

Nobody Loves Me, This I Know . . .

Genesis 40

Introduction

In our last discussion, we left Joseph in Egypt. He was in a strange land and yet, as we discovered, had an incredible work ethic. He decided, even though he was in a foreign land; even though he was where he did not want to be as a result of being betrayed by, abducted, and sold into Egypt by his brothers, that instead of throwing his job; instead of, in a sense, sabotaging the effort in Egypt, he was going to do his best. Joseph would serve God in the house of Potiphar.

I am sure you remember the next part of the story that Joseph was approached by Potiphar's wife, and he refused. We studied the principles of saying, "No," to temptation. Then, as a result of saying, "No"; as a result of doing what was right; as a result of being Godly, God rewarded him. Well, we would not look at it that way. If we could look thirty years into his future, we would say that that was God's design in the way He responded to Joseph's obedience. However, when Joseph responded to something sinful in a right way, he was, in effect, rewarded with imprisonment. That is where we left him.

Falsely Accused & Permanently Imprisoned

Let us begin our discussion today in Genesis, chapter 39, verses 19 through 21a.

Now when his master heard the words of his wife, which she spoke to him, saying, "This is what your slave did to me," his anger burned. So Joseph's master took him and put him into the jail, the place where the king's prisoners were confined; and he was

there in the jail. But the Lord was with Joseph . . .

This is the seventh time the phrase "the Lord was with Joseph" appears and you should underline it in your text. The Lord was with Joseph at the beginning of the chapter when he was prospering and being promoted. The Lord was with Joseph in the prison.

Continue to verses 21 through 23.

But the Lord was with Joseph and extended kindness to him, and gave him favor in the sight of the chief jailer. The chief jailer committed to Joseph's charge all the prisoners who were in the jail; so that whatever was done there, he was responsible for it. The chief jailer did not supervise anything under Joseph's charge because the Lord was with him; and whatever he did, the Lord made to prosper.

This is an incredible story, as Joseph is falsely accused and permanently imprisoned. Make no mistake – Joseph is in that prison for life; he is there until he dies.

The literal translation of the Hebrew word "prison" is, "the hole". It was a pit; it was a dark, dank, stench-filled room with perhaps two or three other key political prisoners. That is where Joseph is shackled.

Archeologists have discovered similar prisons in the deserts of Egypt, among many discoveries. Holes or pits where they would place prisoners have been uncovered. The prisoner would have a brace that would go around their neck, imprisoning or shackling

them to a pillar, and their ankles would be shackled as well.

That is referred to in Psalm, chapter 105, verse 18, when it talks about Joseph. It says,

They afflicted his feet with fetters, he himself was laid in irons;

So Joseph begins, not with a responsible position in prison, but by being shackled to a stone pillar by his neck and ankles, standing for a length of time that he does not know.

The key phrase, as you well know and I have already mentioned, is “the Lord was with him.” The Lord had another design for Joseph. The Lord was not about to let Joseph rot in the prison. Although for some, that has been the case; for Joseph, it was not.

Something unusual happens, the Lord gives Joseph favor in the eyes of the captain of the guard’s servant so that he is promoted. That promotion is not taking him out of the hole, but rather, he is released from the fetters and now serves the other prisoners. That is not much of an improvement, but I am sure, to him it was a great improvement. He no longer has his neck in an iron brace, but will now serve.

Common forms of mistreatment

As I was thinking of this, there is an obvious application in the mistreatment Joseph has faced – it is unjustified; he is betrayed; he is accused of doing something he has never done. We also, although to no degree such as this, face mistreatment. Let me give three ways that we face mistreatment.

From people

- The first way that we face mistreatment is, of course, from people.

There are a number of biblical illustrations of mistreatment by people. Look at Nehemiah, who is a classic illustration of someone who continues to do the will of God, even when mistreated and accused.

One day, the people look at Nehemiah’s work of rebuilding the wall of Jerusalem and say, “Oh Nehemiah, what you are doing is insignificant. In fact, if a little fox jumps on the wall, it will crumble. You’re nobody.” Others say, “What you’re really doing is trying to pad the pew; trying to stack the deck. You are trying to make it so that you will one day have a city to govern.”

This was mistreatment by people. It is interesting that Nehemiah faces it with very little rebuttal.

From family

- We would also face mistreatment, accusation, trouble, criticism from family. The logical extension, or the extreme of that would be abuse.

