

Jacob's Heart Fainted for He Believed Them Not

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Preacher: Malcolm Macdonald

- [0 : 01] I'm going to resume our public worship of God by singing to his praise from Psalm 42. Psalm 42 and we shall sing from verse 7 to the end.
- Psalm 42 from verse 7. Psalm 42.
- Psalm 43.
- Psalm 42. Psalm 42.
- Psalm 42 from verse 7 to the end. Psalm 42. Psalm 42.
- [2 : 12] Psalm 42.
- Psalm 42. Psalm 42. Psalm 42. Psalm 42. Psalm 42. Psalm 42.
- Psalm 42. Why will you sing to God my rock? Why be for death?
- Why be for death's love? Why fall? Why fall? Why fall?
- Why fall? Why fall? Why do? Why fall? In due I go.
- [3 : 32] Tis as a sword within my foes. And my foes in the grave.
- In when by them wedges. Like God. Tis gate to me said.
- Oh why art thou cast down my soul. Why thus with him oppressed.
- Our doubt is quiet yet in me. In God still hope and rest.
- For yet I know I shall give grace.
- [4 : 53] Who gives me to me. The health is of my countenance.
- Yea my end. And in no God is he. Let us join together in prayer.
- Let's pray. Eternal and ever blessed God. As we call upon you name. We give thanks that we can do so.
- And that you have promised to be our help and our guide. In all things spiritual. That we can seek your help.
- That you may fill our mouth from on high. And that your spirit may be our guide. In all things spiritual.
- [6 : 01] In the sense that you direct our attention. And our affection. Where it is most to be found.
- Where it is to be focused. Rather than directed this way and that. In ways that are inappropriate to an act of worship.
- So enable our hearts to be still. And fixed upon the God who is the God of peace.
- Do not allow the thoughts that often manifest themselves within us. To be the focus of our attention.
- Even as we engage in an act of worship. Outwardly we may conform. And we have found ourselves. Even in the midst of reading.

- [7 : 00] Your word. Even engaged in prayer. These distractions come. And they take us away from.
- What we are outwardly. Engaging in. So we pray forgiveness. For all such times.
- And we pray that you would. At this evening hour of worship. Allow each one of us to. Be fixed in our minds.
- And in our hearts. On the things that are God honouring. And God glorifying. That you may be. Our portion. At this time.
- We have been singing. The words of your servant. Who understood what it was. To be the focus of. Of the attention.
- [7 : 57] Of. Those who are but enemies. Of our soul. Who. Set in our path. Such disclaimers. To the truth.
- That these are. That there lies. About the person. Of the Godhead. And all your fearing attributes.
- That you are guilty of. Dereliction of duty. That you have forsaken your people. That you have left them. To their own devices. Some things.
- That are never true of them. And. We give thanks. For the care. And the concern. That you have. For the work. That you have begun. In your people. And that you have promised.
- To bring it forward. Until the day of Christ Jesus. That you will continue. Until that day. We pray then. Your blessing. Upon our worship. This evening.
- [8 : 53] Upon all present. In this place. That is appointed. To that end. Remembering us. According to the needs. That we may have known. Or unknown. Those who are.
- In need of spiritual nourishment. As we all indeed are. May we receive that. From your hand. You prepare good fear. For us. And you set it out.
- On the table of the gospel. We have but to stretch forth. Our hand. And partake of it. Allow us so to do. We pray for those. Who may look upon.
- Such fear. As being. Unappetizing. And who have no desire. To partake of it. Other than to. Sample it.
- As taste. Upon their lips. Not passing. Beyond that. And we. Know that such. Exists. That they are.
- [9 : 51] Mere tasters. Of the good things. That God. Has provided. But. They do not swallow. And they do not. Digest.
- And they do not. Receive. The nourishment. Contained. Within. And. The evident. End of all. Who are like that. Is that they will perish.
- And your word. Teaches us. That. It is. The worst. Of all. Plights. That. Await. This world. That those. Who. Who had provision.
- Made for them. And yet. Are numbered. Amongst the stabbing. How wrong it would be. Even in that. Natural realm. To see. The hungry.
- And the. The. The destitute. Of this world. Sitting. At. Ample fear. And yet. Choosing. Not to partake of it.
- [10 : 48] We would see that as. Notoriously wrong. And yet. It is. This. Truth. That applies. To so many. Who have access.
- To gospel. Gifts. And graces. And yet. Who. Despise them. And think of them. As not worthy. Of participation.

