

**Pine Knoll Sabbath School Study Notes**  
**Second Quarter 2022: *Genesis***  
**Lesson 11 “Joseph, Master of Dreams”**

**Read for this week’s study**

Genesis 37; Matthew 20:26, 27; Acts 7:9; Genesis 38; Genesis 39; Genesis 40:1–41:36.

**Memory Text**

“Then they said to one another, ‘Look, this dreamer is coming!’” (Genesis 37:19, NKJV).

**Lesson Outline from Adult Sabbath School Study Guide**

- I. Introduction
- II. Family Troubles
- III. The Attack on Joseph
- IV. Judah and Tamar
- V. Joseph, a Slave in Egypt
- VI. The Dreams of Pharaoh
- VII. Further Study

**Questions and Notes for Consideration**

**Facilitator: Daniel Duda**

1. “The story of Joseph (Genesis 37–50) covers the last section of the book of Genesis, from his first dreams in Canaan (Gen. 37:1–11) to his death in Egypt (Gen. 50:26). In fact, Joseph occupies more space in the book of Genesis than does any other patriarch.” (Sabbath afternoon)
2. With the story of Joseph, a new major block of Genesis begins with the familiar themes: fraternal animosity (25:22-23 cf. 37:2-11); parental favoritism (25:28 cf. 37:3-4); and the prospect of the younger lording over his elder siblings (25:29-34 cf. 37:8, 10).
3. What do we learn about the family dynamics of Jacob’s family (37:1-11)? (Sunday’s lesson) What role will the dreams play, not only in Joseph’s personal life, but in the rest of the Genesis story? Why is sibling rivalry so common? How does the “coat of many colors” (KJV) impact the family dynamics and Joseph himself? How does one deal with envy and jealousy so that it does not turn to hatred? The story perceptibly shows that being the favorite damages the one favored just as it damages those who are not favored.

4. Monday's lesson focuses on what the brothers did to Joseph. How are the events of 37:12-36 related to 34:25-31? The fact that the brothers sit down for a meal while Joseph lies naked in the pit reveals their callous nature. Afterwards they deceive Jacob in a way that was similar to the deception he inflicted on his father Isaac (who at least asked some probing questions; 27:18-29). While there might be an element of justice in seeing Jacob now being tricked more than he ever was by Laban, Jacob's mourning for his favorite son is touching (37:33-35). However, contrast it with his silence when Dinah was raped and taken away from the family (34:5).
5. What is the purpose of inserting chapter 38 about Judah & Tamar besides heightening the suspense regarding Joseph's fate? (Tuesday's lesson) The story from chapter 37 had echoed Jacob's deception of Isaac, now this story from chapter 38 replays Laban's and Leah's deception on Jacob. Tamar does to Judah, what his own mother had done to his father (29:23-25). Besides, she uses the same word: "see, whose these [things] are" (38:25) as brothers did to Jacob: "see, whether it is your son's robe" (37:32). When you compare Judah's behavior with that of the Canaanite Tamar, who of the two is the more righteous? (Which is nothing new in the story of patriarchs – cf. 12:18-20; 20:9-10; 26:9-10.)
6. Wednesday's lesson looks at the continuation of Joseph's story in Egypt. When we read that "the Lord was with Joseph" (39:2), we should not assume that it implies a blank approval of Joseph's previous or subsequent activities. It reveals more about God than it does about Joseph.
7. In the story with Potiphar's wife Joseph's clothing plays an important role. This is not the first time he lost it; his brothers used his cloak to cover their tracks (37:23, 31-33). Potiphar's wife uses his cloak to deceive her husband (39:16-17) and to get Joseph into a prison (another "pit"). Once there, we learn again that "the Lord was with Joseph" (39:21), yet he was stripped and sold by his brothers, is a slave in a foreign land, was unjustly accused by his master's wife and now finds himself in prison (possibly awaiting his fate, as did the chief cupbearer and chief baker). What does it mean for our understanding of God's presence with us? And what would Joseph's lot be, if the Lord had not been with him? How will Joseph's dreams now be fulfilled?
8. The fulfillment of the dreams of the chief cupbearer and chief baker highlights the uncertainty of Joseph's future. (Thursday's lesson) Once again this raises the question of whether Joseph's dreams will be fulfilled. But the cupbearer simply forgets Joseph. The story began with Joseph as a favorite son. He descended to being a favorite slave, then to a favorite prisoner. Now he becomes a forgotten prisoner (40:23).
9. The story started when Joseph was 17 years old (37:2); he was 30 when Pharaoh promoted him from prison to his house (41:46). There are thirteen years between these two events! During these wild-ride years it might have been possible for Joseph to lose sight of the fact that God had something good in mind for his life, or that God even really cared for him at all.

10. Do you ever have one of those kinds of days, weeks, months, 13 years or even decades? What is it that God wants to teach us in our time and our place?

