

Sermon Transcript

07.12.2026

Hebrews 11:17-12

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- Good morning. Please open to Hebrews 11. We'll be in vss. 17-22.
- As you make your way there, I want to tell you about something called the Sagrada Familia, which is the world's largest church at 566 feet.
- That's about 85 feet taller than the Great Pyramid of Giza, or a bit over 3 leaning towers of Pisa.
- But it isn't the height that's of particular interest to me, its the age or at least the length of time spent building it.
- Original construction began in March of 1882. This was a massive undertaking, with the architect devoting his entire life to the project. At the time of his death some 44 years later, less than a quarter of the endeavor was complete, but the architect had famously said, "my client is not in a hurry."
- So he died in 1926 and construction didn't reach completion until this year with the central tower finished on February 20, 2026.
- That's 144 years of construction.
- And that isn't even the best example of a lengthy build. The Milan Cathedral took nearly 600 years while The Cologne Cathedral took 632 years to complete.
- In other words, generation after generation after generation after generation of architects and masons and carpenters and so forth labored to build a building in which they would never worship or even see completed.
- What would possess men to spend their entire lives on such a project?
- As the proverb goes, "A society flourishes when old men plant trees in whose shade they know they shall never sit."
- I think about that a lot as I think of our own work in planting this little church. In the best case scenario, Reformation's greatest days are somewhere in the distant future. We plant and water and our childrens' children see the harvest.
- Last week we talked about the examples of the patriarchs who lived as sojourners and exiles and yet sought the good of the land in which they lived. They worked toward something they themselves would never fully possess.
- And we'll return to this theme today as we'll see a similar phenomena play out in 4 subsequent generations of Israel's patriarchs.
- The consistent theme we'll see in each example is living by faith in future grace. Believing in something that you yourself have never seen nor will see.
- How do you keep moving forward when God's promises seem counter to your own experiences? That's what we'll see in our text today.
- So let's pray and we'll dive in together.
- Self, others, me.

- Christ is better. That's the message of Hebrews.
- He's better than sin, that's certainly true.
- Anytime we sin we're capitulating to the lie of sin's supremacy. We're saying that sin is better. We're trading infinite joy for a mirage. A birthright for a bowl of stew, a paradise for a solitary piece of fruit, fountains of living water for broken cisterns. That's what sin entails. A tragic exchange fueled by the deception of sin's satisfaction.
- So Christ's supremacy is relevant to our sanctification.
- But in Hebrews, the main point is that Christ is better than the angels and Moses and Joshua and the Aaronic priesthood and the tabernacle and every other element of the Mosaic covenant.
- But why? Why the focus on Christ's superiority over all of these OT people, places, and institutions?
- The reason the author focuses on His supremacy is that his audience was being tempted. They were suffering, facing persecution and there was a subsequent temptation to recant, to relent, to drift. Back to the synagogue, back to the Mosaic covenant, back to the Law.
- So the book is written to show how utterly futile and fatal it would be to go back, to drift.
- Christ hasn't merely surpassed the old covenant, but rendered it obsolete.
- It would be like going back to Blockbuster, back to VHS, back to floppy disks.
- A floppy disk isn't useless. It was revolutionary in its day. But once something better arrived, it was obsolete and no one wanted to go back. In a similar way, Hebrews doesn't criticize the Old Covenant as evil; it shows that it was preparatory, pointing forward to something greater in Christ.
- The real heart of Hebrew is chapters 7-10 in which we saw Christ exalted as the true and better priest who has offered a true and better sacrifice in a true and better sanctuary providing true and better access in fulfillment of a true and better covenant built on true and better promises.
- And so that message culminates in chapter 10 as we see two paths. Look at vs. 39
 - *But we are not of those who shrink back and are destroyed, but of those who have faith and preserve their souls.* (Hebrews 10:39)
- So one path is shrinking back. That leads to destruction.
- The other is faith which leads to preservation.
- So what is faith? How does it operate? What does it do? What does it look like?
- That's what chapter 11 is about.
- To make the point the author will list a litany of saints in this hall of faith chapter who all exemplify in some manner what it looks like to believe God, and especially to hope against all hope, to believe what cannot be seen, even when the promise seems impossible.
- As vs. 1 says:
 - *Now faith is the assurance of things hoped for, the conviction of things not seen.* (Hebrews 11:1)
- And so we've now seen a handful of examples of this conviction and hope in the patriarchs. Of men who walked by faith and not by sight.
- We saw Abel who offered a better sacrifice in faith. And Enoch who was commended as pleasing God. And Noah who built an ark by faith.
- But then we transitioned to Abraham who is perhaps the greatest OT example of a life lived by faith.
- Faith to leave everything familiar, his homeland and his family. Faith to believe against all hope that Sarah would conceive. And, as we'll see today, faith to offer up his own son.

