

The Book of Genesis

Lesson Number 65



A MINISTRY INITIATED IN MAY 1993, AND DEDICATED TO STRENGTHENING THOSE WHO ARE IN CHRIST, BY BUILDING THEIR FAITH, ENHANCING THEIR JOY, AND STABILIZING THEIR HOPE, ENABLING THEM TO WORK OUT THEIR SALVATION WITH FEAR AND TREMBLING.

TRANSLATION LEGEND: ABP=Apostolic Bible Polygot m(1992); ALT=Analytical-Literal Translation (2005), AMPLIFIED=Amplified Bible (1965), ABP=Apostolic Bible Polygot with Greek Interlinear (2003); ASV=American Standard Version (1901), BBE=Bible in Basic English (1949), BRENT=Brenton's English Septuagint; CEB=Common English Bible (2011); CEV=Contemporary English Version (1995); DRA=Douay-Rheims (1899), ERV=English Revised Version (1885), ESV=English Stand Version (2001), GENEVA=Geneva Bible (1599), GNB=Good News (1966), GSNT=Goodspeed (1923), GWN=God's Word (1995), IE=International English (1973), ISV=International Standard Version (1967), JPS=Jewish Publication Society (1917), KJV=King James Version (1611), LITV=Literary Translation of the Bible (1976), LIVING=Living Bible (1971), MESSAGE=The Message (1993), MKJV=Modern KJV (1962), MONTGOMERY=Montgomery's New Testament (2001), MRD=Peshitta-James Murdock Translation (1852), NAB=New American Bible (2002), NASB=New American Standard Bible (1977), NAU=New American Standard Bible (1995), NIB=New International Bible, NIV=New International Version (1984), NJB=New Jerusalem Bible (1985), NKJV=New King James Version (1979), NLT=New Living Translation (1996), NRSV=New Revised Standard Version (1989), PHILLIPS=J B Phillips New Testament (1962), PNT=Bishop's New Testament (1595), RSV=Revised Standard Version (1952), TNK=JPS Tanakh (1985), WEB=Webster Bible (1833), WEYMOUTH=Weymouth's New Testament (1903), WILLIAMS=William's New Testament (1937), TYNDALE=Tyndale's Bible (1526), WYCLIFFE=Wycliffe New Testament (1382), YLT=Young's Literal Translation (1862)

GREEK LEXICON LEGEND

LEXICON LEGEND: FRIEBERG = Friberg Lexicon, UBS = Barclay-Newman, LOUW-NIDA = Louw-Nida Lexicon, LIDDELL SCOTT

THE INSPIRED RECORD OF THE BEGINNING OF ALL THINGS: THE HEAVENS AND THE EARTH, MANKIND, SIN, THE FIRST CHOSEN AND BLESSED NATION, THE FIRST CURSE, THE FIRST PROMISE, AND THE FIRST FAITH.

DISCLAIMER: The quoting of other translations is not to be taken as a condoning of them. My purpose is rather to show the remarkable diversity, and sometimes outright contradictions that exist among these various versions of Scripture. Our understanding of the Word of God ultimately depends upon our comprehension of the Lord Himself and His eternal purpose. Where this understanding is not present, we are shut up to scholasticism and conjecture, both of which are of the world, not of God.

THE EXALTATION OF JOSEPH

Gen 41:33 "Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt. ³⁴ Let Pharaoh do this, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years. ³⁵ And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities. ³⁶ And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine. ³⁷ And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants. ³⁸ And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is? ³⁹ And Pharaoh said unto Joseph, Forasmuch as God hath showed thee all this, there is none so discreet and wise as thou art: ⁴⁰ Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou. ⁴¹ And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt. ⁴² And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck; ⁴³ And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him ruler over all the land of Egypt. ⁴⁴ And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt. ⁴⁵ And Pharaoh called Joseph's name Zaphnathpaaneah; and he gave him to wife Asenath the daughter of Potipherah priest of On. And Joseph went out over all the land of Egypt. ⁴⁶ And Joseph was thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt." Genesis 41:33-46

INTRODUCTION

A BRIEF SUMMARY OF THE TEXT

After informing Pharaoh of two successive periods of seven years – the first a time of bountiful harvests, and the second a grievous famine – Joseph

tells Pharaoh how to prepare for the famine, doing so with very specific details. During the years of bumper crops, officers should be appointed throughout the land to take up a "fifth

part of the land" in the plenteous years. This food should be kept in the cities to provide for the people during the seven years of famine. If this was not done, the people would perish during the

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famine. Seeing the wisdom of Joseph's words, Pharaoh saw that the plan was "good." He then addressed Joseph, saying that he knew God had showed "all this" to Joseph. He also affirmed "there is none so discreet and wise as" Joseph in the land. Immediately he set Joseph "over all the land of Egypt." He removed his signet ring and placed it on Joseph's finger, also arraying him in "vestures of fine linen, and put a gold chain about his neck." He also gave him a wife. Thus Joseph commenced his rule at thirty years of age. This was the Divinely appointed means of eventually getting Israel into Egypt.

TYPES AND SHADOWS

Throughout the Genesis record, and the other writings of Moses, we are exposed to a number of types and shadows of things to come. Before God created the world and man, and commenced to work with men, He had an "eternal purpose." That purpose is encapsulated in the salvation that is realized in Christ Jesus.

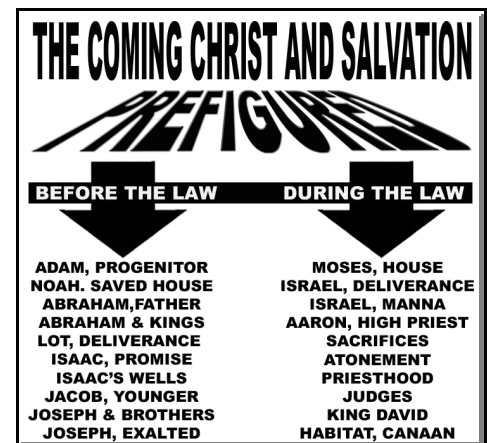
Everything that was created, and all of His involvements with men were done with this salvation in mind. It was reflected in various types and shadows that established aspects of this great salvation. Some examples include the following.

- ➔ COMPANIONSHIP. As seen in Adam and Eve, salvation would involve companionship.
- ➔ EXPOSURE. As seen in the Garden, men would be exposed to Satan.
- ➔ COVERING. As Adam and Eve's nakedness was covered, so man's natural spiritual condition would be covered.
- ➔ INNOCENT LIFE. As seen in Abel, an innocent life would be taken.
- ➔ NOURISHMENT. As seen in the various things given to man to eat, nourishment and sustenance for the soul would be employed.
- ➔ ILLUMINATION. As seen in the heavenly luminaries, illumination would be involved.
- ➔ MAN'S INABILITY. As seen in Babel, the wisdom and works of men would be noted for their inability.
- ➔ SAVED THROUGH ONE. As seen in Noah, the saving of a household would depend upon one man.
- ➔ INCAPABLE OF DIRECTION. As confirmed in Babel, man would not be able to chart his own course.
- ➔ SUPERIOR WISDOM. As seen in Isaac, what God promises upstages what man devises.
- ➔ INCREASE AWAY FROM HOME. As seen in Jacob, increase and preparation for the world to come would take place in a foreign country.
- ➔ DRIVEN BY DIVINE CHOICE. As confirmed in Jacob and Esau, salvation would be driven by Divine choice, not human choice.
- ➔ PARTICULAR ENVIRONMENT. As

established in the giving of Canaan to Abraham and his seed, salvation would involve a particular environment.

- ➔ INCREASE FROM GOD. As seen in Abraham, Isaac, and Jacob, real and lasting increase would come from God alone.
- ➔ EXALTATION. As seen in Joseph, exaltation would be from the lowest to the highest.

Such likenesses are not mere happenstance. They are all caused and orchestrated from heaven. Just as no person of Scriptural record ever had direct involvement with God that was not initiated by God – first a choice was made, then a call was issued, and only then would involvement be enjoyed. To this point in Genesis, this was confirmed in Noah, Abraham, Isaac, Jacob, and Joseph.



Another key factor of salvation is that from beginning to end it is issued upon the basis of someone other than the one receiving it. This would be realized through, and only through, Christ Jesus. This aspect of salvation was demonstrated in Noah building an ark to the saving of his house. At this point in Genesis, it is being confirmed in the offspring of Abraham. They were all received for Abraham's sake (Gen 26:5,24; 2 Kgs 13:23).

All of this should be glaringly obvious if, in salvation, man is being

conformed to the image of Christ (Rom 8:29-30). This kind of conformation is because Christ Jesus is the only Man God fully honors. Such an ambitious undertaking could not possibly be

initiated and brought to its culmination by the ones being saved. If men must essentially be “*changed*,” they themselves can neither initiate the process, nor contribute to its

culmination. They are, without being reduced to a robotic state, acted upon – granted essential resources and strengthened by God to do what is required of them.

