

## **GENESIS 43:26-34 (REJOICING IN THE PRESENCE OF THE RULER)**

**Introduction:** The Bible shows that Jesus was rejected by His own people and that the message of Christ then went to the nations. However, both testaments of the Bible then tell that Israel would be - as a nation, called back to their land, and that they would again build a temple in Jerusalem.

Isaiah, Ezekiel, and Zechariah specifically speak of these things. Other prophets give hints of it as well. And Daniel 9 gives an exact timeline of what would occur and how it would happen. Daniel shows clearly that there are 7 years left for them until they have finally met the six requirement he mentions.

They are 1) To finish the transgression, 2) To make an end of sins, 3) To make reconciliation for iniquity, 4) To bring in everlasting righteousness, 5) To seal up vision and prophecy, 6) And to anoint the Most Holy.

During that period, which encompasses much of the book of Revelation, a temple will again be built. The Jewish people will go worship the Lord without even realizing who He truly is. This is pictured in today's verses concerning Joseph and his brothers.

Open eyes don't necessarily equate to eyes that see. This is true with the sons of Israel in the presence of Joseph and it is true with the people of Israel in the presence of Jesus. As astonishing as it seems, everything that is coming in the future for Israel has already been laid out in the past.

All they need to do is open their eyes and believe in their hearts. But instead, Jesus is hidden from their eyes even though He is right there in front of them, just as Joseph is right in front of his brothers and yet remains unrecognized. He speaks to them; Jesus speaks to Israel - but the ears cannot hear, and the eyes cannot perceive.

**Text Verse:** For they being ignorant of God's righteousness, and seeking to establish their own righteousness, have not submitted to the righteousness of God. <sup>4</sup>For Christ *is* the end of the law for righteousness to everyone who believes. Romans 10:3, 4

Christ is, in fact, the end of the law for all who believe. But Israel went about seeking to establish her own righteousness and has not submitted to the righteousness of God. When the temple is built, they will make offerings and observe feast days. Even though these were fulfilled in Christ, they'll fail to see what is in front of them.

This is the journey we will continue on today as we open, ponder, and seek out the pictures and patterns in God's superior word. And so let's turn to that word now and... May God speak to us through His word today and may His glorious name ever be praised.

### **I. Fulfilling the Dreams of Joseph (26-28)**

**<sup>26</sup> And when Joseph came home, they brought him the present which *was* in their hand into the house,**

This goes back to verse 16. When they met up with Joseph on their return to Egypt, he said "Take *these* men to my home, and slaughter an animal and make ready; for *these* men will dine with me at noon."

While he finished up the business of the morning, overseeing the giving out of bread, they were brought in and prepared for the coming meal. Now that he has arrived, the first thing they do is to bring out the present they had brought at the behest of Jacob.

This consisted of six things - balm, honey, spices and myrrh, pistachio nuts, and almonds. Even though the steward had already tried to pacify them about the money in their sacks and being brought into the house, it's evident that they were still unsure and wanted to placate him as much as possible, as soon as possible.

The great biblical numerologist and scholar E.W. Bullinger defines the number six in this way - "Six is either 4 *plus* 2, i.e., man's world (4) with man's enmity to God (2) brought in: or it is 5 *plus* 1, the grace of God made of none effect by man's addition to it, or perversion, or corruption of it: or it is 7 *minus* 1, i.e., man's coming short of spiritual perfection. In any case, therefore, it has to do with *man*; it is the number of imperfection; the

human number; the number of MAN as destitute of God, without God, without Christ."

If you can see this then in the gift, you can understand the parallel to modern Israel. The brothers are without knowing who Joseph is while he is standing right there in front of them. To him, the ruler, they offer a gift involving six things.

It is picturing works in order to please God, but God is only pleased with faith and faith can only be pleasing if it is in *what God has done*. In other words, the brothers don't recognize Joseph just as Israel doesn't recognize Jesus. All of the gifts in the world will never satisfy God if they lack faith in what God has done.

We have to keep remembering what is being pictured. Joseph pictures Jesus the Lord. The brothers picture the leaders of Israel. They still don't know who He is, but there will be a reunion between the two. This is where we are in the Joseph stories now.

These brothers have been brought into Joseph's house. The Jews will come into the house of the Lord. They will make offerings, but they still won't recognize who this Lord is. This is the picture that is soon to be fulfilled in Israel. This isn't a stretch of the picture, it is exactly what is prophesied in both testaments of the Bible.

