# When God Develops a Dream — Delivery Transcript

**Genesis 41 (CSB) · Wes Terry · Sunday, October 20, 2024** · *Living The Dream*

> ⚠️ ***AUTO-GENERATED TRANSCRIPT — verify against the audio before quoting publicly.*** *Produced from a Descript transcription of the Broadview Church sermon recording and lightly cleaned (filler words removed, obvious mis-hears of names and Scripture references corrected). No timestamps. This is not a publication-ready manuscript and it is not Wes's exact words for print. Check any line against the recording before it goes on a graphic, in an email, or in a book.*

---

If you have your Bible, we're going to be in Genesis chapter 41. And I made a joke in the 8:15 service. After they got done singing their hymns, when they sat down, I heard this huge sigh of, oh, like it's so good to sit down, because we had to stand for two extra songs in the 8:15 service. And I thought at the 9:30 service, surely I wouldn't hear that, but I did. So I just think it's something about church people. We like to sit down after we've been singing.

Some of the greatest stories out there, whether it's superhero comics or fairy tales or you know, just old fashioned cinema are the rags to riches stories. You know what I mean by rags to riches? Someone comes out of relative obscurity, he or she is put in a position of great opportunity, but everybody who sees it goes, no way, they're not qualified, it won't happen, it's not enough. And then surprisingly, that person either gets superpowers or through their own grit and wisdom becomes the person that they need to be and great things happen as a result and everybody celebrates and we love those kind of stories, I think, in some way because we feel like we're not what we need to be to become what we need to become so the rags to riches story plays well under that.

But I think it's an echo. The reason that story is so effective is because that story echoes the ultimate story, what you might call the gospel story that from relative obscurity our Lord came from nothing, from rags to a place of great exaltation and glory and authority and power, as we just sang about, from rags to riches. And that story, the story of the gospel and the Lord Jesus Christ has foreshadowing in the book of Genesis. And what's been so fun preaching through the book of Genesis is seeing how the gospel in seed form shows up again and again and again.

And in Genesis chapter 41, we see, I think better than any other chapter, how God takes that rags to riches story and orchestrates things in different ways at different seasons to accomplish his perfect purposes. And often does so in very unexpected and surprising ways.

If you're new to Broadview, if you're new to the story of Joseph or in the book of Genesis in general, Joseph was one of many different sons from Israel, whose old school name was Jacob. They become the twelve tribes of Israel, and Joseph was hated by his brothers because he was his dad's favorite son.

So his brothers sold him into slavery, and Joseph spent several years serving as a slave in Potiphar's house and then through a series of unfortunate events was thrown into prison by Potiphar because of a false accusation from Potiphar's wife that he was getting frisky when he wasn't. And so the last time we met Joseph, when Taylor preached last week, he had been in that prison for about two years, had asked the cupbearer to remember him, but he didn't. Our chapter in Genesis chapter 41 opens up with the phrase, then Pharaoh had a dream.

Genesis 41:1, Pharaoh had a dream. This phrase, Pharaoh had a dream, formerly showed up in Genesis 37, but it wasn't Pharaoh, it was Joseph. And I got to thinking about the time span between Joseph's dream and Pharaoh's dream. And it was a time span of 13 years that went by. 13 years between two dreams, years that were marked by backstabbing, betrayal, hostility, murderous rage, years of waiting, hoping, wondering, questioning, what is God doing, thirteen years of Joseph, in light of all of those doubts and questions and hardships, maintaining trust and faith in the Lord because God had given him this dream.

And more than anything else, I think what this chapter illustrates is how God develops a dream from a season of waiting to opportunity, to actual success. Now, we're in the waiting period right now. We ended last week in the waiting period. If you don't remember, Joseph had asked the cupbearer, after he successfully interpreted his dream, remember me when you get back in your position of authority. When you get back to Pharaoh, this is Genesis chapter 40, verse 14, he says, remember that I was with you.

Show kindness to me by mentioning me to Pharaoh and get me out of this prison. But do you remember how our chapter ended last week? Verse 23, the chief cupbearer did not remember Joseph. I don't know how many days went by specifically, but it says after two full years in Genesis 41:1. So it was at least two full years, 365 day years that Joseph woke up wondering, is this the day where that sorry no-good cupbearer finally mentions me to Pharaoh? But even though every day went by and Pharaoh had not called for him, he had not been released, he continues to have trust and faith.

