

## Genesis 46:5–30

### *How to See God's Blessing*

**Main idea:** God has surrounded us with blessing that we can see, and He has told us of unimaginable blessing that we cannot see, but it requires faith in Him to see either one.

<sup>5</sup> Then Jacob arose from Beersheba; and the sons of Israel carried their father Jacob, their little ones, and their wives, in the carts which Pharaoh had sent to carry him. <sup>6</sup> So they took their livestock and their goods, which they had acquired in the land of Canaan, and went to Egypt, Jacob and all his descendants with him. <sup>7</sup> His sons and his sons' sons, his daughters and his sons' daughters, and all his descendants he brought with him to Egypt.

<sup>8</sup> Now these were the names of the children of Israel, Jacob and his sons, who went to Egypt: Reuben was Jacob's firstborn. <sup>9</sup> The sons of Reuben were Hanoch, Pallu, Hezron, and Carmi. <sup>10</sup> The sons of Simeon were Jemuel, Jamin, Ohad, Jachin, Zohar, and Shaul, the son of a Canaanite woman. <sup>11</sup> The sons of Levi were Gershon, Kohath, and Merari. <sup>12</sup> The sons of Judah were Er, Onan, Shelah, Perez, and Zerah (but Er and Onan died in the land of Canaan). The sons of Perez were Hezron and Hamul. <sup>13</sup> The sons of Issachar were Tola, Puvah, Job, and Shimron. <sup>14</sup> The sons of Zebulun were Sered, Elon, and Jahleel. <sup>15</sup> These were the sons of Leah, whom she bore to Jacob in Padan Aram, with his daughter Dinah. All the persons, his sons and his daughters, were thirty-three.

<sup>16</sup> The sons of Gad were Ziphion, Haggi, Shuni, Ezbon, Eri, Arodi, and Areli. <sup>17</sup> The sons of Asher were Jimnah, Ishuah, Isui, Beriah, and Serah, their sister. And the sons of Beriah were Heber and Malchiel. <sup>18</sup> These were the sons of Zilpah, whom Laban gave to Leah his daughter; and these she bore to Jacob: sixteen persons.

<sup>19</sup> The sons of Rachel, Jacob's wife, were Joseph and Benjamin. <sup>20</sup> And to Joseph in the land of Egypt were born Manasseh and Ephraim, whom Asenath, the daughter of Poti-Pherah priest of On, bore to him. <sup>21</sup> The sons of Benjamin were Belah, Becher, Ashbel, Gera, Naaman, Ehi, Rosh, Muppim, Huppim, and Ard. <sup>22</sup> These were the sons of Rachel, who were born to Jacob: fourteen persons in all.

<sup>23</sup> The son of Dan was Hushim. <sup>24</sup> The sons of Naphtali were Jahzeel, Guni, Jezer, and Shillem. <sup>25</sup> These were the sons of Bilhah, whom Laban gave to Rachel his daughter, and she bore these to Jacob: seven persons in all.

<sup>26</sup> All the persons who went with Jacob to Egypt, who came from his body, besides Jacob's sons' wives, were sixty-six persons in all. <sup>27</sup> And the sons of Joseph who were born to him in Egypt were two persons. All the persons of the house of Jacob who went to Egypt were seventy.

<sup>28</sup> Then he sent Judah before him to Joseph, to point out before him the way to Goshen. And they came to the land of Goshen. <sup>29</sup> So Joseph made ready his chariot and went up to Goshen to meet his father Israel; and he presented himself to him, and fell on his neck and wept on his neck a good while.

<sup>30</sup> And Israel said to Joseph, "Now let me die, since I have seen your face, because you are still alive."

### Introduction

Jacob's attitude these last 22 years: when all we can see is the imperfection.

#### **1. The blessing that goes down with him**

- The double statement of v5 and 7, w/v6 in the middle
- Blessing despite himself: 33 from Leah, 16 Zilpah, 14 Rachel, 7 Bilhah (and only Rachel called "wife," v19)
- The 66 had been with him all this time, but all he could see was what was missing.
- With what blessing are you surrounded that you cannot even see?

#### **2. The blessing to which he goes**

- What God had been preparing for him, v28
- Whom God had been preserving for him, v29
- From "66" to "70," v27
- How can you know of blessings that you cannot see? The humility of faith.

