Study of Joseph - Part 7

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 God's blessing, we'll turn again to the scripture we read, Genesis chapter 45.

And we'll read again at verse 26.
And they 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. They told him the words of Joseph, and when he saw the wagons which Joseph had sent to carry him, the spirit of their father revived.
[1:12] And Israel said, it is enough, it is enough. Now as we saw the long process of discipline which Joseph used on his own brothers was brought by him to a head.

And he brought it to a head in such a way that they repented of their sins, and they turned towards the Lord. And when that was done, Joseph revealed his own identity to his brothers.
And when they didn't believe it at first, he spoke to them, and he urged them to come near to him. And they then recognized him as their long-lost brother, Joseph. And they understood from Joseph's own words that he had gone through affliction for their sake.
And he was sent before them to be their savior. And that is essentially the messianic role which Joseph plays in this portion of the Old Testament. And just like the great Messiah himself, Joseph, as it were, rises from the dead in a figure or in a way.
He rises from the dead and rises from the dead as someone who is willing to forgive and willing to receive. And then he urgently appeals with his brothers to go back to his father.
[2:37] In verse 9 of chapter 45, Haste and go up to my father and say to him, Thus saith thy son Joseph, God hath made me lord of all Egypt.

Come down to me and tarry not. And that is the message with which his brothers go back to Canaan. And Pharaoh hears about it and he is all for it himself.
And he tells the brothers to go back to Canaan and to bring down their father. And not to bother taking anything with them that all the resources of Egypt really are at their disposal.
In verse 20, Regard not your stuff, for the good of all the land of Egypt is yours. And so in a sense, the brothers leave Egypt almost like preachers.
Having seen the glory of Joseph, they now return to tell their father that Joseph is not dead, but that he is alive. And with them they bring the wagons belonging to Pharaoh, and they bring some gifts from the land of Egypt.
[3:42] So they return to Canaan with a message for their father and signs to accompany the message. And when they arrive, they tell their father the news in verse 26.

They told him, saying, Joseph is yet alive, and he is governor over all the land of Egypt. Now you can imagine how remarkable these words would have been to the old man, now well over 100 years of age.
His beloved son Joseph has been long lost for well over 20 years. And suddenly, he hears that not only is he alive, the one he presumed dead, but he is actually ruler over one of the greatest lands in the ancient world.
Now at this point, the focus in the Bible again returns to the way in which Jacob responds to God's dealings. And interestingly, he responds in much the same way as he responded not too long prior to this.
He responds first as Jacob in unbelief, and then, by God's grace, he responds as Israel in faith. Now I've pointed that out on more than one occasion.

Downloaded from https://yetanothersermon.host

[4:56] I just want to draw attention to it again without expanding on it too much. You'll find very often that when Jacob is weak, he is called Jacob. But when he is strong in the Lord, and when he is strong in faith, he is called Israel.

Because that was the name given to him when he wrestled with God, and when he prevailed. In strength he is Israel, but in weakness he is Jacob. Now, you'll remember when that happened before.
The first time the brothers came back from Egypt, they said this to him. Luke, they said, we can't go back to Egypt unless we take our younger brother Benjamin. And Jacob did not see the hand of the Lord in any way in all these things.
He felt utterly God forsaken. And we're told that Jacob said, all these things are against me. You have bereaved me of my brother, of my son, and now you are bereaving me of my youngest son. All these things are against me. But then we're told that he revived, that he gained strength, and the Lord made him strong, and he was ready to part with Benjamin. And he said, if I be bereaved, I be bereaved.
[6:05] That was Israel speaking. That was the man of God, the man of faith. Now, here you find exactly the same thing again. Now, look at it closely here. At the end of chapter 45, in verse 26, the very last part of the 26th verse, we're told that Jacob's heart fainted, for he believed them not.

His heart fainted, for he believed them not. Now, at one level, that's understandable enough. He has to roll back many years. He has to suddenly act and behave as though in the last 20 years he had been completely mistaken and deceived.
And it's no mean feat for anyone to do that. It is changing a whole habit of thought. He has reckoned now upon this son being dead. And now suddenly he hears that he is alive.
And it is small wonder. Perhaps maybe he thinks it is even a cruel deception. Some kind of deception again on the part of his own sons. But when you think about it, although it looks natural, still there is an element of blame attached to his response.
And what element is that? Well, is it not perhaps the element that he has forgotten the word of God or that he has let go the word of God? It is over 20 years since the word of God came to him.
[7:32] But when it came to him, it came to him with power. And it came to him through Joseph himself. And Joseph said that he would be raised and that they would all bow down before him.

