

A Stark Contrast

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 05 January 2022

Preacher: Lee Roberts

[0 : 00] When we were last here and were studying the Joseph series, we saw Joseph bring his family! to Goshen with the family flocks and the possessions. After Joseph introduced some of! his brothers to Pharaoh, Pharaoh instructed Joseph to hire some of the brothers to watch! Pharaoh's flocks. And having Joseph's brothers attend the flock is significant. The people tending Pharaoh's livestock have reason to be there, and those people are legitimate civil servants. So working for Pharaoh gives them more protection than a typical foreigner would have in Goshen. That will come into play again as we look at tonight's lesson. We've discussed in every lesson so far what the main point of the book of Genesis is, and the main point of the book of Genesis is to show the progression of redemptive history, or how God will redeem his people from the curse of sin. Throughout Genesis, God shows that he is faithful to preserve the line of the seed who is going to redeem God's people.

Tonight's lesson will cover Genesis 47 verses 13 through 28. In those verses, we'll see God preserving the line of the seed through the worst part of the famine. In those verses, God provides a picture of the gospel while the nation of Egypt begins to decline and the nation of Israel begins to emerge.

That's the main idea of the passage. God will provide a picture of the gospel while the nation of Egypt begins to decline and the nation of Israel begins to emerge. So these verses provide us with the stark contrast between Israel and Egypt. Despite the dire circumstances for the people of Egypt, we can learn a lot from those people in this chapter, and we'll talk about that toward the end of the lesson.

For now, let's go ahead and read verses 13 through 28 of Genesis chapter 47. Now there was no food in all of the land, for the famine was severe, so that the land of Egypt and the land of Canaan languished by reason of the famine. And Joseph gathered up all the money that was found in the land of Egypt and in the land of Canaan in exchange for grain that they bought. And Joseph brought the money into Pharaoh's house. And when the money was all spent in the land of Egypt and in the land of Canaan, all the Egyptians came to Joseph and said, Give us food. Why should we die before your eyes? For our money is gone. And Joseph answered, Give your livestock, and I will give you food in exchange for your livestock if your money is gone. So they brought their livestock to Joseph, and Joseph gave them food in exchange for the horses, the flocks, the herds, and the donkeys. He supplied them with food in exchange for all their livestock that year. And when that year was ended, they came to him the following year and said to him, We will not hide from my Lord that all our money is spent. The herds of livestock are my Lord's. There is nothing left in the sight of my Lord but our bodies and our land. Why should we die before your eyes, both we and our land? Buy us and our land for food, and we with our land will be servants to Pharaoh, and give us seed that we may live and not die, and that the land may not be desolate.

So Joseph bought all the land of Egypt for Pharaoh, for all the Egyptians sold their fields, because the famine was severe on them. The land became Pharaoh's. As for the people, he made servants of them from one end of Egypt to the other. Only the land of the priest he did not buy, for the priest had a fixed allowance from Pharaoh, and lived on the allowance that Pharaoh gave them. Therefore they did not sell their land. Then Joseph said to the people, Behold, I have this day bought you and your land for Pharaoh.

[4 : 05] Now here is seed for you, and you shall sow the land. And at the harvest you shall give a fifth to Pharaoh, and four-fifths shall be your own, as seed for the field, and as food for yourselves and your households, and as food for your little ones. And they said, You have saved our lives. May it please, my Lord, we will be servants to Pharaoh. So Joseph made it a statute concerning the land of Egypt, and it stands to this day that Pharaoh should have the fifth. The land of the priests alone

did not become Pharaoh's. Thus Israel settled in the land of Goshen, in the land of Egypt, and they gained possessions in it. And they were fruitful and multiplied greatly. And Jacob lived in the land of Egypt seventeen years. So the days of Jacob, the years of his life, were one hundred forty-seven years.

