

Genesis 45:16–46:04

God Himself Is His Own Greatest Provision

Main idea: We must neither have false hope in man nor despair about man, because we have One, Whose sure plan and presence ought always to gladden and strengthen us.

¹⁶ Now the report of it was heard in Pharaoh's house, saying, "Joseph's brothers have come." So it pleased Pharaoh and his servants well. ¹⁷ And Pharaoh said to Joseph, "Say to your brothers, 'Do this: Load your animals and depart; go to the land of Canaan. ¹⁸ Bring your father and your households and come to me; I will give you the best of the land of Egypt, and you will eat the fat of the land. ¹⁹ Now you are commanded—do this: Take carts out of the land of Egypt for your little ones and your wives; bring your father and come. ²⁰ Also do not be concerned about your goods, for the best of all the land of Egypt is yours.' "

²¹ Then the sons of Israel did so; and Joseph gave them carts, according to the command of Pharaoh, and he gave them provisions for the journey. ²² He gave to all of them, to each man, changes of garments; but to Benjamin he gave three hundred pieces of silver and five changes of garments. ²³ And he sent to his father these things: ten donkeys loaded with the good things of Egypt, and ten female donkeys loaded with grain, bread, and food for his father for the journey. ²⁴ So he sent his brothers away, and they departed; and he said to them, "See that you do not become troubled along the way."

²⁵ Then they went up out of Egypt, and came to the land of Canaan to Jacob their father. ²⁶ And they told him, saying, "Joseph is still alive, and he is governor over all the land of Egypt." And Jacob's heart stood still, because he did not believe them. ²⁷ But when they told him all the words which Joseph had said to them, and when he saw the carts which Joseph had sent to carry him, the spirit of Jacob their father revived. ²⁸ Then Israel said, "It is enough. Joseph my son is still alive. I will go and see him before I die."

^{46:1} So Israel took his journey with all that he had, and came to Beersheba, and offered sacrifices to the God of his father Isaac.

² Then God spoke to Israel in the visions of the night, and said, "Jacob, Jacob!" And he said, "Here I am."

³ So He said, "I am God, the God of your father; do not fear to go down to Egypt, for I will make of you a great nation there. ⁴ I will go down with you to Egypt, and I will also surely bring you up again; and Joseph will put his hand on your eyes."

Introduction

Not entrusting ourselves to man, because of his moral and mortal limitations.

1. God's provision through Pharaoh and Joseph

- a. A true blessing (cf. 45:5–11). Because of the theology of the passage, it could be a temptation not to appreciate the goodness of what God is doing here. But within the context, the Scripture will not allow us that. Because we are sinners who respond wrongly to blessing, and mortals who cannot keep our blessings in this life, we may be tempted at some point not to recognize the goodness of the things that God richly provides us in this life.
- b. A temporal blessing (cannot do anything for him spiritually; earthly blessings can harm us, and earthly sufferings can help us). Just as we've learned in Ecclesiastes, all blessing that is merely under the sun is like a vapor. The suffering is too. So we must receive these things under God, looking to Him to give us the blessedness of our blessings, as well as the blessedness of our sufferings.
- c. A temporary blessing (cf. Ex 1:6–8, Ps 146). Those who are a blessing to us will die. This is why the text pushes us past those who are a blessing to us and unto Him who blesses us through them.

2. Jacob's difficulty with the provision

- a. The problem of his sons (v24 and "troubled" vs "quarrel"; v26 and their unreliability). His heart stood still (literally, "was numb"). Everyone knew what they were like. So, there's the question of whether this is even true. And even if it's true, there's the question of whether this is good.
- b. The problem of his fathers (and himself) (Beersheba and Egypt, 12:10–20, 21:22–34, 26:2, 26:23–33). Multiple generations' events in his family showed that he was a sinner, he was a fool, and other sinners posed a threat. Jacob feared (God had to tell him "do not fear.") We have the same problems! But praise God, we have the same solution too...

3. God's ultimate provision and comfort

- a. Not just temporal ("I will make of you a great nation there") but spiritual ("I will be with you"). Daily bread is a happy and healthy blessing. But, received from the hand of God in fellowship with God, it is also a holy blessing. It is Him Himself that we are to delight in and depend upon, whether riding in a cart down to Egypt or sitting at our table over the noon hour.
- b. Not just temporary ("I will go down with you to Egypt") but eternal ("and I will also surely bring you up again" — resurrection!). Many of your blessings will stop at the grave or sooner. But if you belong to Him, your blessedness will continue—and even come out of!—your grave.
- c. But a spiritual and eternal blessing with an earthly and present sign ("and Joseph will put his hand on your eyes"). The Lord does the same for us in many providences through which He brings us to faith and builds us in faith. But especially in His church, His ordinances (esp. worship, preaching), and especially in His sacraments.

