

Part 5 – Touch Not Mine Anointed

In part 4 we learned how the Lord (YHWH) made a covenant with Abraham, and gave him *unconditional* promises (Gen 12:1-7, Gen 13:14-17, Gen 15:4-5, 18-21, Gen 17:1-11, 15-21, Gen 22:15-18), that were both **physical** (that his seed would greatly multiply, inherit the Promise Land, and kings would come from him) and **spiritual**. For our Heavenly Father also promised: *I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed* (Gen 12:3). And truly, it is through Jesus Christ that all people (families) of the earth **are** blessed, i.e. through the precious blood He shed to atone for our sins (Rom 5:11; Eph 1:7; Col 1:14, Heb 9:12-15, etc.). For that (faith in Jesus) is the *only* way we (both Israel *and* the gentiles) can obtain forgiveness for our sins *and* is also what gives us the Holy Spirit, which gives us *eternal* life (Gal 3:14), *and* is what will allow us to rule with Jesus Christ, when He returns to rule the world forevermore (Rom 4:13, 8:17, etc.). And, we then learned how the Lord (YHWH) confirmed this covenant (the physical and spiritual promises) with Issac and then Jacob, whose name was change to Israel.

And we also learned that both the name of Jacob, and Israel, are used in the Scriptures (even though they refer to the same man) because they mean different things. Jacob is used to refer to Jacob's *natural* seed, but also refers to *weakness of man*, especially that of Jacob's *natural* seed. But Israel is used to refer to '*spiritual* Israel' and their '*strength*' *in faith* in God and *submitting* themselves *to God's will*. Further, Jacob's '*spiritual* seed' are those that would be 'born' by the Holy Spirit *when* they believe in Jesus Christ (John 1:12-13, 1 Peter 1:3-5, 1 John 5:17-20, James 1:18, Rom 8:8-17, 24-29). So, while the Law (God's Laws) *did* come through Jacob's physical descendants (i.e. they were given to the children of Jacob on Mount Sinai, Ex 19-20), the '*everlasting covenant*' (which promises the Holy Spirit, everlasting life and worldwide dominion) was given to Israel's *spiritual* descendants via their faith in Jesus Christ! And then we saw the Psalmist point out a *particular part* of the promises God gave to Abraham, Issac and Jacob/Israel, i.e. giving them the 'land of Canaan', which we call the 'Promise Land'. And, as we know from history the Bible records for us, the Lord (YHWH) was faithful to fulfil this promise. Israel indeed inherited the Promise Land. However, not all did. As Paul points out, in Heb 3-4, those Israelites who disobeyed, fought with, and rebelled against Moses and Aaron (God's representatives on earth) *died before* inheriting the Promise Land. In fact, an entire generation (those twenty years on upward) were condemned to die in the wilderness, while *their children* would be the ones who inherit the Promise Land (Num 14). So, the lesson to us is that '*race cannot save you*' (which Jesus also taught in John 8). That's why *faith in Jesus Christ* is the 'key' to inheriting the world (as was promised to Jacob in Gen 28:14, and Paul points out in Gal 2:27-29). That's why *only* those who remain faithful to Jesus Christ will be given eternal life (at the first resurrection), and allowed to rule with Him when He returns (Rev 20:4-6; Rom 8:14-18, etc.). Jesus warned about this also when He said that: *Not everyone that saith unto me, Lord,*

*Lord, shall enter into the kingdom of heaven; but he that **doeth** the will of my Father which is in heaven (Matt 7:21)!*

