

Genesis 41:46–42:9

Affliction Useful for Forgetfulness, Fruitfulness, Faith

Main idea: When God brings us through affliction to fulfillment, He is increasing our holy forgetfulness, hearty fruitfulness, and hope-full faith.

⁴⁶ Joseph was thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt. ⁴⁷ Now in the seven plentiful years the ground brought forth abundantly. ⁴⁸ So he gathered up all the food of the seven years which were in the land of Egypt, and laid up the food in the cities; he laid up in every city the food of the fields which surrounded them. ⁴⁹ Joseph gathered very much grain, as the sand of the sea, until he stopped counting, for it was immeasurable.

⁵⁰ And to Joseph were born two sons before the years of famine came, whom Asenath, the daughter of Poti-Pherah priest of On, bore to him.

⁵¹ Joseph called the name of the firstborn Manasseh: "For God has made me forget all my toil and all my father's house." ⁵² And the name of the second he called Ephraim: "For God has caused me to be fruitful in the land of my affliction."

⁵³ Then the seven years of plenty which were in the land of Egypt ended, ⁵⁴ and the seven years of famine began to come, as Joseph had said. The famine was in all lands, but in all the land of Egypt there was bread. ⁵⁵ So when all the land of Egypt was famished, the people cried to Pharaoh for bread. Then Pharaoh said to all the Egyptians, "Go to Joseph; whatever he says to you, do." ⁵⁶ The famine was over all the face of the earth, and Joseph opened all the storehouses and sold to the Egyptians. And the famine became severe in the land of Egypt. ⁵⁷ So all countries came to Joseph in Egypt to buy grain, because the famine was severe in all lands.

^{42:1} When Jacob saw that there was grain in Egypt, Jacob said to his sons, "Why do you look at one another?" ² And he said, "Indeed I have heard that there is grain in Egypt; go down to that place and buy for us there, that we may live and not die."

³ So Joseph's ten brothers went down to buy grain in Egypt. ⁴ But Jacob did not send Joseph's brother Benjamin with his brothers, for he said, "Lest some calamity befall him." ⁵ And the sons of Israel went to buy grain among those who journeyed, for the famine was in the land of Canaan.

⁶ Now Joseph was governor over the land; and it was he who sold to all the people of the land. And Joseph's brothers came and bowed down before him with their faces to the earth. ⁷ Joseph saw his brothers and recognized them, but he acted as a stranger to them and spoke roughly to them. Then he said to them, "Where do you come from?"

And they said, "From the land of Canaan to buy food."

⁸ So Joseph recognized his brothers, but they did not recognize him. ⁹ Then Joseph remembered the dreams which he had dreamed about them, and said to them, "You are spies! You have come to see the nakedness of the land!"

Introduction

How do you get past pain, discouragement, or bitterness? You see that God is bringing you through your affliction precisely to give you holy forgetfulness, hearty fruitfulness, and hope-full faith.

1. Holy Forgetfulness

- a. Manasseh (41:51, cf. 40:14). The needfulness of forgetting, sometimes, in order to do them real good (cf. 42:1)
- b. The ability to forget the pain of the past.
- c. The ability to function in the duties of the present, v46.
- d. The ability to "forget" the pain (or pleasure!) of the present by putting it into perspective (Rom 8:18; 2Cor 4:17).
- e. The ability to focus on our greatest duty, cf. Php 3:12–15.

2. Hearty Fruitfulness

- a. Diligence, v46–47. Loses no time, indulges no distractions.
- b. Wisdom, v48.
- c. Results, v49. Maybe not always according to your imperfect desires, but always according to God's perfect decree.
- d. In every area of life. Work (v46–49, v53 –57; n.b. beyond local), Family (v50–52, n.b. multi-generational), Faith...

3. Hope-full Faith

- a. Interpreting your life theologically (v51b, 52b).
- b. Seeing fulfillment where it comes (42:7–9a).
- c. Being sure of future fulfillment (42:9b, "dreams" plural!)
- d. Desiring others to come to the same faith.

Conclusion

When God brings us through affliction to fulfillment, He is increasing our holy forgetfulness, hearty fruitfulness, and hope-full faith. Now, come to the feast, where Christ brings us to His own table to seal and strengthen all of these unto us!

