

Genesis (Quality: Average)

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Preacher: Cottingham, Peter (1947 - 2014)

- [0 : 00] Let's show me still, I promise, grace is to you.
I will be with you, I will be with you.
I'm sorry, once again, the Lord's gracious help, I would direct your thoughts to the book of Genesis, chapter 44, verse 12, and the last clause.
Genesis, chapter 44, verse 12, and the last clause.
And the cup was found in Benjamin's sack. And the cup was found in Benjamin's sack.
- [1 : 20] And as the Lord may graciously help me, there are two ways that I would seek to speak from this word. We know that the cup that our Lord Jesus Christ partook of.
The cup of his suffering. The cup of the wrath of God. That he stood in our room, place and stand.
The cup that he partook in love to his own people. That through his sufferings and death, they might have life eternal and be with him forever.
But also the cup that the Lord himself gives to his people. And many different forms, the cup that may take.
The cup of affliction, of trial. Sometimes the cup of temptation that the Lord permits.
- [2 : 49] And the cup of testing of our faith. And so there are many, many ways that the Lord gives unto his people those cups that they taste of.
Now in the account here, we can try science how the Lord does in fact do such things. Deal graciously with those that fear him.
Those that love his name. Those that are called by grace. And I feel that I can say that if we have known what it is to partake in measure of those cups that he has given to us.
Those cups of love. Those cups of mercy. That we can say that they have come indeed from his kind and merciful hand.
But also in those things that we pass through, we may not know or realize at the time from whence the cup cometh.
- [4 : 11] Perhaps we are ignorant that such a thing will even befall us as it was with Benjamin and his brethren. That such a thing could ever come into their life.
Those cups then that we are called to partake of. That the Lord grants in his mercy.
And what is the reason and what is the purpose of it? To make his goodness more fully known unto us.
And to show to us that he is ever watchful. And has that purpose of love unto us. That is a past finding out.
Do you not have to say sometimes, Oh, what mercy, what love, is shown unto such a wretch as I, that the Lord should show forth his goodness.
- [5 : 16] But that cup that he has given has indeed been a cup of great mercy unto us. Now thinking in this account then of Joseph and his brethren, they knew him not.

They were brought through circumstances. They were brought in their great need to go down into Egypt. And also, I feel that it is spoken of here, Judah especially comes to mind that it was shown to him.

There was one here that the Lord had revealed that it was through their sin that these things had befallen them.

But Benjamin was innocent. We could indeed say that Benjamin was innocent of all these things because he was not of those in the conspiracy against his brother Joseph.

Why then should this cup be found in his sack? Why should the trouble fall on his head? Well, it reminds me of the account in the New Testament of the man that was born blind.

[6 : 51] When the disciples asked Christ who did sin, this man or his parents, that he was born blind. Sometimes we seek to look for an explanation, a cause, or a reason for why those things are brought upon us.

Why we have to walk in certain paths in our life. We might say, surely, this is because of sin. But what did our Lord say?

Neither hath this man sinned or his parents. What our Lord was speaking there, it was not because of a particular transgression that this was the chastening hand of the Lord that had fallen upon them and upon the man.

But it was to the honor and glory of God that the power of the Lord and also of his mercy might be made known not only to them, but also to those that looked on.

It was not saying that that man or his parents were without sin. For all have sinned and come short of the glory of God.

[8 : 11] But it was speaking in this way. My name shall have all the honor and all the glory. For I shall bring forth those many wonders and those many signs in the lives of my people and also in those that look on that they may know and see that I am sovereign and merciful and gracious unto those that fear me.

And the cup was found in Benjamin's sack. Now when that cup was first discovered there were those that felt it was the cup of retribution.

The cup of visitation from the Lord for their sin that Joseph had been sold down into Egypt and for their hatred.

Perhaps there were those also that saw it as a cup of teaching. So you see these cups and we must remember that those cups are from they are held out by the hand of the Lord.

They are given in mercy and not in judgment. They are given in mercy and not in punishment.

