

# Exaltation

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- [ 0 : 00 ]     Good evening, everyone. It doesn't feel like an evening yet because it's so clear and light, so it's exciting. Well, I'm not from around here, so that's weird for me.
- Back home, it gets dark after six every day of the year, so I'm not used to that. So that is a very long chapter, isn't it?
- It's a long chapter because actually the whole dream is actually told three times, saying on and on and on. That's why it makes the passage very long. But anyway, we are still continuing our series, the Joseph and the Gospel of the Many Colors.
- So I know you've been here last week, perhaps, or not. But we are in chapter 41 of the book of Genesis. And the first thing I want to tell you is, what were you doing two years ago?
- Can you remember? What were you doing like two years ago? Personally, I mean, I was in the wonderful land of deepest, darkest Peru.
- [ 1 : 13 ]     My wife doesn't like when I say Peru every time I preach because she's like, what's going on about Peru? Anyway, can't deny that. But I was there. I was getting ready to make the move to Scotland.
- And I was annoyingly waiting for something called visa to come. And it took like several months, almost a year. And it wasn't a whole year of waiting and waiting and not knowing what's going to happen.
- And of course, my life kept going and I kept doing what I was doing. But that process of waiting was so painfully annoying. We were trying to organize a wedding about, you never know with a visa thing.
- So we have to wait and wait. But that was only for like several months. It was probably six to seven months and I'm not mistaken. But can you imagine what it feels to wait for more than that?
- To be waiting perhaps for two years. Two years is a lot of times. A lot of things have happened in my life since that. Now we are expecting a baby and things are going great.
- [ 2 : 14 ]     But it's been a whole long two years. But can you imagine you to be in a situation where you're actually waiting for something? For a month and a month. For a month and two months.
- For a month and three months. Perhaps a year. Perhaps two. This is where we find Joseph. The last thing we heard about Joseph is that he just had interpreted the dreams for those two guys.
- To one guy he told good news. To the other guy the bad news. And he told before the cat barrel was released from prison. He said, do not forget about me. Remember who I am.
- And go and tell Pharaoh about me. But we are just finding a story that Pharaoh actually didn't do that. We'll see about that in a bit.
- So while Joseph is in the sideline. He is somewhere in the palace. The king. The guy in power. Is having an issue with a dream. He has been in distress.

- [ 3 : 14 ] Because he has got a dream that nobody can interpret. This is not the same dream as Martin Luther King had. This is not that kind of dream that inspired a generation. This is actually a dream that produces chaos and stress.
- The most powerful man on earth at that moment was his stress. He was totally distressed. Because his dream was weird for him. And as probably everyone of you know.
- That dreams generally tend to be very disturbing. One of the things. Most of our dreams are normally work. And reflection.
- Or our subconscious. They are produced to us for things going on. Our lives. It reflects our desires. It reflects our fears. But in this case. We are actually told.
- The Pharaoh's dream. Was not caused by that at all. We are actually told. That this dream was caused by God himself. So. You are those guys who likes outlines.
- [ 4 : 12 ] I come up with three main ones. For this whole chapter. So from verse 1 and 13. We are going to see that this is a disturbing dream. From verse 14 to 36.
- We are going to see that. This is not only a disturbing dream. But this is a dream. That requires. A divine interpretation. And also.
- We are going to see. From verse 37 to 57. That. Didn't only require. A divine interpretation. But this dream. Produced. A dramatic.
- Turn around. These are the things. We are going to be seeing. Today. As we go. Let's go on the first one. A starving dream. As I said before.
- This is a different kind of dream. This dream. This dream. Has put Pharaoh. The most powerful man on earth. On distress. He doesn't know what to do. He doesn't know what to spend.
- [ 5 : 09 ] He is. Trying to find somebody. To come up with a clue. Or a solution for it. And this kind of dream.
- Puts. The most powerful man on earth. At the same boat. As the two guys. We actually saw last week. They were also struggling. Because of the dream. And Pharaoh. In this level.
- Although he is powerful. Although he has. Might. And money. And everything. He is in the same level. As the other two. Struggling to know. What his dream is about. And we actually say.
- That this dream. Is a disturbing dream. Because. Of two main things. The first one. That this. Was a dream. That no one. Could interpret.
- In the first dream. We said. Pharaoh saw two groups. Seven cows. The first group. Were sleek. And fat. They were healthy. Sturdy. And strong. And the strong group.
- [ 6 : 08 ] The second group. Were ugly. And gaunt. I actually learned that word before. Because the version. I know. It was a different one. I was saying before. Gaunt. But it's not gaunt. It's gaunt.
- That's what I learned today. Section. Those things you learned actually. But anyway. And he says. That the ugly ones. The ugly cows. Ate up. And basically. Ate up.
- The whole seven. Sleep cows. What was the make of this? Pharaoh still didn't know. But we are told in this story. He went back to sleep. And after that. He started to dream again. And then this time.
- He drank about seven heads of grain. Which were healthy. And good. But then. They too were. Swallowed up. By the seven heads of grain. That were thin. And scorched.
- Never had those kind of dreams in my life. So. I don't really know what to make of that. But I can imagine. He was. Blown away.