*A present to pacify the ruler from the sons of Israel  
But a present isn't what the ruler wants or needs  
The Bible is clear of the message it does tell  
We are saved by grace through faith and not external deeds*

<sup>26</sup> (con't) **and bowed down before him to the earth.**

This is finally the fulfillment of the dream that Joseph had more than 20 years earlier. In Genesis 37, this was what was noted -

<sup>5</sup>"Now Joseph had a dream, and he told *it* to his brothers; and they hated him even more. <sup>6</sup>So he said to them, "Please hear this dream which I have dreamed: <sup>7</sup> There we were, binding sheaves in the field. Then behold, my

sheaf arose and also stood upright; and indeed your sheaves stood all around and bowed down to my sheaf.”<sup>8</sup> And his brothers said to him, “Shall you indeed reign over us? Or shall you indeed have dominion over us?” (5-8)

In fact, though they despised the thought and rejected even a notion of it, it has come to pass. And this isn't just a dream fulfilled in Joseph, but a dream which is fulfilled in Jesus. There is no knee, Jew or Gentile, that won't bow before Him as the Bible tells us.

The day is coming when Israel will see, understand, and accept. The story of Joseph and his brothers looks forward to that time. The time of separation from Joseph is close to ending and the time of exile and separation from Jesus for Israel is, *in our lifetime*, close to ending as well.

They will bow to the Lord without even knowing who he truly is at first. Only afterwards will they understand that the Lord they have bowed to is the Brother they sold off to the gentiles.

**<sup>27</sup> Then he asked them about *their* well-being, and said, “*Is your father well, the old man of whom you spoke?*”**

The Hebrew says that he asked them about their peace. Then he asked "is there peace to your father?" The word is *shalom* and is more than just well-being, but it means prosperity, health, soundness in mind and spirit, and so on. It is an all-encompassing thought concerning their well being and the well being of the father, as he calls him "the old man of whom you spoke."

**<sup>27</sup> (con't) *Is he still alive?*”**

Without even giving them a chance to reply about their shalom or dad's shalom, he asks if he is even still alive. Jacob was born in the year 2169AM and it is now around the year 2299AM, making him right at 130 years old.

At such an advanced age, every day is precious and he wonders if there is still good news concerning him. Jacob delayed in allowing the brothers to

return to Egypt and in that amount of time, Joseph was uncertain if he was still alive. But good news is just ahead...

**<sup>28</sup> And they answered, "Your servant our father *is* in good health; he *is* still alive."**

Joseph actually had two dreams when he was young, not one. If you remember, the second dream went as follows -

"Then he dreamed still another dream and told it to his brothers, and said, "Look, I have dreamed another dream. And this time, the sun, the moon, and the eleven stars bowed down to me." <sup>10</sup> So he told *it* to his father and his brothers; and his father rebuked him and said to him, "What *is* this dream that you have dreamed? Shall your mother and I and your brothers indeed come to bow down to the earth before you?" <sup>11</sup> And his brothers envied him, but his father kept the matter *in mind*."(Genesis 37:9-11)

Although there is no literal fulfillment of this dream recorded in the Bible, there is still a symbolic fulfillment in this verse. Jacob sent a present with the sons for the ruler and upon giving it to him and answering his questions, they said, "Your servant our father..."

It is an implicit bow by Jacob because of the term "servant." The dream of the sun bowing to Joseph sees its initial fulfillment in this statement. However, the ultimate fulfillment is only realized in Jesus where the tribes of Israel, including Judah the lawgiver (which is the sun) and the law which Jesus fulfilled (which is the moon) all bow to Him.

The main thing in this verse is that Jacob, though being Joseph's father, is made subordinate to him without them even knowing it. And this is exactly what has come about with Israel. Christ came from them and yet they have been subordinated to Christ. But they, to this day, don't realize it. The time is coming though.

It is so wonderful to see how these small narratives keep pointing us ahead. One after another, each continues to show us marvelous pieces of later history - history that may be fulfilled in our lives!

*Israel is still alive and remains in good health  
God has kept him for an appointed destiny  
To him will come blessing and spiritual wealth  
When to him is revealed his greatest Son's identity*

**28 (con't) And they bowed their heads down and prostrated themselves.**

Once again the brothers bow to their own brother without realizing it. Not only was the dream of his youth fulfilled, it is repeated. What they hated and refused to believe, is done without their even realizing it. The brothers have bowed to Joseph.

