Study of Joseph - Part 8

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[0:00] Seeking the Lord's blessing, we'll turn again to Genesis chapter 50.

Genesis chapter 50 and verse 25. And Joseph took an oath of the children of Israel, saying, God will surely visit you, and you shall carry up my bones from hence.
So Joseph died being a hundred and ten years old, and they embalmed him, and he was put in a coffin in Egypt. Especially these words, you shall carry up my bones from hence.
Now we saw last week how Joseph's father, Jacob, left the land of Canaan and went down to meet his son, whom he discovered was now alive.
And just before he leaves the land of promise, he pauses and he asks the guidance of God. And God meets him at Beersheba and tells him, indeed to carry on and to go down to Egypt, that God has ordained this to pass.
[1:33] And so Jacob continues on his way and he brings his whole household and everything with him down into Egypt. Now the meeting between himself and Joseph is passed over in a few words.

They fell on each other's necks and they embraced one another. And there was mutual weeping and mutual praise to God for his dealings with them. Joseph goes in to Pharaoh and he intercedes for his father and for his family.
And he asks for them a part of the land of Egypt, which was known as the land of Goshen. Now that was in the northeast of Egypt, and it was good pasture land.
And Joseph asked that because his people were shepherds. Now the Egyptians did not like shepherds, we're told that in the scripture itself. But because of the importance of Joseph, they gave the land of Goshen, which wasn't good agricultural land, but it was good pasture land.
They gave it to the Hebrews and they gave it to them to be their home. And that was a wise choice in many ways because for the Egyptians, they were happy about it.
[2:42] The northeast was the weakest part of their own country. So it was a kind of buffer zone. And the Hebrews stood between themselves and the various nomadic tribes that periodically raided into Egypt from the northeast.

So it suited them in that respect. It suited the Hebrews because it was good ground. And also because there they would multiply. God would make them a great nation and they could be a separate people.
Now that's an important thing. Although they had great influence in Egypt, they influenced from a position of separation. And they were unable to keep their religion without mingling it with the religion of the Egyptians, at least for some time.
Now, Jacob lives for 17 years in Egypt. And he has a time of great blessing there. As I mentioned last week, he had passed through his trials and he now enters into his rest.
But the time comes for him to die as it comes to all men everywhere. But before he dies, he calls all his sons into his presence. And what a checkered history all these sons have had, from the oldest Reuben down to the youngest, Benjamin.
[3:56] And he blesses every single one of them. Now, I want to return another time and look with you at these blessings in chapter 49. He blesses every son according to the kind of destiny which they will have.

And in some kind of way, each son was to predestine the kind of life that the tribe as a whole would have. Reuben had the characteristics of his children, of the tribe of Reuben.
And so on with Judah, Levi, Simeon, and all the rest of the children. And so he commands them all to come and he blesses them. But what I want to draw your attention to with respect to Jacob is that before and after he commands them, he gives them an intimation regarding his own funeral.

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Because his own funeral is of supreme importance to Jacob. Before he blesses them, he tells them this in chapter 47 and verse 29.
And the time drew nigh that Israel must die. Now notice, he's Israel. So he's doing this in strength. [5:11] He's doing it in faith. And he called his son Joseph and said to him, If now I have found grace in thy sight, put thy hand under my thigh.

Now that was a particularly solemn form of oath. You might remember that when Abraham sent his servant to get a wife for Isaac, he asked him to put his hand underneath his thigh. And when Joseph does that, Jacob says to him, Don't bury me in Egypt.
I will lie with my fathers. Carry me out of Egypt and bury me in their burying place. And he said, I will do as you have said. But Jacob says, swear to me.
And Joseph swore to him. So Israel bowed himself on the bed's head. And then after he has finished commanding the sons, he asks the same thing of all the family.
That they ensure that he is buried where he desires to be buried. Chapter 49 and verse 29. Chapter 49 verse 29.
[6:18] And he charged them and said to them, I am to be gathered to my people. Bury me with my fathers in the cave that is in the field of Ephron, the Hittite.