[ 7 : 02 ] He was like. What is going on? I'm so used to dreaming about anacondas. And all this kind of stuff. That's kind of me. But. That's not what Pharaoh was dreaming about. And he was like. What is going on with this?

What is going to make? What is going to be the make of this? And so. What does Pharaoh? Basically. He calls everyone else. The pagan priests. The magicians.

And the wise men of Egypt. To see whether they can come. And offer an explanation to him. He tells us what his dream is about. Again. The whole story goes again. He tells them.

And. Whether they can actually. Come up with an explanation. But we are told in this passage. That. They couldn't come up with any explanation. They were like. Sorry dude.

Sorry mate. We don't know. And in some ways. They represent. What. Pagan religion. Can actually do. They generally stand for.

[ 7 : 57 ] The wisdom. In the present world. The wisdom. That the world is over looking for. But yet. They are useless. In the moment. When it really matters. They don't come up with a solution. They don't come up with anything.

That is what. Pagan religion. That's what like. The power of this world. Can do. When you really live there. Don't count on them. They are not there. We are close. Today we are. I was going to say.

We are going to church. But no. It's just. We are going anywhere. That's kind of what they are. They come and say. We don't. We cannot help you Pharaoh. We don't help. We are clueless. No answer for all these. I'm sorry.

That's what they do. And all of this. Is going to intensify the tension. In the story. And it's going to leave room. For God. Our creator. To get a whole glory. Is only the creator.

Who can actually give meaning. And purpose to life. And change the curse of sins. There is a good contrast. Between what the power of the world. Can actually do. And where the power actually resides.

[ 8 : 55 ] Which is in God. So. As I said. This is a disturbing dream. Because no one could interpret it. But it's also a disturbing dream. Because it produced the right time.

For the cat bearer. To remember. Joseph. There is a. In this passage. You actually see. There is something screaming out.

Of providence. From God. Going on in here. It's at this point. That the cat bearer. Remembers. And he remembers. Joseph. After two years. Alas. Right? Something. A similar. To these circumstances.

Joke. His memory. And he is convicted. About having forgotten Joseph. Verse 12. Verse 12 and 13. This is what he says. A young Hebrew. He was there with us. A servant.

A captain of the war. When we told him. He interpreted our dreams to us. Giving an interpretation to each man. According to his dream. And as he interpreted to us.

[ 9 : 52 ] So he came about. I was restored to my office. And the baker was hung. I won't go into that details. Because we saw that last week. That's what.

But this man is actually. Remember. And it's not only remembering. But it's telling Pharaoh. What happened. And he is coming. As an eyewitness. Saying like. I've been in the same boat.

As you are. And there was a guy. Who was able to help me. And I know this guy. It's called Joseph. And you know where this guy is? He is actually in prison. He works as an eyewitness.

And in some ways. That eyewitnessing. And somebody he can actually trust. Produce Pharaoh. The ability to believe. Like yeah. Go and get it. That is God. And it's a parallel.

