

The Exaltation of Joseph

Genesis 41:1-57

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Introduction

Last week, in our Genesis sermon series, we came to chapter 41. We focused on God's mercy to Egypt in providing Joseph as a saviour for them.

- We saw how the Lord troubled Pharaoh so that he was ready to listen to God's Word.
 - It is a great mercy to us when troubles humble us so that we listen.
- We saw that the Lord then brought Joseph before Pharaoh to tell him what God was going to do—that He was going to send seven years of plenty and then seven years of famine.
 - It is a great mercy to us that God tells us what He is going to do—that we are all sinners, and that some He is going to save and bring to glory, and others He will condemn and send to hell.
- And then we saw how God also told Pharaoh (through Joseph) what needed to be done to save Egypt and how Pharaoh obeyed so that Egypt was saved.
 - It is a great mercy that God has told us how to be saved and has provided Jesus to be our Saviour.
 - If we trust in Jesus for forgiveness and new life, we will surely be saved—God has said so.
 - Jesus is the bread of life, and all who come to Him have everlasting life while all who do not come to Him will surely perish.

This week, we want to look at the exaltation of Joseph,

- in which we see a beautiful picture and type of the exaltation of Jesus Christ.
 - This is very much related to what we saw last week because Joseph and Jesus are exalted to save the world, but this week are focusing more on Joseph and Jesus themselves and on how they were brought from the pit to the throne.
 - There is nothing better for us than to meditate on the things of Christ that we might love Him more trust in Him more fully and live for Him more completely.

Our scripture reading will be the same as it was last week—all of Genesis 41.

- So please give me your attention as I read it to you now.

Genesis 41:1-57: 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.⁴⁶ Joseph was thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.⁴⁷ Now in the seven plentiful years the ground brought forth abundantly.⁴⁸ So he gathered up all the food of the seven years which were in the land of Egypt, and laid up the food in the cities; he laid up in every city the food of the fields which surrounded them.⁴⁹ Joseph gathered very much grain, as the sand of the sea, until he stopped counting, for *it was* immeasurable.⁵⁰ And to Joseph were born two sons before the years of famine came, whom Asenath, the daughter of Poti-Pherah priest of On, bore

to him.⁵¹ Joseph called the name of the firstborn Manasseh: “For God has made me forget all my toil and all my father’s house.”⁵² And the name of the second he called Ephraim: “For God has caused me to be fruitful in the land of my affliction.”⁵³ Then the seven years of plenty which were in the land of Egypt ended,⁵⁴ and the seven years of famine began to come, as Joseph had said. The famine was in all lands, but in all the land of Egypt there was bread.⁵⁵ So when all the land of Egypt was famished, the people cried to Pharaoh for bread. Then Pharaoh said to all the Egyptians, “Go to Joseph; whatever he says to you, do.”⁵⁶ The famine was over all the face of the earth, and Joseph opened all the storehouses and sold to the Egyptians. And the famine became severe in the land of Egypt.⁵⁷ So all countries came to Joseph in Egypt to buy *grain*, because the famine was severe in all lands.

May the LORD richly bless to us the reading of His holy Word.

Surely we are greatly endeared to Joseph as we follow his story.

- Surely it makes us glad to see how this faithful man who was treated so unjustly is finally exalted and given a place of honour where he can serve many people.
- But how much more are we endeared to Jesus Christ as we follow His story!
 - Here is the one who left the glory of heaven to redeem sinners like us who do not deserve the least of His mercies.
 - We see how He is scorned and abused, and cast into the lowest pit...our sorrow is great for Him...
 - But surely we rejoice to see Him justified and exalted to reign at God’s right hand—given all authority to provide salvation to a world that would otherwise die in sin.
- So as we rejoice today in the exaltation of Joseph, let us also rejoice in the exaltation of our LORD Jesus Christ which is gloriously shadowed forth in Joseph’s story.
 - Let us cheer and rejoice as we consider how He was exalted.
 - As Psalm 35:27 says, **Let them shout and loud rejoice who long to see me justified, and let them say with ceaseless voice, the LORD be ever magnified.**
- Let us turn to our text in Genesis 41, where first...

I. We are reminded that humiliation goes before exaltation.

- There is an order of things—the cross comes first and then the crown—suffering, and then happiness.

