

Joseph – Every Earthly Support Cut Off – Wheat & Chaff

Joseph is highly exalted by the Lord for his faithfulness – Just as the righteous in the end – This same group that has every earthly support cut off is shielded through a terrible storm.

Zephaniah 3:13-20 – The LORD will turn back their captivity and will make them a name and a praise among all people of the earth

¹³The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make them afraid.

¹⁴Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem.

¹⁵The LORD hath taken away thy judgments, he hath cast out thine enemy: the king of Israel, even the LORD, is in the midst of thee: thou shalt not see evil any more.

¹⁶In that day it shall be said to Jerusalem, fear thou not: and to Zion, Let not thine hands be slack.

¹⁷The LORD thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing.

¹⁸I will gather them that are sorrowful for the solemn assembly, who are of thee, to whom the reproach of it was a burden.

¹⁹Behold, at that time I will undo all that afflict thee: and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame.

²⁰At that time will I bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the LORD.

Genesis 37

²⁰Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams.

Joseph 3 fold enemy

- Dragon – Potiphar – Prophetic Characteristic: Ignorant of the scheming of the impure woman. 10 Years in the house of Potiphar as a slave – Potiphar, an officer of Pharaoh's, and captain of the guard. The dragon is generally government powers. Ezekiel 29:3
- Beast – Impure Woman – Prophetic Characteristic: Tempter & Persecutor of Gods people. Potiphar's wife

- False Prophet – Joseph’s 10 Brethren – Prophetic Characteristic: Foremost in persecuting Gods people. The False Prophet forms an image of the Beast by reviving the tyranny of the dark ages and instituting a Sunday law worldwide. By becoming foremost in making void the Law of God and persecuting Gods people at the end of time. The 10 kings receive their kingdom for 1 hour with the beast. Joseph’s 10 brothers lied to their father for 22 years about what had happened to Joseph.

Its all about Character

Genesis 37:

⁴And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him.

Joseph and Job are similar in character and how others relate to them – Both are in the sequence every earthly support cut off. Both names could be interchangeable:

Joseph = “Jehovah has added” – Joseph’s name means God has added or increased.

Job = "hated" – Job’s name means hated even though he often encouraged others and showed kindness

Job 4

³Behold, thou hast instructed many, and thou hast strengthened the weak hands.

⁴Thy words have upholden him that was falling, and thou hast strengthened the feeble knees.

Joseph was the same way. When he was in jail he served others Genesis 40:4

PP 209

There was one, however, of a widely different character--the elder son of Rachel, Joseph, whose rare personal beauty seemed but to reflect an inward beauty of mind and heart. **Pure, active, and joyous, the lad gave evidence also of moral earnestness and firmness. He listened to his father's instructions, and loved to obey God. The qualities that afterward distinguished him in Egypt--gentleness, fidelity, and truthfulness--were already manifest in his daily life.** His mother being dead, his affections clung the more closely to the father, and Jacob's heart was bound up in this child of his old age. He "loved Joseph more than all his children." {PP 209.1}

But even this affection was to become a cause of trouble and sorrow. Jacob unwisely manifested his preference for Joseph, and this excited the jealousy of his other sons. **As Joseph witnessed the evil conduct of his brothers, he was greatly troubled; he ventured gently to remonstrate with them, but only aroused still further their hatred and resentment. He could not endure to see them sinning against God, and he laid the matter before his father, hoping that his authority might lead them to reform.** {PP 209.2}

Jacob carefully avoided exciting their anger by harshness or severity. With deep emotion he expressed his solicitude for his children, and implored them to have respect for his gray hairs, and not to bring reproach upon his name, and above all not to dishonor God by such disregard of His precepts. Ashamed that their wickedness was known, the young men seemed to be repentant, but they only concealed their real feelings, which were rendered more bitter by this exposure. {PP 209.3}

Genesis 37

²⁴And they took him, and cast him into a pit: and the pit was empty, there was no water in it.

²⁵And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a company of Ishmeelites came from Gilead with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt.

²⁶And Judah said unto his brethren, What profit is it if we slay our brother, and conceal his blood?

²⁷Come, and let us sell him to the Ishmaelites, and let not our hand be upon him; for he is our brother and our flesh. And his brethren were content.

The trials that Joseph experienced in Dothan & Egypt are a type of the trials that Gods people experience at the end of the world.

- Martyrs – Represented by Joseph’s bloody coat. Joseph’s coat symbolizes the robe of Christ Righteousness that enrages the wicked, especially the former apostate brethren.
- Slaves – Just as Joseph was a slave in Potiphars household for 10 years and then tempted by an apostate woman to join in an unlawful relationship
- Jailed – From not partaking of the temptation at the Sunday Law test Gods people will be thrown into Jails & Dungeons
- Rocks & Mountains – A Portion of Gods people will have to flee to the mountains, solitary places and caves. – Joseph is cast into a pit – The Prophet Jeremiah was also cast into a pit [Jeremiah 38](#) for warning God’s people that the King of the North was coming – The majority didn’t want to hear it and tried to run to Egypt and were swept away in the destruction [Jeremiah 43:8-44:30](#)

Joseph learns in one day what it would have taken him many years to learn due to Gods providence.