That is in some ways. What the spirit of God does in us. In our lives. Today the way God speaks to us. Is not through dreams. But through the word of God. Which is God's written word. And it's the Holy Spirit.

[ 10 : 48 ] Who works in our lives. And comes. And testify. At eyewitnessing. That the word of God is true. And it works in our lives. And it can actually be trusted. There's a good similarity in that.

How this actually works. The other thing I would like to say about this. Is the providence. Is that. Although. The cat bearer remembers Joseph.

He actually remembers Joseph. In the right time. And the perfect moment. And the moment. When was needed the most. And the moment. When Pharaoh was needing somebody.

With the abilities. And the gifts and talents. Or whatever you want to call it. That Joseph. That is the moment. When God. Make this guy. Remember.

About him. Not before his time. Nor after his time. That is what providence is about. God do things. God is the one who does things.

[ 11 : 45 ] And the moment. He has to do it. Not before. Not later. Can you imagine. A different scenario. Can you imagine. Like. The cat bearer is out of prison. He is so excited.

He goes back. And talks to Pharaoh. And say. Okay Pharaoh. I know this guy. He's called Joseph. Please come and help him. He helped me out. Could you just release him from prison. Then. Perhaps Pharaoh would say. Yeah. Take him out. And then Joseph.

The first thing he could do. Is just get a camel. Just go right away. And run from Egypt. And go somewhere else. And then. The whole scenario is gone. Whenever Pharaoh needed Joseph. He wasn't around.

Or perhaps. Got the same story. But Pharaoh said. So. He did good to you. But he didn't do any good to me. Why do I care? Just keep him there. And whatever this scenario would have been. It may have produced different outcome.

But God needed. To take. To use this moment. In the right time. And in the right circumstances. Pharaoh was in distress. He needed somebody. He needed to do whatever he wants.

[ 12 : 45 ] In the right time. In the right time. Who can we call? Joseph is the man. God put. The right time. For the right things. For the right moment. That is what providence is about.

That is for you and I stand for. That we trust. That God is the one. Who holds the future together. God is the one. Who knows where history is going. And God is the one.

Who is going to do whatever he wants. In the time. When he wants. That is what we see. First in Joseph. Although it took two years. Yeah. But God needed. Two years. For that thing to happen.

He was working it out. It was not out of his control. Nothing wrong with that. So that was a disturbing dream.

That nobody could interpret it. But God's providence. Make it happen in the right time. But also we see. That was not only a disturbing dream. But it was a dream that required the divine interpretation for.

[ 13 : 45 ] And we say divine interpretation for. The first thing we say it is because. There was no human ability to it. Joseph clearly said it's not me.

One of the things that is very interesting about this passage is that. Pharaoh. Pharaoh. Pharaoh. Who was the man of power. The mighty man. When Joseph comes to him. He comes with flattering words.

And he tries to flatter Joseph. And what he is going to do. He was the most powerful man on earth. He didn't have to come in that way.

He was just going to say. Joseph you just interpret my dream. Joseph had to do it. Because he was a man in church. But when he comes. When Pharaoh comes to Joseph. This is what he says.

15b. I had heard it said of you. That when you hear a dream. You can interpret it. So flattery. So like. I want to.

[ 14 : 43 ] I want to make you feel like you're good at what you do. And please. The one. The best. Come out of this. Please tell me the best interpretation. The best one you can actually find and tell me. He didn't have to do that.

But he did it. And. What a temptation for Joseph. Right? To keep quiet and take all the credit and say. Yeah. It's actually me.

Yeah. You know. I'm very good at interpreting dreams. But. No. Joseph can't do it. That is not the way he works. Joseph is very strong in his answer. He said. It's not me.

He will not take any credit to himself. He is not a magician. He is not a professional dream interpreter. That is not his job. His ability comes totally from God.

And he makes it clear. Verse 16. He says. God will give Pharaoh. A favorable answer. It's not me. It is God.

[ 15 : 42 ] It may have been so easy for him. At this point. To allow Pharaoh. To think that he was really so talented.

