



The Book of Genesis 06/13/2014

Lesson Number 82



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 DEATH OF JOSEPH

Gen 50:15 "And when Joseph's brethren saw that their father was dead, they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him. ¹⁶ And they sent a messenger unto Joseph, saying, Thy father did command before he died, saying, ¹⁷ So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of the God of thy father. And Joseph wept when they spake unto him." ¹⁸ And his brethren also went and fell down before his face; and they said, Behold, we be thy servants. ¹⁹ And Joseph said unto them, Fear not: for am I in the place of God? ²⁰ But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive. ²¹ Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and spake kindly unto them. ²² And Joseph dwelt in Egypt, he, and his father's house: and Joseph lived an hundred and ten years. ²³ And Joseph saw Ephraim's children of the third generation: the children also of Machir the son of Manasseh were brought up upon Joseph's knees. ²⁴ And Joseph said unto his brethren, I die: and God will surely visit you, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob. ²⁵ And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence. ²⁶ So Joseph died, being an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt."

..... Genesis 50:15-26

INTRODUCTION

A BRIEF SUMMARY OF THE TEXT

As soon as Joseph's brothers were fully aware of the passing of their father, they reasoned among themselves that Joseph would now take revenge against them for what

they had done to him over thirty-nine ago. They sent a messenger to Joseph telling him that Jacob had commanded them to seek his forgiveness for their trespass against him, also affirming they were the servants of the God of his father. Joseph wept when he heard

the message. His brothers then stood before him, affirming they were his servants. Joseph told them not to fear, asking, "Am I in the place of God?" He then told them they did mean it for evil, but God meant it for good, "to save much people alive." He promised that

CONTENTS

- ▶ INTRODUCTION
- ▶ THE REASONING OF JOSEPH'S BROTHERS (50:15)
- ▶ THEY SENT A MESSENGER TO JOSEPH (50:16-17a)
- ▶ JOSEPH WEPT WHEN HE HEARD (50:17b)
- ▶ HIS BRETHREN FELL DOWN BEFORE HIS FACE (50:18)
- ▶ AM I IN THE PLACE OF GOD? (50:19)
- ▶ YOU THOUGHT, BUT GOD MEANT (50:20)
- ▶ I WILL NOURISH YOU (50:21a)
- ▶ HE COMFORTED THEM (50:21b)
- ▶ JOSEPH LIVED 110 YEARS (50:22-23)
- ▶ GOD WILL SURELY VISIT YOU (50:24)
- ▶ YOU SHALL CARRY UP MY BONES FROM HENCE (50:25)
- ▶ THEY EMBALMED HIM AND PUT HIM IN A COFFIN (50:26)

he would nourish them, and comforted them. Well over thirty years later Joseph died, telling his brothers God would surely visit them, and that they were to carry his bones into Canaan.

Once again, I want to point out the Divine manner of reporting the lives of His people. God does not provide the sort of details a biographer would furnish. This is because the life of a man, except "the Man Christ Jesus" (1 Tim 2:5), is not a primary point with God. **This is because His purpose is the primary purpose, and His will is the fundamental will.** When it comes to what God is doing, man is incidental, not all-important. The ultimate glory is the glory of God, and the final honor goes to Him. As elementary as that may seem, men have a difficult time inculcating this into their thoughts and perceptions. However, before any measurable progress can be made in spiritual life, these things must be perceived and accepted.

Given the facts in the case, we should be able to deduce these things.

➔ Men need to be delivered by God

(Col 1:12-13).

- ➔ God delivers men according to His own purpose (2 Tim 1:9).
- ➔ Men are to present their bodies a living sacrifice to God (Rom 12:1-2).
- ➔ Men are to "do all to the glory of God" (1 Cor 10:31).
- ➔ God is the "Judge of all" (Heb 12:23).
- ➔ The issue is to be "reconciled to God" (Rom 5:10; 2 Cor 5:20).
- ➔ Jesus Christ, the Savior of men, is bringing us to God (1 Pet 3:18).

It simply is not possible grasp the reality of these affirmations and conclude that man is the principle person, or that the will of man is the focus of heaven. **Jesus is not positioned at the right hand of God in order to assist men in realizing their own plans, but to involve them in the purpose of God.** That is a fundamental reality.

This is why God reports the lives of men in the manner revealed in Scripture. Whether it is the life of Adam, Cain, Abraham, Nebuchadnezzar, Judas, Herod, or Paul, the report always centers in God and His will.

HOW SHOULD WE THINK ABOUT THIS
The children of God must not view their own life as though it was the most

themselves" (Phil 2:3). Once a person perceives and accepts this, the manner in which God sees and reports the lives of people makes perfect sense.

Particularly every person in Christ, who has been "made accepted in the Beloved" (Eph 1:6) is admonished, "NOT to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith" (Rom 12:3). In view of the current nature of Christendom, this is particularly important. As it happened in Israel, the modern church had proved to be an environment where certain fleshly distinctions can be realized. Institutionalized Christianity has been so corrupted that Satan can bring significant advancement to prideful individuals, bringing them prestige and even wealth. This has proved true in the field of religion itself, and also in the field of scholastics, human analysis, literature, entertainment, clothing, and even construction. **In describing the fall of Babylon the great, the manner in which it had been merged with the world-system is seen in those who lamented her fall: "And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more: The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, and cinnamon,**

This is why God reports the lives of men in the manner revealed in Scripture. Whether it is the life of Adam, Cain, Abraham, Nebuchadnezzar, Judas, Herod, or Paul, the report always centers in God and His will.

important life. Not only are we to live unto the One who died for us and rose again (2 Cor 5:15), "but in lowliness of mind let each esteem other better than

and odors, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and

slaves, and souls of men” (Rev 18:13).

I do not doubt that Joseph’s brothers still thought of him attaining

his position because of a personal quest for exaltation. That is because they surmised he was just like them. But he was not like them – that is precisely

why they despised him. Joseph would once again confirm this to them by his response and attitude, doing so to the glory of God Almighty.

THE REASONING OF JOSEPH’S BROTHERS

Gen 50:15 **“And when Joseph’s brethren saw that their father was dead, they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him.”**

WHEN THEY SAW THAT THEIR FATHER WAS DEAD

“And when Joseph’s brethren saw that their father was dead . . .” Other versions read, “realizing that their father was dead,”^{NRSV} “faced the reality of their father’s death.”^{ISV}

The word translated “saw” has the following lexical meaning: “TO SEE, LOOK AT, INSPECT, PERCEIVE . . . REGARD, LOOK AFTER, SEE AFTER, LEARN ABOUT, OBSERVE, WATCH, LOOK UPON, LOOK OUT, FIND OUT . . . GIVE ATTENTION TO, DISCERN, DISTINGUISH . . . GAZE AT.”^{STRONGS} **The idea is that the reality of Jacob’s death came home to them.** The full impact of his absence came as a weight upon their souls. Most of them had lived with him for at least fifty years, and it was no doubt difficult to think of him as being no longer with them.

That is a common infirmity among men, even though there is grace for it not to be an undue distraction. If you have experienced the death of a family member, you already know that it takes a while to acclimate to their absence. In the case of Jacob’s death, it involved a seventy day period after Jacob’s death, the time it took to journey to Canaan, and seven more days of mourning there – probably about three months altogether. Now their minds will gravitate to something that has troubled them for some time.

JOSEPH WILL PERADVENTURE HATE US
“ . . . they said, Joseph will peradventure hate us . . .” Other versions read, “perhaps,”^{NKJV} “what if,”

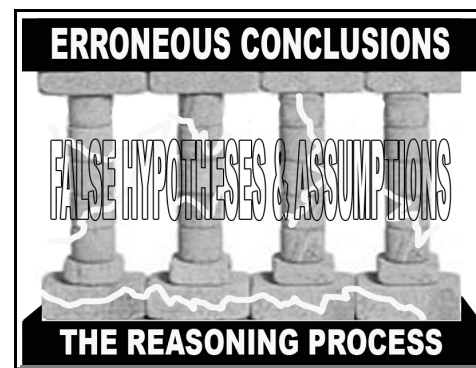
NASB “?it may be that,” RSV “if now,” DARBY “suppose,”^{NAS} and “lest at any time.”^{SEPTUAGINT}

The word “peradventure” means “PERHAPS, POSSIBLY.”^{MERRIAM-WEBSTER} It is a conclusion deduced by surmise or guesswork, and is not based upon factual observed facts. **In this case, the brothers assumed Joseph had the same temperament and spirit as themselves.** They could not conceptualize one of their peers that was unlike themselves. They thought their response to abuse was the standard for all men.

This is not unlike a lot of thinking in our time. Expressions like, “You know how we all are,” and “You know what we all do,” etc. reflect this kind of thinking.

HE WILL CERTAINLY REQUIRE US
“ . . . and will certainly requite us all the evil which we did unto him.”

