

## Genesis 50:22–26

### *Relentless Hope in God's Relentless Faithfulness*

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**Main idea:** Those who are dying in the hope of God and His promises desire others to live by the hope of God and His promises.

<sup>22</sup> So Joseph dwelt in Egypt, he and his father's household. And Joseph lived one hundred and ten years. <sup>23</sup> Joseph saw Ephraim's children to the third generation. The children of Machir, the son of Manasseh, were also brought up on Joseph's knees.

<sup>24</sup> And Joseph said to his brethren, "I am dying; but God will surely visit you, and bring you out of this land to the land of which He swore to Abraham, to Isaac, and to Jacob." <sup>25</sup> Then Joseph took an oath from the children of Israel, saying, "God will surely visit you, and you shall carry up my bones from here." <sup>26</sup> So Joseph died, being one hundred and ten years old; and they embalmed him, and he was put in a coffin in Egypt.

**Introduction:** What hope is there in the face of death? "But God." Heb 11:22.

#### 1. God in the children's future

- a. Joseph's brother's little ones (v21–22); Joseph's little ones (v23). Not just quaint family scenes but covenant family.
- b. Joseph's charge is different than his father's in that it is aimed even more at those left behind, especially his own.
- c. "Am I in the place of God?" will continue to be his testimony. I am dying, but I am not to be your security or hope.
- d. Who is in the place of God for you?
- e. Are you seeing your children, and the church's children, in the way that God speaks about them in Scripture?
- f. Whom are you teaching them to be in the place of God for them?

#### 2. God in the church's future

- a. "God will visit you." (x2 for emphasis)
- b. God has sworn, so place your faith in Him (v24). Now you swear, and commit your faithfulness to Him (v25).
- c. Joseph's desire to participate in some way in the Exodus.
- d. Are you living for Christ's church? Because Christ is!
- e. Are you aching for, but also confident for, Christ's church? Because Christ is!
- f. What are you doing to participate in the spreading of the church? The strengthening of it?
- g. What place does this have in your prayers?

#### 3. God in the Christian's future

- a. There are promises yet to be kept (v26). Genesis 3:15, 12:13, 49:10.
- b. The last enemy to be destroyed. 1Cor 15:16–28. Will you be destroyed with it? Are you to be pitied above all men?
- c. God's glory in God's faithfulness to God's promises is the story of all things.
- d. Your hope as an adopted son must be to rise in a glorified body, and to reflect the glory of God in Christ, redounding unto God's praise forever and ever.
- e. What will you be straining forward to this week? Until the last promise is kept, we are to be straining forward to that. "Groaning" in Romans 8. "And all these, having obtained a good testimony through faith, did not receive the promise, God having provided something better for us, that they should not be made perfect apart from us." (Heb 11:39–40)

#### Conclusion

Those who are dying in the hope of God and His promises desire others to live by the hope of God and His promises.

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**(The following is a machine-generated transcription.** Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are welcome to listen to the audio recording, which you may find via [tinysa.com/hopewellarp](http://tinysa.com/hopewellarp))

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Genesis 50 verses 22 through 26. So Joseph dwelt in Egypt he and his father's household. And Joseph lived 110 years. Joseph saw Ephraim's children to the third generation. The children of Mahir son of Manasseh were also brought up on Joseph's knees.

And Joseph said to his brethren I am dying. But God will surely visit you. And bring you out of this land to the land of which he swore to Abraham to Isaac and to Jacob. Then Joseph took an oath from the children of Israel saying God will surely visit you.

And you shall carry up my bones from there. So Joseph died. Being 110 years old. And they embalmed him. And he was put in a coffin. In Egypt. So for the reading of God's inspired and inherent word, please be seated.

Well, hope can we have in the face of death? Whether our own death, which is short to come. The Lord Jesus tearing. Ever one of you. Every one of us. Will come to the day that Joseph comes to you in the passage before us this morning. Very likely you will not know when you have come to that day.

Or if you have come to it today.

But we would be fools to live our lives. In a way in which we were not prepared for death. For it is the one thing that is sure to come. And if the Lord Jesus should return your preparation for your death will be preparation for his return. And many things you should be preparing for all the time.

This is the one thing we should all be prepared for. So Joseph. Comes in this passage and he says I am dying. This is something in which in the face of which he needs to have hope it's something in the face of which his family needs to have hope for we read at the end of last week's portion that it was he who is taking care of them and he who has taken care of their little ones in Egypt.