This is like the fiery furnace trial [burning off the ropes](#) (Daniel 3:20-27) of the 3 Hebrew worthies. “The presence of their Saviour had guarded them from harm, and only their fetters had been burned” {PK 509.4}. Just as the Sunday Law during the time of the 144,000 burn off the ropes that bind them....

PP213-214

But, in the providence of God, even this experience was to be a blessing to him. He had learned in a few hours that which years might not otherwise have taught him. His father, strong and tender as his love had been, had done him wrong by his partiality and indulgence. This unwise preference had angered his brothers and provoked them to the cruel deed that had separated him from his home. Its effects were manifest also in his own character. Faults had been encouraged that were now to be corrected. He was becoming self-sufficient and exacting. Accustomed to the tenderness of his father's care, he felt that he was unprepared to cope with the difficulties before him, in the bitter, uncared-for life of a stranger and a slave. {PP 213.2}

Then his thoughts turned to his father's God. In his childhood he had been taught to love and fear Him. Often in his father's tent he had listened to the story of the vision that Jacob saw as he fled from his home an exile and a fugitive. He had been told of the Lord's promises to Jacob, and how they had been fulfilled--how, in the hour of need, the angels of God had come to instruct, comfort, and protect him. And he had learned of the love of God in providing for men a Redeemer. Now all these precious lessons came vividly before him. Joseph believed that the God of his fathers would be his God. He then and there gave himself fully to the Lord, and he prayed that the Keeper of Israel would be with him in the land of his exile. {PP 213.3}

His soul thrilled with the high resolve to prove himself true to God--under all circumstances to act as became a subject of the King of heaven. He would serve the Lord with undivided heart; he would meet the trials of his lot with fortitude and perform every duty with fidelity. One day's experience had been the turning point in Joseph's life. Its terrible calamity had transformed him from a petted child to a man, thoughtful, courageous, and self-possessed. {PP 214.1}

Principles of Character – In Egypt

Through Joseph the attention of the king and great men of Egypt was directed to the true God; and though they adhered to their idolatry, they learned to respect the principles revealed in the life and character of the worshiper of Jehovah. {PP 222.1}

Joseph in early years...

How was Joseph enabled to make such a record of firmness of character, uprightness, and wisdom? In his early years he had consulted duty rather than inclination; and the integrity, the simple trust, the noble nature, of the youth bore fruit in the deeds of the man. A pure and simple life had favored the vigorous development of both physical and intellectual powers. Communion with God through His works and the contemplation of the grand truths entrusted to the inheritors of faith had elevated and ennobled his spiritual nature, broadening and strengthening the mind as no other study could do. Faithful attention to duty in every station, from the lowliest to the most exalted, had been training every power for its highest service. He who lives in accordance with the Creator's will is securing to himself the truest and noblest development of character. "The fear of the Lord, that is wisdom; and to depart from evil is understanding." Job 28:28. {PP 222.2}

There are few who realize the influence of the little things of life upon the development of character. Nothing with which we have to do is really small. **The varied circumstances that we meet day by day are designed to test our faithfulness and to qualify us for greater trusts. By adherence to principle in the transactions of ordinary life, the mind becomes accustomed to hold the claims of duty above those of pleasure and inclination. Minds thus disciplined are not wavering between right and wrong, like the reed trembling in the wind; they are loyal to duty because they have trained themselves to habits of fidelity and truth. By faithfulness in that which is least they acquire strength to be faithful in greater matters.** {PP 222.3}

An upright character is of greater worth than the gold of Ophir. Without it none can rise to an honorable eminence. But character is not inherited. It cannot be bought. Moral excellence and fine mental qualities are not the result of accident. The most precious gifts are of no value unless they are improved. **The formation of a noble character is the work of a lifetime and must be the result of diligent and persevering effort. God gives opportunities; success depends upon the use made of them.** {PP 223.1}

Joseph's Arrival in Egypt Potiphar's house – As one who saw and heard not. He did not permit his thoughts to linger upon forbidden subjects.