That he had gifts and everything to do it. But that is not who Joseph was. Could this have been his opportunity? Yes. But Joseph.

He created in glory to God. To the only one who deserved glory. Joseph had that clear on his mind. Sometimes I come out saying Joseph.

Who is there? But Joseph. But it's Joseph. It's a lot of language just mixed in my head. But it's Joseph. Right? Right? And we also say that this is a divine interpretation.

Because Joseph also speaks about a God. That revealed his plan. Throughout this interpretation.

[ 16 : 41 ] Joseph emphasized. That God's central role. That God will give Pharaoh that answer. That is going to bring praise to Pharaoh. It's going to bring so much peace to him.

He says that both dreams and interpretations are from God. And are connected with what God is about to do. Joseph tells Pharaoh that the two dreams belong together. The dreams use two symbols to represent the same two things.

Seven years of abundance. And seven years of famine. Which would actually devour and benefit all the benefits of the previous good years. Joseph as well stresses that God has been good to Pharaoh.

To show what he is about to do. Verse 25 in B says. God has shown Pharaoh what he is about to do. In some ways there is a clear contrast between the helplessness.

Of the most powerful man on earth at that moment. And actually the great and only one God. The true God. Who knows what the future is.

[ 17 : 49 ] Who knows where sins hold together. Who knows where history is going. Although Pharaoh is helpless. He doesn't know what to do with his dream. And here we see God.

The only one in power. Who is telling Pharaoh. This is what's going to happen. You have power. It is limited. My power.

Has no limits. I know where future is holding. There is so much power in the world. Rome power. ISIS. Evil. And everything.

But all of those. Fall short. When they are in compared. To the mighty God. And this. Is actually we can see in his story. Joseph emphasizes in verse 32.

B says. This sin. This sin has been fixed by God. And God will surely bring it about. Joseph is not only sure. That God revealed his plans.

[ 18 : 57 ] But Joseph is fully confident. And trust that he will do. According. What God has said. He has seen God. Opting this way before. Remember.

Back in the day. When we first know about Joseph. The first thing we know about him. Is that. He was loved by his father. But then he had two dreams as well. Do you remember? Remember. He had two different.

I won't go that far. But he had. He had seen this pattern before. He had seen. Like God. Delivered a message. Through dreams before. And now he's seen in Pharaoh. He's sure. That God.

Will do. God. Will make things happen. Because he has faith in that. He is still waiting. That God. Will do this. And he's going to make. This. Happen.

That's actually described. In Genesis chapter 37. The two dreams decided by God. That hasn't happened yet. It's still to come. But. It will come to happen. So.

[ 19 : 57 ] We have seen that this is a dramatic dream. It's a disturbing dream. We have seen that. This is a dream that. Required. A divine interpretation.

But also. This was a dream. That produced. A dramatic turnaround. God's sovereignty. Doesn't negate.

Human's responsibility. So Pharaoh has been revealed. Through Joseph. What God is going to do. Now Pharaoh has to do something. With this knowledge. The plans of Joseph.

Outline is to organize. A way of restoring grains. During the good years. So that when the famine comes. There is more than enough. Set aside. To feed the people. During those years.

And the first thing. We actually see. In this dramatic turnaround. Is that. Happens with Joseph. He's taken. In one moment. From the pit. To the palace. In one instance.

[ 20 : 55 ] He were just. Back there. Where the prisoners are. And in another instance. He's just there. Meeting. With the king. With Pharaoh. And one of the things.

Interesting to see here. Is that. Verse 38. That. Pharaoh acknowledges. That the spirit of God. Is raised on Joseph. Perhaps Pharaoh. Didn't get this. The way we do. But he wasn't sure.

When he said this. Verse 38. He's asking. Can we find a man like this. And who is the spirit. Who the spirit of God is. What this pagan.

What this pagan. What this pagan monarch. Is recognizing. And is acknowledging. Is that the power of God. Is within this man. And he's actually able to see it. And he discovers. And he. He realizes.