And then we learned of the great the faith (in God and His Word) that Abraham, Issac and Jacob had. For Abraham believed in God's promises even before he had any children! Yet, even after the Lord (YHVH) told Abraham that Ishmael wouldn't be the inheritor of the promises, Abraham still believed the Lord, *even though* God had promised him a son, *through Sarah*, who was *very* old at the time (as was he) (Gen 17:15-21). Moreover, even after Sarah had born Isaac to Abraham, he *still* believed in the promises God gave him, i.e. that they would come through Isaac – despite God asking him to sacrifice Isaac! So strongly did Abraham believe in the promises God gave him (that they would come to pass via Issac, as God had promised) that he was willing to sacrifice Isaac (i.e. put Isaac to death, literally) because *he knew* the Lord (YHVH) would 'raise him up', *even from the dead* (Heb 11:19) **because He had promised** '*in Isaac shall thy seed be called*' (Gen 17:21, 21:12). And truly, this also means that Abraham believed in the promise of the Messiah (which was given in Gen 3:15), whose 'heel' *was* 'bruised' through the crucifixion. And, what this means for us today is (as Paul taught us in Rom 4:19-25) that: we are we accounted (reconned) as righteous *when we believe in Jesus Christ*, i.e. that He was delivered for our sins (His blood atones for our sins, Rom 5:11) and was raised for our justification (Rom 3:24), so we can be considered righteous by God *and* given the promise of the Holy Spirit, eternal life and being allowed to rule with Jesus Christ when He returns (Rom 5:1, 9; 2 Cor 6:11; Gal 2:16, 3:34; Titus 3:7).

Lastly, we also learned that, even though Abraham lived in the 'land of Promise' (the land of Canaan) – and *never* saw his descendants (through Isaac and Jacob) grow into a 'multitude of people' (as the sand of the sea, dust of the earth and stars of the sky) or inherit the 'land of Canaan' - he *still believe in* God's promises, even though they were 'but a few men in number' at that time (Ps 105:11). Therefore, the Psalmist is giving a 'history lesson' to those who attended the 'great event' (when the Ark of the Covenant was first brought to Jerusalem) *to remind them how important* it is ***to believe in our Heavenly Father's Word***. For, His past record (of what He's already done to fulfill promises) is proof that the rest of what He has said, will come to pass! And that's also why he called the people to 'remember' God's marvelous works, wonders and judgments clear back in verse 5. So, what our Heavenly Father has promised, He is fully able to bring to pass. And this is critical for us to remember too, because the ***only*** way to eternal life is through Jesus Christ (John 14:6, 17:3, etc.), *for there is none other name under heaven given among men, whereby we must be saved* (Acts 4:12). Yet, the Psalmist is not done with the thought of the descendants of Abraham, Issac and Jacob...

Psalm 105

13 When they went from one nation to another, from one kingdom to another people;

So, this is referring to Abraham, Issac and Jacob. And you can read the same thing in 1 Chron 16:20. And to truly understand this verse, we should remember that, back in those days, it was quite dangerous to travel; especially with a small group of people. As verse 12 pointed out, they were just a ‘small group’ of people in the beginning. In fact, when Jacob and his sons (and their children, grandchildren, etc.) went into Egypt (due to the famine) there were only 70 people (Gen 46:26), not including a few other family members that were not of his direct decent (which is why Acts 7:14 records there were 75, as it adds the extra family members *not directly descended* from Jacob, as recorded in 1 Chron 7:14-20). And, as Genesis records, Abraham moved around several times, after coming out of Ur. He (and his household) even went to Egypt, to avoid a famine, at one point in time (Gen 12), but then moved again back to Cannan. Later they even dwelt in the ‘wilderness of Paran’ for a while (Gen 21:21) and even lived in the ‘land of the Philistines’ for ‘many days’ too (Gen 21:34). And (as stated before) Jacob’s household eventually went back to Egypt to avoid another terrible famine; and they did *really well* there because God had sent Joseph before them (by using his brother’s envy to do so, Gen 45:5; Acts 7:9-14).

Further, in the ‘Song of Moses’, the Lord explains *how well* he took care of Jacob when he was traveling (all by himself) to find a wife in his mother’s home country: *He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye* (Deut 32:10). The ‘apple’ of our eye is our pupil, which is something we naturally protect (by blinking) very carefully. So, the implication here is that: the Lord (YHVH) took as good of care of Jacob, as He would His own pupil of his eye! Yet, the Lord also took good care of Abraham and Isaac too; as well as Jacob’s children when they were in Egypt. For Joseph gave them the ‘land of Goshen’ to live in, which had plenty of good pastures for their herds (Gen 45:10-11). That’s why they flourished to *so much* there that they grew into a large population of people (Ex 1:7), whereas they were ‘but a few in number’ (Ps 105:12; Gen 46:27) when they entered into Egypt.