Arriving in Egypt, Joseph was sold to Potiphar, captain of the king's guard, in whose service he remained for **ten years**. He was here exposed to temptations of no ordinary character. He was in the midst of idolatry. The worship of false gods was surrounded by all the pomp of royalty, supported by the wealth and culture of the most highly civilized nation then in existence. Yet Joseph preserved his simplicity and his fidelity to God. **The sights and sounds of vice were all about him, but he was as one who saw and heard not. His thoughts were not permitted to linger upon forbidden subjects. The desire to gain the favor of the Egyptians could not cause him to conceal his principles.** Had he attempted to do this, he would have been overcome by temptation; but he was not ashamed of the religion of his fathers, and **he made no effort to hide the fact that he was a worshiper of Jehovah.** {PP 214.2}

"And the Lord was with Joseph, and he was a prosperous man. And his master saw that the Lord was with him, and that the Lord made all that he did to prosper in his hand." Potiphar's confidence in Joseph increased daily, and he finally promoted him to be his steward, with full control over all his possessions. "And he left all that he had in Joseph's hand; and he knew not aught he had, save the bread which he did eat." {PP 214.3}

The marked prosperity which attended everything placed under Joseph's care was not the result of a direct miracle; but his industry, care, and energy were crowned with the divine blessing. Joseph attributed his success to the favor of God, and even his idolatrous master accepted this as the secret of his unparalleled prosperity. Without steadfast, well-directed effort, however, success could never have been attained. God was glorified by the faithfulness of His servant. It was His purpose that in purity and uprightness the

believer in God should appear in marked contrast to the worshipers of idols--that thus the light of heavenly grace might shine forth amid the darkness of heathenism. {PP 214.4}

Joseph's gentleness and fidelity won the heart of the chief captain, who came to regard him as a son rather than a slave. The youth was brought in contact with men of rank and learning, and he acquired a knowledge of science, of languages, and of affairs--an education needful to the future prime minister of Egypt. {PP 217.1}

But Joseph's **faith and integrity were to be tested by fiery trials**. His master's wife endeavored to entice the young man to transgress the law of God. Heretofore he had remained untainted by the corruption teeming in that heathen land; but this temptation, so sudden, so strong, so seductive--how should it be met? Joseph knew well what would be the consequence of resistance. **On the one hand were concealment, favor, and rewards; on the other, disgrace, imprisonment, perhaps death. His whole future life depended upon the decision of the moment. Would principle triumph? Would Joseph still be true to God? With inexpressible anxiety, angels looked upon the scene.** {PP 217.2}

Joseph's answer reveals the power of religious principle. He would not betray the confidence of his master on earth, and, whatever the consequences, he would be true to his Master in heaven. Under the inspecting eye of God and holy angels many take liberties of which they would not be guilty in the presence of their fellow men, but Joseph's first thought was of God. "How . . . can I do this great wickedness, and sin against God?" he said. {PP 217.3}

If we were to cherish an habitual impression that God sees and hears all that we do and say and keeps a faithful record of our words and actions, and that we must meet it all, we would fear to sin. Let the young ever remember that wherever they are, and whatever they do, they are in the presence of God. No part of our conduct escapes observation. We cannot hide our ways from the Most High. Human laws, though sometimes severe, are often transgressed without detection, and hence with impunity. But not so with the law of God. The deepest midnight is no cover for the guilty one. He may think himself alone, but to every deed there is an unseen witness. The very motives of his heart are open to divine inspection. Every act, every word, every thought, is as distinctly marked as though there were only one person in the whole world, and the attention of heaven were centered upon him. {PP 217.4}

Potiphar didn't believe the lie but abandoned Joseph

Joseph suffered for his integrity, for his tempter revenged herself by accusing him of a foul crime, and causing him to be thrust into prison. Had Potiphar believed his wife's charge against Joseph, the young Hebrew would have lost his life; but the modesty and uprightness that had uniformly characterized his conduct were proof of his innocence; and yet, to save the reputation of his master's house, he was abandoned to disgrace and bondage. {PP 218.1}

At the first Joseph was treated with great severity by his jailers. The psalmist says, "His feet they hurt with fetters; he was laid in chains of iron: until the time that his word came to pass; the word of the Lord tried him." Psalm 105:18, 19, R.V. But Joseph's real character shines out, even in the darkness of the dungeon. He held fast his faith and patience; his years of faithful service had been most cruelly repaid, yet this did not render him morose or distrustful. **He had the peace that comes from conscious innocence, and he trusted his case with God. He did not brood upon his own wrongs, but forgot his sorrow in trying to lighten the sorrows of others. He found a work to do, even in the prison. God was preparing him in the school of affliction for greater usefulness,** and he did not refuse the needful discipline. In the prison, witnessing the results of oppression and tyranny and the effects of crime, he learned lessons of justice, sympathy, and mercy, that prepared him to exercise power with wisdom and compassion. {PP 218.2}

Joseph gradually gained the confidence of the keeper of the prison, and was finally entrusted with the charge of all the prisoners.

