



~ Thought For The Day ~

~gathering from the 4 winds~

“come just as you are”

Refresh, Restore, Rebuild = Healing



Vol. 17 Issue 325

Dec. 23, 2011

Prayer

Lord, I thank You for loving me so much that You would leave Your realms of majestic glory to come dwell among men. If it had not been for Your great love that compelled You to come and redeem me, today I would still be lost in sin. Because You loved me so much, You were willing to come to this earth and purchase my salvation. You were born as a baby in Bethlehem, yet You always existed, and You came here with a definite plan to save me from an eternity separated from You. Thank You so much for coming Lord. Thank You for loving me enough to temporarily shed Your glory and become a man so You could pay for my sin and save me to the uttermost. Lord led me and guide me in my love walk with You, in Jesus' name. Amen.

Scripture

Genesis 41:1-57 (AMP)

1 AFTER TWO full years, Pharaoh dreamed that he stood by the river [Nile]. 2 And behold, there came up out of the river [Nile] seven well-favored cows, sleek and handsome and fat; and they grazed in the reed grass [in a marshy pasture]. 3 And behold, seven other cows came up after them out of the river [Nile], ill favored and gaunt and ugly, and stood by the fat cows on the bank of the river [Nile]. 4 And the ill-favored, gaunt, and ugly cows ate up the seven well-favored and fat cows. Then Pharaoh awoke. 5 But he slept and dreamed the second time; and behold, seven ears of grain came out on one stalk, plump and good. 6 And behold, after them seven ears [of grain] sprouted, thin and blighted by the east wind. 7 And the seven thin ears [of grain] devoured the seven plump and full ears. And Pharaoh awoke, and behold, it was a dream. 8 So when morning came his spirit was troubled, and he sent and called for all the magicians and all the wise men of Egypt. And Pharaoh told them his dreams, but not one could interpret them to [him]. 9 Then the chief butler said to Pharaoh, I remember my faults today. 10 When Pharaoh was angry with his servants and put me in custody in the captain of the guard's house, both me and the chief baker, 11 We dreamed a dream in the same night, he and I; we dreamed each of us according to [the significance of] the interpretation of his dream. 12 And there was there with us a young man, a Hebrew, servant to the captain of the guard and chief executioner; and we told him our dreams, and he interpreted them to us, to each man according to the significance of his dream. 13 And as he interpreted to us, so it came to pass; I was restored to my office [as chief butler], and the baker was hanged. 14 Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon. But Joseph [first] shaved himself, changed his clothes, and made himself presentable; then he came into Pharaoh's presence. 15 And Pharaoh said to Joseph, I have dreamed a dream, and there is no one who can interpret it; and I have heard it said of you that you can understand a dream and interpret it. 16 Joseph answered Pharaoh, It is not in me; God [not I] will give Pharaoh a [favorable] answer of peace. 17 And Pharaoh said to Joseph, In my dream, behold, I stood on the bank of the river [Nile]; 18 And behold, there came up out of the river [Nile] seven fat, sleek, and handsome cows, and they grazed in the reed grass [of a marshy pasture]. 19 And behold, seven other cows came up after them, undernourished, gaunt, and ugly [just skin and bones; such emaciated animals] as I have never seen in all of Egypt. 20 And the lean and ill favored cows ate up the seven fat cows that had come first. 21 And when they had eaten them up, it could not be detected and known that they had eaten them, for they were still as thin and emaciated as at the beginning. Then I awoke. [But again I fell asleep and dreamed.] 22 And I saw in my dream, and behold, seven ears [of grain] growing on one stalk, plump and good. 23 And behold, seven [other] ears, withered, thin, and blighted by the east wind, sprouted after them. 24 And the thin ears devoured the seven good ears. Now I told this to the magicians, but there was no one who could tell me what it meant. 25 Then Joseph said to Pharaoh, The [two] dreams are one; God has shown Pharaoh what He is about to do. 26 The seven good cows are seven years, and the seven good ears [of grain] are seven years; the [two] dreams are one [in their meaning]. 27 And the seven thin and ill favored cows that came up after them are seven years, and also the seven empty ears [of grain], blighted and shriveled by the east wind; they are seven years of hunger and famine. 28 This is the message just as I have told Pharaoh: God has shown Pharaoh what He is about to do. 29 Take note! Seven years of great plenty throughout all the land of Egypt are coming. 30 Then there will come seven years of hunger and famine, and [there will be so much want that] all the great abundance of the previous years will be forgotten in the land of Egypt; and hunger (destitution, starvation) will exhaust (consume, finish) the land. 31 And the plenty will become quite unknown in the land because of that following famine, for it will be very woefully severe.

