



2022 2Q Genesis—Lesson 11

Joseph, Master of Dreams

by Tim Jennings

SABBATH

The lesson points out in the first paragraph that Joseph occupies more space in the book of Genesis than any other patriarch—why?

The Bible tells us that the stories of the Old Testament were recorded “as examples to keep us” (1 Corinthians 10:6 NIV84).

The Bible is the record of real historic people who did real stuff, so the record of Joseph’s life is a reliable record of real events that happened.

But the Bible is more than a history book. The record we have here is the focus of the plan of salvation. We read about these lives because it is through them, their families and descendants, that the promised Messiah will come.

But even more than this. Their lives are examples, object lessons, to teach larger realities on multiple levels. Their lives reveal the battle between the two antagonistic principles at war, God’s kingdom of truth, love, freedom warring against Satan’s kingdom of lies, fear-driven selfishness and coercion.

These Bible stories reveal that without God’s love working in our hearts, fear and selfishness (sin), corrupts us and will lead us to betray and exploit others, even those closest to us—our own families.

So the first lesson from Joseph is a personal lesson, a lesson from which we can all benefit. It is a lesson that reveals the damage that unremedied fear and selfishness, sin, causes in us and in the people we love. It is a lesson that despite loving a person that person may do us wrong, injure us, and do injustice, but Joseph’s life also reveals that despite the injustice done to us, if we trust God, stay faithful to God, that God can overrule that injustice. And even if we don’t get temporal restoration, the faithful receive a godly and righteous character, free from guilt, shame, and the control of the carnal drives.

Joseph’s brothers allowed their fear, selfishness, and jealousy to take control of their hearts, minds, and actions. Had they truly loved Joseph, they would have celebrated him and rejoiced when their father honored him. But they didn’t actually love Joseph, they were motivated by selfishness. They saw Joseph as a threat. So they sold him as a slave and misled their father into believing Joseph had been killed by wild animals.

Sometimes we describe this by saying “they loved themselves more than they loved Joseph.” But, in actual fact, in the godly definition of the word “love,” while the brothers didn’t love Joseph, they also



did NOT love themselves. Their actions were not good for Joseph, but their actions were not good for themselves either. They did not experience improved mental and emotional health, improved relationship with their father, better sleep, more mature and trustworthy character from their choice to treat Joseph as they did.

Their actions harmed Joseph, but their actions harmed themselves also. And who was harmed worse by their actions, Joseph or the brothers? The brothers. When someone sins against us they can harm our bodies, our reputations, our feelings, even our thoughts getting us to struggling with discouraging thoughts about ourselves and our value and worth. But someone's sin against us cannot damage our conscience, warp our character, harden our heart, corrupt our soul. We may grieve, cry out in pain, but like Jesus on the cross, or Stephen when being stoned, or Paul when being whipped, or Peter when being imprisoned can remain pure of heart and godly in character. But when we sin against another we damage our minds, hearts, characters, searing our consciences. The brothers hurt themselves by their sin against Joseph.

The brothers did not love Joseph, but they also did not love themselves. **The only way to actually love oneself, is to love others.** If we act selfishly—meaning with the motive to exploit another for our own advantage—then we are not acting in love toward our own self, but are damaging ourselves, searing our conscience, hardening our hearts, worsening our condition.

Joseph suffered terrible injustice from his own brothers. His human rights were violated. He was not treated as an individual but as property. He was taken by slave traders and sold in a slave market to Potiphar.

There is no question that what happened to Joseph was wrong; it was sin; it was unjust. And Joseph had no ability to stop it. He could not control the choices of others. Joseph had to decide how he would, in governance of self, deal with the many injustices.

Would he become resentful, bitter, hateful? Would he fantasize about getting even with his brothers? Would he pray to God to take vengeance upon the Egyptians? Would he seek to sabotage and injure those who treated him as a slave?