[10 : 00] I would have something very very clear before you this afternoon. We may be chastened we may be corrected before our sin and perhaps there are those of you that have known the chastening hand of the Lord and it has been good therefore there has been profit in it and teaching in it.

Sometimes we may feel that the cup is punishment but let me remind you of this the punishment for our sin is death.

the punishment for our sin is death. We may have to bear that punishment ourselves or there may be one that has borne the punishment before us.

I'll make myself clear in this. If Christ has borne that punishment for our sin there is no death.

Through the obedience of one many are brought unto life eternal. Yes, through the disobedience of our first fathers death passed upon all mankind but through the obedience of one through the obedience of one eternal life through his death.

[12 : 12] So then that punishment for sin has fallen upon one and that punishment he lovingly bore for the love that he had to those that are his.

Oh, do you feel this? Is there one cry? Is there one plea that is indeed a find in our hearts?

The plea of the publican, God, be merciful to me, a sinner. where I do hope to come as the Lord may enable me to that come.

Oh, how precious it is to sinners, the cup that Christ drank right up, the cup of suffering, the cup of the wrath of God.

But to continue, first of all, with their thoughts here regarding the innocency then of Benjamin. Sometimes there are those things that before the Lord's people that others looking on may say, well, they are innocent.

[13 : 45] Why should they have to bear such a trial? do you sometimes hear that question, or perhaps it is in your own thoughts?

Why has God permitted such a thing to happen? Well, to return to what Christ said regarding the man that was born blind, neither hath this man sinned nor his parents.

purpose. No, there was a purpose, a divine purpose in it. And what was it? Well, I look at it in this way, there was one, the man himself, that his eyes must be opened.

Not only must he hear the voice of Christ, and feel his touch, but also see him, and to know his sins forgiven.

Do you know, although that man, perhaps pitied by many, there were those blessings that were poured out upon him, but I feel that there are souls here that yearn after.

[15 : 07] They long to know a little, to hear his voice, to feel his touch, and to see him. You see, the Pharisees said, are we blind also?

Are we blind also? Well, truly they were, and truly we are. We are blind, blind to his goodness, blind to his mercy, and blind to that great work, the work of redemption.

that the Lord touches, the Lord heals, the Lord opens those eyes that are blind, for we are born in that blindness.

We are truly born in sin and in iniquity, and have no desire after these things. we mention once again, you can come to the house of God all your life, have no desire after him, and never hear his voice.

my dear friends, there comes the time when he shall say, separate the sheep from the goats, cut down the tares, bind them, and cast them into the fire, and gather my wheat into the barn.

[16 : 59] there is a line that separates, there is a great gulf that is fixed, and I also know this, in my own case, I read in the word of God, that there are those that prophesied in the name of the Lord, they were not the Lord's people, they were not his.

so then, none of us can claim anything, none of us can lay claim to a portion with Christ, except it is given to them from him.

Benjamin, then, this cup came upon him, and do you sometimes feel that there is something in your life that you are bearing, and you wonder why, what is the reason, what is the purpose, purpose?

Well, we may not see it now, but we will know hereafter. And I can tell you this, that if this is the cup that has been placed, you see, that cup that was put in Benjamin's sack, it was nothing to do with him, he had no hand in the matter, nor did his brethren, going innocently, we might say, about his lawful duty, returning to his father, perhaps there were those that were so pleased that they could take Benjamin back to their father, that there would be no more sorrow that was brought into the old man's heart, for they were brought to a halt, they were brought to a standing place, there was a searching and the cup was found there, oh that the Lord might search us out, oh there might be a searching in our heart, a searching of the reality of our religion, the searching of our standing, the searching of where we are, not only now, exercise souls want a religion to live by, and they want a religion to die by, how needful it is then that there might be a searching out, that we might be brought to a halt, that we might be brought to a stand, as my thoughts have been led in this way, as those brethren were returning, they thought everything was well, they were returning with their sacks full, with the corn that they went down into

