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So we've already seen that Joseph's management in earthly things, although it comes not Thus far in the context of Joseph being prospered but Joseph suffering as he brought for his others.

Joseph's management of earthly things. And his faith in the Lord and the wisdom that he has from the Lord were all evidences of displays of the fact that the Lord alone is gone. And not any of these gods of Egypt, not any of the Of the wisdom or skill.

Of Egypt. And so. His faithfulness as diligence His wisdom in ordinary mundane. Administrative, things has given him opportunity to be used of God for the good of his neighbor and to testify to the God, who is using him. Even his servants understood that there is one God, and that God is the God of the Father.

And the Fathers of Joseph. And his family. In fact, they speak better. Or more. Properly about God's. God's providence. Then at this point, we're seeing Jacob. Responding to what he thinks has been. The loss of his son. And what Jacob thinks is the Lord's hard Providence to him, Now we see that the Lord is going to be multiplying His people, because in his work of giving eternal life, he is making a nation from which the Christ will come according To the flesh.

He is making a nation of those. Whom he doesn't just redeem out of Egypt, but whom To whom he announces the gospel that they might believe and be redeemed from their sin. Incidentally, how necessary is that faith? As we see in Hebrews, three and four, that those Who were promised the entrance to the promised land and not just the generation that fell in the wilderness but then the generations that entered the Promised land, a very many of them failed to enter the rest of God when they ceased from their works in this world.

Because they had the word of God, but the hearing was not mixed with faith. And so even, Several hundred years after the exodus. The same warnings were being given. In Psalm 95, which The book of Hebrews tells us was written by David. And, The same warnings were then given a thousand years later in the book of Hebrews and the same warnings are now.

Given 2000 years later. We have this God who takes care of us and who presents to us this provision. This rest, this goodness in earthly and material things, but we need to have our view of him and his provision. In earthly and material, things joined to his provision of Christ.

His provision of The bread of eternal life, His provision of that rest into which we enter when we cease from our works in this world. Not just the rest that often comes by his provision of food and clothing and shelter and family immunity employment. And property and prosperity and all of these other things that we have in this life, All of which the great point of them, is the one who gives them.

That we might receive our daily bread as from his hand. And then not mistaking. A bread as something that is to be equated with that, which is spiritual, and eternal, and superior, and it's good and proper to call it superior. But to see the receipt of the obtaining, by work of that bread, the enjoyment of it, the employment of it, as something that is done in interaction with God himself and therefore Has.

A. If we can put it that way, a divinely weighty value. And what we do with it, The superiority of that to which points does not make it less valuable. And so to be shunned or disregarded, or despised or treated as small You know, when you're eating your Your yogurt of.

Of. Unnatural color. At church breakfast. And you. You enjoy your semi-liquid, you know, probiotic containing starburst. You are to be enjoying. God Himself. And his goodness. To be remembering that he created you, He created the tastebuds. However, well we're using the the wisdom. He's given us. He created the ability.

To to manage his word world. Well, you're looking forward to the one day a year. When, you know, some of us still cook from scratch in our culture. He's given us all of those things but not that we might Enjoy the thing in itself, but that we might Enjoy him.

And so his multiplying, the nation. And he's actually going to multiply the nation. Through affliction Genesis. 46. Verse. Three. God is convincing. Jacob to go because even The. News about Joseph. And even the evidence of the whole caravan from Egypt, haven't convinced him. So, the Lord himself. Appears to him in the way and, and strengthens his heart.

By saying, I am God the God of your father, do not fear to go down to Egypt for, I will make of you a great nation there. The Lord. Is going to be multiplying, the Israelites. And they are going to need provision. Because, They're going to be multiplied. We've seen that to some extent with With the house of Abraham and with the House of Isaac and so forth.

And, The number that goes down, is, is pretty big so far? As far as the family of Abraham goes the actual family descendants of Abraham, have not been that many up to this point and you see the the accounting Of those who go down being 70. And that's the number.

