

Genesis 47:27–31

What to Do with Me When I'm Dead

Main idea: God is with believers to bless them now. But how you think and speak about what to do with your body when you die should be a testimony that you consider it an even greater promise that He will be with you to resurrect you unto everlasting glory.

²⁷ So Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions there and grew and multiplied exceedingly. ²⁸ And Jacob lived in the land of Egypt seventeen years. So the length of Jacob's life was one hundred and forty-seven years. ²⁹ When the time drew near that Israel must die, he called his son Joseph and said to him, "Now if I have found favor in your sight, please put your hand under my thigh, and deal kindly and truly with me. Please do not bury me in Egypt, ³⁰ but let me lie with my fathers; you shall carry me out of Egypt and bury me in their burial place."

And he said, "I will do as you have said."

³¹ Then he said, "Swear to me." And he swore to him. So Israel bowed himself on the head of the bed.

Introduction

Preparing to die.

1. Still just a pilgrimage, v27–28

- a. God was with Jacob in Egypt, v27a (cf. 46:4a)
- b. God made of him a great nation there, v27b (cf. 46:3)
- c. But v28 reminds us of v9. 147 years, with a little more blessing, are still "few and evil" compared to the hope of a believer (cf. 1Cor 15:19)
- d. Joseph was in the prime of life and maybe not thinking about eternity so much. And if Joseph, then much more Manasseh and Ephraim. This would have been a powerful testimony from their father, Jacob. You who are in middle life, or early life, live well as those who serve your Master in a far part of His country. This is His world, but this is not your home. Let this soften the blow of every pain and trouble. But also let it loosen your grip on every comfort, prosperity, possession, and praise. A long, full life is still "few and evil" compared to the hope for which you were created and redeemed!

2. Getting ready to settle down, v29–30

- a. Jacob knew whose hand to call for, but he had another job for it first (v29, cf. 46:4c).
- b. Because his hope stretched past that eye-closing moment.
 - i. Jacob was asking Joseph to be Yahweh's instrument. Grace (kindly), steadfast love (kindly), and faithfulness (truly).
 - ii. Because he was getting ready to bring him "back up again" (cf. 46:4b).
- c. That dead body is still "me"
 - i. With me deal according to steadfast love (kessed) and faithfulness (emmet).
 - ii. Me do not bury in Egypt
 - iii. Me let lie with my fathers (cf. Ex 3:6, 15; Mt 22:31–32; Mk 12:26–27; Lk 20:37–38)
 - iv. Me you shall carry out of Egypt
 - v. Me bury in their burial place. He had buried his father and Leah there. Sarah and Abraham had been buried there. He had missed his mother's burial, but she lay there as well. Others had made the good testimony to him, and now he was making the good testimony to Joseph (and would do so again at the end of ch49 to all his household).
- d. What are your instructions for your body? This is more important than the instructions for what to do with your wealth. Your wealth will not rise again! Your wealth will not supply you in the life to come! The Lord may dispense with your body in a way that overrides your instructions, and there are many believers who have done otherwise with their bodies, but the Lord is able in every case to raise it gloriously conformed to Christ's own body. That is not the question here. What instructions have you given? You hope to depart, soul-wise, to be with Christ in that glorious congregation of the firstborn. With whom would you like to lie, body-wise, in the grave? Next to whom would you like to rise on the last day?

3. A profound act of faith, v31

- a. Solemnized by swearing, v31a
- b. Responded to with worship, v31b (cf. 1Ki 1:47, Heb 11:21). For what do you worship God? Is it only a few years of a free conscience and some blessing and enjoyment in this life? Or a few more years of disembodied worship? Here is the great thing for which to worship God: for being God! For Who He is and what He has done! But here is the great thing that He has secured for you by what He has done: to glorify and fully to enjoy Him Himself for unending ages, not just in a new heavens but a new earth, not just in soul but in body.

Conclusion

God is with believers to bless them now. But how you think and speak about what to do with your body when you die should be a testimony that you consider it an even greater promise that He will be with you to resurrect you unto everlasting glory.

(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)

Genesis 47 verses 27 through 31, so Israel dwelt in the land of Egypt in the country of Goshen. And they had possessions there. And grew.