So the years between Joseph's dream and Pharaoh's dream shows how God develops a dream from start to finish. So with that in mind, let's read the text starting in chapter 41, verse 1. At the end of the two years, Pharaoh had a dream, and he was standing beside the Nile, when in his dream seven healthy-looking, well-fed cows came up from the Nile, and they began to graze among the reeds. And then after them seven other cows, sickly and thin, came up from the Nile, and stood beside those cows along the bank of the Nile.

And the sickly, thin cows ate the healthy well-fed cows. And then Pharaoh woke up. I don't know if you've ever had a dream about cannibalistic cows, but it's one of those dreams I would imagine where you go, I'm not eating that again, or something like that. He goes back to sleep, realizes it's only a dream, but then he has another dream. He fell asleep and dreamed a second time, and this time it wasn't cows, it was heads of grain. Seven heads of grain, plump and good came up on one stalk, and then after them thin heads of grain, I'm sorry, seven heads of grain thin and scorched by the east wind sprouted up.

And then the thin heads of grain swallowed up the seven plump full ones. And then Pharaoh woke up, and it was only a dream. And when morning came, as you might imagine, he was troubled. And so he summoned all the magicians of Egypt, just think of like well-read people, and all of Egypt's wise men, and Pharaoh told them his dreams, but no one could interpret the dreams for him. Now, that's an interesting dream. I'm not going to get into all the particulars of the dream right now, but one of the things I want to take away from this is this dream that Pharaoh has is taking place at the same time Joseph is sitting in prison and had been sitting in prison for two full years.

And as you think about how God develops a dream in every season, when it comes to seasons of waiting, one of the things that this passage is showing us is that in our seasons of waiting, God is still working. And it's one thing to imagine God working in the waiting season on us, as he does very often do so, where he's, in the case of Joseph, developing patience and grit and strength and endurance and probably skill sets that he needed to be able to manage a country. He's now managing a prison.

He used to just manage a household. So you kind of see him graduating in his skill set. So God is working in and through Joseph in the waiting period, but he's also working outside of Joseph. And I think that's the part we often forget about when it comes to our seasons of waiting. There were things that God was doing that Joseph could not see. Things in the life of Pharaoh, things in the life of his cupbearer, things in the life of these magicians who were not able to interpret the dream.

And these wise men who were unable to do the very same thing. He was working on the outside just as much as he was working on the inside of Joseph and his heart. Now these magicians, like I said, they're not like magicians like we think of magicians. These were just people who were very well read, often in pagan tradition and things of that nature, but they were very intelligent people. The wise men, no one could interpret the dream. And so Pharaoh is unsettled. He knows that this dream means something.

He's kind of got this premonition something bad's about to happen, but nobody else can figure it out. And so God is perfectly paving the way for Joseph to be the solution. And then the chief cupbearer, verse nine, said to Pharaoh, today I remember my faults. Pharaoh was angry with his servants, and he put me and the chief baker in the custody of the captain of

the guards, and he and I had dreams in the same night. Each dream had its own meaning. And there was this young Hebrew, a slave of the captain of the guards, who was there with us.

And when we told him our dreams, he interpreted our dreams for us, and each had its own interpretation. Not only did he interpret the dreams, it turned out just the way he interpreted them to us. I was restored to my position, and the other man was hanged. And so Pharaoh, hearing this news, sent for Joseph, and they quickly brought him from the dungeon. He shaved, changed his clothes, and went to Pharaoh. Pharaoh had a thing about hairy people, you know, it had to be all cleaned up. Nice and tidy, cleaned his clothes, went to Pharaoh, and Pharaoh said to Joseph, I've had a dream, and no one can interpret it, but I've heard it said about you that you can hear a dream and interpret it.

Now there's a lot of irony here, I think, on the one hand of this cupbearer just one day remembering, oh yeah, Joseph, after all of these magicians and all of these wise people are trying to interpret the dream and can't, that's when the light bulb comes on and goes, I think I know a guy. It just shows you kind of the inclination of a sinful human heart to be pretty self-absorbed and self-focused until something shakes us out of that. The other thing that I think is interesting is that Joseph goes two years of waiting, day after day after day, and when the door of opportunity finally gets opened, it opens hard and fast.