#### **3. The blessing that will come up with him again**

- Reading v30 in light of v4
- Not just resurrection but redemption
- From 70 to 75 and the coming of the resurrected, ascended, "Just One" of Acts 7. A redemption that the Lord was accomplishing not just through Jacob for Jacob, but through Jacob for all who believe.

### Conclusion

"The Lord with us" is the blessedness of the blessing that we can see. "The Lord with us" is the assurance of the blessing that we cannot see. "The Lord with us" is the guarantee of the blessing that has not yet come. God has surrounded us with blessing that we can see, and He has told us of unimaginable blessing that we cannot see, but it requires faith in Him to see either one.

**(The following is a machine-generated transcription. Please be aware of—and patient with—**transcribing errors. If there is something confusing or obviously erroneous, you are welcome to listen to the audio recording, which you may find via [tinysa.com/hopewellarp](http://tinysa.com/hopewellarp))

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Genesis 46 beginning in verse 5 and going through verse 30, these are the words of God.

Then Jacob arose from bear shaiba and the sons of Israel carried their father. Jacob their little ones and their wives. In the carts which pharaoh had sent to carry him. So they took their livestock and they're good which they had acquired in the land of Canaan and went to Egypt Jacob and all his descendants with him his sons and his son's sons his daughters and his son's daughters and all his descendancy brought with him to Egypt.

Now, these were the names of the children of Israel. Jacob and his sons who went to Egypt Rubin was Jacob's firstborn the sons of Ruben were Hana Palu Hetron and Carmi the sons of Simeon were Yamuel Yamin. Ojajen, Zohar and Saul the son of a Canadian night woman. The sons of Levi worker Sean Kohatt and Marari the sons of Judah were Onan Sheila parrots and Zara but there and and died in the land of Canaan.

The sons of parrots were Hezron and Hamul the sons of Issachar were taller Job and Shimron the sons of Zebulon were Sarah and Elon and Jahlil. These were the sons of Leia whom she bore to Jacob in Padan Iran with his daughter, Dina. All the persons his sons and his daughters were 33.

The sons of Gad were Ziffion Hagey Esmond Airy and Arelly. The sons of Asher were Yimna Ishua Izui Baria and Sarah their sister the sons of Berea were Haber and Malkiel. These were the sons of zilpah whom laymen gave to Leia his daughter and these she bore to Jacob 16 persons.

The sons of Rachel Jacob's wife were Joseph and Benjamin. And to Joseph in the land of Egypt were born Manasseh and Ephraim who Massanath the daughter of Potty Pharaoh priest of on board him. The sons of Benjamin were Bella Baker Asheville Guerra name and Ehi Ross Mapim and Ard.

These were the sons of Rachel who are born to Jacob fourteen persons and all. The son of Dan was Hashim the sons of Natalie were Yasiel Gooney. Yeaser and Shellum. These were the sons of Bilha in Laban gave to Rachel his daughter and she bore these to Jacob seven persons in all.

All the persons who went with Jacob to Egypt who came from his body besides Jacob's son's wives were 66 persons and all. And the sons of Joseph were born to him in Egypt were two persons. All the persons of the house of Jacob who went to Egypt were 70.

Then he sent Judah before him to Joseph to point out before him the way to Goshen. And they came to the land of Goshen. So Joseph made ready his chariot and went up to Goshen to meet his father Israel and he presented himself to him and fell on his neck and wept on his neck.

A good while.

And Israel said to Joseph. Now, let me die. Since I have seen your face. Because you. Are still alive. This ends this reading of God's written word, we rejoice to know that he adds his blessing to it. Please be seated.

It's been 22 years. Since Jacob sent Joseph with a little bit of. Food for his brothers who are keeping the flocks. They thought at the time by Shakam. And Joseph was 17 then. And now he was 37 at the beginning of the famine. He is about 39 now. And.

22 years. And. I think it's fair to say as we have gone through the portion of the text that covers his 22 years that in that time, especially since the brothers brought the the special coat with the blood on it and Jacob refused to be comforted and what we have seen of him since then that his attitude at least at least up to the interview in the opening verses of chapter 46.