And multiplied. Exceedingly. And Jacob lived in the land of Egypt. Seventeen years. So the length of Jacob's life was one hundred and forty seven years. When the time drew near that Israel must die. He called his son Joseph and said to him. Now if I have found favor in your sight, please put your hand under my thigh and deal kindly and truly with me.

Please do not bury me in Egypt. But let me lie with my fathers. You shall carry me out of Egypt. And bury me in their burial place. And he said I will do as you have said, Then he said swear to me. And he swore to him. So Israel bowed himself.

On the head. Of the bed. So far the reading of God's inspired and inherent word. We rejoice to know that he adds his blessing to the preaching of it. Please be seated.

One of the things I remember most about my. Paternal grandmother. Is something that I wasn't even there. It was told me later by my father it was done discreetly. When she was getting old enough that she thought she could not live that much longer and not wanting her children to fight upon her passing and she divested herself of almost all that she had left and had just a little bit to squeak by on in her remaining years.

And yet find enough to slip some money into the coats of her grandchildren and Cadbury dairy milk fruit and not bar whenever we visited we'd find one in a pocket on the way home. But she was. Preparing to die. There are many things about that preparation to die that my having even just heard about it.

Left a profound effect upon me. She didn't feel the need to cling to the things of this world. She cared much for her children not to be obsessed with those things either and especially not to fight over those things. Even more so and I found out that. God bless her discernment she gave to various ministries that I would not recommend and will not tell you about from the pulpit in honor of her name but she cared much about the work of the Lord continuing.

Well, we come to another one of those. Last arrangements sort of conversations. That we weren't therefore to one of our fathers. One of our father's in the faith. And by God's helping us as we consider this conversation and in particular the way the Holy Spirit has recorded it for us by the hand of Moses.

By God's help we pray that it will have a profound effect upon us. So we look at the five verses before us this morning. I know we're picking verse 27 back up. It was important and last week's context to show what the Lord was doing for his people while he was impoverishing Egypt, but as just as important for this week's context because of the significance of what Jacob is caring about and how it refers us back to the promises, especially that God made him at Bethel.

When he was about to enter the land of Egypt so that we can understand more fully the passage that we have before us as we consider these five verses we'll see in the first place that despite all the goods that God did to Jacob in Egypt according to his word and fulfilling that promise it was still just a pilgrimage his life in this world.

So that's the first thing we'll see especially in verses 27 and 28 that his life was. Still just a pilgrimage and then in verses 29 and 30 we'll see him getting ready finally to settle down that if his life was this temporary trip this sojourner pilgrimages temporary trip in a land that was not home versus 29 through 30 really are Jacob making arrangements to come home making arrangements for that which will.

Will be his dwelling place not only in the grave but everlastingly when when he comes to that and so we'll see still just a pilgrimage versus 27 to 28 getting ready to settle down versus 29 through 30 and then that this plan for his burial was a profound act of faith.

Verse 31, very very solemn very serious not Solomon in terms of sad that in terms. Of weighty significance the two actions that are taken there. So this is a serious thing and an important thing that will be hearing about this morning and we'll hear that from verse 31. First then.

Still just a pilgrimage. If you'll turn back to chapter 46 and we'll get that back in our short-term memory, which I hope is in our long-term memory and I'll just start in verse 1 and read to you through verse 4, so Israel took his journey with all that he had and he came to bear shave and offered sacrifices to the God of his father Isaac.

Then God spoke to Israel envisions of the night and said Jacob Jacob and he said here I am. So he said I am God. The God of your father. Do not fear to go down to Egypt. For I will make of you a great nation there. I will go down with you to Egypt and I will also surely bring you up again and Joseph will put his hand.

On your eyes. And so we come to chapter 47 and verse 27, we see so Israel dwelt in the land of Egypt. God had told him don't be afraid to go down there and he wasn't afraid to go down there. He went down and in the country of Goshen and so the Lord has been with him the Remember the country of Goshen was actually the best part of the land for him.

We heard that phrase. Several times as everything was being done to get Israel there. The best part of the land. So that just as the Lord had promised him that he would be with him. So the Lord had done God was with Jacob in Egypt and God had also promised him.

