

Genesis

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Preacher: Falkner, Leslie Walter (1904-1985)

- [0 : 00] In the book of Genesis, chapter 43 and the 23rd verse.
- The book of Genesis, the 43rd chapter and verse 23. And he said, Peace be to you, hear not.
- Your God and the God of your Father have given you treasure in your sight. I have your money.
- And he said, Peace be to you, hear not. Your God and the God of your Father have given you treasure in your sight.
- I have your money. And doubtfully, most of us are aware that Joseph was an outstanding type of our Lord and Savior Jesus Christ.
- [1 : 33] But the war takes. They can only, as it were, cast a light upon one part of that which is relative unto the whole.
- Therefore, in all the types we find that which comes sure to perfection. The imperfect is stamped upon them all.
- Perfection can alone be in him whom they do for show. Therefore, whatever we may find in the type that is encouraging unto us.
- That which God has seen fit so to set before us in his words. That we may learn here a little and there a little of the amazing wonders of that grace which is in Christ Jesus our Lord.
- That he so teaches us, let us remember, that we only know in part that which is relative unto the glory of that divine person.
- [2 : 52] Who is so set before us as a very sum of all Christ Jesus. You know there is only one thing.
- There is only one person, actually. That is brought before us through the inspired word of God. And that is the person of Jesus Christ.
- From Genesis to Revelation. We have that wherein there is the setting forth. Of his power and of his grace and of his goodness.
- Yea, in order to release. Until then. For whom his love has been set upon for all eternity. And can never know any change.
- Or any diminution. Blessed be God then that we have these types given to us in the word of God.
- [3 : 57] That we may as it were take here a little. Of that wherein God would so set forth unto us. That encouragement.
- Whereby we may still press on to know him. Whom to know his life eternal. But I find in connection that there is another character that is set before us.
- The person who is speaking unto these. Whom to whom he was conversing at the door of Joseph's house.

Is the steward. He is the one who is to do and has to do the will of his master. He has to see to all the arrangements.

He has to see that everything is indeed made. Ingenial and bright. For those who are to be entertained.

[5 : 02] By his master. Now who is the steward. Is he a type of God. He is.

Paul brings very vividly before us. That which is relative unto the office. And the work of the steward.

He himself declared that he was such. For he was a steward. Of the mysteries of God.

And when we look at this chapter. And the preceding chapter. And that which follows. Yea and that goes on as all the results of it.

What mysteries. We are constantly coming. To confront. Yes mysteries all. And yet mysteries.

[6 : 01] And yet mysteries in the light of the word. That is used in scripture. Which signifies. Revealed truth. I wonder if that steward.

Really knew. The characters. To whom he was just giving this message. He was simply doing that.

Which he had been ordered. And commanded to do. By Joseph. And in that wearing. He was commissioned. So he had put it into practice.

And so Joseph. Forever. He had been the recipient of it. But how much did the steward. Actually know. About it.

It must have been. Hidden as it were. Unto him. It was a mystery. And yet. Whether he knew it or not. It was a mystery of God.

[7 : 04] That which had been so. Spoken in past times. Is now being brought to the light. It's being revealed. True.

It's being revealed.

She. of the truth that is so contained within it. Not simply reading the verse or the chapter, but in that wherein the eye of faith is enabled to penetrate and to find the treasure which lies underneath it.

Until we do, until we are so made receptive of that truth, it is all a mystery to us.

Sure, it is a revealed truth, but then we have to be brought immediately into association with that which is so declared in a mystery that we may so see the outcome and the fulfillment of that which had been spoken by God.

[8 : 32] How do you come to the knowledge of the truth? You don't come to it fully simply by reading the word of God. You don't come to it by simply searching and turning unto other good men that they may indeed so give you some measure of education in that which is relative to theology and all the rest of it.

How do you come to the truth of God? Isn't it in that wherein he so directs you into certain paths?

Isn't it in that wherein various circumstances may so arise in your life? Isn't it in that wherein there is so much that you find of a mischievous character, yea, that you cannot discern the purpose of it, it is, as it were, a complete riddle, an enigma unto you.

And yet, in the walking out of these things, in passing through the experience of them, have you not so been brought so to imbibe into your very soul the truth of what the Lord has spoken in his word relative unto himself and his promises and that which he will do for his people?

Yes, we have to enter into the reality of these things. As I have recently said, I feel that the great lack of the day which we live in the churches is the lack of spirituality and the real knowledge of God.

[10 : 24] There seems to be very little reality, you say, and very little realization of the power of God. Oh, yes, if we knew what it was to walk up these things and to experience that wherein the mystery of truth is so electing our souls that by it we are brought into a closer communion and fellowship with the author of it, then we should indeed have to declare this is the Lord.

He hath done it. That is what the steward was eventually brought to save, wasn't it, unto these breweries. Your God, the God of your Father, hath done this.

