

I seek my brethren (i) (Quality: Very good)

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[0 : 00] Depending upon the Lord's help, I would seek to draw your attention to some thoughts found in the book of Genesis, chapter 37, and the first part of verse 16.

That's Genesis 37, and the first part of verse 16. And he said, I seek my brother.

And he said, I seek my brother. Without a doubt, of all the types and figures which are found in the Old Testament, none of them, as it were, so portray the work of Christ as the life of Joseph.

And yet, as we look upon the life of Joseph and try to trace out his life and make, as it were, some comparisons as to the work and the worth of Christ, we will always come to this place, friends, that there are many places of which we find are come far short.

And must we always remember that all the types and the figures, including the many sacrifices of which were found in the Old Testament, that they always did come short, friends, because they were only shadows of good things to come.

[1 : 27] And I would believe in my own heart that many of these types and figures and what Joseph passed through, in due course, from time to time, proved to be an encouragement, here and there, to the poor and the afflicted people of God.

Another reason, friends, why we're going to find that many of these types and figures come short of it is this, because Christ must have all the preeminence. It is good, then, in other words, to look upon these types and figures, and yet to be able to see Christ in it all.

I've often used this illustration to our young friends back at Grand Rapids, that if we take Christ out of the scriptures, friends, we will end up with two black leaves.

And therefore, when we read the Word of God and study it, what a mercy from time to time we see some precious truths brought forth in these types and figures.

And I hope, with the help of God, this afternoon, to seek to dwell upon some of these, especially which is found in verse chapter 37. First of all, we see that Joseph was one who was loved of his father.

[2 : 47] I realize, in one respect, friends, his father possibly did something wrong. But nevertheless, we know that when God looked upon his dear son, he loved him above all other.

Because, first of all, there was none that could so please the father as the dear son. Further in our type and figure, we notice here that his brother hated him.

We will notice also here that Joseph was one who came and returned to his father and gave an evil report of his brother. Nothing wrong with that. By all indication, it shows that Joseph hated sin, despised sin.

And therefore, when he told his father of these evil reports, he meant it an all-good report. Through this, again, we see the enmity of his brethren, as it were, grew even greater.

And then you remember the dreams which Joseph had. I would believe in a measure that his brethren couldn't deny that there was something given to Joseph.

[4 : 04] And certainly we may believe, as his father did observe the saying, I believe his father wondered, what do these things mean? But as Joseph related these dreams unto his brethren, we see that they were filled with envy.

That is, envy in a bad way. They hated him yet to the more. And we see that even they went as wanted to say. That they couldn't even speak peaceably unto him.

After he had sold to these dreams, which without a doubt set the superiority of Joseph over all of his brethren, you remember how they rebelled over the fact.

Art thou to reign over us? Would thou be superior to us, even though thou art yet younger? So we see that his brethren were filled with envy and with malice against their own brother Joseph.

Therefore, in the providence of God, we see that his brethren were commanded of their father in that respect to go and feed their flock, the flock. And so they went to feed to the flock.

[5 : 17] And the father wanted to notice, of course, wanted to know something of their welfare. And he called Joseph.

And he sent Joseph there to feed the flock. And you remember how when he called Joseph, said, Joseph, here am I. And Joseph went willingly. Now, before we go any further in our particular thoughts, let us once again try to review a few of these things which I have uttered.

Only seeking to set forth those things which sets forth the types and the figures, as Joseph, as type of Christ, and to the brethren, the church of God.

Ah, friend, what are we by nature? Oh, you may say, have I got such enmity against Christ? Do I possess in my heart such enmity against God?

Without the work of regeneration, friends, what's there? We may have been, as it were, good in our youth.

[6 : 24] And we may have been very obedient to our parents and been very faithful to the house of God. But, oh, friends, when the Lord begins to open up your heart and begins to let you see a little of what you are by nature, you will realize, oh, what enmity there is against the truth.

Not necessarily against the truth, but against those things which are right and acceptable in God's sight. I'm speaking in a natural way. I do not intend, as it were, to speak about myself.

I was brought up in a godly home. I had most godly parents. And they did all they could, as it were, to show us right things and to guide us in those things which were right, even naturally, here upon the face of this earth.

But there were times when I didn't like the reproof. There were times when I wish I could have had my own way and had done something what I did want to do and to do that which was displeasing in their sight.

Ah, friend, even there we find enmity against the things of God. I realize in some respects some have gone to great lengths, as it were, to follow the course of this world.

