



The Book of Genesis 02/07/2014

Lesson Number 76



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), ETRV = Easy to Read (1999), ESV=English Stand Version (2001), GENEVA=Geneva Bible (1599), GNB=Good News (1966), GSNT =Goodspeed (1923), GWN =God's Word (1995), IE= International English (1973), ISV=International Standard Version (1967), JPS=Jewish Publication Society (1917), 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.

THE FAMINE REACHES ITS APEX

Gen 47:13 "And there was no bread in all the land; for the famine was very sore, so that the land of Egypt and all the land of Canaan fainted by reason of the famine. ¹⁴ And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joseph brought the money into Pharaoh's house. ¹⁵ And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us bread: for why should we die in thy presence? for the money faileth. ¹⁶ And Joseph said, Give your cattle; and I will give you for your cattle, if money fail. ¹⁷ And they brought their cattle unto Joseph: and Joseph gave them bread in exchange for horses, and for the flocks, and for the cattle of the herds, and for the asses: and he fed them with bread for all their cattle for that year. ¹⁸ When that year was ended, they came unto him the second year, and said unto him, We will not hide it from my lord, how that our money is spent; my lord also hath our herds of cattle; there is not ought left in the sight of my lord, but our bodies, and our lands: ¹⁹ Wherefore shall we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be servants unto Pharaoh: and give us seed, that we may live, and not die, that the land be not desolate. ²⁰ And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaoh's. ²¹ And as for the people, he removed them to cities from one end of the borders of Egypt even to the other end thereof. ²² Only the land of the priests bought he not; for the priests had a portion assigned them of Pharaoh, and did eat their portion which Pharaoh gave them: wherefore they sold not their lands. ²³ Then Joseph said unto the people, Behold, I have bought you this day and your land for Pharaoh: lo, here is seed for you, and ye shall sow the land. ²⁴ And it shall come to pass in the increase, that ye shall give the fifth part unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones. ²⁵ And they said, Thou hast saved our lives: let us find grace in the sight of my lord, and we will be Pharaoh's servants. ²⁶ And Joseph made it a law over the land of Egypt unto this day, that Pharaoh should have the fifth part; except the land of the priests only, which became not Pharaoh's." Gen 47:13-26

INTRODUCTION

A BRIEF SUMMARY OF THE TEXT

The famine increased in its intensity during the final two years (Gen 45:6) of its appointed five-year duration. In both Egypt and Canaan the

people "fainted," or languished because of the famine. No amount of human wisdom could cope with the grievous dearth. Finally all of their money was gone, and they informed Joseph of the

situation. He said he would sell them grain in exchange for their horses, flocks, cattle, and asses. The people agreed to that arrangement. At the end of that fourth year of the famine, when

As the famine increases, Egypt and Canaan faint. Joseph gives all the money to Pharaoh. Grain was then sold for cattle and land. – Given O. Blakely

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the cattle were all sold, Joseph told them he would sell the grain to them for their land, and for themselves. Their entire lives, therefore, would belong to Pharaoh. Joseph did not buy the land of the priests. The people agreed to this. Joseph moved the people into cities from one end of Egypt to the other. This would be the last year of the famine. He then gave them seed to sow, instructing them what to do with the increase. The people thankfully said to Joseph, "Thou hast saved our lives," and affirmed, "We will be Pharaoh's servants."

WHY DO WE HAVE THE HISTORY OF GENESIS?

It is understood that Moses wrote the book of Genesis. This is derived from statements like, "Moses and all the prophets" (Lk 24:27), and "the law of Moses, and in the prophets, and in the Psalms" (Lk 24:44).

To this point in Genesis, we have

read of the following:

- ➔ **The creation of the heavens and the earth** (Gen 1-2). A precise account of the origin of the universe, also called "worlds" (Heb 1:2; 11:3).
- ➔ **The fall of man** (Gen 3-5). An introduction to the devil and the entrance of sin into the world.
- ➔ **The flood** (Gen 6-9). A record of the effect sin has upon God, and His judgment against it.
- ➔ **The cessation of the building in Shinar** (Gen 11). An affirmation of heaven's view of activities wrought without God in mind.
- ➔ **The calling and life of Abraham** (Gen 12-25:10). The focused beginning of the generation of the Seed of the woman that would bruise the serpent's head, and the account of the effect of faith.
- ➔ **The events related to Isaac and Ishmael** (Gen 25:11-35:29). Accenting the development of a Divinely managed lineage.
- ➔ **The events relates to Jacob and Esau** (Gen 25:29-49:33). Accenting God's election in the arbitrary choice of one twin above another, prior to birth.
- ➔ **The events of Joseph's life** (Gen 30:24-40:26). God working through a series of events, having the appearance of a lack of control, to bring about a nation through whom the Messiah would come.
- ➔ **The migration of Jacob's household to Egypt** (Gen 46:1-47:12). Confirmation that while God works in the realm of time, time does not govern what He does, but what He does governs time.

Why was Moses inspired to write an extensive historical record of things occurring before his time? This is a book of "beginnings," or "origins." It accounts for the beginning of everything that can be seen, the origin

of man, marriage, and sin. It gives an arresting example of the wrath of God. It confirms that those chosen by God are changed through their involvement in His purpose. This book is in order to establish the foundation of proper thought, and to provide examples that support sound doctrine.

The idea of a Savior is seen in the account of Noah saving his family by the building of an ark. Being saved is also seen in Abraham's defeat of four great kings, and the rescue of those taken captive by them. It is also seen in Joseph when he was exalted in Egypt, and saved the people from being consumed by a five-year famine.

In Genesis we are introduced to the blessing of God.

- ➔ In the creation of Adam and Eve (Gen 1:22-28; 5:2).
- ➔ Noah (Gen 9:1).
- ➔ Abraham (Gen 24:1,35).
- ➔ In the promises made to Abraham to bless him and his seed (Gen 12:3; 17:20).
- ➔ The promise to bless the whole earth (Gen 18:18; 22:18; 28:14).
- ➔ Isaac (Gen 25:11; 26:12,29).
- ➔ That the blessing of the Lord can be experienced by one because of someone else (Gen 26:24; 30:17,30; 29:5)
- ➔ Jacob (Gen 35:9; 48:3).
- ➔ That the blessing of the Lord can be perceived (Gen 30:27).

IN REGARD TO HIS PURPOSE, GOD DOES NOT THINK OF EVERYONE THE SAME

Throughout Genesis, it is confirmed to us that, as regards his purpose, God does not think of everyone the same. As difficult as it

may be to be received, **everyone does not have an equal opportunity to be used by God.** Sometimes this involves what people did, sometimes it did not. Divine discretion was the basis for

- ➔ Shem was chosen over the other two sons of Noah (Gen (9:26; Lk3:36).
- ➔ Abraham, was chosen rather than one of his brothers, Nahor and Haran

(Gen 45:7-8; Psa 105:17-22; Acts 7:9-10).

- ➔ Judah was chosen as the progenitor of the Messianic lineage (Gen 49:10; Heb 7:14; Rev 5:5).

