

## Genesis 42:29–43:14

### *The God Who Sometimes Bereaves Us in Almighty Mercy*

**Main idea:** When God's providence hurts, our thoughts must be controlled not by the pain but by His precepts and promises.

<sup>29</sup>Then they went to Jacob their father in the land of Canaan and told him all that had happened to them, saying: <sup>30</sup>"The man who is lord of the land spoke roughly to us, and took us for spies of the country. <sup>31</sup>But we said to him, 'We are honest men; we are not spies. <sup>32</sup>We are twelve brothers, sons of our father; one is no more, and the youngest is with our father this day in the land of Canaan.' <sup>33</sup>Then the man, the lord of the country, said to us, 'By this I will know that you are honest men: Leave one of your brothers here with me, take food for the famine of your households, and be gone. <sup>34</sup>And bring your youngest brother to me; so I shall know that you are not spies, but that you are honest men. I will grant your brother to you, and you may trade in the land.'"

<sup>35</sup>Then it happened as they emptied their sacks, that surprisingly each man's bundle of money was in his sack; and when they and their father saw the bundles of money, they were afraid. <sup>36</sup>And Jacob their father said to them, "You have bereaved me: Joseph is no more, Simeon is no more, and you want to take Benjamin. All these things are against me."

<sup>37</sup>Then Reuben spoke to his father, saying, "Kill my two sons if I do not bring him back to you; put him in my hands, and I will bring him back to you."

<sup>38</sup>But he said, "My son shall not go down with you, for his brother is dead, and he is left alone. If any calamity should befall him along the way in which you go, then you would bring down my gray hair with sorrow to the grave."

<sup>43:1</sup> Now the famine was severe in the land. <sup>2</sup> And it came to pass, when they had eaten up the grain which they had brought from Egypt, that their father said to them, "Go back, buy us a little food."

<sup>3</sup> But Judah spoke to him, saying, "The man solemnly warned us, saying, 'You shall not see my face unless your brother is with you.' <sup>4</sup> If you send our brother with us, we will go down and buy you food. <sup>5</sup> But if you will not send him, we will not go down; for the man said to us, 'You shall not see my face unless your brother is with you.'"

<sup>6</sup> And Israel said, "Why did you deal so wrongfully with me as to tell the man whether you had still another brother?"

<sup>7</sup> But they said, "The man asked us pointedly about ourselves and our family, saying, 'Is your father still alive? Have you another brother?' And we told him according to these words. Could we possibly have known that he would say, 'Bring your brother down?'"

<sup>8</sup> Then Judah said to Israel his father, "Send the lad with me, and we will arise and go, that we may live and not die, both we and you and also our little ones. <sup>9</sup> I myself will be surety for him; from my hand you shall require him. If I do not bring him back to you and set him before you, then let me bear the blame forever. <sup>10</sup> For if we had not lingered, surely by now we would have returned this second time."

<sup>11</sup> And their father Israel said to them, "If it must be so, then do this: Take some of the best fruits of the land in your vessels and carry down a present for the man—a little balm and a little honey, spices and myrrh, pistachio nuts and almonds. <sup>12</sup> Take double money in your hand, and take back in your hand the money that was returned in the mouth of your sacks; perhaps it was an oversight. <sup>13</sup> Take your brother also, and arise, go back to the man. <sup>14</sup> And may God Almighty give you mercy before the man, that he may release your other brother and Benjamin. If I am bereaved, I am bereaved!"

### **Introduction**

How easy it is to be controlled by our feelings, and especially by our pain.

#### **1. What God tells us He was doing v.s. what Jacob felt like God was doing**

- What God was doing: being His people's shield and His people's reward... through 400 years of being abused as foreigners (cf. Gen 15, 17, 35, etc.) ... i.e. making all things work together for their good
- What Jacob *felt* like God was doing. "all these things are against me" and "if I am bereaved, I am bereaved"

