

GENESIS 45:16-28 (THE SPIRIT OF JACOB IS REVIVED)

Introduction: In 1944 during WWII, Lt. Hiroo Onoda was sent by the Imperial Japanese army to the Philippine island called Lubang. There he engaged in guerrilla warfare. Though the war ended in 1945, he was never officially informed. So for 29 more years, he continued to live in the jungle, ready for when his services and information would be needed.

As he was getting ready to leave on his mission, he reported to the division commander where he was told:

"You are absolutely forbidden to die by your own hand. It may take three years, it may take five, but whatever happens, we'll come back for you. Until then, so long as you have one soldier, you are to continue to lead him. You may have to live on coconuts. If that's the case, live on coconuts! Under no circumstances are you [to] give up your life voluntarily."

In October 1972, at the age of 51 and after 27 years of hiding, the only remaining man in his unit was killed during a gunfight with a Filipino patrol. Though Onoda had been officially declared dead in December 1959, this now showed the likelihood that he was still living. Search parties were sent to find him, but none succeeded.

He was on his own, but he remembered the division commander's order that he could not kill himself and so he continued to hide. Then in 1974, a college dropout decided to travel around Asia. He told his friends that he was going to search for Lt. Onoda, a panda, and the Abominable Snowman.

Where others had failed, he succeeded, at least in finding Onoda. He found him and tried to convince him that the war was over. Onoda said that he would only surrender if his commander ordered him to. So Suzuki traveled back to Japan and found the former commander, Major Taniguchi, who had become a bookseller.

On March 9, 1974, Suzuki and Taniguchi met Onoda at a pre-appointed place and Major Taniguchi read the orders which said all combat activity

was to be ceased. Onoda was shocked and, at first, disbelieving. It took some time for the news to sink in.

Imagine the thoughts of lost years, friends, and family. The word "shocked" can hardly describe what he must have felt. Thirty long years of sorrow, death, and separation. It is a story not unlike Jacob. For twenty-two years he thought Joseph was dead. But even more, for 2000 years, Israel has thought Jesus is just a dead Jew.

If he were alive, He would be Lord. He can't be alive, can He? Today we will see the amazing truth of what Genesis reveals.

Text Verse: For thus says the High and Lofty One Who inhabits eternity, whose name *is* Holy: "I dwell in the high and holy *place*, With him *who* has a contrite and humble spirit, To revive the spirit of the humble, And to revive the heart of the contrite ones. Isaiah 57:15

Onoda's heart must have skipped a beat after he realized what happened; Jacob's as well. He heard that Joseph was alive and the ruler of all of Egypt and once the truth set in, his spirit revived because the Lord had arranged it all. And the Lord is still working to arrange another great eye-opener for Israel. Jesus is alive! It is all to be found in the Bible and so... May God speak to us through His word today and may His glorious name ever be praised.

I. Providing for Israel (verses 16-20)

¹⁶ Now the report of it was heard in Pharaoh's house, saying, "Joseph's brothers have come." So it pleased Pharaoh and his servants well.

The reunion has come, the brothers are reconciled and Joseph's great weeping has gone out in large gasps of relief and love. In Hebrew, the verse begins with *v'haqol nishma* - "And the voice was heard." The message was passed to Pharaoh from those outside, probably with great joy.

And the message is, "Joseph's brothers have come." But what is the reason for them saying "Joseph?" His name had been changed by Pharaoh to

Zaphnath Paaneah. Some scholars say that this was what Moses just wrote, using the familiar Hebrew name for the audience who it is directed to.

But this isn't likely. Daniel, when taken to Babylon, had his name changed to Belteshazzar. And yet, throughout the book, both names are used, sometimes in one verse. It is probable that the Egyptian name Zaphnath Paaneah - Savior of the World, would have been used as a title, but his familiar name may have been used by friends and associates.

And the same is true with Jesus. He is, in fact, the Savior of the World, but He is also Jesus, or Yeshua in Hebrew. When He is spoken of, it is normally with His name, not His title. After this we are then told that it pleased Pharaoh and his servants well. The Hebrew says, "It was good in Pharaoh's eyes."

