

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.

The Book of Genesis

Lesson Number 63



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.

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 Standard 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=Literary 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 Tanakh (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

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 AN INTERPRETER OF DREAMS

Gen 40:1 "And it came to pass after these things, that the butler of the king of Egypt and his baker had offended their lord the king of Egypt. ²And Pharaoh was wroth against two of his officers, against the chief of the butlers, and against the chief of the bakers. ³And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph was bound. ⁴And the captain of the guard charged Joseph with them, and he served them: and they continued a season in ward. ⁵And they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, which were bound in the prison. ⁶And Joseph came in unto them in the morning, and looked upon them, and, behold, they were sad. ⁷And he asked Pharaoh's officers that were with him in the ward of his lord's house, saying, Wherefore look ye so sadly to day? ⁸And they said unto him, We have dreamed a dream, and there is no interpreter of it. And Joseph said unto them, Do not interpretations belong to God? tell me them, I pray you. ⁹And the chief butler told his dream to Joseph, and said to him, In my dream, behold, a vine was before me; ¹⁰And in the vine were three branches: and it was as though it budded, and her blossoms shot forth; and the clusters thereof brought forth ripe grapes: ¹¹And Pharaoh's cup was in my hand: and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand. ¹²And Joseph said unto him, This is the interpretation of it: The three branches are three days: ¹³Yet within three days shall Pharaoh lift up thine head, and restore thee unto thy place: and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler. ¹⁴But think on me when it shall be well with thee, and show kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house: ¹⁵For indeed I was stolen away out of the land of the Hebrews: and here also have I done nothing that they should put me into the dungeon. ¹⁶When the chief baker saw that the interpretation was good, he said unto Joseph, I also was in my dream, and, behold, I had three white baskets on my head: ¹⁷And in the uppermost basket there was of all manner of bakemeats for Pharaoh; and the birds did eat them out of the basket upon my head. ¹⁸And Joseph answered and said, This is the interpretation thereof: The three baskets are three days: ¹⁹Yet within three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee. ²⁰And it came to pass the third day, which was Pharaoh's birthday, that he made a feast unto all his servants: and he lifted up the head of the chief butler and of the chief baker among his servants. ²¹And he restored the chief butler unto his butlership again; and he gave the cup into Pharaoh's hand: ²²But he hanged the chief baker: as Joseph had interpreted to them. ²³Yet did not the chief butler remember Joseph, but forgot him." Genesis 40:1-23

In time, the king imprisoned his butler and baker for offenses. They both have dreams that Joseph interprets, and tells of his own woes. – Given O. Blakely

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A BRIEF SUMMARY OF THE TEXT

The Lord had given Joseph favor in prison also, and he was made the head over all of the prisoners. While Joseph is incarcerated, 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 them to tell him their dreams. Joseph interpreted them, and his interpretation came to pass. He also asked the butler 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 servant, Pharaoh's chief butler, did not remember Joseph, but forgot him.

AN EXAMPLE OF GOD WORKING ALL THINGS TOGETHER FOR THE GOOD

In the inspired account of Joseph, we are provided an example of God actually working all things together for the good of those who "love God," and

INTRODUCTION

who are also *"the called according to His purpose"* (Romans 8:28). Let us briefly examine this comforting statement.

- ➔ **First**, this saying is not a parabolic saying, or the statement of an ideal that may or may not be experienced. This is something that God does – yea, that He will not fail to do.
- ➔ **Second**, this statement does not pertain to everyone, and is not to be thrown about as though it was. It pertains exclusively to those who "love God," and are *"the called according to His purpose."* This is not for the disobedient (1 Pet 2:7-8), those who say they love the Lord but do not do what He says (Lk 6:46), or are "carnally minded" (Rom 8:6).
- ➔ **Third**, this is something that is **KNOWN** by those who have made their calling and election sure (2 Pet 1:10) – those who are working out their own salvation with fear and trembling (Phil 2:12). – "WE KNOW!"
- ➔ **Fourth**, this is driven by the **purpose** of God, which is being carried out in Christ Jesus. This purpose is **WHY** God works all things together for the good of those who love Him, and are *"the called according to His*

whom He did predestinate, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified" (Rom 8:30). Try as you may, you cannot find any human initiative or accomplishment in that statement. It is all about what God does, not man. There are five things that God has done and is doing. 1–He foreknew certain people. 2–He predestinated, or predetermined "them." 3–He called the ones He foreknew. 4–He justified the ones He called. 5–He glorified those He justified.

Now, this may contradict the views of men, and those of certain persuasions may not like to hear it, but that IS what the text says, it IS what is to be believed, and it IS what God is doing.

IN JOSEPH'S CASE

In Joseph's case, here is what God "worked together" for his good.

- ➔ His brothers hating him (Gen 37:4a).
- ➔ His brothers not being able to speak to him peaceably (Gen 37:4b).
- ➔ His brothers hating him the more because of his first dream (Gen 37:5).
- ➔ His brothers hating him even more for his dreams and his words (Gen 37:8).

Now, this may contradict the views of men, and those of certain persuasions may not like to hear it, but that IS what the text says, it IS what is to be believed, and it IS what God is doing.

purpose." **"FOR** whom **He** did foreknow, **He** also did predestinate to be conformed to the image of **His Son**, that **He** might be the firstborn among many brethren. Moreover

- ➔ His father rebuking him when Joseph told him his dreams, and challenging him, "What is this dream that thou hast dreamed? Shall I and thy mother and thy

brethren indeed come to bow down ourselves to thee to the earth?" (Gen 37:10).

- ➔ His brothers envying him (Gen 37:11).
- ➔ His brothers conspiring against him to slay him (Gen 37:18-22).
- ➔ His brothers stripping him his coat and throwing him into a pit (Gen 37:23-24).
- ➔ His brothers selling him to some Ishmaelites (Gen 37:25-28).
- ➔ His brothers delivering Joseph's bloody coat to Jacob, and him thinking Joseph had been killed (Gen 37:31-25).
- ➔ The midianites selling Joseph to Potiphar, an officer of Pharaoh, and captain of the guard (Gen 37:36).

- ➔ Prosperity and success as he managed Potiphar's house and fields (Gen 39:4-6).
- ➔ Being a goodly person, and of fair favored – handsome in form and appearance (Gen 37:6).
- ➔ The trickery and deception of Potiphar's wife (Gen 39:7-19).
- ➔ Imprisonment because of a false charge (Gen 39:20-23).
- ➔ Being changed and shackled (Psa 105:18).
- ➔ Being in pain because of the shackles (Psa 105:18).
- ➔ Having the prisoners placed in his charge while he himself was a prisoner (Gen 39:20-23).

There are eighteen things to the

point of our text that could have worked against Joseph, resulting in his demise. Who but God could have worked them all together, measuring them in the right proportion and strength, mingling them with love and mercy, and causing it to all add up to "good" for Joseph?

There is a similar working in every child of God. Even if you cannot see it clearly, it is there – that is, if you are a person who loves God, and are "the called according to His purpose." **You must determine if you are included in those categories.** If you are, that also is by the Lord's grace, who has both chosen and called you, then is working in you both to will and to do of his own good pleasure (Phil 2:13).

THE BUTLER AND THE BAKER

Gen 40:1 ***"And it came to pass after these things, that the butler of the king of Egypt and his baker had offended their lord the king of Egypt. ² And Pharaoh was wroth against two of his officers, against the chief of the butlers, and against the chief of the bakers. ³ And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph was bound."***

IT CAME TO PASS

"And it came to pass after these things . . ."

This is a common phrase in Scripture, being mentioned over four hundred and fifty times. The words occur in chapters thirty-nine and forty ten times.

A TECHNICAL POINT

The point I want to develop here is that these words do not refer to a mere happenstance, or just stating what took place. **This is an expression that reflects the Divine management of things.**

The words "And it came" come from the Hebrew word "hayah, haw-yaw, which means "to exist, i.e. be or

become, come to . . . accomplished, committed . . . cause. ^{STRONG'S} The words "to pass after" are translated from a single Hebrew word with the following meaning: 1) after the following part, behind (of place) . . . afterwards . . . after that." ^{STRONG'S} That is, it is referring to a part of a total thought – like a chapter in a book, or a sentence in a paragraph.

The Greek version of Genesis uses a word for "after" that means: 1. be born or produced; Arise, come about, occur, come; 2. be made or created, be done; 3. happen, take place; 4. become."

Psalm 105:17-21), commenced with sending Joseph into Egypt, and culminated with him being made ruler over Egypt. The working out of that objective consisted of a series of events. Each one was something that "came to pass" – that is, the One whom was managing the whole process, was necessarily managing all of its parts.

That should not be difficult to understand, for a Divine "purpose" that is not managed, is really no purpose at all. In such a case, it would only be a desire, the fulfillment of which would depend upon the whims and actions of men. That is a view unworthy of any serious consideration. It reproaches God

CONSIDERING "IT CAME TO PASS"

"HE SENT A MAN BEFORE THEM . . . MADE HIM RULER" (Psa 105:17-21)

THE TOTAL DIVINE WORKING FOR JOSEPH WITHIN THE PLACE OF ISRAEL

**"IT CAME TO PASS" -- "IT CAME TO PASS" -- "IT CAME TO PASS" -- "IT CAME TO PASS"
DIFFERENT EVENTS THAT MADE UP THE FULFILLMENT OF THE DIVINE OBJECTIVE**

Graphically it would be seen as follows:

The broad view has to do with what God had purposed, and was doing. As regarding Joseph, as stated in

and overestimates man.