But I thank you that a steward likewise is a steward of the manifold grace of God. And he has assured of the manifold grace of God that in all things God may be glorified through Christ Jesus, to whom he prays and dominions forever and ever.

Yes, the manifold grace of God. The continual shinings of even as it were in different ways, in a different manner, yet shining forth.

So we have in the gospel we may have many aspects of truth. We have that wherein there is a gathering together, a summary in Christ of all that which is so spoken for from the scriptures, now is impossible for us, even with all the spirituality that we may possess to contain that wherein the fullness of these things just consist.

[12 : 42] And so God in his manifold graces pleased so to bestow upon his people that wherein they shall have a little life in that truth and then they shall be led on to another truth.

And so they are brought step by step to know more and more the Lord. It is the manifold grace of God that in all things God may be glorified through Jesus Christ.

so the very sum and the very substance of the manifold grace of God in that wherein he brings before us. Yea, those portions and those parts of his divine will and purposes he is pleased so to declare them in Christ Caesar.

so let me put it to you like this. Wherein if we do not speak of the spirituality wherein does the power of religious religion consist it is solely and wholly in the knowledge of Jesus Christ.

why even in those things which related unto the very circumstances of his life Paul had to declare I can do all things through Christ which strengthens me which empowers me and it is as we have unfolded to us the manifold grace of God in his upshining in its fullness and its absolute sufficient that we know what it is to be strengthened in the inward man made strong because there is the obtaining from the head of that wherein the whole body the mystical body of Christ is edified and goddess glorified therein yes we bless

[15 : 05] God for portions such as this then as are recorded in the word of God and here we have the spirit speaking unto Joseph's bravery by reason of the confession as they thought that they had to make relative unto the possession that they had found within their sex when they had come on their previous visit and they were very disturbed about it and worried and anxious and so we read the words he said peace be to you dear not your God and the God of your father hath given you treasure in your sex I had your money now to whom are these words spoken they are spoken to those characters with whom

Joseph was having dealing and they were spoken to the characters who were the subjects of the dealings of Joseph yes they had previously appeared in the presence of Joseph Joseph knew them at once a recognition and instead of showing that wherein his love for them had still not changed he would indeed bring before them another side of his character that they might be instructed thereby and they he spake roughly unto them and what was the result of him speaking roughly unto them it became a kind of searching and examination they began to consider their way there was something they said to each other there is something very strange and mysterious about all this and you know when

God begins to deal with us when Jesus is indeed so making known to us that wherein his glorious person does so consist oh how he begins as it were to penetrate into the secret of your heart and to bring to light that which has been long hidden he examines he proves he scrutinizes yes that which you thought was a complete secret that which you had kept to yourself for many years that of which you did not think there was another person on earth that knew anything about and you felt safe and secure up till that time when you came into the presence of Joseph and then he began to question you and when you felt the piercing of those questions conscience was stirred and by reason of conscience being stirred he became alarmed and you wondered what it was all going to lead to what a good thing it is when the

Lord Jesus Christ in the glorious gospel of his grace so comes to us in his ministry and disturbs us it doesn't allow us to settle down and remain where we are what is profitable unto my soul is that wherein I may know the pruning of God's word that wherein there is taken away from me of that force security which I had once ensconced myself in oh I thought I was so safe and yet when he came life just as though he turned me upside down and utterly emptied he showed that there was no good thing in me yet when Joseph begins to deal with his brethren he has speak roughly unto them that they may indeed have their eyes opened unto the acknowledgement of that which they have hidden long disguise and long relegated unto the past but to whom are these words spoken they are spoken to those characters in whom

God's word was being fulfilled they didn't know it but God's truth was now being made many of it concerning them had he not spoken of this occasion thirteen years before had he not through Joseph and his dreams so declared unto them what would eventually come to pass thirteen years have passed away and now that which seems even relative unto Joseph's dream which had been forgotten by his brethren is now being fulfilled in them it has become a time of famine and necessity has been laid upon them that which is so in accordance with the need must bring them loss of supply and so they come to

[21 : 38] Joseph yet the truth of God is being fulfilled in them they didn't know him and yet they had to come to him in your early days of seeking in those times wherein the earth were groping by reason of just having a little glimmer of light afforded unto you you realized the necessity then of coming to your heavenly Joseph that you didn't know him no I'll tell you one in which you did not know him that when you came to him you so felt that which was relative to your soul was so unfit that you could not expect to receive from him any word of mercy or forgiveness or of loss why how dare you and yet by reason of the desperate need which you were suffering you were compelled to go to him though you did not fully realize that the glory of that person to whom you were approaching who would have thought these disciples these brethren would have said who would ever have thought that our brother