- A. We are reminded in verse 1 that for two more full years, Joseph is forgotten and ignored.
1. Though in chapter 40, God had revealed to the butler and the baker that Joseph was a true shepherd of God...
 - a. For he was seen to be compassionate—as the one who truly cared about his fellow prisoners and served them.
 - Though he had his own problems, we were told how he reached out to the chief butler and chief baker of Pharaoh when he saw that they were especially sad because he wanted to help them however he could.
 - The prison was a place where nobody cared, but Joseph was a shepherd.
 - b. And even more strikingly, perhaps, Joseph was then revealed to be a true prophet by interpreting the dreams of these men that had troubled them.
 - He first told them that true interpretations come from God...
 - And then he proceeded to speak God’s word to them as a prophet, telling them what the dreams meant—
 - both the good news that the butler would be saved in three days,
 - as well as the bad news that the baker would be executed in three days.
 - And then it happened just as Joseph said it would.
 - c. And then we saw yet more evidence that Joseph was a true shepherd.
 - It was seen that he had true patience of faith—
 - faith that kept believing what God had said even when it did not look like what He said was going to happen.
 - First, that he continued to believe that he would reign over his brothers as God had shown him in his own prophetic dreams—even though he had been forcibly taken to Egypt and was now shut up in a dungeon.
 - And second, in that he continued to patiently believe God’s prophetic word for two more years after his hopes had been raised that he would be released.
 - You will remember how Joseph had asked the butler to put in a word for him when he was restored—and how the chief butler had chosen instead to ignore Joseph—as we are told in the opening of chapter 41—for two more years!
 - What a great disappointment this must have been.
 2. All along the way, Joseph has been faithful, but everything has gone against him.
 - a. He told his prophetic dreams to his brothers, but they ridiculed him and hated him.
 - b. He faithfully went to see about them when his father sent him, but they saw him coming and decided to murder him, changing their minds only because they realised that they could make money by selling him into slavery.
 - c. And then being brought to Egypt, he had served his master so faithfully as a slave that his master had put him in charge of everything,
 - and Joseph had been so faithful to God and to his master that he had constantly avoided the attempts of his master’s wife to seduce him...
 - but this only led to her false accusation that he had tried to rape her which is what had put him in prison.

- d. And now here he was, faithfully serving in prison, even reaching out to the butler and baker, only to be forgotten by the butler and left in prison to languish away the rest of his life.

TRANS> So he had to endure rejection by his own, complete exclusion from his family, false accusation, and now being ignored and forgotten for two more years.

- It was a dreadful humiliation that he had to endure.

B. But his humiliation does not compare with the humiliation of Jesus Christ, either in its depth or in its effect.

1. The Son of God went from the very highest place to the very lowest place.
 - a. From eternity, He was with the Father in glory.
 - He enjoyed communion on a level that transcends our understanding as one divine person with two others...
 - What love was exchanged between the Father, Son, and Holy Spirit!
 - What joy and delight each had in the other!
 - What goodness and kindness on a level that we cannot comprehend!
 - b. But it was necessary for Him to leave that glory in order that He might carry out the plan that the Father had made in consultation with Him and the Holy Spirit,
 - that He would take to Himself the form of a lowly human being, one of His own creatures...
 - Not because these creatures were good and upright, but because they had sunk into such sin and shame that they could never lift themselves out.
 - It was His to descend not only into the lowliness of being a creature, but into the infinite of pit of their sin and shame...
 - Not that He could or would ever sin—but that He was to become their Head so that all their sin became His responsibility.
 - c. And with that sin, laid heavily upon Him, He descended into the bottomless pit of rejection—a pit that was incomprehensibly deep.
 - Just as His glory was incomprehensible to us as mere creatures, so was His descent into this pit of sin.
 - It caused this One who was the mighty lion of the tribe of Judah to tremble and to be exceedingly sorrowful and overwhelmed.
 - It was a suffering that is infinitely more than we could bear—the depths of it are incomprehensible to us and always will be.
2. But what a marvellous benefit it had!
 - a. His suffering was not in vain, for He bore the transgressions of His people—and by His stripes we are healed.
 - He who knew no sin became sin for us that we might be made the righteousness of God in Him.
 - What an exchange it was!
 - The only righteous one was condemned...
 - And the wicked ones were pardoned and declared righteous!

