

## Genesis 45:1–15

### *The Great Comfort of God's Sovereignty in Our Grief, Repentance, and Planning*

**Main idea:** The reality of God's overruling sovereignty comforts us by His purposes in our grief, His goodness even through our own sins, and His perfect plan in the midst of our very uncertain ones.

<sup>1</sup> Then Joseph could not restrain himself before all those who stood by him, and he cried out, "Make everyone go out from me!" So no one stood with him while Joseph made himself known to his brothers. <sup>2</sup> And he wept aloud, and the Egyptians and the house of Pharaoh heard it.

<sup>3</sup> Then Joseph said to his brothers, "I am Joseph; does my father still live?" But his brothers could not answer him, for they were dismayed in his presence. <sup>4</sup> And Joseph said to his brothers, "Please come near to me." So they came near. Then he said: "I am Joseph your brother, whom you sold into Egypt. <sup>5</sup> But now, do not therefore be grieved or angry with yourselves because you sold me here; for God sent me before you to preserve life.

<sup>6</sup> For these two years the famine has been in the land, and there are still five years in which there will be neither plowing nor harvesting. <sup>7</sup> And God sent me before you to preserve a posterity for you in the earth, and to save your lives by a great deliverance. <sup>8</sup> So now it was not you who sent me here, but God; and He has made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.

<sup>9</sup> "Hurry and go up to my father, and say to him, 'Thus says your son Joseph: "God has made me lord of all Egypt; come down to me, do not tarry.

<sup>10</sup> You shall dwell in the land of Goshen, and you shall be near to me, you and your children, your children's children, your flocks and your herds, and all that you have. <sup>11</sup> There I will provide for you, lest you and your household, and all that you have, come to poverty; for there are still five years of famine."

<sup>12</sup> "And behold, your eyes and the eyes of my brother Benjamin see that it is my mouth that speaks to you. <sup>13</sup> So you shall tell my father of all my glory in Egypt, and of all that you have seen; and you shall hurry and bring my father down here."

<sup>14</sup> Then he fell on his brother Benjamin's neck and wept, and Benjamin wept on his neck. <sup>15</sup> Moreover he kissed all his brothers and wept over them, and after that his brothers talked with him

#### **Introduction**

The man who could lose his salvation. Our pain in grief, repentance, and planning. God's sovereignty as the core of this passage.

#### **1. God's sovereignty is a great comfort in our grief.**

- Judah was grieving over many things. Even over Joseph, whom he doesn't know to be standing right in front of him (44:20, 28)!
- Among Joseph's many great emotions here, it is likely that one of his own was grief.
- Joseph is able to comfort himself, his brother, and us by the truth of God's sovereignty. Our separations, and whatever we might have missed by it, has come in the perfection of the wisdom and plan of God. Twice, Judah has just referred to the lost brother, and now the lost brother himself responds with that initial, astonishing cry, "I am Joseph!!"

#### **2. God's sovereignty is a great comfort in our repentance.**

- The brothers are dismayed (v3) and grieved and angry with themselves (v5).
- Joseph's answer to these emotions that came with their repentance is to consider what good God has brought anyway. Christ's atonement is the great answer to the guilt of our sin. His loving, wise, powerful sovereignty is the great answer to the pain of our repentance.
- Let us be careful that we not abuse this to rob ourselves of the good that grief and shame do us to bring us to repentance and faith. And certainly, let us not use this as an excuse to feel free to sin (cf. Rom 3:8, 6:1). BUT, let us remember that even in our sinfulness from our sinful selves, God is doing that good that His good Self has planned and unstopably carries out. Once a believer has come clean with God, it is time for trusting action ("hurry [...] do tarry," v9), not the paralysis of self-loathing (v5).