And he said that as a young man. Now his brothers laughed at him and hated him. And they hated him all the more for his dreams. But you remember we noticed that Jacob laid these words to his heart.
Like Simeon did in the New Testament. Like Mary, the mother of the Lord himself did in the New Testament. Laid it to heart because he recognized it as the word of God.
But when a providence came, he let go of it. He lost it. Now it's easy to throw stones. But when the darkness comes, it's hard sometimes to lay hold of God's word.
John the Baptist knew that in prison. He had a great insight into Christ, the Lamb of God. But in the darkness of the dungeon, he lost it. And Jacob lost it in the midst of his mourning and in the midst of his grief.
[8:32] But still, it is unbelief. Because it was the word of God. And it was the word of God with power. And he ought never to have let it go. After all, Joseph held on to it.

And he held on to it when the iron ate into his soul in the dungeon. And if Joseph held on to that word, could his father not have held on to the word?
But he didn't. He lost it. And he let it go in his grieving. But you'll notice the transition. Verse 27. Well, let's read again the last part of verse 26.
Jacob's heart fainted, for he believed them not. Then they told him all the words of Joseph, which he had said to 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.
[9:37] Jacob revives and he is called Israel. Now what makes him revive? What makes him change? Well, because he comes again to faith.

His faith is nourished or quickened or stimulated by something. Something he hears and something he sees. And I mean it absolutely like that. He hears something which makes him change.
And he sees something which makes him change. Notice again verse 27. They told him the words of Joseph. And when he saw the wagons, the spirit of their father revived.

Downloaded from https://yetanothersermon.host

Words and wagons. Ah, what a change they made in the life of Jacob. Now let's look first at the words. The sons came to him and said to him, This is what your son Joseph says.
Now it's one thing for them to come to him and say, Joseph is still alive. But they came to him and said, Not only is he alive, but this is his message for you.
[10:43] Now it's important to notice what the message is. Go back to verse 9. Now let's look at the words precisely. Verse 9. This is what Joseph said to his brothers.

This is the message he gave them to give. Haste ye and go up to my father and say to him, Thus saith thy son Joseph, God hath made me lord of all Egypt.
And then come down to me and tarry not. And verse 11. And there will I nourish thee.
Those are the three great points that he tells his brothers to give to his father. I am lord of Egypt. Come down to me and I will nourish thee.
Now what great words these are for Jacob. God has made him lord of all. Joseph is exalted. And when Jacob thought of these words, I'm sure the dreams came back to him.
[11:52] And the word of God buried under a dark providence suddenly took on a new luster and a new shining and a new power. God's word had come to pass and God's word was fulfilled.

God was in it all. He was in the loss of Joseph and he is now in the rediscovery and exaltation of Joseph. And Jacob knows it. God has hidden him from my heart for a short time really.
But he's brought him back to me. And he's brought him back to me in power and in glory. And then again Joseph says, Come to me and I will nourish you.
Now are these not precious words? Jacob is in the midst of a famine and the famine is getting worse. And the son who was lost is now calling him and saying, You come to me and I will give you life.
I will nourish you. All the resources of Egypt are under my command. I have bread for you. I have plenty. Come and I will give you and I will nourish your soul.
[12:59] As though Joseph was saying to him, I was sent. You all betrayed me. And was it not even true of Jacob that he didn't protect his son as a yacht?

You have all sent me. You have all betrayed me. But God sent me. And that's to preserve life. Now my words to you, Joseph says, are spirit.
And they are life. Come to me and I will nourish you in Egypt. But that's not all. Jacob wants something else. And something else is given him.
Because he sees the wagons. When he saw the wagons which Joseph had sent to carry him, the spirit of Jacob, their father, revived. Now these wagons would have been the great chariots of Egypt.
And they had the stamp of Pharaoh upon them. And when you went to these wagons and you looked upon them, they were Pharaoh's wagons. There was no mistaking that.
[14:03] They had the glory and the grandeur of Egypt. And when he saw the wagons of Egypt, he knew that the words were true. The words had a ring of truth about them anyway.