LOOK OUT A MAN DISCREET AND WISE

Gen 41:33 ***“Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt.”***

Observe how quickly Joseph responds, and the certainty of his response. Behold the confidence that is evident as a man just out of prison stands before probably the most powerful political official in the world – the “*king of Egypt*” (Gen 40:1,5; 1:46) – “*Pharaoh*” (Gen 39:1; 40:2; 41:1).

evident that he has associated his liberation with the Lord, and has no doubt correlated the events with the promises he has heard, which were given to Abraham, Isaac, and Jacob.

Unfortunately, we are living in a society that has not learned to think in this manner. Men – even religious men – have been taught to rely on education, credentials that are given by men, and various natural talents.

said of them, “*And in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm*” (Dan 1:20).

The point to be seen here is that Kingdom competence, whether a person is formally educated or not, comes from the Lord. Further, the most extensive worldly education will not give any person possessing it the edge in spiritual understanding. If there is any question about this, we have an example of true competence in the person of Joseph, as he stands before the most prominent official of those times.

One might think that such a man would be readily identified – known to the king and his counselors. However, that was not the case, nor is it ever the case in political and institutional settings.

We are being exposed to the impact faith has on a person, and the manner in which one who has been apprehended by the Lord conducts himself before worldly dignitaries. This incident also reveals the impact that righteousness has upon those having it. Solomon well said, “*the righteous are bold as a lion*” (Prov 28:1). This boldness is not to be seen as brashness or audaciousness. Being brash roots in a false self-confidence – an overestimation of oneself, and a failure to consider the circumstances. The boldness of faith, however, is anchored in the knowledge of the God of heaven. It proceeds from an awareness that God is for the individual.

In other words, although the Spirit has not yet given us an extended commentary on Joseph’s situation, it is

Success is quite often measured by appearance.

But behold how Joseph does not possess any of these things. He has been an underdog from the beginning – even in his own family. He was sold by his brothers, bought by some Ishmaelites, sold to Potiphar, falsely accused by Potiphar’s wife, and consigned to prison for several years. He had not been advanced by Egyptian education and training – something that was providentially given to Daniel, Hananiah, Mishael, and Azariah, who were educated in Babylon (Dan 1:4-5). Of course, even in their case, “*God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams*” (Dan 1:17). Also, in their case, and after having passed through Nebuchadnezzar’s training program, it is

LET PHARAOH LOOK OUT

“Now therefore let Pharaoh look out . . .” Other versions read, “*select*,” NKJV “*look for*,” NIV “*make search for*,” BBE “*should find*,” CEB “*provide*,” DOUAY “*seek out*,” NAB “*look about for*,” ABP and “*choose*.” ERV

The way Joseph states this, confirms that such a person was not apparent at the time. Pharaoh’s response also attests to the fact that the kind of man to be sought would probably, under normal circumstances, take some time to identify.

A MAN DISCREET AND WISE

“ . . . a man discreet and wise . . .” Other versions read, “*discerning and wise*,” KJV “*a man of wisdom and good sense*,” BBE “*intelligent and wise*,” CEB “*wise and industrious*,” DOUAY “*of understanding and wisdom*,” GENEVA “*wise and prudent*,” SEPTUAGINT and “*the wisest man in Egypt*.” LIVING

One might think that such a man

would be readily identified – known to the king and his counselors. However, that was not the case, nor is it ever the case in political and institutional settings. It is also a rare find in the business world. The rarity of such men in the political and institutional world is that wisdom is not *“the principal thing”* (Prov 4:7) in them. What experienced adult has not noted this – even in the church-world. These lower societies are largely driven by a lust for power and recognition. Leaders, even religious leaders, seek associates that will carry out institutional objectives, whether they are sound ones or not.

Joseph was telling Pharaoh that he would have to break away from the routine way of doing things in order to successfully address the coming crisis of a seven-year famine. This would not be able to be resolved in Pharaoh’s chambers, or by calling together the officials of the land. **There does come a time when men must turn to God and seek wisdom from Him – else they are doomed to failure.** This was one of those times, and was put into place by the Lord God, who alone controls *“times and seasons”* (Dan 2:21; Acts 1:7).

The solution would require the management of a *“discreet and wise”* man.

As used here, *“discreet”* means “TO SEPARATE MENTALLY (OR DISTINGUISH), I.E.(GENERALLY) UNDERSTAND: — ATTEND, CONSIDER, BE CUNNING, DILIGENTLY, DIRECT, DISCERN, ELOQUENT, FEEL, INFORM, INSTRUCT, HAVE INTELLIGENCE, KNOW, LOOK WELL TO, MARK, PERCEIVE, BE PRUDENT, REGARD, (CAN) SKILL(-FULL), TEACH, THINK, CAUSE, MAKE TO, GET, GIVE, HAVE UNDERSTANDING, VIEW, DEAL WISELY.” STRONG’S

As used here, the word *“wise”* means, “WISE, (I.E. INTELLIGENT, SKILLFUL OR ARTFUL): — CUNNING . . . WISE-HEARTED.” STRONG’S

Therefore, to be *“discreet and wise”* involves the following.

- ➡ Able to distinguish essentials from non-essentials.
- ➡ Able to detect liabilities or dangers.
- ➡ To have an understanding of what is

happening.

- ➡ To be able to address the situation.
- ➡ To develop and direct a proper response.
- ➡ To be able to teach, and effectively communicate directions.
- ➡ To be able to manage the carrying out of his counsel.

flunky, or subject to the whims of the Pharaoh. He will not be able to function as a member of a court that deals with consensus. **Pharaoh will not be able to address the coming famine with the accumulated wisdom of Egypt.** Further, he does not know enough about the true God to himself seek direction from Him. Therefore, God has sent him a special message, delivered by a competent messenger. His competence is not natural, it has been obtained, even as all true wisdom is (James 3:15-

Joseph was telling Pharaoh that he would have to break away from the routine way of doing things in order to successfully address the coming crisis of a seven-year famine. This would not be able to be resolved in Pharaoh’s chambers, or by calling together the officials of the land.

- ➡ To have the authority and ability to make things happen.
- ➡ To be intelligent – able to diagnose, plan properly, and carry the plan to a successful conclusion.

In other words, This will be a responsibility that cannot be managed with a book or by a routine. There is no academic approach that can be designed to produce this kind of person. Only God can raise up a Moses, Aaron, David, Solomon, John the Baptist, Paul the Apostle, etc.

The modern church’s approach to the development of leaders confirms a glaring absence of both faith and wisdom. In our religious setting, men such as Joseph, Moses, David, Nehemiah, Daniel, Timothy, and other men noted for spiritual leadership, could never have a place of prominence.

SET HIM OVER ALL THE LAND
“ . . . and set him over the land of Egypt.”

This man cannot be a political

17). It has not come from the schools of men, but from his personal involvement with the Living God.

And what is the king to do when he finds such a man? In our world, he would become a consultant to the leader, or become a member of the staff – maybe even a vice president. However, that is not the way God uses men like Joseph, Moses, Nehemiah, Daniel, etc.

God’s way is, *“put him in charge of the land of Egypt,”* NIV *“put him in authority over the land of Egypt,”* BBE *“make him ruler over the land of Egypt,”* DOUAY *“to govern Egypt,”* NJB *“put him in charge of administering a nation,”* LIVING and *“put him in charge of the country.”* MESSAGE

And how is all of this going to happen. Pharaoh has received this advice from a hitherto unknown person – and a prisoner at that! How does he know Joseph is not an insurrectionist like Barabbas? What assurance does he have that his butler has not mounted some campaign against him? Who is there who can confirm the need to

listen to Joseph? How does he know his interpretation of the dreams is true? The only information concerning Joseph that has been available to him was the word of his butler, who himself had been imprisoned for angering the king.

The answer to all of this is found in God Himself. It is said of Him, *"The king's heart is in the hand of the LORD, as the rivers of water: he turneth it whithersoever he will"* (Prov 21:1). The *"preparations of the heart"* are wrought by God alone (Prov 16:1). *"Man's goings are of the Lord"* (Prov 20:24), whether they are mental or physical. When Cyrus announced God had called upon him to build a house for Him, Ezra said, *"Blessed be the LORD God of our fathers, which hath put such a thing as this in the king's heart, to beautify the house of the LORD which is in Jerusalem"* (Ezra 7:27).

When Nehemiah prepared to face the king with a request for an extensive leave of absence from his duties, he knew how God works with the hearts of men. Therefore he prayed, *"O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name: and prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man. For I was the king's cupbearer"* (Neh 1:11). The Psalmist accounted for Egypt's hatred of the Jews by writing, *"He turned their heart to hate his people, to deal subtly with his servants"* (Psa 105:25). When the Jews were carried away captive, God *"made them also to be pitied of all those that carried them captives"* (Psa 106:46).