#### **3. God's sovereignty is a great comfort in our planning.**

- There can be many painful things about planning. What we plan to do might not be wisest or right. Even if we plan it well, we may not be able to carry it out. Even if we are able to carry it out, it may not have the desired effect.
- The history of Abraham's family going to foreign parts—and especially to Egypt—has not been a happy one. The proposition from his sons may have been alarming to Jacob. Could he (should he?) really pick up stakes and move to Egypt? But Joseph and Jacob are not the only ones planning! The message to come down came in the context of a stunning revelation of how God's plans are what are determining the outcomes. And those plans can be gloriously (literally, v13) surprising!
- Just do something. Study God's Word to know righteousness and wisdom. Asking God for wisdom, evaluate your options and make a choice. God may not reassure you, as He reassured Jacob later, that this is the right thing (46:1–4). But we can take comfort in the fact that, while it is with fear and trembling that we work out our salvation (Php 2:12), it is God Himself who is working in us (Php 2:13), and working all things together to good for us (Rom 8:28), as He works all things according to the counsel of His will (Eph 1:11)!

#### **Conclusion**

The reality of God's overruling sovereignty comforts us by His purposes in our grief, His goodness even through our own sins, and His perfect plan in the midst of our very uncertain ones.

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**(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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We come to worship God and hearing of his word read and preached we'll come to do so by his help so let us ask for that.

Our father we adore you as the one. Who have all life and goodness in yourself. And our hearts are so often as parched and dried ground in fact apart from your grace, that is all that they would be. But as we come now to hear your word cast into us as good seed we know the need that we have of your grace to come like rain.

And make our hearts soft and productive. So help us by your spiritually pray. That the word would be that implanted word that is able to save our souls. That it would take root deeply. That it would grow up in us stronger than any of the cares or pleasures of this world.

And that it would bear fruit unto your glory. And not just our good but even that you would do others good. Through us by what you have done in us. So help us in particular we ask. That you would help us your servant that. His words would be according to that which is on the page.

That we might have Christ indeed speak to us from heaven. In a way that is better than the blood available. We ask in Jesus' name. Amen. Well this rise. For the reading of God's inspired and inherent word and since that is what it is, let us take heed to our hearts how we hear them.

Genesis 45 verses 1 through 15. These are God's words. Then Joseph could not restrain himself before all those who stood by him. And he cried out make everyone go out from me. So no one stood with him while Joseph made himself known to his brothers. And he wept allowed.

In these Egyptians and the house of Pharaoh heard it. Then Joseph said to his brother's I am Joseph. Does my father still live? But his brothers could not answer him. For they were dismayed in his presence. And Joseph said to his brothers. Please come near to me. So they came near.

Then he said I am Joseph your brother who you sold into Egypt, but now do not therefore be grieved or angry with yourselves because you sold me here. For God sent me before you. To preserve life. For these two years the famine has been in the land and there are still five years in which there will be neither plowing nor harvesting.

And God sent me before you to preserve a posterity for you in the earth and to save your lives by a great deliverance. So now it was not you who sent me here, but God. And he has made me a father to Pharaoh. And lord of all his house and the ruler throughout all the land of Egypt.

Hurry and go up to my father and say to him thus says, your son Joseph God has made me lord of all. Egypt come down to me, do not Terry. You shall dwell in the land of Goshen and you shall be near to me you and your children your children's children your flocks and your herds and all that you have there.

I will provide for you lest you and your household and all that you have come to poverty for there are still five years of famine. And behold your eyes and the eyes of my brother Benjamin see that it is my mouth that speaks to you, so you shall tell my father of all my glory in Egypt and all that you have seen and you shall hurry.

And bring my father down here. Then he fell on his brother Benjamin's neck and wet. And Benjamin wet on his neck. More over he kissed all his brothers and wept over the. And after that his brothers talked with him. Thus ends this reading of God's inspired in an errant word is now our joy to worship him in the hearing of it preached, please be seated.

Some conversations in our lives it just stick out in our minds for me one of them is with a man him. I dearly loved and still too and he was in Armenian and still thinks he is and yet one night we sat down and he liked theological things and.