Has been one in which all he could see was the imperfection and what God was doing. All he could see was what he lost all he could see was what was not going according to his plan or his desire. And we too are prone to that. It's oh freely admit before you one of the great temptations in ministry and especially in ministry where God is being merciful and he's doing so many things and so many and we'd like to think that the grief and agony over the one sheep comes only from that that imitation of the chief shepherd to rejoice with him.

And to go out after the one and recover them. And we'd like to think about that about ourselves as parents as well when the Lord may be doing so much and each of our children. And then there's that one or those five and which things are not going as well.

And, How much of our focus those take and we'd like to think that it's because of our love like the Lord Jesus but we have to admit that a lot of it is our fleshiness like Father Jacob. Where he has surrounded us with so much evidence. Of his mercy to us earthly and spiritual and yet we are often focused only on the imperfection.

And the math of this chapter I think is designed to do that. The math is actually the most difficult part of the chapter which for those of you who dislike math that maybe not surprising to you, but I love math and there's a lot of math here that I can't figure out how you get to the 33 is Dina not included in in Leia's.

Number how you get to the 66 is it, you know, Adena and the other sister and maybe earned owning because they died who are left out or is it because Jacob's not including himself and then you don't include. Joseph or Manasseh or Ephraim one, two, three, four, minus yeah out of seventy is that how you get to the the sixty six and wire we going thirty three sixteen, fourteen seven, yes that does make 70 so there's something that makes sense and.

But the math is theological. There's a 66 that. The Jacob could see there's a 70 that Jacob wasn't seeing and then the Holy Spirit by Stephen and X chapter 7 and verse 15 throws a wrench into the whole things and says 75. So the Lord is calling things to our attention sometimes there's difficult math and and sometimes there's difficulties in the text themselves and in the text itself.

And that's little help us out. I think in especially in the first point a difficulty in the text that appears with some repetition commentators say redundancy and verse five or six and verse seven and if you have a commentator who is going to say something like well obviously he had already said, The sons of Israel and Jacob and their little ones and their wives and verse five and then it says in verse seven his sons and his sons okay his daughters and his son's daughters, okay his sons and wives and little ones and all his descendants for seven.

This is obviously two accounts that were blended together by a later redactor who who didn't somehow notice that he had put in this redundancy how stupid those later redactors must have been in order to if you've reading your commentary and they're saying stuff like that about the text, you know what?

In the next time you lose power and want to warm your house. In in the fireplace. Because when there are oddities in the text the Lord is calling things to our attention. Children know what it means when mom or dad repeat the same part of the instructions, two or three extra times.

It means this is something important. This is something that I want you to pay attention to this is the part that I want you to remember in case you slept through verse five and verse six. I'll give it to you again in verse seven. And so the first thing or the first section, we're going to see the blessing that was going down with Jacob.

The blessing that he has spent 22 years not seeing the keeping of God's promises or part of God's promises to Abraham and to Isaac and to Jacob. That ought to have supported and strengthened Jacob in knowing that God is keeping his other promises as well. The blessing that is going down with him and then the blessing to which he goes.

You know, there's this the 66 we're going down and then there's the the 70 total and the the blessing to which he goes. Is he arrives and where he arrives and who comes to meet him and what that first interaction in 22 years is like. And how that was there the whole time even though he couldn't see it.

He could see what was with him in Cain and he couldn't see what the Lord was doing in Egypt. And yet you can have a confidence about those things that the Lord is doing that you cannot see if it is strengthened and upheld by a faith that clings to him and is able to rejoice in those blessings that you can see.

And so in the second place we'll see the blessing to which he goes and then finally we'll see the blessing that will come up with him again. Because in order to understand verse 30 well and not to make the mistake like the preacher may or may not have made an initially studying the passage and thinking that verse 30 sounds a little bit like a pity party that we've grown accustomed to having.

I believe we are to read verse 30 in light of verse 4. And there's a lot happening there in the faith of this man whom the Lord has graciously patiently perseveringly brought through so much. What encouragement that is to other saints who some 3,500 years later. Our reading and hearing preaching and the Lord has to be gracious and patient and persevering with us too and he is the same today with us as he was with that struggling.

Saint then because of the one whom he was sending into the world through that saint even his own son Jesus Christ. In human through him. He deals with each one of us. Praise God. So consider the text under those three main headings was morning the blessing that goes down with him the blessing to which he goes the blessing that will come up with him again first the blessing that is going down with him.