We'll break tonight's passage into three main sections, but I'll warn you up front that the second section actually has four subsections, so you can count those however you want to do that. But the first section of the lesson covers just verse thirteen, and in verse thirteen we see the desperate circumstances. The desperate circumstances is what goes in your handout there. Look at verse thirteen again. It says, Now there was no food in all the land, for the famine was very severe, so that the land of Egypt and the land of Canaan languished by reason of the famine. To remind ourselves of the background for the situation described in that verse, look back at Genesis chapter forty-five, verse six. In Genesis chapter forty-five, verse six, that was where Joseph was talking to his brothers. Joseph told his brothers there, For the famine has been in the land these two years, and there are yet five years in which there will be neither plowing nor harvest. So starting with chapter forty-seven, verse thirteen, we see how desperate the circumstances have become in those remaining five years of famine. In verse thirteen, Moses leaves no doubt that the famine is the cause of the desperate circumstances. The text says that there was no food in all the land because the famine was very severe, and just in case we missed it the first time, the text then says that Egypt and Canaan languished because of the famine. The lack of food is becoming a matter of life and death, even for the Egyptians, who, under Joseph's direction, had stored up grain in preparation for that famine. Imagine the fear of worrying whether or not you would have enough food to survive. Most of us have never probably been to that point where we've had to worry about that. But think how that would consume your every thought. And the severity of that famine sets the stage for what we will see in the remaining verses. So we'll move on to the second section of the text now, and that covers the bulk of what we'll look at. It covers verses fourteen through twenty-six, and in that section we will see the downward spiral. The downward spiral is what fits there. The narrative of Egypt's downward spiral begins with a seemingly harmless statement about Joseph gathering up all the money that was found in the land of Egypt and in the land of Canaan. What follows after that is a progressive depletion of the wealth of the Egyptian people and a simultaneous increase in the wealth and power of Pharaoh. There's also a foreshadowing of things to come. Israel is going to have to deal with the results of this shift generations later when it comes time for the Exodus. Because this section covers so many verses, we're going to cover the section in chunks, starting with verse fourteen.

[8 : 00] And in verse fourteen we see the Egyptians giving up their money. So giving up their money is what fits there. They willingly give up their money to receive the food that they need to survive.

Look at verse fourteen again. It says, And Joseph gathered up all the money that was found in the land of Egypt and in the land of Canaan in exchange for the grain that they bought. And Joseph brought the money into Pharaoh's house.

The citizens have emptied their pockets and they've depleted all their cash. That's not necessarily a bad thing for them though because money does little to fill an empty stomach. So they freely used all their financial resources to purchase the grain that they needed to survive. The next stage of the downward spiral comes in verses fifteen through seventeen. And in these verses we see the Egyptians giving up their livestock.

So giving up their livestock is what happens next. Look at verses fifteen through seventeen again. They say, And when the money was spent in the land of Egypt and in the land of Canaan, all the Egyptians came to Joseph and said, Give us food. Why should we die before your eyes? For our money is gone. And Joseph answered, Give your livestock and I will give you food in exchange for your livestock if your money is gone.

So they brought their livestock to Joseph and Joseph gave them food in exchange for the horses, the flocks, the herds, and the donkeys. He supplied them with food in exchange for all their livestock that year.

[9 : 42] Notice again that the Egyptians willingly exchanged their livestock for what Joseph has to offer. Physical survival is once again at stake and only Joseph has the means to save the people.

The duration of the famine exceeds their money and the whole of the region is dependent upon Joseph's mercy. So that's why he arranges for the bartering of the livestock for food.

Verse seventeen tells us about the animals that they trade. And that shows that retaining valuable work animals was no benefit to them. Obviously they didn't have anything for the work animals to do since there were very little crops in that time.

The mention of horses is significant because the horse was a valuable beast associated with Egyptian aristocracy, war, and also international trade.

So even the aristocrats are affected by this famine. Joseph's actions are tempered by mercy though. A lot of people criticize Joseph for what he's doing here, but he's actually being merciful and we'll talk about why that is.

[10:48] He has no temptation to hoard the grain for himself and for Pharaoh's needs alone. He recognizes that providing for the people is God's purpose for him, and he trusts in God's revelation that the famine is going to end at the appointed time.

So that lets him gauge how to wisely allocate the amounts. The reference at the end of verse seventeen to that year indicates that the people likely would not have survived much longer without Joseph's forethought and tolerance.

Also think about something else. Not only are his actions tempered by mercy, but Joseph actually buying the livestock is an act of mercy itself. Because when people must choose between feeding a starving family and feeding animals, no appropriate alternative exists except to sacrifice the livestock.

The flocks and herds are nothing more than an additional burden during a time of crisis. So Joseph is helping the people by releasing them from the extra responsibility.

If people from PETA listen to this recording, they may disagree, but feeding the family members is much more important than feeding the animals. So this gave them a way to save both the animals and the people.