That this is not normal. There must be something. With God. With this man. This is what Pharaoh said. 39. 14. Then Pharaoh said to Joseph.

[ 21 : 54 ] Since God has shown you. All this. There is none so discerning. And wise as you are. You shall be over my house. And all my people. Shall order themselves.

As you command. Only as regard the throne. Will I be greater than you. This is such an amazing turnaround. That we see in this passage. Joseph was in jail in the morning.

And by the evening. He is just standing there. Besides Pharaoh. As his second in command. All the things are falling together. This is part of the providence from God. God is the one. Moving and orchestrating this.

God is the one. Making all of this to happen. The second thing we can see. This is a dramatic turnaround. Is that. Jose.

Joseph gets so exalted. But at the same time. He yet. Still. Is humble. He is given a new name. His name is kind of hard to pronounce.

[ 22 : 54 ] But I'll do my best. Sephanat Paniya. Nobody speaks Hebrew here. He doesn't. It's good. Sephanat Paniya. Which means. God has spoken.

And he lives. Can you imagine. You go to a. Pagan nation. And they're going to give you a new name. And the name they decide to give you. It speaks about your God.

It's fascinating. Because. The meaning of that name means. God has spoken. And he lives. He speaks. And lives. The name itself. Is a testimony.

Of Joseph's God. How great. Is Joseph. Guy was. That even the most powerful man. On earth. When he's going to name it. He's going to name it. According to what his God. Shows and represents.

It's fantastic. Also. Joseph finds himself married. To an Egyptian wife. He gets an Egyptian name.

[ 23 : 50 ] And he also gets. An Egyptian wife. He's married. Into one of the most powerful families. In the world. In all Egypt. In some ways. He didn't have.

Any choice. In this regard. The wife. Came with the job. Kind of. So awful. Doesn't it? But he was fine with that. I don't know.

Have you ever had a work. Where actually. Your job. The wife came with your job. I don't think. Anyone is very familiar. With it. But in some ways. That's what happened. With Joseph. And he was fine with that. And we'll see why.

Joseph is now. Very well connected. This was a great opportunity. But also. In so many times. Could be a great temptation. The question would be. Will he become. Now. Egyptianized.

He's now given influence. He's now given power. He's now into the most. One of the most. Admirable. And respectable. And powerful families. In all. Egypt. He's the second in command. He has everything.

[ 24 : 47 ] He has his life figured out. Everything is going great. Is he going to deny his fate? Is he going to become Egyptianized? I don't know.

That word exists by the way. But anyway. But you know what I mean. Right? Is he going to give up his fate? We actually learn to know. But this is a very nice article.

I found the other day. In Christianity Today. A magazine. This is what it says. The truth is. That as Christians. We still buckle. Under the weight. Of the temptation.

To love the sins of this world. No sooner do we start to earn a bit more. And begin to mix with the influential. Of the rich. And famous. Then sadly.

We lose our age. That's very common nowadays. In Christians. That whenever you become. To be more popular. You become. To have more influence. Of power. According to this post. It says like.

[ 25 : 41 ] Our fate stumbles. And we are actually wondering. Is that what's going to happen with Joseph? Perhaps no. And we are actually told. That's not what happened with Joseph.

Joseph came to Egypt. When he was 17. And he's now 30. He still remembers. Where he came from. He also has children. And this is the funny scenes.

The name he gives to his children. Are a reflection. Of who he is. He is. Now we've connected. To a very strong family. A powerful one. But it's still a pagan one.

He is married to a woman. Who doesn't believe in God. He is surrounded by people. Who don't actually trust. God at all. But then. When he has to come up with a name.

For his children. Actually names for children. Are so important. That's why my wife and I. Are discussing for several hours. Every week. About what the name is going to be like. But for him. He didn't forget.

[ 26 : 39 ] But. For him. The name was like. It has to be a name. A reflection. Of who my God is. And that is the way he. Actually names his children. The names he gives to his children.

Are a testimony of his fate. 51 says. God has made me forget my troubles. And God has made me fruitful. That is who God is.

Egypt is bringing all the pressure over me. But I am standing on my fate. I won't give up to power. I won't give up to influences. I won't give up to riches.