- How angry we ought to be at those who presume that they can bring forth their own righteousness!
 - What an insult it is to our Saviour who has done this for us!
 - He is the Lamb of God who takes away the sin of the world!
- b. Joseph's sufferings and humiliation does not compare, but it helps us to identify with the sufferings of our Saviour...
 - 1) His are so incomprehensible to us that we need every help we can get—
 - every picture that God has provided for us must be brought into service.
 - The example of Joseph is given to us to help us understand.
 - 2) In Joseph...
 - We see unrelenting compassion that continued toward others even when he was wronged, and it helps us understand Christ's...
 - We see how Joseph continued to patiently hope in what God had promised, and it helps us to marvel at the faith of Christ who endured the cross because of the glory that was promised to Him...
 - We see how Joseph learned obedience through the things he suffered—and we are told that Christ did also...He kept obeying even when everything was going against Him.
 - We see how Joseph was prepared for his place of leadership through his sufferings, and it helps us to understand how Christ was prepared by His sufferings—
 - It put Him in the place where He had to be in order to save us.
- c. So the humiliation had to come first...
 - Both Joseph and Christ had to first descend before they could ascend.
 - Christ could not ascend as our redeemer until He had first descended into the lower parts of the earth.
 - He was down in the lowest pit that from there He might be raised to the highest glory.

TRANS> And exaltation is the great focus of our text.

- Having reminded us of Joseph's humiliation,

II. We are shown how he was gloriously exalted.

A. First, we see how Joseph, like Christ, is declared to be the only one who is qualified to save the world.

1. After Pharaoh meets him,
 - after Joseph tells him that it is not he, but God who gives the interpretation of dreams to Pharaoh,
 - after Joseph marvellously speaks the true interpretation of Pharaoh's dream by prophecy so that the truth bears witness to Pharaoh...
 - and after Joseph tells Pharaoh by prophecy what must be done in Egypt to save the world from the coming famine...

2. It is then that Pharaoh says of Joseph...in verse 38 and 39:
- **Gen 41:38-39: “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.”**
 - a. You see in this that he concludes that there is no one like Joseph to be found!
 - No one else was fit to provide for the people through this crisis...
 - Joseph was uniquely qualified!
 - How much more is that true of Jesus!
 - He alone is the Son of God who has become man. He is truly one of a kind.
 - He alone is righteous.
 - He alone is able both to represent us (having become our flesh), and to pay the price of our redemption (being the very Son of God).
 - b. You see that Pharaoh describes Joseph as the only one in whom is the Spirit of God.
 - That was true—all of Pharaoh’s wise men did not speak by the Spirit of God because they did not have the Spirit of God—only Joseph...
 - Only he could speak for God because only he was sent by God.
 - How much more is this true of Jesus Christ!
 - He is called Christ because He is the anointed one.
 - The name *Christ* and the name *Messiah* mean *the anointed one*.
 - And His anointing was not just with oil—He was anointed with the Holy Spirit above measure.
 - He is the one who is able to pour out the Holy Spirit on His church so that we might be born again and live,
 - He alone was given the Spirit as the righteous Son of Man.
 - He is unique among all!
 - c. And finally, you see how Pharaoh concludes that there is no one as wise and discerning as Joseph.
 - He had laid out a plan for Egypt that could save Egypt.
 - Who else could administer this plan but Joseph?
 - And so Christ came preaching the gospel of the kingdom, the only way of salvation for the whole world for both Jew and Gentile...
 - He speaks not His own things, but only what the Father has given to Him.
 - Who else but He should be made Lord?
 - Who else should be put in charge and made head of the church?
 - Who else should be obeyed without question?
 - No man every spoke as this man spoke!

TRANS> So you see that Joseph, like Jesus, is acknowledged to be the only one who is fit to rule.

- B. And consequently, he is given all authority in Egypt.
1. The government is laid upon the shoulder of Joseph by Pharaoh, just as it was later laid upon the shoulder of Christ by God the Father.
 - a. In verse 40, Pharaoh says to him: **“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.”**
 - What a change for Joseph. He was taken out of prison and on the very same day, seated at Pharaoh’s right hand to rule over Egypt.
 - He is not in a position from which he will follow orders from Pharaoh—he is given the authority to decide what is to be done.
 - What he says is final.
 - The word *rule* is literally *to kiss* as in Psalm 2 where it says, **kiss the son lest He be angry with you.**
 - One commentator has translated it, *all my people shall kowtow to your instruction.*
 - They are to obey Joseph as lord in the same way that they obey Pharaoh.
 - We have seen this with Joseph in his father’s house, in Potiphar’s house, and in the prison—
 - that in each case those who are in authority have entrusted him with full authority over all that they have.
 - b. Our Lord Jesus was given this same authority over God’s house.
 - 1) As we read in Hebrews 1:3, after He had purged our sins, He sat down at the right hand of the majesty on high.
 - To sit at the right hand is to be given all authority.
 - So in Hebrews 1:13, it says, **to which of the angels has He [God] ever said, “Sit at My right hand, till I make your enemies your footstool.”**
 - As Jesus Himself said to His disciples, **“all authority has been given to Me in heaven and earth.”**
 - 2) But why is this remarkable? Did Jesus not always have this authority? Is He not the Son of God?
 - Indeed He is the Son of God and fully equal with God the Father and with God the Spirit...
 - But in these texts it speaks of Him as having come in our flesh...as our mediator...
 - Even as the Son of God, He had no authority to save us until He became flesh and went to the cross for us!
 - It was only after He arose from the dead that He was given this authority as mediator.
 - It is not that the Son of God is reigning at God’s right hand; it is that Jesus, the one who came in our flesh, is reigning at God’s right hand.
- All authority to save has been put into the hands of our brother—one who was born of woman—one who is bone of our bones and flesh of our flesh!