Verse 31. There they buried Abraham and Sarah. There they buried Isaac. That's his own father. And Rebecca, his mother. And there I buried Leah.
So he desires to be buried with his own fathers in the land of promise, in the land of Canaan. And then we're told that when he finishes blessing his sons and charging them, he gathers his feet into his bed.
He knows that his death is imminent. And then he gives up the ghost. And he dies. He dies. He dies. 147 years of age. What a life he has lived.
A life of trial and temptation. Cast out of the home. Cheated by his uncle for over 21 years. He comes back. He's grieved by his own family.
[7:15] Cheated by his own sons. And at the close of his life, he goes down into Egypt. And there he closes his life in blessing and in prosperity. What can we say of him but this?

That he has fought the fight. He finished the course. And he kept the faith. And he entered into his rest. And he now sits with the Redeemer himself in glory above.
Now, the interesting thing is this. Joseph's life after the death of his father is passed over in mere silence. Around 50 years and we're told virtually nothing about it.
Except that he lived himself to the age of 110. And interestingly this. When he dies, he has the same concern about his own funeral as his father had.
Look at the last two verses of chapter 50. Notice again, there's the oath. Chapter 50, verse 25.
[8:20] And Joseph took an oath from the children of Israel, saying, God will visit you and you shall carry up my bones from hence. So, Joseph died being 110 years old.

And they embalmed him. And he was put in a coffin in Egypt. Now, what Joseph says is this. He says, You are now settled in Egypt.
My whole family. But the time will come, and it's in the far future, when God will take you with a mighty arm back out of this land and he will place you into the land of promise.
But he says, I desire to be buried in the land of promise. But don't go back with my body as you did with my father's. But keep it with you. Keep it with you in Egypt until you go back.
Until the time comes for a great exodus out of this land and into the promised land. Keep my bones with you until then. But when you go, take my bones and bury me again in the land of my fathers.
[9:27] With my father Jacob, my grandfather Isaac, and my great grandfather Abraham. Now, the question rises. Why this concern about their bones?

Or this concern about their bodies? Now, you might say, well, perhaps it is just a kind of homesickness. Or a kind of nostalgia. And maybe you could say with Joseph that he just desired to be in the land where he grew up for the first 17 years of his life.
Before his own childhood was, in a sense, cut short. In the land where he played and sang. Where he was with his father. And where he first learned the great truths of God.
The truths which stayed with him. He said, let me die. Let me be buried in the land of my fathers. Now, you would understand that. There's something in every person, perhaps, when they reach a certain age.

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And if they've been cut off from their homes. Or cut off from the place of their youth. They want to go back. How much of the poetry of our own people, as Gales or as Celts, is brought up with that kind of thing?
[10:31] People in exile. Far away. And in their old age, they go back to the time of their youth. And they say, how I would desire to be buried in the land of my fathers.

A kind of nostalgia. And a desire to be back home.
Is that what is true of Joseph? No, it is not. The scripture shuts that out for us. And it doesn't allow us to understand it as nostalgia at all.
In fact, the scriptures declare emphatically that it is not nostalgia. It is, in fact, faith. It's faith that makes him desire to have his bones laid to rest in Canaan.
And that comes through in a remarkable verse in the epistle to the Hebrews in chapter 11. Now, Hebrews is the great chapter of faith.
[11:31] It tells us what the great men of God did by faith. By faith Noah. By faith Abraham. And so on. Now, interestingly, we're only told one thing about Joseph.

And that's in verse 22. Hebrews 11, verse 2. Now, listen to this. By faith Joseph, when he died. Or when he was dying. Made mention of the departing of the children of Israel.
And he gave a commandment concerning his bones. Now, that's all. You think back over the whole life of Joseph. Think of what he did and how he lived.
And how faith carried him through that temptation from Potiphar's wife. It carried him through the depths of the dark dungeon. Faith carried him through all that. But the thing the inspired writer to the Hebrews focuses on is this.
That when he was dying. By faith. He gave a commandment concerning his own body. Or a commandment concerning his bones.
[12:36] Why? Well, this commandment brings his whole faith very clearly to light. And it shows us what kind of man Joseph was.

