

**Acts 7: 11-14; “The Anticipation of Glory”, Sermon # 29 in the series – “Laying the Foundations”, Delivered by Pastor Paul Rendall on July 19<sup>th</sup>, 2015, In the Morning Worship Service.**

This morning I want to speak to you of the anticipation of glory which all Christians should have in relation to the future, when Christ will savingly reveal Himself to the Jews. These historical events of the past history of Israel were mentioned here by Stephen in the hope that Israel would understand and receive Jesus as their Savior. They did not understand back then, but at the time of Christ's choosing they will come to understand and perceive the greatness of Christ's glory, even as Jacob and his sons came to behold Joseph's earthly glory in Egypt. Believing that these historical facts concerning Joseph and Jacob are typical of the great glory of Christ and His kingdom's advance, things which we should anticipate, I would like to present to you the Biblical evidence for them. 1<sup>st</sup> of all – That all of Christ's people should be anticipating the great difficulty and trouble which will come just before Israel's conversion to Christ. 2<sup>nd</sup> – That all of Christ's people should be anticipating the future glory of Israel's conversion to Christ. And 3<sup>rd</sup> – That all of Christ's people should anticipate the future glory of the witness of the Jews to all the world during the time of the Millennium.

**1<sup>st</sup> of all – All of Christ's people should be anticipating the great difficulty and trouble which will come just before Israel's conversion to Christ.**

Verse 11 says – “Now a famine and great trouble came over all the land of Egypt and Canaan, and our fathers found no sustenance.” “But when Jacob heard that there was grain in Egypt, he sent out our fathers first.” It is very interesting and wonderful to think of how God providentially ordered Joseph's revealing himself to his brethren, although it was attended with great difficulties. Joseph recognized them when they came down from Canaan seeking to buy grain. But they did not recognize him. This is also the way that it will be with the conversion of the Jews in future days.

It will be an awful time which will lead to their conversion, but there will be great glory even in the dark providences which God will permit and ordain for their good. The Jews have not believed in the prophecies of our Lord Jesus Christ which are found in their own Scriptures of the Old Testament. They did not recognize Him when He came to them in the 3 and a half years of His earthly ministry. He preached to them telling them that He was their Messiah and showing this to them by many proofs, But they crucified Him when He came to them, telling them that He was the Son of God, and their Savior and Lord. They thought that this was blasphemy.

But they did not want to take a close enough look at what God had done in sending Him. Instead they thought that they would put an end to His prophetic dream of gathering an elect people out of Israel unto the Lord. They had an unreasonable hatred of Him, and they thought that their own strong and selfish thoughts on the subject of His coming to rule over them would prevail. “We do not want this man to rule over us”. In the story of Joseph it had been 20 years since they sold him into slavery. In our day it is almost 2,000 years since they crucified Christ. In the case of Joseph, they did not dream that this man standing before them was their brother. Joseph, in perfect coordination with what God had led and providentially ordered, would deal with them in a most wonderful way, but for some time they would not think that it was wonderful. In the time just before Israel's conversion it will be the same.

Turn with me over to Genesis 42: 1, because I would like to draw some more parallels between Joseph's brothers and the Jews of Jesus' day. It says here – “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 ten brothers went down to buy grain in Egypt.” “But Jacob did not send Benjamin with his brothers, for he said, ‘Lest some calamity befall him.’” “And the sons of Israel went to buy grain 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!” “And they said to him, ‘No, My lord, but your servants have come to buy food.’” “We are all one man’s sons; we are honest men; your servants are not spies.” “But he said to them, ‘No, but you have come to see the nakedness of the land.’” “And they said, ‘Your servants are twelve brothers, the sons of one man in the land of Canaan; and in fact, the youngest is with our father today, and one is no more.’” “But Joseph said to them, ‘It is as I spoke to you, saying, ‘You are spies!’” “In this manner shall you be tested: By the life of Pharaoh, you shall not leave this place unless your youngest brother comes here.”

