

What's It Worth To You? - Genesis 47:1-31

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[0 : 0 0] Good morning, everybody. Welcome to Cowboy Chapel Charlotte. You can open your Bibles to Genesis 47. So, Genesis 47, we're kind of finishing the arc with Joseph, the story arc with Joseph.

We've been with him for about 10 chapters, and he's still going to be in the rest of the book, but we kind of will shift back to Israel, back to Jacob and his children. Joseph's still very much in it, but Israel's been sidelined for a little bit.

Jacob's been sidelined, and it's been very much focused on Joseph since he's been sent into Egypt at age 17. We're now 20 years later, and Joseph's family's being brought to Egypt. Last week, we saw where, at the end of the chapter, Jacob got to again see his son after all of these years.

And then we'll kind of shift back in chapter 47 here to the Egyptian side of Joseph. If you remember, he's down there, sold into slavery, and then he's lifted up for the purpose of delivering the Egyptians from this famine.

So, he's got this administrative role that has been happening these last few chapters, but that's not been where our focus is. The scriptures pointed our focus to his relationship with what's going on with his family.

[1 : 1 3] But all of the famine and the administration of the food and the bread, that's all still going on. And we're going to now see that. The title for today's message is, What's It Worth to You? There's going to be a lot of buying and selling in this chapter.

What's it worth to you? You know, we all have to make priorities, and we all have to make sacrifices. Whenever we choose to do something, by this very nature, we're choosing not to do something else.

All of life is a sacrifice. You're choosing to sacrifice your time, your life, your energy, your money, or whatever for this, and not that. Because this, over here, is worth it.

What's it worth to you? Is it worth how much of your time? How much of your life? How much of your energy? My wife can tell you there's things in my life that are much more worth it to me than others. Home projects are one of those things that just aren't really worth it to me.

It's like, oh. In my mind, I see frustration, mistakes, hours, and it finally gets done, but I don't really enjoy the process. It's not very worth it to me.

[2 : 1 5] There are things much more worth it to me. But what's it worth to you? And that's a question we'll be asking as we go through this. If you remember, well, let's look at the outline first.

I'm sorry. The outline for today, chapter 1 through 12, is a bargain where Joseph's family has now come into Egypt, and Pharaoh's got quite a deal for them.

It's a pretty good bargain. Verses 13 through 22 is wholesale. There's a wholesale going on in Egypt, and no, it's not things that they're buying. It's that the Egyptians are selling themselves wholesale to Pharaoh and to Joseph.

23 through 26 is buy none, get some free. You've heard buy one, get one free. This is buy none, get some free, that they have nothing left to buy with, and yet they're freely given.

27 through 31 is then future investments, where Jacob asks Joseph to make a future investment on his behalf. If you remember, we ended verses 33 and 34, if you back up into the previous chapter, chapter 46.

[3 : 20] It says, This is Joseph's plan, his place, and his process that he has for God's people. He says to his brothers, So Joseph has this plan.

He's like, look, just go in and tell them that you're shepherds. I want you to end up in Goshen. For whatever reason, that was the place for shepherds, or the place that the Egyptians just kind of put the shepherds.

We are in this world, but not of it. But there is a place that Joseph, that typology of the son, right? The son of... He has a place for the children of Israel.

He has a place for them. And yet it's still not fully in this world, is it? There's still some separation there. Our theme verse for today is John chapter 1, speaking of, as John speaks of the word that was made flesh and dwelt among us, and he's describing him.

He says in verse 12, But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name, which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.

[4 : 42] And as we go through this, we're going to see that the Egyptians, they're not going to have power. They're going to lose ability. But look at how low the bar is set for us. As many as received him, to them gave he power.

Who's the one who's enabling? Well, it's not the sons of God. They're not enabling that. This is the work God does. As many as received him, to them gave he power. Piggy up in verse 1 of Genesis 47, Joseph has just prepped his brothers for their job interview with Pharaoh.

And then Joseph came and told Pharaoh and said, My father and my brethren and their flocks and their herds and all that they have are come out of the land of Canaan. Behold, they're in the land of Goshen.

Remember in Genesis 45, Pharaoh said, Take your father, your households, your goods, and bring them back to me. Take the wagons, take everything, and bring them back.

Don't leave anybody behind. I mean, here we see Joseph faithfully fulfilling the duty that was given to him. John 6, 38, Jesus, the Son, the Son of God, says, For I came down from heaven not to do mine own will, but the will of him that sent me.

[5 : 48] As Jesus faithfully fulfills the duty given to him as well. Here we see Joseph, that typology. He doesn't leave anybody. Jesus says, Of all that were given me, I lost none. Joseph brings everybody.

He didn't leave Simeon behind. Will you stay here a little longer? In verse 2, And he took some of his brethren, even five men, and presented them unto Pharaoh. I don't know why he just took five.

Maybe at this point he leaves behind Simeon and Levi and Reuben. He's like, You guys stay here. And maybe he just took some of Leah's sons. Benjamin, you know Benjamin's there. Did he take the sons of Bilhah and Zilpah?

I don't know. But only five. But he presents them unto Pharaoh. John 15, 16, Jesus tells us, You have not chosen me, but I have chosen you.