Egypt to buy, have you been satisfied sometimes, with the corn that you have bought, yes that corn that you have bought perhaps in the house of God, you have been returning to your home, and oh what a mercy it is, if the Lord brings us to a halt, and searches us out, to find the reality of what he has done, you see this camp, let's take the case of Abraham, Abraham, what happened with him, now I do not want to speak of what may or may not have been in the life of Abraham, but the Lord gave him a cup, he gave him that son of his old age,

[21 : 41] Isaac, whom he dearly loved, but may have been those things in his heart, that were not right, it's not for us to judge, and it's not for us to search out such things, but you see, sometimes I have to read the word of God in the light of what I find in my own heart, because I know the iniquity that is found there, but with Abraham, the Lord gave him this cup, and what was it?

Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him there for a burnt offering upon the mind that I shall tell thee of.

Abraham had that cup to carry many years before when he desired there might be a son, and the Lord gave him that cup of abundance, of mercy, that gift in his son, but now he gave him the cup of trial.

we read in that chapter, it begins in this way, and sometimes this is where the English language seems to fail so much, and God did tempt Abraham, God brought Abraham to the very point where faith was going to go through the fire, where faith was going to be strengthened, where faith was going to be established, and oh, what a cup he had to partake of, but let me say this to you before I continue, those cups that come from his hand, he gives strength to lift them, he gives grace to partake of them, and although the bud may have a bitter taste, sweet will be the flower, although it might be bitter to the taste, and yet it will be good unto the soul, oh, what did

Abraham find? Because of, now, listen carefully to what I'm going to say, because of his righteousness, not Abraham's righteousness, but the righteousness that was granted to him, and the grace that was given to him, it was accounted unto him for righteousness, that through his obedience, what do we read?

[25 : 02] Abraham rose up and went, and went, how simple, to the one that has that cup, how trying, how difficult, we might say the hardest thing in their life, but what was it?

Sweet obedience, a full submission, a casting of all care, every burden, upon the Lord, what could Abraham do, what could Abraham say?

He feared God, he loved his ways, and he sought to walk in that path of obedience, as Jesus Christ himself said, if he loved me, keep my commandments, but oh, what a cup it was.

I venture to say this, if you think, that you could not partake of such a cup as that, neither could Abraham, only by grace that is given, by grace that is given.

And so then, if you think that your cup is bitter, if you think your cup has been handed in that way, or fined in that way, as it was in Benjamin's sack, to one unconscious and innocent of any wrongdoing, I'll remember this, that there is a purpose.

[27 : 05] There is a purpose. And what was the purpose in the case of Abraham? Abraham, because of Abraham's obedience, there is that promise, that covenant renewed and established, that through his seed, through Isaac, all nations of the earth should be blessed.

promise, the promise, that was foretold, from the beginning of time, when the seed of the woman should bruise the serpent's head, to Abraham when the covenant that was made through him, and to others, the vision that was revealed to Daniel, and in different ways, to those prophets of old, that Christ, the Messiah, should come.

And that cup that he would partake for his people, that through his death, they should have life eternal.

And you see then, when this cup was found, what do we read? You see, they had already said that in whose sake it should be found that he should die with whomsoever thy servants it be found, both let him die, and we also will be my Lord's bondmen.

And this servant said, now also let it be according unto your words, he with whom it is found shall be my servant, and ye shall be blameless.

[29 : 09] He did not agree with this, that the one that was found should die. There was that way of escape that was made. oh, how we see with the Lord's dealings that they are underlaid with great mercy.

There is that covering of loving kindness. How can we speak of these things? Oh, that the Lord is pleased to do everything in the lives of his people.

There is loving kindness in it all, but there is this purpose, that it will be to the honour and glory of God, that it will redime to him, it will lay those sinners low, and raise Christ into that rightful place.

But then they had to return, then they rent their clothes and laid at every man his ass and returned to the city.

The Lord brought them back and there was a purpose in it. Judah pleaded with Joseph.

