

Genesis 180
A Pilgrim's Mind
Genesis 47:1-7
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Let us take our Bibles this morning, and open them to Genesis 47:1-10. The title of our message is "A Pilgrim's Mind."

We continue to move through the Book of Genesis, verse by verse. In this particular section of the book we are dealing with the historical account of Joseph. God has already birthed the Nation of Israel through the promises given to the patriarchs Abraham, Isaac, and Jacob. Now He is in a position of not just taking the born state of Israel, but now He is in the business of preserving them. He is taking them out of Canaan and taking them into Egypt, where they are going to be incubated for about 400 years.

The man that God chose to do this is a man named Joseph. We have been studying him in detail (Genesis 37-50). The whole name of the game is to get Israel out of Canaan into Egypt. When God does a work, He selects a person to do that work through. In this case, it was this young man named Joseph, called by God at age 17.

Everything that was supposed to happen in Joseph's life has been executed. The nation has moved from Canaan to Egypt, and now something very interesting happens where the Nation of Israel (that would be Jacob's family), is now presented before the known ruler of the day—the world leader of the day—Pharaoh.

This is different; it is not Joseph before Pharaoh. We have seen a lot of teaching in the Book of Genesis related to that. This is the nation itself, presented before Pharaoh, and the patriarch of the nation presented before Pharaoh as well. If you do not like my title, "A Pilgrim's Mind," you can use the title "The Patriarch Before the King," because that is what is happening here.

Notice, if you will, Genesis 47:1. You see Joseph's report to Pharaoh concerning his family that has come from Canaan to Egypt. It says,

"Then Joseph went in and told Pharaoh, and said, 'My father and my brothers and their flocks and their herds and all that they have, have come out of the land of Canaan; and behold, they are in the land of Goshen.'"
(Genesis 47:1)

Goshen is in the Nile Delta, west of Israel; they have come from Canaan. This is a journey that is about 20 days or so, perhaps more. You will notice that these are

actually real places of geography. All places that you can document on a map. You see here Canaan; you see the name Goshen; elsewhere you have seen the name Egypt.

Whenever these pieces of geography are mentioned, I would just like to communicate this to people over and over again, that what you are reading here is actual history. This is not just a collection of spiritual and moral truths, as much as Scripture does give us that, but it comes out of an actual historical setting, and there would be nothing that would make the enemy happier than for you to divide in your mind the spiritual from the historical. Satan wants you to believe that biblical truths are just what you do on Sunday—leave the history to the historians, thank you very much. But the Bible does not read that way. Everything that took place in the Bible took place in an actual historical setting, and that is why it boldly will give you these places of geography.

IV. Jacob's Family Before Pharaoh (Genesis 47:1-10)

- A. Joseph's report to Pharaoh (1)
- B. Brothers before Pharaoh (2-6)
 - 1. Selection (2)
 - 2. Pharaoh's inquiry (3a)
 - 3. Brothers' response (3b)
 - 4. Brothers' request (4)
 - 5. Pharaoh's response (5-6)
- C. Jacob before Pharaoh (7-10)

These twelve brothers, Jacob's Dozen, come now before Pharaoh, the leader of the known world (Genesis 47:2-6). Notice, first of all, there is a selection in Genesis 47:2:

"He took five men from among his brothers and presented them to Pharaoh." (Genesis 47:2)

We know that there are twelve brothers total who became the progenitors of Israel's Twelve Tribes. Of the twelve, five are selected as representatives to come before Pharaoh. We are not told which five it was. I assume that Judah would be in the group, since Judah is becoming very prominent as we are going through Genesis. We are going to get an amazing prophecy about Judah in Genesis 49:10, where we are going to learn that the Messiah Himself is going to come from the lineage of Judah.

Whoever they were, there were five selected, and they are representing the nation, kind of like in heaven following the Rapture. There is a description there of the 24 elders, who I believe are the church in heaven, right after the Rapture has happened. By the way, before the Tribulation period even starts, there is the church's arrival in heaven, represented by 24 elders. There is a representation there like the representation you are seeing here in Genesis 47, where five are representing the nation as a whole.

Notice that there are five representatives. That number five goes right over our heads, but the number five is a big deal for the Nation of Israel. A Jewish mind, when they see the number five, immediately detects its significance. Some examples are: the Torah,

the first five books of Moses (Genesis, Exodus, Leviticus, Numbers, and Deuteronomy), and the first major section of Hebrew Bible. It is sometimes called Pentateuch, as in five—pentagon, Pentateuch. The Law of God was recorded in five books.

