



The Book of Genesis

Lesson Number 73



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.

PHARAOH HEARS OF THE COMING OF JACOB/HOUSEHOLD

Gen 45:16 "And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come: and it pleased Pharaoh well, and his servants. ¹⁷ And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; lade your beasts, and go, get you unto the land of Canaan; ¹⁸ And take your father and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat the fat of the land. ¹⁹ Now thou art commanded, this do ye; take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come. ²⁰ Also regard not your stuff; for the good of all the land of Egypt is yours. ²¹ And the children of Israel did so: and Joseph gave them wagons, according to the commandment of Pharaoh, and gave them provision for the way. ²² To all of them he gave each man changes of raiment; but to Benjamin he gave three hundred pieces of silver, and five changes of raiment. ²³ And to his father he sent after this manner; ten asses laden with the good things of Egypt, and ten she asses laden with corn and bread and meat for his father by the way. ²⁴ So he sent his brethren away, and they departed: and he said unto them, See that ye fall not out by the way. ²⁵ And they went up out of Egypt, and came into the land of Canaan unto Jacob their father, ²⁶ And told him, saying, Joseph is yet alive, and he is governor over all the land of Egypt. And Jacob's heart fainted, for he believed them not. ²⁷ And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived: ²⁸ And Israel said, It is enough; Joseph my son is yet alive: I will go and see him before I die." Gen 45:16-28

INTRODUCTION

A BRIEF SUMMARY OF THE TEXT

When Pharaoh hears that Joseph's brethren are coming, he calls Joseph and tells him what to say to his brothers.

His words are in perfect accord with what Joseph had already told them. They were to take a load of grain, go to Canaan, take their father and their households, and come to

Pharaoh. He would give them the good of the land, and they would eat the fat of the land. They were to return to Canaan with wagons from Egypt in which Jacob, the little ones, and their wives would ride. Joseph gave them the wagons, and provision for the trip as well. He also sent a number of gifts that would confirm their representation of Joseph was wholly right. When they arrived in Canaan they told Jacob

Joseph was alive, and was the governor of Egypt. Jacob's heart fainted, for he did not believe them. However, when he saw the wagons his spirit revived, for it confirmed what his sons had told him. Jacob said it was enough. He was convinced Joseph was alive, and would go and see him before he died.

JOY COMES IN THE MORNING
whether we are considering Job,

The news that Joseph's brothers were coming reached Pharaoh. He called for Joseph and told him he was to give them the best of the land. – Given O. Blakely

CONTENTS

- ▶ INTRODUCTION
- ▶ PHARAOH HEARD (45:16)
- ▶ PHARAOH TELLS JOSEPH WHAT TO SAY TO HIS BRETHREN (45:17-18)
- ▶ TAKE THE WAGONS AND BRING YOUR FATHER (45:19)
- ▶ THE GOOD OF ALL THE LAND OF EGYPT IS YOURS (45:20)
- ▶ AND HE GAVE THEM PROVISION FOR THE WAY (45:21)
- ▶ HE SENT GIFTS WITH THEM (45:22-23)
- ▶ SEE THAT YE FALL NOT OUT OF THE WAY (45:24)
- ▶ THEY WENT UNTO JACOB THEIR FATHER (45:25)
- ▶ JOSEPH IS YET ALIVE, AND HE IS GOVERNOR (45:26a)
- ▶ JACOB'S HEART FAINTED (45:26b)
- ▶ THEY TOLD HIM ALL THE WORDS OF JOSEPH (45:27)
- ▶ IT IS ENOUGH, I WILL GO (45:28)
- ▶ CONCLUSION

Abraham, Isaac, Jacob, Joseph's brothers, or Joseph, the promise applies: *"weeping may endure for a night, but joy cometh in the morning"* (Psa 30:5).

For Abraham, it involved a trip to and up a mountain where he had been commanded to offer Isaac as a burnt sacrifice to God. But when he came down the mountain, both he and Isaac were rejoicing.

For Isaac, it involved not being able to dwell in peaceable surroundings, and coming to realize Rebekah was barren. But he also had a morning when rejoicing came to him. He obtained peace, and Rebekah gave birth to twins.

For Jacob, sorrow attended the absence of Joseph, whom he was sure he had been killed by a wild beast. For Joseph's brothers the thought of them being punished for their sins two decades prior, brought fear and trepidation to them. Yet, joy came in

the morning for him, when Joseph sent for him to go to Egypt.

For Joseph, the hatred of his brothers, the rebuke of his father, being sold into slavery, and having to spend a number of years in prison because of false charges had probably been attended by a variety of unpleasanties. Then, there were the tears he had just shed, when he made himself known to his brothers. But now the joy of seeing his father again was on the way.

How does a person recover from something like that? How did Job recover from his trial, all the while ignorant of why it had descended upon him? He recovered when the Lord healed, and restored double of everything he has lost (Job 42:10).

How did Paul recover from the state he described in his second letter to the Corinthians: *"our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life: But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead"* (2 Cor 1:8-9). Or again, *"For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without were fightings, within were fears"* (2 Cor 7:5). It was when the Lord delivered him (2 Cor 1:10; 4:11).

We learn from these holy men – princes in the working out of God's

difficult experiences for the child of God; dark and intimidating straits through which they must pass. However, we have this word from the King: *"joy cometh in the morning!"* Other versions read, *"a shout of joy comes in the morning,"* ^{NASB} *"rejoicing comes in the morning,"* ^{NIV} *"and in the morning gladness,"* ^{DOUAY} *"there is a song of joy in the morning,"* ^{GWN} *"in the morning exultation,"* ^{ABP} *"when morning comes we will celebrate,"* ^{CEV} and *"give way to days of laughter."* ^{MESSAGE}

For Job, that meant the doubling of his assets and another family of ten children. For Jacob, it means seeing Joseph again, and being able to spend his last days with him. For Joseph's brothers it meant deliverance from grievous punishment for their sins. For Joseph, it meant being with his father again, and having their fellowship restored.

And how is it that this morning-joy is experienced. Be assured, it is not something we have fought to obtain. It is not the result of finely laid plans and lengthy deliberations. We certainly did not buy it, for no mortal merchant can retail "joy in the morning."

The answer is intellectually simple, yet profound to the heart. This is a joy that simply *"comes"* – "joy comes." It was not with us during the night, but in the morning there it was! It came to us – came from the Lord. The Psalmist wrote that it came to us on the wings of the morning. Inwardly, the *"Sun of*

Our text will elaborate briefly on how things turned around for Jacob, Joseph, and his brothers. They were all involved, to be sure, but not at the causative level. Strictly speaking, they did not make anything happen.

purpose – that life is not one of ease, with our path strewn with roses, and the skies always blue. No! **There are**

righteous" rose *"with healing in His wings"* (Mal 4:2). God handled the grief by pushing it out with joy. He altered

the situation that was causing the grief, or even consternation. And what were we required to do? Believe! Wait on the Lord! Trust!

Child of God, your greatest difficulties are solved in this manner. For Jacob and Joseph, the trial, or night of weeping, lasted for twenty-two years. I do not know how long the brothers were convicted about their heartless action toward Job – but they had experienced it.

Our text will elaborate briefly on how things turned around for Jacob,

Joseph, and his brothers. **They were all involved, to be sure, but not at the causative level.** Strictly speaking, they did not make anything happen. They did not cause joy to spring forth. Rather, being in the flow of Divine purpose, they experienced God working in them both to do and to will of His own good pleasure (Phil 2:13). For some people that is an intimidating thing to ponder, because it disrupts the foundation of their theology. They entertain perceptions of God that wilt in the face of examples like these. **However, if you**

are Job, or Abraham, or Isaac, or Jacob, or Joseph, or his brothers, you are joyfully thankful for Divine interruption and control. Further, if you want to argue about it, do not do it with someone who has experienced joy coming in the morning, with no logical cause for it being found in humanity. People who have tasted that the Lord is good find it most pleasant to consider and rest in a God that is Sovereign, and can do as He pleases in heaven and on earth. It is vain to argue with them! Do not even attempt to do it!