[12:05] Pharaoh acquiring more livestock because of what Joseph did is significant for another reason. Who's in charge of Pharaoh's livestock? Well, Joseph's brothers that we saw a few minutes ago are the ones that are in charge of Pharaoh's livestock.

So that means this increase in wealth for Pharaoh would have resulted in an increase in responsibility for Joseph's brothers. So, so far in the downward spiral for Egypt, we've seen the Egyptians willingly give up first their money and then their livestock.

The famine continued to persist just as Joseph predicted. And the persistent famine caused the people to come to Joseph a year later with another proposal. This time we see the people giving up their land and freedom.

So giving up their land and freedom is what comes next. And that is documented in verses 18 through 22. We'll look at verses 18 and 19 first.

Verses 18 and 19 say, And when that year was ended, they came to him the following year and said to him, We will not hide from my Lord that our money is all spent.

[13:21] The herds of livestock are my Lord's. There is nothing left in the sight of my Lord but our bodies and our land. Why should we die before your eyes, both we and our land?

Buy us and our land for food, and we with our land will be servants to Pharaoh. And give us seed that we may live and not die, and that the land may not be desolate.

The people proposed to Joseph that he buy both the land and the people. Because of the famine, the land currently is yielding no significant crop, but the land and themselves are all that the people have to offer.

The people plead that Joseph will receive no benefit to watch them die. They proposed a voluntary servitude so that they can survive another year. Their request includes seed so that they can work the land, looking ahead to the end of the famine.

Also, seeding the ground in the time of famine probably would delay the total erosion of the land. Otherwise, the land would become totally desolate through neglect. The people also imply that their deaths would lead to the destruction of the land, and that would make the land holdings useless to Pharaoh.

[14:34] So, having the people work the land as Pharaoh's servants is the right thing to do in their mind. Joseph's response comes in verses 20 through 24.

So, let's look at verses 20 through 22 now. They say, So, first the Egyptians lost their money. After that, they lost their livestock. And after losing their livestock, things got more personal when they lost their land. And the only thing left is losing their freedom.

The only ones exempted were the priests who essentially were already servants and property of Pharaoh since he supplied their needs already. The downward spiral in this chapter for the Egyptians ends in verses 23 through 26.

And in these verses, we see the Egyptians giving up their future income. Giving up their future income is what's next. Look at verses 23 through 26.

[16:03] Then Joseph said to the people, Behold, I have this day bought you and your land for Pharaoh. Now here is seed for you, and you shall sow the land.

And at the harvest, you shall give a fifth to Pharaoh, and four-fifths shall be your own, as seed for the field, and as food for yourselves and your households, and as food for your little ones.

And they said, You have saved our lives. May it please my Lord, we will be servants to Pharaoh. So Joseph made it a statute concerning the land of Egypt, and it stands to this day that Pharaoh should have the fifth.

The land of the priests alone did not become Pharaoh's. This is the first recorded income tax in the Bible. The 20% that Joseph charged is much less than what most societies of that day charged. So you'll hear some people complaining about Joseph taking advantage of the people, but actually taking only 20% was very fair to the people. If you think about it, the 20% also is much less than what we pay today.

[17:09] Because when you look at the taxes we pay, you have to add up the federal income tax, the state income tax, the sales tax, and the real estate tax.

Thinking about the servitude, we tend to think of the servitude in terms of the slavery that blighted the United States before the Civil War. But the slavery here in Genesis is different.

The slavery in Genesis is similar to tenant farming, where the farmers give a landowner a portion of the crops. Joseph handles five years of economic crisis in an incredible way.

He doesn't do any giveaways or free rides. He even institutes a tax on production throughout the land of Egypt, and it works. And it works so well that it remains in effect at the time that Moses wrote Genesis centuries later.

The other thing to notice there is there's no record of anybody complaining. The people approach Joseph with heartfelt gratitude. They say in verse 25, you have saved our lives.

[18:14] They are men and women who have survived a devastating crisis, and they still have their pride intact and their dignity preserved. So, so far we have seen the desperate circumstances and the downward spiral.

In the last two verses of tonight's passage, we see the different situation. The different situation is our third piece. In Goshen, things are much different for Jacob and his family.

Remember that the family is taking care of Pharaoh's livestock, and the family prospers significantly. Look at verses 27 and 28 again. Thus Israel settled in the land of Egypt, in the land of Goshen, and they gained possessions in it and were fruitful and multiplied greatly.