THE KING WAS OFFENDED

" . . . that the butler of the king of Egypt and his baker had offended their lord the king of Egypt. . . ." Other versions read, "did something against Pharaoh's orders," ^{BEB} "gave offense to," ^{CJB} "trespassed against," ^{SEPTUAGINT} "sinned against," ^{ABP} "made the king angry," ^{CEV} "did something wrong to Pharaoh," ^{ERV} "committed an offense," ^{ESV} and "crossed their master." ^{MESSAGE}

absolutely nothing, if it had not been for their association with Joseph.

- ➡ The man who told young Joseph where his brothers were feeding the sheep.
- ➡ The company of Ishmaelites from Gilead.
- ➡ The Midianite merchant men.
- ➡ Potiphar.
- ➡ Potiphar's wife.

two of his officers, against the chief of the butlers, and against the chief of the bakers. And he put them in ward in the house of the captain of the guard, into the prison . . ." Other versions read, "in custody," ^{NKJV} and "in confinement." ^{NASB}

The captain of the king's guard has already been identified as Potiphar (Gen 37:36). Unless Potiphar had died or been demoted, this was undoubtedly still the position that he held.

THE PLACE WHERE JOSEPH WAS

" . . . the place where Joseph was bound."

The place to which the baker and butler were sent, however, was not primarily identified by who managed it, or where it was located, but by who was there as a prisoner – Joseph. **Here again, the focus is on the purpose of God that was ultimately being fulfilled, not that of the king.**

God is adding two more men to the purpose He is working out. They will be unknowingly employed to get Joseph into the position for which he was sent into Egypt – "to save much people alive" (Gen 50:20).

God would not allow Pharaoh to keep the people alive. That would not bring the proper glory to Him. He will call for a famine that would be beyond the control of Pharaoh, then position his man, Joseph, to get the work done.

This is a consistent pattern throughout the Scripture. It is the people of God who determine the significance of other people. This accents the fact that what God is doing it the most critical thing, and His purpose is to dominate our thinking.

The offense that was committed is not identified. Some have surmised that they made an attempt to poison Pharaoh – but that is only a conjecture. Of course, the matter being revealed concerns Joseph, not the baker and the butler. **They are only mentioned because they both had a part in the development and fulfillment of God's purpose for Joseph.** If it was not for that association, they would not have been mentioned at all.

There are a number of people about whom we would have known

- ➡ The baker.
- ➡ The butler.

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HE PUT THEM IN WARD

"And Pharaoh was wroth against

THEY WERE PLACED IN JOSEPH'S CHARGE

" ⁴ And the captain of the guard charged Joseph with them, and he served them; and they continued a season in ward."

HE CHARGED JOSEPH WITH THEM

" ⁴ And the captain of the guard charged Joseph with them . . ." Other versions read, "put Joseph in charge of them," ^{NASB} "assigned them to Joseph," ^{NIV} "assigned Joseph to assist them," ^{CEB} "delivered them to Joseph," ^{DOUAY}

"committed them to Joseph." ^{SEPTUAGINT}

From all outward show, this appeared to have been a judgment call by the captain of the guard, Potiphar. And, indeed, the captain did think the matter out, and come to a personal decision concerning it. **However, it was God who turned his heart to think in this manner.** The Almighty was the "Governor" (Psa 22:28) in the situation, and it was His will that was being done.

This was part of God sending Joseph to Egypt, positioning him for preparation to "save much people alive" (Gen 50:20). This would prove to be a means through which Joseph would eventually stand before Pharaoh.

We must not allow small thinking to dominate us in the consideration of the Sovereignty of God and His working among men. We should not make a habit of reviewing the normalities of life

as the **principle** area in which our steps are directed by the Lord (Psa 37:23). **As with Joseph, and others like Abraham, Moses, and David, the thing God is working out in and through us is HIS purpose, not mere incidentals in our everyday lives.** I say this, knowing full well that “incidentals” are involved – but only as they relate to the purpose of God and our identity with it. A person, for example, that is not living for the Lord, should not presume God is working all things together for their good.

HE SERVED THEM

“ . . . and he served them . . . ”
Other versions read, “*he took care of them*,” ^{NASB} “*he attended them*,” ^{NIV} “*Waited on them*,” ^{NRSV} “*ministered unto them*,” ^{ASV} “*did what was needed for them*,” ^{BBE} “*stood by them*,” ^{SEPTUAGINT} “*to attend to their wants*,” ^{NJB} and “*looked after them*.” ^{NLT}

The idea here is not that Joseph made sure they received everything they wanted. After all, they were prisoners charged with crime. **It rather means he saw to it that their needs were met, and they were not unduly**

Jesus Himself attends to our needs, dispensing what we require to stay alive in Him, and grow up into Him. In redemption, this is His role as “that great Shepherd of the sheep.”

abused or neglected. Under Joseph’s care, even these men had adequate food and clothing, and accommodations that allowed for proper rest. He did not supply them with luxuries, but with necessities.

A Type of Jesus

In this text Joseph presents us with a notable type of Jesus. **As these two prisoners were committed to his care, so those who have been apprehended by the Lord are placed in the care of Jesus – and that by the Father Himself** (John 6:39; 17:7,9,11,24; Heb 2:13). Jesus Himself attends to our needs, dispensing what we require to stay alive

in Him, and grow up into Him. In redemption, this is His role as “*that great Shepherd of the sheep*” (Heb 13:20).

THEY CONTINUED A SEASON

“ . . . and they continued a season in ward.” Other versions read, “*for a while*,” ^{NKJV} and “*for some time*.” ^{NASB}

The words “*a season*” denote an unspecified period of time, from a day to a year. ^{STRONG’S} From the standpoint of human experience, it probably seemed like a lengthy period. **However, from the perspective of the purpose of God, it was long enough to allow for a proper association with Joseph – to see that he was trustworthy and in possession of a care for the prisoners.**

THEY BOTH DREAMED A DREAM

“ ⁵ And they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, which were bound in the prison.”

The time now approaches when God has purposed that Joseph will stand before Pharaoh to be made head over all of Egypt. **The events now recorded are the result of God working things together for the good of Joseph, and ultimately for the then small nation of Israel.** God is arranging for both the sustenance and growth of the offspring of Jacob.

THEY DREAMED A DREAM

“And they dreamed a dream both of them, each man his dream in one

night . . . ” Other versions read, “*each man’s dream in one night*,” ^{NKJV} “*both had a dream the same night*,” ^{NASB} and “*each his own dream*.” ^{NRSV}

These dreams were not coordinated with one another, but each was fitted into the purpose of God, and were coordinated as concerned time – “*the same night*” ^{NASB}. **The dreams came from the Lord, and were unique to the men themselves, being sent to them by God Almighty.**

These dreams would be used to establish Joseph’s expertise in interpreting dreams, and would serve as a background to Joseph being made the head over all Egypt, with only the Pharaoh being excluded.

ACCORDING TO THE INTERPRETATION

“ . . . each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, which were bound in the prison.” Other versions read, “*each man’s dream with its own interpretation*,” ^{NKJV} “*each dream had a meaning of its own*,” ^{NIV} “*dreams with a special sense*,” ^{BBE} “*Each man had a dream with its own special meaning*” ^{GWN} and “*each man according to [the personal significance of] the interpretation of his dream*.” ^{AMPLIFIED}

The dreams were uniquely tailored to each man – the baker and the butler. They were not prophecies of Joseph, but of the men involved. Further, the significance and interpretation of the dreams were completely unknown to

the ones having them.

This confirms that God does not work by discernible patterns – His way is in the sea, and his path in many waters (Psa 77:19; Isa 43:16). In a dream had by Abimelech, God spoke

clearly – in a manner that required no interpretation at all. Abimelech understood the dream while he was having it (Gen 20:3-7). In a dream given to Jacob, a holy angel told him, what it meant (Gen 31:10-13). Yet, when Nebuchadnezzar had a dream, he could

not even remember it, much less interpret it (Dan 2:3-5).

To further complicate the situation, each dream had a separate interpretation. **Neither interpretation was known at the time, but one had been assigned to each by God.**

WHEREFORE DO YE LOOK SO SAD TODAY

⁶ And Joseph came in unto them in the morning, and looked upon them, and, behold, they were sad. ⁷ And he asked Pharaoh's officers that were with him in the ward of his lord's house, saying, Wherefore look ye so sadly to day?"

We are given a glimpse here of how Joseph took care of the prisoners placed in his care.

JOSEPH CAME IN UNTO THEM

"And Joseph came in unto them in the morning and looked upon them, and, behold, they were sad. . . ." Other versions read, "When Joseph came to them in the morning and observed them, behold, they were dejected," ^{NASB} "He saw that they were troubled," ^{NIV} "he saw that they looked distraught," ^{CSB} "they looked gloomy," ^{NJB} "and lo, they are morose" ^{YLT} and "they looked dejected and sad." ^{LIVING}

who have lived their lives in bitterness recalling the abuses to which they have been subjected. **Ponder the things Joseph had endured while in his younger years.**

- ➔ His brothers hated him (Gen 37:4).
- ➔ His brothers could not speak peaceably to him (Gen 37:4).
- ➔ They hated him even more because of his dreams and his words (Gen 37:8).
- ➔ Jacob rebuked him when he told him one of his dreams (Gen 37:10).
- ➔ His brothers envied him (Gen 37:11).
- ➔ His brothers conspired to kill him (Gen 37:18-20).
- ➔ His brothers stripped him of his coat of many colors (Gen 37:23).
- ➔ His brothers threw him into a pit, then sat down and ate in indifference (Gen 37:24).
- ➔ His brothers sold him to the Ishmaelites for twenty pieces of

There is no evidence that Joseph lived in any state of bitterness over these abuses. He was rather a good and a faithful servant in prison, looking out for the interests of others, who had been placed in his charge.