Well hope that Joseph will hope today will hope to we have in the face of death. So come to the passage this morning we'll find that those who are dying in the hope of God, that is the hope that Joseph has. Those who are dying in the hope of God and his promises desire others to live by the hope of God and his promises.

And so as Joseph says I am dying he immediately follows with that phrase that perhaps you have noticed famously in Ephesians chapter 2. But. God. That is the hope that sinners have in the face of death in fact. Although we know much about Joseph's first 57 years which takes us up through Genesis 50 verse 21.

We know nothing for the next 53 years between Genesis 50:21 and Genesis 50:22. And then when Hebrews chapter 11 summarizes his faith. In chapter 11 verse 22 Hebrews chapter 11 verse 22, it chooses this portion of all that we have read about Joseph. All the different things that he has done by faith well the difference trusting that God is in the place of God and that God who has overcome death for him will be intending good towards him and everything that is done even when others intend evil.

And yet it's this that Hebrews 11 verse 22 highlights that he told his brothers about the exodus. And that he gave instructions concerning his bones. And so his corpse instructions. Were at least as far as he reads 11 gives us the great example. Of the faith of Joseph. So if there is who are dying in the hope of God and his promises desire for others to live by the hope of God and his promises Joseph has been clinging to God's words about his children.

God's words about God's church and God's words even about himself and his bones and the resurrection. And so that hope to which Joseph has been clinging he now in these instructions and in the way that he gives these instructions sets before his family and his father's household his brothers families.

Namely with the hope that God has given concerning their children's future and the hope that God has given concerning. His churches future and the hope that God has given concerning the Christians future. And so it is under those three headings those three sub-categories that we will be considering and hearing this morning that those who are dying in the hope of God and His promises desire for others to live by the hope of God.

And His promises. Backing up into the last verse of last week's portion, he says now therefore do not be afraid. I will provide for you and your little ones. And he comforted them and he spoke kindly or more literally he spoke to their hearts. And so Joseph dwelt in Egypt he and his father's household and Joseph lived one hundred and ten years.

Three consider the 50 three years that passed from his 57 years old verse 21 and he's dwelling in Egypt like he said and he's dwelling with his father's household like he said and he's providing for them and for their little ones like he said, but what is it that he is providing?

Well, surely he has provided for them to live in Goshen which is fertile land and it's good for their flocks. It also happens to be well positioned and the the age of Egypt back to Canaan perhaps giving them practical protection, but also not just protection and earthly things but keeping them away from the Egyptians for however much the Hebrews were an abomination to the Egyptians the Egyptian gods and the Egyptian morality was.

An abomination to the god of the Hebrews. And so he had provided for them in that way, but we see I think in verse 21 and it's telling them that he comforted them and spoke to their hearts. We see the climax of his doing so don't we here in verses 22 through 26?

Is he not still comforting them? Is he not still addressing their hearts and directing their attention to their God who has sworn promises to them and will keep those. Promises. And the Holy Spirit having given us 22 through 26 following on the heels of 21 and having highlighted his words to them the end of verse 21, we see that this was really the great provision.

Of Joseph for his family and for his father's household. As we see him promising to take care of his brothers little ones were reminded not only that he's taking care of his father's household in verse 22, but that he has his own household to take care of Joseph saw Ephron's children to the third generation the children of Manasseh the son of Manasseh were also brought up on Joseph's knees and there is perhaps a picture of adoption there that's language that is sometimes used to talk about adoption.

So you have Joseph with it with Ephraim's grandchildren his great-grandchildren there and Joseph with Manasseh's children his grandchildren there. It's a lovely picture. In fact, if you ever want to see pictures ask someone with a little bit more silver and their hair than mine, although we're getting there. Lord willing about their grandchildren.

If there's anything that strangers love to talk about it's their. Grandchildren. And yet in the Bible our children's children and their children to the third and fourth generation as it were and you can even hear in that language, can't you? It's a lot more than just quaint family scenes.

It's covenant family faithfulness. It is the faithfulness of God. You hear that in many of the promises of God, I will be God to you and to your children after you. You see, one of the things that was Joseph's hope as he was facing his death that he was about to as Genesis has called it elsewhere go the way of all the earth is that God God's goodness to him has been not only to him but to his children.

And so there's a very very real individual personal sense in which even when Joseph dies God's goodness to Joseph is going to continue because Ephraim is part of Joseph and Manasseh is part of Joseph and God will continue being good to them. And from his children and Ephron's children's children are part of Joseph and God will continue being good son.