At some point, you will venture into the Book of Psalms, and you will notice that there are 150 Psalms there. As you go through the Psalms, you will discover that the Psalter is organized into five books. When David went to slay Goliath, he had in his backpack, so to speak, five smooth stones. It is interesting that when you go to Matthew's gospel—which is most likely our first gospel chronologically—it was written during a time when the church was primarily Jewish. What you will discover as you move through Matthew's gospel is that there are five major discourses or sermons given by Jesus.

We know that there are five, because every sermon ends with the expression: "When Jesus had finished saying these things." That is your literary clue that a major sermon has ended. So we have the Sermon on the Mount, the Missions Discourse, the Kingdom Parables, the Humility Discourse, and then the Olivet Discourse given on the Mount of Olives. I asked in one of my classes once, "Why do we call this the Olivet Discourse?" A student said, "Because we get all of it." That would be an incorrect answer; it is called the Olivet Discourse because it was delivered on the Mount of Olives. You will notice that the material in Matthew, the most Jewish New Testament book that we have, revolves around five discourses—not six, not four.

You might remember when the brothers were eating with the Egyptians (and this was before Joseph had disclosed his identity), he put extra blessing upon Benjamin's plate because he wanted to see, are the brothers going to be jealous of Benjamin like they were jealous of Joseph when he was 17? It says in Genesis 43:34,

"He took portions to them from his own table, but Benjamin's portion was five times as much as theirs." (Genesis 43:34)

There is the number five again. It is interesting that you have five representatives here. It fits that Hebraic Jewish Israeli numbering system.

This is followed by Pharaoh asking a question. Look at Genesis 47:3. It says,

"Then Pharaoh said to his brothers, 'What is your occupation?'" (Genesis 47:3)

That is interesting because Joseph, in Genesis 46:33 when he was preparing his brothers for this interview, said this is exactly what Pharaoh was going to ask. "The first question he is going to ask is, 'What is your occupation?' You are to tell him that you are shepherds." Back in Genesis 46:33, it says,

"When Pharaoh calls you and says, 'What is your occupation?'" (Genesis 46:33)

How did Joseph know that is what Pharaoh would ask? Did Joseph receive some kind of prophecy? The text does not say that, but what you have to understand is God had so worked in Joseph's life that he was in a mentoring relationship with Pharaoh. In fact, Joseph acknowledged this in Genesis 45:8 which says,

"Now, therefore, it was not of you who sent me here, but God; and He made me a father to Pharaoh..." (Genesis 45:8)

Joseph is acknowledging that God had taken him and put him in a mentoring position with the most powerful political man on planet Earth. In that mentoring relationship, Joseph knew the thoughts of Pharaoh, the actions of Pharaoh, the behavior of Pharaoh, and the questions of Pharaoh before Pharaoh even asked. That is how close the two were.

Here Joseph anticipates that, "When you come before Pharaoh, he is going to ask you your occupation." The brothers respond exactly like Joseph told them to do. It is nice to have a job interview and know the questions in advance, right?

Genesis 47:3 says,

"So they said to Pharaoh, 'Your servants are shepherds, both we and our fathers.'"

This is the outworking of the plan of God right here. You might ask what good it is really going to do to take the Nation of Israel out of Canaan to Egypt, since you are trying to protect the Nation of Israel from Canaanite influences that are negative. If you stick them in Egypt for 400 years, is not the Nation of Israel going to absorb the polytheism and the paganism of Egypt? That is a valid question to ask, but you see, God already had an answer. The answer is that God knew the Egyptians were racist in the sense that the Egyptians, coming from the line of Ham—one of Noah's descendants—did not like the Semites.

In fact, there is a reference to this in Genesis 43:32:

"...the Egyptians could not eat bread with the Hebrews, for that is loathsome to the Egyptians."

Not only did the Egyptians not like the Semites or the Hebrews, but they also did not like shepherds. We find this in Genesis 46:34:

"You shall say, 'Your servants have been keepers of livestock from our youth even until now, both we and our fathers,' that you may live in the land of Goshen; for every shepherd is loathsome to the Egyptians."

So these Egyptians were quite a group. They did not like Semites, and they particularly did not like shepherds; very interestingly, the Nation of Israel was both. That becomes

the answer to what good it is going to do to transport them from Canaan to Egypt. If they are going to become pagan in Canaan, can't they become pagan in Egypt? No, they cannot, because they are going to be isolated. They are going to be off by themselves. They are going to be insulated or incubated from Egyptian religion and paganism simply because the Egyptians do not like Semites, and particularly they do not like shepherds.