Psalms 105

14 He suffered no man to do them wrong: yea, he reproveth kings for their sakes;

15 Saying, Touch not mine anointed, and do my prophets no harm.

So, the Psalmist also points out another part of how the Lord (YHVH) took care of Abraham, Isaac and Jacob. You can read the same thing in 1 Chron 16:21-22. The word ‘**suffered**’ here means *to deposit* or (by implication) *to allow to stay* (#3240); so it essentially means ‘not to put up with’ or ‘not to allow’. So, the Lord (YHVH) didn’t allow anyone to do them (Abraham, Issac, Jacob and their households) any ‘**wrong**’, which means *to press upon*, i.e. *oppress, defraud, violate, overflow* (#6231). This was despite the fact they were a *small* group of people, traveling around in *dangerous* lands. And the word ‘**reproved**’ means *to correct* (#3198). Gen 20 records one of these times (God protected them), when Abraham allowed his wife (and half-sister) Sarah to be taken by the king of Gerar (Abimelech) to wife. In case you are wondering

why the heck he would do such a thing, Gen 20:11-12 actually tells us it was because he thought he would be killed. Apparently, it was a common thing back then for the kings to kill a man who was married to a beautiful woman, so they could have her for themselves. This tells us that, even though Sarah was, what we'd consider an 'old' woman by this time, she was still *incredibly* beautiful! So much so that a king would *still* desire her when she was 'old' (by our standards today).

But, thankfully, before the king 'went in unto her' the Lord (YHVH) Himself appeared to Abimelech, in a dream by night, warning him: *Behold, thou art but a dead man, for the woman which thou hast taken; for she is a man's wife* (Gen 20:3). Of course, the king protested his innocence, for he truly didn't know she was Abraham's wife (remember, Abraham had told him Sarah was his sister; which was not a lie, for she truly was his half-sister). And God said: *Yea, I know that thou didst this in the integrity of thy heart; for I also withheld thee from sinning against me: therefore suffered I thee not to touch her. Now therefore restore the man his wife; **for he is a prophet, and he shall pray for thee, and thou shalt live:** and if thou restore her not, know thou that thou shalt surely die, thou, and all that are thine* (Gen 20:6-7). So, we see that the Lord (YHVH) not only protected Abraham from being killed (so the king could have Sarah) but He also protected Sarah from being 'humbled' (sexually) by the heathen king, which also protected the 'seedline' that the Messiah would come through (Gen 12:3). Yet, we also see the Lord (YHVH) call Abraham His 'prophet' (#5030, someone who spoke for God).

So, that's one account that these 14-15th verses (in Ps 105) is speaking of. Yet, quite amazingly, the *same thing* happened again to Isaac and Rebekah! Gen 26 tells us that, after Abraham died, the Lord told Isaac not to go to Egypt but to stay in the land of Gerar... where that *same* king Abimelech was dwelling. And Isaac actually told a flat out lie (that Rebekah was his sister), for the same reason his father did. However, the king (Abimelech) later saw Isaac 'sporting' with Rebekah (i.e. caressing her as only a man would do with his wife) and, while Abimelech 'called him out' on it, he didn't harm Isaac but charged all his people, saying, *he that toucheth this man or his wife shall surely be put to death* (Gen 26:11). So again, the Lord protected Isaac (and Rebekah) too. Gen 20 and 26, also tell us how the king of Gerar (Abimelech) sought to make a covenant with both Abraham, and Isaac, after some fighting amongst their servants about water wells. So, this (again) is another way the Lord protected these men (God's anointed prophets) from 'kings' when they were 'few in number' (Ps 105:12).

Psalms 105

16 Moreover he called for a famine upon the land: he brake the whole staff of bread.

Now, this is where this Psalm (105) stops quoting 1 Chron 16. So, the Psalmist continues on (from David's Psalm) to explain how the Lord (YHVH) called for a famine 'upon the land', which is referring to the days of Jacob. This is recorded in Gen 41:54-57. And Acts 7:11

summarizes it quite well (in Stephen's speech, which was also a wonderful history lesson), when stating: *Now there came a dearth over all the land of Egypt and Chanaan, and great affliction: and our fathers found no sustenance.* Indeed, it was a great famine, because the drought lasted seven years! As Gen 41:57 says: *And all countries came into Egypt to Joseph for to buy corn; because that the famine was so sore in all lands.* And the phrase 'he brake the whole staff of bread', in the latter part of verse 16 (here in Ps 105), is an old figure of speech for a famine. It's used in Lev 26:26, which explains the figure of speech better, when the Lord (YHWH) said (concerning the cursings that would come upon Israel if they disobeyed Him): *And when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver you your bread again by weight: and ye shall eat, and not be satisfied.* So, to 'brake the whole staff of bread' speaks of having to cook bread with rations of grain. That's why it's a figure of speech for a famine.

