Study of Joseph - Part 6

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 01 January 2000

Preacher: Rev Kenneth Stewart

[0:00] Seeking the Lord's blessing, we'll turn again to the portions of scripture we read.

And I want to consider the whole narrative which we read together, focusing perhaps especially on verse 16 of chapter 44. Chapter 44 and verse 16.
And Judah said, What shall we say unto my Lord? What shall we speak? Or how shall we clear ourselves? God hath found out the iniquity of thy servants.
Behold, we are my Lord's servants, both we and he also with whom the cup is found. Especially those words in the middle of the verse. God hath found out the iniquity of thy servants.
If you cast your mind back just a little bit, you'll remember that Jacob received strength from God to send his sons back down into Egypt the second time because the famine was biting hard.
[1:31] And he had strength especially to send his youngest son, Benjamin, along with them. And Jacob did that by faith.

As I said to you, he lost Joseph, but he gave up Benjamin. And with some respects, that was one of the finest hours in his life of faith. Now the sons go back down to Egypt and they do so hopefully. And they have perhaps every reason to be hopeful. In the first place, they've taken double money with them in the sacks, as well as gifts from their father's household.
Now their father, although they were still in famine, their father was still a very rich man. He had very many gifts to give. So they brought those gifts and the double money. Now the double money is just a reference to this, just to refresh your memory.
You'll remember when the brothers went down to get corn the first time. When they came back, they stopped at an inn and discovered that their money was still in their sacks. Now it caused them to be afraid.
[2:33] But just to make sure that the man would accept them when they went back down, they took double money with them to show him that they did not steal it. However the money got into the sacks, they had not taken it.

And as well as having the double money and the gifts, they also had Benjamin with them. Now that was a proof on their part to the stranger that they were not lying.
Remember that they had told him the first time round that they still had a younger brother at home with their father. And this would be the proof of what they were saying. And then he would begin to stop suspecting that they were spies.
You'll remember the first time they went down that Joseph kept accusing them of being spies, spying out the land. Now if they went down, hopefully their hopes were dispelled more or less as soon as they entered the locality.
Because when they appear to ask for grain the second time, the steward has instructions to take them and to bring them to Joseph's house personally.
[3:38] And we're told that when they went to that house, that they were afraid. They were afraid because they were brought into Joseph's house. And they said to themselves, it's because of the money that was returned in our sacks the first time.

He wants an occasion against us to fall on us and to take us for his servants. So they explained to Joseph's steward what the situation was with respect to the money.
And the steward said to them, don't worry about the money. He says, I've brought you here because you're going to eat with the master at noontime. Now usually at noon, most of the work in Egypt was finished.
Simply because it was the best part of the day early in the morning to work. And their main meal was at noon. And they were going to have that meal with Joseph himself or with the second in command to Pharaoh.

Downloaded from https://yetanothersermon.host

They had no idea, of course, who he was. But it puzzled them greatly that they should be asked to go and to dine with this important man in Egypt. And as soon as the steward tells them that, to strengthen them, he brings out Simeon.
[4:52] Now Simeon, you'll remember, had been held in Egypt while the brothers had gone back home. And that's a time lapse, as far as we understand it, of nearly two years that Simeon was in captivity in Egypt.

So the steward brings out Simeon and he's safe and well. And these brothers are united, reunited with one another. Then after noon, Joseph himself arrives.
And his brothers all bow themselves with one mind in his presence. And they acknowledge him, as it were, as their Lord. And he immediately asks for their father.
And I'm sure that is something that puzzles them all the time. Why is this man so concerned with their father? He asks how their father is. And then his eye catches the youngest of the sons.
And he says, is this Benjamin? And when he recognizes him to be Benjamin, he pronounces a blessing on him. And he says, the Lord be gracious to thee. And Joseph then can't contain himself or hide himself.
[5:55] And he goes out into a private chamber where he can weep. And he knows that God is speaking to him in all these things. And God is bringing all his purposes to pass.

And of course, this is all a major token to Joseph. And let me say that, by the way, because it's at this point that the dream is fulfilled. His brothers bowed before him some two years ago when they came down for corn the first time.
But there was only ten of them. Now that was a token to Joseph that God would fulfill his word. And here now he's fulfilling it. Because the eleven are there. And they all bowed in his presence.
That was the first dream fulfilled. And Joseph knew that the second dream would also be fulfilled. And that his father would come down. And Leah, his wife. And they would also bow in his presence.
Now that tells Joseph that God is working in everything. He was working in his own imprisonment. He was working in the dungeon when he was suffering. When the chains were going into his soul.
[7:02] God was working. And now God is telling him, see, I was in the midst of it all. This is my doing. This is not how you would have done it, Joseph. But this is how it must be done. This is how it must be done for my purposes to be brought to pass.