It showed us what his life was like. And what kind of hope he entertained. Here is this man all his life in Egypt. And you're wondering, well, what does he think? What does he feel? What kind of thoughts does he have?
What kind of principles are guiding his life? As he is the second highest ruler in the greatest power in the world. Well, what Joseph is saying is this. I believe in the Lord.
I believe in the promise of the land. I believe that I shall inherit Canaan. And that I shall one day inherit the world. I believe that God will raise me.
And raise my bones one day in a glorious resurrection. That I shall be immortal. That I shall be incorruptible. And that I shall be undefiled. I share the faith of my fathers.
[13:35] It is deep in my soul. And although I have been years in Egypt. Nothing has changed that. Nothing has eradicated it. I love the Lord. And I love his word.

And I have not sold any of it. And as I am dying. Let me say to you. Take my bones. Don't leave them in this land. But put them to rest in the land of promise.
For I believe in the God of Abraham. And in the God of the resurrection. In other words. He was in Egypt. But he was not of it. He was a Hebrew.
He lived a Hebrew. And he died a Hebrew. He lived by the promises. And he died by the promises. Lived by faith. Died in faith.
17 years old. That's all he was. When he was sold. Treacherously by his brothers. And cast down as a slave into Egypt. But he never lost what he had.
[14:33] He was 93 years in Egypt. And of these 93 years. 80 were spent in power. In the second highest position in the land.

But it didn't change him. He wasn't fooled by the glitter of Egypt. He wasn't fooled by the show. By the pride of life. Or the lust of the eye. Or the lust of the flesh. He laid hold of the faith.
Which his father gave him. And he kept to that. He could say with Paul. Our citizenship is in heaven. From whence we look for the Savior.
The Lord Jesus Christ. Who shall change our vile body. That it may be fashioned like unto his glorious body. According to the working. Where he is able even to subdue.
All things unto himself. Joseph when he's dying is saying. I am a citizen of a better country. I belong to Canaan. I belong to heaven. No my friend.

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[15:32] You live like that. And let me live like that as well. Let it be known of us. That we are strangers and pilgrims. In this world. Let people never suspect. That we love this world.

That this is our citizenship. Let everybody see that you have a passport. Be proud of the name on the passport. Let everybody see who your king is. Let everybody see the kind of law.
That governs your country. The country of heaven. Let people hear the accent. Never lose the accent. The accent of your home. And live as those who love the Lord.
And die that way as well. And what a motivation. That is by the way. For even young people. To enter into a sphere of life. Which is a political sphere.
Is there not a great need for that today. Locally and nationally. For the Lord's people. To enter into positions. Of power and of influence. That God would have glory. And that his law.
[16:30] Would have the paramount place. Joseph went in there. Daniel went in there. And when they went in. In sincerity and earnestness. God kept them.

God kept them. And what's more. They won the respect. Of those around them. Now let me say to you my friend. If you live as a stranger. And a pilgrim.
You might get persecution. But you will get the respect also. Joseph lived like that. So did Daniel. And they were known. By the world.
To have a higher power. And a more glorious life. Than they had themselves. Do we not need some. To fight for the unborn. To fight for the thousands. Who are massacred.
Before they see the light of day. Do we not see people to fight. To protect the Sabbath day. To protect life. To raise up the name of the Lord.
[17:24] To nourish the church. Do we not need all that. May the Lord himself. Raise such people. To fill the breach. That has been long since made. That the church of Christ.

May become a praise. And a glory. In the earth. And I said that he would gain respect. Notice by the way. Just to go back here. To chapter 43. Look at Joseph Stewart.
Chapter 43. And verse 23. This is the steward. Speaking to Joseph's brothers. And he says this to them.
Peace be to you. Fear not. The God of your father. Hath given you. Treasure in your sacks. I had your money. And he brought Simeon out.
Unto them. Notice how Joseph's life. Is gradually influencing. The lives of people. Around about them. They're taking up. The name of the Lord.
[18:23] And they begin to know. The name of the Lord. Move forward. Even to a more remarkable example. In chapter 47. And verse 7. Now this is really peculiar.