In the prison - Every ray of light that we shed upon others is reflected upon ourselves

It was the part he acted in the prison--the integrity of his daily life and his sympathy for those who were in trouble and distress--that opened the way for his future prosperity and honor. Every ray of light that we shed upon others is reflected upon ourselves. Every kind and sympathizing word spoken to the sorrowful, every act to relieve the oppressed, and every gift to the needy, if prompted by a right motive, will result in blessings to the giver. {PP 218.3}

The Dreams of Joseph, the Baker, Butler & Pharaoh

The 2nd 2 dreams of the butler & baker

Genesis 40:5-13; 16-22

Dream #1 – The Butler

⁵And they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, which were bound in the prison.

⁶And Joseph came in unto them in the morning, and looked upon them, and, behold, they were sad.

⁷And he asked Pharaoh's officers that were with him in the ward of his lord's house, saying, Wherefore look ye so sadly to day?

⁸And they said unto him, We have dreamed a dream, and there is no interpreter of it. And Joseph said unto them, Do not interpretations belong to God? tell me them, I pray you.

⁹And the chief butler told his dream to Joseph, and said to him, In my dream, behold, a vine was before me;

¹⁰And in the vine were three branches: and it was as though it budded, and her blossoms shot forth; and the clusters thereof brought forth ripe grapes:

¹¹And Pharaoh's cup was in my hand: and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand.

¹²And Joseph said unto him, This is the interpretation of it: The three branches are three days:

¹³Yet within three days shall Pharaoh lift up thine head, and restore thee unto thy place: and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler.

Dream #2 – The Baker

¹⁶When the chief baker saw that the interpretation was good, he said unto Joseph, I also was in my dream, and, behold, I had three white baskets on my head:

¹⁷And in the uppermost basket there was of all manner of baked goods for Pharaoh; and the birds did eat them out of the basket upon my head.

¹⁸And Joseph answered and said, This is the interpretation thereof: The three baskets are three days:

¹⁹Yet within three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee.

²⁰And it came to pass the third day, which was Pharaoh's birthday, that he made a feast unto all his servants: and he lifted up the head of the chief butler and of the chief baker among his servants.

²¹And he restored the chief butler unto his butlership again; and he gave the cup into Pharaoh's hand:

²²But he hanged the chief baker: as Joseph had interpreted to them.

All of the dreams are repeated twice as a symbol of the surety of the dreams and speed of fulfillment.

***The 3rd and final two dreams – Notice there are two dreams each a period of 7 years twice. The 1st 7 years of plenty the 2nd 7 years of famine, sound familiar? It should Jacob works for 7 years for Leah who has 6 sons and 1 daughter for Jacob. But Jacob works for another 7 years for Rachael and Rachael is barren.**

What does it all mean.

The two sisters that are at odds with each other

Genesis 30:8 Then Rachel said, “With great wrestlings I have wrestled with my sister, and indeed I have prevailed.” So she called his name Naphtali.

Naphtali means “my wrestling”

Interesting... Rachael wrestles and so does Jacob!

At the end of time there are two sisters that fight as well, or you could say that two woman fight (two churches). Do we see two 7's associated with these two woman?...absolutely. The whole point of contention are the two 7 days cycle.

The 7th day Sabbath keepers according to the command of the Lord keeping Saturday Leviticus 23:32 , Nehemiah 13:19.

And the 1st Day (Sunday) keepers according to the commandment of the papacy and is his “mark” of authority, finally this class encompasses the whole world! And also carries an element of coercion that you can't buy or sell.

There will be only two classes in the end of time those who keep the commandments of God and the faith of Jesus and those who take the “mark” of the beast. Those who want to love and serve the creator and keep His law at the end of time during the mark of the beast will experience tribulation, they will also receive the priceless gift of gold tried in the fire “Jesus faith & character” and eternal life. One class is blessed and the other class is desolate or barren and soon to experience the wrath of God. Just as those two sisters were fertile or barren.

Pharaohs dreams

Genesis 41:1-7; 16-32

¹And it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river.

²And, behold, there came up out of the river seven well favoured kine and fatfleshed; and they fed in a meadow.

³And, behold, seven other kine came up after them out of the river, ill favoured and leanfleshed; and stood by the other kine upon the brink of the river.

⁴And the ill favoured and leanfleshed kine did eat up the seven well favoured and fat kine. So Pharaoh awoke.

⁵And he slept and dreamed the second time: and, behold, seven ears of corn came up upon one stalk, rank and good.

⁶And, behold, seven thin ears and blasted with the east wind sprung up after them.

⁷And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and, behold, it was a dream.

¹⁶And Joseph answered Pharaoh, saying, It is not in me: God shall give Pharaoh an answer of peace.