¹⁷ And Pharaoh said to Joseph, "Say to your brothers, 'Do this: Load your animals and depart; go to the land of Canaan.

This command may have come about after any amount of time. Joseph could have talked to Pharaoh and asked this, or it could be that Pharaoh made the choice on his own. We are given the details we need, but not always all the details. What is curious though is that they are told to "load" their animals and depart.

We'll see in six more verses that they will take all kinds of things to Canaan along with the animals loaded with grain. Why would they do this if they were expected to head right back to Egypt? It seems like a lot of useless effort unless there is a prophetic picture that we're being shown.

*Load your animals and then depart
Go off to Canaan the land
Soon in Egypt you will make a fresh start
And you will be provided for from Pharaoh's right hand*

¹⁸ Bring your father and your households and come to me; I will give you the best of the land of Egypt, and you will eat the fat of the land.

The invitation is all-encompassing. It includes Jacob and all their families. This then would include all their servants as well. Though not recorded in the Bible, there were certainly many of them in the camp. And the promise for their return is that they are to be given the best of the land of Egypt.

This is the part of the kingdom that is the most productive of all and it was to be where they would live. And to reflect the superabundance it would provide, he adds that they would "eat the fat of the land." Where they were moving is to the place that would provide the most bountiful of all crops and fruits.

¹⁹ Now you are commanded—do this: Take carts out of the land of Egypt for your little ones and your wives; bring your father and come.

This now seems almost unfriendly when it says "you are commanded." Why, one must ask, would Pharaoh give a command to Joseph like this? The Jewish scholar Joseph Kimchi writes that there was probably a command which already existed that no carts could be used for carrying grain.

People would only be allowed to buy enough to be carried by an animal. This would keep Egypt's supply from being depleted. I would agree and go further. Not only would that keep the supplies up, but it would also keep profiteers from buying grain and reselling it at higher prices.

The grain has and continues to picture the word of God and so an obvious spiritual picture comes out. Doesn't it. Who is it that profits from selling off the word of God? Paul speaks about people doing that in the New Testament and it has continued on all along.

God's word is intended to go out, but it isn't intended to be peddled for illicit gain. Many types and pictures from the Old Testament show that true time and time again. What God provides for His people isn't intended to be abused by them for unearned profit.

Anyway, by giving this command to Joseph, then Joseph cannot be held guilty for breaking a previously given command. Thus Pharaoh is making a particular exception for the camp of Jacob. As Pharaoh, meaning Great House, pictures God's rule and authority, the picture is clear.

God is making an exception for the people of Israel during the tribulation. He says, "Take carts out of the land of Egypt for your little ones and your wives." He then adds, "bring your father and come." The carts are meant to carry the wives, children, and Jacob.

These would be two-wheeled carts which were drawn by oxen and would make the long, hot, and arduous trip bearable for Jacob and his family. The minute care for the details by Pharaoh is reflective of God's minute care of Israel in the coming tribulation period. Israel will survive, because God is on her side, providing for her.

²⁰ Also do not be concerned about your goods, for the best of all the land of Egypt is yours.'"

Pharaoh then instructs them saying, *v'enekhem al takhos al kelekhem* - "do not let your eye pity your things." In other words, "Don't sweat what you leave behind." There was only so much space on the carts, and people can carry only so much stuff. What gets left behind is unimportant and shouldn't grieve them at all.

However, the ambiguous nature of the Hebrew has actually been translated in exactly the opposite way as well. One Catholic version reads, "And leave none of your household stuff." The reason they translate it this way is to indicate that they were making a one-way journey to permanently settle in Egypt.