PHARAOH HEARD

Gen 45:16 **"And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come: and it pleased Pharaoh well, and his servants."**

THE FAME WAS HEARD

"And the fame thereof was heard in Pharaoh's house . . ." Other versions read, *"the report,"* NKJV *"the news,"* NASB *"the message,"* CEB *"the tidings,"* GENEVA *"the sound,"* YLT *"proclaiming forth the report,"* ABP *"it was told,"* CEV *"Pharaoh learned,"* ERV and *"The story."* MESSAGE

The word translated *"fame"* has the following meaning: "FROM AN UNUSED ROOT MEANING TO CALL ALOUD; VOICE, SOUND, NOISE . . . AN UNUSED ROOT MEANING TO CALL ALOUD. . . PROCLAMATION." STRONG'S **In other words, this is what everyone was talking about, shouting out to one another.** The report even got to Pharaoh's palace.

JOSEPH'S BRETHREN ARE COME

" . . . saying, Joseph's brethren are come . . ."

Someone might ask, "Why were they shouting out the news? Had not Joseph's brothers been there before? Indeed, they had, but no had known who they were. So far as everyone except Joseph was concerned, they were just a group of men from Canaan, come to buy grain.

IT PLEASSED PHARAOH WELL, AND HIS SERVANTS

" . . . and it pleased Pharaoh well, and his servants." Other versions read, "It pleased Pharaoh and his servants," NASB *"Pharaoh and his officials were pleased,"* NIV *"it seemed good,"* BBE *"was glad,"* DOUAY *It pleased Pharaoh and his servants well,"* GENEVA *"were all delighted,"* NLT *"were happy to hear it,"* LIVING *"rejoiced,"* ABP *"were very excited,"* ERV and *"were ecstatic."* ISV The word translated *"pleased"* has the following meaning: "TO BE GOOD, BE PLEASING, BE WELL . . . TO BE GLAD, BE JOYFUL . . . TO MAKE GLAD, REJOICE." STRONG'S

There is something to be learned here about Joseph. **He had conducted himself in such a manner that Pharaoh and his servants, together with Joseph's servants and others, were glad to hear of the presence of his brothers.** It would have been possible

for him to live in such a manner as would have caused dread at the news of his brothers arriving.

Joseph had done well representing his family. If he had been untrustworthy, slothful, or a rabble-rouser, or a complainer, this would certainly not have been the case. Stephen said of him, **"And the patriarchs, moved with envy, sold Joseph into Egypt: but God was with him, and gave him favor and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt and all his house"** (Acts 7:10).

Of Good Report

It is written that Cornelius was **"of good report among all the nation of the Jews"** (Acts 10:22). The Ananias that was sent to Saul of Tarsus is said to have been **"a devout man according to the Law, and of good report of all the**

There is something to be learned here about Joseph. He had conducted himself in such a manner that Pharaoh and his servants, together with Joseph's servants and others, were glad to hear of the presence of his brothers.

Jews that dwelt there" (Acts 22:12). Elders "must have a **good report** of them that are without" (1 Tim 3:7). John the apostle said of one of his contemporaries, "**Demetrius hath a good report of all men, and of the truth itself: yea, and we also bear record, and ye know that our record is true**" (1 John 1:12).

This might be confusing to some, for Jesus said, "*Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets*" (Luke 6:26). He was not, however, speaking of the personal lives of His disciples, but of delivering a message that pleased all the people. Jesus set the tone for the manner in which children are to grow up into mature: "*And Jesus increased in wisdom and stature, and in favor with God and man*" (Luke 2:52).

Paul wrote to the church, "*For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. For he that in these things serveth Christ is acceptable to God, and approved of men*" (Rom 14:17-18).

Any opposition that we encounter must not be because of unacceptable behavior. Persecution is "*for righteousness sake*" (Matt 5:10; 1 Pet 3:14), or because of the message of the truth of the Gospel that we bring, which causes the enemies of the faith to raise an "*evil report*" of us (2 Cor 6:8). Those who oppose this Gospel, and those who preach it, are referred to as "*unreasonable men*" (2 Thess 3:1). It is good for us to live in such a manner as is not offensive in the eyes of reasonable men.

Early believers, when newness of life had reached its initial crescendo resulted in the believers "*having favor with all the people*" (Acts 2:47). This was when they were living wholeheartedly for and to the Lord. Such periods have generally not lasted very long. This is apparently by **Divine intention.** **Never, however, should the people of God suffer for doing wrong, or being an "evil doer."** As it is written, "*But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters. Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf*" (1 Pet 4:115-6). It is essential that all believers live in such a manner as not to arouse suspicions about the legitimacy of the Gospel and those who embrace it. Any Gospel that does not produce men of integrity is no gospel at all.

PHARAOH TELLS JOSEPH WHAT TO SAY TO HIS BRETHREN

" ¹⁷ *And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; lade your beasts, and go, get you unto the land of Canaan;* ¹⁸ *And take your father and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat the fat of the land."*

GET YOU UNTO THE LAND OF CANAAN

"And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; lade your beasts, and go, get you unto the land of Canaan . . ."

It appears as though Pharaoh did

made any effort to inform Pharaoh of what he had said. Some take the position that Joseph had probably made his plans known to Pharaoh, and that he merely confirmed what Joseph had said (Pulpit Commentary). John Gill says in his commentary, "IT CANNOT BE IMAGINED THAT PHARAOH SHOULD SAY WHAT FOLLOWS UPON A BARE REPORT, WITHOUT HAVING A FURTHER ACCOUNT OF THINGS FROM JOSEPH."

I choose to view this as confirmation that the God of heaven was orchestrating this entire matter, and that He had put into Pharaoh's heart, independently of any word from Joseph, to make this offer. It is written

their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled." (Rev 17:17). **It would be a small thing, therefore, for God to cause Pharaoh to have the same mindset as Joseph on this matter.**

Do It Right Away

Like Joseph, Pharaoh calls for immediate action. The brothers were to load their beasts with the supplies they had procured, and head for Canaan.

TAKE YOUR FATHER AND YOUR HOUSEHOLDS AND COME UNTO ME

" . . . And take your father and your households, and come unto me . . ."

Once they arrived in Canaan, the brothers were to gather together everyone in their clan: their father and their households. We know from a later word that this involved the gathering of seventy people. **None could refuse to come or be omitted.**

He does not tell them to seek the approval of the families, but to simply

It appears as though Pharaoh did not know what Joseph had already said to his brothers, or that Joseph had made any effort to inform Pharaoh of what he had said.

not know what Joseph had already said to his brothers, or that Joseph had

concerning the rise and success of Babylon the Great, "*For God hath put in*

gather them and come to Egypt. That was the situation when viewed from Egypt.

Meanwhile, God would be at work in Canaan, making the people willing in the day of His power (Psa 110:3). I do not doubt that there were discussions on the advantages of moving to Egypt, as opposed to traveling there repeatedly for several years to obtain food. If so, this would have been a miraculous consideration – one wrought by God.

It is true that God had revealed to Abraham that his seed would *“be a stranger in a land that is not theirs”* (Gen 15:13). However, He had not specified Egypt, and did not reveal that this would be during a time of famine. It is possible that at some time some of them coordinated their presence in Egypt with the promise made to Abraham. At this time, in my opinion, God in some way prepared the people to be agreeable, so they would come together quickly and commence the trip to Egypt.

A Parallel of Salvation

This is actually a type of the experience of salvation. The Gospel announces a provision that can only be realized by disconnecting with this present evil world, gathering together, and commencing travel on *“The way of holiness”* (Isa 35:8). The destination is glory, and as the saved travel, they do so as strangers and pilgrims in the world (1 Pet 2:11).