- So let's turn there in vss. 17-18.

By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises was in the act of offering up his only son, of whom it was said, "Through Isaac shall your offspring be named." (Hebrews 11:17-18)

- Two weeks ago, we began looking at Abraham and the faith that was necessary to leave his native land in modern Iraq, to travel about 1500 miles to a foreign land, not knowing where he was going, but simply following the Lord's leading.
- And we saw the faith that was necessary to believe God's promise that he would have a child with his barren wife at his quite advanced age.
- Now, we pick up the story again with the offering of this son which the author calls a test. And that word test is significant.
- In particular, it connects Abraham's experience to that of the first century readers given that the same Greek word has been used a few times before.
- For example:
 - *For because he himself has suffered when tempted, he is able to help those who are being tempted.* (Hebrews 2:18)
 - *For we do not have a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin.* (Hebrews 4:15)
- So there Christ is help up as the ultimate exemplar of what it means to remain faithful in the midst of testing or tempting, but here Abraham is commended as a type of the same faithfulness.
- To make the point, the author references Genesis 22:2 in which God says to Abraham:
 - *He said, "Take your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I shall tell you."* (Genesis 22:2)
- This is traditionally known as the akedah which is Hebrew for the binding of Isaac.
- Notice the phrase your only son Isaac. What do we do with that? Remember that Abraham has another son in addition to Isaac. His name is Ishmael. So what is the author doing? Well, He isn't throwing shade at Ishmael, the idea of an only son means the only son of promise.
- Remember when God first promises Isaac to Abraham. Abraham kinda is like, I'm good. I've got a boy already. Just make Ishmael the promised child, but God says no.
- As He says in Genesis 21:12
 - *...through Isaac shall your offspring be named.* (Genesis 21:12)
- Ishmael is out. And Isaac is the only son through whom the promise will pass.
- So, in that sense, Isaac is Abraham's only son, or in Greek monogenes.
- And this particular word will function in the NT as one of John's favorite descriptions of Jesus.
- For example, look at John 1:14
 - *And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth.* (John 1:14)
 - *No one has ever seen God; God the only Son, who is at the Father's side, he has made him known.* (John 1:18)
 - *For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life.* (John 3:16)

- *Whoever believes in him is not condemned, but whoever does not believe is condemned already, because he has not believed in the name of the only Son of God.* (John 3:18)
- *In this the love of God was made manifest among us, that God sent his only Son into the world, so that we might live through him.* (1 John 4:9)
- Some other translations might have only begotten son which I think is a better translation of the term when applied to the Son of God, but the point I want you to simply see is that in using this word monogenes to apply to Isaac, we see a typological relationship established between Isaac and Christ.
- Remember that figuring out Hebrews without understanding typology would be about like trying to read a map without knowing about cardinal directions or trying to put together a puzzle without seeing a picture first.
- Typology saturates the book of Hebrews.
- So what is typology? Well, its the study of God-ordained parallels between OT persons, events, and institutions and their NT fulfillment. And those parallels are marked by both correspondence and escalation.
- By correspondence, we mean that there is a genuine parallel, a genuine similarity or analogy. But by escalation, we mean that the new isn't merely like the old, but better. Again, the theme of the book is Christ is better.
- So we see that here in the life of Isaac. Like Christ, Isaac was an only son, but his singularity and exclusivity was only a shadow. After all, technically Abraham had another son and would later have 6 more. But Christ is the true monogenes. The true and better only begotten son.
- We'll see another parallel that the author will draw between Isaac and Christ in a second, but for now, I just wanted to draw your attention to the phrase only son so you could begin thinking in those categories.
- So God has promised Abraham a son. That son would be the one and only son through whom the promises would be fulfilled. In a miraculous manner, Sarah's barrenness was overcome, life was spoken into her dead womb and Isaac is born.
- Sometime later, we don't know exactly how long, but at least long enough for Isaac to grow into a young man, maybe a teenager or early 20s, God calls Abraham to sacrifice that very same son. Now, obviously, by all appearances, for all intents and purposes, that would seem to make the original promise impossible to fulfill.
- Isaac doesn't yet have kids so how could he be the one through whom Abraham's seed would be like the sand on the seashore or the stars in the heavens if he is sacrificed?
- This enigma makes God's command all the more dramatic and the faith of Abraham all the more striking.
- How could Abraham possibly obey in the face of such paradox? Look at vs. 19.