#### **2. The harmful effects of Jacob's grumbling spirit and pity party**

- Fearing God's providence instead of thankfulness. "They [including their father] were afraid" in v35. Why? It's a repeated, and increased, instance of the "what is this that God has done to us?" from v28. Rather than rejoice over God's goodness to them, they mistrust His intentions. This is the result of having responded with murmuring to God's previous mercy and goodness.
- A blaming and accusing mindset, even with those near to him. If the self-focus of our ingratitude is willing to mistrust God, it will not stop with Him! The sons have just finished telling Jacob that it was almost just one of them that returned, and he immediately accuses them of bereaving him of Joseph (little did he know; maybe he suspected?), Simeon (who obviously was not their fault, as they try to plead in 43:7), and Benjamin (prospectively, who isn't yet gone and never will be!).
- Valuing others less, and even devaluing God Himself.
  - It's hard to love and appreciate the family around you, when you're focused on what you wish you had but don't.
  - "My son shall not go down with you, for his brother is dead, and he is left alone" (v38). His ungrateful heart can't even hear himself telling them that they have no value to him as sons or to Benjamin as a brother.
  - "If any calamity should befall him [who cares about you!] along the way in which you go, then you would bring down my gray hair with sorrow to the grave." Nothing but Benjamin can move the needle on his contentment and joy. Not even God Himself.
  - Things were so bad that it actually occurred to Reuben that though Jacob might not enjoy the fellowship of his other sons, he might take some comfort from vengeance upon his grandsons (!, v37).
- Irresponsibility in his leadership duties. Apparently, Jacob was going to try to send them without Benjamin (v3–7). And, Jacob had ignored the problem, allowing them to run out of grain (v1) rather than keeping the supply uninterrupted by accounting for the time the trip would take (v10). Now they're down to delicacies that would have been for special occasions and are needed for Israel's bribe plan (v11).
- Taking God's Name in vain by using theology to express his wrong feelings. At the end of the day, we are sinners who have been granted the opportunity to know God as Savior through His promise and blood. When we see what God has committed Himself to and done for us in Christ, we are prepared to be grateful super-conquerors in any circumstance whatsoever!

#### **3. The necessity of seeing God's might and mercy in all that He does**

- His ruling and overruling hard circumstances only shows His power more clearly. (cf. Ps 2, 46, etc.). e.g. the number of mentions of His leading them across dry land and drowning Egypt in the sea.
- We are sinners. Whatever God gives us other than Hell is mercy.
- Jacob knew God as Savior through His promise. We know Him not only through that promise but through the blood of Jesus Himself. When we see what God has committed Himself to and done for us in Christ, we are prepared to be grateful super-conquerors in any circumstance whatsoever!

### **Conclusion**

When God's providence hurts, our thoughts must be controlled not by the pain but by His precepts and promises.

**(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are welcome to listen to the audio recording, which you may find via [tinysa.com/hopewellarp](https://tinysa.com/hopewellarp))**

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Genesis 42 verse 29 through 43 verse 14, these are God's words. Then they went to Jacob their father in the land of Canaan and told him all that had happened to them saying the man who is lord of the land spoke roughly to us and he took us for spies of the country.

But we said to him we are honest man, we're not spies we were twelve brothers sons of our father one is no more and the youngest is with our father this day in the land of Canaan. Then the man the Lord of the country said to us by this I will know that you are honest men leave one of your brothers here with me take food for the famine of your households and be gone and bring your youngest brother to me, so I shall know that you are not spies, but that you are honest men.

I will grant your brother to you and you may trade in the land. Then it happened as they emptied their sacks that surprisingly each man's bundle of money was in his sack and when they and their father saw the bundles of money. They were afraid. And Jacob their father said to them, you have bereaved me.

Joseph is no more. Simeon is no more and you want to take Benjamin all these things are against me. Then Ruben spoke to his father saying kill my two sons if I do not bring him back to you put him in my hands and I will bring him back to you.

But he said my son shall not go down with you for his brother is dead and he is left alone. If any calamity should befall him along the way in which you go then you would bring down my gray hair with sorrow to the grave. Now the famine was severe in the land and it came to pass when they had eaten up the grain which they had brought from Egypt that their father said to them go back buy us a little food.

But due to spoke to him saying the man solemnly warned us saying you shall not see my face unless your brother is with you if you will send our brother with us we will go down and buy food but if you will not send him we will not go down.

For the man said to us, you shall not see my face unless your brother is with you. And Israel said, Why did you deal so wrongfully with me as to tell the man whether you've had still another brother. But they said the man asked us pointedly about ourselves and our family saying is your father still alive and have you another brother?

And we told him according to these words. Could we possibly have known that he would say bring your brother down? Then Judah said to Israel his father. Send the lad with me and we will rise and go that we may live and not die both we and you and also our little ones.

I myself will be sure to for him. From my hand you shall require him. If I do not bring him back to you and set him before you. Then let me bear the blame forever for if we had not lingered surely by now we would have returned the second time.

And their father Israel said to them. If it must be so then do this. Take some of the best fruits of the land in your vessels. And carry down a present for the man a little balm and a little honey spices and myrrh pistachio nuts and almonds. Take double money in your hand and take back in your hand the money that was returned in the mouth of your sacks.