God had all of the answers ahead of time related to how He was going to preserve His nation. He knew about these tendencies in the Egyptians, and that is why He sent them into Egypt. In other words, God is way ahead of the game and He knows exactly what He is doing. This becomes God's strategy to incubate and protect the Nation of Israel from pagan influences for 400 years.

Does God work that way in our lives? Yes, He does. In the Church Age He works this way constantly. He will separate you from certain influences that He knows are destructive or negative to your growth in Christ. He will cause you to lose one job, and to get another job; He will change the economics around so that you are forced to leave one neighborhood and move to another, or leave one state and move to another.

The truth of the matter is, God is in the business of isolating His people. Why does He do that? We are in the world, but we are not of the world (John 17:15-16). The moment we become exactly like the world is the moment we lose our authority to speak to the world. You see that? We are in this world—the devil's world—trying to do God's will, but sometimes the world system, depending on where we are, can start to have a negative influence on us. God, many times, can sever a relationship or sever employment. Do not resist this when it happens in your life, it is the hand of God. He has a bigger and better picture in mind, and He knows that if He left you in that same environment, you would become just like the worldly people around you.

This is what God is doing here with the Nation of Israel. Revelation 18:2 says to come out from among them, and be separate. Flee. Come out of Babylon. Be separate unto the Lord, so you can have a ministry unto Babylon.

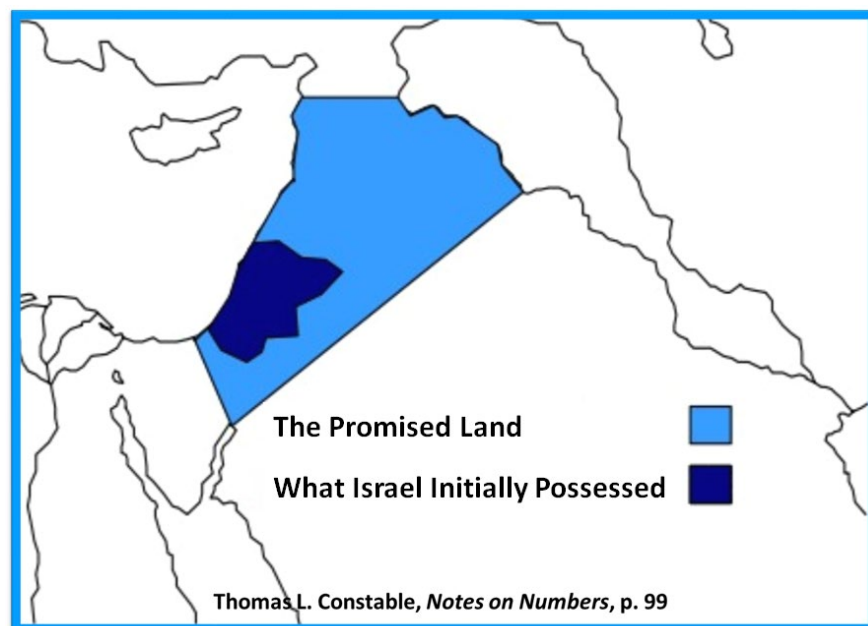
The brothers, at this point, as you move into Genesis 47:4, make a request. It says,

"They said to Pharaoh, 'We have come to sojourn in the land, for there is no pasture for your servants' flocks, for the famine is severe in the land of Canaan. Now, therefore, please let your servants live in the land of Goshen.'" (Genesis 47:4)

That is their request. They are fleeing Canaan because this famine that Joseph predicted is gobbling up not just Egypt, but it is gobbling up Canaan. They need to come to a part of Egypt that is preserved and protected, in this case, the land of Goshen. As they inhabit the land of Goshen, they are only sojourners—pilgrims.

What is a sojourner? What is a pilgrim? A pilgrim is someone who is passing through; they are passing through territory that they are not going to reside in forever, because they are headed to a higher or a different destination. The pilgrim's calling is not to let their roots sink too deep, because they are not going to be here forever.

The Nation of Israel understood this. Yes, they were going to be in Goshen, and it is, as I will show you in a minute, the best of the best; but they are acknowledging here that they are not going to be there forever. God told them that the day in history was going to come where they were going to come out of Egypt to possess the land of Canaan, which was destined to become the Land of Israel. They never saw their position in Goshen as something permanent, because they had a promise from God, going all the way back to Genesis 15:18-21, when the nation would come out of Egypt and possess the land of Canaan, which will be renamed the Land of Israel, from the Euphrates.