Conclusion

We must neither have false hope in man nor despair about man, because we have One, Whose sure plan and presence ought always to gladden and strengthen us.

(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)

Let's rise as we. Hear the word of God read.

Genesis 45 verse 16 through 46 verse 4, these are God's words. Now the report of it was heard and Pharaoh's house saying Jesus brothers have come. So well please Pharaoh and his servants and Pharaoh said to Joseph say to your brothers do this load your animals and depart go to the land of Canaan.

Bring your father and your households and come to me. I will give you the best of the land of Egypt and you will eat the fat of the land now you are commanded do this. Take carts out of the land of Egypt for your little ones and your wives bring your father and come.

Also do not be concerned about your goods for the best of all the land of Egypt as yours. Then the sons of Israel did so and Joseph gave them carts according to the command of Pharaoh and he gave them provisions for the journey he gave to all of them to each man changes of garments.

But to Benjamin he gave three hundred pieces of silver and five changes of garments. And he sent to his father these things ten donkeys loaded with a good things of Egypt ten female donkeys loaded with grain bread and food for his father for the journey. And so he sent his brothers away.

And they departed and he said to them. See that you do not become troubled along the way. Then they went up out of Egypt and came to the land of Canaan to Jacob their father and they told him saying Joseph is still alive and he is governor over all the land of Egypt.

And Jacob's heart stood still. Because he did not believe them. But when they told him all the words, which Joseph had said to them and when he saw the carts, which Joseph had sent to carry him the spirit of Jacob their father revived. And then Israel said it is enough.

Joseph my son is still alive. I will go and see him before. I die. So Israel took his journey and all that he had and he came to Beersheva. And offered sacrifices to the God of his father. Isaac. Then God spoke to Israel in the visions of the night and said Jacob Jacob and he said here I am.

So he said I am God the God of your Father. Do not fear to go down to Egypt. For I will make of you a great nation there. I will go down with you to Egypt and I will also surely bring you up again and Joseph will put his hand on your eyes.

Then he sends this reading of God's inspired and inherent word we rejoice to know by his same word that he adds his blessing to the preaching of it. Please be seated.

Put no confidence in princess. Nor for help on man, depend. In that we often say when the rule of the prince the rule of the king the rule of the president. Happens to be wicked. It's the reason Jesus the gospel says did not entrust himself to men because he knew what was in the heart of man.

It was also something that we need to know when the one who is in charge is God's instrument of blessing and is acting according to wisdom and generosity. Because that one is going to die all earthly kings die. He's a man he'll return to dust and in the day that he does his plans shall perish with him.

That certainly applies in this case, this is maybe the first real strong example of that in the scripture. Here is a pharaoh who whom God has made given as his right hand man as the zero of Egypt Joseph. And who for Joseph's sake is extremely generous with the people of God here is very good to them this is like coming out from under the reign of Charles the first and having someone not necessarily on a throne although I'm not sure how much different Lord protector ultimately is than a king but someone who is favorable to the reform religion and the church's blessed under him.

But there are those haunting words that we know to expect from Exodus chapter 1 that there arose another Pharaoh who did not know Joseph. So there's two great reasons not to entrust ourselves to man one is because of his moral limitations. Cromwell would turn upon the Presbyterians of Scotland.

You cannot trust man because of his moral limitations men are sinners you cannot trust man because of his mortal limitations even when God has given us as many of us rejoice that he has and some of us perhaps in this room have not had even when God gives us good fathers or husbands, they're still sinners we receive them as blessings from God we honor them and obey them and submit to them because God is the one who said so but we don't.

Rest our heart upon them. Because they're sinners. And even as good as many of them are we do not know when they will be taken from us and so we rest upon the Lord who has blessed us through them and that's really the the main idea of the text before us this morning first God's provision through Pharaoh and Joseph to Jacob and his family second Jacob's difficulty with that provision, there are a couple hints in the text before the Lord finally appears to Jacob at the end of the text.

A couple hints as to why after his introduction the main response would be or the main message would be do not fear to go down to Egypt so God's provision through Pharaoh and Joseph and then Jacob's difficulty with that provision and then God himself as the ultimate provision and comfort in his revelation in his statement to Jacob in verses three and four of chapter 46.