Drawing Wrong Conclusions



The conjecture of the brothers is an example of erroneous reasoning – thinking that is not logical because it is based on false hypothesis and mere assumptions. They reasoned that it was a distinct possibility that Joseph would use the death of their father as an

occasion to take vengeance on them because of the manner in which they had treated him. This was based on he hypothesizes that he would use his authoritative position against them, even though he had carefully managed his affairs with Pharaoh in mind, not himself. They also assumed that he thought in the same way they did, as when they wreaked vengeance on the Shechemites because one single man among them had ravages their sister.

However, the foundation upon which their reasoning was based was totally false. Therefore their conclusion was false, for if the foundation is weak, the whole house falls (Matt 7:26-27).

This kind of reasoning reflects the nature of the flesh, which equates assumption with fact, and possibilities with reality. There is so much of this in the professed Christian community that it boggles the minds of sober people. Whole denominations have been based upon such flawed reasoning, and countless theological positions have been developed with this kind of flimsy thinking. For example, the phrase “reign with him a thousand years” is mentioned one time in all of Scripture (Rev 20:6). Of that period the following is said – all in the 20th chapter of The Revelation:

- “And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him A THOUSAND YEARS” (Rev 20:2).
- “And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his

image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ A THOUSAND YEARS" (Rev 20:4).

- ➔ *"But the rest of the dead lived not again until THE THOUSAND YEARS were finished. This is the first resurrection"* (Rev 20:5).
- ➔ *"And when THE THOUSAND YEARS are expired, Satan shall be loosed out of his prison"* (Rev 20:7).

Certain assumptions are made by some.

- ➔ That because *"the first resurrection"* is mentioned, it is assumed there are two resurrections.
- ➔ That this period is *"the earthly reign of Jesus."*

Men have wed these four verses to various passages of Scripture in the Prophets and in the Apostles. Here are some examples of men's assumptions.

- ➔ Isaiah 65:19-20 – The age of men

will be greatly increased, so that a mere child will die at one hundred years of age.

- ➔ That this period will be preceded by the removal of the church and the rise of *"the Antichrist"* (1 John 2:18,22; 4:3; 2 John 1:7), *"the Wicked One"* (2 Thess 2:8), *"The Man of Sin"* (2 Thess 2:3). This is, in turn, put together with Daniel 8:9,

ones. Whatever one may think of them, they bring no clarity to the Revelation text. **It is not possible for the truth of God to be illuminated by human opinion.** An opinion, or human persuasion, can never be exalted to the position of revelation or truth. This is particularly true of theological systems and the religious traditions of men. This has proved to be a sinkhole in the realm of religion – so much so, that some people

It is not possible for the truth of God to be illuminated by human opinion. An opinion, or human persuasion, can never be exalted to the position of revelation or truth. This is particularly true of theological systems and the religious traditions of men.

which speaks of *"a little horn which waxed great"* (Dan 8:8-11).

The above associations are not revealed ones, but humanly assumed

cannot distinguish between tradition and the truth, between the wisdom of God and the wisdom of men. This is a dilemma of great proportions, and has impacted everything the church does.

THEY SENT A MESSENGER TO JOSEPH

"¹⁶ And they sent a messenger unto Joseph, saying, Thy father did command before he died, saying, ^{17a} So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of the God of thy father."

THEY SENT A MESSENGER

"And they sent a messenger unto Joseph . . ." Other versions read, "sent messengers," ^{NKJV} "a message," ^{NASB} "a word," ^{NIV} "they approached Joseph," ^{NRSV} "they came to Joseph," ^{SEPTUAGINT} "sent this message," ^{NLT} "they give a charge for Joseph" ^{YLT} and "having come to Joseph." ^{ABP}

Since the next verse states that

Joseph heard his brothers, I gather that the *"messenger"* was one of themselves, as opposed to an Egyptian servant. It has been surmised that this was Benjamin, whom they knew was especially dear to Joseph. This seems very reasonable to me, and I see no reason to think otherwise – unless it could have been Judah, who appears to have defaulted to the role of their spokesman (Gen 43:3,8,14,16,18). John Calvin is of the opinion that they chose one of their own servants to take this message to Joseph.

THY FATHER DID COMMAND

" . . . saying, Thy father did command before he died, saying, So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto

thee evil . . ."

The question arises whether or not this was a deliberate lie. Some are persuaded this was, in fact, the case, seeing, they think, that Jacob never did know what they did to Joseph. Others feel that Jacob knew what they had done, but did not mention it until he was on his death bed, where he also made mention of the sins of Reuben, Levi, and Simeon. I am of the persuasion that this was the case, for I cannot see them deliberately lying to Joseph whom they knew was wise, knowing all about them. Also, the fact that Joseph did not charge them with lying strongly suggests they were not, for had they done so, God would doubtless have revealed it to Joseph, who knew all about his brothers.

I will proceed with the persuasion that this was a truthful report. The fact that Jacob had personally seen Joseph confirmed that he was wrong in thinking he was dead. That he would not have learned at that point what really had really happened to Joseph is, to me, unthinkable.

“Forgive, I Pray Thee Now”

The wording suggests that the word “now,” means now that Jacob had died. Whether or not Jacob had forgiven them is not revealed, but I would not be surprised if that was, in fact, the case. However, if he did, that was not enough, and Jacob would have known that very well. They had sinned against Joseph, and Joseph is the one that must forgive them. Earlier, before Jacob and his household had come to Egypt, Joseph told his brothers, who stood shaking with fear before him, “*And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. So now it was not you that sent me hither, but God: and He hath*

made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt” (Gen 45:7-8).

That was more than seventeen years earlier, and it appears they had forgotten that word, even after being sustained by Joseph for those seventeen years as he promised he would do (Ge 45:11).

It is the nature of flesh to forget precious revelations, reverting back to thinking just as though no revelation had been given at all. Remember, this trespass had been committed when Joseph was seventeen years old – **thirty-nine years ago** (13 years until 30 yrs old (Gen 41:46), plus 7 years of plenty, plus two years of famine (Gen 45:6), plus seventeen years of Jacob being in Egypt (Gen 47:28).

The brothers had recalled their trespass close to **twenty years** earlier when Joseph first told them to bring Benjamin to Egypt the next time they came for grain earlier (Gen 42:21-22).

How many other times they recalled their trespass, we do not know. However, we do know “*the way of transgressors is hard*” (Prov 13:15), and a goading memory is part of that hardness.

NOW, WE PRAY THEE

“ . . . *and now, we pray thee, forgive the trespass of the servants of the God of thy father.*” Other versions read, “*please forgive,*” ^{NKJV} “*please forgive the transgression,*” ^{NASB} “*please forgive the sins,*” ^{NIV} “*please forgive the crime,*” ^{NRSV} “*this wickedness,*” ^{DOUAY} “*pardon the injustice,*” ^{SEPTUAGINT} “*forgive the offense,*” ^{TNK} “*please lift up the rebellion.*” ^{LITV}

Will Joseph respond with hostility, or will he have mercy? Will he chide them, or will he be tender toward them? The brothers themselves have no idea how Joseph will respond, that is why they plead as they do. Their minds do not allow them to properly assess Joseph’s faithful care for them. They are under the weight of guilt.

JOSEPH WEPT WHEN HE HEARD

“ ^{17b} *And Joseph wept when they spake unto him.*”

YEARS IN CANAAN.....	17
IN EGYPT UNTIL RULE.....	13
RULE UNTIL JACOB COMES.....	9
JACOB’S YEARS IN EGYPT.....	17
YEARS SINCE JOSEPH SOLD: 39	
UNTIL JOSEPH DIED.....	54
DEATH OF JOSEPH.....	110

Other versions read, “*When the message came to him, Joseph wept,*” ^{NIV} “*at these words, Joseph was*

overcome with weeping,” ^{BBE} “*Joseph wept when their message came to him,*” ^{CSB} “*when Joseph heard this, he wept*” ^{DOUAY} “*Joseph cried when he got their message,*” ^{GWN} “*Joseph wept while they spoke to him,*” ^{SEPTUAGINT} “*When they said this to him, Joseph broke into tears,*” ^{NAB} “*When this message was reported to him, Joseph wept,*” ^{NET} “*Joseph wept at the message they sent to him,*” ^{NJB} “*Joseph was in tears as they spoke to him,*” ^{TNK} “*Joseph weepeth in their speaking unto him,*” ^{YLT} “*When Joseph read the message, he broke down and cried,*” ^{LIVING} “*Joseph wept during their speaking to him,*” ^{ABP} “*That message made Joseph very sad,*

and he cried,” ^{ERV} “*Joseph wept when they talked to him,*” ^{ISV} and “*Joseph wept when they spoke thus to him.*” ^{AMPLIFIED}

As you can see, there is a disparity in the various translations. Some represent Joseph weeping at a message being brought to him, while the brothers were absent. Others represent the brothers being present when Joseph received the message.

