

Sermons

Old Testament

Genesis

43:1-5

1

Date Written: Feb. 1, 1947

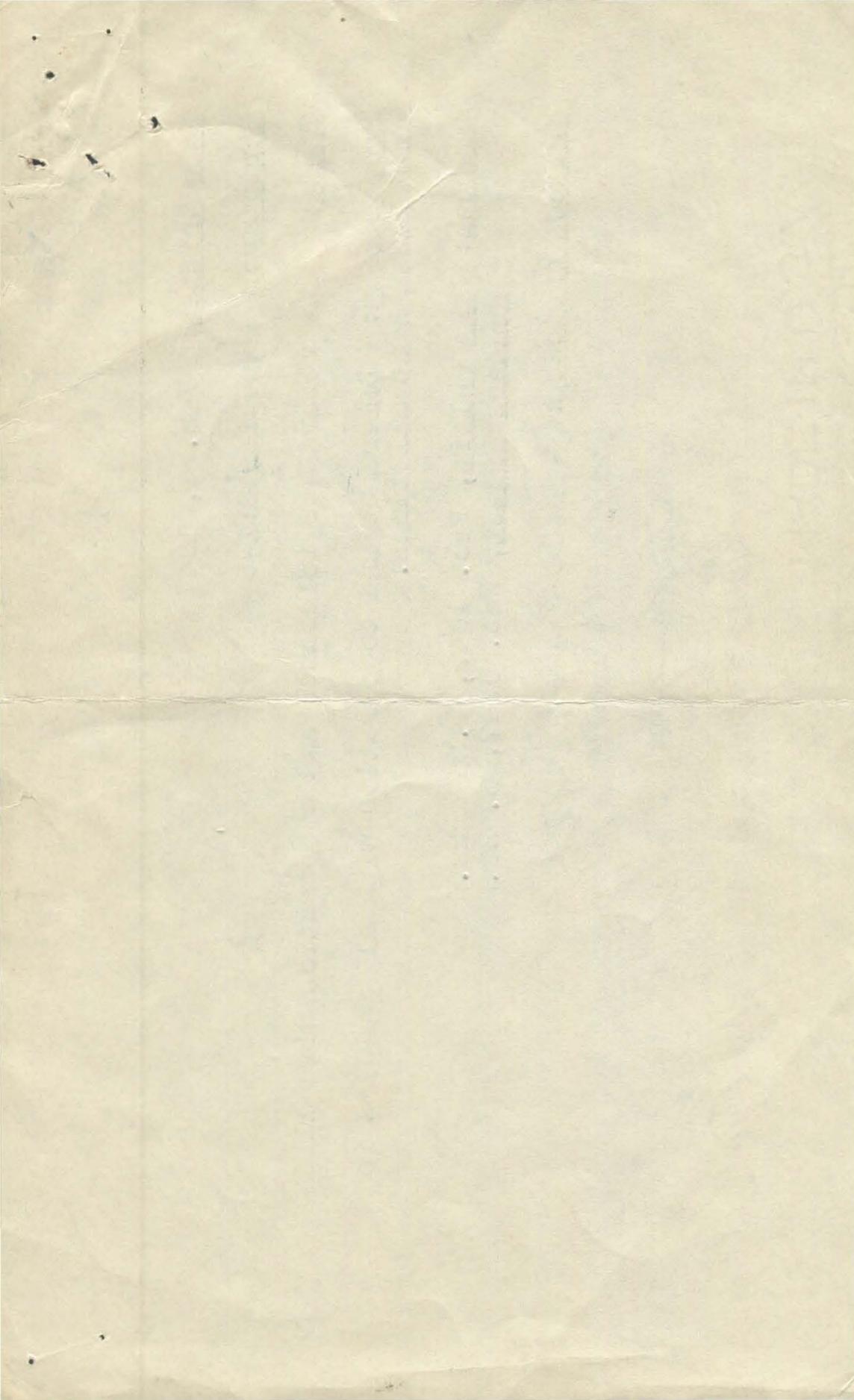
Scripture: Genesis 43:1-5

Theme: The rewards of tolerance and cooperation with all

Proposition: Tolerance and cooperation with all peoples is an advantage at all times.