### Further Study with Ellen White

Men whom God favored, and to whom He entrusted great responsibilities, were sometimes overcome by temptation and committed sin, even as we at the present day strive, waver, and frequently fall into error. Their lives, with all their faults and follies, are open before us, both for our encouragement and warning. If they had been represented as without fault, we, with our sinful nature, might despair at our own mistakes and failures. But seeing where others struggled through discouragements like our own, where they fell under temptations as we have done, and yet took heart again and conquered through the grace of God, we are encouraged in our striving after righteousness. As they, though sometimes beaten back, recovered their ground, and were blessed of God, so we too may be overcomers in the strength of Jesus. {PP 238.2}

If we surrender our lives to His service, we can never be placed in a position for which God has not made provision. Whatever may be our situation, we have a Guide to direct our way; whatever our perplexities, we have a sure Counselor; whatever our sorrow, bereavement, or loneliness, we have a sympathizing Friend. If in our ignorance we make missteps, Christ does not leave us. His voice, clear and distinct, is heard saying, "I am the Way, the Truth, and the Life." John 14:6. "He shall deliver the needy when he crieth; the poor also, and him that hath no helper." Psalm 72:12. {COL 173.1}

Not without a purpose does God send trial to His children. He never leads them otherwise than they would choose to be led if they could see the end from the beginning, and discern the glory of the purpose which they are fulfilling as workers together with Him. He subjects them to discipline to humble them, to lead them, through trial and affliction, to see their weakness and draw near to Him. . . . {HP 267.2}

Divine wisdom will order the steps of those who put their trust in the Lord. Divine love will encircle them, and they will realize the presence of the Comforter, the Holy Spirit. {OHC 324.6}

God has provided divine assistance for all the emergencies to which our human resources are unequal. He gives the Holy Spirit to help in every strait, to strengthen our hope and assurance, to illuminate our minds and purify our hearts. He provides opportunities and opens channels of working. If His people are watching the indications of His providence, and are ready to cooperate with Him, they will see mighty results. {PK 660.3}

God does not ask us to do in our own strength the work before us. He has provided divine assistance for all the emergencies to which our human resources are unequal. He gives the Holy Spirit to help in every strait, to strengthen our hope and assurance, to illuminate our minds and purify our hearts. . . . There is no limit to the usefulness of the one who, putting self aside, makes room for the working of the Holy Spirit upon his heart and lives a life wholly consecrated to God. . . . Christ declared that the divine influence of the Spirit was to be with His followers unto the end. {ML 37.4}

Jesus, the brightness of the Father's glory, thought "it not a thing to be grasped to be on an equality with God, but emptied Himself, taking the form of a servant." Philippians 2:6, 7, R.V., margin. Through all the lowly experiences of life He consented to pass, walking among the children of men, not as a king, to demand homage, but as one whose mission it was to serve others. There was in His manner no taint of bigotry, no cold austerity. The world's Redeemer had a greater than angelic nature, yet united with His divine majesty were meekness and humility that attracted all to Himself. {MB 14.2}

Christian humility is a wonderful grace—the very antidote to the apostasy of Satan, which has unholy ambition and every delusion that he can frame. The grace of humility through Christ Jesus will make an imperfect man discern his imperfections and make him meet for the inheritance of the saints, where God is all and in all. . . . {TDG 16.4}

"The Son of man came not to be ministered unto, but to minister." Matthew 20:28. Christ's work below is His work above, and our reward for working with Him in this world will be the greater power and wider privilege of working with Him in the world to come. {Ed 308.1}

And the effort to bless others will react in blessings upon ourselves. This was the purpose of God in giving us a part to act in the plan of redemption. He has granted men the privilege of becoming partakers of the divine nature and, in their turn, of diffusing blessings to their fellow men. This is the highest honor, the greatest joy, that it is possible for God to bestow upon men. Those who thus become participants in labors of love are brought nearest to their Creator. {SC 79.1}

Never was there such an evangelist as Christ. He was the Majesty of heaven, but He humbled Himself to take our nature, that He might meet men where they were. To all people, rich and poor, free and bond, Christ, the Messenger of the covenant, brought the tidings of salvation. His fame as the Great Healer spread throughout Palestine. The sick came to the places through which He would pass, that they might call on Him for help. Hither, too, came many anxious to hear His words and to receive a touch of His hand. Thus He went from city to city, from town to town, preaching the gospel and healing the sick—the King of glory in the lowly garb of humanity. {MH 22.1}

Christ came to the world that we might become new creatures, created after the similitude of his own character; that we might have purity like the purity of God, have perfection like his perfection. In the work of regeneration, the original loveliness begins to be restored. The attributes of the character of Christ are imparted to the soul, and the image of the divine begins to shine forth. “We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.” It is plainly declared that a change takes place in the character of the human agent. {ST, August 21, 1893 par. 3}

As the will of man co-operates with the will of God, it becomes omnipotent. Whatever is to be done at His command may be accomplished in His strength. All His biddings are enablings. {COL 333.1}

As we partake of the divine nature, hereditary and cultivated tendencies to wrong are cut away from the character, and we are made a living power for good. Ever learning of the divine Teacher, daily partaking of His nature, we cooperate with God in overcoming Satan’s temptations. God works, and man works, that man may be one with Christ as Christ is one with God. Then we sit together with Christ in heavenly places. The mind rests with peace and assurance in Jesus (RH April 24, 1900). {7BC 943.2}