[7 : 40] And whether we have been religious or whether we have always been found under the word of God and been very faithful to the house of God, yet nevertheless, friend, if left to ourselves, we would have damned our soul a thousand times.

We're nothing but wayward sheep. We delight to have our own way. Even naturally, friend, if we have a concern, naturally, I said, for our soul, we would want to be converted or saved under our conditions.

We would far rather be saved by the works of the law and by the deeds of the flesh or by mere knowledge of the word of God or the knowledge of the doctrines of grace. Ah, such is man by nature.

And because of the love of this world and the love of time and sense, can it not be said of every one of us by nature we would not have this man that is God to reign over us.

We would want to be our own king. We would want to reign in our own place. We want to have things in our own way. Oh, what wretched things we are.

[8 : 52] And yet, as we find in the case of Joseph, he was sent by his father to look at the welfare of his brother. And you remember, he says, here am I.

And he willingly went for his father. All I realize, then we find that the state of Joseph then comes far inferior to that pledge and that covenant which was made there in the conscience of eternity with God to the Father and God to the Son, never eliminating God to the Holy Ghost.

There the father had a concern amongst his own church, his own people. However, Joseph knew not what laid in his pathway.

Certainly, if he had known what had laid in his own pathway, he would have taken measures, as it were, to try to escape it or try to have remedied it. But we see the superiority of Christ over all these types and figures of which we find in the Old Testament.

I know we only can speak in these things as a man would speak. And I realize it is a mercy that in the word of God we have the conversation there in a measure between God to the Father and God to the Son.

[10 : 11] You remember when the Son said then in the conscience of eternity, offerings and sacrifice thou wouldst not, but a body hast thou prepared for me.

In other words, we see the willingness of the Son of God to come here and die and redeem his own brethren.

So we see something here of the type and the figure of the Lord Jesus when he says, I seek my brethren. Ah, how can they be truly brethren?

I realize by that eternal union which has taken place in the councils of eternity in that covenant of grace, but Christ truthfully became his brethren.

In that, in the acting of an out, not because of eternity, but I'm speaking of the performing it here upon the face of the earth, is when he took flesh and union to them.

[11 : 15] For you remember, Paul says he took not union to the angels, but he took union to the seed of Abraham, to those who would be called by living faith. In other words, he took flesh of their flesh and bone to their bone, and yet how superior we find it to Joseph.

He was without sin. He was not of the fallen seed of Adam, but that seed of the Holy Spirit quickened in the womb of that virgin Mary.

This is why, friends, the Lord Jesus could speak of his church as my brethren. You remember after the resurrection of Christ, when he spoke to Mary, yes, he was speaking about his disciples and, of course, the hold of the church of God, but he was speaking mainly about the disciples who had denied him.

One had, as it were, they all forsook him, and the one did deny him, but in a measure they all did. But yet, what comforting words he says unto the Mary.

He says, tell my brethren, I go before thee. In other words, when he speaks of his brethren, friends, it is an eternal union, eternally one with him.

[12 : 41] Ah, this is why he is Emmanuel, God with us. If we ever keep this in mind, friend, as God, we couldn't approach to him. Only, that is, we couldn't approach.

As man only, we couldn't trust him. But brought into this glorious union as God-man, Emmanuel, God with us, friends, we find everything which is suitable for a savior of sinners.

I seek my brethren. We notice here, then he came from Hebron and he went to Shechem. You'll notice there it is, the veil of Hebron.

Does that not in a measure visualize the bosom of the Father in heaven? Oh, how precious it is to think there was that precious union between God, the Father, and Christ.

It must have been a blessed union, a glorious place. There they heard all the praises of the angels. There they began to hear the souls and the praises of the redeemed saints gathering in one by one.

[13 : 49] Ah, one would say, would anyone want to leave the veil of Hebron or the bosom of the Father and to come to Shechem, which is a place of blood, which is a place of great contention and reproach, you remember, to the sons of Jacob to show you the nature of the love of Christ.

We see in the eighth chapter there of Proverbs where His delight was with the sons of men. Oh, I could easily see where He would delight to be amongst them.

Ah, let me just read track. I often remembered as a child that there were certain godly people among us. And I often looked up to them because their conversation and their life was that which adorned their profession.

Oh, I could easily see why the Lord came down to save such persons as they. But when the Lord opened up mine eyes to see something of what I was, I could hardly believe that He could ever save a wretch like me who had so departed.