¹⁷And Pharaoh said unto Joseph, In my dream, behold, I stood upon the bank of the river:

¹⁸And, behold, there came up out of the river seven kine, fatfleshed and well favoured; and they fed in a meadow:

¹⁹And, behold, seven other kine came up after them, poor and very ill favoured and leanfleshed, such as I never saw in all the land of Egypt for badness:

²⁰And the lean and the ill favoured kine did eat up the first seven fat kine:

²¹And when they had eaten them up, it could not be known that they had eaten them; but they were still ill favoured, as at the beginning. So I awoke.

²²And I saw in my dream, and, behold, seven ears came up in one stalk, full and good:

²³And, behold, seven ears, withered, thin, and blasted with the east wind, sprung up after them:

²⁴And the thin ears devoured the seven good ears: and I told this unto the magicians; but there was none that could declare it to me.

²⁵And Joseph said unto Pharaoh, The dream of Pharaoh is one: God hath shewed Pharaoh what he is about to do.

²⁶The seven good kine are seven years; and the seven good ears are seven years: the dream is one.

²⁷And the seven thin and ill favoured kine that came up after them are seven years; and the seven empty ears blasted with the east wind shall be seven years of famine.

²⁸This is the thing which I have spoken unto Pharaoh: What God is about to do he sheweth unto Pharaoh.

²⁹Behold, there come seven years of great plenty throughout all the land of Egypt:

³⁰And there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land;

³¹And the plenty shall not be known in the land by reason of that famine following; for it shall be very grievous.

³²And for that the dream was doubled unto Pharaoh twice; it is because the thing is established by God, and God will shortly bring it to pass.

The 1st 2 dreams of Joseph

Genesis 37:5-7

⁵And Joseph dreamed a dream, and he told it his brethren: and they hated him yet the more.

⁶And he said unto them, Hear, I pray you, this dream which I have dreamed:

⁷For, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf.

Genesis 37:9-11

⁹And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me.

¹⁰And he told it to his father, and to his brethren: and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?

¹¹And his brethren envied him; but his father observed the saying.

- Notice how his brethren that sold him into slavery worship at his feet. Just as the wicked worship at the feet of the righteous at the end of time Revelation 3:9-10. Referred to as: hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

The 2 Dreams - Just as the Mighty Angel of Revelation 18 comes down at the Sunday law and “lightens the earth with his glory” and proclaims that **Judgment is about to begin**. This is a repetition of the 3 Angels Message with greater power than it has ever had. Also the message is “**doubled twice**” the thing is established by God, and **God will shortly bring it to pass**. Revelation 18:6 “double unto her double” any way you add or multiply it is 4x just as this is the 4th Angel. The wicked will pay 4x for the trouble they bring on the righteous and get caught in their own net, see... 2 Samuel 12:6 King David says here that the wicked will pay 4 times for their sins. Just as Jacob blessed Joseph with a double portion. The righteous at the end of time receive a double portion of blessing.

Genesis 41: ³²And for that the dream was **doubled unto Pharaoh twice**; it is because **the thing is established by God, and God will shortly bring it to pass**.

The Angel coming down in Revelation 10 is a message of the beginning of the investigative Judgment. The Angel of Revelation 18 announces the immanent plagues, and of the Judgment ahead

There is a similarity to the Last 2 Churches – Philadelphia & Laodicea – In Joseph and his 2 sons

Laodicea becomes Philadelphia – Those who heed the counsel of the true witness to the Laodiceans become Philadelphia.

The Millerite time period applies to the people of God during the time period of 1840-1844 and is delineated in Revelation as the 6th Church Philadelphia. This is the primary application but there is an important secondary application for the people who live in the time of the 144,000 and the latter rain.

Notice of all 7 of the Churches in Revelation the first 5 have associated with them praise and a rebuke from the LORD. The last 2 Philadelphia & Laodicea are delineated differently Philadelphia has no rebuke from the LORD only praise and Laodicea has no praise only rebuke.

- Philadelphia exists during a closed door time period (a major change of dispensation, the close of probation on the whole world) and are purified by the worldwide trial while the majority are shaken out.
- Philadelphia demonstrates the Righteousness of Christ exposing those who say they are of the faith but lie.
- They are sealed with the seal of God during the mark of the Beast time period and can't be moved.
- Notice that the wicked who have said they are “jews” but are not worship before the feet of the righteous. Mrs White places this time at the second coming

- Sadly those who remain in Laodicea are classed with the wicked in the end
Revelation 16:15

Revelation 3:7-12 – The Philadelphian Church

⁷And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, **he that openeth, and no man shutteth; and shutteth, and no man openeth;**

⁸I know thy works: behold, **I have set before thee an open door, and no man can shut it:** for thou hast a little strength, and hast kept my word, and hast not denied my name.

⁹Behold, **I will make them of the synagogue of Satan, which say they are Jews, and are not,** but do lie; behold, **I will make them to come and worship before thy feet,** and to know that I have loved thee.

