

00-06-04a

As we continue our worship this morning, turn with me to Psalm 102. Psalm 102. This psalm is titled in the New King James, The Lord's Eternal Love.

It is a prayer of the afflicted when he is overwhelmed and pours out his complaint before the Lord. Psalm 102. Hear my prayer, O Lord, and let my cry come to you.

Do not hide your face from me in the day of my trouble. Incline your ear to me in the day that I call. Answer me speedily, for my days are consumed like smoke, and my bones are burned like a hearth.

My heart is stricken and withered like grass, so that I forget to eat my bread. Because of the sound of my groaning, my bones cling to my skin. I am like a pelican of the wilderness.

I am like an owl of the desert. I lie awake and am like a sparrow alone in the housetop. My enemies reproach me all day long.

Those who deride me swear an oath against me. For I have eaten ashes like bread and mingled my drink with weeping because of your indignation and your wrath. For you have lifted me up and cast me away.

My days are like a shadow that lengthens, and I wither away like grass. But you, O Lord, shall endure forever and the remembrance of your name to all generations. You will arise and have mercy on Zion, for the time to favor her, yes, the set time, has come.

For your servants take pleasure in her stones and show favor to her dust. So the nations shall fear the name of the Lord and all the kings of the earth, your glory. For the Lord shall build up Zion.

He shall appear in his glory. He shall regard the prayer of the destitute and shall not despise their prayer. This will be written for the generation to come that a people yet to be created may praise the Lord.

For he looked down from the height of his sanctuary. From heaven the Lord viewed the earth to hear the groaning of the prisoner, to release those appointed to death, to declare the name of the Lord in Zion and his praise in Jerusalem. When the peoples are gathered together and the kingdoms to serve the Lord.

He weakened my strength in the way. He shortened my days. I said, O my God, do not take me away in the midst of my days.

Your years are throughout all generations. Of old you laid the foundation of the earth and the heavens are the work of your hands. They will perish, but you will endure.

Yes, they will all grow old like a garment, like a cloak. You will change them and they will be changed. But you are the same and your years will have no end.

The children of your servants will continue and their descendants will be established before you. What a wonderful psalm for reminding us of the eternal perspective and of the eternal nature of God's plan. This life and our troubles in it are temporary and endure for a moment.

But God's purposes are eternal. His plan for us is eternal. And if we remember that, that is the substance of our hope, the knowledge that whatever we face in this world, the good and the bad, it's all relatively temporary.

And it is the eternal purposes of God that are in view. When God disciplines us, when God's disciplinary hand falls upon us, we know that it's our fault and that we have responsibility. And yet we also know that the reason God bothers to leave us alive and to discipline us rather than just removing us is because He has a plan and a purpose and He can work these things together for good.

We sometimes think that there is nothing but loss in our failures and in our shortcomings. But it all depends on how we respond. And this is nowhere more clearly demonstrated than in the story of Joseph.

And as we see that there is the time when our bones cling to our skin, where we are in trial, whether it's our own doing or the doing of someone else. But to remember the eternity of God, this isn't something that immediately occurs to us, is it? That when the pressures of life are upon us, whatever their source, we tend to think, well, where is the answer? Where is the way out? How can I resolve this problem? How can I get this pressure to go away? But the psalmist here suggests that the beginning point in restoring our thinking and maintaining our objectivity is the eternity of God. And to get outside the situation, to get outside the immediate and look at things from the eternal perspective.

And when you notice the first 11 verses here, the psalmist speaks of pretty dire straits. Lying awake. Reproach from others.

Physical disability. His days are consumed. His bones are burning.

His heart is stricken. He forgets to eat his food. We have had, all of us at different times, pressures and trials in life that produce this sort of distraction and lack of interest in the most basic things of life.

Where is the turning point? It's in verse 12. You, O Lord, shall endure forever in the remembrance of your name to all generations. This is the necessary change in perspective that we have to have to fulfill our calling as believers.

To take our eyes off of ourselves and put them on God. He could sit and wallow in his misery and sometimes when people are under pressure or going through a difficult time, you almost hate to say, well, how are you? Because you're liable to get an answer. Instead of saying, fine, Hovi Lister sings a song, I'm fine thanks to Calvary.