The Example of Paul

We have another example of a man of God who was abused extensively, yet did not live in bitterness because of it. He reveals some of things he endured, not complaining in it, but testifying how he was kept through it all.

- ➔ In Ephesus he *"fought with beasts" "after the manner of men"* (1 Cor 15:32).
- ➔ In Asia he was *"pressed out of measure, above strength, insomuch that we despaired even of life"* (2 Cor 1:8).
- ➔ He was *"troubled on every side"* (2 Cor 4:8a).
- ➔ He was *"perplexed"* (2 Cor 4:8b).
- ➔ He was *"persecuted"* (2 Cor 4:9a).
- ➔ He was *"cast down,"* or thrown down (2 Cor 11:9b).
- ➔ He was delivered unto death for Jesus' sake (2 Cor 4:11).
- ➔ He experienced unworthy *"dishonor"* and *"evil report"* (2 Cor 6:8a).
- ➔ He was represented as being a deceiver (2 Cor 6:8b).
- ➔ Although he had a glorious message, he was *"unknown"* (2 Cor 11:9a).
- ➔ He was *"sorrowful"* (2 Cor 6:10).
- ➔ He was *"poor,"* as *"having nothing"* (2 Cor 6:10).
- ➔ The Jews had him beaten five times with forty stripes save one (2 Cor 11:24).
- ➔ Four times he was beaten with rods (2 Cor 11:25a).

There is no evidence that Joseph lived in any state of bitterness over these abuses. He was rather a good and a faithful servant in prison, looking out for the interests of others, who had been placed in his charge.

Joseph apparently began the day checking the prisoners to observe their state, and if they stood in need of anything. He had obviously taken his work seriously, not allowing the recollection of wrongs done to him to sour his spirit. I have known people

- silver (Gen 37:28).
- ➔ The Midianites sold him to Potiphar (Gen 37:36).
- ➔ Potiphar's wife lied about him, and he was thrown into prison (Gen 39:19-20).
- ➔ He was placed in chains and shackles that hurt him (Psa 105:18).

- ➔ Once he was stoned (2 Cor 11:25b).
- ➔ Three times he was shipwrecked (2 Cor 11:25c).
- ➔ HE spent day and a night in the deep (2 Cor 11:25d).
- ➔ He was constantly on the move (2 Cor 11:26a).
- ➔ He was in danger from waters [rivers] 2 Cor 11:26b).
- ➔ He was in perils of robbers (2 Cor 11:26c).
- ➔ He was threatened by his own fellow-Jews (2 Cor 11:26d).
- ➔ He was threatened by the heathen (2 Cor 11:26e).
- ➔ He was in perils in the city (2 Cor 11:26f).
- ➔ He was in perils in the wilderness (2 Cor 11:26g).
- ➔ He was in perils of the sea (2 Cor 11:26h).
- ➔ He was in perils among false brethren (2 Cor 11:26i).
- ➔ He experienced weariness from his labors (2 Cor 11:27a).
- ➔ He experienced pain in his labors for Christ (2 Cor 11:27b).
- ➔ He often experienced sleepless nights (2 Cor 11:27c).
- ➔ He experienced hunger and thirst (1 Cor 11:27d).
- ➔ Often he went without any food at all (2 Cor 11:27e).
- ➔ He experienced cold and nakedness (2 Cor 11:27f).
- ➔ Alexander the coppersmith did him much evil (2 Tim 4:14).

I ask you, is that not enough to make a person bitter – enough to justify to back away from the work of the Lord? Indeed, it was not! Like Joseph, Paul had been given a work to do, and he saw to it that he got the work done, even though it led him through briars and thorns.

If you are prone to grumbling, gain the victory over it, for life in Christ Jesus makes no more provision for murmuring than it did for Joseph, Israel, and Paul.

WHEREFORE LOOK YE SO SADLY TODAY?

“ . . . And he asked Pharaoh's officers that were with him in the ward of his lord's house, saying, Wherefore look ye so sadly to day?” Other

versions read, “*Why are your faces so sad today?*” ^{NIV} “*Why are your faces downcast today?*” ^{NRSV} “*Why do you look so unhappy today?*” ^{GWN} “*What in the world is the matter?*” ^{LIVING} and “*Why do you look so dejected and sad today?*” ^{AMPLIFIED}

Good leaders are perceptive of the people in their charge. Joseph knew the prisoners in his care so well that he could detect a change of temperament in them. This was not a professional courtesy, but a genuine interest in the people. At this point, Joseph does not know where this is headed. **However, God is governing this situation, preparing Joseph obtain a certain reputation that will be required for the work God has sent him to do.**

You may recall that Nehemiah had a similar experience as the butler and the baker – being asked why he was

was a captive, and the butler and baker were in prison because they had angered the king, yet they were not walking about with a continual sad countenance. While this is not a subject worthy of extended comment, it seems to me it is worthy of a few words. Solomon once noted, “*He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city*” (Prov 16:32). Other versions read, “*controls his temper,*” ^{NIV} “*has control over his spirit,*” ^{BBE} “*have self-control,*” ^{CEB} “*A man slow to anger is better than a strong man; and he that governs his temper,*” ^{SEPTUAGINT} “*self-mastery.*” ^{NJB}

Several versions read that the “*temper*” is controlled. Ordinarily, keeping ones temper means not flaring up in anger. While that is involved in the control of reference, it is by no means limited to the eruption of anger. **The**

If you are prone to grumbling, gain the victory over it, for life in Christ Jesus makes no more provision for murmuring than it did for Joseph, Israel, and Paul.

sad. Nehemiah relates the experience, noting that he had never been “*sad*” in the king's presence before. “*And it came to pass in the month Nisan, in the twentieth year of Artaxerxes the king, that wine was before him: and I took up the wine, and gave it unto the king. Now I had not been beforetime sad in his presence. Wherefore the king said unto me, Why is thy countenance sad, seeing thou art not sick? this is nothing else but sorrow of heart. Then I was very sore afraid*” (Neh 2:1-2). **Nehemiah related what had cast him down, and the occasion became a prelude to him returning to Jerusalem to rebuild its walls, which had been broken down.**

A Lesson to Be Learned

We learn from this text, and from Nehemiah's experience, that men have a degree of control over their countenance. Even though Nehemiah

idea is that of controlling ones temperament, or disposition. The word translated “*spirit*” has the following lexical meaning: “. . . SPIRIT, ANIMATION, VIVACITY, VIGOR . . . DISPOSITION (AS TROUBLED, BITTER, DISCONTENTED) 1C6) DISPOSITION (OF VARIOUS KINDS), UNACCOUNTABLE OR UNCONTROLLABLE IMPULSE . . . SPIRIT (AS SEAT OF EMOTION).” ^{STRONG'S}

Boiled down to its essence, and from the most thorough viewpoint, this word refers to the flesh, which is to be controlled by the one in Christ. From New Covenant point of view, and life in Christ Jesus, it is the “*old man,*” which is not to be given license to express himself at will.

The people of God should not walk about with their feelings on their coat-sleeves, so to speak, reflecting every rise and fall of their emotions in their face and outward manners. Even the

baker and the butler maintained some degree of composure – so much so that when they were saddened and showed

it, Joseph noted it as being noticeably different than their ordinary demeanor. The same was true of Nehemiah. It

seems to me that this is an area where more control is required.

DREAMS, BUT NO INTERPRETER

"⁸ And they said unto him, We

They had evidently sought for

what they mean?"^{GWN} "Are not interpretations God's business?"^{NJB}

Of course, behind the scenes, God has drawing them into productive involvement with Joseph. This was done in the interest of the purpose for which He had "sent" Joseph into Egypt.

have dreamed a dream, and there is no interpreter of it. And Joseph said unto them, Do not interpretations belong to God? tell me them, I pray you."

WE HAVE REAMED A DREAM

"And they said unto him, We have dreamed a dream . . ." Other versions read, "we each have had a dream,"^{NKJV} "we both had dreams."^{NIV}

Although the baker and butler had different dreams with different meanings, they spoke as though they had dreamed the same dream: "We have dreamed a dream" – and the word "dream" is in the singular.

Their reply is from the standpoint of things common in their dreams.

- They both had a dream.
- They both considered their dream to be important.
- Neither one of them had any idea what their dream meant.
- Both dreams had to be interpreted.
- Neither the butler nor the baker could find someone who could interpret their dream.

Therefore, from the standpoint of experience, there was no difference, no benefit, and only confusion.

THERE IS NO INTERPRETER

" . . . and there is no interpreter of it. . . "

someone who could tell them the meaning of their dreams, yet could not find anyone capable of doing so. This was troubling to them and caused them to be sad, which sadness Joseph had noted. They seemed to sense that their dreams were important, but could not find a way of learning what they meant.

Even these two heathen, unacquainted with the God of Abraham, Isaac, and Jacob, knew that what is not understood brings no obvious and discernible benefit. Of course, behind the scenes, God has drawing them into productive involvement with Joseph. This was done in the interest of the purpose for which He had "sent" Joseph into Egypt. I will again repeat that purpose, lest we forget it. It was "to save much people alive" (Gen 50:20).

You see how it was not coincidence that Joseph was placed in this prison, and how the butler and the baker offended the king at this precise time, and were also placed in that prison. Pharaoh thought it was his will that was being done, but it was really the will of the Lord that was being worked out.