The riches of this world. That is not who I am. This is who I am. And everything I do. God. Is present. And that is what Joseph makes it clear.

He said. God is the one. Who has made me fruitful. God is the one who is here. What an amazing story. That we see in Joseph. Joseph was a man.

[ 27 : 43 ] Aware of God's providence in his life. This described his fate. And that he was living for God. Even in his later days. We know that. He gave out instructions about his burial.

We will see that later. But. The instructions was. That. He wanted. His bones. To be buried. Back. In Israel. Whenever he goes.

Actually. The writer of Hebrews says this. Hebrews 11. 22. By faith. Joseph. When his end was near. Spoke about the Exodus.

To all the Israelites. From Egypt. And gave instructions. Concerning the burial of his bones. This was a man. Who hasn't forgotten. Where he comes from.

Who hasn't forgotten. Who his God is. Doesn't matter what you bring him to him. Whether it's prison. Whether it's slavery. Whether it's whatever it is. He wouldn't forget. Who his God is.

[ 28 : 41 ] He's standing. For his God. Living out for him. Joseph was in Egypt. But he was not in Egypt. In Egypt. But he was not in Egypt.

He didn't lose his identity. As. One of God's people. He was perhaps. The only. He was perhaps. The only believer. In that place.

He was the only one. Who trusted in God. In Egypt. At that point. He wouldn't give up. He was standing strong. I stay strong. I stick up with Jesus.

As John was saying this morning. I stick up with God. This is who I am. Yeah. I'm the only one. Who believes in God. In my family. I be sticking up.

Yes. I'm the only one. Who believes in God. In my work. I be sticking up. Yes. I'm the only one. Who believes in God. In my community. I be sticking up. I'm not giving up.

[ 29 : 35 ] Says Joseph. Doesn't matter. What the circumstances are. I'm not giving up. The last thing we can see.

About this passage. Is that. It produces. Dramatic turnaround. That produces. A godly servanthood. The last thing we see. About Joseph.

Is that. He did only believe in God. But he was perhaps. The only one in Egypt. Who believed in God. And in some ways. He was. Joseph against the world.

And he tried to serve his master. Well enough. So that he could become. A good witness. For his master. Joseph served God. In the course of Pharaoh. With the same devotion.

As he served God. When he was in slavery. In prison. In prison. So many times.



- [ 30 : 32 ] That is very difficult. For us. Because so many times. We want to be. Pleased with God. Whenever we are. Experiencing comfort. But whenever. The circumstances. Are raised. And then. Circumstances are difficult. We sometimes. Begin to. Tumble. We don't know. What to do. But Joseph.
- It is not like that. Joseph said. I don't know. What my circumstances are. I am sticking in. Continuous charm. At the end.
- All of this. Will result in him. Being exalted. To a position. Where he can be. A good blessing. To everyone. Many people. From all over the countries. Are going to come to him.
- To find. Help. In a time of famine. He would be the one. Used by God. In order to bring food. To people. Whenever they were struggling. That is where God. Actually placed him.
- [ 31 : 30 ] One of the things. That's very amazing. In Joseph's life. Is that we can actually. See Joseph's faithfulness. All throughout. The beginning. Of his story. Till actually. The very end.
- And we see. How great this guy. This character. This person. This believer was. But one of the most. Astonishing scenes. To see as well. Is God's faithfulness. With him.
- God was with him. When he. When Joseph. Was his dad. And his brothers. God was with him. When he was sold. Into slavery. God was with him.
- When he was sent. To the pits. From Potiphar. God is now with him. When he is exalted. For a position. Where he can actually. Bless. Everyone.
- That is God. Joseph was sticking out. With him. But God. Was there with him. As well. He would not. Abandon him. God was faithful. And in some ways.
- [ 32 : 25 ] So Joseph was. And in some ways. That was the summary. The whole chapter. Whether. How it was clear or not. That's a question.
- We'll probably. Find out. In the next week. Or so. But I want to finish. With giving some applications. To this. And perhaps. You weren't paying attention. Before. I want you to. Really pay attention now.
- Because this is perhaps. The most important part. Of the sermon. This is the challenge. For us. And the question is like. What can we learn. From Joseph. And apply it.
- To our lives today. In. 2015. Edinburgh. What can we learn. From him. Perhaps the first thing. We can learn. From Joseph. Is that. Whatever your circumstances.
- Are. God's in control. God. And he will do his plan. And purpose. In our lives. In the perfect time. Not before. Or not after. In the right time.
- [ 33 : 20 ] When things have to happen. There is where God asks. Because that's who he is. This is the doctrine of providence. God. It is the source.
- Of the most enormous comfort. For all believers. To know that God. Rules in the world. And that he knows. Where history is heading. That's fascinating.
- The second thing. We can learn from this. Is that. We need to be a contraculture. We need to change. The way this culture goes. In the culture. We live nowadays. We live.
- We love. Giving praise to men. We love saying. How great man is. We love saying. How great Cameron is. We love saying. How great. What is this guy. Ed Miliband is. We love saying. How great.
- Such and such. Such a person is. Probably not right. That was not. That was not a right joke. Anyway. But we love. Giving glory to men. But what we learn here from. From Joseph.