Now Joseph doesn't quite reveal himself yet. He is going to test his brothers first. To see exactly where they stand. And to see what kind of people they now are.
After all, you'll remember that's the whole purpose of the thing. It was to change the kind of people that his brothers were. And we'll see whether that's happened or not. Now when he goes out to weep.
He gathers himself and he hides his own tears. And he comes back into the room. And he orders the meal to be served. Now there are three tables.
And you can imagine the kind of spread there would be in the house of the man second in command to Pharaoh. And there are three tables prepared. There's one for Joseph himself. Because of his position, he was to dine alone.
[8:04] The second table was for the Egyptians. And the third for the Hebrew brothers. Because they were not allowed to eat with the Egyptians. Now at the table, two things caused the brothers to be astonished.

Two things surprised them. Now what are they? Well you'll find the first in verse 33 of chapter 43. Chapter 43, verse 33. Now listen to this. And they sat before him, the firstborn according to his birthright, and the youngest according to his youth.
And the men marveled at one another. Why did they marvel? Well, because Joseph arranged them all at the table in order of seniority.
Reuben, Simeon, Levi, Judah, Dan, Naphtali, Gad, Asher, Issachar, Sebulun, Benjamin. All of them in the right order from the oldest down to the youngest.
[9:16] Why did they marvel at that? Well, who told them their ages? Who told them him who they were? Or what their ages were? It seemed as though this man could divine.

That this man knew mysteriously their circumstances. That he knew them inside out. He arranged them there in that order. And they knew it. They recognized it. Perhaps they had only sat for a while when they realized the order in which Joseph himself had placed them.

Downloaded from https://yetanothersermon.host

And again, there is something remarkable coming into the lives of these men. Which causes them to be marveled or to be in awe.
It's as though they're saying with the disciples in the New Testament, what manner of man is this? Who is he? It is as though God is in him. And God is speaking through him.
He can search us out. He knows even the thoughts and the intents of our heart. Everything is naked and open before his eyes. Now that's not the first thing that caused them to feel like that.
[10:14] Because interestingly enough, when they arrived in Egypt this time, the steward said a strange thing to them. Because when they said to the steward, Luke, they said, We brought money down and when we were on the way home we found the money.

We don't know how. The steward responded in a strange way. He said, Peace be to you and fear not. Your God, the God of your father, hath given you treasure in your sacks.
Can you imagine the effect those words would have on the brothers? Coming from the steward of this second in command. The God of your father has given you treasure in your sacks.
And then again, Joseph himself had pronounced this blessing on their youngest brother. Joseph had taken one look at him and said, God be gracious to thee, my son.
And now they sit at the table and every man is in rank in order of seniority. What is that telling them? Well, it's telling them that God is at work too.
[11:25] It's not just Joseph who knows that God is in the thing, but the brothers know that God is in the thing as well. They are feeling that wherever they turn and wherever they look, suddenly God is present.

And God is speaking to them. Here are brothers who had no thought of the Lord. And now it seems that they can hardly get away from him. And in connection with that, there's this.
Not only are they known and searched, but they're searched out with respect to their sins. Because the more conscious they are that God is looking at them or that they are being exposed and that God is at work, the more conscious they become at the same time of their sins.
Now that comes out in several ways. For example, the first time they were in prison, they were speaking to each other and they said, it's Joseph's blood that's being required of our hands.
Look at that. Their sins. Their circumstances are bringing sins back into their memory. Sins of long ago. When the money was found in their sack, one turned to the other and said, what is this that God is doing to us?
[12:37] And now even when they go into the house of this man in Egypt, fear comes upon them. Fear that they're going to be dealt with and that they're going to be punished.