I WILL GIVE YOU THE GOOD OF THE LAND OF EGYPT

“ . . . and I will give you the good of the land of Egypt . . . ” Other versions read, *“the best of the land,”* ^{NKJV} *“all the good things of Egypt”* ^{BBE} *“provide you with good things from the land of Egypt,”* ^{CEB} *“good property in Egypt,”* ^{CJB} *“the good of the land,”* ^{ERV} *“the best land in Egypt,”* ^{GWN} *“of all the goods of Egypt,”* ^{SEPTUAGINT} *“the best territory in Egypt,”* ^{NJB} *“the very best land in Egypt,”* ^{NLT} *“assign to you the very best territory in the land of Egypt,”* ^{LIVING} *“the best in the land of Egypt.”* ^{AMPLIFIED}

The various versions present a

confusing picture. In saying *“the good of the land,”* was Pharaoh saying he would give them the good produce that was in the land? Or was he saying he would give them the best land, or territory, in Egypt? I am persuaded he meant the latter: the best land, or territory. After five years of grievous famine, precisely what would be the best produce of the land? Joseph had already told them, no doubt in a prophecy, they would be located in the land of Goshen (Gen 45:10). Later Joseph told Pharaoh his brethren were in Goshen (Gen 47:1). When he actually met the families, Pharaoh said, *“in the land of Goshen let them dwell”* (Gen 47:6). It was eventually in this area of

had for Jacob and his family? I think not! **It was because of Joseph!** His regard for Joseph is what moved him to be so gratuitous to those related to him.

The Parallel in Jesus Christ

Who does not see the most precise parallel in Christ Jesus. **While God does have a love for His people** (2 Thess 2:16), **it is for Christ’s sake that He does so!** Is it not written, *“God for Christ’s sake hath forgiven you”* (Eph 4:32). Take Jesus out of the scenario and you will not be able to say much, if anything, about God’s love for either the world (John 3:16), or the church.

Where You Are Positioned Is Important

There are staggering numbers of professing Christians whose lives are stalemated because they insist on dwelling in the wrong place – lower climes where “the things of the Spirit of God” are rarely available. They are trying to live on meager rations, and salvation is simply not calculated to be worked out in such places.

Egypt that Jacob’s progeny *“grew and multiplied exceedingly”* (Gen 47:27).

YOU SHALL EAT THE FAT OF THE LAND

“ . . . and ye shall eat the fat of the land.”

What exactly was *“the fat of the land?”* Eventually, after the famine, it would be the best produce of the land. During the last two years of the famine, it would be from the grain-supply that was in the cities of Goshen, for the surplus grain had been stored throughout the land (Gen 41:35,48) – and eventually Joseph moved the people into cities (Gen 47:21). **I gather than the grain that was reaped in the land of Goshen was superior.**

And Why would Pharaoh do this? Was it because of a deep respect he

For Israel to prosper in Egypt, they had to be in a place conducive to their manner of life. Later, Joseph instructed Jacob and his brothers to explain their occupation and needs this way: *“And it shall come to pass, when Pharaoh shall call you, and shall say, What is your occupation? That ye shall say, Thy servants’ trade hath been about cattle from our youth even until now, both we, and also our fathers: that ye may dwell in the land of Goshen”* (Gen 46:33-34).

There are staggering numbers of professing Christians whose lives are stalemated because they insist on dwelling in the wrong place – lower climes where “the things of the Spirit of God” (Rom 8:5; 1 or 2:14) **are rarely available.** They are trying to live on meager rations, and salvation is simply not calculated to be worked out (Phil

2:12) in such places.

Professing Christians will offer all kinds of explanations for this practice. Perhaps they have friends in these lesser places, or are attempting to change the environment, or it is more convenient . . . etc. However, when God has provided the best places for us – “heavenly places” – it is simply wrong to attempt to maintain spiritual

life somewhere else.

It is not enough to choose a place where some Bible is taught – generally things that do not make for spiritual maturity. If a conscientious believer cannot make advancement in “*spiritual understanding*” (Col 1:9), and in their commitment to the Lord, then they are not in the right place. Where the truth

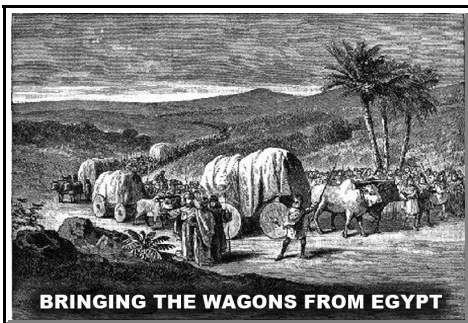
of God is rationed in both quality and quantity, required spiritual growth cannot be sustained – and woe to the poor souls who attempt to do so. They have become victims of a Satanic conspiracy that has been foisted upon those who are not knowledgeable of the Lord’s thoughts and ways (Isa 55:8-9). They must be alert to their condition.

TAKE WAGONS, AND BRING YOUR FATHER

“¹⁹ Now thou art commanded, this do ye; take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come.”

TAKE YOU WAGONS

“Now thou art commanded, this do ye; take you wagons out of the land of Egypt for your little ones, and for your wives . . .” Other versions read, “carts,”^{NKJV} “chariots,”^{GENEVA} “carriage,”^{DARBY} and “transport wagons.”^{ISV}



Wagons are made to transport people and goods – something with wheels that can be moved along with some degree of speed and comfort.

We are dealing with the transportation of a maximum of seventy souls, with the only exclusion those who assisted in the herding of the cattle, and guiding the beasts pulling the wagons. It was, then, a considerable provision.

BRING YOUR FATHER AND COME

“ . . . and bring your father, and come.” Other versions read, “Take up your father, and make haste to come with all speed,”^{DOUAY} and “bring your father back here.”^{NAB}

Pharaoh makes clear that Joseph’s brothers were not to forget the primary one to be brought back – their father. Joseph had made the same demand, referring to “my father” (Gen 45:13).

There was to be no separation in the household of Jacob. All of them were to come to Egypt, with none remaining behind.

The Journey to Glory

The parallel of our journey to glory is quite remarkable. **In our case, the “wagons” parallel the churches – clusters of interdependent brethren**

traveling together in a kind of spiritual caravan. We have also been given “provision for the way,” provided through the Word of God (Lk 4:4), and edification from the body with which we gather (1 Cor 14:26; Eph 4:16). **The fundamental issue with us, as with Jacob and his household, is getting to the appointed destination.** We must not become overly absorbed with the journey itself, or with the various hardships or benefits that are associated with it. **It is the objective that must ever be prominent in our thoughts and intentions.**

The way to our “long home” (Eccl 12:5), or “eternal home,”^{NKJV} is attended by an inward Leader (Rom 8:14), fellowship with Christ (1 Cor 2:9), angelic ministry (Heb 1:13-14), and fellowship with kindred believers (1 John 1:7). These are some of the provisions, for our journey. Others include “all spiritual blessings” (Eph 1:6), “all things that pertain to life and godliness” (2 Pet 1:3), “every good gift and every perfect gift” (James 1:17). These are all provided to ensure we can complete our journey from earth to glory, and from time to eternity.

THE GOOD OF ALL THE LAND OF EGYPT IS YOURS

“²⁰ Also regard not your stuff; for the good of all the land of Egypt is yours.”

These are the words of Pharaoh, who is in perfect accord with Joseph in his judgment. I do not believe this was the result of them conferring with one

another. Ordinarily, the one under the king is to be in agreement with the king. subject **But in this case, because we are being exposed to the will of**

The news that Joseph’s brothers were coming reached Pharaoh. He called for Joseph and told him he was to give them the best of the land. – Given O. Blakely

God, the king is in agreement with the one subject to him – for in the matter of the throne, Pharaoh was not the of Joseph (Gen 41:40).

REGARD NOT YOUR STUFF

“Also regard not your stuff . . .” Other versions read, *“do not be concerned about your goods,”* ^{NKJV} *“never mind about your belongings,”* ^{NIV} *“give no thought to your possessions,”* ^{NRSV} *“Never mind about your property,”* ^{NJB} *“regard not your furniture”* ^{WEB} *“no pity on your vessels”* ^{YLT} *“They can leave their possessions behind,”* ^{CEV} *“Don’t worry about bringing all of their belongings,”* ^{ERV} *“Don’t worry about having to leave things behind,”* ^{MESSAGE} and *“do not look with regret or concern upon your goods.”* ^{AMPLIFIED}

Some versions represent this word just the opposite of what is reads. Here is an example. *“leave nothing of your household stuff.”* ^{DOUAY} This would render the next phrase meaningless.

There would be no need for all of their belongings once they arrived in Egypt. Also, transporting them all through the desert would make the trip more difficult than necessary.

