

Because of Benjamin... Dinner With Joseph

Genesis, A Teaching Series

By William J. Sturm

sermonaudio.com

Bible Text: Genesis 43:32-44:17
Preached on: Tuesday, September 8, 2015

Berean Baptist Church
517 Glensford Drive
Fayetteville, NC 28314

Website: www.bereanbaptistchurch.org
Online Sermons: www.sermonaudio.com/bereanbaptistch

Genesis 43 and we're going to start reading in the last several verses there. We'll start reading in verse 26. Lots of great stuff to cover today and so let's get at it. Genesis 43 and we'll start reading in verse 26.

"And when Joseph came home," so this is the second time the brothers have come to Egypt. What are the differences in the construct of the crowd that is traveling from Canaan to Egypt? What is the difference? Benjamin is with them and who is not? Simeon is not. Where is Simeon? Jail. Right, he's on the poolside in Cairo, probably not at all.

So they came and they bowed themselves to him at the end of verse 26. Verse 27, "And he asked them of their welfare, and said, Is your father well, the old man of whom ye spake? Is he yet alive? And they answered, Thy servant our father is in good health, he is yet alive. And they bowed down their heads, and made obeisance. And he lifted up his eyes, and saw his brother Benjamin, his mother's son, and said, Is this your younger brother, of whom ye spake unto me? And he said, God be gracious unto thee, my son. And Joseph made haste," we talked about this last week, "for his bowels did yearn upon his brother: and he sought where to weep; and he entered into his chamber, and wept there. And he washed his face, and went out, and refrained himself, and said, Set on bread. And they set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him, by themselves: because the Egyptians might not eat bread with the Hebrews; for that is an abomination unto the Egyptians." I think this is really humorous if you try to get there in your imagination. You know, let's eat together. You sit at a separate table.

("That's how it is in our house.") Perfectly timed. Apparently in the C. home, they eat together at separate tables. So that's what the man just said.

Verse 32, "And they set on for him," verse 33, "And they sat before him, the firstborn according to his birthright, and the youngest according to his youth: and the men marvelled one at another." Can you see it? They're sitting and eating very well and they're looking at each other in amazement. What do you think? What kind of amazement are we talking about here? "Do you believe this?" kind of thing.

I was talking to Christian, Christian finished jump school this week. They still do one jump on Monday and two on Tuesday and two on Wednesday, is that what happened? Yeah, yeah, and so I've told you this story before, I won't belabor the point but I think it was two years ago I told you that the way that my first jump went was I was petrified of jumping until I rode in the plane and then I was petrified of not jumping. It was horrible. It was absolutely dreadful. I'm sure they plan it that way. I sat towards the front of the plane which means you're the last one out the bird and I was in the third pass and that dude flew the map of the earth and made me hate my life and hate airplanes even more, and I said, "Just get the door open. I'm outta here. I will jump." It's amazing what 30 minutes in an aircraft can do to your desire to jump out of them. How many of you have done that a time or two in your career? Yeah, I know Mike has done it.

So probably most of you have jumped a time or two in here and I must tell you, when I jumped the first time, nothing, I told Christian, nothing compares to the silence in the air once the aircraft leaves you. It really is something. It's almost paradise, really. You never hear that much silence. I've heard silence like that twice in my life, once was on one of the islands in the Pacific where I was on TDY, and the other was when you jump out of the plane and the plane is not there anymore and you see it going off at a high rate of speed and there's nothing, just silence a thousand feet in the air and you're thinking, "This is amazing." But when I got to the ground and I survived and I realized I had two clavicles that were intact and all my hips were where they belonged, all of my hips, all of them, certain of us are proportioned that way, it turns out that I thought, "I cannot believe I get paid to do this! Can we do the second one right now?" And it was really amazing to me and I can sort of get this idea here. "I cannot believe we waited this long to get back to Egypt. Look how we're doing here." Maybe it's the surprise. Why would they expect this? Why would they expect it? I was going to get to it a little later but how is Benjamin here, how is Benjamin a picture of Jesus? Let's read verse 34 while you're thinking.