That's Repeated in acts although elsewhere. It includes, you know, the scripture will include Joseph's family and referring Referring to the number and we'll say 74, there's no inconsistency there but Genesis 46:26, all the persons who went with Jacob to Egypt, who came from his body besides Jacob's son's wives.

Were 66 persons in all and the sons of Joseph who are born to him in Egypt or two persons. All the persons of the House of Jacob who went to Egypt. Were. 70 And so God has promised to multiply and one of the things that by which he multiplies him is Because Joseph's family has this privileged place that is equal to the place of the priests of Egypt.

You remember that while the people are trying to get grain during the years of famine, all of Egypt ends up getting sold into Into slavery to Pharaoh, which by the way, the slavery into which they were sold to Pharaoh ends up being a tax rate, that is about half of what Americans pay.

All together in their taxes. So, Interesting, just to know where you are as far as Socio-economic status in the history of Free People's. In the world. Yeah. Might be an illusion that you read in your American history and economics books. Just as far as the rest of, Human history would view us.

But at the time that this is happening to the Egyptians You read. For instance, versus 26th of chapter 47, Joseph made it a law over the land of Egypt to this day. That Pharaoh should have one-fifth except for the land of the priests only, which did not become Pharaohs.

So Israel, dwelt in the land of Egypt in the country of Goshen and they had possessions there and grew and multiplied exceedingly. And so you have The the people from whom the Lord is

going to bring the Christ and he gives them what they need in order to perform their role to take their part in the history of God's plan of redemption.

Now he's going to be giving them what they need. Not too many verses from now, and it's not going to be with property that multiplies exceedingly. It's going to be with pain that multiplies exceedingly but that too is to be received from the Lord's hand as an opportunity to have the part that God has appointed in, bringing them out of bondage, with renewed riches, that exceed, the Genesis 47 riches.

Right. So you have The famine in Egypt and the property. And possessions of God's people increase like this and then you have the new pharaoh and the earthly wealth of the people of God does like this and then you have the Exodus and it goes up higher than it was before.

But in all of that, you see, The God is advancing His plan of redemption. And what happens with them in their material, circumstances is exactly suited to the place that God is giving them. This is true of you too. Dear Christian. Whether you have much or whether you have little, it is a portioned to you by the Lord particularly for the place that he's given you, in the working out of the application of his redemption in Christ.

And the way that we, The way that we respond to that material provision. Ought to be connected to how we see. How we see him and what he is doing. And of course the most famous place we see that is at the end of Genesis In Genesis 50, verse 20, Why is one of the most famous?

I hope for you texts in the whole book of Genesis Maybe the children are even able After some years, in your homes and many of us, most of us some years together in the public worship week by week and the public teaching, maybe you are able to finish this statement, As for you, You meant evil against me.

But, God meant it for good. Okay. Now That is something that. That has a local immediate application. In the way that Joseph says it But God meant it for good in order to bring it about as it is this day to save many people alive. Okay, so Joseph has seen as viewed, his role in this famine.

And what God is doing through him as in the immediate context, the opportunity to feed hungry people, so that they don't starve to death. And much of the ancient Near East was actually physically. A spared. Through what the Lord did through the evil. Of his brothers. And this is about to be something that the nation of Israel as a whole.

This doctrine that the nation of Israel as a whole needs to be able to hold on to Right? This happened to Joseph on a small scale but when the new pharaoh arises, what's going to happen? He's going to mean it for evil. God is going to mean it for good, and there's going to be both material provision.

And then, of course, spiritual provision as the covenant, the administration of the covenant of grace, under Moses actually comes out of As a result from the slavery into which the nation of Israel as a whole comes, But there's also material provision. And we're just getting a little bit ahead of ourselves.

Well, I want to look a little bit more remind you of The context there will back up a verse and we'll go forward over. So instead of just Genesis 50 verse 20, we'll hear verse 19. The verse 21 Jezif said to them do not be afraid for am I in the place of God.