INTERPRETATIONS BELONG TO GOD

" . . . And Joseph said unto them, Do not interpretations belong to God? . . ." Other versions tread, "Does not the sense of dreams come from God?"^{BBE} "Isn't God the only one who can tell

We know from events that took place later that the "magicians" in Egypt were noted for being able to interpret dreams (Gen 41:8). However, Joseph makes a statement that is against any persuasions extant among the Egyptians. He states that all interpretation, or explanations – particularly regarding dreams – belong to God. **However, I am going to go further than the lexical authorities go, stating that anything that is beyond the boundary of human knowledge can only be properly understood through God.** That pertains to dreams, certain events, and other veiled experiences. Only God can unravel the mysteries men confront.

Allow me to further develop this fact. Take, for example, the origin of man, and of the universe itself. The scientist can view all of the facts available, and come up with the theory of evolution. Hedonists can consider the effects of pleasure, and conclude that pleasure is to be enjoyed above all else. However, both conclusions are wrong. **True interpretation of origins and fundamental things must come from God, who Himself is the Originator.**

The same principle applies to the comprehension of Scripture. Men may invent a means by which they imagine they can comprehend the Word of God – hermeneutics. However, transcendent facts cannot be deciphered by servile man. **Interpretations belong to God!**

At this point, we have not read of a dream that Joseph interpreted. We do not know if God had unveiled anything concerning the dreams he had in Canaan. However, he had arrived at a very important conclusion: "interpretation belong to God." He knew it from his own experience with dreams (Gen 37:5-10). It may also have been

acquainted with the dreams his father, Jacob, had (Gen 31:10-11).

Thus, at a relatively young age, Joseph had learned the true Source of understanding. **In my own judgment, no man is free to develop a system of interpreting otherwise veiled facts, and then market it as though it was true and valid.** At some point it is imperative that men, when faced with things they are unable to understand, resort to God. Even then, it may be made known to them that there are things in which they are, as long as they are in this world, in a state of knowing *"in part"* (1 Cor 13:9,10,12).

TELL THEM, TO ME

" . . . tell me them, I pray you."
Other versions read, *"tell them to me, please,"* ^{NKJV} *"tell it to me,"* ^{NASB} *"tell me your dreams,"* ^{NIV} *"what was your dream,"* ^{BBE} *"Why don't you tell me all about them"* ^{GWN} and *"tell me what you saw."* ^{LIVING}

Behold the confidence with which Joseph speaks – it is the confidence of faith. He is obviously implying that He knows God to some measurable degree, and has access to Him. Further, this is in an age when God has not revealed much about Himself, and very few people have had access to Him. **When, to this point, it comes to examples of those making inquiries of God**

And should not believers be able to represent God to those who are alienated from Him? Are they not qualified to peruse certain circumstances, take the observations to the Lord, and expect some kind of direction where it is appropriate?

concerning things not understood, we have only Abraham (Gen 17:18; 18:24-32), Abraham's servant (Gen 24:12-14), and Rebekah (Gen 25:22). We may even include the petition Lot made to a holy angel (Gen 19:18-22).

Men had not yet grown accustomed to petitioning God for specific things. In this day of salvation, the saints are familiar with having access to God – a benefit not vouchsafed to very many through the time of Joseph.

Notwithstanding, Joseph speaks with the boldness of faith, telling the baker and the butler that only God gives interpretations, then asking them to tell him their dreams. He will; take it from there. I do marvel at the understanding of Joseph, and his willingness to launch out in faith in relatively unexplored territory.

An Application

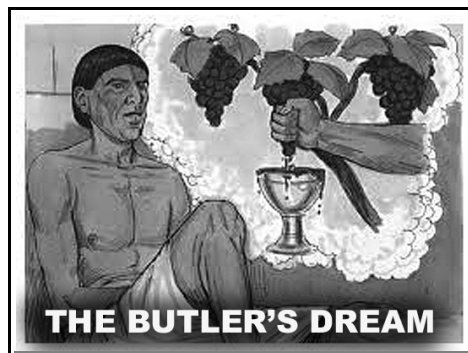
And should not believers be able to represent God to those who are alienated from Him? Are they not qualified to peruse certain circumstances, take the observations to the Lord, and expect some kind of direction where it is appropriate? There are situations of life that are intended to be made known, and the saints of God can step in and be God's spokesman.

This is what happened when Paul was on ship that was in the midst of a storm. He was able to tell the people what was happening, and what they should and should not do (Acts 27:9-10, 21-23,31).

While we must not presume in this area, neither should we be fearful or overly-naïve. There is *"a time to speak,"* as well as a time *"to be silent"* (Eccl 3:7). This is an area of life worthy of godly exploration. God's people must explore the possibilities involved in being a representative of God.

THE DREAM OF THE CHIEF BUTLER

"⁹ And the chief butler told his dream to Joseph, and said to him, In my dream, behold, a vine was before me; ¹⁰ And in the vine were three branches: and it was as though it budded, and her blossoms shot forth; and the clusters thereof brought forth ripe grapes: ¹¹ And Pharaoh's cup was in my hand: and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand. ¹² And Joseph said unto him, This is the interpretation of it: The three branches are three days: ¹³ Yet within three days shall Pharaoh lift up thine head, and



restore thee unto thy place: and thou shalt deliver Pharaoh's cup into his

hand, after the former manner when thou wast his butler."

THE DREAM OF THE CHIEF BUTLER

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The butler remembers the details of his dream very well.

- A vine was before him.
- The vine had three branches.
- It was as though it budded, and its blossoms shot forth.
- Pharaoh's cup was in his hand.
- He took the grapes and pressed them into Pharaoh's cup.
- He gave the cup into Pharaoh's hand.

That, now, is what Joseph has to work with. He does not ask the butler to repeat the entire dream, or any phase of it. God will show him the meaning of the dream, and he will do it immediately.

This whole incident reveals God's response to a faithful man who works diligently, accepting his station in life – even if it is in prison. **It seems to me that the person who can be trusted with suffering, can also be trusted with insight and understanding.**

THE INTERPRETATION OF THE BUTLER'S DREAM

“And Joseph said unto him, This is the interpretation of it: The three branches are three days: Yet within three days shall Pharaoh lift up thine head, and restore thee unto thy place: and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler.”

Joseph does not go step by step through the dream. **The meaning, or message, that is delivered by the dream is what he will give.**

We must not be drawn to the side to view novel interests that cause us to miss the point. If we miss the purpose of the Word, we have failed. If we fail to see how it bears upon our manner of life, we have also failed.

Men of God should learn from this how to look at what God reveals. **It is not wise to get bogged down in needless details.** Some men would have tried to do the following.

- The significance of the vine being before the butler.
- Where was the butler when this occurred.
- The significance of the vine budding.
- The significance of the vine yielding blossoms.
- How the vine appeared to instantly produce ripe grapes.
- What kind of grapes were they.
- What size was the cup, and what was its appearance.
- What method did he use to press the grapes into Pharaoh's cup.
- Where was he, and when was it that he handed the cup to Pharaoh.
- Did Pharaoh see the whole matter unfold before his eyes.

Do you see the futility of approaching the dream in this manner? Trying to interpret such detail tends to hide the purpose and meaning of the dream. Yet, with men, there is an approach to Scripture that is precisely like this. As it would have been with

Joseph, however, the purpose and message of the dream would have become obscured, and therefore not viewed as important.

Joseph boiled the dream down to:

- The three branches are three days.
- Within three days Pharaoh would lift up his downcast head.
- Pharaoh would restore him to the palace.
- Pharaoh's cup would again be in his hand.
- He would be the butler, or cup-bearer, as he was before.

An Application

When we approach the Word of God, it is **what God is saying** that must be comprehended. This will have to do with His purpose, and with our possible involvement in that purpose. **We must not be drawn to the side to view novel interests that cause us to miss the point, or be caught up in religious trivia.**

If we miss the purpose of the Word, we have failed. If we fail to see how it bears upon our manner of life, we have also failed.

THINK ON ME

“¹⁴ But think on me when it shall be well with thee, and show kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house: ¹⁵ For indeed I was stolen away out of the land of the Hebrews: and here also have I done nothing that they should put me into the dungeon.”

THINK ON ME

“But think on me when it shall be well with thee, and show kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house . . .”

Joseph takes the occasion to plant

a thought in the butler's mind. After all, he will be standing before the Pharaoh. There would be an opportunity for Joseph to make the injustice of his case known. Remember, at this point he does not yet know God has sent him to Egypt to save alive a people.

Think on Me

Other versions read, “remember me when it is well with you,” ^{NKJV} “keep me in mind.” ^{NASB}

Notice the humility of Joseph. He does not put himself before the butler, but only asks that the butler remember him when it is going well with him –

again, “If a man be found stealing any of his brethren of the children of Israel, and maketh merchandise of him, or selleth him; then that thief shall die; and thou shalt put evil away from among you” (Deut 24:7). Paul wrote that the Law was for “menstealers,” “kidnappers,” ^{NASB} or “slave traders.” ^{NIV}

produces a certain acquaintance with God that cannot be produced in any other way. There comes a certain agreement with God in the mind – the thought processes. This is brought to its apex in Christ Jesus.

I HAVE DONE NOTHING THAT SHOULD HAVE PUT ME HERE

“ . . . and here also have I done nothing that they should put me into the dungeon.”

