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So very brief. I hope review material. Things are God's idea. They're not a nasty accident that happened to a wonderful. Spiritual only existence? There's no, there's no demi urge or pseudo.

God, that is responsible for physical things. There's, there's not some inherent evil and material things. In fact, God created the heavens and the earth in order for us to know his goodness and to image him in it and display his glory. So that was a big part of the creation.

The seventh day, can't be the seventh day without the six, and the service of God in worship and the service of God and work have a reciprocal and mutually reinforcing relationship. We saw that in the creation and then we saw in the fall, when men attempted to discern determine himself and fell from his original holiness.

And righteousness that both in the curse, we see material things earthly things, feature very prominently, but also immediately in the Covenant of grace, the earthly things bearing of children clothing, feeding are also. We see expressions of God's mercy, in the covenant of grace, both in what he does for us and in what his gracious work in, the heart enables us to do.

That is runs even the counter two and mitigates to some extent, some of the effects of the curse. So that from the very beginning in the Covenant of grace, this matter of receiving material things from the Lord as an expression. Now, that is not just gracious or merciful and that it comes from God unmerited.

But that is opposite what we deserve so that he gives us that which has been demerited and including the ability to continue to serve him in material things and the ability to of pursue that which was originally given to us being made in his image as we are now renewed into his in his image and being conformed to Christ.

So we saw those things as we progressed in the covenant of grace and what happened, especially there's not just a great progression spiritually in the covenant of grace with when Noah comes off of the arc with his family and there's the reestablishing of of the relationship with God and man on earth and in God's good province to us.

We're going to be hearing a little bit about the way it covenant in, in Acts, 15 in the sermon Lord willing by his help. So at that point all of humanity is again in the covenant of grace because all those who are outside of the Covenant, family had just been executed.

If If the covenant with Noah is made with him in his children, then all you who are descended. If I were to not against, you can do it if you want. If all of you who are descended from Noah were to raise your hands. You would all raise your hands but then we continue to have in the progressive administrations, the Covenant of Grace, this narrowing into Abraham's family and Abraham, Isaac, and Jacob, and we're now in that section that we're calling nation of grace, which again and God's good providence to us.

We've recently in the Exodus breaching Bennett Sinai still at Sinai gonna be there a while but we've seen the book of the Covenant and we've seen how the working out of the moral law.

Both in Israel constituted as a church and Israel. Constituted as a nation, includes things like the actual care.

The actual service We have a God who hears the poor will will revisit that again as as we go forward. But there's a nation that is being born out of the patriarchs, which is where we are. Right? Now, we just came to the end of the Abraham, Isaac, Jacob material.

And if you have I don't always print a new grayed out sheet. I only print a few new copies until we produce and save paper, but if you've got one of these, you've got the entire course, outline right? Out on one side. And then, depending on what you got, either everything before 2.4 is grayed out or maybe just one is great out.

But we're at 2.4, the diagonal circumstance, out of which the family multiplied into a nation. Again very similar to what God did with Abraham Remember or I guess you could correct me on that because it was Abram at the time. The Lord had brought Abram into Canaan and there was a famine but and Abram immediately left the land of promise.

And he was actually unbelieving in leaving and it's expressed in sin that also comes out of unbelief while he's there lying about about Sarah to save his own skin and compromising his wife. And you know, very similar to what Adam had done in the garden. You all hopefully remember all that from from when we were hearing the preaching through through Genesis, but it was in Egypt, while Abram was actually wandering spiritually that the Lord had multiplied him originally materially.

And you see some of the overwhelming graciousness of the Covenant of grace, even in what the Lord did for him in material things. And then last week we saw Abram growing in, you know, the willingness to let Lot have the first portion, the unwillingness to let the king of Sodom have any ability to say that he has made Abram Rich learning instead from Melchizedek before runner Christ, say that, every everything he has from from a sandal strap on up is a gift from God, Most High Creator of heaven and earth and comes to him, not merely as a providential mercy, but specifically, as a covenantal mercy from the one he has, who has redeemed him.

So we have Abraham a Abraham Isaac who's blessing and material things enabled him to to engage well with the world around him particularly Garar and Abimelech. We We saw that last week and even Jacob who's not a model Christian, but the Lord still blesses, the work of his hands bless his Laban for, for Jacob's sake.

