

Welcome, everybody, to this seventh-day Sabbath.

We're going to pick up the sermon series *Change Is Coming*, and this will be *Part 2*.

In *Part 1* (just as an overview), we had looked at the story of Israel and how Israel (Jacob) had actually favored Joseph and he'd made him a tunic which was of colors. And a tunic, in those days, was something that was generally long-sleeved, and generally went right down to the ground. So it would have been obvious when Joseph was walking around wearing this particular tunic who he really was. And this favoritism (which we have seen and gone over in the last sermon), would have been obvious to the other brothers because they never had a tunic of colours, where Joseph did.

Joseph was given dreams from God and Joseph revealed those dreams, first of all, to the brothers, who hated him even more. They despised him even more. They were jealous of him. They envied him. Firstly, because of the relationship that he had with his father, with Israel, but secondly because they saw him now as a young upstart, being only seventeen years of age and saying these things, implying that one day that the brothers would bow down and worship him, they would kneel before him. Yet he was the younger. In their minds they would have seen this as arrogance and pride.

Then there was another dream where Joseph had this dream and revealed it also to his father and his father kept it to himself, put it in his mind, knew it probably had meaning, but couldn't really understand the full meaning of it, but he reserved it.

Then the brothers were sent out to look after the sheep and to feed them, and at some point in time the brothers decided that they would kill Joseph. When they saw him coming towards them with his tunic on - it's an obvious sign - it would have riled them up a little bit more. Well, they decided at that point they were going to kill him and get rid of him. Then Reuben intervenes and actually saves Joseph from this fate of death, and he says, "Well, maybe we should just put him down a pit." And that's exactly what they end up doing. They put him in the pit and they stripped him of his tunic and they dipped it into blood. They made out that he was actually killed by a wild beast. That was the implication of it although they didn't actually say it directly to Israel. Then they sold Joseph to the Ishmaelites who were going down to Egypt. Then we see Reuben comes back and is really upset by the fact that Joseph is no longer there. Then they make this cover-up story to cover up the sin, to cover up their actions. And they have to go back with this tunic (which they had put blood on it from a goat), and this tunic was a sign of who Joseph really was. And they knew that Israel would recognize the tunic. Jacob then turns around, recognizes the tunic, and he then refuses to be comforted. He's so upset he refuses to be comforted. They've come to him and tried to calm him down, because he was the one who said Joseph had definitely been killed, he's been torn by a wild beast, which really

reinforced their lie because they actually didn't say that directly. Jacob was the one who actually said that, therefore, there would have been a level of relief.

We can see from this that one change, one decision, one change impacted everybody. This decision impacted everybody. Firstly, it impacted Joseph, because Joseph now is going through this major change in his life and he's now ending up in service, in slavery to Potiphar. We can see that it affected Jacob (Israel) incredibly. The distress and the grief that affected him from this point forward that would have put stress and strain on all of the relationships that he had, every single one of them. It would have affected the brothers because they were living a lie and they knew it. So every time they saw Jacob they would have realized their lie. They lived with their lie. This change that took place, a physical change, had *massive* ramifications - huge ramifications.

Well, we understand that all physical matters have a spiritual component, which is a spirit of a matter. There's always something going on, which is about an attitude or a spirit behind it, which means the intent behind it. There's always an intent behind every physical thing that takes place. We're the same, brethren. Our thoughts, words, and actions are revealed by the way we live our life. If our thinking is godly, we will live godly. If it's natural, we'll live naturally. We won't be in obedience to God's law.

The world doesn't understand that this major change is coming to this earth, that there is going to be horrendous change taking place soon on this earth. And at some point in time over the next 1260 days and 50-days, there is going to be change affecting every human. Well, it's going to affect us too. And how we respond to that change, how we live our lives according to those changes, is important before God, because it is about the spirit of a matter. We will see death all around us. There will be great physical destruction coming to mankind, and mankind's going to respond naturally - generally in the natural way, which is they will always try to build or rebuild things. That's the way man is.

Often we see here in Australia where electricity goes down for a period of time. The first thing that happens is there's a big rally to try to get it back up. And society measures the service which is provided (which is electricity) by how long it's out of use. So after two days, it comes back on the radio and the TV saying, "We have reinstated the electricity within *48 hours*." It's like a big hero thing. "Wow! This is fantastic!" Well, it is incredible, really, that massive destruction can come through a place and within a week they have electricity back. Now, the importance of electricity is that without electricity nothing really works in today's society. For example, there will be no TV programs. Without electricity there'll be no internet connections. Without electricity there'll be no bank telling, there'll be no transfers, electronic transfers. The doors won't be opening in most buildings. There'll be no lights on. There'll be no freezers working keeping food safe. All of these things that are going to take place with this dramatic change, with the destruction that is going to be magnified over this period, at some point change is coming to us individually. This change is going to come to us. We know it. We are aware of it.

Well, we've been going through the story of Joseph, the life of Joseph, for the purpose of seeing how he handled the change and what he did. We can see that great physical change is also coming to us,

each and every one of us. How we "see" this change on a spiritual level is very important because we've got to consider the spiritual component of the change. And that spiritual component of the change is to do with the way we think, our attitude towards it. We know, we understand what's coming. We have been preparing and have been prepared by God for the last 12 months in a spiritual way, which is to do with the Year of Dedication. We have dedicated ourselves, we have been more zealous to getting our spiritual life, our spiritual condition in order so that we can face the change that is coming. Because the physical change that's coming on mankind is going to impact every human that is alive. It's going to affect everybody, and that everybody includes us.

Well, we are geared, we have been prepared by God on a spiritual level to handle this change spiritually - not to just look at it all on a physical level, but to consider it on a spiritual level. For example, death. If we consider death and look at it just on a physical level, it is tragic. There are children, young babies, there are older people, there are middle-aged people, there's women, there's men, there's all types of people. All nationalities are going to face death. We are aware that in places like Africa it's a common thing to them, that death is a common thing to many people. Well, to us it's not. Death is not a common thing to us where younger people are generally dying everywhere or destruction is everywhere. We are not prepared for that on a physical level. Most people aren't. We should be, brethren, because we are spiritually prepared, therefore, we understand death. We know it's temporary. Death is only a temporary thing. It's just like somebody going to sleep. And God has a great plan that at the end of 7,000 years there's going to be a resurrection, and mankind (the majority) will be given an opportunity to come to know God. They will have life, physical life again. How incredible is that, that we understand that? Mankind doesn't understand that, and therefore, they're going to look at death totally differently. They're going to be still, during this period of time, there'll still be Catholics, there'll still be Protestants, there'll still be Islam, there will still be Hindu. All of those religions will exist and they're going to respond to the change that's coming differently than the way we will because we see it differently. We believe God. We know this change is the best thing that can happen for mankind, because mankind does not want God. Mankind does not want God involved in their lives. The history is, the record is, the proof is, the evidence is mankind does not want God in their life.

God has revealed many things about Himself to mankind. Although they can't see it on a spiritual level they can see these things on a physical level, but mankind just doesn't want God. He doesn't want God in his life, therefore, destruction is coming and there is going to be great change coming on this earth. When this change comes we are prepared and should be prepared, ready for this change. We know it's coming!

Well, we've just been through a story where Joseph did not know what was coming. He was put down in the pit and he was then shipped off. Well, he wasn't aware of that, and you can imagine the thought process that he was going through. Now we're going to pick up the flow of the story in Genesis 39 with the understanding that we went through 2 Samuel 2, seeing how David trusted in God. Because the key to all of this, the key to surviving all of this change that is coming on us, both physically and spiritually, is to always put our trust in God, because God is almighty, God is all-powerful, and God

does love us. And God is the one who is going to provide for us. God is going to protect us spiritually through this period, this great period of change.

Genesis 39:1, we'll pick it back up there. **Now Joseph had been taken down to Egypt. And Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him, he was actually sold off as a slave, as a worker, from the Ishmaelites who had taken him down there.** Now, he's taken him as a servant or a slave so he has to do what his master wants. He will be submissive to his master. **The LORD was with Joseph**, and we went into that in a little bit of detail. Because God is with us. God is for us, God is with us, and we're now looking this on a spiritual level. ...**and he, talking about Joseph, was a successful man; and he was in the house of his master the Egyptian.**

Verse 3—And his master saw that the Eternal was with him, was with Joseph, and that the Eternal made all he did to prosper in his hand. So everything that he did was successful. Now, this builds up a trust and a confidence, because if things are going well, the natural carnal mind simply looks at it and says, "I'm going to give this person more." Now, this can happen in work environments and has happened to God's people often, because they are diligent, because they are trustworthy, which is a very important part, because God's people are trustworthy owners or people in business, or people above somebody will always look at the person and say, "I'm going to give them more because I can trust them. I can trust them that they will do the work." And that is something within each and every one of us that we have to learn to handle with wisdom. Because if we're not careful we will just be given more and more and more to the point that it will possibly break us, will break our relationship with God. We will turn it into something physical rather than looking at it on a spiritual level.