The world. We live in. At the present. Knows the opportunities. That many. Were denied. In times past. And. Those who were unwell.

Were. Confined to their homes. Unable to. To participate. In the things of God. Some. Not even able to read. Or to write. And.

These things. Marred their. Their experience. And yet. In the wisdom. That is divine. You. Found ways. By which. Your own people.

[11 : 43] Were provided for. But in. This generation. There are so many. Ways. In which. We are able. To. To. Partake.

Of. The good things. Of God. If we are. Legitimately. Prevented. From. Meeting. Together. With God's. People. As we are.

Required. That there is. Provision. Made for us. Through. The various. Media. At our disposal. But we. Give thanks. That it is. In the company.

Of your people. That the greatest. Blessing is found. While you do. Make provision. For the. For those. Who. Are unable. To. To join.

With us. In this place. Nevertheless. You. Laid upon. Our hearts. That we should. Not. In any way.

[12 : 38] Be guilty. Of that. Dereliction. Of duty. Where we fail. To. To fulfill. Our calling. As your people. To meet. Often.

And to meet. Together. Under the word. And. To meet. In the company. Of those. Who. Have the same. Desire. To. Share with them.

And to be a strength. To them. And we give thanks. For that. We pray. Then your blessing. Upon this gathering. And all gatherings. Of your people. As we. May circumnavigate.

The island. Community. Of which we are a part. Visiting each congregation. In our mind. Thinking of those. Who gather in your name. In these places. We. Pray for them.

Pray for the ministries. That are ongoing. And praying for the congregations. That are under their care. We pray for the congregations. In Stornoway.

[13 : 32] That have met this weekend. To remember. The death of Christ. Until he come. May their. Their time. Together. In this.

Mode of. Expression. Given to us. From on high. May it be blessed. To each and every one. That was by faith. Laying hold of the symbols.

That speak to us. Of the death of Jesus. Given to us. Until he come. God. So bless. Bless them there. And everywhere else. Such is.

Path. Upon which people are set. Remember our nation. Our king. His family. Those in government. Over us. We pray for the.

Those entrusted. With enacting laws. God. And we pray Lord. That you would give wisdom. To them. That has the dew of heaven. Upon them. So that they would understand.

[14 : 29] That whatever they do. For the purpose of. Self-seeking. Or. Deciding. Good for themselves.

Or for others. That they would. Be much better. Spending. Their energy. In seeking. The glory. Of the God. That is God.

Over all. Teach them. That truth. And remind each one of us. Of the burden. In which we. Are expected. To carry. With regard to. Elections.

When they take place. And. Directing those. Elected bodies. To. To fulfill. Their remit. Before God. Visit the nations. Of the earth.

In mercy. Especially. The places. That have been. Experiencing. The. The awful. Reality. Of the fragility. Of.

[15 : 23] Of human life. When. Buildings. Were. Torn. Asunder. And lives. Were. Plummeted. Headlong. Into eternity.

We pray Lord. For those. Who are. Truly sorrowful. And experiencing. The griefs. And the sadnesses. Of loved ones. Has been taken. From. So remember.

These places. Sanctify. This visitation. In providence. To them. May you. Remind us. Of the need. That we have. To. To. Call upon. The name.

Of the God. Who is God. Over all. Continue. To watch over. As we play. As a people. For all their needs. And all our cares. Those who are unwell.

We commit to you. Those who are grieving. And sorrowful. We remember. Those who are entrusted. With. Ministering. To the needs. Of all such. In whatever way.

[16 : 17] May their hands. Be directed. To the glory. Of God. Watch over us. Now continue. To bless us. We pray. In Jesus precious name. With forgiveness.

Of sin in him. Amen. Amen. We are going to sing. Now from Psalm 27. Psalm 27.

And at verse 9. Singing to the end of the psalm. Psalm 27. From verse 9. Far from me.

Hide not thou thy face. Put not away from thee. Thy servant in thy wrath. Thou hast and has both been. To me. O God of my salvation.

