

Genesis 41:1–45

God Who humbles the Proud and Exalts the Lowly

Main idea: God, who brings down the proud and lifts up the lowly throughout the course of His providence, is eternally and exceedingly bringing down the proud who do not yield to Christ and lifting up the lowly who abandon all self-trust and self-glory to trust in Christ and glory in Christ.

¹ Then it came to pass, at the end of two full years, that Pharaoh had a dream; and behold, he stood by the river. ² Suddenly there came up out of the river seven cows, fine looking and fat; and they fed in the meadow. ³ Then behold, seven other cows came up after them out of the river, ugly and gaunt, and stood by the other cows on the bank of the river. ⁴ And the ugly and gaunt cows ate up the seven fine looking and fat cows. So Pharaoh awoke. ⁵ He slept and dreamed a second time; and suddenly seven heads of grain came up on one stalk, plump and good. ⁶ Then behold, seven thin heads, blighted by the east wind, sprang up after them. ⁷ And the seven thin heads devoured the seven plump and full heads. So Pharaoh awoke, and indeed, it was a dream. ⁸ Now it came to pass in the morning that his spirit was troubled, and he sent and called for all the magicians of Egypt and all its wise men. And Pharaoh told them his dreams, but there was no one who could interpret them for Pharaoh.

⁹ Then the chief butler spoke to Pharaoh, saying: "I remember my faults this day. ¹⁰ When Pharaoh was angry with his servants, and put me in custody in the house of the captain of the guard, both me and the chief baker, ¹¹ we each had a dream in one night, he and I. Each of us dreamed according to the interpretation of his own dream. ¹² Now there was a young Hebrew man with us there, a servant of the captain of the guard. And we told him, and he interpreted our dreams for us; to each man he interpreted according to his own dream. ¹³ And it came to pass, just as he interpreted for us, so it happened. He restored me to my office, and he hanged him."

¹⁴ Then Pharaoh sent and called Joseph, and they brought him quickly out of the dungeon; and he shaved, changed his clothing, and came to Pharaoh. ¹⁵ And Pharaoh said to Joseph, "I have had a dream, and there is no one who can interpret it. But I have heard it said of you that you can understand a dream, to interpret it."

¹⁶ So Joseph answered Pharaoh, saying, "It is not in me; God will give Pharaoh an answer of peace."

¹⁷ Then Pharaoh said to Joseph: "Behold, in my dream I stood on the bank of the river. ¹⁸ Suddenly seven cows came up out of the river, fine looking and fat; and they fed in the meadow. ¹⁹ Then behold, seven other cows came up after them, poor and very ugly and gaunt, such ugliness as I have never seen in all the land of Egypt. ²⁰ And the gaunt and ugly cows ate up the first seven, the fat cows. ²¹ When they had eaten them up, no one would have known that they had eaten them, for they were just as ugly as at the beginning. So I awoke. ²² Also I saw in my dream, and suddenly seven heads came up on one stalk, full and good. ²³ Then behold, seven heads, withered, thin, and blighted by the east wind, sprang up after them. ²⁴ And the thin heads devoured the seven good heads. So I told this to the magicians, but there was no one who could explain it to me."

²⁵ Then Joseph said to Pharaoh, "The dreams of Pharaoh are one; God has shown Pharaoh what He is about to do: ²⁶ The seven good cows are seven years, and the seven good heads are seven years; the dreams are one. ²⁷ And the seven thin and ugly cows which came up after them are seven years, and the seven empty heads blighted by the east wind are seven years of famine. ²⁸ This is the thing which I have spoken to Pharaoh. God has shown Pharaoh what He is about to do. ²⁹ Indeed seven years of great plenty will come throughout all the land of Egypt; ³⁰ but after them seven years of famine will arise, and all the plenty will be forgotten in the land of Egypt; and the famine will deplete the land. ³¹ So the plenty will not be known in the land because of the famine following, for it will be very severe. ³² And the dream was repeated to Pharaoh twice because the thing is established by God, and God will shortly bring it to pass.

³³ Now therefore, let Pharaoh select a discerning and wise man, and set him over the land of Egypt. ³⁴ Let Pharaoh do this, and let him appoint officers over the land, to collect one-fifth of the produce of the land of Egypt in the seven plentiful years. ³⁵ And let them gather all the food of those good years that are coming, and store up grain under the authority of Pharaoh, and let them keep food in the cities. ³⁶ Then that food shall be as a reserve for the land for the seven years of famine which shall be in the land of Egypt, that the land may not perish during the famine."

