



Pastor Scott Velain

Genesis Chapters 44 and 45 The Gift of Forgiveness

As we've already seen last week in chapters 42 and 43, Joseph has been playing somewhat of a cat and mouse game with his brothers who still haven't figured out who Joseph is yet. In these next two chapters we'll see this cat and mouse game continue for just a little longer. But in the end, I think it's safe to say, that we're going to see a much more mature and refined character in Joseph's brother Judah. We'll slowly see Judah start to become the leader of the house of Israel that Yahovah intended him to be. And there are many lessons that can be learned from how Judah became as refined, and as humbled as he did, but before we get into the 44th and 45th chapters of the book of Genesis, I'd like to remind us about some of the things that we've already learned through this story.

Last week we went through a long laundry list of the similarities between Joseph and our Messiah. The struggles that both men had to face were so similar, that it's hard to list them all. And I want us to really think about that as we read through these next couple of chapters. The divine Providence of the one true God of Abraham Isaac and Jacob can be seen all throughout the story. The way that our Father in heaven took Joseph and molded him through the humility of rejection and prison, and yet, gave him authority, and favor had to do much with why Joseph was able to see, and know the things that he did. The unfolding plan that our Father had created to save Jacob and the Israelites from the very beginning, was clearly a work of art. We've seen Judah humbled by his daughter-in-law Tamar, we've seen Judah humbled by his brother Joseph, and we've seen Joseph himself humbled by the very hand of God who from the beginning led Joseph through unimaginable trials and tribulations from the time he was a teenager.

As we come to the close of this particular story this week, I want us to remember above all, the divine Providence of the one true God of Abraham Isaac and Jacob. Our Father in heaven often times uses life to humble his children. Our Father in heaven often times uses trials and tribulations that we don't understand at the time... to make us stronger, and wiser, and to give us eyes that can see, and the ears they can hear.

And with that being said, let's go ahead and read through chapter 44 so that we can know exactly what it does say, and exactly what it does not say. Genesis chapter 44:

Gen 44:1 Then he commanded the steward of his house, "Fill the men's sacks with food, as much as they can carry, and put each man's money in the mouth of his sack,

Gen 44:2 and put my cup, the silver cup, in the mouth of the sack of the youngest, with his money for the grain.” And he did as Joseph told him.

Gen 44:3 As soon as the morning was light, the men were sent away with their donkeys.

Gen 44:4 They had gone only a short distance from the city. Now Joseph said to his steward, “Up, follow after the men, and when you overtake them, say to them, ‘Why have you repaid evil for good?’

Gen 44:5 Is it not from this that my lord drinks, and by this that he practices divination? You have done evil in doing this.”

Gen 44:6 When he overtook them, he spoke to them these words.

Gen 44:7 They said to him, “Why does my lord speak such words as these? Far be it from your servants to do such a thing!

Gen 44:8 Behold, the money that we found in the mouths of our sacks we brought back to you from the land of Canaan. How then could we steal silver or gold from your lord's house?

Gen 44:9 Whichever of your servants is found with it shall die, and we also will be my lord's servants.”

Gen 44:10 He said, “Let it be as you say: he who is found with it shall be my servant, and the rest of you shall be innocent.”

Gen 44:11 Then each man quickly lowered his sack to the ground, and each man opened his sack.

Gen 44:12 And he searched, beginning with the eldest and ending with the youngest. And the cup was found in Benjamin's sack.

Gen 44:13 Then they tore their clothes, and every man loaded his donkey, and they returned to the city.

Gen 44:14 When Judah and his brothers came to Joseph's house, he was still there. They fell before him to the ground.

Gen 44:15 Joseph said to them, “What deed is this that you have done? Do you not know that a man like me can indeed practice divination?”

Gen 44:16 And Judah said, “What shall we say to my lord? What shall we speak? Or how can we clear ourselves? God has found out the guilt of your servants; behold, we are my lord's servants, both we and he also in whose hand the cup has been found.”

Gen 44:17 But he said, “Far be it from me that I should do so! Only the man in whose hand the cup was found shall be my servant. But as for you, go up in peace to your father.”

Gen 44:18 Then Judah went up to him and said, “Oh, my lord, please let your servant speak a word in my lord's ears, and let not your anger burn against your servant, for you are like Pharaoh himself.