This doesn't follow at all with the rest of the passage and it also doesn't follow at all with what is being pictured. As we saw last week, this is being done under urgency and it is pointing to Jesus' urgent words in Matthew 24

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¹⁷ "Let him who is on the housetop not go down to take anything out of his house. ¹⁸ And let him who is in the field not go back to get his clothes. ¹⁹ But woe to those who are pregnant and to those who are nursing babies in those days! ²⁰ And pray that your flight may not be in winter or on the Sabbath. ²¹ For then there will be great tribulation, such as has not been since the beginning of the world until this time, no, nor ever shall be." (17-21)

The picture we are seeing is the protection of God's people. Those who are more caring about their stuff than they are about coming to Christ, will never be a part of God's kingdom. He is providing for their needs and He has made great promises to them, just as Pharaoh now is doing for Jacob and his family.

*Let him who is there, out on his housetop
Not go down to take anything out
And let him who is in the fields not delay or stop
Even to get his clothes, for the terror which is to come about*

*Woe to those pregnant or nursing during those times
Pray that your flight will not be in winter or on the Sabbath day
For the world will go through great tribulation for its crimes
Not has it even been so, nor will it ever be again, I say*

II. Something Special for Benjamin (verses 21-24)

²¹ Then the sons of Israel did so; and Joseph gave them carts, according to the command of Pharaoh, and he gave them provisions for the journey.

Verse 21 is tied directly back to verse 17, "Say to your brothers, 'Do this: Load your animals and depart.'" The reason why these two are tied together is because everything else in the other verses is either being worked out still or is future. And so, "then the sons of Israel did so" is speaking about loading their animals.

But Joseph is also a son of Israel and so he is included too. He "gave them carts, according to the command of Pharaoh, and he gave them provisions

for the journey." This care of Pharaoh, representing God, is exactly pictured in Revelation 12 -

"Now when the dragon saw that he had been cast to the earth, he persecuted the woman who gave birth to the male *Child*.¹⁴ But the woman was given two wings of a great eagle, that she might fly into the wilderness to her place, where she is nourished for a time and times and half a time, from the presence of the serpent." (13, 14)

Just as Jacob and his family are given provisions to keep them nourished and Pharaoh's carts to carry them, so will Israel be nourished and carried in the tribulation. It is exact. The symbolism of the wings of the eagle are given to signify God's divine care. Exodus 19:4 and Isaiah 40:31, among other verses, show this.

A detail in this verse which I believe is very important and which is something similar to what we saw many sermons ago when Jacob and Laban made an agreement, is that these carts actually represent something else. The word for "carts" is *agalot*, a word which means something revolving or circular.

These carts came "according to the command of Pharaoh." In Hebrew *al pi Pharaoh* - literally "by the mouth of Pharaoh." The structure of the complete Bible, which contains the New Testament, actually makes a circular pattern.

As the Bible is from the mouth of God, the picture is clear. Israel will now have and accept the entire Bible, represented by these wagons which are being sent by the mouth of Pharaoh. No I don't think this is a stretch at all either.

²² He gave to all of them, to each man, changes of garments;

Adam Clarke notes that, "It is a common custom with all the Asiatic sovereigns to give both garments and money to ambassadors and persons of distinction, whom they particularly wish to honor. Hence they keep in

their wardrobes several hundred changes of raiment, ready made up for presents of this kind."

But there is more to this. The biblical honoring of a person with garments is seen several times in Revelation. There it says -

"He who overcomes shall be clothed in white garments, and I will not blot out his name from the Book of Life; but I will confess his name before My Father and before His angels." Revelation 3:5

This granting of the garments, mentioned specifically by God in His word, is to show the change in the brothers. They are now in right standing with God because of acknowledging their brother as Lord. It is clear and explicit what we are being shown - all who call on the Lord will be saved. They have overcome and are granted His garments of righteousness.

^{22 (con't)} **but to Benjamin he gave three hundred *pieces* of silver and five changes of garments.**

As happens from time to time, something comes along in the Bible that makes one wonder. Why would Joseph give Benjamin all that silver and five changes of garments to carry to Canaan and then have to lug it all the way back as well? And even more so, the specific amount of silver is given.

The brothers have brought silver twice and had it restored twice and yet the amount was not even hinted at. Unless God is showing us something, it doesn't really make much sense. The last time a specific amount of money was given was when Joseph was sold. It was for twenty pieces of silver.