I will make of you a great nation there and we see that and the second half of verse 27 and they had possessions there and grew and multiplied exceedingly. God add made of him a great nation there. And so verse 27 already has in the back of our minds or has is by giving it to us the the way that he has the Holy Spirit has put us in remembrance of the the promises that God made to Jacob at Beresheba in chapter 46 verses 3 and 4, especially.

And then the text goes on to say and Jacob lived in the land of Egypt. 17 years. So the length of Jacob's life was 147 years. Well once 147 minus 17 children. That's give you a minute in case you're just starting your subtraction. That's a hundred and thirty and if if we were just reading the word of God as it was given to us it would not have been very many seconds since we had heard back in verse nine of this chapter and Jacob said to Pharaoh the days of the year.

's. Of my pilgrimage are 130 years few and evil have been the days of my of the years of my life and they have not attained to the days of the years of the life of my fathers in the days of their pilgrimage when you remember their that pharaoh had been impressed with how old Jacob looked and impressed to the fact that when Jacob had come into his presence.

Jacob had bust Pharaoh even though it's supposed to be the greater who always without. Exceptions as the book of Hebrews blesses the lesser and Pharaoh thought it must be a wonderful thing to be as old as this guy who thinks that he's so great that he's the one who blesses me how long are you?

And Jacob said well, first of all this life is a temporary journey. Life in this fallen world because the days aren't just few they're evil they're painful and they're hard there are all sorts of things in them that when the Lord is done with his redeeming work he says there are no more sorrow and sin and disease and death and even tears.

Well as the Holy Spirit has given us this 17 years reminding us not just of the 130 years that we heard about in verse 9, but the last time we heard the about 17 years it was the years that Joseph had dwell with his father he was 17 years old back when this whole thing started and he went to deliver some food to his brothers and ended up being sold into slavery in Egypt who was 17 at the time and no doubt for much.

Of of Jacob's life he had thought of the years that he had Joseph as the good old days before the brothers had returned with that special that special robe that he had given him covered in that blood that he thought was Joseph's and he'd spent much of his life fighting for those 17 years and now God has given him another 17 years with with Joseph another 17 years with the one who when God appeared to him back at Beersheba, he said you were gonna love you're gonna love what I do for you and, He just I'm gonna be with you and I'm gonna make you view a great nation there and I'm gonna bring you up out of there but before I bring you up out of there Joseph himself whom you have longed for his hand will close your eyes and so there's something about this 17 years and and it's blessedness in that fulfillment of what God had promised and chapter 46 and verses 3 and 4.

And yet in the rest of our passage this morning. Isn't Jacob preparing for something else is he not also doing for us and for his son Joseph in this interview that he has with him here this conversation that he has with him here as he had been doing for Pharaoh back in verse nine and reminding us that however long 147 sounds long to us and however blessed even these 17 years were marvelously blessed.

And yet by comparison to that hope that God gives us in Christ as believers the seed of the woman who had crushed the serpent's head the seed of Abraham in whom not only all the nations of the earth would be blessed chapter 12, but who would solve the death problem how am I how am I to be given anything because I'm old and I don't have any sons in one board of my house and and God brings him outside and he shows.

Him the stars and he says you will inherit talking to him about something that's gonna happen long after he dies that God has been setting before us the hope of a believer that goes beyond this fallen world to one that will be perfect and last forever and ever. And so the Holy Spirit comes to us this morning and he reminds us that it's still just a pilgrimage.

However longer however blessed your life in this world is forever short and whoever painful and whoever hard it's still just few and evil are these days few and painful and hard and evil and fallen few and evil are these days by comparison to that everlasting and waiting glory that God is preparing for those whom he takes to himself by faith in Jesus Christ.

And so if you're here this morning and you're very focused on what is pleasant or unpleasant in this life for you then you are either a believer who doesn't realize the hope that you have or you are being exposed as an unbeliever because if you believe in Jesus Christ and you have trusted in him to take away your guilt and to gain for you and eternal weight of glory that makes all of the pain in this life like the, Apostle Paul said and he had been through a lot like all the pain of this life light and momentary affliction if you're a believer that has that hope and you've been focused on the pleasures of this world and and becoming prosperous and multiplying exceedingly and and the things that you can have before you come to the end of your days in this life, then you hear something like this and you say oh yes.

