

## Genesis 46:31–47:12

### *Blessed to Bless the Nations*

**Main idea:** The world's actions are blessed to us by our God in His providence, and it is especially so that we can glorify Him by being a blessing spiritually to all the world.

<sup>31</sup>Then Joseph said to his brothers and to his father's household, "I will go up and tell Pharaoh, and say to him, 'My brothers and those of my father's house, who were in the land of Canaan, have come to me. <sup>32</sup>And the men are shepherds, for their occupation has been to feed livestock; and they have brought their flocks, their herds, and all that they have.' <sup>33</sup>So it shall be, when Pharaoh calls you and says, 'What is your occupation?' <sup>34</sup>that you shall say, 'Your servants' occupation has been with livestock from our youth even till now, both we and also our fathers,' that you may dwell in the land of Goshen; for every shepherd is an abomination to the Egyptians."

<sup>47:1</sup>Then Joseph went and told Pharaoh, and said, "My father and my brothers, their flocks and their herds and all that they possess, have come from the land of Canaan; and indeed they are in the land of Goshen." <sup>2</sup>And he took five men from among his brothers and presented them to Pharaoh. <sup>3</sup>Then Pharaoh said to his brothers, "What is your occupation?"

And they said to Pharaoh, "Your servants are shepherds, both we and also our fathers." <sup>4</sup>And they said to Pharaoh, "We have come to dwell in the land, because your servants have no pasture for their flocks, for the famine is severe in the land of Canaan. Now therefore, please let your servants dwell in the land of Goshen."

<sup>5</sup>Then Pharaoh spoke to Joseph, saying, "Your father and your brothers have come to you. <sup>6</sup>The land of Egypt is before you. Have your father and brothers dwell in the best of the land; let them dwell in the land of Goshen. And if you know any competent men among them, then make them chief herdsmen over my livestock."

<sup>7</sup>Then Joseph brought in his father Jacob and set him before Pharaoh; and Jacob blessed Pharaoh. <sup>8</sup>Pharaoh said to Jacob, "How old are you?"

<sup>9</sup>And Jacob said to Pharaoh, "The days of the years of my pilgrimage are one hundred and thirty years; few and evil have been the days of the years of my life, and they have not attained to the days of the years of the life of my fathers in the days of their pilgrimage." <sup>10</sup>So Jacob blessed Pharaoh, and went out from before Pharaoh.

<sup>11</sup>And Joseph situated his father and his brothers, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded. <sup>12</sup>Then Joseph provided his father, his brothers, and all his father's household with bread, according to the number in their families

### **Introduction**

The oddness of the interview in 47:7–10.

#### **1. The government blessing that establishes the context**

- a. Sandwiching the odd interview is Joseph's plan for settling the family (46:31–47:6), and the carrying out of that plan (47:11–12).
- b. The Lord uses Pharaoh to provide separation (v31–34)
- c. The Lord uses Pharaoh to provide pasture (v1–4)
- d. The Lord uses Pharaoh to provide additional employment (v5–6)
- e. The Lord uses Pharaoh to make a hated people into a favored people for a time.
- f. Application: recognition and gratitude; the Lord is always blessing you through the civil government—and sometimes that even takes the form of liberty or even favor and property.

#### **2. The covenant blessing that surprises the government**

- a. A surprising beginning, v7. Jacob's surprising opening.
- b. A surprising question, v8. Pharaoh's surprising response to being blessed (cf. Heb 7:7). Now beyond all contradiction the lesser is blessed by the better.
- c. A surprising conclusion, v10.
- d. A surprising answer, v9. Jacob's answer recalls not just longer lives but covenant promises. And, it clues us into why he has so much confidence before Pharaoh. His life is a "sojourning" between promises (12:2, 18:8, 22:18, 26:4) and fulfillment (cf. Matt 28:18–20). Jacob has that "I will bring you up again" hope from 46:4. Pharaoh's "light and momentary" authority and prosperity are not to be compared to what Jacob has, and what Jacob's Redeemer has to offer.
- e. Application. How much more is your hope! The Lord Jesus goes with you, and the Lord Jesus will bring you up again. Matthew 28:18–20. <sup>18</sup>And Jesus came and spoke to them, saying, "All authority has been given to Me in heaven and on earth. <sup>19</sup>Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, <sup>20</sup>teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age." Amen. Therefore, how much more ready you ought to be to give surprising blessing to those who have need of that hope!
- f. Application to the table: cementing hope to spur evangelism.

### **Conclusion**

The world's actions are blessed to us by our God in His providence, and it is especially so that we can glorify Him by being a blessing spiritually to all the world.

**(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](https://tinysa.com/hopewellarp))

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Please turn a copy of the word of God. To Genesis 46.