³⁷ So the advice was good in the eyes of Pharaoh and in the eyes of all his servants. ³⁸ And Pharaoh said to his servants, "Can we find such a one as this, a man in whom is the Spirit of God?"

³⁹ Then Pharaoh said to Joseph, "Inasmuch as God has shown you all this, there is no one as discerning and wise as you. ⁴⁰ You shall be over my house, and all my people shall be ruled according to your word; only in regard to the throne will I be greater than you." ⁴¹ And Pharaoh said to Joseph, "See, I have set you over all the land of Egypt."

⁴² Then Pharaoh took his signet ring off his hand and put it on Joseph's hand; and he clothed him in garments of fine linen and put a gold chain around his neck. ⁴³ And he had him ride in the second chariot which he had; and they cried out before him, "Bow the knee!" So he set him over all the land of Egypt. ⁴⁴ Pharaoh also said to Joseph, "I am Pharaoh, and without your consent no man may lift his hand or foot in all the land of Egypt." ⁴⁵ And Pharaoh called Joseph's name Zaphnath-Paaneah. And he gave him as a wife Asenath, the daughter of Poti-Pherah priest of On. So Joseph went out over all the land of Egypt.

Introduction

Two marvelous reversals, and both by God's grace.

1. God lifts up the lowly

- a. Not the cupbearer. "two years of days"—733 instead of 3. "I remember my sins."
- b. Not Joseph. Only half-way "lifted up" but still insistent, "Not me!"
- c. But God. "A complete/perfect answer" ... "God has shown" ... "what God is about to do"
- d. And the lifting up is extreme. Pharaoh's signet, etc. v42–43. Egyptian wife. Priestly class (cf. 47:22).
- e. The whole Scripture is God showing what kind of God He is, what kind of work He has planned and done and doing: lifting up the Hell-deserving to make them adopted children, conformed to Christ, who shine like the sun.
- f. You ARE lowly in condition, so be lowly of heart. You WILL BE exalted in condition, so be exultant of heart.

2. God brings down the proud

- a. The pride of Pharaoh. "two years of days"—birthday. "by the river." "all the magicians of Egypt and all its wise men." "as I have never seen in all the land of Egypt." "I am Pharaoh."
- b. The humbling of Pharaoh's circumstances. From celebration to consternation. "The plenty will be forgotten." "the thing is established by God." "shortly bring it to pass." "over my house" and "without your consent no man may lift his hand or foot in all the land of Egypt."
- c. The humbling of Pharaoh's heart. Accepting the Word of God. Seeking the help of God. Giving up both halves of the rule of the land.
- d. God resists the proud, so kiss the Son (Ps 2:7–12)! Those who do not will be shattered. So do not join them in pride. Or envy their power/possessions/praise. Or fear their persecutions. Or crave their favor. Rather, humble yourself before, exalt, trust, and please the King of kings and Lord of lords!

Conclusion

God, who brings down the proud and lifts up the lowly throughout the course of His providence, is eternally and exceedingly bringing down the proud who do not yield to Christ and lifting up the lowly who abandon all self-trust and self-glory to trust in Christ and glory in Christ.

(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are welcome to listen to the audio recording, which you may find via tinysa.com/hopewellarp/)

We come now to worship God in the hearing of his word preached.

So we turned in a copy of that word to Genesis chapter 41. Where we have as our portion by God's help the first 45 verses.

Let us rise as we. Come to hear the word of God, let's ask. His help. Oh God, help us now. Apart from your grace our two legs, do not hold us up. And so grant your spirits working on ears and minds and hearts. And stir up our eternal souls towards you.

That the word that is preached would be according to your word and the pages of Scripture. And that the way we receive it would make it unto us the implanted word, which is able to save our souls. For we ask it through Jesus. And your people here say. Amen.

Genesis 41 the first 45 verses these are God's words, then it came to pass at the end of two full years that Pharaoh had a dream. And behold he stood by the river. Suddenly there came up out of the river seven cows fine looking and fat and they fed in the meadow.