THE GOOD OF ALL THE LAND OF EGYPT IS YOURS

“ . . . for the good of all the land of Egypt is yours.” Other versions read, *“the best of all of Egypt is yours,”* ^{NKJV} *“you will have good things from the entire land of Egypt”* ^{CEB} *“all the riches of Egypt shall be yours,”* ^{DOUAY} and *“they will be given the best of everything in Egypt.”* ^{CEV}

Everything they left behind would be replenished from the very best in the land of Egypt. Relocating their homes would not result in a reduction in either the quality or quantity of their

possessions. Of course, this would require faith on their part – but the promise was true.

The Parallel to Spiritual Life

Right here we find the answer to why many professing Christians fail to progress or appropriate the rich things of God.

Much of the church in western world falls into one of two u n a c c e p t a b l e categories.

➔ Those who view life in Christ as basically inhibitive, for which cause they approach life in Christ from a legalistic point of view.

Everyone coming to Christ must be told they are going to appropriate much more than they are leaving. In fact, they will be required to leave everything that is incompatible with life in Christ Jesus behind. The purpose of salvation is to separate is from ther world, not make us more secure in it.

When we flee to Christ (Heb 6:18), it is understood that He does not allow us to bring a lot of the trappings from our old lives to the lofty realms to which we are elevated in Christ Jesus. Some people fail to see this. They bring with them their former preference for certain kinds of music, a predilection to think of self first, and activities that require the bulk of their time, yet are wholly unrelated to newness of life.

All of this is because such poor souls have not seen the absolute superiority of life in Christ Jesus. Those who, as Jesus declared, *“hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel’s,”* shall *“receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life”* (Mark 10:29-30).

➔ Those who see newness of life as the means of appropriating more of this world’s goods, attaining worldly status, etc.

Both of these are serious transgressions that totally misrepresent God, Christ, the Holy Spirit, eternal life, and spirituality. Yet, they are being tolerated as though they were not serious.

Everyone coming to Christ must be told they are going to appropriate much more than they are leaving. In fact, they will be required to leave everything that is incompatible with life in Christ Jesus behind. The purpose of salvation is to separate is from ther world, not make us more secure in it. It is ever true, *“that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God”* (James 4:4).

AND HE GAVE THEM PROVISION FOR THE WAY

“²¹ And the children of Israel did so: and Joseph gave them wagons, according to the commandment of

Pharaoh, and gave them provision for the way.”

THE CHILDREN OF ISRAEL DID SO
“And the children of Israel did so: and Joseph gave them wagons . . .”

Here the eleven sons of Jacob are called *"the children of Israel."* Other versions read *"sons of Israel"*—i.e. ^{ASV} *"Israel's sons."* ^{CEB}

This is the first use of that expression in a contemporary sense. It is used in the thirty-second chapter in reference to the coming generations of Jacob: *"Therefore the children of Israel*

afflict them four hundred years; And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance" (Gen 15:13-14). The authorized version consistently refers to Jacob's sons in the domestic sense of the word as *"sons of Jacob"* (Gen 34:7,13,25,27; 35:5,22,26; 49:2). However, when Jacob is identified as *"Israel,"* it is

There is an edifying parallel between this text and those who have been made alive in Christ Jesus. We have also been called to another country – *"a better country, that is an heavenly"* (Heb 11:16). We are traveling there as *"strangers and pilgrims"* in the world, through which we are sojourning (1 Pet 2:11; Heb 13:14). From one perspective we are traveling to a *"city which hath foundations, whose Builder and Maker is God"* (Heb 11:10).

Provisions given to us for the journey include *"all spiritual blessings in heavenly places"* (Eph 1:4), and *"all things that pertain to life and godliness"* (2 Pet 1:4). They are to be found in the wagons in which we are making our journey – *"the churches"* (Acts 9:31; 15:41; 16:5; 1 Cor 11:16; Rev 2:7,11,17,29; 3:6,13,22; 22:16).

The process of feeding is referred to as *"edification,"* or *"edifying"* (Acts 9:31; Rom 15:2; 1 Cor 14:3,5,12,26; 2 Cor 10:8; 12:19; 13:10; Eph 4:12,16,29; 1 Tim 1:4). **This is spiritual nourishment, and it is required to make it through the world and into the presence of the Lord safely.**

In our time, edification has all but been eliminated in the churches. It is now fashionable to supposedly help people through their problems, and assist them in resolving their difficulties and come to live a reasonably satisfying life. However, problem-solving, or *"correction"* and *"instruction in righteousness"* (2 Tim 3:16) do not edify or nourish the soul. They are more like spiritual medicine to assist a person to become healthy, so they can eat and be productive. They are like a splint or a cast that makes a person able to move about. **All of this, however, is intended to prepare a person to be edified – but those processes themselves do not edify.** A person of sound mind would laugh if they were told a band-aid would give them more muscle-mass and strength, or that a cast would enable them to run a race successfully. Yet, that is precisely what is happening in the churches. They are not being fed properly – **and this is a**

It must be remembered that the Genesis record is not simply the account of various progenitors and their progeny. It is the record of the working of the Lord: first in the creation of the heavens and the earth, and all that is in them, and second of a nation through whom the promised Seed of both Eve and Abraham would come.

eat not of the sinew which shrank, which is upon the hollow of the thigh, unto this day: because he touched the hollow of Jacob's thigh in the sinew that shrank" (Gen 32:32). The thirty-sixth chapter uses it in reference to the future: *"And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel"* (Gen 36:31). The expression *"the children of Israel"* is mentioned 644 times in Scripture (KJV), 631 times in the NKJV, once in the NASB, none in the NIV, 4 in the NRSV, 19 in the RSV. It is a key identity of Scripture. The Hebrew word for *"sons"* is *"ben,"* and is consistent in all of the Hebrew texts. The lexical meaning of this word is "SON, GRANDSON, CHILD, MEMBER OF A GROUP" ^{STRONGS}. As used throughout Scripture, and here as well, I believe, it refers to **members of a group – the Israelites,** as distinguished from all other people. In this text, when Jacob's sons are preparing to move all of Jacob's offspring to Egypt, they are referred to as *"the children of Israel."* This will be the beginning of the fulfillment of the word delivered to Abraham: *"And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall*

generally in the covenantal sense with the Abrahamic promise in mind.

It must be remembered that the Genesis record is not simply the account of various progenitors and their progeny. **It is the record of the working of the Lord: first in the creation of the heavens and the earth, and all that is in them, and second of a nation through whom the promised Seed of both Eve and Abraham would come.**

PROVISION FOR THE WAY

" . . . according to the commandment of Pharaoh, and gave them provision for the way." Other versions read, *"food for their journey,"* ^{BBE} *"provisions for the road,"* ^{CEB} *"victuals also for the journey"* ^{GENEVA} and *"supplies for their trip."* ^{GWN}

This was food for the brothers to return home, and for the households to make the journey back to Egypt. This would, of course, include provender for the beasts pulling the wagons, and as was required for their flocks, if they brought them who would probably graze on the way at specific havens.

The Parallel with Spiritual Life

direct violation of the mandate of the Lord: “Feed My lambs,” “feed My sheep,” “feed the flock of God,” and “feed the church of God” (John 21:15,16-17; 1 Pet 5:2; Acts 20:28). The revealed objective of God is that each church might be a “*whole body fitly joined together and compacted by*

that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love” (Eph 4:16).

Where feeding or edification is not taking place, there is a question of

whether or not the people are in the proper wagon – the one that is headed for glory, to be the Lamb’s wife. Although it is not at all pleasant to ponder, it is possible to be in a “church” that is not even in route to the better country, that is, an heavenly.

HE SENT GIFTS WITH THEM

“²² *To all of them he gave each man changes of raiment; but to Benjamin he gave three hundred pieces of silver, and five changes of raiment. ²³ And to his father he sent after this manner; ten asses laden with the good things of Egypt, and ten she asses laden with corn and bread and meat for his father by the way.*”

CHANGES OF RAIMENT

“*To all of them he gave each man changes of raiment . . .*” Other versions read, “*changes of garments,*” ^{NKJV} “*new clothing,*” ^{NIV} “*a set of garments,*” ^{NRSV} and “*festal garments*” ^{RSV}

It is generally conceded that these were special garments, more elegant in nature than everyday clothing. If this is the case “*changes*” indicates a different kind of garments, rather than numerous sets or ordinary garments.