Verse 5, then Jacob arose from bear shaver. In one sense, it is Jacob, he's the head of the household he's federal representative, he's over this clan that is really presented in this passage now as. Former four clans and each of those clans is a clan of tribes that become their their own clans and yet all of it can be summarized and the in the one Jacob who is the one who is over them all.

And really as you go from Abraham and then you've got Isaac and Ishmael but no Ishmael who's over here, so it's just Isaac and from Isaac you get Jacob and Esau but he's saw and you just Jacob. It really has been quite an explosion, hasn't it? He says that Jacob arose from bear shaver, but Jacob is actually quite the quite the multitude here, even if you're just counting those who have come from his flesh as the passage has us focus on a little bit later and verse 26 wasn't that the problem with Abraham Abraham had quite the household.

He had 318 trained men born in his house who were enough for Abraham if you can remember back then to defeat the winning coalition. Of nations from the World War you remember that? But then when God promises Abraham to inherit the land he says well good will inheriting anything to me since.

I have no air. There is no one who has come from my flesh. Remember what came from that? Well when it says Jacob arose from piercing about there's a lot of people from Jacob from his flesh even verse 26 who are arising and that's the focus. I think in verses 5 through 7 then Jacob arose from Beersheba and the sons of Israel.

Carried their father. Jacob. Their little ones and their wives. Then you have the repetition in verse 6. Jacob and all his descendants with him. And then you have in verse 7 the seed which came from him and then you have in verse 7 his sons and his sons his daughters and his son's daughters and all his descendants repeated again from verse 6, not a redundancy but emphasis.

And all his descendants, he brought with him to Egypt. When you see the greatness of the blessing that there is this very large group that are going down you see even the greatness in terms of earthly things. Pharaoh has sent wagons to carry them carts sounds really small to us probably not a good translation for that reason there's the there's the chariots like the one that Joseph is going to ride up to Goshen in and then this word is a much larger thing, so you have carts from Pharaoh wagons from Pharaoh sent to carry him down to Egypt, so the the the wagons have come up we know the wagons have all sorts of goods and, But there are going to use them of course to add other things because he's been multiplied and in Canaan as well verse 6, so they took their livestock and they're goods which they had acquired and the land of Canaan and went to Egypt so in terms of earthly blessing he's very rich in terms of covenant blessing in his sons and his grandsons and all of his family compared to the previous generations, which is a little bit ironic because in next week's passage, he's going to stand before Pharaoh and say few and evil had been my days.

And we'll think about that when we get to it next week, but both earthly blessing and covenantal blessing his blessing has been great. But I think there's something here even in the genealogy that we're given highlighting that it hasn't just been great it's been gracious. It hasn't been so much through Jacob he would have had Laban believe that remember night and day, you know, the Sun the heat during the day and the cold at night and all the ten times you changed my wages and we really hasn't been through Jacob as much as it's been despite Jacob and I think we can see that even in the way the numbers are organized.

They are organized around four clans, they're not in the order the birth order strictly. What do each of the clans well blues each of the sections in common what glues together the 33 what glues together the 16 what glues together the 14 what glues together the 7. There. Moms.

I would say his wives but only Rachel's actually called a wife in the passage, which I think is also significant. Doesn't say Leia has wife doesn't say belt his wife or cocky man doesn't say so I forgot. Leia is. Is Laban's daughter and and Bill hoe was given to her and Zelpo was given a Rachel but the Rachel's the only one that's mentioned as a wife.

I think there's a subtle clue here giving you by the Holy Spirit. That even in the even in the arrangement and perhaps this was as some of the commentators conclude, you know, the arrangement of the camp as it went down although there's nothing in the text that says the camp is arranged that way the Texas giving us the genealogy this way.

To remind us that God even through the failings of his saints. Often brings his blessing and it doesn't justify what Jacob did it just glorifies the goodness of. Anyway. Reading and second Samuel for next week and the that which holds chapter five together as how God was strengthening and solidifying the the reign of King David and and you get to those who are born to him in Jerusalem, he you've had the those who are born to him in Hebron list and second Samuel chapter three and there's multiplication of wives and concubines and yet there's all these royal sons.