I thought I would tackle it with him and went straight for number five whenever says someone says I'm a four-pointer which is a way of saying I am theologically inconsistent they usually want to exclude particular redemption that the Lord Jesus died for specific people so I asked him, you know, when Jesus died on the cross was he actually accomplishing salvation or was he just making it hypothetically possible?

What actuates our salvation and was it what Jesus did and I was expecting argument and resistance but he didn't hear what he had come to call as limited atonement he heard is Jesus's affection is Jesus has redemption effective so we call it effective redemption or particular redemption, we don't want to say limited because that's not what it is at all and he took it he actually, Accomplished.

The salvation. We went from there to election. If he was actually dying for and saving particular people it makes sense that he knew who they were and he was the one who decided and you know, this was a good thing because if he didn't decide to save us then we really couldn't be saved could we?

And we got to total depravity and it was around the time. That we got to irresistible grace that he realized was happening and once we had knocked those four out he folded his arms and he says, I don't care what you say. I can lose my salvation. And I told the deer man well what you say or what I say doesn't matter because God will hold himself to his word not yours.

And it was. Wonderful conversation and I thought after all of those wonderful things about God's sovereignty and all those other areas of salvation. How dreadful it would actually be if you didn't have the sovereignty of God determined and the love of God that's sent Christ and the merits of Christ on our behalf his death wiping out our guilt is obedience earning all of our everlasting blessing and the sovereignty of God in all resting of.

Pawn and driven by and giving all of those things making absolutely sure that he who began the good work in us will necessarily finish that good work in us and what a wonderful comforting doctrine the sovereignty of God is. Now the sovereignty of God is at the heart of this passage Genesis 50 verse 20 tends to get more attention as when the brothers come and they're worried that now that Jacob is out of the picture.

Joseph is going to take his revenge upon them and he and he says am I in the place of God? You meant it for evil but God meant it for good. And with good reason the sovereignty of God, even in the sinful acts of sinful men that the good God can rule and overrule and the good God will do good acts of His goodness even through them and none of us can.

Deny that God does that because the most sinful being there is the devil in the most sinful and willful action he ever did crucifying Christ on the cross, we do not deny. God the intentionality of Christ's dying on the cross the good God accomplishes his good purposes to do us good even through the wickedness and the wicked acts of wicked men and and so God you intended it for each.

Evil heal. Say in a few chapters but God intended it for good but here he starts out doing the same saying the same kind of thing you sold me into Egypt but don't be grieved and angry yourselves because you sold me here and then obviously he's saying you intended it for evil and you did evil but God intended it for good and that's the heart of the passage verse five.

God sent me before you verse six. God sent. Me before you to preserve life in verse five to preserve a posterity in sorry verse seven to preserve a posterity in verse seven to save your lives in verse seven and then when he weighs in the balance those two things and which one is infinitely more weighty he says so now it was not you who sent me he's not denying what he said before he's just describing the relative significance of the two actors if you have any creature and his actions.

On one side and you have the creator the living God on the other side and you're weighing in the balance the significance of those two actors and those two intentions and those two actions just like when you weigh in the balance you're sinning against others and you're sinning against God so that David and Psalm 51 could say against you and you only have I sinned when he had sinned against the woman and he had sinned against her husband and even had her murdered and he sinned against the whole nation and not going out to war and in.

Bringing possibly guilt upon the entire nation as the king against him God's wrath might rage and yet David says against you and you only have I sin this is a similar thing here when he says so it was not you who sent me here, oh it was but that's so insignificant by comparison to the intention and action of God, it was not you who sent me here but God.

And he has made me a father to Pharaoh and as we hear Joseph proclaiming over and over again even in the words to that that they were to relate to Jacob God has made me. Lord of all Egypt verse 9. Even as he emphasizes throughout the passage the sovereignty of God, he's really responding to three things and he's using the sovereignty of God in its proper context in the proper way who do not use the the sovereignty of God the truth of God's ruling and overruling in all things and especially in how he brings people to faith in Jesus Christ the proper use of that is not for the bludgeoning of of Armenians.