Inspiration faithfully records the faults of good men, those who were distinguished by the favor of God; indeed, their faults are more fully presented than their virtues. This has been a subject of wonder to many, and has given the infidel occasion to scoff at the Bible. But it is one of the strongest evidences of the truth of Scripture, that facts are not glossed over, nor the sins of its chief characters suppressed. The minds of men are so subject to prejudice that it is not possible for human histories to be absolutely impartial. Had the Bible been written by uninspired persons, it would no doubt have presented the character of its honored men in a more flattering light. But as it is, we have a correct record of their experiences. {PP 238.1}

In every human being He discerned infinite possibilities. He saw men as they might be, transfigured by His grace—in “the beauty of the Lord our God” (Psalm 90:17). {AG 223.3}

Every human being is the object of loving interest to Him who gave His life that He might bring men back to God. Souls guilty and helpless, liable to be destroyed by the arts and snares of Satan, are cared for as a shepherd cares for the sheep of his flock. {MH 162.1}

The grace of God takes men as they are, and works as an educator, using every principle on which an all-sided education depends. The steady influence of the grace of God trains the soul after Christ’s methods, and every fierce passion, every defective trait of character is worked upon by the molding influence of the spirit of Christ, until new motive power becomes filled with the Holy Spirit of God, after the likeness of the divine similitude. {UL 89.4}

The God of heaven is constantly at work. It is by His power that vegetation is caused to flourish, that every leaf appears and every flower blooms. Every drop of rain or flake of snow, every spire of grass, every leaf and flower and shrub, testifies of God. These little things so common around us teach the lesson that nothing is beneath the notice of the infinite God, nothing is too small for His attention. {8T 260.1}

God's dealings with rebellion will result in fully unmasking the work that has so long been carried on under cover. The results of Satan's rule, the fruits of setting aside the divine statutes, will be laid open to the view of all created intelligences. The law of God will stand fully vindicated. It will be seen that all the dealings of God have been conducted with reference to the eternal good of His people, and the good of all the worlds that He has created. Satan himself, in the presence of the witnessing universe, will confess the justice of God's government and the righteousness of His law. {PP 338.4}

While slander may blacken the reputation, it cannot stain the character. That is in God's keeping. So long as we do not consent to sin, there is no power, whether human or satanic, that can bring a stain upon the soul. A man whose heart is stayed upon God is just the same in the hour of his most afflicting trials and most discouraging surroundings as when he was in prosperity, when the light and favor of God seemed to be upon him. His words, his motives, his actions, may be misrepresented and falsified, but he does not mind it, because he has greater interests at stake. Like Moses, he endures as "seeing Him who is invisible" (Hebrews 11:27); looking "not at the things which are seen, but at the things which are not seen" (2 Corinthians 4:18). {MB 32.2}

Christ is acquainted with all that is misunderstood and misrepresented by men. His children can afford to wait in calm patience and trust, no matter how much maligned and despised; for nothing is secret that shall not be made manifest, and those who honor God shall be honored by Him in the presence of men and angels. {MB 32.3}

Every weak, doubting, struggling soul who yields fully to the Lord is placed in direct touch with agencies that enable him to overcome. Heaven is near to him, and he has the support and help of angels of mercy in every time of trial and need. {AA 299.1}

The omnipotent power of the Holy Spirit is the defense of every contrite soul. Not one that in penitence and faith has claimed His protection will Christ permit to pass under the enemy's power. The Saviour is by the side of His tempted and tried ones. With Him there can be no such thing as failure, loss, impossibility, or defeat; we can do all things through Him who strengthens us. When temptations and trials come, do not wait to adjust all the difficulties, but look to Jesus, your helper. {DA 490.5}

The path where God leads the way may lie through the desert or the sea, but it is a safe path. {PP 290.3}

Heaven is very near those who suffer for righteousness' sake. Christ identifies His interests with the interests of His faithful people; He suffers in the person of His saints, and whoever touches His chosen ones touches Him. The power that is near to deliver from physical harm or distress is also near to save from the greater evil, making it possible for the servant of God to maintain his integrity under all circumstances, and to triumph through divine grace. {PK 545.3}

How graciously and tenderly our heavenly Father deals with His children! He preserves them from a thousand dangers to them unseen and guards them from the subtle arts of Satan, lest they should be destroyed. {3T 373.1}

He who knows the end from the beginning has provided for the attack of satanic agencies. And He will fulfill His word to the faithful in every age. That word is sure and steadfast; not one jot or tittle of it can fail. If men will keep under the protection of God, His banner will be over them as an impregnable fortress. He will give evidence that His word can never fail. He will prove a light which shineth in a dark place until the day dawn. He, the Sun of Righteousness, will arise with healing in His beams. . . . {RC 129.5}

The Christian always has a strong helper in the Lord. The way of the Lord's helping we may not know; but this we do know: He will never fail those who put their trust in Him. {PK 576.1}

The Lord will not disappoint any who put their trust in Him. He will be first and last and best in everything to us. He will be a present help in every time of need. In these last days of service we shall ... be held, and led, and protected, by the power of Christ. {RY 112.1}