Verse 4—So Joseph found favor in his sight, and served him. Then he made him overseer of his house, and all that he had he put in his hand. He's put everything into Joseph's control, because the most important thing there, he was successful, but he trusted him. Now, this is something for us to take to heart. People will trust us if we are honest, if we're just simply honest. But if people trust you and they believe you're honest, they *will* give you more. They can put their confidence and trust in you. This principle applies to us going forward, that people will trust us and we will be open and honest. We will be sincere.

Verse 5—So it was, from the time that he had made him overseer of his house and all that he had, which is all his possessions, that the Eternal blessed the Egyptian's house for Joseph's sake. God is still with Joseph and God is making sure that Joseph is being showed favor. And because of that favor, because God is blessing Joseph, therefore, Potiphar's house is prospering. God provides all things. He is the provider of all things and He can influence outcomes. ...**and the blessing of the Eternal was on all that he had in the house and in the field.** So everything that Joseph is doing is prospering.

Verse 6—So he left all that he had in Joseph's hand, and he did not know what he had, he was so confident he didn't know what wealth he actually had, except for the bread that he ate. So he didn't get involved into the detail, he let things be. He wasn't what's called "a detailer," where you get down and check everything. Here we have a point where we see Potiphar didn't even know what his wealth

was. He wasn't getting into the detail of things. He was just happy to turn up back home, totally trusted Joseph, he relied on Joseph, and he was happy just to eat his meal. And he knew that things were being run or managed well because Joseph was open and honest and sincere. He was trustworthy, totally trustworthy.

And Joseph was handsome in form and appearance. He's quite an attractive man.

Now, it came to pass after these things that his master's wife cast longing eyes on Joseph. Now, this "longing eyes" is a desire for him. Now, this is not just something that is just, "Ah, I want to spend time with him." This "longing eyes" is a wrong desire. In other words, it's looking at adultery. ...**and she said, Lie with me.** So it is now, we're looking at it in a sexual way, she's looking to have a relationship, a sexual relationship outside of her marriage. **But he refused.** Now, this is where Joseph's strength is with his relationship with God. He's obedient to God. He knows that it's wrong, that it's sin. He also would have thought about the fact that Potiphar had trusted him with everything - and I mean everything. Everything that he had Potiphar wasn't getting into the detail, he was just getting off and doing his part with Pharaoh while Joseph managed the household, and also everything to do with the household. **But he refused and said to his master's wife, Look, my master does not know what is with me in the house, and has committed all that he has to my hand.** So Potiphar trusted Joseph implicitly. He never checked up on him, he just left things be. And Joseph is now in a way defending himself by saying, "Look! Look what Potiphar has done. He's given everything to me. He *trusts* me, and I'd be breaking this trust if I did what you're requesting." **There is no one greater in this house than I, nor has he (Potiphar) kept back anything from me but you, because you are his wife.** Which is the only thing that has been kept back from Joseph's control, is the wife. And he doesn't have access to her because it would be breaking the law. **How then can I do this great wickedness and sin against God?** Joseph understood God's law. He understood the law. He understood what sin was, transgression of God's law. He knew that it was great wickedness to commit adultery, to break the trust of Pharaoh, and to sin against God. And that was the question that he put to her, "How could I do this, because it's a great wickedness to undermine the trust of Potiphar, *but* the greater part is this wickedness and sin against God, to transgress God's law, to go against God's word."

Verse 10—So it was, as she spoke to Joseph day by day, so she's trying to wear him down, **that he did not heed her, to lie with her or to be with her.** Now, this "day by day," this is that continual indication of an intent that she intends to win what she wants, which is, "Will you lie with me? Will you come and sleep with me?" And it's a temptation that's before Joseph every day. And he's having to be very strong here to reject it, because day by day she is making the offer, "Come and sleep with me." And we can imagine how the intent is lived towards Joseph, which is an outward sign would have been shown, the willingness to sleep with Joseph, and the indication of how she behaved. All those things would have been before him. And she's actually saying it as well as she spoke to him every day about it. But he did not heed her. He didn't listen to her and he didn't lie with her as she wanted.

But it happened about this time, when Joseph went into the house to do his work, and none of the men of the house was inside... Now, this is something that we need to take to heart because this is

about an environment of sin and how we can get caught in these environments. This is something that where there was no men in the house. We have to be very careful about our relationships and what environments we place ourselves into, because it has happened in the world, and these things can happen in the Church, where somebody makes an accusation, a false accusation against somebody because there's no witness. And it can happen in this instance where it's going to be a man and a woman. Whose word are we going to believe? And that's where it becomes complicated. We can take to heart, these things, just be careful in our own lives, both women and men, to be very careful about our environments, what environment we place ourselves into.

Continuing on in verse 12... So he's now gone in there and there's nobody else in the house. There's no men in the house. There's no one else around. **...that she caught him by his garment, saying, Lie with me. But he left his garment in her hands, and fled and ran out. And so it was, when she saw that he had left his garment in her hand and fled outside, that she called to the men of her house and spoke to them, saying, See, he, talking about Potiphar, has brought in to us a Hebrew to mock us, which is to laugh at us or to make a mockery of us. He came in to me, talking about Joseph, He came in to me to lie with me, and I cried out with a loud voice.** So this is that whole thing about saying, "He's attacked me! He was trying to rape me!" Which is a false accusation. So this is a lie that is now being permeated because of the fact there is no witnesses. It's her word against a Hebrew, against a slave. Well, we know the outcome of anything like this, because people look at things from a worldly perspective and say, "Well, Potiphar's wife, she is someone important. She is part of Egypt." And therefore, we have this Hebrew, this Hebrew who's a slave (comes from another country), he obviously has attacked her." She's got proof. She's got evidence. What's the evidence? His garment in her hand. She's got proof of this attack from a perspective of Joseph's word against her word. He didn't have a hope here.

And it happened, when he heard that I lifted up my voice and cried out, which is "Don't attack me! Don't rape me!" is what she's implying, that he left his garment with me, and fled and went outside. So she kept his garment with her until his master came home. Then she spoke to him with words like these, saying, The Hebrew servant whom you brought to us came in to me to mock me, to humble me. Now, the implication here is that Joseph has tried to attack her to rape her, is what's really being said. She's got proof that Joseph did this because she's got his garment. Well, how else could you get the garment, is what Potiphar would possibly think. And she's saying, "You! You're the one who bought this Hebrew slave! You're the one who brought him in. You're the one who's trusted him, and look, he's not trustworthy at all, and it's *your* fault! I'm blaming you! If you hadn't have brought him in this wouldn't have happened!" **Whom you brought to us.** So now it's all turned around and it makes Potiphar, the captain of the guard, look bad. He would have been worried about his reputation as well, because he was the one who's got the slave, he works for Pharaoh, an officer of Pharaoh, captain of the guard. That's who he is. He's got a reputation and now he's the one who's going to be looked down on in his society as well. **...so it happened, as I lifted my voice and cried out, that he left his garment with me and fled outside.** This is her story.

And so it was, when his master heard the words which his wife spoke to him, saying, Your servant did to me after this manner, so it was "your servant," "it's your fault," that his anger was aroused. So it's anger against Joseph for what Joseph did because he's trusted him and he's given everything over to him and how could this happen? He's believing his wife. Then Joseph's master took him and put him into prison, and placed him where the king's prisoners were confined. And he was there in prison. Now, this is another change that is happening to Joseph because Joseph was now living a life where everything was in his control within Potiphar's house. He'd already gone through this massive change of coming out of the pit and being sold, well, now there's a time of settling down and the thinking changes slowly over time, and really, he had everything provided for him. He had control of everything and he was managing well and everything he did was prospering. There is an environment of peace. There's an environment of being settled. Then suddenly, in one day a complete change takes place; he is accused of something that he didn't do. He is accused of something where he had no intent to do it. He's being accused by someone who's lying! Someone who had the intent to sleep with Joseph is now lying about it. It's a false accusation! Now, when false accusations come it affects the thinking because we go through all these battles about, "Well, that's a lie! That's not true!" And we try to work out how we're going to get through this because to defend lies is very difficult.