Is my hopes Thank you Lord But if your heart does hears about what God is preparing for those who are his in Jesus Christ and you don't respond by saying yes, that's the stuff. Thank you God for for putting me in remembrance of that again by this portion of your word that shows me that it still just a pilgrimage even if it's a hundred and forty seven years even if it's topped off by the seventeen most blessed years of my life, but still just a pilgrimage and he says well that all sounds good and well that pie in the sky by.

And by stuff as yeah and you can do that you can be reformed. You can have the the confession read and understood and the catechism memorized and you can hear about people who talk about an unending glorious enjoyment of God in the New Heavens and New Earth and I'll listen to that pie in the sky by that pietism.

No that means focusing over much on piety not pi. But but there are those who will just if they don't do it with their face they'll do it with their souls and they'll say oh you're just ignoring how significant this life is and how we're supposed to serve God in this world and our supposed to enjoy the good things he has given to you by a test.

Well, we are to serve God in this world and we are to enjoy the good things that he has he has given us in this life even as we heard even just last week, but there is something infinitely weightier and infinitely longer. And it is true and it is real.

And we are to enjoy that more in fact. Paul the apostle by the Holy Spirit and First Corinthians 15:19 urging us to hold on to the truth of the resurrection of the body that that body which goes into the ground and is sown perishable and corruptible is going to come up out of the ground changed like unto Jesus Christ's own glorious body the physical resurrection of the believer and the apostle says if you don't believe in that resurre.

Ction and if you don't if you don't have that as your primary hope if your hope in Christ is in this life only without this resurrection, he says in First Corinthians 15, you are of all people most to be pityed. We are of all people most to be bidding.

If we do not have the hope of the resurrection of Jesus first of all, and then our own bodily resurrection, like unto his to enjoy him soul and body forever. That's the hope of a believer. And so if you are sitting here this morning, you say well that you know forever in a new world stuff, you know, that really doesn't move the needle for me.

Then I'm here to tell you that whatever you think you believe about Jesus Christ and you may know lots of facts about his atoning for sinners and even that his atonement is the only hope that you can have for your sin. You are not hoping for what he has gained by that atonement.

You need to cry out to God the Holy Spirit to produce in you the faith of Jacob. Who comes to us by the words of the Holy Spirit this morning as our father in the faith. He's saying however good or however bad, however long or whoever short your life in this world still just a pilgrimage.

Joseph was in the prime of life. Maybe not thinking about eternity so much. He had lots of responsibilities didn't he in Egypt? Thankfully, the famine is over. Perhaps he has been relieved of his position as Vizier and yet he has been a great man and he now has his wife and he has his two sons and sounds like he's going to have other sons, he's got a lot to deal with many of you are in middle life.

But you need to be thinking about eternity that needs to be your hope or perhaps you're like man at Manasseh and Ephraim about whom we'll hear next week about their being brought to Grandpa before the rest of the family is brought in and the wonderful blessing. When it was still Manasseh and Ephraim and hopefully Manasseh didn't begrudge too much that after that interview and next week it would be Ephraim in Manasseh.

But young lads usually are not in the habit of thinking about let alone their death and what's going to be done with their bodies are usually not in the habit of what is going to come of them in the world to come. But your life in this world will end.

And you will consider it to have been short. However long. You have lived. If the Lord takes you now, which he might. There are a whole of us will have considered it to be short. We will think of you as one who is cut off and but the flower of your days.

But even if you live what many consider a long life in this world young people. You have this powerful testimony from Father Jacob. Imagine the impression of this conversation upon Joseph. But the importance of what happens of his body after what happens with his body after he dies. Imagine the impression Ephraim and Manasseh having this conversation with their daddy about what grandpa Jacob said when he brought you in.

Just as I once had with my daddy about what my grandma had done my data. They were young and this is a powerful testimony for them. And so we have application to those of us who are in middle life, and in early life to live well as those who are serving our master the Lord Jesus in a far part of his country.

But who are not to think of where we are now as where we settle down. That we are to think of our permanent dwelling with Christ as that which comes at the resurrection. Those of you who are more tangibly near the grave more perceptibly near the grave, we don't know whom the Lord will take.

You have a duty of witness and testimony. Those who are younger also have a duty to be able to answer for the hope that is within us. But God has given you the place where you can testify as Jacob has in your conversation in your preparations that you have hope that is not in this life only that you have hope in a resurrected.