Then behold seven other cows came up after them out of the river. Ugly and gaunt. And stood by the other cows on the bank of the river. And the ugly and gaunt cows ate up the seven fine-looking in fat cows. So Pharaoh awoke. He slept and dreamed a second time.

And suddenly seven heads of grain came up on one stalk plump and good. Then behold seven thin heads blighted by the east wind sprang up after them. And the seventh thin heads devoured the seven plump head plump and full heads. So Pharaoh woke and indeed it was a dream.

Now it came to pass in the morning that his spirit was troubled and he sent and called for all the magicians of Egypt and all its wise men. And Pharaoh told them his dreams. But there was no one who could interpret them for Pharaoh. Then the chief Butler spoke to Pharaoh saying.

I remember my faults this day. When Pharaoh was angry with his servants and put me in custody in the house of the captain of the guard both me and the chief Baker we each had a dream in one night he and I each of us dreamed according to the interpretation of his own dream.

Now there was a young Hebrew man with us there a servant of the captain of the guard. And we told him and he interpreted our dreams for us to each man, he interpreted according to his own dream. And it came to pass just as he interpreted for us, so it happened.

He restored me to my office. And he hanged him. Pharaoh sent and called Joseph and they brought him quickly out of the dungeon. And he shaved changed his clothing and came to Pharaoh. And Pharaoh said to Joseph I have had a dream. And there is no one who can interpret it.

But I have heard it said of you that you can understand a dream to interpret it. So Joseph answered Pharaoh and saying it is not in me. God will give Pharaoh an answer of peace. Then Pharaoh said to Joseph. Behold in my dream. I stood on the bank of the river.

Suddenly seven cows came up out of the river fine looking in fact and they fed in the meadow then behold seven other cows came up after them poor and very ugly and gaunt such ugliness as I have never seen in all the land of Egypt. And the gaunt and ugly cows ate up the first seven the fat cows when they had eaten them up no one would have known that they had eaten them for they were just as ugly as at the beginning.

So I woke. Also I saw in my dream and suddenly seven heads came up on one stalk full and good. And behold seven heads withered thin and blighted by the east wind sprang up after them. And the thin heads devoured the seven good heads. So I told this to the magicians but there was no one who could explain it to me.

Then Joseph said to Pharaoh. The dreams of Pharaoh are one. God has shunned to Pharaoh what he is about to do. The seven good cows are seven years. And the seven good heads are seven years, the dreams are one. And the seven thin and ugly cows which came up after them are seven years and the seven empty heads blighted by the east wind are seven years of famine.

This is the thing which I have spoken to Pharaoh. God has shown Pharaoh what he is about to do. Indeed seven years of great plenty will come throughout all the land of Egypt. But after them seven years of famine will arise. And all the plenty will be forgotten in the land of Egypt.

And the famine will deplete the land. So the plenty will not be known in the land because of the famine following. For it will be very severe. And the dream was repeated to Pharaoh twice because the thing is established by God. And God will shortly bring it to pass.

Now, therefore. Let Pharaoh select a discerning and wise man. And set him over the land of Egypt. Let Pharaoh do this and let him appoint officers over the land to collect one-fifth of the produce of the land of Egypt in the seven plentiful years. And let them gather all the food of those good years that are coming and store up grain under the authority of Pharaoh and let them keep food in the cities.

Then that food shall be as a reserve for the land for the seven years of famine which shall be in the land of Egypt that the land may not perish during the famine. So the advice was good in the eyes of Pharaoh. And in the eyes of all his servants.

And Pharaoh said to his servants, can we find such and one as this? A man in whom is the spirit of God. Then Pharaoh said to Joseph. In as much as God has shown you all this there is no one as discerning and wise as you. You shall be over my house.

And all my people shall be ruled according to your word. Only in regard to the throne will I be greater than you? And Pharaoh said to Joseph see I have set you over all the land of Egypt. Then Pharaoh took his signet ring off his hand and put it on Joseph's hand and he clothed him in garments of fine linen and put a gold chain about round his neck and he made he had him ride in the second chariot, which he had.

When they cried out before him bow the knee. So he set him over all the land of Egypt. Pharaoh also said to Joseph. I am Pharaoh. And without your consent no man may lift his hand or foot in all the land of Egypt. And Pharaoh called Joseph's name. Zafnothanea.

And he gave him as wife asanath the daughter of Potipharera priest of on. So Joseph went out over all the land. A regent a man thus ends this reading of God's inspired and inherent word, please be seated.