God turned the heart of Pharaoh

toward Joseph, and caused him to see the wisdom of what he had said. He took away from him any suspicion of opposition or insurrection, and caused him to be agreeable and eager to do what Joseph had said.

In Our Day

In our day there is a great need for the knowledge of God to be increased within the professing church. **The world's view of God, or rather, of who God should be, has now been adopted by the church.** The manner in which He is being presented – when He is presented – conflicts with the way in which He is revealed in the Word of God. The average professing "Christian" simply cannot relate to the God that is made known in Genesis. This condition is far more serious than any of us are capable of stating.

APPOINT OFFICERS OVER THE LAND

"³⁴ Let Pharaoh do this, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years. ³⁵ And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities. ³⁶ And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine."

In this account, we have an example of the Lord giving someone something to say immediately. Jesus taught His disciples that they too would

experience such a thing. *"And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say: For the Holy Ghost shall teach you in the same hour what ye ought to say"* (Luke 12:11-12).

Although not identical, Joseph experienced this kind of thing as he stood before Pharaoh. There is no evidence that he had received any revelation concerning Pharaoh's dream prior to this occasion. It may have appeared as though Joseph was, so to speak, verbalizing "off the cuff." But this

was not the case. Further, he was not in some kind of trance, not knowing what he was saying. **God was illuminating his mind as he spoke** – giving him in that very hour what he was to say, and enabling him to have discernment of the matter at the same time.

LET PHARAOH DO THIS

"³⁴ Let Pharaoh do this . . ." Other versions read, *"Let Pharaoh proceed,"* NASB *"take action,"* RSV *"should,"* CEB *"Make arrangements"* GWN *"act,"* NAB *"should do this,"* CJB *"take steps,"* TNK *"Let Pharaoh divide Egypt into five administrative districts,"* LIVING *"make and place,"* ABP *"immediately proceed,"* ISV *and "needs to."* MESSAGE

Joseph speaks as though he is the king, and Pharaoh is the servant. He does not make a suggestion, or ask Pharaoh to consider this or that. He lays out a course of action that is detailed, and does so with the confidence that comes from believing God. God has given him to see what is coming and how to prepare for it.

He will not set a number of

Joseph speaks as though he is the king, and Pharaoh is the servant. He does not make a suggestion, or ask Pharaoh to consider this or that. He lays out a course of action that is detailed, and does so with the confidence that comes from believing God.

alternatives before Pharaoh, summoning him to select what he thinks is best. He is speaking as one who is in charge.

The words *“Let Pharaoh do this,”* are not a suggestion. **You might say they were a polite and respectful commandment.** They were spoken by a subordinate, but they were dictated by the God of heaven. These instructions were intended to be followed, down to the most minute detail.

LET HIM APPOINT OFFICERS OVER THE LAND “Appoint Officers”

“ . . . and let him appoint officers . . . ” Other versions read, *“Let Pharaoh appoint overseers,”* ^{NRSV} *“Let Pharaoh appoint commissioners,”* ^{NIV} *“administrators,”* ^{CEB} *“supervisors,”* ^{CJB} *“local governors,”* ^{SEPTUAGINT} and *“managers.”* ^{MESSAGE}

All of the translations I have represent the *“him”* who was to appoint *“overseers”* as Pharaoh himself. I do not agree with this, and was glad to see I was not alone in this persuasion. John Gill also saw it this way, commenting, *“AND LET HIM APPOINT OFFICERS OVER THE LAND; NOT PHARAOH, BUT THE WISE AND DISCREET GOVERNOR HE SHOULD SET OVER THE LAND.”* I do not know what rationale would lead the translators to think Joseph advised Pharaoh to set up regional supervisors when he had clearly told him to select a wise and discreet man and set him over all of the land. I therefore understood that special man to be first responsible for setting up supervisors throughout the land.

“Over the Land”

Other versions read, *“the land of Egypt,”* ^{BBE} *“all the countries,”* ^{DOUAY} *“the country,”* ^{NJB} and *“Let Pharaoh divide Egypt into five administrative districts.”* ^{LIVING} Notice the Living Bible says that Pharaoh was to *“divide Egypt into five administrative districts.”* I suppose Kenneth Taylor, author of The Living Bible, thought that taking up one fifth of all of the produce implied first setting up five different sections of the land. I do not see that as a valid conclusion.

TAKE UP THE FIFTH PART

“ . . . and take up the fifth part of the land of Egypt in the seven plenteous

Under such conditions, it is the responsibility of those who hunger and thirst for righteousness to find the means of sustenance.

years . . . ”

This would not be difficult to do, and would constitute no strain on the economy or the people. The seven years of *“plenty”* would yield sufficient food for this to be done easily.

Remember, Joseph told Pharaoh that God had shown him *“what He (God) is about to do”* (Gen 41:25,28). That is, this was not merely a unveiling of something that would occur in the natural realm. **Both the seven years of unusual harvest and the seven years of famine were the working of the Lord.** Neither the abundance nor the famine could have occurred independently of Divine intervention. They were both miraculous in nature. **This made it all the more imperative that Pharaoh do as he was told.**

A Principle to Be Seen

Herein is a principle that is to be comprehended. **What God gives must be handled correctly by those among whom His works are wrought.** God is doing more than merely caring for men. Men are responsible to Him for what they receive from Him. If He gives them their daily bread, they are to live for Him, giving thanks for all things. If He gives them manna, as He would do for Israel, they must gather it at the appropriate time and in the appropriate measures. **His care is not to be taken for granted.** Men are not intended to enjoy His benefits, yet live purely for themselves. This is one reason why the person who refuses to work is not allowed to eat. Thus Paul wrote, *“For even when we were with you, this we commanded you, that if any would not work, neither should he eat”* (2 Thess 3:10).

This principle holds in both the spiritual and the worldly realms. In

spiritual life, the one who refuses to labor *“for that meat which endureth unto unto everlasting life,”* will **not** be sustained spiritually (John 6:27). This accounts for the level of spiritual obtuseness and malnourishment that exists within the professing church. A twofold condition exists that is intolerable. First, the people are not being fed, and second, they are not laboring for the meat that does not perish, but endures unto eternal life. If there is a spiritual famine, food has been stored up somewhere, just as surely as it would, in our text, be in Egypt. **Under such conditions, it is the responsibility of those who hunger and thirst for righteousness to find the means of sustenance.**

GATHER ALL THE FOOD

“ . . . And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh . . . ”

The phrase *“all the food of those good years”* refers to the *“one fifth,”* or twenty percent that was to be gathered from the people (v 34). **That food did not belong to them during the years of plenty.** It may have been grown in their fields, but it did not come up of its own accord. God caused those bumper crops, and they were not given for the people to gorge themselves or live in the lap of luxury during those seven years of plenty.

KEEP THE EXCESS FOOD IN THE CITIES

“ . . . and let them keep food in the cities . . . ”

The food was to be kept in the cities, where the storage could be managed. **It was to be gathered in, accounted for, and maintained.** This was to be done with strict regard for the coming famine – even if the people

did not believe an extended famine was really coming.

A Similar Situation

There is a similar situation that exists in the spiritual realm. At this time, we are in the midst of a spiritual famine – *"not a famine of bread, nor a thirst for water, but of hearing the words of the LORD"* (Amos 8:11). There are faithful brethren who have stored in their *"treasury"* supplies on which they can be sustained. Jesus referred to this when He said, *"Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old"*

did not have immediate relevance. According to appearance, it was nothing more than excess. But this was not the case at all. The pertinency of that twenty percent applied to the future, not to the "now."

THAT FOOD SHALL BE FOR STORE

" . . . And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt . . ."

None of this would seem important unless a person was persuaded that a famine was coming. The circumstance was similar to Israel gathering twice as much manna the day before the Sabbath (Ex 16:22-26). On

did not rot.

A Situation That Still Exists

There are still people who insist on always gathering only enough spiritual food for the moment. ***They do not realize that there are times when we have to keep alive from our store of spiritual resources.*** I will not go into this matter at length at this time. However, the narrative will call for a more detailing analysis later.

THAT THE LAND PERISH NOT

" . . . that the land perish not through the famine." Other versions read, *"so that the country may not be ruined by the famine,"* ^{NIV} *"so that the land may not come to destruction through need of food,"* ^{BBE} *"so that the land won't be ravaged by the famine,"* ^{CEB} *"Then the country will not be wiped out by the famine,"* ^{CSB} *"the land shall not be consumed with scarcity."* ^{DOUAY}

The coming famine would be so grievous that if these instructions were not followed, the nation of Egypt would not be able to survive. **Pharaoh had to be convinced of this, and I am persuaded this could not have happened independently of Divine influence.** Therefore, there is no question about it: the Lord turned the heart of Pharaoh so that what Joseph told him made perfect sense to him (Prov 21:1). This is the man who was intended to exalt Joseph specifically for the preservation of Israel, and to get them down into Egypt where they would grow and fulfill God's promise to Abraham.