Perhaps you have come from an abusive home. Perhaps you, as a little child, were abused. That is the extreme of being mistreated by family. Sometimes we can be mistreated by people we love. If we consider Joseph’s story, he also faced mistreatment by his brothers.

From friends

- The third way we face mistreatment would be from friends.

I think this hurts as much as from family, especially if the mistreatment is at the hands of close friends.

The rejection that Paul faced and felt from Demas is brought to my mind. You may remember in II Timothy, chapter 4, verse 10, Paul writes, and you can almost hear the agony in his voice,

Demas . . . has deserted me . . .

The word “deserted,” or “forsaken” as your translation may say, could be translated, “left in a lurch, abandoned”. With that, comes the idea of Paul being in a state where the battle really gets hot; where he really begins to need help and support, like we all do. The implication of what Paul is saying at that point in time is, “Demas left me in a lurch. Demas abandoned me.”

I also think of the disagreeable disagreement that Daniel had in his life. Turn ahead to the book of Daniel. We have studied this in detail in the past, but we will briefly look at it again. We are, in a sense, arguing from implication, but I think there is benefit to that in this case. We will look at Daniel, chapter 1.

You may remember that Daniel, like Joseph, was taken to a pagan country. He is told, “You need to eat certain foods and you will be tested by the king.”

Daniel says, in verses 12 through 13a,

“Please test your servants for ten days, and let us be given some vegetables to eat and

water to drink. Then let our appearance be observed in your presence . . .”

In other words, “Then put us to the test; give us the final examination.”

Continue in verse 13.

“. . . and the appearance of the youths who are eating the king’s choice food . . .”

“Youths,” would imply all of the Hebrew slaves that had been taken to Babylon to be trained for leadership. What they had intended to do was take these youths, train them for leadership in Babylon, and then, ultimately, transplant them back to Jerusalem so that they would, in a sense, be puppets of the Babylonian kingdom.

So Daniel says, “Test us against the youths that are eating the king’s choice food.”

Look at the last part of verse 13 and verse 14.

“. . . and deal with your servants according to what you see.” So he listened to them in this matter and tested them for ten days.

Now the next verse, verse 15, is the one we want to notice.

At the end of ten days their appearance seemed better and they were fatter [in better health] than all the youths who had been eating the king’s choice food.

The implication is that Daniel and his three friends were the only of the Hebrew captives to say, “No.” They were quartered, undoubtedly, with the other political prisoners. In my imagination, I can almost hear the debate. I can hear Daniel on one side saying, “No, it’s wrong! We can’t eat that food – it would violate the Levitical standard. We cannot eat that.”

I can see all the other youths on the other side saying, “No, Daniel, you’re taking this to an extreme. We disagree.”

Finally, the test came, and Daniel and his three friends passed. I see, interwoven into the context, a very bitter disagreement. Daniel is forced to stand alone. These are his friends; these are the Hebrew youth that have been taken captive with him.

Mistreatment by people, family, and friends are common forms of mistreatment.

Temporarily Befriended & Divinely Inspired

Now notice that Joseph is temporarily befriended and divinely inspired. Let us dive into chapter 40. Begin with verse 1.

Then it came about after these things, the cupbearer and the baker for the king of Egypt offended their lord, the king of Egypt.

There have been volumes, that I have had the privilege of reading, on just this first verse. Let me share with you the top of what I have learned.

“The cupbearer” could be translated, because of the definite article “the,” as “the chief of the cupbearers”. This is also not just “a” baker, this is “the” baker; this is “the chief of the bakers”. There were perhaps dozens, if not hundreds of bakers preparing the foods, as well as others who kept that palace thriving.

It is interesting, and many have implied, that the cupbearer, who was responsible to hand the king his cup, would be the one responsible for taking a sip of what the Pharaoh would drink and then give it to him. If the cupbearer keeled over after thirty seconds, then of course, the Pharaoh would not drink. If the cupbearer survived, then the Pharaoh would drink. So the cupbearer was in a very responsible position, because if anyone wanted to assassinate the Pharaoh, slip a little cache of poison in his cup, if the cupbearer faked taking a sip and then gave it to the king, it would be, “Goodbye King”. This cupbearer was perhaps one of the most trusted men in the kingdom.