And regardless of what else may be going on, when someone says, well, how are you? One thing we can say is, well, I'm fine thanks to Calvary. Thanks to the work of the Lord Jesus Christ. But sometimes you say, well, how are you? And that's opening Pandora's box and you're going to find out exactly how someone is.

We certainly don't want to be guilty of that. How can we turn the corner in our minds and not be subjective with our eyes on self, eyes on people and their schemes and their reproach and eyes on circumstances and things? Well, we turn our eyes upon Jesus as the song says. You, O Lord, shall endure forever.

You will arise and have mercy on Zion. For the time to favor her, the set time, has come. Whatever our circumstance.

And he's saying this, the set time to favor Zion has come. He's saying this in the midst of all of the things you see in the first 11 verses. He's still under reproach.

He's still seeing his bones cling to his skin. He's still like an owl of the desert. He's still forgetting to eat his bread and has the sound of his groaning and so forth.

But he's turning his mind to the salvation of God. And he says now is the appointed hour. Now is the day of salvation.

The time of favor is here. Why? Verse 14, Your servants take pleasure in her stones, the stones of Zion, recognizing the symbolic value of those stones, recognizing that Zion is the city of our God, that it is the place where he has chosen to put his name and his presence, and people valuing it for that reason. This is the reason you may have seen Zola Levitt on television.

And how does he close each program? He says, Pray for the peace of Jerusalem. He's a Jewish man, but he is a believer in the Lord Jesus Christ. But he sees the symbolic value of Jerusalem and of Israel.

And that's his particular focus. And that should be our focus as well. Your servants take pleasure in her stones and show favor to her dust, so the nations shall fear the name of the Lord.

Glory and his own testimony to the nations and to the world that he is going to favor his people. And that principle applies to us as well. We have Zion, the city of God, in our souls, don't we? Because our soul in this age is the dwelling place of God, the place where he has chosen to put his name and his presence if we qualify.

Jesus talked about that over in John. If we love God, if we have his commands and keep them, if we demonstrate our love for God, he will come and make his home in us. And we fulfill individually the same function in God's plan that the city of Jerusalem, Mount Zion, is going to fulfill nationally in reflecting the glory of God.

The Lord will build up Zion. He will appear in his glory. He will regard the prayer of the destitute.

This will be written for the generation to come that a people yet to be created may praise the Lord. And I like to think that that's us. We are the people who at the time this psalm was written were not yet created.

But because we have the Scriptures, because we have the record of these things, we can praise the Lord. And we can see the opportunity to be the city of Zion, the Mount of Zion right there in our soul. God looks down from the height of his sanctuary, from heaven the Lord viewed the earth to hear the groaning of the prisoner and to release those appointed to death.

To declare the name of the Lord in Zion and his praise in Jerusalem when the peoples are gathered together and the kingdoms to serve the Lord. And then verse 23 reminds us again of what's taking place with Joseph. He weakened my strength in the way.

He shortened my days. I said, Oh my God, do not take me away in the midst of my days. Your years are throughout all generations.

He compares the brevity of his own life to the eternity of God. And he has the desire to make the most of the brief life that he has here. The foundations of the earth and the heavens being the work of God's hands in verse 25.

He says in the next verse, they will perish, but you will endure. They will all grow old like a garment. So he says he compares his life to the fate of the heavens and the earth themselves.

That even these things that seem so permanent and everlasting to us are in fact just as temporary as a human life. God will change them and they will be changed. But he is unchanged in verse 27.

Your years have no end. The children of your servants will continue and their descendants will be established before you. And this is the metaphor for eternal life that the nation of Israel will endure and be perpetuated before the Lord who himself is eternal.

And in the same way that the nation and the city of Jerusalem, which is its capital, represent the eternity of God's purpose, it's the same with us. And we have a life that has meaning and purpose and even the sufferings that we endure have their purpose. As

we turn back now to resume our study in Genesis, the life of Joseph, we saw in chapter 45 last time that after the great speech of Judah offering himself in the place of his brother Benjamin, there's so much Christology here, there's so much freight of meaning in the symbolism here where Judah offers himself as a surrogate, offers to take the place of his brother, even though none of them is actually guilty of stealing the cup, they know that there is a previous guilt that rests upon them all.

And this is the guilt of selling their brother Joseph into slavery in the first place. And they recognize on several occasions that the justice of God is at work. And whether it is sooner or later, there has to be a reckoning.