Gen 44:19 My lord asked his servants, saying, ‘Have you a father, or a brother?’

Gen 44:20 And we said to my lord, 'We have a father, an old man, and a young brother, the child of his old age. His brother is dead, and he alone is left of his mother's children, and his father loves him.'

Gen 44:21 Then you said to your servants, 'Bring him down to me, that I may set my eyes on him.'

Gen 44:22 We said to my lord, 'The boy cannot leave his father, for if he should leave his father, his father would die.'

Gen 44:23 Then you said to your servants, 'Unless your youngest brother comes down with you, you shall not see my face again.'

Gen 44:24 "When we went back to your servant my father, we told him the words of my lord.

Gen 44:25 And when our father said, 'Go again, buy us a little food,'

Gen 44:26 we said, 'We cannot go down. If our youngest brother goes with us, then we will go down. For we cannot see the man's face unless our youngest brother is with us.'

Gen 44:27 Then your servant my father said to us, 'You know that my wife bore me two sons.

Gen 44:28 One left me, and I said, "Surely he has been torn to pieces," and I have never seen him since.

Gen 44:29 If you take this one also from me, and harm happens to him, you will bring down my gray hairs in evil to Sheol.'

Gen 44:30 "Now therefore, as soon as I come to your servant my father, and the boy is not with us, then, as his life is bound up in the boy's life,

Gen 44:31 as soon as he sees that the boy is not with us, he will die, and your servants will bring down the gray hairs of your servant our father with sorrow to Sheol.

Gen 44:32 For your servant became a pledge of safety for the boy to my father, saying, 'If I do not bring him back to you, then I shall bear the blame before my father all my life.'

Gen 44:33 Now therefore, please let your servant remain instead of the boy as a servant to my lord, and let the boy go back with his brothers.

Gen 44:34 For how can I go back to my father if the boy is not with me? I fear to see the evil that would find my father."

Once again, we see Joseph commanding the steward of his house to put his personal silver cup and the sack of his youngest brother Benjamin. But before we move forward, I want to address what we find in Genesis chapter 44 verse five:

Gen 44:5 Is it not from this that my lord drinks, and by this that he practices divination? You have done evil in doing this."

And I also want us to take a look at verse 15:

Gen 44:15 Joseph said to them, “What deed is this that you have done? Do you not know that a man like me can indeed practice divination?”

Now, I want us to understand that Joseph is incognito here. Joseph is still portraying himself as an Egyptian to his brothers. Joseph still wants his brothers to believe that he is by all accounts an Egyptian. And so, it shouldn't surprise us that Joseph is goading them into believing that he practices divination.

We know that Joseph did not practice divination because according to the Torah and the commandment of Yahovah divination is sinful. There would be no way that Joseph would be able to interpret Pharaoh's dreams, through the divine power of Yahovah... and yet not know that divination was a sin. We have to remember that the rest of the diviners, and soothsayers, and so called “wise men” of Pharaoh could not decipher Pharaoh's dream. They were the ones that were practicing divination. The only reason that Joseph could decipher Pharaoh's dream... is because it was given to him from God.

What we need to remember is that Joseph was playing a part here. He was playing the part of an Egyptian in the eyes of his brothers, and he did not want them to know who he was. And so, I just want to be very clear about why it is that we see Joseph claiming to be someone who practices divination. Let's take a moment to turn to Leviticus chapter 19 verse 31, and a few other scriptures before we continue:

Lev 19:31 “Do not turn to mediums or necromancers; do not seek them out, and so make yourselves unclean by them: I am the LORD your God.

Lev 20:6 “If a person turns to mediums and necromancers, whoring after them, I will set my face against that person and will cut him off from among his people.

Deu 18:9 “When you come into the land that the LORD your God is giving you, you shall not learn to follow the abominable practices of those nations.

Deu 18:10 There shall not be found among you anyone who burns his son or his daughter as an offering, anyone who practices divination or tells fortunes or interprets omens, or a sorcerer

Deu 18:11 or a charmer or a medium or a necromancer or one who inquires of the dead,

Deu 18:12 for whoever does these things is an abomination to the LORD. And because of these abominations the LORD your God is driving them out before you.