And although Israel still hasn't recognized Jesus, just as the brothers don't yet recognize Joseph, they will implicitly bow to Him before they realize who He is. How? Well, the law and prophets all testify to Jesus and He is the fulfillment and embodiment of them.

The Bible shows that a temple will be built again before Jesus is revealed to the nation. By building the temple, enacting the sacrificial system, and pronouncing the law on which they are based, they will be bowing to the One who has, in fact, fulfilled that law already. The picture is interesting and exact.

## **II. Eyes That They Should Not See (29-31)**

**29 Then he lifted his eyes and saw his brother Benjamin, his mother's son, and said, "Is this your younger brother of whom you spoke to me?"**

To lift one's eyes from a biblical standpoint doesn't just mean to see something or someone, but it is to notice them and to mentally acknowledge them. Joseph has already seen Benjamin with his eyes, but now there is the mental acknowledgement of him.

He has set his gaze on him in a way that he hadn't before. It is both acknowledging who he is and how he is related to him as the Bible then explains by saying "his mother's son." All eleven of his brother's are there, but only Benjamin is the son of His mother.

He knows it is him, but to feign a lack of knowledge, he asks if this is the one they'd told him about in the past. And then, without giving them a chance to answer he goes on as the verse continues...

**<sup>29</sup> (con't) And he said, "God be gracious to you, my son."**

By speaking without allowing them to confirm that it is Benjamin, he is implying to them that he believes them to be honest. In other words, he could have interrogated them in some way, he could have asked for some type of proof, or whatever.

But instead he goes from the question to the confirmation of his belief without hesitation. It is, for all of them, a proof that they are safe. And not only safe, but reassured as well. His words to Benjamin are "God be gracious to you, my son."

The words to Benjamin are welcoming words that the brothers needed in order to feel at peace about having come to Egypt again, about having brought Benjamin, about having to face the ruler, and about having been brought into his house. Any tensions which preceded the moment are gone in this blessing upon Benjamin.

**<sup>30</sup> Now his heart yearned for his brother;**

Imagine the emotion he felt. After more than 20 years of being separated from his brother, the son of his own mother, he wanted to shout out who he was. It was probably an overwhelming desire, but instead he held it in so that the emotion welled up to tears.

I can't help but see the parallel in Israel today. They are back in the land, they are preparing to build a temple, they will be initiating sacrifices, reading the law, and engaging in the feast days that the law requires. They will be standing, literally, in the presence of the Lord not knowing that He is the One who is their true leader.

And His heart will yearn for them as they do these things. Joseph wanted to cry out, "I am your brother," and Jesus wants them to know the same. But

the time isn't yet. What He embodies must be given time to be tested and proven true before He is revealed.

The 9th chapter of Daniel has granted 7 more years to Israel to recognize these things. It will be a time of testing and difficulty, but they are coming. Joseph won't yet be revealed to his brothers and Jesus won't immediately be revealed to His people. Instead, Jesus will certainly remain in a state of sadness as they endure what lies ahead. This is seen in the continuation of verse 30...

<sup>30</sup> (con't) **so Joseph made haste and sought *somewhere* to weep. And he went into *his* chamber and wept there.**

In order to avoid being seen in this state, he turned and headed for his chamber. The ruler of all the land of Egypt is overwhelmed by the moment and the situation. Despite the rule and authority he has been granted, he is also a human with a heart that beats in him.

And Jesus, despite being ruler of heaven and earth, fully God in all ways, also remains a Man. The emotions of the Lord certainly didn't change after the resurrection. He wept at Lazarus' tomb, He wept over Jerusalem, and He surely weeps over His people today.

How difficult it must be to sit on heaven's throne and withhold Himself from shouting out, "It is I, your Brother." I cannot even imagine. Joseph was pained; Jesus is pained. But the time for the eyes to be opened hasn't come. Paul writes about it in Romans 11 -

<sup>8</sup> "God has given them a spirit of stupor,  
Eyes that they should not see  
And ears that they should not hear,  
To this very day."

*Joseph went into his chamber to weep  
Seeing his brother the second son of grace  
Jesus' pains and sorrows are certainly so deep  
As His brothers see Him but fail to recognize His face*

**<sup>31</sup> Then he washed his face and came out; and he restrained himself, and said, "Serve the bread."**

His tears were more than he could excuse as an allergy or a passing fly getting stuck in his eye. He really lost it to the point where he had to wash his face and get himself composed. After which, he came out and gave the servants their orders - "Serve the bread."