Believers should have no objections or questions about whether or not God chooses men independently of their own works.

Believers should have no objections or questions about whether or not God chooses men independently of their own works. They must also contend with the fact that, thus far in Genesis, no one said to have been chosen by God is said to have rebelled against Him or disobeyed him.

these choices.

- ➔ Abel and his sacrifice were received, Cain and his sacrifice was not (Gen 4:3-4).
- ➔ Seth was chosen over the other sons of Adam (Lk 3:38).
- ➔ Noah found grace in the eyes of the Lord, the rest of the world did not (Gen 6:8).

(Neh 9:7).

- ➔ Isaac was chosen rather than Ishmael (Gen 21:10).
- ➔ Jacob was chosen rather than Esau (Mal 1:2; Rom 9:10-13).
- ➔ Joseph was chosen to be sent, rather than one of his eleven brothers, to Egypt to save a posterity for Jacob, and many lives

With great care, wisdom and prudence, the Almighty God is teaching men **how** to think about Him—i.e. **how** He implements His will; **how** He involves men in His purpose; **how** He responds to men, etc. He reveals these things because men must know them in order to order their lives aright, and to realize legitimate satisfaction.

Woe be to that person who is brash enough to develop a view of God that is at a variance with His own revelation.

EGYPT AND CANAAN FAINT BECAUSE OF THE FAMINE

Gen 47:13 ***"And there was no bread in all the land; for the famine was very sore, so that the land of Egypt and all the land of Canaan fainted by reason of the famine."***

THERE WAS NO BREAD IN ALL THE LAND

Gen 47:13 ***"And there was no bread in all the land; for the famine was very sore . . ."*** Other versions read, ***"Now there was no food in all the land, because the famine was very severe,"*** NASB ***"There was no food, however, in the whole region,"*** NIV ***"There was no food anywhere,"*** CJB ***"For in the whole world there was want of bread, and a famine had oppressed the land,"*** DOUAY and ***"In the course of time there was no food in all the land, for the famine was distressingly severe."*** AMPLIFIED

A number of things are implied in this verse. First, that all supplies, even of the wealthy, were depleted. Second, any areas outside the circumference of the total famine no longer had resources to sell.

It seems to me that there is a specific point being made here in regards to the nourishment of Jacob and all of his house: ***"And Joseph nourished his father, and his brethren, and all his father's household, with bread, according to their families"*** (Gen 47:12). **This was done when there was no food available anywhere except from the hand of Joseph.** Jacob's household was kept alive during a famine. Thus David wrote, ***"Behold, the eye of the LORD is upon them that fear him, upon them that hope in His mercy; To deliver their soul from death, and to keep them***

alive in famine" (Psa 33:19). That was being confirmed in the sustaining of Jacob's household.

In this incident, God called for a famine in order that He might confirm to the hearts of all believers that God's people can survive a famine of the ***"hearing of the words of the Lord"*** (Amos 8:11). If we fail to see this truth, we will not profit from our exposure to this account.

When Jesus Entered the World

Actually there was a severe spiritual famine when Jesus came into the world. The world was reeling under the sway of sin and religious corruption. It was everywhere. Jesus came to settle the matter of sin, and to confirm to the insightful that full provision would be made for their survival.

The Type Seen

The type is both glorious and obvious. The people of God are being sustained even in a famine of hearing the Word of the Lord. Those who hunger and thirst for righteousness will be kept alive. Those who seek first the kingdom of God and His righteousness will find sustenance. Those who have received the love of the truth will not perish for want of the truth they love. They may have to travel to find the food, like Jacob’s brothers. They may even have to relocate where they live out their lives, like Jacob and his household. But, they will not perish.

THE LAND OF EGYPT AND ALL THE LAND OF CANAAN

“ . . . so that the land of Egypt and all the land of Canaan fainted by reason of the famine.” Other versions read, “languished,”^{NKJV} “wasted away,”^{NIV} “dried up,”^{CEB} “grew weak from hunger,”^{CJB} “were exhausted,”^{CSB} “famished,”^{GENEVA} “Neither Egypt nor Canaan were producing crops because of the famine,”^{GWN} “were both weak with hunger,”^{NJB} and “people were starving throughout the lands of Egypt and Canaan.”^{NLT}

Egypt and Canaan are particularly mentioned because they were the nations with whom God was working. Canaan is where His people belonged, and to which they would eventually

The Suggested Area Covered by the Famine

“THE WORLD FAMINE VERIFIED (GENESIS 41:57) UPDATED”

The following is from an article posted to the Internet. The dates blend well with Usher’s Biblical chronology, which is generally accepted by both Jews and Christians.

“Joseph lived for 110 years 1741-1631 B.C. (Genesis 50:26) Joseph age 30 (Genesis 41:40-46) became governor of Egypt in 1711 B.C. There was 7 years of great harvest and the second year of famine Joseph age 39 in 1702 B.C. met his father Jacob age 130 (Genesis 47:9) in Egypt. Global famine 1704-1697 B.C. (Genesis 41:57).”

Using archeological evidences, it is alleged that a famine occurred in the following countries around 1700 BC, the time when Joseph administering the distribution of food during a seven-year famine.

- ◆ AFRICA (1700 BC).
- ◆ EUROPE (1700 BC)
- ◆ ASIA (1700 BC)
- ◆ NORTH AMERICA (1700 BC).
- ◆ SOUTH AMERICA (1700 BC)

..... Lujack Skylark

Article may be accessed at the following Internet Link:

<http://www.israel-a-history-of.com/the-world-famine-verified-genesis-4157-updated.html>

return. Egypt was the place where Jacob’s household was being nourished – the place from which God had determined food would be furnished during the famine he had called into being (Psa 105:16). It was the country where they would be multiplied.

Things to Be Learned

- ➔ It takes effort to be sustained during a spiritual famine, and it can be very exhausting.
- ➔ Joseph was not running a relief campaign where food was delivered to the areas covered by the famine. Nor, was he dispensing it free of charge. It is the same with the distribution of truth by the Lord Jesus. **There is a cost involved in receiving nourishment from Him** (Rev 3:18). He must become the center of prolonged attention.
- ➔ Just as those who were starving had to make their way to Joseph, so those who hunger and thirst for righteousness must get to Jesus.
- ➔ I do not doubt that many people died because, for some reason, they did not get to Joseph. Even so, there are people who die spiritually because they do not get to Jesus.
- ➔ What is supplied by God must be obtained by men at their inconvenience. Those who insist on an easy and convenient way to be spiritually nourished, simply will not be nurtured. At the very best, they will be faint, weak, discouraged, and in a continually declining state. There is no easy path to glory. O, that this were more clearly seen!