There is no sin that goes unpunished. There is no failure or disobedience that is not known to God and on which his justice is not going to bring a day of reckoning. So Judah doesn't even try to wiggle out, he doesn't rationalize, he doesn't deny, he doesn't make any defense for the theft of the cup, which in fact they're not actually guilty of.

But Joseph has used the cup in the sack of grain that belongs to Benjamin to bring them to the point of acknowledging the actual guilt, which is the earlier guilt of selling their brother and deceiving their father. So in verse 32 of chapter 44, Judah says, 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. And the loyalty that the brothers have expressed toward Benjamin, even though he is the spoiled and favored son, he occupies the same position in the family that Joseph once did, the attitude of the brothers has markedly changed. And Judah is willing to give up his future and his freedom to not only ensure the safety and freedom of his younger brother, but also and primarily because of their love for their father.

There is great remorse, I think, on the part of the brothers expressed by Judah here, and they don't want to repeat what happened with Joseph. And once Joseph sees this at the beginning of chapter 45, he cannot restrain himself, and he says, Make everyone go out from me. And no one stood with him while Joseph made himself known to his brothers.

He wept aloud, the Egyptians and the house of Pharaoh heard it. This notation in verse 2 tells us that the house of Joseph must have been adjacent to the house of Pharaoh because not only does everyone in Joseph's house hear it, but everyone in the house of Pharaoh hears him weeping. This was a very loud, vocal, sort of emotional expression here.

I can't quite picture this in my mind. I can't see myself under any circumstances wailing loud enough to be heard next door, but Joseph does. He wept aloud, everyone heard it.

Joseph said to his brothers, I am Joseph. Does my father still live? The very first subject that comes up when Joseph speaks to his brothers as Joseph is their father Jacob. He doesn't even wait for an answer.

They apparently are unable to reply. They are in such shock. His brothers could not answer him, for they were all dismayed in his presence.

And Joseph said to his brothers, Please come near to me. So they came near. Then he said, I am Joseph, your brother, whom you sold into Egypt.

Now this comment in verse 4, how many people know that the brothers sold Joseph into Egypt? Well, Jacob doesn't know it. Only the brothers. The fact that he makes this statement, this is something only they and Joseph could possibly know.

And so this is a very strong proof of identity that he says, I am the Joseph that you sold into Egypt. But do not be grieved or angry with yourselves because you sold me here, for God sent me before you to preserve life. For these two years the famine has been in the land and there are still five years in which there will be neither plowing nor harvesting.

And God sent me before you to preserve a posterity for you in the earth and to save your lives by a great deliverance. This is not a truth that has just now occurred to Joseph, is it? This is something that he has already thought about. This is a conclusion he has already drawn.

We don't know how much previously that this came to him. But if you think about it, this is an application of divine truth. Why does Joseph say this? God has sent me before you to preserve a posterity for you in the earth and to save your lives by a great deliverance.

What word of God would Joseph be applying here? Has he just come to this conclusion by means of logic? What did God tell Abraham? What did God tell Isaac? What did God tell Jacob? Joseph is aware of the divine promises to Abraham, Isaac, and Jacob. Joseph knows that God has promised to make of that line a great nation. And here they are about to starve in this seven-year-long famine, and Joseph applies the word of God.

And he says, well, obviously, God is going to have to preserve that line because God has promised. And this is the means. And so Joseph makes application of what he knows of the promises of God.

He's aware of it. He meditates on it. He applies it to his current situation.

And this is how he is able to forgive his brothers. You will notice that he doesn't say, well, it turned out okay even though you rotten scoundrels sold me into slavery. Joseph says, it was God who sent me before you.

It was God who sent me before you. He says it in verse 5. He says it in verse 7. He's

going to say it again in verse 9. God has made me Lord of all Egypt. And even later on, after the death of Jacob, he will repeat this truth again.

This is a very great key for us to understand the way our lives should work because we know how important repentance is. We've just seen the illustration of it here. When Judah acknowledges, when the brothers acknowledge in these three different interviews with Joseph their wrongdoing, this is the turning point.

This is what makes it possible for Joseph to reveal himself and to redeem them and bring them down into the land is recognizing that they have had a change of heart. We know how important that is. But one of the greatest things here is we know the hardship that Joseph has endured as a slave in Egypt and as a prisoner.