(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)

Take a copy of that word and turn in it to the end of Genesis 41.

And we have as our portion this morning versus 46 through chapter 42 and verse 9. So if God's word open before us let us ask for his help.

Our Father in heaven. We come this morning as. Examples of the fact that. Not by man's wisdom nor by a man's power. But by your spirit comes the knowledge of you. And that your words our spiritual words and that they are. Understood. By the exercise of our intellect but not.

By the power of our intellect but by the power of your Holy Spirit acting upon us. And so we ask now for the work of your Holy Spirit. We ask that the servant in the preaching and that the preaching itself might be faithful to the words on the page.

And that we might know by faith in what you say in your word and by experience of what you communicate to our souls. That it is Christ who speaks from heaven. And we ask that your same spirit would make our hearts fertile soil. And with the words that we hear would be words of eternal life that our spirit and life.

The implanted word, which is able to save our souls. And having so designed for your own worship that Christ thus would be glorified. And that his body is bride him. He cleanses by that washing of the water with the word. Would be done good. So here is as we raise.

To your ear these things that your word has taught us to pray which we ask in Jesus' name. Amen.

Please rise.

So we hear the word of God read Genesis 41. Beginning in verse 46 and reading through to chapter 42 and verse 9. These are God's words.

Joseph was 30 years old when he stood before Pharaoh. King of Egypt. And Joseph went out from the presence of Pharaoh and went throughout all the land of Egypt. Now, In the seven plentiful years the ground brought forth abundantly. So he gathered up all the food of the seven years which were in the land of Egypt and laid up the food in the cities.

He laid up in every city the food of the fields which surrounded them. Joseph gathered very much grain as the sand of the sea until he stopped counting for it was immeasurable. And to Joseph were born two sons before the years of famine came. Whom asana the daughter of Patty Farah priest of on bore to him.

Does a false call Joseph called the name of the firstborn manassa. For God has made me forget. Or my oil and all my father's house. And the name of the second he called Ephraim. Ephraim for God has caused me to be fruitful in the land of my affliction. Then the seven years of plenty which were in the land of Egypt ended.

And the seven years of famine began to come. As Joseph had said, The famine was in all lands, but in all the land of Egypt. There was bread. So when all the land of Egypt was famished? The people cried to Pharaoh for bread. And then Pharaoh said to all the Egyptians.

Go to Joseph whatever he says to you do. The famine was over all the face of the earth. And Joseph opened all the storehouses and sold to the Egyptians. And the famine became severe in the land of Egypt. So all countries came to Joseph in Egypt to buy grain because the famine was severe in all lands.

When Jacob saw that there was grain in Egypt. Jacob said to his sons. Why do you look at one another? And he said indeed I have heard that there is grain in Egypt. Go down to that place and buy for us there that we may live and not die.

So Joseph's 10 brothers went down to buy grain in Egypt. But Jacob did not send Joseph's brother Benjamin with his brothers for he said. Lest some calamity before him. And the sons of Israel went to buy grain and among those who journeyed. For the famine was in the land of Canaan.

Now Joseph was governor over the land. And it was he who sold to all the people of the land. And Joseph's brothers came and bowed down before him with their faces to the earth. Joseph saw his brothers. And recognized them. But he acted as a stranger to them. And spoke roughly to them.

Then he said to them. Where do you come from? And they said from the land of Canaan to buy food. So Joseph recognized his brothers, but they did not recognize him. Then Joseph remembered the dreams which he had dreamed about them. And said to them. You are spies.

You have come to see the nakedness of the land. So for the reading of God's inspired and inherent word, we rejoice to know by his own promise that he adds his blessing to the preaching of it. Please be seated.

How do you get past? Pain. Discouragement. Or bitterness. These things can be crippling. They can be blinding they can be debilitating. In fact, we learn from a very young age how to bring everything to a screeching halt. This is one of the reasons children one of the many reasons why what is commonly called a temper tantrum is so wicked.

Not only is it dishonoring not only is it indulging rash anger. But it also is a way of saying I am very hurt and I am very upset and that is the only thing that matters in the world right now to me. And I am going to say it so loudly and so sharply and so continually that it will become the only thing that matters.