The Lord's favor over against what Jacob deserves is. Displayed very much in the Lord's provision to him but still when when you get to Jacob the humanly speaking numbers speaking numbers is always a problem in the church churches that are, you know, Abraham, Isaac, and Jacob, kind of season where the numbers are small.

May be tempted to despise the day of small things. So humanly speaking in numbers speaking, the covenant of Grace seems to be hanging by a pretty thin thread. Abraham has two sons initially. A bunch more from Keturah. Later is none initially. But the covenant just goes through Isaac. Isaac has Jacob and Esau Jacob.

I loved Esau, I hate it and you still just have the one you have the arms race between Leah and Rachel, and which they each draft, their maidservant to become a concubine wife. And again, you see that this many expansion explosion, Dutch revival. We called it in Iowa. A Dutch Revival was where everyone has 12 kids in the church.

Just multiplies Scottish revival is when you actually follow doctrine and purity and the excommunicate. Well, many of them excommunicate themselves, they just walk away because Christ isn't precious to them enough. Anyway, They have the Dutch Revival through the arms race. Everybody sinning, Leo, learning to hope in the Lord's love.

Instead of in her husband's love and you get to 12 by the time of Joseph and he and his brothers having born some etc. It's approximately 70, 74. If you count Joseph's family and we'll be hitting Joseph in a moment. But where we are now is the Lord is about to multiply his people.

By the time they come out and it's not 430 years in Egypt, the 430 years is is from the moment that Abram is told that to the Exodus about half of that is spent in Egypt. And in just a couple hundred years, they go from the 74 to somewhere between two and six million over, 600,000 military, military eligible men.

So, you know, don't don't read the liberal scholars, don't don't, don't Bible study or theology by Google. And first of all, there are a bunch of fools out there saying what you already think, and you are predisposed to believe whatever page you pull up that says what you already think whether or not you need it to be corrected.

Second of all, there are a bunch of fools out there saying all kinds of nonsense that you don't even think yet. And you don't need to to Google theology yourself into learning what? Unappointed men unappointed teachers in the church. Tell you that, if we, you know, we have to select applications as we go in the sermons.

So we may or may not hear at this afternoon. But that is an application of the unappointed men who came down from Jerusalem to Antioch versus Judas, and Silas. The chosen men who were sent down from Jerusalem to Antioch but it's two to six million. Two million is really the minimum.

It could have been with 650 660,000. Odd men of military age. But remember little thing that had instigated the whole thing was, it was a a baby boom of such epic proportions. That that Pharaoh was intimidated. So they weren't following the Chinese one child per family policy in Goshen right up onto onto the Exodus.

They were having, you know, Dutch revival in every single family and maybe up to six million. So what we're seeing here is that the birth of the nation as the Lord is, is doing this multiplication. He continues to bless the labors of his people's hands and bless others by their labors.

Now notice that this does not mean. Yeah, health wealth liberty, prosperity for Israel. All right, the six million end up walking out of Egypt with uplifted fists because they were crying out in anguish over their conditions. So, do not, do not take the relationship between receiving material thing, between the covenant of grace, and knowing God as your Redeemer because you deserve hell and he has provided a substitute to atone for you, to be your righteousness, the connection between that and receiving, then everything that you have as material blessing opposite, which you deserve and material opportunity to serve and display.

The God of grace, by the way, you steward, what you have from him, Do not confuse the relationship between those two things, as a form of prosperity gospel. Sometimes the Lord Abraham's or David's or Barcelaide, the Gileadites, you know, a faithful man with plenty and abundance that enables him to serve, the kingdom in a marvelous way.

If you are praying to be rich, you better be praying to be rich so that you can live poor while you enrich the kingdom. And and store for yourself, treasure in heaven. Like Paul gave specific instruction to Timothy how to take care of those. Poor rich people in his congregation who had who are under so much spiritual threat by the fact of their wealth.

But also had opportunity to grow great wealth. Of a different kind. Okay, So we're not talking prosperity gospel and one of the One of the The posters don't exist anymore, do that. I was going to say, poster poster boys for that is. Joseph Joseph is someone who the refrain as we look in right In Genesis.