Perhaps it was an oversight. Take your brother also in a rise go back to the man. And may God almighty give you mercy before the man that he may release your other brother and Benjamin. If I am bereaved I am bereaved. The sins this reading of God's inspired and inherent word we rejoice to know by that same word that he adds his blessing to the preaching of it.

Please be seated.

It is quite easy to be controlled by our feelings. Quite easy, in fact to be what some would call a drama queen. Although we see in this passage that it is not just females that fall into this because certainly Jacob is the drama king. At this point. As we recited our memory verses at home this week, it was not without some measure of biblical truth that some of us would sometimes inflect.

All these things are against me and if I am bereaved I'm bereaved. It's very easy to get controlled by your feelings, especially by feelings of pain. Not just physical pain, although that's certainly you may get up quickly out of your bed in the dark and start very quickly in a particular direction because of something that was just a few seconds ago urgent enough for you to leave the warmth of the covers.

But as soon as your pinky toe. Strikes that little post at the end of the bed. Everything else in the world disappears and in terms of its urgency. Your pain now controls, hopefully not your tongue. Although it's very much more difficult isn't it to keep those things from rising in your heart?

Even though that even if they don't overflow out of your mouth. Indeed God knows this of us so well that he uses it to illustrate how much each of us should care about the hurting and the difficulty of the least member of the body of Christ. That when the smallest member hurts the whole body ought to have a great and controlling concern for that member.

But we are not to be controlled ultimately by our feelings. The Lord gives us doctrine so that rather than being conformed to the pattern of a world that is controlled by what it feels from one moment to the next we would be transformed by the renewing of our minds.

By his word controlling what we think how we speak. What we do. In this passage. Jacob is thinking with his feelings. It was actually kind of helpful that in a couple of instances he's referred to as Jacob and a couple others he's referred to as Israel so that we might see in remember this is a converted man.

This is an. Post resurrection terms a Christian man. And yet he has very much slid into being controlled by his feelings. In fact, what Jacob says, He that God is doing or the way he talks about what God is doing is actually very opposite what we know from God's word that God is doing.

And truthfully it's the opposite of what Jacob ought to have known. Because God had made promises. And God had not just promised the good but he'd even promised the difficult. And so we'll see in the first place this morning what God tells us that he was doing and has in a lot of respects told Jacob and what Jacob felt like God was doing and then the second place we'll see five harmful effects.

And you know, some of them have some sub points, so that's a preacher's way of making it sound like a few but it really being a lot. We'll see five harmful effects of Jacob giving into grumbling and bitterness. Is having this pity party as it were. And then in the last place we'll have underlined to us the necessity of seeing God's might and God's mercy in all that he does even if he should bereave us.

Even if he should take from us that which is good and that which is dear to our hearts. That he is still mighty God almighty and he is still showing us mercy. And the necessity of being controlled by that theology in our attitudes over against being controlled by the pain.

That sometimes comes to us in his providence. So first what is God doing? If all these things are against you Jacob as you say in verse 36, what is God doing well he's being his people's shield and they're exceeding great reward because of the pace at which we go through this over the course of weeks, it has been a very long time since we were in chapter 15.

But chapter 15 is very important chapter because it contains in it one of the most quoted verses in the New Testament chapter 15 and verse 6 and he believed Yahweh and he accounted it to him for righteousness speaking of Abraham and Abraham trusting in Jesus, we thank our children for their work on the children's catechism these last several weeks as you've been telling us about how old testament believers we're hoping in Jesus for their salvation, just like New Testament believers hope in.

Jesus alone for our salvation and this is one of the places Genesis 15 where the Holy Spirit brings that truth out in the New Testament and quotes from here and of course the the context of it is Abraham had just made enemies of one half of the world war coalition could only over and all his guys by taking his 318 train men and going up and defeating the ones who at that point had been undefeated by all those other nations then he had gone ahead and offended the other half so now, Every.

A major power in the in the world around him was opposed to him because King of Sodom came and he wanted to have an alliance and Abraham said Nova sifted my hand to God. I will not have an alliance with you. You will not be able to say I made I made Abram Rich.

And so so everyone literally was against Abram and God appeared to him and said I am your shield and your exceeding great reward and he took him outside and he showed him the stars of the sky and he made a promise about that would solve the death problem when God told him that he would inherit.

He said how. You know the one in my offspring is my air. What will you give me seeing I go childless and the air of my house is LEA Acer of of Damascus and he talks about one from his own body being his air and he takes him outside and there's this promise that Abraham will inherit.

And then they have that covenanting ceremony where they where God has Abraham cut the animals into and the two people who are making the agreement are supposed to walk back and forth between the animals where that blood is and say if the Agreement is broken let the one who breaks it die.