And so, once again, it should be clear to us that Joseph was indeed not into divination. The only reason he mentions such a thing is because the Egyptians were into divination, and this helped Joseph to fool his brothers into thinking that he was indeed a true Egyptian.

Something else that I'd like to make note of, is what we hear Judah telling his brother Joseph in verse 16:

Gen 44:16 *And Judah said, "What shall we say to my lord? What shall we speak? Or how can we clear ourselves? God has found out the guilt of your servants; behold, we are my lord's servants, both we and he also in whose hand the cup has been found."*

We must remember that these brothers knew full well why they were having all of these problems. If we remember correctly back in Genesis chapter 42 verse 22, Reuben said to his brothers that the reason that they were going through all of this was indeed because God had found out the guilt of his servants concerning what they did to their brother Joseph. And just to refresh our memories let's go back to Genesis chapter 42 verse 22:

Gen 42:22 *And Reuben answered them, "Did I not tell you not to sin against the boy? But you did not listen. So now there comes a reckoning for his blood."*

And so, obviously what the brothers had done to Joseph had not been forgotten by either the brothers or God. Their consciences were seared with the memory of what they had done to their younger brother Joseph, and the spirit of God was clearly letting them know that this is why they were in the situation that they were in.

Now, moving forward, we're not told exactly why Joseph hid his silver cup in Benjamin's sack, but it should be pretty evident to us that Joseph was going to accuse Benjamin of stealing his silver cup so that he could get Benjamin to stay with him while his brothers went home to their father Jacob without Benjamin.

In verse nine we see that Joseph's brothers are so sure that that silver cup is not with them that they pledge their very lives to the steward of Joseph's house. Not only do they pledge the very life of the one who stole the silver cup... but they also pledged their lives as slaves if the cup was found with them. But the steward of Joseph's house does not accept this punishment.

If we notice what the steward says in the very next sentence in verse 10, the steward of Joseph's house tells them that he who is found with the cup shall be his servant but the rest of them who are innocent shall go free.

And so, this should give us a hint as to what Joseph's plan was concerning this silver cup. Joseph's original plan was to make the brothers think that Benjamin had stolen his silver cup so that Joseph could keep his little brother Benjamin with him in Egypt while he sent the other brothers back to his father Jacob without Benjamin.

We have to remember, Joseph knows how important Benjamin is to his father Jacob. If Joseph can keep Benjamin from returning with his brothers, he knows his father would be extremely angry with his brothers. And Joseph also knows that chances are very good that his father Jacob himself would come to Egypt in order to plead for his youngest son.

In verse 17 we see Joseph once again proclaiming that only the man whose hands the cup was found in, shall be his servant, but as for the rest of his brothers... he tells them that they will be allowed to go in peace back home to their father.

But as Joseph's plan unfolds, Joseph is about to find out that Judah has no intention of leaving their younger brother Benjamin behind. Judah once again steps up to the plate. Judah explains to Joseph that his father Jacob is now an old man, and his countenance had fallen because of the death of his first brother Joseph. Judah explains to Joseph that if his father were to also lose Benjamin, it would surely kill him. And Judah tells Joseph the truth concerning the fact that Judah himself had become a pledge for the safety of the Benjamin, and Judah tells Joseph that if he returns without Benjamin that Judah himself will have to bear the blame before his father for the rest of his life, and that he in no way can do that.

In verse 34 Judah says something very striking. He says and I quote, *"for how can I go back to my father if the boy is not with me? I fear to see the evil that would find my father."*

I would submit to you my friends that it was at this point in time that Joseph realized that his brothers had clearly changed, and that they were not going to leave their younger brother Benjamin behind no matter the cost. Clearly, Joseph's brother Judah was not the same Judah that wanted to kill him when he was a teenager years ago. Joseph's brother Judah had changed. Judah's character had changed. There was no doubt in Joseph's mind that the Judah that was standing before him that day was a much different Judah than the Judah who wanted to kill him many years earlier.

Once again my friends, the divine Providence of Yahovah leads us and guides us through different trials and tribulations in life in order to refine us. We must remember what happened to Judah in chapter 38 when his daughter-in-law Tamar taught Judah humility. It was this particular lesson that taught Judah that it wasn't all about him all of the time. The needs of others around him were just as important as his own. Our Father in heaven used Judah's daughter-in-law Tamar to teach Judah why he didn't want to take part in the cancer of sin.