In the gospel the good news of Jesus Christ and the saving work of Jesus Christ and the application. Of that work and in the whole of history. The Lord the Lord. Displays himself as God who lifts up the lowly. In and for the sake of the Lord Jesus Christ.

And who brings down and destroys the proud who do not yield. To the Lord Jesus. And there are many times and places in history and in his word where the Lord has broken out into history displaying this about himself that he is God who hears and looks upon and lifts up the lowly.

And God who brings down? And destroys. The proud. And the seemingly powerful. And that is what the Lord sets before us this morning in Genesis chapter 41. And these 45 verses two marvelous reversals. One Joseph goes. From the dungeon of the prison. To the highest seat in all of the land.

From prison to palace in 45 verses. And we get the sense that it was so rapid. That you could watch it happening. The other God brings down the proud. Egypt and Egypt's gods and Pharaoh. Has presented in this chapter are proud. And God is about to humble their circumstances like Egypt has never seen.

And yet in the context of what we have here and how God grants to this pharaoh to respond. As opposed to how the Israelites who first received this word. Would have known and observed another pharaoh responding. We see that God not only humbles the outward sac circumstances by his providence.

But he humbles Pharaoh's heart. By his grace. So those are the two great things that the Lord is setting before us in his word. Here. First God lifts up the lowly. And second God brings down the proud. It has not the cut bearer. Who lifts Joseph up. This is not a story about how a man remembered his friend.

And went to bat for him. Know the previous chapter when you remember the chapter divisions are. Not original verse 23 of chapter 40 concludes yet the chief butler the cupbearer did not remember Joseph. But forgot him. In fact when the cupbearer does remember something in our passage, what does it say?

He remembers.

Are you listening children to verse nine? The chief butler spoke to Pharaoh saying I remember. My faults. In the word is the word for sins. Is not the cupbearer who is lifting Joseph up. In fact Joseph as we were considering last year thought it would be the last week thought it would be three days and the cup bearer would remember him and Joseph would be out of there.

But we have in verse 1, then it came to pass at the end of two full years. If you have a good literal translation and it adds a word like full you know, that something is going on that it doesn't just say in the original that it came to pass at the end of two years and the construction here is actually quite literally two.

Years of days. It does mean full but when the when the words years of days are used it actually refers to a very exact passage of time. So 730 days from the day that the cut bearer forgot Joseph so 733 days. From the day that Joseph thought it would just be the three.

It was not the cut bearer. God has lifting up Joseph not in Joseph's expected time and with no credit to the cupbearer who when he finally remembers something it's his sin that he remembers. The Lord may give us a role in the lifting up of the lowly. Then we rejoice when he does if by the spirit pressing us into the shape of Jesus he gives us the opportunity to come along side someone and be an instrument by which they are lifted up.

But it is never we ultimately who do the lifting. The credit the glory goes to God. Not Joseph either Joseph is in a position in our passage in which he might have been tempted to trust in himself. You see by verse 15. He had only been half lifted up.

I don't know what I did in my water. You'd only been half lifted up you remember in chapter 40 both the cup bearer and the baker stood before Pharaoh they had been lifted up out of the dungeon that's the half that Joseph has had so far and it's a pretty good lifting up for the first time in years he's clean he's clean shaven he's been given new clothes he was.

He was in the condition of a prisoner and not in a condition that you would be presented to Pharaoh and he's halfway there but you remember 730 days ago the cupbearer and the baker were lifted up and the cup bearer was lifted up all the way but the only part of the baker that got lifted up all the way was his head from him remember that from last week's passage, it's exactly how it's worded and the Lord does that in part not just.

Children but it has that effect on us parents too, he uses graphic words and turns of phrase in his word to make things stick in our heads, so Joseph is halfway lifted up he's standing in front of Pharaoh and Pharaoh says to Joseph I've had a dream and there's no one who can interpret it pretty amazing thing all the way to he didn't know it could interpret it but I have heard it said of you that you can understand a dream to interpret it now.

Joseph had told the butler the cut bearer that interpretations belonged to. God Joseph had told him him that but the cup bearer had conveniently left that out there could be number of reasons that he might have done that one, you don't want to when Pharaoh who thinks he's the incarnation of raw or maybe against any of the other many many many gods that the Egyptians have want to suggest that the gods of Egypt are inadequate so perhaps it wasn't that or perhaps he thought that this was part of making up for having forgotten.