And while famines have been around for thousands of years (even in modern times), the famine we (living today) must be careful of is the 'famine' for *hearing the words of the LORD* (Amos 8:11). That's why it's **so** critical that we study God's Word, for ourselves, and learn to 'rightly divide it' (2 Tim 2:15) – which includes learning to keep the subject and object in mind, as well as looking up the translated words in a Strong's Concordance, so we can understand what's *really* being said. For, those who simply eat the 'broken bread' of man's traditions, will starve to death! For 'traditions of man' don't feed us, they starve us *because* they make God's Word of 'none effect' (Matt 15:6), which means they don't give you the spiritual nourishment (of truth) you really need because 'traditions of man' are perversions (or outright lies) of God's Word. That's why **Church is Not Christianity** [<https://t.me/BibleStudyDownload/212>].

Psalms 105

17 He sent a man before them, even Joseph, who was sold for a servant:

Now the Psalmist begins to speak of Joseph's 'mission' (that God sent him on), which will continue on till verse 22. But, in this verse, the Psalmist points out that our Heavenly Father truly did send Joseph on into Egypt, before the rest of his family. This means that He *allowed* Joseph's brothers to sell Joseph into slavery. Had this not been God's Will, He would have surely protected Joseph from the great envy of his brothers. Yet, it *was* God's Will. After all, God had prophesied to Abraham (when he was in a 'deep sleep') that...

13 Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years;

14 And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.

15 And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age.

*16 But in the fourth generation they **shall** come hither again: for the iniquity of the Amorites is not yet full.*

Gen 15:13-16

So, it had long been God's plan to have Abraham's descendants (via Isaac and Jacob) go into Egypt; for the purpose of giving them a land they could safely grow in (multiply in numbers). And this was important because they needed to have enough fighting men to take on the heathen armies of those who lived in the 'Promise Land' (i.e. the land of Canaan), of which the Amorites were one of. And, the Amorites were actually the first, of the Canaanite tribes, Israel would have to fight; for they lived on the east side of Jordan, near the Moabites. And, because they wouldn't allow Israel to through their land peacefully, God gave them the victory over them, even though their land was 'east' of the Jordan river (Num 21:13-35). So, the Lord had long planned to send Joseph into Egypt *before* the rest of his family. And Joseph himself came to understand this...

4 And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt.

*5 Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you **to preserve life.***

6 For these two years hath the famine been in the land: and yet there are five years, in the which there shall neither be earing nor harvest.

*7 And **God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance.***

8 So now it was not you that sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.

9 Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not:

10 And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast:

*11 And **there will I nourish thee;** for yet there are five years of famine; lest thou, and thy household, and all that thou hast, come to poverty.*

Gen 45:4-11

After hearing that their 'little' brother Joseph (who *they* sold into slavery many years before) was the *top* ruler in Egypt (second only to Pharaoh), Joseph's brothers would have been greatly afraid of what he would do to them! And Joseph knew this, which is why he comforted them by telling them that it was not really them that sent him into Egypt... it was the Lord (YHVH) that had done so *to preserve their life* (and of their descendants), because God *already knew* there would be a great famine (in Egypt and Canaan, Acts 7:11), *many* years before it came to pass. So indeed, the Lord (YHVH) did 'send' Joseph into Egypt, before the rest of his family *to ensure* they would be 'nourished' (in the land of Goshen) throughout the famine. But, that also allowed

them to safely grow into such a large number of people, that (by the time God brought them out of Egypt) they would have enough men to fight the heathen in the ‘land of Canaan’.