Because they conformed to God's plan and will. But when he saw the wagons, he said, It is enough. I know. Joseph, my son, lives. I will go and see him before I die.
Now there's no doubt, friends, that what's happening here is messianic. And I want to bring the messianic nature of it before you in a two-fold way. I want to relate it first of all to the disciples after the resurrection.
And then especially to ourselves here and now in this building in Stornoway. First to the disciples. When Christ appears, we're told that the disciples did not believe.
They saw him and did not recognize him as their Lord. But two things changed that. First of all, the words which he spoke. Remember the two on the way to Emmaus.
[15:11] Christ drew near to them. And he made himself strange. And he hid himself. Their eyes, I should say, were withholden so that they did not recognize him. But Christ began to open and to expound the scriptures of the Old Testament.

The Law, the Psalms, and the Prophets. Where they were so full of himself. And he began to preach that word. And did they not say that their hearts began to burn as the word began to unfold? As Christ took the word and applied it to them in power, their hearts began to burn. But that was not all. Did he not come with signs?
Even with the two on the way to Emmaus, we're told that it was when he broke bread that they recognized him. Why? Well, does it not have to do with the signs in the hands?

Downloaded from https://yetanothersermon.host

After all, it was the custom for the Lord and for others when they gave thanks to take the bread and to break it with their hands. Were his hands not revealed at that time? Were the wounds not evident?
[16:15] And did the signs not tell them that this is the Lord of glory? Crucified, but now risen? Now exalted? And they believed and they had joy in their hearts.

And though it was late in the evening and they were talking of retiring, they made the journey back to Jerusalem to tell their brethren that he is not dead, but he is risen. Or take Thomas himself.
He heard the words. The words were not enough. He was so sad. And he was so melancholy. But Christ came and he showed him his side.
And he showed him his wounds and his hands and his feet. And he said, thrust your hand, Thomas, into my side. And be not faithless, but believing. And Thomas went down on his knees and said, my Lord and my God.
Christ brought to them the same words which he had with them when he was yet alive. And he brought them now in resurrection power and in resurrection glory.
[17:18] Was he going to feed their souls? Of course he was. Did he not call them from the Sea of Galilee? Did he not make for them fish beside the lake there in his resurrected glory?

And he gathered the disciples around it as much as to say, I am going to feed you now as I fed you before. Come to me and I will nourish you. I am risen.
I am Lord of all Egypt. Come to me and I will nourish you. There's the parallel. Now let's apply it to ourselves.
Now my friends, it's one thing to look at Joseph and his brethren and Jacob. It's something else to look at the disciples and Christ. It's another thing to look at ourselves.
Look, you have the gospel yourselves. You have it preached in your hearing. And the message is simple. That this Lord, this man who died is Lord.
[18:19] He was raised by God and he is Lord over all the world. All power in heaven and in earth is given unto me. And the words which God speaks are here in the scriptures.

And there are signs accompanying them. The sheer power which these words have brought into the world. In almost every part of it and down through all the generations.
The very signs that Christ took of his own body. And of the empty tomb. And of the powerful revelations of himself. They're contained in this Bible.
And the very power of that has come down through us through the generations. Now my friends, the words are there. And the signs are there. Do you see the marks of God in this word that we preach?
Can you say, well that is the stamp of divinity on it? This Bible is like no other book I read. I never come across a book like this anywhere else.
[19:23] The words have spirit. And they have life. And they have authority. God given authority. And can you deny that the wagons are not present in the world?

Has God not accompanied his gospel with authenticating signs right from the beginning? The apostles came with powerful signs. And there are signs in the whole world over the last 2,000 years.
Have not kingdoms risen and fallen according to the precise prophetic word of God? Have people's lives not been powerfully changed? People lost. Are these not wagons?
Every single one of them stamped with the seal of God in it? I know people like that. You know people like that. And you look at their lives and they're stamped.
What? With what? With heavenly power. And with heavenly unction. They're stamped with God made this. God created this.
[20:22] And that is a wagon. Every single Christian, man and woman, whom you have seen, is a wagon sent by God to tell you that Jesus Christ is who he claims to be.

It authenticates his word. And his word carries power. Now, my friends, it is to you, up to you to deal with that.
Jacob faints and doesn't believe. But Israel revives and he says, it is enough. It is enough. What will make you say, it is enough?
What will make you tonight become an Israel and say, that is enough. I am going down to see him before I die. What is it? Can you honestly turn around to me and say that this word is a dead word?