Do you remember another individual who was the cupbearer? In the Old Testament, he was the cupbearer to Artaxerxes. It was Nehemiah. Nehemiah was perhaps the most trusted person to Artaxerxes – his very life depended on that man.

It is interesting as well, that the cupbearer was, in a sense, in agreement with the priests. They have now discovered much conclusive information that the Pharaoh was not allowed intoxicating drink. In fact, the priests prescribed what the Pharaoh could drink. The cupbearer would make sure that the Pharaoh got only what had been prescribed.

There have been findings uncovered that have depicted a king or a Pharaoh with a cup in his hand and the cupbearer is shown taking a grape off of a vine. The inscription says, “They press grapes into their water and the king drinks.” The implication is that this is right off the vine; this is fresh.

Knowing that (we will get off this topic in a minute), explained to me Proverbs, chapter 31, verse 4, in which Solomon said,

. . . It is not for kings to drink wine, or for rulers to desire strong drink,

The implication is they are not to have intoxicating drink. The New International Version translates, “. . . nor for rulers to drink beer”. This is an interesting verse of scripture. I think it is because, as the next verse says,

For they will drink and forget what they decreed, . . .

In other words the cupbearer would make sure that the Pharaoh’s mind was not befuddled by intoxicating drink. He would carefully make sure it was not poisoned and also make sure it fit the regulation. The cupbearer was a very responsible individual.

Well, because the cupbearer and the baker are both thrown into prison at the same time, what does that make you think? There is the implication that these guys had something going. Perhaps they had been hired by assassins. Perhaps someone had slipped poison into the food and the Pharaoh did not know whether it was the cupbearer or the baker; he did not know who was responsible. So he throws both of them into prison until the evidence has been weighed. Perhaps that is what they are waiting for.

Let us go to the next verses in Genesis, chapter 40. Look at verses 2 through 4.

Pharaoh was furious with his two officials, the chief cupbearer and the chief baker. So he put them in confinement in the house of the captain of the bodyguard, in the jail, the same place where Joseph was imprisoned. The captain of the bodyguard put Joseph in charge of them, and he took care of them; and they were in confinement for some time.

So, in that dank little cell, Joseph will now serve them. It is humiliating enough to be a slave, but now, although he is loosened, he is, in effect, a slave to criminals. He will take care of them.

Now note verses 5 through 7.

Then the cupbearer and the baker for the king of Egypt, who were confined in jail, both had a dream the same night, each man with his own dream and each dream with its own interpretation. When Joseph came to them in the morning and observed them,

behold, they were dejected. He asked Pharaoh’s officials who were with him in confinement in his master’s house, “Why are your faces so sad today?”

Volumes have been written on this as well. Obviously Joseph is a very caring, sensitive individual. Even though he is imprisoned, he is still concerned enough to ask these two men, who are also prisoners, “What’s bothering you? Share it with me, and maybe I can help.”

Joseph is an unusual character. Continue to verse 8.

Then they said to him, “We have had a dream and there is no one to interpret it.” Then Joseph said to them, “Do not interpretations belong to God? Tell it to me, please.”

These were startling words. Ladies and gentlemen, this reveals two very important things about Joseph in prison.

- First, it reveals that Joseph still believed in his dreams.

Do you remember the dreams that Joseph had? If he did not believe in his dreams, he would have told these guys, “Listen, the last thing you want to do is dream. I had two dreams one time, and let me tell you what happened to me. Are the sheaves bowing down to me? Are the moon and the stars worshipping me? Forget the dreams, guys. They don’t mean anything. Nothing will come to play.”

This reveals that Joseph still, in his heart, believed that God had given him those dreams and that they would come true.

- Secondly, obviously this reveals that he had not abandoned God – which is incredible.

Joseph said, “Do not interpretations belong to God?”

In other words, “I want you to know that even though I was obeying Him, even though I was doing what was right, even though I was a trusting follower of His law, He has thrown me into prison. Yet, I still trust Him; I still obey; I still follow.”

Joseph had not abandoned God.

Let us read further and see what happens. Look at verses 9 through 11.

So the chief cupbearer told his dream to Joseph, and said to him, “In my dream, behold, there was a vine in front of me; and

on the vine were three branches. And as it was budding, its blossoms came out, and its clusters produced ripe grapes. Now Pharaoh's cup was in my hand; so I took the grapes and squeezed them into Pharaoh's cup, and I put the cup into Pharaoh's hand."