But God and Abraham don't walk between the animals do they. Abraham stays the sleep over here and God and God walked between the animals because God himself is his own surgey for both sides of the covenant. That's why Jesus is the covenant keeper on our side because God himself came to be our covenant head our representative in this covenant and this is what he had promised.

Then he said to Abraham Genesis 15:13 wonderful covenant declaration announcement of how sure Abram can be that God is being his shield that God himself as his shield that God himself is as exceedingly great reward. Then he said to Abram know certainly that your descendants. Yes, descendants we've been talking about descendants.

What will you give me since I have noticed that is your descendants will be as many as the stars in the sky. No, certainly that your descendants will be. Strangers in a land that is not theirs and will serve them and they will afflict them 400 years. Now, it gets better after that.

But God had told Abram in assuring him. That he would be Abram's shield in assuring him that he would be Abraham's exceedingly great reward. That has descendants would be abused foreigners. For 400 years and if you do the math on that that includes the time and gain and we're actually almost halfway.

The time as slaves in Egypt with a new pharaoh who doesn't doesn't know Joseph you do the chronology and we won't take the time to go look at all those texts that's actually the back half of that that's only a couple hundred years it's a lot more compressed. I think than many of us fought growing up and seeing it on flannel graph and those kinds of things.

But God had promised the suffering. As part of I am your shield. I am your reward there is the one coming who solves the death problem, you will inherit all of who God is.

So God had already told. Abram. And he had reinforced that with the covenant with circumcision in which he had appeared and said I am God. Almighty walk before me and be blameless. You did the Ishmael thing you remember that transition from 16 into 17 you did the Ishmael thing it's been 13 years the way you are going to cling to my promise from chapter 15 is by my almighty power the way you and I are going to be controlled by what God has told us about himself and has redemption in Christ instead of being controlled by fear of the circumstances or bitterness or pain of what has happened to us is by God's almighty power.

That was the first time that God introduced himself as God almighty, the one who would overcome Abraham's failures or Abrams, it would become Abraham a few verses later he would overcome Abraham's failures and by God's Almighty power he would walk before him and be blameless. And then in chapter 35 God takes and we're skipping some of those appearances and some of those promises but including those others God takes whom he has revealed himself to be to Abram and his descendants in chapter 15 whom he has revealed himself to be to Abram and his descendants in chapter 17.

And he appears to Jacob.

Verse 9 chapter 35 God appeared to Jacob again and blessed him God set him your name is Jacob your name shall not be called Jacob anymore our passage this morning reminds us of the transition by starting him as Jacob and ending him as Israel that Israel shall be your name so he called his name Israel also God said to him I am God.

Almighty be fruitful and multiply a nation and a company of nations shall proceed from you and you remember that the promise of the multiplication of the descendants is. Connected to the promise of 400 years of being abused foreigners. So we don't even have to go forward from Genesis 42 and Genesis 43 to say God was bringing Jesus into the world.

God was bringing the sacrifice that would pay for all of our sins. God was bringing the righteousness that would be our worthiness of everlasting holiness and everlasting happiness. We don't even have to go into the rest of the Bible we can just go with what God had. Are. And say this is what God said.

He was doing here. As he didn't know what had happened to Joseph and his Simeon was now in a prison somewhere in Egypt and now Benjamin the the precious youngest boy the only remaining boy of Rachel was being forced to go back. Well God said about it was he was being Jacob's Shield.

That he himself was being Jacob's exceedingly great reward. But because Jacob was being controlled by his pain. Would Jacob felt like was? All these things are against me. And if I am bereaved I am bereaved. God works all things together or quoted more exactly but less actively all things work together for good for those who love God and are called according to his purpose.

Is not just a verse for when you've been through the old things and you have come out on the other side and you appoint back and you say see all things work together for good. All things work together for good for those who love God and are the called according to his purpose is a verse for when you are in the middle of being counted as a sheep for the slaughter.

So that you can agree with this psalmist and say it is for your sake. It is for your sake that we suffer all day long. These things are not separating us from your love. Your justice has given Jesus your justice demands that all these things work together for my good and that I not be separated from your love your generosity that you didn't spare Jesus, but gave him already.

Ha if you've given him how is it possible that you would withhold anything else?

And in God's great providence to us we have many things. Many things that we could point at right now in the life of the church and the life of the nation. Many of us in our own personal lives some of us even in the context of battling our sin, which is the primary context of Romans 8:28 to 39.

You get there because of the battle with sin that the second half of chapter 7 and the apostle saying the reason you're in the battle is because that's what the Holy Spirit does when God gives you his holy spirit he immediately leads you into battle against sin because the spirit is against the flesh and the flesh is against the spirit.