To everyone else around me. It is a gross violation of the first commandment, isn't it? That instead of God being God and determining what everyone else will think about and do right now. Everyone else is going to come to a screeching halt until I get my way. Isn't that an awful thing children?

Put yourself in the place of God like that. Well, It's not just children who do it. Adults get. More internalized often. But we often do it to ourselves. I am hurt. I am disappointed. I am bitter. And that is all that I can think about. Many actually go to people and have conversations they pay for a conversation with someone who helps them talk about their pain and their discouragement and their bitterness because they recognize.

That they are unable to function. Because they are so focused on these things.

Well, certainly Joseph has plenty of pain that he has been through. And plenty that has discouraged him in plenty that he could be very bitter about. And now that he is in a position of power. There is the opportunity perhaps to indulge those things. His pain his loss his discouragement his bitterness.

But it is quite literally vitally the life. Of the entire region of nations at this time depends on Joseph being able to function.

And so in the course of our passage that is before us this morning and the Lord giving us some clues in the text. Especially with these two namings that we have Manasseh and forgetfulness frying double fruitfulness. And then the remembering of the forgotten brothers or house and especially the remembering of the dreams plural which we'll get to are that is important the Lord has given us in in this passage clues as to what especially we are to see here and that is that God has brought Joseph.

Through affliction to where he is precisely to give him what he needs in order to fulfill his calling at this time, he needs that holy forgetfulness. That is memorialized in the name Manasseh. He needs that hearty fruitfulness that is going to be memorialized in the name of Fryan. And he needs that hope full faith.

And I know precious homeschool children that it's actually HOPEE FULL. And yet we use that word in English in a way that is not sure not certain not confident but I mean it in the way that the Bible especially the New Testament word for hope means which is to be absolutely certain ahead of.

The time. So I have used poor English but good theology. Hope dash full FULL. Faith, these are the things that Joseph needed in order to operate as necessary in the plan of redemption as God was preserving this family through whom the Christ would come and God gave them to him by a glimpse of what God had done by his affliction.

Just as God gives to us every week as we come through the risen and ascended and reigning Lord Jesus to worship and as he sings. His father's praise in the midst of the assembly. And as he intercedes in the prayers and he addresses us from heaven and he brings us to table at his feast in which he nourishes us upon himself and gives us all of these glimpses.

Of what he has done. As we look forward to what he shall certainly complete doing exactly what we need exactly what we need each of us to function in the calling that he is assigned to us at the time and the plan that he has made. And so, how do you get past pain discouragement or bitterness?

These three things and it's not that it's easy. Sometimes when something is simple and someone says these three things you say, oh just three things and they sound so simple. Well, they may be very difficult to appropriate. They may have been commanded by God to spend a day doing every single week because of how repeatedly and continually you will need it.

Simple does not always mean easy. But it does mean clear. Praise God. And three things and these are not all the things. That we need but the three things that he presents to us here are this holy forgetfulness this hearty fruitfulness. And this hopeful faith. First then. Holy forgetfulness verse 51.

Joseph called the name of the firstborn Manasseh. Saying for God has made me forget. All my toil. And all my father's house. Says actually a pretty amazing thing that he is able to say here in verse 51 as we have been following along as the Lord has been bringing us along with Joseph if we haven't really thought of him as particularly unbelieving have we in fact if if you are like I have been as been studying to preach and hear preached these passages you and I might have thought wow.

Look at the faith that God gave Joseph. I wish I could have faith like that but it was just a couple of chapters ago and chapter 40 and verse 14 when he was saying to the cupbearer. But remember me when it is well with you and please show kindness to me and make mention of me to Pharaoh and get me out of this house many of you memorize that verse and many of you when you said your memory verse you said it like that get me out of this house.

For indeed. I was stolen away. From the land of the Hebrews. And so it was just two years prior to when he appeared before Pharaoh at the age of 28 11 years into his time in Israel and we don't know. Exactly when during the seven between the beginning of our text and verse 46 and the beginning of the famine.

Manassa is born but some time in that time Joseph has lost. This felt urged to get back to where he was before. And something that many of us need to lose because we've been in a season of life where things seemed well and then God has brought us through something and our thoughts tend to drift towards how to I get back there.