In other words, don't be afraid of me. You should be afraid of God. He's the one who takes vengeance. He's the one who is doing all all of these things. It's not really. Do not be afraid. It's you ought to be Eternally mortally afraid apart from open Christ. Yeah.

Try it sometime on. Someone who Has really. Genuinely wronged you and their fearful, but you Have released, at least the the bitterness and Forgiven in that way and love your enemy because you're making room for the vengeance of the Lord. And you could just very warmly say, Do not.

Do not fret. About how? I feel towards you. I do not harbor bitterness against you. I love you. And I pray for forgiveness for you. Because I have made room for the vengeance of God. I'm not able. To repay. The greatness of the evil that you have committed against me.

But God who has done me everlasting good through what you did. He will repay. You know, vengeance is his That's exactly what Joseph does here in verse 21. He goes from the four. I am in the place of God in verse 19 to the Now, therefore, do not be afraid.

I will provide for you. And your little ones When you and your little ones are hungry, I will give them something to eat. When you and your little ones are thirsty, I will give them something to drink. I have not been overcome. By your evil. But my knowledge of God to whom both mercy and wrath belong.

Has enabled me to overcome evil with good. Okay, so that's not a new doctrine at the end of Romans 12, is it? It's found in living color. And one of the places that it's found in living color, is in what we do with material things. Loving your enemy and, and therefore your neighbor in in this world with material service.

Is part of how gospel faith is expressed. And not a newly not, not something that is for the first time. It's not a new ethic. When Jesus teaches it. Or when his apostles teach and write it, It has been the ethic of the people of God since God started making A church.

And a nation. That were his. In Israel. And so, there's this joining of God's earthly life preserving work and eternal life-giving work, and a desire of those who know Him to be the everlasting Redeemer. To be an instrument of his mercy in both spheres. Okay, so that's that's something that we see already in Joseph and And we'll see even more as he continues.

Now, multiplying Israel, not through Prosperity, but through pain. What happens? Joseph dies, Exodus 1. Verse 6, verse 7, the children of Israel, fruitful and increase, abundantly and multiply and grow exceedingly, mighty and the land was filled with them. You know, if One of your children were writing a story.

And you've added a sentence like that. You know, mom might give you some writing advice and say You know redundant, you know, that's too many, too many superlatives and statements of the same sort of thing. Let's Let's recraft that a little bit or say some of this further along.

It might be redundant for creative literature. This is not creative literature. This is theological literature and the piling up of the words is intentional. But the new feral rises verse 8 and he decides to afflict them, Because of how much glad is multiplying and prospering them. Now, if God is determined to multiply and prosper, someone And a man, even a very powerful man, even the most powerful man on earth.

Is determined to stop them from multiplying and being strong. Who do you think children? Who is going to win the battle between those two things? Between those two people. And you

know, it's one of those questions that we ask our four-year-old. Because see, when a man is fighting against God who wins And we need to remember God.

And yet. What four-year-olds in the church can answer? So clearly 40 year olds in the church fret and ring their hands and forget the doctrine when it comes to working through things at work or working through things in politics, or working through things and kind of geopolitical warfare and economic stuff.

Man cannot overall God. We may experience a great, amen to pain. Due to the wisdom of the one who brings eternal weight of glory eternally and weighty eternal and weighty glory through light and momentary affliction. But that stuff can't stop or slow down the bringing of the eternal and weighty glory.

And so you see the two things even connected, The more they afflicted them, the more they multiplied and grew, Verse verse. 12. And then again, in verse 20, The thing with the midwives and that, The midwives faithfulness again. When it comes to the issue. Of being fruitful and multiplying and filling the earth and God's value of man, as created in his image.

And again, the The issue of Destroying or restraining. Human life, a restraint destroying or restraining the multiplication of human life is at the forefront. Of where? The Lord and his people. And the seed of the serpent, Are. Are butting heads, the where the battle lines are drawn. The the Lord deals.