I will proceed with the assumption that all of the brothers were present, with one of them, or a servant of them, verbalizing the message to Joseph. Other views are not necessarily wrong.

HIS BRETHREN FELL DOWN BEFORE HIS FACE

“ ¹⁸ *And his brethren also went and fell down before his face; and they said, Behold, we be thy servants.*”

HIS BRETHREN FELL DOWN

"And his brethren also went and fell down before his face . . ." Other versions read, "came and fell down,"
NASB "came and threw themselves down,"
NIV "his brothers also wept, fell down before him,"
NRSV "His brothers wept too, fell down in front of him,"
CEB "too came, prostrated themselves before him,"
CJB "came to him: and worshipping prostrate on the ground,"
DOUAY "also proceeded to fling themselves down before him,"
NAB "went to him themselves and, throwing themselves at his feet"
NJB "went to visit him, fell prostrate in front of him,"
ISV and "the brothers went in person to him."
MESSAGE

The word translated "went" is used in a variety of ways: "TO GO, WALK, COME, DEPART, PROCEED, MOVE, GO AWAY"
STRONG'S in my judgment, its view here means "proceeded," or moved from the background to the foreground.

Some versions represent the brothers as joining Joseph in weeping (NRSV, CEB). This represents "also went" as including them weeping when they saw Joseph weeping. That view also considers the brothers to have been present when the messenger delivered the word concerning Jacob's last words to them.

Joseph's brothers are depicted as bowing before Jacob four other times, five in all: Genesis 42:6; 43:26,28; 44:14; 50:18. Thus, the two dreams of Joseph, both depicting his brothers bowing down before him, were fulfilled at least five times:

- ➔ **DREAM #1:** "And he said unto them, Hear, I pray you, this dream which I have dreamed: For, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf." (Gen 37:6-7)
- ➔ **DREAM #2:** "And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the

eleven stars made obeisance to me." (Gen 37:9)

A TYPE OF CHRIST

Just as surely as Joseph's dreams were fulfilled, so the word concerning the honor of Jesus Christ will be fulfilled.

➔ "But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all

things under His feet, and gave Him to be the head over all things to the church." (Eph 1:20-22)

➔ "He that descended is the same also that ascended up far above all heavens, that He might fill all things." (Eph 4:10)

➔ "... our Lord Jesus Christ:" Which in His times he shall show, **who IS the blessed and only Potentate, the**

No created being, whether Celestial or terrestrial, will fail to bow before Jesus and openly acknowledge that He is everything God has declared Him to be. For some, it will be to their condemnation, and for others, it shall be the entrance into the fulness of life forever more.

stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to Me, and every tongue shall confess to God." (Rom 14:10-11)

➔ "Wherefore God also hath highly exalted Him, and given Him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Phil 2:10-11).

There is not the slightest chance that this bowing will not take place. This is because Jesus is everything He has been declared to be.

➔ "... His mighty power, which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places, Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come. And hath put all

King of kings, and Lord of lords." (1 Tim 6:14-15)

➔ "Who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by himself purged our sins, sat down on the right hand of the Majesty on high." (Heb 1:3) "For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens." (Heb 7:26).

No created being, whether Celestial or terrestrial, will fail to bow before Jesus and openly acknowledge that He is everything God has declared Him to be. For some, it will be to their condemnation, and for others, it shall be the entrance into the fulness of life forever more.

It is my persuasion that this is not being declared as fully as it ought to be.

MOSES DECLARED THE SAME THING TO PHARAOH

"But against any of the children of Israel shall not a dog move his tongue,

against man or beast: that ye may know how that the LORD doth put a difference between the Egyptians and Israel. And **all these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people that follow thee: and after that I will go out. And he went out from Pharaoh in a great anger.**" (Ex 11:7-8)

JOB'S CRITICIZING FRIENDS HAD TO HONOR HIM

"And it was so, that after the LORD had spoken these words unto Job, the LORD said to Eliphaz the Temanite, **My wrath is kindled against thee, and against thy two friends: for ye have not spoken of Me the thing that is right, as My servant Job hath. Therefore take unto you now seven bullocks and seven rams, and go to My servant Job, and offer up for yourselves a burnt offering; and My servant Job shall pray for you: for him will I accept: lest I deal with you after your folly, in that ye have not spoken of Me the thing which is right, like My servant Job.**" (Job 42:7-8)

arms, and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing fathers, and their queens thy nursing mothers: **they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the LORD: for they shall not be ashamed that wait for Me.**" (Isa 49:22-23)

"**The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the LORD, The Zion of the Holy One of Israel.**" (Isa 60:14)

THOSE WHO HAD ARRESTED AND BEAT PAUL AND SILAS HAD TO PUBLICALLY ACKNOWLEDGE THEIR ERROR

"But Paul said unto them, **They have beaten us openly uncondemned, being Romans, and have cast us into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out. And the sergeants told these words unto the**

denied my name" (Rev 3:8). Having experienced considerable opposition and suffering, the Lord Jesus made this commitment to them. It is also for every church of all ages who can be so described. "**Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee**" (Rev 3:9).

Just as surely as Joseph's dreams were fulfilled, so just that certainly will that promise be fulfilled to the churches who have, in the face of great opposition, kept the word of Christ and refused to deny His name!

BEHOLD WE BE THY SERVANTS

". . . and they said, **Behold, we be thy servants.**" Other versions read, "**we are your slaves,**"^{NIV} "**we are thy bondmen**"^{DARBY} "**We are prepared to be your slaves**"^{TNK} "**we are to thee for servants,**"^{YLT} and "**Look! We're your servants.**"^{ISV}

Some might imagine Joseph's brothers would have appealed to him because they were his brothers:—i.e. "Look, we are your own kinfolk. You know that blood is thicker than water. We appeal to you upon the basis that we are your family."

They did not do this because they were fully aware that the man standing before them was not only their younger brother, whom they had persecuted without any qualms, **but he was also the governor over Egypt, and it was before him that they were standing.**

What they were saying was, "Look, we are not asking anything from you. We are here to be your servants—your slaves—to do anything you ask us to do." Their words were spoken in genuine fear. They knew they were richly deserving of harsh judgment. They also knew their future was in the hands of Joseph—and there was not a thing they could do about it. This was the moment they had dreaded for the last thirty-nine years. They had no defense, and no help was available to them. How will Joseph respond?

. . . they were fully aware that the man standing before them was not only their younger brother, whom they had persecuted without any qualms, but he was also the governor over Egypt, and it was before him that they were standing.

HAMAN HAD TO HONOR MORDECAI AFTER SEEKING TO KILL HIM

"Then took Haman the apparel and the horse, and arrayed Mordecai, and brought him on horseback through the street of the city, and proclaimed before him, **Thus shall it be done unto the man whom the king delighteth to honor.**" (Est 6:11)

GOD PROMISED ISRAEL WOULD BE HONORED

"Thus saith the Lord GOD, **Behold, I will lift up Mine hand to the Gentiles, and set up My standard to the people: and they shall bring thy sons in their**

magistrates: and they feared, when they heard that they were Romans. **And they came and besought them, and brought them out, and desired them to depart out of the city.**" (Acts 16:37-39)

THE PROMISE TO A SUFFERING CHURCH

One of the premier churches mentioned in Scripture is "**the church in Philadelphia.**" Jesus commended them for their stance in this world: "**I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not**

AM I IN THE PLACE OF GOD?

“¹⁹ And Joseph said unto them, Fear not: for am I in the place of God?”

FEAR NOT

“And Joseph said unto them, Fear not . . .” Other versions read, “Do not be afraid,” ^{NKJV} “Have no fear,” ^{BBE} and “Don’t be afraid of me.” ^{NLT}

These must have been words of some relief. Yet, I do not question that it did not cause them to cease trembling. Human emotions cannot be turned on and off like a light switch, nor, indeed are they intended to be so.

What these words – “Fear not!” – were actually calculated to do is induce sober thought and consideration. When they were oppressing Joseph, throwing him into a pit, he had pled with them, and they had recalled this. Earlier, when they thought their lives were in jeopardy, the brothers confessed, “We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us” (Gen 42:21).

Joseph was saying to them, “There is no cause to fear me punishing you for your deeds against me.” I am sure they were keenly aware of the fact that if they were in the place of Joseph, and Joseph was before them, that is **not** the way they would have thought. Therefore, he seeks to provoke them to sober thought on the matter.

AM I IN THE PLACE OF GOD?