And as it were, like we've noticed already, I will not have this man to reign over me. But I didn't realize they also were once sinners, saved by grace.

[15 : 08] I know it was blessed to hear their testimony and how they were called by grace, and some of them called as it were from a very wretched life. But I could only see as it were something good in them.

But the delights of Christ were with the sons of men. So we see the very truth of this text of which I'm trying to speak from, where Joseph says, I seek my brother.

In other words, it says before us that they were lost. Naturally speaking, they were not to be found. so that we see then this is that infinite love and mercy of Christ, how it is set forth in the New Testament, I come to seek and to save that which was lost.

We notice also in our narrative, friends, that they found he was in a different place, and he went to seek them. He didn't stop. He went through all as it were, every avenue.

He wouldn't be kept back. And so there was nothing, friend, that could ever stand in the life of Christ. Oh, Peter said, Forbid it, Lord, that thou shalt, as it were, endure such sufferings as thou hast said.

[16 : 25] And you remember at the time when he was to go to Jerusalem to suffer, even the disciples, as it were, thought it would be not wise, as it were, to go up to Jerusalem, for they had sought to kill him in times past.

But we read that he sent his face like a friend to Jerusalem. Knowing all that laid before him, he knew that he would be betrayed. He knew that he would be sold.

He knew that the cross laid before him. He knew the suffering of which he was going to have to endure. But the marvel of it is, friends, he did not look upon to the suffering and of all the grief which laid before him, but he looked to the joy that laid before him to present these individuals.

There before his father, complete and washed in his precious blood and clothed in a glorious garment, he looked beyond to the suffering to what it was to be.

Oh, friend, there is love. And for who we see such men like unto these brethren. And what a mercy when we look upon to these brethren our mind goes to the prophet of Malachi.

[17 : 39] it is because his love changes now. Therefore, the sons of Jacob were not consumed. They had no merit. They had no claims.

They had no desires. But nothing would stop the desire of that heavenly Joseph who came into this world as we see the words of our text and already quoted to seek and to save that which was lost.

So we find in our narrative without a doubt, you know the story. He did find his brethren and his brethren's enmity rose up against him.

Ah, they wondered what now would become of those dreams. They saw it as it in every way to overthrow the determined counsels of God. And so you know the story how they took him and they put him into the pit and sold him for 20 pieces of silver and there he was down to Egypt.

And his brethren, I often think of that time. You remember it has his brethren put him into the pit. I realized later it is recorded by Reuben how that he sighed and called and asked from the pit that he might be delivered.

[18 : 56] What do we read? They sat down to eat. I wondered if that was the very food that Joseph brought to him, them to have. And they sat down to eat.

It makes me think of the time when the Lord Jesus was crucified. After they had done all they had thought to Christ and crucified him and hung up upon the tree, they sat down and watched him to see what would take place.

I realized there were many who mocked. I realized up until that time there were those who said, crucify him, crucify him. There was filled with enmity and without a doubt stirred up by the scribes and the Pharisees without a doubt.

They lost themselves as a word in profaning the precious name of Jesus, despising him. But yet, friend, all the time that Christ walked upon the face of this earth and in his death, he was fulfilling that which was assigned to him by his father and he was, as it were, preparing something that would prove to be for their eternal welfare.

Now, let us go a little further in the case of Joseph's life. We find then in the case of Joseph's life, he was kept from many temptations, as you know, in the house of Potiphar.

[20 : 25] Inductually speaking, friends, we would say the life of Jacob or Joseph was blameless. he was kept by the mighty power of God from the many temptations and without a doubt even against rebellion against God.

Because we read at times when, as it were, his hands and his feet were, as it were, put in irons, yet his faith stood firm and those arrows which were once shot at him and would have wounded him, in return, as it were, he didn't take the arrows and shoot them back, but he lifted up his eyes and he shot, as it were, the arrows of prayers and supplications before God, his Father.

Now I realize in the case of Christ it was far superior. Oh, what a mercy when we look upon the precious birth of Christ, there in his blessed and holy nature, brought into this world of sin, with all the unbelief and sin round about him, friend, but it never entered into his being, because even Satan, as he harassed him for forty days and forty nights, he never gave into any of their temptations, he stood steadfast in that which was right.

It was only said of him and of him only, and this is my beloved son in whom I am. Well, please, I can never say of man by nature, can I?

I know if we are in Christ Jesus, we may be considered by God to the Father as well pleasing because of our refuge in Christ, but not in our humanity and not in our being, but of Christ it could be said that.