Now God's provision through to Jacob through Pharaoh and Joseph is a blessing and will consider this under these three ideas first, that is a true blessing. And it's important that we start out with that not only because the other things that we'll notice is that there are temporal blessing and temporary it is a temporal blessing and earthly blessing and a temporary blessing a limited time blessing and so it's important for us to notice first of all that it's a true blessing limited as it is but also because in the flow of the text we're coming out of the earlier part of Genesis 45 and there's been a strong emphasis on how Pharaoh.

Providing and welcoming them and even commanding and bringing them to the best part of the land and so forth is a true blessing it has been the plan of God to send Joseph for this reason at least for more than this reason but for this reason at least and so in the first place.

First part of the blessing of God's provision through Pharaoh and Joseph is that it's a true blessing Joseph had said. Do not therefore be grieved or angry with yourselves verse five 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 health and a 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 you.

You shall be near to me you and your children your children's children your flocks and your herds and all that you have their 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 Pat of famine.

Now when we are studying the Providence of God as we have been very much in the last several chapters of Genesis and we see how in much trial and suffering and pain and and discomfort God is often doing us marvelous good and that we are to cling to what we know about God from His Word and especially what we know about God from the gospel of Jesus Christ, which is at the heart of his word and his purpose is towards us because of that gospel that.

That in the midst of difficulty we overrule what it seems like is happening in our circumstances or or the the hardship of our circumstances with our theology that says God is sending this for my blessing God is doing this out of the same love and wisdom in which he gave me Christ and and so we can see how God sanctifies to us and even sins.

To us hardship and difficulty and we can make the mistake that some people make of thinking oh well if having food and shelter and clothing and and freedom isn't the only way that God blesses us if in fact hunger and nakedness and homelessness and and bondage can be used of God in some cases even more powerfully than those must be the good things and this is actually happened on a large scale at times.

In the history of the church there were seasons of of monasticism in which the point of being a monk was to sleep as little eat as little hurt as much as possible and that somehow that that would be good for you spiritually even the idea of penance which Luther never quite got rid of himself the the that you should afflict yourself for it and it's not just Christians who come to think this way.

I had a Jewish room. Mate at the University of Michigan who lived like the worst pagan you could ever imagine but one day a year on on Yom Kippur the day of or Yom Kippur the day of atonement he figured if he made himself miserable enough in that day, it would balance out the skills for for the rest of the year.

But misery is not by itself a blessing. God sends it to us in in love if we belong to him because he himself is delight in the midst of pain and he himself as strength in the midst of weakness and so sometimes we pray that it would be taken from us and he says, my grace is sufficient for you for my strength is made perfect in weakness.

But he also teaches us to pray give us this day our daily bread. And he has he has given many good things and one of the first things that we need to see before we move on into the the rest of the teaching of the passage here is that this is a true blessing when it pleases Pharaoh and his servants well, you can imagine the very fleshly-minded Israelites who if you if you make any headway into the book of Exodus, you can see how much they want earthly blessing how how incredulous how they would have been almost unable.

To believe that it would well please a pharaoh to give them the best of Egypt load your animals depart go to the land of can Ian verse 17, bring your father in your household and come to me and I will give you the best of the land of Egypt and you will eat the fat of the land.

Now, you are commanded. This is their their requisition authorization. They get their bill and and they go to the. Vocabulary fails. The the guy who dispenses all the stuff and they got got my command from Pharaoh. He looks at it and he says, oh. Says you can have whatever you want.

Well, there are some specific things on there first. Take carts out of the land of Egypt for your little ones in your eyes. Bring your father and come do not be concerned about your goods for the best of all the land of Egypt is yours. This is a true blessing.

This is a rich blessing. And Joseph takes advantage of Pharaoh's extra authorization as well then the sons of Israel did so verse 21 and Joseph gave them carts. This is wagons Joseph himself and the next week Lord willings passages going to come to them in a chariot but these are these are more industrial sized for transport gave them carts according to the command of Pharaoh.

So so Joseph is saying this is the command of Pharaoh and he gave them provisions for the journey. Listen to the the provision. S. He gave to all of them to each man changes of garments. It's the same language that's used of when Joseph is pulled out of the prison to an interpret pharaoh's dream for him and they give him a change of garments the idea there was you can't go in front of Pharaoh dress like that and certainly these are the implication is that he is dressing them up for their newly acquired status now that he is revealed himself to them as their brother and they had been revealed to Pharaoh and, His household as the brothers of the vizier the the one who is saving all of.

And so now he they get a wardrobe change that corresponds to their new esteemed esteemed status and how marvelous of God in the wisdom of his providence that the troubles that had began in in part centered around a really nice garment that Jacob had given to Joseph and not to the the rest of the brothers and Joseph here is actually loving his brothers in a similar way that his father had loved him all those years ago.