In verse 7. Of chapter 47. When Joseph brings his father Jacob. Into the presence of Pharaoh. For the first time. Look at what happens. Verse 7.
And Joseph brought in Jacob his father. And set him before Pharaoh. And Jacob blessed Pharaoh. Now. As the scriptures tell us.
The lesser is always blessed. By the greater. You'd have thought that. Pharaoh. Would have expected Jacob. To fall down before him. But Jacob comes in. As the man of God.
And he blesses Pharaoh. And Pharaoh doesn't protest. In verse 8. He says to Jacob. How old are you? And Jacob said to Pharaoh. The days of the years.
[19:23] Of my pilgrimage. He says. Are a hundred and thirty years. Few and evil. Have the days of the years. Of my life been. And then in verse 10. Again.

Jacob blessed Pharaoh. And went out. From before Pharaoh. Notice. The way in which. The faith of Joseph. Had had an impression.
Upon the life. Of the people. In Egypt. Oh my friend. Would that your life. And mine. Were like the lives. Of Joseph. That would cause the people.
To recognize. That there is a God. In Israel. Will we not say. Unequivocally. That our citizenship. Is in heaven. And that we wait.
The appearing. Of this statement. Or this request. To bury his bones. In Canaan. Is an expression of faith. In the promises. Of God. But notice this.
[20:22] There is a difference. Between the two. Funerals. Jacob. Desires to be buried. In Canaan. As well. But he desires.

To be buried there. Immediately. He doesn't want. A delay. In the proceedings. As soon as he dies. And the embalming. Process is over. He asks to be taken.

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And buried. In the land of Canaan. But Joseph. Isn't like that. Joseph. Isn't like that. For some strange reason. He desires. To be kept.
His body. To be kept. In Egypt. Look again. In chapter 50. And verse 24. Joseph said. To his brethren.
I die. And God. Will surely. Visit you. And bring you. Out. Of this land. Which he swore. To Abraham. To Isaac.
[21:15] And to Jacob. And then God. Will surely. Visit you. And you shall. Carry my bones. From his. Friends. What he's saying. Is this. Although I die.

And although I am embalmed. Don't move. My body. He says. Keep it. Keep it in its place. Until you. Leave.
This place. And when you do. Then. Take it with you. Now. Why does he say that? Well. Because. Joseph knows.
That there is a great. Transformation. About to come. Upon. Israel. In Egypt. He knows. That although. Things are still.
Fairly well. That the clouds. Are darkening. And they are gathering. And they are threatening. And the reason is. That one. Dynasty. Of pharaohs. Is about to pass.
[22:10] And another dynasty. Is about. To appear. And Joseph. Can sense. The change. And what's more. Joseph. Is spiritually. Taught. By God. To know. What all this means.

And Joseph's mind. Goes back. To his grandfather. To his great. Grandfather's. Promise. Now you remember. All these patriarchs. Handed down. What God gave them.
By word of mouth. And Joseph. Had this. When Abraham. Got that vision. One night. The sun went down. And he saw.
The glory of God. And God said to him. Abraham. Your seed. Will be strangers. In a strange land. Your seed.
Shall be a stranger. In a land. That is not theirs. And they shall serve them. And they shall afflict them. For four hundred years. And that nation.
[23:06] I will judge. But afterwards. Your seed. Shall come out. With great substance. And you shall go. To your fathers. In peace.

And you shall be buried. In a good. Old age. Now these were ominous words. For Abraham to hear. He gave them to Isaac. Isaac didn't see them.
But Isaac passed them on. And gave them to Jacob. Jacob didn't see them. He passed them on to Joseph. Joseph saw them. He saw them.
And what he said to Israel. Before he died. Was this. Listen to me. He says. God will visit you. Now. That carries a meaning. In the Bible. When God visits.
It means that he comes down. To help. Or he comes down. To rescue. Or he comes down. To deliver. And to save. Now if Joseph is saying that.
[24:02] To his people. God will visit you. What he's telling them is. Is that trouble is coming. Persecution. Is rising up. It's rising up against you. It's going to come.