Well, we have that evidence within God's Church today. Because unless God intervenes to save or change the environment it's just the way that it's going to be. Just like here where we see that Potiphar's wife has made a false accusation; it's all lie. They "so called" have some evidence, which is not evidence at all. There's no evidence really. A garment left behind or a garment being found, what does that prove? Absolutely nothing! But because of society, because of systems and because of who she was and because who Potiphar was, Joseph was going to have God's will fulfilled. Because it was God's will that Joseph would end up being second in charge of all of Egypt. And this process is where Joseph is learning. He knew that it was sin. He rejected sin. He wasn't going to give into the temptation of sin. He rejected it. He was trying to avoid it. He denied Potiphar's wife. Then it all blows up. Change has now affected Joseph.

That change that took place because of the first lie, well, the same things happening again. Another lie is taking place and this lie is going to affect Joseph dramatically. And what happens? He finds himself in prison. Now, the other side of this is that this change affected Potiphar because Potiphar had somebody that he could trust and rely on. Well, now he has to find somebody else to run all of his affairs. And everything that he was doing, all the knowledge of what was happening, well, now it was all with Joseph. Joseph took it with him to prison. It was in his mind. Well, now someone else has to come along and try to pick up the pieces to work out what was happening. And the other side of it, which is not often thought about, is that when Joseph moved, the favor of God moved with him, and therefore, ever who took over Joseph's role (because somebody did, someone would have had to try to manage it all), God was not with them, therefore, the prosperity that went with Joseph was not going to be there. Therefore, things changed in Potiphar's life, things changed for all the other servants. And all the other events around Potiphar's household, it all changed as well. And then they had to go through all of the thinking and all of the process of trying to work out all those things because change affects everybody. Change does affect everybody in different ways.

Now Joseph has found himself in prison. **Verse 21—But, there is something incredible here, But the Eternal was with Joseph.** Now, this is back to where we were before, that God was with Joseph before, God is with Joseph now. He's in prison - God hasn't left him. Just like God is not going to leave us. *God* is with us. God, during this period, is not going to withdraw from us because God loves us and He is working out His plan of salvation for mankind through us, brethren, through the Body of Christ, the Church of God. And we are like Joseph. Although we're going to go through different things (and we have been through different things); we have had God's apostle placed in prison. That was a dramatic change! Everything changed when that happened. Things changed within the Church. Things had to be reorganized within the Church. Things are done differently in the Church at the moment because of this very event. *But* the LORD is with us. God is still with us. God is still with God's apostle. God is still with His Church.

But the Eternal was with Joseph and showed him mercy, and He gave him favor in the sight of the keeper of the prison. So this same thing was done, to take place, because he is open and honest, because he is sincere. Because he's genuine and he's a hard worker, what happens is that the keeper of the prison sees these things and starts to show him favor, because God's involved in it and God can show favor as He desires, and He can do that through people and other people in life. We know God is the one that can show favor and that God does show favor to His people.

Going back to **verse 22—And the keeper of the prison committed to Joseph's hand all the prisoners who were in the prison; whatever they did there, it was his doing.** Joseph was now in control of the prison, basically, and he's managing all the prisoners. And whatever they did - all the scheduling and all the different things they had to do - and they were able to trust him. Going back to that key point - trust. *They* trusted Joseph and they put everything into his hand because he was trustworthy. We trust God. Why? Because He *is* trustworthy. We can trust God. If God says something in His word with regards to He loves us, He cares for us, and that *everything* in life (all the physical things that are going to change around us), they are for our spiritual good *if* we yield to it.

Because we do have a choice, brethren. We have a choice within our life about how we respond to change. Change is coming to God's Church. Dramatic change is always coming to God's Church. And that change can be doctrine. That change can be anything. We just don't know where it's going because God is continuing to reveal the truth to the Church. Well, change is coming to the world. How we handle that, we're going to see it on a spiritual level. Because the key to surviving what is ahead of us is to see things on a spiritual level, not just on a physical level. When we see death, what do we see? Well, we see God's plan. We see God's plan of salvation for mankind, that it's *not* the end, it's only the start of something. When they're resurrected, that's the start of something, the start of having access to God. So when we see death we can view it differently. And we trust God's word. We trust God's plan. We know it's true, therefore, we can trust in Him. He is our strength. We can rely on Him. The more important thing out of all of this is as change comes we see it on a spiritual level. We see God involved in it - God's plan moving forward.

Verse 23—The keeper of the prison did not look into anything *that was* under *Joseph's* hand, because the LORD was with him; and whatever he did, the LORD made *it* prosper. It was successful. This is all now part of God's plan, that God is going to reveal something for the purpose of moving His plan forward.

Genesis 40:1—It came to pass after these things *that* the butler and the baker of the king of Egypt offended their lord, which was the Pharaoh, the king of Egypt. And Pharaoh's anger with his two officers, the chief butler and the chief baker. So he put them in custody in the house of the captain of the guard, in the prison, the place where Joseph *was* confined. So now they're there with Joseph. And remembering that Joseph is actually virtually almost running the prison and they've placed everything into Joseph's hand and they're not really checking up on anything because everything is being placed under Joseph's hand because they trust him.

Verse 4—And the captain of the guard charged Joseph with them, so they've now been placed under Joseph's management, and he served them; so that they were in custody for a while. And he served them. Joseph is now serving them and looking after them and they were there in custody for this period.

But the butler and the baker of the king of Egypt, who *were* confined in the prison, dreamed a dream. Now, these dreams are from God. Just like Joseph's first dream, these dreams are given from God. They dreamed a dream, both of them, each man's dream in one night *and* each man's dream with interpretation. Only God can interpret dreams if God has given the dream. And Joseph came in to them in the morning and looked at them, and saw they *were* sad. They were dejected. Because they've had this dream, here we see they are now dejected and a bit despondent because they have had this dream and it's distressed them a bit and they don't really understand the true meaning of it.

Verse 7—So he asked Pharaoh's officers who *were* with him in the custody of his lord's house, saying, Why do you look so sad today? "Why are you so dejected?" And they said to him, We each have dreamed a dream, and *there is* no interpreter of it. So they had their own thoughts of what they think it might mean, but there's nobody there to really interpret it. And Joseph said to them, Do not interpretations belong to God? This is the question he's asked them. "If you really want to know the interpretation of a dream, God is the one who will give you the interpretation." Tell *them* to me, please.

Then the chief butler told his dream to Joseph, and said to him, Behold, in my dream a vine *was* before me, and in the vine *were* three branches; it *was* as though it budded, its blossoms shot forth, and its clusters brought forth ripe grapes. Then Pharaoh's cup *was* in my hand; and I took grapes and pressed them into Pharaoh's cup, and placed the cup in Pharaoh's hand. And Joseph said to him, This *is* the interpretation of it. Now Joseph's going to tell him the dream because God is giving him the interpretation of it. This is the interpretation of it: The three branches *are* three days. Now within three days Pharaoh will lift up your head and restore you to your place; he'll put you back in your job, and you will put Pharaoh's cup in his hand according to the former manner,

because that's what he was, he was the chief butler, **when you were his butler**. So now this interpretation of the dream is from God.

Just hold your place there. Daniel 2:19, which is going back to Daniel, and Daniel with regards to his coming to understand the interpretation of dreams, because it's God that reveals the meaning of dreams. **Daniel 2:19—Then the secret was revealed to Daniel in a night vision. So Daniel blessed (praised) the God of heaven. Daniel answered and said, Blessed be the name of God forever and ever, for wisdom and might are His.** Now, God gives all knowledge, God gives all understanding with regards to matters.

Now, these dreams that are being placed into people's minds are from God, because God is almighty, God is all-powerful, and He is the one who gives these dreams. Now, not all dreams, of course, are from God. And many people have come into God's Church believing that prior to coming into God's Church that they had a special relationship with God through dreams. Well, on the website it is clearly explained with regards to dreams, where they really come from, from active minds, or from thinking, of stress. God does not work that way within people's lives today. So if you need to know more about dreams you can go into the Church website and see that explanation.