Genesis 46 our portion this morning is verses 31 Genesis 46 31 through chapter 47 and verse 12, let's come before him together in prayer to ask for his help in hearing his word read and preached.

Our father in heaven you have. Been pleased to glorify your son. Who gave himself for us. And. Who gives himself to us. Through faith. By working in us what is. Well pleasing to you both in our willing and in our doing. We come now to. Hear your word, read and preach.

Indeed this is a great part of what you have given us as a means by which we work out our own salvation. We confess that we do not have in us the. Spiritual resources to do we even with proper fear or trembling. Physically mentally we are easily distracted. Our hearts are not easily stirred up towards you.

Submit to your words to be convinced of what you say to obey what you command. So we pray oh God that. You would mercifully work now in us as we seek to obey you even by your grace. And by the knowing of Christ. Glorify yourself in the preaching we ask in Jesus name.

Amen. Let's rise as we hear the word of God read.

Genesis 46 verse 31 through 47 verse 12, these are God's words. Then Joseph said to his brothers and to his father's household. I will go up and tell Pharaoh and say to him my brothers and those of my father's house who were in the land of Canaan have come to me and the men are shepherds for their occupation has been to feed livestock and they have brought their flocks their herds and all that they have.

So she'll be when Pharaoh calls you and says, what is your occupation you shall say your servants occupation has been with livestock even from our youth even till now both we and also our fathers that you may dwell on the land of Goshen. For every shepherd is an abomination to the Egyptians.

Then Joseph went and told Pharaoh and said my father and my brothers their flocks and their herds and all that they possess have come from the land of Canaan and indeed they are in the land of Goshen. And he took five men from among his brothers and presented them to Pharaoh.

Then Pharaoh said to his brothers, what is your occupation? They said to Pharaoh your servants or shepherds both weed and also our fathers and they said to Pharaoh we have come to dwell in the land because your servants have no pasture for their flocks for the feminist severe in the land of Canaan.

Canaan now therefore, please let your servants dwell in the land of Goshen. Then Pharaoh spoke to Joseph saying your father and your brothers have come to you the land of Egypt is before you have your father and your brother is 12 in the best of the land let them dwell in the land of Goshen.

And if you know any competent men, among them, then make them chief herdsmen over my livestock. Then Joseph said in his father. Jacob and set him before Pharaoh. And Jacob blessed Pharaoh. Pharaoh said to Jacob how old are you? Jacob said to Pharaoh. The days of the years of my pilgrimage are 130 years few and evil have been the days of the years of my life, they have not attained to the days of the years of the life of my fathers in the days of their pilgrimage.

So Jacob blessed Pharaoh and went out from before Pharaoh. And Joseph's situated his father and his brothers and gave them a possession in the land of Egypt in the best of the land in the land of Ramses as Pharaoh had commanded. And Joseph provided his father his brothers and all his father's household with bread according to the number in their families.

The sends the inspired and an errant this ends the reading of the inspired in an errant word of God, please be seated.

Sometimes the Lord calls us calls our attention in a portion of his word to a specific part of it by how oddly it sticks out or internally within it how oddly arranged it is or something surprising in the way that it is presented what we have in front of us this morning has both of those versus seven through 10 of chapter 47 stick out because they don't really fit the, Flow of the narrative the flow of the history as it is told here the whole of Genesis 46:31 through 46 12 and in fact we could go on 46 12 as a transition verse Joseph providing bread for his family and then what happens to the wealth of Egypt in order to obtain bread that isn't happening to his family and we'll deal with that next week, but in the flow of the narrative especially what we have in front of us today, the primary thing is the plan.

To make it very clear to Pharaoh what it should look like what it is that he should do and where he should put them where they already are and where Joseph suggests to him and where where Joseph tells them to say to request to be so that when Pharaoh decides on it, he can at least make presentation like it was his idea but we all know that Joseph had planned it and was very careful and executed the plan and that's how the Israelites ended up.

In. In the land of Goshen and the right part of the land. So there's the there's the plan and there's the execution of it and verses 7 through 10 are just not part of that verse 11 could have picked up a very easily very well right after verse 6.

Pharaoh said to Joseph saying your father and your brothers have come to you the land of Egypt is before you have your father and brothers dwell in the best of the land. Let them dwell in the land of Goshen. And if you know any competent men among them, then make them chief herdsmen over my livestock.

And Joseph situated his father and his brothers and gave them a possession in the land of Egypt in the best of the land in the land of Ramses as Pharaoh had commanded. That's the the flow of the narrative. That's the flow of the history. That takes care of the primary concern in the story of what is going on in this portion of Genesis.