Joseph would have been exhausted to such a high position of this why ridiculous to think that ever such a thing could come about why the very thought was not the entertained the monsters that is how they would have argued and reason or how little do we know of the wonder of the character that is so exhausted and lifted up on high but you see these to whom these words were addressed by the steward were those characters who had been brought face to face with their sins why was it that suddenly there was brought to their remembrance their former deed relative unto Joseph why is it that they have to say that it is because of what he did unto

Joseph that we are suffering now all the distress why is it that Reuben so has to say relative unto their sin did I not say relative unto him do not sin against the chains yes and because we did God is bringing this home to roost if you are a child of God even in the days of your unregenerate you may sin against God but you're not going to get away with it you know you may think that you may come to him in awe that will be forgiven and that you'll never suffer again for those sins of your youth and so forth there is in a sense where in these things cannot and will not be forgotten you know

David was well advanced in life when he so prayed unto the Lord that he would indeed not remember the sins of his youth against him why because they were rising up in his conscience they were constantly coming up before him he was having to continually come face to face with the reality of himself as to what he was in himself that he was indeed a sinner and that all that relates unto the filthiness and the wretchedness of sin still abode within him and he had to realize in that where his workings was so evident that they all condemned him yes we suffer to even that which related unto those things then which preceded the realization of our forgiveness at the hand of

God we suffer in that wherein we realize of all it was directed against the very process of our love yes what we did was good we did we may be in ignorance but it was directed against the one who loved us directed against the one who never ought in his devotion toward him that is when sin becomes sin in your estimation you you don't see it in the former life you see it in all its dark wickedness and its evil and that is where these churches were being brought face to face with their sin oh yes they may have commended it over in their own thoughts they may have thought that was all finished way long ago but no the reality of it is now forced upon them there is no escape from it their own conscience so convinced and so condemned and this brings these brethren to enough to defend upon that wherein

[28 : 03] Joseph is pleased to extend toward them of his goodness and of his mercy yes they were dependent upon him for the one that they had sinned against was there they were having their dealings with him he knew all about him yes and he was confronting them and the very fact of his presence condemned at that time ah but in that wherein they do so stand before him seeking those supplies which they so sorely needed can you not see how utterly dependent they were upon the goodness and his upon his goodness and mercy to be exhibited toward them but in the life that shows knew how easily he could have sent them away and yea and as the ruler could have so exposed them as to brought them to death but no his goodness and his mercy follow them and not only but what is it that has brought them into this position as they commune with the spirit it is the fact of their need the need of that confession the need of so telling the truth the need of that wherein there is not only to be confession but that wherein they humble themselves before him yet the gospel has a humbling effect within every heart that knows its joyful sound it obeys you it makes you realize your dependence and it makes you to be subject unto the untold love and the unknown kindness of the one who is so dealing with you they knew practically enough of the love that was then going toward them even in that which was so made manifest in the tears that he shed concerning them they little knew of the love that was at the back of all these things they little knew of the gun it was unknown to them wherein he was indeed the active giver of all that which was relative unto the feast that they were now going to enter into and so forth oh goodness it is when you are brought not only to know your dependence upon his goodness and his mercy but it is in that wherein in that dependence you are the subject of an untold love that will yet eventually be revealed to you as it was by

Joseph to the brethren and by that wherein his unknown kindness shall be made manifest even as likewise made known to them but I want to come now to the speaker because it is here in the case peace be to you fear not your God and the God of your father have given you treasure in your sacrifice the given treasure yes that treasure in the first place had been hidden they went away unconscious from that first visit entirely unaware of what Joseph had done and commanded concerning them it was only when they got to the inn and they opened the text that they began to behold what

Joseph had done and then they couldn't understand it then they were mischized by it they thought it was only that which was so intended to bring them into some store position whereby his justice and his cruelty might indeed be made vent upon them what black things at times we do imagine even when we are in possession of the hidden treasure yet Joseph has given unto us that which is relative to the treasure and it has been hidden in the sack and when it is brought to the light then we imagine the worst let us through brief moments try to elucidate the teaching of all this notice that this treasure was given it was not only given but they had it in their own personal possession the word of

God as as it were come to you and though you may have not regarded it yet it has remained with you it's been in your mind my dear here if you possess a word like that that won't leave you but keeps on coming back to your remembrance a word that you can't shake off you know you've got some of the hidden treasure and it's in your personal possession and you're going to be made to know it in that wherein the circumstance is going to bring the fact to light now what are these sects typical of they are typical of that wherein in their emptiness we have to come to Joseph to receive out of his bounty to receive out of his fullness here is a word of promise the aim is go to Joseph that is a word that has been promulgated throughout all the land they have come to