Now, there’s one more point to this 17th verse (here in Ps 105) that’s pretty interesting. The word ‘**man**’ here is not the *normal* word used to refer to mankind in general (#120 without the article). It’s actually the word ‘**iysh**’ (#376), which does mean **a man as an individual** or **a male person**. However, apx 14 II (in the Companion Bible) explains that this word is used to refer to **a great man, in contrast with ordinary men** (ex: Ps 49:2; 62:9; Isa 2:9; 5:15 and 31:8). Thus, the Lord (YHVH) knew that Joseph would be a ‘great man’ *because* He knew Joseph was the kind of person who love Him, believed in Him, and would obey Him. Yet, it took many years for the Lord (YHVH) to mold Joseph into a ‘great man’. Before his slavery, Joseph was kind of an arrogant teenager, because of his father’s favoritism towards him (Gen 37:3-5). Yet, after years of bondage in Egypt, the Lord humbled Joseph greatly, and tried him (Gen 39:7-13) – all of which molded Joseph into a ‘great man’ *because* he learned to be humble *and* faithful to the true God, the God (YHVH) of Abraham, Issac and Jacob, his fathers.

Psalm 105

18 Whose feet they hurt with fetters: he was laid in iron:

Of course, the journey to becoming a ‘great man’ (i.e. a great servant for the Lord, YHVH) was not an easy trip. Joseph was literally put in ‘fetters’ (which is a chain, or shackle, for the feet) and ‘laid in iron’, which is actually referring to the manacles (chains, shackles, handcuffs) his hands were put in. The *Companion Bible* points out that, this is a figure of speech (*Metonymy*, of cause, apx 6), which is when the cause is put for the effect. So, instead of just saying his hands were put in handcuffs, the Psalmist said he was ‘laid in iron’. And, the *Companion Bible* also points out that this entire verse is another figure of speech (*Hysteresis*, i.e. a subsequent narration, apx 6), which is when a later record gives supplemental, or new, particulars; not inserted in the historical record. This means that, in the history records (in Genesis) concerning Joseph being sold into slavery (and his time there as a slave) it’s never *directly* stated his hands and feet were bound up by chains. But, undoubtedly, they were; and this verse confirms it. Yet, despite his being treated so harshly, Joseph *didn’t* lose faith in the Lord (YHVH); which is why he’s noted in the ‘great faith’ chapter of Heb 11 (vs 22).

Psalm 105

19 Until the time that his word came: the word of the LORD tried him.

So, Joseph remained a slave until ‘his word came’, although he certainly wasn’t held in chains the entire time. He was, after all, made the ruler over his master’s house (Potiphar, Gen 39:4). And even after he was cast into prison, after Potiphar’s wife *falsely* accused him of trying to rape her, he was then put in charge over all the prisoners (Gen 39:21-23). As verse 21 says: *But the*

LORD was with Joseph, and shewed him mercy, and gave him favour in the sight of the keeper of the prison. Verse 23 goes onto say: *because the LORD was with him, and that which he did, the LORD made it to prosper.* So, even though Joseph was a slave *outwardly*, he was not a slave *inwardly* (Rom 6). And, because of that, the Lord (YHWH) was with him, and blessed all that he did, so that even his ‘masters’ favored him, *and* trusted him enough to put him in charge of their house (Potiphar) and then the prison.

But what is this verse (19) referring to when saying that ‘*the time that his word came*’? It’s likely referring to the time when Joseph interpreted Pharaoh’s dream. The word ‘**word**’ here means *a word* and, by implication, *a matter* (as spoken of) or *thing*; and it can even mean (adverbially), a *cause* (#1697). As Genesis 40 explains, Pharaoh’s butler, and baker, had somehow offended him, and he threw them in prison. And the captain of the guard (prison) then placed them in Joseph’s care. And, one day, they both looked really sad. When Joseph asked about this, he found out they both had had a disturbing dream, but didn’t know what it meant. So, Joseph convinced them to tell him what they had dreamed; and *God gave Joseph the understanding* of what their dreams meant (the interpretation of it). And, he even gave them incredible details, such as ‘within three days’ the butler (cupbearer of Pharaoh) would be restored to his position, while the baker would be hanged (also ‘within three days’). And this came to pass *exactly* as Joseph had said (because God gave him the understanding of their dreams). Yet, the butler forgot to mention it to Pharaoh and so, Joseph was stuck in prison for two more years before he was freed.