"And [Joseph] took and sent messes unto them," so sent food, provisions, gifts, unto the brothers "from before him." So I'm kind of getting the idea Joseph has his presidential spread because he's number 2 in the land, effectively number 2 in the world when it comes to resource management, and it seems like they're taking the food from his table and taking it to the brothers and Benjamin got five times as much as they did and they drank and were merry with him. Now they're sitting in order of their birth and down at the end is Benjamin. Now what would go through your mind if you're sitting at the table and you know it, it already says they're sitting in order of their birth.

Who knows? That's open to guesses, right? I mean, who knows. Did they sit in order of their birth? Did they do that on their own? Did he set it that way? Yeah, that's a good question. How did Joseph know to sit us like this, then? Well, we might be guessing that Joseph sat them that way. It could be that they sat that way naturally. Maybe that was the custom. You know, if you're the oldest, you sit up here and you sit in order of your birth. Who knows. Remember, Benjamin is probably 20 years junior to some of these other brothers. He's the squirt. He might be 22 years old at this time, 23 years old, but he's still the lad. Remember a chapter earlier he's called a lad.

As a matter of fact, I was doing some research this week, Debbie, and I got an email maybe two years ago from you that reminded me that Benjamin's called a lad well into his 20s. I saw that this week and so I was thinking about that and so, okay, he's a lad but just imagine if you are a 20 year guy at your job and you get a fresh recruit, a new guy right out of college, he's in the workplace, yeah, he's just a kid. "Oh, what a cutie. Welcome to the job."

So down at the end there's the new guy, the kid, and he has five times as much stuff in front of him. You can't see Benjamin. I'm assuming. Maybe that's sanctified imagination, I don't know. But in what way is Benjamin in this story, in this way, remember Luke 24 tells us that Moses wrote about Christ. Jesus tells us that on the afternoon of his resurrection, he says, "All things must be fulfilled in me which were written in the law of Moses and the prophets and the Psalms concerning me." It says on the way to Emmaus, on the afternoon of his resurrection, it says he began at Moses and went through the prophets and told to those two people on the road to Emmaus all things concerning himself. Well, I don't know how long that talk was but then they had 40 days with the disciples where Jesus is having a Bible conference with them that lasted weeks where doubtless Jesus is saying, "This picture is about me. That picture is about me." We've already look at 33 or 32 reasons why Joseph is a splendid picture of Jesus but what about Benjamin? Benjamin we already know is a picture of Jesus because his name means "son of," what? Do you remember? Benoni, "son of my misery," that is what Rachel called him and then Jacob, her husband, "son of my right hand." So people are like does that mean he is in a place of power or does it mean that Rachel was his right hand man, so to speak, his favorite wife, his great help in the house and so he named Benjamin after how he felt about Rachel? He's the son of my right arm. I've heard people who have had spouses pass away that say it's like losing part of your body. That must be a tragic thing. That must be a tragic thing.

So Rachel is Jacob's right hand and he calls Benjamin "son of my right hand." Well, where is Jesus today, Son of God? He is at the right hand of God. So we already know based on that previous story, and oh, by the way, Benjamin becomes alive right outside what town where the Son of the right hand of God comes alive? You know I'm talking about birth, not conception. I've got my stuff right here. Don't call life...I'm pro-life, okay? So I know life began in Nazareth for Jesus but where was he born? Yeah, Bethlehem and where did Rachel die? Ramah, right north of Bethlehem while she's giving birth to Benjamin. So a lot of cool stuff about that but we must focus.

So why is Benjamin here a good picture of Jesus in the scene? Okay, I like that. Benjamin is considered the least of the brethren and what does John 1:10 say? Let's see here, "He was in the world, and the world was made by him, and the world knew him not," talking about Jesus. Chapter 1, verse 11 of John, "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God." So Jesus is counted as least of his brethren, right? And you see all the way through John 7, Matthew 12, there's no evidence while Jesus was living prior to his Passion, there's not evidence that any of his brothers believed in him as Lord and Savior. So John 7, his brothers are like, "Hey, why don't you go up to Jerusalem and show

yourself?" There is no evidence that any of Jesus' brothers...are we confused? You understand that Jesus did have half-brothers at least, right? Ancestors, right. Yeah, Matthew 12.