For wisdom and might are His, and He changes the times and seasons. God is in control of the weather. God is in control of what takes place, the rising up and the pulling down, the change of seasons, when things are to happen and how they're to happen. **He removes kings and raises up kings.** He sets up kings. God is in control of what government structure or rulers are in place according to His will and purpose. When God has a plan to achieve, or wants to achieve something, an outcome as He is now with Joseph's life, with the change that's taking place in Joseph's life, well, God can raise up kings. He removes them. And He pulls them down. It's according to what He is going to achieve through that decision. **He gives wisdom to the wise.** God is the one who calls us. He gives us His spirit. He gives us His mind to the wise. We're only wise if we have God's holy spirit, because we live wisdom, we live the mind of God. **...and knowledge to those who have understanding,** who have understanding of God's ways. So it's God that calls. It's God that gives us the knowledge we have, the spiritual knowledge, the spiritual understanding, and the ability to live wisdom.

Verse 22—He (God) reveals deep and secret things; He knows what *is* in the darkness, and light dwells with Him. God is the one who reveals secret matters. Now, these dreams that have an interpretation are from God. This can say, "these deep and secret things are the things of God." It's the wisdom of God, the mind of God. And God's plan of salvation, God's plan, the Holy Days, the Sabbath, understanding these things, understanding what sin really is, the spirit of the law, these are actually the deep and secret things of God because it requires God's holy spirit to see these things. These deep and secret things can be the timing with regards to Jesus Christ's return to this earth with 144,000, the establishment of the Millennium. And the removal of Satan is another deep and secret thing. The destruction at the end of 7,100 years of the wicked, Satan and his demons and those that are unrepented, that is a deep and secret thing because it's from God. Mankind doesn't know it. Mankind doesn't believe it. Mankind doesn't *want* to know it. Mankind doesn't want to believe it either. God is

the one who reveals these deep and secret things, just like He is the one who reveals the interpretation of dreams.

"He knows what's in the darkness." There's nothing hidden from God. And He knows what the light is that "dwells with Him," which is the word, the truth, the Word of God, which is the light. So all the glory goes to God.

Verse 23—I thank You and praise You, O God of my fathers; You have given me wisdom and might. And that's what's happened to us. We have been given wisdom, spiritual wisdom from God, and might (strength) because of a calling and because of this conversion, this ongoing process. **And have now made known to me what we asked of You, for You have made known to us the king's demand** (the king's word). God had revealed to Daniel the interpretation of the dreams. God is the one who provides the interpretation of dreams. And the ones we're looking at here that have taken place, God is the one who is revealing the meaning of these back to Joseph.

Going back to **Genesis 40:14**. The butler's had this dream and Joseph's interpreted it and saying that he's going to be placed back in his position. **But**, now he's asking something of the butler, **But remember me when it is well with you**. So, "When you're placed back in your position and you are now serving the king again and you're back being trusted or being trustworthy, when you're back into this position of trust," because a butler had to be trusted, "and Pharaoh now trusts you, remember me. Remember I'm the one who helped you and I'm the one who gave you the interpretation." **...and please show kindness to me**. In other words, try to say something to Pharaoh to influence a decision that may help me, to show kindness to me. **Make mention of me to Pharaoh**, what has happened to him and how Joseph did the dream, **and get me out of this house**, "get me out of this location." **For indeed I was stolen away from the land of the Hebrews; and also I have done nothing here that they should put me into the dungeon**. Which is to say, "I shouldn't be put back down here because I've done nothing wrong. I was stolen away," which we've been through, "and I've been placed here on a false accusation."

Verse 16—When the chief baker, now this is the other person, **saw that the interpretation was good**, he had heard that the butler was going to be reinstated and back in favor with Pharaoh so he would have liked that interpretation. It sounded pretty good to him. **...he said to Joseph, I also was in my dream, and I had three white baskets on my head**. This is baskets of bread. **In the outermost basket there was all kinds of baked goods for Pharaoh, and the birds ate them out of the basket on my head**. **So Joseph answered and said to him, This is the interpretation of it**. At this point we can imagine the excitement of the baker, because he's thinking of something good, something goods going to happen to him because that's what Joseph had said to the butler. **This is the interpretation of it: The three baskets are three days**. Now, you imagine the mind of the baker; he's going, "Ah, this is exactly the same, three baskets are three days just like it was for the butler." **Within three days Pharaoh will lift off your head from you and hang you on a tree; and the birds will eat your flesh from you**. Now, this would have been a shock to the mind after having such anticipation for something good to hear something bad. He would have gone deeper into his depression.

Now it came to pass that on the third day, *which was Pharaoh's birthday*, that he had made a feast for all his servants; and he lifted up the head of the chief butler and the chief baker among his servants.

Verse 21—Then he restored the chief butler to his butlership again, so he's back serving the wine, and he placed the cup in Pharaoh's hand. But he hanged the chief baker, as Joseph had interpreted to them. Yet the chief butler did not remember Joseph, but forgot him. So all the things that he had asked, he's now forgotten. Here he is, Joseph is still in prison after those particular events. We can see that it's God that raises up and it's God that pulls down. *If* God had wanted Joseph out of jail at that particular time He would have had the butler actually say something to Pharaoh and started the process, and the butler would not have forgotten Joseph, but he did because God's purpose will be achieved.

Genesis 41:1—Then it came to pass, at the end of two full years, so after two years of being there and having these events take place, this is what takes place, that Pharaoh had a dream; and behold, he stood by the river.

Verse 2—Suddenly there came up out of the river seven cows. Now, we understand that seven is about completeness or being complete, fine looking and fat; and they fed in the meadow.

Verse 3—Then behold, seven other cows came up out after them out of the river, ugly and gaunt, which is withdrawn and showing bones, and stood by the *other* cows on the bank of the river. So we see there's two lots. There's seven fat cows and there's seven skinny ones, basically. And the ugly and gaunt cows ate up the seven fine looking and fat cows. So Pharaoh awoke. This dream would have been quite shocking to him and he's looking for an interpretation for it.

Verse 5—He slept and dreamed a second time; and suddenly seven heads of grain came up on one stalk, plump and good.

Verse 6—Then behold, seven thin heads, blighted, which is to be damaged, by the east wind, sprang up after them. And the seven thin heads devoured the seven plump and full heads. So Pharaoh awoke, and indeed, *it was* a dream. Now it came to pass in the morning that his spirit was troubled, so he's really anxious about this. He's worried about these dreams because they're similar in nature, and he sent and called for all the magicians of Egypt and all its wise men. Now, we know this is this very similar thing with regards to Pharaoh in the future that he'll have the Israelites as slaves but he's going to have dreams and look for interpretation, and what's he going to do? He's going to do the same thing as this Pharaoh did, which is to call for the magicians of Egypt and all its wise men because they are the consultants and they're the people that you go to if you have a matter that can't be resolved or a matter you don't understand. And Pharaoh told them his dreams, but *there was* no one that could interpret them for Pharaoh. Then the chief butler spoke to Pharaoh, saying: I remember my faults this day. Now he remembered Joseph, basically is what it's saying.

Verse 10—When Pharaoh's anger was with his servants and he put me in custody in the house of the captain of the guard, both me and the chief baker, we each dreamed a dream in one night, he and I. Each of us dreamed according to the interpretation of his own dream. So we've had this dream. We thought we knew what it was about. Now there was a young Hebrew man with us there, a servant of the captain of the guard. And we told him; he interpreted our dreams for us. To each man he interpreted according to his own dream. He's given the answer. They sounded similar, but the reality was they were completely different. Change was about to take place within Pharaoh's life, but he didn't really know it at this time. He's had these dreams, which is a change, because these dreams are from God, but there's a change coming that's going to affect everybody and everything. And it came to pass, just as he interpreted for us, so it happened. It was exactly as he said. He restored me to my office, and he hanged him, he hanged the other person.

Then Pharaoh sent and called Joseph and brought him hastily out of the dungeon; and he shaved, changed his clothing, and came to Pharaoh. Because they wouldn't allow him just to come out naturally as he was. And he's shaved, he's cleaned up, and he's changed his clothing rather than having the prison clothes on, and he's come to Pharaoh. Because you'd have to be presented to Pharaoh in a particular manner, which was clean and respectable.