The butler and the baker had been put into prison justly. Joseph, however, was put into prison unjustly. It was through a malicious women who could not have her way with Joseph. With his faith in God, Joseph knew that injustice was wrong, and he was trusting that God would intervene, making things right. He did not, however, imagine that he was to sit inactive until God worked. He seized the opportunity before him.

Throughout history, godly men, and even Jesus Christ, have challenged their opponents to find fault in them. Jesus said to His critics, “Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?” (John 8:46). And again, “Jesus answered them, Many good works have I showed you from my Father; for which of those works do ye stone me?” (John 10:32). Paul challenged his opponents, “we have wronged no man” (2 Cor 7:2). When told he was being released from prison, Paul said in Philippi, “They have beaten us openly uncondemned, being Romans, and have cast us into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out.” (Acts 16:37). And again he said to Felix, “And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city: Neither can they prove the things whereof they now accuse me.” (Acts 24:12-13). To the Jews in Rome he said, “Neither against the law of the Jews, neither against the temple, nor yet against Caesar, have I offended any thing at all” (Acts 25:8).

Injustice is always seen as wrong in Scripture (Lev 19:15; Psa 82:2; Jer 22:3; Amos 5:11,12; Zeph 3:5; Lk

Now the kindness and thoughtfulness of Joseph toward the prisoners brings him a special advantage. Had he been cruel and inconsiderate in his care of the prisoners, he could not have spoken in this manner.

when he is back in the king’s court, acting as his butler, and regularly standing before him.

Show Kindness

Now the kindness and thoughtfulness of Joseph toward the prisoners brings him a special advantage. **Had he been cruel and inconsiderate in his care of the prisoners, he could not have spoken in this manner.**

This is an aspect of sowing and reaping that is often overlooked. There is a lot of reaping that takes place before the ultimate reaping on the day of judgment.

I WAS STOLEN AWAY

“ . . . For indeed I was stolen away . . . ” Other versions read, “kidnaped,” ^{NASB} “carried off,” ^{NIV} “taken by force,” ^{BBE} and “carried away from the land of the Hebrews by unlawful force.” ^{AMPLIFIED}

This is the first recorded reference of Joseph, in Egypt, to his own brothers. So as not to dishonor his father’s house, however, Joseph does not tell the butler that he was sold into slavery by his own brothers.

Later, under the Law of Moses, kidnaping was a capital offence: “And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death” (Ex 21:16). And

You see, then, that the Law was “just” (Rom 7:12). It is no wonder that Moses said, “And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?” (Deut 4:8).

Joseph, however, lived a considerable period of time before the Law, yet had the injustice of kidnaping written upon his conscience.

OUT OF THE LAND OF THE HEBREWS

“ . . . out of the land of the Hebrews . . . ”

This is a most interesting statement. A few years after this event, all of the Jews in Canaan would come into Egypt – and there would only be seventy of them, not counting Joseph, who was already in Egypt (Ex 1:5).

Yet, the land belonged to the Jews, and Joseph knew it. It was not theirs by conquest, but by Divine assignment (Gen 12:7; 13:15; 15:18; 17:8; 26:4; 28:4,13; 35:12).

There was no injustice in doing this, for the land was God’s land – His by creation, and by purpose as well. He repeatedly referred to it as “My land” (2 Chron 7:20; Isa 14:25; Jer 2:7; 16:18; Ezek 36:5; 38:16; Joel 1:6; 3:2).

We learn from this that exposure to God, and involvement in His purpose

3:14), and holy men were not afraid to point out their own innocence. Therefore, Joseph draws attention to

his innocence, knowing full well that it can be substantiated. It is good for men to be able to speak in this manner, and

uncomely when they cannot because their lives are spotted by the world.

THE CHIEF BAKER'S DREAM

"¹⁶ When the chief baker saw that the interpretation was good, he said unto Joseph, I also was in my dream, and, behold, I had three white baskets on my head: ¹⁷ And in the uppermost basket there was of all manner of bakemeats for Pharaoh; and the birds did eat them out of the basket upon my head. ¹⁸ And Joseph answered and said, This is the interpretation thereof: The three baskets are three days: ¹⁹ Yet within three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee."

THE BAKER SAW THE INTERPRETATION WAS GOOD

"When the chief baker saw that the interpretation was good . . ." Other versions read, "interpreted favorably," ^{NASB} "had given a favorable interpretation," ^{NIV} "was positive." ^{CSB} and "had such a good meaning." ^{LIVING}

Having heard Joseph's interpretation of the butler's dream, and of his soon restoration to his position and Pharaoh's favor, the baker concluded Joseph only gave favorable interpretations. Perhaps since Joseph had said that only God can give interpretations, he concluded that they were always gracious and advantageous ones. Therefore he is confident he will hear a propitious interpretation of his own dream, and consequently he is quick to relate it to Joseph.

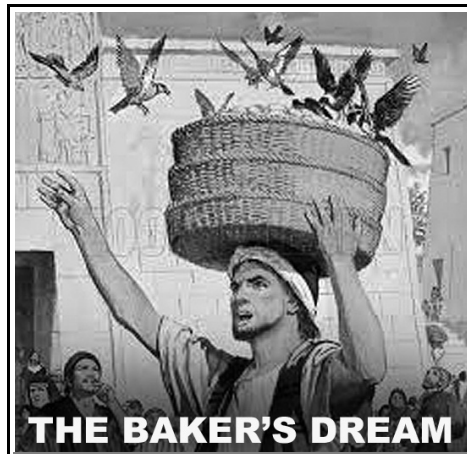
Something To See

There are still people who think that everything that comes from God is favorable, and that He only blesses. They cannot think like Job, who said, "What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips" (Job 2:10). Of course, there are

some who maintain that Job was wrong – but they are the ones who are wrong!

I HAD THREE WHITE BASKETS ON MY HEAD

" . . . he said unto Joseph, I also was in my dream, and, behold, I had three white baskets on my head: And in the uppermost basket there was of all manner of bakemeats for Pharaoh; and



the birds did eat them out of the basket upon my head. . . ." Other versions read, "All kinds of baked goods," ^{NKJV} "all sorts of naked foods," ^{NASB} "meats that are made by the art of baking," ^{DOUAY} and "all kinds of Pharaoh's food, work of a baker." ^{YLT}

Three white baskets were on the baker's head, but only the top one had anything in it – a variety of baked goods for Pharaoh – and the birds were eating what was in that basket.

How will Joseph interpret this dream? Aside from a revelation from God, who alone can interpret dreams, how would a person go about attempting an explanation of this dream?

JOSEPH INTERPRETS THE DREAM

" . . . And Joseph answered and said, This is the interpretation thereof: The three baskets are three days: Yet within three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee."

Joseph does not hesitate, but immediately replies, "This is the interpretation thereof." Behold the confidence with which he speaks. It is not the kind of assurance a charlatan possesses. Further, this is not the kind of posture that can be explained academically. That is because it is a supernatural confidence resulting from faith and confidence in God, and living the kind of life that God has pledged Himself to support. Ordinary "church people" do not have any cogent idea about this kind of confidence. Further, there is no body of worldly knowledge that can bring this to a person.

The words "this is" are found three hundred and thirty-four times in Scripture. They are an affirmation of reality – a condition or circumstance that actually exists, not one that might possible exist. A person who walks with God will grow accustomed to this manner of expression. Let me give you a few samples of its Scriptural use.

➡ **"THIS IS** the book of the generations of Adam" (Gen 5:1).

➡ **"THIS IS** the fashion which thou shalt make of it [the ark]" (Gen 6:15).

➡ **"THIS IS** the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations" (Gen 9:12).

- ➡ ***THIS IS*** My covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised" (Gen 17:10).
- ➡ ***"THIS IS*** the ordinance of the Passover: There shall no stranger eat thereof" (Ex 12:43).
- ➡ ***"THIS IS*** the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to Me a people" (Heb 8:10).
- ➡ "And death and hell were cast into the lake of fire. ***THIS IS*** the second death" (Rev 20:14).
- ➡ "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy ***mind***. ***THIS IS*** the first and great commandment" (Mat 22:37-38).
- ➡ ***"THIS IS*** the work of God, that ye believe on Him whom he hath sent" (John 6:29).
- ➡ ***"THIS IS*** the bread which cometh down from heaven, that a man may eat thereof, and not die" (John 6:50).
- ➡ ***"THIS IS*** the will of God, even your sanctification, that ye should abstain from fornication:" (1 Thess 4:3).
- ➡ ***"THIS IS*** the true grace of God wherein ye stand" (1 Pet 5:12).

If a person is going to walk acceptably with God, he must become accustomed to Divine certitude. He must get out of the ambiguous and vague mode, and seek to be freed from continual confusion.

- ➡ ***"THIS IS*** the promise that he hath promised us, even eternal life" (1 John 2:25).
- ➡ ***"THIS IS*** the message that ye heard from the beginning, that we should love one another" (1 John 3:11).
- ➡ ***"THIS IS*** the love of God, that we keep His commandments: and His commandments are not grievous." (1 John 5:3).

If a person is going to walk acceptably with God, he must become accustomed to Divine certitude. He must get out of the ambiguous and vague mode, and seek to be freed from continual confusion. Faith demands certitude, persuasion, and confidence. Where these are not found, faith is not present.

I say these things because the "Christianity" of our day is filled with ambiguity, vagueness, ill-defined words, nebulous concepts, and cloudy thoughts. The boundaries of theological thought are too often hazy and difficult to distinguish. Perusing certain views of Scripture is often like looking into murky

waters. It is wrong – dreadfully wrong – to become accustomed to thinking in such a manner.