They come, they quickly grab him, they shave him, they shower him, they change his clothes, and he's presented to Pharaoh. You see that Pharaoh kind of disses his hired help. These so-called wise people are not able to figure out my dream, and these so-called magicians are not able to figure out my dream, but I've heard it said about you that you can interpret dreams. Why I mention all of those things is because if you put yourself in the shoes of Joseph, it would have been very tempting for him to think I'm sitting here in prison.

I've interpreted these dreams for these people. I've asked them to remember me so that I could get out of prison, but God isn't coming through. But one of the reasons that God didn't immediately release Joseph from that prison, I believe, is because time had to transpire for Pharaoh to have his dream. And for the cupbearer to remember that he forgot, so that at just the right time and in just the right way, Joseph could be the solution to the problem. Joseph could not have had eyes to see that. He could not have known how God was orchestrating things and his sovereign plan.

But the reality is Joseph's problem actually was the very thing that God used to give him a platform for ministry. for his dream to finally come through. And a lot of times in our lives we can look at our problems and say they're just problems. Sometimes maybe God's punishing me, or it's their fault or whatever the case may be, and you begin to point the finger, instead of accepting your life for what it is, and I'm not saying it's a good life or what you wanted. But remembering in those problems, God is still working.

He's working in me. He's working outside of me. And maybe just like Joseph, this problem is going to become a platform for me to do something meaningful. Another way that people talk about it is sometimes that your setbacks can be a setup for a comeback. And Joseph's setback of being put into prison was the very thing he needed for the setup to take place for his comeback. Think of if the cupbearer would have remembered Joseph immediately and went to Pharaoh and said, hey, thanks for the promotion. Sorry to hear about that other guy.

There's this guy in prison. He interpreted my dream, told me exactly what was going to happen. I think you should release him. And let's say Pharaoh released Joseph. And Joseph went on his merry way, and then Pharaoh has this dream and he's like, didn't you have this character in prison? Where is he? Oh, we don't know. No, he's gone. A thousand other ways it could have turned out, and a thousand other ways it would not have been what it needed to be for God's sovereign plan to happen the way that it did.

God does not make mistakes. I'm not saying that he personally causes every bad thing in your life. And a lot of times the Lord allows things to run their natural course. But remember, even though that may be what he's doing, he's not doing them purposelessly. He's not doing it randomly. He is sovereignly orchestrating events in such a way that his dream for your life, not your dream for your life, but his dream for your life comes to pass. And then at the end of the day, it's not about you. It's not about your happiness.

It's not about your comfort. It's not about always what you want, when you want it, how you want it. It's about what God wants. And God may be working through your pain and your problems and setbacks to do something great down the road. And it may not have anything to do with you. It may have something to do with Egypt, you know, something to do with something so much bigger than you, so much far outside of you, yet you don't have eyes to see. So when you don't have eyes to see, you trust God is working in the wait.

And I'm going to trust that his plan is good. So he puts this in front of Joseph, says, I hear you interpret dreams. And then Joseph, surprisingly, says, I'm not able to interpret dreams. Verse 16, I'm not able to, Joseph answered Pharaoh. It's God who will give Pharaoh a favorable answer. You might literally translate this, Pharaoh, I know that you're kind of looking to me to give you peace of mind, but I'm not the one who gives peace of mind. God's the one who gives peace of mind.

I find this fascinating because if I had been in prison for two years and I was going to point the finger at somebody, I wouldn't be pointing the finger at God. I'd probably be pointing my finger at that cupbearer, you sorry dog, you sucker. Or maybe pointing the finger to myself. Well, I just happen to be an expert dream interpreter. I've been interpreting dreams my whole life and I'm an indispensable part of your happiness and joy, Pharaoh. So you better release me from prison, kind of angling things, working things out so that you could ensure your success, but he doesn't do either of those things.

He doesn't point to his wrongdoer. He doesn't point to himself. He points to the Lord. God's the one who gives peace of mind, Pharaoh. Now I'll interpret your dream, but it's going to come from the Lord. And then he does that again and again and again. Verse 17, Pharaoh said to Joseph, In my dream I was standing on the bank of the Nile when these seven well-fed, healthy-looking cows came up from the Nile. And they grazed among the reeds. And then after them, seven other cows, weak, very sickly and thin, they came up. I have never seen such sickly ones as these in all the land of Egypt.