This would be done out a sense of urgency that was produced by believing the word delivered by Joseph to Pharaoh.

In the case now being considered, the fifth part of the harvest did not have immediate relevance. According to appearance, it was nothing more than excess. But this was not the case at all. The pertinency of that twenty percent applied to the future, not to the "now."

(Mat 13:52). These are the people to whom those who hunger must go for nourishment during times of spiritual scarcity.

This also exposes the fallacy of thinking only things that have supposed immediate relevance are important – i.e. "What does that have to do with us now?" In the case now being considered, the fifth part of the harvest

every day other than the day before the Sabbath, the people had to eat everything they had gathered each day. If they imagined they could keep leftovers and eat them the next day, they found the left-over manna rotted and had worms. However, the day before the Sabbath they would gather twice as much manna, eat a full day's portion, and store the rest. They found, under those circumstances, the manna

THE THING WAS GOOD IN THE EYES OF PHARAOH

"³⁷ And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants."

IN THE EYES OF PHARAOH

" And the thing was good in the

eyes of Pharaoh . . ." Other versions read, *"the proposal pleased Pharaoh,"* ^{NRSV} *"liked,"* ^{GWN} *"was pleasing,"* ^{SEPTUAGINT} *"made sense,"* ^{NET} *"approved of what he had said"* ^{NJB} *"were well received,"* ^{NLT} *"a very good idea,"* ^{ERV} and *"seemed like a*

good idea." ^{MESSAGE}

Pharaoh was not pleased with the plan presented to him because of **who** said it. He was not personally acquainted with Joseph. All that he

knew about him came from another person, not from any personal familiarity. The Lord, however, so worked on the heart of the king that what Joseph said made perfect sense to him. He saw the wisdom Joseph had – a wisdom that came down from above. He did not question the words of Joseph, or engage in some kind of a quest to confirm they were true. He immediately saw the sense of them, accepted them, and would set out to implement them. This was all the Lord's doing.

A Parallel Found in Believing the Gospel

When an individual believes the Gospel, the circumstance is much like that of Pharaoh believing Joseph. The Gospel is not believed because of various confirming proofs that are found in creation or various archeological finds. **Perceiving an intelligent design in creation is not what moves men to believe the Gospel of Christ, which itself is "the power of God unto salvation"** (Rom 1:16).

Jesus accounted for men coming to Him by saying God had drawn them. **"No man can come to Me, except the Father which hath sent Me draw him: and I will raise him up at the last day"** (John 6:44). And again, **"And he said, Therefore said I unto you, that no man can come unto Me, except it were given unto him of My Father"** (John 6:65). Confidently He said, **"All that the Father giveth Me shall come to Me; and him that cometh to Me I will in no wise cast out"** (John 6:37).

When accounting for Lydia believing the Gospel the very first time she heard it, the Spirit witnesses, **"And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshiped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul"** (Acts 16:14).

When the Gentiles first believed the Gospel at the house of Cornelius, the early church described what had actually happened in these words, **"Then hath God also to the Gentiles granted repentance unto life"** (Acts 11:18). And again it was said about

As we, by faith, are deliberately and determinedly submitted to God (James 4:7)(, He will produce the unity that is required to get the work of the Lord done.

Peter's report of that conversion, **"Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for His name"** (Acts 15:14). Having been instructed in the way of the Lord more perfectly, when Apollos **"was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace"** (Acts 18:27).

Just as the Lord worked on the heart of Pharaoh, whom he had chosen, through the word of Joseph, so **He works in the hearts of those He has chosen through the word of the Gospel.** He did not work in this manner on the heart of the Pharaoh Moses faced, but rather hardened his heart (Ex 4:21; 7:3; 14:4,17). This confirms the truth of the statement, **"Therefore hath He mercy on whom He will have mercy, and whom He will He hardeneth"** (Rom 9:18).

AND IN THE EYES OF ALL HIS SERVANTS

" . . . and in the eyes of all his servants." Just as all who were with Cornelius believed the word that was addressed to him by Peter (Acts 10:45-47; 11:17), so the servants of Pharaoh were well pleased with the word Joseph had spoken to him. I gather that this was not a political reaction, but one that involved Divine persuasion. That day, there was perfect accord in the court of Pharaoh, king of Egypt.

It Can Still Happen

Perfect accord can still take place among the people of God. While some spend a lot of time explaining why there are differences among professed believers, and how that condition is to be expected, the Spirit witnesses of the unanimity that can be found among

believers.

- ➡ **"These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren."** (Acts 1:14)
- ➡ **"And when the day of Pentecost was fully come, they were all with one accord in one place."** (Acts 2:1)
- ➡ **"And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart."** (Acts 2:46)
- ➡ **"And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is."** (Acts 4:24)
- ➡ **"And by the hands of the apostles were many signs and wonders wrought among the people; and they were all with one accord in Solomon's porch."** (Acts 5:12)
- ➡ **"And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did."** (Acts 8:6)
- ➡ **"It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul."** (Acts 15:25)

It is possible for a body of people to have **"one mind"** (Rom 15:6; 2 Cor 13:11; Phil 1:27; 2:2; 1 Pet 3:8). They can even have **"the same judgment"** (1 Cor 1:10). **However, wherever those conditions are found, they are the result of the working of the Lord, not the**

persuasion of men. As we, by faith, are deliberately and determinedly submitted

to God (James 4:7)(, He will produce the unity that is required to get the work

of the Lord done. Such traits are expected among those who are “called.”

CAN WE FIND SUCH A MAN AS THIS?

“ 38 And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God

at the judgment (2 Cor 5:10; Heb 9:27).

SENSE); BY IMPLICATION, TO SERVE,” STRONG’S

These were not slaves in the ordinary sense of the words, but were Pharaoh’s courtiers, or attendants of his royal court.

This will be no time to put forward the names of favorite leaders or wise-men, who had nothing to recommend them but fleshly prejudice. Pharaoh has been persuaded of the gravity of the situation. **He needs a person who will, without the counsel of any peers, save the nation from perishing, and do so in a wisely supervised manner.** Furthermore, it will require the supervision of a wise person for fourteen full years. He therefore asks if anyone in his court had the knowledge of such a man. It cannot be a person who will try this and that, and no mistakes or errors in judgment can take place.

A Similar Situation Exists In Our Time

A similar situation exists today. We have been apprised from heaven that the present heavens and earth are going to pass away, and that there will be a new heavens and earth wherein dwells righteousness (2 Pet 3:13). We have also been told that all men will stand before the God of heaven to be judged and rewarded according to their works (Rev 20:12-13).

Now, the purpose of the church is to prepare men for these inevitabilities, and to at last be approved by God, and be with Him forever.

Imagine a church seeking for someone to lead it. **They would have to require a man who could adequately prepare the people through sound doctrine to be ready to die, be raised from the dead, and stand before Christ the Judge.** Is there a church, any church, that you know of who would seek for a leader or pastor in such a

They would have to require a man who could adequately prepare the people through sound doctrine to be ready to die, be raised from the dead, and stand before Christ the Judge.

is?”

Confirming that God is in this whole matter, Pharaoh immediately responds to the words of Joseph. **Joseph has told the king that what he has foretold is something God is going to do** (Gen 41:25,28). I want to underscore this. **It is important that the king’s dream not be understood as an expression of Divine prescience—i.e. God knowing what is going to happen in the future.** Had Joseph not spoken to this issue, one might be able to argue the prophecy was merely what God had seen coming on the horizon. However, it was twice declared by Joseph, and twice revealed in dreams, that **this was something God was going to do.** Having perceived that, Pharaoh immediately moves into action. He understands that God has revealed what He is going to do in order that Pharaoh may take the necessary action to prepare for that doing.

The Same Kind of Reasoning

The same kind of reasoning is seen in several proclamations God has made concerning things to come.

- ➔ Every person is appointed to die (1 Cor 15:22; Heb 9:27).
- ➔ Every person is appointed to appear

- ➔ The present heavens and earth will pass away (Matt 24:35; 2 Pet 3:10).
- ➔ Every person will reap what they sow (Prov 1:31; Gal 6:7).
- ➔ Every person will be rewarded according to their works (Matt 16:27; Rev 20:12-13; 22:12).
- ➔ Every person will give an account of himself to God (Rev 22:12).

These matters have not been revealed merely to build up our bank of information. Rather, they are intended to alert us to be prepared for those events – to be “ready” when they eventually take place.

As simplistic as that may seem, it appears evident that relatively few people perceive it.