But he says. Do not fear. God's promises. Are ye. And amen. Not one word of them. Shall fall to the ground. The church of Christ. Shall live. It shall prosper.
It shall go on forever. God in the midst. Of her doth dwell. Nothing shall her remove. The Lord to her. A helper will. And that right early prove. God. Will surely.
Visit you. And you shall carry. My bones. Up hence. Now what Joseph is saying is this. When the dark days are coming.
And when your faith is tested. And when you feel yourselves harassed. And you feel that God has forgotten you. That he has forgotten to be gracious. He has forgotten to be kind.
[24:58] He has forgotten his covenant. He says. You look at my bones. You look at my mummified body. And as long as that body is with you.

Let it speak to you. Let it preach to you. And let it tell you. That you will enter into the promised land. And you will enter into glory.
And when you leave this place. Leave it in triumph. And take my bones out with you. And how wonderful all that appears.
When we move forward just slightly into the book of Exodus. And in chapter 2 and the last three verses.
Exodus 2 verse 23. And it came to pass. In process of time. That the king of Egypt died.

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[26:00] And the children of Israel. Sighed by reason of the bondage. And they cried. And their cry came up to God. By reason of the bondage. And God heard their groaning.

And God remembered. His covenant with Abraham. With Isaac. And with Jacob. And God looked. Or visited. The children of Israel. And God had respect.
Unto them. Are these not marvelous words? God had respect. Unto them. He may have allowed their affliction. But he had not ceased.
To have respect. Unto them. God loves his people. Even when he puts them in the furnace. He loves his people. And when they groan and sigh in the bondage.
God will return to them. And God will remember them. He will never forget his own. Now. I've indicated time and again.
[26:59] That the life of Joseph. Is a messianic life. It speaks of Christ. And at just about every turn. In his experience.

You can say. A greater than Joseph is here. Or this speaks to us. Of the Lord of glory. No. I would suggest to you. That this is true. With respect.
To the leaving. Of his bones. There is a parallel here. With what has happened. For us. In the New Testament. And what I mean is this. Christ.
Is our. Joseph. Christ is our. Savior. He is. Our. Redeemer. Our protector. And our shield. And he told his disciples.
That he was leaving. You remember in these chapters. In John. From chapter 13 onwards. He says. And he begins to tell them. Very clearly. That he's going. Yet.
[27:54] A little while. Am I. With you. I go. To prepare. A place. For you. And the disciples. Feel that they would desire.

To go with him. But he intimates. That they cannot. Come with him. Just now. They must remain. In the world. His people. Must remain. In the world.
And what's more. He tells them. That their time. In the world. Isn't going to be. An easy one. There's going to be. Trouble. In the world. He says to them. In this world. You shall. Have.
Tribulation. Now he doesn't. Just speak that. To the immediate. Circle of disciples. It's for us all. Every one of them. In this world. In which I am leaving you. You shall.
Have. Tribulation. But he also tells them this. He says. I will come. And I will visit you. I will hear you.
[28:51] And I will remember you. And I will come for you. Every one of you personally. And I will deliver you. From your tribulation. I will deliver you. From your hardships.

And I will bring you. Into glory. I will come. Again. And receive you. Unto myself. That where I am. There. Ye may be. Also. Now that is. So Joseph. He is going. And he leaves us. In a situation. Of trouble.
But he promises. I will come to you. To every one of you. And I will take you out of it. With my own mighty right arm. But you say to him. Ah yes.
But will you give us a sign. Will you give us some kind of token. Something to encourage us. Something to help us along the way. And he says.
[29:47] Yes. I will. This is my body. Broken for you. This do. In remembrance of me. As often.

As you eat. This bread. And drink. This cup. You do show forth. The Lord's death. Until. He come. What does that mean?
Our Christian friend. What does it mean to you? What does it mean to me? Well it means this. Or when I take it down. To a practical level. What it means to me.
Is this. Very often. I find myself. Weary. And I find the world. Difficult. And I find the Christian life. Hard.
And there are times. When I feel. That the Lord. Needs to speak to me. And needs to speak to me. Closely. If I am to be sustained. Or to survive. Now I go to his world.
[30:42] And it is good. I go to a promise. And I hear the promise. And the promise is. God. Will surely. Visit you. But there is something in us. That loves the tangible.