Now Benjamin is given 300. That is 15 times the amount for which Joseph was sold. And, not surprisingly, EW Bullinger, the great biblical numerologist shows that 15 represents resurrection - divine grace, issuing in glory. He gives seven specific examples of this in his book *Number in Scripture* which you can read on line.

Joseph, picturing Christ was sold off for twenty pieces of silver, Benjamin, the Son of the Right Hand, picturing Christ in glory and those who have

called on Him, is given 300. The five garments given to Benjamin shows the divine grace in their redemption, having called on Jesus in His exalted state. It is grace based on belief; it is the resurrected and exalted Christ pictured in the silver and the garments.

²³ And he sent to his father these *things*: ten donkeys loaded with the good things of Egypt, and ten female donkeys loaded with grain, bread, and food for his father for the journey.

The last time ten animals were noted as being loaded with goods and sent to someone was when Abraham sent his oldest servant to find a wife for his son Isaac. Like then, there is a reason why the number ten is mentioned. The number of carts isn't given, but isn't that just as important... unless we're being told something.

Ten is the number of fullness. The term "10 days" is used several times in the Bible to indicate a fullness of days, not specifically 10 days. The term "10 times" is often used the same way. These ten donkeys represent a fullness of what is being sent which includes the "good things of Egypt."

Egypt is the land of the gentiles. It is where Christ has been proclaimed since He was sold off by the Jews. The 10 donkeys sent from Pharaoh picture what we have in Christ now which will be given to the Jews of the future. Our wealth of knowledge and the good things we now have in Christ will be shared with them. The fruits of the Spirit will be granted to the sons of Israel.

The ten female donkeys are then said to be loaded with grain, bread, and food for his father for the journey. Jacob has consistently represented the corporate body of Israel during these Joseph sermons. To them they are now given grain.

But the word grain here is not the one used so many times in the past 4 chapters which was *shever*. Instead it is *bar*, purified grain. The kernel is cracked and the grain is purified. The grain has consistently pictured the word of God, but now, finally, Israel has the pure grain which includes the New Testament.

If you've wondered why I kept naming the grain, again and again in these past 10 sermons, it's because it is all pointing to Christ. The Word of God is what reveals Him to us and the use of these different words has been so targeted and specific that only through understanding the work of Christ can we understand what the reason for all the detail is.

Israel will someday not just have the grain, but it will be the full and purified grain which they now lack. Along with that, the donkeys are loaded with both bread and with food. It seems like a redundancy, but it again points to Jesus, specifically John 6.

In John 6:35, Jesus said, "I am the Bread of Life" and in John 6:55, He said "My flesh is food indeed." Everything is about Christ Jesus and everything in these stories is pointing to the reconciliation of Him to Israel. The detail is exact and it is all there for a reason. Israel is going on a journey and Jesus is going along.

Interestingly, in Revelation 6:6, we read this -

"And I heard a voice in the midst of the four living creatures saying, "A quart of wheat for a denarius, and three quarts of barley for a denarius; and do not harm the oil and the wine."

A denarius comes from the term "containing 10." It is the equivalent price of ten donkeys. This verse in Genesis with two sets of 10 donkeys is being tied directly to that verse in Revelation. Though there will be lack during the famine, those under Joseph's care are well fed. And though there will be lack during the tribulation, those under Jesus' care will likewise be sustained.

²⁴ So he sent his brothers away, and they departed; and he said to them, "See that you do not become troubled along the way."

On sending them away, he gave them this bit of specific instruction. The word he uses which is translated as "troubled" is the word *tirgezu*. It indicates quarrelling or anger. Three ideas come to mind. The first is that

they may argue over who takes the blame in front of Jacob when he finds out what happened to Joseph twenty-two years earlier.

The second also concerns Joseph. At some point they may be brought in to him to explain the past and they may argue over that. And finally, Benjamin has been given much more than them. They once argued over Joseph's favored status by Jacob and now they may argue over Benjamin's favor as well.