PHARAOH SAID UNTO HIS SERVANTS

“And Pharaoh said unto his servants . . .” Other versions read, “his officials,” CJB “his bondman,” DARBY “His ministers,” NJB “his courtiers,” TNK and “his assistants.” LIVING

The lexical meaning of the word translated “servants” is, “SLAVE, SERVANT . . . MAN-SERVANT . . . SUBJECTS . . . WORSHIPPERS (OF GOD) . . . SERVANT (IN SPECIAL SENSE AS PROPHETS, LEVITES ETC). . . A PRIMITIVE ROOT; TO WORK (IN ANY

manner? If they were at least as wise as Pharaoh, they would do so. They would not seek for a person to meet a criterion set by any one other than God Himself, as revealed through Jesus Christ.

CAN WE FIND SUCH A ONE

" . . . Can we find such a one as this is . . ." Pharaoh probably knew this already, but it will now be confirmed that no one in his court could meet the qualifications that Joseph has set before them. They simply are too lofty , and yet they are essential.

IN WHOM THE SPIRIT OF GOD IS

" . . . a man in whom the Spirit of God is?" Other versions read, "Then

Pharaoh said to his servants, "Can we find a man like this, in whom is a Divine Spirit?" ^{NASB} "a man with more God-given gifts than this one?" ^{CEB} "Can we find anyone else like him? The Spirit of God lives in him!" ^{CJB} "that is full of the spirit of God" ^{DOUAY} "in whom is the Spirit of God," ^{ESV} "a man so endowed with the spirit of God," ^{NAB} "a man like Joseph, one in whom the Spirit of God is present," ^{NET} and "Can we find anyone else like this man so obviously filled with the spirit of God." ^{NLT}

Pharaoh has concluded that the words spoken by Joseph were uttered through a Divine Spirit. His wisdom did not come from the world, or anyone

else who was living in the world. There is no evidence that Pharaoh knew about the true God, but He did have the concept of Deity. Further, he associated Deity with intelligence, and with the ability to dwell in and speak through men.

He asks his court to consider if they know of a man that is like Joseph, who now stands before them. It is obvious they know of no such person, for they had all been summoned before Pharaoh to interpret his dreams, and none of them could do so – much less tell Pharaoh how to prepare for the events portrayed by the dreams. There simply was no other qualified man.

THOU SHALT BE OVER MY HOUSE

" ³⁹ And Pharaoh said unto Joseph, Forasmuch as God hath showed thee all this, there is none so discreet and wise as thou art: ⁴⁰ Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou."

PHARAOH SAID TO JOSEPH

"And Pharaoh said unto Joseph..."

There is apparently no response from the king's court – no recommendations for a person to fulfil the position Joseph has outlined. That, of course, is the Divine manner. **When He makes known His will through a particular person, that individual has no peers – no one who can do what they have done.** Ultimately, of course, this is found in the Lord Jesus Christ. Speaking in an accommodating way to inferior humanity, the Lord said, "For I beheld, and there was no man; even among them, and there was no counselor, that, when I asked of them, could answer a word. Behold, they are all vanity; their works are nothing: their molten images are wind and confusion. Behold My Servant, whom I uphold; Mine Elect, in whom My soul delighteth; I have put My spirit upon him: He shall

bring forth judgment to the Gentiles." (Isa 41:28-42:1).

Again the Lord said, "And I looked, and there was none to help; and

any man desires to know of such things, he must learn of them from Paul, just as Pharaoh could only learn from Joseph what should be done during the fourteen-year period that was

It is by the working of God that Pharaoh realizes what Joseph has said was revealed to him by God. He does not doubt it, but will immediately do what Joseph has said.

I wondered that **there was none to uphold:** therefore Mine own arm brought salvation unto Me" (Isa 63:5).

The same was true of to a lesser degree of the apostle Paul. He was made a custodian of truth that was not revealed to anyone else. "If ye have heard of the dispensation of the grace of God **which is given me** to you-ward: How that by revelation he made known unto me the mystery; (as I wrote afore in few words, Whereby, when ye read, ye may understand my knowledge in the mystery of Christ)" (Eph 3:2-4). If

prophesied. The same is true of all "the apostles' doctrine" (Acts 2:42). No one could conclude from personally reasoning upon the Scriptures "the apostles' doctrine." That doctrine was revealed exclusively to them. Once a person knew what the apostles' taught, they might receive insight into it, but the doctrine itself, like Joseph's interpretation of the dream, was given exclusively to them.

GOD HATH SHOWED THEE

" . . . Forasmuch as God hath showed thee all this . . ." Other versions read, "God has informed you

of all this," ^{NASB} "God has made all of this known to you," ^{NIV} "God has enabled you to know all this," ^{NET} and "God has revealed the meaning of the dreams to you." ^{NLT}

It is by the working of God that Pharaoh realizes what Joseph has said

was being believed without any doubt at all.

THERE IS NONE SO DISCREET

" . . . there is none so discreet and wise as thou art . . . " Other versions read, "discerning and wise," ^{NKJV} "no other man of such wisdom and good

house . . . " Other versions read, "You shall be in charge of my palace," ^{NIV} "in charge of my kingdom," ^{CEB} "my household," ^{CJB} "shall be my chancellor," ^{NJB} "in charge of my court," ^{NLT} "be in charge of this entire project," ^{LIVING} "in charge of my country," ^{ERV} and "in charge of my affairs." ^{MESSAGE}

As you can see, the various versions present differing views of the text. "My house" is represented as:

- ➡ "My palace"
- ➡ "My kingdom"
- ➡ "My household"
- ➡ "Be my chancellor"
- ➡ "My court"
- ➡ "This entire project"
- ➡ "My country"
- ➡ "My affairs"

The verses that follow make clear that Pharaoh intended Joseph to be the head over his entire kingdom, the only exception to his rule being himself. "House," then, means the domain over which Pharaoh ruled – not merely his personal dwelling. Further, Joseph was not merely over this project, as will be affirmed in the remainder of the text.

ALL MY PEOPLE SHALL BE RULED BY YOU

" . . . and according unto thy word shall all my people be ruled . . . " Other versions read, "all my people shall be ruled by your word," ^{NKJV} "according to your command shall my people do," ^{NASB} "all my people are to submit to your orders," ^{NIV} "at thy mouth do all my people kiss" ^{YLT} and "all my people shall be governed according to your word [with reverence, submission, and obedience]." ^{AMPLIFIED}

This obedience will include the gathering of one fifth of all of the crops during a period of seven full years – the years of plenty. The extent of this rule is mentioned in the 105th Psalm: "He made him lord of his house, and ruler of all his substance: To bind his princes at his pleasure; and teach his senators wisdom" (Psa 105:21-22).

ONLY IN THE THRONE WILL I BE GREATER

" . . . only in the throne will I be

When it comes to sustaining the soul, the realm of flesh and blood and the realm of the world, have nothing to offer. The world's wisdom is foolishness, and everything that is in the militates against the soul rather than feeding it.

was revealed to him by God. He does not doubt it, but will immediately do what Joseph has said.

There is no record that Joseph prayed for an understanding of the dreams. He did not do what Daniel did later when was challenged to reveal and

interpret a dream that Nebuchadnezzar had. It is written, "Then Daniel went in, and desired of the king that he would give him time, and that he would show the king the interpretation. Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions: That they would desire mercies of the God of heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise men of Babylon. Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven." (Dan 2:16-19).

Here we have an instance where a man of God is instantly given the meaning of an otherwise unknown dream. God did for Joseph what Jesus said He would do for His apostles: "For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist" (Luke 21:15). In this case, there would be no attempt to resist Joseph's word, for it

sense as you," ^{BBE} "as intelligent and wise," ^{CEB} "understanding and wisdom," ^{GENEVA} and "not a wiser or more prudent man than thou." ^{SEPTUAGINT}

Pharaoh has stated WHY no one as discerning and wise as Joseph could be found. **It was because God had revealed all of this to Joseph.** .5

The Reason for Meaningful Differences In Men

Why is it that, so far as essential things are concerned, some men are greater than others? Wiser than others? More discerning than others? It is NOT because of natural giftedness. It is NOT because of educational advantages. It is NOT because of social environment? It is not even because of unusual family traits. **It is what God gives a man than causes him to excel others – that is, in things pertaining to life and godliness.** Superiority in temporal matters is of no lasting consequence. The benefits brought by such distinctions, though legitimate, are temporal. **Furthermore, natural aptitude cannot transfer over into things pertaining to God.** In Scripture, successful kings had to be taught the things of God, else they never would have discovered them: Pharaoh, Nebuchadnezzar, Agrippa, etc.