JOSEPH GATHERED UP ALL OF THE MONEY

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

JOSEPH GATHERED ALL THE MONEY IN EGYPT

“And Joseph gathered up all the money that was found in the land of Egypt . . . ” Other versions read, “collected all the money that was to be found in Egypt,”^{NIV} “And all the money in Egypt and in the land of Canaan which had been given for grain, came

into the hands of Joseph,”^{BBE} “collected all the money that could be found,”^{NET} “accumulated all the money,”^{NJB} “By selling grain to the people, Joseph eventually collected all the money,”^{NLT} “So Joseph kept on accumulating all the money that was to be found throughout Egypt.”^{ISV}

We know there were more countries involved in the grain distribution than Egypt and Canaan. It is written of the famine, “And the famine was **over all the face of the earth**: And Joseph opened all the

storehouses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt. **And all countries came into Egypt to Joseph for to buy corn; because that the famine was so sore in all lands**” (Gen 41:57). I have also shown there is some confirming evidence that the famine did, in fact, impact the entire world. Why, then, does the text mention only Egypt and Canaan?

Because, at this time, they were the principle countries involved in the working out of the purpose of God. All

other countries, regardless of their seeming superiority politically or otherwise, were incidental.

This statement concerning the gathering of the money is a summary statement. It is a fitting summation of the continued record of the people buying grain with their livestock, their lands, and their lives.

The details of the text can be viewed in two ways.

- ➔ He gathered the money as he sold the grain.
- ➔ In the process of time, he gathered all of the money that could be found. This is the proper view, which will lead us into the text that follows.

JOSEPH GATHERED ALL THE MONEY IN CANAAN

We are to know that there was no more money in Canaan either. On a practical level, this certainly justifies Jacob and his family moving to Egypt.

A More Broad View

However, in a broader context, it is my persuasion that this famine, in some extended way, weakened the nations that occupied Canaan at that time. **They could not expand themselves, do exploits, or become more strong.** As a result of the seven years of desolating famine, they would be thrust into a recovery mode for some time – something that was not true of Egypt, where God had moved His people.

JOSEPH BROUGHT THE MONEY

“ . . . and Joseph brought the money into Pharaoh's house.” Other versions read, *“to Pharaoh's palace,”*^{NIV} *“put it in Pharaoh's house,”*^{BBE} *“deposited it in Pharaoh's treasury,”*^{CEB} and *“layed up the money in Pharaohs house.”*^{GENEVA}

This was a kingly prerogative, and, as such, is a fitting type of the Kingdom of God.

In delineating what a king would

do, Samuel told Israel, *“And he will take your fields, and your vineyards, and your oliveyards, even the best of them, and give them to his servants. And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants. And he will take your menservants, and your maidservants, and your goodliest young*

nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it” (Rev 21:24). The place to which the kings will bring their glory and honor is revealed. *“And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending*

There is a sense in which Jesus gathers all of the glory and presents it formally to God. This is another way of Him saying, “Behold I and the children which God hath given me” (

men, and your asses, and put them to his work” (1 Sam 8:14-16).

When Jesus was questioned about paying taxes to Caesar, he asked them whose image was on the coin, and they replied *“Caesar's.”* Jesus then said *“unto them, Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's.”* (Luke 20:25). **Of course, God's image was upon them, and therefore they were to give themselves to Him.**

Further, in his doctrine concerning civil authority, Paul admonished all believers, *“For this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor”* (Rom 13:6-7).

Now, I am establishing that this is a type of the heavenly Kingdom, and that it is an Divinely intentional type. It may not sound good for a democratic form government. However, that is not the type of government set forth in Scripture.

The Psalmist wrote, *“Give unto the LORD the glory due unto his name: bring an offering, and come into his courts”* (Psa 96:8). And again, *“And the*

out of heaven from God, Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal” (Rev 21:10-11).

The point is that all the glory, like all of Egyptian's money, is to be brought into the King's house. It is not to be left in the hands of men.

A Type seen

There is a sense in which Jesus gathers all of the glory and presents it formally to God. This is another way of Him saying, *“Behold I and the children which God hath given me”*(Heb 2:13). An even fuller example of this is seen in the glorified Christ returning the Kingdom to God. As it is written, *“Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule and all authority and power . . . And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all.”* (1 Cor 15:24,28).

The glory will be seen in the completion of the work that was given to Jesus. On earth, His commission was to lay down His life and take it up again (John 10:17-18). In heaven, it is bring many sons to glory (Heb 2:10), finally presenting His bride, the glorified

church, "to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph 5:27). In that act, like Joseph did with the money of Egypt, he shall have gathered all of the glory and given it to the Father.

Yet Another Spiritual Perspective

There is another sense in which glory being given to God can be seen.

Those who embraced the Savior gave up a number of things. These included:

- "Houses, brethren, sisters, fathers, mothers, wives, children, lands" (Matt 19:29).
- Religious carriers (Phil 3:4-8).
- Some left their businesses (Matt 4:18-22).

➤ Some left their employment (Matt 9:9).

In the world to come, those sacrifices will be confirmed to be everything Jesus said they would be, with the results He said : "he shall receive . . . and in the world to come eternal life" (Mk 10:30). All of that will bring much glory to God. There is no salvation without these sacrifices.

JOSEPH SELLS GRAIN FOR CATTLE

"¹⁵ And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us bread: for why should we die in thy presence? for the money faileth. ¹⁶ And Joseph said, Give your cattle; and I will give you for your cattle, if money fail. ¹⁷ And they brought their cattle unto Joseph: and Joseph gave them bread in exchange for horses, and for the flocks, and for the cattle of the herds, and for the

pertaining to the working out of purpose of God, these were the two principle lands at this time.

Among those who were required to buy bread, no money could be found in either land. In Egypt, however, there was Pharaoh and Joseph, together with his father's household, that were not required to buy bread.

No one who needed money had

out – especially during a famine. When there is a lack of food, the whole of life is altered. Knowing this is one reason why Moses could esteem "the reproach of Christ greater riches than the treasures in Egypt" (Heb 11:26). However, it appears that at this time, in our country, this is largely unknown.

Especially true in the Spirit

This is especially true in the Spirit – in fact, that is why this whole event was orchestrated by the Lord. It was to teach people some things that could not otherwise be easily learned.

Once again, care is taken to state that money ran out "in the land of Egypt, and in the land of Canaan." As pertaining to the working out of purpose of God, these were the two principle lands at this time.

asses: and he fed them with bread for all their cattle for that year."

WHEN THE MONEY FAILED

"And when money failed in the land of Egypt, and in the land of Canaan . . ." Other versions read, "was all spent," ^{NASB} "was gone," ^{NIV} "money came to an end" ^{DARBY} "was used up," ^{NET} "was exhausted," ^{NJB} "ran out," ^{NLT} and "consumed out of the land." ^{YLT}

Once again, care is taken to state that money ran out "in the land of Egypt, and in the land of Canaan." As

managed to save some, putting it aside. There were no savings accounts, or storage areas for money. There were no secret places under the tents like the earth "under" Achan's tent, where he hid some silver (Josh 7:21-22).

It took everything the people in Egypt and Canaan had in order to eat. Remaining alive meant all of their money had to be spent during that time of famine.

Know this, that anything that is not spiritual or heavenly eventually runs

➤ The earth, or anything in it, is not to be worshiped (Zeph 2:11; 1 John 2:15).