This again would be evidence to the topic I was on a few minutes ago. Continue to verses 12 and 13.

Then Joseph said to him, "This is the interpretation of it: the three branches are three days; within three more days Pharaoh will lift up your head and restore you to your office; and you will put Pharaoh's cup into his hand according to your former custom when you were his cupbearer."

Now verses 14 and 15 are interesting. Note them well, because Joseph is absolutely human. He says,

"Only keep me in mind when it goes well with you, and please do me a kindness by mentioning me to Pharaoh and get me out of this house [this prison, this hole]. For I was in fact kidnapped from the land of the Hebrews, and even here I have done nothing that they should have put me into the dungeon."

In other words, Joseph is saying, "Listen to my story now, and when you get out, please (note that word) put a good word in Pharaoh's ear for me."

I am going to mention this again when we get to applications, concerning the way in which God is developing a very important principle in Joseph's life that needs to be in our lives as well.

Let us go on to verses 16 through 19.

When the chief baker saw that he had interpreted favorably, he said to Joseph, "I also saw in my dream, and behold, there were three baskets of white bread on my head; and in the top basket there were some of all sorts of baked food for Pharaoh, and the birds were eating them out of the basket on my head." Then Joseph answered and said, "This is its interpretation: the three baskets are three days; within three more days Pharaoh will lift up your head from you and will hang you on a tree, and the birds will eat your flesh off you."

There is a big difference in the interpretation of the baker's dream. He is going to be beheaded.

Note the character of Joseph. I wondered if he made sure he was far enough away from the leash of this guy before he gave him the interpretation; if he measured how far he would have to run. Yet seemingly, Joseph, without even blinking an eye, simply says, "This is the interpretation."

What a powerful statement that is to everyone today, who teaches God's Word. We have not only the message of the cupbearer; that is great news – there is heaven, there is forgiveness, there is rejoicing; we also have the message of the baker; that is bad news – there may be judgment, there may be death. Joseph, interpreting the Word of God, gave them both.

Now this interpretation is incredibly important because in that day in Egypt, bodies were embalmed. Why did they do that? In their religious system, the preservation of the body was essential for life after death. So they made sure they took good care of their bodies because they would come back and inhabit them in the next life. That is why they developed the tremendous process of embalming bodies.

Notice that the judgment in verse 19 is really severe for the Egyptian culture. The verse basically said, "They'll not only behead you, but they will take your body, what's left of it, and they'll impale it on a tree and birds will come and eat the flesh off of your body."

Birds were sacred in Egypt, so they were never destroyed. As a result, they were probably in an overabundance and even carnivorous. They would come and pick the flesh from his body. The baker therefore knew there was no chance for life after death, being a pagan. He faced severe judgment.

Potentially Rescued, Yet Tragically Forgotten

Now Joseph is potentially rescued and yet, he is tragically forgotten. Look at verse 20.

Thus it came about on the third day, which was Pharaoh's birthday, that he made a feast for all his servants, and he lifted up the head of the chief cupbearer and the head of the chief baker among his servants.

This is interesting, Pharaoh designed his own birthday party. He pulls the cupbearer and the baker into the banquet room. He is going to have fun; this is sport. This for him, is, "my little birthday party to myself."

Continue to verse 21.

He restored the chief cupbearer to his office, and he put the cup into Pharaoh's hand;

Pharaoh probably said, "I'm a wonderful Pharaoh, aren't I?"

Perhaps, however, he discovered the evidence he was looking for. Maybe it was proved that the cupbearer was innocent and the baker was guilty. Look at verse 22.

but he hanged the chief baker, just as Joseph had interpreted to them.

He beheaded him, obviously, and then hanged his body on a tree.

Now verse 23 is very important.

Yet the chief cupbearer did not remember Joseph, but forgot him.

You should underline those three words, "but forgot him." Sometime, at another time, ponder the implications of the way that must have affected Joseph.

F. B. Meyer, a colorful expositor, uses his imagination in this situation. He writes that the next day, when the prison door opens, Joseph jumps with a start. He looks toward the door, perhaps even running over to it, thinking, "Here they are! I'm free!"

He had probably told all of the other prisoners, "They're coming to get me, I guarantee."