THOU SHALT BE OVER MY HOUSE

" . . . Thou shalt be over my

greater than thou." Other versions read, "Only with respect to the throne will I be greater than you" ^{NIV} "Only as the enthroned king will I be greater than you," ^{CEB} "only in the kingly throne will I be above thee," ^{DOUAY} "I will be more important than you, only because I'm Pharaoh," ^{GWN} and "Only I, sitting on my throne, will have a rank higher than yours." ^{NLT}

That is, Pharaoh would not abdicate the throne. He would still be the king, but has given everything into the hands of Joseph.

Later, when Joseph's brothers explained the situation to Jacob, they said, "Joseph is yet alive, and **he is governor over all the land of Egypt**" (Gen 45:26). I take it that this was an accurate appraisal of Joseph's position.

A PICTURE OF THE REIGN OF JESUS

This account is an intentional foreshadowing of the present reign of Jesus. He, like Joseph, is reigning to "save much people alive" (Gen 50:20).

A Famine Has Been Imposed Upon the World

When it comes to sustaining the soul, the realm of flesh and blood and the realm of the world, have nothing to offer. The world's wisdom is foolishness, and everything that is in the militates against the soul rather than feeding it. "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world" (1 John 2:16).

All power Has Been Given to Christ

Because man brought the fall, the recovery must also come from a man (1 Cor 15:21; Rom 5:15-19). It is necessary that this Man – "the Man Christ Jesus" – have all power in heaven and earth in order to effect man's salvation. "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth." (Matt 28:18).

"Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made

God has not vacated His throne. In fact, Jesus is doing the will of God at this time. The Father draws them to Jesus, and Jesus cares for those who are so drawn. In fact, we come to God through Jesus Christ.

subject unto him." (1 Pet 3:22)

"Which in his times he shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords" (1

Tim 6:15)

The People Must Submit to Christ

Even as all of Egypt had to submit to Joseph to be sustained, so all men must come to Jesus Christ for spiritual life. "For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people" (Acts 3:22-23).

He Is in Charge of the Distribution of Spiritual Nourishment

Jesus alone is "the Great Shepherd of the sheep," dispensing nourishment, and keeping the people of God alive.

"And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God." (Col 2:19)

"Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant" (Heb 13:20).

He Is the One Who is Keeping the People Alive

There is no way to maintain spiritual life apart from Christ. This is such a vital matter, that the person who does not submit to Jesus will be destroyed (Acts 3:22-23).

"And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life." (1 John 5:20)

God Is Still Over All

God has not vacated His throne. In fact, Jesus is doing the will of God at this time. **The Father draws them to Jesus, and Jesus cares for those who are so drawn** (John 6:44,65). In fact, we come to God through Jesus Christ (Heb 7:25).

"My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." (John 10:29)

"One God and Father of all, who is above all, and through all, and in you all." (Eph 4:6)

When the Purpose Is Completed, Jesus Will Deliver the Kingdom Back to God

The "day of salvation" is an interim period during which God is taking out a people for His own name (Acta 15:14). When that work is completed, all foes will have been openly made His footstool. Jesus will return the Kingdom God, that He may be "all in all." Then, as the ultimate glorified Man, He will join His people as a Bridegroom is joined to his wife. So shall they ever be with the Lord.

"Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." (1 Cor 15:24,28).

I HAVE SET THEE OVER THE LAND OF EGYPT

"⁴¹ And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt. ⁴² And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck."

The exaltation of Joseph was not theoretic, or in word only. Pharaoh will adorn and attire Joseph so that all will know who he is.

I HAVE SET THEE OVER ALL THE LAND OF EGYPT

"And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt. . ." Other versions read, *"put you in charge of the whole land of Egypt,"* ^{NIV} *"I've given you authority over the entire land of Egypt,"* ^{CEB} and *"I hereby make you governor of the whole of Egypt."* ^{NJB}

There is no question concerning what Pharaoh has just done. This being true, certain versions have completely misrepresented the exaltation of Joseph. Allow to remind you how they presented what Pharaoh did.

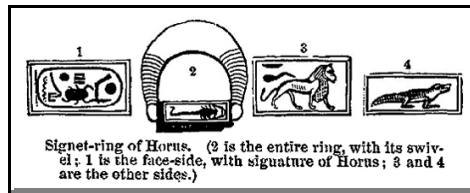
- ➡ "My palace" ^{NIV/GWN/NIB/CEV/GW/ISV}
- ➡ "My household" ^{CJB/NAB/NET}
- ➡ "My court" ^{NLT/TNK}
- ➡ "This entire project" ^{LIVING}
- ➡ My affairs" ^{MY AFFAIRS}

Pharaoh placed the nation under the care of Joseph for at least the next fourteen years.

HE PLACED HIS RING ON JOSEPH'S FINGER

" . . . And Pharaoh took off his ring from his hand and put it upon Joseph's hand. . ." Other versions read, *"his signet ring,"* ^{NKJV} and *"seal ring."* ^{YLT}

The word translated *"ring"* comes from a Hebrew word (tab-bah-ath) that means, *"A SEAL (AS SUNK INTO THE WAX), I.E. SIGNET (FOR SEALING)."* ^{STRONG'S}



The signet ring was used to validate official properties or communications. A wax seal was put on the article or document, and the signet ring was used much like a notary seal to make the thing official.

The fact that Pharaoh placed his signet ring on the finger of Joseph confirmed that, for all practical purposes, he was now the ruler of Egypt. When he used his signet ring, he did so as the official and commissioned representative of Pharaoh. His authority in all eras was not to be questioned.

HE ARRAYED HIM WITH VESTURES OF FINE LINEN

" . . . and arrayed him in vestures of fine linen . . ." Other versions read, *"garments of fine linen,"* ^{NKJV} *"the best linen,"* ^{BBE} *"clothes of byssus,"* ^{DARBY} *"robe of silk,"* ^{DOUAY} and *"[official] vestments of fine linen."* ^{AMPLIFIED} "Linen" was fine twined silk that was bleached white. Clothing made of linen was the best of all clothing, and was particularly worn by priests and kingly officials.

HE PUT A GOLD CHAIN ABOUT HIS NECK

" . . . and put a gold chain about his neck."

This was also a mark of distinction. When Belshazzar exalted Daniel following his interpretation of the handwriting that appeared on the wall, he said, *"And I have heard of thee, that thou canst make interpretations, and dissolve doubts: now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom"* (Dan 5:16).

Not only, therefore, did Pharaoh give Joseph authority over the entire land of Egypt, **he adorned him with vestments that testified to his exaltation.** These were things that could only be conferred by Pharaoh.

A TYPE OF CHRIST

Here again we behold a type of Christ, who has been exalted above all. He also has been attested by God by signs of His authority. This is precisely the point Jesus was making when he said to the multitudes He had fed, *"Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed"* (John 6:27). What Jesus is able to do attests to His identity and exaltation. **This is why much must be made of who Jesus is and what He does – not merely what He can do, but what He actually does.**

- ➡ His effective teaching, and the conferment of understanding (1 John 5:20)
- ➡ Making His people stand (Rom 14:4).
- ➡ Keeping the believers from falling (Jude 1:24).
- ➡ Making effective intercession for His people (Heb 7:25).
- ➡ Being an effective Shepherd of His sheep (Heb 13:20).

- ➡ Giving grace, mercy, and peace to His people (2 John 1:3).
- ➡ Causing consolation to abound in those who suffer for righteousness' sake (2 Cor 1:5).
- ➡ Supplying all our need (Phil 4:19).

All of these are holy vestments, the signet ring, and the gold chain that attest to His exaltation.

THE LIFTING UP OF THE SAINTS

The prophets urged the people of God, *"Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean"* (Isa 52:1). It is the responsibility of the people of God to put on what God has provided for them.

These garments are made known

when the saints avail themselves of what they are uniquely equipped in Christ to do.

- ➡ Edify the saints ().
- ➡ Admonish one another ().
- ➡ Comfort one another ().
- ➡ Make intercessions ().
- ➡ Resist the devil ().
- ➡ Shine as lights in the world ().
- ➡ Stand ().

BOW THE KNEE . . . HE HATH MADE HIM RULER

"⁴³ And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him ruler over all the land of Egypt."

THE SECOND CHARIOT

"And he made him to ride in the second chariot which he had . . ."

Joseph was not confined to the palace. When Pharaoh went out among the people, he took Joseph with him. He apparently gave no thought to anyone objecting that a Hebrew had been exalted in such a manner. He was doing his will, which was well founded, and it really made no difference to him whether anyone objected to his judgment or not.

Joseph was second only to Pharaoh – not to anyone else. He was not a co-equal with Pharaoh. In matters of the throne, Pharaoh was above Joseph. However, this made no allowances for anyone to despise Joseph.

THEY CRIED BEFORE HIM

" . . . and they cried before him, Bow the knee . . ." This was not a suggestion, it was a command. **Joseph had been made the ruler over all of Egypt, and the people were expected to honor him in that capacity.** Further, their honor had to be something that was seen. Their conduct had to reflect their respect for Pharaoh's choice.