He considered that God was able even to raise him from the dead, from which, figuratively speaking, he did receive him back. (Hebrews 11:19)

- Now, stop to think about this for a second. Why would Abraham think this? Why would this be his inference?
- It wasn't because he thought God would never ask something hard to understand or do. After all, God had already told him to leave his land and family.
- It wasn't some subjective feeling based on some squishy assumption about God's character. Why did He think that God might raise Isaac from the dead?

- Because of the authority and inerrancy of God's word as we'll see.
- Notice the word considered. Abraham considered that God was able. That word considered often implies intentional deliberation. In other words, its as if Abraham sat down and worked it out.
- On the one hand God has made promises to me through this son so I know this son must live and marry and have children.
- But on the other hand, God has told me to sacrifice this son.
- That seems to put a damper on his plans. But I know that God is faithful and therefore, I must assume that he'll be raised from the dead.
- I can't disobey God and God cannot lie and therefore there must be a solution so this is my best guess.
- You could do this same thing with Israel in the exodus. Escape seems impossible. You've got the Red Sea in front of you and Pharoah's army descending on you from behind. There seems to be no way of escape and yet God has promised deliverance so what does God say?
- You have only to wait and watch.
- That's what faith does.
- Faith clings to God in the midst of the paradox. When the marriage seems insufferable, when sin seems indefatigable, when the darkness seems impenetrable. When no solution appears.
- Perhaps you've experienced that in your own life where you've appeared to be between a rock and a hard place and the Lord has made a way for you.
- Or maybe you're still in that position of vulnerability. Maybe you're still sojourning through some suffering and hoping for deliverance.
- Well, that's what Abraham experiences.
- And you can see Abraham's faith on display even in the Genesis account where Abraham speaks to his servant and says:
 - *...Stay here with the donkey; I and the boy will go over there and worship and come again to you. (Genesis 22:5)*
- What makes this significant is that go, worship, and come again are all in the plural. In other words, Abraham fully expects to bring Isaac down that mountain and yet doesn't waver in his commitment to offer him up in fulfillment of the command. He doesn't know exactly what God will do. He reckons that maybe He'll raise Isaac from the dead. He doesn't know exactly what God will do, but He is confident that He will do something.
- He reasons from the fact of God's faithfulness, that He must be planning to raise Isaac from the dead.
- So how does Abraham have this faith? Well, it was cultivated over years of seeing God's faithfulness.
- Faith isn't merely some static force, its dynamic. It grows and strengthens like a muscle that's exercised over time. The more we use the muscle, the stronger it grows.
- By this time in his life, Abraham had already seen God's faithfulness in bringing him into the land and in rescuing his wife from the hands of Pharaoh and Abimelech. He had seen God's faithfulness when his nephew Lot chose the "best" land for himself, land that was eventually destroyed such that Abraham actually received the greater portion. He'd seen God's faithfulness in conflicts and strife. And obviously, most remarkable of all, God's faithfulness in providing a child when he was as good as dead and Sarah was utterly barren.
- Faith extrapolates future grace on the basis of the past. Faith sees the pattern of God's faithfulness and deduces a reason for hope.
- And his faith had been fueled by decades of seeing God's faithfulness.