And Jacob lived in the land of Egypt 17 years, so the days of Jacob, the years of his life, were 147 years. Thanks to Joseph, Jacob and the brothers and all their families remained free from the economic hardships that are experienced in the rest of Egypt.

Verse 27 states that the Israelites acquired property in Goshen and increased greatly in number. So they provide here a beautiful picture of life flourishing in the center of God's will.

[19:38] Finally, Jacob's family is beginning to look like the family we would expect them to be, considering that they've been chosen to populate God's chosen nation. We'll see that even more as we get into chapter 48 next week.

But for now, look at verse 28. Verse 28 lets us know that Jacob lived in Egypt 17 years. That's the same number of years that Joseph lived in Canaan before he was sold into slavery.

Some commentators make a big deal of the 17 years and whether or not there's a significance that Jacob lived in Egypt for 17 years or not.

The text itself is unclear whether we should attach any significance to that. But regardless, we see some important things from these verses. First, the use of Jacob's covenant name, Israel, reminds us of the important theme of covenant.

God has remembered his promise to Abraham, Isaac, and Jacob, and now the family has proof of that. They're still the covenant people no matter where they find themselves. A nation is not marked by geopolitical borders in this case, but by people and the promise that they have from God.

[20 : 53] This was true then and it's true now and it'll be true in eternity when we're in the new Jerusalem. A second thing we see here is that Israel's prophecy brings up the major theme of the land.

Egypt is not the land of promise, but it's significant that Israel gained land and possessions while the Egyptians lost them. Finally, we see that Israel began to multiply greatly, so this completes the familiar Genesis threesome of covenant land and now seed.

You can see the contrast here. The Joseph narrative hangs on the tension of Joseph initially potentially losing the seed land and covenant. However, he's been holding on to the covenant all along.

We saw that by how he named his sons and how he identified with the land and how he thought of Egypt as the land of his oppression. Now, as he's rescuing the promised seed, we see the ultimate purpose for why he came to Egypt.

Israel's plight in Egypt is contrasted directly with the Egyptians in all of those areas. Jacob's family was prospering at the expense of the Egyptians who were being reduced to slaves of Pharaoh.

[22 : 09] Back in Genesis 15, 13, God had told Abraham that Abraham's descendants would be oppressed and enslaved in a foreign land, but here we're witnessing the exact opposite.

Of course, centuries later, the Israelites will be oppressed by the Egyptians just as God told Abraham they would, but for now, things are going very well for the emerging nation of Israel. Jacob is getting the opportunity to see firsthand the covenant being fulfilled. At the beginning of tonight's study, we talked about the main idea and that main idea was that God provides a picture of the gospel while the nation of Egypt begins to decline and the nation of Israel begins to emerge. We certainly have seen the nation of Israel declining while the nation of Israel is emerging. You may be wondering, though, how these verses provide a picture of the gospel. Let's look at Egypt's plight from another angle because, in several ways, Joseph provides a picture of Christ.

Through Joseph, a great God sent the Egyptians a great Savior who accomplishes a great salvation. God has done the same thing for us and for all believers. Let's look at how the parallels exist.

[23 : 26] verse 13 told us that the land of Egypt had no food. Coming to Joseph provided the Egyptians with the way to physically survive. Similarly, we know that Jesus is the only way for spiritual survival.

Jesus' words in John 14, 6 are the most well-known example of this. John 14, 6 says, Jesus said to him, I am the way and the truth and the life.

No one comes to the Father except through me. 1 John 2, 2 reminds us that Jesus is the only sacrifice for sin. 1 John 2, 2 says, He is the propitiation for our sins and not for ours only but also for the sins of the whole world.

Looking at Hebrews 2, verses 14 and 15, we see these words about Jesus. Hebrews 2, 14 and 15 say, Since therefore the children share in flesh and blood, he himself likewise partook of the same things that through death he might destroy the one who has the power of death, that is, the devil, and deliver all those who through fear of death were subject to lifelong slavery.

Flipping the last point around, Egyptians that failed to come to Joseph would die. Similarly, those who fail to come to Jesus will suffer eternal damnation.

[24 : 53] We like to quote John 3, 16. We less frequently hear what Jesus said in John 3, 18. And in John 3, 18, Jesus said, Whoever believes in him is not condemned, but whoever does not believe is condemned already because he has not believed in the name of the only Son of God.

