



## The Book of Genesis

### Lesson Number 72



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), EMTV =English Majority Text (2002); ERV =English Revised Version (1885), ESV=English Standard 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), JUB=Jubilee Bible (2003); KJV=King James Version (1611), LITV= Literal 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 Tanakj (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.

# JOSEPH REVEALS HIMSELF TO HIS BROTHERS

Gen 45:1 "Then Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren. <sup>2</sup> And he wept aloud: and the Egyptians and the house of Pharaoh heard. <sup>3</sup> And Joseph said unto his brethren, I am Joseph; doth my father yet live? And his brethren could not answer him; for they were troubled at his presence. <sup>4</sup> And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt. <sup>5</sup> Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life. <sup>6</sup> For these two years hath the famine been in the land: and yet there are five years, in the which there shall neither be earing nor harvest. <sup>7</sup> And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. <sup>8</sup> So now it was not you that sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt. <sup>9</sup> Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not: <sup>10</sup> And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast: <sup>11</sup> And there will I nourish thee; for yet there are five years of famine; lest thou, and thy household, and all that thou hast, come to poverty. <sup>12</sup> And, behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you. <sup>13</sup> And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither. <sup>14</sup> And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck. <sup>15</sup> Moreover he kissed all his brethren, and wept upon them: and after that his brethren talked with him." ..... Gen 45:1-15

## INTRODUCTION

### A BRIEF SUMMARY OF THE TEXT

Joseph can no longer refrain himself. His great heart and love for his father and brothers can no longer be hidden. For this intimate moment, everyone except his brothers are sent out of the room. Now he wept aloud

with such intensity that the Egyptians and the house of Pharaoh heard him. He then divulges to them that he is Joseph, whom they sold into Egypt. They can hardly believe their ears, and are gripped with fear. He reveals to them that it was actually God who sent him down

into Egypt, and that they should not be grieved or angry with themselves. He then told them to return home and tell Jacob of his glory, and how he had been made Lord over all of Egypt. Additionally, he told them to bring Jacob and all of their families back to

*Joseph could no longer contain himself, and so reveals himself to his brothers, ordering them to bring Jacob and family to Egypt. – Given O. Blakely*

## CONTENTS

- ▶ INTRODUCTION
- ▶ JOSEPH COULD NOT REFRAIN HIMSELF (45:1)
- ▶ HIS BRETHREN COULD NOT ANSWER HIM (45:2)
- ▶ I AM JOSEPH YOUR BROTHER (45:3)
- ▶ I AM JOSEPH YOUR BROTHER (45:4)
- ▶ BE NOT GRIEVED OR ANGRY WITH YOURSELVES (45:5)
- ▶ THERE ARE YET FIVE YEARS (45:6)
- ▶ GOD SENT ME BEFORE YOU (45:7)
- ▶ A RULER THROUGHOUT ALL THE LAND OF EGYPT (45:8)
- ▶ THOU SHALT DWELL IN THE LAND OF GOSHEN (45:9-10)
- ▶ I WILL NOURISH THEE (45:11)
- ▶ YOUR EYES SHALL SEE (45:12)
- ▶ TELL MY FATHER OF MY GLORY (45:13)
- ▶ JOSEPH WEEPS, KISSES HIS BRETHREN, AND THEY TALK WITH HIM (45:14-15)
- ▶ CONCLUSION

Egypt. They would dwell in the land of Goshen, and would be close to him. He would sustain them throughout the rest of the famine. Thus the promise to Abraham is being fulfilled. The entire episode is filled with types and shadows of the redemption that is in Christ Jesus—of Christ’s exaltation and His sustenance of the people.

### KNOWING WHAT TO DO

Throughout this record, we are faced with a man who knew what to do. He was able to receive a word from God, and then proceed to reason soundly upon the basis of that word. We have no example of Joseph receiving special directions from heaven on the following. I am swift to say that this does not necessarily mean that he did not receive special instructions.

- ▶ In the matter of interpreting Pharaoh’s dreams he simply said, *“It is not in me: God shall give Pharaoh an answer of peace”* (Gen 41:16). It appears as though this took place

when the dream was reported to Joseph.

- ▶ The manner in which Pharaoh should respond to the years of plenty, and the years of famine.
- ▶ How distribution of the surplus was to be accomplished.
- ▶ How to respond to his brothers during their first trip to buy grain.
- ▶ How to respond to his brothers during their second trip to buy grain.

While I do not wish to carry this too far, it seems to me that we are given an example of at least two things:

- ▶ **Instantly knowing what to say, with direction coming through immediate thoughts and assessment.** Jesus told His disciples they would experience this kind of direction: *“But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak”* (Matt 10:19).
- ▶ **Knowing how to handle the Word of God correctly.** This is the kind of thing to which Paul referred when He said to Timothy: *“Study to show thyself approved unto God, a workman that needeth not to be*

*true word in the right way”* <sup>BBE</sup> *“interprets the message of truth correctly,”* <sup>CEB</sup> *“correctly teaching the word of truth”* <sup>CSB</sup> *“Know what His Word says and means,”* <sup>LIVING</sup> *“handling the word of truth with precision,”* <sup>ISV</sup> and *“correctly analyzing and accurately dividing [rightly handling and skillfully teaching] the Word of Truth.”* <sup>AMPLIFIED</sup>

Part of the steps of a good man being *“ordered by the Lord”* (Psa 37:23) involves assessment, thinking, application, and proper communication. Just as Abraham was directed while in the process of traveling (Gen 12:1; 22:2), so men are directed in their thinking, when they do it in faith. Therefore Solomon wrote, *“Commit thy works unto the LORD, and thy thoughts shall be established”* (Prov 16:3).

God has access to the minds of men. He can, for example, teach believers how to love one another (1 Thess 4:9). Illumination (Heb 10:32), the eyes of the understanding being enlightened (Eph 1:18), and the giving of *“understanding”* (2 Tim 2:7), all involve the mind. It involves hearing something, then having it expanding through the faculty of thought.

All of this can happen *“on the fly,”* so to speak, so that the believer can

**Those who compromise their lives by unnecessary involvements have no idea of the impact this has upon them. When facing challenging situations, they will be brought to confusion, because they are not directable.**

*ashamed, rightly dividing the word of truth”* (2 Tim 2:15). *“Dividing,”* in this case, has to do with proper distribution. Thus other versions read, *“handling accurately the word of truth,”* <sup>NASB</sup> *“correctly handles the word of truth,”* <sup>NIV</sup> *“rightly explaining the word of truth,”* <sup>NRSV</sup> *“giving the*

*“Know how to . . . answer every man”* (Col 4:6), or can instantly know how to *“Give an answer to every man that asketh you a reason of the hope that is in you”* (1 Pet 3:15).

This postulates that the person is living by faith, and that there is no

inhibiting obstacle or influence in their life. I am suggesting that Joseph was such a man, and that God could direct him instantly, so that he would know what to do and how to do it.

For example, God can move a person to do something by putting a thought in his heart. Thus Ezra wrote, *"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).

**Something to Know**

Those who compromise their lives

kind of assessment is, we are being exposed to a man who, after he was mature, was rarely caught off guard, and who appears to have known what to do under nearly every circumstance. That included the following.

- ➔ Being taken to a foreign land with which he was not familiar.
- ➔ Being sold as a slave to a foreigner.
- ➔ Being made the steward of an influential man.
- ➔ Knowing how to respond to a seductress.

- ➔ Knowing how to manage the storage and distribution of the overabundance of harvested crops.
- ➔ Knowing how to respond to, and test, his brothers.
- ➔ Knowing the best way to get Jacob and all of his family into Egypt.

**BEING DIRECTED INWARDLY**

Now, it is doubtless true that all of this expertise came from the Lord. The point is that it did not come in a book, nor in a series of visions, or even one grand and summary type vision. The understanding was given to him during the normal course of life, when he needed it.

- ➔ That is a most effective illustration of the Lord directing a person's "paths" (Prov 3:6).
- ➔ It is also a sterling example of the Lord "guiding in judgment" (Psa 25:9).
- ➔ It acquaints us with the Lord teaches a person "in the way that he shalt go" (Isa 48:17); whom He will "guide" with His eye (Psa 32:8).

Isaiah wrote of this guidance in this way: *"And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left"* (Isa 30:21).

We all do well to ponder these things, and then approach life with the full assurance of faith. They are the sort of things that cannot be neatly packaged in a set of rules or some form of human logic. However, faith gives one access to all of them, and can do it in an instant.

**Their lives are filled with so much trivia that there is no place for God – no place for a timely and helpful recollection of the Word of God. Thus they stumble through life with an inordinate number of disappointments, being confounded by nearly everything that is not ordinary, and never really being sure about anything important.**

by unnecessary involvements have no idea of the impact this has upon them. When facing challenging situations, they will be brought to confusion, because they are not directable. Their lives are filled with so much trivia that there is no place for God – no place for a timely and helpful recollection of the Word of God. Thus they stumble through life with an inordinate number of disappointments, being confounded by nearly everything that is not ordinary, and never really being sure about anything important.

If we wonder how practical this

- ➔ Knowing how to conduct himself in prison.
- ➔ Knowing when to interpret dreams.
- ➔ Knowing what to say to a fellow prisoner when they were released.
- ➔ Knowing how to appear before a king.
- ➔ Knowing how to explain how dreams could be interpreted.
- ➔ Knowing how to apply the dreams of Pharaoh that he interpreted.