That's how you got into the battle well, let's tell you about the outcome of the battle and that's how you get those precious beloved verses Romans 8:28 to 39 that we began the service with this morning a debtor to mercy alone there's nothing that can erase God's commitment to me whom he has loved from the palm of his hands or has the other text says, I don't remember if it's in the him as the apple of his eye.

What God tells us he is doing is often exactly the opposite of what it feels to us. Is happening.

Now the certainty is that if you belong to God through faith in Christ Jesus, he will bring you through that. He will sanctify you he will glorify himself in you. But the grief and the warning is that if in the meantime we indulge a grumbling spirit if we have this pity party.

If we let our pain control us if. We don't by his grace cling to him and pray and sing and and declare to ourselves and to others what the Word of God says over against what it feels like is happening. We can do much harm to ourselves and others in the process.

One of the things we confessed. From first Samuel 31 was the allfulness. Of being those. Who are the occasion for the devil to gloat? As an awful thing, isn't it? For the armor of the king of Israel to be in the temple of the asterisk.

Earlier in that book they had gotten the Ark in battle and God had. Devastated those flisens everywhere the ark went. Now in tracing salsa. The name of Yahweh God of Israel. Was being spoken as a by word. In the cities of the Philistines. And there are many believers. Who by falling into scandalous sin.

Though escaping as those who pass through fire who escaped by fire yet have become the occasion for the shaming of the glory. Of our God there are harmful effects real effects of the sins of believers and this one the sin of a grumbling spirit or the pity party. Causes many of them.

First fearing God's providence instead of thankfulness, we already saw this last week, right? Verse 27, one of them opened his sack there was that servant who didn't think to put the money in the bottom his money was in the mouth, so he said to his brothers, my money has been restored there it is my.

Tendon instead of and their hearts rose up with them. And asked God saying what is this that God has done to us. No that they respond not with thankfulness but with fear their hearts failed them and they were afraid saying to one another what is this that God has done to us, well we have that intensified now and Jacob participates verse 35 of our portion this morning then it happened as the empty there's hacks that surprisingly each man's bundle of money was in his sack so it wasn't just the one the other guys that put it in the bottom and they saw it there and when they and their father saw the bundles of money.

They were afraid when you and I indulge a grumbling spirit and when we operate out of a principle of self-pity, we see the hard and painful things that have happened and we cling to the hardness and we claim to the pain of it and we indulge the bitterness we put ourselves in a way of expecting everything to be bad all the time and so even when God does us good.

We can respond and that unbelieving way of waiting for the other shoe to drop. Or the wicked idolatry in false religion karma or whatever else you're going to call it.

A grumbling spirit or a pity party can lead us into. Responding to God's providence with fear. Instead of thankfulness here in verse 35, we have this repeated increased instance of what is this that God has done to us rather than rejoicing over God's goodness to them, they are mistrusting his intentions toward them.

The opposite also holds true, doesn't it? If by God's grace in the spirit applying his word to you, you are in the habit of seeing his goodness to you all the time then when he does something new that's hard and painful you say, thank you. Lord for what you are doing through this.

And you can respond to the hard providence with gratitude and praise. But indulging in a grumbling spirit and nursing bitterness leads to responding to good providence with mistrust of God's intentions.

And the second place. Jacob's grumbling spirit and pity party. Produce a blaming and accusing mindset even with those near to him. It was in verse 36, perhaps if you know, you might be excused for mistrusting and Egyptian. Although. What could the Egyptians motivations have been? But he turns on his own family his sons verse 36.

Jacob their father said to them, you have bereaved me. Joseph is no more. Simeon is no more and you want to take Benjamin.

Go to heaven. It's a pretty. Odd kind of thank you for taking your life in your hand and going to Egypt to get this grain for us. Now, perhaps we'll live for another year or so.

His sons. Had gone to Egypt and they come back with the grain so that the family could survive. And their dad is accusing them of killing everybody left right and center. You breathe me. Minding his more right that he knows about Joseph but he's also more wrong than he knows about Joseph.

They were the ones who did it to Joseph which Joseph isn't gone. You killed Joseph you killed. Simeon don't even really care about Simeon. Later in the passage, he's gonna refer to Simeon and Benjamin not assuming in Benjamin but as your other brother and Benjamin. But Simeon's useful right now when you point in the finger.

He's accusing them of Benjamin being gone. Benjamin any even left for Egypt, let alone fail to come back from Egypt. But when we indulge a grumbling and self-pitying spirit. Do you think that if you turn on God? And mistrust and accuse him that it's gonna stop with God. Living life out of a focus or out of a principle of self-praise and self-service will always end up turning on others.