There are two possible reasons for this. First, those unique garments would bear testimony to the favor of the ruler of Egypt, who was being favorable toward them. They would buttress the legitimacy of the invitation to come to Egypt and enjoy the best of the land.

Second, they could be worn when they returned to appear before the ruler, Joseph – garments more suitable for such a formal occasion. A king wears special garments (Jonah 3:6; Esth 6:8; Acts 12:21). When it was fitting, those appearing before the king have special garments. When Esther appeared before the king, she wore her “*royal apparel*” (Esth 5:1). The court of Solomon appeared before him in “*their apparel*” (2 Chron 9:4).

The Parallel In Spiritual Life

In Christ Jesus, we are also given a change of apparel – clothing suitable for appearance before the Lord, and conducting our lives as representatives of Him. We are to be “*clothed with humility*” (1 Pet 5:5). Solemnly we are admonished to “*put on Christ*” (Ga; 3:27), “*put on the new man*” (Eph 4:24), “*put on . . . bowels of mercies, kindness, humbleness of mind, meekness, longsuffering . . . charity*” (Col 3:12-13). Then there are “*the garments of salvation*” and “*the robe of righteousness*” (Isa 61:10). It is **uncomely to appear before God, or even**

same mother as well as father. Joseph recognized this, and honored it with his conduct.

This would be an encouragement to Benjamin, and further proof of Joseph being alive to Jacob.

Another Parallel

Although I must approach this matter with godly caution, there are some in Christ who receive more – even though Divine plentitude is intended for all. **Those, for example, who are more thoroughly involved in this great salvation will realize more of**

It is really not enough to acknowledge what we ought to do, and that remarkable benefits are available to all. There must be the corresponding action of faith that takes hold of the promises, thereby enabling the individual to be more fully a partaker of the Divine nature (2 Pet 1:4) – to grow up into Christ.

men, without this royal apparel.

BUT TO BENJAMIN

“*. . . but to Benjamin he gave three hundred pieces of silver, and five changes of raiment . . .*”

Benjamin was special to Joseph, like Seth was to Adam, Jonathan was to David, etc. Joseph and Benjamin had a closer relationship than he had with the rest of his brothers, having the

its benefits. Those, for example, who really do “*draw near with a true heart in full assurance of faith, having their hearts sprinkled from an evil conscience, and their bodies washed with pure water,*” will receive more than those who do not (Heb 10:22). It is really not enough to acknowledge what we ought to do, and that remarkable benefits are available to all. There must be the corresponding action of faith that takes hold of the promises,

thereby enabling the individual to be more fully a partaker of the Divine nature (2 Pet 1:4) – to grow up into Christ.

provision for his father [to supply all who were with him] on the way." ^{AMPLIFIED}

For Jacob, he sent twenty donkeys loaded with supplies! These

Heb 7:22) or "covenant" (Heb 8:6). We have been granted "**better sacrifices**" that have even cleansed and prepared the heavenly places (Heb 9:23). We have in heaven "**a better and an enduring substance**" (Heb 10:34), and we are expecting a "**better country**" (Heb 11:16). A "**better thing**" has been provided for us (Heb 11:40). We have the "**blood of sprinkling that speaks better things than that of Abel**" (Heb 12:24). For those in Christ, there are "**the best gifts**" that are to be coveted (1 Cor 12:31).

These, in experience and expectation, have been provided for our journey to glory – our wilderness trek through this present evil world. There is no need for any believer to be in spiritual impoverishment.

What a reproach it is for professing Christians to live on meager supplies, grasping at the things of this world, and turned aside by the sights and sounds of its baubles.

There is no need for any believer to be in spiritual impoverishment.

A GIFT FOR JACOB

"And to his father he sent after this manner; ten asses laden with the good things of Egypt, and ten she asses laden with corn and bread and meat for his father by the way." Other versions read, "*the best things of Egypt . . . grain and bread and other provisions for his journey,*" ^{NIV} "*finest goods Egypt produced,*" ^{CJB} "*the riches of Egypt,*" ^{DOUAY} and "*the good things of Egypt . . . grain, bread, and nourishing food and*

were not average supplies, but the very best Egypt had to offer. The food was also the best, the most nourishing, and the most appropriate for their journey back to Egypt.

Another Parallel

Again, the account contains a mirror of God's "*great salvation*" (Heb 2:3). "**Better things**" can be found in us (Heb 6:9). We have a "**better hope**" (Heb 7:19), and a "**better testament,**"

SEE THAT YE FALL NOT OUT BY THE WAY

"²⁴ So he sent his brethren away, and they departed: and he said unto them, See that ye fall not out by the way."

HE SENT AWAY HIS BRETHREN

"So he sent his brethren away, and they departed . . ."

The time had come for his brothers to be separated from him for a season. They had to leave in order that they could return as a whole family. They were given provisions for the way home and back – provisions that would remind them of the excellence that awaited them in Egypt.

The Spiritual Parallel

The parallel to life in Christ differs slightly, but is much the same – there is a temporary separation. With Joseph, it is from his brothers. For us, it is a temporary separation from the presence of the Lord. Also, in our case, it is the

Lord Jesus who left, promising that He would return for us while we were ourselves en route to the promised land (John 14:3). Hear Him as He speaks to His disciples. *Whether I go ye cannot come*" (John 13:33). "*I go to prepare a place for you!*" (John 14:2). "*I go unto My Father*" (John 16:10). Rather than us going to Him, He is going to descend from heaven, and we will, with all saints from all time, rise to "*meet the Lord in the air*" (1 Thess 4:17). Until that time, while we remain in the world, we are sojourners, pilgrims, and strangers in the world.

SEE THAT YE FALL NOT OUT BY THE WAY

" . . . and he said unto them, See that ye fall not out by the way." Other versions read, "*do not become troubled along the way,*" ^{NKJV} "*Do not quarrel on the journey,*" ^{NASB} "*have no argument on the road,*" ^{BBE} "*Don't be worried about the trip,*" ^{CEB} "*Don't argue on the way"*

^{CSB} "*Be not angry in the way*" ^{DOUAY} "*As you travel don't be overcome with fear,*" ^{NET} "*let there be no upsets on the way!*" ^{NJB} "*See that ye contend not by the way,*" ^{RWB} "*Do not be quarrelsome on the way,*" ^{TNK} "*Do not be provoked to anger in the way!*" ^{ABP} "*don't fight on the way,*" ^{ERV} "*Take it easy on the journey; try to get along with each other,*" ^{MESSAGE} "*See that you do not disagree (get excited, quarrel) along the road.*" ^{AMPLIFIED}

The Hebrew word translated "*fall out*" (ra-gaz) means, "TREMBLE, QUAKE, RAGE, QUIVER, BE AGITATED, BE EXCITED, BE PERTURBED...BE DISQUIETED...ENRAGE, DISTURB...TO EXCITE ONESELF ." ^{STRONG'S}

To me, there is no question that Joseph was NOT speaking of becoming fearful along the way, anymore than they were fearful when coming to Egypt. Some of the versions, in my judgment, completely miss the point of the text, being carried away with

academic considerations rather than the context of the passage. I see the following as falling into this class as unacceptable translations: *“do not become troubled along the way,”* ^{NKJV} *“Don't be worried about the trip,”* ^{CEB} *“As you travel don't be overcome with fear,”* ^{NET} *“let there be no upsets on the way!”* ^{NJB}

Knowing his brothers well, Joseph was speaking of them arguing and contending with one another as they traveled. He knew this was their tendency. When they sold him into slavery, they argued about what they should do (Gen 37:20-22,26). When they unwittingly first faced their brother in Egypt, Reuben argued with them (Gen 42:22).

Now that they were returning home to gather the whole family of Jacob, and prepare to come to Egypt, it was important that they not quarrel along the way. They should rather travel with thanksgiving and the spirit of expectation.

The Parallel to Spiritual Life

Those in Christ are in a similar situation. They are doing what is necessary to have an *“abundant entrance”* into the Kingdom of Christ ministered unto them (2 Pet 1:11). They must not argue and contend with one another along the way, but be peaceable and considerate of one another. Thus we read admonitions such as these: *“be at peace among yourselves”* (1 Thess 5:13). *“And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you”* (Eph 4:32). *“Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves”* (Phil 2:3).