“ . . . for am I in the place of God?” Other versions read, “Am I in God’s place?” ^{NASB} “Am I God?” ^{CEB} “can we resist the will of God?” ^{DOUAY} “for am not I under God?” ^{GENEVA} “I can’t take God’s place” ^{GWN} “for I am God’s” ^{SEPTUAGINT} “is it for me to put myself in God’s place?” ^{NJB} “Am I God, that I can punish you?” ^{NLT} “Am I a substitute for God?” ^{TNK} “Am I God, to judge and punish you?” ^{LIVING} “I have no right to change what God has decided,” ^{CEV} “can we resist the will of God?” ^{DARBY} “I have no right to punish you,” ^{ERV} “Do I act for

God?” ^{MESSAGE} and “for am I in the place of God? [Vengeance is His, not mine.]” ^{AMPLIFIED}

Two things are intended here.

➔ First, this was doubtless a response to their statement, “We be thy servants.” Joseph knew very well that his position was not one gained by military strength or the fulfillment of a personal agenda. He considered himself unworthy of volunteer servants. Only God can be truly served in a manner that calls for total servitude. It is not the prerogative of any man to demand such service.

➔ Second, Joseph knew it was not his

32:35). Long after Moses, David wrote, “O LORD God, to whom vengeance **belongeth**; O God, to whom vengeance **belongeth**, show Thyself” (Psa 94:1). Nahum wrote, “God is jealous, and the LORD repenteth; **the LORD repenteth, and is furious; the LORD will take vengeance on His adversaries, and He reserveth wrath for His enemies**” (Nahum 1:2).

However, so far as the record is concerned, this aspect of the Divine nature had not been made known. Yet, Joseph seemed to sense it with a very keen perception. How was this possible?

God is so great, that those to whom He reveals Himself draw this

What a shame it is that many professing Christians actually know less about God than the demons! That is a more serious condition than many are willing to acknowledge.

right to punish his brothers for what they had done to him. That is something God alone can do. If it be countered that he was the governor of Egypt, and therefore had the right to punish his brothers, something else must be considered. His brothers had not wronged him as ruler of Egypt. This was something that took place in Canaan, and at another time. Joseph would not use his office of governor to deal with that transgression.

We have the advantage of some written revelation on this matter. “Dearly beloved, **avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is Mine; I will repay, saith the Lord**” (Rom 12:19). Centuries after Joseph, God would reveal to Moses, “**To Me belongeth vengeance, and recompense**” (Deut

conclusion. Those who cannot see this do not have a real knowledge of God – not to any measurable degree. This fact is even known in the dark world of demons. A legion of them saw Jesus and said, “**Jesus, Thou Son of God? art Thou come hither to torment us before the time?**” (Matt 8:29). **What a shame it is that many professing Christians actually know less about God than the demons!** That is a more serious condition than many are willing to acknowledge.

The seriousness of this blight of ignorance is seen in the fact that God has revealed Himself most fully in Jesus Christ, in whom “**the fulness of the Godhead**” dwells “**bodily**” (Col 2:9). An ignorance of God within the church is shameful (1 Cor 15:34). Wherever it is found, it must be addressed and removed. It is intolerable!

YOU THOUGHT, BUT GOD MEANT

“²⁰ But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive.”

Joseph will now give an inspired interpretation of what really took place when his brothers sinned against him. He will speak candidly about them, affirming what they intended. However, He will also assert that a higher will than theirs was directing those events.

BUT AS FOR YOU

“But as for you . . .” Joseph focuses on his brothers, not overlooking what they had intended to do. He does not gloss over their deed as though it was simply a mistake, or a misunderstanding. **They did have intentions, and were aggressive to carry them out.** They did not subdue their hatred of Joseph, even though it could not be justified.

It is God’s manner to be specific in pointing out the sin of those with whom He is dealing. He did this with Adam and Eve (Gen 3:11-13), Cain (Gen 4:10-11), Israel (Isa 30:9-11), Ananias and Sapphira (Acts 5:3-4,9), Saul of Tarsus (Acts 9:4), the church in Corinth (1 Cor 1:20; 3:3; 5:1-5), the church in Galatia (Gal 1:6), the church in Ephesus (Rev 2:4), the church in Pergamos (Rev 2:14-15), the church in Thyatira (Rev 2:20-23), the church in Sardis (Rev 3:1), and the church in Laodicea (Rev 3:15-17).

YE THOUGHT EVIL AGAINST ME

“...ye thought evil against me...” Other versions read, **“you intended to harm me,”** ^{NIV} **“it was in your mind to do me evil,”** ^{BBE} **“You planned something bad for me,”** ^{CEB} **“you planned evil against me”** ^{GWN} **“Ye took counsel against me for evil,”** ^{SEPTUAGINT} **and “ye devised against me evil.”** ^{YLT}

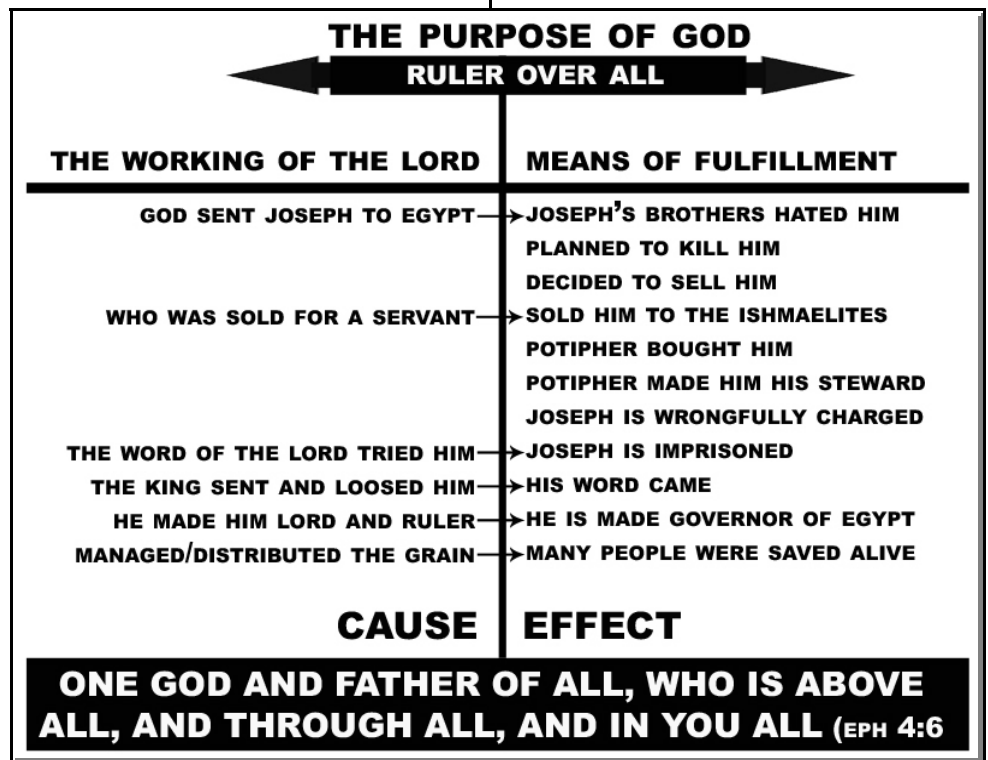
Joseph knew that they deliberately and determinately purposed to take his life (Gen 37:20). Their intention was not simply to scare Joseph, but to slay him like Cain slew

Abel (Gen 37:20). He did not say this made no difference to him. He did not gloss their sin. **Their intentions were “evil.”** As used here, the word “evil” means, “BAD, EVIL, WICKED: MISERY, INJURY, CALAMITY . . . DISTRESS, ADVERSITY . . . INJURY, WRONG.” ^{STRONG’S} Their intention was murder. When, by Divine providence, their intentions were aborted, they determined to sell him for a slave, then planned actions, and concocted a report to make their father think Joseph had been killed by an animal. In all of this

they were commanded to “repent” of what they had done to Jesus (Acts 2:38; 3:19).

GOD MEANT IT UNTO GOOD

“...but God meant it unto good...” Other versions read, **“God intended it for good,”** ^{NIV} **“but God has given a happy outcome,”** ^{BBE} **“God produced something good from it,”** ^{CEB} **“God planned it for good,”** ^{CSB} **“God turned it into good,”** ^{DOUAY} **“God disposed it to good,”** ^{GENEVA} **“God planned good to come out of it,”**



their nature was revealed, for their heart was in this plan.