Hold your place. Let's just look at it. Alright, hold your place. Look at Matthew 12. It's Sunday morning and I know I have to engage your thumbs in the turning of the pages of your Bible or for some of you revolutionaries out there, the swiping of your index fingers. So Matthew 12, let's look at verse 46. So Matthew is the first book of the New Testament. You say, "Well, we know that." Not everyone does so we're going to try to help everyone here. Matthew 12:46, "While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him. Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. Alright, so he either had a mother and brothers or these people were all loony, alright?

And of course, let's look one chapter further. Look at the end of chapter 13 and we'll begin reading in verse 53. "And it came to pass, that when Jesus had finished these parables, he departed thence. And when he was come into his own country, he taught them in their synagogue," now he's come into his own country, where Jesus was from, he went there, taught in their synagogue, "insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works?" Where did he get the ability to do these miracles? "Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? And his sisters, are they not all with us? Whence then hath this man all these things?" They said, "He grew up here with our kids, where did he get this ability to do miracles? We know his dad, we know his mom." They assume that Mary and Joseph fooled around before they were married, right? "We know he's the carpenter's son. So we know his dad, we know his mom, we know his brothers, we know his sisters, how did he get the opportunity to do these miracles?" What about that, huh? And you say, well, let's prove that again.

Look at John 5, let's just say John 5. I think I'm right. Let's see here. Thankfully in my Bible Matthew and in this case John, wrote Jesus' words in red so it's easier for me to find it. Okay, I guess that wasn't a good joke. I'm sorry. They did not write in red, okay? Yes, no one said, "That's ridiculous. Don't say that." Alright, thank you. That's better. I appreciate it.

So John 7, we're going to look there and we're going to look at verse 1. "After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him. Now the Jews' feast of tabernacles was at hand. His brethren therefore said unto him, Depart hence, and go into Judaea, that thy disciples also may see the works that thou doest. For there is no man that doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world. For neither did his brethren believe in him."

Look at chapter 8, and we'll begin reading in verse 33. Jesus is talking to the Pharisees. We know that because of verse 13, alright. John 8:13, he's talking to the Pharisees. John 8:33, he's still talking to the Pharisees, "They answered him, We be Abraham's seed, and

were never in bondage to any man: how sayest thou, Ye shall be made free? Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin." And look at verse 38, Jesus is still talking, "I speak that which I have seen with my Father: and ye do that which ye have seen with your father. They," that is, the Pharisees, "answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham. Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, even God." So they were saying that Jesus was born of fornication. They believed that Jesus' mother Mary was fooling around and she got pregnant before. Now you combine that with what we read in Matthew 13, they believe that Joseph and Mary, either Joseph adopted him young but, you know, when Joseph was told of an angel in a dream in Matthew 1 to not put her away, not divorce her and not have her stoned basically because he had a choice according to the book of Deuteronomy, well, what we have then is we have Joseph basically saying, "I'll bear the responsibility." According to Deuteronomic law, according to the law of Deuteronomy, the law of Moses, if you lay with a woman, you have to marry her. I'm just telling you what it says. So when Joseph marries her, what is he saying about the child? It's his. It's his. So that's why he is seen as the father of Jesus in Matthew 13 and that is why he is called, Jesus is called the son of fornication in John 8.

Now that we know everything about what Jesus' brothers thought of him, how in Genesis 43 is Benjamin a picture of Jesus? They honor him the least, that's true. Now if you were one of the brothers there...

("The king honored him the most.") The king honored him the most. Okay, we're getting somewhere. Alright, so the sovereign honored the least esteemed among the brethren the most. Alright. Would the brothers be having this meal with Joseph if Benjamin was not in the picture? ("No.") Okay, you see where we're going now? The brothers get to eat with the king, the brothers get to eat with the king because the man in charge favors the least esteemed brother and wants him in their presence. Because he wants Benjamin in his presence. He also wants the brothers in his presence, or we could just make a beeline for the bottom line, there would be no meal for the others if Benjamin wasn't involved. So that is a huge picture of Jesus. That is a big deal. Big deal.