Or would Joseph surrender his life to God? Would he seek God's presence, God's methods, God's law, God's purpose in his life? Would he trust God to right the wrongs done to him? Would he refuse to become bitter and angry? Would he refuse to let selfishness corrupt his character? Would Joseph, in the face of corruption, become corrupt himself—or would he become more just, more righteous, through trusting God and living out of God's methods in his life?

And this is where Satan tricks and traps so many. When we are wronged, when we are sinned against, that injury, wrong, abuse, exploit plants an evil seed in our heart that must be rooted out or it will corrupt the character of the innocent party. If the wrong done to us sprouts in our heart into bitterness, resentment, a desire for vengeance, hate, or fear, insecurity, malignant distrust of everyone, and that blossoms into self-seeking, self-protecting, defensive and hostile attitudes, a need to control others in order to protect self, then the innocent becomes corrupted and eventually like the one who wronged them.



God has given us a tool a means of rooting out such evil seeds from our heart when others of wronged us and it is—forgiveness. When we forgive those who have wronged us we let go of the anger, resentment, desire for retaliation, and instead plant in the seed of godly love longing for that person’s conversion and transformation. Forgiveness prevents the innocent from becoming corrupted and hardened in heart, but it does not change the evil doer. Thus, while we must forgive those who have done us wrong if we want the evil seed removed from our hearts, we must also recognize our forgiveness doesn’t change them and therefore we cannot trust them and will not trust them unless persuasive evidence is presented that they have become trustworthy—something we also see in the story of Joseph as he forgave his brothers, but required evidence in order to know if they could be trusted, which he obtained through the trial he put them through.

Joseph chose to trust God and apply God’s methods, the law of love, in his life. And how did Joseph treat Potiphar? He was a faithful, loyal, reliable, diligent, true, dedicated, and honest worker, and he carried out all of his slave duties with integrity. This is incredible, going against every notion of human justice in our contemporary worldly culture.

Why would Joseph behave this way? Potiphar was an Egyptian. He wasn’t a member of Joseph’s family. He wasn’t a descendant of Abraham. He wasn’t a worshiper of Yahweh. He was a pagan, an idol worshipper, and worst of all—he was a slave owner! He must be a corrupt person, and certainly his buying of Joseph and owning him as a slave made Potiphar undeserving of Joseph’s loyalty—right?

Was Joseph loyal to Potiphar because of who Potiphar was, or was Joseph loyal because of who Joseph was? Joseph, as a loyal subject of the Creator, sought to honor God by living out His law of love even in the face of injustice.

One of Satan’s most effective traps is to incite real injustice and then get people to seek justice through the application of Satan’s methods, his laws, his principles of inflicted punishments and retaliation—because such evildoers “deserve” it. “It is right,” Satan says, “for us to be resentful and to harbor fantasies of suffering toward our enemies.” It is right in the world’s system to use whatever means necessary to ensure that the evil get what they deserve.

Why do you think Joseph didn’t try and escape? Once he was put over all of Potiphar’s house, it would seem he could have had opportunity to arrange for a horse, or chariot, and made a pretext to some duty and fled Egypt—why do you think he didn’t?

- Was Joseph’s presence in Egypt, as a slave, part of the events that resulted in Joseph being elevated to rule and eventually save his family and keep open the avenue for the Messiah?
- Did God know the future? Clearly, he already gave dreams to Joseph that his family would bow down to him. So, did God have a plan for Joseph to bring good out of the evil done to him?
- Would God’s plan be realized if Joseph doesn’t trust God?
- So if Joseph flees Egypt he won’t be where God needs him to be.
- So is it possible that Joseph stayed in Egypt because he was surrendered to God’s will and was waiting on the Lord to direct him and provide the solution? And Joseph never got any direction from God to flee, so he stayed.



- What would selfishness motivate Joseph to do? Wouldn't it be to flee or sabotage? So, not only does Satan tempt us to retaliate to injustice with ungodly methods, Satan also will inflame selfishness to get us to try and fix our own circumstances WITHOUT seeking God's direction and without waiting for God's solution.