Then, after a few days, the door opens and he probably, with a start and with a hopeful look, looks over at the door – but it is another prisoner or a guard entering or exiting. Finally, someone comes to the door and Joseph does not even look.

It must have been unbelievably difficult for Joseph to go through that experience of knowing that the cupbearer had chosen to forget him.

The cupbearer has been restored. He may have thought, "Would I dare threaten the position I have now with the Pharaoh by bringing up a story about this Hebrew captive; this slave? No way! I'm not going to endanger my position."

The cupbearer is walking on eggs. But perhaps, over a period of time, he forgets the entire story.

Common responses to mistreatment

Let me give you some common responses to mistreatment. I am sure these are in a book somewhere, but I did not read them. In fact, the way I got these was by leaning back in my chair and asking

myself the question, "Stephen, how do you respond to mistreatment?"

There are at least three responses to mistreatment. Let me give them to you.

Self-pity

- The first common response to mistreatment is self-pity.

I can imagine that Joseph, in that prison, had every potential to throw the biggest pity party in history. "Look at me. Woe is me. It all started with jealous brothers. And then I do my best and Potiphar doesn't defend me. His wife falsely accuses me. Now I'm in prison. I interpret dreams for God and it doesn't get me anywhere. Poor, poor me."

The next chapter reveals, by its silence, that Joseph never threw that pity party. Because he is human, however, I have every reason to believe he was sorely tempted to.

Bitterness

- The second common response is bitterness.

Bitterness is initially directed toward the person who has mistreated us – the person who has accused us; the person who has criticized us. We do not want to see that person; we do not want to be near that person; we do not want to drive our car by that person's house; we do not want them to drive their car by our house. And the bitterness begins to grow.

However, ultimately, bitterness is directed not toward that person, but toward who? It is directed toward God. A person who is filled with bitterness has ultimately forfeited his fellowship with God. He is, in effect, saying, "God did not deal kindly with me in allowing this to happen to me."

Bitterness is a very, very common threat when we are mistreated.

Revenge

- The third common response to mistreatment is revenge.

That response is the one where you can really spend some time. You envision that person's face on the wall of your kitchen or your study or office, or on the driveway when you pull up into your garage.

Joseph had every reason in the world to seek revenge. I can imagine that, in a sense, Joseph's "hit list" is growing. As soon as he gets out of prison, he has got a list. The first on the list is: eleven brothers. "Once I am the most powerful man, when they bow their knee to me, I'm going to slice their heads from their bodies. And I've got every reason to."

The next entry on Joseph's list would be, "Wait until I have more power than Potiphar. He'll be accountable then. And Potiphar's wife! . . .". I think if I were Joseph, I would imagine putting Potiphar's wife in prison, in that very cell, for the rest of her life, with only water.

Yet we never read, in the record of Joseph's life, after he was elevated to prime minister, that he ever has a meeting with Potiphar. He probably never saw Potiphar's wife. But I guarantee, they were thinking, "Uh-oh."

You may remember, of course, as we will study in detail later, when he meets his brothers that he forgives them. Somewhere in that prison cell, in the next two years – two years of being forgotten and abandoned – he was able, by the grace of God, to gain victory over mistreatment.

Application

Let me tie this together by suggesting a couple of applications.

Ways we open ourselves up for letdowns

I think there are ways that we open ourselves up for mistreatment or to the ill effect of mistreatment. We call these perhaps, "letdowns." Let me give you two.

Misplacing trust

1. The first way we open ourselves up is by misplacing our trust.

Joseph really opened himself up because in verses 14 and 15, he tells the cupbearer, in a sense, "You be my savior; you give the word; you get me out of this prison."

God would teach Joseph, over the next two years, "If you get out of here, it will be by Me."

It will, in fact, be a miracle that gets Joseph out of prison.

We open ourselves up for this kind of letdown when our fulfillment, our happiness depends on someone other than God; when we put our trust in flesh. When you put your ultimate trust in me, you will be let down. If I ever put my complete trust in you, I will be let down. We all fail each other.

I think, when we face the potential bitterness, or self pity, or revenge as a result of mistreatment, we are, in a sense, saying, "I placed my trust in that person rather than in *God* working through them."