Behold how confidently and concisely Joseph speaks. There is a total lack of ambiguity in his interpretation. It is not possible to take it two or three differing ways.

- ➡ ***"The three baskets are three days."***
- ➡ ***"Yet within three days shall Pharaoh lift up thy head from off thee . . ."***
- ➡ ***" . . . and shall hang thee on a tree . . ."***
- ➡ ***" . . . and the birds shall eat thy flesh from off thee."***

That is not what the baker expected or wanted to hear, but it was the truth, revealed to Joseph by God.

For some people, truth is not pleasant, interpretations are not experientially good, and what comes from God is not at all pleasant. God does not work everything for good for all people. Tragically there are some for whom everything works together for the bad.

ON PHARAOH'S BIRTHDAY

" 20 And it came to pass the third day, which was Pharaoh's birthday, that he made a feast unto all his servants: and he lifted up the head of the chief butler and of the chief baker among his servants. 21 And he restored the chief butler unto his butlership again; and he gave the cup into

Pharaoh's hand: 22 But he hanged the chief baker: as Joseph had interpreted to them."

THE DREAMS OF THE BUTLER AND BAKER COME TO PASS

"And it came to pass the third day, which was Pharaoh's birthday,

that he made a feast unto all his servants: and he lifted up the head of the chief butler and of the chief baker among his servants. Other versions read, "he gave honor to," BBE "he gave an audience to the chief wine steward and the chief baker" CEB "at the banquet remembered the chief butler, and the

chief baker" ^{DOUAY} "he gave special attention to the chief cupbearer and the chief baker." ^{GWN} "he remembered the office of the cupbearer and the office of the baker in the midst of his servants" ^{SEPTUAGINT} "he singled out the chief cupbearer and chief baker in the midst of his servants." ^{NAB} "He summoned his chief cup-bearer and chief baker to join the other officials," ^{NLT} and "he lifted up the heads of the chief butler and the chief baker [by inviting them also] among his servants." ^{AMPLIFIED}

Just as Joseph had said, "it came to pass on the third day." It was Pharaoh's birthday, and he made a feast for all of his servants.

By saying Pharaoh "lifted up the head of the chief butler and of the chief baker among his servants," the text means Pharaoh brought them out of prison to the feast.

THE BUTLER IS RESTORED TO HIS POSITION

"And he restored the chief butler unto his butlership again; and he gave the cup into Pharaoh's hand . . ."

The fulfillment was precisely as Joseph had said. The butler was restored to his position, and the cup of Pharaoh was put in his hand. This was apparently done in the presence of all Pharaoh's servants. "Yet within three days shall Pharaoh lift up thine head,

and restore thee unto thy place: and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler" (Gen 40:13).

THE BAKER IS HANGED

"...But he hanged the chief baker..." Again, this is precisely what Joseph had said would take place. "Yet within three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee" (Gen 40:19).

THE INTERPRETATION OF THE BAKER'S DREAM

"... as Joseph had interpreted to them."

The Spirit does not leave this matter without stating that this was precisely Joseph had interpreted. His interpretation was not partially true, or mostly true, but totally true. There is no question but that every detail of Joseph's interpretation was fulfilled, including the birds eating the bakers flesh.

Some modern day prognosticators boast of a certain percentage of their predictions coming to pass – some as high as 60-70%. To the world, this is very impressive. But it really only confirms they are false predictors.

In the Divine economy, anything

that is not totally true is totally false – false in claim, details, and effects. This is very difficult for some professing Christians to accept, but it will eventually be established that it is true.

THE ULTIMATE DAY HAS BEEN FORETOLD, AND WILL COME TO PASS

Just as Joseph declared the exaltation of the butler, and the demise of the baker, so the Lord has foretold the destinies of both the righteous and the wicked.

The righteous will be vindicated (Eph 5:27), commended (1 Cor 4:5), extolled (Matt 25:21,25), and given charge over "the world to come" (Heb 2:5-9).

The wicked will be disowned (Matt 7:23) and cursed (Matt 25:41). What they seem to have will be taken from them (Lk 8:18), they will suffer "everlasting destruction from the presence of the Lord" (2 Thess 1:9), and be "cast into the lake of fire" (Rev 20:15).

Men have been told the facts. They have been provided with a message that declares there is a "great salvation" that can be enjoyed, and how they can avoid condemnation. There really is no excuse for anyone not being ready for the day of judgment – and it is surely coming (Heb 9:27).

THE CHIEF BUTLER FORGOT JOSEPH

" ²³ Yet did not the chief butler remember Joseph, but forgot him." Other versions read, "did not keep Joseph in mind or give a thought to him," ^{BBE} "when things prospered with him, forgot his interpreter," ^{DOUAY} "forgot all about Joseph, never giving him another thought," ^{NLT} "promptly forgot all about Joseph, never giving him a thought," ^{LIVING} and "But [even after all that] the chief butler gave no thought to Joseph, but forgot [all about] him." ^{AMPLIFIED}

This chapter ends with Joseph

appearing to be at a great disadvantage. What was apparently his only means of contacting Pharaoh appears to pass away, unable to be maintained in the mind of a feeble butler. However, this by no means negates the affirmations, "the Lord was with him" (Gen 39:3,23), and "the Lord was with Joseph" (Gen 39:2,21). **The butler may prove unfaithful, but God will not!**

Accounts like this confirm that our trust must **not** be in men – not in any senses. It is ever true, "vain is the help

of men" (Psa 60:11; 108:12). That is, their help waxes wanes. It tends to dissipate, and there are countless areas and circumstances into which it simply cannot enter. It is ever true, "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish" (Psa 146:3-4).

Legion is the name of people who have been disappointed when they put their trust in men. Perhaps they counted on their parents always being there to

help them or bail them out. Maybe they trusted that their education would be a consistent help, rescuing them from financial danger. Some have actually trusted in their church to save them, or

their preacher, or a specific teacher. Some have friends and acquaintances whose counsel they feel will always be there for them.

Perhaps you have lived long enough to see through these imaginations. If not, they are still imaginations, and you must not rely upon them.

Our next Hungry Saints Meeting will be held on Friday, 8/9/13 – the Thursday after the Renewal. We will continue our series of lessons in the book of Genesis. The sixty-fourth lesson will cover verses 1 through 32 of chapter forty-one: "PHARAOH DREAMS AND JOSEPH IS CALLED." This is a part of the description "He sent a man before them, even Joseph, who was sold for a servant" (Psa 105:17). The events that occurred in that prison were also managed by the Sovereign God. After two full years – time enough for Joseph to be adequately prepared – Pharaoh had two dreams that testified of a consumption. Not knowing what the dreams meant, he was troubled by them and called for all of the magicians and wise men of Egypt – but none of them could interpret the dream. At precisely that point, the chief butler, who had forgotten Joseph, remembered him, and told Pharaoh how Joseph had interpreted the dreams he and the baker had, and how the dreams were fulfilled precisely as Joseph had said. At that point the Pharaoh called for Joseph, who provided a detailed description of the dreams, and why they were given. Our 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.



2013 REFRESHING WATERS RENEWAL

Location:

Wildwood Baptist Church, Joplin, MO

THE IDENTITY AND RELEVANCE OF THE GOSPEL

Dates: August 6-8, 2013

FIRST THINGS IN GENESIS

As its name indicates, the book of Genesis is a book of beginnings. It accounts for the beginning of the heavens and the earth, the creation of humanity, the original family, the entrance of sin, and the effects of sin upon mankind. This book introduces us to God Almighty: His character, His responses to both sin and righteousness, and His purpose, conceived before the world began. Here is where we get our bearings, and prepare to think correctly about God, man, the devil, the world, sin, and righteousness. The following listing identified the “firsts” found in this book.

1. First mention of God (Gen 1:1)
2. First use of the word “created” (Gen 1:1)
3. First circumstance of chaos and disorder (Gen 1:2)
4. First mention of darkness” (Gen 1:2)
5. First mention of the Holy Spirit (Gen 1:2)
6. First commandment (Gen 1:3)
7. First mention of “light” (Gen 1:3)
8. First none-heavenly orderliness (Gen 1:4-10)
9. First Separation (Gen 1:4,7)
10. First Day and night (Gen 1:5)
11. First mention of “evening” and “morning” (Gen 1:5)
12. First mention of “firmament” (Gen 1:6)
13. First use of the word “appear” (Gen 1:9)
14. First Terrestrial substance (Gen 1:10)
15. First Vegetation life (Gen 1:11-12)
16. First Celestial substance (Gen 1:16)
17. First sea-life (Gen 1:20-22)
18. First fowl (Gen 1:20)
19. First Animal life (Gen 1:24-25)
20. First language of plurality in the Godhead (Gen 1:26)
21. First Man (Gen 3:19)
22. First Warning (Gen 2:17)
23. First Display of human wisdom (Gen 2:19-20)
24. First Woman (Gen 2:21-22)
25. First Marriage (Gen 2:22-24)
26. First Exposure to Satan (Gen 3:1)
27. First Temptation (Gen 3:1-5)
28. First delusion (Gen 3:6)
29. First Sin (Gen 3:8)
30. First Knowledge of nakedness and its shame (Gen 3:7)
31. First Divine interrogation (Gen 3:9-13)
32. First Vicarious death (Gen 3:21)
33. First Divinely provided clothing (Gen 3:21)
34. First Promise (Gen 3:15)
35. First Curse among men (Gen 3:17)
36. First expulsion (Gen 3:23-24)
37. First Birth (Gen (Gen 4:1)
38. First Offering (Gen 4:3)
39. First accepted sacrifice (Gen 4:4)
40. First rejected sacrifice (Gen 4:5)
41. First human reaction to a rejected sacrifice (Gen 4:5)
42. First time a man became angry (Gen 4:5-6)
43. First Divine response to human anger (Gen 4:6-16)