Something in us. That loves a sacrament. Or a sign. And is that not. What the Lord. Has given me. When I am weak. Is that not.
What he has given you. When you come. To the table. And there. In front of your eyes. Are the bones. As it were. Of the Savior. Don't bury me.

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Immediately. Leave my bones. With my people. Until they are brought. Out of the groaning. And until they are brought. Out of the bondage. Leave my bones.
As a token. That I speak the truth. And every time. They look. At my body. Let them remember. That they will. Go to Canaan.
[31:39] Or in other words. Every time. You look. And you touch. And you taste. Remember. That you are showing forth.

The Lord's death. Until. He. Come. And what does he do. When he comes. How well. Does he not gather. The believers. Up to meet with him. In the air.
Shall not the bodies. Of the dead. In Christ. Rise. First. Shall they not join. The spirits. Of just men. Made perfect. Already in heaven. And the general assembly.
Of the church. Of the first born. And shall they not all. Old and new testament. Saints. Be gathered together. The living. And the dead. Made living. And brought together. Into one great paradise.
New Jerusalem. The city of God. Which descends. Out of heaven. Onto a new heaven. And a new earth. And where God dwells. In the midst of them. That is the promise.
[32:36] And every time. We touch and taste. That is what it tells us. That this body. Revives us. It reminds us. Of the promises. And it tells us. That Christ is real. That his word is true.

And not one syllable. One jot or tittle. Shall fall to the ground. Without its accomplishment. And does the sacrament. Not mean that. To yourself. And to myself. Does it not remind us.
That the Bible is true. Does it not tell us. That Christ is coming. And that there is an end. To the affliction. There is an end. To the sadness. An end. To the trial. And that we shall all.
Enter into. The rest of God. I will come. Again. That is what it tells us. And I will receive you. Unto myself. That where I am.
There ye. May be. Also. Our friends. There are those. Amongst us here. Who have tasted. Of the good word. Of God. But have not yet.
[33:33] Tasted. Of the good sacrament. Why is that so? Why is that so? If you can say. That you are nourished. By the word. Then ought you not.

To be nourished. By the sacrament. And if the word. Is telling you. That you are anticipating. The Lord's glory. Yourself. Should you not. Gain the same lesson.
From the sacrament. Why should you be. As one that looks on. Why should you be. An onlooker. Is it not time. For you. To participate. And to taste.
And see. In the sacrament. As well as in the word. That God is good. And who trusts in him. Is blessed. There's another thing too. You'll notice that this.
Promise. That Joseph got. And it was a promise. He again. Asked. The children of Israel. To swear the thing. Keep my body. Take it.
[34:29] And even the children. Know here. What a mummified body. Looks like. In Egypt. They used to mummify. Or to embalm the body. Now they would put. Spices on it.

And that would preserve. The body. And you can still find. Bodies in a remarkable. State of preservation. Embalmed in Egypt. Now. The remarkable thing. Is that. Jacob.
And. Joseph. Were both. Buried like that. They were embalmed. Joseph. No doubt. In a very. Elaborate coffin. And that is. Somewhere buried.
In the land. Of Canaan. It's a testimony. To the resurrection. Now. You go forward. To Exodus 13. There's a lesson.
For us here. Exodus 13. Now. Now. Now. This is a great night.
[35:26] In each. In Israel's history. God has come in. The lamb. Of the Passover. Has been slain. The people have gathered. In their homes.

The blood. Has been applied. On the lintels. On the doorposts. And the angel of death. Has passed by. And over two million. Israelite people. Those who have grown.
And multiplied. Have left the homes. And they have followed Moses. And they make their way out of the promised land. Look at verse 18. Exodus 13.
Verse 18. But God led. The people about. Through the way. Of the wilderness. Of the Red Sea. And the children of Israel.
Went up. Harnessed. Out of the land of Egypt. Listen to this. And Moses. Took the bones. Of Joseph. With him. For he had. Straightly.
[36:20] Sworn. The children of Israel. Saying God. Will surely visit you. And you shall carry up. My bones. Away. Hence. With you. Notice how carefully. It's all done. In the haste.