**JOSEPH COULD NOT REFRAIN HIMSELF**

Gen 45:1 *"Then Joseph could not refrain himself before all them that stood by him; and he cried, Cause every*

*man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren.*

<sup>2</sup> *And he wept aloud: and the Egyptians and the house of Pharaoh heard."*

*Joseph could no longer contain himself, and so reveals himself to his brothers, ordering them to bring Jacob and family to Egypt. – Given O. Blakely*

**HE COULD NOT REFRAIN HIMSELF**

*"Then Joseph could not refrain himself before all them that stood by him . . ."* Other versions read, *"could not restrain himself,"* <sup>NKJV</sup> *"could not control himself,"* <sup>NASB</sup> *"could no longer control himself,"* <sup>NIV</sup> *"unable to keep back his feelings"* <sup>BBE</sup> *"no longer control his feelings,"* <sup>CJB</sup> *"could no longer keep his composure"* <sup>CSB</sup> *"could no longer control his emotions"* <sup>GWN</sup> and *"could stand it no longer."* <sup>LIVING</sup>

Here was twenty-two years of time packed into single moment, and Joseph was unable to be casual about it. **The capacity of the human soul to contain and process thoughts is mind-boggling – particularly when they involve things that touch the emotional makeup of man: love, hate, fear, sorrow, gladness, etc.** Up to this time, Joseph has been able to control himself before his brothers and others who were about him. When he found himself unable to restrain his tears, he simply left the room and wept in a solitary place (Gen 43:30).

However, this was a different time. It was not the time for Joseph to reveal himself to his brothers, and he knew it. This, of course, was the unseen direction of God. The ordained time had come.

**CAUSED EVERY MAN TO GO OUT FROM ME**

*" . . . and he cried, Cause every man to go out from me . . . "* Other versions read, *"make everyone go out from me,"* <sup>NKJV</sup> *"have everyone leave my presence,"* <sup>NIV</sup> *"gave orders for everyone to be sent away,"* <sup>BBE</sup> *"Everyone, leave now!"* <sup>CEB</sup> *"Get everybody away from me!"* <sup>CJB</sup> and *"he commanded that all should go out"* <sup>DOUAY</sup> *"Out, all of you!"* <sup>NLT</sup>

This was a tender moment that could only be shared with Joseph's immediate family. No one else knew all of the circumstances involved, and therefore they would not understand his response. The people in Egypt knew nothing of his experience with his brothers in Canaan. They were ignorant of the sorrow that attended that home when Joseph's mother died, and when

Jacob thought Joseph had been killed by a wild beast.

There are occasions like that – times when outsiders are simply not in order. This kind of time was found when Jesus conferred with His disciples privately (Matt 17:19; 24:3; Mark 13:3; Lk 9:10; 20:23). Jesus restricted who was with Him when He was transfigured (Matt 17:1-2). Again, when

**The capacity of the human soul to contain and process thoughts is mind-boggling – particularly when they involve things that touch the emotional makeup of man: love, hate, fear, sorrow, gladness, etc.**

He went into raise Jairus' daughter from the dead (Lk 8:51). He did so again when He ate the last Passover (Lk 22:15). And again, when He prayed in Gethsemane (Matt 26:36-37). He also restricted who saw Him after He had risen from the dead (1 Cor 15:5-8).

**Today, when religion is heavily promoted, and churchmen are contending for new members, what is called "church services" are a public matter, to which everyone is invited. However, this was not the manner of the early disciples. They did not gather to recruit new members.** They came together to *"break bread"* at the Lord's Table (Acts 20:7), and for purposes of edification (1 Cor 14:26). If a person *"unlearned"* in the ways of the Lord, or *"one that believeth not"* were to enter their gatherings, God would probably speak directly to them through the prophesy of the whole body (1 Cor 14:24-25).

Even during the normal course of life, there are times when words are directed to certain people, and they are not intended for anyone else – like the Last Supper, or the Olivet discourse. There is a sense in which this is true when the saints come together. As they

come together, they know Jesus Himself has promised to be with them (Matt 18:20). He is not there as a Spectator, but as a Teacher, Comforter, Exhorter, and Revealer. He will speak through the various members He has appointed, and edification will take place – perhaps exhortation and correction as well. Whether we wish to acknowledge it or not, the presence of "strangers" and "unbelievers" will, have

an effect on what takes place in that assembly. I realize this can be taken too far, so will say no more on the subject.

**NO MAN STOOD WITH HIM**

*" . . . And there stood no man with him, while Joseph made himself known unto his brethren. . . "*

Now, no one is with Joseph as he begins to make himself known to his brethren. It is difficult to grasp all of the inward things that were happening at that time. We know something of the effect of the occasion on Joseph – but what of the brothers. They did not have any idea of what was about to happen. For all they knew, the ruler, whom they thought was irate, might fall on them and slay them all.

Also, it seems to me that Joseph did not want anyone else to know what his brothers had done to him twenty-two years ago. The Egyptians had no need to know this.

**HE WEPT ALOUD**

*" . . . And he wept aloud . . . "* Other versions read, *"he wept so loudly,"* <sup>NIV</sup> *"so loud was his weeping"* <sup>BBE</sup> *"he raised his voice in weeping"* <sup>DARBY</sup> *"he uttered his voice with weeping"*

**Men cannot be trained to perfectly control their persons, particularly their emotions and desires. They require Divine assistance and communion, which are experienced by faith.**

SEPTUAGINT *"his sobs were so loud"* NAB *"he giveth forth his voice in weeping."* YLT

Joseph has doubtless been moved to tears by the words of Judah, which he mingled with his own experience and understanding. As he will make known, he now sees the hand of God in all of this. That is the true catalyst which opened the fount of his tears.

The words used here indicate that his tears were mingled with words. Perhaps the tears flowed all through the words that he delivered to them on this occasion.

**THE EGYPTIANS AND PHARAOH'S HOUSE HEARD**

*" . . . and the Egyptians and the house of Pharaoh heard."* Other versions read, *"the Egyptians heard it, and the household of Pharaoh heard of it."* NASB *"the Egyptians heard him, and Pharaoh's household heard about it,"* NIV *"it came to the ears of the Egyptians*

*and all Pharaoh's house"* BBE *"the Egyptians and Pharaoh's household heard him"* CEB *"the Egyptians heard, and Pharaoh's household heard"* CJB *"the Egyptians heard, and it was reported to the house of Pharaoh,"* SEPTUAGINT *"the Egyptians heard him, and so the news reached Pharaoh's house"* NAB *"the Egyptians could hear, and so the news reached Pharaoh's palace,"* TNK *"His sobs could be heard throughout the palace, and the news was quickly carried to Pharaoh's palace,"* LIVING and *"the Egyptians [who had just left him] heard it, and the household of Pharaoh heard about it."* AMPLIFIED

The idea here is that those sent from Joseph's presence, and perhaps others in his house, heard Joseph weeping. Word began to spread about this occasion, and it finally reached the ears of Pharaoh himself. He did not personally hear Joseph weeping – unless his palace was immediately next door. That seems highly unlikely. The

Pharaoh had already told Joseph that in the matter of the throne, he was over Joseph (Gen 41:40). It is unlikely that he would leave the impression they were equal co-regents by having their houses together.

It seems safe to assume that although Joseph's weeping was heard, the word that follows were heard only by his brothers.

**Human Frailty**

Part of the human frailty that attended the entrance of sin into the world is the inability for men to thoroughly or consistently control inward emotions and responses. What person is there who would prefer not to have tears break forth (2 Cor 2:4; 2 Tim 1:4), being perplexed (1 Cor 4:8), being pressed out of measure, above strength (2 Cor 1:8a), despairing of life (2 Cor 1:8b), or having the threat of experiencing *"sorrow upon sorrow"* (Phil 2:27). Our frail inward constitution requires the ministry of the Holy Spirit strengthening us (Eph 3:16), comforting us (Acts 9:31), and interceding for us (Rom 8:26-27).

Men cannot be trained to perfectly control their persons, particularly their emotions and desires. They require Divine assistance and communion, which are experienced by faith.

**HIS BRETHREN COULD NOT ANSWER HIM**

*" 3 And Joseph said unto his brethren, I am Joseph; doth my father yet live? And his brethren could not answer him; for they were troubled at his presence."*

**DOTH MY FATHER YET LIVE?**

*"And Joseph said unto his brethren, I am Joseph; doth my father yet live? . . ."*

I will comment on the words *"I am Joseph"* in the next verse. Suffice it to say, this first mentioning of his identity seemed to escape their attention. They fastened on his question, *"doth my*

*father yet live."*

As the brothers reported to their father of their first visit, Joseph has already asked them, *"Is YOUR father yet alive"* (Gen 43:7), and again during this trip, *"Is YOUR father well, the old man of whom ye spake? Is he yet alive?"* (Gen 43:27). This time, however, he asks *"doth MY father yet live?"*

Remembering that Joseph was favored of his father, this confirms that he had reciprocated with a deep love for his father. **It is true that some children**

**who are favored by their parents only bring them sorrow and grief.** But this was not the case with Joseph. Throughout the twenty-two years of separation from his father, Joseph maintained his love and respect for him.

**Why Did Joseph NOT Contact His Father**

Some might wonder why Joseph had not made an effort to contact his father, or even return for a visit to Canaan. It might appear as though he had either forgotten his father, or despised him for rebuking him concerning one of his dreams (Gen 37:10).

It must be remembered that Joseph was “sent” into Egypt by the Almighty God (Psa 105:17), and Joseph came to know this (Gen 45:5). As was true of Abraham, Isaac, and Jacob, Joseph was resolved to remain where God had placed him until he was told to do otherwise. He was serving a purpose that could not be carried out from Canaan; preparing for the move of Jacob and his seed to Egypt. This would involve, and require, their favorable reception by Pharaoh, and the allocation of land conducive to their agricultural manner of life.