44. First Family hatred (Cain/Abel, Ishmael/Isaac, Esau/Jacob, Brothers/Joseph (Gen 4:8; Gen 21:9-10; Gen 38:3-4)
45. First Murder (Gen 4:8)
46. First wanderer or vagabond (Gen 4:12)
47. First mark put on a man (Gen 4:15)
48. First man to go out from the presence of the Lord (Gen 4:16)
49. First city built (Gen 4:17)
50. First case of bigamy (Gen 4:19)
51. First instance of retaliation (Gen 4:23)
52. First human substitute (Gen 4:25)
53. First Calling on the name of the Lord (Gen 4:26)
54. First genealogy (Gen 5:1-32)
55. First person said to have walked with God (Gen 5:22)
56. First Translation into heaven – Enoch (Gen 5:24)
57. First unequal yoke (Gen 6:2)
58. First men of the Spirit striving with men (Gen 6:3)
59. First reference to a society of ruthless men (Gen 6:4)
60. First reference to man's thoughts being corrupt (Gen 6:4).
61. First reference to God repenting (Gen 6:6).
62. First reference to a universal judgment (Gen 6:2).
63. First reference to a person finding grace (Gen 6:).
64. First reference to a man who was just and perfect in his generation (Gen 6:9).
65. First reference to the total corruption of humanity (Gen 6:12).
66. First reference to "the end of all flesh" (Gen 6:13).
67. First Large building project (Gen 6:4-16).
68. First boat built (Gen 6:14-15).
69. First reference to a flood (Gen 6:17).
70. First Covenant made with a man (Gen 6:18).
71. First reference to someone being saved (Gen 6:18).
72. First reference to the gathering of animals (Gen 6:19-20).
73. First reference to the gathering and storage of food (Gen 6:21).
74. First reference to someone doing all that God had commanded (Gen 6:22).
75. The first person God affirmed He saw as "righteous" (Gen 7:1).
76. First Salvation of a family (Gen 7:1).
77. First record of someone being saved because of another (Gen 7:1).
78. First record of animals being saved (Gen 7:8).
79. First rain (Gen 7:12).
80. First and only universal flood (Gen 7:18-20).
81. First opening of the fountains in the earth (Gen 7:2,11).
82. First opening of the windows of heaven (Gen 7:11).
83. First global curse (Gen 7:21-23).
84. First destruction of every living substance (Gen 7:23).
85. First time God is said to have remembered someone (Gen 8:1).
86. First record of a drying wind (Gen 8:1).
87. First confirmation of newness of life following a curse (Gen 8:11).
88. First record of a deliverance (Gen 8:18-19)
89. First building of an altar (Gen 8:20).
90. First known sacrificial offering of multiple creatures (8:20).
91. First time God is said to have been pleased with an offering (Gen 8:21).
92. First promise of continued seedtime/harvest, summer/winter, day/night (Gen 8:22).
93. First Deliverance from the world (Gen 8:18).
94. First New beginning (Gen 9:21-22).
95. The first mention of animals fearing mankind (Gen 9:2).

96. The first addition to the human diet (Gen 9:3).
97. The first approval of eating meat (Gen 9:3-4).
98. The first prohibition of eating blood (Gen 9:4).
99. The first authorization of capital punishment (Gen 9:5-6).
100. The first covenant established with the seed of a principle person (Gen 9:9).
101. The first covenant with living creatures (Gen 9:10).
102. The first promise to never again cut off all living beings with a flood (Gen 9:11).
103. The first token of a covenant (Gen 9:12).
104. The first reference to a rainbow (Gen 9:13-17).
105. The first reference to God remembering a covenant He made (Gen 9:15-16).
106. The first reference to a husbandman (Gen 9:20).
107. The first reference to a vineyard (Gen 9:20).
108. The first reference to wine (Gen 9:21).
109. The first reference to a person becoming drunk (Gen 9:21).
110. The first curse uttered by a man (Gen 9:25).
111. The first blessing uttered by a man (Gen 9:26).
112. The first reference to a servant (Gen 9:25-26).
113. The first reference to the enlargement of one's territory (Gen 9:27).
114. The first mention of the "Gentiles" (10:5).
115. The first mention of "nations" (10:5).
116. The first mention of "families," tribes, or classes of people (10:5,18,20,31,32).
117. The first mention of "isles," or maritime countries (10:5).
118. First mention of a hunter (Gen 10:9).
119. First mention of a kingdom (10:10).
120. First mention of Babel (Gen 10:10).
121. First mention of Nineveh (Gen 10:12).
122. First mention of Canaanites (Gen 10:18).
123. First mention of Sodom and Gomorrah (Gen 10:19).
124. First mention of "tongues," or languages (Gen 10:5,20,31).
125. The first mention of different nations "divided in the earth" (Gen 10:32).
126. The first mention of a group of people traveling (Gen 11:2).
127. The first example of agreement among men (Gen 11:3).
128. The first mention of "brick" (11:3).
129. The first mention of "mortar" (Gen 11:3).
130. The first mention of the tempering of brick (11:3).
131. The first mention of a "tower" (11:4).
132. The first mention of a fear of being "scattered" (11:4).
133. The first mention of the Lord coming "down" (11:5).
134. The first mention of human potential (11:6).
135. The first record of God's assessment of a collective work (11:5-6).
136. The first record of God's response to a collective work (11:6-7).
137. The first record of God scattering a people (11:8).
138. First Judgment of a human project (11:8).
139. First Dispersion of humanity (11:8).
140. First record of a son dying before his father (11:28).
141. The first barren woman (11:30).
142. The first mention of the land of Canaan (Gen 11:31).
143. First Calling from one place to another (Gen 12:1).
144. First Divine direction concerning a move (Gen 12:1).
145. First Covenant of blessing (Gen 12:2-3).
146. First mention of a Divinely created nation (Gen 12:2).
147. First mention of acquired wealth (Gen 12:5).

148. First mention of servants, or slaves (Gen 12:5)
149. The first time God is said to have “appeared” to anyone (Gen 12:7).
150. First Famine (Gen 12:10)
151. First trip from Canaan to Egypt (Gen 12:10)
152. First person to treat another person well for the sake of another person (Gen 12:18)
153. First example of God cursing those who cursed Abram (Gen 12:17)
154. First examples of plagues coming from the Lord (Gen 12:17)
155. First trip from Egypt to Canaan (Gen 12:20-13:3)
156. First man mentioned who was rich: Abram (Gen 13:2)
157. The first example of a territory being unable to sustain those in it (Gen 13:6)
158. The first example of a dispute among employees (Gen 13:7)
159. The first separation of kindred spirits (Gen 13:8-12)
160. The first commanded perusal of the land of Canaan (Gen 13:17)
161. First use of the word “Hebrew” (Gen 14:13)
162. The first military initiative by a man of faith (Gen 14:14-15)
163. The first mention of Melchizedek (Gen 14:18a)
164. The first mention of a “priest of the most High God” (Gen 14:18b)
165. The first mention of a king who was also a priest (Gen 14:18)
166. The first mention of “bread and wine” (Gen 14:18)
167. The first mention of enemies being delivered into ones hand by the Lord (Gen 14:20a)
168. The first mention of “tithes” (Gen 14:20b)
169. First Vision (Gen 15:1).
170. First record of the words “Fear not” (Gen 15:1)
171. First revelation of God in a protective capacity (Gen 15:1).
172. The first reference to God as a “Reward” (Gen 15:1).
173. First reference to someone believing God (Gen 15:6).
174. First mention of righteousness (Gen 15:6).
175. First mention of man inheriting something (Gen 15:7).
176. First prophecy of a being judged (Gen 15:14).
177. First reference to iniquity being “full” (Gen 15:16).
178. First use of the word “handmaid” (Gen 16:1).
179. First mention of “Hagar” (Gen 16:1).
180. First mention of God restraining a woman from bearing children (Gen 16:2).
181. First time a wife’s handmaid bore children to her for her husband (Gen 16:4).
182. First mention of an angel (Gen 16:7).
183. First mention of “the angel of the Lord” (Gen 16:7),
184. First message delivered by an angel (Gen 16:8-12).
185. First time a name was given to a child according to revelation (Gen 16:11).
186. First time someone gave a name to God (Gen 16:13).
187. First time “Almighty” is mentioned (Gen 17:1).
188. First time God is expressly said to have “talked” extensively with someone (Gen 17:3-22).
189. First time a person was told he would be the father of “many nations” (Gen 17:4-5).
190. First time someone was told “kings” would come out of him (Gen 17:6).
191. First time Abraham was told Sarah would bear the heir (Gen 17:19,21).
192. First time “circumcision” is mentioned (Gen 17:10-13).
193. First mention of “Isaac” (Gen 17:19).
194. First time circumcision was performed (Gen 17:23-27).
195. First example of more than one heavenly messenger appearing at a time (Gen 18:2).
196. First example of hospitality (Gen 18:4-8).
197. First example of entertaining angels unawares (Gen 18:2).
198. First time God said something would “surely” take place (Gen 18:18).
199. First reference to a godly man commanding his children and household (Gen 18:19).