This map probably does not even cover the whole thing. It is as close as I could find. It would go all the way to the Nile. Therefore, if you are in Goshen, do not get too comfortable there because you are coming out and you are going to be in new land and new territory, because God, in Genesis 15, did something for the Nation of Israel: He gave them a covenant. This is God's covenant to Israel; it is not Israel's covenant to God.

There is no nation in the history of mankind that has ever received a covenant from God. Even the United States of America, which is a blessed nation, does not have a covenant from God. The best we have is in the Mayflower Compact, our covenant to God. Here are our intentions in the new land, which is admirable. But Israel has something even above and beyond that; they have a covenant coming from God to the Nation of Israel.

Genesis 15:18 says,

*"On that day the Lord made a covenant [a binding agreement] with Abram, saying,
'To your descendants I have given this land,
From the river of Egypt as far as the great river, the river Euphrates.'"*
(Genesis 15:18)

They always knew that they were going to come out and enter the land that God gave them. As wonderful as life could be in Goshen, they saw it as temporary. They were pilgrims; they were sojourners; they were just passing through.

Our college campuses, since October 7th of last year, have been erupting with protesters arguing, "From the river to the sea, the land of Palestine will be free." That is a misnaming of the Nation of Israel. I cannot find Palestine in my Bible. What river and what sea are they talking about in these protests? The sea is the Mediterranean and the river is the Jordan. If you look at a map today, what is between the Mediterranean and Jordan? The Nation of Israel.

Many of them cite this and do not even understand what they are chanting when they are saying, "From the river to the sea, the land of Palestine shall be free." What they are saying is, "Get rid of the Jewish population in the Land of Israel." It is a pretext for genocide of the Jewish population.

I decided to come up with my own slogan. Are you ready for this? I say, "From the river to the sea—" When I use "the river," I am not talking about the Jordan, I am talking about the Euphrates. Everybody today is upset about the West Bank. Excuse me. God gave the Nation of Israel the West Bank and the East Bank. That does not work too well with diplomacy, does it? "What concessions are you going to make for the West Bank?" "I am not going to make any concessions; I am wondering when you are going to start making concessions for the East Bank because God gave it to us. When are you going to give it back?" That is not going to go too well in diplomacy. My slogan is: "From the river [Euphrates] to the sea [Mediterranean], the Land of Israel will always be."

When your kids and your grandkids start citing this: "From the river to the sea, the land of Palestine will be free," that is when you, as a parent or grandparent say, "Okay, little Johnny, here is something better for you: From the river to the sea, the Land of Israel will always be."

That slogan comes out of what God gave by way of the Abrahamic Covenant to the Nation of Israel. That is why Jacob's Dozen, in this case the five representing the nation, understood that Goshen was going to be great, but it was just temporary.

They also understood that God had made them a promise of the Exodus that goes all the way back to Genesis 15:13-16. They would be in Egypt for 400 years (Genesis 15:13).

"But I will also judge the nation whom they will serve, and afterward they will come out with many possessions" (Genesis 15:14).

"Then in the fourth generation they will return here [the Land of Israel], for the iniquity of the Amorite is not yet complete" (Genesis 15:16).

The Amorite, the Jebusite, the Gergashite, the electric light, the mosquito bite—I have to make sure you guys are still awake—they were in the land and they were very wicked people. They are going to be judged severely by God through Joshua in the Book of Joshua, but God was leaving His people in Egypt for 400 years before Joshua's conquest, because He had compassion on the Amorites, a very wicked people group.

If you want to see how wicked they were, just read Leviticus 18 and 20. What little knowledge I have of Canaanite archeology, the stuff that they were involved in was so sexually grotesque I could not even comment on it in a church setting. Yet God was allowing these groups—the Amorite included—400 years of grace before He would bring judgment; and the judgment would come after the Exodus.

I look at the United States of America largely the same way. I cannot believe some of the things that are being promoted today in the area of public policy, such as the Born Alive law, where a child that survives a botched abortion is left to die on the table and gets no legal protection. That is a level of depravity that is just unthinkable, and that is the kind of thing that is happening in our country. God is a God of mercy, and God is a God of grace. He puts up with a lot of things for a long time. I would interpret the election results through that framework—the gracious hand of God—not that we deserve it. I will tell you this much: of everything we know about the Bible, God does not put up with it forever. Judgment eventually comes, and God is going to use the Nation of Israel as His instrument, after they come out of Egypt in the exodus, to deal dramatically with the Canaanites in the Book of Joshua.