[30 : 40] Joseph. Joseph. What was all this for? I feel that this camp, in this account here, there was one purpose in it.

It was to subdue the brethren, Joseph's brethren, to bring them to a realization of their sin, to reconcile them one to another, that Joseph might be revealed to them, and all those prophecies that he had made in those dreams that had been given to him should truly be brought to pass, and they could see that it was in the Lord's hand, that they should once again become as one family, and we do read that when their father, Israel, was brought down into Egypt with the wives and the children, and with Joseph, with his children also, those children of Israel, 70 in number, should be brought down into the land of

Egypt, there they dwelt in the land of Goshen, and there there was a purpose in it, that they should become a rightful nation, you see they had been wanderers in the land, they had no settled place, they had gone from here to there, but then there came the time of famine, the Lord had gone before them, had sent Joseph down into the land of Egypt, oh what a cup he had to bear, let's look for a few moments at those cups that he had to bear, the hatred of his brethren, the jealousy of his brethren, there's a man, there's something that is very solemn, in families, in churches, even amongst the Lord's people, when there is the springing up of jealousy, one with another, for jealousy soon turns to hatred, it, and so there was that jealousy and that hatred that came up, they called him the dreamer, they wanted to slay him, there was one that in the tenderness of his heart, and I believe in the fear of the Lord, he made that excuse to throw him into the pit, he wanted and sought to deliver him to his father, but when he returned, he was gone, he'd been sold into

Egypt, and then he, in the estimation of the king of Egypt, he was raised up in his eyes, until he was given that cup of temptation, there again, this was all in the Lord's hand, I would speak to our children, and young people here this afternoon, those of you that may understand these things, you may have the cup of temptation, Joseph, when he was in Apotiphar's house, he had that cup of temptation, but, the Lord gave him strength and grace to resist temptation, to stand firm for those things that were right,

I would say then to the children, to the young people, never be afraid of doing those things that are right, afraid, never be afraid, because no harm can come to you, now if you look at the case of Joseph, he was wrongly accused, he was cast into prison, but even in prison, the Lord, the Lord's presence was with him, and the governor of the prison, he found favor in his sight, and, I believe I'm right in saying that virtually the whole running of the prison was left to Joseph, oh what a place of favor he had, but he had more than this, he had this within his own heart, that what he had done and where he was found and everything that he sought to do was pleasing to his God, was pleasing to the Lord, or whatever you might be brought into, those cups that you might be called to partake of, there can never be anything that is lost when we seek to do those things that are right, you speak to your parents, you speak to older ones, and they will say the same as I have, that in seeking to walk in those right paths, we can never lose, but we will be the gainers, oh certainly we will gain, it may not seem so at the time, we may feel that we are hard done by, that we lose out in so many ways, but what happened then with Joseph in the end, he was as Pharaoh, everything was in his hand, there was only

[37 : 03] Pharaoh that had the final word, and shall we say that Joseph had found so much favor in the sight of Pharaoh, not only could not Joseph do anything wrong, but he was listened to in everything, not that Joseph would have sought to have done anything wrong, because the fear of the Lord rested upon him, oh may the fear of the Lord rest upon each one of us here, and whatever we do, in our dealings with those that are around us, that we may seek to do that, that is right, but this cup then, that Joseph, well those cups that he had to partake of, there was that cup that he carried with him, and that was the cup of mercy, the cup of mercy, for the Lord delivered him, now what happened with

Joseph, you remember those two dreams that the butler and the baker had, he gave the interpretation of them, he said to the butler, when they are restored, remember me, remember me, we said this to the Lord sometimes, oh remember me, remember me for good, what happened with Joseph, he was forgotten, sometimes we feel it is so, we say, Lord has thou forgotten to be gracious unto us, never, oh the Lord's appointed time, that gracious time and the Lord would appear, was not yet, no it was not yet, but there was the right time because Pharaoh had those dreams and oh how he wanted to know the interpretation of it, it troubled him greatly, we just remember that especially in those days, like the