HE HATH MADE HIM RULER

" . . . and he made him ruler over all the land of Egypt."

Again, the position of Joseph was made very clear. He was not merely a helper, or a high ranking official in Pharaoh's court. He was, by Pharaoh's appointment, made ruler over all the land of Egypt. There was no province to which his rule did not apply – no individual, no collection of individuals. The only one who was not under Joseph was Pharaoh himself – and it was Pharaoh's choice that this be the case.

The fact of Joseph's reign had to be announced. It was not left to the Egyptians to view Joseph and conclude that he was their ruler. It had to be proclaimed, and even that was within the context of the presence of Pharaoh himself. It is as Joseph rode in a chariot behind Pharaoh that this announcement was made. Further, the survival of Egypt depended upon the subjection of the people to Joseph.

A TYPE OF CHRIST

Joseph is an intentional type of the exalted Christ, who has been *"made higher than the heavens"* (Heb 7:26). In a vision, Daniel saw the risen Christ returning to heaven with the clouds. He saw the Christ being exalted. *"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before*

him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." (Dan 7:13-14).

Peter proclaimed an exalted Christ. *"For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit Thou on My right hand, Until I make Thy foes Thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."* (Acts 2:34-36).

Paul announced an exalted Christ: *"And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father"* (Phil 2:8-11).

The point is that Jesus Christ is to be declared as exalted, with all power, and whose reign is uncontested. The people must be told that they are to submit to Jesus – bow the knee to Him, and do His will. Whoever does not bow to Jesus in this world, will bow to him

on the day of judgment. Then, | however, it will be the prelude to their | damnation. All people are to know this!

WITHOUT THEE SHALL NO MAN LIFT UP HIS HAND OR FOOT

" 44 And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt."

I AM PHARAOH

"And Pharaoh said unto Joseph, I am Pharaoh . . ."

That is, Pharaoh is now speaking in the capacity of king of Egypt. This is not merely a personal word or friendly advice. **The exaltation of Joseph is an official act of the king, and is intended to be recognized and honored by every person in Egypt.**

WITH THEE SHALL NO MAN

" . . . and without thee shall no man lift up his hand or foot in all the land of Egypt." Other versions read, *"without your consent,"* ^{NKJV} *"without your permission,"* ^{NASB} *"without your word,"* ^{NIV} *"without your order,"* ^{BBE} *"without thy commandment,"* ^{DOUAY} *"Without your approval,"* ^{NLT} *"you shall have complete charge over all the land of Egypt,"* ^{LIVING} *"unless you say he*

can," ^{ERV} *"without a word from you,"* ^{LITV} and *"without your stamp of approval."* ^{MESSAGE}

Pharaoh's total trust in the wisdom and integrity of Joseph is evidence that the Lord was working with and through him. **I do not know how we can account for the words of Pharaoh apart from the involvement of God in the matter.** It is inconceivable that he could have conferred such extensive leadership upon Joseph on his own, and within his own wisdom.

AGAIN, A DEPICTION OF JESUS

While it is not a common perception among professed believers, **life in Jesus is totally lived for Him.** Therefore we read such admonitions as:

- ➔ *"And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him"* (Col 3:17).
- ➔ *"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the*

glory of God" (1 Cor 10:31).

- ➔ *"Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ"* (Eph 5:20).
- ➔ *"Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God."* (Rom 6:13).

No aspect of life can be lived independently of faith in Christ. That is what it means to *"live by faith"* (Rom 1:17; Gal 3:11; Heb 10:38). Of course, to live in this manner, we must not live primarily for ourselves.

On the day of judgment men will be judged on this matter with unparalleled exactness: Did they live for themselves, or for Jesus Christ! Did they bow their knee to Him? Did they submit to Him? Did they honor Him?

JOSEPH IS NAMED AND GIVEN A WIFE

" 45 And Pharaoh called Joseph's name Zaphnathpaaneah; and he gave him to wife Asenath the daughter of Potipherah priest of On. And Joseph went out over all the land of Egypt."

JOSEPH'S NAME

"And Pharaoh called Joseph's name Zaphnathpaaneah . . ." Other versions read, *"And Pharaoh called Joseph's name Zaphnath-Paaneah.* And he gave him as a wife Asenath, the daughter of Poti-Pherah priest of On. So Joseph went out over all the land of Egypt." Other versions read, *"Zaphnath-Paaneah,"* ^{NKJV} *"in the Egyptian tongue, The savior of the*

world," ^{DOUAY} *"a name meaning 'He has the god-like power of life and death!,'"* ^{LIVING} and *"Zaphenath-Paneah (God Speaks and He Lives)."* ^{MESSAGE}

The lexical meaning of Joseph's Egyptian name is:

- ➔ *"TREASURY OF GLORIOUS REST,"* ^{STRONG'S} *"REVEALER OF A SECRET,"* ^{JEWISH RABBIS, MCCLINTOK & STRONG'S}
- ➔ *"THE PRESERVATION (OR PRESERVER),"* ^{MODERN SCHOLARS, MCCLINTOK & STRONG'S}
- ➔ *"THE SALVATION OF THE WORLD,"* ^{PULPIT COMMENTARY}
- ➔ *"ONE TO WHOM HIDDEN THINGS ARE REVEALED,"* ^{JOHN GILL}

I Am not sure what this name means, and it appears the lexicons and commentators are not either. It is apparent that the name reflected the wisdom given to Joseph, together with how he would be used to preserve life.

HE GAVE HIM A WIFE

" . . . and he gave him to wife Asenath the daughter of Potipherah priest of On. . ."

Potipherah was not a priest of God, but a priest of On, "OR HELIOPOLIS, THE NAME ON THE MONUMENTS BEING TA-RA OR PA-RA, HOUSE OF THE SUN." ^{PULPIT COMMENTARY} "THE PRIESTS ATTACHED TO THE

TEMPLE OF THE SUN AT HELIOPOLIS ENJOYED THE REPUTATION OF BEING THE MOST INTELLIGENT AND CULTURED HISTORIANS IN EGYPT (HEROD., 2:3).

Here is a marriage that was not intended to be the standard, yet was used by God to accomplish His will. It confirms that God can bring good from associations that are not normal. Of course, Joseph's circumstances were unique. No one in the Abrahamic lineage had been in the situation Joseph now found himself. He has been away from Canaan for thirteen years, and is now apparently considered a citizen of Egypt. He has been chosen by God to be exalted in this land, and to manage its preparation for, and conduct during, a famine that God will bring upon the land. In order to better carry out his assigned role, he is permitted to marry a citizen of Egypt. Confirming that the marriage was sanctioned by God, two sons will be born to Jacob through this

woman, and they will be the heads of two of the tribes of Israel – Ephraim and Manasseh (Gen 41:50-52).

JOSEPH WENT OUT OVER ALL THE LAND

“ . . . And Joseph went out over all the land of Egypt.” Other versions read, “throughout the land of Egypt,” ^{NIV} “Thus Joseph gained authority over the land of Egypt,” ^{NRSV} “Then Joseph assumed control of the land of Egypt,” ^{CEB} “So Joseph took charge of all the land of Egypt,” ^{NET} “Joseph began to journey all over Egypt” ^{NJB} “Thus Joseph gained authority over the land of Egypt,” ^{NRS} “So Joseph became famous throughout the land of Egypt,” ^{LIVING} “became the governor over the whole country of Egypt,” ^{ERV} “He left the king's court and traveled all over the land,” ^{GNB} And that's how Joseph gained authority over the land of Egypt,” ^{ISV} “And Joseph took up his

duties over the land of Egypt,” MESSAGE and “Joseph made an [inspection] tour of all the land of Egypt.” AMPLIFIED

The idea here is that Joseph immediately began to make preparations for the duties he would fulfil. Some of them included the following.

- ➡ Appoint officers over the land (41:3a).
- ➡ Take up the fifth part of the harvests during the seven years of plenty (41:34b).
- ➡ Lay up the grain, storing it in certain cities throughout the land (41:35).

Now Joseph goes throughout the land with his responsibilities being uppermost in his mind. He is preparing for the ultimate support of Israel.

JOSEPH WAS THIRTY

^{46a} And Joseph was thirty years old when he stood before Pharaoh king of Egypt.”

Those who worked within the Tabernacle as priests were from thirty

to fifty years old (Num 4:3,23,30,35,39,43,47). David was thirty years of age when he began to reign (2 Sam 5:4). The Levites were counted from thirty years and upward (1 Chron 23:3). Jesus commenced His

ministry among men at the age of thirty (Lk 3:23).

Thus Joseph began his ministry with both vigor and wisdom, hope and experience, faith and faithfulness.

AND JOSEPH WENT OUT FROM THE PRESENCE OF PHARAOH

^{46b} And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.”