And each of these have a fulfillment in the future. Those spiritual leaders of Israel who had been wrong about Jesus will worry about how they explain 2000 years of cover-up and incompetence. They will worry as to whether Jesus will later be vindictive towards them. And finally, they may even be envious of the sealed 144,000 mentioned in Revelation, represented by Benjamin.

What has been will be again and what is pictured in the past will be revealed again in the future. Looking back to Genesis takes us forward to Revelation. And all of it is centered on Jesus Christ. Amazing.

III. Jesus is Alive (verses 25-28)

²⁵ Then they went up out of Egypt, and came to the land of Canaan to Jacob their father.

In the Bible, when one goes to the land of Canaan, they go up. When one goes to Jerusalem, they go up. It doesn't matter from where they are coming, north, south, east, or west, nor does elevation matter, to go to Jerusalem is always going upward. This is God's land and in it is God's city.

And so the brothers go up, out of Egypt and head home to Jacob their father. Imagine the suspense in them as they anticipate every possible thing that he could say - both good and bad...

²⁶ And they told him, saying, "Joseph is still alive, and he is governor over all the land of Egypt."

Understanding the picture that is being made here, it is almost impossible to express it with words. Someday, the leaders of Israel will go and tell their people something extraordinary. It will be something beyond imagination to them. To me, the words of the song "O Happy Day" come to mind -

Oh, happy day
When Jesus washed
My sins away, yeah
He taught me how to watch
How to fight and pray
And living rejoicing everyday
Oh, happy day - Edwin Hawkins

Imagine what Jacob felt... Imagine what Israel will think? Jacob thought God had abandoned him and Israel has felt the same. Jacob thought the son was dead and Israel was sure Jesus was dead too, a mere myth. But Joseph is alive and he is governor over all of Egypt. And Jesus... Jesus is alive and Lord of heaven and earth. Imagine the emotion...

²⁶ (con't) And Jacob's heart stood still, because he did not believe them.

The Hebrew says, *v'yapag libbow* - and his heart grew numb. This is derived from the idea of being rigid through coldness. He simply couldn't believe what he had heard. Yes this is the normal reaction that we would expect, but it is also a concept Jesus uses about the people of Israel during the tribulation in Matthew 24 -

"Then they will deliver you up to tribulation and kill you, and you will be hated by all nations for My name's sake. ¹⁰ And then many will be offended, will betray one another, and will hate one another. ¹¹ Then many false prophets will rise up and deceive many. ¹² And because lawlessness will abound, the love of many will grow cold. ¹³ But he who endures to the end shall be saved." (9-13)

Jacob grew cold temporarily, but some will stay cold. This is the warning, given in advance, to Israel. Those who are truly of Jacob will warm up once again. There will be all the evidences in the world presented to them. For those who choose to believe their eyes, they will be saved. This is seen in the next verse...

²⁷ But when they told him all the words which Joseph had said to them, and when he saw the carts which Joseph had sent to carry him, the spirit of Jacob their father revived.

Some need only to hear the good news of Jesus Christ and they are born again. Some need more. They need to read the word, think on the concept, see the evidences in others lives, or whatever way they make the mental assent to the knowledge which then turns to faith. For Jacob, he needed to see the evidences.

He saw the carts which Joseph had sent. These would have been royal Egyptian carts. They would have been the finest of the land and ornamented in beauty. And when he saw the carts, he knew the truth. Joseph is alive. If you remember from a few verses ago, I said the Hebrew name of the carts was *agalot* and I said they pictured the Scriptures.

Jacob picturing Israel of the future, will open the *bar*, the purified and full revelation of God given in both testaments of the Bible, they will read, and they will believe. They will believe, they will be revived, and they will be saved. This picture is so astonishingly exact that it cannot be overlooked.

For all of these sermons, we've seen the *shever*, the grain in the kernel. And only today have we seen the *bar*, the purified grain. And there it is, with the *agalot*, the carts. It is the Superior Word. It is our sure and complete testimony of Jesus Christ our Lord.