➤ Men cannot trust in the "mammon of unrighteousness" (Lk 16:9).

➤ Living is more important than having money.

➤ You can only procure what is needed spiritually by forfeiting some earthly advantages.

➤ Money cannot stop a famine from coming, and will eventually be consumed by that very famine.

➤ Anything temporal will eventually be depleted.

GIVE US BREAD

" . . . all the Egyptians came unto Joseph, and said, Give us bread: for why should we die in thy presence? for

the money faileth. . .”

This was a request for bread at no cost, for they thought they had nothing with which they could purchase it. They thought the only alternative was to have food given them for nothing. After all, they were Egyptian citizens, and had been regular in their payments for food. *“Give us bread,”* they cried, *“Why should we die before your very eyes? For we have no money left.”* ^{AMPLIFIED} It all may have seemed reasonable enough. Why should they expire before Joseph’s eyes when there was sufficient food in their country. What would be wrong with a give-away program?

How will Joseph answer? Will their words throw him into a sentimental state? Will he yield to their demands? Behold how his wisdom surfaces at this point.

HERE IS YOUR NEW CURRENCY

“And Joseph said, Give your cattle; and I will give you for your cattle, if money fail. . .” The Amplified Bible reads, *“Give up your livestock, and I will give you food in exchange for [them] if your money is gone.”* He would not take their livestock as payment if they still had money. If, and when, they ran completely out of money, they could begin purchasing bread with their livestock.

Actually, this was a blessing, although it might not have seemed so at first. They apparently did not have provender for their cattle, so in this arrangement their cattle could be preserved.

A Principle to Be Seen

When we want benefits from the Lord, it will be at the expense of something. That should be obvious. If we are to love the Lord our God with all

of our heart, all of our soul, all of our strength, and all of our mind, **we cannot devote those capacities to anyone or anything else.**

- ➔ Whatever demands all of our **heart**, making no allowance for the mind to be basically submitted to God, is unlawful. Whatever demands all of our soul, making no allowance for the mind to be basically submitted to God, is unlawful.
- ➔
- ➔ Whatever demands all of our **soul**, making no allowance for the mind to be basically submitted to God, is unlawful.

For some, this may seem like an impossible thing – but it is not. The

Being in charge of the distribution, and because he was a holy and just man, Joseph set an appropriate price, determining how many animals were required for each purchase.

Notice the array of livestock that were bartered for food.

- ➔ **Horses** – Used for riding (“horsemen” – Gen 50:9), and pulling chariots (Ex 14:9), etc.
- ➔ **Flocks** – These were comprised of sheep (Gen 29:2).
- ➔ **Herds** – These were groups comprised of cattle and larger animals, as compared with the flocks of smaller ones (Gen 18:7).
- ➔ **Asses** – These were donkeys for

Whatever demands all of our strength, making no allowance for the mind to be basically submitted to God, is unlawful.

new covenant way of saying the same thing is, *“And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him”* (Col 3:17). When we sanctify every aspect of life to the Lord, it is like Egypt giving their livestock for food.

JOSEPH FED WITH BREAD

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

bearing burdens (Ex 23:5; Isa 30:6). Sometimes they were ridden (Num 22:22; Zech 9:9).

Under ordinary circumstances, these were necessary for the maintenance of their land. **However, because of the famine, the need for their function was greatly decreased, while their need for sustenance remained.** Joseph, then, took over the care of these flocks, having procured them for Pharaoh.

This was not a burden for Joseph, for he was in charge of the necessary supplies. but it would have been a burden for the people.

JOSEPH SELLS GRAIN FOR THE LAND AND THE PEOPLE

“ 18 When that year was ended, | they came unto him the second year, | and said unto him, We will not hide it

from my lord, how that our money is spent; my lord also hath our herds of cattle; there is not ought left in the sight of my lord, but our bodies, and our lands: ¹⁹ Wherefore shall we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be servants

increased in intensity as time progressed. The only way it was possible for it to end, was for a Divine order for it to be terminated. When Joseph told Pharaoh the famine would last seven years, **it was to be understood that the same God who called for the famine, would call for its**

The “second year” was not the second year of the famine, but the second year they had purchased the grain with their cattle. In one year, for this was the **beginning** of the second year, their flocks had been completely sold for grain. The latter part of this text will confirm that this was the last year of the famine **Now, there were only two things over which they had some semblance of authority: their bodies and their lands.** If they were going to live, this is all they had to work with.

The reign of Babylon the Great (Rev 17-18) will not simply wear out with time. People will not grow weary of it and finally abandon it. It is going to be judged and overthrown from heaven.

BUY US AND OUR LAND

“ . . . buy us and our land for bread, and we and our land will be servants unto Pharaoh: and give us seed, that we may live, and not die, that the land be not desolate.”

unto Pharaoh: and give us seed, that we may live, and not die, that the land be not desolate.”

WHEN THE YEAR WAS ENDED

“When that year was ended . . .”
Other versions read, *“And they came the second year”* ^{ASV} *“When that year was over,”* ^{GWN} *“And that year is finished.”* ^{YLT}

This is the current year in which they had procured grain with their livestock: horses, flocks of sheep, herds of cattle, and asses (Gen 47:17).

THEY CAME TO HIM THE SECOND YEAR

“ . . . they came unto him the second year, and said unto him, We will not hide it from my lord, how that our money is spent; my lord also hath our herds of cattle . . . ”

The “second year” was not the second year of the famine, but the beginning of the second year, during which they had purchased the grain with their cattle. It appears that it took only one year to completely sell all of their livestock for grain. The latter part of this text will confirm that this was the last year of the famine.

It ought to be noted that the worst of the famine was at its close, not its beginning. In other words, it

cessation.

A Picture of the Nature Of Sin

In this we see a picture of sin. Sin intensifies with time, it never diminishes with time. The only way the reign of sin can end is for the Lord to end it, or, to put it another way, for the Son to “make” men free (John 8:36). **People cannot be taught by men to cease from sinning.** There has to be the imposition of a power greater than that of men, and greater than the devil as well. Those who seek to control sin with worldly wisdom are like shadow boxers beating the air. They really are not accomplishing anything significant, or that deals with the root of the problem.

A Picture of Babylon the Great

The reign of Babylon the Great (Rev 17-18) will not simply wear out with time. People will not grow weary of it and finally abandon it. **It is going to be judged and overthrown from heaven.** Further, the longer it is operating, the worse it gets. There will never be improvements in it, for it is rotten to the core, and cannot be improved.

THERE IS ONLY OUR BODIES AND OUR LANDS

“ . . . there is not ought left in the sight of my lord, but our bodies, and our lands: Wherefore shall we die before thine eyes, both we and our land? . . . ”

Because they wanted to live, they apparently had no difficulty making this decision. They would sell themselves and their land in exchange for bread, and become servants to Pharaoh. They would give up their independence, and submit to the authority of someone that was over them. Further, they even asked that this arrangement be carried out, giving their full consent to it.