#### HIS BRETHREN COULD NOT ANSWER HIM

“ . . . And his brethren could not answer him; for they were troubled at his presence.” Other versions read, “they were dismayed,”<sup>NKJV</sup> “terrified,”<sup>NIV</sup> “dumbfounded,”<sup>CJB</sup> “struck with exceeding great fear”<sup>DOUAY</sup> “astonished,”<sup>GENEVA</sup> “they were afraid of him,”<sup>GWN</sup> “affrighted”<sup>JPS</sup> “stunned,”<sup>NLT</sup> “stunned with surprise,”<sup>LIVING</sup>

**Now that they knew they were confronting Joseph, a flood of feelings converged in their souls: fear, dismay, agitation, astonishment, and consternation.**

“disturbed,”<sup>ABP</sup> “confused and afraid,”<sup>ERV</sup> “they trembled,”<sup>LITV</sup> “they couldn’t believe what they were hearing and seeing,”<sup>MESSAGE</sup> and “distressingly disturbed and dismayed at [the startling realization].”<sup>AMPLIFIED</sup>

The lexical meaning of the word translated “troubled” is, “TO DISTURB, ALARM, TERRIFY, HURRY, BE DISTURBED, BE ANXIOUS, BE AFRAID, BE HURRIED, BE NERVOUS . . . DISMAYED, TERRIFIED, ANXIOUS . . . TO DISMAY . . . TO TREMBLE INWARDLY. . . (CAUSATIVE, MAKE) (SUDDENLY) ALARMED OR AGITATED . . . AFFRIGHTED (AFRAID, AMAZED, DISMAYED.”<sup>STRONG’S</sup>

The meaning of the English word “troubled” appears very appropriate for this text: “TO AGITATE MENTALLY OR SPIRITUALLY : WORRY,

DISTURB . . . TO BECOME MENTALLY AGITATED.”<sup>MERRIAM-WEBSTER</sup>

Now that they knew they were confronting Joseph, a flood of feelings converged in their souls: fear, dismay, agitation, astonishment, and consternation. They were so nonplused they could answer his inquiry: “doth MY father yet live?” During the last twenty-two years, who would have thought these brothers would once again face the younger brother they had sold, and that he would be the ruler of, perhaps, the most powerful nation in the world? Then again, when you think within the perimeter of the revelation of God, all things are possible – and we must live in the awareness of that fact.

## I AM JOSEPH YOUR BROTHER

“<sup>4</sup> And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt.”

#### COME NEAR

“And Joseph said unto his brethren, Come near to me, I pray you. And they came near. . . .” Other versions read, “come near to me,”<sup>NKJV</sup> “come closer to me,”<sup>NASB</sup> “Come close to me,”<sup>NIV</sup> “Come nearer,”<sup>DOUAY</sup> “Draw nigh to me”<sup>SEPTUAGINT</sup> “Come over here,”<sup>LIVING</sup> “Approach to me,”<sup>ABP</sup> “Come here to me,”<sup>ERV</sup> “come nigh unto me.”<sup>YLT</sup>

Before Joseph fully makes himself known to his brothers, he tells them to come closer, draw nigh, and approach unto him. This revelation is not something that he will do from a distance. The full impact of what he is going to say can only be realized when they are close to him. He does not want

to shout it out, for that would hide the fact of his tenderness.

#### This is God’s Way

Although religious men have a difficult time perceiving this, God still speaks and ministers most effectively to His people when they are close to Him. Therefore we read, “For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God” (Heb 7:19); “Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded” (James 4:8); “Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water” (Heb 10:22).

In salvation, God initially places us closer to Him: “But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ” (Eph

2:13). Reconciliation and being joined unto the Lord involve this kind of closeness. Outside of Christ men are described as being “afar off” (Eph 2:13,17). It is said of those who insist on dwelling at a distance from the Lord, “They also that dwell in the uttermost parts are afraid at Thy tokens” [signs, acts, wonders] (Psa 65:8).

Actually a lot of theological confusion and questions are the direct result of being at an unwarranted distance from the Lord. In fact, some questions simply cannot be satisfactorily addressed where that distance exists. Too often men attempt to address such problems by workshops, special studies, and a methodical quest for more harmony. However, until those wearing the name of Christ draw close to Him, and maintain that closeness, there are essential things that simply cannot be done, and mysteries that cannot be comprehended.

**Closeness in Christ is not to be solely sought in the time of crisis.** In fact, the poor soul who waits until then will find it most difficult to *“draw nigh unto God.”* It is not that such an action is impossible. **Rather, it is because there is so much non-essential stuff between the person and the Lord that it requires a gargantuan effort, a lot of grace, and Divine strength to move toward the Lord.**

It is tragically true that there is a kind of “Christianity” being promoted these days that actually fosters aloofness from God. Such spiritual remoteness is found in nearly every congregation – and often is its prevalent trait. This is very much related to leaving one’s *“first love,”* a characteristic Jesus found in an entire congregation in Asia (Rev 2:4). Essentially, leaving one’s *“first love”* is moving to the periphery of spiritual life, where routines, methodologies, and the examination of others are most prevalent (Rev 2:1-4). That is a state of aloofness, distance, and unfathomable danger.

**I AM JOSEPH YOUR BROTHER**

*“And he said, I am Joseph your brother . . .”*

catch his word. Being in a state of fear and consternation causes one to miss a lot. **This is why it is imperative that every professing believer become accustomed to being in the Lord’s presence, becoming cognizant of who He is, what He says, and beholding what He does.**

Note, he does not say “I am Joseph,” but *“I am Joseph your brother.”* The first time he said, *“I am Joseph”* – now he adds, *“your brother.”* This proved to be like a barb in their conscience. When he was young, they did not view Joseph as their brother, but as their father’s favorite. At that time, they did not view him as one with them. Now that they are closer, they not only hear his words, but behold his countenance, and it shakes them to the very heart of their being.

**Promoting Closeness**

Again, there is an approach to, for want of a better term, “Christianity,” that fails to confront the people with the presence, words, and works of the Lord Jesus Christ. The leaders of such assemblies tie the people up with the affairs of this life, and the activities of this world. **Thus they become accustomed to living in this world, and**

“Brother” – not their younger brother, but their elder brother. Further, He is *“not shamed”* to call them *“brethren,”* even though many of them appear ashamed to own their identity with Him (Heb 2:11-12,17; Rom 8:29).

**WHOM YE SOLD INTO EGYPT**

*“. . . whom ye sold into Egypt.”* Other versions read, *“sold into slavery in Egypt!”* <sup>GWN</sup> *“you delivered into Egypt,”* <sup>ABP</sup> *“sent into Egypt,”* <sup>BBE</sup> *“sold as a slave to Egypt.”* <sup>ERV</sup>

Technically, the *brothers “sold Joseph to the Ishmaelites,”* and they *“brought Joseph into Egypt.”* Somehow Joseph ended up in the hands of the Midianites, who *“sold him into Egypt unto Potiphar”* (Gen 37:36).

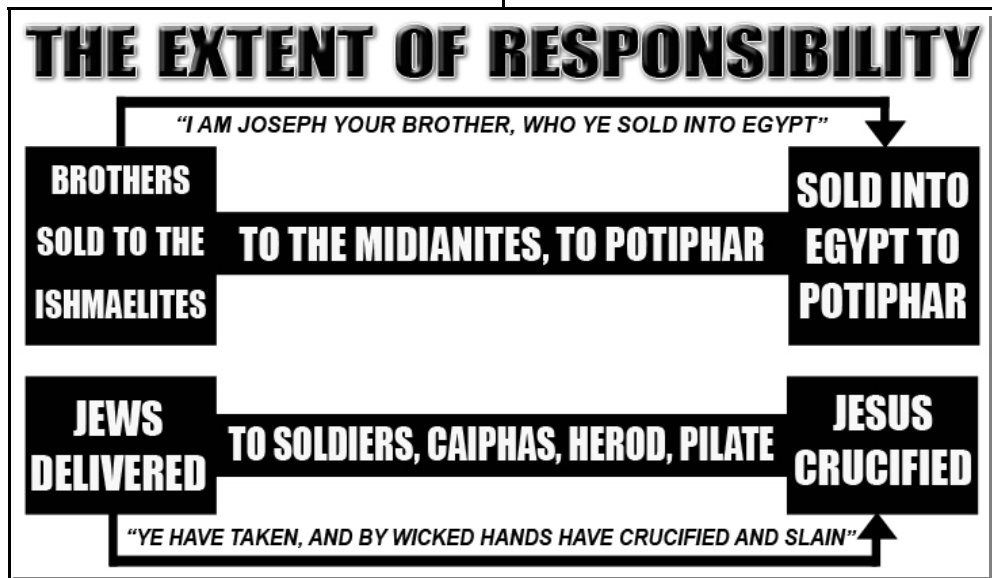
**Yet, everything associated with Joseph ending up being purchased by Potiphar was credited to the brothers.** That is the manner of the Kingdom. It is that one way sin multiplies and increases.

**A Type of the Means Through Which the Death of Christ Was Accomplished**

Just as Joseph’s brothers were charged with the responsibility of Joseph ending up a slave to Potiphar, so the Jews were charged with the death of Christ.

Technically, the following sequence led to the death of the Savior.

- ➔ Judas betrayed him (Lk 22:47-48).
- ➔ Soldiers from the chief priests and elders arrested Him (Matt 26:49; Lk 22:54).
- ➔ He was delivered to and tried by Caiaphas (Matt 26:57).
- ➔ He was delivered to Pilate (Mk 15:1).
- ➔ Pilate sent Him to Herod, who mocked Him (Lk 23:7-11).
- ➔ Herod delivered Him back to Pilate, who had Jesus scourged (Lk 23:11;



This is the second time Joseph has made this affirmation (Gen 45:3). However, the first time his brothers were so disconcerted that they did not

**unaccustomed to being in the presence of the Lord.** The word given to such people is, “Come closer!” All believers need to be aware that Jesus is their

Matt 27:26).

- ➔ Pilate delivered Him to be crucified (John 19:16).

Yet, of that whole sequence of events it is written:

- ➔ *"Him, being delivered by the determinate counsel and foreknowledge of God, YE have taken, and by wicked hands have crucified and slain."* (Acts 2:23)
- ➔ *"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 2:36)
- ➔ *"But YE denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses."* (Acts 3:14-15)
- ➔ *"The God of our fathers raised up Jesus, whom YE slew and hanged on a tree."* (Acts 5:30)
- ➔ *"For ye, brethren, became followers of the churches of God which in Judaea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews. Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men"* (1 Thess 2:14-15).
- ➔ *"And we are witnesses of all things which He did both in the land of the Jews, and in Jerusalem; whom THEY slew and hanged on a tree."* (Acts 10:39).