Of Manasseh and his children are brought up on Joseph's knees and God will continue to be good to Joseph in his being good to them. Indeed dear children of the congregation after we who are older who are ahead of you in years have died generally speaking some of us may go before you.

Or some of us may outlast you some of you may go before us but generally speaking God will continue to be good to us in you and his goodness to your lives. This is something that the radical selfishness of our culture cannot understand something that those generations who had times have seen war and young men will go to be cut off in the flower of their days.

In order that God's goodness to them may continue in his goodness to those who are left behind other generations have been much more equipped to consider this aspect of God's goodness to them than we are but when we come and we consider the way God speaks covenantally about subsequent generations, we see that part of God's goodness to Joseph that he was hoping in was his goodness to his children and his children's children to the third.

And fourth generation and so Joseph's charge is different than his father's concerning his body in part because he wants to do his children and his grandchildren and his great grandchildren spiritual good because you remember back in chapter 15 when God had talked to Abraham about his children inheriting the land he said that they were going to end up somewhere from which they would have to come back he said that when they were there they would be afflicted and they would come home then in the fourth generation.

And so you have the third generation of Ephraim's children before Joseph's eyes and he's remembering the promise that God has made to Abraham a promise not just of inheritance but of hardship and both the current prosperity and they're coming hardship are a threat to the souls of these dear ones who are coming up on his knees.

And so is it describes grandchildren and great grandchildren and great grandchildren on Joseph sneeze, what do you think Joseph was talking to those children about? Perhaps we should ask the children. What do your grandparents talk to you about? When you are on their knees. God helping them, it's not just silly stories and the nice things that happen to you this week and and maybe silly things that they did when they were your age and what you would like to do next week.

Called helping them, they're telling you about their God. They're God who have saved them out of every adversity. What do you think Ephraim's great grandchildren and here's children we're hearing about on Joseph's niece. So not the God who swore promises to Abraham and Isaac and Jacob the God who is with him when he was in the pit and his his brothers the these patriarchal leaders of the other tribes with which they now live in Goshen we're talking about killing him the the God who was with him when he was carried by the Ishmaelite Caravan the God who was still with him when he was in Potiphar's house the God who was still with him when Pothores wife was seducing him and then falsely accusing him and getting him thrown into prison.

The God who is still with him when the Chief Butler forgot him the God who suddenly in one day lifted him up from the prison to the Vizier the to be the viceroy of all Egypt. The God who had intended him good through all of those things even when others intended him evil.

Is that not what verse 21 is talking about when it talks about his speaking comfort to them and speaking to their hearts. What do you tell your children and your grandchildren about? Are you repeatedly setting before them the hope of God who has made promises that are stronger than death and kept them by coming himself in the person of Jesus Christ.

And having lived obediently in our place so that the death that he died he died for sin but the death that you will die if you believe in him you will die in order to come and comma of the blessing that he has earned for you by his righteousness.

If they hear it else. Do your grandchildren and great grandchildren at least hear it from you?

And so Joseph's charges different than his daddies had said his daddy had said take my body immediately to Canaan put it in the cave by Mephilla. What does Joseph say? Joseph says put me in a box. The chest we call it a sarcophagus because we are familiar with Egyptian terms and Egyptian mummification, we're still fascinated with it.

Well, one of the reasons why embalming existent was so that Joseph could be embalmed Genesis 50 verse 26 and he could be put in a box. And it's actually the same word for box as Moses uses throughout Exodus. No, I believe it's Deuteronomy chapter 10, it's it is Deuteronomy chapter 10 when he's talking about the arc.

And putting that commandments the tablets that God had given him into a chest. He uses the same Hebrew word that is used here of the box into which or the coffin into which Joseph is placed in the phrase and he was put in a coffin in Egypt. What do you think they did with that box?

What do you think they did with that coffin? They had it with them. They had one of those Egyptians are confident things with the inbound body of Joseph yes, you know certain organs were were in a jar alongside the box and before they did that children they would have stuck a hook up his nose and pulled his brains out of his skull and we know all kinds of interesting things about it now.

But it was so that his body could be preserved so that it was always there saying this is not your home. And it was really efferents in Manassas families that needed to know that the most because they weren't just in Goshen and they weren't just in a fertile land.

Grandpa and great great grandpa. Joseph had been the vizier of Egypt. He'd been extremely wealthy and extremely powerful and extremely influential so that even at the age of 110 were not yet to the Pharaoh who arises who doesn't know Joseph all the problems begin in Exodus chapter 1 are we because he has the privilege of Egyptian embalming and mummification and being put in a sarcophagus.