It is automatically a turning on God, but it always ends up with a turning on others. You cannot disobey the first great commandment love the Lord your God with all your hearts soul mind and strength. You cannot skip that one and still end up keeping and love your neighbor as yourself.

If you won't even give place to God.

Then you certainly are not gonna give place to others. Except for in a self-serving. Way which turns you into a hypocrite and makes you all kinds of wickedness that the psychologists like to call personality disorders. But are just all different kinds of flavors. Of viewing and manipulating how others view reality to make everything serve you.

And say that I married one.

Indulging a grumbling spirit and. Jacob's indulging his grumbling spirit leads him into this blaming and accusing mindset. But also causes us not just to blame an accused but even to value others less. And even devalued God himself. How many times kids you have sat? At a lunch. Or other meal that your mom has so lovingly and thoughtfully prepared for you.

And it has not been what you wanted or has not been as much as you wanted or has been too much of what you didn't want.

As soon as you started grumbling about God's providence, that is in front of you on the plate every thought of thank you God for my mama. Thank you God for my brothers and sisters. Thank you God for this roof over my head. But thank you God for my family whom.

I love so much. Look at these dear ones. You know, I could have to eat shoe leather but you've blessed me with these. So, you know the kinds of thoughts that enter into your heart when you're writing the birthday card. Or when you're on your knees saying your prayers and you know that you're supposed to be grateful to God for these people who are made in His image and he is appointed to you to be your family.

Nothing can destroy that as quickly as a grumbling spirit, can it? Because as soon as you indulge that grumbling spirit, you're thinking about what you wish you had what you think you deserve what you didn't get. And suddenly, it doesn't matter who God has given you to be a brother or sister or son or daughter or mother or father.

And that would Jacob is doing here.

Reuben knows this of his father, so well and this is stunning. That he would offer. To kill his two children. If he failed to return Benjamin. Hey, that shows you how wicked Reuben is. Right that he would countenance doing it or that you would speak about it. But be it shows you something about what Reuben thinks might satisfy his dad.

Those are Jacob's grandkids.

And Jacob's response in verse 38. There's out that maybe Reuben wasn't so far off the mark my son. Benjamin shall not go down with you you just kind of imply. I can't Benjamin as the Sun, but the rest of you maybe not so much. For his brother is dead and he is laughed alone.

There's nine brothers in front of him that he's addressing he basically says you are nothing to me and you are nothing to your brother.

But it's even worse. If any calamity should befall him along the way in which you go. You would bring down my gray hair with sorrow to the grave. There's nothing nothing an earth or heaven. That could compensate me for the loss of Benjamin. I don't care that in heaven.

I have you and on earth there is nothing I desire but Benjamin. If I lose him everything else fails and my gray hair will go down in sorrow to the grave. Psalm 73 paraphrased. By a saint. A patriarch. Who is indulging bitterness, rather than interpreting God's providence to him according to God's promises.

And God's character. Not only does he accuse the brothers of being against him. But he tells them you're not worth anything to me. In fact. I don't realize I'm saying this hopefully didn't realize he's saying it the end of verse 38 even God is nothing to me. I refuse to be consoled.

You know, sometimes people can be very quick like Jeb's friends who were wrong about a lot of things about Joe but they were right a lot about a lot of the theology that they said people can be very quick to heal a wound lightly. They can come to you with not morning with those who mourn but.

Yeah giving that glad shout when it's too early in the morning that proverb says a smoke in your eyes and vinegars vinegar in your teeth. And they can do that with your grief. But be careful that you don't reflexively respond by insisting on your right to be angry. Unless you be Jonah and the withered plant.

You ever noticed the book ends with God saying you have a right to be mad, he's a yes. I do the end. It's chastening, isn't it?

How harmful it can be to indulge a grumbling spirit. Now, we see some of the nature of this sin and we're not surprised when we have that yeah. Hakeem, family catechism or whatever your family is catechism you say. What did God do when Israel grumbled in the wilderness? He killed them all.

One cat one question. But you see the harmfulness. Of this grumbling spirit irresponsibility in his leadership duties. It's implied in verses three through seven that Jacob is going to try to send them without Benjamin. So he's going to try it his own way in a way that really will get them all executed at least as far as they know.

They don't know that it's Joseph yet. He's also sending them too late based on what Judas says. Right Judah in verse 10 for if we had not lingered surely by now we would have returned the second time Jacob because he was hurt and was afraid of being hurt more was ignoring his duty his responsibility.