That meant that from that time forward they would be living for the cause of Pharaoh, which they would have to embrace as their own. They would have to forfeit their own desires for their land, and their own preferences for how they wanted to live. This would all be in exchange for the privilege of remaining alive.

The Correlation with Spiritual Life

There is an exact parallel with the circumstances of our text. As Joseph purchased the Egyptians and their land, so Christ has purchased us. A point of this is made in apostolic doctrine: *“What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s”* (1 Cor 6:19-20). Again, *“Ye are bought with a price; be not ye the servants of men”* (1 Cor 7:23). And again, *“the church of God, which he*

hath purchased with his own blood" (Acts 20:28).

This purchase is referred to as a redemption – or buying back. *"Christ hath redeemed us from the curse of the law" (Gal 3:13). Again, "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers"*

(1 Pet 1:18). And again, *"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation" (Rev 5:9). Note that as Joseph bought the people for Pharaoh, so Jesus redeemed us unto God.* The people were formally declared to be servants to Pharaoh, and believers

are the servants of God (Rom 6:22; 12:1-2).

I suppose that there are few statements of truth that are so contradicted in the modern church as the fact that Christians are not their own. They belong to God. He owns them. They have no right to live for themselves (2 Cor 5:15). Yet, there is an uncomely ignorance of this fact.

THE LAND BECAME PHARAOH'S

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

ALL THE LAND BOUGHT FOR PHARAOH

"And Joseph bought all the land of Egypt for Pharaoh . . ."

There is no way a person living in a democratic form of government can comprehend this statement. It sounds ruthless, inconsiderate, and lawless. This, of course, is not how Joseph viewed it – and he was chosen by God for the task he was doing.

At some point we must come to see the moral legitimacy of this action, for this is the kind of King that is presently administrating the Kingdom of God. Daniel saw the commencement of the reign of *"the Man Christ Jesus."* It bears a remarkable resemblance to our text. *"And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed" (Dan 7:14).*

Jesus owns the church, and every single person in it. In fact, it is declared – He has purchased them with His own blood (Acts 20:28). By virtue of creation, God says *"all souls are Mine"* (Ezek 18:4). By virtue of redemption Jesus says the same thing. **It is in the**

capacity or Owner that He will, in the behalf of God the Father, judge the world in righteousness (Acts 17:31).

BECAUSE THE FAMINE PREVAILED OVER THEM

" . . . for the Egyptians sold every

It was because "the famine prevailed over them." It prevailed over their wisdom – they could not think themselves out of this famine. It prevailed over their efforts – they could not work themselves out of the famine

man his field, because the famine prevailed over them: so the land became Pharaoh's."

From the practical point of view, there was a solid reason why the Egyptians sold their fields to Joseph for food. It was because *"the famine prevailed over them."* It prevailed over their wisdom – they could not think themselves out of this famine. It prevailed over their efforts – they could not work themselves out of the famine.

If the Egyptians wanted to live, they would have to sell their property and themselves to procure food. There simply was no other alternative.

The Same Is True In Salvation

The same kind of arrangement is true in salvation. Sin had produced a

spiritual famine in the earth. Sin had bankrupted the entire world order, so that nothing could be found there to sustain the soul. The wisdom of the world was also rendered impotent in the matter of salvation. The Law taught us well that we could not work ourselves

out of the dilemma caused by sin.

God has taught us by experience that *"the earth is the Lord's, and the fulness thereof"* (1 Cor 10:26). It is His by creation, and because of Christ, it is His by redemption as well. As it is written, *"For the creature was made subject to vanity, not willingly, but by reason of Him who hath subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God"* (Rom 8:20-21).

Because the earth was made for man, and He is intended to have the dominion over it (Heb 2:7-9), the redemption of man ultimately involves the deliverance of creation from *"the bondage of corruption"* (Rom 8:20).

Until that time it is bereft of any | resources required to sustain spiritual | life.

JOSEPH MOVES THE PEOPLE INTO THE CITIES

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

AS FOR THE PEOPLE

"And as for the people . . ."

Since the people belonged to Pharaoh, we should expect Joseph, to do something with them in order that they might more conveniently carry out the will of Pharaoh. He will not leave it to the people to determine how best

"everywhere in Egypt all the people became Pharaoh's slaves,"^{ERV} "transported the people to cities,"^{ISV} "he removed them city by city,"^{JPS} "caused them to pass over into the cities,"^{LITV} and "he removed them to cities and practically made slaves of them [at their own request]."^{AMPLIFIED}

Although there are differing views of what is intended by this verse, I take it that Joseph moved all of the Egyptians who were not already in cities to the cities nearest to where

number of the disciples multiplied in Jerusalem greatly" (Acts 6:7).

Doctrinally, this kind of addition is said this way: *"But now hath God set the members every one of them in the body, as it hath pleased Him" (1 Cor 12:18).* In any given location, the place where the Lord is at work in the culturing of His people is the church: *"Which is His body, the fulness of Him that filleth all in all" (Eph 1:23),* Under ordinary circumstances, this is where Jesus is ministering, feeding the flock of God through various members of the body which are holding to the Head (Col 2:19), and those shepherds who are charged with feeding the flock (Acts 20:28; 1 Pet 5:2). I have observed that this principle is rarely lived out in the churches of our country, and almost never in the average mission work.

The churches are to spiritual nourishment what the cities were to the Egyptians.

they can serve Pharaoh, for whom Joseph had purchased them.

HE REMOVED THEM TO CITIES

" . . . he removed them to cities from one end of the borders of Egypt even to the other end thereof." Other versions read, *"reduced the people to servitude,"^{NIV} "made slaves of them,"^{NRSV} "made servants of them,"^{BBE} "reduced them to serfdom,"^{CJB} "removed them city by city,"^{JPS} "brought the people into bondage to him,"^{SEPTUAGINT} "removed the population town by town,"^{TNK} "the people of Egypt became Pharaoh's serfs,"^{LIVING} "made everyone the king's slaves,"^{CEV}*

they were living. I understand this was done in for at least two reasons. First, that they might be kept alive with the least administration possible. This was because the food supplies were located in cities (Gen 41:35,48). **In other words, he moved the people where the food supplies were located.**

The Parallel to Spiritual Life

This precise thing occurs when a person is *"added to the Lord"* (Acts 5:14). Integral to that addition, the saved are also *"added to the church"* (Acts 2:47). With regards to the early church in Jerusalem, it is said that *"the*

The churches are to spiritual nourishment what the cities were to the Egyptians. This does not mean that is the only place an individual soul can be nourished, any more than the Egyptians could only eat a meal in the cities. However, the churches are to be the **consistent** place of faithful spiritual nourishment. This is so because in that case spiritual nourishment is ministered from a variety of resources – from the members of the body who are holding to the Head, and bringing edification to its members.

JOSEPH DID NOT BUY THE PRIEST'S LAND

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

AN EXCEPTION TO THE RULE

THE ONLY LAND NOT PURCHASED

"Only the land of the priests bought he not . . ."

For the reason that will be specified, Joseph did not buy the land of the priests of Egypt. We will see this was not because he respected them in

their role of idolatrous priests, or because he respected the false religion of the Egyptians.