Verse 15—And Pharaoh said to Joseph, I have dreamed a dream, and there is no one who can interpret it. But I have heard it said of you that you can understand a dream, to interpret it. So Joseph answered Pharaoh, saying, It is not me; God will give Pharaoh an answer of peace. What Joseph is doing here is something we also need to do, which is to give God the credit. Because anything that we have in relation to physical things, anything we have with regards to spiritual understanding or knowledge, or wisdom, it all comes from God. So, "Joseph answered Pharaoh saying, 'It is not me.'" No credit to self. Now, this takes us forward to Jesus Christ. Jesus Christ said, "Well it's not Me. All the credit goes to God." And there are other examples of miracles taking place and, "It's not Me." It's not the minister. It's not the apostle. It's not "me." No credit to self. It's *God* that is almighty. It's God that is powerful. "God will give Pharaoh an answer of peace." Because God is the one that's given the dream and only God can give its true meaning and understanding. Now Joseph understood this and it's an incredible thing that he has this relationship with God and he is trusting God and he's trusting God's word.

Well, Pharaoh now is about to put his trust in Joseph, just like what's happened to Joseph before with regards to Potiphar and also the prison office there where the head of the prison has placed everything in Joseph's hand. **Then Pharaoh said to Joseph: Behold, in my dream I stood on the bank of the river. Suddenly seven cows came up out of the river, fine looking and fat; and they fed in the meadow. Then behold, seven other cows came up after them, poor, very ugly, and gaunt, such ugliness I have never seen in all the land of Egypt.** So it would have been quite distressing to see these things and to know there's such a big difference, a contrast between the fat and these really skinny cows.

Verse 20—The gaunt and ugly cows ate up the first seven, the fat cows. They devoured them. When they had eaten them up, no one would have known that they had eaten them. In other words, they're still skinny. In other words, they should have been fat, because you eat a fat cow, you'd think that the skinny ones would have been fat. ...for they *were* just as ugly as at the beginning. So I awoke. So that's the very first dream that he's had.

Verse 22—Also I saw in my dream, and suddenly seven heads came up on one stalk, full of good. Then behold, seven heads, withered, thin, *and* damaged by the east wind, sprang up after them. And the thin heads devoured the seven good heads. So I told *this* to the magicians, but *there was* no one who could explain *it* to me. Then Joseph said to Pharaoh, The dreams which Pharaoh, *are* one; they are one and the same thing. God has shown. In other words, they have the same meaning and it's only God that has revealed this to Joseph. Joseph's taking no credit to self. God has shown Pharaoh what He *is* about to do.

We can stop here and consider this. God has shown us, members of the Body of Christ, the Church of God, what He is about to do. Change is coming to this earth, change that mankind can't understand. Just like Pharaoh couldn't understand his dreams, he couldn't understand the interpretation of them, "What does it mean?" We understand what is coming, mankind doesn't. Mankind doesn't understand. There's a few out there (not many) that have some knowledge, but they don't understand it because it's spiritual in nature. These physical changes that are going to take place all are going to happen for a purpose and intent of "bringing many sons to glory." Mankind doesn't know it.

So verse 25 again, really points back to us. We know what is coming. We know the change that is coming. We know *why* the change is coming. And we know the meaning of things. Everything physical has a spiritual component. We know where it's heading. We know why people are going to die. We know why there's going to be such massive destruction. We know these things. We know we are in a count. We know there is famine. We know there is droughts coming. We *know* these things. We know the weather conditions are going to be bad. We know there is going to be war. We know there is going to be nuclear explosions. Mankind doesn't know it. We do.

Verse 25, again, Then Joseph said to Pharaoh, The dreams of Pharaoh are one. They're one and the same thing. God has shown, well, God has shown the Church, what His is about to do. Now, this is the outcome of the dream: The seven good cows *are* seven years, and seven good heads *are* seven years; the dreams *are* one, one and the same meaning. The seven thin and seven ugly cows came up after them, *are* seven years, and the seven empty heads damaged by the east wind are seven years of famine. So there's going to be seven really good years, and then seven years of famine. Now, we've been through different counts of seven. We understand what seven really means, brethren, on a spiritual level. This *is* the thing which I have spoken to Pharaoh. God has shown Pharaoh what He *is* about to do. God has shown the Church of God what He is about to do. Indeed seven years of great plenty will come through all the land of Egypt; but after them seven years of famine will arise—seven years of plenty, seven years of famine—and all the plenty will be forgotten, the good times will be forgotten, in the land of Egypt; and the famine will deplete the land. We can

understand this from the point of view of famine because morals and famine are connected. The decline of morals is like a famine. A spiritual famine has taken over the land because the morals have declined. Today's society, it's depleted morally, and therefore, we are in this period now of this suffering and the collapse of man's thinking. Because man is depleted in his thinking. He is corrupt in his thinking.

Verse 31—So the plenty will not be known in the land because the famine following *will be* very severe. It's going to be horrendous. The good times will be forgotten, people will be in suffering. That's where we're heading. This change that is coming is exactly like this. Where man has lived his life without God intervening into his life, well, God is now going to intervene into man's life and there's going to be a time of suffering, there's going to be a time of famine.

Verse 32—The dream was repeated to Pharaoh twice because - Why did He say it twice? - the thing *is* established by God, and God will shortly bring it to pass. So he had this same dream, different ways of looking at it. But he's had the same dream twice because God is establishing something in his brain. It's been burned into his brain that God is going to fulfill this. "This is the way it's going to happen. It's not going to change." God has established this thing, "and God will shortly bring it to pass." So it's going to happen as God has given you the knowledge. There's going to be seven years of prosperity, then there is going to be seven years of famine, a famine in the land, so severe, so bad, times that are so bad that the good times won't be remembered. People will not look back and remember the good times. They're going to look back and remember the severity of the famine.

Verse 33—Now, therefore, let Pharaoh select a discerning and wise man, and set him over the land of Egypt. Let Pharaoh do *this*, and let him appoint officers over the land, to collect one-fifth of *the produce* of the land of Egypt in the seven years of plenty (the seven plentiful years), which is a twenty percent tax. So this is very similar to a tax system. Well, this twenty percent tax that is being applied to them is about storage or getting ready for trouble that is ahead. **And let them gather all the food of those good years that are coming, and store up grain under the authority of Pharaoh, and let them keep food in the cities.** This tax now of twenty percent was going to be collected and it's going to be put into locations and the storage is going to take place in the cities, all for the purpose of being able to feed the people in the future. So it's like a guarantee or a super-annuation (is what we would call it over here), or it's like a retirement fund. But this tax for these seven years is about getting ready to be able to provide for the people. It's going to cost them, of course, but it makes Pharaoh more powerful in the end because he has control of the food and he has the power to implement this twenty percent tax.

Verse 36—Then that food shall be as a reserve for the land for seven years of famine. We'll be able to have a supply to be able to feed the people. **...which shall be in the land of Egypt, that the land may not perish during the famine.** So it won't be cut off; it won't go into starvation.

Verse 37—So the advice was good in the eyes of Pharaoh and in the eyes of all his servants. So this is a good idea. It sounds logical and it sounds like it's really good advice to do. It's wise to do this. **And**

Pharaoh said to his servants, Can we find *such a one* as this, a man in whom *is* the spirit of God? So this is the question, "Can you find anybody as trustworthy and as wise as Joseph? Can it be possible? It's not." Then Pharaoh said to Joseph, Inasmuch as God has shown you all of this, *there is no one as discerning and wise as you*. There's nobody where God is working. This is where God is working. We can look at this and say the same thing. There is nowhere where God is working but in His Church. God works in and through His Church. So there is no one as wise and discerning as us, brethren, on a spiritual level. There's nobody. It's only somebody that has been called by God, has gone through the process of conversion, has God's holy spirit active in their life (someone yielding), that could be as wise and discerning as this, which is, we, brethren, are those wise and discerning people. God is working with us. God's spirit is in us. Where God is, is where God is working, therefore, as we come into this time of famine, we have already had a time of prosperity - spiritual prosperity. God's Church has been prepared for the famine that is coming, because the famine that is coming, the physical affects that are going to affect this world, we have already been built up on a spiritual level. We have God's holy spirit. We are wise and discerning. Because we know why it's happening. We know *what* is happening and *why* it's happening. It's all spiritual in nature. God is bringing many sons to glory and this is the process. This is the process of bringing man down, humbling. It's either we're humble or we're proud. Now, this can apply to us, for we have been prepared. We are prepared on a spiritual level for the famine that is coming.