And it's actually.Privileges of being that family that are a great danger to Ephraim and to Manasseh and to their children.And so Joseph doesn't say like his daddy did take my body immediately and go back to Canaan and bury it there. He says you keep my body here with you where it will remind you not to have your pleasure and your comfort and your security and your desire in this world in this wealth in this place.

Because that was a great danger to their souls.And I wonder if we love and comfort our children and our grandchildren by solemnly pointing them to the Lord Jesus Christ and His eternal blessing as they're great joy.Are we helping them not to clean with their little fingers to the things of this world?

By granting to them helping them praying that God would grant to them as we speak to them to cling to Christ.You see that was part of Joseph's hope of God continuing to be good to him and that was the hope that Joseph set before them.He says to them I am darling but God.

In other words, if you're shaken by the fact that all that you have enjoyed by the fact that I have this standing in Egypt and I have these possessions in Egypt and I have this influence for Pharaoh is going away now.Then you haven't been hearing what I said 53 years ago, and I said am I in the place of God?

I am dying.But I am not to be your security or your hope and the things that you have in Egypt because of me are not to be your security.Or your hope.

Now for those of us who are those older generations and whether you have the children and the grandchildren and the great-grandchildren you have those in Christ around you Lord, stay by Lord's Day.It is a frightening thing a cause for for carefulness for us to remember that children learn by observation.

If we give them lip service about Jesus being everything to us and the world not being so much to us but they can see us living for earthly comfort and pleasure and possession and praise.Then we will show to be a lie.That most important truth.That out of love for our souls, we want them to believe.

So who is in the place of God for you? What are you trusting in?And what do you find your pleasure?Because what you do with your words will not teach the grandchildren nearly as much as what you do with your life.

And we need to see the children and we need to see the church as children and grandchildren in the way that God speaks to about them in Scripture.As his future goodness to us.Even when we are gone.Well the hope that we have in the face of death is not just in what God has said about our children and wanting to see their hope in Him not just in our children's future but also in the church's future.

Verse 24 Joseph said to his brother and I am dying but God will surely visit you.It's that construction where they double the the Hebrew verb with the two forms we sought famously in chapter two and he said in the day that you eat of it dying you will die and and the English translations you will surely die.

It's it's this emphasis and it's not just the verb in particular that's doubled is it because if you look at verse 24 and verse 25, you see that when he refers to God's swearing he says it and then when he wants to put them under,Them swear he also saysn't I am dying but visiting God will visit you and bring you out of this land of which he swore to Abraham to Isaac into Jacob then Joseph take took an earth from the children of Israel saying visiting.

God will visit you.And you shall carry out my bones from here putting them under earth to make that promise you see God has made a promise concerning his church that he is going to call his son his first born son as it were out of Egypt that he is going to establish his people on earth in the land that he has promised to them and say God has sworn he says so place your faith in him.

God has sworn a promise to his church verse 24 and therefore he says now you swear don't just place your faith in him who is sworn but you commit to be faithful to him.As you swear and you make thousands to him and so that which he puts him under is God will surely visit you and you shall carry up my bones from here the sins of the Amorites will eventually be complete he had told them in Genesis 15 that he had God had told Abram in Genesis 15 that he would bring them back they would bring his church back when the sins of the Amorites were complete and so Joseph wants then not just to hope in in what God is going.

To do individually for his children before him he wants to always have this example this this box that would go with them and the two boxes then after Moses comes down from the mountain and you've got to as it were coffins or chests one has the law on it the other has Joseph in it both testifying to God's word and God's faithfulness.

Joseph himself is suggesting to them that the that he would like to participate in the exodus.Visiting God will visit you and you shall carry up my bones from here, it's not just the resurrection to which he's looking forward there are other promises of God that are going to be kept in the meantime and Joseph implies here that however God might enable him will give him the privilege of participating in what he is doing now in his church between now and the end Joseph would like to participate in that.

So I wondered dear congregation, are you living for Christ's church? Yes, you are to live for Christ but you have a Christ who is living for his church, he always lives to intercede for them he is head over all things says the apostle follow the church. And so everything else that you do in your life as you as you trust in the Lord and as you find His mercies to you our new every morning and your rejoice and your responder if you want to serve and you want to bring him glory as well here in the evening sermon today and Jesus is glorified as being the only savior the all way to saves and Isaiah 45, he says I am God and there is no other I will say there is no other savior and then Philippians 2 comes and says when Jesus Christ died for your sins and showed himself to be the safe.