AN ASSIGNED PORTION

" . . . for the priests had a portion assigned them of Pharaoh, and did eat their portion which Pharaoh gave them:

As the famine increases, Egypt and Canaan faint. Joseph gives all the money to Pharaoh. Grain was then sold for cattle and land. – *Given O. Blakely*

wherefore they sold not their lands.”

The priests did not have to buy food, so Joseph did not require their land. Pharaoh himself had assigned an allotment of food to the priests, so they were not required to purchase food. The only reason Joseph took the land from the people is because it was in payment for food, to keep them alive. The priests of the land, however, had no need to purchase food, therefore Joseph did not take their land.

An Interesting Thing

It is interesting to observe the values held by the Egyptian king. He evidently viewed the priests as performing a needed function that

required all of their time. Therefore, they were supported by the king.

Somewhat similar, but not identical, was instituted under the Law of Moses. The priests were exempt from any Jewish taxes Ezra 7:24, and had their residence was in the Temple (Ezek 40:45-46). They also lived off of the tithes of the people (Num 18:24-26).

Paul said the same principle applied to those who preached the Gospel: *“Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord*

ordained that they which preach the gospel should live of the gospel” (1 Cor 9:14). He also said he did not use this right, which means it was not compulsory from the viewpoint of the servant of God.

At any rate, I find it most interesting that there seemed to be a mind-set in the world at that time that is glaringly absent in our country and time. The religion of the people was considered to be more important than in our time. Now, in the United States of America, there is a growing disdain, and even opposition, to the work of the Lord, and those who labor in the Lord’s vineyard.

JOSEPH GIVES THE PEOPLE SEED AND LEVIES A TAX ON THEM

“²³ Then Joseph said unto the people, Behold, I have bought you this day and your land for Pharaoh: lo, here is seed for you, and ye shall sow the land. ²⁴ And it shall come to pass in the increase, that ye shall give the fifth part unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones.”

It now becomes apparent that this is the final year of the famine. Sufficient seed has been stored to allow for the year after the famine.

I HAVE BOUGHT YOU

“Then Joseph said unto the people, Behold, I have bought you this day and your land for Pharaoh . . .” Other versions read, *“I have made you and your land this day the property of Pharaoh,”* ^{BBE} *“I’ve now purchased,”* ^{CEB} *“I have acquired,”* ^{CJB} *“both you and your lands belong to Pharaoh,”* ^{DOUAY} and *“I have bought you out, with your land, on Pharaoh’s behalf.”* ^{NJB}

Joseph had purchased the people and their land, but he had done so for Pharaoh, not for himself. Now the people will receive a sufficient allotment

of food from Pharaoh, and will no longer be required to purchase food.

prophet described it is this way: *“And in this mountain shall the LORD of*

Further, believers are provided needed nourishment from the table of King Jesus – and it is a rich and abundant table, indeed. We are speaking of a Divine plentitude.

A Type of the Church

Jesus has purchased the church (Acts 20:28), and has done so for God. That is why the church is referred to as *“the church of God”* (Acts 20:28; 1 Cor 1:2; 10:32; 11:22; 15:9; 2 Cor 1:1; Gal 1:13; 1 Tim 3:5).

God, in turn, has given the saved to Jesus, to prepare them to be His wife (Heb 2:13; John 6:37,39; 17:9,11,24). The people of God are in Jesus’ hand as the Egyptians were in Joseph’s hands. Further, they are provided needed nourishment from the table of King Jesus – and it is a rich and abundant table, indeed. We are speaking of a Divine plentitude. The

hosts make unto all people a feast of fat things, a feast of wines on the lees [aged wine], of fat things full of marrow, of wines on the lees well refined” (Isa 25:6). And again, *“Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price”*(Isa 55:1).

Stated in terms of the New Covenant, we read of:

➔ *“Life . . . more abundantly”* (John 10:10)

➔ *“Abundance of grace”* (Rom 5:17)

- ➔ *"Exceeding abundant"* (1 Rom 1:14).
- ➔ *"Abundant mercy"* (1 Pet 1:3)
- ➔ *"So great salvation"* (Heb 2:3)
- ➔ *"Riches of His goodness and forbearance and longsuffering"* (Rom 2:4)
- ➔ *"Riches of His glory"* (Rom 9:23)
- ➔ *"Riches both of the wisdom and knowledge of God"* (Rom 11:33)
- ➔ *"Riches of His grace"* (Eph 1:7)
- ➔ *"Exceeding riches of His grace and kindness"* (Eph 2:7)
- ➔ *"Unsearchable riches of Christ"* (Eph 3:8)
- ➔ *"Much more"* (Rom 5:9,10,15,17, 20; 2 Cor 3:9,11; Heb 9:14)
- ➔ *"All things"* (Rom 8:32; 1 Cor 3:21; 2 Cor 4:15; 5:17; 2 Pet 1:3)
- ➔ *"All spiritual blessings"* (Eph 1:4)

There is absolutely no justifiable reason for any believer to be living in spiritual squalor, starving for the lack of spiritual nourishment, and constantly being overcome by temptation. Salvation is simply too great to allow for such a condition. Jesus is too powerful and faithful to be trusted, and yet remain in such a state. **After all of**

from heaven at a lethargic and retrogressing church, *"How shall we escape, if we neglect so great salvation"* (Heb 2:3). Do not imagine for a moment that such an escape is possible!

It is time for the professing church to take the great salvation of God seriously. Let it immediately refrain from insisting that Gospel proclamations and expositions be brief and infrequent. Let the church rid itself of the preachers, teachers, and leaders who have allowed, and even caused, this condition to happen. Get *"old leaven"* out of the church (1 Cor 5:7-8). Force the closure of all Bible Colleges and Seminaries that produce uninformed and non-sacrificial ministers. The current church, for the most part is NOT a city set on a hill, but a spiritual mole boring beneath the surface of life, and contaminating everything it touches. If that seems strong, it is not nearly strong enough. Jesus personally said to seriously flawed churches:

- ➔ *"I will come unto thee quickly, and remove thy candlestick out of its place, except thou repent"* (Rev 2:5).
- ➔ *"Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth"* (Rev 2:16).
- ➔ *"Behold, I will cast her into a bed,*

"And I will kill her children with death; and all the churches shall know that I am He which searcheth the reins and hearts: and I will give unto every one of you according to your works" (Rev 2:23).

➔ *"If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee"* (Rev 3:3).

➔ *"So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth"* (Rev 3:16).

Judge for yourself. How serious does that sound?

HERE IS SEED TO SOW IN THE LAND
" . . . lo, here is seed for you, and ye shall sow the land. . ."

Now that the people belonged to Pharaoh, they would, like the priests, receive an allotment from him. Rather than viewing themselves merely as slaves, they were now, in a sense, members of Pharaoh's household. You will recall that the servants of the patriarchs house were considered part of his household (Gen 12:16; 20:14; 24:35; 30:43; 32:5; 33:1-2).