Okay, maybe it's better this way. Matthew 22, we hear that the kingdom of God is like a supper and we are being called to it. I know we've heard the songs and it sounds wonderful that we're all going to go to heaven and somehow eat turkey until we...well, we can't burst, and we call it the Marriage Supper of the Lamb, but let's make sure we're using biblical terminology here. The Marriage Supper of the Lamb as described in Revelation 19 doesn't show up in the book of Revelation until chapter 19. You have to ask yourself why that is. I know we're kind of rabbit-trailing here a minute but some of you are falling asleep on me and so that means it's time for me to make one or two of you uncomfortable, alright?

So if we have this idea, now I know some of you have been at Berean for about three or four years or more so you're not going to be surprised by anything I say either in the way I say it or in the content, but if you have Revelation 4, 5, 6, 7, 8, okay you get the idea, and you have Christians leaving in chapter 4 for this meal in the sky that's going to last seven years and it's not mentioned until chapter 19, we should probably be suspicious about such a belief. The Marriage Supper of the Lamb is not mentioned until Christ comes to earth. Alright, so if it doesn't occur until Christ comes to earth, a person would then say, "Well, then, what happens here?" Well, glad we asked. Revelation 20 happens here and Revelation 20 is this thing known as a thousand year reign. Yes? Okay, thank you. So a thousand year reign, it happens in chapter 20, and guess what Matthew 21 and 22 say? The kingdom of heaven is like a supper. So this is the Marriage Supper of the Lamb, okay? "I thought we were going to sit around and eat, you know, fried okra for seven years and sing hymns and play harps?" You didn't get that out of the Bible. You might have gotten it out of your favorite bluegrass band but you didn't get it out of the Bible, okay? So are we having fun yet?

Now that I have your attention, apparently being a part of the kingdom is an impossibility if it were not for the least esteemed among our brethren, Jesus, and because he is the star of the show during the coming big dance, so to speak, we get to be there and we get to share in the fact that the Father wants to honor the Son, and because he wants to honor the Son and we are recipients with the Son, we get to be honored with him and that is what is happening here.

Now let's talk about this whole Hebrew thing since Walt brought it up four weeks ago and I still haven't been able to deal with it properly. Why are Hebrews not allowed to eat with Egyptians? You might remember later on that the reason that we're going to find out later when Jacob comes down to Egypt, it says that Pharaoh puts him in Goshen because Hebrews are shepherds and Egyptians dislike shepherds. Now it might be a class warfare thing, it might be the least esteemed among us, they're shepherds. It could be. It was kind of that way in the Jewish, by the time that Jesus was born, it was kind of that way among the Jews as well.

("They weren't allowed inside the city walls.") That's correct. Yeah. Yeah, shepherds were not even allowed inside the city walls. Thank you.

Alright, so we find that Joseph is the second person called a Hebrew in the book of Genesis. When is he called this? Do you remember? I don't necessarily need a verse but do you remember when he was called a Hebrew?

("By Potiphar's wife.") By Potiphar's wife, the verse is 39:14, "That she called unto the men of her house, and spake unto them, saying, See, he hath brought in an Hebrew unto us to mock us; he came in unto me to lie with me, and I cried with a loud voice." Then later on Joseph calls himself when he's talking to the butler and the baker, "I indeed was stolen away out of the land of the Hebrews," Genesis 40:15.

So Joseph is the second person in the Bible called a Hebrew. Let's look at the first one again to refresh ourselves. Look at Genesis 14. Look there with me, Genesis 14 and we'll look at verse 13. I think we covered this a year and a half ago. I don't remember. Verse 13, "And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these were confederate with Abram." So we need to remember since Abraham in this story is in Canaan, not all Canaanites were Hebrews, okay?

Now let's look at chapter 10. Let's find out where this Hebrew word came from. What is it? We know that it took on the meaning of wanderer but that is not what it originally meant, okay? You know, it would be good for us to remember that words sometimes fall in their meaning. So I have a real good example of this. I was a freshman in college once and I remember my pastor, who at the time was 64 at that particular church, said something and I about fell off my pew, which takes a lot. He said something about and I couldn't believe it but this will give you an example of how vocabulary develops and why sometimes we need to think about updating our language. I remember my pastor said something about a devotional walk with the Lord and then he said this word, he said, "We all need to seek intimate intercourse with the Lord." Now I was 18, alright, and that sounded really weird to me but do you know that word used to mean something different? It used to mean discussion with two people. Would you say it means something different now?