[22 : 12] And while he was upon to the face of the earth in his perfect obedience before his Father, friends, he wove out a robe, not to cover himself, because he was ever righteous, he was ever holy.

He could not add to his holiness, he could not add to his righteousness, it was complete. But he fulfilled the law, he satisfied justice, he honored the law, he glorified it, he fulfilled it.

So all the time that upon the face of this earth, friend, he was as it were providing something I realized for the past saints as well, but I'm speaking about yet to the future.

And then also, friends, as he came to the article of death, knowing that his brethren had not only disobeyed the law, and it required perfect obedience, and therefore by the fulfilling of the law he satisfied that part of the law for them.

But there was another part. For the Lord has said to the soul, that sin if it shall die. And therefore his love went beyond the fulfilling of that law, it went also the fulfilling of the other part, that he would stand as a substitute.

[23 : 31] He would die in their very place. He would give his life a ransom for many. So we see that not only do we see the glorious redemptive work and the work of Christ, not only in his life, but in his death.

So all that he ever did was acceptable before his father, and it was for the place of another. Oh, do remember, friends, there was, there could be no more glory added on to him.

After all, he was full of glory. He was full of truth. Therefore, by his perfect obedience, he couldn't add to the truth, and neither by his life nor death could he add to his glory.

It was all, as it were, glory to begin with. But all the time he was weaving out to this robe and providing a glorious salvation there for these individuals.

And you remember how the time came when Joseph was there, of course, put into prison again. I know mistreated.

[24 : 41] I know through a lie and a cheat. Oh, one can never holy, holy imagine how grieved the heart of Joseph was. And such was the state and the measure of the Son of God.

He was despised. He was rejected of men. He was even referred to as the chief of the Beelzebub. They said he had to tell.

He said he is a usurper of the kingdom. He wanted to be king here upon the face of the earth. They sought all these things and charges to lay against his charge. And yet, when we think of the wonder, friends, when Christ was brought before Pilate and before Herod, there as their judges here, so called, all the accusations which were ever laid against him, friends, we read, that he opened not his mouth.

Oh, I realize if we were ever called before a judge and many false accusations were brought against us, we would say, judge, these things are not true. We would seek to defend ourselves, and rightly so.

why did not Christ seek to defend himself? Why did he not, as it were, say, Pilate inherited these things and these charges which are laid against me are not so.

[26 : 03] I'm not worthy of death. Because he stood as a substitute. He stood in the place of sinners. And all those charges and accusations, friends, which were laid against him, actually also laid against his people, his brethren, the church.

And what a mercy, friend, if you know some of those charges which are laid against you. You are brought to see something of your sin, seeing something of your wretchedness, your vileness.

And you feel there is no one upon the face of the earth who had so sinned against God as yourself. And you would almost say, oh, you haven't finished, as it were, with the charges. You haven't quite sufficiently made sufficient accusations against me.

For certainly, friend, if we know something of our own self and the sight of God, we would have to say our sins are as many as the sands of the sea, countless as they are.

And to you who know something of grace, and I hope I do, I often feel even with grace many things come back to our memory of which of this very day, often bring us shame and reproach before God.

[27 : 22] Oh, it's in the case of the brethren. Ah, let us go a little further now in the case of Joseph. Truly, the time came when Joseph was brought forth out of prison.

And you remember how he was brought before Pharaoh. And there he was given a marvelous opportunity to interpret that dream of Pharaoh. In one respect, friends, it was something almost like the resurrection of Christ out of the grave, wasn't it?

I know to his brethren in due course there was one life being taken from the dead and now being brought to see that he's still alive. But yet all the time, friend, he was preparing a great story.

Oh, the land where it produced a great amount of grain. And he gathered it in from all parts of the land of Egypt. And all the places where the crops could be found.

And you remember that without a doubt, if you read and study the scriptures, the time came when Joseph tried to keep a count. And I do not know how at that time they kept counts, but we would say so many tons and so many barrels, whatever the case is, was here in this storehouse and so many was in that storehouse.

[28 : 40] And he filled, as it were, the land of Egypt with much of this grain. But the time came, friends, when it was so abundant that they lost count. It wasn't to be numbered.

That is, by human. Ah, what a mercy then when we look upon all that Christ provided. His righteousness, his glory, his precious blood for the atonement.