Joseph, however, informs them that there was a higher purpose being served. This did not relieve them of responsibility, but showed they had been ignoble vessels in the hand of the Lord – like the Jews that had Jesus crucified. That too was something in which God Himself was working (Acts 2:23; 3:18; 4:27-28; 13:27). Still, that did not free the Jews from guilt, for

^{GWN} **“God took counsel for me for good,”** ^{SEPTUAGINT} **“God intended it for a good purpose,”** ^{NET} **“by God’s design been turned to good,”** ^{NJB} **“God devised it for good,”** ^{YLT} **“God turned into good what you meant for evil,”** ^{LIVING} **“but God planned concerning me for good,”** ^{ABP} **“but God took counsel for me for good,”** ^{BRENTON} **“God made it turn out for the best,”** ^{CEV} **“God was planning good things,”** ^{ERV} **and “God used those same plans for my good.”** ^{MESSAGE}

The Psalmist stated the same

thing in another way, not even mentioning the malicious acts of Joseph's brothers. **"Moreover He called for a famine upon the land: He brake the whole staff of bread. He sent a man before them, even Joseph, who was sold for a servant: Whose feet they hurt with fetters: he was laid in iron: Until the time that his word came: the word of the LORD tried him. The king sent and loosed him; even the ruler of the people, and let him go free. He made him lord of his house, and ruler of all his substance: To bind his princes at his pleasure; and teach his senators wisdom"** (Psa 105:16-22).

THE NECESSITY OF A PROPER VIEW

In this record, as well as that of the death of Jesus Christ, it is imperative that we have a proper view of the Living God. **In both the death of Jesus and the oppression of Joseph, the purpose of God was involved – a**

- ➔ Get Joseph into Egypt.
- ➔ In order that Jacob and his household would move to Egypt.
- ➔ In order that Israel would increase in Egypt.
- ➔ In order that they would become slaves to Egypt.
- ➔ In order that they might finally be delivered from Egypt, as He promised Abraham.
- ➔ In order that while God was waiting for the iniquity of the people occupying Canaan to become full, Israel might become a mighty nation, as He promised Abraham.
- ➔ In order that He could deliver Israel from Egypt as He promised Abraham.
- ➔ In order that give Israel the land of Canaan, as He had promised.

Some of the versions fail to project this idea, being driven by a misconception of the will of man.

known what God was doing through their deed, *"they would not have crucified the Lord of glory"* (1 Cor 2:8). Likewise, if Joseph's brothers had known what God was doing, they would never have sold Joseph to the Ishmaelites.

TO SAVE MUCH PEOPLE ALIVE

" . . . to bring to pass, as it is this day, to save much people alive." Other versions read, *"to bring about the present result, to preserve many people alive,"* ^{NASB} *"to accomplish what is now being done, the saving of many lives,"* ^{NIV} *"to preserve a numerous people,"* ^{NRSV} *"the salvation of numbers of people, as He is doing today"* ^{BBE} *"to bring about the present result– the survival of many people,"* ^{CSB} *"that He might exalt me, as at present you see, and might save many people,"* ^{DOUAY} *"to bring about the present result: the survival of a numerous people,"* ^{NJB} *"He brought me to this high position I have today so that I could save the lives of many people,"* ^{LIVING} and *"to bring about that many people should be kept alive, as they are this day."* ^{AMPLIFIED}

The numerous people who were kept alive included the Egyptians, the neighboring countries, the Canaanites, the household of Jacob, and, to some extent, the whole world.

The Egyptians were needed to fulfill the promise made to Abraham. The neighboring countries were needed to report the works of the Lord, particularly when Israel was delivered from Egypt, and conquered the nations between Egypt and Canaan. The Canaanites were needed to occupy the land of promise, build houses, plant vineyards, and till the ground for the time when Israel took occupancy of the land. He also *"saved much people alive"* in preserving the Israelites, who would continue to grow exponentially until the time of their deliverance four hundred years later.

This was all the working of the Lord in order to the fulfillment of His purpose, and it is marvelous in our eyes! Truly, *"of Him, and through Him, and to Him are all things"* (Rom 11:36). Believers have now been called into His purpose.

In both the death of Jesus and the oppression of Joseph, the purpose of God was involved – a purpose that was developed at the detailed level long before the incidents surrounding the fulfillment of that purpose took place.

purpose that was developed at the detailed level long before the incidents surrounding the fulfillment of that purpose took place.

When the text states *"God meant it for good,"* it does NOT mean God made their wicked word fit into His plan. The words *"meant it"* are translated from a single word that has the following lexical meaning: "TO PLAN, DEVISE . . . TO INVENT" ^{STRONG'S}

Rather than the wickedness of the brothers being made to fit into God's plan, it was, unbeknown to them, **driven** by God's purpose. That is how God carried out His purpose. He did not adapt their action to what He was doing, but used them to accomplish what He had purpose all along. **This is the means He Himself devised to do the following.**

- ➔ *"But God has given a happy outcome."* ^{BBE}
- ➔ *"God produced something good from it."* ^{CEB}
- ➔ *"God turned it into good,"* ^{DOUAY}
- ➔ *"God turned into good what you meant for evil."*
- ➔ *"God made it turn out for the best,"* ^{CEV}
- ➔ *"God used those same plans for my good."* ^{MESSAGE}

The view that God converted what the brothers did to serve His purpose is not correct. What the brothers did was the appointed means of God fulfilling His purpose. It is the way He concealed His purpose, just as the Jews crucifying Jesus was the appointed means through which God carried out His purpose of Christ's death – which purpose was completely hidden to the people. If the people had

I WILL NOURISH YOU

“ 21a Now therefore fear ye not: I will nourish you, and your little ones.”

FEAR YE NOT

“ Now therefore fear ye not: I will nourish you, and your little ones.”

Again Joseph admonishes them not to fear, or be afraid. **This is the second time he has so spoken in this very speech** (Gen 50:19). This was necessary because sin, particularly the recollection of it, causes fear to raise up. **Fear is also summoned forth when there is an acute consciousness of God, and there is some form of separation between God and the one being addressed.** The words “*fear not*” occur sixty-three times in Scripture. They are never addressed to the person who is caught in the web of iniquity. Cain heard no word like this. Nor did Lamech, or Laban, or Abimelech, or Balaam, or Achan, or the false prophets, or the scribes, Pharisees, Sadducees, or the churches of Asia who were wayward. These words were addressed to Joseph’s brothers because they were part of Abraham’s seed, and **they were spoken for Abraham’s sake.** Yet, even with them, these were not words that were spoken frequently. They were spoken only in the context of words pertaining to the working of the Lord.

For the person who has faith, and is willing to believe, fear need not dominate, especially if there is an authoritative word to “*fear not.*” **I am persuaded that many of God’s people need to hear these words.**

I WILL NOURISH YOU

“ Now therefore fear ye not: I will nourish you, and your little ones.” Other versions read, “*provide for you,*” NKJV “*Take care of you,*” BBE “*maintain you*” DARBY “*feed you,*” DOUAY “*sustain you,*” JPS “*I myself will take care of you and your families,*” LIVING and “*provide for and support.*” AMPLIFIED

This is the second time Joseph has made this promise, the first being

when he sent word to Jacob to bring his entire household to Egypt (Gen 45:11).

The brothers had probably thought Joseph was caring for them because of Jacob. Now that Jacob had been gathered to his people, and because their sin still weighed heavily upon them, they saw no reason for Joseph to sustain them. At this time, these brothers, for the most part, were not covenant-thinking people. However, Joseph was. It was his faith, and persuasion of the covenant God had made with Abraham, Isaac, and Jacob, that moved him to think as he did. His compulsion was not merely caused by the fleshly honor of his family.

- ➔ It is associated with the coming of faith (Gal 3:23-25).
- ➔ It is associated with being brought to Christ (Gal 3:24).
- ➔ It is associated with being justified by faith (Gal 3:24).
- ➔ Through it the spirit that gives life (2 Cor 3:6).
- ➔ It is the “*ministration of the Spirit*” (2 Cor 3:7).
- ➔ It has a greater glory (2 Cor 3:8,9,10,11).

In this day of salvation, there is a manner of thinking that is driven by an awareness and persuasion of the New Covenant.

An Application

In this day of salvation, there is a manner of thinking that is driven by an awareness and persuasion of the New Covenant. For example, one of the chief considerations at the Lord’s Table is the “*new covenant,*” identified with the blood of Christ (Matt 26:28; Mk 14:24; Lk 22:20).

New Covenant Associations

The books of Galatians, Second Corinthians and Hebrews trace all manner of considerations to the New Testament, or New Covenant.

- ➔ It is associated with preaching the Gospel (Gal 3:8).
- ➔ It is equated to the Abrahamic Covenant of blessing (Gal 3:17-18).
- ➔ It is something that cannot be annulled (Gal 3:17).
- ➔ It is the ministration of righteousness (2 Cor 3:9).
- ➔ Jesus is the “*Surety,*” or guarantee of it (Heb 7:22).
- ➔ It is associated with God’s promise (Heb 8:8).
- ➔ It is associated with the obsolescence of the Old Covenant (Heb 8:13).
- ➔ It is associated with the promise of an “*eternal inheritance*” (Heb 9:15).
- ➔ It is associated with the mediatorship of Jesus (Heb 9:15; 12:24).
- ➔ It is founded upon “*better promises*” of God (Heb 8:6).
- ➔ It is associated with God putting His

laws into the hearts of the people, and writing them in their minds (Heb 10:16).