And what has he chosen these men for? He's chosen to bring them and present them before the throne. They didn't decide. What was their part in it? Well, it's just like our theme verse we looked at.

[6 : 46] They just had to be willing. When Joseph comes and says, Hey, Gad, I want you to come with me. No, I'm not going to come. Forget it. I won't stay here. Right? I don't think he twisted their arms.

But he has chosen them. And he chose them to present them before the throne. 2 Corinthians 4, 14, Knowing that he which raised up the Lord Jesus shall raise us up also by Jesus and shall present us with you.

The son faithfully presents those that he's brought out of the land. He faithfully presents them before the throne. And then we have a promise in Jude. Jude 1, 24.

There's only one chapter in Jude. So Jude 24. Now unto him that is able to keep you from falling and to present you faultless before the presence of his glory with exceeding joy.

Our part is to be present. Jesus does the presenting. Our part is to be present. To choose to say, Yes, Lord, I will be present at that day that you set me before the throne.

[7 : 48] And Pharaoh said unto his brethren, unto Joseph's brethren, Pharaoh seems like a really like, man, he's just like a direct guy. The questions he's going to ask. All right, what do you do for a living? Jacob's going to get presented before him.

How old are you? You know, he's just very, very direct guy. And Pharaoh said unto his brethren, What's your occupation? And they said unto Pharaoh, Well, thy servants are shepherds, both we and also our fathers.

And they said, Moreover unto Pharaoh, For to sojourn in the land are we come. Remember that word sojourn means to dwell. To dwell for a time. It's a temporary term, meaning a temporary duration.

Thy servants are shepherds, both we and also our fathers. They said, Moreover unto Pharaoh, For to sojourn in the land are we come. For thy servants have no pasture for their flocks.

For the famine is sore in the land of Canaan. And now therefore we pray thee, Let thy servants dwell in the land of Goshen. We want to come and sojourn.

[8 : 46] We want to dwell here. We don't have any pasture. Jacob and his family have come to find pasture. Like we said last week, This world is not our permanent home, but it is our current home. And the Son has a place for us in this current world.

He has a place for us where we can find good pasture. Jesus says in John chapter 10, Speaking of himself as the good shepherd, And then he calls himself the door. And to understand that, You have to understand how sheep foals were back then.

You would bring your flock of sheep. Most of the time you'd have multiple shepherds. And they'd have one big enclosure that had a doorway. And they put all of their sheep in there. That's why previously in this chapter, When Jesus says, My sheep hear my voice and they follow me.

Another man they will not follow. Well, when you got a flock that's made up of like, Well, I guess you never heard of sheep. A lot of sheep. A big flock made up of a bunch of flocks. Well, how do you differentiate your sheep? They all look the same.

Well, they would know the shepherd's voice. So as you go out and you call your sheep, They would follow. This instance, Jesus says, I am the door. If any man enter in, he shall be saved. And she'll go in and out and find pasture.

[9 : 46] When he says, I am the door, he's talking about a smaller enclosure. That you'd find maybe further up into the wilderness or the mountains, Where it'd be just your flock. And then the shepherd would lay across that doorway to protect the sheep, So they didn't wander out.

And to keep anything else from coming in. But Jesus being the door, he says, If any man enter in, he shall be saved and go in and out and find good pasture. The pasture that we find in this world, We find it because Jesus is the one who provides it.

And as Jacob and his family, they're coming to find good pasture. They're coming and standing before the throne at the behest of the son. And Pharaoh speak unto Joseph, saying, This is what I mean.

He's very like, Joseph, your father and brethren are coming to you. Thank you. I kind of saw that already there. But you wonder, has Joseph told Pharaoh about his family?

I mean, all these years he's been there. You know, he's been there now five years as Pharaoh's right-hand man. And Pharaoh looks at Joseph as like a man indwelt with the voice of God, the wisdom of God.

[10 : 51] As they got together and he's like, Joseph, now tell me, I can't remember what his name was. Tell me whatever his Egyptian name was. You know, why were you in the dungeon again?

What happened to you? How did you get here? I got this father. I've got this family. How much did he tell him of him? You tell him of the heartache of being separated from his father all of these years.

And so you see Pharaoh turning to Joseph. And maybe Joseph had told him about his dreams. He's like, well, Pharaoh, I had other dreams. Man, I had the dreams, yeah, with the butler and the baker. Man, I had dreams when I was a 17-year-old kid of what I thought God was going to do in my life that involved my family.

And now here's Pharaoh turning to Joseph and going, Joseph, your father and brothers have come unto you. Remember that dream you told me about? They're here. The land of Egypt is before you, Joseph.

No wonder. He's saying, Joseph, whatever you want. Whatever you want. Because your dreams come true. You truly are speaking with the voice of God. Here is your father and your brethren. The exact amount you told me there were.

[11 : 52] The land of Egypt is before you. In the best of the land, make your father and brethren to dwell. In the land of Goshen, let them dwell. And if you know of any man of activity among them, then make them rulers over my cattle.

Which kind of makes it interesting about the whole thing that they despise shepherds. Because here they have sheep. He's saying, if you have anybody, you know, who's industrious. Or it's like, man, Joseph, I want your family involved with what's going on here.