The time for judgment is not yet, and the wrongdoing of the Amorite is not yet complete. Even before God sent the flood—a worldwide catastrophe—there was a grace period of 120 years (Genesis 6:3). Those people before the flood were involved in any and every form of depravity you can think of, right down to sex with fallen angels or demons. I do not have time to defend this from the Bible, but we have tried to defend it in other teachings that we have done. You name it, the pre-flood generation was involved in it.

In Genesis 6:3, God says this:

"My Spirit will not strive with man forever."

God's spirit was striving with that pre-flood generation; it was striving with these Amorites; and He was giving them grace, hoping and waiting for them to repent of these things. Eventually you exhaust the patience of God, and God sends in judgment. The

Nation of Israel knew that time would come; they knew they would be leaving Egypt, and that is why they saw themselves as mere sojourners in Goshen.

If you can get a glimpse of that, that is your posture as a Christian today. This world is not our home. As much as things seem to go well, we have to understand that as Christians, this country is not our ultimate home; this world is not our ultimate home. We are just sojourners passing through. Be careful about sinking your roots too deep into patriotism, Americanism, prosperity—all of these wonderful things that our country affords us. I thank God every day for this country, that I live in this country. I thank God for the veterans that we commemorated a little earlier that we are commemorating on Monday, that put their lives on the line for this country. This country has been a tremendous source of good in the world, but do not get too attached because you are headed to a better place. You are a sojourner just passing through, and we are to live as pilgrims—a pilgrim's mindset.

First Peter 1:17 says,

"If you address as Father the One who impartially judges according to each one's work, conduct yourselves in fear during the time of your stay [sojourn] on earth."

What is our position on the earth? We are here to do God's will, but we are just passing through; it is not our home. Ultimately, we are living in the devil's world right now. We understand that. We are passing through to better terrain. As one author said, "There is a new world coming." When things are going really well in a person's life, it is hard to think this way, to have this mindset of a pilgrim.

This particular year, 2024, has been quite a year for my family. We experienced back on Memorial Day, the passing of my father and then Anne's father, my father-in-law passed away. When death hits you a couple of times, to someone that you know and love and are used to regularly talking to, it is just a tremendous reminder that this world is just temporary. Everything around us is just temporary. Do not get too attached to it.

In fact, in the Scripture, over and over again we are told not to become overly attached to this world because as Christians, we are just passing through—we are mere pilgrims. We see that with these five representatives before Pharaoh. They love Goshen. It is a great place—it is the best of the best—but they use that expression "sojourner," which is a mindset that we should have as well.

Then you go down to Genesis 47:5-6. After the brothers make their request you see Pharaoh's response. In Genesis 47:5 Pharaoh notes the family's arrival to Joseph, the one that is mentoring him by God's design:

"Then Pharaoh said to Joseph, 'Your father and your brothers have come to you.'" (Genesis 47:5)

What is interesting is Pharaoh makes an offer right there in Genesis 47:6. Notice what this offer is. He says,

"The land of Egypt is at your disposal; settle your father and your brothers in the best of the land, let them live in the land of Goshen; and if you know any capable men among them, then put them in charge of my livestock."
(Genesis 47:6)

What did the Nation of Israel get out of all of this? They got Goshen. Goshen is a very attractive place of agricultural prosperity, where the Nation of Israel would be incubated, because of Egyptian racism, from Egyptian influences for 400 years. It was a wonderful place, but Israel did not just get Goshen; if you look at this carefully, it says they got the best of the land of Goshen. If you look at Genesis 47:11, it is called the land of Rameses.

By God's design, the Nation of Israel not only got the best, but they got the best of the best. When God works this way in your life, do not be shocked. A lot of times you ask for something and He will give you something above and beyond even what you ask for, because that is His nature. The pattern in my life has been that I ask God for something and He does not come through on my schedule, as if my schedule means anything. I get discouraged because I think that God is not going to answer this particular prayer request.

By the way, if God does not answer a prayer request in your life, that could be the best thing that ever happened to you. He knows what is going to hurt you, and just like a loving parent, He will withhold certain things from you. If your children or grandchildren at age five want the keys to the car, I hope you will make a good decision there, even though they are throwing a tantrum and want the keys to the car. You postpone it because they could hurt themselves with it. You have to wait for them to mature to a certain level where they can handle the blessing appropriately. That is exactly how God works in our lives.

