabitants of the earth are reputed as nothing: and He doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay His hand, or say unto Him, What doest thou?” (Dan 4:35).

All through the inspired record, His will prevailed.

- ➔ When Cain killed Abel, it appeared as though the devil had prevailed – but God raised up Seth in Abel’s stead (Gen 4:25).
- ➔ When iniquity became so prominent God resolved to destroy all flesh, yet Noah and his family were preserved (Gen 8:1; 9:1).
- ➔ When men aspired to make a name for themselves, the will of the Lord prevailed, and they were scattered (Gen 11:8).
- ➔ When God announced Abraham

would have a son through Sarah, and the circumstance of an impotent man and a barren woman was confronted, the will of the Lord prevailed (Rom 4:-20).

- ➔ When Rebekah was found to be barren, and the hope of seed

through her seemed impossible, the will of the Lord prevailed (Gen 25:21).

- ➔ When the one through whom God would bring the Savior had an inferior birth, and was not qualified for the promise of the Messianic blessing, the will of God dominated (Gen 25:24-26; 28:3-4).
- ➔ When Laban sought to exploit Jacob and keep him in Padanaram, God’s will was what was done (Gen 31:16-18).
- ➔ When all manner of confusion broke out with Judah, it was finally God’s will that was done, and a child was born who would be in The Savior’s lineage (Gen 38:26-30).

When Jesus taught His disciples to pray, “Thy will be done on earth as it is in heaven” (Matt 6:10), He was not suggesting God’s will being done solely depended on the prayers of men. **Rather His words were intended to assist men in being devoted to the will of the Lord, as well as perceptive of it.**

In all of this we see that the intent of the Scriptures involves us becoming acquainted with God Himself in order that we might better comprehend and be involved in His great salvation. **God is not glorified by a supposedly saved**

people who remain fundamentally ignorant or His purpose and ways. Such a status is a reproach to God. This is highlighted by the fact that the whole reason for salvation is the glory of God (John 13:32; 1 Pet 4:11).

AN ORDAINED SAGA BEGINS

Gen 39:1 *"And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmeelites, which had brought him down thither."*

JOSEPH WAS BROUGHT DOWN TO EGYPT

Gen 39:1 *"And Joseph was brought down to Egypt . . ."*

The sale of Joseph occurred in Dothan. Joseph has originally went to

accomplished, it is the Lord who has done it – even though it looked as though men did it.

POTIPHAR BOUGHT HIM

" . . . and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmeelites, which had brought him down thither."

There is an orchestration evident in these events that will become more evident as we proceed through Genesis.

power of God.

- ➔ **THE ISHMAELITES:** Gen 37:27,36 – Offspring of a rejected progenitor and race.
- ➔ **THE MIDIANITES:** Gen 37:28– Descendants of Abraham's son, Midian, yet who had no part in the promises vouchsafed to Abraham.
- ➔ **JACOB:** Gen 37:32-35 – One of the Jewish "fathers," to whom the promises were made, and through whom the Jewish nation was developed.
- ➔ **POTIPHAR:** Gen 39:1 – An officer of Pharaoh of Egypt, and captain of the king's guard.

Who would ever have assembled a group of people like this to fulfill a purpose that involved the birth of a Savior for mankind? Yet God, having access to their hearts, and able to turn them to fulfill His purpose, worked in these otherwise inharmonious people to accomplish a single purpose. Each played a significant role, even though they were all unaware of it.

So it is that God still works in bringing the chosen ones to the Son, seeing to it that they are properly informed, and delivering them into the hand of His Son, who is bringing them to glory. Along the way there are times when the elect can say with confidence, *"It is the Lord!"*

BEHIND THE SCENES

Let us look behind the scenes and perceive what was really happening. You may rest assured, it was infinitely more than Joseph's brothers throwing him in a pit, then selling him to a band of traveling merchants, who sold him to the captain of Pharaoh's guard. **This is not a mere story, it is an inspired**

There is an orchestration evident in these events that will become more evident as we proceed through Genesis. The selling of Joseph, his arrival in Egypt, and the selling of him to Potiphar were all coordinated to carry out the will of God.

Shechem, which was southwest of Dothan. That was where his brothers had gone originally to feed their father's flocks. It apparently became necessary to seek further pasture, and therefore they proceeded northward to Dothan. **But there was more to this than the brother's choice of another grazing area. This whole circumstance was being orchestrated from heaven.** As it is written, *"The lot is cast into the lap; but the whole disposing thereof is of the LORD"* (Prov 16:33). The Amplified Bible reads, *"The lot is cast into the lap, but the decision is wholly of the Lord [even the events that seem accidental are really ordered by Him]."*

From the standpoint of human experience, it seems as though what happens is conditioned upon what men do of the own will. **Indeed, God creates circumstances in which men do have to do something: they cannot remain apathetic.** However, when the doing is

The selling of Joseph, his arrival in Egypt, and the selling of him to Potiphar were all coordinated to carry out the will of God. Several personalities were involved, all being moved along by the Lord.

- ➔ **JOSEPH'S BROTHERS:** Gen 37:19-20 – Jewish shepherds, and of the seed of Abraham.
- ➔ **A STRANGER:** Gen 37:15-17) – A certain man who found Joseph wandering about, looking for his brothers, and informed him of their location.
- ➔ **REUBEN:** Gen 37:21-22 – Elder brother with the rights and privileges that accompanied that status.
- ➔ **JUDAH:** Gen 37:26-27 – Not a preeminent brother, yet one who directed the affairs of the others, who were made willing by the

account of how God chose to prepare for the saving of His people during as famine that He would send upon the land. This is the account of HOW God accomplished the appointed prelude to the Savior coming into the world.

God Sent Him

"He sent a man before them, even Joseph, who was sold for a servant" (Psa 105:17).

Although it looked like maltreatment, a kind of rescue, and a sale into human slavery, it was actually God sending Joseph to Egypt at an appointed time. It was all perfectly coordinated to fulfill the specific prophesy of the Lord to Abraham. That prophesy had to do with His people being in a strange land for 430 years, 400 of which were spend in slavery (Gen (Gen 15:13). It involved them coming out of Egypt in the fourth generation (Gen 15:15). It would be coordinated with such things as the giving of the Law (Deut 33:2), a forty-year trek in the wilderness which would

No person on the earth knew what was really happening. It simply looked like a business transaction that was moved along by some envious brothers and greedy merchant men.

establish a type, and the entrance into Canaan, the promised land (Deut 2:7). All of this was done in a timely manner so that Christ would be born at an exact time, and die at a precise time, so that Pentecost would come at an exact time.

His Brothers Sold Him Into Egypt, But God was With Him

"And the patriarchs, moved with envy, sold Joseph into Egypt: but God was with him" (Acts 7:9).

They were envious, which is a sin. They had every intention of doing away with Joseph, but were moved to sell him *"into Egypt"* instead. They did not intend to get Joseph into Egypt, but

rather to rid themselves of his presence. That is how it looked according to appearance.

The Midianites Sold Him Into Egypt

"And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, and captain of the guard" (Gen 37:36).

This is how an earthly reporter would have summed up the events. No person on the earth knew what was really happening. It simply looked like a business transaction that was moved along by some envious brothers and greedy merchant men. However, in it all, God was having His way.

THE LORD WAS WITH JOSEPH

"² And the LORD was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian. ³ And his master saw that the LORD was with him, and that the LORD made all that he did to prosper in his hand. ⁴ And Joseph found grace in his sight, and he served him: and he made him overseer over his house, and all that he had he put into his hand."

THE LORD WAS WITH JOSEPH

"And the LORD was with Joseph . . ." Other versions read, *"Jehovah was with Joseph"* ^{ASV} *"Jehovah is with Joseph,"* ^{YLT} and *"The LORD helped Joseph."* ^{ERV}

Stephen also drew the attention of his hearers to this fact about Joseph: *"And the patriarchs, moved with envy, sold Joseph into Egypt: but God was with him"* (Acts 7:9).