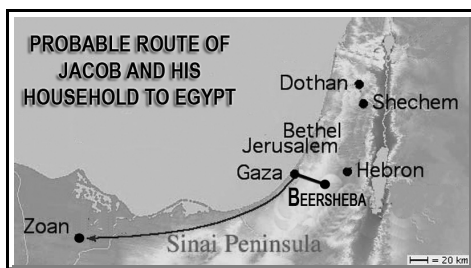
One of the damnable things about spiritual Babylon, the religion of form without power (2 Tim 3:5), is that it has introduced fussing and fighting along the way. **Divisions and contentions have resulted from erroneous ideas and the charlatans that promote them.** Solemnly we are told to avoid this kind of conduct as we travel to glory: *“But avoid foolish questions, and genealogies, and contentions, and*

strivings about the law; for they are unprofitable and vain. A man that is an heretic after the first and second admonition reject” (Titus 3:9-10).

We must ever remember that *“to be spiritually minded is life and peace”* (Rom 8:6). Further those in whose hearts the peace of God is found, will not be disposed to argue and contend along the way. How appropriate the words of James are at this point. He wrote of the wisdom from beneath, and the wisdom from above. *“This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace”* (James 3:15-18). **In our sojourning through the world, there must not be contentions among us.** When there are temptations for them to arise, we must address the matter in the Spirit of the Lord.

THEY WENT UNTO JACOB THEIR FATHER

“²⁵ And they went up out of Egypt, and came into the land of Canaan unto Jacob their father.”



I have estimated the trip both to and from Egypt to Canaan to have been approximately two hundred miles. Later, we are told that Jacob rose up *“from Beersheba,”* together with his children, little ones and wives. They were loaded in the wagons that Joseph had sent (Gen 46:5).

Thus the brothers commenced their 200 mile trip from Egypt to Canaan. The Spirit simply omits everything associated with that 200 mile trip, and says, they *“came into the land of Canaan unto Jacob their father.”* **The incidentals associated with the journey itself are characteristically omitted.** This same kind of report was given for the following trips of the patriarchs.

- ➔ Abraham traveling from Ur to Haran (Gen 11:32-Gen 12:4).
- ➔ Abraham traveling from Haran to Canaan (Gen 12:5).
- ➔ Abraham traveling from Canaan to Egypt (Gen 12:10-14).
- ➔ Abraham traveling from Egypt back

to Canaan (Gen 13:1-3).

- ➔ Abraham's servant traveling from Canaan to Mesopotamia (Gen 24:10).
- ➔ Abraham's servant and Rebecca traveling from Mesopotamia back to Canaan (Gen 24:59-66).
- ➔ Isaac traveling to Gerar (Gen 26:1)
- ➔ Isaac traveling from the land of the Philistines to Beersheba (Gen 26:22-23).
- ➔ Jacob traveling from Canaan to Padanaram (Gen 28:5).
- ➔ Jacob traveling from Padanaram back to the mount of Gilead (Gen 31:21-23).

- ➔ Jacob, after confronting Laban until he confronted Esau (Gen 32:1-33:4).
- ➔ Joseph's trip from Dothan to Egypt, to be sold as a slave (Gen 37:28; 39:1).
- ➔ Joseph's brothers first traveling from Canaan to Egypt (Gen 42:3-6).
- ➔ Joseph's brothers return from Egypt to Canaan (Gen 42:26-29).
- ➔ Joseph's brothers second trip from Canaan to Egypt (Gen 43:15).
- ➔ Joseph's brothers second trip from Egypt to Canaan, now being reported (Gen 45:25)..

There is perfect consistency in all of these trips. **There is very little, and most of the time nothing, reported that had to do with the journey itself and any subjective experiences they had along the way – things that happened to them.** There are reports of things that occurred on their journeys: dreams, visions, Joseph's brothers discovering their money in their sacks, and the events relating to the discovery of Joseph's cup in Benjamin's sack. However, such things specifically related to the working of the Lord. Mundane things simply were not reported.

Here Is Something to Be Learned

The people of God are not to get bogged down in the details of their lives. They to learn to commit their way

to the Lord (Psa 37:5). **By "details," I means the experiences that are common to all men – whether good or evil.** It is how the Lord is working with and in us that constitute the main category of human experience. The mundane, while it is necessary, is not the fundamental part of our lives.

How important it is to be able to maintain that vital perspective of our pilgrimage.

I understand that such details make for interesting biographies and the likes, but they are of little value to one who is living by faith. **It appears to me that it is wholly improper to allow ourselves to be unduly distracted by novel and trivial things.**

JOSEPH IS YET ALIVE, AND HE IS GOVERNOR

26a And told him, saying, Joseph is yet alive, and he is governor over all the land of Egypt."

I imagine there was nothing easy about giving this report. Twenty-two years earlier they had presented some doctored-up evidence to Jacob that led him to the conclusion Joseph had been killed by "an evil beast" (Gen 37:31-33). Jacob grieved for "many days" over this wrong perception (Gen 37:34). Now, for over twenty years he has grown accustomed, as much as possible, to living with the imagined knowledge that Joseph is dead.

JOSEPH IS YET ALIVE

"And told him, saying, Joseph is yet alive . . ."

A living Joseph could not be hidden indefinitely. **Life – real life – will eventually show. It cannot be ultimately or totally and always concealed.**

Neither Jacob nor his sons had totally forgotten Jacob. Now Jacob is arrested with an unexpected fact: "Joseph is yet alive!" This was a sharp contradiction of what he had come to

think of Joseph – a perception that had lasted for twenty-two years.

HE IS GOVERNOR OVER ALL THE LAND OF EGYPT

" . . . and he is governor over all the land of Egypt."

As if the news that Joseph was alive was not enough, they quickly add, "he is governor over all the land of Egypt." Here is an unquestionable fact that was actually difficult to receive – first for Joseph's brothers, and now for Jacob.

There are facts that, when

reported, are difficult for the mind to process. Particularly in matters pertaining to life and godliness, there are realities that tax the capability of the mind of man. They are not easily discerned or received. These are the report of things transcendent to nature – things that the Lord has done. They are matters concerning which unseen powers are activated. The Holy Spirit works on the side of the truth, and the devil throws arguments against the truth into the stream of thought. This circumstance is the cause of confusion in the hearts and minds of spiritual novices –those who have not yet grown up into Christ (Eph 4:15). In

Actually, little spiritual growth can take place where inferior matters are consistently proclaimed, and superior things are not. Eventually, in order to proper spiritual growth, the mind must be exposed to the "deep things of God"

places where only juvenile things are preached and taught, people will inevitably become enslaved to the flesh, and confused by the truth.

Actually, little spiritual growth can take place where inferior matters are consistently proclaimed, and superior

things are not. Eventually, in order to proper spiritual growth, the mind must be exposed to the “*deep things of God*” – to things having to do with length, and height, and breadth, and depth – things that transcend knowledge (Eph 3:15-19).

A prevailing interest in the truth of

God – things He has revealed through the Scriptures – must come to dominate the mind. Until that happens, the person remains a spiritual toddler. As I understand things, this is a spiritual principle that cannot be contradicted. Wherever it is found, it must be addressed.

JACOB'S HEART FAINTED

“^{26b} And Jacob's heart fainted, for he believed them not.”

JACOB'S HEART FAINTED

“And Jacob's heart fainted . . .”