Look at the connection. God is coming into their lives and their sins are coming before them. And they're trying to escape. And shortly after this, they think they have escaped.
But they cannot escape. As Spurgeon says, if the hound of heaven has got you in his scent, he will not stop until he catches you. And he will not let you go.
And that is what has happening to these men. God has come into their lives and their sins are now coming before them. Now, my friend, perhaps you can't pretend anymore that the things of the Bible are, as Dalio said in the morning, names and words.
You can't pretend that anymore. For some time, maybe for many years, you've tried to push God out of your mind and perhaps you were successful. You've lived as you wanted to live.
[13:40] You've done what you wanted to. You've spent your life the way that you desired. But now suddenly, to use an expression, the chickens have come home to roost. It now seems that God is in your head and you cannot get him out of your head.

You know, friend, that's what happens to a man that's being brought to God. When God starts working in a man, God, as it were, seems to come into his head and come into his soul. You can't turn around without seeing him.
Here's a providence and God's in the middle of it. This happens and God is there. He is speaking and he is calling. And that is a mark of a man who is being called by the Lord.
And not only do you feel that God is in it, but you feel that you are condemned with God in it. God has come in to search you out and all you can say is, woe is me, for I am undone.
I've got unclean lips and I'm living in the midst of a people of unclean lips as well. You know that when he's searching you, it's just not good. What he's seeing in here is not good.
[14:40] And sins of the past, they didn't bother you at the time. Didn't bother you at the time at all. You just went and did it. And you wanted to do it, so off you went and you did it. Didn't bother you.

Downloaded from https://yetanothersermon.host

But now it bothers you. Now it's changed. God is there. And these things are troubling you. Well, that's the way it was with the sons.
Now, my friends, I don't take pleasure in anyone else's discomfort. And I don't like to feel uncomfortable myself. But I know this, that when God comes into a person's life, a person feels uncomfortable.
A person feels uncomfortable. And that's why I hope that some of you are beginning to feel uncomfortable in your own lives. And that you feel that you cannot escape the scrutiny of God. And that he is raising things in your life and bringing them before you. Ah, but my friends, I don't desire your discomfort. I want your comfort. And I pray that you'll come to God with your sins and cast them at the feet of the Lord Jesus Christ.
[15:48] Cast your burden of sin upon the Lord and he will sustain you and he will give you life. Now, that's the first thing that makes them astonished.

The second thing that makes them astonished is this, that Joseph is carving. I think that's what the expression perhaps means. He is at the head of the proceedings and he's giving a portion to everybody.
And lo and behold, he gives Benjamin five times as much as he gives the rest of the brothers. Verse 34, he took, that's of chapter 43 again, he took and sent messes or portions unto them from before him.
But Benjamin's mess was five times as much as any of theirs. And they drank and were merry with them. Five portions, five times as much.
Now, when you come across a thing like this, always ask, why? Every time you're looking at the scriptures, just ask the elementary questions. Keep asking, what, why, when, where, how, and all these questions under the guidance of the Spirit will lead you to the meaning of the text.
[17:02] Why? Why give five times as much to Benjamin? Well, is it not a test? Who is Benjamin? He's Joseph's fool brother.

He's Joseph's only fool brother. They were both the sons of Rachel. Now, I've no doubt that Benjamin took over the position of Joseph in the family home.
I've no doubt that Jacob's heart almost inspired him. Now, what test is Joseph putting on them? Well, it's this. it's rather like the coat of many colors.
When they saw the coat of many colors, they hated him and destroyed him. And Joseph is saying, well, are my brothers the same people they were 30 years ago?
Are they still the same people? Or have they changed? Have they greatly changed? Are they going to be as jealous of Benjamin as they were of me?
[18:03] Do they suspect that he has the birthright? If they suspect that he has the birthright, will they deal with him in the same way as they dealt with me when they thought that I had the birthright?

And so he gives them five portions of meat over and above all the rest. Are they ruled by envy? Or are they ruled by love?
Now, he doesn't leave it at that. He wants to deepen the test just to see what kind of men they are. He deepens the test. And how does he do it? Well, after the meal, he says this to the steward, fill up their sacks again, he says, with food and put their money again back in the mouth of the sack and put my cup, my silver cup, into the sack of the youngest child, Benjamin.
And when they leave in the morning, he says, you go after them and stop them and say, what have you done repaying my master's kindness with evil?
And when they deny it, he says, you open their sacks and there you will find the cup in the sack of Benjamin. Now, that's exactly what happens.
[19:20] In the morning, the brothers get up and they make their way. But a few hours later, the steward sets out with some armed men and he stops the brothers in their tracks.