It was through the trials and the tribulations of life that Judah was matured. It was through the trials and tribulations of life that Judah was refined. It was through the trials and tribulations of

life that Yahovah trained up Judah to be the man that was now was standing before Joseph ready to give his own life for his younger brother's life.

In verse 33 Judah offers himself up as a slave instead of his younger brother Benjamin so that Benjamin could indeed return to his father as Judah promised. And I want us to notice, that we hear nothing more from his brother Ruben at this point in time who was the oldest brother. Ruben remained silent and allows Judah to take the lead and this is exactly what Judah does.

And so now that we know the situation that these Israelite brothers are in... let's move forward into Genesis chapter 45 so that we can know exactly what it does say, and exactly what it does not say. Genesis chapter 45:

Gen 45:1 *Then Joseph could not control himself before all those who stood by him. He cried, "Make everyone go out from me." So no one stayed with him when Joseph made himself known to his brothers.*

Gen 45:2 *And he wept aloud, so that the Egyptians heard it, and the household of Pharaoh heard it.*

Gen 45:3 *And Joseph said to his brothers, "I am Joseph! Is my father still alive?" But his brothers could not answer him, for they were dismayed at his presence.*

Gen 45:4 *So Joseph said to his brothers, "Come near to me, please." And they came near. And he said, "I am your brother, Joseph, whom you sold into Egypt.*

Gen 45:5 *And now do not be distressed or angry with yourselves because you sold me here, for God sent me before you to preserve life.*

Gen 45:6 *For the famine has been in the land these two years, and there are yet five years in which there will be neither plowing nor harvest.*

Gen 45:7 *And God sent me before you to preserve for you a remnant on earth, and to keep alive for you many survivors.*

Gen 45:8 *So it was not you who sent me here, but God. He has made me a father to Pharaoh, and lord of all his house and ruler over all the land of Egypt.*

Gen 45:9 *Hurry and go up to my father and say to him, "Thus says your son Joseph, God has made me lord of all Egypt. Come down to me; do not tarry.*

Gen 45:10 *You shall dwell in the land of Goshen, and you shall be near me, you and your children and your children's children, and your flocks, your herds, and all that you have.*

Gen 45:11 *There I will provide for you, for there are yet five years of famine to come, so that you and your household, and all that you have, do not come to poverty.'*

Gen 45:12 *And now your eyes see, and the eyes of my brother Benjamin see, that it is my mouth that speaks to you.*

Gen 45:13 *You must tell my father of all my honor in Egypt, and of all that you have seen. Hurry and bring my father down here."*

Gen 45:14 Then he fell upon his brother Benjamin's neck and wept, and Benjamin wept upon his neck.

Gen 45:15 And he kissed all his brothers and wept upon them. After that his brothers talked with him.

Gen 45:16 When the report was heard in Pharaoh's house, "Joseph's brothers have come," it pleased Pharaoh and his servants.

Gen 45:17 And Pharaoh said to Joseph, "Say to your brothers, 'Do this: load your beasts and go back to the land of Canaan,

Gen 45:18 and take your father and your households, and come to me, and I will give you the best of the land of Egypt, and you shall eat the fat of the land.'

Gen 45:19 And you, Joseph, are commanded to say, 'Do this: take wagons from the land of Egypt for your little ones and for your wives, and bring your father, and come.

Gen 45:20 Have no concern for your goods, for the best of all the land of Egypt is yours.'"

Gen 45:21 The sons of Israel did so: and Joseph gave them wagons, according to the command of Pharaoh, and gave them provisions for the journey.

Gen 45:22 To each and all of them he gave a change of clothes, but to Benjamin he gave three hundred shekels of silver and five changes of clothes.

Gen 45:23 To his father he sent as follows: ten donkeys loaded with the good things of Egypt, and ten female donkeys loaded with grain, bread, and provision for his father on the journey.

Gen 45:24 Then he sent his brothers away, and as they departed, he said to them, "Do not quarrel on the way."

Gen 45:25 So they went up out of Egypt and came to the land of Canaan to their father Jacob.