- ➔ Apostasy is traced to a disregard for the “*blood of the covenant*” (Heb 10:29).
- ➔ It is associated with Christ’s blood speaking better things than the blood of Abel (Heb 12:24).
- ➔ It is associated with Jesus being the “*Great Shepherd of the sheep*” (Heb 13:20).
- ➔ It is associated with the resurrection of Christ (Heb 13:20).

Covenant-minded people will think and speak of the things associated with the New Covenant.

Of course, a serious complication has been brought into the professed church, and it has come from its educators, preachers, and teachers. **Under the administration of these**

It is time to pray that God Himself would send laborers into the harvest, and raise up faithful ministers through whom men can really believe. That is the only way to remove this veil of ignorance – and until it is removed, the church with such ignorance will be impotent.

professed leaders, a remarkable ignorance of the New Covenant has become dominant. The New Covenant is rarely the theme of any discourse, the “*better promises*” associated with it are held in abeyance, and the more excellent glory that attends it has become a strange thing. **The irony of the whole situation is that there is actually a dominating persuasion that the lives of the people of God can be lived acceptably in such an**

environment. In recent years, the inheritance of the saints has actually been equated with happiness and success in **this** world. It is time to pray that God Himself would send laborers into the harvest, and raise up faithful ministers through whom men can really believe (1 Cor 3:5). That is the only way to remove this veil of ignorance – and until it is removed, the church with such ignorance will be impotent.

HE COMFORTED THEM

“^{21b} And he comforted them, and spake kindly unto them.”

HE COMFORTED THEM

“And he comforted them . . .”

Other versions read, “*reassured,*”
NIV “*gave them comfort,*” BBE “*put them at ease,*” CEB and “*comforted them [imparting cheer, hope, strength].*”
AMPLIFIED

A professional counselor might have insisted that the issues between the brothers and Joseph be talked out and resolved. A Christianized legalist would probably have demanded that some expression of repentance be given before any further dialog could take place. That, of course, is how the world thinks.

By way of comparison, Joseph proceeds just as though there had been

no offence at all. He certainly did not overlook what they had done, for he clearly said they intended evil toward him. **However, he had seen the Lord in all of this, and it impacted his thinking.** Once he saw what God was doing in his experiences, by way of comparison, it minimized what his brothers did to him. This did not diminish their guilt, but rather enabled Joseph to have a larger picture of what was really happening.

I suppose that it is still true that some of the difficulties we encounter from other people could well be the Lord dealing with us. He may be moving us into a new and more responsible position in Christ’s body, or He may be reminding us of the hurt we have caused, and thus showing us what great things we “*must suffer*” for His name’s sake (Acts 9:16).

At any rate, it is a sign of significant growth when a child of God can handle abuses and opposition in a gracious manner.

HE SPAKE KINDLY TO THEM

“. . . and spake kindly unto them.”

Other versions read, “*comforted them,*”
RSV “*gave them comfort with kind words,*”
BBE “*put them at ease and spoke reassuringly to them,*” CEB “*spoke consolingly to them,*” DARBY “*spoke gently and mildly,*” DOUAY “*speaking affectionately to them,*” NJB “*speareth unto their heart,*” YLT “*with kind words that touched their hearts,*” GNB and “*speaking to the needs of their hearts.*” ISV

The word translated “*kindly*” means, “*INNER MAN, MIND, WILL, HEART.*” STRONG’S
 Kind words are to the heart what soothing oil is to a wound. They are words that encourage and enable recovery. At this time, Joseph knew it

was appropriate to speak such words to his brothers. They had been pummeled with guilt long enough, and it was apparent they regretted what they had done.

A Type of God's Kindness

We are told of God showing "the exceeding riches of His grace in His kindness toward us through Christ Jesus" (Eph 2:7). The prophet Isaiah was told to speak such words to the

people of God. "Comfort ye, comfort ye My people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins" (Isa 40:1-2). How soothing is this most precious message!

In a world noted for hardness, roughness, and crudeness, the saints are admonished, "Put on therefore, as the

elect of God . . . kindness" (Col 3:12). Again, they are admonished to add "to godliness brotherly kindness; and to brotherly kindness charity" (2 Pet 1:7).

There is a great ministry in kindness – particularly when it is directed to those kindred sufferers. Many a grieved soul has been lifted out of the doldrums of despair by kind words. **O, that we had more aptitude in this neglected area of life.**

JOSEPH LIVED ONE HUNDRED AND TEN YEARS

"²² And Joseph dwelt in Egypt, he, and his father's house: and Joseph lived an hundred and ten years. ²³ And Joseph saw Ephraim's children of the third generation: the children also of Machir the son of Manasseh were brought up upon Joseph's knees."

JOSEPH DWELT IN EGYPT

"And Joseph dwelt in Egypt, he, and his father's house . . ."

After going to the promised land to bury Jacob, Joseph and the rest of the household returned to Egypt and

had said to Abraham, "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 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. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full." (Gen 15:13-16).

So Israel will have to wait for four centuries for their deliverance. They will have to live in "hope" of a future deliverance – a national deliverance as well as a personal one. **Not a person who returned to Egypt from Canaan would be among those in the world who saw Egypt judged and Israel delivered – not a single one.** They had to live with the nation in mind, and with the promise of God for all of Israel as a dominant consideration.

The people who advocate relevancy cannot live under such circumstances. Like the prodigal son, they want their substance now. The people who cry out, "What does that have to do with me now?" cannot adapt to a circumstance that requires waiting and hoping. That is why their view is so damaging! Those who "after their own lusts shall . . . heap to themselves teachers, having itching ears" (2 Tim 4:3) have revealed their lack of faith and hope. They have made known their lack of acceptance by God, for they possess neither faith nor hope, both of which are essential to please God, and to get triumphantly through the world unscathed.

Mind you, the promises believed by "the fathers" and faithful Israelites were vastly inferior to the promises given to those who are in Christ Jesus. The redeemed ones enjoy a "better covenant that is established upon better promises" (Heb 8:6).

God would not expel the Amorites prematurely. He is righteous, and does not remove a people until it can be justified by His righteousness.

continued to reside there. From one point of view, they must have longed to live in the land that had been promised to them. But there was a higher rationale that was directing their thinking.

The Word to Abraham Had Not Yet Been Fulfilled

It was Joseph's familiarity with the promise of God that enabled him to dwell peacefully in Egypt, which would shortly become the land of oppression for the rest of Jacob's household. God

The Israelites had not yet commenced to "serve" the Egyptians. They had not yet been afflicted for "four hundred years." God had not yet judged the nation of Egypt. It would be over four hundred years before they would "come out with great substance." God had even told them WHY this was so: "for the iniquity of the Amorites is not yet full" (Gen 15:16). **God would not expel the Amorites prematurely. He is righteous, and does not remove a people until it can be justified by His righteousness.**

Those who not willing to wait for their inheritance will not receive it, for we are *“saved by hope”* (Rom 8:25).

The Example of Paul

Take Paul as a suitable example of how we are to live. He acknowledged that departing from this world and being with the Lord was *“far better”* (Phil 1:23). Yet, he saw the necessity of remaining in the world. This involved at least two things.

➔ First, to fulfill the commission that had been given to him: *“To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Me”* (Acts 26:18). When he *“finished”* his *“course,”* he would be free to go (2 Tim 4:7) – but not before.

➔ Secondly, he had to establish the people of God in the faith. Thus he wrote to the church in Philippi, *“For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: Nevertheless to abide in the flesh is more needful for you”* (Phil 1:23-24). For Paul, this involved a lot of suffering (2 Cor 4:8-11; 6:4-10; 11:23-28).

Paul was willing to remain in the world, like Joseph was willing to remain in Egypt. **But he did so in anticipation of the promise of the Lord to receive the saints unto Himself, that where He is, there they may be also** (John 14:3). Jesus expressed that same desire in His prayer on the night of His betrayal: *“Father, I will that they also, whom Thou hast given me, be with me where I am; that they may behold My glory, which thou hast given Me: for Thou lovedst Me before the foundation of the world”* (John 17:24).

Cannot Be Mentioned Too Much

In a society that cultures the people to confine their thinking to the here and the now, living by hope cannot be mentioned too much. God can *“fill you with all joy and peace in believing, that you may abound in hope by the*

power of the Holy Spirit” (Rom 15:13). When you consider that hope anchors the soul, keeping it from being tossed on the waves of trouble (Heb 6:19), its value and indispensability becomes apparent. In contradistinction from living for the here and the now, and what can be experience in this world, **hope focuses on the future**, and the *“exceeding great and precious promises of God”* (2 Pet 1:43). Those who actually live in this manner will find themselves set in opposition to the course of this world, and all too often, to even to the professing church.