Lord for your own resurrection. This is the Lord Jesus' world and we are to serve imminent and we are to enjoy him in it, but this is not our permanent home. Right now, this is the land of our pilgrimage. This is the land of our sojourn. So let this soften the blow of every pain and trouble.

What you are saved for was not to have all the difficulty that you are having now. You are saved to be pain free and illness free and sin free and trouble free. Tear free forever. The the hardest things you go through are light by comparison to the joy that awaits you in the resurrection.

The longest pain you go through is short by comparison to the joy that awaits you in the resurrection. So let it soften the blow of every pain in trouble but also let it loosen your grip on every comfort. Every prospering every possession every praise of men that we would not cling so tightly to the good things of this world.

Yes, enjoy your Lord in the, Him praise God. But let the reminder that we were saved for something infinitely weightier and infinitely longer loosen your grip on it, so that you may serve the Lord with it so that you may be generous to others with it and so that when you enjoy it you enjoy him.

In it. Along full life is still few and evil days of pilgrimage compared to the hope for which believers have been created and redeemed. And so Jacob is getting ready to settle down as it were. And this we have in verses 29 and 30 when the time to near the Israel must die, he called his son Joseph and said to him.

Now if I have found favor in your sight, please put your hand. And we've all read Genesis 46 verse 4. And so we're thinking on my eyes. He says under my thigh. We know what this is because we saw Abraham do it with his servant whom he sent to find the bride for Isaac.

This is a swearing ceremony. Now if I have found favor in your site, please put your hand under my thigh and deal kindly and truly with me. And we're a little bit hindered by having this in English and a nice smooth translation because the word for favor is the word for grace.

Okay, and it's that it's that grace that Noah found in Yahweh's eyes when God singled him out and saved him. And and the word for kindly is thus it. Deal with me according to grace and hasn't emit steadfast love and faithfulness. And we've heard those words before but in case you don't remember or you haven't heard those sermons the steadfast law of as the love that is bound up in God's own loyalty to himself.

The word is sometimes used between men and it means something like loyalty or kindness treating someone as you would your. Self. But when it's used of God and especially when phasant and Emmett the the steadfast love and faithfulness are used together, it's used as a summary of all of the goodness in God towards.

His people that that that by which he was pleased to set his love upon them and to choose to save them to choose to create them so that they might be redeemed in Christ. It is a love that cannot be stopped by anything not even by our sin because it is determined to give Christ for that sin.

It is a faithfulness a commitment to keep all of his promises to them to us because those promises in Christ find their yes and there are men. And so when when we read here now if I have found favor in your sight, please put your hand under my thigh and deal kindly and truly with me.

You have to know that behind that that whole sentence is now if I have found grace in your sight, please put your hand under my thigh and deal according to steadfast love and faithfulness. He's describing the character of his God. That is reproduced by grace. In the character of his people as he redeems them.

And he's asking his son to be. The instrument. The instrument of his Redeemer. To to bless him in this matter. You see?

God had been with him. Said I will go down with you to Egypt. But God was all had also promised. I will also surely bring you up again. Chapter 46 and verse 4. He says I know your hand is going to close my eyes. Because God has promised that he would be with me in my death and that that would be something by which he shows me that he is with me in my death.

But put that hand under my thigh right now and promise to me that you will be the instrument of God being with me to bring me up again because after you close my eyes that still going to be me. I'm not done with that body yet. God's not done fulfilling his promises yet.

He's not done blessing me yet. And so you be an instrument of God's grace and you be an instrument of God's steadfast love and you my son be an instrument of God's faithfulness and take that body to where Abraham and Sarah and Isaac and Rebecca and Leia are all lying down and God is still with them and He has promised that.

He will bring me up from Egypt. And He will still be with me.

You see that body is still? It's still Jacob. This is something that we need to need to realize need to learn that believers when they die that body is still us. This has become commonplace. I don't know where it came from unbelief and and not adhering to God's word obviously.

I mean, historically where it came from to look at the the body of a believer about which the Bible says such wonderful things and say, oh that's just an empty shell. Or that's not them they're somewhere else. Well, there are somewhere else because their body and soul. Their soul is somewhere else but their body is here they are here.