Joseph make it sound like Joseph is. The one in whom the answer is and so leave that God part out and you and so Pharaoh is reflecting in the way he addresses Joseph the way the cup bearer has presented Joseph to Pharaoh any pharaoh says I have heard a dream there is no who contributed I've heard a set of you that you can understand a dream to interpret it.

Now. If you think you're there for your special talent or your special skill you are tempted as Joseph to say you have done the right thing. Pharaoh you have got the right man, it's interview and resume time and all the words that you practice in the prison mirror if they have mirrors in the prison yeah if I ever get before Pharaoh and I'm gonna present to him all of the reasons that that that I am the man for the job or or whatever good things about me.

You're the temptation is to make it about him at this point. Pharaoh himself has made it about him. And yet. Joseph completely disavows it. Joseph answered Pharaoh saying and you see the it is an italics and some of your translations. That's because the English is cleaning it up for you.

In the Hebrew the first words out of Joseph's mouth are not me. Just like that not me. God. You see what he's saying here? He's telling Pharaoh that God is the only help for Pharaoh but as he does so it's because Joseph knows that God is the only help for Joseph.

And so his conviction about the fact that it is God who must lift him up protect him from the pride and the self-advancement to which he would have been tempted at the time. Not the cupbearer not Joseph but God a little more translation work in verse 16 God will give Pharaoh and answer of peace and the word is alone some of you actually know that the word shalom refers to completeness and wholeness and perfection there is a sense of peace but it's peace because absolutely everything necessary is provided because all of who God is is being is being bent for all that you.

Need God to be for you. So when sometimes we use as blessing at the end of the the service from numbers chapter 6 Yahweh bless you and keep you lift up his face upon you. And be gracious to you make his face shine upon you and give you shalom.

He's not saying may he give you a a quiet non-chaotic week. Saying may he been. All of who he is. For all that you need him to be the answer here is what he's saying about the answer is not that it's going to be pleasant, in fact the answer ends up being rather unpleasant.

And. The what Joseph is saying here, he hadn't even heard what the dreams are yet, but he's saying that all of the answer comes from God none of the answer comes from Joseph. God is the one who has lifting up the lowly and even in the details of the passage, he's setting us before that and how far does he lift the lowly up?

How far does Joseph end up going? So far he's had a shave we assume a bath. Some new clothes. He ends up being lifted up all the way to the top of Egypt.

Then Pharaoh took his signet verse 42 signaling off his hand and put it on Joseph's hand and he clothed him in garments a fine linen and he put a gold chain around his neck and he had him ride in the second chariot which he had and they cried out before him bowed the knee.

So they set him over all the land of Egypt. Some of you who know the book of Esther. This sounds familiar doesn't it it's a very similar to when Haman thinks that the king is asking him what he wants to do for him but it's actually what he wants him to do for Mordecai and Haman is coming up with the most ridiculous ostentatious display possible of the greatness of this guy.

Well here the Lord puts it in Pharaoh's heart to make the most ridiculous ostentatious display possible of the greatness of Joseph. One day. One day from the dungeon of the prison. To as high as Pharaoh himself. Not only that he's given an Egyptian wife now. I'm not like the rest of my extended family.

I think that the greatest wife that I could ever possibly have gotten would be Irish and English and French and. When we say mutt we mean it with all the possible affection that you can have. There are folks in my extended family who think. The best possible wife the highest class wife, you can get in all the world is an Egyptian.

That's definitely what Pharaoh would have thought. The giving of an Egyptian wife. To a guy who woke up this morning in the dungeon of the prison of the captain of the guard. That too is God holding before us just how highly lifted up he has raised Joseph. In fact, not just an Egyptian wife, but one from the priestly class.

How exalted was the priest and class was kind of like, you know in Egypt like it is in America. You make it up into the ruling class you pass rules for everybody else, but you get to all the perks and you don't have to do what you make everybody else do.

We see this in chapter 47 verse 22 when all of the wealth of Egypt is being consumed to to buy the grain, you know, who doesn't have to buy any. The priestly class. They're the ones who who reign as the great nobility. And so, it's actually a really big deal to us it's just you know.