Leave me not. Nor forsake. Though me. My parents. Both should leave. The Lord. Will me uptake. O Lord. Instruct me. In thy way.

[17 : 14] To me. A leader be. In a plain path. Because of those. That hatred. Bear to me. Give me not. To mine enemies. Will.

For witnesses. That lie. Against me. Risen are. And such as breathe out. Cruelty. I fainted had. Unless that I.

Believed had to say. The Lord's own goodness. In the land of them. That living be. Wait on the Lord. And be thou strong. And he shall strength afford.

Unto thine heart. Yea. Do thou wait. I say. Upon the Lord. These verses. 9 to 14. Of Psalm 27. Far from me.

Hide not thou thy face. Put not. Away from thee. Far from me. Hide not thou.

[18 : 11] Thy face. Through mouth.

To me. Right through my heart. Thou hast unheathed read to me.

O God of my salvation, leave me not, not forsake.

Though me, my parents, both should leave, the Lord will me not take.

O Lord, and slug me in thy way, to me a leader be.

[19 : 26] And I claim thou because of those that they trade me to me.

Give me not to my enemies' will, for witnesses that lie against me risen, but as such as breathe thou cruelty.

I fainted, not unless that I give it hard to see.

The Lord's own goodness is the land of them that live in me.

Wait on the Lord, and be thou strong, and ye shall strength afford.

[21 : 07] Unto thine heart, yea, do thou wait.

I say upon the Lord. I'd like us now to turn to the Old Testament scriptures, the book of Genesis, and we're going to read chapter 45.

The book of Genesis and chapter 45. We'll read the whole chapter. Genesis chapter 45.

Then Joseph could not refrain himself before all them that stood by him. And he cried,
Cause every man to go out from me.

And there stood no man with him, while Joseph made himself known unto his brethren.
And he wept aloud, and the Egyptians and the house of Pharaoh heard.

[22 : 23] And Joseph said unto his brethren, I am Joseph. Doth my father yet live? And his brethren could not answer him, for they were troubled at his presence.

And Joseph said unto his brethren, Come near to me, I pray you. And they came near.
And he said, I am Joseph your brother, whom ye sold into Egypt.

Now therefore be not grieved, nor angry with yourselves, that ye sold me hither. For God hath sent me before you to preserve life.

For these two years hath the famine been in the land, and yet there are five years in the which there shall neither be earring nor harvest.

And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. So now, it was not you that sent me hither, but God.

[23 : 29] And he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt. Hasty, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt.

Come down unto me, tarry not. And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast.

And there will I nourish thee, for yet there are five years of famine, lest thou and thy household, and all that thou hast, come to poverty.

And behold your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you. And ye shall tell my father of all my glory in Egypt, and of all that ye have seen.

And ye shall haste, and bring down my father hither. And he fell upon his brother Benjamin's neck, and wept, and Benjamin wept upon his neck.

[24 : 53] Moreover he kissed all his brethren, and wept upon them. And after that his brethren talked with him. And a fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come.

And it pleased Pharaoh well, and his servants. And Pharaoh said unto Joseph, Say unto thy brethren, this do ye, lay it your beasts, and go, get you unto the land of Canaan.

And take your father, and your households, and come unto me, and I will give you the good of the land of Egypt, and ye shall eat the fact of the land. Now thou art commanded this do ye, take your workings out of the land of Egypt for your little ones, and for your wives, and bring your father, and come.

Also regard not your stuff, for the good of all the land of Egypt is yours. And the children of Israel did so, and Joseph gave them workings, according to the commandments of Pharaoh, and gave them provision for the way.

To all of them he gave each man changes of raiment, but to Benjamin he gave three hundred pieces of silver, and five changes of raiment.

[26 : 16] And to his father he sent after this manner, ten asses laden with the good things of Egypt, and ten asses laden with corn and bread, and meat for his father by the way.

So he sent his brethren away, and they departed, and he said unto them, See that ye fall not out by the way. And they went up out of Egypt, and came into the land of Canaan, and to Jacob their father, and told him, saying, Joseph is yet alive, and he is governor over all the land of Egypt.