He should have done the math. He should have seen how much grain the clan needed and the rate at which it was decreasing and the time that could be reasonably expected to go and come back Judas says, If we would have just dealt with things as they are we wouldn't have lingered we would already be back and there wouldn't be a gap.

In fact, what Jacob has done is now he has used up all the grain and apparently the only things they have is the expensive stuff. Right the stuff that he says are right, well if you're gonna go don't just do what the man said to do take a bribe too.

That's very Jacob of him, isn't it? Yeah, you take the the balm and honey and the spices and the mirror and the pistachio nuts and the almonds. It's really been miscarrying his leadership of the family, hasn't he? Because he was avoiding the problem that he would have to send Benjamin.

And then when it comes time that they're actually gonna starve. Because there ain't that much of the pistachio nuts and the almonds and the honey. He's implying they he's gonna send them without Benjamin.

It clouds your judgment and leads to irresponsibility to nurse your bitterness to nurse your pain. One of the people and I say this is an eldest child. One of the people that this can affect is not just an eldest child but any child can feel unappreciated. But if you are consumed with how your needs aren't being met and how hurt you are over various things, you don't wake up in the morning ready to serve everybody.

This is one of the reasons why it's a blessing that men are less constitutionally generally speaking emotional than women because a lot rests upon their leadership. And the church and the nation are suffering. For men not leading their families, well one of the many many ways that that happens is men being too concerned with whether they are getting what they want, whether their needs are being met.

Our wives or not to be controlled by their emotions there to be controlled by their doctrine, but they are constitutionally weaker vessels. In the context in first Peter three more easily broken taking it in in combination with other passages more precious fragile. And they need to be. That they may love and nurture in the way that God has designed them to.

As those who bear and those who nurse. This is God's design. We now live in a society where you take your life into your hands metaphorically speaking just to describe God's design. But how awful it is when men who have been so feminized. Become all worried about their hurt feelings on their bitterness and are disabled from leading their families.

Which is one of the results here. Of Jacob living with a grumbling spirit for these last 20 years. Ever since they brought the long sleeve coat home with a blood on it. He says yeah, that's Joseph's.

Grown-going spirit can lead us into irresponsibility and leadership duties and I think worst of all it's hard because we are unholy and we do not love and honor God's name like we should. Verse 14 starts out well, but it ends poorly. May God almighty, give you mercy. Oh you hope.

You hope that this is the spirit working and the man that he would see that God has been almighty the whole time that God has been merciful the whole time that what he has been doing the whole time is being his shield and being his exceedingly great reward. May.

God almighty, give you mercy before the man. Then immediately we have the. The email release your other brother and Benjamin. And the asymmetry of that those two things being unequal is intentional. And then the repetition of the same kind of the same spirit same ideas the end of 42-36 if I am bereaved.

I am bereaved this kind of fatalistic. Way of saying things. He takes upon his lips the name el shadai. In a sentence in which he is still indulging. The same bitterness and lack of valuing of Simeon and the other brothers.

And we too. We too especially if we are theologically trained and that doesn't just mean you went to seminary it means in a church where you have Bible preaching and teaching and you know how to talk about it. And you have that grumbling spirit, you just have theologically better sounding ways to say it.

But we don't really mean God is giving all mighty grace to me over against opposite what I deserve and all you know blessing for me he deserves only curse and he is by his almighty power substituting for making up for my weakness and and ongoing sinfulness. You just say all by God's grace.

And what you mean is has been really crappy and I have a grumbling spirit against him but I said the word grace. And we bear his name lightly.

It's terrible sin.

And so let us see that he is mighty and merciful and all that he does he rules an overrules hard circumstances. In a way that shows his power more clearly commend to you again don't have well. I encourage you to be there for Psalm 2. But you don't have to wait until then.

Psalm 2. Feast on it that it is precisely the raging of the nations and the plotting of the kings and the people's that shows forth the power and mercy of God in Christ's King shattering reign and blessing upon all who trust in him.

God takes his people into hard places to show forth that he is being powerful that he is being merciful when we get to the exodus and the people flee and they end up atroth which nobody knows where it is because nobody in their right mind would live there and so there is nothing for the archaeologists to find.

And it's on the shore of the Red Sea in a completely indefensible position. And God commands. His people to end up there. And the army of Egypt pins them down, which is exactly what's going to happen if you camp at Iraq. And what happens kids? Does the Army of Egypt swallow up the people of Israel?

No. God splits the Red Sea. And the people of Israel walk on the dry land and the Red Sea swallows up the army of Egypt. And then it's repeated over and over again for the rest of the Bible. So many of the Psalms repeated so often in the prophets.