Here he showed himself to be God and therefore God has highly exalted him and so as you live day by day wanting Jesus to be exalted as your savior one of the things you're going to do is work out your unsalvation with fear and trembling that as you are growing and holiness Jesus is being glorified as the one in human by him sinners can be not only forgiven but made holy and so Jesus is getting glory that way.

There's also getting gluing not just in the personal individual way, but in the completion of everything that he has promised to do for his church. I will build my church he says and the gates of hell will not prevail against it. So are you participating in Christ being glorified by the fulfillment of his promise to build his church?

What place does foreign missions what place does the bringing in of those who do not know Christ into the churches what place does the building up of those who do know Christ in the churches what place does that have in your praying? Are your prayers obsessed with this life and temporary problems?

Or they obsessed with the God who has sworn to build his church. And to whom you have sworn. To participate in what he's doing. You have arisen Savior who sits at the right hand of Majesty always interceding for his people. And passion and detail concerned about what is going on in his church.

What happens in America is actually for the sake of the church. Yes, there is liberty that is being lost but in part it's being lost because God is chastening his people. And every bit as much as we seek to be prepared for days that are coming ahead and in terms of what's going on in our lives in this country, we need to be crying that to God.

God what is it that your your people need this discipline for how are we offending you grant them to us repentance how can I repent in my heart how can I leave my family in that what does our congregation need to do differently? Lord.

The hope of those. The the only hope that you can have in death is God himself who presents to us here a concern not just for children's future, but for the church's future. What place to those things have in your. Weekly schedule. How are you serving the spread of the kingdom and the building up of the saints day by day?

Would whoever it is that process as your checks are if they were to look over the ledger to your bank? Would they know. That you're living for what your savior is living for. Not just then the hope of God in our children's future in the hope of God and the church's future but the hope of God in the Christians future because yes God has sworn concerning the return of the people to Canaan but he's made other bigger promises in Genesis.

Here we're ending the book of Genesis in a coffin in Egypt. The book of Genesis began in the Garden of Eden. Very quickly at descended in the fall. But as soon as they had sinned against him what does God say what does God proclaim even before he confronts or pronounces curse on the woman and on the ground for the sake of the man?

He talks to the serpent who says there's gonna be a seed of the woman you failed. Dying they will die but I'm bringing life out of those who are dead and there is going to be one who comes from this woman that you don't think you have killed and he is going to crush you.

He's going to do it by your winding him. Christ will die on the cross before that promise is done being kept. But he will rise again from the dead his wound isn't mortal the devil's wound is mortal. There are promises yet to be kept in you he says to Abram all the families of the earth will be blessed chapter 12 and verse 13.

And the scepter will not depart from Judah until him to whom it all belongs comes chapter. 49 verse 10. Pointing not just to Jesus's first coming. But especially to his second coming. Whenever he bows and every tongue confesses. And the new heavens and the new earth are delivered to him to whom it all belongs.

And so there are promises yet to be kept. And it's not just that Joseph wants his bones to stay with them for a couple of centuries in Egypt and to go with them for what ends up being 40 years in the wilderness. He wants them buried. Interestingly, they're not buried in my feel if you go and you read in the book of Joshua, they're buried in a field that Jacob bought from Jamor by Sheppen.

That's part of the promised land by the end of Joshua the Israelites have at all they've been driven everyone out. The bones are still there. There are promises concerning the bones of Joseph. That we are sure of looking at from afar so we read about in Hebrews 11 this morning in the class.

But he hasn't come into it, yet why? Because there are promises yet to be kept for you. And the final keeping of all of God's promises to all of his people he's folding in reserve. Until they're all there to receive it together. These having obtained a good testimony through faith did not receive the promised God having provided something better from us for us that they should not be made perfect apart from us.

Again. This is part of who I we picked Psalm 103 a for the psalm of the month knowing that we were going to be hearing resurrection resurrection resurrection. The promise of resurrection from the dead and all that we will enjoy in that last day. You see death says the scripture is the last enemy to be destroyed one of the problems that one of the theological problems in Corinth.

Had been that there were some people saying that either what there was no resurrection or that the resurrection had already come that latter was more in Thessalonica. Pick up the apostles argument and the middle of chapter 15 first Corinthians 15 and verse 16 he says for if the dead do not rise then Christ does not risen.