And Jacob's heart fainted, for he believed them not. And they told him all the words of Joseph, which he had said unto them. And when he saw the wagons, which Joseph had sent to carry him, the spirit of Jacob their father revived.

And Israel said, It is enough. Joseph, my son, is yet alive. I will go, and see him, before I die.

Amen, and may the Lord add his blessing, to a reading of his word, and to his name be the praise. We can sing now some verses from Psalm 119.

[27 : 41] Psalm 119, at verse 129. We're singing the whole of the section of the psalm.

Thy statutes, Lord, are wonderful. My soul them keeps with care. The entrance of thy words gives light, makes wise who simple are.

My mouth I have wide opened, and panted earnestly, while after thy commandments I longed exceedingly. Look on me, Lord, and merciful, do thou unto me prove, as thou art wont to do to those thy name who truly love.

O let my footsteps in thy word, a right still ordered, be. Let no iniquity obtain dominion over me. From man's oppression, save thou me, so keep thy laws, thy will.

Thy face, make on thy servant shine, teach me thy statutes still. Rivers of waters from mine eyes did run down when I saw how wicked men run on in ruin, run on in sin, and do not keep thy law.

[29 : 01] These words, Psalm 119, verse 129-136, Thy statutes, Lord, are wonderful, my soul them keeps with care.

Thy statutes, Lord, are wonderful, my soul them keeps with care.

The entrance of thy word gives light, makes wise to sin the land.

My mouth I have wide open it, have planted earnestly, while after thy commandment, I long exceedingly.

Look on me, Lord, as thou art want to do to those, thy name, thy name, the truthfully love.

[31 : 04] O let my foot, as in thy word, have I still ordered thee, let no iniquity obtain, from million over me.

From man's oppression, save thou me, so keep thy laws, thy will, thy fears may come, thy terror, where thou shine, teach me, thy side, you still.

River, strong water, draw my eyes, it runs and when I saw, how wicked men, blood not in sin, and do not keep thy law.

Just for a short time this evening, we can turn to the passage that we were reading together, the Old Testament Scriptures and the book of Genesis, chapter 45, and we can read again at verse 25.

Genesis 45, verse 25. And they went up out of Egypt and came into the land of Canaan unto Jacob their father and told him, saying, Joseph is yet alive and he is governor over all the land of Egypt.

[33 : 39] And Jacob's heart fainted for he believed them not. And they told him all the words of Joseph which he had said unto them.

And when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived. And Israel said, it is enough.

Joseph, my son, is yet alive. I will go and see him before I die. When we read in the Scriptures the biography of God's people, one thing that we have to acknowledge is that such biographies are there describing the lives of the saints, warts and all.

We are exposed to the many good things that are true of them, the many good things that they did and said and so on.

But we are also brought face to face with their shortcomings. The things that they did that they shouldn't have done, the things that they didn't do that they should have done and so on.

[35 : 11] And there's good reason for that because if we read the Bible from cover to cover and we met with saints there that were perfectly holy and had no sin and had no knowledge of sin in their experience even from coming to knowledge of God then we would be disheartened very quickly.

We would find no point of contact with them because everyone who is a saint even though they are called by God to that life of obedience to him their obedience is less than perfect their walk is less than consistent their life is seldom free from sin of many descriptions and when we look at the life of Jacob that is something that we have to acknowledge I know there are people I've heard them I've spoken with them and they did not like to speak of Jacob as somebody who had these words and they chose to overlook them or gloss over them well that was their choice but it didn't take away the words it didn't take away the blemishes it didn't remove from sight the things that the scripture that God has given to us brings to our attention and we know that

Jacob was somebody who in his character had many things that were unsightly and unseemly and we know also that because of these things he suffered much he had to he had to discover that while these things were true that even though God called him to be his servant even though he's numbered amongst the patriarchs even though he had first hand experience of face to face encounters with God that the things that were wrong that God would bring to his attention and put right before he left this world for example we know that Jacob had knowledge of God's promise that God had made known to