Thus the transgression initiated by the Jews increased and spread. First there was the opposition and development of evil intentions by the scribes and the Pharisees (Matt 22:15; Mk 3:6). Then some of the disciples of Jesus left Him because of His teaching (John 6:66). It is a growing environment of hostility in which Judas was able to betray Jesus. Then the transgression

Potiphar's wife, and his imprisonment when Potiphar believed them.

#### Another Example

This expanding nature of iniquity is a matter concerning which the servants of God are warned. *"But shun profane and vain babblings: for they will increase unto more ungodliness. And their word will eat as doth a canker: of*

**Those who advocate filling up the assembly of the saints with sinners so they can convert them have failed to see this principle. The fruit of their persuasion is proof enough it is wrong. Jesus is not building the church to be a haven for reprobates!**

spread to the high priest Caiaphas, then to Pilate and Herod. Finally it was fulfilled, *"For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together"* (Acts 4:27).

During His trial, *"the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus"* (Matt 27:20,25). Mark records, *"But the chief priests moved the people, that he should rather release Barabbas unto them"* (Mark 15:11).

#### Joseph's Experience Example of Sin Increasing

Although not to the same extent as the experience of Jesus, the sin of Joseph's brothers spread in the lies of

*whom is Hymenaeus and Philetus; who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some."* (2 Tim 2:17-18).

This why false doctrine must not be tolerated in the church, as it was in Corinth (2 Cor 11:4), Galatia (Gal 6:12-13), Pergamos (Rev 2:14-15), and Thyatira (Rev 2:20). It is why Corinth was commanded to rid themselves of one among them who was practicing fornication (1 Cor 5:1-5). Make no mistake about this, *"A little leaven leaveneth the whole lump"* (Gal 5:9; 1 Cor 5:6). Those who advocate filling up the assembly of the saints with sinners so they can convert them have failed to see this principle. The fruit of their persuasion is proof enough it is wrong. Jesus is not building the church to be a haven for reprobates!

## BE NOT GRIEVED NOR ANGRY WITH YOURSELVES

*"<sup>5</sup> Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life."*

Joseph has perceived the purpose of God in his experience. We do not know when this insight was received, or if it was by specific revelation, or

inspired deduction – but he now knew why he had ended up in Egypt, was Potiphar's chief steward, and now the ruler over Egypt. This was all perfectly

*Joseph could no longer contain himself, and so reveals himself to his brothers, ordering them to bring Jacob and family to Egypt. – Given O. Blakely*



clear to him, and thus he speaks of it.

**BE NOT GRIEVED NOR ANGRY**

*"Now therefore be not grieved, nor angry with yourselves, that ye sold me hither . . ." Other version read, "do not be distressed and do not be angry,"* <sup>NIV</sup> *"troubled or angry,"* <sup>BBE</sup> *"don't be sad . . . or angry"* <sup>CJB</sup> *"worried or angry,"* <sup>CSB</sup> *"Be not afraid, and let it not seem to you a hard case,"* <sup>DOUAY</sup> *"do not grieve, do not reproach yourselves,"* <sup>NJB</sup> *"be not grieved, nor let it be displeasing in your eyes"* <sup>YLT</sup> *"But don't be angry with yourselves that you did this to me,"* <sup>LIVING</sup> *"do not fret, nor [hard to you let it appear],"* <sup>ABP</sup> *"Don't worry or blame yourselves for what you did,"* <sup>CEV</sup> *"Now don't be worried. Don't be angry with yourselves for what you did,"* <sup>ERV</sup> *"do not be distressed and disheartened or vexed and angry with yourselves."* <sup>AMPLIFIED</sup>

**IT WAS GOD WHO:**

- ➔ Sent seven years of plenteous harvest (Gen 41:25-26).
- ➔ Sent a famine that consumed the land (Gen 41:25,27; Psa 105:16).
- ➔ Prepared Joseph to be instrumental in resolving the matter of distributing food (Gen 39:20-40:19).
- ➔ Revealed to Pharaoh in two dreams what He was going to do (Gen 41:25).
- ➔ Revealed to Joseph the meaning of the dreams (Gen 41:16).
- ➔ Had Joseph exalted to be the ruler over all of Egypt (Gen 41:38-44).

This was God doing "according to

Of course, all of this makes no sense at all to the flesh. **Why not just sustain the people through normal means – regular crops and harvests?** Why did God introduce a crisis, then keep people alive during that crisis? There is a reason!

It is God who provides food for all peoples (Psa 104:26-28; 136:25; 147:7; Acts 14:17; 17:25), and even the brute creation (Psa 104:27-28; 147:9). Is that not sufficient for men to know the Source of what is needed to sustain life? **It is not!** In the normality of life men fail to see the hand of the Lord. They imagine that their own hands have obtained their supplies.

**Therefore, in this arrangement, God is providing firm and unquestionable evidence concerning how His people would be sustained until the coming of the Seed of woman** (Gen 3:15), the rising of the "Star" of Jacob (Num 24:17), and the ultimate "Seed" of Abraham, through whom the entire world would be blessed (Gen 12:3; 28:14; Gal 3:8,16).

**A Type of Christ**

The entire episode of Joseph's brothers selling him into slavery, him being raised into prominence, and sustaining his brethren through a seven-year famine, is a most vivid depiction of our Savior, the Lord Jesus Christ.

- ➔ As a Man, Jesus is the most favored of His Father (Matt 3:17).
- ➔ Betrayed by one of His own disciples (John 13:21; Acts 1:16-17).
- ➔ He was delivered up to death by the people (Acts 3:13).
- ➔ He came back from the dead (Rom 6:9)
- ➔ Was exalted as Head over all (Eph 1:20-22)
- ➔ Is now distributing what is required for the sons to be sustained through their tenure in the world, where a spiritual famine exists (Heb 13:20).

**Was Joseph sent ahead to preserve life in general – in Egypt and the surrounding areas, perhaps, in some way, all the earth (Gen 41:56)? Ultimately, it was to preserve the lives of the seed of Abraham.**

I cannot see this as being a comforting word to Joseph's brothers. It no doubt brought a lot of consolation to him to have this knowledge, but I cannot see it relieving the brothers of a sense of guilt. **It seems to me that Joseph's point was that they should not allow sorrow to swallow them up, so they would not be able to see the good that came out of it all.** He was urging them not to be unduly distracted by the recollection of what they did.

**GOD DID SEND ME BEFORE YOU**

*" . . . for God did send me before you . . ." Other versions read, "God sent me ahead of you."* <sup>NIV</sup> Centuries later, God would reveal this to the psalmist: *"Moreover He called for a famine upon the land: He brake the whole staff of bread. He sent a man before them, even Joseph, who was sold for a servant"* (Psa 105:16-17).

*His will . . . among the inhabitants of the earth"* (Dan 4:35). It was God working *"all things together for good to them that love God, and are the called according to His purpose"* (Rom 8:28).

**TO PRESERVE LIFE**

*" . . . to preserve life."* Other versions read, *"to save lives,"* <sup>NIV</sup> *"to be the savior of your lives,"* <sup>BBE</sup> *"for your preservation"* <sup>GENEVA</sup> and *"for life."* <sup>SEPTUAGINT</sup>

Was Joseph sent ahead to preserve life in general – in Egypt and the surrounding areas, perhaps, in some way, all the earth (Gen 41:56)? **Ultimately, it was to preserve the lives of the seed of Abraham.** However, this was done within the context of many people so that the work of God could be seen as great, and be known to a larger body of people.

➔ He will bring His brethren to be where He is – in glory (Heb 2:10).

All of this is the work of God, who “sent” Christ (1 John 4:10), sustained Him (Isa 42:6; John 6:57), “delivered” Him up (Rom 8:32), raised Him (Acts 4:10), and gave Him all power in

heaven and earth (Matt 28:19; 1 Pet 3:22).

As with Joseph, all of this was done to “preserve life” – to rescue the elect from certain death, and give them all they was needed to stay alive. Actually, salvation is more extensive

and intricate than Joseph’s experience. It is for this reason that it brings God even greater glory, for salvation is something that was repeatedly foretold. Yet, Satan and his hosts were not able to delay it or stop it – not even for so much as a single day. Jesus came “in the fulness of the time” (Gal 4:4).

## THERE ARE YET FIVE YEARS

“<sup>6</sup> For these two years hath the famine been in the land: and yet there are five years, in the which there shall neither be earing nor harvest.”

### THESE TWO YEARS

“For these two years hath the famine been in the land . . .”

From this, we can calculate the age of Joseph at this time, and how long he had been away from Canaan. The seven years of plenty had already past, and two years of famine had also passed. Joseph was thirty years of age when he began to reign in Egypt (Gen 41:46). Add to that the nine years that had passed, and we know that Joseph was thirty-nine years old at this time. He was seventeen when he was sold by his brothers (Gen 37:2), and had therefore been away from Canaan for twenty-two years.

Yet, no point is made of the impact of these years of absence, just as a lengthy point was not made of Jacob laboring for Laban for twenty years. **It is a principle woven throughout Scripture, that great stress is not placed upon periods of absence or sorrow.** Here are a few examples.

➔ Adam: first 130 years of his life (Gen 5:3), and eight hundred years after the birth of Seth (Gen 5:4).

➔ Abraham: seventy-five years prior to being called of God to leave Haran (Gen 12:4).

➔ Isaac: the years from his birth until Abraham was commanded to offer him as a burnt offering to God (Gen 22,. And the years from that incident until he was forty, and married Rebekah (Gen 25:20).

➔ Jacob: Years from birth unto encounter with Esau, and journey to Padanaram (Gen 28:7). Twenty years spent with Laban (Gen 31:28).

➔ Moses: forty years in the back side of the desert keeping sheep, until he was called to return to Egypt to lead the people of God out (Acts 7:23-30; Ex 7:7).