¹⁰Because thou hast kept the word of my patience, **I also will keep thee from the hour of temptation, which shall come upon all the world,** to try them that dwell upon the earth.

¹¹Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.

¹²**Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem,** which cometh down out of heaven from my God: and I will write upon him my new name.

EW30-31 – Philadelphia is placed during this time period in Early Writings – Second Coming. Here is what is found after she quotes **Revelation 3:7-13** speaking of Philadelphia...

These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever He goeth. These were redeemed from among men, being the first fruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God. Revelation 14:4, 5. {EW 30.3}

For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ. Philippians 3:20. {EW 30.4}

Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. James 5:7, 8. {EW 30.5}

Who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself. Philippians 3:21. {EW 31.1}

And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to Him that sat on the cloud, Thrust in Thy sickle, and reap: for the time is come for Thee to reap; for the harvest of the earth is ripe. And He that sat on the cloud thrust in His sickle on the earth; and the earth was reaped. And another angel came out of the temple which is in heaven, he also having a sharp sickle. Revelation 14:14-17. {EW 31.2}

Spiritual Gifts Vol.2 Page 33-34 - Philadelphia is again placed during this time period – 144,000 & The Second Coming of Christ.

The 144,000 were all sealed and perfectly united. On their foreheads was written, God, New Jerusalem, and a glorious star containing Jesus' new name. At our happy, holy state the wicked were enraged, and would rush violently up to lay hands on us to thrust us into prison, when we would stretch forth the hand in the name of the Lord, and the wicked would fall helpless to the ground. **Then it was that the synagogue of Satan knew that God had loved us, and they worshiped at our feet. Soon our eyes were drawn to the east, for a small black cloud had appeared about half as large as a man's hand, which we all knew was the sign of the Son of man.** We all in solemn silence gazed on the cloud as it drew nearer, and became lighter, glorious, and still more glorious, till it was a great white cloud. The bottom appeared like fire; a rainbow was over it, and around the cloud were ten thousand angels singing a most lovely song. And on it sat the Son of man, on his head were crowns, his hair was white and curly and lay on his shoulders. His feet had the appearance of fire, in his right hand was a sharp sickle, in his left a silver trumpet. His eyes were as a flame of fire, which searched his children through and through. Then all faces gathered paleness, and those that God had rejected gathered blackness. Then we all cried out, Who shall be able to stand? Is my robe spotless? Then the angels ceased to sing, and there was some time of awful silence, when Jesus spoke, Those who have clean hands and a pure heart shall be able to stand; my grace is sufficient for you. At this, our faces lighted up, and joy filled every heart. And the angels struck a note higher and sung again while the cloud drew still nearer the earth. Then Jesus' silver trumpet sounded, as he descended on the cloud, wrapped in flames of fire. He gazed on the graves of the sleeping saints, then raised his eyes and hands to heaven and cried, Awake! Awake! Awake! ye that sleep in the dust, and arise. Then there was a mighty earthquake. The graves opened, and the dead came up clothed with immortality. The 144,000 shouted, Hallelujah! as they recognized their friends who had been torn from them by death, and in the same moment we were changed and caught up together with them to meet the Lord in the air. We all entered the cloud together, and were seven days ascending to the sea of glass, when Jesus brought along the crowns and with his own right hand placed them on our heads. He gave us harps of gold and palms of victory. Here on the sea of glass the 144,000 stood in a perfect square.

2T41-42 Those who choose to make excuses and continue in sin and conformity to the world will be left to their idols. There will be a day when they will not beg to be excused, when not one will wish to be excused. When Christ shall come in His glory and the glory of His Father, with all the heavenly angels surrounding Him, escorting Him on His way with voices of triumph, while strains of the most enchanting music fall upon the ear, all will then be interested; there will not be one indifferent spectator. Speculations will not then engross the soul. The miser's piles of gold, which have feasted his eyes, are no more attractive. The palaces which the proud men of earth have erected, and which have been their idols, are turned from with loathing and disgust. No one pleads his lands, his oxen, his wife that he has just married, as a reason why he should be excused from sharing the glory that bursts upon his astonished vision. All want a share, but know that it is not for them. {2T 41.1}

In earnest, agonizing prayer they call for God to pass them not by. The kings, the mighty men, the lofty, the proud, the mean man, alike bow together under a pressure of woe, desolation, misery inexpressible; heart-anguished prayers are wrung from their lips. Mercy! mercy! Save us from the wrath of an offended God! A voice answers them with terrible distinctness, sternness, and majesty: "Because I have called, and ye refused; I have stretched out My hand, and no man regarded; but ye have set at nought all My counsel, and would none of My reproof: I also will laugh at your calamity; I will mock when your fear cometh." {2T 41.2}

Then kings and nobles, the mighty man, and the poor man, and the mean man, alike, cry there most bitterly. They who in the days of their prosperity despised Christ and the humble ones who followed in His footsteps, men who would not humble their dignity to bow to Christ, who hated His despised cross, are now prostrate in the mire of the earth.