You don't say oh well God must have been okay with polygamy all the way up until you know a thousand no he was never okay with polygamy. Matthew 19. Jesus says, he who created them from the beginning created the male and female the two became one flesh, he said, oh well the two isn't in Genesis chapter two so that's an addition by Jesus yeah, of course it is it's an addition by Jesus it's.

Full polygamy. Just as in that particular passage he's saying God was never okay with divorce. Even though the Pharisees thought so. And so when you come to a second Samuel chapter 5 and you've got the multiple wives of David and lots of royal sons come out of them and one of those royal sons is Solomon and most of the rest of second Samuel is going to be about how the whole thing with Bathsheba went down and the consequences of it and God was not favorable towards the action and the consequences were not good.

And yet God did bring Solomon through that and he did bring Christ. Ultimately through that and yes it was a blessing that David had all the sons, but it didn't justify what David had done and we have to read this the same way. I think. That by organizing the genealogy around the four wives, he's calling to mind that not only has God's blessing to Jacob been great.

In both covenantal ways and earthly ways but it's also been gracious. It's been despite him.

But sadly, it's been obscured by his grumbling. These 66 have been with him all this time. But all he could see was what he was missing.

This point. Ought to resonate with every single one of us because God's blessing to us has been great earthly and covenantally. I mean, look at the. Possessions we have. In this week when grocery store shelves were empty and yet so many freezers and fridges and pantries were full. Children still asked mom what's for dinner?

Even more to the point tell mom what they think should be for dinner. And we have. Privileges and prosperity that only the great potentates in the history of the earth ever had. Things that are brought from the four corners of the earth. Literally on the wings of the wind in some cases.

And we sit like princess. And we have all this variety and all of this prosperity and all of this well. And yes, for those who are like Pharaoh. There's a danger. Because it might not ultimately be blessing for you if you're outside of Christ all that God has done for you will testify against you in the last day, won't it?

But if you are in Christ that daily bread comes from Him who is as the kingdom and the power of the glory forever whose name you hallow whose kingdoms coming you pray for who's the will. His will being done as it is in heaven. You cry out for You plop right in the middle of their give us this day our daily bread.

This because it comes in the same love as planned by the same wisdom and executed in the same hour. As the love that desire to give you Jesus and the wisdom the planned how he would do so in the power that brought it about.

So if you are in Christ even the earthly blessing. Has a reminder even the land of Canaan is a reminder even the possessions that he has is a reminder. Then there's a covenant of blessing. We gather here the assembly of God's saints. You get to call each other saints holy set apart unto him who had his sign put upon you as a seal of his covenant.

You come and you know by the Word of God that that which has such small outward glory and you know, sometimes it's a little bit thinner than others and yet we are gathered in heaven in Christ himself and there's wonderful that wonderful collection of quotes in Hebrews 2, that shows us how the the work of Christ was not just going to the cross.

But through the cross and into heaven where he has passed through the heavens and sits and thrown and leads our worship and the joy that was set before him is that not the first the toy that was set before him that got him through the things which the first two-thirds of Psalm 22 prophesied is the joy of the last third of Psalm 22.

And he and Glory says behold I and the children whom you have given me. We look around as we'll come to the table, you look around the table. You see these ones whom the Lord Jesus in heaven is calling the children whom you have given me. You hear that he is the one who declares his father's name to his brethren because God the son is not ashamed to call me and you his brethren.

When he says in the midst of the assembly, I will sing your praise. And so we sing and we hear. The voices of our brothers and sisters. But it is Christ to address us through them. And we lift up our own voice to God and we know that the son is blessing the name of his father.

Through what happens in your heart and mind with grace in the heart. He says in one place making melody in the heart and the other. All these covenantal blessings that you participate in. Things that you overcome. The hurdles and the obstacles to get to. So you got earthly blessing and you've got covenantal blessing.

We're surrounded with it. Well how often we don't see it.

How often you don't see that intersection of heaven and earth that you are going to all you see is that the one child who never has more than one of the same kind of shoe has done it again. And the two children who are always at each other's throats already each other's throats again and trying to make it to the church in one piece and.

Look tolerably Christian and the process.

The blessing that goes down with Jacob. And then there are things that are. Disturbing. That we see instead. Things like. What has going on in our nation especially well, especially in the last hundred and sixty years but. Especially in the last 12 months or so. Even worse what is going on in the church.