That just reminds me of Donald Trump. I don't know why sick cows, so sick, I've never seen such cows with such sickliness, so sick. And then the thin, sickly cows ate the first seven well fed cows, and when they had devoured them you could not tell that they had devoured them. Their appearance was as bad as it had been before. And then I woke up. And in my dream I also saw seven heads of grain full and good coming up on one stalk. And after them seven heads of grain, withered, thin and scorched by the east wind,

they sprouted up. And the thin heads of grain swallowed the seven good ones. I told this to the magicians, but no one can tell me what it means. And so Joseph said to Pharaoh, Pharaoh's dreams mean the same thing. Look at this. God has revealed to Pharaoh what he's about to do. The seven good cows are seven years, the seven good heads are seven years, the dreams mean the same thing. The seven thin sickly cows that came up after them are seven years, and the seven worthless heads of grain scorched by the east wind are also seven years.

But not seven good years but seven years of famine. It is just as I told Pharaoh, God has shown Pharaoh what he's about to do. Two times he's mentioned God. Three times now. Seven years of great abundance are coming throughout the land of Egypt, and after them seven years of famine will take place, and all the abundance in the land of Egypt will be forgotten. The famine will devastate the land. The abundance in the land will not even be remembered because of the famine that follows it, for the famine will be very severe.

Since the dream was given twice to Pharaoh, it means that the matter has been determined by God and he will carry it out soon. Fourth time he's mentioned the Lord. So now let Pharaoh look for a discerning man. He doesn't point to himself. He says look for a discerning, wise man, set him over the land of Egypt. Let Pharaoh do this, let him appoint overseers over the land, take a fifth of the harvest of the land of Egypt during the seven years of abundance. Let them gather all the excess food during these seven good years that are coming, and then under Pharaoh's authority, store the grain in the cities, so that they may preserve it as food, and the food will be a reserve for the land during the seven years of famine that will take place in the land of Egypt, and then the country will not be wiped out by the famine.

Three times he points to the Lord. Again and again and again. It's God who's going to give you peace of mind. God is the one who's given you the dream. God has given you the dream

twice to make sure that you know it's from the Lord. And the fact that you got it twice means that God's going to do it. Whether you like it or not, there's no halfsies or seconds if you change your mind or if I do this then you won't. No, it's going to happen.

The famine's coming, and here's how you can keep it from destroying your country. He doesn't point to himself. Even when he says you need to appoint a person to oversee this, he doesn't present himself as the person. Now I think deep down, probably Joseph thought, I'm the guy. But he doesn't do that. It's incredible humility. And I think it's a beautiful illustration of what it looks like for you when God is developing his dream in your life. Not just to remember that in the waiting God is working, and so I don't want to waste my wait, but when the door of opportunity comes knocking,

it will come quickly. It'll often come unexpectedly, and my response to that door of opportunity is not to point to myself or my giftedness, but to point to the origin of that opportunity, who is the Lord. And I know that feels kind of bulky when opportunity comes knocking: remember God is the origin. But it's a good word because origin means the source, the thing from which something begins, the author of that opportunity that you're able to take advantage of. And it is so tempting when things are finally starting to go your way.

And the ball is moving the right direction to assume or even kind of sinfully assume, well, you know, I'm getting what I deserved. My hard work is paying off. It's about time, you know, these kinds of things. And I'm not saying you didn't work hard, and I'm not saying it's not well deserved, but there's a temptation to forget that God is the one who gives us our daily bread. That he is the source, that every good and perfect gift comes from above, and the gifts that you have that got you where you needed to be were gifts given to you by the Lord.

You didn't necessarily develop them all on your own. So much of that is a gift of God's grace. So in days of opportunity, remember God is the origin. And don't point to yourself. Point to the Lord. Don't point to your giftedness, in other words, point to God's goodness. Again and again and again, because that's exactly what Joseph does with Pharaoh. It's the Lord, it's the Lord, it's the Lord. And that's why Pharaoh is going to eventually say, I've never met anybody like you. You are one weird dude, brother. The Spirit of God lives in you.

Most people don't live this way. And I think it's amazing that Joseph has this kind of perspective because he didn't have a Bible. He didn't have so much of what we have today where we can look back at the resurrection and years of Christian history and examples of God's faithfulness. All he had was an oral tradition from his dad and great-grandparents about the seed of promise and God is going to do something great and we're the chosen family and that because of that, we go through a lot of hardship, but God always delivers us.