You can see here the greatness of God’s providence. It was God who sent a famine upon the land, and He made it so severe that Jacob would be forced to send his sons down to Egypt where there was an abundance of grain. Even so it shall be before the conversion of the Jews. Not that there will necessarily be a literal physical famine that will occur, but God will see to it that they will feel in their souls that there is a famine of the word of God. God will order the circumstances which will reveal to them their spiritual need of Christ.

God will so order the circumstances for them that there will come to their hearts a great sense of spiritual hunger and thirst for knowing God, and knowing where true righteousness comes from. God will arranged the circumstances in which they will be forced to come to terms with their past sins as a nation and an ethnic people against Jesus Christ our Lord. Even as Joseph was governor over all of the land, even so is the Lord Jesus Christ governor over this whole world, to evaluate men’s hearts and to supply them with grace in accordance with the Father’s purpose. If a person is going to be saved they must come to Jesus Christ and buy bread for eating spiritually. For man does not live by physical bread alone, but by every word which proceeds from the mouth of God.

Joseph, even though he had a great love in his heart for his brothers when he saw them coming to him for grain, kept his real identity as their brother from them, until he had fulfilled all of his good purposes, to test them as to whether they really wanted to hold on to their sinful attitudes from the past; the kind of thinking that had hatefully sold him into slavery in Egypt. Even so, our Lord Jesus Christ will do the same with the Jews before the time of their conversion. At some point, things will become so difficult and dire for them, that they will come looking for God’s help, not realizing that the One whom they crucified, God raised from the dead. And He has given Him all power and authority in heaven and earth. This will be the time of Jacob’s trouble for ethnic and national Israel.

But I am saying that even though this will come, there ought to be in our hearts, an anticipation of glory. God will yet show mercy to Israel, and through His mercy to them, Christ will build His Church in a much greater way than ever before. Turn with me over to Jeremiah 30, verse 1. “The word that came to Jeremiah from the Lord, saying, “Thus speaks the Lord God of Israel, saying: ‘Write in a book for yourself all the words that I have spoken to you.’” For behold, the days are coming, says the Lord, that I will bring back from captivity My people Israel and Judah, says the Lord.” “And I will cause them to return to the land that I gave to their

fathers, and they shall possess it.” “Now these are the words that the Lord spoke concerning Israel and Judah.” “For thus says the Lord: ‘We have heard a voice of trembling, of fear, and not of peace.’ “Ask now, and see, whether a man is ever in labor with child?” “So why do I see every man with his hands on his loins like a woman in labor, and all faces turned pale?” “Alas!” “For that day is great, so that none is like it: and it is the time of Jacob’s trouble, but he shall be saved from it.”

“For it shall come to pass in that day, says the Lord of hosts, that I will break his yoke from your neck, and will burst your bonds; foreigners shall no more enslave them.” “But they shall serve the Lord their God, and David their king, whom I shall raise up for them.” Let us understand that there is a glory in dark providence when it leads to our thinking about our sins and dealing with them in repentance and returning to Christ for forgiveness. Listen to verse 10 of Jeremiah 30. “Therefore, do not fear, O my servant Jacob, says the Lord, nor be dismayed, O Israel; for behold I will save you from afar, and your seed from the land of their captivity.” “Jacob shall return, have rest and be quiet, and no one shall make him afraid.” “For I am with you, says the Lord, to save you.”

And verse 18 – “Behold, I will bring back the captivity of Jacob’s tents, and have mercy on his dwelling places; the city shall be built upon its own mound, and the palace shall remain according to its own plan.” “Then out of them shall proceed thanksgiving, and the voice of those who make merry; I will multiply them, and they shall not diminish; I will also glorify them, and they shall not be small.” “Their children also shall be as before, and their congregation shall be established before Me; and I will punish all who oppress them, their nobles shall be from among them, and their governor shall come from their midst; then I will cause him to draw near, and he shall approach Me; for who is this who pledged his heart to approach Me?’ says the Lord.”