So, indeed, *the word of the LORD tried him* (as the latter part of this verse 19, in Ps 105, says). The word ‘**word**’ here is different than the first time ‘word’ was used in this 19th verse (which was #1697). This time it means *something said* (#565, 561) and the *Companion Bible* renders it as an ‘**utterance**’ (as in Ps 119:38, what is said) explaining that this is a prophetic promise. In other words, God ‘tried’ (refined, as one does metal, #6884) Joseph *by testing his faith* that the Lord *would* give him the interpretation of the dreams; not only of Pharaoh’s butler and baker, but even of Pharaoh *himself*, as the next verse (20) will go on to speak out. But, before we get to that, we can’t overlook the point that the ‘Lord’ (Yehovah, #3068) ‘tried’ Joseph; and He did so through the many trials and tribulations Joseph went through in Egypt. Though Joseph truly loved the Lord (YHWH), he was young *and* arrogant. So, hard times *were good for him* to learn humility, get experience, and *learn how to trust in the Lord* (YHWH). And the same thing can be said of David, who was anointed to be king of Israel when only around 17 years of age (1 Sam 6:13). Though David’s heart was certainly right with God (1 Sam 13:14; Acts 13:22), he needed to grow up before being able to handle the responsibilities of being the king of Israel.

And this is an important point for us to remember in our own life too. For, when we serve Jesus Christ, life isn’t going to be a ‘bed of roses’. We’re in a spiritual war after all (Eph 6), and that means hard times *will* come. As Jesus said, *the servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours*

also (John 15:20). And, in his letter to Timothy, Paul warned that *all that will live godly in Christ Jesus shall suffer persecution* (2 Tim 3:12). Yet, it's through the hard times that our Heavenly Father tries us too. Why? Because, like silver and gold need to be 'put to the fire' (literally) to get the slag (filth) out of them, so too, do we! Thus, if we keep our faith firm in the Lord (and Jesus Christ) the hard times will have *a purifying effect* on us (Rom 5:3-6; James 1:2-4; 2 Pt 1:5-11, etc.) just as it did for Joseph and David (and many other written of in the Bible, ex: Heb 11) ...

Psalm 105

20 The king sent and loosed him; even the ruler of the people, and let him go free.

21 He made him lord of his house, and ruler of all his substance:

22 To bind his princes at his pleasure; and teach his senators wisdom.

Now, this happened *after* Joseph had interpreted Pharaoh's dream for him. The big thing about this was, none of Pharaoh's wise men, or magicians, could interpret the dream for him! And that's when his butler finally piped up and told him about Joseph. And Pharaoh, who really wanted to understand the dream, urgently called for Joseph to come. But, what's most remarkable about this, is the fact that Joseph *refused to take credit* for interpreting the dream (even before he did so). Remember, now, Egypt was a country that worshiped many gods, false gods that is, for they did not worship the one and only true God (YHVH) *as Joseph did*. So, part of Joseph's faith shown (and being tried by God) was in the fact that he *boldly* told the supreme king of Egypt (Pharaoh) that he didn't have the ability to interpret dreams, but his God did...

15 And Pharaoh said unto Joseph, I have dreamed a dream, and there is none that can interpret it: and I have heard say of thee, that thou canst understand a dream to interpret it.

16 And Joseph answered Pharaoh, saying, It is not in me: God shall give Pharaoh an answer of peace.

Gen 41:15-16

So, Joseph was wisely careful to give credit to Whom 'credit is due', and we should do likewise! Further, Joseph also (boldly) gave Pharaoh wise advice (without being asked for it) on how to prepare for the coming seven years of drought, i.e. by taking up a fifth part of the grain from the seven plentiful years *and* to find a man (discreet and wise) to set over this operation (vs 33-34). Of course, This, of course, is what would save Egypt *and* the surrounding nations. Verse 37 tells us that Joseph's suggestion was *good in the eyes of Pharaoh, and in the eyes of all his servants* and that's when Pharaoh said...

38 And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is?

*39 And Pharaoh said unto Joseph, **Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art:***

40 **Thou** shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou.