Sources: The Pulpit, Feb. 1947, p.26 & 29.  
Readers Digest, Feb. 1947, p. 30.

Places preached: Salem & Epworth 2/2/47  
Rocky oak & Parklawn 2/8/47  
~~Shutlesworth~~ Feb 8/47  
Evanston & Hammen, Wyo., Feb. 11, 1951



Genesis 43:1-5

And the famine was sore in the land.

And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food.

And Judah spake unto him, saying, The man did solemnly protest unto us, saying, Ye shall not see my face, except your brother be with you.

If thou wilt send our brother with us, we will go down and buy thee food:

But if thou wilt not send him, we will not go down: for the man said unto us, Ye shall not see my face except your brother be with you.

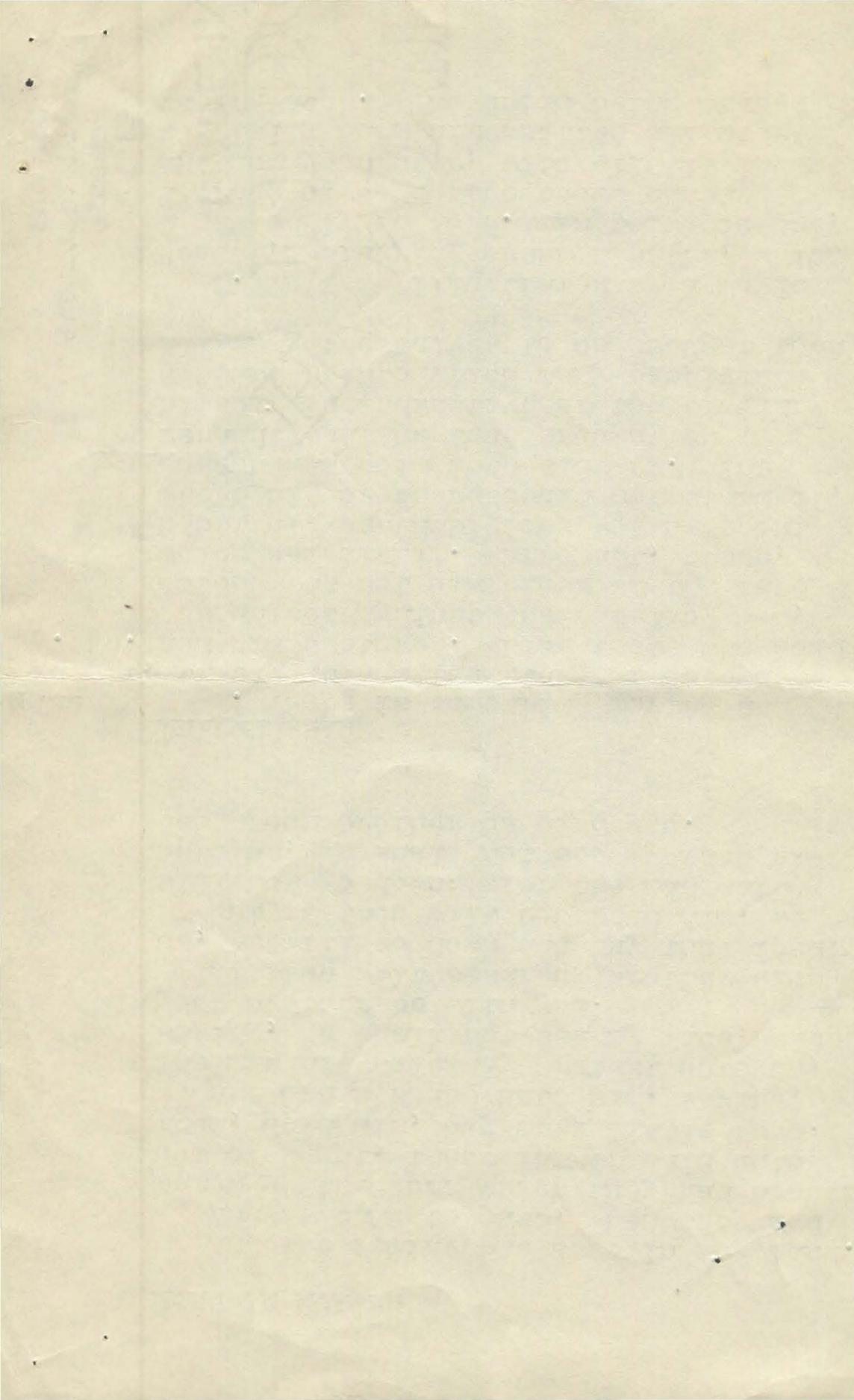
Introduction:

The  
Pulpit,  
p. 29.

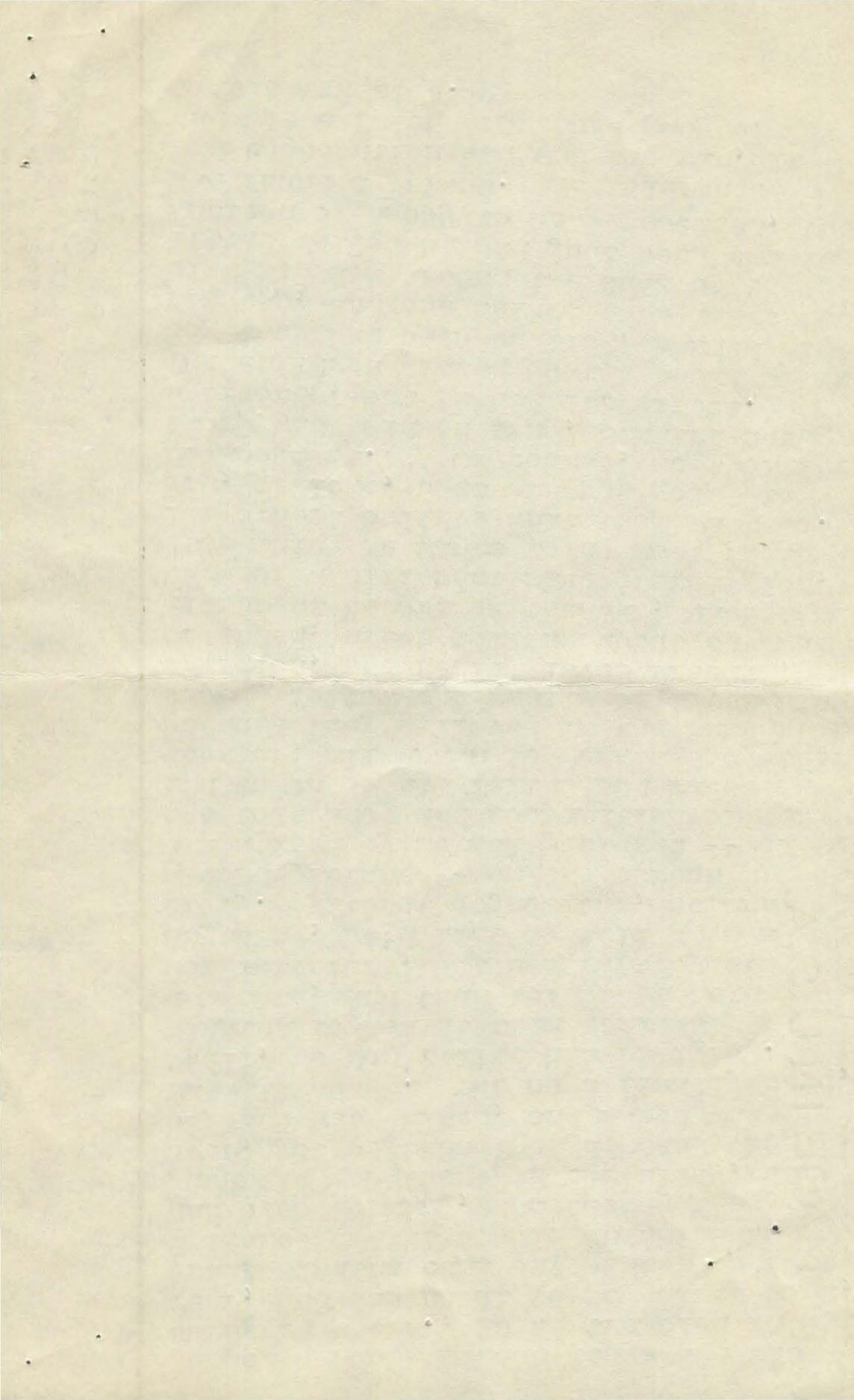
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1. There is something moving and timely about the story of Joseph and his brethren. Like those who hold prejudices against their fellow men, Joseph was not blameless of the fate which befell him. Arrogant, proud, boastful, and ambitious to the point where his brothers could not stand it, Joseph was sold into slavery. The reward that he thus brought on himself is indicative of the similar condition into which many people are allowing themselves to be brought today.