Other versions read, “*Jacob's heart stood still,*” ^{NKJV} “*he was stunned,*” ^{NASB} “*Jacob was quite overcome*” ^{BBE} “*Jacob's heart nearly failed*” ^{CEB} “*he awaked as it were out of a deep sleep,*” ^{DOUAY} “*his heart became numb*” ^{ESV} “*Jacob was amazed,*” ^{SEPTUAGINT} “*he was unmoved,*” ^{NAB} “*he was as one stunned*” ^{NJB} “*His heart went numb,*” ^{TNK} “*his heart ceaseth,*” ^{YLT} “*Jacob's heart was like a stone,*” ^{LIVING} “*receded in his thought,*” ^{ABP} “*was so surprised,*” ^{CEV} “*did not know what to think,*” ^{ERV} “*he had become cynical,*” ^{ISV} “*his heart froze up,*” ^{LITV} “*and Jacob's heart began to stop beating and [he almost] fainted.*” ^{AMPLIFIED}

Here is another instance where the various versions confuse what is being said. Notice the wide variety of

- ➔ “*He was stunned*” (NASB)
- ➔ “*Quite overcome.*” (BBE)
- ➔ “*Wakes as it were out of a deep sleep.*” (DOUAY)
- ➔ “*Heart became numb.*” (ESV)
- ➔ “*Was amazed.*” (SEPTUAGINT)
- ➔ “*He was unmoved*” (NAB)
- ➔ “*He was as one stunned.*” (NJB)
- ➔ “*His heart ceaseth*” (YLT)
- ➔ “*Heart was like a stone*” (LIVING)
- ➔ “*Receded in his thought*” (ABP)
- ➔ “*Became cynical*” [pessimistic] (ISV)
- ➔ “*His heart froze up*” (LITV)
- ➔ “*Heart began to stop beating and [he almost] fainted*” (AMPLIFIED)

There you have fifteen differing [supposed] translations of the Hebrew word “*puwg,*” pronounced “*poog.*” The lexical meaning of this word is “*TO GROW NUMB, BE FEEBLE, BE BENUMBED.*” ^{STRONG'S}

I do not see this as a mere emotional response. The word just spoken by the brothers appears to have discombobulated Jacob's entire person

was agitated – his feelings particularly. His spirit was crushed – his ability to discern, have faith, and have hope. His body was also effected, as it reflected in weakness what was occurring in the unseen part. **Our text summarizes the whole of it by saying Jacob fainted in his heart – the citadel of his person.** Some suggest that Jacob's heart actually stopped, as it sometimes does when people faint. I do not doubt it that this was possible.

HE BELIEVED THEM NOT

“ . . . for he believed them not.”

Now the Spirit traces the cause to the root of the problem. He did not believe his sons, which caused effects throughout his entire person.

It ought to be noted that just as faith has a powerful impact on the whole person, so does unbelief. Neither are confined to the unseen part of man, and both have an impact on the body. This is because of the unity that exists between the spirit, soul, and body. I do not think any of them can act completely independently of the other parts. That is one of the reasons we are under certain restrictions as long as we are in the body.

This kind of unbelief is referred to as “*an evil heart of unbelief*” (Heb 3:12).

Parallels the Report of Jesus' Resurrection

Jacob's reaction is much like that of the disciples when they heard the report that Jesus was alive. Although Mary Magdalene reported this (Mark 16:9-11), and certain women who went to the tomb (Matt 28:7-8,10; Lk 24:22-

It ought to be noted that just as faith has a powerful impact on the whole person, so does unbelief. Neither are confined to the unseen part of man, and both have an impact on the body. This is because of the unity that exists between the spirit, soul, and body.

interpretations that is presented by these “versions.”

- ➔ “*Heart fainted*” (KJV)
- ➔ “*Heart stood still*” (NKJV)

– spirit, soul, and body. These three are united to comprise a person. It should not surprise us that all three are involved in a number of human experiences. In our text, Jacob's soul

24); together with Cleopas and his partner (Lk 14:33-35), they simply did not believe the report. When Jesus appeared to them, He upbraided them

for their unbelief (Mark 16:14). In order for them to believe Jesus was risen from the dead, they had to fight against

their unbelief. Such a condition is called *"an evil heart of unbelief"* (Heb 3:12), and is not to be allowed in us.

THEY TOLD HIM ALL THE WORDS OF JOSEPH

" 27 And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived."

Undeterred by the unbelief of their father, the brothers continued to speak. They had seen and experienced Joseph, so they were bold to speak about him. Knowledgeable experience still has that effect upon men.

THEY TOLD HIM ALL THE WORDS OF JOSEPH

"And they told him all the words of Joseph which he had said unto them. . ." What a report that must have been! Joseph had said much to them, and I do not doubt that the Lord enabled to give a full report.

- ➔ He was Joseph whom they had sold into Egypt (Gen 45:4).
- ➔ God had sent him there before them to preserve life (Gen 45:5).
- ➔ There were yet five more years of famine (Gen 45:6).
- ➔ God sent him there to preserve a posterity (Gen 45:7a).
- ➔ God sent him there to save their lives by a great deliverance (Gen 45:7b).
- ➔ They did not send him to Egypt, but God (Gen 45:8a).
- ➔ God made him a father to Pharaoh (Gen 45:8b).
- ➔ God made him lord over all of Pharaoh's house (Gen 45:8c)
- ➔ God made him a ruler throughout all

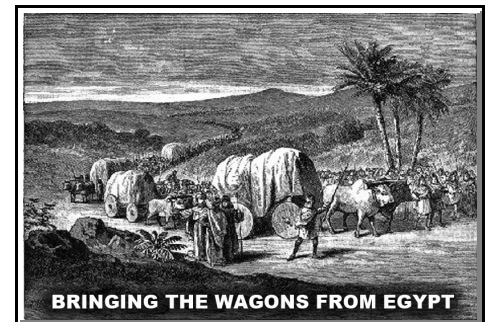
the land of Egypt (Gen 45:8d).

- ➔ To say to their father, *"Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not"* (Gen 45:9).
- ➔ They would dwell in the land of Goshen, near to him (Gen 45:10a).
- ➔ They would dwell there with their children, their children's children, their flocks, their herds, and all they had (Gen 45:10b).
- ➔ Joseph would nourish them during the remaining five years of famine, lest all of them and what they had come to poverty (Gen 45:11).
- ➔ All of them, including Jacob, would see that what Joseph had said was the truth (Gen 45:12).
- ➔ They were to tell their father of Joseph's glory, and all that they had seen (Gen 45:13).

Joseph also told them all the words Pharaoh decreed (Gen 45:17-20).

- ➔ *"Say unto thy brethren, This do ye; lade your beasts, and go, get you unto the land of Canaan; And take your father and your households, and come unto me"*(Gen 45:17-18a).
- ➔ He would give them *"the good of the land of Egypt, and ye shall eat the fat of the land"* (Gen 45:18b).
- ➔ Joseph was to *"take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come."* (Gen 45:19).

- ➔ They were not to be concerned about their goods Pharaoh said, *"for the good of all the land of Egypt is yours."* (Gen 45:20).



There was also the matter of the gifts that were sent. For Jacob, there were *"ten asses laden with the good things of Egypt, and ten she asses laden with corn and bread and meat for his father by the way"* (Gen 45:23).

There was certainly a lot to digest – and it was all good news!

WHEN HE SAW THE WAGONS

" . . . and when he saw the wagons which Joseph had sent to carry him . . ."

When Jacob saw the coming caravan of wagons, he could not abide in unbelief any longer. There simply was too much evidence to deny. With the hand of faith, he reached out and took hold of the promise that had come through one that, for over two decades, he thought was dead.

HIS SPIRIT REVIVED

" . . . the spirit of Jacob their father revived." Other versions read, *"his spirit came back to him,"* ^{BBE} *"Jacob recovered,"* ^{CEB} *"the spirit of Ya'akov their father began to revive"* ^{CJB} *"his spirits were lifted,"* ^{GWN} *"the spirit of*

their father Jacob came to life," ^{NAB} "rekindled the spirit of Jacob," ^{ABP} "he felt much better," ^{CEV} "he became excited and very happy," ^{ERV} "he recovered from the shock," ^{GNB} "Jacob's spirit was encouraged," ^{ISV} and "Jacob their father revived [and warmth and life returned]." ^{AMPLIFIED}

The word translated "revived" has the following lexical meaning: "TO LIVE, HAVE LIFE, REMAIN ALIVE, SUSTAIN LIFE, LIVE PROSPEROUSLY, LIVE FOR EVER, BE QUICKENED, BE ALIVE, BE RESTORED TO LIFE OR HEALTH. . . TO REVIVE, BE QUICKENED. . . FROM SICKNESS, FROM DISCOURAGEMENT, FROM FAINTNESS, FROM DEATH). . . TO QUICKEN, REVIVE, REFRESH . . . TO RESTORE TO LIFE . . ." ^{STRONG'S}

Even though this word can mean raise from physical death, that cannot be its meaning here, for Jacob "saw the

wagons." This was, then, a revival of his spirits. His heart and mind began to function according to truth, and faith was renewed within him.