[ 34 : 16 ] It's like. No. He's like. No. Men. It's not. I won't give the glory to men. It's not me. He says. It's God. The only one. The only one. Who's. Capable.

To get. All my glory. I will give glory to him. It's God. The one. Who should receive the glory. That is what churches. Are meant to be. Giving glory to God.

That must be the reason. Our living. Acknowledging that everything we are. Everything we do. And everything we have. Is because of him. Should be the reason of our lives.

As it's written. In God we live. In God we move. And in God we have our beings. Great story from Joseph. Isn't it? That's the one and two.

We got a three. Number three as well. This is very important. For all of us. Today we are surrounded. By a very ungodly culture. Almost 99% of our bosses.

[ 35 : 14 ] How many of you have bosses here? How many of you got bosses? Yep. It's always my boss. He's a Christian. So that doesn't apply to me. But anyway. But almost 99% of our bosses.

They are non-believers. People who don't agree. What we do. Do don't want to. Do want to have anything. We got. But here we see. In Joseph. He shows.

He gives us an example. How a Christian. Should be. Dealing with ungodly people. He served his master. In the best possible way. He wanted to be.

The best witness. For him. To the gospel. Whatever Pharaoh. Would see to Joseph. He would see God. Working in his life. That is what Joseph.

Was doing. That is a challenge. We can get from Joseph. I don't know. What your relationship. With your bosses are. But it would be great. For your bosses. To see Christ in you.

[ 36 : 09 ] It would be great. For. When your bosses. Make a judgment. About you. They say. That is a different person. That is this. Can you find somebody. Like this guy. Yes. Because the spirit of God.

Is in him. There is a challenge. From Joseph. Serve. Our. Our. Pagan master. Serve. Our. Pagan bosses. The best possible way. So that.

Somehow. For then. The gospel. Could be clear. And reflecting. And they might become attracted to it. And they might come to Jesus. It's a great challenge. Isn't it? It's a fantastic challenge.

And we see all the way from Joseph. Joseph. And lastly. This is a series called. Joseph. In the gospel of many colors.

It wouldn't be called the gospel. If I don't talk about Jesus. Right. And that was perhaps. My last point of the application. Talking about Jesus. We have seen. Joseph often appears to have.

[ 37 : 07 ] The same career as Jesus. Similar. Similar career to him. We have seen. Joseph. He was sold for. Twenty pieces of silver. Our master Jesus. Was sold for thirty. We see now.

That the age of thirty. He's beginning his work. As a prime minister. Our Lord began. He becomes his. Public ministry. When he was thirty as well.

Here in Joseph's exaltation. We see. A glimpse. Of the success. And accompanies. The Jesus exaltation. To his father's throne. From that throne.

He dispenses. His blessings. To the world. And he gives them. Blessings. On salvation. We see this. That in theology. We call. The parabola. Oh. I don't know. That's the right pronunciation.