2. This is illustrated by a movie "short," starring Frank Sinatra, which I saw early in 1946. In this picture, a group of boys were shown chasing another youngster, with all the intent to really harm him written all over their faces. The child being chased



jumped up on a window ledge and was cornered there. As he trembled in fear, and was about to be pulled down, Frank Sinatra came out of the back entrance of the studio in which he had been working, and seeing the juvenile mob there in the alley, went over, got between the gang and the boy who was chased, and asked what it was all about. The boys finally said, "Well, we don't like his religion." Sinatra looked at them seriously for a minute, and then told them he'd not interfere, but before they did anything, he'd like to tell them a story. Without objections, he drew a word picture -- on the screen dramatized by actual pictures -- of the tolerance and cooperation of men and women of all faiths and races in the war; all drawn to working together because they believed in the same thing. "For a fellow who really believes his religion, who really loves freedom," he ended, after telling about several different heroes of the war, each hero of a different race or religion, "the thing he wants to do most is to let others believe what they want to. Now, fellows, what are you going to do about it.?" Of course, most of the story was told in song, Sinatra being a crooner, but it had its effect. The children picked up the books of the boy they had been chasing, handed him his cap, and one walked down the street with his arm around the back of the little fellow he had just been chasing. Instead of a boy to be persecuted, they had found a friend. As tolerance and cooperation had won the war, it had won a friend for this gang of little toughies.



3. Tolerance and cooperation, similar to that exhibited in the war, like the examples about which Sinatra sang, are of advantage at all times.

## I. Scriptural evidence.

### 1. General Scriptural evidence:

a. Once sold into slavery, Joseph saw that his sin had been that of vanity and pride, of being incooperative and intolerant. He reversed his ways, and cooperated so that he soon was given positions of responsibility. Yet, in all this tolerance toward the Egyptians, he remained true to his God, and could not be tempted to do wrongfully, as the affair with Potiphar's wife showed. By thus cooperating where he could in righteousness, he found he was eventually placed in the highest position in the land, while yet never having to sacrifice his attempt to obey Jehovah.

b. Years later, when the descendents of Joseph were beginning to prosper, the Egyptians became jealous and enslaved them. When one arose who would lead these Jews out of Egypt, the Egyptians wanted to keep them slaves, and not give them their freedom. This refusal to cooperate with an oppressed people in their bid for freedom cost the Egyptians the penalty of the plagues, culminating in the death of the oldest of each household. Failure to cooperate and be tolerant was severely punished.