Those who who believe that man actuates his salvation by the exercise of their will of man's man's will perhaps their some who don't know the trays are minion it's named after Jacob. Arminius doesn't matter that much to all of you but the the proper use of the truth of God's ruling and overruling in all things and especially in bringing people to faith in Jesus Christ and in all of our salvation bringing us at last.

Bringing us who believe it lasted to glory is not for bludgeoning people and theological arguments it is for the comfort of the people who have repented of their sin and believe in Jesus Christ and it is for the commanding of those who cannot come to Christ to come to him anyway even as Isaiah 55 God says forsake your ways, for sake your ways turn from your ways to mine turn from your thoughts to mine and and we say I can't and he says what?

Will I can for you and that's the context in which we get that wonderful statement about his word that he sends out and it accomplishes whatever he sends it for but here in the passage Joseph is responding to on the first in the first place grief the grief of Judah and his own grief as we'll see in a moment and God's sovereignty is a great comfort for his own grief and for his brother's grief and for the rest of the brothers grief.

Although we may be forgiven if if we wonder if the rest of the brothers grieved as much as Judah was but that was Joseph's sample at this point. Judah is the one who had spoken for them. Judah is the one who had come aside and it was in Judea's voice that he had heard grief and God's sovereignty here is something that Joseph addresses his brother to come for him in the pain of his grief and then he reads also.

In his brothers as they are dismayed in verse 3 and then he brings them near in verse 4 pain of repentance and repentance can be a very painful thing for us and yet he brings the truth of God's sovereignty to apply to them as he sees them in what he perceives to be at least the pain of repentance pain over their what they have done and their sin and in the third place.

He anticipates the anticipates Jacob having some resistance perhaps or or being worried or anxious about the plan to come down to Egypt from from where he is and. And he and Joseph sends also the truth of God's sovereignty on the lips of his brothers as a comfort to Jacob in the anxiety that comes with prospective planning and so we will just consider the text as as it falls out in those three those three main contexts in which or or areas to which Joseph is applying this truth of the sovereignty of God for comfort first.

The God sovereignty has a great comfort in our grief second great. God sovereignty is a great comfort in our repentance and third. God sovereignty is a great comfort in our planning now. Judah was likely grieving over many things Joseph had already heard him basically grieving his father grieving the idea that if he came without Benjamin that it would cause his father to literally die of a broken heart and that's a real thing many of us know.

Especially in the case of sweet elderly couples and the Lord has intertwined their lives together for 50 60 or more years and and one of them goes and feels like there's nothing left in the world for the other and the other soon goes after and we've we've known. We've known other situations to unsure God curing us or humbling us in our ridiculous materialism not not recognizing the great connection between body and soul and so Judah's grieving the prospect of possibly Jacob dying of a broken heart even as he has even as he has made this proposal he may be if the proposal is accepted grieving the prospect of.

Never seeing this father whom God has actually brought him to love he had at one time abandoned him you remember from last week and yet by God's grace he now loves and cares about his father and his his two sons who are back with his father and he would never see them again and these other brothers if the proposal that he has made and the answer has not yet come as we come into our Texas morning as accepted there's so much the that Judah may be grieving over here.

As as far as his loss and perhaps even and I think there is some implication here grieving over Joseph his mentioned Joseph's death twice, he doesn't know that Joseph's in front of him. Joseph news who the other brother was and chapter 44 and verse 20 and who the other brother was other son was and chapter 44 and verse 28 and, You can imagine as Joseph notices that Judah is not just grieving over their father Jacob but perhaps even grieving his lost brother who Joseph knows it's his fault and yet sometimes that can make the loss harder can't it and so he notices grief in his his brother Judah and that is the context in which verse one brings us then Joseph could not restrain himself.