Despite Joseph's high moral standard, his faithful and loyal service, he suffered even more injustice. Joseph was accused of sexual assault and imprisoned for a crime he did not commit. What an outrage—falsely accused, falsely imprisoned after years of loyal and faithful service! Certainly, after such mistreatment it would be okay for Joseph to be bitter and to seek justice—or would it?

But again, how did Joseph actually respond? Did he become bitter and hateful? Did he seek to retaliate? Did he fantasize about getting even? No, he lived out God's law of love in governance of himself. And eventually, through God's miraculous interventions, Joseph was elevated to the second most powerful position in the world—second only to Pharaoh himself.

And once Joseph had such power, what did he do? He had the authority to right all past injustices against him. He could have punished Potiphar's wife and Potiphar if he had wanted. By today's standards, it would have been just and right to put them in prison, fine them, and make them pay reparations.

So why didn't Joseph do this when he had the power to do so?

What would have happened to Joseph—to his heart, mind, and character—if he had practiced the methods of this sinful world in seeking so-called "justice"? What kind of person would he have become had he harbored resentment and bitterness, longing to retaliate eye for eye?

What happens to the hearts of people today when they focus on past wrongs (real wrongs, like Joseph experienced), either to themselves or to their ancestors, and they hold to bitterness and resentment and seek to use the governments of this world to make others pay? Or perhaps teach theologies that God will one day torture people in fire to make them pay for the wrongs they have done?

- We cannot win God's cause using Satan's methods.
- God cannot win His cause using Satan's methods and will NEVER use Satan's methods! AND....
- God cannot win His cause through people whose hearts harbor resentment, bitterness, and desire for retaliation, people who long to inflict punishment on others.
- God can win His cause only through people who trust Him and allow Him to eliminate fear, selfishness, bitterness, jealousy, and the desire for retaliation from their hearts and minds and to restore in them His love, His character, so that they love their enemies as Christ loves us. Then our enemies become our friends. This is the only way forward.

The so-called social-justice movements of the world today are traps of Satan designed to inflame selfishness, incite division, and cause more hostility between people. Only God's laws of love, truth, and liberty will heal and unite humanity. Only as we trust God with our lives, our futures, the outcomes, and stay faithful in governing ourselves in harmony with His principles can we overcome Satan and the



powers of this world. As Jesus said, “Blessed are the meek, for they will inherit the earth” (Matthew 5:5 NIV84).

So the first lesson from the life of Joseph is a personal lesson, the battle in each of our hearts with sin when someone does us wrong—how will we respond, with the methods of the world, or by surrendering to Jesus, trusting Him, and living out His methods?

The second lesson is an object lesson of the plan of salvation. Joseph represents Jesus and events in Joseph’s life reveal aspects of what Jesus will do for our salvation.

There were seven miracle births that occurred in the Bible besides Jesus’ virgin birth. The miracle births were not virgin births, they were women with infertility that God healed—thus it was a miracle of healing the malady of infertility and then they became pregnant in the normal way. But these 7 births all represent Jesus in some way:

1. Sarah- Isaac – The promised one who will be sacrificed
2. Rebekah – Jacob – wrestles with God to overcome his own weakness and became Israel, the father of the nation built upon twelve sons, Jesus wrestled with temptation and overcome to be the cornerstone of the church built upon twelve apostles
3. Monoah’s wife – Samson – blessed with strength to deliver Israel from bondage of oppressors and rule over them, Jesus has the strength to deliver us from sin and rule the universe
4. Hannah- Samuel – who became High Priest, Jesus is our High Priest
5. Shunammite woman – child died and resurrected, of course Jesus died and rose again
6. Elizabeth – John the Baptist – who greatest of prophets, and Jesus was the greatest of all prophets
7. Rachel – Joseph

Below are some of the ways Joseph’s life foreshadowed the life of Jesus:

- Jacob gave Joseph a coat of many colors. This was Jacob’s way of setting Joseph apart from his brothers as the one who would occupy the position of firstborn (which is not about birth order but about position of authority in the family). The firstborn received a double inheritance, something that Joseph received, as the Bible explicitly confirms: “The rights of the firstborn belonged to Joseph” (1 Chronicles 5:2 NIV84).
 - Jesus “is the image of the invisible God, the firstborn over all creation. For by him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things were created by him and for him. He is before all things, and in him all things hold together” (Colossians 1:15–17 NIV84).
- Joseph’s brothers were jealous, betrayed him, and lied about him.



- Lucifer was jealous in heaven and betrayed Jesus and, lying about God, led a third of the angels into rebellion; he then lied to Adam and Eve, leading humanity into sin. When Jesus came to Earth, He was despised and rejected by men. His own people betrayed Him, lied about Him, and handed Him over to Roman authorities to have Him killed.
- Joseph was sold and became a slave.
 - Jesus left heaven and humbled Himself all the way down to that of a slave, just as Scripture describes: “You should have the same attitude toward one another that Christ Jesus had, who though he existed in the form of God did not regard equality with God as something to be grasped, but emptied himself by taking on the form of a slave, by looking like other men, and by sharing in human nature. He humbled himself, by becoming obedient to the point of death—even death on a cross! As a result God exalted him and gave him the name that is above every name, so that at the name of Jesus every knee will bow—in heaven and on earth and under the earth— and every tongue confess that Jesus Christ is Lord to the glory of God the Father” (Philippians 2:5–11 NET).
- Joseph was faithful in all his duties as a slave.
 - Jesus was faithful in all His duties as our human Savior (Revelation 1:5).
- Joseph was tempted by Potiphar’s wife but rejected the temptations.
 - Jesus was tempted by Satan in the wilderness but rejected the temptations (Matthew 4:1–11; Hebrews 4:15).
- Joseph was falsely accused by Potiphar’s wife.
 - Jesus was falsely accused by the Jewish leaders.
- Joseph was wrongly imprisoned in a dungeon.
 - Jesus was wrongly imprisoned in the grave.
- Joseph was raised from the dungeon to the right hand of the sovereign.
 - Jesus arose from the grave to the right hand of God (Ephesians 1:20).
- Joseph was Hebrew but also became Egyptian and took an Egyptian name.
 - Jesus is divine but He became human.
- Joseph married an Egyptian woman.
 - Christ’s bride is from this world of sin.
- Joseph prepared a place for his family.
 - Jesus prepares a place for us (John 14).



- Seven years of plenty to prepare for the seven years of famine.
 - Seven is a number that represents spiritual completion. We are in a spiritual war, and Jesus is the bread that came down from heaven that provides the spiritual sustenance for all who trust Him (John 6:33, 41). Jesus has a storehouse of spiritual food sufficient for all our needs. Despite living in a world of sin, a world of spiritual famine, Jesus' is the Bread of Life for all who will trust Him.

- Joseph required those who wanted the grain of Egypt to purchase it and, ultimately, they sold everything they had to Egypt.
 - In order for us to partake the bread of heaven, we must surrender all other means whereby we try to obtain eternal life. We are instructed to buy from Jesus the gold tried in the fire (Revelation 3:18). We buy from Jesus through the barter method. We exchange what we have for what He has. We exchange:
 - a sinful heart for a righteous heart
 - guilt and shame for purity and peace
 - condemnation for commendation
 - eternal death for eternal life.

- Joseph received the land of Goshen, a rich and bountiful land, from the sovereign for his family.
 - Jesus will receive the earth made new from His Father for His human family.

- The brothers were alienated from Joseph through their own selfishness and betrayal—they had to change in order to be reconciled to Joseph who was already forgiving toward them.
 - We are alienated from God by our sinfulness and we must be changed to be reconciled to God who is already forgiving toward us.