Although he, Does take advantage of that blank check that that unlimited requisition authorization to load up not just Benjamin but also Jacob Benjamin in verse 22, he gives him the 300 pieces of silver and the five changes of garments and then to his father you don't find out that this is.

A food for his father for the journey, they're going to have all the the land of Egypt has to offer when they they get back he sent to his father ten donkeys loaded with a good things of Egypt 10 female donkeys loaded with grain bread and food for his father.

For the journey. Pharaoh said, don't worry about what you bring with you because all the best of Egypt is going to be here when you get here Joseph sends these these twenty donkeys ten males and ten females on this massive round trip just to be lavishly generous with his dad.

He's he's going to he's going to tell him hurry to come up but he he wants him to see the great generosity not so much of Joseph but of his God. Because he's told them thus says your son Joseph first, nine, come down to me do not Terry you shall dwell in the land of Goshen, etc.

Joseph wants Jacob his daddy to see the lavish generosity of God that this is a true blessing and the scripture wants us to see the lavish generosity of God as true blessing we're sinners we often respond wrongly to blessing we know that that it can be something that we start to trust in especially we Americans who are so accustomed to the reliable paycheck to the to the, Full enough bank account never really wondering where the next meal is going to come from the vast majority of us that we can start to rest in those things it's hard for us to pray with feeling give us this day our daily bread because we take for granted that we're going to get that daily bread today and so because our wealth turns in turns for us because of our sin into something that we rest upon and presume and even abuse indulging our, Selves or treating possessions as worth more than others the Lord Jesus can say things like it is easier for a camel to go through the eye of a needle than a rich man to enter the kingdom of heaven.

Well it's easier for the camera to go through the eye of the needle than for the poor man to enter the kingdom of heaven too, but they thought that the rich had something better going for them. And because we are prone to abusing home and food and clothing and all of the wealth that God gives us in our sin, sometimes we can in spiritualize the the idea that we can abuse them and we can see the riches themselves as bad.

This we do with many of God's good provision to us he gives something that is good for a good purpose and we in our sin our prone to abuse it and so we begin to call the good thing bad but the Lord won't let us do that here strong emphasis in the passage that this is true blessing.

However, although it's a true blessing is also a temporal blessing. All that he gives him here cannot do anything for them spiritually all that he gives Jacob here does not change. Jacob's heart. Does not grow necessarily Jacob in in his faith in God's promise ultimately that's the reason why this blessing was necessary not so much that Jacob would be comfortable in Egypt, but that the seed of Jacob the Lord Jesus Christ would come into the world by the plan of God.

That Joseph would be the one through whom the life of Jacob and the children of Israel was preserved so that one day in the fullness of time. God would send forth his son into the world and the second person of the Trinity would become a man. Because if God loaded us up with daily bread.

And we were comfortable and well and healthy and rich and surrounded by family and all of those things that in Psalm 73 in the first half this this morning as we were called to worship ASAP saw the wicked getting and and saying wow in vain I have kept my hands clean if you can have all that but if we had all that but we had not Christ.

Then what asap saw when he went and saw the holiness of God and in the sanctuary would be true of us all at once would be destroyed as in a moment. And all of the blessing that we had would truly be a slippery place. So Pharaoh and Joseph are providing for Jacob the best of the land of Egypt and donkey's loaded with good things ten female donkeys loaded loaded with food and so forth.

But what he needs most of all is Christ. Something that Pharaoh can't send that Joseph can't send that. God is using Jacob and therefore using Pharaoh and Joseph to preserve Jacob. To send into the world his son our Lord Jesus. Is he we've learned an ecclesiastes that all blessing.

That is merely under the sun is like a vapor. You think you have the things of this world you think you've done good in this world. But it's really about a solid as that morning mist or fog that we use to have and in Mississippi and the Sun would take about 30 seconds to burn the whole thing off.

Life as a vapor, that's what's behind that word vanity vanity and it's not just. The blessings of this world that are that way it's a suffering too. Paul who was afflicted more than any of us will be in our lives referred to his afflictions as light and momentary by comparison to the eternal weight of glory, that was being produced by the sufferings.

And so our earthly blessings can harm us. But our earthly sufferings can help us it is important to keep in view that although these are true blessings that they are temporal earthly blessings and also temporary we have already made reference to the fact that this pharaoh isn't going to be king forever and Joseph isn't going to be busier forever.