So many times I will ask for something and I will not get an answer. I will keep asking and I will not get an answer. Then I get discouraged because I think God is not going to answer, but the issue is really the timing of God. God, many times in my life, has answered not on my schedule, but on His schedule. When He has answered, He has given me something way above what I even asked for. That is what is happening here with the Nation of Israel, where they did not just get Goshen, they got the land of Rameses. They did not just get the best; they got the best of the best.

Is that not what the Book of Ephesians tells us in our relationship with God? Ephesians 3:20, it says,

"Now to Him who is able to do far more abundantly beyond all that we ask or think, according to the power that works within us." (Ephesians 3:20)

We see this with Solomon, Israel's third king, and the last king of the united kingdom. One night God came to Solomon in a vision at a place called Gibeon. He said to Solomon, "Ask whatever you want, and I will do it." How would you like that for a vision in your life?

It says in 1 Kings 3:5:

"In Gibeon the Lord appeared to Solomon in a dream at night; and God said, 'Ask what you wish Me to give you.'"

So what does Solomon ask for? 1 Kings 3:9 says,

"So give Your servant an understanding heart to judge Your people to discern between good and evil. For who is able to judge this great people of Your?"

He did not ask for personal prosperity; he did not ask for a long life; he did not even ask for the death of his enemies. He just said, "I am in this position of being the third king of the united kingdom. I just need to know how to do the job correctly with Your enablement. Help me to judge or administer these people."

First Kings 3:11-12 says,

"God said to to [Solomon], 'Because you have asked this thing and have not asked for yourself long life, nor have asked riches for yourself, nor have you asked for the life of your enemies, but you have asked for yourself discernment to understand justice, behold, I have done according to your words.'"

In other words, "Solomon, I am giving you what you wanted," But the vision does not stop there. In 1 Kings 3:13, God says,

"Behold, I have also given you what you have not asked, both riches and honor, so that there will not be any among the kings like you all your days."

In other words, "Solomon, I am going to answer your prayer request. I am pleased with that prayer request. But you know what? I am going to give you a bunch of stuff you never asked for at all," because that is the nature of God. He goes above and beyond what we could ever ask or think. If you are in that season of life where you are praying for something and it is not materializing on your timetable, I would just say to take heart in that, because it could be that God has something way bigger in mind for you beyond what you are even thinking about. When you receive it, it is like God answered the prayer request at this level, but He really answered it way up here at this level, because He gave you so much above and beyond. That is what the Nation of Israel got for these 400 years of incubation. They did not just get Goshen, they got the land of Rameses.

It is here that Pharaoh says something unbelievable to these Hebrews. He says,

"...and if you know any capable men among them, then put them in charge of my livestock" (Genesis 47:6).

In other words, "I want you to take care of my flock in Goshen as well. You get Goshen, you get the land of Ramses, and you get a job on top of it. Not just any job—you get to govern Pharaoh's personal livestock.

This only happened because of something that we call the Hyksos Period. Let me unpack this. This is from Arnold Fruchtenbaum's Genesis commentary. He says:

"The Hyksos Period, during which Joseph's story unfolds, was the two-hundred-year period from 1750 until 1550 BC. The Hyksos were Semitic rulers that conquered Egypt and ruled during the sixteenth and seventeenth dynasties. Thus, the Pharaoh at the time of Joseph was Semitic."¹

In other words, the Pharaoh at this time was not a Hamite; he was a Semite. Remember Noah's three sons Ham, Shem, and Japheth? The way it normally worked in Egypt is that the Egyptians came from Ham's line. The Nation of Israel would come from Shem's line, and there was no love lost between those two groups. As I said earlier, the Hamites hated the Semites and the Semites hated the Hamites, but you see, something very interesting happened here with the Hyksos. There was a brief window of history where the Hyksos, through revolution, got control of Egypt.

In the time of Joseph, you do not have a Hamite Pharaoh; you have a Semite Pharaoh. That is why this Pharaoh is so open to the Jews. Had these events occurred in any other time in history outside of the influence of the Hyksos time period, it would have just been the normal pattern—the Hamite Pharaoh would have hated the Jews. But this particular Pharaoh did not, because he was part of that Hyksos group, which were Semitic. In other words, "I like these Jews because they are Semitic, just like me."