Joseph gives the people seed – now at no monetary cost to them. It is seed to sow for the coming year. A crop will be harvested owing to the end of the famine.

The Type

This is also the manner of the Kingdom of God. Those who are the servants of God (1 Pet 2:16) are also members of His *"household"* (Eph:19), which is being managed by the glorified Christ (Heb 3:6). **As such, we receive food from the Lord, dispensed by Jesus within the context of our fellowship, with, and servitude to, Him.** The heavenly places are our *"Goshen,"* and that is where the food is dispensed.

As it was with Joseph's ministrations to his father and brethren, so it now is in the Spirit: ***"Now he that ministereth seed to the sower both***

Now that the people belonged to Pharaoh, they would, like the priests, receive an allotment from him. Rather than viewing themselves merely as slaves, they were now, in a sense, members of Pharaoh's household.

the attempts have been made to rationalize the state of the modern church, the simple truth of the matter is that the great salvation of God has been neglected. The challenge is hurled

and them that commit adultery with her into great tribulation, except they repent of their deeds" (Rev 2:22).

minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness)" (2 Cor 9:10).

A FIFTH PART FOR PHARAOH, AND FOUR FIFTHS FOR YOU

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

Joseph obviously distributed the seed to the Egyptians on the same basis as he did to Jacob and his brethren: *"according to their families."* As I have already indicated, this probably followed the same pattern as the distribution of the manna – a certain fixed measure for each member of the household (Ex 16:16).

Each family was to sow their fields with a portion of the seed given to them. When the harvest was taken, referred to as an *"increase,"* they were to take one fifth, or twenty percent, of the harvested seed and give it to Pharaoh. Four fifth's, or eighty percent of the harvest was:

The lesson to be learned from this account is that the more we receive from the Lord, the more He expects us in return. With the Lord, stewardship is a very serious matter.

- ➔ For seed of the fields.
- ➔ For their food.
 - ➔ For their households
 - ➔ For food for their little ones.

This is twice as much as the Lord required under the Law, concerning their "seed. *"And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the LORD'S: it is holy unto the LORD"* (Lev 27:30). In addition Israel was required to give a tithe (tenth) of their herds and flocks – everything that passed under the rod, or was counted. Furthermore the Lord added, *"He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed."* (Lev 27:33). If the shepherd substituted

an inferior sheep or oxen that had passed under his counting rod, both the original livestock, and the one that was substituted were to be given to the Lord. Thus, disobedience, contrary to the thinking of the disobedient, proved to be more costly than obedience.

Those who honored the Lord by doing what He commanded would find that nine-tenths went further than 100%. Those who did not render obedience to the Lord had, in fact, robbed God (Mal 3:8). In fact, God "cursed" Israel for robbing Him of His tithes and offerings (Mal 3:9).

The lesson to be learned from this account is that the more we receive from the Lord, the more He expects us in return. With the Lord, stewardship is a very serious matter.

THOU HAST SAVED OUR LIVES

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

We will now see the response of the people to the tax that has been levied upon them. Remember, they have spent all of their money for food, all of their livestock, all of their land, and their own lives also. How will they react to the loss of everything they owned, and selling themselves to Pharaoh as slaves as well. One can only imagine the mind or response that would be rendered under our form of government, or during our time.

THOU HAST SAVED OUR LIVES

"And they said, Thou hast saved our lives . . ." Other versions read, *"Truly you have kept us from death,"* ^{BBE} *"Our life is in thy hand"* ^{DOUAY} *"Thou hast revived us,"* ^{YLT} and *"You have delivered us."* ^{ABP}

What an expression of thanksgiving! They had used up all of their money for food. They sold all of their livestock for food – horses, flocks of sheep, herds of cattle, and asses. They had sold all of their property for food. Finally, they had sold themselves to be servants to Pharaoh. And what is their response? **"THOU HAST SAVED OUR LIVES!"** There was thankfulness,

not bitterness. There was appreciation, not disdain. There was a willingness to serve Pharaoh, not a lament that they had lost their freedom!

The Type

Today there are professing Christians who feel as though God, expects too much of them. They have not yet reached the point where they have a yielded spirit. And why is this so? Why are they not willing servants?

It is because the magnitude of salvation has not dawned upon them. The *"Day Star"* has not yet risen in their heart, because they have not paid due heed to the "more sure word of

prophecy” – the Gospel (2 Pet 1:19). That is why they have not presented themselves as servants of God (Rom 6:16-22; 2 Cor 5:15), and their bodies as a living sacrifice to Him (Rom 12:1).

Pharaoh was associated with finding grace, or favor. The people wanted Pharaoh to be pleased with their servanthood. **Under the circumstances, this would be a display of favor, privilege, grace, and honor.** There is not

not been for Joseph, his wisdom, and his favor with king Pharaoh, they all would have died – and they knew it.

Notice that being servants to Pharaoh was associated with finding grace, or favor. The people wanted Pharaoh to be pleased with their servanthood.

The kind of servanthood to which we have been called cannot be legislated. That is because being an acceptable servant is like a thank offering to God. It is the translation of these words into life: *“Thou hast saved our lives.”*

WE WILL BE PHARAOH’S SERVANTS
“ . . . let us find grace in the sight of my lord, and we will be Pharaoh’s servants.” Other versions read, *“let us find favor in the eyes of our lord,”* ^{NIV} *“may it please our Lord,”* ^{NRSV} *“So if it pleases my lord,”* ^{CJB} and *“let my lord look favorably upon us.”* ^{DOUAY}

Notice that being servants to

the slightest indication that becoming servants to Pharaoh would be demeaning, degrading, or a disgrace. It would not be a source of shame, or ignominy. In view of the fact that their lives had been saved, this was the only reasonable thing to do.

Being kept alive was seen as a gratuitous act, not one that was deserved or to be done out of a sense of legal necessity. The people had been saved by an act of the ruler – and they knew it. The provisions by which they were kept alive were not their own, but were the result of another persons wisdom, planning, and storing. If it had

THE GLORIOUS PARALLEL
 What a marvelous type of the effect of salvation is seen in this account. Every person in Christ can fairly shout to the Lord, *“Thou hast saved our lives!”* That is, in fact, the meaning of the voices John heard in his vision on Patmos: *“Salvation to our God which sitteth upon the throne, and unto the Lamb”* (Rev 7:10). And again, *“I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honor, and power, unto the Lord our God”* (Rev 19:1).

Doctrinally, it is stated this way: [God] **“Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began”** (2 Tim 1:9). And again, *“Not by works of righteousness which we have done, but according to His mercy **He saved us, by the washing of regeneration, and renewing of the Holy Ghost”*** (Titus 3:5). God be praised for the marvelous accomplishment! Let the redeemed shout, **“He has saved us!”**

JOSEPH MADE IT A LAW

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

THE EXTENT OF JOSEPH’S RULE
“And Joseph made it a law over the land of Egypt unto this day...”