SUNDAY

Read third paragraph, “The future will...” What do you think of the sentiment in this paragraph?

“No wonder, then, that Joseph’s brothers hated him so much?”

What does this mean? Are they saying that it was because Jacob wanted to give Joseph the rights of the first born that his brothers hated Joseph so much?

Is that the reason? No! IT IS NOT. The reason they hated him so much is because they did not love him; they were not reborn; they had fear and selfishness operating in their hearts as their chief motive to action.



If they had loved Joseph as God would have us love each other, then what would have been their attitude when Jacob favored Joseph? They would have celebrated, rejoiced, been happy for him.

So the reason the brothers hated Joseph is not the favor shown by Jacob, but the fear, selfishness, jealousy and lack of love in the hearts of the brothers.

This idea that it was because of the good shown to Joseph that the brothers hated him is classic worldly-think—the blame game. They hated Joseph because of what Jacob did, it is Jacob’s fault for being good to Joseph. If someone else is being blessed it is viewed as a slight against us. If someone else is advancing it is viewed as an obstacle to our advancement. So teachers are instructed not to praise students in school who have written an outstanding paper or got an A on the exam because those who didn’t score will might get their feelings hurt.

All sin, all evil, all exploitation, is because of sin in the hearts of those who do the evil. It isn’t because of another person.

The story of Joseph demonstrates this. This is why Joseph is such a powerful example of Jesus. Despite the multiple wrongs against him, he never chose to hurt those who hurt him.

Joseph’s brothers’ actions caused consequences—not only to Joseph, but to them. They had guilt, regret, remorse. They had to see the sadness, grief, heartbreak in Jacob for years. And God did not abandon the brothers, but worked on their hearts and eventually they were changed and protected Benjamin rather than themselves.

What is the lesson in all of this?

What do we learn about God through all of this?

Read the fourth paragraph, “Furthermore, Joseph...” What do you think of this paragraph and the sentence “No one likes a snitch.”

What law lens is this presented through? This is classic imposed law, human law, Satan’s worldview law, not God’s law.

No one likes a snitch because their telling the authority gets the wrongdoer in trouble with the authorities. If they hadn’t snitched, the authorities wouldn’t know and the wrongdoer wouldn’t be in trouble. It is the fault of the snitch. The problem with breaking imposed laws is the inflicted punishment of the law enforcer. Thus, no one likes a snitch.

But, in design law, the damage comes from the sin itself, not from the ruling authority. It is the one in authority who has the remedy that can save and heal.

So, imagine that instead of being reported to the legal authorities for legal violations that will result in inflicted punishments, we understand reality as God runs His universe and use design laws for our



illustration. So instead of your brother being a snitch, your brother goes to your physician father and reports that he has noticed what appears to be cancerous growth on your back. Do you have the attitude, “no one likes a snitch” or “I love my brother for not ignoring a life-threatening condition”?

But can people report health concerns in a way that is not healing? Can people report someone’s physical or mental health struggles in a way that is designed not to bring healing to the person, but to have the person ridiculed, mocked, rejected, despised?

And can people do the same with sin, understand sin through the imposed law lens and report it as rule-breaking to get people into trouble, or fired from their office, rather than seeking to lead them back to the path of righteousness for salvation from sin?

And what does that say about the one who would do such a thing?

The last paragraph, talking about the dreams says, “The genuine prophetic character of the dreams was even ratified by the fact that they are repeated.”

I find this statement incredible—truly, I can’t believe this would be presented as some sort of evidence of validity.

If I understand correctly what they are saying, and maybe it is me and I just don’t comprehend the point, but if I understand it correctly, they are saying that the repetition of the dream validates it as a genuine prophetic message from God.

Well, I can tell you with 100% certainty that simply having a dream that recurs does not mean it is a prophetic message from God. Many of my patients have recurring dreams and the dreams are manifestations of things that they are struggling with. PTSD patients will have recurring dreams of their traumas, just because a dream recurs in no way means it is a prophetic message.