Gen 45:26 And they told him, "Joseph is still alive, and he is ruler over all the land of Egypt." And his heart became numb, for he did not believe them.

Gen 45:27 But when they told him all the words of Joseph, which he had said to them, and when he saw the wagons that Joseph had sent to carry him, the spirit of their father Jacob revived.

Gen 45:28 And Israel said, "It is enough; Joseph my son is still alive. I will go and see him before I die."

As we can see in the beginning of chapter 45, Judah's honesty, and his willingness to give his life for his brothers is all that Joseph needs to hear. Joseph begins to weep. And Joseph weeps so uncontrollably, that even the Egyptians heard it. And we have to remember that Joseph had already dismissed all of his Egyptian servants from the room except for his brothers in verse one. And yet... Joseph wept so uncontrollably that the Egyptians that were in the next room, could clearly hear Joseph weeping as he finally tells his brothers the truth about who he is.

Joseph calls his brothers close to him, and he finally tells them that he is indeed their brother Joseph that they had sold into Egypt. And not only does Joseph tell his brothers who he is, he tells them not to be angry with themselves because of what they had done... because God had sent Joseph before them to preserve life.

In other words, what Joseph was trying to tell them, is that it was God's divine Providence that caused Joseph to become the father of Pharaoh in order to save the Israelites and to preserve a remnant on earth of God's chosen people whom he had called to himself. Although none of them had truly been lost, they had escaped a great threat to them all, and so Joseph called them a remnant in the confidence that they would live to produce a great people.

Something else that you may find peculiar is found in Genesis chapter 45 verse eight:

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Gen 45:8 *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.*

The name "father" was the title of honor given to Egyptian Visors. And we spoke about that a little bit earlier in our study. The position that was given to Joseph was the position of an Egyptian Visor, and they were known as the father of Pharaoh in Egypt, and so that's where that title came from.

At this point in time Joseph realizes that they're only in the second year of this seven-year famine. Five more years of this famine is yet to come. And so, he loads his brothers up with money and gifts, and wagons, and he sends them back to the land of Canaan to get his father Jacob and to bring him back to Egypt so that Joseph can finally shower his family with the blessings of Egypt, and so that the Israelites can finally grow into a multitude of people.

And I want us to notice in verse 16 that when a report of all of this was heard in Pharaoh's house, it pleased both Pharaoh and his servants. And it was Pharaoh who commanded Joseph to tell his brothers to go get his father and his household and to come back to Egypt so that Pharaoh could give him the best of the land and so that they could eat of the fat of the land of Egypt. It was the Pharaoh of Egypt that proclaimed that the best of the land of Egypt belonged to the Israelites.

Now I want us to stop and think about this for just a moment. How pleased was Pharaoh with Joseph? How well had Joseph served Pharaoh? There was clearly a bond between Pharaoh and Joseph. This once again, gives us some insight into the kind of man that Joseph was. Joseph was good, and kind, and loyal. He had been a humbled servant before Pharaoh, so much so... that even Pharaoh himself loved Jacob enough to not only give Joseph the esteemed responsibility of being the second in command in all of Egypt... but to also give his whole family the fat of