Before all those who stood by him and he cried out make everyone go out for me so no one stood with him some plans fail in the long term this one failed immediately it didn't want to didn't want to be witnessed or observed while he made himself known to his brothers but he wept so loudly versed to the the Egyptians and the house a pharaoh could hear and then Joseph said to his brothers.

I am Joseph. Like hidden done the great reveal, yet. There's something in the the. The testimony the request the urgent plea in Judah something in the difference that he is seen that the grace of God has made that we considered last week that has moved Joseph deeply and part of it is perhaps even here's this man that I hardly recognize because he's so different than he used to be and among Joseph's many great emotions, it's likely that one of his own emotions was grief over the time that has been lost.

How long has has Judah been this gracious godly man who actually cares about others and is willing to sacrifice himself here's this brother that I I have not had a relationship with for decades now and and perhaps feeling the loss of of that time. And yet Joseph is able to comfort himself and his brother and us even by the sovereignty of God.

I am Joseph your brother and you sold into Egypt but verse 8, it was not you who sent me here but God and he points he points to the purposes of God God sent me before you verse five to preserve life. God sent me before you verse seven to preserve a posterior posterity for you in the earth to save your lives by.

Great deliverance verse eight, it was not used sent me here but God why he's made me a father to Pharaoh a lord of all his house a ruler throughout all the land of Egypt and verse 11 also still going to the purposes of God. I will provide for you lest you and your household and all that you have come to poverty for there are still five years of famine and you can hear Joseph no longer grieving over the the the lost time but as he sends on the, Lips of his brothers to the ear of his father verse 10 or even back into verse 9 come down to me in verse 10 you sold dwell in the land of Goshen you shall be near to me you and your children your children's children your flocks and your herds and all that you have

yes, he knows that Benjamin is special to his daddy and yes, he knows that he is special to his daddy, but there's also some comfort there for him isn't there because when he reveals himself to them, he says, I am Joseph is my father still alive.

And the infant invitation to Jacob among other things is come down to me come down to me what God has given me in the future with my dear one is of much greater significance than what I feel that I have lost and there is grief that comes real grief with real loss in in this life and particularly when your heart is knit to someone as a believer and your lives have been.

Knit together in that way and you have walked with the Lord for a time particularly in your own household a mother or father or a son or a daughter particularly in marriage and when God takes a loved one whether in a temporary way in this life and there's that separation of being a part or for the rest of this earthly life and he takes them from this world there's real loss there's real grief.

But the words with which we are to comfort one another first Thessalonians is that we'll always be with the Lord and that are always being with the Lord is a reunification for believers that the dead in Christ will rise first and then those who are alive and remain will be caught up in into the air and thus we not just you will always be with the Lord and I will always be with the Lord but we together will have restored to us that fellowship that the separate.

And the the death has taken from us that loss that we feel that is so hard and indeed the Lord Jesus was feeling that separation himself prospectively the night that he was betrayed John 17, he knows he's about to go to the cross the next day and and yet it's not even his going to the cross that seems to be so much on his mind in John chapter 17, it's the fact that after his death there's going to be the resurrection and then shortly after that there's going to be the ascension and he is not going to fit.

Ically be with his disciples with him he spent these last three years and he's praying for them and he's pouring out his his holy heart to God for them and one of the things the Lord Jesus prays there in John 17 verse 24 is that those who have believed in him would be with him where he is to see his glory.

Jesus feeling the the loss of of being separated from them and feeling for them the loss of our being separated from him and praying for that reunification. And for many of us, one of the things that comforts us in the loss of a Christian loved one is that Jesus has been praying that they would be with him for 2,000 years.

And as soon as the purpose and plan of God for your loved one for your believing loved one, especially in this life is completed. God will answer His Son. He will not deny. His Son one moment longer than necessary. The request that His dear ones would be with Him where?

He is to see. His glory. And yet it comes with loss for us. And so God's sovereignty in the plan that is going to the preservation of life the production and the bringing to faith and the perfecting of every saint whom. He is chosen and loved from before the world began knowing that that is what is controlling all of history and that where it ends is all those who are in Christ perfectly holy.