And it's his brothers' fault. But he forgives them. We know and we've studied in the past the principle that unless we forgive one another, we ourselves are not forgiven.

It will interfere with and indeed choke off our relationship with God if we are unable to forgive one another. So the ability to forgive, the ability to pass over and let go wrongs that are committed against us by others, especially those who are close to us, this is a very important skill that we need to have spiritually. It's a function we need to be able to perform.

How can we do it? It's one thing to say, well, I know I should forgive. I know I should let bygones be bygones. I shouldn't bear a grudge.

But it's something else to actually make it take place. Well, we see here in Joseph's case the mechanism. How do we forgive? Forgive fully, forgive truly, forgive from the heart.

Not only forgive and reach a place of neutrality, but actually reach the place of exercising love and being a blessing and making provision and bestowing, as Joseph does here, good on those who have wronged us, returning good for evil. We know from the New Testament, we have the verse that says, love your enemies, do good to those who hate you, pray for those who spitefully use you, do not return evil for evil. That is something that requires divine power and divine transformation.

How do we do that? How does Joseph do it? Joseph does just what the psalmist does in Psalm 102. Joseph gets his eyes off himself and looks at God. He looks at the eternity of God.

He looks at the purpose of God. He looks at the fact that God sent him ahead into Egypt. It is a part of the plan of God.

It is a part of the means of fulfilling the purposes of God and the promises of God that this has taken place. And it is by focusing on God's purpose and God's operation that Joseph is able to put his brother's action into perspective. And he doesn't choose to view

it as a sin against himself on the part of his brothers.

He views it as a divine mechanism for fulfilling promise. And if we can reach this same place, if we can meditate on the Word of God, keep it in the forefront of our minds, and recognize that the things that take place in our lives, whatever their source, are a part of the plan and purpose of God for those who love Him and for those who recognize His calling and His purpose, this can be a wonderful substance to focus our faith on. And it's going to restore objectivity in our souls, and it's going to enable us to forgive truly, freely, and from the heart.

And this is the key to moving forward and advancing in the plan of God and laying hold of His grace. So this is what Joseph does. God sent me before you to preserve a posterity for you in the earth.

Posterity is what God promised Abraham, Isaac, and Jacob. It was not you who sent me here in verse 8, but God. He has made me a father to Pharaoh and Lord of all his house and a ruler throughout all the land of Egypt.

Joseph doesn't take personal credit for the wisdom he's exercised and the interpretation of dreams and so on that has made it possible for him to be at this place. He recognizes that God has given him the abilities. God has given him the opportunities.

And so he says in verse 9, I hurry and go up to my father and say to him, Thus says your son Joseph. What a great way to introduce a message. This is what your son Joseph says.

You can imagine the look on Jacob's face when he's going to hear these words. This is what your son Joseph says. God has made me the first word to communicate back to Jacob from Joseph is God.

God has made me Lord of all Egypt. Come down to me, do not tarry. You shall dwell in the land of Goshen and you shall be near to me, you and your children, your children's children, your flocks and your herds and all that you have.

There I will provide for you, lest you and your household and all that you have come to poverty, for there are still five years of famine. This is the second time Joseph has reminded them that they are closer to the beginning of the famine than to the end. I will provide for you, lest you come to poverty.

Behold, your eyes and the eyes of my brother Benjamin see that it is my mouth that speaks to you. You get the idea here in verse 12 that he's addressing the brothers again. They seem to still be in a state of shock.

They haven't been able to say a word. They're just in a complete numbed state of near disbelief. So he says, Behold, your eyes and the eyes of my brother Benjamin see that it is my mouth that speaks to you.

Remember earlier in verse 1 of this chapter, Joseph sent all of the Egyptians out of the room. So what language do you think Joseph is now speaking to his brothers? He's speaking Hebrew. And he reminds them, he says, listen, they probably haven't even connected the fact that they're hearing him speak in their own language.

But he says, look, your eyes and the eyes of my brother Benjamin, your ears hear my mouth speaking to you. He's speaking to them in Hebrew. He's speaking to them in the language of their birth and of their land, of their fathers.