Bread in this context is inclusive of the whole meal. Bread, being the main staple, is used to represent everything else. It's an expression still used today in some places, just as rice is used in this way elsewhere. The Lord's Prayer is a good example of this.

### **III. The Son of Grace (32-34)**

**<sup>32</sup> So they set him a place by himself, and them by themselves, and the Egyptians who ate with him by themselves; because the Egyptians could not eat food with the Hebrews, for that *is* an abomination to the Egyptians.**

In the dining hall, there are at least three separate tables, or at least three areas for dining and maybe more tables. Joseph is set by himself certainly as a sign of his position and authority. But there is still another separation, that of the Egyptians and the Hebrews.

The Egyptians dining there may have been rulers and given high seating as well, though subordinate to Joseph. But regardless of their position, there is a separation because, as it says "every shepherd *is* an abomination to the Egyptians."

Around the time of Joseph, a group of shepherd kings known as the Hyksos, invaded and almost ruined the land. Because of this, they held all shepherds in utter contempt.

Along with this, the ancient writer Herodotus said that "a native of Egypt will not kiss a Greek, use his knife, his spit, or his cauldron, or taste the flesh

cut with a Greek knife." To them all foreigners were unclean, and because of this, they refused to eat with them.

Their detestation of the Hyksos eventually permeated so much that the same attitude was displayed toward all foreigners. Though Joseph is Himself a foreigner by birth, his position dictated that the customs be upheld now and so the Bible notes it.

I would suggest that the separation in the meal, although interesting, is otherwise unnecessary unless it is telling us of a picture of something else. In Romans 14 and 15, Paul writes in detail about "disputable matters" including the eating of foods.

He expands on this in 1 Corinthians 8, speaking very clearly about the eating of certain foods and what is and isn't allowed and what should and shouldn't be done. As an all-encompassing note concerning these things, he says in Romans 14:23, "But he who doubts is condemned if he eats, because *he does not eat* from faith; for whatever *is* not from faith is sin."

As sin is an abomination to God, and as the brothers are picturing Israel still under the law, prior to accepting Christ, then they are still applying dietary restrictions which have been set aside in Christ. They are eating not from faith, but from obligation.

The separation of the meal in this verse then is a picture of this. The temple will stand, they will participate in the ritual offerings and meals, but they will not truly be eating with the Lord as we do in our communion.

Not until they recognize and accept Christ will they be in a true covenant relationship where the sharing of a meal is acceptable.

They are there, bowing to the Lord and serving the Lord, but they don't realize who He is and what He has done. They are still trying to live out the law which He has already fulfilled.

**<sup>33</sup> And they sat before him, the firstborn according to his birthright and the youngest according to his youth; and the men looked in astonishment at one another.**

Without ever clueing in that their brother is the ruler of Egypt, he designates a seat at the table according to their age and status. It is his way of letting them know that he knows who they are and an extra confirmation that he has acknowledged Benjamin as their true brother as well.

When it dawns on them that they are seated in this particular arrangement, they are astonished. The fact is that they came from four mothers and some were born very close in time because of this. The chances of anyone guessing their age and birth order, particularly 11 of them in sequence, would be unimaginable.

And yet, he has done it. John Wesley writes this about this verse - "He placed his brethren according to their seniority, as if he could certainly divine. Some think they placed themselves so according to their custom; but if so, I see not why such particular notice is taken of it, especially as a thing they marvelled at."

There is always a reason for "such particular notice." The Bible doesn't waste words and it never introduces superfluous details. If there's one thing that is evident from the previous 108 sermons, this is a certainty.

What seems an exacting parallel of the arrangement of the brothers in this verse is found in the sealing of the tribes of the sons of Israel in Revelation 7. Since the destruction of the temple in AD70, the tribe of each individual Jew is actually unknown and yet 12,000 are sealed from each tribe according to the list given there.

Though it seems impossible to truly determine who is who, nothing is impossible for God. Joseph has demonstrated a wisdom they didn't realize and the Lord has all the wisdom that those who don't know Him could fully grasp. The pattern is set and the sealing of the tribes will happen, just as the Bible records.

And moreover, it will happen during the tribulation period, a period of time which is actually being prefigured by the time of famine here in Genesis 43.

It isn't arbitrary, nor is it superfluous, instead it is a picture of the future, given in the distant past.

**\*34 Then he took servings to them from before him, but Benjamin's serving was five times as much as any of theirs.**

Of all the scholars I study for each sermon, only Scofield *hints* at what we've already noted during several previous sermons. Benjamin as well as Joseph are types and pictures of Christ. I was so elated to see someone else come to this conclusion and they finally did so in this verse.