What does it mean for the Lord to be *"with"* someone? Is this not an experience you desire? There are other people of whom it was said that God was with him/them.

- Ishmael – Gen 21:20
- Joshua – Josh 6:27
- The tribe of Judah – Judges 1:19
- The house of Joseph – Judges 1:22
- The Judges – Judges 2:18
- Samuel – 1 Sam 3:19
- David – 1 Sam 18:12,14
- Solomon – 2 Chron 1:1
- Hezekiah – 2 Kgs 18:1-7
- Phinehas the son of Eleazar – 1 Chron 9:20
- Jehosaphat – 2 Chron 17:3
- Asa – 2 Chron 15:8-9
- John the Baptist – Luke 1:66
- The Lord Jesus Christ – Acts 10:38

The idea here has several marvelous perspectives.

- First, the powers of darkness, including Satan and all of his hosts, could not have their way with these people.
- Second contradicting and hostile men could not have their way with these people.
- Third, God would work the circumstances around these people for their ultimate good.
- Fourth, certain men would be inclined to them, assisting them in the time of need.
- Fifth, God Himself would confer special benefits upon them, and uphold their righteous causes.
- Sixth, the angel of the Lord would camp round about them to deliver them from fear of evil.

There is certainly a lot in the words, *“the LORD was with him!”* That is an experience that is to be greatly coveted. **If a person is abiding in Christ, living by faith and walking in the Spirit, this WILL be experienced.**

JOSEPH WAS A PROSPEROUS MAN

“ . . . and he was a prosperous man; and he was in the house of his master the Egyptian. . . ” Other versions read, *“successful man,”* ^{NKJV} *“he did well,”* ^{BBE} *“became wealthy”* ^{CJB} *“enjoyed great success,”* ^{NAB} *“everything he undertook was successful,”* ^{NJB} *“he succeeded in everything he did”* ^{NLT} *“everything he did succeeded,”* ^{LIVING} *“things went very well with him,”* ^{MESSAGE} and *“was a successful and prosperous man.”* ^{AMPLIFIED}

Although Joseph was probably yet in his teens, here it is said that he became *“a prosperous man.”* This does not emphasize that Joseph accumulated personal wealth, although I certainly do not rule out that possibility. Primarily, Joseph was a servant, not an independently paid worker. **His prosperity is more related to his activities in relationship to his master, Potiphar.** The next verse clarifies the nature of Joseph’s prosperity, or success.

“the Lord made all that he did to flourish and succeed in his hand.” ^{AMPLIFIED}

I doubt that Potiphar had much understanding of the Lord, and the intent of this verse is not to say that he did. The idea is that Potiphar saw God working through Joseph, even though he probably did not know it was the God of heaven, who was working behind the scenes. He probably concluded that Joseph was being advanced by Deity, even though he lacked an understanding of, *“the God of Abraham, of Isaac, and of Jacob”* (Ex 3:16).

Potiphar seems to have reasoned that Joseph’s success was not strictly owing to his intelligence and business acumen.

The Egyptians, with all other heathen, appeared to sense there was a supreme God. This is indicated by their later response to the miracles wrought by the hands of Moses and Aaron. After two successful attempts to duplicate the miracles (Ex 7:22; 8:7), they found they could not duplicate the third plague, when the dust of the land became lice (Ex 8:16-18). Knowing they were now in the presence of One superior to them they said, *“This is the*

There is something to be seen here that will challenge our minds. When the world can see things happening in the people of God that simply cannot happen with ordinary men, they are more apt to draw proper conclusions about them and the Christ they are serving. **However, as long as the professed church is the same as the world, and as long as what is done by the church is also being done by the world’s wise men, the church will not be successful in its efforts to persuade the world of the truth of Christ.**

The Parallel to Christ Jesus

There is also a remarkable parallel of Joseph to Jesus Christ. Isaiah prophesied of the coming Messiah, *“the pleasure of the LORD shall prosper in his hand”* (Isa 53:10).

HE MADE JOSEPH OVERSEER

“ . . . And Joseph found grace in his sight, and he served him: and he made him oversee over his house, and all that he had he put into his hand.” Other versions read, *“all that he had he put under his authority,”* ^{NKJV} *“he entrusted to his care everything he owned,”* ^{NIV} *“put him in charge of all that he had,”* ^{NRSV} *“gave him control over all he had,”* ^{BBE} *“placed all that he owned under his authority,”* ^{CSB} *“he governed the house committed to him, and all things that were delivered to him,”* ^{DOUAY} *“He put him in charge of his entire household and everything he owned,”* ^{NLT} and *“made him supervisor over his house and he put all that he had in his charge.”* ^{AMPLIFIED}

Once Potiphar saw the obvious and thorough success of Joseph, he made him ruler over all of his house, putting everything that he possessed into his hand – **not as an owner, but as a manager.** The house and everything that was in it still belonged to Potiphar, but Joseph was managing the affairs and possessions.

Again, the Parallel to Christ Is Seen

God has made Jesus the Ruler of the house, having given everything into His hands (John 3:35). The house still belongs to God, but Jesus is managing it with all authority, which has been given to him.

However, as long as the professed church is the same as the world, and as long as what is done by the church is also being done by the world’s wise men, the church will not be successful in its efforts to persuade the world of the truth of Christ.

HIS MASTER SAW

“ . . . And his master saw that the LORD was with him, and that the LORD made all that he did to prosper in his hand. . . ” Other versions read, *“the Lord gave him success in everything he did,”* ^{NIV} *“the Lord caused all that he did to prosper in his hand,”* ^{NRSV} *“making everything he did go well”* ^{BBE} *“the Lord prospered the way by his hands,”* ^{ABP}

finger of God” (Ex 8:19). At this point they knew their gods were inferior.

This is the kind of thing that Potiphar confronted. **Something happened with Joseph that was not possible in his house before.** Joseph did not succeed in some things, but in **everything.**

Then World Will know

Like Potiphar, those who are convinced of this will, uncoerced and eagerly, put everything they have in Jesus' hand.

Until the working of the Lord is clearly seen in the church, and their success as pleasers of God is evident, the effort of the churches to "reach the world" will not be successful. An unholy and fractured church will never get the will of God done. God will not allow His will to prosper in the hands of such a church. This accounts for much, if not all, of the miserable failure of the modern church to have a lasting impression upon men. Jesus alluded to this when He prayed, "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: **that the world may believe that thou hast sent Me**" (John 17:20-21). **Men do not come to Christ because they do not believe God has sent Him.** Much of this can be traced to the presence of a pretending church in whose hands the

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will of the Lord is not prospering. This is a hard fact, but it is the truth.

HE MADE JOSEPH OVERSEER

" . . . And Joseph found grace in his sight, and he served him: and he made him overseer over his house, and all that he had he put into his hand." Other versions read, "all that he had he put under his authority," ^{NKJV} "he entrusted to his care everything he owned," ^{NIV} "put him in charge of all that he had," ^{NRSV} "gave him control over all he had," ^{BBE} "placed all that he owned under his authority," ^{CSB} "he governed the house committed to him, and all things that were delivered to him," ^{DOUAY} "He put him in charge of his

entire household and everything he owned," ^{NLT} and "made him supervisor over his house and he put all that he had in his charge." ^{AMPLIFIED}

Once Potiphar saw the obvious and thorough success of Joseph, he made him ruler over all of his house, putting everything that he owned into his hand – not as an owner, but as a manager. The house and everything that was in it still belonged to Potiphar, but Joseph was managing his affairs and possessions. He was totally in charge, even though he was a very young man. Again, as it is written, this was the Lord's doing, and it is marvelous in our eyes.

THE LORD BLESSES POTIPHAR'S HOUSE FOR JOSEPH'S SAKE

" ⁵ And it came to pass from the time that he had made him overseer in his house, and over all that he had, that the LORD blessed the Egyptian's house for Joseph's sake; and the blessing of the LORD was upon all that he had in the house, and in the field. ⁶ And he left all that he had in Joseph's hand; and he knew not ought he had, save the bread which he did eat. And Joseph was a goodly person, and well favored."