Not like here in our hearts like every Disney rubbish film. Like here. Because that's going to be put in the ground and it's going to come up glorious because God's not done with it yet and it's still united to Christ. Says why John Duncan affectionately called Rabbi Duncan by his students he was a Hebrew professor in Scotland and in the 1800s and of course if you're Presbyterian professor you have your shorter catechism memorized he loved his wife dearly, she's precious to him.

And. Standing at her fresh freshly, dug grave and where her body had been lain. Deeply moved and all he could do is catechism is so good for. When we are having trouble finding the words. He recites over his brides grave the answer to the 37th question the souls of believers are at their death made perfect and holiness.

And do immediately pass into glory. But their bodies. Being still united to Christ. Do rest in the grave until the resurrection. And the ability to know. That. Of that substance. God would restore to her not the body that she had before about one conformed to Christ's own glorious body.

That he wasn't done smiling and hugging yes, they're done being married. But imagine how wonderful it will be to be sinless those of you who sin and one another's relationships and especially in your marriages are such a grief. Who will be even better. When we are no longer married and glory.

And so Jacob says, that's still me look at what he says. Deal fascinably endemically kindly and truly with me, please do not bury me in Egypt but let me lie with my fathers you shall carry me out of Egypt and bury me in their burial place or to put it all with the emphasis on the meat with me deal according to steadfast love and faithfulness me, do not bury in Egypt me let me lie with my fathers and he means with them.

Because an exodus chapter 3 when Moses comes to the bush and and God appears in the bush as a flame that is not consuming and he introduces himself to Moses and then when Moses asks him by what name he should call him he says, I am the God of Abraham and of Isaac and of Jake Israel, actually I believe he says and Jesus when he's arguing with the with the Sadducees you don't believe in a resurrection say this is why you don't believe in the resurrection first of all, you don't believe in God at all, you don't know the power.

Of God. God and so you don't think he can do it and you don't know your Bibles you haven't read that he makes it clear that he will do it because in the passage of the book she says and you can find this Matthew 22 verses 31 and 2 mark 12 verse 26-27 Luke 20 verses 37 to 38 this conversation was recorded three times he says in the passage of the bush he says, I am the God of Abraham Isaac and and Jacob now God is the God of the living not the dead.

And Jesus says not that that proves and indeterminate intermediate state and in which they've gone to what's called the bosom of Abraham and yeah, they've floated away like like some apparition he says that proves bodily resurrection. Because if God is their God, he is not done blessing them body and soul.

And so you sadducees you don't know your Bibles well do we know our Bibles? Do we know that when he says let me why or me let lie with my fathers he means God is still with them in that grave in the cave of the field of mephila. Those bodies are still set apart to God special to God.

So that all of you are. Dear ones in Christ believers whose souls have been perfected in holiness and have passed into glory. Their bodies still resting in the grave are united to Christ and that's still them. Suddenly it makes a difference where you want to be buried. Because you're going to lie down with them for you don't know how long until the resurrection.

And when the resurrection comes you're going to come up with them as well.

Sarah and. Abraham had been buried there. In fact the reason that they owned that plot was because when Sarah died this particular faith of Abraham to whom God had promised that he would solve the death problem. Compelled him to buy a place to put her body because they weren't done with it yet.

He had buried his father and Leia will find out at the end of chapter 49. And we'll find out at the end of chapter 49, that's where Rebecca is to.

It's been a long time, hasn't it? Since his mom said just go to labens for a few days and when he saw his cool down. I'll call you back.

He was his mommy's favorite. And he hadn't seen her since then. But he's looking forward not just to being laid down next to her but by coming up out with her. And having that fellowship with God in Christ together. Forever. So I wonder those of you who are old enough to have given instructions who have come into your majority as is what are your instructions concerning your body?

We see here that Jacob considers it more important than the instructions with what to do with this wealth. It lots of wealth to worry about doesn't verse 27 imply that there's a lot of stuff to be figured out about what to do with Jacob's property, but that's not what he's called Joseph to talk about.

What are your instructions for what to be done with your body? Your wealth will not rise again. Your wealth will not serve you in the life to come. But your body will rise again. And it still belongs to the Lord Jesus now the Lord may dispense with your body and his providence in a way that overrides your instructions.