But interrupting that and therefore sticking out a little bit by the Holy Spirit's design of this portion of Scripture and is this interview with Pharaoh? And the interview itself is really weird. It has a surprising beginning surprising middle surprising end and when you're done you look back and you see the thing as a whole he say well that was odd.

And the Lord does this not just so that you can say oh that was weird. It's to make it stick out to call our attention to something important that is going on in the dialogue between Pharaoh and Jacob Pharaoh and Israel. And so we'll get the context we'll we'll consider what's going on in

the in the passage as a whole as the Lord is taken care of his of his people here and then we'll consider that odd conversation in that context that's been established.

Now, the context is God using the government of Egypt to bless his people and in this case to bless his people materially and preserve. And prosper them in the famines true that God uses government to bless his people in many ways often in the history of the church is used government to bless his people in weaning them off dependence upon and delight in the pleasures of this life and this world and that too is a blessing of another kind.

Now, but it's not the blessing that the Lord is providing through Pharaoh here. And that's important because of how it relates to what we'll see is the theme of Jacob's. Interview with Pharaoh and that is that it's really Pharaoh who needs God's blessing and that it is the people of God and the promise of God and especially the Christ who is the center and in whom all the promises of God find their yes that by whom Pharaoh himself needs to be blessed.

And so will consider the passage under those two main ideas this morning first the government blessing that establishes the context and then the covenant blessing that surprises. The. Government and surprises us and our consideration of the passage. So first the government blessing that establishes the context. The Lord uses Pharaoh to provide separation for his people.

I'm sorry new water bottlenose straw had to figure it out. The Lord uses Pharaoh to provide separation for his people. Now, this separation is very important. This is part of what God is actually doing for the Israelites by having them in Egypt at this time. He's not just providing them bread in the midst of the famine.

He's getting them away from Canaanites. He's getting them away from women like like Ruben married and then married his sons off to and the sorry not to Ruben Judah married and married his sons off to and the the way that ended up. With her and Onan and Tamar and that entire situation and Simeon who of whom it will be said that movement was just said in the genealogy leading up here that he married a Canaanite woman.

These are the people whom the Lord already told to Abraham way back when he called him into the land that the Lord was going to was going to destroy them and that their sin was not yet complete and that that's why there was going to be this 430. Years of the people of Israel the children of Abraham wandering in Canaan and in Egypt.

So the Lord was already providing a separation by bringing them to Egypt, but now within Egypt God provides his people a separation from the Egyptians and we see how necessary it is because as you read the rest of the Old Testament you find out they picked up a lot of the idolatry of the Egyptians they still identified way too much with Egypt as a spiritually harmful thing for them.

Is it one of the things that? That is a concern for us that although we are in the world that we would be not of the world that we would be a holy people set apart unto God that our desires are motives our goals are morals our our thinking or understanding that all of that would come from God and His Word and therefore if we want to live that blessed life and in imitation of our Lord Jesus and in union with him, we will not walk or stand or sit and in the seat of the, Seat of the skull for the way of the wicked and and so forth.

It's something that's very important for you children that I'm sure your parents have talked to you about the difference between those whom you have as acquaintances and those whom you have as those close friends with whom you are having this this mutually building and and shaping relationship walking together with the Lord Jesus Christ and how the close friend needs to be the one with whom you are walking together that the people of God are light and they are not to have fellowship with.

Dark. Is the sons of God should not have their fellowship with the sons of Lyle. And so it's an important thing for for the people of God to have this separation. Now, thankfully the Egyptians thought the same thing. The the Egyptians thought it was important for them to have separation from lower class dirty smelly shepherds.

This is not a new prejudice. Perhaps in in our congregation here, we probably have more of the rural agrarian type and and there is this cultural divide that seems to span all Hs and all cultures between the city slickers and the salt of the earth. Dirt under your fingernails Farmer and we certainly have it here.

Joseph gives the clue in verses 31 through 34 one of the things that. Is going to make this plan work is. Shepherd every shepherd every shepherd is an abomination to the Egyptians. Now, I.

That sounds like something bad for them but it's actually very good for them. It's the explanation of this is guaranteed to work. There's nobody in Goshen Goshen is where all of the herds and flocks are kept. That's where the shepherds are that's where the animals are we find out later in the passage that even Pharaoh's animals are there.

He says it's guaranteed that we go in I'll go up and I'll say to Pharaoh verse 31 my brothers and as my father's house. In the land of Canaan have come to me and that you can you can hear the. The repetition here. He will say in chapter 47 verse 1 my father and my brothers are flocks in their herds and all the they possess have come from the land of Canaan and then her Canadian every you want to say it and then verse 5 then Pharaoh spoke to Joseph saying your father and your brothers have come to you.