Verse 40—You shall be over my house, and all my people shall be ruled according to your word. What you say is going to happen, similar to what's going to happen in the Millennium. The Word of God, Jesus Christ, is going to rule. He will rule over *God's House*. "And all my people shall be ruled according to your word." What God says through Jesus Christ and the 144,000 will take place. **Only in regard to the throne that I will be greater than you**, similar to God. God is always going to be greater than Jesus Christ. Pharaoh here is saying to Joseph, "You're second in charge. I'm giving you power and authority over the land to bring it to an outcome." Same as with God and Jesus Christ. Jesus Christ, the Word of God made flesh, is going to rule in the Millennium to bring about a final outcome, which is the building up of a society ready to receive a resurrection, a massive resurrection, a massive change.

So we're going to see the change take place soon within the world on a physical level. Then we're going to see a spiritual change take place. Because the word of God is going to be introduced to mankind, who is going to be able to receive it. Mankind is going to come out of a famine into plenty. Which is what is going to take place in this story here of Joseph, that during the plenty, a storage was taken up, twenty percent. Then when the famine took place there was then still that opportunity to feed the people. Well, God is not going to cut off everybody from this world. God is going to provide for some the knowledge of His way before we enter into the Millennium. Once we enter into the Millennium there is going to be plenty once again, and God is going to pour out His spirit so that there is prosperity. All for a purpose, that thousand years is for a purpose of bringing many sons to glory. And it is a process. It takes us into that Hundred-years where Jesus Christ will still rule and the whole process of feeding (spiritually) the people, all for an outcome.

Verse 41—And Pharaoh said to Joseph, See, I have set you over all the land of Egypt. Then Pharaoh took his signet ring off his hand, because this signet ring was the authority, as you would mark a document with it, and put it on Joseph's hand, which is to do with authority and power, and he clothed him in garments of fine linen and put a gold chain around his neck, which is pointing to righteousness with regards to something spiritual. Fine linen points to the righteousness of Jesus Christ. And the authority, which is this signet ring, which is a marker or a sign to show that he has the authority of Pharaoh, Jesus Christ has the authority of God.

Verse 43—And he had him ride in the second chariot which he had; and he cried out before him, Bow the knee! So he set him over all the land of Egypt. What's coming is the same, "Bow the knee. Bow the knee to Jesus Christ." He *is* in authority on this earth in the Millennium and mankind will come to bow the knee. Every knee will bow because it's the authority of God.

Verse 44—Pharaoh also said to Joseph, I am Pharaoh, and without your consent no man may lift his hand or foot in all the land of Egypt. So no one can move. Everyone's got to stay in their location. They can't just go moving anywhere unless they've got authority or permission to move. **And Pharaoh called Joseph's name [Zaphnath-Paaneah]** I won't even try to pronounce that word, but it's interpretation is probably from an Egyptian which is "God Speaks and He Lives," which is giving the credit back to God rather than giving it to Joseph. **And he also, he gave to him, wife, the daughter of Poti-Pherah, the priest of On. So Joseph went out over all the land of Egypt.** I probably butchered all those words, but the intent is there that Joseph has been rewarded for the interpretation of the dreams and now he has authority over the land and now he's been given a wife and he now has this authority over all the land.

Joseph was thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt. Now in the seven plenty years the ground brought forth abundantly. This is prosperity. Just like in the Millennium, great prosperity is going to be there. God is going to change the seasons so that we don't have the severity of the weather that we have now, therefore, there is going to be the ability to have rich crops and *plenty* of food, and we will not have to have the mass production of *thousands* of acres owned by one person so that they can export wheat over to other countries. Because as the climate changes prosperity will be given to all nations, not just one or two, all nations. Change the weather in these drought centered areas - for example, like Australia, where much of Australia is actually arid and it's difficult to grow anything, and the majority of it is desert (in the middle of it). Well, if we changed all that imagine what would happen. Well, God is going to change all that. God is going to change the weather and prosperity will come. People will be able to move and live in environments that are blessed.

Verse 48—So he gathered up all the food for the seven years which were in the land of Egypt, and laid up food in the cities. So he's taken this twenty percent tax that he's got there, **and he laid up for every city food which surrounded them.** So it's stayed in this location. It's not being moved all around the world and it's stayed in each city. The Church is very similar where we've had this spiritual food. We've had years of plenty.

Verse 49—Joseph gathered very much grain, as the sand of the sea, until he stopped counting, for *it was without number*. It's just so much that you can't count how much you've got in the end.

And to Joseph were born two sons before the years of the famine came, whom Asenath, the daughter of Poti-Pherah the priest of On, were borne to him. Joseph has two sons. Joseph named the sons, the firstborn Manasseh. And the name "Manasseh" means really, *For God has made me forget all my toil and all my father's house*. "Manasseh" means "making forgetful." We know where Manasseh is today, that God blessed Manasseh, and the tribe of Manasseh exists today.

Verse 52—And the name of the second was Ephraim. And this comes from, *For God has caused me to be fruitful in the land of my affliction. Then the seven years of plenty which were in the land of Egypt ended. Seven years is over, he's taken the twenty percent tax and he's stored all the food in the city, and the seven years of famine began to come, as Joseph had said. The famine was in all lands, but in the land of Egypt there was bread*. So there is bread here. There is availability of food because of what has taken place in the storage.

Verse 55—So when all the land of Egypt was famished, the people cried to Pharaoh for bread. "Feed us! It's the government; you need to be looking after us." Then Pharaoh said to all the Egyptians, *Go to Joseph. Whatever he says to you, do. The famine was over all the face of the earth, and Joseph opened all the storehouses and sold to the Egyptians*. It's not as if it's just given away as charity. No, it had to be sold. It had to be purchased. Joseph would have sold this food to the Egyptians because he knew what was going on with regards to the future. It was going to last seven years. **And the famine became severe in the land of Egypt. So all countries, that's everywhere around, came to Joseph in Egypt to buy *grain*, and because the famine was severe in all the lands. Now, this affects Jacob and the other brothers. It's now at the point where *they* are going to be in distress. They're going to have to come to Egypt to buy grain just like all the other countries are doing.**

We can look back now and see what has actually happened here with regards to Joseph, that there were seven years of prosperity and then seven years of famine, and it was about the preparing for what is ahead. Well, change is coming for us and we have been prepared on a spiritual level. When we consider the history of the Church, we can see we have been prepared. If we will look at certain times and periods of seven, for example, we understand that from 2005 - 2012 there was a preparation. There was a preparation within the thinking of the members of the Body of Christ. This change, this change of thinking, this preparation was in our thinking. Now we are entering this final period of 1260-days. Well, we've had twelve months of preparation, a final preparation, a Year of Dedication where we have had the opportunity to draw closer to God, to put our trust in Him.

So let's look at this topic of trusting in God because this is going to be the key for all of us moving forward. For everybody that has been called into a relationship with God, putting our trust in God, complete trust in God, is actually the key to moving forward.

We'll start in Proverbs 3:1. We will come back to the rest of the story, or the life of Joseph in another sermon, but today we're going to now look at Proverbs 3:1. **Proverbs 3:1—My son, do not forget my**

law, but let your heart, let your inner intent, **keep my commands.** Now, this was a physical instruction, but we can look at this on a spiritual level. To keep God's law is making right choices. If we are not to forget it, not to forget that we have to continue to check our motive and intent, to beget God's law in our way of life. So when we are living our life day to day we are always to remember our motives and our intent. We are to continually monitor, to put in check, to bring into check the way we think, to bring into check our words and our actions. "But let your heart," let your inner emotions, let our intent, "keep God's commands," the way that God commands us to do things, the way that we are to remember things. We are to remember the Sabbath day, to keep it holy. It's one of God's commands. All of the Commandments of God and all the commands and instructions of God, we are to keep them in spirit and truth.

The outcome of this obeying God is there's a physical level, but there's also a spiritual component. **Verse 2—For length of days and long life and peace they,** this obedience to God's law, **will add to you.** Length of days will be added to us, brethren, on a physical level because we're obeying God. But that's not the important part. The important part is "length of days," length of time, which is life in Elohim, "will be added to us," and the outcome of that is spiritual peace. We will have the thinking of God, therefore, we'll be at peace. There will be no more contention in our life. There will be no more contention and competition in our thinking. "For length of days and long life and peace they will add to you." Yielding to God on a physical level would bring peace of mind. It will bring a longer life because we won't be in trouble, we won't be causing trouble, because we're being obedient to God. Spiritually it will add life to us because God is going to give us the gift of life and God is going to give us the gift of peace, eternal peace, peace in Elohim.