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[O Holy Night-Celine Dion](#)

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32 That the dream was sent twice to Pharaoh and in two forms indicates that this thing which God will very soon bring to pass is fully prepared and established by God. 33 So now let Pharaoh seek out and provide a man discreet, understanding, proficient, and wise and set him over the land of Egypt [as governor]. 34 Let Pharaoh do this; then let him select and appoint officers over the land, and take one-fifth [of the produce] of the [whole] land of Egypt in the seven plenteous years [year by year]. 35 And let them gather all the food of these good years that are coming and lay up grain under the direction and authority of Pharaoh, and let them retain food [in fortified granaries] in the cities. 36 And that food shall be put in store for the country against the seven years of hunger and famine that are to come upon the land of Egypt, so that the land may not be ruined and cut off by the famine. 37 And the plan seemed good in the eyes of Pharaoh and in the eyes of all his servants. 38 And Pharaoh said to his servants, Can we find this man's equal, a man in whom is the spirit of God? 39 And Pharaoh said to Joseph, Forasmuch as [your] God has shown you all this, there is nobody as intelligent and discreet and understanding and wise as you are. 40 You shall have charge over my house, and all my people shall be governed according to your word [with reverence, submission, and obedience]. Only in matters of the throne will I be greater than you are. 41 Then Pharaoh said to Joseph, See, I have set you over all the land of Egypt. 42 And Pharaoh took off his [signet] ring from his hand and put it on Joseph's hand, and arrayed him in [official] vestments of fine linen and put a gold chain about his neck; 43 He made him to ride in the second chariot which he had, and [officials] cried before him, Bow the knee! And he set him over all the land of Egypt. 44 And Pharaoh said to Joseph, I am Pharaoh, and without you shall no man lift up his hand or foot in all the land of Egypt. 45 And Pharaoh called Joseph's name Zaphenath-paneah and he gave him Asenath daughter of Potiphara, priest of On, to be his wife. And Joseph made an [inspection] tour of all the land of Egypt. 46 Joseph [who had been in Egypt thirteen years] was thirty years old when he stood before Pharaoh king of Egypt. Joseph went out from the presence of Pharaoh and went [about his duties] through all the land of Egypt. 47 In the seven abundant years the earth brought forth by handfuls [for each seed planted]. 48 And he gathered up all the [surplus] food of the seven [good] years in the land of Egypt and stored up the food in the cities; he stored away in each city the food from the fields around it. 49 And Joseph gathered grain as the sand of the sea, very much, until he stopped counting, for it could not be measured. 50 Now to Joseph were born two sons before the years of famine came, whom Asenath daughter of Potiphara, the priest of On, bore to him. 51 And Joseph called the firstborn Manasseh [making to forget], For God, said he, has made me forget all my toil and hardship and all my father's house. 52 And the second he called Ephraim [to be fruitful], For [he said] God has caused me to be fruitful in the land of my affliction. 53 When the seven years of plenty were ended in the land of Egypt, 54 The seven years of scarcity and famine began to come, as Joseph had said they would; the famine was in all [the surrounding] lands, but in all of Egypt there was food. 55 But when all the land of Egypt was weakened with hunger, the people [there] cried to Pharaoh for food; and Pharaoh said to [them] all, Go to Joseph; what he says to you, do. 56 When the famine was over all the land, Joseph opened all the storehouses and sold to the Egyptians; for the famine grew extremely distressing in the land of Egypt. 57 And all countries came to Egypt to Joseph to buy grain, because the famine was severe over all [the known] earth.