- 200. First example of intercession (Gen 18:23-32).
- 201. First mention of mocking (Gen 19:14).
- 202. First record of angels being sent to destroy cities (19:19-38).
- 203. First record of the sin of sodomy (19:5).
- 204. First record of someone being struck blind (19:11).
- 205. First record of someone being cursed for looking back (19:26).
- 206. First record of a dream (Gen 20:3).
- 207. First record of a heathen reasoning with God (20:4-5).
- 208. First use of the word "prophet" (20:7).
- 209. First reference to a husband being a "covering" for the wife (20:16).
- 210. First reference to a person being "reproved" (20:16).
- 211. First time the word prayer is mentioned in any of its varied forms "prayed" – pray, prays, prayer, prayed, prayers, prayeth (Gen 20:16).
- 212. First reference to healing (20:17).
- 213. First reference to God closing the wombs of an entire household (20:18).
- 214. First miraculous birth (Gen 21:1).
- 215. First mention of an eight-day-old child being circumcised (Gen 21:4).
- 216. First mention of a child being "weaned" (Gen 21:8).
- 217. First mention of someone being cast out of the house (Gen 21:10).
- 218. First mention of Beersheba (Gen 21:14).
- 219. First mention of God opening someone's eyes (Gen 21:19).
- 220. First mention of an "archer" (Gen 21:20).
- 221. First mention of "the wilderness of Paran" (Gen 21:21).
- 222. First mention of a wife being "taken" for someone else (Gen 21:21).
- 223. First mention of Philchol, Abimelech's captain (Gen 21:22).
- 224. First mention of swearing, s in taking an oath (Gen 21:23).
- 225. First example of a covenant being made between two men (Gen 21:27).
- 226. First mention of a person planting a grove (Gen 21:33).
- 227. First mention of "Everlasting God" (Gen 21:33).
- 228. First reference to someone being "tried," "tested," "tempted," or "proved" by God (Gen 22:1).
- 229. First time God required a man to sacrifice his son (Gen 22:1-2).
- 230. First mention of a "burnt offering" (Gen 22:2).
- 231. First time the word "Moriah" is mentioned (Gen 22:2).
- 232. First time the word "worship" occurs (Gen 22:5).
- 233. First record of an angel stopping a person from doing something (Gen 22:11).
- 234. First record of a substitutionary offering (Gen 22:13).
- 235. First use of the expression "the mount of the Lord" (Gen 22:14).
- 236. First reference to a "concubine" (Gen 22:24).
- 237. First time the age of a woman at death is mentioned (Gen 23:1-2).
- 238. First mention of "Kirjatharaba" (Gen 23:2).
- 239. First record of a man's wife dying (Gen 23:1-2).
- 240. First mention of a "sepulcher" (Gen 23:6).
- 241. First record of a burial (Gen 23:19).
- 242. First mention of something that was purchased (Gen 23:9-16).
- 243. First mention of a "burying place" (Gen 23:9).
- 244. First mention of the "worth" of something (Gen 23:9,15).
- 245. First mention of a man burying his wife (Gen 23:19).
- 246. First mission to find a wife (Gen 24:1-8).
- 247. First time the phrase "in all things" is mentioned (Gen 24:1).
- 248. First time the phrase "the God of the earth" is mentioned (Gen 24:3).
- 249. First time the word "beware" is used (Gen 24:6).
- 250. First time the phrase "the Lord God of heaven" is used (Gen 24:7).

- 251. First prayer requesting a sign from God (Gen 24:12-14).
- 252. First immediate answer to a prayer (Gen 24:15).
- 253. First mention of a “virgin” (Gen 24:16).
- 254. First mention of a person bowing their head in worship (Gen 24:26).
- 255. First occasion of a father giving his son everything (Gen 25:1).
- 256. First mention of giving up the ghost (Gen 25:8).
- 257. First mention of being gathered unto one’s people in death (Gen 25:8).
- 258. First time something was “purchased” (Gen 25:10; 23:16-20).
- 259. First mention of the Lord being “entreated” (Gen 25:21).
- 260. First record of a woman praying, or inquiring of the Lord (Gen 25:22).
- 261. First Twins mentioned (Gen 25:24).
- 262. First mention of a “birthright” (Gen 25:31).
- 263. First occasion of something being “sold” (Gen 25:33).
- 264. First example of someone despising their birthright (Gen 25:34).
- 265. The first commandment of God not to go down to Egypt (Gen 26:2).
- 266. The first reference to God performing His oath (Gen 26:3).
- 267. The first reference to God blessing one person because of the obedience of someone else (Gen 26:5).
- 268. The first record of a “hundredfold” harvest (Gen 26:12).
- 269. The first record of wells being stopped up by men (Gen 26:15).
- 270. The first record of stopped wells being re-dug (Gen 26:18).
- 271. First reference to spring water, or “well of springing water” (Gen 26:18).
- 272. First record of God making room for someone (Gen 26:22).
- 273. First time God identified Himself as “the God of Abraham” (Gen 26:24).
- 274. First record of one being multiplied for the sake of someone preceding them (Gen 26:24).
- 275. First expression stating someone else hated the individual (Gen 26:27).
- 276. First record of a man or woman being grieved (Gen 26:35).
- 277. First record of one appearing disguised as another (Gen 27:1-19).
- 278. First record of a man unknowingly making the right choice (Gen 27:27-28).
- 279. The first record of kissing (Gen 27:27).
- 280. First mention of “the blessing of Abraham” (Gen 28:4).
- 281. First mention of a daughter of Ishmael (Gen 28:9).
- 282. First glimpse of interaction between heaven and earth, with angels ascending from and descending to the earth from heaven (Gen 28:12).
- 283. First expression of a place on earth being identified as “the house of God” and “ the gate of heaven” (Gen 28:17,21).
- 284. First record of pouring oil on anything as act of dedication (Gen 28:18).
- 285. First record of a vow being made to God (Gen 28:20).
- 286. First reference of anyone giving the tenth of what he had to the Lord (Gen 28:22).
- 287. First example of a man kissing a woman (Gen 29:11).
- 288. First record of serving another person to obtain a wife (Gen 29:19-20).
- 289. First example of someone that was loved “more” (Gen 29:30).
- 290. First example of a woman envying her sister (Gen 30:1).
- 291. First prophecy of having another son after a first birth (Gen 30:24).
- 292. First example of a calculated increase of livestock (Gen 30:37-43).
- 293. First of a men having his wages “changed” (Gen 31:7,41).
- 294. First time God identified Himself as the God of a place – “Bethel” (Gen 31:13).
- 295. First example of someone being “sold” (Gen 31:15).
- 296. First time God warned a person not to say anything from good to bad to one of His chosen ones (Gen 31:24).
- 297. First time someone is said to have taken the “gods” of another person (Gen 31:30).
- 298. First time one spoke of the Lord watching between two adversaries (Gen 31:49)
- 299. First time angels are said to have met a traveler (Gen 32:1).

- 300. First reference to “God’s hosts” (Gen 32:2).
- 301. First time the words “I am not worthy” are mention (Gen 32:10).
- 302. First time the word “mercies” is used (Gen 32:10).
- 303. First time a person prayed for deliverance (Gen 32:11).
- 304. First time a person pled with God to “deliver me” (Gen 32:11).
- 305. First time someone mentioned God’s promise in a prayer (Gen 32:12).
- 306. First time God promises a person to do them “good” (Gen 32:12).
- 307. First time someone is said to have “wrestled” with an angel (Gen 32:24;Hos 12:4).
- 308. First time a man said he would not disengage one from heaven until he was blessed (Gen 32:26).
- 309. First time someone is said to have had power with God (Gen 32:28).
- 310. First time the expression “face to face” is used (Gen 32:30).
- 311. First time someone survived an adversarial encounter with someone from heaven (Gen 32:25).
- 312. First time a person survived, and had a physical handicap, because of a heavenly encounter (Gen 32:25,31).
- 313. The first expression of brotherly love between brothers of differing spiritual temperament (Gen 33:3).
- 314. The first expression of someone having “enough” (Gen 33:9).
- 315. The first example of someone being “urged” (Gen 33:11).
- 316. The first example of concern about someone being driven too hard (Gen 33:13).
- 317. The first record of a person going out tom observe heathen inhabitants (Gen 34:2).
- 318. The first example of molestation (Gen 34:2).
- 319. The first example of human revenge (Gen 34:25).
- 320. The first use of the word “harlot” (Gen 34:31).
- 321. The first directive to “put away strange gods” (Gen 35:4).
- 322. The first reference to a “drink offering” (Gen 35:14).
- 323. The first reference to the “Edomites” (Gen 36:9).
- 324. The first reference to “dukes” (Gen 36:15).
- 325. The first conspiracy to kill a relative (Gen 37:18).
- 326. First example of someone being sold as a slave (Gen 37:36).
- 327. First example of the Lord slaying a specific wicked man (Gen 38:7).
- 328. The first record of a man who “displeased the Lord” (Gen 38:10).
- 329. First reference to a man prospering because the Lord was with him (Gen 39:2).
- 330. First example of a man being made an “overseer” (Gen 39:4-5).
- 331. First example of a woman attempting to seduce a man (Gen 39:7-13).
- 332. First example of a man fleeing from fornication (Gen 39:13).
- 333. First example of a person false charged with immorality (Gen 39:14-19).
- 334. First example of a person being imprisoned because of a lie (Gen 39:20).
- 335. First record of God giving a person favor in the eyes of another (Gen 39:21).
- 336. First record of a prisoner being placed in charge of something (Gen 39:22-23).
- 337. First example of a dream being interpreted (Gen 40:12).
- 338. First record of the interpretation of a dream coming to pass (Gen 40:18-20).