Perfectly happy forever and ever with no more sin, no. More sorrow no more suffering and even no more even physical separation for forever and ever knowing that it is the overall plan of God that has that and it's as it's in that as in control as the great comfort and all grief and so that's the first place that that God that God by Joseph that Joseph is bringing this truth of the the Lord being the one.

Who ruled and overruled and ordaining to send him to Egypt even by the wicked hands of his wicked brothers that it was the Lord carrying out his plan and he's comforted in the loss that he feels retrospectively looking back on the the time that he has lost and he's comforting Judah in the the grief that he has seen in his brother's word seen in his brother's face and heard in his brother's words.

But in the, Second place. God's sovereignty is a great comfort in our repentance in our repentance.

The brothers are dismayed in his presence. Joseph brings them near in verse 4 and then in their dismay being dismayed and being unable to talk up until the end of our passage there in verse 15 and in what he sees in them and probably extrapolating from what he's heard and seen from Judah he repeats again.

I am Joseph your brother whom you sold into Egypt, but now do not therefore be grieved or angry with yourselves. Because you sold me here. So one of the things that Joseph has responding to here is there being grieved. Or angry with themselves because they were the ones who sold him sold him there.

But aren't we supposed to be grieved and angry with our sin and with ourselves for our sin isn't that part of what we confess from scripture that true repentance includes grief and sorrow over our sin. Yes, and that's why repentance is such a painful thing because we see how sin is so hateful against God.

We see how guilty it is against. His law and hateful it is against His person and how painful it is, not just for us but for others and those whom we love and Joseph here is assuming that his brothers love him and that they are approaching themselves for what they have done.

But, What he also sees is repentance. And for those who have repented of their sin and come to faith in Jesus Christ Christ's atonement is the great answer to the guilt of our sin. Here is the greatness of my sin. It feels like it rises up to heaven and indeed when I begin to think about whom it is against whom it is that I have sinned when I begin to think about that my sin feels and is infinite which is why there's nothing you or I could ever do to attend for our sin and nothing we could ever add to Christ to.

Terminate for our sin for our sin has been against the glory of the great and infinite God we have seen His glory in the creation. He has made it known to us in in our hearts and we know that it is against him even as we push down on the knowledge of him we know that it is against him the that we have sinned Christ's atonement is the great answer to the guilt of our sin for here is one who is God himself and the value of his payment even though he took upon him.

Self humanity that he might be rightly a representative. He is still fully God and fully man and it was a divine person who died in his human nature on the cross and who bore the wrath of God for us so that so that he is qualified by his humanity to be our representative but yet he is great enough in his divine personhood to be the full payment for our sin Christ's attendant is the great answer to the, Guilt of our sin, but it is his loving and wise and powerful sovereignty.

That is the great answer to the pain of all repentance that is associated with the consequences of our sin in the earth so that he is able to say to them do not be grieved and angry with yourselves there's a very important thing whether you're talking about grief over loss or whether you're talking about grief over repentance in the consequences of your sin and the harm that you've caused and there are so many things that can go through your mind about about what damage you have done and it's ongoing on.

The consequences and impact that can be paralyzing but right now is not the time for paralysis for the brothers, they need to act quickly and we can see in verse 9 at the beginning hurry and in the verse 9 at the end do not carry and verse 13 at the end you shall hurry and bring my father down here.

Joseph conceive brothers who are paralyzed by the pain of what they have done and they need to be released from that pain and so he brings to them the truth of the sovereignty of God now it was not you who sent me here, but God. Yes, you did wicked things yes, it caused pain but it did not undo the good purposes of God.

Even by what you did. Now for me.

Being a pastor is fourth in my life. Belonging to Christ is first being my wife's husband a second being my children's father is third. And when it comes to my wife and my children. One of. The hardest things for me is that my ongoing sinfulness has such a dreadful effect upon them.