It is my mouth that speaks to you. So you shall tell my father of all my glory in Egypt and of all that you have seen, and you shall hurry and bring my father down here. Then he fell on his brother Benjamin's neck and wept, and Benjamin wept on his neck.

The brothers still have not been able to utter a word. And it is not until Joseph goes to each one of them, in verse 15, he kissed all his brothers and wept over them. And after that, his brothers talked with him.

When is the last time Joseph's brothers and their ability to talk to him was mentioned in this story? If you turn back, keep your finger here in 45, and go back to Genesis 37, verse 3, Israel loved Joseph more than all his children because he was the son of his old age. He made him the tunic of many colors. When his brothers saw that their father loved him more than all his brothers, they hated him and could not speak peaceably to him.

37.4, From the time, that is when the alienation began. When they saw the favoritism of Jacob toward Joseph, they could not speak peaceably to him. And once he communicates the dreams, that just makes it worse.

Verse 8, They said, Shall you indeed reign over us? Shall you indeed have dominion over us? They hated him even more for his dreams and for his words. But look at the transformation now. Joseph blesses them.

Joseph falls on their necks and kisses them. And after that, his brothers talked with him. All of that animosity, that jealousy, over the course of this past 22 years and the events that have transpired in these last couple of chapters, now there is reconciliation.

Now they are once again speaking to one another in peace as brothers. And this word peace is really going to show up in the rest of this chapter. The report of it was heard in Pharaoh's house, verse 16 of chapter 45, saying, Joseph's brothers have come.

Remember, he had everyone leave the room so that they would not see him weeping and carrying on over his brothers. But they can hear him. And evidently, he's loud enough to be heard.

And so the servants go and tell Pharaoh, Joseph's brothers have come. It pleased

Pharaoh and his servants well. Pharaoh said to Joseph, Say to your brothers, do this, load your animals and depart.

Go to the land of Canaan, bring your father and your households and come to me. I will give you the best of the land of Egypt and you will eat the fat of the land. Now you are commanded, do this, take carts out of the land of Egypt for your little ones and your wives, bring your father and come.

Also do not be concerned about your goods for the best of all the land of Egypt is yours. He says, don't worry about trying to pack up every single thing you have in the land, just leave it and come on down because you'll have new things in the land of Egypt. This is quite a foreshadowing of what's going to happen when God resurrects Israel and brings them into the millennial kingdom, isn't it? And a reminder of the fact that when we make our transition from this earthly life to the eternal future, we don't need to take anything with us because everything that we will need is going to be there awaiting us.

We don't need to take clothes, we don't need to take our jewelry or even our mementos and our treasured things that are near and dear to us for their symbolic or their sentimental value because where we are going is a far better place and we will have a life that has a fresh beginning and those will be the things that we will keep and carry with us. So he says, don't be concerned about your goods for the best of all the land of Egypt is yours. So it says in verse 21, Then the sons of Israel did so and we begin to see Jacob referred to by his new name.

The use of names in this chapter is significant. Pharaoh was talking about Joseph. Pharaoh gave Joseph a new name, didn't he? What was the new name that he gave Joseph? Remember Zaphnath-Paneah when he elevated him to the high vizier status in Egypt? He said, your name is Zaphnath-Paneah.

But here when Pharaoh refers to Joseph he calls him Joseph. That name doesn't ever stick in the Joseph story. God gave Jacob a new name and throughout much of his subsequent life he is still referred to as Jacob but there are times when the Israel name will surface and Israel, Prince of God is the name that talks about the culmination and the fruition of the promises of God where he and his descendants are concerned.

It speaks of his new status, his perfected status, if you will. And so at the point where Jacob is now going to come down and receive the fulfillment, this long-delayed fulfillment of God's promises of provision and protection and of being fruitful and multiplying, now his Israel name resurfaces. The sons of Israel did so.

Joseph gave them carts according to the command of Pharaoh and he gave them provisions for the journey. He gave to all of them, to each man, changes of garments. But to Benjamin he gave 300 pieces of silver and five changes of garments.

The last time we saw silver and garments in near context to one another was the selling of Joseph into slavery. You see a reversal here where they took Joseph's garments away and sold them for silver. Now the other son of Rachel is receiving the silver and receiving the garments.