Ephesians 2.7 tells us that in the ages to come, that Jesus will show us the exceeding riches of his grace and his kindness toward us through Jesus Christ.

That God will show us that. The riches that these men have access to, the opportunities that they have, are because of the son. They have limitless resources they've been brought into because of their relationship to the son.

Do they know Pharaoh? He doesn't know them. I mean, he might be talking to Simeon right now. He doesn't understand what he did in his past. The other thing is, I don't think Joseph told him about all the things that his brothers did.

[12 : 56] Because Pharaoh looks at these men as honorable men. And I don't think Joseph felt there was a need. When he said, how did you get here? Well, you know, it was a really unfortunate circumstance. And, man, I just got sold into slavery and separated from my family.

Love covers a multitude of sin. Love roofs over with silence, is what it means. It covers over. It casts a veil upon it. When Moses came down from the mountain, he put a veil, right? So you couldn't see his face.

Love puts a veil over sin. You don't need to always be. Well, you know, in the past, this person did. Here Pharaoh looks at them as men of honor. And Jesus will do the same for us.

That we have the riches of eternity to look forward to because Jesus has covered over our sin. He will present us faultless before the throne. Because of what we've done? Just because of our relationship.

These men stand before the throne because of their relationship to the Son. And they also have an opportunity to do what? Man, they get an opportunity to shepherd in the name of the Son. They have an opportunity to go out in the world and represent Joseph as shepherds.

[13 : 58] These men would shepherd at Joseph's word, Joseph's recommendation, and Joseph's verification. They have nothing else to stand on except Joseph's word, his recommendation, and his verification.

It's the same with us. What do we have to stand on? You know, you might have heard me tell a story before that I did a commencement ceremony for like a homeschool co-op shortly after becoming a youth pastor.

And I was like, oh boy, I've never done anything like that. And I asked the lady who was heading it up, you know, how long do you speak? And she's like, well, I'll send you the YouTube video from last year, the guy who did it.

I'm like, okay. And it was like 15 minutes. It was very difficult to keep it within that time frame. It was good. But the YouTube video, it starts out, the lady gets up and introduces this guy.

He's got a master's in divinity, and he's got a PhD in this, and he's got a, and it's like this long list of things. I was like, well, it's going to be very interesting when she announces me, you know, and here's Pastor Jared.

[14 : 59] He was homeschooled too. But, you know, that gave me great encouragement. Actually, I found such encouragement in that, like, you know what?

I have nothing to fall back on. I can't fall back on, well, I got a PhD, and I've studied in, I've got my master's. Man, if the Lord doesn't give me insights, if the Holy Spirit leaves this place, just go find somewhere else.

I have nothing to fall back on. And she didn't introduce me. But it's the same. That we, whatever we do for the Lord, it's because of the word, recommendation, and verification of the Son.

That's what we stand on. We make our calling and election sure because it's based on His word. And so Joseph now brings in his father in verse 7. And it seems like he can't walk.

They're always carrying him places. And Joseph brought in Jacob, his father, and set him before Pharaoh. And Jacob blessed Pharaoh. Hebrews 7.7 says, and without all contradiction, the less is blessed of the better.

[15 : 59] You see, Pharaoh was the king of Egypt. But Jacob was a prince with God. Jacob was Israel. And Jacob, the greater, blesses the least. And Pharaoh, in his direct way, says to Jacob, man, you're old.

How old are you? And Jacob said unto Pharaoh, the days of the years of my pilgrimage are 130 years. Few and evil have the days of the years of my life been.

And they have not attained unto the days of the years of the life of my fathers and the days of their pilgrimage. Jacob is not afraid to confess that this world is not his home.

As he sits before the greatest of men in the earth, Jacob knows who he is. He blesses Pharaoh. And he says, Pharaoh, this world is not my home. I'm just a pilgrim. I'm a pilgrim.

My fathers were pilgrims before me. And the days of the years of my pilgrimage, they have been hard. Hebrews 11, speaking of Abraham in the hall of faith, beginning in verse 9, it says, He, Abraham, by faith, sojourned, or he pilgrimed, in the land of promise, as in a strange country, dwelling in tabernacles.

[17 : 10] Tents, temporary dwelling places. With Isaac and Jacob. Remember, Jacob had a 15, Jacob and Esau had a 15-year overlap with Abraham before he passed away.

Sojourning in tabernacles with Isaac and Jacob, the heirs with him of the same promise. For he looked for a city which has foundations, whose builder and maker is God.

Jesus speaking to Pilate. He says, are you a king? And Jesus, in John 18, verse 36, said, My kingdom is not of this world. If my kingdom were of this world, then would my servants fight.

That I should not be delivered to the Jews. But now is my kingdom not from hence. I'm going to read that again. My kingdom is not of this world. If my kingdom were of this world, then would my servants fight.

Are you a servant of Jesus? Do you have his verification by his word? Do you have his recommendation? Do you have the word of God calling you a servant?

[18 : 14] You are not here to fight for the things of this world. You are not here to fight for the kingdom of God. That's not why he's here. Jesus said, I am among you as one who serves. We're here to serve and to lay down our life.