Peter told the Jewish leaders and the elders the same thing in Acts chapter 4, verses 11 and 12. Those verses say, This Jesus is the stone that was rejected by you, the builders, which has become the chief cornerstone.

And there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved. Joseph providing the Egyptians with food and seed provided a valuable rescue for the Egyptians.

Jesus providing believers with salvation is an eternally valuable rescue. Ephesians 1, verses 7 and 8 remind us, In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace, which he lavished upon us in all wisdom and insight.

In 1 Peter 1, verses 3 through 5 tell us, Blessed be the God and Father of our Lord Jesus Christ. According to his great mercy, he has caused us to be born again to a living hope through the

resurrection of Jesus Christ from the dead to an inheritance that is imperishable, undefiled, and unfading, kept in heaven for you, who by God's power are being guarded through faith for a salvation ready to be revealed in the last time.

[26 : 41] In tonight's verses, we saw the Egyptians willingly give up whatever they had so that they could be saved physically. Remember what the Egyptians said in Genesis 47, verse 25.

They said, You have saved our lives. May it please my Lord. We will be servants to Pharaoh. The Egyptians knew whatever they needed to give up was worth it for the sake of being physically saved.

In their mind, what good would their money and land have been to them if they had died of starvation? In Matthew 13, Jesus reminds us that whatever we need to give up is worth it for the sake of being spiritually saved.

Listen to what Jesus said in Matthew 13, verses 44 through 46. We also see the value of eternal salvation that Jesus provides in the words of the Apostle Paul in Philippians 3.

Listen to Philippians 3, verses 7 through 11. Paul wrote, But whatever gain I had, I counted as loss for the sake of Christ. Indeed, I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord.

[28 : 13] For his sake, I have suffered the loss of all things and count them as rubbish in order that I may gain Christ and be found in him, not having a righteousness of my own that comes from the law, but that which comes through faith in Christ, the righteousness from God that depends on faith, that I may know him and the power of his resurrection and may share in his sufferings, becoming like him in his death, that by any means possible I may attain the resurrection from the dead.

That last part is really key there. Paul said that by any means possible he wants to attain the resurrection from the dead. In Genesis 47, verses 22 through 28, we saw Joseph provide the Egyptians with a gracious supply.

He willingly provided more than just food for the present. Joseph also provided seed for the future. In our last lesson, we looked at Matthew 6, verses 25 through 34, as a cross-reference for how God supplies all our needs.

Just as a reminder, listen to just verses 33 and 34 of Matthew 6. But seek first the kingdom of God and his righteousness, and all these things will be added to you.

Therefore, do not be anxious about tomorrow, for tomorrow will be anxious for itself. Sufficient for the day is its own trouble. Numerous other passages convey the same idea of God giving a gracious supply of what we need.

[29 : 48] Listen to what David wrote in Psalm 34. I originally was going to use just verses 8 through 10 as the cross-reference, but the entire Psalm actually illustrates how God cares for his people and how God provides for his people.

So, I'm going to read the whole thing instead. Again, this is Psalm 34, and it says, of David when he changed his behavior before Abimelech, so that he drove him out and he went away.

I will bless the Lord at all times. His praise shall continually be in my mouth. My soul makes its boast in the Lord. Let the humble hear and be glad.

O magnify the Lord with me and let us exalt his name together. I sought the Lord and he answered me and delivered me from all my fears. Those who look to him are radiant and their faces shall never be ashamed.

This poor man cried and the Lord heard him and saved him out of all his troubles. The angel of the Lord encamps around those who fear him and delivers them. O taste and see that the Lord is good, blessed is the man who takes refuge in him.

[31 : 01] O fear the Lord, you his saints, for those who fear him have no lack. The young lions suffer want and hunger, but those who seek the Lord lack no good thing.

Come, O children, listen to me. I will teach you the fear of the Lord. What man is there who desires life and loves many days that he may see good? Keep your tongue from evil and your lips from speaking deceit.

Turn away from evil and do good. Seek peace and pursue it. The eyes of the Lord are toward the righteous and his ears toward their cry. The face of the Lord are against those who do evil to cut off the memory of them from the earth.

When the righteous cry for help, the Lord hears and delivers them out of all their troubles. The Lord is near to the brokenhearted and saves the crushed in spirit. Many are the afflictions of the

righteous that the Lord delivers him out of them all.