Unless there is someone else who sees the same type or picture, it's like being out on a limb and wondering if it will break. Each picture is a continuous unfolding of what God is doing and will do in history. And so if one part of a picture is misinterpreted, then everything after it will have a flaw.

Seeing Scofield's note was an assurance that the limb we are already out on concerning Benjamin was, in fact, not off base. Benjamin finally takes a prominent position in the story. It has been hinted at for a while, but now it becomes more than apparent. As Scofield says,

"Joseph is peculiarly the type of Christ in His first advent, rejection, death, resurrection, and present exaltation among the Gentiles, but unrecognized of Israel. As the greater Benjamin, 'Son of sorrow,' but also 'Son of my right hand,' He is to be revealed in power in the Kingdom."

And this is exactly what we have been working towards since the introduction of Joseph. Through all of these stories, including that of Judah and Tamar, everything has continued to unfold in the exact pattern of the second exile of the people of Israel.

And the culmination of the stories has consistently pointed to Israel's return, finding favor with God, the tribulation period, and eventually their recognition of Christ as Lord. It is a sweeping panorama of history which is exciting to see has been noted by someone else.

In the mentioning of Benjamin in this last verse of the day, something peculiar is brought into the story. It says "Benjamin's serving was five times as much as any of" his brothers. There are six more times in the Egyptian stories that the number five is mentioned.

\*In Genesis 41:34 it says, "Let Pharaoh do *this*, and let him appoint officers over the land, to collect one-fifth *of the produce* of the land of Egypt in the seven plentiful years."

\*In Genesis 45:6, it says, "For these two years the famine *has been* in the land, and *there are* still five years in which *there will be* neither plowing nor harvesting."

\*In Genesis 45:22, it says, " He gave to all of them, to each man, changes of garments; but to Benjamin he gave three hundred *pieces* of silver and five changes of garments."

\*In Genesis 47:2, it says, "And he took five men from among his brothers and presented them to Pharaoh."

\*In Genesis 47:24, it says, "And it shall come to pass in the harvest that you shall give one-fifth to Pharaoh."

\*In Genesis 47:26, it says, "And Joseph made it a law over the land of Egypt to this day, *that* Pharaoh should have one-fifth, except for the land of the priests only, *which* did not become Pharaoh's."

In the Bible, and as is seen in these seven examples from the Egyptian years, the number five consistently is used to symbolize grace. In particular, it notes God's gracious act of redemption. There is the three-fold mystery of the Godhead - Father, Son, and Holy Spirit. Then there is the fourth mystery, Creation. And this is followed by the fifth mystery, Redemption.

The pattern of creation followed by redemption literally permeates the Bible. The Ten Commandments in Exodus are based on Creation. Those given in Deuteronomy are based on Redemption. The book of Revelation time and again uses this pattern as it unfolds it's prophecies.

And the same is seen in the created man Adam and the redeeming Man, Christ. Now, this is noted in Benjamin who is given five times as much as his brothers at the meal. Joseph will continue to picture Christ, but he won't be revealed to his brothers until they are willing to speak out for Benjamin - the son of the right hand.

Joseph grants five times as much food to Benjamin to show them that he is the favored brother even though he is the youngest. He is a son of Rachel, who consistently has pictured God's grace. The grace bestowed upon him in the meal which is five times that of the brothers is hinting at this very thing.

Joseph is using an object lesson to instruct his brothers and God is using these stories to instruct us - Jew and Gentile alike. The entire time that Joseph has been removed from his brothers, Benjamin has been there. He, is the son of Rachel the lamb of grace.

Benjamin was called "Son of My Suffering" by Rachel and called "Son of My Right Hand" by Jacob. This same son has always been there with them but in the chapters ahead they will be faced with acknowledging him or losing him forever.

But what does it mean that Benjamin has always been there with them? How does this point to Israel of today? How could Jesus have been there with them without them recognizing it? The picture is seen in the Jew who carries the message of the church.

Which noted apostle was from the tribe of Benjamin? Paul, the apostle to the gentiles. And what is his consistent message? Grace. The grace of God in Jesus Christ to the gentile people. And not only Paul, but all Jews who have received Christ as Lord. Each is a faithful witness to the righteous remnant preserved by God.

This is what the brothers must defend and this is what Joseph is actually hinting at in this meal. Christ is Lord of all; Christ is the Son of the Right Hand; and Christ is the Son who suffered, fulfilling the law and granting us grace - all pictured by Benjamin.