Egyptian woman, whatever you think of that but they thought it was great, you know and some strange names and the priest and we think oh well, that's probably not good because you know, there's some religious problems mixed up in there, but Joseph has been given a name that shows that Pharaoh is bowing now to Joseph's God Zephaniah the God who speaks and the God who lives?

It's actually kind of a judgment on all the other Gods and Egypt. None of them could tell Joseph what or none of them could tell what? You needed to hear God of Joseph. He could tell him. All those gods can't do anything. God of Joseph could tell him stuff because God of Joseph is the one who was going to do the stuff.

About which he told him. And so Joseph is lifted up by God to the top of all Egypt and indeed this is what God shows himself doing. In the whole of Scripture. As God reveals to us what kind of God he is and what kind of work he has planned and done and is doing.

He reveals Himself as a God who cares for the lowly who has pity and compassion and has decided to display himself by lifting up those who are lonely. As you learn as we are rehabilitated in God's great mercy to us in praying the Psalms and singing the Psalms and and having our Christian.

Affections and and emotional and mental and volitional willful responses to our situation shaped by the solemn. One of the things that you'll notice often is look upon me God for I am lowly. Hear me Lord for I am afflicted. God is the kind of God with whom it is actually a powerful argument to say.

I am nothing.

Because he's the God who lifts up those who are nothing. And that's how you appeal to him. There are other people. Those who are the powers that be in this world, maybe people in your own social circuit social circles with whom it is a powerful argument to say I'm something you tell them what you have done and all about what you're good at and why well you're good for them to have you.

The god of the Bible is the God with whom I'm nothing. Is an argument. Because he's God who lifts up the lowly and that is an app summary of the gospel as a whole for who is lower than the one who has pushed down on the knowledge of God the one who has fallen from being created in God's image and despised his creator and lived for himself.

For his own praise according to his own preferences depending upon his own power. I'm talking about you, aren't I?

Because every one of us even those who believe in the Lord Jesus Christ, we have that remaining fleshlightness that desires nothing more than our own praise and wants everything to be done according to our own preferences and is continually depending upon our own power.

And it may be that that for you is not your former nature, but still your current nature. And you are here this morning to hear from the Word of God that God lifts up those who deserve to be punished by him forever for raising themselves up as competitor gods.

But he has punished his son. Who is God. And yet he didn't grasp his equality with God but humbled himself to become a man so that he could die on the cross and suffer in himself the penalty that we deserve for wanting to be for in Adam and then actually in ourselves living as our own Gods.

And the hell that we deserved he who knew no sin was made to be sin. So that we might not only be forgiven. But having been forgiven by what Jesus has done to pay for our sin might then receive the blessing of being pressed into the shape of Jesus.

That we might become the righteousness of God in him. So that's from the lowest of the low to what the highest of the high. The adopted children of God made to look like Jesus Christ shining like the sun and the kingdom of our father radiating as the bride with the glory of the groom who having finished the work in which he loved us and gave himself for us washes us by the washing of water with his word to present us at last fullness without spot our wrinkle or any such thing in the in the psalm that we are singing this month and the second half of Psalm 45 with the glory of the Great King.

It. In his bride.

Do we not see how whom God displays himself to be? In the way he lifts Joseph up from the lowest to the highest in all of Egypt. It's just a glimpse of what he does, not just for special cases like Joseph. You read something like this and you think oh it's a special case and once in every generation for someone like that.

It's a kind of thing that you put into histories and biographies. And the rest of Scripture comes and says, no, it's not for special cases. It's for your case. Because you have been the lowest of the law. And the good news of Jesus Christ and the gospel and the message of the Bible as a whole is that God who reveals Himself to be this kind of God with Joseph has revealed Himself even more so to be that kind of God with you in Jesus Christ.

And yet not everyone receives. Him.

There are those who do not kiss the sun. There are those who even if they hear the gospel. Harden their hearts.

And who in Bible about whom in the Bible is it more said that He hardened his heart. Than another Pharaoh. This is an amazing passage not just because in the bringing in God's bringing down the proud not just because Pharaoh was humbled in his circumstances, but because he was humbled in his heart.

A very quickly. Pharaoh here is presented as proud the two years of days of being an exact amount of time returning to that concept from earlier tells us what day it is. It's Pharaoh's birthday. That's what it was exactly two years ago, right? And he thinks his birthday is a pretty special occasion on his birthday, he has the big party for the Butler it was good news for the baker it was bad news.