Genesis 40–41. Joseph Made Ruler of Egypt : Joseph married a daughter of the priest of On. But although he had a heathen wife and ruled a heathen kingdom, he maintained his childhood faith in the God of his fathers, Abraham, Isaac, and Jacob. (Halley's Bible Handbook; Henry Halley; 2000; Zondervan; Bible History and Commentaries; page 127)

Pharaoh Has A Dream; V 1 It is hard to understand why Joseph had to spend two more years in prison after his meeting with the pharaoh's butler. God was probably refining Joseph so He could use him. The experiences of life can make us a bitter person or a better person. God wanted to make Joseph a better person. V 16 Joseph gave God the credit for interpreting the dreams. V 38 Pharaoh recognized that the Spirit of God was in Joseph. V 45 Pharaoh called Joseph " Zaphnathpaaneah, " which means the man to whom secrets are revealed. V 51 " Manasseh " means forgetting. V 52 " Ephraim " means fruitful. VV 54-57 The famine that Joseph predicted brought people from the surrounding countries to buy food in Egypt. (Old Testament Study Guide; The Word For Today; 2005; Chuck Smith; Commentaries; page 18)

Made in the Likeness of Men

Philippians 2:6, 7

At this time of the year, believers all over the world celebrate the birth of Jesus Christ. His birth is one of the greatest miracles that has ever occurred, for it was a moment when God Almighty laid aside His glory and appeared on earth as a man. How wonderful, how marvelous to think that God would temporarily shed His divine appearance and actually take on the flesh of man! Yet this is precisely what happened the day Jesus was born in Bethlehem.

In Philippians 2:6 and 7, Paul wrote, "Who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men."

Paul begins by describing the preexistence of Jesus before He came to the earth as a man, saying, "Who, being in the form of God...." The word "being" is a translation of the Greek word *huparcho*, a compound of the words *hupo* and *arche*. In this case, the word *hupo* means from, and the word *arche* means the first, original, or ancient. When it becomes the word *huparcho*, it depicts something that has always existed. By using this key word that means to eternally exist, Paul is declaring that Jesus had no beginning but always existed. This also explains Jesus' statement when He declared, "... Before Abraham was, I am" (John 8:58). Thus, Philippians 2:6 could be translated, "Who, eternally existing in the form of God...." In other words, Jesus' human birth in Bethlehem was not His beginning but merely His manifestation to man, a brief appearance in His eternal existence. Paul writes that Jesus always existed in the "form" of God. The word "form" is the Greek word *morphe*. This word describes an outward form, which means that in Jesus' preexistence, He looked just like God. He was not just a component of God, nor a symbol of God; in reality, He was God. And as the eternal God Himself, Jesus possessed the very shape and outward appearance of God—a form that includes great splendor, glory, power, and a Presence so strong that no flesh can endure it. God existed in glory more wonderful than the human mind

can comprehend and more powerful than human flesh can endure. Yet He desired to come to earth to purchase redemption for man. Therefore, God had no choice but to re-enclose Himself in a manner that could be tolerated by man. This is why He "... made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men." This is the true story of Christmas!