But Joseph here says not only that he's forgotten all his toil but also that he has forgotten all his fathers house and that probably does mean the whole complex of going back to where his father and his brothers are the the word house their meaning household the plan that's back in Canaan there were still almost certainly tent dwelling people at the time and when he talks about house he means getting back to my family getting back to the way that it was before.

And he has let that go and it is necessary for him to let that go isn't it because they are going to be saved that household that he has let go of is actually going to be saved by what he's doing in Egypt by his ability not to be obsessed with getting back but his ability to focus on what God has set in front of him there is a holy forgetfulness that comes from seeing what God has brought you through.

Now we heard Romans 5:6 through 21 as we began the worship this morning and there's an argument there that says while we were still sinners when I was not right with God through faith when I was not has adopted child yet having his spirit who calls me as I'm he already loved me he already came in the person of his son for me, he already died for me.

If God did all of that when I wasn't right with him how much more will he do for me now that I'm right with him if God did all of that before I was his adopted child how much more will he do for me now? And so there's a sense in which whatever else you have come through in your life and there's much to add to the gospel.

But you don't want to add any of it until you have taken hold of the gospel that's the main thing that the believer has been brought through and then in the course of your life as God keeps on using your affliction for good and using the next deflection for good and using the next affliction for good and you see him piling those things on he develops for you that.

Holy forgetfulness. Where you're not clinging to or trying to go back to something. But you are clinging to the God who brought you through it and to the purposes for which he did and the purposes that he has declared in Christ for which he is doing whatever he is doing.

In your life right now. And so he has been enabled to forget the pain of the past in order to function in the duties of the present. Look if you will at verse 46 Josephus 30 years old when he stood before Pharaoh King of Egypt. And as soon as he says Joseph was 40 years old, sorry Joseph with 30 years old we all remember chapter 37 the opening verses Joseph was 17 years old.

It's an age marker that carries our minds back to the last age marker we were given. We are going back but Joseph doesn't go back does he? Because God has given him this forgetfulness the E memorializes in the name. Manasseh, he's able to go forward and Joseph went out from the presence of Pharaoh and went throughout.

All the land of Egypt. Joseph now has been lifted to. The one who's in charge of all of Egypt. So we heard last week in God's lifting up of the lowly which he does to all who have been lowly in Adam has held deserving and are lifted up to heaven to be seated with Christ through faith in him.

Joseph has been lifted up into the top of Egypt. He has all of the chariots of Egypt that the other cultures, you know, scrimp and save enough silver to buy one. Here's all the chariots of Egypt to his disposal. There's gonna be seven years of plenty. They haven't started yet, although he said when he was standing in front of Vero from his presence, he's leaving in verse 46 that it's going to happen in a short time.

Well, it's only a three or four day chariot, right? To where his family is. He could have if he was still holding on to this. If that was his focus could have gone home said hey. Dad. I'm still alive those guys tried to kill me. You should do something about it got to go save the world bye.

But he immediately dives into what by God's providence and God's revelation in his giving pharaoh the dreams and his giving to Pharaoh to put Joseph where he is he immediately dives into what he needs to do. He goes out from the presence of Pharaoh verse 46 and into all the land of Egypt.

Because that's his place of responsibility now. He's able to leave that behind. Some of you are going to need to do this, especially in your marriages. There are going to be things that you feel are unresolved. From the family that you are leaving. And you are going to want to engage in those things.

But you need to be and I know this is a cliché state statement but it is true. You need to be where God has put you and do what you have been called to do there. So right there in Genesis chapter 2 a fault a man shall leave his father and mother to cleave to his wife.

Indeed it is something that we have to do in our Christian lives. When we come to God with all of our sin and all the hell that we deserve and He takes it from us through faith in Jesus and he gives us Jesus' righteousness and the guarantee of that perfect holiness and perfect happiness forever that we will enjoy when his work in us is finished.

There is often much from our former life that we really want to stay engaged with. Ties that we can no longer have entertainments that we can no longer enjoy. Things that are not compatible with our new identity and our new calling. We just sank in Psalm 45 about the bride of the King who is the church of Jesus Christ.