So he had that background and he had a dream that happened twice. And he probably assumed, because I got it twice, it's going to happen. He goes 13 years of incredible hardship,

incredible disappointing circumstance after circumstance, betrayal and greed and envy undermining him having what he actually wanted and yet he still points to the Lord. Remember God's working. Remember he's the source of every good and perfect gift. Point to his goodness, not your giftedness. And then finally, he gets a promotion. So in the promotion, the proposal pleased Pharaoh and all of his servants.

And he said to them, can we find anyone like this, a man who has God's spirit in him? So Pharaoh said to Joseph, since God has made this known to you, there is no one as discerning and wise as you are. So you'll be over my house. Not only you're going to be over my house, all of my people will obey your commands. Only I as king will be greater than you. In other words, you're second chair. Pharaoh removed his signet ring from his hand and he put it on Joseph's hand.

That's like an unlimited credit card. Signet ring was kind of like a signature. He could spend whatever he wanted to spend and get whatever he wanted to get. He clothed him with fine linen garments, placed a gold chain around his neck. He made Joseph ride in his second chariot, and servants called out before him, make way. And so he placed him over all the land of Egypt. And Pharaoh said to Joseph, I am Pharaoh, and no one will be able to raise his hand or foot in all the land of Egypt without your permission.

Now I would call that a pretty good day. I mean, can you imagine? He goes from the bottom of the prison. He is over the prison, but he's in a dungeon. He gets a nice shave, clean clothes, gets an opportunity to talk to Pharaoh, doesn't make himself indispensable, points to the Lord, and the Lord rewards Joseph with authority that he could never even have dreamed of. He puts a signet ring on his finger, unlimited money. He puts him in the second chariot, unlimited power and authority. He puts gold on his neck, he clothes him with fine linens, he would have had dignity, reputation, influence, incredible.

And God will do that sometimes. Sometimes God's dream for your life may include a lot of money and a lot of influence and a lot of power and a lot of authority. And for many people, what happens when God gives them those things is that it goes to their head, it begins to corrupt their character, and they begin to destroy what it is that God wants them to build. But that does not happen to Joseph. Joseph doesn't let the authority go to his head. He never loses his grounding. He never loses his bearings.

He remains someone who is faithful and trustworthy and accountable to the Lord. And my question is, how does he do that? How does God continue to develop his dream for your life in your season of success? And what I think I see in this passage is really a handful of things that Joseph does to maintain his grounding to continue to make much of God when everybody else was making much of him. So how do you do that so that it doesn't corrupt you or destroy you and your success? He doesn't let his success deceive him.

The first thing he does is he remembers who he is. Okay, Pharaoh's going to give him this new name in verse 45. Pharaoh gave Joseph the name Zaphenath-paneah. Anybody else want to give it a shot? I think that's what it is. Nobody knows what it means. Some say it means interpreter of dreams. Some people say it means God speaks and lives. It's Egyptian, ancient Egyptian, so no one's quite sure. He gives him an Egyptian name, and then he also gives him an Egyptian wife, Asenath, daughter of Potiphera, priest at On.

And Joseph went throughout all the land of Egypt. Other translations say Joseph grew in his influence and authority throughout all the land of Egypt. Joseph was 30 years old when he entered the service of Pharaoh, king of Egypt, just like Jesus was 30 years old when he started his ministry. And Joseph left Pharaoh's presence and traveled throughout all the land of Egypt. I think the point here, getting this new name and this Egyptian wife and her being the daughter of a priest at On, what Moses is saying is that Joseph is getting increasingly assimilated into Egyptian life and culture.

He's got an Egyptian name, he's got an Egyptian wife, and that Egyptian wife is deeply rooted and grounded in Egyptian religion and tradition. And yet, even though all of those things were true, we're going to see Joseph maintain his trust and commitment to the Lord. He doesn't allow the culture to brainwash him. And I think that's an indication that Joseph remembered, number one, who he was. His primary identity was not Zaphenath-paneah or whatever that name was. His primary identity was not someone who was a child of Ra, who was the Egyptian sun god, he was a child of God.