The phrase "made himself of no reputation" comes from the Greek word *kenos*, which means to make empty, to evacuate, to vacate, to deprive, to divest, or to relinquish. Because it was impossible for God to appear to man as God, He had to change His outward form. The only way He could make this limited appearance as a man was to willfully, deliberately, and temporarily let go of all the attributes we usually think of when we consider the characteristics of God. For thirty-three years on this earth, God divested Himself of all His heavenly glory and "... took upon him the form of a servant..." (Philippians 2:7). The phrase "took upon him" perfectly describes that marvelous moment when God reached out to lay hold of human flesh and take it upon Himself so that He might appear as a man on the earth. The words "took upon him" are from the Greek word *lambano*, which means to take, to seize, to catch, to latch on to, to clutch, or to grasp. This word lets us know that God literally reached out from His eternal existence, reached into the material world He had created, and took human flesh upon Himself in "the form of a servant." The word "form" in this phrase is exactly the same word that describes Jesus being in the form of God. It is the Greek word *morphe*. This means that just as Jesus in His preexistent form had all the outward appearance of God, now Jesus existed in the exact form of a man—appearing and living on this earth in exactly the same way as any other man. For a brief time in His eternal existence, Jesus emptied Himself of His divinity and literally became a man in every way. Not only did God become man, but He took upon Himself the form of a "servant." This is the Greek word *doulos*, which refers to a slave. Paul now uses this word to picture the vast difference between Jesus' preexistent state and His earthly life. Paul goes on to say that Jesus "... was made in the likeness of men." The phrase "was made" is the Greek word *ginomai*, which means to become, indicating that this was not Jesus' original form but it became His new form. This clearly describes the miracle that occurred when God became a man. Jesus had always existed in the form of God, not the form of man. But taking upon Himself human flesh, He was formed in the womb of the Virgin Mary and became a man.

God literally took upon Himself the "likeness" of a man. The word "likeness" is the Greek word *homoioima*, which refers to a form or resemblance. This refers not only to Jesus' being made in the visible likeness of men, but also in the human likeness of men. In other words, when Jesus appeared on this earth, He came in the actual form of a man and was just like man in every way. Jesus was so completely made in the "likeness" of men that Hebrews 4:15 declares He was even tempted in every way that men are tempted. It says, "For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." So we see that when God the Father sent His Son into the world, Jesus left His heavenly home and took upon Himself human flesh. And because of this great exchange, He has stood in our place; He has felt what we feel; He is touched with the feeling of our infirmities; and He intercedes for us with great compassion as our High Priest.

At this time of the year, we are prone to think of Jesus as a little baby in a manger in a Bethlehem stable. Certainly this is true, but we should never forget that Bethlehem was not Jesus' beginning. It was merely a brief appearance in His eternal existence. Out of His deep love for you and me, Jesus was willing to leave His majestic realms of glory to enter the realm of humanity. Shedding all His visible attributes that were too much for man's flesh to endure, He dressed Himself in the clothing of a human being and was manifested in the flesh. That little baby in Bethlehem was the eternal, ever-existent God Almighty, who dressed Himself in human flesh so that He could dwell among men and purchase our salvation.

God's great love for us drove Him to come down to our level so He could understand us better and later become an effective High Priest on our behalf. Think how wonderful it is that God loves us to such an extent! When Paul started this text on God becoming a man, he started by saying, "Let this mind be in you, which was also in Christ Jesus" (Philippians 2:5). You see, God wants us to have the same mind or attitude that was demonstrated in Jesus Christ. Just as Jesus was willing to go this incredible distance to reach us, to love us, and to redeem us, we should desire to do the same for others! This, then, is one of the primary messages of Christmas: We should be willing to divest ourselves of our privileges, such as the convenience and comfort of self-consumed living, and do whatever we can to reach out and help people. This is what Jesus did for us, so shouldn't we do the same for others?

QUESTIONS FOR YOU TO CONSIDER

When you think of Christmas and the birth of Jesus, do you ever think of how He existed before He was born in Bethlehem?

What do you think it was like for God to shed His glorious appearance and to take upon Himself the flesh of a human being?

How does this revelation of Jesus' act of ultimate humility affect you personally?

Jesus left His heavenly home and took upon Himself human flesh. And because of this great exchange, He has felt what we feel; He is touched with the feeling of our infirmities; and He intercedes for us with great compassion as our High Priest.

Sparkling Gems from the Greek.