And here we are and who knows what this pharaoh has planned for this day, but it doesn't go according to his plan. Why? Because he receives this dream from God. That make brings everything to a screeching halt. Now you and I have never had a prophetic dream. We know that because although the Lord spoke in many times in many ways previously, he's spoken finally by his son.

Jesus is the last word. There are not many different kinds of the talkings of God now. But whatever this prophetic dream was like Pharaoh knew that it meant something. He didn't gather everybody that day for the party in which they would feast and drink in honor of the incarnation of raw.

Just one little dream from God not to little dreams from God. And suddenly he's gathering the entire nation to try and figure out what in the world did Pharaoh dream. Humiliating. So easily brought to an end of his resources all the magicians. All of those have understanding. No one could help him.

Even worse in the dream. The fat cows got eaten by ugly and got cows, where do they come from kids? They come up out of the. The river now the river in Egypt is the Nile and the Nile was thought to be a God in fact an Egyptian literature, they sometimes refer to the land of Egypt as the gift from the Nile, so the Nile was the God that had given them this wonderful gift.

The ugly skinny cows came up out of the Nile too. I mean, we know the beautiful the fine-looking and that word had previous that phrase had previously been used of Joseph and then previously been used of Rachel the fine looking at we expect those out of the Nile we are after all the great pharaoh of the great Egypt, that is a great country because it has been given by the great God the Nile.

He assumes that the Egyptians would know that this is a problem when Joseph stands in front of him, he actually adds, doesn't he? Such as I have never seen in all the land of Egypt you Hebrews might be used to livestock that poor but we don't get them around here.

You hear the pride of Pharaoh? Who believes himself to be the incarnation of a God. Who? Thinks that his birthday is is the this glorious holiday who thinks that the Nile and Egypt are the this unique exceptional great land and all the world. And so when he is humbled in his circumstances.

When he goes from the celebration of his birthday to the consternation first of the dreams and then even worse once the dreams are interpreted. What is fair ado is that all of this okay, no big deal let's go have the birthday party. Birthday parties office, isn't it? Because he's just found out that Egypt which he thought was so great is literally on the brink of perishing.

That's how as a finishes. Not just interpreting the dream. But also giving Pharaoh the advice and he concludes in verse 36 that the land may not perish during the famine. And Joseph told him two reasons for there being two dreams, what were they? One because the thing is firmly established by God.

How powerless? Pharaoh who is accustomed to feeling powerful over everyone. Powerless to stop its firmly established by God can't be undone. And it's coming quickly. You had better be ready now. Because here it comes. Pharaoh God humbles. Pharaoh, he brings down Pharaoh's pride in his circumstances and. Even in the circumstances that we end up in and there's a little bridging over into from the humbling of his circumstances to the humbling of his heart here.

But this was actually not unknown in Egypt to have someone called the vizier. The administration of the land of Egypt was very complex and sometimes a pharaoh would have someone called the Vizier who handled the half that Pharaoh didn't want to. Okay, so there would be some guy who handled half of the things and it was an Pharaoh would handle the other half of the things and it was kind of like a a two-person administration.

And Joseph's case, it's not half and half is it? In fact, the first thing Pharaoh says to Joseph is actually that Joseph is going to be over Pharaoh's own house. And then he concludes it by saying that no one in all the land of Egypt will lift a hand or a foot that doesn't mean kids like you would do if you were told that by someone because that's the way our flesh operates that you lift up your head or lift up a knee or no hand and foot is a literary way of saying no one is allowed to do anything anywhere except according to the word of Joseph.

Basically says, I'm just going to retain the name. And I'm going to have my throne. But you for all practical purposes are now Pharaoh.

Pharaoh goes. A long way down doesn't he in his circumstances? There's no longer the incarnation of the God of the greatest land on earth. He's a guy depending on someone who woke up today as a Hebrew slave to run his whole country without any input from him just so that that country can survive.

God humbles the proud in their circumstances. We know that that's going to happen from Psalm 2. Because when the king's rage and the people's plot in vain and they all want to lift up their hand against Yahweh and it against his anointed what does God do in heaven? He laughs.

Why? Because I've already picked the one who's going to rule it all. Today, I have begotten you ask of me and I will give you the nations as your heritage. And I'll give you a rod of iron that you may smash them to smithereens. All of the politics and all of the war in the world is battling over things that belong to Jesus.