FOR JOSEPH'S SAKE

"And it came to pass from the time that he had made him overseer in his house, and over all that he had, that the LORD blessed the Egyptian's house for Joseph's sake . . ." Other versions read "on account of Joseph," ^{NASB} "because of Joseph," ^{NIV} and "out of consideration for Joseph." ^{NJB}

It is God's manner to bless a

place, and the productivity associated with that place, because of the presence of one person. Our text confirms this to be true, and the place was "the Egyptian's house – in Egypt. Ordinarily, this would not be considered an appropriate place for blessing. However, because Joseph was there, and in a responsible position, a sanctifying blessing was conferred upon "the Egyptian's house."

Therefore, Joseph participated in the Abrahamic blessing: "thou shalt be a blessing" (Gen 12:2).

I believe this is an aspect of the Divine nature that has been rarely comprehended. It is possible for a person to be eager for the blessing of the Lord, with little or no regard for the fact that the person himself can be made a blessing.

- Abraham pled with God concerning saving a city for the sake of the righteous in it (Gen 18:26-32).
- The Lord told Isaac He would bless him "for My servant Abraham's sake" (Gen 26:24).
- Laban knew the Lord had blessed him for Jacob's sake (Gen 30:17).
- David was determine to bless anyone left ion the house of Saul "for Jonathan's sake" (2 Sam 9:1).
- God allowed Solomon maintain his kingship until his death "for David My servant's sake" (1 Kgs 11:34; 15:4).
- God said He defended the city of Jerusalem "for My servant David's sake" (2 Kgs 19:34).

It is right for us to seek to be a blessing wherever we are: at home, on the job, in the community, in the church, etc.

There is an old hymn that was popular when I was young. It is not well known today, but it expresses well the desire to be a blessing.

Make Me A Blessing

1 – OUT IN THE HIGHWAYS AND BYWAYS OF LIFE,
MANY ARE WEARY AND SAD;
CARRY THE SUNSHINE WHERE DARKNESS IS RIFE
MAKING THE SORROWING GLAD.

REFRAIN

MAKE ME A BLESSING,
MAKE ME A BLESSING,
OUT OF MY LIFE
MAY JESUS SHINE;
MAKE ME A BLESSING, O SAVIOR, I PRAY,
I PRAY THEE, MY SAVIOR,
MAKE ME A BLESSING TO SOMEONE TODAY.

2– TELL THE SWEET STORY OF CHRIST AND HIS LOVE;
TELL OF HIS POW'R TO FORGIVE;
OTHERS WILL TRUST HIM IF ONLY YOU PROVE
TRUE EV'RY MOMENT YOU LIVE.

3– GIVE AS 'T WAS GIVEN TO YOU IN YOUR NEED;
LOVE AS THE MASTER LOVED YOU;
BE TO THE HELPLESS A HELPER INDEED;
UNTO YOUR MISSION BE TRUE.

REFRAIN

MAKE ME A BLESSING,
MAKE ME A BLESSING,
OUT OF MY LIFE
MAY JESUS SHINE;
MAKE ME A BLESSING, O SAVIOR, I PRAY,
I PRAY THEE, MY SAVIOR,
MAKE ME A BLESSING TO SOMEONE TODAY.

For Jesus' Sake

Being blessed for some else's sake is brought to *its apex in Christ Jesus. As it is written, "God for Christ's sake hath forgiven you"* (Eph 4:32). Participation in Christ's life is also said to be for Jesus' sake: *"For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh."* (2 Cor 4:11).

For us, the grand Cause for all blessing, all spiritual benefit, and all

genuine advantage, is the Lord Jesus Christ.

IN THE HOUSE AND IN THE FIELD

" . . . and the blessing of the LORD was upon all that he had in the house, and in the field . . . "

The blessing poured out upon Potiphar because of Joseph was extensive. Although his headquarters appears to have been in the house of Potiphar, his authority extended over all that Potiphar had, including what was *"in the field."* Other versions read, *"both inside the house and out,"* ^{NAB} *"the household and estate,"* ^{NJB} and *"All his household affairs ran smoothly, and his crops and livestock flourished."* ^{NLT}

Remember, Potiphar had taken all that he had and put it into the hand of Joseph (Gen 39:4). It was at that point that God began to bless everything that Potiphar had – after Joseph had been made the administrator over everything. **He was not an administrator by title only, but by function and personal involvement.** The *"Lord made all that he DID to prosper in his hand"* (Gen 39:3).

It goes without saying that what Joseph did was in the interest of Potiphar, not merely himself. **While he himself did prosper, it was while he was engaged in the interests of Potiphar.**

The Parallel With Christ

I have already drawn your attention to Isaiah's promise concerning the Savior: *"the pleasure of the Lord shall prosper in His hand"* (Isa 53:10). This also draws our attention to what the Lord Jesus Christ is doing, managing the *"all things"* that have been put into His hand by the Father (John 3:35). Technically, it is **what Christ is doing that prospers**, not merely what has His name, like a kind of label, upon it. Nothing that is in Christ's hand is dormant, or not directly managed by Him.

The Parallel With the Believer

Similarly, the Lord blesses what is in the hand of the believer – the person who is following Christ. Paul expressed this blessing in these words, *"That ye might walk worthy of the Lord unto all*

pleasing, being fruitful in every good work, and increasing in the knowledge of God" (Col 1:10). It is what the saved are doing that is blessed – and it is because they are doing it in the interest of their Savior and His Father – just as Joseph worked in the interest of Potiphar. Just as Joseph himself prospered, even though he was doing the work for Potiphar, so the believers personally prosper as they work for the Lord. The personal profit is stated in the Colossians 1:10 text: *"being fruitful in every good work, and increasing in the knowledge of God"* (Col 1:10).

Traced to its ultimate cause, the increase of the believer is not because of his work, but because of the blessing of the Lord for whom he is doing the work. And even that is owing to what the Son, in the redemption He has wrought, has done to please the Father.

HE KNEW NOT WHAT HE HAD

" . . . And he left all that he had in Joseph's hand; and he knew not ought he had, save the bread which he did eat. . . . "

Potiphar had absolute confidence in Joseph because he had seen the uncontested evidence of everything he did prospering – not simply because Joseph did it, but because he was doing it with Potiphar's interest in mind. In fact, there is no evidence that Joseph did anything in purely self-interest.

Knowing the faithfulness of Joseph, Potiphar did not even give time to his affairs. He did not maintain an inventory of all his goods, count his flocks, and tally up his money. He knew Joseph was handling it well – better than he himself could manage it. Therefore, the only thing he was careful to monitor is what he was eating.

The Parallel with Christ

Here the parallel with Christ is not a perfect one, because the Father, for whom the Son works, is still involved in His Kingdom (John 16:27; Phil 2:13), 1 Thess 3:11; James 1:17). However, He is so thoroughly pleased with Jesus, and the way He is administering the Kingdom, that anyone who is in Him is

accepted (Eph 1:6). If Jesus receives the person, God does also (Rom 15:7). If Jesus is pleased with His disciple, so is the Father (1 Thess 4:1). Any true disciple of Jesus is unquestionably received by God the Father – **but, let me emphasize, only if the Son is well pleased with Him.**

JOSEPH WAS GOODLY AND WELL FAVORED

“ . . . And Joseph was a goodly person, and well favored.” Other versions read, *“handsome in appearance and form,”* NKJV *“well-built and handsome,”* NIV *“handsome and good looking,”* NRSV *“very beautiful in form and face,”* BBE *“of a beautiful form and of a beautiful countenance,”* DARBY *“an attractive person and fine-looking.”* AMPLIFIED

Now we will find that a fine outward appearance does not necessarily give a person the edge. In fact, such an appearance can even be a liability, as we will see in this text.