But the parabola. Or. Exaltation. Humiliation. And exaltation. Of Christ. So. It's pretty obvious. In the passage. But. This is kind of what. We see in Joseph.

- [ 38 : 07 ] Joseph begins. The first we know about Joseph. Is this. He is here. Experiencing the love of his father. And he is in a good place. But then he is sold into slavery.
- Then he is sold into slavery. And he's going. Down and down. And then he goes to. Potiphar. And then he is. Mistreated then. And then he's sent to the pits.
- And he's in his. Low. In his. Most. In the lowest place. Of his life. And after that. Out of the blue. He's. Exalted.
- And the next day. To the throne. As a prime minister. Oh. Surprise. Here we have Jesus. With God in heaven.
- Loving humanity. With only. He can do. Saying. I want to go. And give my life for them. Coming to earth. In the incarnation.
- [ 39 : 02 ] Living a life. As a human. 100% human. 100% divine. Going all the way. To the cross. That. On the cross.
- His lowest point. But there. On the cross. We actually see the same pattern. From the cross. God. Our God. Our faithful.
- God. Exalted him. To the throne. Of his father. The throne. He has prepared for him. That is the parable.
- Of exaltation. We see it in Joseph. The apostle Paul. Who saw it as well. He sees this. And he goes beyond that. And he says. That is not only a parable.
- For us to see it. That is an example. For us to live in that way. This is what. The apostle Paul says. Philippians chapter 2. Verse 5 and 11. I finish with this. This is what he says.
- [ 39 : 57 ] This is the apostle Paul. Speaking to us. In your relationship. With one another. Have the same mindset. As Christ Jesus. Who being.
- In very nature. God. Did not consider. Equality with God. Something to be used. To his own advantage. Rather. He made himself nothing.
- By taking the very nature. Of that servant. Being made. In a human likeness. And being found. In appearance. In appearance. As men. He humbled himself.
- By becoming obedient. To death. Even death. On a cross. And this is what Paul says. Therefore. Paul calling us.
- And saying. Listen to this. Therefore. God exalted him. To the highest place on earth. And gave him the name. That is about every name. That at the name of Jesus.
- [ 40 : 54 ] Every knee. Should bow. In heaven. And on earth. And under the earth. And every tongue. Acknowledge that Jesus Christ. Is Lord.
- To the glory of God. The Father. Paul finishes. This whole idea. About exaltation.
- The parable of exaltation. Saying. That is an example for us. We should be like that. Jesus used to say a lot. And the first will be last.
- And the last will be finished. We see this pattern. Of serbacum. All the way in with Joseph. He was trusting God's providence. But he was not only waiting.
- For things to come. He was still serving. And serving the most possible way. So God could give. To give. Receive the glory. And everything he did. Why don't we pray.
- [ 41 : 58 ] Father. As we see the example in Joseph. That is actually a foreshadowing. Example. That Jesus would do. Several years later. On the cross.
- In his whole life. Let us live in that way. Let us live. Every day of our lives. Giving you glory. In everything we do. Let us not take away.
- The glory that belongs to you. Let us trust in your providence. And let us trust. That you are in control. And you may. You will make.

All the sins possible. And you will make. All the sins. That has to happen. In the right time. But while we wait in Lord. Let us know.

We are weary. But let us continue. In serving. One another. Having as an example. As Paul said. That Jesus did for us. Help us to serve.

[ 42 : 57 ] Everyone around here. And especially. Outside the church. To serve them. In the best possible way. So that the gospel. Could be.

Shown to them. Whenever our neighbors. And everybody else. Sees us around. They can actually see Christ. And that we are witnessing to them. Father we trust.

That these are words. That won't come out. For many years. But we'll be obedient. And we'll do according to what we hear. Father we thank you for this time. We thank you for every one of us.

Let us continue this time. We're gathering together. In the name of your son. Amen. Amen. Amen. Amen.

Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. On my side. Amen. Amen. Amen. Amen. Amen.

[ 43 : 52 ] Amen.

Amen. Amen.