So Joseph is planning out how Pharaoh is going to decide. And when he finds out that they're already in Goshen and that's their their trade the when they request the land of Goshen where they already are verse 4 then Pharaoh will obviously decide for for you to be in the land of Ghost in the land of Egypt as before you have your father and brothers dwell in the best of the land let them dwell in the land for chapter 47 verse 6 of Goshen.

Um, what a wise decision you great and wise ruler and leader that you picked the land of Goshen for the Israelites. So in the in the in the flow the context the first thing we see the Lord you using Pharaoh to provide his people is the separation. Every shepherd is an abomination to the Egyptians that's one of the reasons why it's going to work and it's a very important reason for his people.

The Egyptians are idolaters. If we ever go through the opening chapters of Exodus together, And and get to walk through the plagues that the Lord sends upon Egypt and how he's judging a different Egyptian deity and sometimes a couple of deities at one time in each of the plagues of Egypt.

They need to be separated from the idolaters. It's a provision that he is giving his church. And that's something that we should not shrink from in the Lord's Providence, he gives that to his church where the culture becomes more to. Distinct from the church where the view of the world those outside of the church becomes more distinct more separate and it may become more painful and uncomfortable for the Christian to exist in and function in a cultural like that, but if the Lord provides you a separation to crystallize the distinction for you.

That is a provision for him that is a separation and and if you find yourself already in a place where I think, I think it does not take too much observation and discernment to say where it says every Christian is an abomination to the Americans. Then perhaps the Lord is providing for you dear Christian a separation.

Maybe not a physical separation but a separation nonetheless which will be a mercy to you and to your children that you not be sucked into the false American deity is and the false American morality in the same way that the Lord was providing for his people here that they would not be sucked into the false religion of the Egyptians for which God was going to destroy then just as he has already declared by this time in Genesis his intention.

To destroy the Canaanites for their false religion. So the Lord used Pharaoh to provide separation and sometimes he uses government for us to do the same thing. The Lord used Pharaoh in this case to provide additional employment, sorry pasture was the next one. The Lord used Pharaoh to provide pasture for them.

Pharaoh had told them not to bring their things. He said, don't worry about bringing anything back the best that Egypt has to offer will be yours. But Joseph had instructed and Jacob did bring in the whole family brought back everything that they had Joseph went and told Pharaoh and said my father and my brothers their flocks and their herds and all that they possess have come from the land of Canaan O'Farrow most wise and ruler who has put me in charge of things and is now considered the savior of Egypt as we'll, We'll continue to see in the next passage that there's this logistical problem my my family has come and they've got lots of stuff and a lot of their stuff needs to eat and it needs to eat the kind of stuff that's in Goshen whereby the way they happened to already be my father and my brothers are flocks and they're herds and all that they possess have come from the land of Canaan and indeed they are in the land of Goshen, oh that's wonderful.

Joseph also is wise enough. To know which of the brothers you should let talk in front of the ruler of all Egypt just as if you have multiple children in your family, I'm sure there's some family awareness of which ones should be sent to the mayor or the governor or the president or the elders or you know, which one you're pretty comfortable with having be the family representative and which one you're thinking, you know, we are definitely not sending us a car yeah, he always.

Says something he shouldn't have gives away information says it in the wrong way. I don't know why we're picking one on as a car maybe because none of you are named as a car, it doesn't even tell us which five men it just tells us that Joseph was selected it's part of the setup of the whole thing of the wisdom and effort that is being put into making sure that the family that the people of God end up in Goshen in this particular case, it is important because they need pastures.

Gives them gives Pharaoh the logistical problem and then he picks the five that are going to be the best ones who can follow the instructions and do it the right way he took five men from among his brothers presented them to Pharaoh Pharaoh said to his brothers, what is your occupation?

They said to Pharaoh, of course Joseph is prepared them for this your servants are shepherds both we and also our fathers and they said to Pharaoh we have come to dwell in the land because your servants have no pasture for their flocks so we didn't have that the particularly mentioned before at the end of chapter 46, but there is the implication here is probably something that Joseph had specifically said to the five right he gets the five.

This is okay now you are gonna be the ones that go in go into talk Goshen is where the pasture land is we're trying to get fair to do this it's certain that's gonna work but it's gonna be helpful if when you go in there you emphasize that the flocks need pasture and then and then Pharaoh will know well we better put them in Goshen so your servants have no pasture for their flocks for the feminist severe in the land of Canaan now, therefore, please let your servants dwell in the land of Goshen.

Ats so the Lord used Pharaoh to provide for them pasture for their flocks that God had provided much for them and God provided the means in this case in order to of maintaining that which he had given them. Lord use fair to provides separation he used ferrit pastor he even used Pharaoh to provide additional employment.