JOSEPH LIVES 110 YEARS

“ . . . and Joseph lived an hundred and ten years.”

PERSON	LIFE
Abraham	175
Isaac	180
Jacob	147
Joseph	110

Notice how the age of men was gradually **r e d u c i n g**, confirming that the sentence of death that had been imposed on the human race was taking effect. Considering that Adam was not created immortal, with his life being sustained by *“the tree of life”* (Gen 2:9), the potency of its fruit is suggested by the time it took the average age of man to lower to *“threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away”* (Psa 90:10).

JOSEPH SAW EPHRAIM AND MANASSEH’S CHILDREN

“And Joseph saw Ephraim’s children of the third generation: the children also of Machir the son of Manasseh were brought up upon Joseph’s knees.”

Ephraim’s Children

“And Joseph saw Ephraim’s children of the third generation . . .”

Other versions read, *“the third generation of Ephraim’s sons,”* ^{NASB} *“Ephraim’s grandchildren,”* ^{CEB} *“Ephraim’s great-grandchildren,”* ^{CJB} *“three generations of descendants of his son Ephraim”* ^{NLT} *“the birth of his son Ephraim’s children,”* ^{LIVING} *“Ephraim’s children and grandchildren,”* ^{CEV} *“During Joseph’s life Ephraim had children and grandchildren,”* ^{ERV} and *“the third generation of Ephraim’s children.”* ^{ISV}

The different versions present dissimilar generations.

- ➔ Reckoning from Jacob: *“the birth of his son Ephraim’s children.”* ^{LIVING}
- ➔ Reckoning from Joseph: *“Ephraim’s grandchildren.”* ^{CEB}
- ➔ Reckoning from Ephraim: *“Ephraim’s great-grandchildren.”* ^{CJB}

John Gill reckons it from **Ephraim’s first child**: *“HIS GREAT GRANDCHILDREN’S CHILDREN.”* *The Pulpit Commentary* reckons it from **Joseph**: *“EPHRAIM’S GREAT-GRANDCHILDREN.”* *C.F. Keil & F. Delitzsch* also reckons it from **Joseph**: *“SONS OF THE THIRD LINK,”* I.E., OF GREAT-GRANDSONS, CONSEQUENTLY GREAT-GREAT GRANDSONS.” *John Calvin* also reckons it from **Joseph**: *“HE SEES THE CHILDREN OF HIS OWN GRANDCHILDREN.”* *Albert Barnes* reckons it from **Ephraim’s first son**: *“THE GRANDSONS OF GRANDSONS IN THE LINE OF EPHRAIM.”*

I suppose it is not a critical matter how one sees this text. But to me, since Joseph is the subject of the record, I am persuaded the generations are reckoned from him – the third generation from him: his great-great

I suppose it is not a critical matter how one sees this text. But to me, since Joseph is the subject of the record, I am persuaded the generations are reckoned from him – the third generation from him.

children, and Ephraim's grandchildren. That would also seem to fit in better with the age at which Joseph died. His first child was born when he was at least thirty-one, for he was given a wife when he was thirty. Ephraim and Manasseh were born during the years of plenty, "before the years of famine came" (Gen 41:50). Joseph lived seventy-nine years after that. Three generations fit reasonably into that period of time.

THE CHILDREN OF THE SON OF MANASSEH

" . . . the children also of Machir the son of Manasseh were brought up upon Joseph's knees."

Other versions read, "brought up

on Joseph's knees," ^{NKJV} "born on Joseph's knees," ^{NASB} "placed at birth on Joseph's knees [that is were counted for his]" ^{NIV} "came to birth on Joseph's knees," ^{BBE} "were recognized by Joseph," ^{CSB} "were counted as Joseph's own," ^{ESV} "were brought up on Joseph's knees," ^{GENEVA} "were adopted by Joseph at birth," ^{GWN} "were given special inheritance rights by Joseph," ^{NET} "were born on Joseph's lap," ^{NJB} "whom he claimed as his own," ^{NLT} "who played at his feet," ^{LIVING} "were born upon Joseph's thighs," ^{ABP} "were borne on the sides of Joseph," ^{BRENTON} "he welcomed them into his family," ^{CEV} and "were also recognized as Joseph's." ^{MESSAGE}

The manner in which the various

translators handled this text would be humorous if it was not so pathetic. Is the Holy Spirit really moving Moses to account for the manner in which the grandsons of Machir were birthed? Sense Manasseh was considered Jacob's son, should it not be evident they were tutored by the patriarch in the promises of God and the appointed destiny of these chosen people? Frankly, I am offended by the imagined scholastic liberty some translators take. They should know that the Holy Spirit does not deal with trivia, and always keeps the purpose of God in the foreground. Such men need to take greater care in their work, not allowing the wisdom of men to be reflected in their translations.

GOD WILL SURELY VISIT YOU

" 24 And Joseph said unto his brethren, I die: and God will surely visit you, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob."

I DIE

"And Joseph said unto his brethren, I die . . ."

The Fact of Death

Again, the fact that death was imposed upon the human race is highlighted. With only two exceptions every person died. The first exception was Enoch, who did "not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God" (Heb 11:5). The second was Elijah, who was carried up into heaven in a "chariot of fire" in the sight of his understudy, Elisha (2 Kgs 2:11-14).

Although Jesus did die, laying down His life, He also ascended into heaven in the sight of His disciples (Lk 24:51; Acts 1:9-11). Thus, in all three periods of time – before the Law, during the Law, and after the Law – there was confirmation of a place to be occupied after death.

The Death of the Patriarchs

When Abraham died, it is simply written, "Then Abraham gave up the

ghost. Moreover I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite

Thus, in all three periods of time – before the Law, during the Law, and after the Law – there was confirmation of a place to be occupied after death.

ghost, and died in a good old age, an old man, and full of years; and was gathered to his people" (Gen 25:8). There is no record of him saying anything at that time.

When Isaac died, it is written, "And Isaac gave up the ghost, and died, and was gathered unto his people, being old and full of days" (Gen 35:29). There is no record of him speaking at that time .

When Jacob died it is written, "And Israel said unto Joseph, Behold, I die: but God shall be with you, and bring you again unto the land of your

with my sword and with my bow" (Gen 48:21-22). He then prophesied over his twelve sons (Gen 49:1-32). It is then written, "And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people" (Gen 49:33).

Why did Jacob say so much at the time of his death, while there is no record of anything being said by Abraham and Isaac at the time of their death? For one thing, Jacob was the last one to hear the covenantal promises from God Himself – just as Abraham and Isaac had heard them.

Now he solidifies those promises in the minds of his children who must pass them down to their progeny.

Everything Jacob said had to do with the covenant God had made with Abraham, then passed on to Isaac and himself. The twelve sons had to do with the twelve tribes, which constituted the covenanted people. That was at the heart of everything Jacob said. He had willingly joined Abraham and Isaac in living as strangers in the promised land, looking for a better country, and a city whose Builder and Maker is God (Heb 11:10,13,16).

GOD WILL SURELY VISIT YOU

“...and God will surely visit you...” Other versions read, “God will surely take care of you,”^{NASB} “God will surely come to your aid,”^{NIV} “God will surely come to you,”^{NSRV} “God will keep you in mind,”^{BBE} “surely remember you,”^{CJB} “doth certainly inspect you,”^{YLT} “but God will surely come and get you,”^{LIVING} “God will certainly provide for you,”^{ISV} “visiting will visit you,”^{LITV} “God will most certainly pay you a visit.”^{MESSAGE}

MEANINGS OF THE WORD “VISIT”

“To attend to, muster, number, reckon, visit, punish, appoint, look after, care for; to pay attention to, observe, to attend to; to seek, look about for; to seek in vain, need, miss, lack; **TO VISIT**; to visit upon, punish; to pass in review, muster, number; to appoint, assign, lay upon as a charge, deposit; to be sought, be needed, be missed, be lacking, **TO BE VISITED**; to be visited upon; to be appointed; to be watched; to muster, call up; to be passed in review, be caused to miss, be called, be called to account; to set over, make overseer, appoint an overseer ; to commit, entrust, commit for care, deposit; **TO BE VISITED**; to be deposited; to be made overseer, be entrusted; numbered; numbered; musterings, expenses.”^{STRONG’S}

I have written the lexical definition of the word “visit” to provide an explanation for the way this verse is translated in some versions:–i.e. “Take

care of you,”^{NASB} “keep you in mind,”^{BBE} “inspect you,”^{YLT} “certainly provide for you,” and “pay you a visit.”^{MESSAGE}

These do not present an accurate picture of the text, and totally ignore what God had promised Abraham. The promise was: “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 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 visitation consisted of

- ➔ The judgment of the oppressing nation.
- ➔ Israel would “come out” of that nation.
- ➔ Israel would come out with great substance.