What is the evidence that these dreams were prophetic messages from God? They came to pass, they were true, it actually happened. That is the evidence!

TUESDAY

Judah and Tamar

What do you think of this story?

Read second paragraph, “Judah finds...” Hmmm... What death was it that Er and Onan died, was it the eternal second death that is the wages of sin death, or was it the first sleep death that even the righteous Daniel died? Will Er and Onan be resurrected one day?

So, if this death was not the wages of sin death, was this death punishment for sin?



If it wasn't punishment for sin, then why did God put them to sleep in the first death?

Read the fourth paragraph, "The conclusion of this sordid story..." does this give any insight into what was going on?

Did the Messiah come from the family line of these events after Tamar's trick of Judah?

Was the coming Messiah important? Was it a fulfillment of a promise of Genesis 3:15?

Was God working out the fulfillment of this promise?

Does the death of Er and Onan determine their ultimate destiny?

What determines the ultimate destiny of every human?

What happens at the end of the 1000 years? Why raise the wicked?

From one Bible commentary, the book *The Great Controversy* describing events after the 1000 years, after the New Jerusalem and all the saints have returned to the earth and the wicked dead have been resurrected:

"At last the order to advance is given, and the countless host moves on,—an army such as was never summoned by earthly conquerors, such as the combined forces of all ages since war began on earth could never equal. Satan, the mightiest of warriors, leads the van, and his angels unite their forces for this final struggle. Kings and warriors are in his train, and the multitudes follow in vast companies, each under its appointed leader. With military precision, the serried ranks advance over the earth's broken and uneven surface to the city of God. **By command of Jesus, the gates of the New Jerusalem are closed**, and the armies of Satan surround the city, and make ready for the onset. Now Christ again appears to the view of his enemies. Far above the city, upon a foundation of burnished gold, is a throne, high and lifted up. Upon this throne sits the Son of God, and around him are the subjects of his kingdom. The power and majesty of Christ no language can describe, no pen portray. The glory of the Eternal Father is enshrouding his Son. The brightness of his presence fills the city of God, and flows out beyond the gates, flooding the whole earth with its radiance." (The Great Controversy 664)

Let's read this account in Genesis 38 from The Remedy:

Now, regarding the time that Judah moved away from his brothers, he went to Adullam and stayed with a man named Hirah. While there, he met a Canaanite woman – a pagan, the daughter of a man named Shua. Judah gave in to his desires and took her, and he had sex with her; and she became pregnant and gave birth to a son, whom he named Er. She became pregnant again and had another son named Onan. She gave birth to a third son while at Kezib, named Shelah.



Judah arranged for his firstborn son Er to marry a woman named Tamar. But Er's heart was hardened to God, and his character was completely corrupt, therefore he was unfit to be the ancestor of Messiah. So the Lord, acting to fulfill his promise to bring the Messiah to save the world, mercifully put Er to sleep in death.

Then Judah, seeking to produce an heir for Er, instructed Onan, "Go and have sex with your brother's wife and fulfill your duty to her and produce an heir for your brother." But Onan's heart was also corrupt with selfishness, and he knew that any child produced with Tamar would not be his heir but Er's, and would receive the birthright. So when he had sex with her, he withdrew prematurely and spilled his seed on the ground to avoid giving his brother an heir. The Lord accurately diagnosed him as hardened in selfishness and terminal in sin, and therefore unfit to be ancestor for Messiah. So, the Lord, in mercy, and to fulfill his promise to bring the Messiah to save the world, also put him to sleep in death.

Judah didn't understand the reason why his sons had died; so he told his daughter-in-law Tamar, "Go home and live with your father; remain as a widow until my son Shelah grows up, and he will fulfill his duty and give you an heir." But Judah was not sincere. He was afraid for his son and thought, "My only remaining son may die too, just like his brothers." So he sent Tamar to live with her father as a way of protecting his son.