Forget the house you came from. Have that holy forgetfulness to see what that God has brought you into and what he wants you to do now.

The ability to forget the pain of the past. As part of the ability to function and the duties of the present. In fact, we're to forget not only the pain, but to some extent the pleasure of the present. Romans 8 verse 18 and second Corinthians 4 verse 17.

Two verses that are close enough that sometimes well I won't project the preachers failings upon you but you start quoting one and you accidentally finish with the other. Romans 8 verse 18 for I consider that the sufferings of this present time are not worthy to be compared with the glory, which shall be revealed in a second.

Corinthians 4 verse 17. For our light affliction, which is but for a moment is working for us. A far more exceeding and eternal weight of glory. You see the infinite glory and the eternal glory it doesn't just dwarf your affliction your pain, it also dwarfs, whatever earthly pleasure you might have.

So this whatever you are enjoying is not God himself in his good gifts, it's too small. You were created to enjoy him you were redeemed to enjoy him, that's why in affliction is worth whatever he is doing through it because he's using it to give you to enjoy him.

And that's why any pleasure apart from him isn't worth having. Because it is infinitesimally small. Compared to that enjoyment of him that you have been created and redeemed to have. Whether it's enjoyment of the circumstances or even enjoyment of those good things that he has done in you Philippians chapter 3.

Philippians chapter 3 beginning in verse 12, not that I have already attained nor that I'm already perfected but I press on that. I may lay hold of that for which Christ Jesus also has laid hold of me brethren. I do not count myself to have apprehended but one thing I do forgetting those things which are behind and reaching forward to those things which are ahead.

I press toward the goal for the prize of the upward call of God in Christ Jesus. Therefore let us as many as our mature have this mind so many of us want to arrive at spiritual maturity in the apostle says it's an indicator of arrival at spiritual maturity to believe that you haven't arrived.

And if in anything you think otherwise God will reveal even this to you nevertheless to the degree that we have already attained let us walk by the same rule let us be of the same mind and you see now why God calls our attention to our redeemer in glory that we may actively lay hold of him who is living and reigning and sitting is because the upward call of God in Christ Jesus is that forward call to a glory that we will one day have impermanence and fullness but which we can only have now in these tastes.

On the Lord's days and in the Lord's day assemblies. Indeed if we were going to go back to Romans 8 and we're going to go back to second Corinthians 4 and we're to read about those momentarian light afflictions and the eternal weight of glory he goes on and each of those passages you have to skip the chapter number that gets in the way in second Corinthians 5 to the groaning that we have.

As the affliction gives us this holy forgetfulness to strain forward. Grown with desire. For that to which we have been called. That's something that pleasure doesn't ordinarily do for you. When things are going well in your life and things are going according to your plans and the bank account is full and the friends are all saying nice things about you and all the news seems good.

You generally don't say. I am groaning for the resurrection. When I will have that glorified body to be matched to my perfected soul so that I can enjoy God fully forever. And yet we need that holy forgetfulness. Even. From the attainments that God has given us so far.

So the first thing that God gives Joseph here. Is that holy forgetfulness to strain forward to his greatest duty, which is not even. Not even to run the food program for the nation of Egypt. But to lay hold of the seed of the woman who crushes the serpent's head and the seed of Abraham in whom all the families all the families of the earth would be blessed.

And we have a looking forward to that. And that brings us to the Holy fruitfulness. That is the great fruitfulness. It's literally, you know fruitfulness in terms of grain a fruitfulness that the passage makes sure to tell us that even the Egyptians with all their math and pyramid building mathematical and technological know-how that has spawned innumerable how did they do that series on television which they suggest things like aliens?

Even those Egyptians with that math. They give up counting the grain. Just throw away the records too much. We don't have the calculus to go as fast as the fields are going. Oh the hearty fruitfulness. It starts not with the grain in the the storage facilities. It starts with the diligence.

We noticed that he lost no time and indulged no distractions. He we already mentioned his not going back to his family. So let's get to the next one. The wisdom of verse 48, so he gathered up all the food of the seven years which were in the land of Egypt and laid up the food in the cities.