Downloaded from https://yetanothersermon.host

Can you tell me that it is the word of a man and not the word of God? And then you're going to tell me that all the signs in the world over the last two, are you going to tell me that they're not genuine? [21:29] Are you still saying it is not enough? Ah, my friends, would that you would come to see it is enough. God has said enough and he has done enough.

And I must go to Christ before I die. Now, when he sees the chariot, he knows and he goes.
Now, maybe you see the glory of that chariot tonight. Maybe you see it. Maybe you honestly say, well, this Bible has marks of God all over it.
And I cannot honestly look at the lives of some people or even at the history of nations and the rise of Christian civilizations without saying, there is a God in heaven.
And the Jesus who died is the Christ who was raised. Well, my friends, if these words carry power to you, and if you can say that it is a wagon, and if you can say tonight that these words of scripture are spirit and they are life to your soul, and if you can say that the word of Christ feeds you, then you can say that is enough.
[22:47] That is enough. If you feed upon him, then you have indeed gone to him. I don't know actually, spiritually speaking, really, if you can see the glory of the chariot without stepping into it and without going to the sun.

I don't know if you can. Those who go to the sun are those who have seen the glory of the chariot.
And if you can honestly say to me tonight, I see the glory of this chariot.
And I know the power and the life and the satisfying quality of the word of God, then surely you have come to the sun. For if you take these signs away from us, who is left that has gone to the sun?
That's how we know we live, because we love his chariot and we feed upon his words as spirit and as life. And Jacob sets out an old man and he goes to see his son.
Is there not something in there? Maybe even for an elderly person here. Would that in your old age, however long you've lived thinking one thing, would to God that you can begin to think another.
[24:06] You know, of course, the longer a tree grows, the harder it is to bend it and to shape it. But God can change any man and he can change any woman. And if you see spirit and life and power in God's wagons, then go to Christ while there is time before you die.

Now, I want to turn to something else. Jacob sets out on this journey an old man well over a hundred years of age.
He goes down from Hebron and he's going to make his way south-west to go into Egypt. But you'll notice he stops in a place called Beersheba.
Look at chapter 46 and verse 1. Israel took his journey with all that he had and came to Beersheba and offered sacrifices unto the God of his father Isaac.
And God spoke to Israel in the visions of the night and said, Jacob, Jacob. And he said, here am I. And he said, I am the God of thy father.
[25:16] Fear not. Now, that fear may relate to the Jacob, Jacob. Fear not to go down to Egypt for I will there make of thee a great nation.

I will go down with thee into Egypt and I will surely bring thee up again and Joseph shall put his hand upon thine eyes. Now, this is a remarkable thing.
He's going down to Egypt and when he comes to Beersheba he stops, he pauses and he puts up a sacrifice. He's got his whole family, his whole substance, but he stops to worship and there God comes to him in a vision.
Now, why? Well, the key lies in the name Beersheba because if you remember again the expression from Dan to Beersheba, Beersheba is the southernmost part of the land of Canaan and before Jacob puts his foot outside the land of promise he stops for a moment and he seeks the presence of the Lord.
Now, I think the reason for that is this. His father, Isaac, and his grandfather, Abraham, were great patriarchs and they were pilgrims in the world.
[26:39] God said to them that the land of Canaan was theirs and they wandered in that land as strangers and as pilgrims. But when they went outside that land it was in unbelief that they went outside.

You remember in Genesis 12 a famine came and Abraham went down to Egypt. He shouldn't have and he got himself into trouble on account of it. Now, Jacob is about to set foot outside the land and God said don't go to Egypt.

Downloaded from https://yetanothersermon.host

That was what he had said to his forefathers and before he steps outside he stops and he asks the Lord's guidance. It's as though he's saying am I doing right? Do I have a command for this?
Am I sure that the step the significant step that I am taking now has God's will and that it has God's approval? Is this the right thing or not? And I have no doubt at the back of his mind that there are words which are coming to him with power.
These are words that were spoken to his grandfather Abraham in Genesis 15. If you remember a great darkness came upon Abraham one afternoon.
[27:50] The sun went down or it was obscured and a great darkness came upon him and Abraham was caught in a vision. And at one level it was a glorious vision because he saw the glory of God in it.