“You shall be My people, and I will be your God.” “Behold the whirlwind of the Lord goes forth with fury a continuing whirlwind; it will fall violently on the head of the wicked.” “The fierce anger of the Lord will not return until He has done it, and until He has performed the intents of His heart.” “In the latter days you will consider it.” These things pertain to the latter days; the days that we are quickly approaching in this present Church age. I am trying to show you that there ought to be in the hearts of all of God’s people, Jew and Gentile, an anticipation of the glory of the Lord’s granting repentance to Israel for all of their sins, and their being brought to the place where they will pledge their hearts to approach Him and to believe in Jesus Christ as their Savior and Lord, and their being brought into the Church. There is a glory in our coming to experience conviction concerning our past sins, if it will lead us to the greater glory of faith in Christ where we find out that all of our sins shall all be forgiven.

**2<sup>nd</sup> – I believe that all of us as Christ’s people should be anticipating the future glory of Israel’s conversion to Christ.**

Verse 13 says: “And the second time Joseph was made known to his brothers, and Joseph’s family became known to the Pharaoh.” You may not remember the events leading up to Joseph’s revealing himself to his brethren, so let’s look at them more closely. Turn with me over to Genesis Chapter 44, verse 1. When the brothers came down the second time this is what happened: “And Joseph commanded the steward of his house, saying, ‘Fill the men’s sacks with food, as much as they can carry, and put each man’s money in the mouth of his sack.’ ‘Also put my cup, the silver cup in the mouth of the sack of the youngest, and his grain money.’” “So he did according to the word which Joseph had spoken.” “As soon as the morning dawned, the men were sent away, they and their donkeys.” “When they had gone out of the city and were not yet far off, Joseph said to his steward, ‘Get up, follow the men; and when you overtake them say to them, ‘Why have you repaid evil for good?’ “Is not this the one from which my lord drinks, and with which he indeed practices divination?’” “You have done evil in so doing.”

“So he overtook them, and he spoke to them these same words.” “And they said to him, ‘Why does my lord say these words?’” “Far be it from us that your servants should do such a thing.” “Look, we brought back to you from the land of Canaan the money which we found in the mouth of our sacks.” “How then could we steal silver or gold from your lord’s house?” “With whomever of your servants it is found, let him die, and we also will be my lord’s slaves.” “And he said, ‘Now also let it be according to your words; he with whom it is found shall be my slave, and you shall be blameless.’” “Then each man speedily let down his sack to the ground, and each opened his sack.” “So he searched.” “He began with the oldest and left off with the youngest; and the cup was found in Benjamin’s sack.” “Then they tore their clothes, and each man loaded his donkey and returned to the city.”

“So Judah and his brother came to Joseph’s house, and he was still there; and they fell before him on the ground.” “And Joseph said to them, ‘What deed is this you have done?’” “Did you not know that such a man as I can certainly practice divination?” “Then Judah said, ‘What shall we say to my lord?’” “What shall we speak?” “Or how shall we clear ourselves?” “God has found out the iniquity of your servants; here we are, my lord’s slaves, both we and he also with whom the cup was found.” “But he said, ‘Far be it from me that I should do so; the man in whose hand the cup was found he shall be my slave.’”

“And as for you, go up in peace to your father.” “Then Judah came near to him and said: ‘O my lord, please let your servant speak a word in my lord’s hearing, and do not let your anger burn against your servant; for you are even like Pharaoh.’” “My lord asked his servants, saying, ‘Have you a father or a brother?’” “And we said to my lord, ‘We have a father, an old man, and a child of his old age, who is young; his brother is dead, and he alone is left of his mother’s children, and his father loves him.’” “Then you said to your servants, ‘Bring him down to me, that I may set my eyes on him.’” “And we said to my lord, ‘The lad cannot leave his father, for if he should leave his father, his father would die.’” “But you said to your servants, ‘Unless your youngest brother comes down with you, you shall see my face no more.’”

“So it was, when we went up to your servant my father, that we told him the words of my lord.” “And our father said, ‘Go back and buy us a little food.’” “But we said, ‘We cannot go down; if our youngest brother is with us, then we will go down; for we may not see the man’s face unless our youngest brother is with us.’” “Then your servant my father said to us, ‘You know that my wife bore me two sons; and the one went out from me, and I said, ‘Surely he is torn to pieces’; and I have not seen him since.’” “But if you take this one also from me, and calamity befalls him, you shall bring down my gray hair with sorrow to the grave.” “Now therefore, when I come to your servant my father, and the lad is not with us, since his life is bound up in the lad’s life, it will happen, when he sees that the lad is not with us, that he will die.” “So your servants will bring down the gray hair of your servant our father with sorrow to the grave.” “For your servant became surety for the lad to my father, saying, ‘If I do not bring him back to you, then I shall bear the blame before my father forever.’”