But we're not here. Now, there will be a day where his kingdom will be of this world. And at that point, yes, he will make this world great again.

But at this point in time, that's not our calling. And then I like where Jacob says, the days of the years of my pilgrimage. I'm going to put something really profound up there. You ready? Each year is lived one day at a time.

I don't know anybody who's ever lived two days at a time. Sometimes in my mind, it's like I'm out there. But you can't. You can only live one day at a time. Where Jacob says, the days of the years were 130 years.

130 years times the Jewish calendar, 360 days. But he lived each one one day at a time. Every day is an opportunity for faithfulness.

[19 : 17] Yesterday may have been a hard one. I don't know what tomorrow is. But every day is an opportunity for faithfulness. And Jacob then blessed Pharaoh again and went out from before Pharaoh.

Jacob's life, it may have been very hard, but it was still a blessed life, wasn't it? Who was more blessed? Pharaoh or Jacob? Well, from Hebrews, we're told that the less is blessed of the greater.

So it seemed like Jacob must be more blessed. Jacob says, my life's been hard. Pharaoh's grown up in Egypt in the palace. Silver spoon in his mouth. Papyrus spoon.

I don't know what they had in Egypt. But he had it pretty good. And yet whose life was more blessed. And because of that, then Jacob's life was able to be a blessing. He was able then to bless Pharaoh.

2 Corinthians 1, verses 3-4. Paul says, Blessed be the God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort, who comforts us in all our tribulation, that we may be able to comfort them which are in any trouble by the comfort wherewith we ourselves are comforted of God.

[20 : 26] No matter how hard our lives are, they're still blessed because they're blessed by God, which then gives us the opportunity to be a blessing to others. And Joseph, at Pharaoh's recommendation, but who is the one behind the scenes making it all happen?

Man, it's Joseph. It's the son. And Joseph placed his father and his brethren and gave them a possession in the land of Egypt, in the best of the land, in the land of Ramses, as Pharaoh had commanded.

They are placed in blessing by the son. Joseph places them. And Joseph now, this other word, he nourished them. Nourished means to take hold of or to sustain.

Joseph nourished his father and his brethren and all his father's household with bread, according to their families. The son provided for his own. He provided a place for them to be.

He provided a possession. And then he provides provision. He nourished them. He takes them in. He sustains them. In Christ, we are taken in, we are held, and we are sustained.

[21 : 30] We are nourished by our relationship in Jesus. And John 6, 53, and then verse 58, Jesus speaking, speaking to the Pharisees at the time and to the people there, he said, Truly, truly, I say unto you, except you eat the flesh of the Son of Man and drink his blood, we have no life in you.

This is that bread which came down from heaven. He that eats of this bread shall live forever. And we know after he says that, many turn back and no longer walk with him. Because like, this is too hard of a saying. This is that bread that came down from heaven.

And here Joseph nourishes his father's household with bread, according to their families. And now we're going to shift back to Joseph as administrator. Joseph as the grand vizier, or that word we looked at last time, the salit, the Egyptian word describing Joseph as governor, the salit.

And there is no bread in all the land, for the famine was very sore. So the land of Egypt and all the land of Canaan fainted by reason of the famine. Jew and Gentile alike all experienced the same famine, didn't they?

There's a famine in the land of Canaan, the promised land, and there's a famine in the land of Egypt. We all experienced the same famine. For the wages of sin is death. But the provision is the same for either one either, as well.

[22 : 51] But the gift of God is eternal life through Christ Jesus our Lord. The same provision by the Son. And Joseph gathered up all the money that was found in the land of Egypt and in the land of Canaan for the corn, for the corn which they bought.

And Joseph brought the money into Pharaoh's house. And when money failed in the land of Egypt and in the land of Canaan, all the Egyptians came unto Joseph and said, give us bread. For why should we die in your presence?

For the money fails. I don't think we need to make a huge stretch there and see what the application is. The money fails. Paul in 1 Timothy chapter 6, he says, To charge them that are rich in this world that they be not high-minded, nor trust in uncertain riches, but in the living God who gives us richly all things to enjoy.

The money fails. The riches fail. Everything in this life we prioritize is still part of this life, right? And it fails. And Joseph said, give your cattle, and I will give you for your cattle if money fail.

Our riches cannot gain us the son. They can. They're going to give their money. They're going to give their cattle. They're going to give their land. They're going to give themselves. And they'll eventually run out of resources.

[24 : 12] They can't do it themselves. In Mark chapter 10, and then there's a parallel in Matthew, beginning in verse 17, we have an account where this young man comes to Jesus, and he's very well off.

This rich young man. And he says, good master, what shall I do that I may inherit eternal life? How do I obtain this, Jesus? And Jesus said unto him, why callest thou me good?

There is none good but one, that is God. Thou knowest the commandments. Do not commit adultery. Do not kill. Do not steal. Do not bear false witness. Defraud not. Honor thy father and mother.

And he answered and said unto him, master, all these I have observed from my youth. Really? You've never defrauded anyone. You've never shaded the truth a little bit to bear false witness.

You've always honored your mother and father. You've done all these things. And Jesus, beholding him, this is why I like Mark, loved him. That little extra bit of information you get in there.