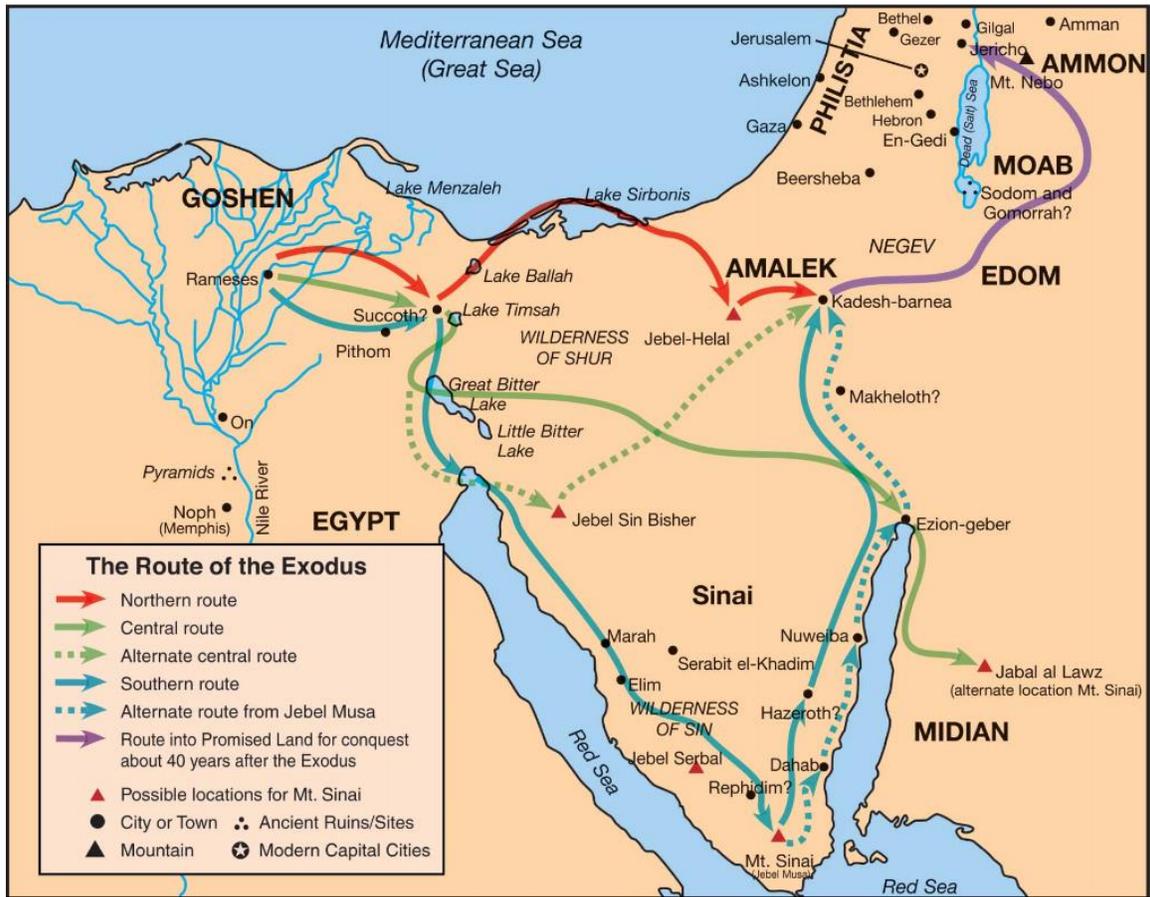
the land of Egypt. Pharaoh welcomed Joseph's family with open arms as his own family.

Once again my friends, we see startling similarities between the story of Joseph, and the story of our Messiah. When our Messiah saved his brothers out of evil by becoming our Passover Lamb, how ecstatic do you suppose his Father was? Not only did he give Yeshua the esteemed authority of second in command in all of heaven and earth... he also welcomed all of Yeshua's family to come into his house and live off the fat of his land, and to become the very bene-Elohim... (the sons of God).

Our Messiah is that door that no man can shut. Much like Joseph, we are ushered into the presence of our Father through our brother, and our King Yeshua Hamashiach. We... just like Judah, are guilty of the death of our brother and Messiah Yeshua Hamashiach. And yet... just like Joseph, our brother, and our King Yeshua Hamashiach has saved us from the clutches of evil.

Now, obviously when Joseph's brothers arrived back in Canaan to get their father Jacob, (who's new name is actually Israel), Jacob (or Israel) has a difficult time believing what his sons are trying to tell him. In verse 26 we're told that Jacob flat-out does not believe what his sons were trying to tell him, and we must remember that Jacob has good reason to question what his sons are trying to tell him. After all, their past has been somewhat riddled with deception and some rather bad mistakes. But when Joseph saw the wagons that Joseph had sent to carry him back to Egypt, we're told that the spirit of his father Jacob was revived, and he did finally believe them.

In chapter 45 verse 10 we see that Joseph gives his father Jacob and the Israelite people the land of Goshen:



As we said earlier the Nile River ran from South to North, and so as the Nile River filled with water it would run to the North and spread out through the land of Goshen and dump into the Mediterranean Sea. And this is why the land of Goshen was so fertile and good for flocks and for herds and for sewing and for harvesting. The water ran down from the Nile into these smaller rivers that kept the land of Goshen very fertile (provided there was enough rain). And so, when Joseph and Pharaoh said that the Israelite people were going to be given the fat of the land, what they were saying was that they would be given the very best of the land in Egypt, which was indeed Goshen. And they were indeed given the very best part of the land in Egypt (at least for a little while).