What I am trying to say is, God had the right man on the throne of Egypt at just the right time for all of these events to transpire. None of this was explained to Joseph up front, but God knew exactly what He was doing. This explains how a Semite such as Joseph could rise to the second highest position in Egypt, which had a Hamitic population. Remember Genesis 43:32, where the ordinary Hamitic Egyptians would not even eat with the Jews? That is how intense the racism was. Why, in the story of Joseph, do you have a Pharaoh who is open to the Semites? Because he was a Semite too; because of the Hyksos rebellion.

Arnold Fruchtenbaum goes on and he says:

¹ Arnold G. Fruchtenbaum, *The Book of Genesis*, 570.

"Such an invitation coming from an Egyptian Pharaoh for Semites was only possible during the Hyksos's rule. Later Egyptian Pharaohs would never have allowed this to take place. However, the Hyksos, being the Semitic conquerors of Egypt and ruling at this point in time made it possible for another Semitic family to be invited down."²

"Then came the request, which was also an offer of employment: 'and if you know any able men among them, then make them rulers over my cattle.' This again shows that Pharaoh was a Semitic Hyksos ruler and not an Egyptian, because this would not have been the case if he were native Egyptian."³

The translation and takeaway of all of this is God had the right man on the throne at exactly the right time. How does this apply to us? You have to trust the timing of God—God's timing is perfect. "This has not materialized in my life yet or that has not materialized in my life yet." Give it some time. I would argue or contend that God is moving things around behind the scenes in ways you cannot even understand, to put the right ingredients together for the right feast at the right time.

There is all kinds of preparatory work that God does outside of our purview. He does not come out and explain it all to us. If He explained it all to us, we probably would not even understand anyway. What He says is, "Trust Me, trust My character, and trust My power. Therefore, trust My timing." Everything that has happened in my life, even becoming pastor of this church, makes me look back on it and just marvel. The timing was perfect and it is the same in your life. Trust the timing of God.

John 7:3-6, after Jesus had performed some signs and His half-brothers started to figure out who He was, says:

"Therefore His brothers said to Him, 'Leave here and go into Judea, so that Your disciples also may see Your works which You are doing. For no one does anything in secret when he himself seeks to be known publicly. If You do these things, show Yourself to the world.' For even His brothers were not believing in Him." (John 7:3-6)

In other words, they were not trusting His timing. "We know You are the Messiah; flaunt Your stuff, man. Get out there and be public about it." But what did Jesus say in response?

"So Jesus said to them, 'My time is not yet here, but your time is always opportune.'

² Ibid., 601.

³ Ibid., 615.

This is the timing of God. I think it correlates to the feast days because He would only show certain aspects of who He was on the right feast day. It was a calendar issue. The time is right now; strike while the iron is hot mentality—in a hurry. Jesus said, "My time is not yet here, but your time is always opportune." It is the timing of God.

There are different judgments that are going to be poured out in the Book of Revelation. Have you studied that sixth trumpet judgment? Revelation 9:15 says,

"And the four angels who had been prepared for the hour and day and month and year, were released, so that they would kill a third of mankind."
(Revelation 9:15)

It is a horrific judgment, and I am glad we are not going to be here to experience that. When that judgment happens—and it will happen with the sounding of the sixth trumpet—it will happen at the right year; and not just the right year, the right month of the year; and not just the right month of the year, but the right day of the right month; and not just the right day, but the right hour. See the precision of God?

John, who recorded the words of Christ, "My time is not yet," also recorded the judgments of God in the Book of Revelation, and he is the one that notes that these judgments are going to be released on God's specific timetable, right down to the right hour of the day, of the right month of the year, when these things are supposed to happen. The timing of God.

The whole story of Joseph is about God's timing. The takeaway for us in all of these things is we need to learn to trust the timing of God. We need to learn how to wait upon God. The Bible constantly tells us to wait upon the Lord.

*"Yet those who wait for the Lord
Will gain new strength;
They will mount up with wings like eagles,
They will run and not get tired,
They will walk and not become weary"* (Isaiah 40:31).

That is the Eric Liddell verse from "Chariots of Fire." It talks about waiting on the Lord. I will be frank with you all, but I hate waiting on the Lord, I hate it. My prayer is, "God, give me patience and give it to me right now," sort of thing. Yet part of the Christian walk, part of the Christian life, is learning to rely upon, depend upon, wait upon the circumstances of God who is perfect in terms of this timing issue; and we see that here from Joseph's story and his account.

Something very interesting happens where it is not just the brothers before Pharaoh, and it is not just Joseph before Pharaoh, but now it is Jacob, the dad. Dad now appears before Pharaoh. This is the only time in the Bible I know of such a thing, where the patriarch of the nation meets the known king of the time period.