- And therefore he had confidence in what he couldn't see.
- Again, think back to the opening of Hebrews 11
 - *Now faith is the assurance of things hoped for, the conviction of things not seen.* (Hebrews 11:1)
- He couldn't see God's plan, but He could hope.
- After all, God had already created life within a dead womb? If He could breathe life into Sarah's dead womb, why not breathe life into Isaac's dead body?
- As the angel had said when promising Isaac to Abraham in the first place:
 - *Is anything too hard for the LORD?* (Genesis 18:14)
 - Faith answers that rhetorical question with a resounding no.
- Yes, the command to sacrifice Isaac might seem to contradict the promise from a human perspective, but given that God cannot lie and God is good, Abraham trusted God to work out those details.
 - "God's word always comes true, even if it takes a resurrection to bring it to pass." (Tom Schreiner)
- That's why there is always a hint of optimism in faith. It would be the easiest thing in the world to slide into cynicism or skepticism or pessimism in the face of God's command, but Abraham instead opts for optimism, not a cheap wishful thinking, but an optimism that is rooted in assurance and conviction.
- As we read in vs. 11, faith considers Him faithful who promised.
- Abraham knew that God cannot lie & therefore trusted that somehow, some way, God would deliver his son. The most reasonable conclusion was that God would simply raise Isaac from the dead.
- And this is the second aspect of typology that the author mentions between Isaac and Christ. Remember the first in the use of the word monogenes or only begotten son.
- The second is that it says that Abraham did receive him back from the dead figuratively speaking. That phrase figuratively speaking in Greek is one word. It's a word that you know. Parable, from which we get the word parable.
- The author has used the word once before in chapter 9 where he said that the holy place in the tabernacle was a parable or illustration whose significance pointed to the atoning work of Christ.
- Obviously, God didn't literally raise Isaac from the dead, but since Abraham had already decided to offer his son, it is as if he was received back from the dead.
- As Calvin says, Abraham had already sacrificed Isaac in his mind and heart before ascending the mountain. Or as Spurgeon says:
 - "The deed was done in Abraham's heart before it was performed by his hand." (Charles Spurgeon)
- So, in a manner of speaking, as a parable, an illustration, a type, Isaac was raised from the dead. And since all types find their fulfillment or anti-type in Christ, we can see the ultimate portrait of a son offered up on a mountain only to be raised from the dead.
- Let's keep going. Vs. 20.

By faith Isaac invoked future blessings on Jacob and Esau. (Hebrews 11:20)

- Here's what I find fascinating about vss. 20-22.
- The author begins chapter 11 by following a general chronology of Genesis. We talked about Abel from Genesis 4, then Enoch from chapter 5, then Noah from chapter 6. The events in

Noah's life that are mentioned by the author stretch through Genesis 11. Then the narrative picks up with Abraham in Genesis 12.

- Between Genesis 12 and 21, we have Abraham moving from his homeland, residing in Canaan, the prophecy of the birth of Isaac, etc.
- Then in chapter 22, we have the offering of Isaac.
- Starting in chap 24, Isaac takes over the narrative of Genesis. We have the story of Isaac meeting Rebekah, Abraham's death, the birth of Jacob and Esau, and Isaac's conflict with Abimelech, but Hebrews skips over all of that and goes straight to Isaac blessing of Jacob and Esau.
- We'll see the same phenomenon with Jacob and Joseph as the book will skip over the vast majority of their lives and simply highlight one particular feature for each. Of all the things to say about Isaac, Jacob and Joseph, the author chooses to focus on one shared characteristic, one similarity that ties their narratives together.
- In each case the feature is the future.
- We see that here in vs. 20 with the phrase future blessings.
- There are other elements in the lives of Isaac, Jacob, & Joseph that demonstrate faith and yet the author's primary concern is to show how each of them looked forward into the future by faith.
- Why?
- Because faith is the assurance of things hoped for.
- And that's particularly important given that, as we saw last week in vs. 13
 - *These all died in faith, not having received the things promised, but having seen them and greeted them from afar, and having acknowledged that they were strangers and exiles on the earth.* (Hebrews 11:13)
- Each of these accounts of Isaac, Jacob, and Joseph all concern a prediction or prophecy regarding their death. And they each died in faith in the sense that each of them believed that they though were dying, God's promises were not.
- They believed that the promise remained active and was passed on to subsequent generations.
- So their faith was very future oriented, convinced, assured, convicted, confident that God would ultimately fulfill His promises.
- We'll see that with each of these three characters beginning here with Isaac.
- In Genesis 27, Isaac pronounces blessings over his sons. First Jacob, the second born, who obtains the blessing by deception, just as Isaac and Abraham had dealt deceptively at times.
- In the blessing, Isaac says to Jacob:
- *...See, the smell of my son is as the smell of a field that the LORD has blessed! May God give you of the dew of heaven and of the fatness of the earth and plenty of grain and wine. Let peoples serve you, and nations bow down to you. Be lord over your brothers, and may your mother's sons bow down to you. Cursed be everyone who curses you, and blessed be everyone who blesses you!"* (Genesis 27:27-29)
- That's more than just a blessing. That's a prophecy. We see it most clearly in the final sentence.
- Cursed be everyone who curses you, and blessed be everyone who blesses you.
- Again, that was spoken over Jacob whose name is later changed to Israel. And there is a sense in the OT that those who bless Israel are blessed and those who curse Israel are cursed.
- But that blessing and curse ultimately isn't exhausted in Israel, the final culmination is in the ultimate offspring, the ultimate Israelite, Christ Himself.