And those who seem to be in control for a time are only temporarily there until either they have bowed to Christ and are blessed in having submitted to him forever or not having bowed and not having submitted they are shattered. And destroyed forever. God will bring down the proud.

And that means since we know that God will humble all of us in our circumstances if we do not belong to him in Christ, it is necessary that we be humbled in our hearts. Can you imagine? The Israelites as Moses being carried along by the Holy Spirit as writing this.

And there is a Hebrew standing in front of the Pharaoh telling him about the terrible things that God is about to do to him. The Israelites are saying we've heard this one before Farrah Harden's his heart got destroys and we go out we get all the stuff. Bye bye Egypt.

It's not what happens in Genesis. 41 is it? God actually grants to this Pharaoh. To listen to his word on the lips of Joseph. Is it not a marvelous thing that God not only humbles the external circumstances of Pharaoh on this day, but gives him the humility of heart to hand over this control to Joseph.

To give him a name that acknowledges that Joseph's God is greater than all the gods of Egypt put together. Do not understand now why the key thing that has said about the wicked pharaoh who presided over or I guess under the Exodus? Is there a rose a pharaoh who did not know Joseph.

Well, if you were speaking a Egyptian. You would say there arose a pharaoh who did not know. Zafnotha Anaya. It's not so much that he didn't know Joseph. Is he didn't know Joseph's God? That's why he says I do not know Yahweh and I will not let as people go.

If we ever get to Exodus in Exodus isn't necessarily next in the preaching wonderful passage, not for Pharaoh. But this is a wonderful passage for this pharaoh, isn't it? There's a question if this is a wonderful passage for you. Because will you hear about the God who will bring down everyone who refuses him in their pride?

And call upon him for the grace to humble your heart. That you acknowledge that he alone is God. And that you are lowly breathing dirt a creature who has sinned away your claim to be the display of his glory and have been offered in the place of your sin his son and his righteousness that you may reclaim a higher glory.

Than you and Adam had sinned away.

God grant that when he brings down your pride it will have been under the preaching of the gospel and the humbling of your heart. So that when he reveals himself as the God who lifts up the lowly that will be you and you will be lifted up. And Jesus will be the firstborn among many brothers and sisters and you will be one.

And the display of the God of Genesis 41 in the last day and for unending ages. Would be in part in your life. Because you humbled you. And he said Christ before you. And he set himself before you in Christ as the one who lifts all the way up.

Those who had gone all the way down in their sin. So, Don't join the proud of this world. Humble yourself before Christ. Pray for them. That they would be humbled in this way. Before they are shattered. And humbled in the other. And as you pray for them that way and resist your own pride.

Are you not reminded not to fear them? Who's a parent to power and glory exists only as long as it serves the kingdom of Christ? And as soon as it's usefulness has ended they'll be shattered. Don't envy them. Don't be afraid of them. Don't live your life trying to curry favor with them.

Please Christ. If he has set them over you honor and obey them as far as Christ has called you to do so. But don't let them move you a single inch out of what Christ has commanded you to do or a single inch into what Christ has forbidden you to do.

Because he's king over whatever king you have in any place and at any time and he's Lord over whatever. Lord you have. And you rejoice to bow the knee. And confess with the tongue that he's king of kings and Lord of lords. Because it is for your sake who believe in him.

That he did not consider a quality with God something to be grasped. But he humbled himself. So that he could lift you up. Having endured what you deserve on the cross. So that you could become the righteousness of God in him. Behalf perfectly happy and perfectly holy. Forever amen.

Let's pray.

Our Father in heaven we again pray for Mr. Ronk. That you would heal him. We thank you for your perfect wisdom. And your providence and that we can always rest in that and think to that. And for even. The very difficult but tangible reminder. Of how we can frail and low we really are.

Remove from us we pray all delusions of greatness in ourselves. Keep us from any self-glory or self-trust. But Grant to us to be floored by the glory of Christ. And His trustworthiness. As he lifts up the lowly all the way to his throne to be seated in the heavenlies in union with him.

We pray that your spirit would apply to us this portion of your word that we have heard. And that you would glorify yourself. As you lift up the humble. Whom you bring to yourself through faith in him even our Lord Jesus and his name we ask it. And your people here sack.

Amen.