Making unrealistic expectations

2. Secondly, we open ourselves up by making unrealistic expectations.

I was talking with another pastor and he was sharing some things that have happened. He, being human, of course, told me about a pastor who called him on a Saturday night and said, "Where are you?" He was supposed to be there the next day for an all day seminar. He kind of laughed and said, "You know, I had completely misjudged or miscalculated or put something else in the place of that on the calendar, and had forgotten." He got a late night special flight and somehow made it.

If you know me, or I know you, or you know anyone long enough, they will drop the ball; they will let you down; they will disappoint you; they will be late. Let us move on, that is too convicting!

What to do when left in a lurch

Let me mention the next part of these applications. What should we do when we are left in a lurch? What should we do when we are faced with handling a response to mistreatment. Let me give three things.

Re-evaluate

1. First, re-evaluate.

Re-evaluate; ask yourself some questions. What is my attitude supposed to be? What are my motives supposed to be? What are my priorities? Is this person revealing to me that my priorities are way out of line; that my motive for doing something is out of kilter?

Refuse – to retaliate

2. Secondly, refuse – simply refuse to retaliate.

That is as much of a commitment as anything else. Make up your mind that you will not allow your mind to retaliate; to imagine revenge. If you do not imagine it, you will never perform it. It begins in the heart.

Refocus

3. Thirdly, refocus.

Let me give two points about refocusing.

- First, refocus on God's desire.

This is an interesting thought because God's desire is for harmony, for unity, for forgiveness. In fact, that is why Matthew, chapter 5, verses 23 and 24, tells *you* to go to the person who has something against you. It is not the other way around, even though you might expect it to be. Jesus says,

Therefore if you are presenting your offering at the altar, and there remember that your brother has something against you, leave your offering there before the altar and go; first be reconciled to your brother, and then come and present your offering.

I think the reason for this is because that person who has something against you is so caught up and has, in fact, transgressed the line and is involved in bitterness, and perhaps revenge and self-pity. When they are in that position, it is our responsibility to go and help them out of that by saying, "Tell me what I did," and apologizing if necessary.

It is interesting that Jesus Christ tells us to strive for harmony, unity, and forgiveness. Obviously we should strive for this in our family, but also in the church.

- Secondly, refocus on God's design.

Let me give two thoughts on this.

- Every disappointment in life is another illustration of the faithfulness of God. When someone disappoints you, that is an illustration of the way Jesus Christ *never* disappoints.
- Secondly, every disappointment is another step toward maturing in the image of Christ. Hebrews, chapter 5, verse 8, tells us of Jesus Christ that,

Although He was a Son, He learned obedience from the things which He suffered.

Can you imagine taking several hours, and still not even finishing the task, to write down every incidence of mistreatment that Jesus Christ suffered? Try writing down every time Jesus Christ was mistreated, accused, abandoned, rejected, and so forth. We fellowship with Him in His glory, but also in His sufferings (I Peter 4:13).

Let me read a poem that was written perhaps a hundred years ago, by Julius Sturm.

*Pain's furnace heat within me quivers;
God's breath upon the flame doth blow.
And all my heart in anguish shivers,
And trembles at the fiery glow.
And yet I whisper, "As God will,"
And in His hottest fire hold still.*

*He comes and lays my heart all heated
On the hard anvil, minded so.
Into His own fair shape to beat it
With His great hammer, blow on blow.
And yet I whisper, "As God will,"
And at His heaviest blows hold still.*

*He takes my softened heart and beats it,
The sparks fly off at every blow.
He turns it o'er and o'er and heats it,
And lets it cool and makes it glow.
And yet I whisper, "As God will,"
And in His mighty hand hold still.*

*Why should I murmur? For the sorrow
Thus only longer lived would be.
Its end may come and will tomorrow,
When God has done His work in me.
So I say, trusting, "As God will,"
And trusting to the end hold still.*

He kindles for my profit purely

*Affliction's glowing, fiery brand.
And all His heaviest blows are surely
Inflicted by a master hand.
So I say, "As God will,"
And hope in Him and suffer still.*

Men and women, there is something far greater
than vindication before men, recognition before men,

acceptance before men. There is something far
greater than all of that. It is the consciousness, like
that of Joseph, that *God* is with me – and God is going
in a particular direction and I am going with God.

I have a small plaque in my study that says, "The
greatest knowledge is the will of God. The greatest
joy is doing it."

This manuscript is from a sermon preached on 3/12/1989 by Stephen Davey.

© Copyright 1989 Stephen Davey

All rights reserved.