There are so many lessons to learn from this particular story that I daresay we cannot possibly cover them all within an hour or two of Bible study. But we can bring to light the fact that the story of Joseph has everything to do with the spiritual warfare that the apostle Paul warns us about in Ephesians chapter 6, and the divine providence of our Father in heaven.

Even back in Joseph's time, mankind was not wrestling against flesh and blood. Even back then, mankind was wrestling against the rulers, against the authorities, against the cosmic powers over this present darkness, against the spiritual forces of evil in heavenly places. Even back in Joseph's time it was important to put on the whole armor of God so that they were able to withstand in the evil day, having done all to stand firm.

Even back in the days of Joseph and his brothers it was important to fasten on the belt of truth, and to put on the breastplate of righteousness, and to put on the readiness given by the gospel of peace. Even back in the days of Joseph it was important to take up the shield of faith with which they could extinguish all the flaming darts of the evil one. It was important for them to take the helmet of salvation, and the sword of the spirit which was the word of God and to be praying at all times and in the spirit with all prayer and supplication. Over thousands of years, nothing has changed.

We're still in that spiritual war. We are still in need of that exact same armor of God, that the early patriarchs of the house of Israel had to learn how to wear, and how to wield. We still need the divine providence of the one true God of Abraham, Isaac, and Jacob to guide, and to lead us in the paths of righteousness. To this very day it is indeed the shield of faith that extinguishes all the flaming darts of the evil one. And to this very day it is still by the sword of the spirit which is the word of God that we are able to slay the monster of sin.

And I would also submit to you that just like Judah and his brothers, we too... have to often times learn these things the hard way. We too... stumbled and bumbled through the first part of our lives until through our Fathers divine Providence... we were led through the trials and the tribulations of life, and were bronzed in the fire of humility, to finally become the very sons and daughters of God that we are today.

We... who have the eyes to see, and the ears to hear, have been blessed with those eyes that see and those ears that hear. Our Messiah has already told us in the 13th chapter of the book of Matthew that many prophets and righteous people longed to see what we see and did not see it, and to hear what we hear today, and did not hear it.

And so, as we see these similarities that are found between Joseph and our Messiah... and we see these shadow pictures of things, and the reality of duality that teaches us the end from the beginning... let us know full well, and let us rest assured, that his spirit is indeed dwelling deeply within each one of us. Let us remember how far we have come. Let us remember the distance that we've traveled. And above all... let us put our hands to the plow and move forward not looking back into darkness, but forward to a future full of light.

Let us understand that we are not alone in the darkness that we face here on this earth today as we stand in the evil day. All that we see before us today will be nothing but ashes tomorrow. Reality is not in the here and now... true reality can only be found in the soon coming kingdom of our Messiah and King Yeshua Hamashiach and our Father in heaven who is the one true God of Abraham Isaac and Jacob, and the creator of all things seen and unseen.

Let the story of Joseph sink into your heart this week. Go back over these chapters in your spare time, and let this story sink into your soul, and meditate on it, and pray over it, and see if the one true God of Abraham Isaac and Jacob does not reveal even more to your understanding.

And so now, as we close the 44th and 45th chapters of the book of Genesis, I will ask once again as I always do, that you please take what you've heard here today to your prayer closet. Bow your head and bend your knee, and ask in the name of Yeshua Hamashiach if what you've heard here today be true... or not.

Ask, seek, and knock, and the door will be opened to you. And if you will do that... you and I will indeed walk hand in hand through the Gates of his soon coming kingdom.

I'm pastor Scott Velain with holy impact ministries, and I'd like to thank you for sharing your time with me here this evening. But I'd also like to invite you this next seventh day Sabbath, October 27th at 9 AM Eastern standard time to join us for our teaching on the Roman Catholic "all Saints day" also known as "Halloween".

Don't dress your children up like the walking dead and send them out into the world with their hands out without hearing this most important teaching. Once again that's this coming Saturday, our father's seventh day Sabbath, October 27 at 9 AM Eastern standard time.