Jacob that the day would come when the inheritance destined destined for his older brother would become his and he was quite clearly made aware of the fact that God had said the elder shall serve the younger and he understood what that meant but impatiently he did not wait for that he took steps wrong steps to hasten God's promise and make it his own before God's time something that inevitably cost him again we see his life full of selfishness and deceit but as a child of God there was one much dearer than him who would see to it that his character would be transformed but as I said he suffered much because of that he had much grief for example again he had to serve 20 years with he had to serve 20 years with his uncle if that is the right designation he was there his father-in-law serving him in order to secure a wife for himself somebody he met that was his equal in the twisted way that he went about his business and the grief that he endured as a result of that was with him as also was the family that was born to his wife his sons were a grief to him they followed a path that was often treacherous and often tainted with evil and the deepest of all griefs we know of and that is when his own sons dealt so despicably with

Joseph their brother because of their jealousy and they reported the death of Joseph to their father and there's very few accounts given to us in the Bible of such hard hearted wickedness when they bring the blood stained coat of their brother and present it to their father and say that a wild animal has slain him such wickedness is really beyond description and we know that from that point on twenty years pass by and every day of these twenty years we believe that Jacob was in mourning for his son he mourned his passing and even into his old age it was never a day that passed by without him remembering the son that was taken from him by death so when we find him at this point in his history in his biography presented with this bit of news that was beyond comprehension that the son that he was mourning all these years was dead as dead is now considered to be alive so what we have before is this encounter between the father and the sons as they present to him the news of a son who was considered dead now alive and when you look at these words

[42 : 21] I think it was true for myself again I suppose more than once when you read these words there is more than a passing similarity or more than a strong shadow of the New Testament story of the Lord Jesus Christ in the account that is before us and we'll refer to that as we go on there are three things I want to say four things that we see brought to our attention first of all when the news is brought to Jacob that Joseph is alive we read that Jacob's heart fainted for he believed them not the brothers came as directed by Joseph and told their father that Joseph was alive and the news probably was too good to be true so that's the first thing he believed them not then there's two things that counteract that unbelief first of all we see that the words of

Joseph which he had said to the brothers are presented to the father the words of Joseph and the second thing he saw the wagons that Joseph had sent to collect the family and these are the two things that stood him up once again his fainting heart is reinvigorated by the sight by the sound of Joseph's words and the sight of his own eyes and the third thing I suppose we have here is the words of verse 28 Israel said it is enough Joseph my son is yet alive I will go and see him before

I die the effect of all this upon him and the strength that it gives to him to seek out the face of his son for himself Joseph's unbelief first of all or Jacob's unbelief first of all it's not surprising that he didn't believe you would find it almost incredible if you were given information that death had taken away from you your son and then 20 years later plus possibly 22 years later you are told that the son you thought was dead is not dead at all that he was alive and when we try and understand the response there are ways in which we can understand it we would think it was a shock to his system you know modern interpreters say he had the equivalent of a heart attack it was such a shock to him to be presented with that news that his heart suffered because of it and you can understand why many would say that

John Calvin on the other hand interprets Jacob's reaction as arising out of a lack of trust in his sons because he believes that Jacob had found too many experiences in his life where his sons had failed to live up to expectation so knowing them as they were the kind of people that they were he did not trust them well that's Calvin's opinion anyway but perhaps what is more than likely is this that the depth of grief that Jacob endured at the loss of his son you have to go right back in the life of

Joseph and the relationship that he enjoyed with his father the favoured position that he had within the household what led to his being sold into slavery in the first instance the jealousy of his brothers because of a non disguised favouritism on the part of the father a favouritism arising out of the love that he had for Joseph's mother and for the sons that she gave to him and that love was so deep that death when he took when it took Joseph away it affected him so deeply and the grief that he had was it is correlative to that it corresponds with that but over and above that there is a further suggestion and I read in the late

[48 : 21] Mordomacauley's writings his opinion about Jacob as a person for all his faults that he understood that God was a God of promise and that he held a promise for his son and because of the promise he was more deeply affected because death had taken his son away before the promise was realised God's promise to Jacob concerned his family and the family included Joseph and when the promise of God is not realised and the person to whom the promise is given the grief is accentuated and that's what Macaulay thought that Joseph had died not receiving grace and if anything there is an enemy that will prompt these thoughts in his mind and remind him of that but that is only a suggestion and it is something that we can see when a person is taken from the scene of time that there is inevitable sorrow accompanying that but if there are other things surrounding that death that are deeply personal to our faith then there is a corresponding grief that is alongside it if not inextricably linked with it and it's that thought that really moved me to think about the way this reminds us of the occasion in the experience of the church when the person of the Lord