And he says, what have you done rewarding my master's good with evil? And the brothers turn around and they say, well, far from us to do such a thing.
When we took money, somehow by mistake, we returned it and we returned double money. So what interest have we got in stealing our master's money? But of course, the steward opens the sacks and notice again, he does it from the oldest to the youngest.
And I'm sure that by the time they came to Benjamin's sack, the brothers were feeling quite happy with themselves. After all, they were on their way home, they had Benjamin, they had food, they

Downloaded from https://yetanothersermon.host

had everything and they were going back to their father to try and make up for so many years of wrongdoing.
And I'm sure they never felt as safe as they did when the man had come to Benjamin's sack and they were saying, well, we know there's nothing in Benjamin's sack. Lo and behold, Benjamin's sack is opened and there is the cup that Joseph uses, his own personal cup.
[20:34] And the brothers can hardly believe it and they tear their clothes with frustration and they saddle their asses and they have to turn back to Egypt and again they feel, what is the Lord doing to us?

What is happening in our lives? Everything is going wrong. Everything used to go right. All our plans used to go right. All our schemes went so good.
They went so well. But now everything is going wrong. It doesn't matter what we put our hand to, it comes to nothing. Do you feel like that? That is another way in which the Lord is speaking to a person when he begins to make everything that he boasts and glories and crumble to the ground. All your schemes and your ambitions and your plans are suddenly worthless. And you know it's the Lord who's doing it. Because Judah says, when he pleads with Joseph, he says, what shall we say or what shall we speak?
He says, God has found out the iniquity of thy servants. God has found out the iniquity of thy servants. Notice that.
[21:41] What, by the way, is the iniquity? Well, I don't think, now, I don't try again to bind anyone's conscience with this, but I don't think he's referring to the iniquity of the cup and the sack.

When he says, God has found out our iniquity, I think he's going back to the iniquity. The iniquity that has been now troubling them for some time.
The iniquity of selling their son. The son who had the dreams and who had the word of God. The son whom God was blessing for their sakes. They sold him.
They rejected him. God, he says, has found out our iniquity. Condemned. That's how he feels and that's how they all feel.
They feel like condemned men under the curse of God. And, of course, they're brought back roughly into Joseph's presence and Joseph again assumes the posture of the Egyptian.
[22:42] He says, what have you done? He's stealing my cup and taking the money in the sack. And they're all speechless. And Joseph says, I'll keep Benjamin here and you go home.

And Judah comes forward pathetically in the real sense of the word. And he falls, as it were, before Joseph's feet. And he gives this impassioned speech at the close of verse 44.
telling Joseph about his father, how hurt his father has been and how hurt his father will be. He says, send Benjamin back and take me instead.
I will be your servant for life. Now, what do you notice about that? Well, I'll tell you, my friend, what you should notice about that.
The old has gone and the new has come in its place. Here's the hard man, Judah. This is the Judah of chapter 38 who does exactly what he pleases in his life.
[23:44] He goes with a harlot one minute. He sells Joseph. It's his idea to even make profit from his brother. Sells his brother to the Midianites. Sells him down to Egypt.

Here's hard Judah. Broken. Broken by what? Broken by the grace of God. Behold, the word of God. Is it not like a hammer? Can it not break the rock in pieces?
The word of God does that. It has that power to take the hardest heart in here tonight and to smash it into fragments and to smash it with love. And the Lord can turn the most hell deserving sinner into a trophy of grace.
And here is Judah. And I would say he was the blackest of them all. And is he not the first to come forward to show that grace has worked in his soul? Isn't that a marvelous thing?
I'm sure Joseph now says it was well worth my agony and it was well worth my suffering because when my soul prevailed I now see seed and I see fruit for God through my own suffering.
[24:48] And which one of you of the Lords would not undergo something in order to bring one other person into the kingdom of heaven? Judah comes forward and he says, my life for his, send him back home, I will be your servant.

True love envieth not, his long suffering and his kind. He has been condemned by his sins and he will now live for the Lord.

Downloaded from https://yetanothersermon.host

He puts his father before himself and he even puts Benjamin, Rachel's son, he puts before himself. What does that grace? Grace is the only thing that can turn things like that upside down.
Grace can make you love what you once considered unlovable. Grace can reconcile, grace can do anything. Grace turns this man from darkness into light.
And when Joseph sees it, when he hears Judah, and when he sees the difference in this man who had rough handled him so many years ago at that pit, when he threw him into the cistern and then said, let's sell him for money, when he sees the same man a broken vessel before God, Joseph can't restrain himself anymore and he commands the people, he says, get out of the room, he says, every one of you, out of the room.
[26:13] And they all leave until Joseph is left there with his brothers. And he turns to them and he says, I am Joseph, I am Joseph, whom you sold into Egypt, does my father still live?