Alright, so Hebrew may have developed into the meaning of a wanderer but let's see how it started. Look at Genesis 10 and look at verse 21, "Unto Shem also, the father of all the children of Eber, the brother of Japheth the elder, even to him were children born." So just a little rehearsal here. We have Noah and he had three boys, and by the way, Noah is the second of three people in the first 11 chapters of Genesis that has three boys. Who was the first one? Adam. Yup, thank you, Theresa, right. Cain, Abel and Seth. "Yeah, we're going to name our son Seth," they probably did it because he was born with a lisp. Work on that one, okay? That would have been funny.

We know the second one is Noah, who is the third one? The third one who had three sons? It's really weird. If you think of a pattern, you have the beginning of something new in each one. Adam, the beginning of the human race. Noah, beginning of the human race again. Then Terah, father of Abram, Nahor and Haran. So three sets of three boys born.

Anyway, here in this verse, verse 21, Shem was the father of all the children of Eber. Now he had more sons in Eber because look at verse 22, "The children of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram." Now Arphaxad is the father of the direct line of Abraham.

"And the children of Aram; Uz, and Hul, and Gether, and Mash." By the way, you see Uz there, he later went and moved to what is now Jordan and that became the land of Uz from which who came? Job was from the land of Uz. Right, very good.

"And Arphaxad begat Salah; and Salah begat Eber." Okay Eber. Now remember up there in verse 21 he gives us a shortcut, Shem is the father of Eber.

Verse 25, we're finding that he is, really, a grandfather, Eber, isn't he? "And unto Eber were born two sons: the name of one was Peleg; for in his days was the earth divided," now you know when chapter 11's tower of Babel occurred, during the life of Peleg, "and his brother's name was Joktan. And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah." Just lean through them, get through them and no one corrects you. It's fantastic.

So basically the people of Shem, if you want to go to chapter 11, look at chapter 11 and we can work our way back. We see that in verse 16, "And Eber lived four and thirty years, and begat Peleg: And Eber lived after he begat Peleg four hundred and thirty years, and begat sons and daughters. And Peleg lived thirty years, and begat Reu." Alright, so then you get down to Nahor in verse 23, "And Serug lived after he begat Nahor two hundred years."

So here's the bottom line: Shem had several sons, really his wife or wives did. He probably didn't have very many sons. I know that the Facebook gender choice is confusing to some of us but really he was male and so he wasn't able to have any sons. Alright, and one of his sons was Eber and that is where the word Hebrew is built from. So basically, technically if you were a son of this line of Shem, you were a Hebrew, Eber. If you were a son of Shem, that means you're Semitic, it used to be Shemitic but then they dropped the "h." It's Semitic. So when we say that, "Oh, that tribe is Semitic," we're saying they're from this third of Noah's lineage. Semitic. So Hebrews came from the Semitic tribes and so if you're one of...and by the way, are all Abraham's people technically, technically, I'm not saying what did they become biblically, biblically only Abraham's son Isaac, Isaac's son Jacob and Jacob's 12, obviously technically, biblically, Jacob's were the only that were called Hebrews in the Bible but genetically the Hebrews were the line of Eber from Shem. Doesn't that just bless your heart? So now you know where the term Hebrew came from.

Any questions about that? ("The Egyptians come from which line?") Great question. Genesis 10 tells us, let's look at Genesis 10 again. He wants to know where the Egyptians came from. Now, mind you, we're talking about the original Egyptians which were quite black, okay? Because remember we had a dynasty change between Joseph and Moses which is why we had a Pharaoh that did not know Joseph, the Hyksos totally separate. So extrabiblical history tells us that the Hyksos, h-y-k-s-o-s, the Hyksos dynasty which were not original Egyptians took over Egypt between Joseph and Moses.