He laid up in every city. The food of the fields which surrounded them. You know that federalism and. Local administration of government. Isn't something that man invented on his own. It's from the Bible. It's from the spirit. Odd. Pharaoh noticed Joseph to have and was the reason he said none of the other wise men in Egypt can have this job we need this one because he's going to do things like.

Instead of one main centralized facility. We're going to have storage facility in every single city. And they are going to bring in from their fields to their storage facility so that they can see what is being stored up for them and as they see how much it is, they won't say oh well that's too much because it might go over here to depend.

He is or it might go over there to Goshen. They will say the feminist coming this is the stuff that's going to feed our families. And in fact, there is some implication. In the way verse 54 leads into verse 55 and there's 56 that the people themselves stored up beyond what was being put in their city.

The seven years of famine began to come as Joseph has said the famine was in all lands, but in all the land of Egypt, there was bread. This is before they go to Pharaoh. This is before the famine becomes severe in Egypt when it says in verse 56 the famine became severe in the land of Egypt, so the all the countries came to Joseph in Egypt by grain because the famine was severe in all lands there was even a delay in the severity for the Egyptians that contextually seems to be through Joseph deciding to implement the plan locally.

People take responsibility when it's for themselves. Many of you have probably read a Plymouth Plantation and there attempt it kind of centralized work and universal disbursement. So his hearty fruitfulness was seen not only in his diligence that he lost no time in indulgence attractions but also in his wisdom for planning it in this local administration sort of way.

And then we see God adding the fruit of the result, which is not always guaranteed is it? But God gives him this fruitfulness as well. And this case it goes according to Joseph's plan in your case, it might not. Even if you are diligent and even if you are wise ecclesiastes in proverbs warn you.

Wealth sprouts wings and flies away. And you do not know what does Hester may get in the way of how you have planned it coming to pass. But the God who gives you the diligence and the God who gives you the wisdom gives you not the imperfect results that you had desired but the perfect results that he has decreed.

So you look to him for the wisdom and you look to him for the diligence and you carry out those things and it doesn't happen according to your plan. Do not cry out as if God has failed you. Because the one who gave you the wisdom and the one who gave you that the the diligence is also giving you the fruitfulness of what he has planned.

Indeed Joseph is fruitful in every area of his life his work as we have seen and the the benefit although it starts locally goes global in verse 57, doesn't it? God blesses him in his vocation, he blesses him in his family. Joseph isn't just rejoicing over the food accumulation program going well his rejoicing in a son.

His rejoicing in another son. Long after the economic ups and downs of Egypt are forgotten, there's the tribe of Manasseh and the tribe of Ephraim sorry, it's a duel doesn't matter to any of you.

Did you know that the equivalent of an entire tribe of Israel is Egyptian? Halves of two twelves make one twelfth. This. Special pleasure in that if in God's providence, you're a hundred percent. Egyptian. Even the even the Arabs when they invaded and thought that they were obliterating the native peoples of Egypt.

Well jokes on them. Ishmael's mom was Egyptian and he married an addiction so they're all three quarters. Egyptian.

He's rejoicing multi-generationally. He's rejoicing over these tribes of the children of Jacob. That this asanath before she was given to him as wife by Pharaoh before she came under him and was led by him. To trust in the Lord and seek that holy seed that belongs to the Lord suddenly, she is the mother of a sixth of Israel.

Isn't that marvelous? You thought he was fruitful when it was producing uncountable grain. And yet it is those uncountable children of God like the sand and the seashore and the stars and the sky. That are the uncountable ones with whom God is particularly obsessed. So he's not just fruitful in his work.

He's fruitful as family. He's also fruitful in his faith and this brings us from holy forgetfulness and hearty fruitfulness to hope full faith. Because first of all his you can see that he's full of hope because of the way he's interpreting his life theologically. He doesn't just say I have forgotten verse 51 he says God has made me forget.

He doesn't just say I have become fruitful verse 52, he says God has made me fruitful. He's interpreting what happens in his life as the work of the living God. He is living walking the faith. And this is something that affliction and God's bringing us out of it teaches us to do.

To see in all of our life everything that he used to bring us up to trusting in Jesus everything he's done after we trusted in Jesus until he has made us completely like Jesus as the work of the God who was aiming at that before time began. Predestining us to be conformed to the image of his son so that he would be the firstborn among many brethren.