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In the hurry. One thing is not forgotten. The mummified body. Moses takes. And commands. To be reverently carried. As to make their way out of Egypt.
Now go forward with me again. To Joshua. Chapter 24. Joshua 24. Joshua 24. And right at the end. In verse 32. Joshua 24. At verse 32.
And the bones of Joseph. Which the children of Israel. Brought up. Out of Egypt. They buried in Shechem. In the parcel of ground.
[37:27] Which Jacob bought. Of the sons of Hamor. The father of Shechem. For a hundred pieces of silver. And it became the inheritance. Of the children of Joseph.

There you have it. The bones of Joseph. They buried in Shechem. In the parcel. Of ground. Now I think there's an interesting teaching here.
And it's this. As long as they were in the bondage. They had the bones. To remind them. That they would one day be free. One day they'd be free.
And as long as they made their way. Through the wilderness. They took these bones with them. Until they stepped into. The promised land.
And when they stepped into the promised land. There they buried the bones. In the ground. The precious soil. Of the land of Canaan. What does it teach us spiritually?
[38:26] Well surely. It says this. It says this to us. That the sacrament. Which the Lord has left us. Belongs to us. In our state of weakness.

In our present state. Where we see through our glass. Darkly. In our present state of tribulation. And toil. And we'll take it with us. Through the wilderness.
And every now and again. In the wilderness. We'll pause to look at the bones. Which the Lord Jesus Christ has left us. But for how long? Well my friends. Until we cross the Jordan.
And when we cross the Jordan. We as it were figuratively. Bury the bones out of sight. There we leave the sacrament. There we leave the bread. And there we leave the wine.
Why? Because we are in the presence of the Lord. And we shall sit around the table. Where Christ himself is. In his flesh. Flesh and bones.
[39:21] In resurrected glory. And that is meat indeed. And that is drink indeed. We no longer see through a glass darkly. But we shall see face to face.

And we shall know. Even as we ourselves are known. That is the glory of the thing. Oh how we need it. While we have it. But when we see the reality. We can put it to the side.
For we have entered into Canaan. And we have entered into our rest. And is that not a day to anticipate. And should we not partake of the supper.
Anticipating these things. Now my friends. This comment. And I'll close with this. That Joseph makes. This command that he gives. Which the writer to the Hebrews picks up.
Let it live for us. For me and for you. May you say spiritually. And may I see it. Let my bones belong to God's country.
[40:18] Let it always be known. That I lived and died. As someone who loved the Lord. And who loved a better country. Who loved the country in heaven. In other words.

Say as Paul did. Our lifestyle. Our citizenship. Is in heaven. Why? Because Christ will come from there. And he will change.
Our vile body. And that expression means. The body of our humiliation. The body which we carry. In our humiliated state. That it may be fashioned. Change of outward appearance.
Like unto his own glorious body. And how will he do it? According to the working. Whereby he is able. Even to subdue all things.
Unto himself. Ah what a marvelous promise. What a marvelous hope. Does that describe yourself? That chapter speaks of another category of person.
[41:17] It speaks of those whose God. Is their belly. Who are enemies of the cross of Christ. And whose glory. Is in their shame. But our citizenship.

Is in heaven. We're all in the world. But where's your citizenship? May the Lord bless our meditation. Let us pray. Amen. O Lord.
We thank thee. For the one who left us. Memorials of his own body. Broken for us. And as long as we live. In the perplexity of this world.
We give thee praise and thanks. For the nourishment of the sacrament. O Lord. Let it sustain us. And if we are spared to gather. Around. The table of the Lord.

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We pray that thou would. Invite us to it. And that we might eat and drink. Abundantly. And rejoice. In our beloved. Enable us to learn from the lives.
[42:18] Of those who have gone before us. Who lived. By faith. And who died. In faith also. Who lived. Strong in faith. And who died.

Strong in faith. Let us not be put to shame. Or to confusion. O Lord. Call us to thyself. Bring souls. Into thy kingdom. May we flee the city of destruction.
And embrace the kingdom of Christ. For we pray in his name. Amen.

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