This by no means suggests that it is wrong to be attractive, or that it needs to be a disadvantage. If that was the case, Joseph would not have been *“well built and handsome.”* NIV Incidentally, this same thing was said of Rachel (Gen 29:17). David is also

described as *“with beautiful eyes and a handsome appearance.”* NASB (1 Sam 16:12). Abigail was *“a woman of good understanding, and of a beautiful countenance”* (1 Sam 25:3). Bathsheba was *“very beautiful to look upon”* (2 Sam 11:2). Esther is described as *“fair and beautiful”* (Esth 2:7).

There is such a thing a beautiful appearance, a keen mind, and a person

have them working for it, like Joseph, in some capacity. **However, the point where the interests of men overshadow the interests of the Almighty is the point at which the faithfulness of the servant of God is being tested.** It is imperative that, at that point, a right choice be made. In our time, this has proved to be very difficult for many. They prove to be people whose allegiance is not to the Lord.

The world is looking for such people, and like Potiphar may have them working for it, like Joseph, in some capacity. However, the point where the interests of men overshadow the interests of the Almighty is the point at which the faithfulness of the servant of God is being tested.

gifted with talent or ability in some area. Those things are not wrong of themselves. **The determining factor is, to whom will such a person give himself, or herself?** The world is looking for such people, and like Potiphar may

Now, we will be exposed to a young man who would not prostitute his natural assets to a person competing with the Lord.

RESPONSIBILITY BRINGS A TEST OF FAITH

“⁷ And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, Lie with me. ⁸ But he refused, and said unto his master's wife, Behold, my master wotteth not what is with me in the house, and he hath committed all that he hath to my hand; ⁹ There is none greater in this house than I; neither hath he kept back any thing from me but thee, because thou art his wife: how then can I do this great wickedness, and sin against God? ¹⁰ And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, or to be with her.”

The reality and nature of moral

stability is seen in this text. The circumstances here described took place before the giving of the Law, before sin had been spelled out in words, and before God began giving men a new heart and a new spirit (Ezek 36:26). Every professing Christian, and especially leaders in the Christian community, that have fallen into immorality have proved themselves to be inferior to Joseph. They have done less when they were given more. They were deceived when they had more information. While my intention is not to condemn those who have seen the error of their ways and repented, there are things that need to be pointed out. **Men can “neglect so great salvation”**

(Heb 2:3) while they are engaged in institutional religious service. **Babylon the Great, Satan's great subterfuge, cannot protect men from temptation. It cannot make them spiritually strong, or develop in them the fear of God and a strong distaste for sin.** What comparatively little that Joseph had was more effective than the plethora of imagined advantages that are offered by the institutional church. O, that more could see it!

SHE CAST HER EYES UPON JOSEPH

“And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, Lie with me. . . .”

Apparently Potiphar’s wife did not take any particular notice of Joseph until he began prospering. She probably thought of him as nothing more than a lowly service boy. However, now that things were being blessed in her house, she casts her eyes upon Joseph, and she likes what she sees.

She imagines that because of her position, and frequent access to Joseph, that she will have the advantage in her carnal quest.

She is brazen, forward, and assuming. She is a mature woman, and Joseph is a young man. Surely this will give her the upper hand. I do not doubt that she made herself as attractive as possible, imagining that Joseph was like the Egyptian young men, whom, she may very well have seduced as well.

diminished to agree with the moral posture of the people. This practice brings no advantage to the understanding, and leads the people to think of Scripture in carnal concepts.

HE REFUSED

“ . . . But he refused, and said unto his master's wife, Behold, my master wotteth not what is with me in the house, and he hath committed all that he hath to my hand; There is none greater in this house than I; neither hath he kept back any thing from me but thee, because thou art his wife: how then can I do this great wickedness, and sin against God? . . . ”

The initial response of Joseph to the temptation of Potiphar’s wife was simply, *“He refused.”* In a day characterized by minimal revelation he *“denied ungodliness”* (Tit 2:11-12).

all that he owns in my charge.” ^{NASB}
Here, the issue is that Potiphar has made him a steward of all that he has. He sees himself as having no choice but to remain totally trustworthy.

➔ *“There is no one greater in this house than I, and he has withheld nothing from me except you, because you are his wife.”* ^{NASB}

Joseph is the greatest person in the house – including Potiphar’s wife. Potiphar has kept nothing from him, EXCEPT his wife. Potiphar had given him no freedom there, and Joseph refused to violate that trust.

➔ *“How then could I do this great wickedness . . .”* Joseph makes clear that what Potiphar’s wife had suggested was a *“great evil,”* ^{NASB} *“a wicked thing,”* ^{NIV} and a *“great wrong.”* ^{BBE}

➔ *“ . . . and sin against God?”* ^{NASB}

There was an even higher matter at stake here. **Joseph’s primary allegiance was to Almighty God, and this would be a sin against Him.**

SINNING AGAINST GOD

Remember, this is a young man, most likely a teenager – and he was away from his natural home and homeland. **Yet, he thought with God at the center of his thoughts.** He saw God’s will as the preeminent will, and refused to violate it.

This is the first and only time the phrase *“sin against God”* is found in Scripture. We read of:

➔ Men speaking against God (Num 21:5; Psa 78:19)

➔ Turning their spirit against God (Job 15:13).

➔ Stretching out the hand against God (Job 15:25).

➔ Fighting against God (Acts 5:39; 23:9).

➔ The mind being at enmity against God (Rom 8:7).

You see how differently the Scriptures are translated when the language of the people has been diminished to agree with the moral posture of the people. This practice brings no advantage to the understanding, and leads the people to think of Scripture in carnal concepts.

Again, the Spirit states her request in modest terms, in order that we will not dwell upon them for an inordinate period of time. *“Lie with me.”* This is a precise and most accurate translation of the words. The Hebrew word *“lie”* has the following lexical meaning: *“to lie down.”* There is no way that it can accurately be translated any other way. Notwithstanding, other versions give the supposed intention of the saying instead of the translation of the word. In doing this, they are contradicting the manner of the Holy Spirit, who inspired this word. Here are the various versions of this expression: *“come to bed with me,”* ^{NIV} *“be my lover,”* ^{BBE} *“sleep with me,”* ^{CEB} *“have sex with me,”* ^{NET} *“She asked him to make love to her,”* ^{CEV} and *“Come on! Let’s have a little sex.”* ^{ISV}

You see how differently the Scriptures are translated when the language of the people has been

Other versions read, *“he would not,”* ^{BBE} *“in no wise consenting to that wicked act.”* ^{DARBY} **Joseph would not yield, but steadfastly held his moral ground.**

In all ages, that is the standard response of faith to temptation. It was the response of Moses to being called Pharaoh’s daughter, and obtaining the riches of Egypt (Heb 11:24-25).

To *“refuse”* is to be unwilling to accept something, or yield to some form of pressure. It is an unwillingness to comply with a request.

Notice Joseph’s Reasoning

Joseph presents sound reasons for his refusal to consent to the request of Potiphar’s wife.

➔ *“Behold, with me here, my master does not concern himself with anything in the house, and he has put*

- ➔ Replying against God (Rom 9:20).
- ➔ Blasphemy against God (Rev 13:6).

Every version I have (48 of them), read the same way *“against God.”* There are also texts that speak of sinning against a man or men (Gen 42:22; 1 Sam 2:25; 19:4-5; 1 Kgs 8:46; 2 Chron 6:22, etc). **Essentially, however, all sin is against God Himself.** It is done in opposition to God, and is considered in heaven to be an act of rebellion.

Of course, it is one thing for us to know this during *“the day of salvation”* (2 Cor 6:2). It is quite another matter for Joseph to know this. It reveals his sensitivity. He was like David, who would live a considerable time later. David, speaking of his own sin, said, ***“Against Thee, Thee only, have I sinned, and done this evil in Thy sight”*** (Psa 51:4).

Now, compare the reasoning of Joseph with the reasoning of Potiphar’s wife. She thought nothing of prostituting herself to another man,

placing no value at all upon her marital status or allegiance to her husband – to say nothing of her total ignorance of *“the true God”* (2 Chron 15:3; Jer 10:10; 1 John 5:20).