And he was an accepted child of God. That God had been faithful to him, that God was trustworthy. And therefore he should be trusted in all circumstances. So he never forgot who he was. The second thing he did, he never forgot what he was. When the good years come, Joseph does exactly what God asked him to do. During the seven years of abundance, the land produced outstanding harvest. Joseph gathered all the excess food in the land of Egypt during the seven years, and he put it in the cities.

He put the food in every city from the fields around it, and so Joseph stored up grain in such abundance. Look at this, like the sand of the sea. It was so much that he stopped measuring it because it was beyond measure. That is a lot of grain. And I don't know about you, but for me, the temptation is when times are good to live as if it'll never end. That's how people lose their rear end in the stock market, right? It can only go up. I promise you. It's not about fundamentals anymore.

It is up and up and up and up. And that's not what Joseph does. Every time the abundance comes in, he takes one fifth of it and he stores it into savings. And it got a little bit ridiculous. It got so ridiculous that they had so much stored they could not even measure it any longer, and yet Joseph was still saying one fifth goes, one fifth goes, one fifth goes. Why is he doing

that? Why in seasons of incredible success is Joseph continually obeying the Lord to keep some set aside, even though everyone else probably thought he was crazy.

He does so because he knows what he is. He's not an owner, he's a manager, he's a steward, so he's an accepted son and he's an accountable steward. A steward is someone who takes care of somebody else's resources. He takes care of somebody else's wealth, and that's how Joseph saw his assignment. My assignment in this season is to prepare for the famine. I'm not here to enjoy the feast. I'm not here to enjoy the good seasons. I'm here to prepare for the famine. And so I'm going to live as if God's word is true and one day I'll be held accountable.

And because of that, he was the right man for the job. And because of that, he was able to stay grounded in a season of incredible success because he recognized my success is not about me. My success is not even for me. My success is from the Lord and it's for his purposes. So I'm going to do what he's asked me to do. Never forget who you are. You're not defined by your culture. You're not defined by what people say about you. You're not defined by your newspaper clippings. And you are not an owner.

You are not the end. You're not the point of the story. You are a manager, you're a steward, it's temporary, you're accountable, and then finally remember why you are. This is where he really demonstrates that he had kept his faith. Two sons were born to Joseph before the years of the famine arrived, Asenath, daughter of Potiphera, priest at On, bore them to him. Joseph named the firstborn Manasseh and said, God has made me forget all my hardship. He's made me forget my whole family. And the second son he named Ephraim and said, God has made me fruitful in the land of my affliction.

Now in saying that God gave him these children, number one, he's recognizing God as the source of every good and perfect gift, but the names that he gives them are important. He gives the first one a name that essentially says, God has made me forget all of my hardship. Now when he says he's made me forget my family, he's not saying Israel who, you know, Jacob who. It's not like he literally forgot his dad and his brothers because we know a little later he's missing them. So he still thinks about them.

What Moses is saying is that Joseph had released them. He had essentially forgiven them. He's saying, I'm no longer going to remember the wrongs that they committed against me. They threw me in prison. They sold me into slavery. They're sorry dogs. They owe me. I'm going to get revenge. He's essentially saying, no, God has given me so much grace. He has been so good and so kind. Who am I to hold this grudge and bitterness against them? I'm going to release them and I'm going to name my firstborn son a name that reminds me of how amazing God's grace is in my life, and therefore I should be gracious and forgiving of others.

And the second child he names, God has made me fruitful in the land of my affliction. And essentially I think what he's reminding himself of, and what he was reminded of every time he said Ephraim, you know, or whatever, if they got in trouble, he was being reminded God is the source of my success. I could have been sold to anybody in Egypt, but he sold me to Potiphar. I could have had any job in the prison, but I had a job that taught me what I needed to know so that I could rule over Egypt.

Pharaoh could have chosen any other person for this position, but he chose me. Why? Because I'm so good? No, because God's so good. God has made me fruitful in the land of my affliction. God is the source of these good and perfect gifts in my life. He never forgot about the amazing grace of God. He was an accepted son. I'm an accountable steward, and God is a gracious heavenly father. As, who wrote Amazing Grace? John Bunyan, he wrote Pilgrim's Progress. Amazing Grace. Newton, there it is, John Newton.

Through many dangers, toils, and snares, I have already come. It's grace that's brought me safe this far, and it's grace that will lead me home. So I'm an accepted son, I'm an accountable steward, it's God's amazing grace that He's giving me this gift. And then he finally remembers when to be generous. The famine finally strikes, verse fifty three, the seven years of abundance came to an end, and the seven years of famine began. And just as Joseph had said, there was famine in every land. But in the whole land of Egypt there was food.