Well, with the midline midwives, who refuse? To commit, these partial birth abortions. And what's the consequence of that verse 20? And the people multiplied and grew very mighty, Exodus, 1 verse 20 And so you see how both That which the world is doing. To fight against. The Lord in material and earthly.

And earthly things and then even faithfulness, under-suffering and trial by God's people, both are used. As instruments for. The multiplication. Of the people. Of the people of God. Now they do. Multiply we're gonna Skip a lot. But remember, That all of this. All of this is building up to fulfillment of a promise that God gave all the way back in Genesis.

15 verse 14 and also the nation whom they serve this is God. Talking to Abram. You know, long before Isaac before he gets Gets his name change before. Ishmael even And also the nation whom they serve. I will judge afterward. They shall come out with great. Possessions. Now, do you remember how Israel ends up with great possessions, they don't have great possessions.

Now, where we're at an exodus Afflicted. Multiplying. Yes, but not with great possessions. Dave. The Egyptians gave it. The Egyptians, give them those great possessions. And so, when you have promises of God, To take care of you. It frees, you. It frees you unto generosity, There's going to be a lot of generosity that's That's necessary.

He's gonna say by the time we get to the end of this. But we did a lot of kind of Summarizing and bringing us. Back into the the flow of the lesson on the flow of the teaching, I'm not sure. We'll finish. This now. But what God had promised to bring them back with great possessions, the Lord repeated at the bush.

A talking to Moses how they would come out with great possessions. And then, After the plagues or towards the end of the plagues. Chapter 11. Versus. Oh, I have two through three under outline. We'll start in verse 1, you always said to Moses, I will bring one more plague on Pharaoh and on Egypt, afterward he will let you go from here when he lets you go.

He will surely drive you out of here altogether speak. Now, in the hearing of the people and let every man ask from his neighbor and every woman from her neighbor Articles of silver and articles of gold, And Yahwe gave the people favor in the sight of the Egyptians Moreover in the sight of the Egyptians.

Sorry. Moreover, the man was very man. Moses was very great in the land of Egypt and the side of Pharaoh's servants. And in the side of the people, And then chapter 12. Verse, 36 picks this back up and you always had given Well, let's do 35. Now the children of Israel had done according to the word of Moses.

They had asked from the Egyptians articles of silver articles of Gold and clothing, those are going to become very important when it comes, time for the tabernacle and Yahweh had given the people favor in the side of the Egyptians so that they granted them what they requested. Thus, they plundered the Egyptians.

Now, this is necessary for two reasons. One of the reasons. Is that this is going to be a very large group that comes out of Egypt. And they won't be able to receive their slave rations that That Egypt was invested in giving them not cucumbers and leaks and all those things.

And yeah, yeah, maybe yeah, who knows? What the Egyptians again, The Egyptians gave them, whatever was necessary in order to keep Keep the slaves working. Israel's memory of those things is twisted. When they, when they get To the wilderness, But they're about to go to the wilderness, and there's not going to be Your slave rations anymore.

There's going to be a great multitude. How great a multitude. Look at verse 37. And then look at verse 38. Then, the children of Israel journeyed from Ramses to Succa. About 600,000 men of foot. Besides children. Now, do not think that men of foot there or men on foot there, just means adults.

And we can know that, because You correspond, you Compare that rather with numbers 1 through 3 and you find out that the \$600,000 men have put is a military designation. It's talking about those who are fit for military service. The total number of men. The total number of adults including women, Is much higher.

And then the number of children. As a result, in the context of this baby, boom, you probably have at least 1.5 million adults. And they're not practicing, you know, China, you know, one child per family policy. Yeah, they're having a baby, boom. That literally struck the fear of the Lord and to the heart of Pharaoh, you know?

So say Three or four children per adult. And we're already up to five. Six seven million. People. All right. And that's first 37. But we're not done yet with how big the group is. A mixed multitude went up with them. Also, There were, there was a there weren't just Israelite slaves in Egypt.