This one at the end of verse six actually seems as far as we know in the text to come directly from Pharaoh and Pharaoh spoke to Joseph saying your father and your brothers have come to you the land of Egypt is before you have your father and brothers dwell in the best of the land let them dwell in the land of Goshen so far.

Pharaoh is saying words that Joseph is putting his mouth. Joseph has put those words in Pharaoh's mouth directly. Joseph has put those words in Pharaoh's mouth through his other brothers, but really we hear just Joseph a up until this point don't we but the heart of the king is in the hand of God directed like water whichever way he will and Joseph sorry not to as a pharaoh goes off script here and the Lord uses pharaoh to provide even more and if you know any competent men among them then make them chief herdsmen over my livestock.

In in difficult times government employees will be the ones who really have the best jobs or best taken care of so if you're passing another two trillion dollar bill and you're already 29 trillion dollars in debt you give every American give you put in it for every American 1,400 dollars, but you put in for the government employees.

14 weeks of of working from home or just staying home at 14 hundred dollars per week and so it's about to get tough in Egypt right now and the Egyptians have. Little that they can do they've already been moved into the cities because they're not working the fields because the fields aren't being worked.

We're going to find out that the priests, you know, the other ones if you have a dozens of deities, then you need a large number of government sponsored priests to make sure all the deities are taken care of and we'll get to that next week, but after the priests there's also the Israelites who are not only in the best of the land who not only are in the pasture land and whose herds and flocks are going to be taken care of.

But who are now going to also be on the Egyptian payroll of the household of Pharaoh as they take care of Pharaoh's flocks. The Lord is is heaping up his provision for his people. The Lord uses Pharaoh even to make a hated people here an abomination into those who they might be an abomination to the Egyptians but as far as Pharaoh is concerned, they are the favored people at this period of time.

It would have been. It would have been something that really struck the Israelites who came out in the time of Moses who first received the book of Genesis to to think about how at one point in time the Israelites were the most favored by the throne in the land of Egypt before this other pharaoh arose later who did not know Joseph and they became the hated slaves who were the government problem.

So the Lord here is blessing his people. Through Pharaoh and through the government of Egypt by providing them separation by providing them pasture by providing them additional employment and for by even putting them into a favored class above the Egyptians when really the Egyptians as a whole considered every shepherd and abomination.

And primary application here isn't that complicated. It's just recognition that whatever else men do. Doing God is doing his people good and to be grateful to the Lord the Lord is always blessing us through civil government. He's blessing us through the civil government when it's faithful when it's faithful to him and favorable towards us and he's even blessing us through civil government when it is not only restraining some forms of evil but even being used by God to chase an and discipline us.

The Lord loves his children and he treats them as sons and, And often when the government is wicked God is whenever the government is wicked God is still blessing his people through the government in other ways, but when it comes in in this way and the and the Lord blesses you through those whom he said over you.

He gives you uncommon favor in their eyes who are to be grateful. And we have had a long many generations of God being merciful to us. And providing us liberty and prosperity and yes prosperity has had bad spiritual consequences because of the way that we have responded to it and we are destroying our own liberty as a nation because we have we have abused with the Lord has given us and lived and lived for this world and that is something that Jacob is actually about to confront Pharaoh with whether we whether Pharaoh is, Able to see it or not we are going to see it in a moment but we must respond well to when the Lord blesses us with liberty when the Lord blesses us with prosperity and so we should recognize that it is the Lord who is doing it just as Joseph was pulling some strings and then we see the extra at the end of verse 6 that the Lord is the one who blesses us and so we need to recognize that we need to be grateful for that and then, When when the liberty and the favor are removed we still need to be grateful to the Lord for his goodness.

Even when that time comes well that's the context that's the the context that or the government blessing rather that establishes the context but when we come to verses 7 through 10 in in chapter 47, we find a covenant blessing that surprises the government it's it's a surprise in the text it interrupts the flow of the text as we've said when in chap in verse 7.

Sorry in verse 7 and then Joseph brought in his father. Jacob and said him before Pharaoh. Now what kind of response do you think people ordinarily have when they come before Pharaoh? What are they usually do? They usually and we've seen it a couple of times come in and they fall on their faces we have even heard just a few verses ago with these trained presentations that Joseph got his brothers to make what did they call themselves when they were talking to Pharaoh.

Your servants, yes your servants your servants, well Joseph brings his father and sets him before Pharaoh and what does Jacob first do it's a surprising beginning in verse seven. Joseph brings his father before Jacob sets him before Pharaoh and Jacob blessed Pharaoh. Now we live in kind of an upside down culture.

Some. 23 years ago, when I first came to the South and had some deficiencies in my northern upbringing start to be remedied I learned to say some things like yes sir and yes ma'am learned politeness in conversation that had not really been part of the culturized from in fact if you served or maimed people growing up in suburban.