41 And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt.

42 And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck;

43 And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him ruler over all the land of Egypt.

44 And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt.

Gen 41:38-44

So, the fact that Joseph gave credit to God Almighty for the ability to interpret the dream **is exactly why** Pharaoh chose him to be ruler over Egypt, second only to him! So, this was when the king sent and loosed him; even the ruler of the people, and let him go free, as this 20th verse (here in Ps 105) said. And it's also why verse 21 said that Pharaoh *made him lord of his house, and ruler of all his substance* (vs 21). And, verse 22 tells us that Joseph had control over even the princes of Egypt, and to teach his 'senators' (the elders, #2205) wisdom (how to be wise, in mind, word and act, #2449). In other words, to teach all the people who could not interpret the dreams, how to be wise! (Note, that gave Joseph *free reign* to teach people about worshiping the *true* God, YHVH, *instead of false gods!*). And the fact that Pharaoh gave Joseph his ring means he had *free reign* with what we'd call the 'checkbook'. So, Joseph had a lot of money at his disposal too. And Pharaoh would not be disappointed. For, by the time the seven years of drought was over, Joseph had (on behalf of Pharaoh) gotten great wealth from (not only Egypt) all nations surrounding Egypt, for they came to buy grain. But Joseph also bought all the work animals from the Egyptians (when they ran out of money), as well as their land, *and* the Egyptian people even *sold themselves* into slavery to the Pharaoh (except the priests) to avoid starvation... all because of God's wisdom given to Joseph (Gen 47:13-26). Meanwhile, Joseph's family was allowed to move into the 'land of Goshen' (for free) and was given *whatever they needed*, by Joseph, at the approval of Pharaoh himself (Gen 47:6). And there they dwelt and (importantly) had possessions (unlike the Egyptians) and grew, and multiplied exceedingly (Gen 47:27). And this is what 'set the stage' for a later Pharaoh (who didn't know, or care, about all Joseph had done for Egypt) to begin to enslave the Israelites (Ex 1:8-12).

So, the point the Psalmist is making is that, even during a terrible time of drought, God was *still* able to provide for Abraham's descendants (via Isaac and Jacob), thus proving His is faithful to His Word. For He promised they would multiply exceedingly, and *they did* (Gen 47:27). And they continued to, even while in the Promise Land, *and after* they were kicked out of it too. And they are *still alive and well* (and without number) today too. However, most of them are not living in the tiny nation we call "Israel" today. Rather, the majority of them are in what we call the "West", or the "Christian nations". You can learn more about this by studying the 49th chapter

of Genesis [https://t.me/BibleStudyBooks_Genesis/633] where Jacob (before he died) prophesied of what would ‘befall’ each of his son’s descendants (tribes) in the ‘last days’ (i.e. latter days, which is the time after Jesus Christ, the Messiah, came to pay for our sins) (Gen 49:1).

So, what this part of the ‘history lesson’ teaches us is that: when God promises something, *we can count on it!* And this is *especially* so when He promises something *unconditionally*, as He did to Abraham, Isaac and Jacob. But (importantly) most of God’s promises *are conditional*, which means *we must* do ‘our part’ *to obey Him* (which is how we ‘claim’ His promises) and, if we do, then He will *always* do ‘His part’ to fulfil His promises. No matter where He sends us, no matter who we are around, how many threats there are, or how bad things seem (as it was for Joseph, when he was a slave for so many years), our Heavenly Father is *always* faithful to take care of us IF we keep our heart right with Him *and* humbly serve Him *faithfully*...

*5 Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, **I will never leave thee, nor forsake thee.*** [Deut 4:30-31; 31:6-8]

*6 So that we may boldly say, **The Lord is my helper, and I will not fear what man shall do unto me.*** [Ps 10:14; 22:11]

Heb 13:5-6

*6 But **godliness with contentment is great gain.***

7 For we brought nothing into this world, and it is certain we can carry nothing out.

8 And having food and raiment let us be therewith content.

9 But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.

10 For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

*11 But thou, O man of God, flee these things; and **follow after righteousness, godliness, faith, love, patience, meekness.***

*12 **Fight the good fight of faith, lay hold on eternal life,** whereunto thou art also called, and hast professed a good profession before many witnesses.*

1 Tim 6:6-12

We’ll pick this up in part 6...

AMEN.