Where you. Have conversations about how wonderful it is that all of our hope is in Christ and the that in worship only that which comes in Christ and is is presided over by Christ brings glory to God and does us good and how worthy he is and how wonderful it is.

Just to do that and hell for our growth it all depends on Christ and the work of his spirit. So so we focus especially on the ordinary he give us ordinary means. Of grace and the public worship week by week and and day by day in our homes and the family worship and the and the personal worship and that it's all Christ.

It is after all Christianity. And yet many of us who have learned these things have learned them even really for the first time in this congregation. Some of us didn't learn them until we went to seminary. Well, at least one of us.

Then we live in an age where Christianity is rare in the Christian churches.

You see, there are great griefs.

And yet we're surrounded with blessing. And we need to. Rest in focus upon him and what he has said about himself and what he has done. So that we may be able to see that he would give us eyes to look around in the worship room look around at your table.

And see all those evidences of blessing that we often are blind to. In the second place, there's not just the blessing that goes down with him. There's a blessing to which he goes the blessing to which he goes. We come out of the genealogy. With all the persons who went with Jacob to Egypt who came from his body besides Jacobson's wives were 66 persons and all.

And there's actually some usefulness if you have been exposed to someone who is really hyper interested in numerology, you know the meanings of numbers. I remember my 1987 tops full baseball set. Unfortunately Cal Ripken had the dubious owner of being number 666. And are assembly of God Bible teacher in the Christian school was absolutely certain that that meant that Cal Ripken was somehow a spawn of Satan that had come through a portal into the world to play shortstop with the greatest consistency in baseball history for the Baltimore Orioles.

And so in a moment of great spiritual meaning and fidelity unto the Lord as instructed.

I tore up the Cal Ripken card.

But. I know the number six is bad, now, don't I? And there are meanings attached to numbers. In scripture. Yeah a week without a Sabbath is a six. One, two, three, four, five, six. It's not a week without a Sabbath. This is seven. It's the seventh that's the perfection it's the seventh that's the completion.

God actually created it that way. Doesn't mean that I should have I should not have torn up the Cal Ripken card kits. But. When. Moses by the Spirit is doing the genealogical work and and he counts a particular way and he's explaining to you he's only those who came from his body and we're not including the daughters and law and and we're only talking about the ones who went down with him.

You know, so he knows how he got to the 66. But the point in the transition from verse 26 to verse 27 is to get us from the 66 to the 70 and even that is not the whole number. Well, why did you know why did Stephen say 75 well?

He's probably including daughters and law. In the 75 and X chapter 7 and verse 15, we don't know they have they have history in addition to what we have been given as inspired scripture just as we have history that we find reliable and and much more accessible in the age of the internet and you can do all your genealogical stuff and and some people enjoy that very much.

But there's accounting by which you get to 66 and verse 26 and there's accounting by which you get to 70 in verse 27, and there's a point.

Because Jacob could only see the imperfection but there was a blessing to which he was going that he didn't even know was there.

And the sons of Joseph who were born to him in Egypt were two persons all the persons of the House of Jacob who went to Egypt were seventy and that's a good number because seven is a number of completion and seven and ten both are numbers of goodness. In God's ordering of things.

And so he's going to that which God had prepared for him. He gets down to Egypt. He sends Judah before him to Joseph there's probably something subtle there we've already seen God's marvelous work in Judah and Jacob even if he hadn't really acknowledged it his interaction with Ruben and his interaction with Judah wasn't particularly encouraging was it?

And yet by the time he gets to Egypt, he knows that the one you choose to send with the message to Joseph as Judah. It doesn't send the for any of the first three to send. Ruben doesn't send Semian doesn't send Levi. He sends Judah. So there's something there even if he hasn't consciously acknowledged it.

In the work that God has done in his fourth, son, he sends Judah before him to Joseph to point out before him the way to Goshen. So Judeo goes to Joseph and he says alright give us directions to Goshen and Joseph says alright due to hand me your phone and plugs the coordinates into his GPS and he probably sends with him.

Yeah an Egyptian servant who is reliable to go back with Judah and make sure they get to Goshen Joseph himself hurries and gets his chariot. Most of the commentators say Joseph would have been too high to ready his own chariot this is describing something that is. Servants had done it says it this way to describe the urgency well.