HE HEARKENED NOT UNTO HER
“ . . . And it came to pass, as she

clause (BBE, CSB, NET, ABP, ERV, DOUAY, GNB, and MESSAGE).

The idea of the verse is that Joseph did not want to be alone with her in any place. She was very bold in that kind of circumstance, and therefore he tried to avoid her as much as

There are some people whom it is simply best to avoid. It is the business, particularly of those in Christ, to be alert in their social involvements, avoiding unnecessary associations with the ungodly.

spake to Joseph day by day, that he hearkened not unto her, to lie by her, or to be with her.” Other versions read, *“or even be with her,”* ^{NIV} *“or to be in her company”* ^{GENEVA} *“or even be near her”* ^{NAB} *“kept out of her way as much as possible,”* ^{NLT} *“he refused even to stay around her,”* ^{ISV} and *“or even go near her.”* ^{CEV}

Several versions omit this latter

possible.

Something to Note

There are some people whom it is simply best to avoid. It is the business, particularly of those in Christ, to be alert in their social involvements, avoiding **unnecessary associations** with the ungodly.

THE TESTING OF THE EVIL DAY

“¹¹ And it came to pass about this time, that Joseph went into the house to do his business; and there was none of the men of the house there within. ¹² And she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out.”

In Christ we are taught there is such a thing as *“the evil day”* – a time when Satan is allowed a wider range of work, and temptation is brought to a crescendo: *“Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand”* (Eph 6:13). Those who are *“in Christ Jesus”* (1 Cor 1:30) prepare for such a time by putting on *“the whole armor of God”* (Eph 6:11,13).

This type of teaching was not

available in the time of Joseph. Yet, in him we are shown an actual *“evil day,”* and we learn that even then, righteousness was a protective *“breastplate”* (Eph 6:14).

The Tenacity of Potiphar’s Wife

The tenacity of Potiphar’s wife reveals her personal wantonness. It also unveils the relentless effort of the devil to bring down anyone associated with the living and true God. A similar thing happened to Samson, a Judge of Israel. However temptress Delilah was a woman that Samson loved (Judges 16:14). Further, her quest to obtain the secret to his strength was a commission from Samson’s enemies. In fact she was, so to speak, hired by some Philistines to discover this. **The likeness in the cases is found in the persistence of Delilah:** *“And it came to*

pass, when she pressed him daily with her words, and urged him, so that his soul was vexed unto death” (Judges 16:16).

This is precisely what Potiphar’s wife did: *“And it came to pass, as she spake to Joseph day by day. . . .”* (Gen 39:10). Now, however, there will be an occasion when she is alone with Joseph, and she will seize the opportunity to seduce him. I do not doubt that she was instrumental in getting all others out of the house at that time, for Joseph apparently did not enter the house knowing he would be found alone with this wicked woman.

Potiphar’s wife is driven by her own lust, but it is through the leading of the devil that she plans her strategy. Yet, from an even higher point of view,

the Lord is testing Joseph. From an even loftier point of view, there are angelic spectators in heaven who are beholding this trial and its outcome.

Since the Lord is involved, a way of escape will come with the temptation. However, it is Joseph's responsibility to find that way of escape, and he will do so – even though this is probably not how Joseph thought about the matter. During those spiritually primitive times, thoughts were not as refined as they are now.

JOSEPH WAS ALONE

"And it came to pass about this time, that Joseph went into the house to do his business; and there was none of the men of the house there within..." Other versions read, *"went into the house to do his work,"* ^{NKJV} *"to attend to his duties,"* ^{NIV} and *"was doing some business."* ^{DOUAY}

Remember, Potiphar had made Joseph *"overseer over his house"* (Gen 39:4). The blessing that was conferred upon Potiphar because of Joseph was *"in the house, and in the field"* (Gen 39:5). Therefore, when Joseph entered into the house, it was not to visit Potiphar's wife, or some friend he may have had therein. He was there on business, to fulfill some of his duty that involved him being inside of the house. It was routine work.

This time, however a snare had been set for him. David referred to such entrapments as *"the snare of the fowler"* (Psa 91:3). He also said, *"The wicked have laid a snare for me"* (Psa 119:110). This is the kind of circumstance in which Joseph now finds himself. Although he apparently did not know it *"there was none of the men of the house there within"* (Gen 39:11) – as I have suggested, a circumstance no doubt created by Potiphar's wife. **Will Joseph become aware of the situation and conduct himself righteously? That is the test that was before him.**

SHE CAUGHT HIM BY HIS GARMENT

" . . . And she caught him by his garment, saying, Lie with me . . ." Other versions read, *"she caught him y*

his cloak," ^{NIV} *"caught hold of his garment,"* ^{NRSV} *"pulling at his coat,"* ^{BBE} *"grabbed him by his robe,"* ^{CSB} *"grabbed him by the sleeve,"* ^{LIVING} *"drew him by his clothes,"* ^{ABP} and *"catching the skirt of his garment."* ^{DARBY}



Exactly where this occurred is not stated. Darby's translation, with the words *"catching the skirt of his garment,"* suggests Potiphar's wife was laying down. Some of the historic artists paint the scene with the women in a bed. Others show her as being naked. I do not think these are proper representations. They suggest that Joseph was in a private part of the house, occupied by Potiphar's wife. However, this could not be so, for it is previously stated that throughout her continual pleading with Joseph, *"he hearkened not unto her, to lie by her, or to be with her"* (Gen 39:10). This means that he did not choose to knowingly be in her presence.

It is more reasonable, and in keeping with the revealed integrity of Joseph, that Potiphar's wife pursued him, following him, and finally trapping him in a place where he was alone with her – something that was no doubt planned by her.

Now, she believes Joseph that is vulnerable, and within he nurtures youthful lusts, and that, owing to the privacy of the moment, she will be successful. **However, she did not**

reckon on Joseph fearing God and being godly.

Also, Satan, who moved her to lay this snare, did not know of the righteous integrity of Joseph. He probably thought of Joseph much like he did of Job – that if he could only have access to him, Joseph would yield to the pressure.

JOSEPH FLED

" . . . and he left his garment in her hand, and fled, and got him out." Other versions read, *"and fled and ran outside,"* ^{NKJV} *"ran out of the house,"* ^{NIV} *"got out of the house,"* ^{RSV} *"he escaped and ran outside,"* ^{CSB} *"Went running away,"* ^{BBE} and *"took to his heels and got out."* ^{NJB}

The word *"fled"* has the following lexical meaning: *"TO FLEE, ESCAPE . . . TO TAKE FLIGHT, DEPART, DISAPPEAR . . . TO DRIVE HASTILY. . . TO CAUSE TO DISAPPEAR, HIDE."* ^{STRONG'S} **Joseph acted quickly, and got out of the house rapidly – almost like disappearing.** He did not stop to think over the situation – perhaps thinking how he could change the mind of Potiphar's wife. He seemed to sense that such an aggressive act proved beyond a doubt that Potiphar's wife would not yield to reason.

In this incident we have the word that Paul delivered to Timothy lived out: *"Flee also youthful lusts . . ."* (2 Tim 2:22). And again, *"But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness"* (1 Tim 6:11). Paul also wrote to the Corinthians, *"Flee fornication"* (1 Cor 6:18).

Quite often, sin is committed because the individual did not get away from the temptation quickly. Such sluggishness is the result of an overestimation of the individual's ability. It is also traceable to a lack of a hatred of sin. There is also a lack of the pursuit of holiness, without which *"no man shall see the Lord"* (Heb 12:14).

UNWARRANTED NAIVETE

Naive people wonder why "Christian" individuals they have known fell into sin, doing so without any obvious warning. **There are reasons for**

spiritual decline and personal involvement in iniquity. Here is a brief sampling of those reasons.