Verse 3—Let not mercy and truth forsake you. We are not to live a life where we're not forgiving others. We're not to live a life where there is not truth involved in our life. Now, we've been prepared for what is ahead. We've been prepared for this change that is coming, and we are to live mercy, we're to live forgiveness towards others. As God forgives based on repentance, if somebody is willing to repent, repent of sin against God, we should be showing them the loving kindness and the mercy. We should be like God, forgiving, forgiving in everything in life. So although people offend us now, we still are required by God to be forgiving and we are to move forward. How we handle that is one of the most important things in life. Forgiveness towards others, love towards others, mercy towards others, it's one of the things that God requires us to do. No matter what happens to us we are to live a life of mercy and truth. We're to live a life of obedience to God and love one another. ...**bind them around your neck,** make them part of our thinking, **write them on the tablet of your heart,** the inner mind. We are to remember these things all the time. We are to come into full agreement with God, we're to agree with God, and we're to have this in our minds all the time where we are thinking about our thoughts, words, and actions. So we're *writing* them on our mind. That is what is guiding our thinking.

Verse 4—And so find favor and high esteem. Because we will be living love, we will be humble and we will be thankful, therefore, we will find favor with mankind, because of the way we're living our life, but we'll also find favor with God because we are placing God first in our life and we're

implementing obedience to God's way of thinking. Continuing on in verse 4... **And so find favor and high esteem in the sight of God and man.**

Verse 5—Trust in, which is to believe God, because if we believe God we will trust Him, and if we trust Him we believe Him. **Trust in the Eternal with all your heart.** This is total trust. This is living a life where we believe God. Now, God has said He loves us and everything works to our good on a spiritual level. Well, we can trust that. God is involved in our life. He has called us for a purpose, and that purpose is that so at some point in time we will enter Elohim. But in between that gap of a calling and entering Elohim we have to live a life of trusting in God, trusting in all things that God does is for our benefit. So we are to, "Trust in the Eternal with all our heart." This is total dedication of mind. This is putting God first. **And lean not on your own understanding.** Let's not lean on our own thinking. Let's not trust in self. Let's trust in God. We're not to have our opinions about how things could be done or why they should be done this way. Our opinion is totally irrelevant. God's view is the only thing that matters to us. We don't lean on our own opinion, we don't look at things the way we see it or we think it should be done. "God should start the tribulation here," physical evidence, or "God should do 'this.' God should do 'that.'" No, we trust in God. *He* will do the best thing for all of mankind. He will bring many sons to glory. It's *His* plan. We don't trust in ourselves. We don't lean on our own understanding. We don't lean on our own way of doing things, our own way of thinking.

Verse 6—In all your ways acknowledge Him. This is *so important*, brethren, when in our life and what we are facing. This massive change that is going to affect all of us at different times over this period of time, "In all your ways acknowledge Him." We are to put God into our life. We are to involve God in every component of our life. Everything we do, every day, God needs to be involved in it. We are to acknowledge God. We are to involve Him in our life and we are to talk to Him (which is prayer). We are to discuss our situation with God. We're to involve God in everything. And we involve God in everything by putting Him first in everything that we do. "And He," God, Yahweh Elohim, the creator of all things, the powerful God, the incredible creator of the universe, **He shall direct your paths**, which is make smooth or straight. God will lead us. And how's that done? By the power of His holy spirit. So we are to "make straight our paths," and we do it through God, God living and dwelling in us. God must be first and His way must be first. It's not our way.

Let's now look at **Psalm 34:1—I will bless the Eternal at all times.** "I will praise God," give Him the credit for all things, "at all times." Because it's God that does the righteousness in us. **His praise shall be continually in my mouth.** We will always give credit to God for what He is doing in our life. It's not us, it's God doing it in our life.

Now, this privilege that we have is quite incredible. The fact that God has called us and God is giving us the opportunity to live righteousness now is an incredible thing when you look at the number of people there are in the world. Well, moving forward during this change that is coming at some point in time to our life, we have this opportunity to give God credit for our calling because it's God doing the works in us. We are to continually give God the credit for all things, and we can do it through our words, and we can do it through our actions. We take no credit to self. The knowledge we have about

what's coming, we don't take it to pride and say, "I know this..." It's I-I-I! No, we give the credit back to where it started. It came from God. God called us. God gave us all this spiritual knowledge, and He will continue to give us spiritual knowledge and spiritual understanding and give us the opportunity to live wisdom. By choices that we have to make we have to choose to yield to God. We have to choose to yield to God's spirit so that we can live righteousness. And in doing all of these things, all credit will always be given to the one where it has generated from, from Yahweh Elohim.

Verse 2—My life shall make its boast in the Eternal. The humble shall hear of it and be glad. "The humble," those that are being humbled, that are coming into a state of repentance, those that are being called, "will hear" about God's people. They will hear it, they will be glad, and they will rejoice because of their calling, and they will give credit to God for what He has done in His Church. All credit goes to God.

Verse 3—Oh, magnify the Eternal with me, and let us exalt His name together. Now, we can do this by the way we live. There will be opportunities coming forward where we will be able to have others that are called, to be able to rejoice together, to magnify God for what He has done in us and what He is doing in others. So, "Oh, magnify the Eternal with me, and let us exalt *His* name," let's give God the credit, let's lift God up, give Him the praise and the credit, "His name together." Now, we will do that in the main by living the truth. We will live it. We can be an example to others by the way we live, by yielding to God, by giving credit to God for what He is doing with us and what He is doing with His marvelous plan of salvation for all mankind, "bringing many sons to glory." So we can magnify the Eternal at any time by the way we live. And if given the opportunity to explain certain aspects of God's way, well, we would do that in humility, no pride at all, no taking *anything* to self. We will magnify the Eternal. We will do that because it is God that does the works.

Verse 4—I sought the Eternal, and He heard me, and delivered me from all my fears. This is pointing to us where we have this opportunity in prayer and through repentance, that we can seek God in every aspect of our life and He does hear (we've covered that before), He does hear and He does answer. Well, here David is saying, "and He (God) delivered him from all his fears." From the fear that is coming upon mankind. Well, we've already been delivered, brethren, from these fears, because we already have the knowledge of what's coming, we have the understanding of *why* it is coming, and we know the outcome of what is coming. So God has already (on a spiritual level) delivered us from all our concerns and all our fears. We know death is coming. We know it's going to be difficult. We know there is massive destruction. We know there is great sorrow and suffering coming to this world. We have been delivered in part because we understand *why*.

Now, mankind won't always understand why, "*Why* is this happening." We can actually live in peace. We can live in security of a relationship with God - not because of anything we've done, not because we're better, but God has delivered us from these fears because we have the knowledge that God has given us about what He is doing. So His plan of salvation.

Verse 5—They looked to Him and were radiant, because they were proud, and their faces were not ashamed. They didn't repent of sin. **This poor man cried out, and the Eternal heard, and saved him out of all his troubles. The angel of the Eternal encamps around all those who fear Him.** This is about this protection that is going to take place. God will protect His people, yet His people will suffer during this time. We will suffer on a physical level because of shortages and because of many other things. But God will always provide. He always has. God always does. "The angel (messenger) of the Eternal encamps around those who fear Him." Those who believe and respect Him, those who hate evil - those who hate evil within themselves, hate sin - God says He will always be around us to protect us. He will keep us out of trouble, spiritual trouble. God has placed a protection around His Church. God has placed a protection around His people now. And this protection will continue into this next period of change that is coming. **God encamps around those who fear Him and delivers them.** God is the one that delivers us. Now, we are delivered every day, brethren, through repentance. The act of deliverance has already taken place by Passover. God has delivered us from sin through the death and sacrifice of Jesus Christ, which is our Passover sacrifice.

Well, we are delivered from sin through repentance every day. So God is with us. God has already provided this deliverance for us on a spiritual level so we can be delivered every day by this gift of repentance. Now, whether we choose to repent, well, that's our decision. Well, if we expect to be protected on a spiritual level it does require repentance. Repentance is something that we must continually do day by day for the rest of our physical life.

Verse 8—Oh, taste and see that the Eternal is good. Well, we have tasted spiritual food. We have tasted spiritual food for a long period of time and we have had years of sevens to taste spiritual food. Well, there is a famine that is coming on mankind, a famine that is real. It is physical. It's going to be very, very difficult. Well, we have tasted the Eternal's food. We have tasted spiritual food for a long period of time and this spiritual food is going to help us endure to the end *if* we are willing to yield to the power of God's holy spirit. **Blessed is the man *who* trusts in Yahweh Elohim!** "Blessed is the man who trusts in Him," who trusts in Yahweh, who trusts in the Eternal. Now, to trust in God is to believe God. We believe God, therefore, we believe the truth that God places in the Church. God reveals truth progressively, so we understand truth. Well, truth is something that God uses to test us and our thinking. God uses truth to see whether or not we will actually trust in Him, whether we will actually believe Him, whether we'll actually fear Him. We have this opportunity now to trust in Him, because what we see coming forward, we're going to have to truly trust in God, to trust in God on a spiritual level.