**The point here is that the emphasis is generally placed upon the time people were used by God.** One exception is the time Israel spent wandering in the wilderness (Num 14:33) until Joshua took over the

leadership (Josh 1:1). That period of time is significant because it establishes that the promises of God are not valid to those who do not follow through with their commitment to God. Therefore there are several texts that point back to that wilderness wandering (Acts 13:18; 1 Cor 10:5-12; Hen 3:8-12, 17-19).

**For those in Christ Jesus, the proper EMPHASIS is to be placed on life in Christ, not the deadness that was found in them prior to Christ.** Their testimonies should focus on what they are in Christ, what they have experienced in Him, and of their labors for Him.

### THERE ARE YET FIVE YEARS

“ . . . and yet there are five years, in the which there shall neither be earing nor harvest.”

The famine would last for five more years, then the period of time before the first harvest following the famine. It was necessary for them to be sustained during this entire period of time. At the conclusion of the famine, Joseph would be forty-four years old, and in the heart of God’s will.

## GOD SENT ME BEFORE YOU

“<sup>7</sup> And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance.”

Joseph now provides the reason

why his brothers should not be grieved or angry with themselves. It is not simply that he has forgiven them – although it does appear as though he had. **However, that is not sufficient to repair a heart that has been torn by**

**conviction and sullied with shame.**

### GOD SENT ME

“And God sent me before you. . .” Other versions read, “God sent me ahead of you,”<sup>NIV</sup> and “God has sent me

here." LIVING

In the sending of Joseph to Egypt God used:

- ➔ Joseph's dreams to prepare him.
- ➔ Joseph's preferred status with Jacob, and his dreams to cause hostility to develop between Joseph and his brothers.
- ➔ A traveling caravan of Ishmaelites.
- ➔ Some Midianite merchant men.
- ➔ Potiphar, the king's captain of his guard, to train Joseph in handling responsibility.
- ➔ Potiphar's wife to prepare him for the prison from which Pharaoh would call him.
- ➔ The prison keeper, to train Joseph further in the matter of responsibility.
- ➔ Pharaoh, to see to it that his baker and butler were placed in the prison where Joseph was.
- ➔ The chief baker and chief butler of Pharaoh to establish Joseph's ability to interpret dreams.
- ➔ Pharaoh himself, who had two dreams he could not interpret.
- ➔ Pharaoh's wise men who confirmed the impotence of Egyptian prognosticators and dream interpreters.

Joseph saw over and above these details to their cause, and was enabled to see the purpose for it all.

#### TO PRESERVE A POSTERITY IN THE EARTH

" . . . to preserve you a posterity in the earth. . ." Other versions read, "to preserve for you a remnant on earth," NIV "to keep you and yours living on earth" BBE "to make sure you'd survive" CEB "to ensure that you will have descendants on earth" CJB and "to assure the survival of your race on

earth." NJB

All of the brothers had to be preserved, including their father Jacob. **Moses and Aaron** would come from the tribe of Levi. **David** would come from the tribe of Judah (1 Chron 27:18). Affiliated with the building of the Tabernacle, **Aholiab** would come from the tribe of Dan (Ex 31:6), and **Bezaleel** from the tribe of Judah (Ex 35:30). **King**

**The posterity of Jacob was critical to the development of a nation that would be used to prepare the way for ther Seed of the woman, who would bruise the serpents head and reconcile the world unto God.**

**Saul** would come from the tribe of Benjamin (Acts 13:21). **Anna** the prophetess would come from the tribe of Asher (Lk 2:36). The **apostle Paul** would also come from the tribe of Benjamin (Rom 11:1). **The Lord Jesus** would come from the tribe of Judah (Rev 5:5).

**The posterity of Jacob was critical to the development of a nation that would be used to prepare the way for ther Seed of the woman, who would bruise the serpents head and reconcile the world unto God.**

It is true, technically speaking, that God could have done this without working around a seven-year famine, bringing Israel into Egypt, and then delivering them after four hundred years. **However, it was important that God Himself be seen and glorified in all of this.** A salvation that had no discernible Cause would not be befitting for the God who is over all.

#### TO SAVE YOUR LIVES BY A GREAT DELIVERANCE

" . . . and to save your lives by a great deliverance." Other versions read, "To keep you alive by a great deliverance," NASB "to keep alive for you

many survivors," NRSV "so that you might become a great nation," BBE "to rescue your lives in this amazing way," CEB "to keep alive for you many survivors," ESV "to nourish a great remnant of you," SEPTUAGINT and "give life to you by a great escape." YLT

The first part of this verse – "to preserve a posterity" – has to do with Jacob's sons and their immediate

offspring. The latter part – "save your lives by a great deliverance" – has to do with the final deliverance from Egypt after four hundred years of affliction (Gen 15:13) – affliction during which they multiplied exponentially, while God kept them alive.

#### The Relevance of a Preserved Posterity

Prior to the coming of the Savior, it was necessary to preserve the people through whom He would make His entrance into the world. That people would also eventually occupy the land in which the Messiah would minister, and in which He would lay down His life and take it up again.

Preserving this people also established a reference point for the observance and consideration of the beneficent work of God.

What can really be said about a professed saved people in whom the work of God is not clearly seen? What honor would such a people bring to God? What purpose would they serve? If this was true of Israel, it is much more true of the church Jesus is building to be His wife and a habitation of God through the Spirit. Where there is a church that is not visibly confirming

the work of God within it, there really is no purpose for its existence. Such a body is merely filling up space, and is an obstacle, not a means of Divine glory. It appears as though few see this.

This is also an illustration of that precious expression, *“And we know that all things work together for good to them that love God, to them who are the called according to his purpose”* (Rom 8:28). In the last analysis, this is

God’s world (Psa 24:1), all souls belong to Him (Ezek 18:4), and it is His purpose that will be brought to a God-glorifying conclusion. That is something that will surely come to pass, and God works in order for this to be seen.

## A RULER THROUGHOUT ALL THE LAND OF EGYPT

*“<sup>8</sup> So now it was not you that sent me hither, but God: and He hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.”*

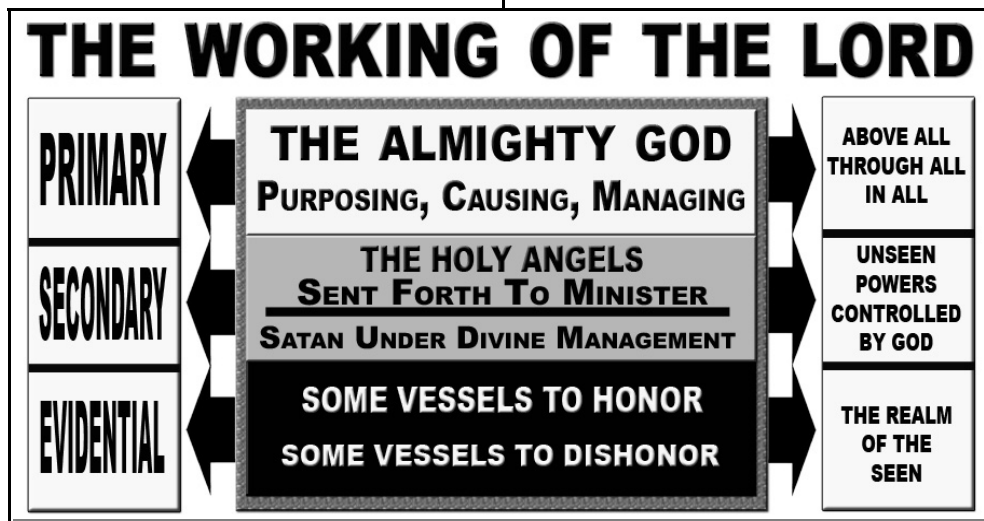
was accomplished outside earth’s realm.

Again, during the time of Daniel, there was a fierce battle in the higher

trial Job said, *“the LORD gave, and the LORD hath taken away; blessed be the name of the LORD”* (Job 1:21). Again, *“What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips”* (Job 2:10). And again, *“Behold, he taketh away, who can hinder him? who will say unto him, What doest thou?”* (Job 9:12).

When young Samuel received a special message from the Lord concerning Eli, it was not good news. God was going to judge Eli’s house. When Eli received the message he replied, *“It is the LORD: let Him do what seemeth him good”* (1 Sam 3:18).

One time when David *“came from Bahurim,”* a man *“of the family of Saul, whose name was Shimei . . . came forth, and cursed still as he came. “And he cast stones at David, and at all the servants of king David: and all the people and all the mighty men were on his right hand and on his left. And thus said Shimei when he cursed, Come out, come out, thou bloody man, and thou man of Belial: The LORD hath returned upon thee all the blood of the house of Saul, in whose stead thou hast reigned; and the LORD hath delivered the kingdom into the hand of Absalom thy son: and, behold, thou art taken in thy mischief, because thou art a bloody man”* (2 Sam 16:8). Abishai, who was with David, was greatly displeased by what he heard, and said to David, *“Why should this dead dog curse my lord the king? let me go over, I pray thee, and take off his head”* (2 Sam 16:9). David assessed the situation, and it is written, *“And the king said, What have I to do with you, ye sons of Zeruiah? so let him curse, because the LORD hath said unto*



We come now to an expression that reveals the manner of the Kingdom – **how the Almighty God executes His will upon the earth.** It is to be remembered that there is activity under Divine management that is wrought in other realms. For example, there was anarchy in heaven once, when Satan resolved, *“I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north”* (Isa 14:13). He, together with his angels did not keep their first estate, but were bound in chains of darkness for judgment on the *“great day”* (Jude 1:6). Also, following the enthronement of Jesus, and in preparation for the initiation of the salvation of God, Satan and his angels were cast out of heaven by Michael and his angels (Rev 12:7-8). This had repercussions upon earth, but

realms, as *“the prince of Persia,”* a spiritual principality, was overthrown by angelic hosts. Michael also aided in this effort, which paved the way for the rising of Greece to governmental prominence (Dan 10:13,20).