- ➔ The precepts of God were not being esteemed (Psa 119:128).
- ➔ True and available understanding was not obtained (Psa 119:104).
- ➔ The affection was not set on things above (Col 3:1-2).
- ➔ The person was not walking in the Spirit (Gal 5:16).
- ➔ The devil was not being resisted (James 4:7).
- ➔ The person was not steadfast in the faith (1 Pet 5:9).
- ➔ The way of escape from temptation was ignored (1 Cor 10:13).
- ➔ A distance was formed between the individual and God, and therefore God did not make him stand (Isa 59:2; Rom 14:4, or keep him from falling (Jude 1:24).
- ➔ The person did not add to his faith virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity (2 Pet 1:5-10).
- ➔ The person was not believing that Jesus is the Son of God (1 John 5:4-5).

- ➔ The one tempted did not follow the leading of the Spirit (Rom 8:13-14).
- ➔ The person refused to be taught by the grace of God (Tit 1:11-12).
- ➔ Lust was allowed to conceive (James 1:13-15).
- ➔ The person was fundamentally disobedient, refusing to take

(Heb 12:14).

- ➔ The individual was not hoping for the coming of the Lord, and therefore did not purify himself (1 John 3:1-2).
- ➔ The promises of God were ignored, and therefore holiness was not perfected in the fear of the Lord (2 Cor 7:1).

Today, with the introduction of psychological approaches to sinful behavior, there have been too many explanations given for sin, and too little triumph over it.

seriously the Divine injunction, *“sin not”* (1 Cor 15:34; Eph 5:26; 1 John 2:1).

- ➔ The whole armor of God had not been put on (Eph 6:11,13).
- ➔ Spiritual weaponry was ignored – weaponry that enables one to cast down imaginations and captivate *“every thought to the obedience of Christ”* (2 Cor 10:4-5).
- ➔ An *“evil heart of unbelief”* was allowed to enter the person (Heb 3:12).
- ➔ The person forgot that *“without holiness, no man shall see the Lord”*

Today, with the introduction of psychological approaches to sinful behavior, there have been too many explanations given for sin, and too little triumph over it. If Joseph, without the spiritual resources available to those in Christ Jesus, could successfully resist a temptation of great magnitude (Gen 39:11-13), what kind of defense can be presented for modern day transgressors within the professed church? How serious is it when someone who *“was not made perfect without us”* (Heb 11:40), fares better in life than those claiming identity with Jesus Christ? This is a most serious consideration, and must not be neglected!

THE SATANIC RETALIATION

“¹³ And it came to pass, when she saw that he had left his garment in her hand, and was fled forth, ¹⁴ That she called unto the men of her house, and spake unto them, saying, See, he hath brought in an Hebrew unto us to mock us; he came in unto me to lie with me, and I cried with a loud voice: ¹⁵ And it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out.”

WHEN SHE SAW

“And it came to pass, when she saw that he had left his garment in her hand, and was fled forth . . .”

Potiphar’s wife quickly assessed the situation. Having witnessed Joseph running out of the house, she did not go to her room and weep because she had failed in her attempt to seduce Joseph. Rather, she instantly sought a means of revenge.

There is an aspect of the children of darkness that the simple overlook. Solomon spoke of a simply young man who was deceived by the advances of a whorish woman. *“For at the window of my house I looked through my casement, And beheld among the simple ones, I discerned among the youths, a young man void of understanding, Passing through the street near her corner; and he went the way to her house, in the twilight, in the*

evening, in the black and dark night: And, behold, there met him a woman with the attire of an harlot, and subtle of heart. (She is loud and stubborn; her feet abide not in her house: Now is she without, now in the streets, and lieth in wait at every corner.) So she caught him, and kissed him, and with an impudent face said unto him, I have peace offerings with me; this day have I payed my vows. Therefore came I forth to meet thee, diligently to seek thy face, and I have found thee. I have decked my bed with coverings of tapestry, with carved works, with fine linen of Egypt. I have perfumed my bed with myrrh, aloes, and cinnamon. Come, let us take our fill of love until the morning: let us solace ourselves with loves. For the goodman is not at home, he is gone a long journey: He hath taken a bag of money with him, and will come home at the day appointed. With her much fair speech she caused him to

will use them to serve her deviate purpose as she prepares to reek revenge on the young man who was managing the household.

SHE CONCOCTED A LIE

“ . . . and spake unto them, saying, See, he hath brought in an Hebrew unto us to mock us; he came in unto me to lie with me, and I cried with a loud voice: And it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out.”

Noticed What Potiphar’s Wife Said

➔ She casts blame on her husband: “he hath brought in an Hebrew unto us to mock us.” Other versions read, “See, my husband has brought in among us a Hebrew,”^{NRSV} “Look, my husband brought us a Hebrew to ridicule us,”^{CEB} “My husband

beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: **for he is a liar, and the father of it**” (John 8:44).

➔ “I cried with a loud voice.” Other versions read, “I screamed.”^{NIV} She represented herself as protecting her virtue. Of course, no one had heard any scream from her. She had to call the men into the house, otherwise they would have heard nothing from her.

➔ “And it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out.” She made no mention of herself taking hold of the garment. In so doing she represented herself as virtuous, and Joseph as lustful and cowardly.

As well crafted lie, indeed. I do not believe she was capable of herself to so represent the case. This was the work of Satan, who had seen the blessing of the Lord was upon Joseph, and set out to remove him from the house. He could not make any inroads into Joseph’s heart, so he used Pharaoh’s wife, knowing that she would surely give this falsified report to her husband. Now, this wicked women awaits to make her next move, carefully strategizing her every move.

Something To Note

Accepting the fact that Satan is the one promoting both sin and temptation, we can see in the response of Potiphar’s wife that Satan uses strategies. He has specific objectives, and he employs cunning and crafty strategies to carry them out.

Some insight into this is provided in the reference of Jesus to Satan’s request to have Peter. “And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat” (Luke 22:31). Other versions read, “Satan has asked for you,”^{NKJV} “Satan has demanded permission,”^{NASB} “Satan has demanded to have you,”^{RSV} and “has asked excessively.”^{AMPLIFIED}

Accepting the fact that Satan is the one promoting both sin and temptation, we can see in the response of Potiphar’s wife that Satan uses strategies. He has specific objectives, and he employs cunning and crafty strategies to carry them out.

yield, with the flattering of her lips she forced him” (Prov 7:7-21).

I do not doubt that Potiphar’s wife used some of these techniques to lure Joseph under her control. **However, Joseph, though young, was not simple. His persuasion of God and his wisdom will protect him.** What Joseph had was a kind of foretaste of the era of the Messiah: “And wisdom and knowledge shall be the stability of thy times, and strength of salvation: the fear of the LORD is his treasure” (Isa 33:6).

SHE CALLED UNTO THE MEN OF HER HOUSE

“ . . . That she called unto the men of her house . . .” Other versions read, “she called her household servants.”^{NIV} She had apparently dismissed these men in preparation for her attempt to lure Joseph to herself. Now, however, she

brought this Hebrew here to fool around with us”^{GWN} and “Look, he had to bring us a Hebrew to dally with us!”^{TNK} Her remarks also reveal that Potiphar’s wife and household did not look kindly upon Joseph. After all, he was probably the only Hebrew in the house, and yet he had been made the head of the house, even though other men probably had been there for some time.

➔ “He came in unto lie with me.” Other versions read, “he came in where I was to lie with me.”^{AMPLIFIED} This was a total fabrication, and it was given to her by the devil, who had an even more ignoble purpose than herself. Jesus revealed that all lies actually come from Satan. He said to those who were lying about Him, “Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the

First of all, we see that Satan cannot operate at will – particularly when it involves someone identified with the Living God. Further, he makes his desires known to God: “sift you as wheat.” He was persuaded he could discover a weak point in Peter. The situation was so critical, that Jesus stepped in to make intercession for Peter, that his faith would not fail.