Egyptians and others, they set much store by those dreams and sought the interpretations of it, they had their wise men, their magicians and as they are spoken of in the word of God, who sought to give the interpretation of dreams, but there was this that could not be given, for it came from the Lord himself, it was Daniel that said, do not interpretations belong unto God, unto the Lord, well it was then brought to the remembrance of the butler and how he said that he had done wrong in his rejoicing in being set free from prison, he had forgotten all about Joseph, but the Lord hadn't, and there came that time when the butler said that there is that man who is brought out, and he gave the interpretation, and Pharaoh saw that it was right, so then there was this provision made, oh sometimes because of the Lord's provision to the Lord's people, and his watchful care over them, there are those around us that benefit, as the

Egyptians did, that great nation benefited because those seventy souls must find that home in the land of Goshen, that cup mercy, and that cup of abundance, but the time hastens on, there was to be that bringing together, but there was that nation, that I believe I'm right in saying in just those four hundred years time, was to be brought out of the land of Egypt, and there was a great multitude that was brought out, well he could speak in many different ways then of how the Lord doubted the children of Israel when they were in Egypt, the cup of plenty, and then the cup of suffering, the cup of persecution, when they were slaves, when they were persecuted, and in those solemn times, but there's so many things there, we must come now to that other side, oh the cup of suffering, and the

Lord's people sometimes are called to taste but a little of the cup of suffering, and you desired that you might have the spirit of Christ within, that you might know more of him, that you might have a little fellowship with him, Peter said, I'll go with thee to prison and even to death, and oh the Lord said to him in such a way as this, no this is not the path, you have no strength in and of yourself thus to do, and yet there will come the time, Peter, when they shall suffer, and so it proved to be tasting but a little.

[42 : 53] The apostle speaks of it in this way, this light affliction, now what you are passing through, what I am passing through, what you may have to pass through, what I may have to pass through, will seem to be a heavy affliction, a heavy trial, when we are in it, but compared to his sufferings, I know who can tell what those sufferings were, for they were for the sins of all his people, every one of his people, who can really rightly understand these things, but that cup, Father, if it be possible, let this cup pass from me, nevertheless not my will, but thine be done, and that cup that he so willingly and freely partook of for the love that he had to his people.

If you want to know a little of this love, you read the account of Boaz and of Ruth. There is a portion there where it speaks of the willingness of Boaz to redeem Ruth, and yet there was a nearer kinsman, but that nearer kinsman could not redeem Ruth, lest he mar his own inheritance, but oh for the love that Boaz had to Ruth, how he was so willing to redeem her, and for the love of Christ to sinners, oh the love of Christ to sinners who can make its wonders known, sin born slaves through grace are winners of a bright celestial crown, wonder of wonders, joy of joys, who can then truly taste of that cup, except grace is given.

But our Lord Jesus Christ, with that love that he bore unto his people, suffered upon the cross, that ignominious death, as the lamb without spot and without blemish, sacrifice, for sin, for without the shedding of blood, there is no remission for sin.

Oh, and that cup, that cup, he drunk right up, for he cried out upon the cross, it is finished, it is finished, that work of redemption, when souls were purchased by the blood of the lamb that was shed for sin, but I feel that we have spoken so very, very little of what we desire to speak of, especially that cup of redemption, the cup of salvation, the cup of remission, the cup of purchasing, but I know that the Lord may show unto us that there is a cup that was found in

Benjamin's sake. Amen. Amen. close by singing hymn number 882, the tune is Philadelphia, 391.

[47 : 37] hymn number 882, prayer was appointed to convey the blessings God designs to give, long as they live should Christians pray, for only while they pray, they live.

800 882. Thank you.

Thank you.

Thank you. Thank you.

Thank you. Thank you.

[51 : 22] Thank you. Thank you.

Thank you. Thank you. Thank you. Thank you. Thank you. Thank you.

Thank you. Thank you. Thank you. Thank you. Thank you.

Thank you. Thank you. Thank you. Thank you. Thank you. Thank you.