But on the other hand there was a terrible aspect to that vision because God told him that his seed would be strangers in a foreign land. But that in the fourth generation in other words nearly 400 years after they would come out of that land and God would bring them out of it.
Now I wonder if these words were in the back of Jacob's mind as he's going down to Egypt. Is this me he says going to bring myself into persecution and going to bring my children into perhaps bondage or oppression?
Small wonder that he stops and pauses and he builds the altar and he asks for God's guidance. And I think it reminds us by the way of something else too.
After all this is the second time Jacob has left the land of promise. When he was a much younger man he was more or less thrown out of his father's home.
[29:03] And before he set foot out of the land in Bethel he asked God for help and God came to him in a vision and he said I'm going with you. I know you're going out of the land but I'm doing it and I'm going with you.

And he said I'll bring you back. Now here as an old man when it's so hard to move anywhere Jacob has to go again and he stops and says art thou with me or is this myself?
Am I so caught up in my son's life that I'm just stepping outside the land? Is this my will to see my son or is this thy will and is this thy cause?
And that is what he brings before the Lord. And what does God say to him? Well in verse 3 of chapter 46 I am God the God of thy father.
Fear not to go down to Egypt for there I will make of thee a great nation. That's the first thing. Jacob this is not outside my plan it is inside my plan.
[30:09] I'm going to make you in a fire. That's where God makes every Christian. In a fire. And I'm going to make you a nation he says in a fire.

Egypt is not outside my will it is inside my will. But he says I will go down with you. And is that not sweet in the fire.
Does that not take the heat out of the flame? I am going down with you into Egypt. The bush will not be consumed. And he says I will surely bring you back up again.
And listen to the tenderness of God. And Joseph shall put his hand upon your eyes. When I say the tenderness of God what I mean is this like pity as a father hath unto his children dear such pity shows the Lord to such as worship him in fear.
When he says that Joseph will put his hands on your eyes what he means is this it means that Jacob will die before Joseph. You know how very often the eyelids have to be closed.
[31:23] Well that is what he saying Joseph will put his hand upon your eyes. Why is that the tenderness of God? Well because Jacob has grieved enough and God doesn't grieve his own children willingly.

It is only what they need and what they must endure either for themselves or for others. Let me emphasize that again. I think I said it at the prayer meeting. Many things you go through are not just for yourselves they are for others.
Jacob has grieved enough and his grievings are brought to a close.
He is going to live 17 years in Egypt with his son Joseph and God says to him don't fear Joseph will put his hand on your eyes as much as to say you will never again grieve over your son.
He will grieve over you. Many of you perhaps in here tonight know what it is like to have lost your children before yourselves.
[32:37] You have lost a son or you have lost a daughter and you know the bitterness of that and you say with David would to God that I had died instead of my son.

Downloaded from https://yetanothersermon.host

Jacob went through that when he lost Joseph but God says to him you will never go through that again. Jacob in the last part of your life you are entering into rest and you will have 17 years of blessing when you will see your children and your children's children and peace on Israel.
know know my friend the Lord is tender and he is merciful and how we praise him for that he does not test us one aota more than we need or others need and listen to how lovingly the Lord speaks here to Jacob was that not a tender word was that not a blessed word to say to an old man about to leave his home and to go down into Egypt Joseph shall put his hand upon your eyes and let me say in connection with that this also how God transcends our expectations when Jacob was in weakness just a few chapters back when he heard that Joseph had been lost and when he heard that he was dead or thought him dead we're told that he refused to be comforted he said I will go down into the grave unto my son mourning and thus his father wept for him little did he know that he would still see his son and that his son would bury him
Elijah in his depression said it is enough Lord take away my life he was at the extremity said I can't go on and I don't see the point of going on just take away my life raise up someone else if you desire but take me away it's enough not man who prayed that was one of the few who never saw death in this world he went up to heaven transformed his mortality swallowed up of immortality his corruption swallowed up and incorruption God who does for us exceedingly abundant above what we ask or think and who cancels out our requests in order that he may give us more than we could ever have dreamed of asking Joseph shall put his hands on your eyes now I think it's worthwhile pointing out with respect to all that that
Jacob had a strong idea and providence that God wanted him to go his son was alive saw the wagons and everything else but before he took such a solemn step he asked for a word from the Lord and when he asked for that he got it no providence is good my friends but the word is better and I think when we want guidance on specific things we should ask the Lord to lead us in our reading of the word to lead us even in our prayer to lead us in our speaking with Christian friends and to lead us in the preaching of the gospel and to help us to see what his will is at any given time in our life no make no mistake if you are at a crisis called Beersheba you build your altar and God will come to do thou lead me in thy truth therein my teacher be now
[36:38] I want to point out one more thing in connection with this when Jacob puts up this sacrifice in Beersheba this is the last worship of God in the land of Canaan for nearly 400 years now that is a solemn thing perhaps you don't incline to think of it that way but for a moment you think of it that way the holy family or the chosen family of God has been in Canaan now for many many years but God is calling them down into Egypt and this sacrifice on the perimeter of the land is the last one with the exception I should just say of two funerals Joseph is going to be married and so is Jacob in the promised land I shouldn't say that Jacob was buried there with the exception of that funeral there is going to be no more prayer and no more worship in the land of