## 2. Specifically Christian evidence:

a. In the story of Paul, as told by Sholem Asch in his book "The Apostle", Paul is pictured as being in misery prior to his conversion -- a misery of hate. After conversion, he still suffered for years, because of his conception of Christianity as a religion of the Jews. When he -- and as one of the first -- became convinced that Christ was for all people, he found a satisfying but driving mission for himself throughout the world. Thus, through giving up his deeply ingrained intolerance against all non-Jews, he became the greatest of the apostles to the Gentiles.

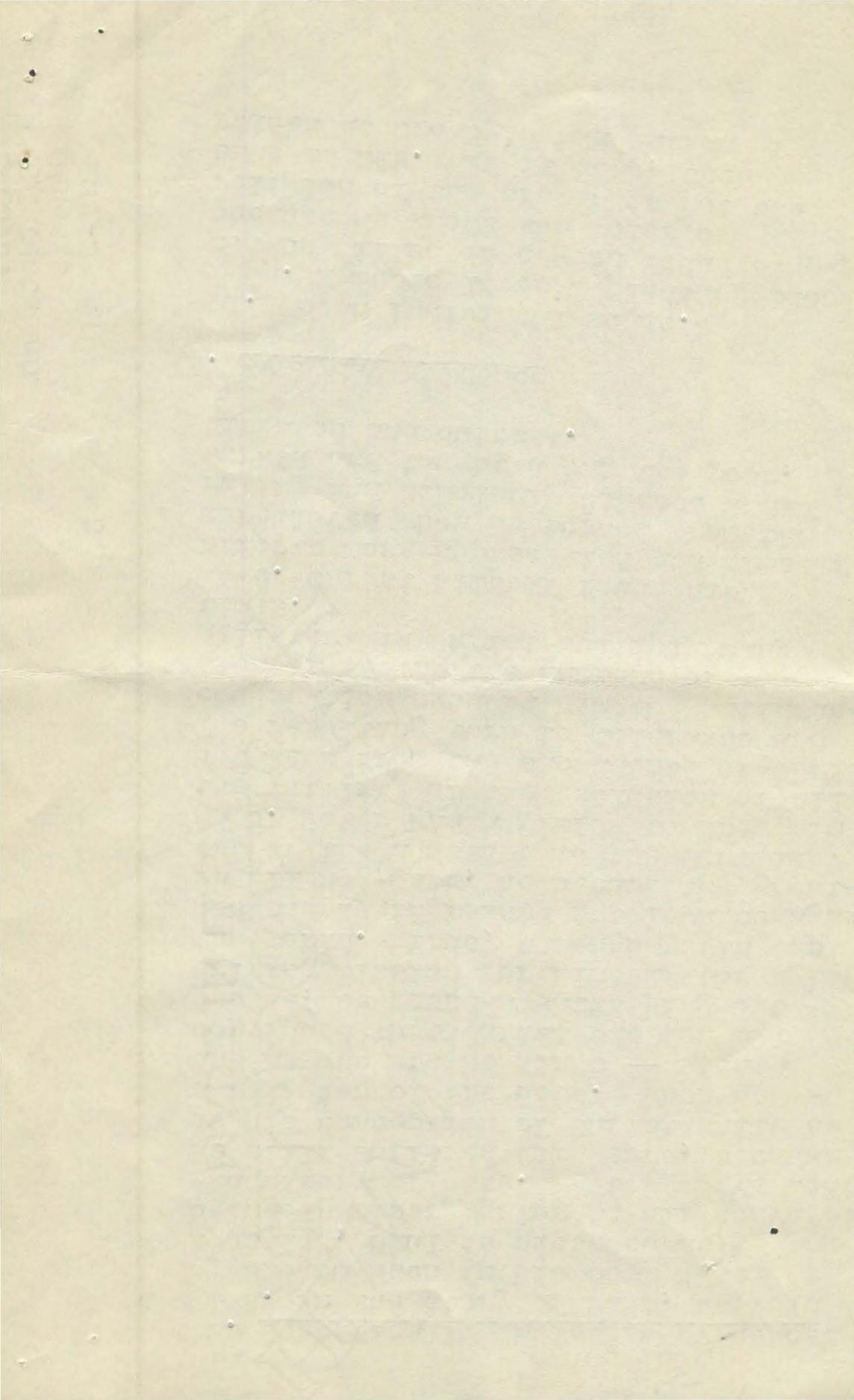
b. Peter had a vision to show him the futility of the exclusion of all but Jews from the sacraments of Christ. The resulting turn to tolerance and cooperation brought him the satisfaction of seeing the numbers of believers in Christ multiply many times.