[25 : 09] Beholding him, loved him. And he said unto him, one thing thou lackest. One, I couldn't believe it. We don't plan ahead of time. When Kitty did, one thing, you know, remains.

His love never fails, his never gives up. And Jesus says, one thing you lack. Go your way. Sell whatever you have and give to the poor. And you shall have treasure in heaven.

And come, take up the cross and follow me. And he was sad at that saying and went away grieved for he had great possessions. Jesus said one thing and then he lists like four. Well, what's that about?

There's one thing needful. That he come and follow Jesus. None of his riches are going to gain him Christ. None of his good deeds. He can bring all of them and give them to the poor.

But if he doesn't come follow Jesus, then the one thing is still there. You see, our riches cannot gain us Christ, but they can keep us from him. The things that we have, that we possess, when Jesus says, come follow me, we don't give those to gain him.

[26 : 09] But man, they can keep us from him. As we hold on to the things of this world, we go always sad. Because what's worth it? Is it worth it? What's worth it to you? It's like, well, yeah, but I'd rather watch that thing on television.

Yeah, but I'd rather go hang out with my friend. Yeah, but I just don't feel like it. It's usually my thing. I just don't feel like it. Is it worth it?

And they said to Joseph, give us bread, for why should we die in your presence? In John 11, Jesus speaking to Mary and Martha, speaking to Martha specifically about their brother.

He said unto her, I am the resurrection and the life. He that believes in me, though he were dead, yet shall he live. And whosoever lives and believes in me shall never die. Believest thou this?

Do you believe that? There is no death in the presence of the Son. Why should we die in your presence? You're not gonna. It may seem like it at moments when you've run out of all of your resources and you're standing there like, ah, but he'll never let a single one of them perish.

[27 : 14] Psalm 36 9 says, for with thee is the fountain of life. And they brought their cattle unto Joseph, and Joseph gave them bread in exchange for their horses and for their flocks and for the cattle of the herds and for their donkeys.

And he fed them with bread for all their cattle for that year. When that year was ended, they came unto him the second time, the second year, and said unto him, we will not hide it from my Lord, how that our money is spent.

My Lord also has our herds of cattle. There is not aught left in the sight of my Lord, but our bodies and our lands. Remember, Joseph, when he brings his family down, there's two years left of the famine.

So we got the last two years, year one and year two. The people knew where to come when they ran out of resources, when they needed life. They knew what Joseph's position was for.

Joseph's position was given him for the purpose of life, for the people. John 10 10, Jesus says, I am come that they might have life. They might have it more abundantly. They weren't afraid to come to Joseph.

[28 : 15] They knew that his position was there for their benefit. Wherefore shall we die before thine eyes, both we and our land?

I love that. They haven't died yet. They keep coming and saying that, and he's got everything they need for them. They're willing to give up everything. Some things are worth giving up everything for, aren't they?

Wherefore shall we die before thine eyes, both we and our land? Buy us and our bread and our land for bread. And we and our land will be servants unto Pharaoh. And give us seed that we may live and not die, that the land be not desolate.

So we're coming to the end of the famine. They're saying, not only do we need food, but we have nothing to plant with. We have no resources to continue to bear fruit.

Matthew 16 25, we read, for whosoever will save his life shall lose it. And whosoever will lose his life for my sake shall find it. In exchange for the bread of life, the people were willing to surrender their money, their possessions, their property, and then give themselves.

[29 : 25] As they came to the Son and said, would you give us bread so that we might have life? We don't gain life through our possessions, but man, they can keep us from it.

Here they come and they give up everything. They surrender everything for the sake of this bread of life. Why do we give up all that we have? Not for the purpose of gaining Christ, but for the purpose of knowing him.

In Luke 14, Jesus says, So likewise, whosoever he be of you that forsakes not all that he has, man, he cannot be my disciple. There's a certain level of understanding who the Lord is that we're not going to understand until we're willing to give up everything for his sake.

It doesn't mean we run out and take everything we own and sell it and give it to the poor. That's not the point. It's what are we prioritizing? Prioritizing. What do I value instead of Jesus? In that area?

Man, I'm not walking as a disciple. And Joseph bought all the land of Egypt for Pharaoh. For the Egyptians sold every man his field because the famine prevailed over them.

[30 : 29] So the land became Pharaoh's. Why did Joseph do this? This seems a little harsh. Man, Joseph, you purchased everything. You took everything from them? For what purpose?

To deliver them. The son purchased the people for the sake of deliverance. And as for the people, he removed them to cities from one end of the border of Egypt, even to the other end thereof.

Man, now he's taking them to a new place. He's taking them to a city prepared for them? What's that about? Remember back in Genesis 41, when he had that interpretation for Pharaoh, and then God gave him wisdom, and he speaks to Pharaoh and says, hey, let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food where?

In the cities. The sun places the people in a place of provision. The famine, the purpose of the famine. Why this famine? To bring the people to the sun, so they could find life from the sun, so they could be provided for.

Why, Joseph, would you move them to these cities? Because it's a place I prepared for them. Only the land of the priests. This is a very interesting verse here, piece of information in verse 22.