- *Now the promises were made to Abraham and to his offspring. It does not say, "And to offsprings," referring to many, but referring to one, "And to your offspring," who is Christ. (Galatians 3:16)*
- But the point in Hebrews is that Isaac speaking that blessing over Jacob was an expression of faith. The prophecy demonstrated faith in the promise.
- Faith that God's purpose, promise, and word would not be rendered void.
- We see something similar in vs. 21.

By faith Jacob, when dying, blessed each of the sons of Joseph, bowing in worship over the head of his staff. (Hebrews 11:21)

- Again, same context. Jacob blesses his sons. There are all kinds of other events in Jacob's life that could have demonstrated faith. His serving for Rachel, his trusting the Lord for provision as Laban regularly cheated him, his wrestling with the Lord, and yet the author skips over all of that and highlights his death bed blessing.
- Why?
- Because it again shows the forward looking dimension of faith.
- Now, consider why this might have been of particular significance to the first century audience.
- Why might that one fact from Jacob's life been encouraging to them?
- What Abraham, Isaac, Jacob and Joseph all have in common is not only divine promises, but also circumstances that seem on the surface to contradict those promises. Abraham is promised a son, but his wife is barren. None of them possess the land, in fact, Joseph is exiled from the land. None of them fully possess what is promised.
- So their circumstances seem to contradict the promises and yet each of them kept looking forward rather than backward. To quote the great philosopher Steve Perry, they don't stop believing. And that's what the author has been commending to his first century readers as well.
- Their circumstances are difficult. They're suffering, they're being persecuted. And yet he encourages them to draw near rather than drift back. To keep moving forward in faith.
- That's the through line of these patriarchs so that is what the author chooses to emphasize in these verses.
- He does so here with Jacob by alluding to Genesis 47:31
 - *And he said, "Swear to me"; and he swore to him. Then Israel bowed himself upon the head of his bed. (Genesis 47:31)*
- You might notice a subtle difference between Genesis 47 and Hebrews 11. Did he bow upon the head of his bed or his staff?
- The difference comes down to the difference between the Hebrew Masoretic text and the Greek LXX. The Hebrew has bed while the Greek has staff.
- Now in English, bed and staff sound nothing alike, but in Hebrew that's not the case. Look at the difference:
 - Hammittah (bed)
 - Hammattah (staff)
- Since the original Hebrew text didn't contain vowel points, that explains the discrepancy. The text of Genesis is following the Hebrew Masoretic text which has bed while the author of Hebrews is following the LXX which has staff.
- If that's confusing to you, go back and listen to our theological equipping class on textual criticism for why you should have tremendous confidence in our English text even if we aren't always certain of what the original said in a few relatively vague places.

- But the point again is that Jacob was on the cusp of death and yet he died in faith. He died believing that God's promise endured. He continued to believe the promise even as it became apparent that it wouldn't be fulfilled in his own lifetime.
- Again, Hebrews 11:13
 - *These all died in faith, not having received the things promised, but having seen them and greeted them from afar, and having acknowledged that they were strangers and exiles on the earth. (Hebrews 11:13)*
- Final vs. 11:22.

By faith Joseph, at the end of his life, made mention of the exodus of the Israelites and gave directions concerning his bones. (Hebrews 11:22)