Their greatness has all at once left them, **and they do not hesitate to bow to the earth at the feet of the saints.** They then realize with terrible bitterness that they are eating the fruit of their own way, and are filled with their own devices. In their supposed wisdom they turned away from the high, eternal reward, rejected the heavenly inducement, for earthly gain. The glitter and tinsel of earth fascinated them, and in their supposed wisdom they became fools. They exulted in their worldly prosperity as though their worldly advantages were so great that they could through them be recommended to God, and thus secure heaven. {2T 41.3}

Here are a few deeper shades of meaning... Jacob the Patriarch blesses and **switches** the two sons of Joseph before he blesses his other sons. The switching of the two sons of Joseph makes Joseph displeased. After the metamorphoses of Laodicea to Philadelphia this angers the Papacy see [Daniel 11:44](#) remember in the famine of Egypt Joseph is the one controlling the gold and silver. It is safe to say that the movement of Gods people during the 144,000 time period after the Sunday laws will become a **multitude of nations** [Genesis 48:19](#) [Revelation 7:1-9](#).

Joseph's dreams

The 1st dreams of Joseph **both reference worship**. The first dream specifies **sheaves** or **wheat this references the harvest**. All three times Joseph deals with dreams they run in pairs. Each time the dreams come in pairs they are dealing with one subject.

Genesis 41: ²⁵And Joseph said unto Pharaoh, The dream of Pharaoh is one.

The 2nd **dreams of the butler & baker** reference Bread and Wine here we see Joseph being freed by the bread and wine dream though later.

The 3rd **dreams** references the seven years blessings and the seven years of famine. The seven years referenced are a similitude of seven last plagues in which there is worldwide famine and all gold and silver become worthless in a slave based cashless society. The angel of [Revelation 18:1-4](#) is a repeat of the 3 angels message and the beginning of the latter rain during the Sunday law. This takes place during the time of the close of the

judgment but before the final close of probation and represents the **wheat** being separated from the **chaff**. A multitude of nations come into Christ after the church is purified and to be shielded from the plagues that fall after the close of probation. Two worshipers are then manifested the wise and the foolish. At the second coming of Christ the foolish worship at the feet of the 144,000. The whole of the chapter of [Revelation 18](#) deals within this same time period from the 144,000 to the return of Christ & destruction of the wicked by fire.

The blessing of Jacob and the switch... Genesis 48:12-20

¹²And Joseph brought them out from between his knees, and he bowed himself with his face to the earth.

¹³And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near unto him.

¹⁴**And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the firstborn.**

¹⁵And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day,

¹⁶The Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth.

¹⁷**And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head.**

¹⁸**And Joseph said unto his father, Not so, my father: for this is the firstborn; put thy right hand upon his head.**

¹⁹**And his father refused, and said, I know it, my son, I know it: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations.**

²⁰And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh.

The economic collapse of Egypt Daniel 11:43 – The Papacy gets all the Gold and Silver

Yes Joseph is a symbol of those who live in the time of the world's history that have every earthly support cut off. Notice what Daniel 11:43 says about the **gold, silver & Egypt**.

During this time period the Righteous are blessed but the land of Egypt a symbol of the world suffers loss of all things and in the process loose all their money, possessions and freedom. God promises to His people during this time that their bread and water will be sure.

Daniel 11:43

⁴³But he shall have power over the treasures of **gold and of silver**, and over all the precious things of **Egypt**: and the Libyans and the Ethiopians shall be at his steps.

- Note the time in Joseph's life when the gold & silver of Egypt failed.
- The bread fails first – Gods people are sustained with bread
- All the money fails – Economic Collapse
- All the possessions are sold – or are confiscated (cattle, flocks)
- The land is sold – or confiscated
- The people are all moved to the cities and are placed into servitude (the people offer their bodies v.18)
- The priests still keep their lands and have a food portion assigned by Pharaoh.

It is likely that at the end of the world this will be the case with those who take the mark of the beast. The papacy has already stated in that he thinks property rights should be abolished and people should own nothing.

Genesis 47:11-27

¹¹And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded.

¹²**And Joseph nourished his father, and his brethren, and all his father's household, with bread, according to their families.**

¹³And there was **no bread in all the land**; for the famine was very sore, so that the land of Egypt and all the land of Canaan fainted by reason of the famine.

¹⁴And **Joseph gathered up all the money** that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joseph brought the money into Pharaoh's house.

¹⁵And **when money failed in the land of Egypt**, and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us bread: for why should we die in thy presence? for the money faileth.

¹⁶And Joseph said, **Give your cattle**; and I will give you for your cattle, if money fail.