[31 : 40] Only the land of the priests bought he not, for the priests had a portion assigned to them. That portion assigned means it was a statute. It was established. It was like a law in the land. They had a portion assigned to them of Pharaoh.

And they did eat their portion which Pharaoh gave them, wherefore they sold not their lands. So only the priests. Everyone else had to come and purchase. To everybody else, there was a cost.

You think, wait a minute. Remember in Genesis 45, 18? I'm sure you all just remembered that verse exactly. Pharaoh says, And take your father and your households and come unto me, and I'll give you the good of the land of Egypt, and you shall eat the fat of the land.

And then we just read in verse 11 and 12, where Joseph placed his father and brothers in the land, and he nourished them. He cared for them. So it seemed like Pharaoh, he's not going to have to purchase the corn.

The priests don't. And neither does Joseph's family, do they? We see that kings and priests and family are free. They don't have to come and purchase.

[32 : 44] Revelation 1, 6 says, That we have been made unto God kings and priests. To him be glory and dominion forever and ever. As we come before the Father, because of what the Son has done, we can come and freely receive.

We can come. We don't have to earn it. I don't have to try and figure out how I'm going to scrounge up enough righteousness to gain the Son. As a king and a priest. And then in Matthew 17, Peter comes to, they're coming into Capernaum, and Peter's coming into the house where Jesus is, and the tax collectors say, hey, doesn't your master pay taxes?

Doesn't he pay tribute? And Peter said, yes. You ever get stuck? You don't know what to answer? Well, sure. I hope I answered right. And when he was coming to the house, Jesus prevented him.

In other words, he called him out. Hey, Peter. Yeah, Lord? Well, thank you, Simon. Who do the kings of the earth take custom or tribute? Have their own children? Or have strangers?

Peter said unto him, well, of strangers. I mean, Pharaoh's not going to charge his son for corn. And Jesus said unto him, then are the children free.

[33 : 47] Children freely receive from his hand. Kings, priests, and family in Egypt, they were free from the tribute. And then Joseph said unto the people, behold, I have bought you this day, and your land for Pharaoh.

And lo, here is seed for you. So now Egypt owns everything. Joseph has purchased everything. And yet he's giving them seed. Sow the land. And it shall come to pass in the increase that you shall give the fifth part unto Pharaoh.

And four parts shall be your own. 20% goes to Pharaoh. They get to keep 80. For seed of the field, and for your food, and for them of your households, and for food for your little ones.

So he's going to give them freely. They're going to receive everything. And they only have to give back a fifth. Now, wait a minute. You think it'd be the other way around. Well, this is, now this all belongs to Pharaoh now. You get to keep a fifth.

The rest of it comes back into here, right? That's how the governments today do it. You get to keep a fifth, and we'll take the rest. But he says, no, you keep it all. Just give a fifth back.

[34 : 53] And what were they giving back? Whose was it, actually? Man, it was already Pharaoh's. They were just giving back to him what already belonged to him. Everything already belonged to Pharaoh.

The people were simply returning to him what was already his. 2 Corinthians 9, Paul speaking of giving. Starting in verse 7, he says, We quote this verse a lot.

I love this verse. God is able to make all grace abound towards you. That you, always having all sufficiency in all things, may abound to every good work. Usually I'm quoting that to someone, or I'm quoting that about how God's grace is sufficient for whatever you need in your life.

Specifically in context, though, this is speaking of giving, of provision. That God will always make, that God's grace will always abound towards you.

In other words, no matter how much you give, man, God's just going to load you with more. So there will always be more that you can give. Now he that ministers seed to the sower, as Joseph's giving seed to them, he also ministers bread for your food.

[36 : 03] Not just provision to sow the seed, but also provision for their food. And multiply your seed sown and increase the fruits of your righteousness. We get what we're giving.

Everything we have, we're already just giving back to the Lord. It's his already. And what a blessing, because God so overabundantly provides for us. He doesn't ask the greater portion.

He gives that to us. And they said, this is just a great verse, in verse 25, you have saved our lives. Let us find grace in the sight of my Lord, and we will be Pharaoh's servants.

Ephesians 2.8 says, for by grace are you saved through faith, and that not of yourselves. It is a gift of God. They have found grace in the sight of the Son, and because of that, they've partaken of the bread of life.

They've run out of everything. They have nothing, and now they just have to receive freely. The natural outflow of grace is gratitude and service. As they say, we will now be your servants. You know, people say, well, you know, grace, if you just tell someone God forgives their sin every time they sin, well, they're just gonna go out and wanna do more sin.

[37 : 08] That's so not true. God's grace working in a heart, the natural result of that is gratitude. Because I know, man, I was at the gallows, and I've been set free. I'm not gonna go and put my head back in that noose.

I am so thankful for being set free. I'm gonna serve the Lord. And Joseph made it a law over the land of Egypt unto this day that Pharaoh should have the fifth part, except the land of the priests only, which became not Pharaoh's.

Again, why not? Why not? Because Pharaoh had no jurisdiction over what belonged to the priests. Who did the priests' land belong to? Well, it belonged to their deity, didn't it?

In 1 John 4, John writes that we do not belong to ourselves. We are of God, little children, and we have overcome them, those that are in the world, because greater is he that is in you than he that is in the world.