Detroit it would have been very offensive to them the rejection of that kind of politeness and etiquette was already. In place at least where at least where I was as so we don't have we have this eroding sense of cultural norms and one of the things that was a cultural norm throughout scripture and and extends to other cultures where it's recognized that God puts people in positions of respect is that the the lesser is blessed by the better the lower is blessed by the higher in fact.

In Hebrews chapter 7 when it's talking about who Melchizedek was as it illustration of Christ and I think there actually indicating to us that it was a preincarnation appearance of of the Lord Jesus Christ one of the things that it says Aaron Hebrews chapter 7 verse 7 is beyond all contradiction.

The lesser is blessed by the better this is actually kind of a surprising opening salvo if you will by Jacob Joseph brings Jacob in he brings his daddy into see Pharaoh and as a whole what is the family trying to do well we've just had in the context the Lord is using Pharaoh to bless the family and and and so the the main thing that's going on in the interaction between Egypt and the household of Israel is that Israel is here because there are poor.

And they need the help of Egypt, would you please bless us? But Jacob comes in and what does he do? Says. I bless you Pharaoh unless you in the name Mike we don't have the words that he used but Jacob blesses. Pharaoh is a very surprising opening and it leads to a surprising question because there's something in probably also Jacob's appearance, you know, yeah, you have to remember that in Egypt it was, you know, part of the separation of the classes was those who are who are higher class got to stay in the houses and they would have lighter and smoother skin they haven't been outside in the sun.

Jacob is. About as whether beaten as you can get you remember when he was running from labor yeah he had taken his. His wives and his sons and Rachel had daddy's idols and that whole bet and when he was running from Lab and they have this great big blow up and Laban catches up with him and he says I work for you night and day.

I was smitten by the the cold at night and the sun during the day well I took care of your flocks. Jacob looks really really old yeah if if they had Google or Bing or some other image search engine and ancient Egyptian you were trying to get for your report a a picture of the most easily wrinkled old-looking person, you could for your for your home school report, you might stick in there a little photo of Jacob but the response in verse 8 is.

Also especially responding to the surprising opening. Here's a man who just blessed Pharaoh. And Pharaoh wants to know. His age. What kind of blessing can I get from this guy if I get what he has how high can my age number be? How old are you now it's kind of just fun funny to read and the the Lord has made it stick out that way for us then Joseph brought in his father.

Jacob and set him before Pharaoh and Jacob less Pharaoh Pharaoh said to Jacob how old are you? It's very different than what is your occupation right that was that was Pharaoh's question for the brothers, we're here to establish you guys in the land of Goshen and Joseph has set this all up and but when he hears the blessing and when he sees what he looks like he's rubbing his hands together like Laban when he saw the the gold on on first his sister and then later on Rachel, He says how old are you how old can I get by this blessing that you have just given me so there's a surprising beginning the surprising question we're gonna get to Jacob's answer which is also surprising in a moment, but before we handle verse 9.

I want you to just see verse 10, so Jacob blessed pharaoh and went out from before Pharaoh. It's the whole thing. The only thing Pharaoh asks in the whole conversation is Jacob's age. And the only thing Jacob does is bless Pharaoh at the beginning answer the question about his age

then bless him at the end and leave verse 10 is very abrupt so not only is the the location and the way this interview interrupts the flow the narrative designed to grab our attention but.

But even the content of the interview where it's just a blessing a question about his age another blessing and off you go and many of you children wish you could have conversations like that because you can answer the how old you question, but then they get into things like well what greater you know, oh and five different grades.

I'm homeschooled and yeah, what's your favorite subject, you know, and all of these these questions that you can't answer and wouldn't it be great if like the whole thing? Was how old are you seven off you go well in a sense that's what happened here. Jacob shows up and he says hi well he blesses him and the high is a blessing, you know, the blood there's a blessing at the beginning, that is the greeting and there's a blessing at the end that is the parting greeting but the only thing is how old are you?

I'm a hundred and thirty. And all of that builds for us in the passage the emphasis on the answer in verse nine. So that we won't just go through this like. You know, someone who might be preaching this sermon right now would have done the first hundred times he read this passage and said, oh look at Jacob whining again about how miserable his life is what a jerk just like me.

Because that is not what is going on. In verse nine. Jacob recognizes. That Pharaoh. Wants to be blessed in this life for this life and Jacob gives Pharaoh an answer that is coming out of a confidence that reflects what God said to him at Bethel in chapter 46 and verse 4.

I will go down with you to Egypt and I will also surely bring you up again. And that language echoes what God had said to Abraham about his being Abraham's God and God and God taking Abraham and his children as his very own people and that there would be this time of sojourning and God gave Abraham a time four hundred and thirty years, but that God would bring them up again.