And when the whole land of Egypt was stricken with famine, the people cried to Pharaoh for food. And then Pharaoh told all of Egypt, go to Joseph and do whatever he tells you to do. Now the famine had spread across the whole region, so Joseph opened up all the storehouses and sold grain to the Egyptians, for the famine was severe in the land of Egypt, and every land came to Joseph in Egypt to buy grain, for the famine was severe in every land. And so God's people remember that they're accepted sons, they remember they're accountable stewards, they remember God's amazing grace, and then they remember when to be generous.

Again, counterintuitive. It would have been easy for Joseph to consume when times were good and to be stingy when times are bad, but he does the opposite. He saves when times are good, and he is generous when times are bad. Because that's how God's people function. God's people don't function like other people in the culture who are all about the here and now, all about me and mine. God's people are about the sweet by-and-bye. It's about the eternal life that is in Jesus, and it is about giving generously to others as we have been given to generously by the Lord.

And he's generous when everybody else would have been stingy. And as a result of that, God uses Joseph and Egypt to save the world. And that's what it looks like when God develops a dream. And the waiting, remember he's working, and the opportunities, remember he's the

source of all of your opportunities. And in seasons of success, don't ever forget who you are and what you are and why God has given you, what he's given you in life. And your responsibility not to sit on it and to make it about you, but your responsibility to share it with the world as you point people to the source, which is the goodness of the Lord.

As I was thinking about those things in my life and the opportunities that God has given me and how to stay grounded and sober in seasons of success, my mind went to our ultimate example, who is the Lord Jesus. Jesus like Joseph came out of relative obscurity, right? Jesus like Joseph was 30 years old when he came on the scene for public ministry. Jesus, just like Joseph, pointed people not to, or not only to himself, but to his father who had sent him. He said, I and the Father are one.

I do nothing that the Father doesn't tell me to do. He presented himself as the way, the truth, and the life, but he did so with incredible humility. He wasn't arrogant or belittling of others, but he demonstrated incredible humility through compassion and kindness to the least of these. And Jesus patiently waited, even though he had been mocked and beaten and scorned. At the very height of his suffering, he demonstrated grace and said, Father, forgive them, for they know not what they do. He cried out, my God, my God, why have you forsaken me, quoting a psalm that reminded him God does not ever really forsake those he loves, that he was an accepted and chosen son of God, and that God would be faithful to keep his promise and raise him from the dead.

And that same Jesus who forgave his torturers at the cross is a Jesus who has been highly exalted above the name that is above every other name, the name at which every knee will one day bow and every tongue will confess. And even though he has the absolute right and authority to kill us where we stand, because we're condemned and guilty sinners in the face of a holy God, he offers us mercy and grace if we'll repent of our sins and put our faith and our trust in him for salvation.

That's what God's dream looks like when we allow him to do in us and through us what he intends to do. And so often it's not about really what you had in mind, it's not about you, period. It's about the Lord and it's about his redemptive plans for this world through the Lord Jesus Christ. And so this morning, as we take the Lord's Supper, I want to encourage you, as you take the bread and we drink the cup, to be reminded, whatever season you're in, to be reminded of what obedience looks like here.

Some of you are in a deep season of suffering and waiting and hardship and questioning, and I want you to be reminded as you eat the bread and drink the cup that God is working. And if he can work through the cross, if he can work through the crucifixion, then he can work through your pain and misery. For those of you who are at the door of opportunity, maybe this morning you need to be reminded this isn't for me, it's not about me, it's about the Lord. And I'm going to point my finger to him and him alone.

I'm going to live in such a way that I show everyone who's looking who it is who deserves the glory and the honor and the praise. And for those of you who are in great seasons of success and you're living the dream, to be reminded that you, more than anything else, are a child of God. Because of what Jesus Christ has done for you, that you are in him and he is in you by grace through faith. And that one day you will give an account for how you lived your life and how you stewarded the opportunities that God has given you.

And as you take the Lord's Supper, would you do so in a way that is worthy, saying, God, I want to be faithful in what you've entrusted me to accomplish. And so would you help me to live in a way so that would be true of me. So let's bow our heads together and spend some time responding...