

Genesis 45:1-15 (NIV)

Joseph Makes Himself Known

45 Then Joseph could no longer control himself before all his attendants, and he cried out, “Have everyone leave my presence!” So there was no one with Joseph when he made himself known to his brothers. ² And he wept so loudly that the Egyptians heard him, and Pharaoh’s household heard about it.

³ Joseph said to his brothers, “I am Joseph! Is my father still living?” But his brothers were not able to answer him, because they were terrified at his presence.

⁴ Then Joseph said to his brothers, “Come close to me.” When they had done so, he said, “I am your brother Joseph, the one you sold into Egypt! ⁵ And now, do not be distressed and do not be angry with yourselves for selling me here, because it was to save lives that God sent me ahead of you. ⁶ For two years now there has been famine in the land, and for the next five years there will be no plowing and reaping. ⁷ But God sent me ahead of you to preserve for you a remnant on earth and to save your lives by a great deliverance.”

⁸ “So then, it was not you who sent me here, but God. He made me father to Pharaoh, lord of his entire household and ruler of all Egypt. ⁹ Now hurry back to my father and say to him, ‘This is what your son Joseph says: God has made me lord of all Egypt. Come down to me; don’t delay. ¹⁰ You shall live in the region of Goshen and be near me—you, your children and grandchildren, your flocks and herds, and all you have. ¹¹ I will provide for you there, because five years of famine are still to come. Otherwise you and your household and all who belong to you will become destitute.’

¹² “You can see for yourselves, and so can my brother Benjamin, that it is really I who am speaking to you. ¹³ Tell my father about all the honor accorded me in Egypt and about everything you have seen. And bring my father down here quickly.”

¹⁴ Then he threw his arms around his brother Benjamin and wept, and Benjamin embraced him, weeping. ¹⁵ And he kissed all his brothers and wept over them. Afterward his brothers talked with him.

Romans 11:1-26 (NIV)

The Remnant of Israel

11 I ask then: Did God reject his people? By no means! I am an Israelite myself, a descendant of Abraham, from the tribe of Benjamin. ² God did not reject his people, whom he foreknew. Don’t you know what Scripture says in the passage about Elijah—how he appealed to God against Israel: ³ “Lord, they have killed your prophets and torn down your altars; I am the only one left, and they are trying to kill me”⁴? ⁴ And what was God’s answer to him? “I have reserved for myself seven thousand who have not bowed the knee to Baal.”⁵ So too, at the present time there is a remnant chosen by grace. ⁶ And if by grace, then it cannot be based on works; if it were, grace would no longer be grace.

⁷ What then? What the people of Israel sought so earnestly they did not obtain. The elect among them did, but the others were hardened, ⁸ as it is written:

“God gave them a spirit of stupor, eyes that could not see and ears that could not hear, to this very day.”⁹

Romans 11:1-26 (NIV) cont.

⁹ And David says:
“May their table become a snare and a trap,
a stumbling block and a retribution for them.
¹⁰ May their eyes be darkened so they cannot see,
and their backs be bent forever.”¹⁰

Ingrafted Branches

¹¹ Again I ask: Did they stumble so as to fall beyond recovery? Not at all! Rather, because of their transgression, salvation has come to the Gentiles to make Israel envious. ¹² But if their transgression means riches for the world, and their loss means riches for the Gentiles, how much greater riches will their full inclusion bring!

¹³ I am talking to you Gentiles. Inasmuch as I am the apostle to the Gentiles, I take pride in my ministry ¹⁴ in the hope that I may somehow arouse my own people to envy and save some of them. ¹⁵ For if their rejection brought reconciliation to the world, what will their acceptance be but life from the dead? ¹⁶ If the part of the dough offered as firstfruits is holy, then the whole batch is holy; if the root is holy, so are the branches.

¹⁷ If some of the branches have been broken off, and you, though a wild olive shoot, have been grafted in among the others and now share in the nourishing sap from the olive root, ¹⁸ do not consider yourself to be superior to those other branches. If you do, consider this: You do not support the root, but the root supports you. ¹⁹ You will say then, “Branches were broken off so that I could be grafted in.” ²⁰ Granted. But they were broken off because of unbelief, and you stand by faith. Do not be arrogant, but tremble. ²¹ For if God did not spare the natural branches, he will not spare you either.

²² Consider therefore the kindness and sternness of God: sternness to those who fell, but kindness to you, provided that you continue in his kindness. Otherwise, you also will be cut off. ²³ And if they do not persist in unbelief, they will be grafted in, for God is able to graft them in again. ²⁴ After all, if you were cut out of an olive tree that is wild by nature, and contrary to nature were grafted into a cultivated olive tree, how much more readily will these, the natural branches, be grafted into their own olive tree!

All Israel Will Be Saved

²⁵ I do not want you to be ignorant of this mystery, brothers and sisters, so that you may not be conceited: Israel has experienced a hardening in part until the full number of the Gentiles has come in, ²⁶ and in this way¹⁰ all Israel will be saved. As it is written:

“The deliverer will come from Zion;
he will turn godlessness away from Jacob.

Matthew 15:10-28 (NIV)

¹⁰ Jesus called the crowd to him and said, “Listen and understand. ¹¹ What goes into someone’s mouth does not defile them, but what comes out of their mouth, that is what defiles them.”

¹² Then the disciples came to him and asked, “Do you know that the Pharisees were offended when they heard this?”