And his brothers are done, were told that they could not answer him for they were troubled at his presence. Now friends, I would suggest to you that there are two things, again, that cause them to be astonished.
Maybe I should enlarge that to three. There are three things that cause them to be astonished. in the first place, he is alive. They thought he was dead.
But the one whom they pierced, lo and behold, he is alive. Now they could hardly believe it, but you'll notice in verse 4, Joseph says, this is of chapter 45, in verse 4, Joseph says, come near to me, he says, I pray you.
And he said to them again, I am Joseph, your brother. Now it seems that even that did not work properly. And you'll find in verse 12 a strange expression. Behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you.
[27:37] Now I don't know if he's drawing attention to his mouth in particular. Was there something distinctive about the mouth of Joseph? If they looked closely, even after all these years they would recognize it.

But look, he says, look closely, I am Benjamin, I am Joseph, and I am still alive. Does that not remind you of a greater than Joseph?
And is a greater than Joseph not here? The one who went down to his own Golgotha, the one who went down into darkness, and who was exalted unto the right hand of the Lord. Why? For his brethren's sake.
Did he not say, come and see for yourselves that it is I? Are these not the words of Christ, reassuring them, I am still alive? Come, he says, handle and touch me, flesh and bones, as you see me have, it is I, it is Christ, and I am risen, I am still alive.
And what a wonderful thing for the soul who realizes that Jesus of Nazareth is now the Christ of God, that the man who lived in obscurity died and now rose again and is willing to receive you and to be reconciled to you, as though Christ says to you in the gospel, come to me and recognize me, it is me, I am the Christ, the living one, the Alpha, the Omega, the Son of God, I was dead, but I am now alive.
[28:59] Be not faithless, but unbelieving. Did Christ not say to Thomas, thrust your hand, he says, into my side, and be not faithless, but believing. Joseph says, come here, it is me.

But then, in the second place, they're astonished by this, not only that he is alive, but that he is alive and he is merciful. My friends, I remember saying at the beginning of Joseph's life that there's one characteristic of him that you do not see or read of a sin in his life that makes him particularly messianic.
Read of no sin in the story of his life. And right through his most bitter experiences, he loves his brothers and he yearns for them.
And even in this handling that he's giving them, sometimes he has to go out because of the tears that are overcoming him. Does he want vengeance? Does he want his pound of flesh?
Does he want blood for the blood, as it were, that they shed? Does he want his revenge? He wants none of it. He has been raised to give repentance and remission of sins.
[30:11] He suffered for his own brethren, even as Christ suffered for his brethren. And in his own prison, in his own dungeon, you could say his own Golgotha, it was all for them.

It was all for them. Every single part of it was for them. Look what he says in verse 5 of chapter 45. Be not grieved nor angry with yourselves that you sold me hither, for God did send me before you to preserve life.

Downloaded from https://yetanothersermon.host

That's what he says to them. He said God did it all and he did it for your sakes to preserve your life. Is that not a wonderful thing?
They find that Joseph is merciful and he's willing to look over their transgression in a sense he suffered for them.
Is that not true of the New Testament, Joseph? When you come to Christ, Christ will never say to you right, I am going to know systematically pay you back for everything you have done wrong in your life.
[31:27] Is that the way your savior deals with us? No, it is not. When the prodigal son came home, he had a speech prepared and he came and he met his father and his father put his arms around his neck and he blessed him and took the son home and there was feasting for him and there was a fatted calf.

It is as though the sins were forgotten. They were forgotten. They were forgiven and because forgiven, forgotten. They were put to the back and there was rejoicing that night in the home of the prodigal son.
Even as there was rejoicing here when brethren for the first time in this household began to dwell together in unity because the sins were dealt with and they were put behind the back.
Joseph suffered for their sakes. No, he mentions their sin. He mentions it. He says, I am Joseph, your brother, whom you sold into Egypt.
But he only mentions it to assure them that it is gone. Don't be grieved, he says, or angry with yourselves, for God sent me before you and he sent me before you to preserve life.
[32:37] Is that not what Christ will do for you? You but come to him. Dirty and polluted and condemned as you are. And he will say to you, he's saying to you, so whoever cometh to me, I shall in no wise cast out.