**However, when speaking to the sons of men, our attention is primarily drawn to what was done on earth, or what was and is being done in the behalf of men.**

**We are to understand that all CAUSES are ultimately traced back to God.** That is what Joseph is doing in this text. The classic confession of this took place during the trial of Job. At one level Satan was attempting to break Job down, so that he would deny the Lord and cease to serve him (Jon 1:9-12). However, when in the crucible of

**him, Curse David.** *Who shall then say, Wherefore hast thou done so?"* (2 Sam 16:10). David knew who the real King was, and how the Almighty wrought His will among men.

This does not mean there was no activity anywhere else. Rather, it is explaining the initiation, control, and outcome of what takes place – specifically with and among the people God has chosen.

### Joseph Is Reasoning After This Manner

Joseph will reason after the same manner as David. He will assess the situation with God in the forefront of his thinking. We all do well to learn from these records, given to us by the Holy Spirit so we may profit from them.

### IT WAS NOT YOU, BUT GOD

*"So now it was not you that sent me hither, but God . . ."* Other version read, *"it was not you who sent me here, but God,"* <sup>NIV</sup> *"it was not really you but God who had me come here"* <sup>NAB</sup> *"it was God who sent me here, not you!"* <sup>LIVING</sup> *"Not by your counsel was I sent hither, but by the will of God,"* <sup>DARBY</sup> and *"It was not your fault that I was sent here. It was God's plan."* <sup>ERV</sup>

The fact that the Spirit does not editorialize these words [i.e.– *"He wist not what to say,"* etc (Mk 9:6; John 11:50-51)] confirms that they were a proper utterance.

This statement by Joseph also confirms something that was written by Asaph: *"Surely the wrath of man shall praise Thee: the remainder of wrath shalt Thou restrain"* (Psa 76:10). Other versions read, *"Even human rage will turn to your praise"* <sup>CEB</sup> *"Human anger serves only to praise you,"* <sup>NJB</sup> *"Human defiance only enhances your glory,"* <sup>NLT</sup> *"For the fierceness of man praiseth Thee,"* <sup>YLT</sup> *"Man's futile wrath will bring you glory."* <sup>LIVING</sup> **This is the view Psalm 76:10 that I prefer.**

Some versions render a wholly different view: *"Surely your wrath against men brings you praise,"* <sup>NIV</sup> *"the thought of man shall give praise to thee,"* <sup>DOUAY</sup> *"the inward thought of man*

*shall give thanks to thee,"* <sup>SEPTUAGINT</sup> *"your angry judgment upon men will bring you praise,"* <sup>NET</sup> *"The fiercest of men shall acknowledge You,"* <sup>TNK</sup> *"Instead of smoldering rage--God-praise!"* <sup>MESSAGE</sup>

### HE HATH MADE ME A FATHER TO PHARAOH

*" . . . and He hath made me a father to Pharaoh . . ."* Most versions

*throne will I be greater than thou. And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt. 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; 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. And*

**The people of God can exercise more control in governmental affairs by calling upon the name of the Lord, than they ever can through means men have invented**

read *"a father to Pharaoh."* Other versions read, *"who hath made me as it were a father to Pharaoh"* <sup>DOUAY</sup> *"made me like a father to Pharaoh"* <sup>GWN</sup> *"has made me an adviser to Pharaoh"* <sup>NET</sup> *"made me a counselor to Pharaoh,"* <sup>LIVING</sup> *"made me the highest official in the king's court,"* <sup>CEV</sup> *"has made me the king's highest official,"* <sup>GNB</sup> *"established me as a father-figure to Pharaoh himself."* <sup>ISV</sup>

Lexically, the word *"father,"* as used here, means *"(1) FATHER OF AN INDIVIDUAL (2) OF GOD AS FATHER OF HIS PEOPLE (3) HEAD OR FOUNDER OF A HOUSEHOLD, GROUP, FAMILY, OR CLAN . . . (8) TERM OF RESPECT AND HONOR (9) RULER OR CHIEF."* <sup>STRONG'S</sup>

**I gather that the meaning is that Joseph was like the author of a new perspective of life for Pharaoh, and he was instrumental in tutoring Pharaoh in the ways of the Lord.** His ways of governing changed with the presence of Joseph, as everything was turned over to Joseph. Pharaoh's words fo Joseph at the commencement of his rule reflect this kind of association.

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

*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"* (Gen 41:39-44).

Although Moses role was different than that of Joseph, God placed him in an authoritative role over Pharaoh: *"And the LORD said unto Moses, See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet"* (Ex 7:1).

This is the kind of power the true God has. It seems to me that this has been largely forgotten by the modern church. They often address matters of government or politics as though there is no God. The people of God can exercise more control in governmental affairs by calling upon the name of the Lord, than they ever can through means men have invented. Admittedly, this is an area where we must avoid assumption, but it is an area where faith must be prominent in the people of God.

### AND LORD OF HIS HOUSE

*" . . . and lord of all his house . . ."* Other versions read, *"lord of his entire household,"* <sup>NIV</sup> *"master of his entire household,"* <sup>CEB</sup> *"the manager of his entire palace"* <sup>NLT</sup> *"manager of this entire nation,"* <sup>LIVING</sup> *"master of all his house,"* <sup>ABP</sup> *"the highest official in the king's court,"* <sup>CEV</sup> *"governor over all his house,"*

<sup>ERV</sup> *AND “put me in charge of his personal affairs.”* <sup>MESSAGE</sup>

The idea here is that wherever Pharaoh exercised his authority, he turned it all over to Joseph, including his personal dwelling, probably the palace.

**AND A RULER THROUGHOUT EGYPT**  
*“ . . . and a ruler throughout all the land of Egypt.”*

In all matters pertaining to the nation of Egypt – all of its cities, provinces, etc. – Joseph was over it all.

This was not like a Vice President who carries out the plans and purposes of the President. Joseph himself was over the planning and purposing pertaining to the nation of Egypt.

*and to destroy, and to throw down, to build, and to plant”* (Jer 1:9-10).

**Notice that the means through which Jeremiah would exercise his authority would be his mouth.** He would make pronouncements to men, and offer prayers to God – and in so doing he would actually facilitate the will of God in the earth. This was similar to the later role of Moses before Pharaoh. God said to Moses, *“And the LORD said unto Moses, See, I have made thee a god to Pharaoh; and Aaron thy brother shall be thy prophet”* (Ex 7:1). Other versions read, *“I have put you in the place of God,”* <sup>CJB</sup> *“I have appointed thee the God of Pharaoh,”* <sup>DOUAY</sup> *“I have made thee Pharaohs God”* <sup>GENEVA</sup> *“I have set thee in God’s stead to Pharaoh,”* <sup>JPS</sup> *“I place you in the role of God to Pharaoh,”* <sup>TNK</sup> *“In speaking to Pharaoh, you will be like God,”* <sup>ERV</sup> and *“I’ve*

*sent Me”* (Luke 10:16).

The same was true with Paul, the apostle to the Gentiles, or non-Jewish nations. He was appointed *“To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Me”* (Acts 26:18). Those are all things the Lord does, but He chose to do it through a man.

**The Ultimate Parallel with Jesus**

The ultimate example of delegated authority is *“the Man Christ Jesus”* (1 Tim 2:5). After He had humbled Himself, passed through and returned from, the gates of death, He was exalted to the right hand of God, and given all power in heaven and in earth (Matt 28:19). The Kingdom in its totality was given to Him (Dan 7:14; Psa 2:6-8; Eph 1:20-22; Phil 2:9-11; 1 Pet 3:22).

Now, throughout the world and for all time, Jesus is the One who speaks and works for God. He is One who is bringing the Father’s *“eternal purpose”* (Eph 3:11) to its intended culmination. **If men do not hear and obey Him, they have refused to hear and obey God Himself.** If Jesus does not receive a person, God will not receive him. Whoever Jesus receives is unqualifiedly received by God.

Although it is not consistently perceived in this manner, Jesus is presently administering the Kingdom, and will do so until all of His enemies are openly and unquestionably under His feet (1 Cor 15:22-28).

**In view of those realities, it is utter insanity to remain ignorant of His words – declarations, assessments, promises, and commandments, and, consequently, not to obey Him.**

**Now, throughout the world and for all time, Jesus is the One who speaks and works for God. He is One who is bringing the Father’s “eternal purpose” to its intended culmination.**

Let no one doubt that God can do this. And, let none imagine that He has ceased to operate in this manner with the advent of democracy. Through His infinite wisdom, God can deliver the power to make and implement right decisions to a single individual. Such a person might not even occupy a official place in the government, yet will be relied on to make key decisions.

**The Example of Jeremiah**

Beside Joseph, an example of such a man was Jeremiah. After touching Jeremiah’s mouth, the Lord said to him, *“Behold, I have put my words in thy mouth. See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down,*

*positioned you as God to Pharaoh.”* <sup>ISV</sup> In doing this, Pharaoh would receive direction from God **ONLY** through Moses.

**In Joseph’s case, Pharaoh would receive direction from God ONLY through Joseph.** No other person would have the required answers for the king.

