

THE MEAL TO THE REVEAL

INTRODUCTION

Joseph's brothers were redeemed to once again share life as a family, the Israelites were redeemed to eat with God on the mountain, and we are redeemed to forever eat meals in Christian community and with Christ Himself.

DISCUSSION

What are your favorite foods?

EXPLANATION

What is the best part of a meal?
What is the most awkward meal you have ever shared?
What is the best meal you have ever shared?

APPLICATION

Read Isaiah 25:6-9.
What do you think it would be like to share a meal with God?
What would be amazing, and what would be awkward?
Why do you think God, in referring to the destruction of death, uses language about eating "swallow up death forever?"

MISSION

Have your Gospel Community make a plan to share another meal and invite people who are not in a GC.
What is the best way to serve them when you have this meal?

HOMEWORK FOR NEXT WEEK

Read Genesis 45:1-8
In what ways have you rejoiced with those who rejoiced?
How have you wept with those who wept?



GENESIS

THE FINAL CHAPTERS

THE MEAL TO THE REVEAL

PART 64

GENESIS 44-45:1

Genesis 43:16
John 2:24
Genesis 44:1-34
Genesis 45:1

Luke 5:27-32
Luke 11; 15
1 Timothy 3:2
Titus 1:8
Romans 16:23

Isaiah 25:6-9
Ephesians 5:1
Luke 24:43-43
Isaiah 25:6

UPCOMING ACTIVITIES

GOBAGS SANTA MARIA
Stuff The Bag Event - May 11th
ourelement.org/gobags

MOE BEER TASTING
Today, 1pm

**AVILA BEACH
FARMER'S MARKET
GIRLS NIGHT OUT:**
Friday, May 3rd, 5:30pm

YOUTH FUNDRAISER
Eat at Applebees Tuesday

TEXT-IN YOUR VOTE
For Film & Theology
805-310-4229



GENESIS THE FINAL CHAPTERS: PART 64

THE MEAL TO THE REVEAL

Genesis 43:16 When Joseph saw Benjamin with them, he said to the steward of his house, “Take these men to my house, slaughter an animal and prepare dinner; they are to eat with me at noon.”

In Genesis 44 we finally see Joseph reveal himself to his brothers over a meal. In the same way God has revealed Himself to us over a meal that we call communion.

Joseph tricked his brothers by having his cup and Benjamin’s money returned in Benjamin’s sack of grain. Not knowing that the cup and money were in Benjamin’s sack, the brothers make a rash vow, putting the life of Benjamin and their own freedom in jeopardy. When the cup was discovered, their response was one of complete hopelessness. Their response was a mirror image of their father’s response upon hearing their own report of the loss of Joseph (37:34). The grief they had caused their father had returned on their own heads.

Joseph’s plan turned out as if perfectly orchestrated. While it had looked like he was working a slow revenge upon his brothers, we can now see that his purpose was not revenge but repentance. His brothers were coming to an awareness of their guilt and were now ready to acknowledge it. The conclusion they drew was “God has uncovered your servants’ guilt.”

We as readers, along with the author of the narrative, read their words with a broader significance than they might have intended on that occasion. We see the narrative interconnections that were, obviously, not a part of their own understanding within the situation itself. In his response Joseph steered the matter in a direction that even more closely resembles his brothers’ treatment of him. The young brother was to be sold into slavery in Egypt, and the brothers were to return to their father.

Judah has a final speech where he retells the whole of the Joseph story. His own retelling of the story reveals the brothers’ perception of the events, as well as the hopelessness of their situation. At this point Judah said of Joseph, “[he] is dead” (44:20), rather than what was said of Joseph on other occasions, namely, that “[he] is no more” (42:13).

We can see, then, that in retelling the story Judah added a dimension to the brother’s recounting of the events to Joseph that was not previously there. The net effect is that the story now resembles the original intention of the brothers, which was “to kill” Joseph; and it corresponds to the story that the brothers gave

to Jacob. When retelling the story to demonstrate his own innocence, Judah gave testimony, to the reader at least, of his own guilt and the guilt of his brothers. Though it is through Judah’s speech that the reader is again reminded of the brothers’ guilt, we should not lose sight of the fact that once again it was Judah who intervened on behalf of Benjamin and ultimately, within the narrative, his words that saved the day. After this speech Joseph could contain himself no longer. He felt compelled to unveil his identity to his brothers.

This whole process that took place began at the meal that ended the last chapter. It starts with a meal, the beginnings of friendships, and comes full circle in the end for the reveal.

This is something God has always intended meals to do for us, throughout the scripture there is a connection between meals and what they lead to in us.

Throughout the Old Testament and New

- **Meals are an act of grace.**

In every pagan religion of the time people were made to provide the god’s with sustenance. In the scriptures, God gives food to humanity. Idols demand we meet their needs, where our God meets our needs.

- **Meals are an act of Community.**

Dietrich Bonhoeffer wrote, “*Christian community is not an ideal we have to realize, but rather a reality created by God in Christ in which we participate.*”

- **Meals are about enacted Hope.**

The revealed savior of the world showed Himself in a meal.

- **Meals are about Mission.**

Reaching, loving, sharing, hosting. God has always been on a mission to save us... which is revealed in communion.

- **Meals are a symbol of Enacted Salvation.**

Before the fall, one of the main ways we expressed obedience to God was through food (what trees we ate from). When God brought Israel out of slavery and took them to Sinai we are told that the 70 elders went up the mountain where “they beheld God, and ate and drank” (ex 24:11).

- **Meals are Enacted Promise.**

The risen Jesus ate with His disciples (Luke 24:42-43). The resurrection is the promise of the beginning and renewal of all things.

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