This incident with Potiphar’s wife was a strategy employed by Satan, who apparently received permission from God to proceed with his strategy. God,

We are not capable in ourselves to successfully deal with Satan’s strategies, and we should not proceed through life as though we were.

however, did not draw back from Joseph, or leave him to the devices of the wicked one. **Because he was a man of faith, and deeply committed to God and purity, God enabled him to survive the attack of the wicked one.**

We are not capable in ourselves to

successfully deal with Satan’s strategies, and we should not proceed through life as though we were. Our natural inability in this matter is why God causes each and every temptation to be accompanied by “a way to escape” (1 Cor 10:13). Believing this, we can survive temptation.

POTIPHAR’S WIFE WAITS FOR HER HUSBAND

“¹⁶ And she laid up his garment by her, until his lord came home. ¹⁷ And she spake unto him according to these words, saying, The Hebrew servant, which thou hast brought unto us, came in unto me to mock me: ¹⁸ And it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled out.”

POTIPHAR’S WIFE WAITS

“And she laid up his garment by her, until his lord came home. . . .”

This wicked woman has set the trap – telling a lie to the servants of the house, so they could back up her words to Potiphar. She kept Joseph’s garment as, what she thought, indisputable evidence of the truth of her charge.

CASTING THE BLAME

“ . . . And she spake unto him according to these words, saying, The Hebrew servant, which thou hast brought unto us”

These are also the words she said to the men of the house: “See, **he hath**

brought in an Hebrew unto us to mock us” (Gen 39:14). The Amplified Bible reads, “The Hebrew servant whom you brought among us.” This was designed to weaken Potiphar, so that he would be more inclined to believe his wife. She claims to have discovered a moral weakness in this young man, and feigning herself to be a virtuous woman, she appears to her husband.

THE TELLING OF THE LIE He Came In Unto Me

“ . . . came in unto me to mock me” Other versions read, “came in to me to make sport of me,”^{NASB} “came in to me to insult me,”^{NRSV} “to ridicule me,”^{CEB} “to make a fool of me,”^{CJB} “to abuse me,”^{DOUAY} “to laugh at me,”^{ESV} “to fool around with me,”^{GWN} “came in to me to mock me, and said to me, I will lie with thee,”^{SEPTUAGINT} “to amuse himself at my expense,”^{NAB} “tried to humiliate me,”^{NET} “to dally with me,”^{TNK} “to play with me,”^{YLT} and “tried to rape me.”^{LIVING}

The word translated “mock” means, “TO LAUGH, MOCK, PLAY . . . TO JEST . . . TO

SPORT, MAKE SPORT, TOY WITH, MAKE A TOY OF.”^{STRONGS}

In other words, she claimed Joseph came in to amuse himself, or gratify his lust by abusing her. He was stronger than her, and thus she claims he sought to exploit her, taking advantage of her inferior strength. She states the case in a rather mild manner, knowing that Pharaoh valued Joseph very highly, and probably would not believe he acted in a brutish manner with his wife. All of this was part of Satan’s strategy.

I Lifted Up My Voice

“ . . . And it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled out.”

Now, extending her lie, she ascribes virtue and boldness to herself. She “screamed for help,”^{NIV} protecting her virtue. Joseph, she said, left his garment with her and fled out of the house. She did cry out alright, but it was after Joseph had left. At that time she quickly, and with Satanic cunning, called out to the men of the house and told them precisely what she now told Potiphar.

JOSEPH IS PUT IN PRISON

“¹⁹ And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After

this manner did thy servant to me; that his wrath was kindled. ²⁰ And Joseph’s master took him, and put him into the

prison, a place where the king’s prisoners were bound: and he was there in the prison.”

POTIPHAR’S WRATH IS KINDLED

“And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me; that his wrath was kindled. . .” Other versions read, *“his anger was aroused,”* NKJV *“his anger burned,”* NASB *“he became enraged,”* NRSV *“he became furious,”* CJB *“he was very angry.”* SEPTUAGINT

On the surface, it appears that Potiphar’s wife has triumphed. Her report has greatly agitated her husband, and he will do what she was unable to do. **The presence of Joseph in the house, which was troubling to her in the first place, has now been resolved, and life can proceed as it was before – at least that is what she thought.**

There are three different views of what has just happened – and all of them are true. I will begin from the least, and proceed to the greatest.

- ➔ Potiphar’s wife has implemented a strategy that has allowed her to gain revenge upon Joseph.
- ➔ Satan has implemented a strategy that he thought would impact the working of the Lord.
- ➔ God was working out His own purpose, at this point using some of the ignoble vessels in His house.

JOSEPH IS PUT IN PRISON

Joseph’s master was Potiphar, but he is not mentioned by name here. Instead, the report centers around Joseph. He appears to be a victim, but he is actually a man who will become the regent of Egypt.

It was just as true of Joseph as it was with David, who confessed to God, *“My times are in Thy hand”* (Psa 31:15).

According to Divine determination, Joseph is incarcerated in *“a place where the king’s prisoners were bound.”* **For the implementation of God’s purpose, that was the best place for Joseph to be, so God saw to it that he was placed there.** This would not have been the case if Joseph had been sold to anyone but *“Potiphar, an officer of Pharaoh’s, and captain of the guard”* (Gen 37:36).

The Psalmist reminds us that this was not a pleasant experience for young Joseph. He wrote concerning his imprisonment, *“Whose feet they hurt with fetters: he was laid in iron”* (Psa 105:18). Other versions read, *“they afflicted his feet with fetters, he himself was laid in irons,”* NASB *“His feet were hurt with fetters, his neck was put in a collar of iron,”* NRSV *“His feet they hurt with fetters; he was laid in chains of iron and his soul entered into the iron.”* AMPLIFIED

Thus, in a very brief period of time, Joseph went from being the head of Potiphar’s household, to being

provided the details of the report of the Psalmist concerning Joseph: *“Moreover He called for a famine upon the land: He brake the whole staff of bread. **He sent a man before them, even Joseph, who was sold for a servant: Whose feet they hurt with fetters: he was laid in iron: Until the time that his word came: the word of the LORD tried him.”*** (Psa 105:16-19).

Moses has reported the remarkable sequence of events that were involved in God sending Joseph to Egypt.

- ➔ His brothers hated him because Jacob favored him, and because of his dreams.
- ➔ After first planning to kill Joseph, his brothers sold him as a slave.
- ➔ His brothers lied to Jacob, presenting evidence that he had been killed by a beast.
- ➔ Joseph is purchased by Potiphar, the captain of the king’s guard.
- ➔ A lie is concocted against Joseph.
- ➔ Joseph is now imprisoned.

This is how the Lord sent Joseph into Egypt – a way we never could have deciphered if it had not been revealed to us.

It is no different with you. You have been placed in the body of Christ by God (1 Cor 1:30), and He has placed you where He wanted you (1 Cor 12:18).

As you become functional in the body of Christ, you do well to review your life and see how God has brought you to that point. You will find that your experience is much like that of Joseph.

As you become functional in the body of Christ, you do well to review your life and see how God has brought you to that point. You will find that your experience is much like that of Joseph.

“ . . . And Joseph’s master took him, and put him into the prison, a place where the king’s prisoners were bound: and he was there in the prison.”

incarcerated as a chained prisoner

How God Send Joseph Into Egypt
Keep in mind, we are being

THE LORD IS WITH JOSEPH AND SHOWS HIM MERCY

“ 21 But the LORD was with | Joseph, and showed him mercy, and | gave him favor in the sight of the

keeper of the prison. 22 And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it. 23 The keeper of the prison looked not to any thing that was under his hand; because the LORD was with him, and that which he did, the LORD made it to prosper."

BUT

"But . . ." Other versions read, "and." ^{DARBY}

The word "but" is not in the

angels carrying out things necessary for His will to be fulfilled under these adversarial circumstances.

The Matter of God Being With Someone

There are a number of people mentioned in Scripture of whom it is said God was with them.

- ➔ The "lad" Ishmael as he was growing up (Gen 21:20).
- ➔ The Philistine leaders said they saw God was with Isaac, because he

come to worship, and prospered wherever he went (2 Kgs 18:1-7).