He keeps all his bones, not one of them is broken. Affliction will slay the wicked and those who hate the righteous will be condemned. The Lord redeems the life of his servants.

[32 : 11] None of those who take refuge in him will be condemned. Through this quick Bible study at the end of the lesson here, we can see why the main idea of this passage also includes a picture of the gospel.

In addition to that main idea, let's consider a few more things that we can take away from tonight's verses. The first thing is that God demonstrates his faithfulness to his people, both the immediate nation of Israel and the eventual Israel of God.

So God demonstrates his faithfulness to his people and God's faithfulness to his people reminds us that we can trust God during our difficulties. God is not in the business of abandonment.

He redeems, transforms, unites, and protects his people and he is indeed the good shepherd. The psalm we just read provides one cross-reference for how God is faithful to his people.

Let's look at one more cross-reference that shows the same thing and this comes from Galatians chapter 6 verses 15 and 16. In Galatians chapter 6 verses 15 and 16, Paul reminds us that the eventual Israel of God is made up of those who are a new creation in Christ.

[33 : 26] Paul wrote there, A second thing we can take away besides the main idea is that God's faithfulness to the people whom he eventually will redeem because of establishing Israel as a great nation points to the security of our salvation.

So God's faithfulness to the people that he will redeem points to the security of our salvation. In Romans 8, 38, and 39, Paul wrote, For I am sure that neither death nor life nor angels nor rulers nor things present nor things to come nor powers nor height nor depth nor anything else in all creation will be able to separate us from the love of God in Christ Jesus our Lord.

A third thing we can take away is that peace and blessing come when we surrender to God's eternal purposes. Peace and blessing come when we surrender to God's eternal purposes.

Jacob gets to spend 17 glorious years completely in the center of God's will and as his life is drawing to a close he finally feels fully satisfied.

We'll see that even more as we look at the end of chapter 47 and all of chapter 48 next week. A fourth thing we can take away is that all our troubles should drive us to the only God-sent Savior.

[35 : 05] All our troubles should drive us to the only God-sent Savior. If we are Christians we will come face to face with the Lord one day and echo the words that the citizens of Israel exclaimed to Joseph.

We'll be able to say you have saved our lives. We already have mentioned that in these last chapters of Genesis we're starting to see Jacob and his family live like we would expect the chosen people of God to live.

Jacob and his sons have made a lot of mistakes but they are growing as God continues to mature them. As we end the study of Joseph and Genesis over the next few weeks we'll see that Jacob continues to become more godly right up to his death.

The way Jacob ends his life should be both a challenge and an encouragement for us. As long as God keeps us on this earth we are never too old to become more and more like Christ.

With God's help we can make this new year our best year yet in growing in Christ-likeness. We earlier read a cross-reference from Philippians 3 and we saw in Philippians 3.11 where Paul said that by any means possible he wanted to attain the resurrection from the dead.

[36 : 15] In the verses following that Paul wrote this in verses 12-16 of Philippians 3 he wrote not that I have already obtained this or am already perfect but I press on to make it my own because Christ Jesus has made me his own.

Brothers, I do not consider that I have made it my own but one thing I do forgetting what lies behind and straining forward to what lies ahead I press on toward the goal for the prize of the upward call of God in Christ Jesus.

Let those of us who are mature think this way and if in anything you think otherwise God will reveal that also to you. Only let us hold true to what we have attained.

Listen to those last few verses again and let those verses be our challenge for the new year.

Starting at the end of verse 13 he said but one thing I do forgetting what lies behind and straining forward to what lies ahead I press on toward the goal for the prize of the upward call of God in Christ Jesus.

Let those of us who are mature think this way and if in anything you think otherwise God will reveal that also to you only let us hold true to what we have attained.

[37 : 32] No matter what happens in this year or at any time in the future knowing that we have no condemnation should fill us with comfort. Remember the closing words of Psalm 34 that's where verse 22 said the Lord redeems the life of his servants none of those who take refuge in him will be condemned.

Let's pray. Father we thank you for the reminder that we have here tonight that all throughout history you've been working things toward your salvation purpose.

Thank you also for the reminder that we see that Jacob and his sons continue to grow in Christ likeness and finally are beginning to look like the people we think that they would be.

Help us also continue to grow as we continue on with our lives and be with us throughout this year and all of the future help us be more mindful of living for you.

In Jesus name we pray. Amen. Amen. Amen.