¹⁷And they brought their cattle unto Joseph: and Joseph gave them bread in exchange for horses, and for the flocks, and for the cattle of the herds, and for the asses: and **he fed them with bread for all their cattle for that year.**

¹⁸When that year was ended, they came unto him the second year, and said unto him, We will not hide it from my lord, **how that our money is spent; my lord also hath our herds of cattle; there is not ought left in the sight of my lord, but our bodies, and our lands:**

¹⁹Wherefore shall we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be servants unto Pharaoh: and give us seed, that we may live, and not die, that the land be not desolate.

²⁰**And Joseph bought all the land of Egypt for Pharaoh**; for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaoh's.

²¹And as for the people, he **removed them to cities** from one end of the borders of Egypt even to the other end thereof.

²²**Only the land of the priests bought he not**; for the priests had a portion assigned them of Pharaoh, and did eat their portion which Pharaoh gave them: wherefore they sold not their lands.

²³Then Joseph said unto the people, Behold, I have bought you this day and your land for Pharaoh: lo, here is seed for you, and ye shall sow the land.

²⁴And it shall come to pass in the increase, that ye shall give the **fifth part unto Pharaoh**, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones.

²⁵And they said, Thou hast saved our lives: let us find grace in the sight of my lord, and we will be Pharaoh's servants.

²⁶And Joseph made it a law over the land of Egypt unto this day, that **Pharaoh should have the fifth part, except the land of the priests only, which became not Pharaoh's.**

²⁷And Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions therein, and grew, and multiplied exceedingly.

The life of Joseph illustrates the life of Christ. (Credits: Ellen G White & Doug Batchelor)

- It was envy that moved the brothers of Joseph to sell him as a slave; they hoped to prevent him from becoming greater than themselves. And when he was carried to Egypt, they flattered themselves that they were to be no more troubled with his dreams, that they had removed all possibility of their fulfillment. But their own course was overruled by God to bring about the very event that they designed to hinder. So the Jewish priests and elders were jealous of Christ, fearing that He would attract the attention of the people from them. They put Him to death, to prevent Him from becoming king, but they were thus bringing about this very result. {PP 239.2}
- Joseph, through his bondage in Egypt, became a savior to his father's family; yet this fact did not lessen the guilt of his brothers. So the crucifixion of Christ by His enemies made Him the Redeemer of mankind, the Savior of the fallen race, and Ruler over the whole world; but the crime of His murderers was just as heinous as though God's providential hand had not controlled events for His own glory and the good of man. {PP 239.3}
- As Joseph was sold to the heathen by his own brothers, so Christ was sold to His bitterest enemies by one of His disciples. {PP 239.4}
- Joseph was falsely accused and thrust into prison because of his virtue; so Christ was despised and rejected because His righteous, self-denying life was a rebuke to sin; and though guilty of no wrong, He was condemned upon the testimony of false witnesses. {PP 239.4}

- And Joseph's patience and meekness under injustice and oppression, his ready forgiveness and noble benevolence toward his unnatural brothers, represent the Saviour's uncomplaining endurance of the malice and abuse of wicked men, and His forgiveness, not only of His murderers, but of all who have come to Him confessing their sins and seeking pardon. {PP 239.4}
- Joseph knew his brothers but they didn't know him
- Joseph lost his coat twice to cover someone else's sin
- There is a testing with a sacred cup with Joseph and his brothers Jesus drank of that cup for us to give us power to overcome. The disciples James and John asked Jesus to sit on His throne and he told them are you able to drink of the cup that I drink of? Mark 10:35-45 The cup is quite prominent in the garden of Gethsemane and at the end of time.
- Joseph is a prophet. Joseph told them there was 5 more years to the famine.
- Jacob deceived his father to get the birthright. What you sow you will reap. Jacob is deceived in getting Leah instead of Rachael and in the loss of Joseph is deceived by his sons.
- Judah offers himself as a substitute for Benjamin. Jesus comes through the tribe of Judah, Jesus offers himself as a substitute for us. Judah lost two of his sons so he can sympathize with the father. Gen 45:3
- Joseph says "I am" Joseph...and repeats "I am" Joseph your brother. Just as the Lord tells us "I AM" and then tells us He is our brother! Gen 45:4
- **The gospel commission encapsulated** Gen 45:9-11, 13

9 Haste ye, and go up to my father(people), and say unto him(them), Thus saith thy son Joseph(Jesus), God hath made me lord of all Egypt(all the earth): come down unto me, tarry not:

10 And thou shalt dwell in the land of Goshen(promise), and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast:

11 And there will I nourish thee; for yet there are five years of famine; lest thou, and thy household, and all that thou hast, come to poverty.

...13 And ye shall tell my father(people) of all my glory in Egypt(all the earth), and of all that ye have seen; and ye shall haste and bring down my father(people) hither.