Because the pharaoh that arises in Exodus 1 verses 6 through 8 what is said of him is that he did not know Joseph it's not that he hadn't heard of Joseph. The great this year the second and command who interpreted the dream of Pharaoh and who had the wisdom but by which Egypt became much more powerful and wealthy than it ever had before even in a time of famine and the rest of the world was devastated but by the wisdom of and action of this this year the whole land of Egypt came into the possession of Pharaoh himself and the wealth of all the surrounding nations poured into Egypt for grain, he knew who drives if was he just didn't know.

Joseph in the sense of he didn't make Joseph for continuing to Joseph the position. Joseph of course had died. And the the idea would be that he would get someone after. But Joseph dies in Pharaoh dies and the new pharaoh does not choose from among the Israelites one who knows God one who is in the spirit of God.

The blessing is temporary. Those who are a blessing to us will die. This is why the text pushes us past those who are a blessing to us and unto him who is blessing us through them, this is why the text pushes us past the temporary blessings that we receive in this life and to him who gives us those temporary blessings.

One of my children received some years ago an article of clothing as a birthday present from one of my brothers very precious to him. And he is still wearing it week by week it's not oversized anymore to be understated it was undersized at this point is getting to be generous but he'll wear it as long as he can and then he won't be able to wear it anymore, but it's precious because of the affection.

And he'll keep it God knows how long and then one day it'll get tossed out or maybe he'll keep it right up until he dies and hand it down this is this was the the University of Michigan replica jersey that my uncle gave me here you go my my son and even if it were handed down from generation to generation until Jesus came back.

Jesus would burn it up.

All of the earthly blessings of this life aren't just earthly they're also temporary and so God's provision through Pharaoh and Joseph is true provision we shouldn't overlook that we shouldn't forget that even as we realize that it's just earthly that it can't do us ultimately spiritual good and that is also temporary that it is not a blessing that we can keep forever and ever.

And so the text is pushing us past the blessings themselves to him who is their blessedness but past the goodness of the land and the goodness of the preservation or the prolonging of their earthly lives past the food and the good things the fat of the land of Egypt and the good things of Egypt past the goodness of all those things to him who is good and whose goodness they are receiving in those things before.

We begin to him we need to consider the difficulty that Joseph sorry that Jacob has with the provision and they're too problems that he has in this chapter and or in this passage which bridges the chapter and they can be summarized as the problem of his sons and the problem of his fathers.

First there's the problem of his sons. We know what the brothers are like Joseph knows with the brothers are like Jacob knows what the brothers are like and the text won't let us forget well, maybe a little bit if we if we don't have some help translating in verse 24, so he's he Joseph has the command of Pharaoh he's given them live actually way more than they would need to get to Canaan and and come back.

Then it says in verse 24, so he sent his brothers away and they departed and he said to them see that you do not become troubled along the way now there's some trouble with that word troubled because the basic root of the word is to tremble but in most cases and especially when it's used in the way that it's used in this particular sentence it means quarrel.

To to tremble at one another it's a it could easily be translated see that you do not quarrel along the way. And you and I know that this is not a small concern for Joseph is it he knows what these brothers are like. And now the the the effectiveness of the carrying out of the provision of God to keep Jacob and his family alive to preserve the line from which Jesus will come is in the hand of brothers who have just suddenly become rich.

Many of you probably know someone who suddenly became rich and how that did not marvelously solve all of their problems. So it is not without reason that that Joseph last thing he says is see that you do not quarrel along the way. And it's not just Joseph who knows what the brothers are like Jacob knows what the brothers are like to they went up out of Egypt and came to the land of Canaan and Jacob their father they told him saying Joseph is still alive he is governor over all the land of Egypt and Jacob's hearts to still or was numb or was cold because he did not believe them.

And the word that's used there is a word that that doesn't just mean didn't think that they were speaking accurately it's a word that involves the idea of trust. Jacob has been father of these boys for way too long. This is one of the reasons children that you should make a habit of absolute truth with your parents all the time every time all the way not just because God knows the truth all the time and you're never fooling him.

And so you're already you're sin is an infinite trouble with God that's why Jesus himself had to die on the cross for it and there's no use trying to hide it or trying to make it look better before the living God and why would you anyway if he loves you so much as a sinner?

That he gave his son to a tone for that sin and to get rid of it, but you do something else when you try to hide your sin from your parents every lie that you tell makes it harder and harder for them to believe you. And you break down that blessed relationship that God has given you these first school masters in Christ who receive you as a treasure in the image of God to be recreated and conformed to the image of Christ who don't care to take anything else.

With them to glory because we can't take the things of this world to glory. And all we want is to take you to glory with us. Of whom the Lord Jesus has said in your baptism is will hear. Him, say. A baby Claire in a moment. This one is mine.