There is a blessing here that goes beyond the time in in Egypt beyond the time and this life beyond even the grave and the language that Jacob uses to describe his life communicates to Pharaoh something that Pharaoh desperately needs to hear. Jacob said to Pharaoh the days of the years of my pilgrimage of my sojourning.

Of my temporary trip through this world. Or 130 years. Few and evil. And the word evil is a very broad word. It can just mean hard and painful. And I believe that that's the way that the Jacob is using that word here. Few and evil have been the days of the years of my life.

And they have not attained to the days of the years of the life of my fathers. So Jacob basically says the answer to your math question is a hundred and thirty. The answer to your blessedness question that is behind the math question. You want to know the number of my years because you think blessing consists in how long you can have how much in this world?

And that's what our flesh thinks. That's what you and I and battling a remaining sin are battling against thinking. The idea that blessedness is how long I can enjoy how much I can enjoy in this world. And Jacob says the answer to the math questions 130. But my time in this world has been short and painful.

You don't want to have a blessing that equals my time in this world. Because my time in this world is in a pilgrimage. It's been a sojourning. It is a temporary trip that aims at something that is eternal and great. And so he's doing kind of the flip of what the apostle Paul says when he says these light and momentary afflictions.

And he's telling Pharaoh the blessings of this world are light and momentary blessings. And who needs to hear that more than Pharaoh? Remember what the Lord Jesus said about the difficulty for the rich man to enter the kingdom of heaven. His heart is bound up in this world. It's not that it's easy for a poor man to enter into the kingdom of heaven.

It's that riches are deceitful. And covetousness is deceitful. It makes us things that blessedness belongs especially to the things of this world. Does God give us good things in this life? Absolutely. But the more he gives us the more danger there is of our heart instead of enjoying him in his goodness and those things starting to define goodness as those things.

And then we'll be like ASAP in the first half of Psalm 73, won't we? We'll see how much more so many wicked people seem to have and how much longer. So many wicked people seem to live. And our hearts will go after those things. Now, we are a very prosperous people even unto this day, although there seem to be those who are doing everything they can to make sure that it all comes crashing down.

And we have the same danger to think of this life as the permanent thing. And to try and enjoy this as much as possible as long as possible as the main goal of our heart. And so Jacob with his I will bring you up again and with his theology with his sojourning theology even says it of his fathers not just his own.

You see that the beginning of verse 9 the days of the years of my pilgrimage my sojourning but then when he says, Few and evil have been the days of the years of my life, they have not attained to the days of the years of the life of my fathers in the days of their what?

Their pilgrimage. Even if I lived longer even if it was more pleasant, it would still just be a pilgrimage. Because what God has sent Abraham into the world for and what God has sent Isaac into the world for and what God has sent Jacob into the world for. Is that God might send Christ into the world.

Here Jacob is standing for for all practical purpose purposes on earth at this time the king of the nations. And he's remembering promises that we have walked through together before the Lord and his words of these last couple of years. Genesis 12 verse 2. I will make you a great nation.

I will bless you and make your name great. And you shall be a blessing. I will bless those who bless you and I will curse him in curses you in you all the families of the earth shall be blessed. Genesis 12 verses 2 and 3 Genesis 18.

Verse 8. That is the wrong.

It should be 18 verse 18. Back up into verse 17 and you always said shall I hide from Abraham what I am doing since Abraham shall surely become a great and mighty nation and all the nations of the earth shall be blessed in him Chapter 22.

Then verse 18. In your seed all the nations of the earth shall be blessed. Chapter 26 now. With Isaac. And verse 4. And I will make your descendants multiply as the stars of heaven. I will give to your descendants all these lands and in your seed all the nations of the earth shall be blessed.

And so Jacob is standing in front of Pharaoh. He's standing in front of the king of another nation a king really in this section of the world at this time over all the nations and he's standing as a as one from whom there is coming a seed. Who is the hope of these nations?

The hope of these nations for the crushing of the serpent's head all the way back to the woman the hope of these nations for the solving of the problem of death. He says what you need to solve the death problem pharaoh is not to live a little bit longer.

But you need is a savior who will electone for your sin so that you may have resurrection from the dead unto everlasting blessedness. What you need is someone who will undo the curse the sin and misery into which we have fallen in our first Father Adam. And so in Jacob's surprising answer, he's not just presenting Pharaoh with the hope for a longer life.

He's presenting Pharaoh with the hope for eternal life. Few and evil. Have been the days of the years of my life. Sorry the days of the years of my pilgrimage are 130 years few and evil have been the days of the years of my life. And they have not attained to the days of the years of the life of my fathers and the days of their pilgrimage.