Jerusalem and they rely upon that particular relative to the promise that is contained in such a direction and they came with their empty sentence and they came because they desired to receive the fullness of that which was in the land of Egypt yes they came with their needs they came receptive they came with the sack of supplies what is the sack of supplies well here it is the emptiness can either that that should be filled yes and have you not found in the scriptures have you not found in that which testifies of Jesus Christ that wherein in your need and in your requirements there is a communication unto you of treasure treasure treasure much to be desired treasure that you will indeed hoard opposite work because it is not only the sack of supply that receives it it is the sack of provision and that wherein they so went with their sacks after they were healed did foretell that it was relative to

[36 : 38] Joseph to remember of them his mindfulness of them why what did he tell them why he told his people he said relative unto them he said that that wherein there are sacks were concerned fill them with food as much as they can carry yet that is the sack of provision his remembrance his mindfulness of you because it then becomes the sack of sufficiency it's filled you have all that you can desire that is as much as that time you can carry as much as you can bear and no more no yet you have to say that

I have in all these things a sufficient thing woo qué Well, he says, you're a critic, he says, be to you, you're not.

You didn't come by it, you know, by forced dealing. You didn't come by it in any way by forced pretensions.

What was in your sex was honestly yours. Well, it was sincerely yours. And now you brought it back.

As though you feel that you had no right to it. It is yours, my right. And if the Lord is pleased to have the minister out of his fullness to us, of that which is in him, oh yes, I know how your heart at times will begin to quarrel and argue and reason about it.

[39 : 29] Well, is this really mine? Can I take it to myself? Well, have you never had the milk of a cruddle in your conscience?

You haven't taken it from anybody else's experience. It isn't something that you've taken from reading some history concerning another person's life.

It's something that God has put in your heart that he's done for you and you know it. Yes. Oh, says the steward, you're portrayed.

What you have, was yours honestly. And there is the assurance given. He says, Fear not, peace be unto you.

Let there be the laying aside and the discharging of all that which so seeks to cause any doubt relative to this matter.

[40 : 39] Let it all be gone. It is yours. Then there is settlement, isn't there? Settlement. What does he say?

He says, I had your money. I had your money when you first came. I know all about you. There are times that have been made unto you.

Yes, settlement has been made. There's no need for you, as it were, to travel about trying to settle up. And yet, you know, some of you try to settle up, don't you?

You try to bring, oh yes, that extra. That's something that you, as it were, do not feel that you by faith can take unto yourself.

But you want to try, as it were, to bring a little extra with you. You want to vindicate yourself, my dear dear. The settlement is made in that wherein he has done it.

[41 : 48] Your God, the God of your Father, has done this. And the receipt? Yes, I have your money. I know your intentions.

I know your desires, the steward, I might well have said. He's so bringing this money again. It's appreciated. It's honored.

Yes, and it is in this that I give you my receipt. I had your money.

Oh, how we might as if we're enlarged upon these points. I hope that they will remain with you. They're very helpful, for they express much comfort even as this text does unto us.

So who is it? It is your God. God, who is it? It is your God that has done this. And he will not take back that which he has given you.

[43 : 02] they may bring it back to Joseph, or rather to his steward, but they only got it back again.

And he won't take back from you that which he gives. yes, for everything is subtle.

Now, in conclusion, let me remind you of this. There are going to be further trials and further touches in the lives of these men.

It is so with us. As we go along through life, he has shown me to come to trial and greater may be the test of the past.

There are blessings in all their abundance to be made known in all the history. Why Joseph might have said that he had saw fit at that time so to speak to them, he might have said, no, all things are going to become your, as you go, no more need to worry about them.

[44 : 21] Well, that was at the back of his mind. That was his purpose. But they have to go into further trials. Yea, they have to undergo further testing that they might receive the abundance of the blessing, the treasure in their back.

of the mystery. And, he says, he says, he says, he says, he says, he says, he says, he says, you shall know the truth of the mystery.

Do we then know that wherein some of the mysteries of God are unfolded to us, do we know the manifold grace which is so declared unto us?

If we do, we should go away this morning. Glory, thank God, through our Lord and Savior, Jesus Christ.

Amen. May I ask your attention to the following notices? If the Lord will, there will be a service here this afternoon at 2.45 followed by a short prayer meeting.

[45 : 46] There will also be a prayer meeting here on Thursday evening at 7 o'clock. and Mr. Pollard is expected to preach here next Lord's Day and the annual church meeting will be held on Monday the 16th of March.

Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen.
Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Now we close by singing this
number six hundred six.

Six hundred six. Amen. Amen. Let's say this at the hour and with a beautiful voice the
wonders of God in the flame and in the Lord with God.

Six hundred six. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen.

[47 : 00] Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen.

Amen. Thank you.

Thank you.

Thank you.

Thank you.

[49 : 14] Thank you.

Thank you.

Thank you.

Thank you. Thank you. Amen. And the communion of the Holy Ghost be without him, now
and evermore.

Amen.