We're under a different jurisdiction. We're not under the same jurisdiction as this world. We're not under the jurisdiction of the enemy. We have one who's greater within us than he that's in the world. Pharaoh, being that Egypt, that type of the world, and Pharaoh, the ruler of the world, Satan, the prince in the power of the air, who rules this world, man, we're under a different jurisdiction.

[38 : 18] He has no jurisdiction over us. And Israel now, he dwelt in the land of Egypt, in the country of Goshen, just as the son had provided. And they had possessions there, and grew and multiplied exceedingly, just as God had promised him, that you will go down into Egypt, and I'll make of you there a great nation.

And Jacob lived in the land of Egypt 17 years. How old was Joseph when he was sold into slavery? How many years did Jacob have with him as a young man?

17. And now what a beautiful picture of God's grace. Here he comes back, and he's given 17 years with his son to live. And Jacob lived in the land of Egypt 17 years.

The whole age of Jacob was 147 years. And first half of his life was lived at home. He was in his 70s. Remember when he left home?

147 years. And the time drew near that Israel must die. Hebrews 9.27 says, It's appointed unto man once to die, and after that the judgment. Israel must die. And he called his son Joseph, or he called his son Joseph, and said unto him, If now I have found grace in your sight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me.

[39 : 34] Bury me not, I pray thee, in Egypt. Now Joseph has stood at this point, because we're going to find out at the end he's going to lay himself back on the bed. But he's standing at this point so that Joseph can make this oath with him. We shake hands, they put their hand under the thigh.

I like shaking hands. It's like those cultures that, you know, when greeting, you kiss. I like shaking hands. As appointed unto man once to die, all must die.

You say, Well, we're hoping to go on the rapture. That's true. But in a sense, you know, we shall not all die, but we shall all be changed. We shall all end this life as we know it here. We must all die.

But we do not all need to stay dead because of the hope of the resurrection. In Psalm 16, speaking of the Messiah, and then through him, us, as we are now in Christ, David writes, for you will not leave my soul in hell, prophetically speaking of Jesus.

Neither wilt thou suffer, thine holy one to see corruption. Thou will show me the path of life in thy presence. Now, the rest of that is, in thy presence is fullness of joy. But I love that, ending it there. Thou will show me the path of life in thy presence.

[40 : 43] But the Egyptians come and said, don't let us die in your presence. There's no death in the presence of the Son. And Jacob says, but I, I must die, but I will lie with my fathers.

And thou will carry me out of Egypt and bury me in their burying place. And he said, I will do as you have said. And he said, swear unto me. And he swear unto him.

And Israel bowed himself upon the bed's head. He said, Joseph, give me your word. Give me your word that I will not be buried here.

If I have found grace in your eyes. By the Son's grace and by the Son's word, Jacob's final resting place would not be Egypt. And by the Son, capital S, by his grace and his word, our final resting place is not this world, is it?

Jesus in Mark 16, or Mark chapter 12, speaking to the Pharisees again, beginning in verse 26, he says, and touching the jet as touching the dead, that they rise. You have, you have not read, I'm sorry, have you not read in the book of Moses?

[41 : 51] How in the bush God spake unto him saying, I am the God of Abraham, the God of Isaac, and the God of Jacob. He is not the God of the dead, but the God of the living.

Jacob said, I must die. Jacob's not dead. Jacob is alive today. He's not the God of the dead, but of the living. Jacob said, swear unto me.

And he swear unto him. And then he bows himself upon his bed. Why did he need him to, didn't he trust his word? Wasn't his word good enough? The oath was not because Jacob feared Joseph wouldn't keep his word.

Well, Joseph, I might know if you're going to keep your word. Promise me. Listen, if someone's not going to keep their word and it requires a promise for them to keep their word, they're not going to keep the promise either. They're either going to keep their word or not. The promise was because he knew he would keep his word.

Joseph, tell me again, promise me you won't leave me here. I won't leave you here. How many times did you come to the word and you hear the same word over and over? I'll never leave you or forsake you. If any man be in Christ, he's a new creation.

[42 : 52] There is therefore now no condemnation to them or in Christ Jesus. Well, you heard it once. Why do you need to hear it again? Maybe you do not trust him the first time? No, it's because I do trust him that I want to hear that word again and again and again.

Jesus, tell me again. Tell me again one more time. There's a place for me prepared in my father's house. Tell me one more time. And as Jacob says to Joseph, Joseph, swear unto me. It's not because he didn't trust him.

It's because he could trust him. Jacob received from Joseph a promise and then he received an oath on top of that. We're told in Hebrews chapter 6 that Jesus gives us the same thing or that God threw Jesus.

Wherefore, God willing more abundantly to show unto the heirs of promise the immutability of his counsel just means God really wanted you to know that he wasn't going to change what he said. He confirmed it by an oath that by two unchanging things, the promise and the oath in which it was impossible for God to lie, we might have a strong consolation who have fled for refuge to lay hope upon the hope set before us.

God gave us his word and then he gave us his oath on top of that. Two things that cannot change. Jacob then lays himself back where it says he bows himself upon his bed.