Similar to the Disciples Reaction to the Resurrected Christ

When the resurrected Christ appeared to the disciples, they too disbelieved. At his appearance "they were terrified and affrighted, and supposed that they had seen a spirit." (Luke 24:37). He then "showed them His hands and feet," and still "they yet believed not for joy" (Lk 24:41). Then He asked them, "Have ye here any meat? And they gave Him a piece of a broiled fish, and of an honeycomb. And He took it, and did eat before them. And he said unto them, These are the

words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning Me" (Luke 24:42-44).

It is then that Jesus "opened he their understanding, that they might understand the scriptures" (Luke 24:45). As He expounded to them the reason for His death, their spirits were revived, and they were ready for the blessing He was prepared to give them (Lk 24:47-50). For the saints, as it was with Jacob and the disciples, we do best when we are revived – filled with joy, encouragement, and hope – and that comes when we believe the report.

IT IS ENOUGH, I WILL GO

"²⁸ And Israel said, It is enough; Joseph my son is yet alive: I will go and see him before I die."

IT IS ENOUGH

"And Israel said, It is enough; Joseph my son is yet alive . . ."

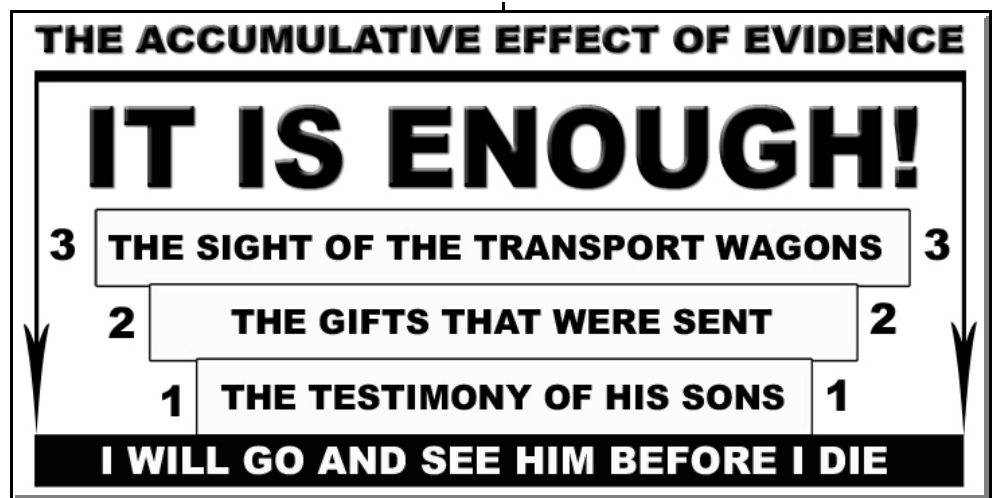
Now, there was too much evidence for Jacob to continue to disbelieve.

- ➔ The testimony of his sons.
- ➔ The gifts that were sent back.
- ➔ The transport wagons sent back.

"It is enough," Jacob responds. Other versions read, "I'm convinced," ^{NIV} "This is too much!" ^{CEB} "You have convinced me!" ^{GWN} "It must be true!" ^{NLT} "It is a great thing for me," ^{BRENTON} "Now I can believe you!" ^{CEV} "This is all I could ask for!" ^{GNB} and "I've heard enough." ^{MESSAGE}

Joseph had weighed the evidence. Perhaps a word should be said about the involvements of weighing evidence.

Each aspect of the evidence is not to be weighted separately as though it stood alone. It is the accumulation of



the evidence, or the abundance of it, that convinces the heart. With Jacob, he listened to the words of his son, then he added the sight of the gifts that were sent to him, then he gathered the sight of the wagons into the accumulation. Because all of these were attesting to a very real circumstance, God used it to convince Jacob of the truth of what he had been told about Joseph and coming to Egypt to be with him. There was no further need for confirming evidence.

Something concerning Our Time

There is an approach to converting people, created and fostered by Babylon the Great, that bypasses the critical factor of **being convinced**. O, there is a fleshly effort to convince people using religious salesmanship, simplistic routines, and a crafty way of asking questions. But the truth of the matter is that the ordained evidence is not being presented with accuracy and power. That evidence is all resident in the Gospel of Christ, which is itself the power of God that leads to, and

maintains salvation. It announces full and Adequate provision for sin, resources for living in this present evil world, and announces the inheritance that is reserved for those in Christ. When these things are honestly and adequately weighed, they will convince the sinner to turn from his waywardness, come to the Savior, and appropriate remission of sins and the gift of the Holy Spirit (Acts 2:38).

However, know this: the wisdom of this world can never bring a person to Christ, or enable him to appropriate what Christ offers. To the carnal eye, it may appear as though these concocted plans work, but they do not. When it gets right down to it, humanly devised plans and routines that have been devised to bring people to Christ cannot

do what is required. Nor, indeed, can than they lead to genuine conversion, a legitimate new birth, or the new creation. This is one of the means Satan uses to usher the church into a state of weakness and a lack of conviction. In that condition, it will be powerless, as has been confirmed wherever his tactics have been embraced.

I WILL GO

" . . . I will go and see him before I die."

At the time, as will be confirmed when he arrives in Egypt, Jacob is one hundred and thirty years old. Now, he will be able to spend his closing years with Joseph – something that for the last twenty-two years, he did not think

was possible – until God intruded into his life.

The Parallel in Spiritual Life

When a person believes (Acts 15:7; Eph 1:13) and obeys (2 Thess 1:8; 1 Pet 4:17) the Gospel, a similar perspective is embraced. **The entirety of the remainder of one's life is devoted to the Lord.** The commitment is in agreement with the Word of the King: *"Be thou faithful unto death, and I will give thee a crown of life"* (Rev 2:10). Now that a person is in Christ, his body is offered as a *"living sacrifice"* to God (Rom 12:1-2). Whatever is done in word or in deed is done *"in the name of the Lord Jesus,"* while *"giving thanks to God and the Father by Him"* (Col 3:17; 1 Cor 10:31).

Our next Hungry Saints Meeting will be held on Friday, 1/10/14. We will continue our series of lessons in the book of Genesis. The seventy-fourth lesson will cover verses 1 thru 34 of chapter 46: "JACOB AND HIS HOUSE GO DOWN TO EGYPT." Taking everything he had, Jacob headed for Egypt. He stops at Beersheba, offers sacrifices to God, and God speaks to him in vision, telling him He will go down with him to Egypt, and that Joseph will touch his eyes. Jacob and the children traveled back to Egypt in the wagons Joseph had sent. They took their cattle and all the goods they had gotten in Canaan. There were seventy of them altogether. Joseph went out to meet Jacob, and Jacob said he was now ready to die. Joseph then told them he would take them to meet Pharaoh, and what they were to say when before him. They were to protect their status as shepherds, even though shepherds were an abomination to the Egyptians. 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.

WATCH NIGHT SERVICE, TUESDAY, 12/31/2013, 8:00 PM

- ⇒ Singing and making melody in our heart – Sister Barbara Hutchcraft
- ⇒ Quotes from the year – Sisters Eva Blakely and Bailey Sims
- ⇒ Testimony of Heirs of Promise – Brother Silas Hutchcraft
- ⇒ Singing and making melody in our heart – Sister Barbara Hutchcraft
- ⇒ Testimony of Children's Ministry
- ⇒ Children's Special
- ⇒ PREACHING – Brother Ricky Sims
- ⇒ Singing and making melody in our heart – Sister Barbara Hutchcraft
- ⇒ Encouraging the brethren concerning the last year – Sister Nichole Williams
- ⇒ Encouraging the brethren concerning the new year – Brother Michael Blakely
- ⇒ Giving of Thanks – Open to all
- ⇒ Closing words of wisdom – Brother Given
- ⇒ 10:30 PM – Refreshments
- ⇒ 11:30 PM – Pray In the New Year