Well, We have 41 on here, but the Joseph material starts before that. From 39, on even before he gets lifted up to be the Vizier of Egypt. The refrain with Joseph is the Lord was with him. The Lord was with him. The Lord was with him. All right. Has brothers.

Put him, you know, sell him in order to profit off of his murder. They're not declining to kill him, they're declining to get their hands. Bloody a life expectancy of a field slave in. Egypt was measured in weeks as an extraordinary providence that he ends up being a house.

Slave not a field slave. It's an extraordinary providence that he ends up in and Potiphar's a house. Specifically, you know, the hand of the Lord was with him and everyone that he served continued to prosper, Potiphar's house prospered, and part of her left. Everything in Joseph's hands. And then it's falsely accused.

He goes to prison and the the captain of the prison finds that he's got a prisoner that he can let me in charge of everything. And so everything he does. There Does their prospers. But it was, you know, the integrity and the diligence that Joseph shows and I know we're we're covering a lot of material quickly, an encourage you, especially if you a young man.

Trying to figure out who would, you know, under a hundred you go back and look at the diligence and faithfulness of Joseph in in difficult situations and see that the Lord being with him. Isn't just something that resulted in the fruit of what happened with his hands, The Lord being with him as something that connected his view of God to his daily life.

It is not ordinary for someone who is a slave or who is a prisoner to have to have zeal and diligence and put his hand with a good will to whatever he does. I mean, who was gonna prosper from his his labor as a slave or as a prisoner?

And the answer is the name of his God will prosper who has redeemed him. So the Lord's blessing on Joseph, in than a diagonal sense, starts with what the Lord did in Joseph's heart, the Lord being with him is not just something that comes on the back end. Meaning the stuff he did was very productive, He himself being a willing.

Laborer was was the effect of the Lord being with him. Yes. David just going to say I'm reading from Genesis right now. In fact that part Joseph and everybody along the way. Recognizes that in it, I know this a little bit ahead but it's very interesting, but even when Jacob or Israel comes through the Egypt, he blessed his Pharaoh and is Pharaoh recognized that.

Yep. And as the scriptures say, The less the lesser is blessed by the greater. It's an extraordinary thing. I wish we could just you know, preach the entire book of Genesis. Again, It was very rich. Thank you. David for for reminding us of that. But yes, the opportunity to serve in diagonal things.

Not only shows the glory of God where his people can see it. And we're like, We're like those that the psalmist is desiring, would praise God for what God did for the psalmist in his affliction

even if nobody else ever benefited or saw. If the Lord records here about Joseph and we read it and we praise God for who he is.

Then the Lord is honored and and Joseph's service is a bears even more fruit to the praise and the Thanksgiving and Thanksgiving of God. And don't forget what we say and do in secret will be displayed. What you say in secret will be shouted from the housetops. God season secret.

He rewards in secret. One of the one of the risks in diagonal service is taking this principle that God, sometimes and this is this is a big deal for Joseph in Egypt because people recognize that in him is wisdom and in him as the Spirit of God, by the way, that that he leads and often the Lord will bring an unbeliever to a point of physical material extremity.

And and the way that he gets introduced to the God of grace, and the Christ of grace is through diagonal service, whether in a very kind of immediate miraculous way such as a healing, which is a sign that accompanies and affirms the proclamation of the gospel or whether in a I guess it's not that ordinary A more ordinary way like good administration of the seven years of plenty, in order that in the seven years of famine, not only Egypt but the entire ancient Near East may be physically and materially preserved through that man.

And and this gives opportunity for the God of Joseph to be known. If you look at,

41 where Joseph has interpreted the dream, the Genesis 41. Joseph is interpreted the dreams to Pharaoh and then beginning in verse 37. So, the advice was good, and the eyes of Pharaoh, and in the eyes of all his servants, and Pharaoh said to his servants, Can we find such one as this, a man in whom, is the Spirit of God.

And then and then in verses 48 and 49. You see the blessing? Now that is being attributed to the Spirit of Joseph's got very interesting that that Pharaoh who himself is supposed to be the incarnation of RAW from a pantheon of Egyptian gods. It's like the superhero movies of today.