It would be impossible. To maintain a healthy mind and heart if I was not convinced that God was doing them good even when I sinned against them. So that when I repent for sin that has cost my wife dearly when I repent for sin that has cost my my children dearly that I can rejoice that God was doing them good even through that dear husband dear wife, dear parent.

If God could only do your spouse or your children good when you were dealing with them rightly he would never be able to do them any good. So when you have sinned against them, and when you see the harm that you have caused come be brought by that grief and that shame to repentance and faith in Jesus Christ.

And then with his atonement having been the answer for the guilt let his sovereignty be the answer for the pain of the consequences. As you resolve in love to him who has loved you and gave himself for you you can rejoice in the power of him who had ordained even by what you were going to do.

To carry out his good purposes. Because he is good. Now, let us be careful. Let us be careful that we do not abuse this truth to rob ourselves of the good that that grief and shame do us because when you grieve over what you have done and the harm that what you do does it brings you to repentance.

So if you if we in our flesh say oh well God is doing good anyway. So I could just sin. Then you're actually doing the opposite of what the grief and pain are supposed to do which is to bring you to hate the sin, which is to bring you to love the savior of sinners, which is to bring you to serve.

Him and obey Him. And so don't twist the doctrine to your wicked purposes. Use God's good truth for God's good purposes. First to bring you to the repentance and then to relieve you from the pain of the consequences, so that instead of being paralyzed. By the grief and anxiety over what you have done you can be energized by the purposes of God even in what you have done and you could take that action and you can hurry and you can do not carry and you can hurry and move forward and service of God.

Certainly we are not the first who are tempted to to make such a excuses Paul deals with that in Romans three verse eight, let us to say let us do evil that good may come and the apostle says those who reason that way their condemnation is just. And then chapter six and verse one in Romans, we let us sin that grace may increase and of course, he spends the rest of that chapter showing how wicked and foolish that is.

But let us remember that even when our sin comes from our remaining sinfulness that God is still doing the good that he in his goodness has planned and unstopably carries out. Once a believer has come clean with God, it has no longer time for grief and shame and sorrow and dwelling over the harm upon the harm that you have done.

It is time for trusting action, not the paralysis of self-loathing. It is time to hurry and do not teary and again, hurry. So God sovereignty has a great comfort to us in the grief of loss and is a great comfort to us in the pain of repentance. It's also a great comfort in the uncertainty and anxiety of planning of planning.

Joseph is making what is going to be a difficult proposal for Jacob. Jacob has been stationary for some time. There is a bad history of Abraham's family going to foreign parts and as in particular of Abraham's family going to Egypt. Jacob has apparently not done well with his grief and Joseph has had a window into that and and what Judah has related of how things how things fell out the conversation that had taken.

Place between Jacob and the brothers after the first visit to Egypt. There can be many things about planning. We might not know if what we are doing is right and perhaps we may we may not have reason to think it is wrong, but we we lack wisdom and even if we plan wisely and we may not be able to carry out what we have planned.

We could see something that is right and wise but but we know that that we might not be able to do it and even if we are able to do what we have planned someone else. Might do something or something might come and God's Providence that it doesn't have the desired effect.

And so making decisions can be very nerve-wracking, especially some of these big decisions like to move from the promised land in Canaan with all these things that he has to. To Egypt. Which is a power and as we know Psalm 2 Psalm 46 really just common sense even if you didn't have the Bible all power and this world is to some extent a great extent hostile power.

Power corrupts, absolute power corrupts, absolutely. That's what the pagan says. We say it another way. Everyone's already absolutely corrupt, so the more power they have the worse it is. And that's why that's why those who believe in a biblical doctrine of the fallenness of man like to come up with forms of government that don't isolate power in particular men because it leads to great evil.

So, they're you know, Jacob was certainly no stranger to that. He was Rebecca's son. He had spent many. Years enjoying being enjoying being Laban's nephew and and then son-in-law he understood and now he's free he's in Canaan. It might not be the greatest idea to end up bringing himself under the power of the Egyptian pharaoh.