Canaan why do I say that well I say it for this reason God said to Abraham not only would Israel go down into a strange land for 400 years but God said this that that would be so until the cup of the Amorites was full and when their cup of iniquity was full God would bring his people back and he would cut down the wicked in other words the salt was being removed from the land of Canaan until the people would ripen in their wickedness and God would spew them all out of his mouth that is what is meant by this and that is what makes it so solemn when God removes his witness he didn't only take his people to a place he took them from a place and and the light left Canaan until it was engulfed in the depravity of its own darkness after all what did they do with the message that they had been given they had lived with
Abraham they had lived with Isaac they had lived with Jacob and they thought nothing of it they trifled with the word how many of them were converted how many of these nations in Canaan said let us embrace your God tell us the ways of your God and we will follow him they are scant and they are few they chose to go on in their wickedness burning their sons and daughters living in sexual immorality that's how they lived and that's what they chose and God just removed the light and that was it he took it away and he left them to ripen until they would be destroyed by the Israelites themselves no my friends is that not a solemn thing for ourselves as individuals and as people you may say well it's a million miles away from us to have the gospel taken away well we don't know that some people have a very self confident kind of attitude about God's presence and God's blessing as though he'll bless us anyway and he'll be with us anyway these things will you not step into the wagon and go to the sun in case the wagons are taken away in case the bibles are gone in

Downloaded from https://yetanothersermon.host

case a heathen religion comes and engulfs our nation so that the name of
Christ is perished from the land is that not a fearful thought might be true of your own soul personally even if it is not true corporately that God will remove his light progressively from your soul this was the last sacrifice in the land of Canaan until they ripened for the judgment of God and in connection with that perhaps I should say this is this not a solemn time for Jacob is it not a time for Jacob and his sons to reflect and to say well was I what I should have been in the land of Canaan I was alight in the place but did I shine as brightly as I could he's going to step out of the land and he knows he's not coming back I'm sure he goes back many years to Shechem when he didn't control his family when his daughter was violated and there was such a bad witness when the men of
Shechem were killed I'm sure he went back to Judah's name and reproach upon the family and he left the land saying I was not what I ought to have been and I'm sure many Canaanites might have come to him and said look remember that remember that remember what you said there remember what you did there and they go on in their self satisfied way until they ripen for destruction I've said this before but I want to say it again never the infirmity or the sin of anyone else as your excuse to resist the Lord and the Holy Spirit never ever do it because I tell you the best of the Lord's people have their frailties and their weaknesses you can sit back in a gospel rejection and use that as your pillow but it will be to no avail on the last day you have your soul
[42:23] I have mind may we both press into the kingdom of heaven and whatever the blemishes of the Jacobs who leave us you have your own duty use the salt use the light close in with Christ enter the wagon and go to see the sun before you die may the Lord bless his word let us pray eternal God we thank thee for the word that has come down to ourselves which proclaims that Jesus Christ is alive and not only is he alive he is the Lord of heaven and earth we thank thee for the wagons which are sent which testify to his power and we pray that we would cleave to him and come to him teach us oh Lord the importance of faithful witness for thyself help us to use the means of grace in our lives in case we lose them and help those who know thy name to be a powerful witness unto thyself in the midst of a crooked and a perverse generation and no

Lord speak to all our souls and hasten us to put our souls right before God and to close in with Christ to go and see the son before we die for we pray in his name Amen

Downloaded from https://yetanothersermon.host