?? Not sure. I can't remember. I'm not sure, but that is why the new Pharaoh was such an angry man about the Hebrews because he saw them as foreigners. What's the fear of foreigners called? Xenophobia, right. So they were afraid that the Hebrews were going to take over like the Hyksos did and so they started strong-arming them. Aren't you just thrilled? Overtaking those.

So Genesis 10, alright? We're going to be looking at verse 6, "And the sons of Ham; Cush, and Mizraim, and Phut, and Canaan." That's Genesis 10:6. Alright, that word Mizraim, does anyone have a variation of that in their Bible? Egypt. Yup, came from Ham. Egypt came from Ham.

Let's look at chapter 44.

("I've got one question.") Alright, let's hear it. ("In verse 29, Joseph says...") Of chapter 43? ("Yes.") Okay, chapter 43, verse 29. ("And he lifted up his eyes, and saw his brother Benjamin, his mother's son, and said, Is this your younger brother, of whom ye spake unto me? And he said, God be gracious unto thee, my son.' The word for God is Elohim.") Yes, okay, so last week we talked a little bit about his usage of the word Elohim and we mentioned that even though we're reading it in English and our word for God is English and that is, of course, a translation of the Hebrew word Elohim, okay, you might remember that that's what's written in the Old Testament but what is Joseph speaking in? ("Egyptian.") Probably. We're told in the previous chapter he's speaking through an interpreter. ("And it's plural so it could just be gods.") We have eight minutes until the end of class. We can't open that, okay? And don't forget, we have an Egyptian word back here that Joseph did use and it probably wasn't Elohim because Elohim is the Hebrew word. So the inspired word of God is, in itself, a translation. That's pretty deep, isn't it? I mean, he didn't speak in Hebrew so the inspired word of God is already a translation of what was spoken. So translations are not filthy.

Moving on, let's look at chapter 44. Are there any other questions? Okie dokie.

Look at verse 1, "And he commanded the steward of his house, saying, Fill the men's sacks with food, as much as they can carry, and put every man's money in his sack's mouth. And put my cup, the silver cup," which by the way in the preceding chapter, the word "money" in my translation anyways is the same word "silver." So it's not like they have rubber-banded stacks of hundreds crammed into their bags, little bags of silver in their bags, okay?

So anyway, verse 2, "And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn money. And he did according to the word that Joseph had spoken. As soon as the morning was light, the men were sent away, they and their [beasts of burden]." So anyway, verse 4, "And when they were gone out of the city, and not yet far off, Joseph said unto his steward, Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good? Is not this it in which my lord drinketh, and whereby indeed he divineth? ye have done evil in so doing." So the word behind the divining cup has the idea of, really, what did we decide, Michael? Madness goblet? Okay, so if you can imagine, they divined but it actually means to do something that is mad, not angry. Remember words have sort of changed a little bit. Mad used to mean crazy, nuts, weirdo, right?

So he is able to tell the future. Let me show you what this cup looks like here. That is what one of the divining cups looked like. Now this is looking into it and so you would

put a fluid in it and you would add things to it and then the fluid would behave a little bit and you'd be able to tell the future by how the fluid or the liquid behaved in this cup. A divining cup. There's another one of those. Of course we know the one in the story is silver, but fortune-telling, okay? Fortune-telling, isn't this nice? Alright?

Verse 6, "And he overtook them, and he spake unto them these same words. And they said unto him, Wherefore saith my lord these words? God forbid that thy servants should do according to this thing: Behold, the money, which we found in our sacks' mouths, we brought again unto thee out of the land of Canaan: how then should we steal out of thy lord's house silver or gold? With whomsoever of thy servants it be found, both let him die, and we also will be my lord's bondmen." Now, how dumb. Who in the world would say that? You've got your 10 brothers with you and you're saying things like, "Well, wherever you find it, let them die and the rest of us will serve you." He must have been a very confident man for whatever reason.

Verse 11, "Then they speedily took down every man his sack to the ground, and opened every man his sack. And he searched, and began at the eldest," for drama effect, "I'm gonna start way up here," "and the cup was found in Benjamin's sack. Then they rent their clothes, and laded every man his ass," his beast of burden, "and returned to the city. And Judah and his brethren came to Joseph's house; for he was yet there: and they fell before him on the ground. And Joseph said unto them, What deed is this that ye have done?," did you not know, "wot ye not that such a man as I can certainly divine?" I can tell the future. Do you not know that I knew that you took it? I even have a divining cup, do you not know that I knew that you took my divining cup?