**The Parallel with the Twelve Apostles**

This type of arrangement is also seen in the ministry of Jesus. He works through his appointed servants, who are actually rulers God has positioned among men. Jesus said to his apostles, *“He that heareth you heareth Me; and he that despiseth you despiseth Me; and he that despiseth Me despiseth Him that*

**THOU SHALT DWELL IN THE LAND OF GOSHEN**

*“<sup>9</sup> Haste ye, and go up to my father, and say unto him, Thus saith thy*

*son Joseph, God hath made me lord of all Egypt: come down unto me, tarry*

*not: <sup>10</sup> And thou shalt dwell in the land of Goshen, and thou shalt be near unto*

*Joseph could no longer contain himself, and so reveals himself to his brothers, ordering them to bring Jacob and family to Egypt. – Given O. Blakely*

*me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast."*

**HASTE YE**

"Haste ye . . ." Other versions read, "Hurry," <sup>NKJV</sup> "make haste," <sup>RSV</sup> "go quickly," <sup>BBE</sup> "hastening then," <sup>ABP</sup> and "Hurry and go." <sup>AMPLIFIED</sup>

The word translated "Haste" has the following meaning: "HASTEN . . . TO BE HURRIED . . . DO QUICKLY. . . SPEEDILY . . . STRAIGHTWAY." <sup>STRONG'S</sup> There was to be no delay (straightway), no hesitation (quickly) – this was something that required accelerated response and activity (hurriedly). **This meant that the task given to them now took the precedence over everything else.**

**GOD HATH MADE ME LORD**

*" . . .and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt . . ."* Other versions read, "God has made me master of all of Egypt," <sup>CEB</sup> "God hath set me for lord to all Egypt" <sup>YLT</sup> "God has made me chief of all the land of Egypt." <sup>LIVING</sup>

Their first task was to tell Jacob that Joseph was alive, and had been made ruler over all of Egypt. For most people that would have been rather easy to do. However, for Joseph's brothers it was no doubt attended with some difficulty, for they had presented evidence that Joseph was dead, and did so twenty-two years ago.

Now, before any arrangements are made to journey to Egypt, it was essential to establish that Joseph was alive, and that all authority had been given to him. **If this was not true, then going to Egypt as a family would not be wise.**

**This Reasoning Applied to Preaching**

The preaching of the Gospel is firmly laid on the foundation of Christ – that He has fully satisfied God, has been exalted, and is over all: "both Lord and Christ." This is precisely what Peter declared on the day of Pentecost (Acts 2:24-36).

I do not believe the modern church

has done well in this matter. Some have presented a personal Jesus, but not one who is presently over all. Some have presented a Jesus that will reign over the earth some time in the future. We should not be surprised that such professed gospels have produced vastly inferior "Christians."

**COME DOWN TO ME**

*" . . . come down unto me, tarry not . . ."* Other versions read, "come down to me, do not tarry," <sup>NKJV</sup> "do not delay," <sup>NASB</sup> "come down to me straight away," <sup>BBE</sup> "come down to me, linger not" <sup>DOUAY</sup> "Come here to me right away!" <sup>GWN</sup> "So come down to me immediately!" <sup>NLT</sup> "Come down then to me and you should not wait," <sup>ABP</sup> "Come here as quickly as you can," <sup>CEV</sup> "come here to me quickly. Don't wait," <sup>ERV</sup> "Hurry up! Come live with me!" <sup>ISV</sup>

There was to be no delay – none at all – either in going to Jacob, or him coming to Egypt. This is the nature of God's doings – **they demand immediate attention and response.** No Scriptural invitation of any sort – whether making a covenant at Sinai, or believing and obeying the Son of God – ever made allowances for a delayed response. **The Lord did not ask anyone to fit His calling into a list of things they were doing or**

areas for the devil. We already know from the very first of the human race what happened when Eve was found lingering at a forbidden tree.

**Those who speak for God must press the people to do something about what they have heard.** This is not done by begging, but by affirming what the Lord requires. Words like "follow Me" (Matt 4:19; 8:22; 9:9), "go and sell that thou hast" (Matt 19:21), "Let your light so shine before men" (Matt 5:16), "Let your loins be girded about, and your lights burning" (Luke 12:35), and "[be] ye yourselves like unto men that wait for their Lord" (Luke 12:36). See, there is a sense or urgency, and a demand for immediacy in all of those words.

Here are some examples of things believers are told to do. See if you can find anything in them that justifies a delay, or allows time to think over what is required.

- ➔ "Save yourselves from this untoward generation." (Acts 2:40).
- ➔ "Put on the whole armor of God." (Eph 6:10-18)
- ➔ "Wherefore, my beloved, as ye have always obeyed, not as in my

**None of these, or similar words of admonition, are ever attended by so much as a word that would suggest delay, waiting, or hesitating to respond appropriately. Yet, this delaying manner has become a hallmark of contemporary Christianity. Let it be clear that delay is the result of unbelief, never of faith!**

planned to do. To my knowledge Jesus never called someone and asked them to think about it.

**The Need for Immediacy**

There is a need for immediate responses to the Lord. This is because delay and procrastination are working

*presence only, but now much more in my absence, work out your own salvation with fear and trembling.*" (Phil 2:12)

- ➔ "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of

mind, meekness, longsuffering; Forbearing one another, and

admonition, are ever attended by so much as a word that would suggest

*in the best of the land make thy father and brethren to dwell; in the land of Goshen let them dwell*" (Gen 45:5-6). This would make Joseph's direction a word of prophecy. I will comment further on Pharaoh's word when we come to that portion of the record.



**THOU SHALT BE NEAR UNTO ME**

*" . . . and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast."*

It is surmised that Joseph, together with Pharaoh, was located in either Zoan or Memphis. Zoan is mentioned in Numbers 13:22 and Psalm 78:12,43 as being "in Egypt," where God wrought many signs. The "princes of Zoan" are said to be "the wise of the counselors of Pharaoh" (Isa 19:11; 30:3-4). I therefore conclude that Joseph being close to Pharaoh, was probably located in Zoan, just north of Goshen.

Being near to Joseph guaranteed Jacob and company would be safe, have proper care, and not lack anything necessary to the sustenance of life.

*forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness.*" (Col 3:12-14)

- ➔ *"Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more."* 1 Thess 4:1)
- ➔ *"Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God."* (Heb 3:12)
- ➔ *"As newborn babes, desire the sincere milk of the word, that ye may grow thereby: If so be ye have tasted that the Lord is gracious."* (1 Pet 2:2-3)

None of these, or similar words of

delay, waiting, or hesitating to respond appropriately. Yet, this delaying manner has become a hallmark of contemporary Christianity. Let it be clear that delay is the result of unbelief, never of faith!

**THOU SHALT DWELL IN THE LAND OF GOSHEN**

*" . . . And thou shalt dwell in the land of Goshen . . ."* Other versions read, "You shall live in the land of Goshen," <sup>NASB</sup> "the region of Goshen," <sup>NIV</sup> "shall settle in the land of Goshen," <sup>NRSV</sup> "The land of Goshen will be your living-place," <sup>BBE</sup> "thou shalt dwell in the land of Gesem of Arabia." <sup>LXE</sup>

This word from Joseph appears to have been his decision, by Divine direction. Later, after he had located Jacob and all of his seed in Goshen, he informed Pharaoh they were presently in that land. Pharaoh responded, "And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee: The land of Egypt is before thee;

**A Type Is Seen Here**

The marvelous type is seen here of the relationship of the saved with the Savior. Having been "quickened together with Christ" (Eph 2:5), it is written that they have been "raised us up together, and made us sit together in heavenly places in Christ Jesus" (Eph 2:6). We are presently described as "risen with Christ" (Col 3:1). God the Father Himself has put us "in Christ Jesus" (1 Cor 1:30). We have also been "joined" to the Lord, and are "one spirit" with Him (1 Cor 6:17). At the present time, this is all "in the Spirit" and "by faith." However, Jesus has affirmed that He will, when He comes again, receive us unto Himself, in order that **where He is, there we may be also** (John 14:3).

This kind of language speaks of sufficiency throughout eternity, ultimate safety, fellowship with Deity, and activities that transcend all human thought.



## I WILL NOURISH THEE

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

Remember, this is the report that is to be made to Jacob. **It is a promise to be made to Jacob and his seed while Jacob is not in Egypt.** The purpose of the report is to encourage the elder Jacob to make the trip to Egypt with great expectation.

### I WILL NOURISH THEE

*“And there will I nourish thee . . .”* Other versions read, *“provide for you,”* NKJV *“provide for you there,”* NIV *“take care of you,”* BBE *“sustain you,”* CSB *“maintain thee,”* DARBY *“feed thee,”* DOUAY *“take care of you there completely,”* MESSAGE *“I will sustain and provide for you.”* AMPLIFIED

It appears that during the

remainder of the famine Jacob and his seed would not have sufficient to buy corn as they did when living in Canaan. By saying he would nourish them, I gather that Joseph intended to cover the ordinary cost of the grain. He would assume the responsibility for his father's entire household, adding them to his own.

### THERE ARE YET FIVE YEARS OF FAMINE

*“ . . . for yet there are five years of famine . . .”* This provision would continue through the next five years, which would be five years of grievous famine. There was no question, then, in Joseph's mind concerning the sufficiency of the stored grain to fully support the lives of Egypt, his own family, and the surrounding areas, for five more years. He knew this was an exhibit of his faith.

### LEST THOU COME TO POVERTY

*“ . . . lest thou, and thy*

*household, and all that thou hast, come to poverty.”* Other versions read, *“lest you and your household and all that you have be impoverished,”* NASB *“so that you and your family may not be in need,”* BBE *“so you, your household, and everyone with you won't starve,”* CEB *“Otherwise, you, your household, and everything you have will become destitute,”* CSB *“won't lose everything,”* GWN *“Otherwise you would become poor,”* NET and *“Otherwise you would become poor.”* NET

**The clear implication is that Jacob and his family would not be able to sustain themselves throughout the five remaining years of the famine.** Other Egyptians would be able to give their land in exchange for grain (Gen 47:20), but Jacob owned no land in Egypt. Therefore, during their need, they would expend all of the resources, and not be able to purchase any more grain. Joseph, therefore, would sustain them.

## YOUR EYES SHALL SEE

***“<sup>12</sup> And, behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you.”***

Joseph realizes there are lingering doubts in his brothers, who are still staggering at the sight and words of the brother they sold to those who used men for merchandise.

### YOU SHALL SEE

*“And, behold, your eyes see, and the eyes of my brother Benjamin, that it*

*is my mouth that speaketh unto you.”*

Other versions read, *“You can see for yourselves, and so can my brother Benjamin,”* NIV *“And now your eyes and the eyes of my brother Benjamin see that it is my own mouth that speaks to you,”* NRSV and *“You and my brother Benjamin have seen with your own eyes that I'm speaking to you.”* CEB

**Joseph has confirmed who he was by referring to his brothers selling him**

**into Egypt.** He has referred to Jacob in a manner that revealed his knowledge of him. The fact that he has been gracious to them proved that he had no malice, and did not intend to take their lives for what they had done.