They have superhero or two or three and they release some films and the films are popular, and so they just start multiplying them and before, you know it, you know, there's 55 different superheroes with their, their interact. Interconnecting story arcs This kind of pagan idolatry isn't new. They just didn't have it on screens in ancient Egypt, but Joseph was known as a man, who in whom was the specific spirit of a specific, God.

And that one God is credited. Now for the wisdom displayed versus 48-49. So he gathered up all the food of the seven years, which were in the land of Egypt, laid up the food in the cities, he laid up in every city, the food of the fields would surrounded them.

You notice local administration? Even of this of this national program, part of the wisdom of God can't, Sorry, I have keep reminding myself that I can't. Repreach everything Joseph gathered very much grain as the sand of the sea until he stopped counting for. It was immeasurable etc. But this material blessing and this material success that was attributed to his God.

Gave his God. Fame. Not only in Egypt, but even among all of the nice nations surrounding. Look at verse 57. So all countries came to Joseph in Egypt to buy grain because the famine was severe in all lands. That's similar to an evangelistic opportunity that we have in America for all those.

You that seemed to hate America and, and and everything that the Lord has blessed us with and that we are systematically cursing ourselves out of by, by pushing down on his glory, and blaspheming his name, and then all of the rest of the corruption of the moral law. That comes

from that for, for all the hating of America that many do, this is still one of the destination countries in the world for those who are suffering and in want, and they come here and they fill our cities, especially because of our need and of whatever foolishness and evil.

There is on man's part by how that happens. It presents an opportunity where the whole world comes in proximity to churches that know, the gospel of the Lord, Jesus Christ, and have opportunity in the midst of diagonal need very, very similar to what happened with the whole world having to be brought to really the most eminent believer on earth.

At the time, you could really make an argument for Joseph being a much stronger believer than than Jacob Olga. Although, in Joseph's time in Egypt, Judah is maturing spiritually. As we saw. When we were we were in Genesis there is the actinol opportunity for evangelism there. Oh, I started a thought about 15 minutes ago that I didn't finish.

There is a danger Knowing that the Lord uses deaconal service in this way of doing our good works, to be seen by men, The Lord is the one who is going to save You. Do your good works to sow the glory and grace of your God even if no men are ever going to see it.

And so The Lord blessing us and multiplying our stewarding of earthly things and our ministry not only to one another but to others with earthly things We must beware of trying to promote ourselves as the diagonal. Mercy. Church Christians don't promote themselves at all. They promote Christ and the Lord choosing when you have opportunity to answer for the good things that he's done in you and the good things that he's done through you.

Then you who are ready to give an answer will be able to answer. And so there's you know, the oversight of the deacons enabling the service, the Lord choosing how and on whom he will use that service. There's the ministry and oversight of the elders and in preparing you in the shepherding ministry and the teaching ministry, Shepherd teachers.

So that you are so that you are doing it, not as the new good works of the new religion on earth, but as an outworking of God's grace in your life and you can answer for the gospel, when the Lord, when the Lord gives us that opportunity And Joseph does get some opportunities.

His brothers come to Egypt. He evangelizes them, They are not trusting in God as they shaking in their boots, in the foreign land or trying to make an exchange and and get home back to dad who has been leading them in anxiety and unbelief. In in the land of promise these these decades, while while Joseph has been in Egypt and he says to them in verse 18, Joseph said to them the third day do this.

And live for I fear. God. If you are honest, men, let one of your brothers be confined to your prison house. Etc. There's, you know they don't know. He's, he's just if yet, but he knows them. And he knows that what they need, most of all as the fear of the Lord and the trust of the Lord.

And He presents himself over against them. The servants in Joseph's house, very similar to what happens with Daniel later those who are around. Daniel, No, Daniel's commitment to his God. Even even when Daniel was 84 years old, if you were there for, for the, the sermon, on the the Tennessee, the governors day of fasting and prayer.

And some of us finished that day together. You remember at the age of 84, they knew how to get Daniel, he hadn't. He hadn't seen a sacrifice in 70 years. The temple where he had seen him didn't even exist anymore, but he was still keeping the spiritual rhythm of the day, at the time of the evening, sacrifice.