2. And you see that Joseph is also given the *symbols* of authority...
 - a. In verse 42, he is given
 - 1) Pharaoh's signet ring—which gave the highest officials in the land the power to exercise Pharaoh's authority in buying and selling.
 - So Jesus was seated on the throne at God's right hand and given dominion over all of creation—the dominion that we lost in the fall was restored to us so that there is hope of a new heaven and a new earth—all nature will submit to man again.
 - The curse will be lifted.
 - 2) Joseph is also said to be clothed in fine linen—putting off his prison clothes and being clothed with garments of royalty.
 - So in Revelation 1:13, we see Jesus clothed with a garment down to the feet.
 - It is also a description of royal apparel.
 - 3) And Joseph is said to be given a gold chain about his neck, a symbol of royal appreciation.
 - Jesus is seen to be girded about the chest with a golden band.
 - His glory is so great that John falls down before His feet as dead.
 - He is no longer clothed with humility, but He is shining forth with majesty and glory that none can miss or mistake!
 - What a glorious Saviour He is!
 - b. In verse 43, Pharaoh commanded that the people were to bow when Joseph came by in the second chariot...
 - But Christ the Son of Man has the clouds as a His chariot!
 - And there is no need for anyone to be commanded to bow when He is seen—because no one will be able to stand when He is revealed in His glory—every knee will bow and every tongue will confess that He is LORD to the glory of God the Father.
 - If even John, the holy apostle who lay on Jesus bosom at the Last Supper was unable to stand in His presence of glory,
 - what it be like for those who have rejected Him all their lives?
 - That is not a place that any of you want to be found!
 - c. And see in verse 44 that Joseph is also given a new name: Zaphnath-Paaneah.
 - It is debated what this name means, but it is something like the “the one who reveals secrets,” or possibly, “the saviour of the world.”
 - Whatever that may be, Christ is given the name that is above every name—He is given the name LORD...Yahweh...
 - As the mediator, He is given the name that is above every name.
 - All we can do is bow humbly and joyfully before Him.
- C. But do you know what is especially marvellous about the reign of Joseph and the reign of Christ?

1. It is that they are put into this high position in order to save the world that would otherwise perish!
 - a. When the famine came upon the land and the people of Egypt and the people of the surrounding nations realise that they are destitute...
 - when they realise that they do not have what they need to keep their souls alive...
 - and they come in desperation to Pharaoh and cry out to him for bread; what does he say to them according to verse 55?
 - **“Go to Joseph!”**
 - He has the bread that you need! Go to him and you will find bread!
 - Go to Joseph and do whatever he tells you.
 - b. What an excellent text this is!
 - When you see that you are sinner—that you are condemned—that you are destitute and have nothing to make amends to God...
 - And you cry out to Him—what must I do to be saved?
 - What does He say to you?
 - He says, **“Go to Jesus!”**
 - He has all authority to save that which is lost.
 - There is no other name given among men whereby we must be saved.
 - There is no other plan but this—**Go to Jesus!**
 - My dear friends,
 - You can bring your works to God, you can bring your good intentions and you bring your worship all that you have...
 - But none of these will give you life—none will save your soul.
 - They are all defiled by you because you are sinner.
 - Jesus is the bread of life...
 - The Father tells you that you must go to Him. That is the plan.
 - If you do not go to Him, you will perish.
 - He has what you stand in need of!
 - He has eternal life.
 - He is the bread of life and unless you eat His flesh and drink His blood, you will die and go to hell.
 - No one else has gone to the pit for you.
 - No one else has paid for your sin.
 - No one else has what you really need.
 - Go to Jesus.
2. And you see that all who do come will be satisfied.
 - a. They will be given the bread that they need.
 - In verse 56-57, it says: **The famine was over all the face of the earth, and Joseph opened all the storehouses and sold to the Egyptians. And the famine became severe in the land of Egypt. So all countries came to Joseph in Egypt to buy grain, because the famine was severe in all lands.**
 - All who came received.