The extent of Joseph’s rule is very impressive. He had authority to make a law over the whole land of Egypt. The text does not suggest that he asked Pharaoh if he could do it. Pharaoh had already empowered him, giving him authority over the entirety of the land and people: *“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 throne will I be greater than thou . . . See, I have set thee over all the land of Egypt . . . and he made him ruler over all the land of Egypt . . . 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).

This assignment was not made because of friendship, or some special attraction of Joseph to Pharaoh. **Rather it was because Pharaoh recognized God had shown him things.** For that reason, he trusted Joseph to do what was

proper. Therefore, Joseph was acting within his assigned prerogatives when he made this law. Further, no one could question his motives, for he had proved himself to be a faithful and considerate steward of his authority.

This 20% law became the law of the land, and continued on until the time when this was written, which was in Moses’ time.

The Type
 In all of this Joseph is an intentional type of Christ.

➔ God the Father has given all authority in heaven and earth to the

Son (Matt 28:18).

- ➔ The kingdom of God has been put into His hands (Eph 5:5; Col 1:13; 2 Pet 1:11).
- ➔ The Father honors the Son (John 8:54).
- ➔ *"All judgement is committed to the Son"* (John 5:22).
- ➔ He is the *"Head over all things"* (Eph 1:22).
- ➔ Angels, authorities, and powers have been *"made subject to Him"* (1 Pet 3:22).
- ➔ He is *"the Head of the body, the church"* (Col 1:18).
- ➔ Every knee is to bow, *"of things in heaven, and things in earth, and things under the earth"* (Phil 2:10).
- ➔ *"All men should honor the Son, even as they honor the Father"* (John 5:23).
- ➔ All of the saved have been given to Him (John 6:39; 17:9,11,24).

If God has entrusted us to Jesus, it is seriously wrong if we do not do the same as individuals. This involves retaining His words, doing what He says to do, and refraining from what He has said is improper and unacceptable.

PHARAOH SHOULD HAVE THE FIFTH

" . . . that Pharaoh should have the fifth part . . ." Other versions read, *"that a fifth of the producer belongs to*

It is interesting that in Egypt the religious segment of society was given preference over the other people. While Egypt did worship false gods, this confirms the inherent bent toward religion that is found in men.

Pharaoh," ^{NIV} and *"that Pharaoh should have the fifth part [of the crops]."* ^{AMPLIFIED}

This is quite similar to the tithe, which was:

- ➔ Honored by the patriarchs (Gen 14:20 (Heb 7:4); 28:22).
- ➔ Formalized under the Law: *"And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the LORD'S: it is holy unto the LORD . . . And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the LORD."* (Lev 27:30,32)
- ➔ Sanctioned by Jesus: *"Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone"* (Matt 23:23).

- ➔ And declared to presently be received by Him *"of whom it is*

witnessed that He liveth" (Heb 7:8) – which was the exalted Jesus, not Melchizedek, of which it is never said that he is alive.

EXCEPT THE LAND OF THE PRIESTS

" . . . except the land of the priests only, which became not Pharaoh's."

The priests did not have to give 20% of their produce to the Lord because they were able to keep their land. They received a regular allotment from Pharaoh: *"Only the land of the priests bought he not; for the priests had a portion assigned them of Pharaoh, and did eat their portion which Pharaoh gave them: wherefore they sold not their lands"* (Gen 47:22).

It is interesting that in Egypt the religious segment of society was given preference over the other people. While Egypt did worship false gods (Ex 12:12), this confirms the inherent bent toward religion that is found in men. The substitute of other gods for the true God was by no means acceptable, as confirmed in apostolic teaching (Rom 1:21-24). This made them more guilty of sin, because God had left evidence of Himself in the creation (Rom 1:20).

Our next Hungry Saints Meeting will be held on Friday, 2/14/14. We will continue our series of lessons in the book of Genesis. The seventy-seventh lesson will cover verses 47:27 thru 48:7: "JACOB PREPARES TO DIE." Israel increases possessions and grows mightily in Goshen. Jacob resides in Egypt for seventeen years. As the time neared when he must die, he calls for Joseph and makes him swear he would not bury him in Egypt. Instead he said to bury him with his fathers. Joseph said he would, and took an oath to do so. As the hour drew nigh, Jacob briefly rehearsed his life to Joseph. 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 JANUARY, 2014

1. *Blakely, Eva* (Lead AM Singing)
2. *Blakely, Given O.* (PM Sermon).
3. *Blakely, Hannah.* (Closing Scripture & Benediction).
4. *Blakely, Jonathan* (AM Table Meditation, AM Sermon, PM Table Meditation).
5. *Blakely, June* (Lead PM Prayers, Teach AM Class).
6. *Blakely, Mattie* (Lead PM Singing)
7. *Blakely, Michael* (Play Piano, AM Opening Word, AM Sermon, AM Exhortation, AM Table Meditation).
8. *Blakely, Michele* (Play Piano,).
9. *Blakely, Roxanne* (Lead AM Singing).
10. *Cobb, Matthew* (AM Table Meditation, AM Sermon, PM Introduction).
11. *Cobb, Robert* (Teach AM Class, AM Table Meditation, AM Calling).
12. *Dill, Sarah* (Closing Scripture & Benediction).
13. *Hutchcraft, Aaron* (AM Calling, AM Exhortation, PM Table Meditation).
14. *Hutchcraft, Adah* (AM Calling, PM Introduction, Introduction)
15. *Hutchcraft, Barbara* (AM Opening Word).
16. *Hutchcraft, Debbie* (Play Piano)
17. *Hutchcraft, Gene* (Teach AM Class, PM Exhortation).
18. *Hutchcraft, Jason* (PM Sermon, PM Introduction).
19. *Hutchcraft, Judah* (Play Piano Specials; Lead AM Singing, Read PM Sermon Text, Introduction to PM Sermon. Introduction to PM Sermon, Lead PM Singing).
20. *Hutchcraft, Silas* (Closing Scripture/Meditation).
21. *Parker, Melissa* (Lead Scripture Shower, Lead Scripture Shower, AM Opening Word).
22. *Parker, Tony* (Teach AM Class, AM Exhortation, PM Table Meditation, PM Table Meditation).
23. *Sims, Annie* (Lead Scripture Shower, Read AM Sermon Text, Introduction to PM Sermon).
24. *Sims, Baylie* (Read AM Sermon Text, Read PM Sermon Text, Lead PM Singing).
25. *Sims Girls - Annie, Hannah, Rachel* ().
26. *Sims, Hannah* (Closing Scripture & Benediction)
27. *Sims, Rachel* (Read PM Sermon Text)
28. *Sims, Ricky* (PM Exhortation, PM Exhortation).
29. *Sims, Tasha* (Lead AM Singing, AM Opening Word, Lead PM Singing, Lead PM Singing).
30. *Williams, Emma* (Read PM Sermon Text).
31. *Williams, Jeremy* (AM Calling).
32. *Williams, Levi* (Read AM Sermon Text).
33. *Williams, Logan* (Play Communion Music).
34. *Williams, Nichole* (Lead Scripture Shower).
35. *Williams, Sydnee* (Read AM Sermon Text)
36. *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.