Jesus Christ was taken away by the crucifixion the church were left devastated and the church were mourning the death of Christ like they mourned no other and all his followers were like that but I think it's a very pointed experience that's brought our attention when we think about the two that were on the road to Emmaus and they were walking there and the depths of sorrow that they endured was immeasurable and Christ came alongside them and spoke to them and spoke into their grief but this is what they said themselves we trusted that it had been he which should have redeemed Israel and I think that was at the heart of their grief that

God's promise was so much part of what they saw Christ to be to them and that promise was unrealized because of his death and their grief was almost it was something that could hardly be assuaged by words of man and I think that there we have a parallel and it is just a parallel which walks I think alongside the story that we have I don't want to spiritualize it I'm never comfortable doing that but I do believe that the experience that we have here of Jacob where his strength fails almost is equivalent to the experience of

God's people when they are confronted with something that touches them so deeply and from which they believe that there is no recovery we read there that Jacob's heart fainted for he believed them not they were told that Joseph he was told that Joseph was alive and he couldn't believe it was too good to be through it was an impossibility similarly the death of Jesus for the church was something that because of how it dealt with them how it affected them it was something that they found almost impossible to believe in the first experience of being told otherwise now the second thing we have here is that despite the fainting heart two things stirred him up and the first of these things was the words of

Joseph Jacob's sons come and tell them as Joseph directed them what they needed to hear we're now told the whole story you know we're told if you read the whole chapter you're finding there what Joseph tells his brothers and it's a very interesting account he tells them his own understanding of how he was sold into slavery he tells them how he is willing to forgive them and he does he embraces them and kisses them something that is totally at odds with what they thought the experience would be he tells them about the blessedness of his new position that he is second to the pharaoh in

[54 : 48] Egypt and that all of that is attributable to them but they are under God's hands his words are the words that interpret for them their providence and these are the words that convey to Jacob the exact experience that he needs to understand without that it would be difficult for him to understand what they were saying or the meaning of what they were saying he was presented with Joseph's words and these words told of his riches told of the sovereignty of God told of all of these things and I believe that Jacob had to hear that for himself in order to understand them and the second thing that corresponds with it and goes along with it is that when

Jacob saw the wagons he believed he saw the wagons which Joseph had sent to carry him the spirit of Jacob their father revived and the two things were important the two things were necessary he saw as if it were the the the source of blessing that was promised in the words he understood the significance of the words that there was indeed potential in Egypt for blessing and the provision was indicative of that and I think again all of that was necessary for Jacob to come to his senses and to understand what God was doing in the life that was his and the life of his sons and the life of

Joseph in particular and you know when you read this I'm not really sure how the wagons are meant to carry the family and all their goods back to Egypt I doubt if they were empty and they're given instruction not to take their goods with them did you notice that take the wagons out of the land of Egypt for your little ones and for your wives and bring your father and come also regard not your stuff for the good of all the land of Egypt the sewers while we can understand there may have been some content to the wagons and there was because we are told that Benjamin enjoyed a twofold gift and that would have been carried with them along with if there was twofold for

Benjamin then the rest must have had their own food and provision for the way and that came from Pharaoh now how are we meant to understand that well as far as Jacob was concerned the sight of his eyes confirmed that the truth was presented to him and the sight of his eyes was necessary for him to believe the unbelief that was prevalent was removed by God's provision for him the word and the wagons together and if you do want to spiritualise this I think you can understand that even when we look at the way the scripture reminds us as we saw this morning the importance of the words of

God that the words of God are important to the people of God where he speaks to us the truth concerning himself concerning his son concerning the salvation brought by him we need to hear that and we need to understand it we need to appreciate its source and we need to appreciate its purpose and so it was for Jacob and so it is for the church we need to understand the gifts of God that accompany the gospel it's not just a gospel with a bare word it never is when the Old Testament church saw God's provision they were able to celebrate that provision when the New Testament church saw the evidence of the resurrection it had to be accompanied with the gifting of God upon his church the gifting of God in particular as you see it in the outpouring of the spirit that was what Christ promised and that was what the church saw they had to wait for it but they saw evidences offered even before they themselves were endowed from on high but I think there is ample evidence there how the believers came to experience the proof of the resurrection not only with the sight of a living