There's a lot of things that could go wrong and for us we often think that way. Where should I move to what career should I go into? If I'm going to go to the school for a particular thing to which school should I go? How do I even start to look for a spouse and is this one one whom I should consider being joined to as one for the rest of my earthly life and yeah, am I.

You know, can I reasonably by God's grace and what he has done in me be willing to inflict that upon her or upon him to have to be joined to me for the rest of her his earthly life. God's sovereignty is a great comfort in our planning. You do not have to discern the will of God's decree.

You are unable to change. What God has determined will happen in the future. That's the secret thing that belongs to God and Ephesians 1:11 says, he works all things according to the Council of His will. He has given you. His prescriptive will in His Word. What? He has written in the Bible is for you and for your children that you may learn of Him that you may obey Him.

That you may do what is right and that you may do what is wise and you say but I don't have wisdom and He says if anyone lacks wisdom, oh wait. The minute you say you don't have wisdom. You know what you are supposed to do because he says if you like wisdom ask.

And so reading his words to know what he says for you to do and asking him for wisdom without doubting because he tells you to ask without doubting and to actually presume that if you are reading his word and asking him for wisdom, he's going to give you that wisdom in the in the words of the title of a book that is actually pretty good book on the subject just do it.

Christians can make decisions without figuring out the future. Because you are.

And because the one who? Is planned to the future already figured it out perfectly. And he is carrying out his perfect plan. God sent me before you he says. Don't be afraid to come down to Egypt dad. God made me lord of Egypt and a father of Pharaoh and the Lord of all his house.

Come down to me, but come down to me. Trusting in the God who put me here and in whatever else he's going to do.

It can be terrifying to plan until you realize you're not the only one planning. Well, I think this is God's plan for my life. Well, God doesn't want you to figure out his plan for your life. He wants you to figure out your plan for your life in obedience to his word independence upon his wisdom and then you know, whatever happens will have been God's plan for your life.

And it will have been anyway. That's why it's such a great wickedness when a husband or wife comes and says, oh I've fallen out of love. I just don't think he's the one from me. As soon as you covenant to be married. He's the one for you. She's the one for you.

God is the one who to whom the success and goodness of all planning belongs. So study his word and ask him for wisdom, he may not do for you and he will not do for you the way he does for Jacob and verses one through four of chapter 46 we all want God to do this.

We all want to start to make a decision and write when we're getting to the hard party gets to Beersheba, which is the southern edge of the promised land for God to appear to us in a vision and says don't be afraid to do to do this because I'm doing you good in it.

God isn't going to do it in a vision because he's already done it better for you. He's put it in writing. That he works all things out together for your good. That he who has destined you to inheritance. That's the context of Ephesians. 1:11 is the one who works all things according to the Council of his will.

That he who did not spare his own son, but gave him up for you that he is along with his son to whom all things belonged freely giving you all things Romans 8:32. So don't be longing after the Genesis 46:1-4 experience when God has given you the Genesis 1 through Revelation 22 scriptures.

Even the pagan says, can I get that in writing? How foolish would believers be if we had it in writing and said, oh if I could only have in a dream. God's sovereignty is a great comfort in our loss our grief. In our repentance. And in our planning. So don't be anxious to your Christian over your planning.

Let's pray.

Father we thank you. For this marvelous truth of your ruling and overruling all things and you're carrying out your plan for your purposes, we confess before you that our flesh resists this. Because that remaining sinful in a sinfulness in us. Secretly desires that we were God and not you.

So we pray for the help of your spirit both to increase our submission to this wonderful truth and also to help us to see how you use your truth in this passage and other portions of your word and to make good application of it in our own lives. Grant us also we pray wisdom and skill and how we talk with others particularly believers who are grieving or agonizing in their repentance or over decisions.

Lord grant that your spirit would get the log out of our own eye so that we also might be instruments in your spirit's hand for our brother or sister who's dealing with a similar spec. We ask all of this for your glory in Jesus name