And this is what Joseph is showing to his brothers, though they don't yet understand it. The writings of Paul have been available to the Jewish people all along. He, from Benjamin, testifies to the Son of the Right Hand, Jesus. Israel will have to defend this truth in the future just as the brothers will have to defend Benjamin in the verses ahead.

*Oh precious grace, beautiful and wonderfully sublime  
Bestowed upon His children, though so unworthy of it  
God's grace is past measure, beyond space or time  
Found in such great abundance when to Him they do submit*

<sup>34</sup> (fin) **So they drank and were merry with him.**

The chapter finishes with these words. There was food and there was drink and they got *drunk*. The word for "and were merry" is *v'yishkeru*. It means to be intoxicated and is always used this way, either literally, or symbolically.

But, as happens routinely, translators and scholars inject personal thoughts into their theology and say that of course this one time the word doesn't mean what it means. Why? Because these are the covenant sons of Israel and they would never, ever get drunk.

But let's let the story be told as it has been given. The brothers had a great time, they got drunk, and they had a good meal. This is neither a verse which condones being drunk, nor does it indicate that anything was done wrong in their drinking.

It is a part of the unfolding events of the life and times of Joseph and his brothers, and it points to a time of great festivity in Israel, probably around the building of the temple in Jerusalem. They will be in the presence of the Lord, rejoicing, doing their thing, and not even aware of the nature of the Lord in whose presence they are.

Once again, we've arrived at the end of our verses and we're left hanging about what the future holds for the brothers and for Joseph. But this is what the Bible does, it keeps us in suspense as to how it will all turn out. It shows us the overall picture, but it leaves out many details.

Like heaven itself, we only get a glimpse of what is coming, but it is coming. God has prepared a wondrous place of fellowship and delight for His people. It is offered freely to those who call on and receive Jesus. Without Him, there is no hope, but in Him there is the sure promise of eternal life.

**Closing Verse:** To me, who am less than the least of all the saints, this grace was given, that I should preach among the Gentiles the unsearchable riches of Christ,... Ephesians 3:8

**Next Week:** Genesis 44:1-17 (The Cup and the Judgment) (110th Genesis Sermon)

The Lord has you exactly where He wants you and He has a good plan and purpose for you. Call on Him and let Him do marvelous things for you and through you.

### **In the Presence of the Ruler**

And when Joseph came home, to him they did bring  
The present which was in their hand  
Into the house they presented the thing  
And bowed down before him to the earth as planned

Then he asked them about their well-being  
And said, "Is your father well  
The old man of whom you spoke?  
Is he still alive?" Please I beg you, do tell

And they answered, "Your servant our father  
Is in good health; he is alive still  
And they bowed their heads down and prostrated themselves  
In this act, Joseph's dream they did fulfill  
Then he lifted his eyes to behold  
And saw his brother Benjamin, his mother's son  
And said, "Is this your younger brother, that you told  
Of whom you spoke to me? Is this the one?"

And he said, "God be gracious to you, my son  
I have been told of you, that you are the youngest one  
Now his heart for his brother yearned  
So Joseph made haste and sought somewhere to weep  
And he went into his chamber, there he turned

And wept there with a mourning so deep  
Then he washed his face and came out  
And he restrained himself, and said  
It's time for a meal no doubt  
It's time to serve the bread

So in a place by himself, him they set  
And them by themselves were set too  
And the Egyptians who ate with him by themselves  
All this because of the Egyptian's worldview  
Because the Egyptians could not eat food with the Hebrews  
And for this there is a specific explanation  
For to do so to them as Egyptians  
Was considered an abomination  
And before him the firstborn they sat  
According to his birthright, believe it or not  
And the youngest according to his youth, imagine that!  
And the men looked in astonishment at the seating places they got

Then he took to them from before him each serving  
But Benjamin's serving was as much, times five  
As any of theirs, as they were observing  
So they drank and were merry with him, a good time to be alive  
Again we see the life and times of Joseph unfold  
In a marvelous display of pictures of Jesus  
This is why these stories have been told  
And why God so carefully detailed them for us

And so let us to each story and verse pay special heed  
And search out the mysteries of Christ our Lord  
In Him is wisdom and knowledge, it must be agreed  
It is all about Jesus, God's incarnate Word

How beautiful and precious is Your word O God  
May we always cherish it as on this, your world, we trod

Hallelujah and Amen...