God makes greater display of his power and greater display of his mercy precisely by bringing us through that which is hard and terrifying.

And we who know that from his word ought to thank Him for it in the midst of it.

He is ruling an overruing hard circumstances. He never merely brings us into adversity if we are believers. He brings us through it because how does it end? No tears no sickness, no sadness. No, sin.

And whatever he gives us is mercy. As we're sinners. If we are theologically understanding our circumstances, one of the things we will always know is God is being almighty towards me and God is being merciful towards me and how much more on this side of the cross. Jacob only had those promises that we hurried through.

But we now not only have those promises we have God becoming a man in the rearview mirror. We have Jesus being mocked and suffering and dying and forsaken on the cross. We have Jesus rising again from the dead that the Bible tells us is on a count of our justification.

God's declaring that everybody who believes in Jesus is as right with God as Jesus is. We have Jesus sitting on the throne of heaven and the certainty that all of these raging nations and kings and people's plotting in vain are being made a foot stool for his feet which is not by the way, you know, like the little thing in the corner that Ms.

Meredith would lift her feet on when when she was pregnant and sitting in the big big chair. It is a vanquished foe with the foot of the victor on his neck.

We see what God has not only committed himself to do but we see what God has done when we come to the table next week, you're gonna hear. For as often as you eat this bread and you drink this cup you show forth the Lord's death until he comes.

And he comes to us in his worship and he presents what he has done to us as the one who is returning from the right hand of the Father. Because it is the guarantee that he will complete everything that he has promised to do not just for us but even in us.

When we see what God has committed himself to and done for us in Christ then when he brings us through difficult providence, instead of indulging these harmful grumbling spirits, we can instead be grateful super conquerors who taunt the trouble and saying nope that can't separate me from God's love in Jesus nope that can't separate me from God's love in Jesus, oh you think you're taking things away but God is giving me everything.

I will be conformed to the image of Christ. I will be the firstborn among many brethren and I will be one of the many. When God's providence hurts. Our thoughts must be controlled not by the pain. But by his promises. And by his preset so he has told us about himself.

And what he requires us to do and the next to it amen, let's pray.

Our Father in heaven how we thank you? For this portion of your word, we thank you for the the providence in which it would be at this particular time that you are bringing us through this section of Genesis and this week for this portion. We pray oh God that you would give us eyes to see Jesus and eyes to see you in him.

That you would make us certain that you are God almighty and that by your almighty power you would make us by your spirit to walk in that newness of life that comes from the resurrection of Jesus Christ. That we would know that you are our shield if the whole world is against us and you are exceeding great reward if all creation has lost from us.

Oh Lord stir up our hearts in love towards you and joy and peace in you. As you produce the rest of the fruit of your spirit and us. Lord we come to you interceding. Behalf of our congregation we lift up before you especially this morning honey and cat and the great painfulness of therapy on her feet, we pray that that might be successful and that the pain would be taken away.

We pray for Dave and Brenda as he has had to bring her home we pray that you're healing of her and your glorifying yourself and their circumstances might continue we pray for Mike at the phenomena family. That you would continue to bring glory to Christ by what you do and that you would grant to him success in his rehab.

That you would bless all the ministering of your word that he has done that has more attention in people's memories now as a result. Lord we thank you for returning to us safely those who had gone to the capital. We see oh God. How close we are to receiving very much like what the nation deserves but we pray oh God instead for mercy renewal and revival.

We pray that those who are in seats of authority at every level. Would respond to circumstances according to the truth of your word and especially the gospel of Christ the King. That he would be submitted to and honored and obeyed. Have mercy. Oh Lord upon this nation. Grant to your people.

Particularly those.

Whose speech being like yours is being opposed. And put down. Give our elders our preachers as the apostle asked for if he's in six not only the word that they should say but the boldness with which to speak as they ought. And give all give us all. The work of your spirit and the praying at all times.

The meditation upon your word. That as just being Christians day by day becomes more of a life-threatening battle an earth and a hell-resisting battle in the spiritual realm. That you would make us to stand and having done all to stand.

And Lord. Coming back to what you made us to sit under being proclaimed this morning. We asked that you would make us especially to stand against our grumbling spirits. That you would give us the opened eyes of ASAP who would have spoken in that grumbling way that would have made us beasts towards you.

But you brought us into your worship and you made us to see your holiness and you made us to hear your word. Make us to live as those who say with our hearts whom have we in heaven, but you. And there is nothing on earth that we desire besides you our flesh and our heart may feel.

But you are the strength of our heart. And our portion you are our shield and our exceeding great reward forever. In Jesus name. Amen.