"And Judah said, What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants: behold, we are my lord's servants, both we, and he also with whom the cup is found. And he said, God forbid that I should do so: but the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace unto your father." Hey, don't worry about it. I'll just keep the one of whom we found the cup.

So here's the question that we need to ask ourselves from the text: do we have any proof that Joseph himself actually practiced this? Not really. Do we have any indication that he probably didn't? I mean, what was he able to do? What do we know he was able to do that was kind of supernatural? Interpret dreams. We find no evidence that he needed a divining cup to do that, right? So here's a guy's idea of what we should think about this, hydromancy. The art of interpreting liquids in a cup or bowl was widely practiced in the Ancient Near East; the common methods for interpreting the patterns of moving liquids. And moreover, he says that Joseph is said to use the cup of divination is unexpected since this practice is outlawed in the law of Moses, even though that law of Moses wasn't written yet. There is no instance of this practice in the Joseph narrative. So he says, yeah, I mean, he was a Pharaoh in Egypt or he was Pharaoh's servant in Egypt and, of course he had the cup, but there's no proof that he actually did it. This is all part of the sham of catching his brother.

Alright, well, I need to let you go but before I do, let's look at Deuteronomy 18. We have a couple of minutes here, when I say a couple, I really do mean two, not a couple like, "I'll be done in a couple minutes," like preachers usually say which means that you have another three or four points and a poem.

So Deuteronomy 18 and let's see what God thinks about this fortune-telling thing and then you can decide whether or not you think it's a good idea for your kids to be watching movies with them in it, okay? Let's look at verse 10, "There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination," same thing, fortune-telling, "or an observer of times, or an enchanter, or a witch, Or a charmer, or a consulter with familiar spirits," someone who actually, a familiar spirit is someone who communicates with a dead loved one for you, "or a wizard, or a necromancer," someone who deals with the dead. "For all that do these things are an abomination unto the LORD: and because of these abominations the LORD thy God doth drive them out from before thee." So what is clear is that Moses wrote the account of Joseph and Moses wrote the account of Deuteronomy within 40 years of each other, right? And probably much much more close to one another and he did have a lot of time on his hands, it seems, in the wilderness, but in any case, you see what God thinks about divination.

("What about the divining rod?") I don't really know anything about that. I know that people use them to locate water, right, running through metal pipes and that kind of thing. Well, you know, they do. They do. As a matter of fact, we have churched up terms for that in the electrical field when you're trying to find cable, live cable underground. They just don't call them divining rods and there are probably better terms for them, but divining in itself, the idea in the Bible is fortune-telling, being able to tell the future.

("Is that the same with the blood moons? You know how that guy said there will be four this year and he tried to track all these?") Well, the blood moons, at least the book I wrote, I read. I'm definitely getting that out of the way because all of a sudden I'm pushing another book. Alright, so the blood moons, at least the book I read, those tricky words, I think it's Rabbi C. is his name. He doesn't go so far as to say it will definitely happen this year. What he says is that whenever four blood moons happen within a two year time frame it usually resulted in something major happening to the nation of Israel. Secondly, he says that since the comings of Christ, forgive me, the first coming of Christ fulfilled the spring festivals of the Jewish year, it makes sense that the second coming of Christ will fulfill the fall festivals of the Jewish year, and since it seems like, right, take those two facts, since we've had four blood moons in this two year time period and since we expect the Lord to come on one of the fall festivals of the Jewish year, then it makes sense that that would happen on this year, and if not this year, something bad has to happen or something good has to happen to Israel this year. That's the idea but he doesn't say that the Lord has to return this year, he says that there's no reason he cannot. There's a lot of other secondary and tertiary issues that come with that like what do you do with the seven year period that's supposed to precede that time. So he's right away telling you, "Hey, I believe in a pretrib rapture," which is fine. You might believe that in this room. It's way too late to start a debate this morning on that.