And there were probably even Egyptians, who figured? You know, the land is ruined, the Moses, the man is very great. In our eyes, Pharaoh is now very small, in our eyes better, to throw our lot in with Israel's God. And so, it's actually impossible for us to start making a reasonable calculation because of the greatness of this mixed multitude, which by the way, This whole group.

Ends up being constituted. A nation and a church at Mount Sinai. So this idea that Israel under Moses, Is primarily one ethnos. Is missing the covenantal nature. Even in the instructions for the Passover, there were instructions for how people from this mixed multitude could be incorporated into one of the tribes of Israel.

Israel is a Covenantal people. Not an ethnic people even from its beginning, but you see why? They need. All of the treasure of Egypt. And all of the remaining foodstuffs of Egypt. In, in order to take care of these people. The miracle of the administration. Of this multitude moving through the wilderness.

I mean, just think of How they would have had to do sanitation and those kinds of things, right? You guys have had the arc encounter, maybe contends. Next project, can be the wilderness encounter and all of this suggestions of, you know, where they put the poo. But God, provided for his people.

With this astonishing miracle. Of having collected, the goods of the world. Into the nation of Egypt. And then, Giving these escaping slaves to plunder? This, this Supremely wealthy nation. As they go out. Now we're at it. We're out of time. I'll just

Hmm. We can pick it up at the beginning of the next one. Encourage you to look. We've recently been through, in fact, I think it was the last summer, no, two sermons ago. Chapter 25 verses 1 and 10 because the provision wasn't just necessary to take care of these millions.

It was especially necessary for the worship of God. Yes did I also have to say, I was intrigued by Pharaoh's famous last words. Blessed me also. As they were excellent. He? Had a lot of one-liners. And the whole process that just that just make you Kind of shake your head.

At how? The unregenerate heart can know a truth about God. And have this. Almost irrational. In how incompleteness is. Well, not almost this irrational by its incompleteness response to him. Like, in next week's serial reading in Second Kings, when the king of Syria finds out that every plan he makes in his bedroom, is repeated by the prophet Elisha.

And so he plans to capture Elisha Wait. Did you miss the part where he knows everything you plan? Or the Pharisees responds to Lazarus, having been resurrected from the dead and becoming a great testimony. And to Christ is We better kill that guy, too. Did you miss the part where he already rose from the dead?

Yeah. Pray. Pray God for Spirit given life for your own heart, to respond to His truth and for those for whom you are praying, not that they would just understand some things. But that there would be given a resurrected heart to be able to respond. It's amazing that Pharaoh would know that blessing comes from that.

The hand of the Lord and rather than repentance and faith. Make a prayer request. To those who use about to. Hunt down, anyway. Well. Oh, And then quite look at verse verse 1 through 10 of X. This is Homework. Just compare versus one through 10 of x is 25 and then what happens from the beginning of chapter 35, To verse 7.

Of chapter 36 and continue to see this diagonal component of the Lord's ongoing work. Among his people in this world as we anticipate and desire, That the way that that work has, its expression under Christ in this administration of the Covenant of grace would be experienced and expressed in this congregation of his church.

Let's ask for that briefly. Our Father in heaven. We bless your name. For your perfect wisdom and your perfect goodness. And for this world that you created in which to make such displays, Of that wisdom and love and generosity and goodness. And for your gospel, and your grace, and redeeming us from sin by which you make even greater display.

Of that and we pray Lord that your spirit would continue applying to us. This study that we would have a desire. To enjoy the good things that you have given us from this world and in this life and to employ them Unto your glory as a display of your grace.

We pray, Lord that you would Be working, especially in those men, whom you have gifted and graced and pulled to lead us. In doing that as a congregation Obi glorified by the work that you are doing at Hopewell. And in the life of each particular. One here. And help us now.

As we come to have. Your name glorified in the public worship, even as we worship, by way of those means through which you have appointed to apply Christ to us. Which we ask that you would do even in his name, amen.