- Again, the test case of Joseph might have provided a plethora of examples of faith and obedience, but the author chooses to focus on one particular example of looking to the future to show that faith is the assurance of things hoped for, the conviction of things not seen.
- This is a very similar situation to what we've seen with Isaac and Jacob. An older man, speaking prophetically of the future.
- Now, I'm no Greek scholar so who am I to correct the ESV, but I don't love the translation of the word rendered here as made mention. That Greek verb is used 21 times in the NT and a handful of times in the LXX, the Greek translation of the OT and this is the only time it is translated as made mention. In every other instance it's translated as remember.
- And I think that would actually make a better translation here. By faith Joseph, at the end of his life, remembered the exodus of the Israelites and gave directions concerning his bones.
- But how could Joseph remember the exodus since it hadn't happened yet? Remember the chronology. Joseph brings his family to Egypt where they're eventually enslaved. So the exodus doesn't occur until hundreds of years after Joseph.
- So how could Joseph remember the exodus? That question is probably why the translators don't put the word remember. And yet I think that word is exactly what we need to see.
- Joseph can't remember the exodus itself since that hasn't happened, but he can remember the promise of the exodus.
- Look at Genesis 15
 - *Then the LORD said to Abram, "Know for certain that your offspring will be sojourners in a land that is not theirs and will be servants there, and they will be afflicted for four hundred years. But I will bring judgment on the nation that they serve, and afterward they shall come out with great possessions. (Genesis 15:13–14)*
- What is Joseph doing? He is believing that promise. He is believing that Israel will eventually "come out" which is what the word exodus means.
- So in Genesis 50, Joseph says this:
 - *Then Joseph made the sons of Israel swear, saying, "God will surely visit you, and you shall carry up my bones from here." (Genesis 50:25)*
- Notice the word surely. That is the assurance of things hoped for, the conviction of things not seen. In Hebrew, the word surely isn't there. There is no adverb there. Rather, the word visit is simply doubled. That doubling is a common Hebraic literary device that stresses emphasis and certainty.
- In other words, Joseph was utterly convinced this would happen. It wasn't wishful thinking, it wasn't a vague hope. It was a hope grounded in a promise and thus guaranteed from Joseph's perspective.

- Neither the fact that Israel was currently exiled in a sense from the promised land nor the fact that they would be afflicted for hundreds of years, nor the fact that Joseph himself was dying, none of that rendered God's promise null and void.
- Joseph remembered God's promise and held to it, clung to it, believed it.
- So he gives directions concerning his bones. In the Genesis account, he tells the Israelites to take his bones with them when they go out in the exodus. Why?
- As a symbol of the reality that Egypt is not his ultimate home.
- And yet as we talked about a bit last week, the fact that Joseph is a sojourner in the land of Egypt doesn't provide a justification of escapism. Joseph doesn't abdicate his responsibilities. He doesn't just ignore the needs of Egypt as he hopes for a return to Canaan. He doesn't just circle the wagons and wait for God to bring Israel out. He becomes second in command in Egypt and leverages that position to seek the good of the land in which he dwells.
- And remember that this corresponds to our own callings. Yes, we are sojourners and exiles, but our mission isn't to just sit around and wait for Christ to return. As God told Israel through Jeremiah they were to steward their exile for the good of the land.
- As he writes in chapter 29:
 - *Build houses and live in them; plant gardens and eat their produce. Take wives and have sons and daughters; take wives for your sons, and give your daughters in marriage, that they may bear sons and daughters; multiply there, and do not decrease. But seek the welfare of the city where I have sent you into exile, and pray to the LORD on its behalf, for in its welfare you will find your welfare. (Jeremiah 29:5-7)*
- This is part of the original cultural mandate. God creates man and woman and places them in the garden and tells them what? Fill the earth and subdue it. Have babies, exercise dominion, bring order to the chaos.
- I don't know about you, but I see a lot of chaos around me. Chaos around immigration and foreign policy and race and gender and family and truth. And yes, Jesus is coming back. And yes He will make all things new. He will bring perfect and complete order to the chaos.
- But His sovereignty isn't an excuse for our sloth, but rather fuel for our faithfulness. So in the meantime, our mission is to get to work. Get married, have children, disciple those children, get jobs, work hard, serve the local church, be involved in politics, take every thought captive to Christ, evangelize your neighbor and on and on we could go.
- For Joseph, the land of Egypt wasn't his final destination. The promised land is his home, though he himself would live most of his life and even die outside of its borders.
- Joseph gave instructions concerning his bones because he believed the Lord's promise. He believed that the Lord had promised an exodus. He believed the Lord had promised a land.
- Each generation of patriarchs looked forward. Each generation clung in faith to the promises of God.
- And that's our calling as well.
- So what promises are you failing to believe today?
- Where are your eyes fixed on the past and present and not on the assurance of future grace?
- As Romans 8:32 says
 - *He who did not spare his own Son but gave him up for us all, how will he not also with him graciously give us all things? (Romans 8:32)*
- May we trust in that promise this morning. Let's pray.

Communion

- Fence table
- As we read 1 Corinthians 11 and Paul's instructions about communion, he warns against taking the supper in an unworthy manner, that is without humility and repentance.
- So rather than spend a bunch of time talking about the meaning of the meal this morning, I just want to make some space for you to think and pray.
- Spend a second thinking about what you need to believe, what you need to confess and repent of, thank the Lord for the kindness and certainty of His promises, and we will partake together shortly.
- On the night...