**This is not a message delivered to them by one of Joseph's servants.** He has spoken the words himself, and they are to believe he will surely carry them out. If this was not the case, he would have set himself against them.

## TELL MY FATHER OF MY GLORY

***“<sup>13</sup> And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither.”***

Joseph now commissions his brothers to buttress the word of him still being alive, with the testimony of his present greatness.

### TELL MY FATHER OF MY GLORY

*“And ye shall tell my father of all my glory in Egypt . . .”* Other versions read, *“my splendor in Egypt,”* NASB *“all*

*the honor accorded my in Egypt,"* <sup>NIV</sup> *"how greatly I am honored in Egypt,"* <sup>NRSV</sup> *"about my power in Egypt,"* <sup>CEB</sup> *"my high position in Egypt,"* <sup>NAB</sup> *"my honored position here in Egypt"* <sup>NLT</sup> *"everything about my high station in Egypt,"* <sup>TNK</sup> *and "about all my power here in Egypt, and how everyone obeys me."* <sup>LIVING</sup>

**Jacob must hear of the exalted position of Joseph before he will come to Egypt.** His brothers had despised him because he was favored of his father. But now they are to tell Jacob of the lofty position to which he has ascended. He is the person who authorized them

to procure food. He did so as a "ruler," not as a servant. This had proved intimidating to them, but they must now tell their father about Joseph and his position in Egypt – not merely report a successful trip to Egypt.

**TELL MY FATHER ALL THAT YOU HAVE SEEN**

*"...and of all that ye have seen..."*

Indeed, the brothers had seen much. They had seen Joseph's house, his servants, his luxurious table, his display of authority, his royal garments, and much more. They had also seen

how he was served and obeyed.

**HASTE AND BRING HIM HERE**

*"... and ye shall haste and bring down my father hither."*

The brothers are not to delay in fulfilling their commission. They are not to go home with their grain, and remain there until it runs out – as they did before. Later we will find that the supplies they took back to Canaan were intended to leave an impression that would provoke Jacob to commence immediately to gather his family, and prepare to come to Egypt.

**JOSEPH WEEPS, KISSES HIS BRETHREN, AND THEY TALK WITH HIM**

*"<sup>14</sup> And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck. <sup>15</sup> Moreover he kissed all his brethren, and wept upon them: and after that his brethren talked with him."*

While this is an emotional event, there is a certain formality perceived it, proving that it was more than something that touched the emotion. The weeping was prompted by joy and understanding. Something had taken place during this trip that was totally unexpected, yet it was totally good. They had been overtaken by a blessing!

**HE FELL UPON BENJAMIN'S NECK**

*"And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck . . ."*

**Joseph had a special attachment to Benjamin because he was his only full-blood brother, being the son, and only other son, born to Rachel.** In fact, Rachel had died giving birth to him.

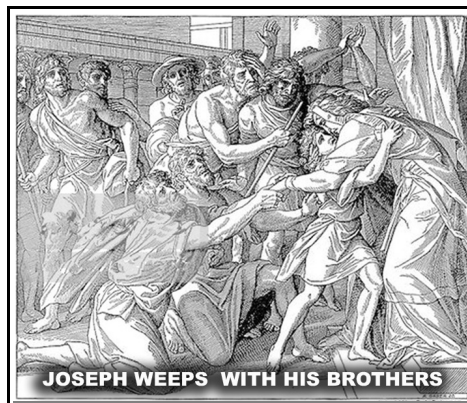
Falling upon one's neck and weeping was a customary display of affection in those ancient times (Gen 33:4; 45:14; 46:29; Acts 20:37).

Although there was also a certain harshness about those days that erupted in harmful conduct, there was

more passion in the people. The Western manner of life had dulled passion and emotion so there are few displays of it, except for foolish purposes. Particularly in the churches there is a certain stoic manner that has been adopted – an unemotional and often chilly atmosphere. This is also true in academic institutions.

**HE KISSED ALL HIS BRETHREN AND WEPT UPON THEM**

*"Moreover he kissed all his brethren, and wept upon them . . ."*



You will notice in the above depiction of Joseph weeping over and kissing his brethren, that Benjamin appears as a little child – even though he would have been at least twenty-two years of age if he had been born the very day Joseph was sold into bondage.

This depiction is characteristic of the majority of medieval Scriptural art. It is nearly always an improper representation, from a feminine appearing Jesus and baby cherubs, to simply technically incorrect depictions of Biblical scenes. This has long troubled me, until recently when I realized the reason for this circumstance. This was during the reign of Catholicism, when the Scriptures were not available to the people. The ordinary people only knew of the Scriptures what the clergy passed on to them, while copies of the Scriptures remained locked up in the monasteries for those supposedly qualified to study them.

This situation caused improper concepts to be formed by even gifted people, and their art confirmed this to be the case.

Today we have a similar situation with modern art depicting a laughing Jesus, and scenes of the cross showing a Jesus without so much as a mark upon Him.

**HIS BRETHREN TALKED WITH HIM**

*"... and after that his brethren talked with him."* Other versions read, *"had no fear of talking to him,"* <sup>BBE</sup> *"they were emboldened to speak to him,"* <sup>DOUAY</sup> *"then were his brethren able to talk with him,"* <sup>NAB</sup> *"began talking freely with*

him," <sup>NLT</sup> and "who finally found their tongues." <sup>LIVING</sup>

As several of the versions suggest, it was **after** Joseph's display of love and affection that his brothers were **able** to speak freely with him. Remember, prior to this, when Joseph had made himself known to them, saying, "I am Joseph," **"his brethren could not answer him, for they were troubled at his presence"** (Gen 45:3).

Now, however, that he has confirmed his care for them, their fear has flown away, and they can speak freely with him.

#### A Proper Depiction of Salvation

This is a most proper depiction of salvation. When the Law brings us to Jesus, smitten with the guilt of our transgressions, we stand fearful before the King of kings. His presence troubles

us because there is such a vast moral and spiritual gulf between us. However, when He begins to speak comfortably to us, telling us not to fear (Lk 12:32), and that our sins have been forgiven us (Matt 9:2), and *"neither do I condemn thee"* (John 8:11), our tongues are loosed, and we are able to speak freely in His presence. What a wonderful salvation has been given to us!

Our next Hungry Saints Meeting will be held on Friday, 12/27/13. We will continue our series of lessons in the book of Genesis. The seventy-third lesson will cover verses 16 thru 28 of chapter 45: "PHARAOH HEARS OF THE COMING OF JACOB/HOUSEHOLD." News of the coming of Joseph's brethren quickly spread, reaching Pharaoh himself. He instructs Joseph to send his brethren back to Canaan, and bring their father and all of the households of his brothers, to Egypt. He will give the good of the land to them, and they will eat the fat of the land. 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 November, 2013

1. *Blakely, Eva* (Lead PM Singing, Lead PM Singing)
2. *Blakely, Given O.* (PM Sermon).
3. *Blakely, Jonathan* (PM Exhortation).
4. *Blakely, June* (Lead PM Prayers, Teach AM Class, Lead PM Singing, PM Introduction, Introduction to PM Sermon).
5. *Blakely, Mattie* (Lead PM Singing)
6. *Blakely, Michael* (Play Piano, AM Table Meditation, AM Exhortation, PM Table Meditation, PM Table Meditation).
7. *Blakely, Michele* (Play Piano).
8. *Blakely, Paul* (AM Calling).
9. *Blakely, Roxanne* (Lead Scripture Shower, Lead PM Singing).
10. *Cobb, Matthew* (AM Sermon).
11. *Cobb, Nicole* (Lead AM Singing).
12. *Cobb, Robert* (Teach AM Class, Teach AM Class, PM Exhortation, PM Exhortation, PM Table Meditation).
13. *Dill, Sarah* (Read AM Sermon Text).
14. *Hutchcraft, Aaron* (AM Exhortation, AM Table Meditation, PM Exhortation, PM Table Meditation, PM Sermon).
15. *Hutchcraft, Adah* (AM Opening, AM Scripture Shower, AM Calling, Introduction to Sermon)
16. *Hutchcraft, Aleia* (Closing Scripture/Benediction)
17. *Hutchcraft, Barbara* (Lead Am Singing, AM Opening).
18. *Hutchcraft, Debbie* (Play Piano)
19. *Hutchcraft, Gene* (AM Sermon, AM Table Meditation, PM Introduction, PM Sermon).
20. *Hutchcraft, Jason* (AM Sermon, PM Sermon, PM Introduction).
21. *Hutchcraft, Judah* (Play Piano Specials, Read PM Sermon Text, PM Introduction).
22. *Hutchcraft, Silas* (Closing Scripture/Benediction, Read PM Sermon Text).
23. *Parker, Melissa* (Lead Scripture Shower, Am Calling, Introduction to AM Sermon).
24. *Parker, Tony* (AM Opening, AM Sermon).
25. *Sims, Baylie* (Lead AM Singing).
26. *Sims Girls – Annie, Hannah, Rachel*).
27. *Sims, Rachel* (Closing Scripture/Benediction)
28. *Sims, Ricky* (AM Exhortation, AM Table Meditation, Teach AM Class).
29. *Sims, Tasha* (Lead AM Singing, Am Opening Word).
30. *Williams, Emma* (Read AM Sermon Text).
31. *Williams, Jeremy* (AM Sermon, AM Exhortation).
32. *Williams, Levi* (Read Am Sermon Text, Closing Scripture/Meditation).
33. *Williams, Logan* (Play Communion Music).
34. *Williams, Sydnee* (Read PM Sermon Text)
35. *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.

*Joseph could no longer contain himself, and so reveals himself to his brothers, ordering them to bring Jacob and family to Egypt.* – Given O. Blakely