¹³ He replied, “Every plant that my heavenly Father has not plant-ed will be pulled up by the roots. ¹⁴ Leave them; they are blind guides.

¹⁵ If the blind lead the blind, both will fall into a pit.”

¹⁶ Peter said, “Explain the parable to us.”

¹⁷ “Are you still so dull?” Jesus asked them. ¹⁸ “Don’t you see that whatever enters the mouth goes into the stomach and then out of the body?” ¹⁹ But the things that come out of a person’s mouth come from the heart, and these defile them. ²⁰ For out of the heart come evil thoughts—murder, adultery, sexual immorality, theft, false testimony, slander. ²¹ These are what defile a person; but eating with unwashed hands does not defile them.”

The Faith of a Canaanite Woman

²² Leaving that place, Jesus withdrew to the region of Tyre and Sidon. ²³ A Canaanite woman from that vicinity came to him, crying out, “Lord, Son of David, have mercy on me! My daughter is demon-possessed and suffering terribly.”

²⁴ Jesus did not answer a word. So his disciples came to him and urged him, “Send her away, for she keeps crying out after us.”

²⁵ He answered, “I was sent only to the lost sheep of Israel.”

²⁶ The woman came and knelt before him. “Lord, help me!” she said.

²⁷ He replied, “It is not right to take the children’s bread and toss it to the dogs.”

²⁸ “Yes it is, Lord,” she said. “Even the dogs eat the crumbs that fall from their master’s table.”

Then Jesus said to her, “Woman, you have great faith! Your request is granted.” And her daughter was healed at that moment.

265 Jesus Shall Reign Where'er the Sun

1 Je - sus shall reign wher - e'er the sun does its suc -
2 To him shall end - less prayer be made, and prais - es
3 Peo - ple and realms of ev - ery tongue dwell on his
4 Bless - ings a - bound wher - e'er he reigns: the pris - oners
5 Let ev - ery crea - ture rise and bring hon - ors pe -

ces - sive jour - neys run; his king - dom stretch from
throng to crown his head; his name, like sweet per -
love with sweet - est song, and in - fant voic - es
leap - to loose their chains; the wea - ry find e -
cu - liar to our King; an - gels de - scend with

shore to shore, till moons shall wax and wane no more.
fume, shall rise with ev - ery morn - ing sac - ri - fice.
shall pro - claim their ear - ly bless - ings on his - name.
ter - nal rest, and all who suf - fer want are blest.
songs a - gain, and earth re - peat the loud A - men!

This hymn is a classic example of how Isaac Watts Christianized the Psalms, in this case Psalm 72:5-19, by turning their messianic language to New Testament equivalents. The tune was at first nameless and anonymous, but is now called by the address of the supposed composer.

TEXT: Isaac Watts, 1719, alt. DUKE STREET
MUSIC: Attr. John Hatton, c. 1793 LM

683 Lord of All Hopefulness

1 Lord of all hope - ful - ness, Lord of all joy, whose
2 Lord of all ea - ger - ness, Lord of all faith, whose
3 Lord of all kind - li - ness, Lord of all grace, your
4 Lord of all gen - tle - ness, Lord of all calm, whose

trust, ev - er child - like, no cares could de - stroy: be
strong hands were skilled at the plane and the lathe: be
hands swift to wel - come, your arms to em - brace: be
voice is con - tent - ment, whose pres - ence is balm: be

there at our wak - ing and give us, we pray, your
there at our la - bors and give us, we pray, your
there at our hom - ing and give us, we pray, your
there at our sleep - ing and give us, we pray, your

bliss in our hearts, Lord, at the break of the day.
strength in our hearts, Lord, at the noon of the day.
love in our hearts, Lord, at the eve of the day.
peace in our hearts, Lord, at the end of the day.

When first published in 1931, this "All-Day Hymn" (as it was titled) seemed very daring for not using traditional archaic pronouns to address Christ. Current pronouns no longer disturb, but the comforting Jesus portrayed here needs to be balanced by his call to discipleship.

TEXT: Jan Struther, 1931 COURTNEY
MUSIC: David Schwoebel, 2008 10.11.11.12
Text © 1931 Oxford University Press (alternate tune: SLAMB)
Music © 2008 Celebrating Grace, Inc.

Lift High the Cross 826

Refrain
Descant

Lift high the cross, the love of Christ pro - claim
Lift high the cross, the love of Christ pro - claim
till all the world a - dore his sa - cred name.
till all the world a - dore his sa - cred name.

1 Come, Chris - tians, fol - low where our Sav - ior trod,
2 All new - born ser - vants of the Cru - ci - fied
3 O Lord, once lift - ed on the glo - rious tree,
4 So shall our song of tri - umph ev - er be:

the Lamb vic - to - rious, Christ, the Son of God.
bear on their brow the seal of Christ who died.
your death has brought us life e - ter - nal - ly.
praise to the Cru - ci - fied for vic - to - ry.

This majestic hymn celebrates the paradox that for Christians a means of painful death has been transformed into a symbol of renewed life; a sign of defeat has become an emblem of victory. With the cross traced on our foreheads at Baptism we are marked as Christ's own forever.

TEXT: George William Kitchin, 1887; rev. Michael Robert Newbolt, 1916, alt. CRUCIFER
MUSIC: Sydney Hugo Nicholson, 1916; desc. Richard Proulx, 1985 10.10 with refrain
Text and Music © 1974 Hope Publishing Company
Music Desc. © 1985 Hope Publishing Company