This was a promise and prophecy of the deliverance of Israel from Egyptian bondage. The judgments leveled against Egypt were an overthrow of their gods (Ex 12:12), and were encapsulated in ten awesome plagues (Ex 7:17-13:30). The deliverance came at the precise time when it was appointed (Ex 12:41).

This visitation was not a time of inspection, nor was it a casual visit. That kind of promise would not have sustained the patriarchs. This “visit” spelled the end of four hundred years of grievous bondage, oppression, and the total inconsideration of the Egyptians.

AND BRING YOU OUT OF THIS LAND

“ . . . and bring you out of this land unto the land . . . ”

And bring them out of Egypt He did: at midnight, with all of their children and herds and flocks. It happened in an orderly and speedy manner, with the Egyptians loading them with all manner of provisions and clothing (Ex 12:35-36; Psa 105:37-38). As the flocks were brought out, not a “hoof” was left behind (Ex 10:26). Although several million left, not a dog

barked at them (Ex 11:7).

WHICH HE SWARE

“ . . . which he sware to Abraham, to Isaac, and to Jacob.”

This was not a mere wish, or the expression of a vain hope. It was promised to three chosen men by the God who cannot lie, and who stands by His commitments without fail. The promise is not an appeal to reason, but is rather intended to be grasped by faith. Human experience and intellect will see no reason to trust in this word. It will perceive no tangible evidence that it is true. **But faith breaks through the barriers of unbelief, seizes the promise of God, and runs with it. So did Abraham, Isaac, and Jacob – and now, Joseph.**

The Promise Required Faith

Of course, up through the time of Joseph the Israelites had known no oppression in Egypt, and there was no evident reason to expect their situation would change – except for the promise of God. Yet, Joseph and the people had lived with the promise of God in mind, and for all who believed it, they anticipated the promised event. Abraham and Isaac trusted in the promise **before** the people went down into Egypt.

Those hearing Joseph knew of the prophecy, and that four hundred years would span at least ten generations of Israelites that would know nothing but bitter bondage. Yet, they had to live with this hope in mind, and pass the word down through those ten generations so that when the time of deliverance came they could enter into it without doubt or fear.

The Application to the Coming of the Lord

We ought to note how similar this is to the experience of the church. Now, for over two thousand years, the faithful have heard of the coming of the Lord and our deliverance from all oppression. The fact that the promised coming has not yet occurred does not mean it has been delayed, anymore than the lapse of several hundred years for Israel meant their promised deliverance had been delayed. **Those**

who speculate and hypothesize about the coming of the Lord would cause the patriarchs to marvel, because it is evidence of rank unbelief. The Israelites who looked for a better country, and a

city that has foundations, whose Builder and Maker is God, will stand in judgment against those professing “Christians” who have refused to look for the “glorious appearing of our great

God and Savior, Jesus Christ” (Tit 2:13). The hope of Jesus’ return will anchor the soul in the turbulent sea of life in “this present evil world.”

YOU SHALL CARRY UP MY BONES FROM HENCE

“²⁵ And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence.”

Joseph is now going to make plans for the handling of his body. It is important enough to require an oath from “the children of Israel,” his brothers.

JOSEPH TOOK AN OATH OF THE CHILDREN OF ISRAEL

“And Joseph took an oath of the children of Israel . . .” Other versions read, “the sons of Israel,”^{NASB} “the Israelites,”^{NRSV} “Israel’s sons,”^{CEB} “his brothers,”^{LIVING} “his people,”^{ERV} “all of Israel’s other children.”^{ISV}

The “children of Israel” refers to the son’s of Jacob, whose name was changed to “Israel” (Gen 32:28; 35:10). The vow was not made by the whole of the people, but by Joseph’s brothers. They were the ones charged with maintaining this knowledge as long as they lived, and making the necessary arrangements for that knowledge to be transmitted to future generations – as many as ten such generations. We do not know precisely how this was done, but it was accomplished.

GOD WILL SURELY VISIT YOU

“ . . . saying, God will surely visit you . . . ”

This is the second time Joseph has mentioned the promised visitation. His thinking is being directed by the promise of God, which was faithfully passed down from Abraham to the time of Joseph’s death – an estimated 200-250 years. So far as we know, there were no books in which this oath was recorded. Moses did not record it until after the four hundred years of oppression. This means that the culture of Israel was completely different than that of the rest of the world. It was shaped around what God had revealed. **No other nation had such a custom, because no other god had spoken to the people** (Psa 115:5).

CARRY MY BONES FROM HENCE

“ . . . and ye shall carry up my bones from hence.” Even though the Egyptians embalmed, the reference is to the skeletal structure of the body – the bones. Flesh and blood no longer existed. Yet, Joseph wanted what was left of him to be buried in the land of Canaan, in the “buryingplace” which his great grandfather, Abraham, had purchased.

ISRAEL DID AS JOSEPH INSTRUCTED

A little over four hundred years later, when Israel came out of Egypt at midnight, it is written, “**And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence**

with you” (Ex 13:19). They carried those bones out into the wilderness, through the Red Sea. They were at Sinai until Israel moved. They carried Joseph’s bones for forty years in the wilderness, until they entered Canaan and defeated Jericho. Then it is written, “**And the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor the father of Shechem for an hundred pieces of silver: and it became the inheritance of the children of Joseph**” (Josh 24:32).

Thus was the oath carried out, with due consider, And with considerable, inconvenience. O that men today were as faithful to their promises to God!

Some commentators are persuaded the deliverance came two hundred years later. In fact, the Amplified Bible contains the following note on this verse: “*Joseph’s body remained in Egypt until the exodus to the promised land of Canaan about 200 years later.*” The translators apparently forgot that God had said they would be in bondage and oppressed by the Egyptians for four hundred years – which oppression did not commence until after Joseph died (Ex 1:8-22). **O, the bane of religious traditions that are unfounded, and even contradict the revelation of God!**

THEY EMBALMED HIM AND PUT HIM IN A COFFIN

“²⁶ So Joseph died, being an hundred and ten years old: and they embalmed him, and he was put in a

coffin in Egypt.” Other versions read, “put him in a chest in Egypt,”^{GENEVA} “put in an ark in Egypt.”^{JUB}

The Israelites did not take another trip to Canaan to bury the bones of Joseph, as they did when they interred

the body of Jacob. They would wait until the promised deliverance, ten generations later, and then honor the oath made to Joseph. Apparently it never occurred to anyone that the people would forget the promise. These people were living in hope of the promised deliverance, and they associated the burial of Joseph's bones with that deliverance.

This necessarily indicates that as the years came and went, and as generations yielded to future ones, there was much thought about being in the promised land, experiencing freedom, and liberation from oppression. Their entire existence was shaped around the promises of God. They were a nation of God's making, and four hundred years of harsh bondage could not remove this from their memory. In fact, this was the secret to their survival in Egypt, and for

If the people of God are going to survive their tenure in the world, and be ready for the coming of the Lord, they are going to have to speak to one another about the exceeding great and precious promises.

all but 601,000, their survival in the forty -year trek in the wilderness as well.

A LOT TO BE LEARNED

There is a lot to be learned from this account. **If the people of God are going to survive their tenure in the world, and be ready for the coming of the Lord, they are going to have to speak to one another about the exceeding great and precious promises.**

When they experience hardship, let them not dwell upon it long, but give way to the entrance and dominance of hope. As it is written, "*And let us not be weary in well doing: for in due season we shall reap, if we faint not*" (Gal 6:9). That is not just rhetoric or grandiloquence! It is the truth that sustains the soul, strengthens the sinews of hope, and fuels our faith! Those who believe look beyond this world.

THE END OF GENESIS

Thus ends the book of Genesis, written by Moses by the inspiration of the Almighty – a detailed account of things that happened almost twenty-five hundred years before Moses himself was born. It is the record that accounts for the preparations made for the Savior to come into the world. It

introduces us to God Himself, and to the devil as well. In Genesis we learn about God the Creator, and man the sinner. We are exposed to how God would bring the Savior into the world, and the people among whom He would be raised and minister. The nature and seriousness of sin is delineated. We are

introduced to the promises of God, the warnings of God, and the wrath of God. We have also been exposed to faith, and how it works in men. Divine election and providence are also heralded. What a grand book it is! May you often resort to it to get your spiritual bearings.

Our next Hungry Saints Meeting will be held on Friday, 6/27/14. We will continue our series of lessons in the book of Genesis. The eighty-third lesson will be a summation of Genesis: "APOSTOLIC EXPRESSIONS FOUNDED ON GENESIS." Many of the nomenclature and concepts embedded in apostolic doctrine are founded on expressions first found in Genesis. This confirms the essentiality of this book, as well as the danger in seeking in any way to distort or misrepresent what it stated in this book. 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.