What a storehouse of grace. What a storehouse lays there for the people of God. I realize the day came when they begin to open up the storehouses and begin to provide for those who were hungry.

If they took one grain out, friends, there was one grain less. But when we look upon the love of Christ and the grace of Christ and the glory of his blood and all of his atoning work, oh, friend, there is no end to it.

If we know any little bit of our sins and the aboundings of sins within us and we only know a part, don't we, then we may well meditate upon the glorious thought where sin did abound, grace did much more abound.

[29 : 53] all of this on the behalf of his brethren. Now that as we look a little bit upon to the case of Joseph, let our mind quickly go now to his brethren.

They're back in the land of Canaan. They're really quite content to be where they are. They're pretty content to be without Joseph. Without a doubt, they see many tears of their father.

They, without a doubt, he kept mourning and there was something of an aching void within him. He, without a doubt, showed sometimes some grief from time to time.

But they were quite content, as it were, to be without Joseph. But all the time, Joseph was now preparing something for them. For that great day when he would, in due course, reveal himself to his brethren.

Oh, what a type of man he is without Christ, without God. Oh, to you who know something of grace, did not the world in one respect blind our eyes?

[31 : 01] Did we not see no beauty? Was there no want of Christ? Was there no need of him? Would have we not been content either with a profession of religion or some going to the means of grace, or at least in living out into the world?

And such is the case of every man by nature. Oh, I often think of that hymn, but glory to God they ne'er shall roll beyond the limits of his life, of their life, of his love.

Such is the case of man by nature. None seeker. None calleth. There is none righteous. No, not one.

Ah, then we would almost look upon it as as it were than the grace of God and the work of Christ and as it were all come to naught. I know we know better. I realize in the Old Testament saints they looked by living faith.

Maybe not so much at the day when Joseph was alive at this particular type and figure. I would believe afterwards there were those saints of the Old Testament who looked upon these types and figures and by the blessing of God and by the sweet revelation of God to the Holy Spirit they might have looked upon this type of Joseph and thought, I wonder what it means.

[32 : 27] Why did the Holy Spirit seem to want to pen such precious truths as this? Or might it then that before the scriptures was written there might have those who heard of the story of Joseph and his love unto his brethren and the marvelous way of their redemption?

Without a doubt wondered if there was something else in them. Oh, I sometimes think we do not ever want to underestimate the saints of the Old Testament. In fact, sometimes in my own soul I've often thought they have gone far as it were greater heights than I have.

Oh, what a mercy when we think of day I had to Abraham in his day. He says, we read the Lord Jesus as he saw my day and he rejoiced in it.

Without a doubt, not only the marvelous birth as you see the type and the figure in his own son Isaac, but also in that redemptive work. Because after all, friend, what is it without his death?

What is it without a substitute? Without a doubt, we know that Abel seen something of the glory of Christ. And by his nature to that living faith which was found in Abel, it moved him to the right sacrifice.

[33 : 43] There by faith he moved him and there by faith he offered that sacrifice. And Abel knew what it was to find peace with God. Even that blessed man, Jacob, oh, you remember how he wrestled with the angel and he prevailed.

I believe he realized it was something more than just a mere man wrestling with me. It was something as a messenger from God. Afterwards, I believe he was brought to see the glory of Christ in and through the person he wrestled with.

And then to know that the Lord had changed his name from Jacob to Israel, a prince. Truly, Jacob, without a doubt, felt himself to be nothing more than a worm as he wrestled with the angel.

But later to be termed as a prince, one who had prevailed with God. And then when we think upon the glory of Job as well. Oh, would we ever want to underestimate the religion of Job?

Oh, he wanted one thing. He wanted to find him. He wanted to find him to pour out his wants and his needs. And in the midst of all of his darkness, faith prevailed above it all.

[34 : 59] For he said on that occasion, he says, I know that my Redeemer lived and that he shall stand at the latter day. Ah, he knew that he would requit him.

He knew that his hope and his trust was in him. Yes, in the glorious Redeemer. And if you would look up the word Redeemer, like in the case of Job where he says, I know that my Redeemer liveth, it is the same word which we find in the book of Ruth, in the original Hebrew, a near kinsman.

And when I think of that verse, friends, let us just change it a bit. I know that my near kinsman, my Redeemer liveth.

Such was Joseph in a type of figure. He was the brethren of his, he was their union to his own brethren. I realized he had sinful flesh.

I know that he was called by grace. But yet what a mercy when he referred to this words of it, I have given as a text. I seek my brethren. It makes me think of a verse of which is found in the book of Hebrews.