Verse 9—Oh, fear the Eternal, you His saints! Which is us. We are to respect God. We are to hate evil because we're going to hate evil in ourselves. We can hate evil out in the world, and we can see these things and think that it is terrible. The reality is we have that same potential. We have to learn to hate things within our own thinking, things that we think about, things that we do. We have to actually learn to hate those things. And this demonstration of this ongoing challenging of ourselves, the ongoing of fighting against our selfishness, fighting against ourselves is a demonstration that we fear God, that we respect God. Now, if we fear God we listen to Him, we obey Him, and we learn to hate evil within

ourselves, and therefore, we will learn to love God and love one another. ***There is no want to those who fear Him.*** "There is no lack to anybody who fears God," talking about something on a spiritual level. "There is no lack," there is nothing lacking on a spiritual level for those that are willing to fight against themselves, who are willing to obey God in spirit and truth. God will provide spiritual food for us.

Verse 10—The young lions lacks and suffer hunger; but those who seek the Eternal shall not lack any good thing. "Good thing" is something spiritual. "But those who seek," this is about effort. And we seek God by going to Him in prayer and repentance. We're to put effort into seeking. Now, that word "seek" is to "strive after, to be diligent about." "Those who seek the Eternal," we involve God into our life. We talk to God about our situation, "shall not lack any good thing." We will not lack any good. We will not lack spiritual food. We'll not lack spiritual knowledge, spiritual understanding. It'll be given to us. And God in us will do the works. We will live righteousness to others during this next period of time that is coming because God will be with us. God says He will be with us. God is not a liar, God will be with us. He has already placed protection around us. We have been protected on a spiritual level. We've had to go through wars and battles, but God has always been there. God allows these things to happen in our life for strengthening His people. We are strengthened by the physical things that take place in our life *if* we consider the spiritual component of the physical matters.

This is something that is going to happen going forward. We're going to see the physical things. We need to always stop and consider the spiritual component of it. What is God doing? What is God allowing to happen here and why? We understand much of that. One of the things we have to now do is to stop and look at what *we're* doing, the spiritual component of what's happening in *our* life. *How* are we responding? Our attitude with it or towards a situation, are we in line with God? Are we in line with God's way of thinking? So when massive destruction comes, what do we see? Do we see the spiritual component of it? That man is bringing this on himself? That it's the natural carnal mind doing it? What do we do? How do we think towards it? One of the ways to think about it is God allows this for a spiritual outcome. And one of the most important things is what are we thinking about? *How* are we thinking about it? We understand the end result. God *is* going to have a family. This is a transition in time. This transition of time takes place within great change and great suffering on mankind, and during this whole period God will always sustain His people. There *will* be a Church of God to the very end. There *will* be a Church of God. There will be God's people. And God will be calling more into a relationship with Him, and more and more will be brought to repentance. God is the one who is going to decide who is going to live into the Millennium. "Those who seek the Eternal shall not lack any good." On a spiritual level we will not lack, brethren.

Come, you children, listen to me; I will teach you the fear of the Eternal. What is the fear of the Eternal? Which is to hate evil within ourselves and to obey God because we respect God for who He is. He is the Eternal! He is the Creator of all things. He *knows* all things! He is all-powerful. Well, why wouldn't we yield to Him? Why wouldn't we listen to Him? Why wouldn't we learn to hate evil? Because God is good, we're not. God has, in His love, called us and shown us ourselves. We have learned from God to fear Him. We know how to do it, which is about this obedience to God in spirit and truth.

Who is the man who desires life, who is it that desires a spirit life, to live forever, life everlasting, and loves *many days*, on a spiritual level, **that he may see good**? So we're going to see good. We're going to see what God does. We're going to see God's thinking. We're going to be in Elohim. We're going to have the mind of God.

What would a person do? During this period of change, what would a member of the Body of Christ do? **Keep your tongue from evil**, which is no ill will to anybody. We are to guard our mind, and therefore, by guarding our mind we would guard our tongue. We have to make sure that what we say is in line with God's Church, that it's in line with what God has said, what God has stated about anything that would take place, which is referring to the truth. Everything that God has said has been placed into the Church according to His will and purpose. We have to make sure that we are in unity with what God has placed in the Church and that we repeat what God has placed in the Church accurately - not adding to or taking away. We would keep our tongue from evil. No exaggeration. No lies. No ill will. **And your lips from speaking guile**. No deceit. No falsehood. We have to be sincere. We have to be like Joseph, genuine, sincere, and trustworthy. And as we live our life during this next period of major change, we can be on guard the whole period of time by guarding our tongue and watching what we say, by not adding to or taking away from what God has placed in the Church.

Verse 14—Depart from evil and do good. Simple instruction. Sounds simple. "Depart from evil." How would we do that? Well, we watch the environments we're in, we watch the situations we're in. But the most important part here is to "depart from evil," is to be repentant. We can depart from evil through repentance. "And do good," which is about this obedience to God's way of life, about living peace, about being sincere, not being deceitful. **Seek peace**. How do we seek peace? We seek God in us. God is peace. God lives peace. Well, we're to seek it. We're to seek it through the way we live, by allowing God's holy spirit to live and dwell in us. ...**and pursue it**. We're to fight for it. We are to fight against ourselves so that we can live peace.

The eyes of the Eternal are on the righteous, the Church, where God is, where God dwells. The Eternal is with His people. Yahweh Elohim, the creator of all things is with His people. He's with His Church. **And His ears**, which is He listens to us, **are open to their cry**. Any situation we are in we have to learn to turn to God. We are to seek God and pursue a relationship with God. And we do that through repentance and by being open and honest. We are to learn to trust God. **The face of the Eternal is against those who do evil**, those who practice sin, those who are pride-filled, who won't humble themselves or won't be humbled. God is going to be against them, but God is for us, and God'll be for anybody that is willing to repent. When this time of change that comes upon mankind and mankind begins (some of them) to repent, some to change, well, God will be with them and God will be for them. But anybody who wants to harden their heart and anybody who wants to be against God, and anyone who wants to continue to practice evil, they will continue to suffer the wrath of God. What is God going to do? He's going to **cut off the remembrance of them from the earth**. Yes, they're going to face trouble. They're going to face death. And in the end, if they don't repent, they're actually going to face a second death.

Verse 17—Cry out, and the Eternal hears, and delivers them all from their troubles, which is about spiritual forgiveness. If we cry out and repent, God will forgive. God will forgive us.

The Eternal is near to those who have a broken heart, which is this humility that is required, to admit we are wrong. God is right; we are wrong. **And saves such as have a contrite heart,** which is those that rely on God, that trust in God, that believe God. They get rid of their pride and they admit that they are powerless. Well, as we see things change, we are going to come to see very quickly we have *no control over anything*. The only thing we have control over is our *attitude*. We have control over the sin in our life. We can repent. We can desire to get rid of those attitudes, get rid of the words and the thoughts that we have by overcoming self. So God says He will intervene into our life and He will draw near to those that are repenting, that have a humble attitude and a contrite (a crushed) spirit. No reliance on self, total reliance and trust in God.

Many are the afflictions of the righteous, there's going to be lots of tests and trials during this period that is ahead of us. **But the Eternal delivers him out of them all. He guards all his bones; not one of them is broken. Evil shall slay the wicked, and those who hate the righteous shall be condemned,** which is really implying that God is for us and we have nothing to worry about on a spiritual level because God is for us. And those that are against us physically, and those that are against us spiritually, God says He will deal with them in time. **The Eternal redeems the life of His servants,** those who yield to God, **and none of those who trust in Him shall be condemned,** because we understand it's the wicked that are condemned, and the righteous (the humble) will not be condemned. They will be saved.

"None of those who trust in Him," trust in Yahweh Elohim - which is what we do. We trust in God that everything is working to our good on a spiritual level, and therefore, we shall not be condemned because we are trusting in God and we are being repentant. We're humble. We believe in God. We believe God's word. And therefore, God says, He will look after us. He will look after us on a spiritual level.

We will end *Part 2* here, and in a few weeks time we'll pick up *Part 3*.