“Now therefore, please let your servant remain instead of the lad as a slave to my lord, and let the lad go up with his brothers.” “For how shall I go up to my father if the lad is not with me, lest perhaps I see the evil that would come upon my father?” “Then Joseph could not restrain himself before all those who stood by him, and he cried out, ‘Make everyone go out from me!’” “So no one stood with him while Joseph made himself known to his brothers.” “And he wept aloud, and the Egyptians and the house of Pharaoh heard it.” “Then Joseph said to his brothers, ‘I am Joseph; does my father still live?’” “But his brothers could not answer him, for they were dismayed in his presence.”

Now, I want you to see that there is a very important lesson here, for all of us, concerning repentance. The Lord continued to test the brothers on whether they were truly repentant of their past sins, and whether they would deal with his brother Benjamin like they had dealt with

him. He would test their love for Benjamin to see what they would do with Benjamin if he were falsely accused of a crime which he did not commit. Let us resolve by the grace of God which is given to us as Christians that we too will pass the test; that we will stay the course. Will we love other Christians in the time when they are falsely accused? On the larger level, will we continue to love and to pray for God's ancient people the Jews when the time comes that they are falsely accused? For even though they are enemies from the standpoint of the gospel, at the present time, they are beloved for the sake of the fathers. (Romans 11: 28)

The Lord Jesus will test them during that time as well, so that He might reveal Himself to them. But I am saying that there is glory in loving the brethren. There is glory in standing surety for them if need be. This is what Judah did for Benjamin because he knew what sorrow it would bring to Jacob his father, if he were to lose Benjamin as he thought that he had lost Joseph. The time before the conversion of the Jews will be a time period of great difficulty for them; perplexity and fear in the hearts of many, as many nations around them will come against them to attempt to destroy them.

God's intent in permitting this will be to cause them to think about their past sins of crucifying and rejecting His Son. They will not understand how to deal with all that is coming against them at first. But it is at that time that He will reveal Himself to them. Turn with me over to Zachariah Chapter 12, verse 1. "The burden of the word of the Lord against Israel." "Thus says the Lord, who stretches out the heavens, lays the foundation of the earth, and forms the spirit of man within him: 'Behold, I will make Jerusalem a cup of drunkenness to all the surrounding peoples, when they lay siege against Judah and Jerusalem.'" "And it shall happen in that day that I will make Jerusalem a very heavy stone for all peoples; all who would heave it away will surely be cut in pieces, though all nations of the earth are gathered against it."

"In that day," says the Lord, 'I will strike every horse with confusion, and its rider with madness; I will open My eyes on the house of Judah, and will strike every horse of the peoples with blindness.'" "And the governors of Judah shall say in their heart, 'The inhabitants of Jerusalem are my strength in the Lord of hosts, their God.'" "In that day I will make the governors of Judah like a firepan in the woodpile, and like a fiery torch in the sheaves; they shall devour all the surrounding peoples on the right hand and on the left, but Jerusalem shall be inhabited again in her own place—Jerusalem.'" "The Lord will save the tents of Judah first, so that the glory of the house of David and the glory of the inhabitants of Jerusalem shall not become greater than that of Judah."

"In that day the Lord will defend the inhabitants of Jerusalem; the one who is feeble among them in that day shall be like David, and the house of David shall be like God, like the Angel of the Lord before them." "It shall be in that day that I will seek to destroy all the nations that come against Jerusalem." "And I will pour on the house of David and on the inhabitants of Jerusalem the Spirit of grace and supplication; then they will look on Me whom they pierced." "Yes, they will mourn for Him as one mourns for his only son, and grieve for Him as one grieves for a firstborn." "In that day there shall be a great mourning in Jerusalem, like the mourning at Hadad Rimmon in the plain of Megiddo."