And how dreadful? When you break down the relationship that you have with these parents and they can't believe you. Jesus brothers had broken down. The relationship that they had with Jacob. Here they had great news. And Jacob couldn't believe them. And so there is a problem of his sons.

Now, thankfully that problem is as largely overcome by other things because they're able to tell him verse 27 all the words which Joseph had said to them and there's there were things perhaps even that we don't have in the text summary as it has given us. They were able finally to talk with his brother his brothers were finally able to talk with him back in verse 15 if you can remember from two weeks ago.

And so there may have been more words and their identifying words things that would be convincing that the brothers themselves couldn't have come up with. And then there's also his own eyeballs. We know but Jacob is like he trusts his eyes and when we and when he saw the carts which Joseph had sent to carry him the spirit of Jacob their father revived.

So suddenly, He's lost his gotten over the problem of the sons and he's an urgent hurry. Then Israel said enough Joseph my son still alive. I will go and see him before. I die. He really believes that he is going to die imminently and he wants to make sure that he gets down to see him.

So he starts he's up in in Hebron but which we know from chapter 37, and if you're paying attention to where we are and all the different readings that's where David is currently reigning in Israel in in Judah and he starts toward Egypt in the last stop before you leave Canaan on your way to Egypt is Bereshiba.

So Israel took his journey for verse 1 at chapter 46 with all that he had and he came to Bereshiba and offered sacrifices to the, God of his father Isaac. So now he has a different problem. There had been the problem of his sons and their untruthfulness their unreliability and he couldn't quite believe them and they also pose a threat to the success of the operation as Joseph had announced do not quarrel along the way but now he's got a problem.

That comes up from his fathers. He gets to Bersheba and why is it called Bersheba? Well, it's the well of the seven if it's going to be the seven. U limbs or the well of the swearing seven and swears and the the same swearing in oath making a vow.

And this reminds him this reminds him of Father Abraham and and how he had a problem with a bimelech and he ended up having to make covenant with a bemolet God delivered him from the flisens. This reminds him of father Isaac. Who had a similar situation with another Abimelech and that's chapter 21 verses 22 through 34 for Abraham chapter 26 verses 23 through 33 for a Bimbocc but he also remembers that this was the place where God appeared to Isaac and said, do not go to Egypt because of the famine.

Genesis 26 verse 2. And what's one of the reasons why in Genesis 26 and verse 2. God it appeared to Isaac and said don't go to Egypt because of the famine. Who had gone to Egypt because of a famine? Isaac study Abraham, how did that go? Lie about his wife sinned against God.

And so it could be that. And it certainly seems because God has to say to him in verse 3. I'm God the God of your father do not fear to go down to Egypt that suddenly Israel Jacob who is charging to Egypt because Joseph is alive enough. I'll go see him before I die and he's charging down from Hebron and he gets to beersheba and there's there's the well and there's the the remnant of the altar the that Isaac had sacrificed upon.

He fixes up the altar and he offers a sacrifice and he remembers all of the family history. Abraham was a sinner and was vulnerable to enemies. Isaac was a sinner and was vulnerable to enemies is Jacob not a sinner is Jacob not vulnerable to enemies and even when he is sacrificing to God, he's recognizing him he's calling him by that name verse one.

He came to Bersheba and offered sacrifices to the God of his father. Isaac.

Now, we have the same problems. We are sinners. And we are vulnerable to enemies. And so if we don't mess up God's blessing to us we suspect that somebody else can mess it up for us. Either we're going to harm ourselves or somebody else is going to harm us.

And so Jacob has difficulty with the provision and we who are often suspicious of God and His providence because we have too big a view of our capacity for messing it up now remember the sermon for a couple weeks ago this does not excuse sinning. But it does remind us that our God is sovereign even in the midst of even our sin.

And we need to be redirected from our two big of you of ourselves and our capacity for separating us from the love of Christ the love of God that is in Christ Jesus and we have two big of you of our circumstances capacity and our enemies capacity for separating us from the love of God, which is in Christ Jesus and so God redirects Jacob and redirect us so we have God's provision through pharaoh and just if we have Jacob's difficulty with the provision.

And then we have in the last place God's ultimate provision and comfort, which is God himself. Verse two God spoke to Israel in the night in the night visions and the visions of the night and he said Jacob Jacob. Very interesting the re-introduction of the name Jacob there the we if you're following the going back and forth from calling him he'll grabber to calling him God wrestles it's the the children are being called the children of Israel with respect to the promise verse 25, they come back of chapter 45, they come back to Jacob their father.