c. Christ himself found his efforts more appreciated and himself more loved when he turned from the ruling and scholarly classes and worked and taught among the poor, diseased and outcast.

## II. Everyday evidence

1. On an individual scale.

a. A music lover's pleasure should not be killed in a good vocal simply because he knows the color or religion of the singer is not the same as his. If it were, such voices as Crosby's and Marian



Anderson's could bring pleasure only to those of the same race as each of these. Such is not the case: their excellence of voice is recognized by music lovers everywhere -- and Crosby is white, Marian Anderson black. As Marian Anderson words it:

The Pulpit, p.26.

"I dream of a day when there will be better understanding among people. When I sing, I don't want them to see that my face is black; I don't want them to see that my face is white -- I want them to see my soul. And that is colorless."

2. On a community scale:

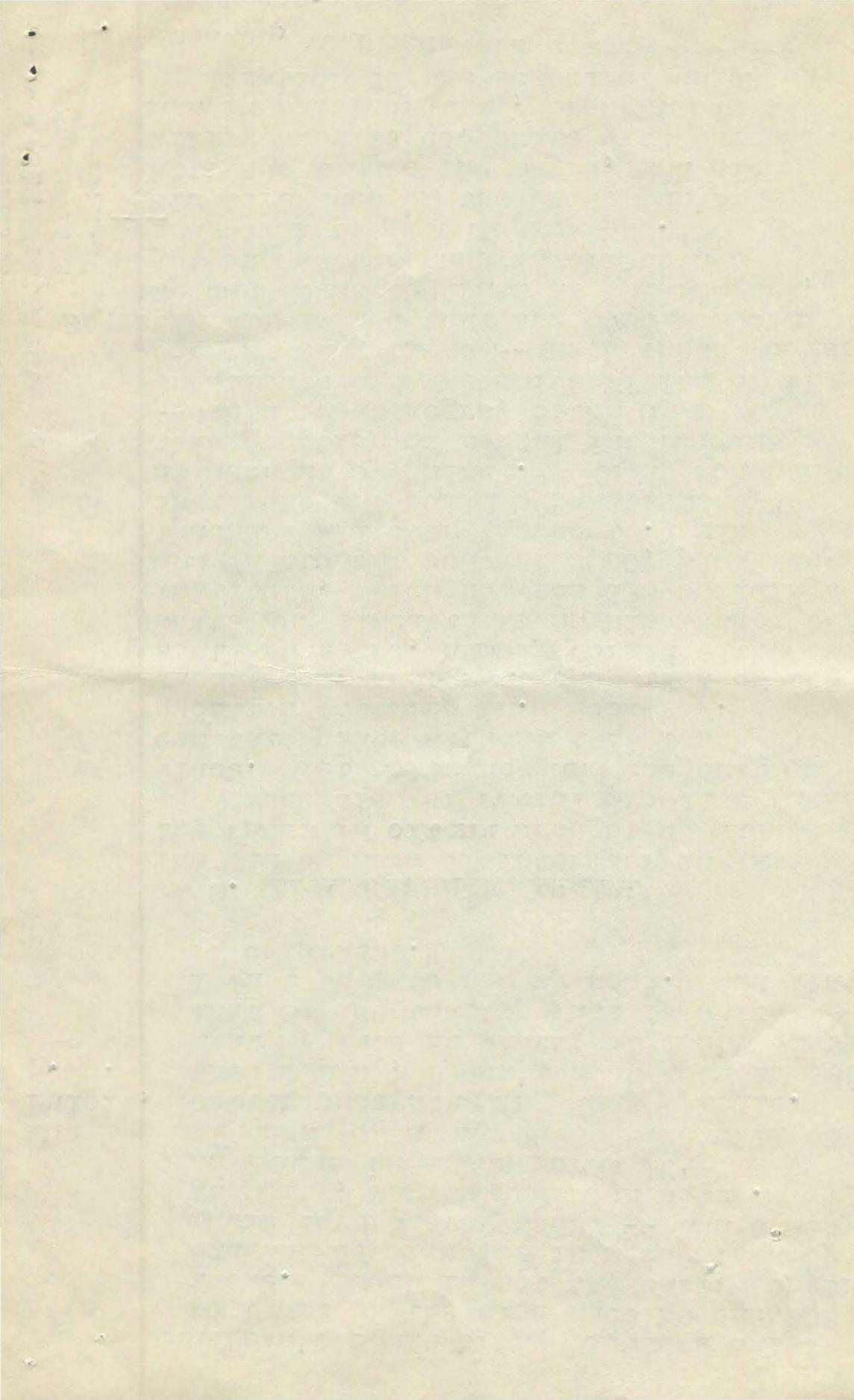
The old bugaboo of intermarrying among the races is ~~often~~ brought up when the discussion of racial problems takes place. Yet tolerance and cooperation can take place without this touchy question entering in. Booker T. Washington, the great education of the southern negro, humbly worked with white and black to found his Tuskegee Institute, which now has 133 buildings and a student body of 2000, plus many teachers all over the south. His institute was build by "white money" as much as by "black." He approached this question of social intermixing -- this great negro, cited by 2 presidents and the universities of the country many times -- with these words:

Digest

"In all things that are purely social we can be as separate as the fingers, yet one as the hand in all things essential to mutual progress."

His tolerance of the white man's attitude toward the negro, and his willingness to cooperate with the white man in spite of that, brought him the realization of the school of which he dreamed, and made his students better

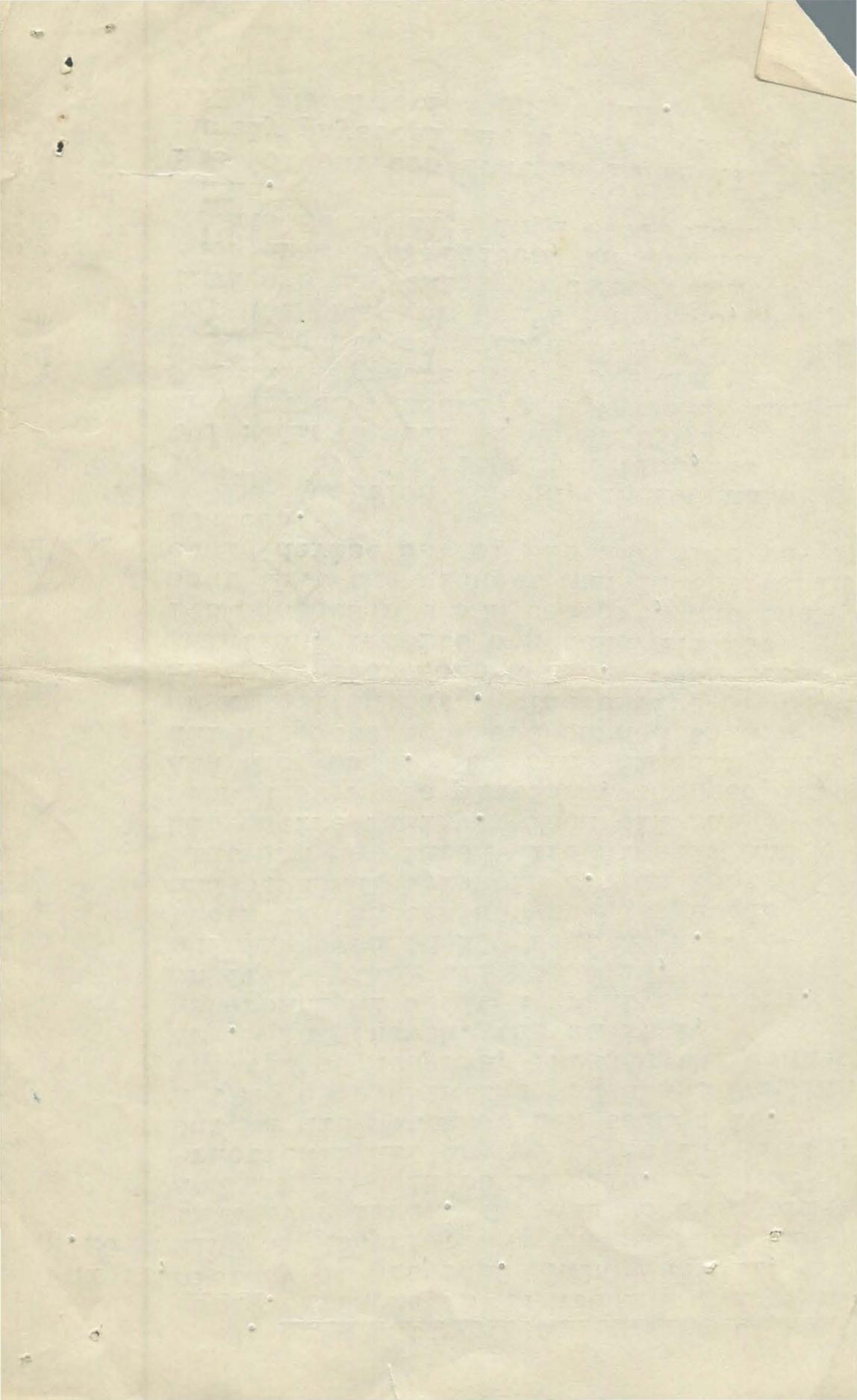
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3. On a national and international scale. There is an amazing story in the history of Assyria. Ashurbanipal, king of Assyria, was the richest man that ever lived. He was worth a trillion and a half dollars in gold. He had practically all the money in the world, but he did not know how to use it. A time came when the Medes and Persians, enemies of Assyria, invaded the country. In Nineveh, the capital, Ashurbanipal built a great platform. On it he piled all his gold, a shining pyramid 100 feet high. Between the spaces he put his jewels and personal belongings. On that platform he placed also himself and his entire family. Then oil was poured over the platform, the people, and the goods. The king himself and all he possessed were burned to a great molten mass. The empire of Assyria never rose again. Mere accumulation, for its own sake and for its possessor's own comfort, was the best that the richest man in the world could devise out of his infinite resources.

The question for us, individuals in the world's richest nation, is this: What will we do with the tremendous resources with which almighty God has entrusted us? How are we going to use our resources? If we do not use them for God's purposes, our treasure may easily become a molten mass around ourselves, in the heats of atomic fission in a Christless world.

Lack of our cooperation in meeting the purely physical needs of others can bring destruction on us all.



## Conclusions

1. As the brothers of Joseph found when they had demonstrated their cooperation with their father by the care they had given their youngest brother Benjamin that reward was theirs, so we will find it to our advantage to be tolerant of all peoples and cooperative with them, so long as it does not go contrary to our faith.

2. Both Scripture and everyday experience teach this.

Thus as Christians and as citizens of the everyday world, we find cooperation and tolerance, irrespective of race or color, a "paying" proposition. Good sense tells us to do all we can to promote such tolerance and cooperation on all sides.

As Joseph said to his brothers, so we might think of Christ saying to the Christian: "Ye shall not see my face except your brother be with you."