You may die in a fire be lost or lost at sea even. There are many believers who have done otherwise with their bodies, perhaps not being instructed or maybe instructed and not convinced the Lord is able in every case to raise it gloriously conform to Christ's own body but that is not the question here the question here is that what you do with your body and telling people about it as part of the testimony of your hope.

In the resurrection. What instruction have you given? Does it tell of that hope? You hoped to depart soul wise to be with Christ in that glorious congregation of the firstborn with whom we worship even this morning the souls of the just made perfect and we are gathered to heavenly Zion.

As we worship with them Hebrews chapter 12. But with whom would you like to lie bodywise upon your death in the grave next to whom would you like to rise on the last day? These are questions that believers think about. Because our hope is not in this life only.

I would love if my parents would allow me to. Bring them down here. Lay them in this yard. And if I could lie down next to them. When my days are done. If the Lord takes them before me. And my wife and my children and maybe grandchildren. As many as the Lord would providentially permit and.

Space allowing.

I would love to come up with them again. Because the hope that we have had together in Christ in this life is a hope that goes beyond this life. And it has been a great joy to share that hope together so far, but it has been light and momentary.

But comparison to the hope that is demonstrated by the care for the body that God's not done blessing. And you're not done serving and enjoying Him in. That's why this is such a profound action here is interesting. There are several things here that recall earlier in in Jacob's life.

Joseph says at the end of verse 30, I will do as you have said and Jacob said swear to me. You remember the last time right is a pot of stew there's a hairy brother. There's a birthright. Who says no. Just promising and good enough swear. Now, there's not the problem that Joseph might be unreliable.

This is much more like when Hebrews tells us about God swearing by himself. It's not because God's word is ever in doubt. It is to communicate to us the greatness and the seriousness the waitiness of all of the promises that he makes to us. Joseph his promised but Jacob says, swear.

I want you to understand. The significance the waitiness the importance of what I'm having you promise to do here. And then Israel bows himself on the head of his. And the same consonants, you know, the vowels are way later hundreds of years after Christ even and the, The Greek translation of the Hebrew and the Syriac transit doesn't necessarily matter to you but they all imply staff.

Bad himself on the head of his staff and that's why in Hebrews 11:21 when it talks about the faith of Jacob when he was coming to die. And the faith of Jacob in which he blessed Ephraim and Manasseh and will come to that Lord willing by God's help next week.

That that it says he bowed his head. About himself on the head of his staff. Jacob responds to God with worship. For what do we worship? God. Is it only a few years of a free conscience? And some blessing and enjoyment in this life. Or maybe tack on to that a few more years of disembodied worship and glory.

Glory will be glorious. But the time between your death and your resurrection is still very short.

Here is the great thing for which to worship. God for being God for being who He is and what He has done and He calls to our attention Jacob bowing himself on the head of his staff to remind us that the great thing that he has secured for us by what he has done is that we would glorify him and fully enjoy him for unending ages.

Not just for a temporary time in this world and not even just for that temporary time between when you die and when you rise again, but for unending agents and not just in a new heavens, but a new heavens and a new earth. And not just in soul, but in body you see just as God had promised to Jacob in chapter 46, so he has promised to us in Christ even giving His son as Redeemer the name Emmanuel God with us God is with believers to bless them now.

But how you think and speak about what to do with your body when you die should be a testimony that you consider it an even greater promise that he will bring you up again that you will be with you to resurrect you unto. Our lasting glory. Amen. Is pray.

Our Father in heaven we thank you that.

You have given to us what was delivered to the Apostle as a first importance that. You have given your son our Lord Jesus. To die for our sins according to the Scriptures and to rise again from the dead according to those scriptures. And that he has been witnessed and he has ascended.

And that you have given us in him to hope not just in this life. And not just in an intermediate state in which we will be less clothed. But clothed with his presence. But you have given us to hope in him. For the resurrection. To glorify you and fully to enjoy you forever body and soul in a new heavens and anywhere.

And we confess that even after we hear it preached even as we hear it preached we're crying out. Lord we believe help our unbelief. Because both the troubles and the cares of this world grow like thorns. Threatening to choke out the faith that clings to this promise that you have said before us in Christ, and so we pray for the work of your spirit on the soil of our hearts.

That the word which you have planted would be strong. That the weeds would die. We believe help our unbelief. For we ask it in Jesus name. Near children here say amen