And Jacob's heart stood still verse 26 and the spirit of Jacob their father revived and then there's the switch then Israel said. His confidence that God is actually doing him good now. Israel said it is enough. Joseph my son is still alive and Israel takes his journey with all that he had verse 1 and then God speaks to Israel, but what does he say what is he call him?

Jacob Jacob. You see the Lord knows how much your remaining fleshliness plagues you it's what we've been studying and thinking about in our lessons and sanctification the third paragraph of confession chapter 13 and he's addressing Jacob in his weakness and in his fear God spoke to Israel in the visions of the night he said Jacob Jacob and he said here I am.

So he said I am God. The God of your father. Do not fear to go down to Egypt for I will make of you a great nation there. I will go down with you to Egypt and I will also surely bring you up again and Joseph will put his hand on your eyes.

You see the one hard part about all of your major decisions, whether it's where to move or what job to take or whom to marry or what school to go to or any of the is that you have to go there with yourself. Wherever you move you are going to move there, whatever job you're going to take you're going to be the one who takes it whatever school you go to you're going to be the one who and whomever you marry you're going to be the one who marries them.

And so you and I can't get out of the difficulty that you and I present to ourselves. Some of us have not been given. The eyes to see what the mirror of the word of God shows us that the only common denominator in all of our troubles and all of our broken relationships is our self.

But although God can't although Jacob can't go down without Jacob and although Jacob has to go down with his sons. God overrules it all trumps it all here, doesn't he? Because God himself will go down with him. God presents himself as the solution to Jacob's problems.

And so the the promise of God blessing here is not just temporal it is in some respects temporal says do not be afraid to go down do not fear to go down to Egypt for I will make a view a great nation there.

But is also spiritual I will go down with you to Egypt daily bread is a happy and healthy blessing. But received from the hand of God in fellowship with God it is also a holy blessing. You see what God was doing he said you go down to Egypt and when you go down to Egypt, I will make of you a great nation there and that is an earthly blessing it's a multi-generational wonderful amazing earthly blessing but it still earthly.

But then God says I will go down with you to Egypt and that's the spiritual blessing that I intend for you to see Jacob not just the food that I give you but the fellowship that you have with me so you and I are to do the same this is one of the reasons why the Lord Jesus teaches us to pray give us this day our daily bread and one of the reasons why he made bread taste so good and be so wonderful and so hard on us probably shouldn't have so much of it.

So that when you and I have that wonderful texture and taste and the good feeling that he's designed food to give you is the pain in your rumbling tummy starts to go away. That you will know that the reason it tastes good the reason it's enjoyable is. Because God wants you to enjoy.

His goodness in it. And so if all you do is enjoy bread and you don't enjoy God who gave you the bread? Then you're missing out on the whole purpose of bread to begin with. And if all God did for Jacob was to multiply the number of offspring that he had exceedingly but he didn't see that this was something that God was doing in fellowship with him as he had brought Jacob near him in favor and not wrath because of the promised one the Lord Jesus who takes away all of the punishment that Jacob deserves from God and instead brings Jacob to him as one who is forgiven and one who is favored.

Then he would miss the whole point. Of all of the earthly blessing and you and I are to. See that God himself in all of the good things that He does for us gives us not just happy and healthy blessings, but in particularly holy blessings that it is him himself that we are to delight in.

Not just the good things that he gives us. It is himself that we are to depend upon not just the things by which he supports us. Whether riding in a carton down to Egypt or sitting at our table over the noon hour. And the blessing is not just temporary, but eternal.

He says, I will go down with you to Egypt and I will also surely bring you up again. Bible quiz. Did Jacob come up from Egypt? Answer yes. His body. His dead body was carried up from Egypt and there was a great morning of the Egyptians and Lord willing we'll get to that soon enough.

But God was still with him. The soles of believers are at their death made perfect and holiness and to immediately pass into glory and their bodies being still united to Christ do rest in the grave until the resurrection. You see, this is not a temporary blessing this fellowship with God.

Even death cannot stop this fellowship with God. And God will raise the body of Jacob that He brought up. Do you see the the picture in verse 4 here of God giving special favorable attention to the lifeless body being carried up out of Egypt to Canaan on an Egyptian carpet?

Special attention that God. Lord willing and Lord to carrying will give to your lifeless body. As it's carried out into the field. In a wooden box and lowered down into the dark. And God is still with you. He'll be with you to the rest of this life and he'll be with you into the grave.

And he will be with you when he raises that body glorified to be like Jesus's own resurrection body. You see the promise of the resurrection here. I will go down with you to Egypt and bringing you up. I will bring you up again. It's a combination in Hebrew of two different forms of the same verb we often in English say surely or or indeed or something like that.