So that every one of you is to become a little theologian in a way that the unbeliever wouldn't understand. Is it God did this and God did that and God brought me to repentance from this? God gave me the grace to do that and it didn't work out like I thought it would but God gave this fruit that I had no idea he was going to do.

You become a hopeful believer you have he gives you this hope full faith to interpret your your life theologically and to see fulfillment when it comes Joseph saw his brothers verse 7, he recognized them. Verse 8, he recognized his brothers verse 9, he remembered the dreams. Which he had dreamed about them.

He sees the fulfillment of God's goodness to him. He doesn't say I have arrived. He remembers it's God who has done this. Often we don't remember we're focused on the things that God has not yet fulfilled. We don't see what he's doing this is. A dreadful fault of the preacher.

He sees all that God has done. And all of that is in front of him, but all he can see is what God has not yet done. Those in whom it does not seem to be going well those children who do not seem to have come to faith or are not growing or with whom there is a problem that area of my sanctification that is still a miserable struggle.

But one of the things that God does by bringing us through affliction and training us to be these theological interpreters of our lives through hopeful faith is to look at things like he's that he's doing and to appreciate what he has done and not to take it for granted.

And to remember that he who has done that. Is the same one who has promised all these other things. And so rejoicing over and thanking him for what he has done. I will trust him for and rejoice over what he has not yet done.

Well not take the time of just commend it to you take that first half of Romans 5 and see how. God has done something for the apostle. But the bulk of his joy is over things that he has not yet done. Because of how certain it is because the same God does both.

And the future is no less certain to God than the past. Hope full faith in fact and Lord willing in two weeks time will take this portion together in the rest of the chapter. Part of that hopeful faith is desiring others to come to the same faith. Joseph is not taking revenge on his brothers in chapter 42.

There's still afraid in chapter 50 that he's gonna. Which is kind of ridiculous because he could have annihilated them in fact in a couple of sermons, they're gonna be worried that he's after their donkeys. Before they know that it's he.

What he wants is the repentance. He wants them to turn from the self-serving sin in which they don't bling to what God has promised in his redemption. Those who live by hope and what God has promised in Jesus Christ want those whom they love to live by the same hope.

It is not mean spirited and bad family form. To evangelize at extended family gatherings. It is an indication that we have not yet begun to grasp the greatness of what God has given us. Or. That we don't really love. Those with whom with gathered. If we are not looking for some wise pointed way.

To present the redeemer. To turn them from their sin to get them to say. Surely we are guilty. Did we not hear the way he pleaded with us? And what is God doing to me now?

So, What does God use the affliction through which He has brought Joseph to produce. So that he can function in the calling to which he has brought him in our passage. God uses that affliction, he'll use your affliction dear believer. To give you holy forgetfulness. To give you hearty, fruitfulness and diligence and wisdom and results in work and family and faith.

And use it to give you a hope full faith that sees what God has done interprets it rightly. And is sure of what God has said that he will do. Now, He brings us to the feast. The table has laid before you. He commands you to eat and remembrance of him.

He commands you to drink and remembrance of him. He shows forth his death, but it's not a backwards looking showing forth of that death is it? It's a showing forth of his death until he comes. It is a certainty of what he has done. To provoke you to that holy forgetfulness so that you strain forward to produce in you hearty fruitfulness in which you serve him.

And to strengthen that faith that you have that certainty. Not only of what he has done. Of about what but of what he will have done when he has finished. So does come to the feast where Christ brings us to his own table to seal and to strengthen all of these unto us.

Let's pray.

We thank you. Father for what you. Did. In and four and threw Joseph by bringing him through these afflictions. We thank you that you have brought us through many afflictions some of us and. For us who come to you through Christ, you will bring us through every affliction. We thank you for Christ whom you brought into the world through what we have been reading and thinking about this morning.

And that he sits at your right hand even now. We thank you Lord Jesus. That you are active in our worship. And we pray that your spirit whom you pour out would stir us up. So that the hearing that we have just now offered would be mixed with faith in us who believe so that when we have ceased from our works as you have ceased from your earthly works.

We shall enter that rest to which we strain. And we ask it for your glory. And we ask it in your name. And your people here say. Amen.