I saw the carts one day and I realized that Jesus Christ is alive and that He is Lord. Whatever evidences you think you need, they are all found in the Bible and in the testimony of His people. But the carts are there. Don't close your eyes to them, but believe.

When Jacob saw them, the Bible exclaims *v'takhi ruach yaakov* - "and lived the spirit of Jacob." He wasn't reanimated in *his body* as the Bible speaks of people elsewhere. Instead, he was *reanimated in his spirit*. This then pictures that truly culminating moment in the history of Israel.

It is prophesied in Ezekiel 37, the Valley of the Dry Bones. There it promises two separate things. The first is that the people of Israel would be returned to the land of Israel. They would re-gather and fill the land. But verse 8 says, "but there was no spirit in them." (Douay Rheims)

That has happened. They are there, but they are without the Spirit, but God will send the Spirit and they will revive. In verse 14 it goes on to say, "I will put My Spirit in you, and you shall live, and I will place you in your own land. Then you shall know that I, the LORD, have spoken *it* and performed *it*," says the LORD."

As I said about these things last week, "Even if these pictures aren't what God intended for us to see, they still reveal exactly what is coming according to the rest of the Bible. In other words, these pictures *are* exactly what God intends for us to see."

Jacob's revival is carefully worded because it is pointing to a spiritual truth. Man without Christ is dead. Man with Christ is made alive. Paul tells us this several times in his epistles, such as in 1 Corinthians 15:20-22 -

"But now Christ is risen from the dead, *and* has become the firstfruits of those who have fallen asleep. ²¹ For since by man *came* death, by Man also *came* the resurrection of the dead. ²² For as in Adam all die, even so in Christ all shall be made alive."

You know, the apostles - those who knew Jesus and had heard His words and seen His many miracles also doubted. We shouldn't miss the similarity between Jacob and his carts and the apostles and Jesus after the resurrection. Listen and see how they parallel -

³⁶ Now as they said these things, Jesus Himself stood in the midst of them, and said to them, "Peace to you." ³⁷ But they were terrified and frightened,

and supposed they had seen a spirit. ³⁸ And He said to them, "Why are you troubled? And why do doubts arise in your hearts? ³⁹ Behold My hands and My feet, that it is I Myself. Handle Me and see, for a spirit does not have flesh and bones as you see I have." ⁴⁰ When He had said this, He showed them His hands and His feet. ⁴¹ But while they still did not believe for joy, and marveled, He said to them, "Have you any food here?" ⁴² So they gave Him a piece of a broiled fish and some honeycomb. ⁴³ And He took *it* and ate in their presence. Luke 24:36-43

What do you need to believe and not doubt any longer? Is His word good enough for you? It is the deepest treasure ever, *ever* given to man and yet we find much more pleasure in late nights, later mornings, sports, and play time - and we miss Jesus. Stop doubting and believe. The carts are right in front of you.

***28 Then Israel said, "*It is enough. Joseph my son is still alive. I will go and see him before I die.*"**

He is called Israel. Three times in this chapter the man, the father, the person - he has been called Jacob. Jacob the flesh and bones. Jacob the deceiver who was still deceived. And then it all changed. He is Israel. He is alive. And Israel cries out *rav* - "Abundance!" "Much!" "It is enough and more than enough! Joseph my son is still alive!"

The Spirit will rest upon Israel and they will come to life. This is the promise of God in the pages of the Bible and it should be the hope of every Christian on earth. It is the culmination of the greatest separation and reunion ever imagined.

Those Jews who hear and believe will be revived and they will go to Him, as Jacob says, "Before I die." It is either Jesus or it is death. One either has the Spirit or there is only cold and eternal separation from God. These are the choices that each individual faces and these are the choices that Israel as a nation faces.

But God has shown us in Genesis what lies ahead of us in the future. Israel will live and they will behold their Lord. They will behold Jesus. Matthew Henry sums up this chapter with beautiful words for each of us to consider.