Yeah, that could be true if that was what would happen what had happened that's the way you would say it but just taking it face value. Joseph saddled his own chariot. He got his own chariot ready. He ran and he did it himself. He was in a hurry to see his dad.

It's been 22 years.

He Joseph makes ready his chariot verse 29, he goes up to Goshen to meet his father. Israel. And he presents himself to him. What has God been preparing for him? He's been preparing Goshen for him. There's going to be a famine in the land and 22 years ago. God was already putting into motion the events by which.

Jacob and his clan would end up in the most fertile best part of all the land of Egypt. Jacob didn't know that that's what he was preparing for him. He should have known that he was preparing for him, whatever was good and whatever is perfect whatever his best and that that turned out to be what was best for him.

You may not end up in Goshen. I thought we had left Michigan and Iowa behind and followed us to Tennessee. And we're very glad for what God has given us in Tennessee, even though the flesh, you know looks at other temperatures and things and says, oh South Florida looks good.

I wonder what churches are calling Bennis there.

It may not be gushing for you. It may be the inside of a prison. As many faithful believers have seen. Or the. The rowing galley. Of one of the French kings ships. Or to be broken on the wheel. Or the rock.

But whatever is good and whatever is. Perfect. Your father of lights is not going to for the first time in his existence, which is outside of time. Have a shadow pass over it and undo the goodness.

What does God preparing you for? Well, ultimately, he's not preparing you for Tennessee. He's not preparing you for prison. He's not preferring you for the rack or whatever the modern-day equivalent is. He's preparing you for himself. He's preparing you for the answer to Christ's prayer that you would be with him where he is to see his glory.

That anything that has any genuine goodness in it that you have ever seen? Is just the slightest hint. Of the goodness of your creator himself for whom you were made. In this particular case earthly speaking temporally speaking God has been preparing Jacob for Goshen or he's been preparing Goshen for Jacob and he's been preserving Joseph for him.

So he gets to Goshen in verse 28 God has been preparing that place for him and he's been preserving his son for him. So Joseph made ready his chariot. He went up to Goshen to meet his father Israel and he presented himself to him and fell on his neck and wet on his neck.

A good while. Sometimes there's long times of. No words that are uncomfortable. I suspect it was like that for. The wordless week that Jeb's friends spent with him. When they first arrived in the book of Job especially considering what? What they said once they had heard Jacob. There's an emphasis in verse 29 on this long while it's a repetition of the word for a while yeah it's like a while a while or a while of wilds not really a great way for us to translate it a long time or a good while those are fine.

But there's an emphasis here.

On how they just wept. No words. Joseph had been preserved for him. That is a great blessing there that. Will consider in a moment when we get to verse 30. But God has prepared a place Goshen and God has preserved a person Joseph. When you don't know what places or people that God is preparing and preserving for you in this life.

But you do know that Jesus says that he does and prepares a place for you.

And you do know that he says so that where I am there, you may also be.

That there is the blessing to which he goes. And it's the same God has to give the same faith for us to see either the blessing with which we are already surrounded or the blessings that are in motion for us that we cannot even yet see. You see a big part of faith as the humility to see I to say I can't see everything.

I can't see what God is doing in the nation. I can't see what God is doing in the churches. I can't see what God is doing in my children. I can't see what God is doing all that. God is doing in my children. I can't see all that. God is doing in the congregation.

But with faith in him and knowing that he is always doing as good we are primed as it were to be able to see that which is in front of us. And then we're also able to rest upon him and rejoice and that which we cannot see. Because I don't have to see it all to know that he's doing it.

There's a blessing that goes down with him the blessing to which he goes and then there's the blessing that will come up with him again. Israel said to Joseph now, let me die. Since I have seen your face. Because you are still alive.

Now the temptation is at first to read this as another version of all these other people around me don't matter. I've seen you that's good enough for me, let's go. But we're reading verse 30 in light of verse 4. I will go down with you to Egypt and I will also surely bring you up again.

And we know. And Jacob, apparently expects. That that's talking about resurrection. That's talking about death cannot separate us from the love of God that is in Christ Jesus that's talking about when you belong to God he is God of the living and not of the dead so that Jesus can quote what the Lord says at the bush.