After some time, Judah's wife, the daughter of Shua, died. Once Judah had recovered from his grief, he and his friend Hirah from Adullam went to Timnah, where the men were shearing his sheep.

Someone told Tamar, "Your father-in-law is on his way to Timnah to shear his sheep." Realizing that no arrangements had been made for her to marry Shelah despite his coming of age, she implemented her own plan to produce an heir. She removed her widow's clothes, dressed seductively, and disguised herself with a veil. She then sat at the entrance to Enaim, which is on the road to Timnah.

When Judah saw her sitting there, dressed seductively, with her face covered, he thought she was a prostitute. So he went over to her and propositioned her, saying, "Come with me and let me have sex with you."

"How much will you pay me to have sex with you?" she asked.

"I will send you a young goat from my flock," he replied.

"What will you give me to ensure you will send the goat?" she asked.

"What security would you have me give you?" he said.

"Give me your seal and its cord, and your staff," she answered. So he gave them to her and then had sex with her, and she became pregnant by him. Afterward, she returned home and changed back into her widow's clothes.

Judah sent his friend Hirah with the young goat to pay the woman and retrieve his seal, cord and staff, but Hirah could not find her anywhere. So he asked the men who lived there, "Where is the shrine prostitute who sits beside the road at Enaim?" But the men said, "There is no shrine prostitute here and never has been."

So Hirah returned to Judah and said, "I couldn't find her anywhere. And when I asked the men who lived there about her, they said, 'There is no shrine prostitute here and never has been.'"



So Judah said, “Well then, she can keep my things. It is better to just let her have them than to keep looking for her and let everyone know that we were so foolish to be tricked by her. Besides, I did send the goat, but you couldn’t find her.”

About three months later Judah was told, “Your daughter-in-law Tamar has been sexually promiscuous, acting no better than a prostitute, and now she is pregnant.”

Judah, wanting to avoid giving her to Shelah, seized on this opportunity and ordered, “Take her out and burn her to death!”

But as she was being taken out, she sent a message to her father-in-law: “I am pregnant by the man who owns these. Examine them and see if you recognize whose seal, cord and staff they are.”

Judah recognized them immediately and said, “She has not defiled herself, but acted as is her right to produce an heir for my firstborn son. It was I who was the irresponsible one – who failed to do what was right – when I did not give her to my son Shelah.” And Judah never had sex with her again.

When it came time for Tamar to give birth, it was discovered that she was going to have twins. During labor, one of the twins put out his hand, and the midwife tied a scarlet thread to his wrist and said, “This one came out first.” But then he drew back his hand and his brother was actually born first, and the midwife said, “How did you break out first?” And he was named Perez (which means ‘breaking out’), and he became the ancestor of the Messiah. Then his brother, who had the scarlet thread on his wrist, was born and named Zerah (which means ‘the scarlet rays of dawn’).

THURSDAY

Read the fifth paragraph, “Though Joseph is the one...” Did God bring the famine? What do you think is happening here?

Isn’t this the conflict over God fulfilling His promise of Genesis 3:15. The Messiah is promised. Abraham, Isaac and Jacob have been told it is through them the promise will be fulfilled. Satan is working to stop the promise. He wants to destroy this branch of the human family. So, who do we think brought the famine?

Can Satan affect the weather?

Job chapter 1 informs us he can.

So, which is more likely, God brought the famine, or God foresaw the famine and provided for the deliverance of His people from another attack from Satan?



ANNOUNCEMENTS:

July 15-16, 2022: Dr. Jennings will be speaking at the United Healthcare Summit in Grand Rapids MI. His talk will be entitled COVID and the Manipulation of Your Mind. More details at <https://unitedhealthcaresummit.com/>

September 8-10, 2022: Dr. Jennings and Dr. Curt Thompson will be presenting an Intensive together at the American Association of Christian Counselors National Conference in Dallas, TX. You can find more details about the event at <https://nationalaacc.com/>