And you get the idea that Joseph is still watching the reaction of his brothers. They became jealous and spiteful and contentious when Jacob gave garments to Joseph. How are they going to treat Benjamin when he receives the silver and he receives the garments? Also in verse 23, he sent to his father these things, 10 donkeys loaded with the good things of Egypt and 10 female donkeys loaded with grain, bread and food for his father for the journey.

This I think is worth noting. How many brothers stand before Joseph? There's 11. Why not 11 donkeys taking goods back to Jacob? There are 10 donkeys and 10 female donkeys loaded with these things.

So this is two additional donkeys besides the ones that the brothers brought with them. Each of them brought a donkey that would carry the sacks of grain back. So now they've got two additional ones, which is as much as one man or a man and his servants can reasonably manage.

So you get the idea that if there are only 10, which brother is not going to be getting the two additional donkeys? Benjamin. Benjamin is the unique brother out of the 11. He's been given the five changes of clothing.

He's been given the 300 pieces of silver. And the giving of these donkeys laden with gifts to the 10 brothers, these are the 10 who were involved in the selling of Joseph, in the sin against Joseph, in the deception of the father. And to give them these 10, actually 2 apiece, 20 donkeys loaded with good things of Egypt, grain, bread, and food for the journey is going to be a sign when the brothers return and stand before Jacob, if there's any doubt in Jacob's mind that Joseph has forgiven his brothers, here's the proof.

He has given them a double portion each. And of course, Benjamin not being involved in that, I think that's why there are 10 instead of 11. So verse 24, he sent his brothers away and they departed.

And he said to them, see that you do not become troubled along the way. And this again suggests to us that Joseph is still concerned that some of the old bitterness, the old contentiousness might surface among his brothers. And he says, see that you do not become stirred up is what the verb literally means in Hebrew along the way.

They went up out of Egypt. They came to the land of Canaan to Jacob their father. And they told him saying, Joseph is still alive and he is governor over all the land of Egypt.

And Jacob's heart stood still. This is not the first time we've seen people's heart stop with

a piece of news. The last time it was bad news.

This time it's good news. He did not believe them. It's kind of ironic, isn't it? That when they came to Jacob with false tidings and the bloody coat, he believed them.

He was more than ready to believe the bad news. But now the same group has come to him with good news and he doesn't believe them. But when they told him all the words which Joseph had said to them, and when he saw the carts which Joseph had sent to carry him, the spirit of Jacob their father revived.

It is the physical evidence. They told him all the words of Joseph, but when he sees the carts that were sent to bring him to the land, that's when his spirit revives. You get the idea.

His heart started back up again when he sees the carts. Then look at verse 28. Then Israel said, It is enough.

Joseph, my son, is still alive. I will go and see him before I die. Israel said, and that's a reminder to us that here is the fulfillment.

Here is the culmination and the phase in which God is completing and perfecting His plan in the life of Jacob and actually in the national life of Israel. Chapter 46 begins with a similar notation. So Israel took his journey with all that he had and came to Beersheba and offered sacrifices to the God of his father Isaac.

So you can imagine the anticipation and the excitement that he might have to get down and see his long-lost son. But we see something that Jacob and Joseph have in common, and it is recognition that it is God that has brought these things about. And Jacob is not in such a hurry that he doesn't stop at Beersheba and offer sacrifices to the God of his father Isaac.

Jacob is also mindful of those promises that God made to his grandfather and to his father. And this is another important principle for us to remember that when we turn the corner, when God reveals His mercy and His grace and blesses us, when we come out of hardship and trial into a period of blessing, it is easy to become occupied with the blessing. It would be understandable that Jacob would just make all haste to get down to Egypt.

But this is one of the reasons that Jacob is a patriarch and the nation is named for him because he honors God. He is not in so big a hurry. He's not so joyful that he forgets the source of these blessings.

And he stops and offers sacrifice to God. And what a powerful reminder to us that we should give thanks in everything. We should recognize God in everything.

It is the eternal God and recognition of Him that gives us objectivity. And whether it is in dire straits or in prosperity, to focus our attention on Him, that is the definition of objectivity. That's where we can reflect the glory of God.

We can sing the praises of God through whom all of these things are made possible. Well, this is a good place for us to pause as we enter into chapter 46. We'll take our break.

When we come back, we're going to see that God is going to speak one more time personally to Jacob. Let's pause here.