I am the God of Abraham Isaac and Jacob and say to this agencies the reason you guys don't believe in the resurrection is because you weren't reading your Bible closely enough. God is God of the living not God of the dead he is still the God of Jacob at the time of the bush.

And so Jacob understands that when he sees Joseph he says and Joseph will put his hand on your eyes that that is a partial fulfillment of what God told him at Beersheba in verse four of this chapter that he sees Joseph in front of his face that Joseph is still alive he still has his arms, he still has his hands and one of those hands is going to be placed on his eyeballs he says, okay.

I'm ready to die now because the hands that are gonna go on my eyes when dying day comes are right in front of me. And the promise of God that he will be with me even after death is as true as the son on whose shoulder. I have been weeping wordlessly.

For a long time. According to verse 29. You see God attaches things that are present and visible and tangible to things that are just as certain but are future and invisible and untouchable. To strengthen the faith of weak struggling believers. So that we will be a certain of the future and invisible and untouchable as we are of what we can see and touch and taste and feel and so the Lord Jesus on the night that he's betrayed and he's talking about going away and you won't be able to be with him for a while and then he'll return and you'll take you to himself.

And they sit down to a meal. And he breaks bread and he gives you bread and he says, this is my body, which is broken for you. They pours out the cup and divides it among them before the meal and after the meal. Takes the cup and they each have one.

And he says this cup is the new covenant in my blood. Because we can't see him in heaven giving his life to us, we can't see visibly the covenant. But our Lord gives us something that we can see and feel and know. That the invisible is just as true.

And he strengthens our faith. And that's what's going on with Jacob here when he says now let me die since I have seen your face because you are still alive.

You see there is not only resurrection here, but there's redemption. Because for death to be overcome there has to be that seed of Abraham. In whom all the earth will be blessed. And God makes Abraham the promise about his seed and Genesis 15 and Abraham believed God and it was counted to him as righteousness why?

Because the one whom he had promised would be Christ's would the Christ in he had promised would be Abraham's righteousness and the death of Christ would be Abraham's death and the resurrection of Christ would be Abraham's life.

And that's why God will still be Jacob's God when he comes up out of Egypt and that's why if you're a believer in Jesus Christ God will still be your God when you are laid in your grave. And when your body comes up out of it again. And all the time in between.

So that the apostle could even say. I don't want to put off my earthly tent in order to be unclothed from it. But if losing the clothing of my Earth attempt my body my physical body for a time means, I will be further clothed with the presence of Jesus for that time then it's Jesus with me until I die and Jesus with me in my grave and Jesus with my soul even when my body isn't and Jesus with me in the resurrection.

And the words of the apostle to the Thessalonians, therefore, we will always be with the Lord comfort one another with these words. And the presence of his son in front of him and the hands that would close his eyes death. Testify to Jacob that not only will he be resurrected but he will be resurrected because he is redeemed.

So it's important not just to get from 66 to 70 in the transition from verse 26 to verse 27, but to get from 70 to 75. To be able to stand with Steven and say look at the history of God has done through all these rejected ones. Joseph was rejected by his brother's Moses was rejected by Israel all the prophets were rejected but through then God sent the just one and he has been rejected and he has been crucified but I see him standing at the right hand of God.

And we too are to come to a passage like Genesis 46 and read a genealogy and get over all the names and and it's much more difficult for most of us. I'm I'm sure to plow through those names and you get from the 66 and you get to the 70 and you get to the 75.

And you say this isn't just numbers this is history of how Jesus came into the world and Jesus is righteous and Jesus died and Jesus rose again and Jesus ascended into heaven and Jesus sits at the right hand of Majesty. And see there are blessings that are future. Jacob was being redeemed not so much by ending up in Goshen and having Joseph's hand on his eyes, but because Christ would come from this family and that's why this family was being preserved.

And not just for Jacob's redemption for yours. You must trust in this Christ.

See the Lord with us as the blessedness of the blessings that you can see. And the Lord with us is the assurance of those blessings. That you cannot see but currently are there. And the Lord with us is the blast is the guarantee of the blessing that has not yet come.

Because God has surrounded us with these blessings. But what you need in order to be able to see them is the truthfulness of all of his promises in Christ. That will give you the faith to see the blessing of God.