[60 : 47] Christ but the blessings that that living Christ was to confer upon his people he endowed them with the wherewithal by which to witness to him in a sin sick world and the third and final thing here when we see the spirit of of Jacob revived what he saw brought stimulus to his bones and is that not the case with regard to the church when they see when they hear the word and when they see the proof of the living word then it makes all the difference and then we read in verse 28 and Israel said it is enough Joseph my son is yet alive I will go and see him before I die now I think in these words this is just what I think myself I didn't really come across any commentator who just a bare number of commentators

I looked at anyway and there was no attention brought to this fact but I think the fact that all the way down this passage you are being told about Jacob and then when it comes to the final verse all of a sudden Jacob becomes Israel Israel and Israel becomes Israel when the spirit is revived in him when he believes when he believes the truth concerning his son it is enough he says Joseph my son is yet alive Israel is the covenant name of Jacob it is the name God gave to him it is the name that speaks of someone who is going to prevail as he prevailed against God when he wrestled with him at Penuel it is a symbol of the faith that is enlivened and quickened and the result of that is the desire to go and see his living son once again before he himself will die he knows he is going to die he is an old man the years have taken their toll he knows even though there is going to be 17 years in Egypt before he passes away this is his desire this is the burning ambition that he has

I am going to see my son before I die now if he didn't believe that if he wasn't persuaded of it these words are redundant they meaningless but because he believed with all his heart I will go and see him and there is no greater desire than for him to see the son of his bosom the son that he loved so much the son that broke his heart when he was taken from him and is it not the case that this is the desire that lives within the heart of every believer whenever they suffer from unbelief whenever the experiences of life take Christ from them hide them from sight so much so that they believe that he is dead to them once that faith that is theirs is rekindled and encouraged there is nothing more nothing less that they would want than to have Christ before them once again

I would see him before I die and as it is the experience of faith I believe that every one of us can learn from what Joseph was to his father what Jacob saw in his son and how he who despite warts and all the feelings that was his that were his and always they are before us in the scripture and yet God in his mercy saw food to provide for him this most marvelous life from the dead as it is for every one of us do you think do you think that you are that you are better than Jacob than that God would allow you to see a living son his loving son and his living son and see him with your own eyes and there is no greater privilege than to have that held out to you by way of promise

■ and hearth how to the place where these sorrows are alleviated and taken away. Remind us of that even in the person of your son Jesus Christ who for many was dead to them because they saw the cross and they saw the devastation wrought by it and yet they were privileged to see that the grave was empty and that Christ was risen and that they were able to once again believe that the one that death had taken or that had given himself to death was no more in the grave but was risen indeed.

[67 : 20] We pray that a risen Christ would be set before our eyes even tonight. Forgive us in his name. Amen. Concluding Psalm 86 Psalm 86 and we're going to sing from verse 10 down to verse 13 verses 10 to 13 Because thou art exceeding great and works by thee are done which are to be admired and thou art God thyself alone teach me thy way and in thy truth O Lord then walk will I unite my heart that I thy name may fear continually. O Lord my God with all my heart to thee I will give praise and I the glory will ascribe unto thy name always because thy mercy toward me in greatness doth excel and thou delivered hast my soul out from the lowest hell.

These verses Psalm 86 from verse 10 to 13 Because thou art exceeding great and works by thee are done because thou art exceeding great and works by thee are done which are to be admired and thou and thou are God thyself alone are God thyself alone teach me thy way and in thy truth

O Lord O Lord and what will I unite my heart that I thy name may fear continually may fear continually O Lord my God with all my heart to thee I will give praise and thy glory will ask I unto thy name always unto thy name always because thy thy mercy toward me in greatness doth excel hath thou delivered hast my soul soul out out from the lowest hell out from the lowest hell

Now may grace, mercy and peace from God the Father, the Son and the Holy Spirit rest and abide with you all now and always. Amen.