It's very very strong. The emphasis is on God being with Jacob when he returns. You see the blessing of God as your provision and your comfort is not just a blessing for the rest of this life. It's a blessing forever.

Blessing when you belong to him is not just temporal but spiritual to be had and fellowship with him not just temporary but eternal because he himself. Is in fellowship with us brings us into fellowship with himself forever. If you belong to him your blessedness continues even in the grave.

But he adds to this spiritual eternal blessing and earthly and present sign and diverse four. And Joseph will put his hand on your eyes.

You see, it wouldn't be too many days from now. When Jacob would. Arrive in Egypt and they'd send Judah off to where Joseph's Palace was and Joseph hurries out in his chariot and he lays his eyes on Joseph for the first time a decades. And Joseph falls on him and weeps and kisses and.

And he knows that there's coming that day when he will be lying on his deathbed. And his beloved son whom he has received as if back from the dead. You're gonna put his hand on his eyes. And when he puts his hand on his eyes, he's gonna know God was with me.

God did go with me down to Egypt. God is with me even as I go to my death and God will be with me as he brings up my body out of Egypt. You see the Lord often does this, doesn't he? He gives us these marvelous. Spiritual and eternal blessings, but you and I we can't see spiritual things and we can't see eternity.

And so we need faith. And you say well he gives faith by the word. He tells us things in the word and we believe it and it is for us the evidence of things not evidence of things hoped for and the substance of things not seen. Well, yes he does, but our faith is weak.

So what does he do? He gives us present visible tangible signs. Water that you can see poured out. By hand upon someone. So that when the scripture says, My baptize you with water but he who is coming after me baptized you with the Holy Spirit and with fire you

know that the sacramental action of the pouring is pointing you past to the man past the man on earth to the God man in heaven past the water that is being poured to the spirit who is being poured.

And he takes your in my weak halter faltering faith that so wants to to lay hold of these promises that we have this unbreakable eternal fellowship with God. He says I know your faith this week. So Joseph will put his hand over your eyes. And you'll know by the present physical promise and sign that was attached to these eternal spiritual things.

That the eternal and spiritual is. Just as real. As these palpable tangible things. It's one of the reasons why you know, we'd make a deal out of you know, pushing the table out and and my trying to remember to to move around as I'm pouring the the the cup and breaking the bread because you are to see by the sacramental actions.

Jesus distributing himself to you from heaven. Bread doesn't become anything because Jesus is continuously giving himself to you doesn't just happen in that moment but he stirs up your faith and gives himself in a special way as he stirs up your faith. Used to see Jesus pouring out his blood.

You get a goblet of wine in a toast that happens at the banquet that seals the covenant says I am yours and you are mine forever and ever. This is what you do. This is what I do. But he gives you a sign on earth because you can't see Jesus' bloodshed on the cross.

You can't see him sitting at the right hand of Majesty, you can't see him preparing a place for you. You can't see him putting all of his enemies under his feet. You can't see the imperishable undefiled inheritance that you have from him. So he gives you something that you can see and smell and touch and taste.

And he says all of those spiritual realities are just as real as what you have here.

And so God. Stoops down to the weak faith of his servant. And he doesn't just say I give you blessing that as spiritual fellowship with me and eternal forever and ever. But I also give you this moment on earth. That you can see and you can feel. And you can know I'll give you something that is precious in and of itself.

Joseph and his hand on his daddy's eyes. But that is infinitely more precious when it's tied to the promise.

Than Genesis 6:3 and 4. So neither have. Neither hope in or despair about me and. Because we have one who's sure plan. And sweet presence to us. I'll always to glad and strengthen us. In him is the blessing that is the blessedness of every blessing. And he stirs up our faith towards him by his word.

And by his sacraments.

Father we thank you for this portion of your word, we thank you. For giving it to us on this blessed day. In which you are giving us both of the sacraments. We pray that you would stir up our. Faith in you that whenever it is your wisdom for us to suffer we would know that you are blessing us despite and in the midst of the suffering and that whenever you give us good things that you would direct our hearts to you the one whose goodness we enjoy in the things.

That we might not just have that temporary thing which will perish with the use but that we might have fellowship with you that is spiritual and eternal.

Lord, you know how. Difficult it is for us to really believe and apprehend lay hold of the goodness of your promises, so we pray for your blessing not only upon the word that we have heard in your spirits use of it, but also upon the sacraments. That we are about to have administered.

That you would strengthen our faith. for we ask it in Jesus name. Amen.