- b. And many of you can testify that it is the same with Christ...
 - Praise be to God that you came to Him and you found that He had everything you need and that He gladly gives it to you.
 - The one who comes to me, He says, I will never cast out!
 - He calls you to give all that you have into His hands...
 - He calls you to become His slave and God's slave...
 - And He gives you the bread of life so that you live forever.
 - He restores us to God forever.
- c. Are there any here who have not come to Him?
 - Don't you see that you are perishing without Him?
 - Don't you see that you are spiritually impoverished?
 - Do what the Father tells you and **go to Jesus**.
 - Then you will be given bread so that you can live forever.

III. And finally, I want you to see how happy Joseph was to be exalted.

- A. We have seen what a caring and compassionate man he was...
 - 1. How that wherever he was, he served others and found joy in doing what he could to be a blessing to them.
 - Jesus, of course was like that too—only far more!
 - Nothing gave Him so much pleasure as being a blessing to His brethren.
 - It was for the joy of saving us that He endured the cross!
 - The people He came to save are described as His reward!
 - 2. We see how Joseph's joy in his exalted position is described in verses 50-52 by the names he gives to his two sons...
 - **Gen 41:50-52: And to Joseph were born two sons before the years of famine came, whom Asenath, the daughter of Poti-Pherah priest of On, bore to him. ⁵¹ Joseph called the name of the firstborn Manasseh: "For God has made me forget all my toil and all my father's house." ⁵² And the name of the second he called Ephraim: "For God has caused me to be fruitful in the land of my affliction."**
 - a. Joseph, like Christ, was most cruelly rejected by his own brethren,
 - but now that he has been exalted to save the Egyptians, he names his firstborn son *Manasseh* which means *forgetfulness*...
 - because he has forgotten all his toil and his father's house.
 - The name carries the idea of compensation...
 - his sorrows have been fully compensated for by the joy of being able to provide bread for the world.
 - So Jesus, although His brothers, the Israelites, rejected Him, has been compensated by the coming of the nations to Him.
 - He is the Savior of the world, and the world has come to Him, declaring that He is Lord and trusting in Him to save them.
 - They have come and given their lives into His hands to be His servants.
 - How this delights His gracious soul—it makes up for all His sufferings—it makes them all worthwhile!

- But one thing I'd like clarify...
 - When it says that Joseph forgot his father's house, it does not mean that he completely forgot them...
 - He knew that God had promised that he would also reign over them—the dreams he had concerning them would be fulfilled...
 - Christ also knows that not only the nations will be given to Him, but also the lost sheep of the house of Israel so that all Israel shall be saved.
 - He has certainty in God's promise, but even now He is compensated by the coming of the nations to Him!
 - He is filled with joy and salvation in reigning over the nations.
- And Joseph also has a second son.
- b. Joseph names his second son *Ephraim* (which means *fruitful*), declaring that God has made him fruitful in the land of his affliction.
 - That is what he wants to be in this barren world—fruitful.
 - He wants to have fruit in the desert so that he can feed them all.
 - And he has it in the years of plenty when Ephraim is born.
 - He knows that he has laid up the bread that the world needs.
 - So with Christ...He came to this world and it was a wilderness...
 - But He came to be fruitful in the wilderness—to be a stream of living water in the wasteland of this world...baptising the nations.
 - And nothing is more pleasing to Him than the fact that He has been able to procure all that we need in the spiritual wilderness of this world.
 - The world will live because of Him and His provision...
 - He has procured righteousness for us by His suffering and death so that we might be forgiven.
 - He has been given the Holy Spirit to give to us so that we might live and not die.

B. We should be happy that the one we love is happy and fulfilled!

1. How glad it makes us to see that Joseph is glad—
 - after all the wrong that he has endured and after all the wrong that he has suffered.
 - He is not one whose happiness we resent because his happiness is found in blessing others as we have just seen.
 - Because we love him, we rejoice to see him exalted.
2. But how much more ought we to rejoice when we see that Jesus is happy!
 - a. Our dear Saviour who went into the bottomless pit of suffering for us is now exalted—
 - Does it not warm your heart to see Him satisfied after all that He has been through?
 - To see this one whose greatest joy is to bless us with salvation raised to dispense that salvation to the nations?
 - To see Him so full of joy and happiness?

- b. It is a very excellent thing to behold!
 - Because we love Him...
 - Because He is worthy to be exalted—it is the right thing—it is the just thing—it is what He deserves...
 - And because we benefit from it so much...to have Him who is our flesh and our blood exalted to save us—
 - to provide for us and for the world that is starving...
 - to have Him who loves to bless us in the place where He is able to bless us.
- c. Enter into His joy and your joy will be made full!