I'm 130 today Pharaoh. My Daddy was older when he was when he died his daddy was even older when he died. But for all three of us this long life in this world was just a pilgrimage. And until you learn to see this life as just a pilgrimage and hope in the one who came from Jacob then you will not have true blessing either.

The Lord sets before us this morning a view of blessedness that can't wait for the Lord Jesus to return and for the resurrection of the body that the Lord who is with us when we go down will be with us when we come up again and we who are blessed often by this world need to have this confidence in him so that when we stand in front of others we stand holding something that they need.

Confidence in Jesus Christ. That whatever the number of the days of the years of your pilgrimage are and however much pain and difficulty and discomfort you go through. You have an eternal weight of glory to which the light and momentary afflictions or the light and momentary prosperity of this world neither one can compare to what you have.

So that if you get ushered in before someone like a pharaoh, you can stand there not as someone who feels a groveling need for him, but someone who threw Christ has heaven and eternity in your hand and you have the ability to bless them. And point them to eternal blessedness in Christ the more you and I learned this lesson that this is just a sojourning that we have here the more we will be prepared to bless all within we come into contact and to offer them him who is that blessing?

So that we will have in the back of our minds. Jesus saying all authority has been given to me in heaven and on earth and so you go before a judge one day for your Christian religion or you go before a a. An authority in the civil government governor or a legislature or someone like that and you go knowing that they are under the authority of Jesus and there are only being used by Jesus to do it as good for you and that Jesus who has all authority in in heaven and on earth is returning for you and you will be resurrected unto glory.

He says all authority has been given to me in heaven on earth go therefore and make disciples of all the nations why because he's that promised seed that was promised to Abraham that was promised to Isaac that was promised to Jacob so that Jacob knew what to do when he stood in front of Pharaoh.

Make disciples of all the nations baptizing them into the name of the father and of the son and of the Holy Spirit teaching them to observe all things that I've commanded you and low. I'm with you always even to the end of the age. And so the Lord brings us to a passage like this and Lord brings us to a sermon like this he intends to increase our confidence in him and our view of eternity and the blessing that we have in Christ as the true and great blessedness so neither the afflictions nor the prosperity of this world will be something that either ways to heavily upon us or we or we hold on to too tightly so that you and I can bless others.

So that you and I can can. Point them to Christ as their true blessedness. Now it's not just the preaching is it when Jesus said that he says what baptizing them into the name he gives them the sacrament of the water to demonstrate his authority to demonstrate his salvation to demonstrate the blessing that he pours out.

And to demonstrate that he is with us even to the end of the age. And it's not just the the baptism either. What else does he give you? To strengthen your confidence to stir up your faith upon him. Does he not give you this table? The one who said and I will be with you even to the end of the age, he comes he brings you to his table and he says, this is my body broken for you.

You still have supply and Christ He has not run out He is still giving himself to you. He who gave himself once for all for you continually gives himself to you and you come and you eat the bread. And remember, it's of him and you come and you drink the cup and remember it's him and what does he say about the cut?

This cup is the new covenant in my blood. It is an everlasting covenant, it can never be undone the blessing that you have in Christ cannot be taken away from you because it has been secured by his blood the obligation that you have to Christ you cannot ever get out of the Because you are put under that obligation by his blood and he brings you to his table to stir up that confidence because you're gonna have a conversation this week with an unbeliever.

And you need to be having that conversation from a standpoint of faith and joy over what your Lord has guaranteed to you and what your Lord is doing whether you can see it or not. So that you can offer them. A hope and a joy and a blessedness. That they could never lose either.

If they have faith in Jesus Christ. He gives you this sermon and gives you this passage gives you this table in order to stir you up to that confidence so that you may be blessed to be a blessing to the nations. The world's actions are blessed to us by our God and His providence and it is especially so that we can glorify Him.

By being a spiritual blessing to all with whom we come into contact.

Oh. Father pray that you would help us for we are such fleshly creatures that we are often discouraged we are. We're often.

Lack confidence when we engage in interact with those who do not know you. We pray that you would stir up our certainty that you are the one who goes down with us and you are the one who will bring us up again. Help us to see this life as this pilgrimage this sojourn is temporary trip in this world help us to see our afflictions as light and momentary and that the the glory that you are bringing us to as eternal and weighty help us.

Lord to see our prosperity. In this world as light and momentary but comparison to the glory. That you're bringing us to that is eternal and waiting and make us to have this confidence that in enables us to have surprising interviews. That people with whom we interact would be

surprised at how confident I've everlasting and infinitely weighty blessing we are and then grant to us to point them to Christ in whom they might have that blessing as well, so help us we pray to put into practice what we have seen and heard in this passage we ask in Jesus name