After being duly commissioned and invested with all He needed to do his job, Joseph began engaging in the work. This is the manner of the kingdom. First there is a call, then a commission, then being invested with what is required to accomplish the

mission. This was true of Noah, Abraham, Isaac, Jacob, Joseph, Moses, Aaron, and Joshua. The prophets also followed this procedures, as well as John the Baptist, the twelve apostles, and Paul. The ultimate example of this is found in the Lord Jesus Christ.

There are several conclusions we can draw from observations.

- ➡ There is no such thing as a Divine calling that is disassociated from a particular work.
- ➡ Once a commission is given, the person involved must get to the work.
- ➡ None of the work can be done without due investment, and everything required to finish the work.

Our next Hungry Saints Meeting will be held on Friday, 9/6/13. We will continue our series of lessons in the book of Genesis. The sixty-sixth lesson will cover verses 47 thru 57 of chapter forty-one: “THE MANNER OF JOSEPH'S RULE.” Upon hearing Joseph's advise, Pharaoh asks his servants if such a man could be found – “a man in whom the Spirit of God is.” He then tells Joseph that since God has showed all of this to Joseph and because there was no one as discreet and wise as he, Joseph would be over his personal house, and all of the people of Egypt. Only in the throne would Pharaoh be greater than Joseph. He then put his ring on Joseph's hand, and arrayed him in vestures of fine linen, putting a gold chain about his neck. He rode in the second chariot, and criers went before him saying, “Bow the knee.” Pharaoh made him ruler over all the land of Egypt. Pharaoh gave Joseph the name “Zaphnathpaaneah,” and gave him the daughter of Potipherah priest of On as his wife. Thus Joseph's rule began. Our meeting will begin at 7:00 P.M. You are invited to bring your family and friends for fellowship around the Word of God. Refreshments are served afterward, with a time of extended fellowship for everyone.

PARTICIPATING BROTHERS AND SISTERS

A DESCRIPTION OF THE VARIOUS MINISTRIES DURING OUR GATHERINGS

"Openings and Introductions" = 7-10 minute exposition of truth to promote spiritual focus; **"Lead Singing"** – AM Songs selected by Leader, PM Songs Lead in favorites by the brethren; **"Calling"** = 7-10 minute exposition of truth designed to provoke disciplined thought; **"Sermon"** = 45 minute exposition of the things of God as revealed in Scripture; **"Exhortation"** = 5-8 minute challenge to act upon the truth we have heard; **"Table Meditation"** = 8-12 minute exposition of matters relating to Christ's role in salvation; **"Lead Scripture shower"** = Leading of the quoting/reading of Scripture without comment; **"Lead prayer session"** = Presentation of three matters for prayer that are taken from the Word of God; **"Lead Intercessory Prayer"** = A time of focused prayers for personal needs; **"Closing Scripture/Benediction"** – Closing of the AM Gathering

SPEAKING/LEADING/MINISTERING IN THE ASSEMBLY

The Word of Truth Fellowship, Joplin, MO DURING August, 2013

1. *Blakely, Eva* (Lead AM singing)
2. *Blakely, Given O.* (PM Sermon, PM Sermon).
3. *Blakely, Jonathan* (AM Sermon, PM Table Meditation).
4. *Blakely, June* (Teach AM Class).
5. *Blakely, Mattie* (Lead PM Singing)
6. *Blakely, Michael* (Teach AM Class, AM Calling, am Table Meditation, PM Table Meditation).
7. *Blakely, Michele* (Play Piano,).
8. *Blakely, Roxanne* (Closing Scripture/Benediction).
9. *Cobb, Matthew* (AM Sermon).
10. *Cobb, Nicole* (Lead Scripture).
11. *Cobb, Robert* (AM Exhortation, AM Exhortation, PM Sermon).
12. *Dill, Sarah* (Read AM Sermon Text, Lead Scripture Shower).
13. *Hutchcraft, Aaron* (Teach AM Class, Lead AM Singing, PM Exhortation, PM Exhortation, PM Exhortation).
14. *Hutchcraft, Adah* (AM Opening Word, AM Calling, PM Introduction)
15. *Hutchcraft, Aleia* (Closing Scripture/Benediction)
16. *Hutchcraft, Barbara* (AM Opening Word, Lead PM Singing).
17. *Hutchcraft, Debbie* (Lead AM Singing, AM Opening Word, Lead Scripture Shower)
18. *Hutchcraft, Gene* (AM Table Meditation, AM Exhortation).
19. *Hutchcraft, Jason* (AM Calling, AM Table Meditation. AM Sermon).
20. *Hutchcraft, Judah* (Read AM Sermon Text, Read PM Sermon Text, Introduction to PM Sermon, Piano Solo).
21. *Miller, Enoch* (Closing Scripture/Benediction).
22. *Miller, Julie* (Lead Scripture Shower)
23. *Parker, Melissa* (Lead AM Singing, Lead PM Singing, PM Introduction).
24. *Parker, Tony* (AM Table Meditation; AM Calling, Teach AM Class).
25. *Sims, Annie* (Read PM Sermon Text).
26. *Sims, Baylie* (Read AM Sermon Text, Introduction to AM Sermon), PM Introduction.
27. *Sims Girls – Annie, Hannah, Rachel* (Read AM Sermon Text).
28. *Sims, Rachel* (Closing Scripture/Benediction)
29. *Sims, Ricky* (AM Exhortation, AM Sermon).
30. *Williams, Emma* (Read PM Sermon Text).
31. *Williams, Jeremy* (AM Opening Word, PM Exhortation).
32. *Williams, Logan* (Introduction to PM Sermon).
33. *Williams, Sydnee* (Read PM Sermon Text)
34. *Preparing Lord's Supper* (Various sisters).

THE BODY OF CHRIST

It is a fact: *"But now hath God set the members every one of them in the body, as it hath pleased Him"* (1 Cor 12:18). He did not set them in the home, but *"in the body."* He did not place them in society, but *"in the body."* They are functioning members of the body who fill necessary functions – edifying roles in the solemn assembly (1 Cor 12:19-27). The functioning value and ministry of *"the body"* is realized when it is *"together,"* not when the people are separated. The ministry of each member is determined by their faith – *"a measure of faith"* that has been given to them in order to the *"profit"* of the entire body (Rom 12:6-8; 1 Cor 12:7). This is how the Lord has put together *"the church, which is His body"* (Eph 1:22-23). We make no apologies for the ministry of the entire body – publicly, in the assembly, and in order to the edification of the saints. This is all done in an orderly manner, with due thoughtfulness and regard for those who are in Christ Jesus, and who, in faithfulness to God who gave these various abilities. Our assemblies are designed to allow for the various expressions and insightful responses of all who are of honest and good heart, have faith, and are in, and living for, the Lord Jesus.

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THE WORD OF TRUTH FELLOWSHIP

WORD OF TRUTH FELLOWSHIP Website: <http://wotruth.com/wotf/wotindex.htm>

A place where believers can meet, fellowship, be edified, and express themselves.

Additional Website for Word of Truth Fellowship: <http://www.forministry.com/USMOINDPTWOTFW>

WORD OF TRUTH Website: <http://wotruth.com>

BROTHER BLAKEY'S ON-LINE COMMENTARIES

COMMENTARY on Nehemiah: <http://wotruth.com/nehindex.htm>

COMMENTARY on Daniel: <http://wotruth.com/Daniel.htm>

COMMENTARY on Hosea: <http://wotruth.com/hoseaindex.htm>

COMMENTARY on Romans: <http://wotruth.com/Romans.htm>

COMMENTARY on Second Corinthians: <http://wotruth.com/2Corinthians.htm>

COMMENTARY on Philippians: <http://wotruth.com/philippiansdindex.htm>

COMMENTARY on Colossians: <http://wotruth.com/Colossians.htm>

COMMENTARY on First Thessalonians: <http://wotruth.com/1sthessindex.htm>

COMMENTARY on Second Thessalonians: <http://wotruth.com/2ndthessindex.htm>

COMMENTARY on Hebrews: <http://wotruth.com/hebindex.htm>

COMMENTARY on First Peter: <http://wotruth.com/1stpetindex.htm>

COMMENTARY on First John: <http://wotruth.com/1stjohnindex.htm>

COMMENTARY on Revelation: <http://wotruth.com/revelationindex.htm>

COMMENTARY on Mark: <http://wotruth.com/Mark.htm>

COMMENTARY on Titus: <http://wotruth.com/Titus.htm>

COMMENTARY on Acts: <http://wotruth.com/Acts.htm>

COMMENTARY on Malachi: <http://wotruth.com/Malachi.htm>

COMMENTARY on Galatians: <http://wotruth.com/Galatiansindex-new.htm>

COMMENTARY on Genesis: <http://wotruth.com/Genesis.htm>

COMMENTARY on Ephesians: <http://wotruth.com/Ephesians.htm>