"Behold Jesus manifesting himself as a Brother and a Friend to those who once were his despisers, his enemies. He assures them of his love and the riches of his grace. He commands them to lay aside envy, anger, malice, and strife, and to live in peace with each other. He teaches them to give up the world for him and his fulness. He supplies all that is needful to bring them home to himself, that where he is they may be also. And though, when he at last sends for his people, they may for a time feel some doubts and fears, yet the thought of seeing his glory and of being with him, will enable them to say, It is enough, I am willing to die; and I go to see, and to be with the Beloved of my soul."

Adam Clarke said, "A desperate disease requires a desperate remedy." Sin is, in fact, a desperate disease. We are born with it and we live in it. Only one remedy can take it away. And it comes at a very high cost. Give up on self, call on Jesus, and let the blood shed at Calvary wash the crimson stain of sin away.

This truth is needed for the people of Israel, but this truth is also needed for each of us individually. God has offered and we must receive that offer

Closing Verse: ³² "Now learn this parable from the fig tree: When its branch has already become tender and puts forth leaves, you know that summer *is* near. ³³ So you also, when you see all these things, know that it is near—at the doors! ³⁴ Assuredly, I say to you, this generation will by no means pass away till all these things take place. ³⁵ Heaven and earth will pass away, but My words will by no means pass away. Matthew 24:32-35

Next Week: Genesis 46:1-27 (So Israel Took His Journey) (114th Genesis Sermon)

Just so you know, when Lt. Onoda reached Japan, he was hailed a hero. Life there was different than when he left 1944 so he bought a ranch and moved to Brazil, but in 1984 he and his new wife moved back to Japan and

founded a nature camp for kids. On Thursday, January 16, 2014, just two months and one week ago, Hiroo Onoda died at age 91. I hope he knew Jesus.

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.

He is Alive!

Now the report of it was heard
In Pharaoh's house, saying,
"Joseph's brothers have come, this is the word
Something for which Joseph must have long been praying

So it pleased Pharaoh and his servants well
As the record of the Bible does so surely tell

And Pharaoh said to Joseph, yes he did impart
"Say to your brothers, 'Do this:
Load your animals and depart
Go to the land of Canaan, do not be remiss

Bring your father and your households
And come, return to me
I will give you the best of the land of Egypt
And you will eat the fat of the land, you see

Now you are commanded—do this:
Take carts out of Egypt the land
For your little ones and your wives, them do not dismiss
Bring your father and come as I have planned

Also do not be concerned about your stuff
For the best of all the land of Egypt is yours, and it will be enough

Then the sons of Israel did so

And Joseph gave them carts as stated
According to the command of Pharaoh
And for the journey he gave provisions to keep them sated

He gave to all of them, to each man
Changes of garments, things to wear
But he gave three hundred pieces of silver to Benjamin
And five changes of garments to carry back there

And these things he sent to his father:
Ten donkeys loaded with the best
Provisions of Egypt for this was no bother
For he wanted the family abundantly blessed

And ten female donkeys loaded heavy
With grain, bread, and food
For his father for the journey
And for his spirit to be renewed

So he sent his brothers away and they
Departed and he said to them, "See that you do not
Become troubled along the way
Don't let your emotions flair or tempers get hot

Then they went up out of Egypt and came
To the land of Canaan to Jacob their father
With great news to proclaim

And they told him, speaking this word
"Joseph is still alive, and he is governor
Over all the land of Egypt, think it not absurd

And Jacob's heart stood still because
He did not believe them, that this is how it was

But when they told him all the words
Which Joseph to them had said

And when he saw the carts
Which to carry him Joseph had sent ahead

The spirit of Jacob their father did revive
Then Israel said, "It is enough for my eye
Joseph my son is still alive!
I will go and see him before I die

Man is born alive in his soul
But his spirit has no life at all
But for this Jesus came and took control
So that on Him, we may call

And when we do He revives us, granting new life
And between God and us is ended all the strife

This is the message of hope that we find in God's word
It is a story of wonder, of glory, and of praise
We are restored to Him through the blood of Jesus our Lord
To live in His presence for eternal days

And so yes, to you O God we offer a joyful sound
May You be ever-exalted as our praises to You abound

Hallelujah and Amen...