[44 : 05] He's kind of like, okay, it's done. He rests. In Hebrews 4 it tells us, for he that has entered into his rest, he also has ceased from his own works as God did from his.

The oath and promise that Jacob just secured from Joseph, it was not because Jacob did anything to earn that. It wasn't because he said, hey Joseph, I'll give you the biggest share of the inheritance here.

It wasn't because I brought a lot of neat stuff with me. I brought your favorite peanut butter from Canaan. It was solely because of his relationship to the son. It was solely because, son, I have a relationship with you that I'm going to put this task upon you to keep this oath and this promise.

You see, we too seek assurance. I want assurance that God's word, that the word of the son will last beyond death. Jacob needed to know, after I die, is your word secure?

And I want to know that. I want to know that the promise the son has made to me will endure beyond death. Is it just in this life? Paul says, if in this life only we have hope, man, we are among all men most miserable.

[45 : 16] In this life only? With all this persecution? I don't think I'm going to go live as an Egyptian. As we continue on, as we just read, that we have a hope set before us in Hebrews.

The next verse, verse 19 says, which hope we have as an anchor of the soul, both sure and steadfast, and which enters into that within the veil, whether the forerunner is for us entered, even Jesus.

Because the temple had a veil and that separated you from the holy place, the priests, from the most holy place. Once a year, they would go in on the day of atonement. When Jesus on the cross, the veil was rent in the temple. And then Jesus, entering in the temple in heaven, goes in with the blood of the sacrifice, the eternal covenant, taking that in, that offering, and it's accepted.

And then we are tied to that. I can enter in because of the anchor, because I'm hooked to that anchor. Jesus sealed his promise with an oath. And that oath was in his life with his blood.

He's given us a promise and an oath. And then he's gone before us into death. And he has that tether, that anchor, that's hooked to each one of us, that we too, the one thing needful for us today, as the rich young ruler came to Jesus.

[46 : 24] The one thing needful for us, man, we can't purchase it. You can give your money, it'll fail. You can give your cattle, I don't have any cattle, I've got a cat, that's probably not going to get me into heaven.

You can give your property, and you can give your life. What does Paul say? If I give my body to be burned, I'm not loved, it's worthless. Who is love? God is love. The one thing needful for us to obtain life has already been paid by the Son.

This morning, we have the oath and the promise that there is nothing that can stand between us and the life of the Son. Nothing. There is no payment required and no effort expected of us.

All we have to do is come and take freely. What could keep us from that? Well, what's it worth to you? What's it worth to you? Well, I, hmm, I mean, I like all that Jesus has to offer, but my time, my money, my cattle, my property, what's it worth?

We can't gain the Son, but man, we can be kept from Him. In Luke 22, 19, Jesus says that He took bread and He gave thanks and break it and He gave unto them, saying, this is my body which is given for you, this do in remembrance of me.

[47 : 39] Who are the characters in that verse? It's Jesus? It's the disciples? What are the actions of those characters? Who's doing the heavy lifting there? Jesus broke bread. Crunch.

This is like my body. My body's gonna be snapped. This is, my body's broken. You, just receive it. Just take and receive it. Isaiah 55, 1, says, Ho, everyone that thirsts, come you to the waters and he that has no money, come you buy and eat.

Yea, come buy wine and milk without money and without price. Eventually, our resources all run out and we come before the Son and we're like, I'm gonna die in your presence if you don't do something. And He just freely gives us of the bread of life.

But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name. Again, who's doing the heavy lifting there? All we have to do is receive.

As Joseph, bringing the bread of life, as the people are coming to Him, He says, Look, I know you can't pay this, but this is what my position is for, is to ensure that you have life.

[48 : 53] Remember again, what it cost Him. The love that He has for us and the provision through His Son is remarkable. Quite remarkable. Lord, we thank You.

I don't know what else to say except thank You, Lord. We love You, Lord. Lord, You've given everything for us. And it seems, Lord, so insignificant that one-fifth we give back or that one-one-thousandth of our life, Lord, that we give back to You.

It just seems like it's always so weighted. We just receive blessing after blessing, Lord. Lord, we are in a world of sin and pain and fallen men and women and brokenness.

And we have Your love and Your grace in that brokenness, Lord. The world doesn't have that. No matter how good it gets in Egypt, no matter how fancy Pharaoh may be, he's still a broken person.

And the only place we can come with our brokenness is to You. Lord, I pray that You would use that brokenness, Lord, the comfort that we have. We are not without comfort. You would not leave us comfortless.

[50 : 01] He said, I will not leave you comfortless. I will send the comforter, the Holy Spirit. You do comfort us in everything. You bring us in to Your family.

You bring us into a place prepared for us, just like Jacob and his sons and their family. You nourish us. You care for us. You give us freely the bread of life. And then, Lord, amazingly, You turn around and go, here's some seed.

Go out and sow. Go out and shepherd. Go out and care for people. Go out and do for them what I've done for You. Thank You, Lord. It's not even our seed.

We get it from You. May we sow good seed, Lord. May it bring a harvest to Your account, to Your credit. We love You. We thank You for Your Word. We thank You for the life, the oath, and the promise that You have given to us.

Take us to our homes full of joy. In Jesus' name, Amen. Amen. God bless y'all. Have a good week.