- ➔ The Lord was with Phinehas in his rule (1 Chron 9:20).
- ➔ God was with Solomon when he began his reign (2 Chron 1:1).
- ➔ God was with Asa when he gathered Israel together (2 Chron 15:9).
- ➔ The Lord was with Jehosaphat. Establishing his kingdom (2 Chron 17:3).
- ➔ The hand of the Lord was with John the Baptist as he was raised up to be Christ's forerunner (Luke 1:66).
- ➔ God was with Jesus in His ministry among men (Acts 10:38).
- ➔ The Lord was with some scattered by the persecution that rose about Stephen, and as they preached a "great number believed, and turned to the Lord" (Acts 11:21).

You see that in all of these cases God being with someone resulted in their success in their appointed work. That is the way it will be with Joseph.

THE LORD SHOWED JOSEPH MERCY

" . . . and showed him mercy, and gave him favor in the sight of the keeper of the prison. . . ." Other versions read, "extended kindness to him, and gave him favor in the sight of the chief jailer," ^{NASB} and "and showed him steadfast love; He gave him favor in the sight of the chief jailer." ^{NRSV}

The Spirit will confirm to us that the Lord has charge of men's hearts, and can move them to treat His people, favorably. There are many examples of this in Scripture which time does not permit me to enumerate. However, the truth of the matter is stated in the proverbs of Solomon: *"The king's heart is in the hand of the LORD, as the rivers of water: He turneth it whithersoever He will"* (Prov 21:1). Other versions read, *"The king's heart is a stream of water in the hand of the LORD; He turns it wherever He will," ^{RSV} "Rivulets of waters is the heart of a king in the*

THE UNDERGIRDING OF GOD'S PURPOSE

ACCORDING TO APPEARANCE -- TRAGEDY

ACCORDING TO DIVINE PURPOSE -- PREPARATION

original text, but is employed in the translation to enable us to see two different perspectives of the same thing – looking at the same circumstance from two differing points of view. Both of these views are correct, but one is according to appearance, while the other relates to the unseen, but very real, realm.

What is seen – the imprisonment and suffering of Joseph – is being governed by he purpose of God, so that His will is being done within a hostile domain. God is going to work these things together for the good of Joseph. **It is the will of the Lord that will be done, not that of Potiphar or his wife.**

THE LORD WAS WITH JOSEPH

"... the LORD was with Joseph..." Other versions read, *"the Lord was with Joseph there, too," ^{LIVING} "the LORD helped him," ^{CEV} "GOD was still with Joseph." ^{MESSAGE}*

The idea is that the Lord was with Joseph as an unseen Partner during this difficult experience. He was there as the Controller of the circumstance. He will ensure that the devil does not have his way, nor will any of those surrounding him. I gather that this involved God being devoted to Joseph, and his holy

prospered (Gen 26:28).

- ➔ God was with Joseph, as confirmed by his prosperity, everything prospering in his hand, in prison, and prospering in prison (Gen 39:2,3,21,23).
- ➔ God was with Joshua in the defeat of Jericho, and his fame spread throughout the country (Josh 6:27).
- ➔ God was with the tribe of Judah, who drove the enemy out of the mountain they had inherited (Judges 1:19).
- ➔ The Lord was with the house of Joseph who defeated Bethel (Judges 1:22).
- ➔ The Lord was with each Judge that rose up in Israel (Judges 2:18).
- ➔ The Lord was with Samuel as he grew (1 Sam 3:19).
- ➔ The Lord was with David, and therefore Saul was afraid of him (1 Sam 18:12,14-16; 18:28-29).
- ➔ The Lord was with Hezekiah who removed idolatrous places, destroyed the brazen serpent that Israel had

hand of Jehovah, Wherever He pleaseth He inclineth it," ^{YLT} and *"THE KING'S heart is in the hand of the Lord, as are the watercourses; He turns it whichever way He wills."* ^{AMPLIFIED}

In revealing this matter, the Spirit refers to the king's heart – the heart of a person who is most capable of doing what he wants – a sovereign global ruler like Nebuchadnezzar, Darius, and Cyrus.

You may be sure if individuals like kings have their hearts turned by God, then those occupying lower stations in life – like a prison-keeper – will be easily directed by God, who not only knows the heart, but can control it.

THE KEEPER OF THE PRISON AND JOSEPH

" . . . And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it. The keeper of the prison looked not to any thing that was under his hand . . ."

All of the Prisoners

The total population of the prisoners were committed into Joseph's hand. He became responsible for them, and was over them. Joseph's responsibility was so thorough, and he was so competent that *"whatsoever was done there, he was in charge of it."* Further, *"The prison warden paid no attention to anything that was in [Joseph's] charge."* ^{AMPLIFIED} do not believe there is any to account for this

other than saying, *"This is the LORD'S doing; it is marvelous in our eyes."* (Psa 118:23).

In addition, we know that Joseph remained in chains at this time, for the Psalmist wrote *"Whose feet they hurt with fetters: he was laid in iron: UNTIL the time that his word came: the word of the LORD tried him."* (Psa 105:19). Other versions read, *"Until the time that His word came to pass, The word of the LORD tested him,"* ^{NKJV} *"till what he foretold came to pass, till the word of the LORD proved him true,"* ^{NIV} and *"till what he foretold came to pass, till the word of the LORD proved him true."* ^{NSRV}

This could mean that until the time arrived for what Joseph had dreamed concerning his brothers and father and mother bowing before him, Joseph remained in shackles in prison, with all of the prisoners being managed by him.

However, this could very well have to do with the word Joseph delivered when he interpreted the dreams of the baker and the butler. **When those words came to pass, that signaled the time of his deliverance** (Gen 40:1-23). It was precisely at the point of the fulfillment of those dreams that Joseph was called out of prison to come to Pharaoh. When those dreams were fulfilled, through a series of ordained events, God turned the king's heart toward Joseph.

BECAUSE

" . . . because the LORD was with him, and that which he did, the LORD made it to prosper. . ."

Here is the reason the prison keeper placed Joseph in charge of all of the prisoners. It was the same reason Potiphar made Joseph the head over his house: *"for the Lord was with him and*

You may be sure if individuals like kings have their hearts turned by God, then those occupying lower stations in life – like a prison-keeper – will be easily directed by God, who not only knows the heart, but can control it.

So far as a word being delivered to Joseph, that is the closest thing that we have. It does not seem to me that this is the meaning of the text.

made whatever he did to prosper" ^{AMPLIFIED} (i.e. Gen 39:3).

This is an ancient example of letting (not making) your light shine before men (Matt 5:16).

Our next Hungry Saints Meeting will be held on Friday, 7/26/13. We will continue our series of lessons in the book of Genesis. The sixty-third lesson will cover verses 1 through 23 of chapter forty: "JOSEPH—AN INTERPRETER OF DREAMS." The Lord had given Joseph favor there also, and he was made the head over all of the prisoners. While Joseph is in prison, in strict keeping with the purpose of God, and by the providence of God, Pharaoh becomes angry with two of his officers and sends them to the prison over which Potiphar was placed, within which Joseph was imprisoned. Joseph was made responsible for them. While both the offenders were there, they each had a unique dream. After seeking an interpretation of their dreams, they came to Joseph and told him about it. After telling them that interpretations belonged to God, Joseph asked him to tell him their dreams. Joseph interpreted them, and his interpretation came to pass. He also asked them to remember him before Pharaoh and tell him about himself. Pharaoh executed one of the prisoners, leaving the other alive – just as Joseph had interpreted. However, the remaining g employee, Pharaoh's chief butler, did not remember Joseph, but forgot him. Thus, the stage is set for a most remarkable set of Divinely ordained and directed circumstances. The meeting will begin at 7:00 P.M. You are invited to bring your family and friends for fellowship around the Word of God. Refreshments are served afterward, with a time of extended fellowship for everyone.