There will be no upbraiding but a reception of joy from the Lord Jesus Christ. And there's another thing I suppose that astonished the brethren as well.
And that's Joseph's words to the effect that God did it. In verse 5, the end of verse 5, God did send me before you to preserve life.
And again in verse 7, God sent me before you to preserve a posterity in the earth. Now what does that mean? I think that means a spiritual seed. God sent me to preserve a spiritual seed in this world and to save your lives spiritually by a great deliverance.
God did it. It's all under God. And what a glorious manifestation the brothers suddenly got of God's perfect work.
[33:55] And I'm sure they saw it like that instantaneously. Oh, it was us who did it. We sold them. But it was God who did it also. It's a strange thing there.

You know, in verse 4, Joseph says, you sold me into Egypt. And in verse 5, he says, God sent me there.
Now that's not a contradiction. That is the marvelous intertwining of the human work and the divine. You sent me, God sent me. You sent me to Egypt, God sent me to Egypt.
What does that remind you of? Remember when Peter is speaking of the crucifixion and he says, you with wicked hands took him and you crucified him according to the foreordination of God.
God's work done by your wicked hands, his purposes brought to pass. And is that not what you see again when you come to Christ?
[34:58] Look, I said that Judah felt like this, God has found out the iniquity of thy servants. Now we sometimes are brought to feel that our greatest sin is what we have done to Christ himself. Our greatest sin perhaps is not so much this event in our life.

Judah could for example have looked back in chapter 38 at a grotesque event in his own life. But when he talks about the iniquity, the iniquity is this, that we sold our redeemer.
We sold our redeemer. And God impresses that upon you. Not only does he impress certain sins upon you, but they are all gathered up in a bundle under this one thing, your unbelief and your crucifixion and your rejection of the Lord.
He convinces this upon you that that is what your soul does. It rebels against God and it crucifies the Savior and that is the iniquity that finds you out. And when you see yourself in that light, will you not come to Christ?
Will you not follow him? Will you not come that you might have life? Life more abundantly. Not the cheap life of this world that is like a vapor which appears for a moment and then vanishes away.

Downloaded from https://yetanothersermon.host

[36:06] But I'm talking about life. I'm talking about spiritual life. Life in the love of the Lord and in the fellowship of the Lord Jesus Christ. Now, last of all, when Joseph makes himself known, he tells them to go back home, he sent his brethren away and they departed and he said to them, see that you fall not out by the way.

Now, I think he means there, don't start with recriminations, he says, or anything like that. He says, the slate is clean, you have seen me, and you see the purpose of God in it.
And don't start the, it was your fault, or it was your suggestion, or whatever. He says, it is God's work, your souls have been cleansed, he says, and leave it at that. But go home to my father, haste ye, ah, these are wonderful words in verse 9, haste ye, and go up to my father, and say to him, you think of how incredible this would be in the years of Jacob, thus saith thy son Joseph, God hath made me, Lord of all Egypt, come down to me, and tarry not, and you shall dwell in the land of Goshen, and thou shalt be near to me, thou and thy children and thy children's children, and listen to this, there I will nourish thee, for there are yet five years of famine, lest thou and thy household, and all that thou hast come to poverty, and listen to this, you shall tell my father of all my glory in Egypt, and of all that you have seen, and you shall bring down my father here, ah what a message Jacob is going to receive, and now the spotlight moves away from
Joseph, and back again, unto Jacob, long years of grief and mourning are about to come to an end, and a new dawn is breaking, my friend, what we would give to see for a new dawn breaking in your own soul, will you not say it is enough, God is showing me myself, and I've had enough, I am now turning to the Lord, may he bless his word, let us pray.
Our gracious God, show us that there is plenteous redemption with thee, there is joy at thy right hand, and there is life to be found in Christ.
[38:44] Show us that there is no profit in a life of sin and disobedience, for sin can sometimes bring pleasures in this world, but they are only for a short time, for a season, but the joy of the Lord will last forever more, and there is no joy comparable to the joy of being in fellowship, and in the presence of our God and Savior.

Bless thy word, take away anything that may have been inconsistent with it. Bless it for thine own name's sake. Amen.

Downloaded from https://yetanothersermon.host