And if Christ is not risen your faith is futile, you are still in your sins. Then also those who have fallen asleep in Christ have perished. If in this life only we have hope in Christ. We are of all men. The most pitiable. Perhaps some of you this morning.

Are to be pitted even more than that. For you don't just fail to have hope in Christ for the life to come. You are not even hoping in him now. Clinging to this life as if it was all there is.

But now Christ is risen from the dead and he has become the first fruits of those who have fallen asleep so Joseph looking forward to resurrection and Jesus comes out of the tomb and he's the first fruits and Joseph who's soul is with Abram in Abraham and Jesus rises again from the dead and he ascends into glory and he comes in and there's all the soles of the, Made perfect gathered and and Christ has come now in he is the one body and soul on the throne of glory and has the first fruit when we got buried in that field, but we died in the hole of the resurrection is the risen redeemer who has crossed the serpent said and he was defeated death.

And you and I look backwards to the empty tomb with the same hope by which Joseph is looking forward as he gives construct gives instruction concerning his bones.

For since by man came death by man also came the resurrection from the dead for as an Adam all by even so in Christ shall all be made alive but each one in his own order Christ the firstfruits afterward those who are Christ's at his coming and then comes the end when he delivers the kingdom to God.

So Christ receives all that he has earned and he offers it to his father for his father's glory and the father delights that it is all his sons for his son's glory.

Then comes the end when he delivers the kingdom to God the Father when he puts an end to all rule and authority and power for he must reign till he has put all enemies under his feet the last enemy. That will be destroyed as death. For he has put all things under his feet but when he says all things are put under him it is evident that he who put all things under him is accepted now when all things are made subject to him then the son himself will be subject to him who put all things under him that God may be all in all.

God's glory in God's faithfulness to God's promises is the story of all things. And so the hope that a believer has in death if there are these wonderful layers but this is the greatest of all yes, there's hope in what God will do with these children once Joseph has gone and the children's children and their children yes, there's hope in this mission that God is on and doing for his church and building his church and the promises he's sworn to his church in this world, but then there's not just the hope of God in the children's future and the hope of God in the church's future there's hope of God in the Christians future.

When the resurrection day comes and we all come out of the ground like him who was the first fruits to do so and we participate in that marvelous exchange between the father and the son. Who was the father says we have glorified you in all things and the son says to the father we glorify you in all things.

And we appear there. Because on that day, Jesus will be the firstborn among many brethren. Who have been conformed to his image. And until that day the whole creation groans why because his adopted sons don't have their bodies redeemed yet and the creation groans and those who have the first fruits of the spirit grown and then because we're not good at praying the spirit prays perfectly for us and what does he do as he's praying he grounds and it all strains forward to the day when God the father and the son and the spirit are glorified in a new heavens and a glory that is.

Refracted. Through all of those resurrected saints. Who are once sinners. Expecting to die. But by this hope of this gospel strained forward to that day.

That's the greatest part of Joseph's hope as he dies. That's at last the destination of the bones, that would be in that sarcophagus. Is that your hope. Is that the hope that you are communicating to your children? And your children's children.

What will you be straining? Forward to this week. Until the last promises kept. Need to be straining forward with that Romans 8 groaning. For that Hebrews 11:39 God having provided something better for us that they should not be made perfect apart from us. Because if the Lord Jesus carries.

You and I who hope in Him we will be those who are still waiting. Because God has reserved something better for us and there are those yet to come for whom it is all reserved. That we were all enjoy it together. What hope is there in the face of death?

There is the hope of what God is doing in his in our children's future and his church's future in every Christian's future. Those who are dying in the hope of God and His promises desire that others will live by the hope of God and His promises. Amen. Let's pray.

Lord we thank you. For the way Joseph dying. Spoke not just to his own descendants and his brother's households, but even by your spirit's help to us this morning in this place. And we pray that that hope in which he died and that hope that he desired for them to have your spirit would give us.

And we pray that you would make us to live by that same hope in the rest of the days that you have written in your book for us in this world. Help us to live by that hope this week we pray. And we pray that you would make us so to love the covenant children round us and the rest of the congregation in the midst of which you have placed us make us to love our neighbors our new neighbors here and all of the unbelieving and perishing masses around the world.

Make us to love them by desire that they would come into and live by the same hope. We thank you that Christ intercedes for us and the spirit intercedes for us. And so by the help of your spirit we commit ourselves into your care through your son for whose glory we ask it and your glory and in.

Amen.