It says there in Genesis 47:7:

"Then Joseph brought his father Jacob and presented him to Pharaoh;"
(Genesis 47:7)

Here is Jacob, patriarch of a new nation, before a man who is the leader of an old nation. Here is Jacob, the father of a small nation—remember the numerical count we were given back in Genesis 46 was only 66-70 people that left Canaan and went to Egypt; this is a little tiny group of people, to quote Battlestar Galactica, "A ragtag fugitive fleet." This little tiny group of people is standing before the leader, who is the leader of the known world.

Something absolutely astounding happens in Genesis 47:7. The only way this could be pulled off is if Jacob was walking in faith.

*"Then Joseph brought his father Jacob and presented him to Pharaoh;
and Jacob blessed Pharaoh."* (Genesis 47:7)

Then go down to Genesis 47:10, and the same thing happens.

"And Jacob blessed Pharaoh and went out of his presence."

How can the little guy be a blessing to the big guy? Hebrews 7:7 says this:

"But without any dispute lesser is blessed by the greater." (Hebrews 7:7)

In other words, it is the greater that gives the blessing to the lesser. The blesser is greater than the blessed. Here is Jacob, who is 130 years old at this time, a representative of maybe 60-70 people, standing before the leader of the known world, and blessing him. It should go the other way around, should it not? Does the Bible not say, "The lesser is blessed by the greater"? "Jacob, you are the greater. You are standing before Pharaoh here. What makes you think you could bless him?" Yet that is what happened.

Why does Jacob do this? Because he sees things not as they are; he sees things as God is going to make things into. That is how he is able to do it. He is completely and totally doing this on the basis of faith alone. He is putting aside his natural senses. He is not functioning the way the world functions here. He is completely standing on the promises of God. Don't we sing that in church? "Standing on the promises."

Genesis 46:3 is what Jacob is standing on. This is what God said to Jacob:

*"I am God, the God of your father; do not be afraid to go down to Egypt,
for I will make you a great nation there."* (Genesis 46:3)

He knew that God was going to take this little "ragtag fugitive fleet" and turn it into a great nation in Egypt. In fact, it is through the Nation of Israel that the Messiah is going to come, and not Egypt. Egypt would eventually be relegated to a minor power, but the Nation of Israel today is still in existence; it is the point of controversy of the whole world. What God said He would do in Egypt happened. They became a great nation.

They were not a great nation yet, but Jacob believed they would be a great nation because God told them they would be a great nation. That is how this little tiny elderly man is able to offer a blessing to the ruler of the known world. He is completely operating on the basis of faith. He is looking at things not as they are, but what God has promised.

You start living your life that way and you have moved directly into the will of God. Hebrews 11:6 says,

"And without faith it is impossible to please Him, for he who comes to God must believe that He is and that He is a rewarder of those who seek Him."

Stop looking at circumstances, folks, and start standing on promises. That is what Jacob is doing here. I am so enthused by this. I could just keep going on and on and on, but I am looking at the clock and I am almost out of time.

"Without faith, it is impossible to please God," including in the area of salvation. At some point you have to hear the gospel, and you have to put aside everything you have been taught, even some of the religious dogmas that you have been taught, and you have to put yourself and your mind completely into the promises of God. Jesus' final words on the cross were, "It is finished!" (John 19:30). He also said, "Whoever believes in Me will never die" (John 11:26).

He has made the promise of promises, and what He commands us to do is to accept that promise by faith. That promise is there as a pardon with your name on it, but it does not become applicable to you until you claim it by way of faith. You have to trust in that promise. Just like Jacob is putting aside the normal way of doing things, and he is completely trusting in the promises of God, we have to do the same thing. If we do not do that we cannot get saved, because this is the only way salvation is accomplished.

I would encourage anybody within the sound of my voice as you hear the gospel today to place your faith, your confidence, your dependence, your reliance, your hope for eternity, your hope for the forgiveness of your sins completely into the finished work of Jesus Christ. As you do that, you are transferred from death unto life. If there is anybody here that has never done that, I would encourage you to do it now, because the Bible teaches today is the day of salvation. Do not put it off.

It truly is the most monumental decision of a person's life. It is not something you have to give money to receive, walk an aisle to receive, or join a church to receive; it is a matter of privacy between you and the Lord where the Lord discloses Himself to you

through the proclamation of the gospel. The Holy Spirit convicts you of your need to respond to it, and you respond by way of faith. Just like that, you are born spiritually. I hope many, many people within the sound of my voice are doing that even as I speak.