"And the land shall mourn, every family by itself: the family of the house of David by itself, and their wives by themselves; the family of the house of Nathan by itself, and their wives by themselves; the family of the house of Levi by itself, and their wives by themselves; the family of Shimei by itself, and their wives by themselves all the families that remain, every family by itself, and their wives by themselves." "In that day a fountain shall be opened for the house of David and for the inhabitants of Jerusalem, for sin and for uncleanness."

O the glory of that day, when Christ reveals Himself to Israel, and opens for them a fountain for sin and uncleanness! They shall look upon Him whom they as a people had pierced and they shall greatly mourn. But in the midst of that mourning they will know the glory of Christ being

revealed to their hearts. This is compared to a woman bearing a child in Isaiah 60, verse 7 – “Before she was in labor she gave birth; before her pain came, she delivered a male child.” “Who has heard such a thing?” “Who has seen such things?” “Shall the earth be made to give birth in one day?” “Or shall a nation be born at once?” Yes it shall, when the Jews are converted.

**Then 3<sup>rd</sup> – I believe that all of Christ’s people should anticipate the future glory of the witness of the Jews to all the world during the time of the Millennium.**

Acts 7: 14 and 15a say this: “Then Joseph sent and called his father Jacob and all his relatives to him, seventy-five people.” “So Jacob went down to Egypt.” In other words, Jacob came to where Joseph was, and submitted to God’s purpose, to live there. After Joseph revealed himself to his brothers, he wanted to see his father Jacob again and to actually bring him down to live in Egypt in the land of Goshen. The whole family would move down there to live near Joseph. This is also what will happen spiritually after the Jews are converted to Christ. They will not physically move down into Egypt, but they will spiritually enter what was predominantly before, a Gentile Church and become a part of the body of Christ. They will be grafted back into the Church of Jesus Christ as a nation and a people.

Listen to Romans Chapter 11, verse 15 – “For if their being cast away is the reconciling of the world, what will their acceptance be but life from the dead?” Verse 23 – “And they also, if they do not continue in unbelief, will be grafted in, for God is able to graft them in again.” “For if you were cut out of the olive tree which is wild by nature, and were grafted contrary to nature into a cultivated olive tree, how much more will these, who are natural branches, be grafted into their own olive tree.” Notice that the converted Jews and Gentiles are one olive tree; one Church in Jesus Christ. When branches of theirs were broken off, following their rejection of Christ in His earthly ministry, we Gentiles were grafted in to their tree. But someday, they will be grafted back again into their own tree.

They will have their own place in the Church of Jesus Christ which is what Goshen pictures for us. Genesis 46: 28 – “Then Jacob 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.’” And Chapter 47, verse 11 – “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.” “Then Joseph provided his father, his brothers, and all his father’s household with bread, according to the number in their families.”

You see, Christ shall yet provide for His ancient people the Jews when they come to Him hungering to partake of the bread of life. These many Jews shall enter the Church and become a grand part of Christ’s mission, to spread the gospel to all the world. This is what is being pictured for us in Joseph’s sending and calling His father Jacob and all his relatives to him. That small, but certain and definite number, which represented all Israel in that day, is a picture and type of what will eventually come, sometime in the future, in the “all Israel” of Romans 11: 25 and 26. “For I do not desire, brethren, that you should be ignorant of this mystery, lest you should be wise in your own opinion, that blindness in part has happened to Israel until the fullness of the Gentiles has come in.”

“And so all Israel will be saved, as it is written: ‘The Deliverer will come out of Zion, and He will turn away ungodliness from Jacob; for this is My covenant with them, when I take away their sins.’” This, my brethren, is not God’s calling of a remnant of Jews over the course of the whole Church age. This is an act of God which will take place after “the fullness of the Gentiles has come in”. We have not yet reached that point in history, and so we cannot say that this great act has happened yet. But we should believe with all of our heart that it will, because in that

faith, and in that hope, is the anticipation of greater things and greater times for the Church of Jesus Christ before His Second Coming in glory.