[36 : 17] For he was not ashamed to call them brethren. Friend, there's enough to make us shame of it, to hang our head in shame. He wasn't ashamed to call them brethren.

How many times have we been ashamed of Jesus? Of his word, of his truth, and of his testimony. Oh, what confession we have.

What need for pardon. But he wasn't ashamed. Oh, when we think of Joseph, I realize his love might have varied at times.

When his brethren would not speak peaceably to him. Or when they despised his dream, which he felt as were by faith something of God. He possibly thought as he related these dreams, there might be some acceptance of them and a wondering of what they mean.

So the love of Joseph might have varied at times. And he didn't know what laid before him. But oh, what a mercy when we think of the dear love of the Lord Jesus to his people.

[37 : 30] He saw me ruined in the fall and loved me notwithstanding all. He saw me in my lost estate. His loving kindness, oh, how great.

We can't fathom it. We can't begin into interdict. We should never, as it were, try to think of the glorious attributes of Christ and of the Trinity when we think of his love and in any way try to, in most way, compare it unto our own.

If we do, then we're going to know what frailties we are. Our love varies. Oh, I know it is a wondrous time when we can meditate upon the fact while we lived in the days of our unregeneracy, while we yet were seeking our own will and following our own dictates of our fallen mind, the love of Christ was there, unchanged.

It was eternal. We've got to have an eternal love, friends, because it begotten an eternal soul. We want that eternal love to know what it is to embrace us and to keep us in all eternity.

Sometimes we say, through eternity. And I suppose, in one respect, that's not the right expression. But, friends, of what a mercy sometimes when we try to speak of eternity and our words begin to fail, at least mine do, and my expressions fail, what a mercy.

[38 : 58] He knows our heart. He knows our desire. He knows what we would say. Oh, the unchanging love of Christ. I seek my brethren, those who hate him, those who despise him, those who would not have him to reign over him.

I know in some things he comes far short. But what a mercy, our Savior, to you who know something of grace. He was no changes.

It never came short. It was unchangeable. There, as Paul went around or saw with Tarsus, went around, as it were, persecuting the Church of God, profaning the name of Jesus, despising it and making light of it.

Nevertheless, the love of God to the Father and the love of the Lord Jesus, as well as the work of the Holy Trinity, was unchanged and would say thus far and no further.

And the day came when the Lord called, as it were, called as it were, out of nature's darkness to his marvelous light. One thought comes to me before we close, and I want to keep the geese in mind, because if the Lord willing, this evening hour, I hope to speak, as God gives me grace, of Joseph revealing himself to his brethren.

[40 : 31] The storehouses are full. The provision is there to accomplish them. So in that respect, friends, when we think of the life and the death of Christ and his glorious resurrection, though the disciples could not yet wholly comprehend it, and neither did the brethren of Joseph, yet, friends, there they were, complete.

Oh, a fullness resides in Jesus our Lord, doesn't it? Everything is complete in him. And a little later, we're going to notice how that when they came with their money, they had to go back with it.

I can always remember one old man from our church back home, long gone to glory. I remember he made this expression, he says, grace is so free that if you try to obtain it, you won't receive it.

And how true. Oh, to come to that place to see it's got to be free grace. To come to the exhaustion of all hope in self and all confidence in self, and to see it has to be in grace and grace alone.

Free grace. Ah, friend, can you tell me of any more blessed word in our whole English vocabulary than grace itself? Grace of our sake is grace of our the loving Lord.

[41 : 59] Grace which exceeds all of our sins and all of our guilt. Grace which abounds over all the boundings of our sin. Yes, he is crowned with grace.

And what a mercy, friends, we find in that last day when the assemblies of the saints are gathered in one by one and when the top stone is placed, it shall be the shoutings of grace, grace unto him.

So it is in the work of grace. It's grace in its beginning, it's grace in its middle, and it's grace in its end. Is it not grace in his electing God?

Is it not the grace of the Lord Jesus Christ who would condescend to come here to seek such rebellious wretches of which we are by nature, if not even worse than the sons of Jacob, content to be without Joseph, content to be without his warehouse, without all of his supplies, but not so with the heart of God, not so with the heavenly chosen, not one shall perish.

Well, may the truth of our text linger with us for a little clear yet. I seek my brother thus far.

[43 : 22] not now. Strange one but one Her will an kleiner her desert you untold other instances whom him