He was he was in prayer. They knew that Daniel was so committed to his God that if you made a law against prayer, He would still pray at the same time every day because he still hoped in the promised one whom that sacrifice had figured to him, He's still interacted with God through the blood of Christ.

Trusted God's Word even when it was written by his contemporary. Jeremiah his, his faith was known in the midst of all of the prospering of his hands. Same thing with Joseph Joseph's servant now is answering his his brother's on on trip. Number two, they get back. They're really worried about the accounting snafu from their first trip.

And they say we've brought down our other money in our hands to buy by food of the back in, verse 21, chapter 43, verse 21. It happened when we came to the encampment, we opened our sacks and there. Each man's money was in the mouth of his sack, Our money in full weight.

So we have brought it back in our hands and we have brought down other money in our hands to buy food. We do not know who put our money in our sacks. Now, this is the servant, the Egyptian servant of the Vizier of Egypt, but he said, peace be with.

You do not be afraid, your God, and the God of your Father has given. You treasure in your sex. I had your money, Then he brought out Simeon to them. This guy was an Egyptian polytheistic Marvel and DC Universe worshiping pagan. Who got drafted into the service of this Hebrew, prisoners slave prisoner, who was elevated to become the vizier of Egypt.

And as a result, he got introduced to the God of Abraham, Isaac, and Jacob. And now here, he's talking to Jacob's sons and crediting their God, and the God of their fathers, and he's not lying. Why? Because he learned the doctrine of Providence, From Joseph. The same Joseph is going to say in chapter 50, you intended it for evil, but God intended it for good.

That man knows that he's the one who who's hand put the silver back into the sacks of Joseph's brothers. And yet, he also has a good enough doctrine of Providence. He said, the god of Abraham, Isaac. And Jacob is the one who had done it by his hand. And so he now is teaching them a lesson in the doctrine of the providence of the Covenant God who is going to redeem from all of the families of the earth through the seed of Abraham, in the nation of Israel.

And so you see, again this connection between deactinal service in the one hand and faith in Christ. On the other hand, that is not something new when we get to Pentecost and it is not something new. When we get to act chapter 6, which we heard preached not too long ago, when we serve the Lord, well, in our material things, and that means children right now for you in doing your chores.

Excellently taking good care of your room. Whatever mom or dad give you, you receive as a gift from God to steward. Well, and from mom and dad and you love mom and dad for it too. And um knowing the goodness of God and everything that you have serving that God in everything that you do.

But having that joined to who Jesus is, He is the one who redeemed you. So that you would know God that way so that you would know your stuff that way so that you would use your stuff that way so that you can start living this life of Thanksgiving and praise for your self and for your family, you know, all it really takes in a big family is one child to catch this and the Lord to bless it to them and dad, and mom teaching it and rejoicing in it.

And the other children, whether provoked by jealousy or Christian affection, or whatever, it is just changing the culture of the household. But as you do that, now You will be preparing to live in a wider world in which you will have more opportunity to know. And to show you'll redeemer and how you view material things and how you use material things, That's such a hard thing to do that.

Grown up believers in the Jerusalem church in the Pentecostal. Wave of grace, We're doing a poor enough job of it, that the deakinet became necessary. So if you find that it's hard as a child or a parent or a family, don't be surprised. It's one of the reasons why God is giving us deacons why he got has given his church.

Deacons is to oversee and lead us. In that ministry in material things. What we're way over our time. So let's pray Our Father in heaven. How we thank you, the good things you have given us. We thank you for the good breakfast that you have made us to enjoy.

We pray that even this study would warm our hearts and minds to you by what you have done for our taste buds and our nostrils, and our bellies, all of which you created and which exist for your glory. Now Lord help us as we come to act upon you in the worship to be led by Christ from heaven.

In the public worship bless even the physical nutrition that we had that it would enable good sustained zealous offering of our whole selves, to you blessed, to us the spiritual nutrition. And that being reminded of your grace and redemption in Christ, would even now be warming, our hearts and our minds to offer ourselves to you in prayer and reading and singing and all the spiritual sacrifice that we will lift through Christ.

The ones for all sacrifice help us as we transition over there for that. Now, we ask in his name, amen.