
Voddie Baucham received his Doctor of Ministry from Southeastern Baptist Theological Seminary and serves as preaching pastor of Grace Family Baptist Church in Spring, Texas. Baucham is a sought after preacher and conference speaker. He authored a few books and presented Joseph and the Gospel of Many Colors as an extended exposition comparable to The Ever-Loving Truth and Family Driven Faith. Baucham described this latest work as being born out of a synergy between church and family in the same way as Family Shepherds.

The author presented his work as an examining the Joseph narrative through the lens of redemption history. He began by explaining that the thrust of all Scripture is redemption history. Narrowing his focus, Baucham explained the best approach to interpreting Genesis, viewing it as consisting of ten major divisions, each treating a generation. The author examined Joseph’s narrative as the final generation of Genesis. His categorization of Joseph’s story in this way allowed him to develop an explanation of Joseph’s story that coincided with the entirety of the Genesis material. Baucham claimed that three major interpretative concepts surfaced in the Genesis account: land, seed, and covenant.

Following the introduction and explanation of his approach to the story of Joseph, he employed the remaining eight chapters of his work for the interpretation of Joseph’s story as one thread in the fabric of redemption history. Baucham described Moses’s presentation of Joseph in Genesis 37 as an attempt to juxtapose his character to that of his father and brothers. Baucham continued to survey this juxtaposition of characters when he moved into Genesis 38, the interruptive Judah excursus. The author noted that Christ came through the line of Judah. Thus, Judah carried the seed. Unlike his presentation of Joseph, Moses presented Judah’s flaws and failures. Baucham argued that Moses’ treatment of Judah illustrated the reality, that election is an act of God based on His sovereignty, not human morality.

The author surveyed the issues of providence and exaltation in the next two chapters of his work. He argued that the dominant theme of Genesis 39–40 is God’s providence. God remained with Joseph and exalted him to the right hand of Pharaoh in Genesis 41. Again, Baucham cautioned that Joseph’s exaltation to power was not illustrative of a moral lesson. This move demonstrated God’s sovereignty in positioning Joseph in order to save the life of Judah, the promised seed.

Genesis 42, according to Baucham, catalogued Joseph’s examination of his brothers. He wanted to know if they had changed. The brothers endure seven tests, five that came directly from Joseph. Two tests resulted from events that he set in motion. Though the brothers failed each of the seven tests, Judah stepped forward in the next chapter to save the family. He went from being the dark character of Genesis 38 to the responsible hero of Genesis 43. Judah demonstrated more than heroism by the end of Genesis 44. He offered himself as a sacrifice in the place of Benjamin.

Baucham gave his final three chapters as treatments of Joseph’s revelation, reunion, and reconciliation with his family. The author presented a cohesive argument about the land and covenant in this last section. Jacob left the Promised Land in order to reunite with his favorite son. He never forgot God’s covenant. Jacob blessed Joseph’s children, the sons of an Egyptian, at his death. This action gave the two Gentiles a portion of the Promised Land. Joseph buried his father in the Promised Land, and before his death, he gave instructions for his remains to be
buried there also. Baucham argued that the narrative concluded with the seed being identified, the land being anticipated, and the covenant being maintained.

Baucham treated Joseph in a thorough yet concise manner. The author’s arrangement of the material strengthened the work. He set forth an explanation of his approach and gave an exposition of the biblical text. In each chapter, Baucham offered applications for the principles. These emphases derived from the biblical text and offered practical insights.

Along with his arrangement, Baucham strengthened his work by including support passages from other books of the Bible. He refrained from a narrow interpretative approach. The author demonstrated how his convictions meshed with the entire body of Scripture. His redemptive history approach to Joseph offered a divergent approach to the narrative while remaining true to the theme of Scripture.

The chief weakness of this writing surfaced in Baucham’s treatment of the hatred that Joseph’s brothers displayed toward him and their attitude toward Benjamin. Baucham asserted that the brothers hated Joseph because he was the son born to Jacob’s favorite wife (91, 147). The reader of Genesis only finds Jacob loving Joseph because he was the son of Jacob’s old age (Genesis 37:3). In like manner, Baucham postulated that Joseph feared for Benjamin’s life, because he was Rachel’s son. However, the narrative never indicated that Joseph knew that Benjamin was his full-brother, a fact that Joseph had to know for Baucham’s theory to have merit. Though Baucham knew Benjamin’s connection with Joseph, no biblical evidence exists that Joseph knew this information. This lack of evidence weakened the argument. The argument weakened the overall presentation.

Considering the overall approach of the book along with strengths and weaknesses, *Joseph and the Gospel of Many Colors* is an expositional work that contributes to theology and practical theology in particular. Baucham succeeded in approaching the story from the perspective of redemption history. This method maintained the intrigue of the overall narrative without compromising its integrity. Baucham’s work is worthy of consideration by anyone desiring to rightly interpret Joseph’s story.

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