

Judah's Exaltation (42:35-44:34)

Saturday, May 10, 2014
12:18 PM

To read:

Genesis 42:29-43:25
Genesis 43:26-44:34

I. Introduction

A. For two weeks we have been looking at the second section of this final generations passage in Genesis - exaltation

1. So far we have focused on Joseph, seeing how Joseph is a type of exaltation pointing us to Christ
2. But this morning we are going to consider our other main character, Judah
3. In the intricate organization of the stories here at the end of Genesis, Judah appears at the center of all of Joseph's stories
4. When we went through the first section on humiliation, we saw that the affair with Tamar starring Judah interrupted Joseph's story, calling us to see Judah as another main character and giving us another flavor to understand humiliation through
5. And again in the section on exaltation, Judah is going to come to the forefront of the story for a short period giving us another flavor on exaltation as well - Judah is going to be exalted as Joseph has already been exalted so we can understand the theme of exaltation even better

B. But, like his humiliation, Judah's exaltation is not going to be exactly like Joseph's

1. In fact, as we go through the passage, Judah's exaltation is much more subdued
2. There is no radical exaltation ruling over the nations, but there is going to be leadership over the chosen family
3. Judah's exaltation is seen in the simple interactions within the promised family, Judah is going to be compared to Reuben, Judah is going to have a conversation with Jacob and then a conversation with Joseph
4. In each of these situations Judah's leadership is highlighted, showing that Judah is taking his place of preeminence among his brothers
5. Joseph's exaltation is over the nations, Judah's exaltation is within his family, but in both cases they help us understand the meaning and pattern of exaltation and its purpose in God's unfolding drama

C. And, similar to Joseph's exaltation, Judah's exaltation points forward to Christ, the truly exalted One

1. So, our theme verse for our series on Judah and Joseph has been Philippians 2:5-11 - *Have this mind among yourselves, which is yours in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but made himself nothing, taking the form of a servant, being born in the likeness of men. And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross. Therefore God has highly exalted him and bestowed on him the name that is above every name, so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.*
2. In keeping with this theme, we are going to look at Judah in order to have a better view of Christ - seeing how God has been teaching us about the work of Christ throughout all of His revelation

D. So, like every week in this section, we'll have a simple outline to help us see Judah, Christ and Us in this passage

1. First, we'll consider Judah, a type of exaltation, and make some simple observations from our text this morning
2. Next, we'll consider Christ, the fulfillment of exaltation, and apply our observations from the text to Christ
3. Finally, we'll consider ourselves, redeemed imitators, and make some application from our study

E. Proposition: Like Joseph, Judah is also raised back up in this section. Judah's leadership is contrasted with Ruben's leadership and even his father Jacob's leadership so that at the end Judah is speaking unilaterally for his brothers. The tribulations of Genesis 37-50 have served to raise up Judah to his position as well making Judah another type pointing to Christ's exaltation.

II. Judah: a type of exaltation

A. This morning, like the last several weeks, we're going to start by making five simple observations from our text

1. We are covering a much longer section this morning than we have most weeks and there are all sorts of observations we could make about the text, but to keep our main focus in sight, I want to just make five observations, constraining ourselves so that we can see the main point of the passage
2. So I'm not going to be able to comment on everything that happens in these two chapters this morning, I've carefully selected my observations to help us see Judah's story and how Judah is pointing forward to Christ

B. Judah's leadership succeeds where Ruben's fails (42:29-43:14)

1. This first observation is the main contrast the text wants us to see
 - a. The text contrasts Ruben, the actual firstborn, with Judah, the one who actually takes the lead, showing us that that Judah is also being exalted, he is being exalted over the firstborn as the firstborn
2. The contrast starts at the end of chapter 42 when Jacob refuses Joseph's demand to send Benjamin to Egypt
 - a. In responds to Jacob's refusal, Ruben tries to take leadership by offering his sons in place of Benjamin, but his leadership fails and Jacob continues to refuse Joseph's demand (42:37-38)
 - b. In between chapter 42 and chapter 43 some time passes, we're not sure how much, but enough that they have run out of the food that they got in Egypt and the promised family is in peril again
 - c. This time, like Ruben before, Judah stands up to lead the family in convincing Jacob to send Benjamin with them to Egypt, reminding his father that without Benjamin there was no way for them to go (43.1-10)
 - d. But, unlike Ruben's leadership, Judah's leadership succeeds in convincing Jacob, and Jacob, though still a little wary, agrees to let Benjamin go, trusting to the mercy of God to preserve the family (43:11-14)
3. So Judah is exalted as the firstborn, taking leadership of the chosen family, but why Judah?
 - a. Maybe it is the differing leadership of Ruben and Judah - Ruben offers his sons to Jacob, Judah offers himself, and we'll consider this in the next point - but I'm not sure this explains the differing effect
 - b. On the other hand, we could look at Ruben and Judah's lives to try to figure out why, but, as we look back, we find that they both had failed at many points, Judah doesn't appear more righteous than Ruben
 - c. Birth order favors Ruben as the firstborn with the same mother as Judah, there are no odd dynamics here
 - d. In the end, we're left with nothing, but I think this is where we need to end, there was nothing supporting Judah's leadership except God's choice, God chooses Judah to further His redemptive plan
 - e. We already considered Jacob and Esau, and God's verdict was, "*though they were not yet born and had done nothing either good or bad---in order that God's purpose of election might continue, not because of works but because of him who calls---* she was told, "*The older will serve the younger.*" - Romans 9:11-12
 - f. God's elective work is active in the promised family, to choose Isaac, Jacob and now to choose Judah

C. Judah's leadership succeeds when he offers to bear the blame before his father (43:8-9)

1. As I mentioned above, I do want to consider Judah's leadership, because his words to Jacob are significant
2. Judah starts his conversation with his father by reminding him of the problem - if Benjamin doesn't come with them they can't go to Egypt, it will be fruitless, so without Jacob's favor their journey to Egypt will be pointless
3. But Judah doesn't stop by reminding his father of the necessity of Benjamin's trip, he tells Jacob three things
 - a. First, Judah vows to protect Benjamin saying, "send the boy with me," and, "I will be a pledge of his safety." Judah says he will be responsible and will bring his brother safely back to his father
 - b. Second, Judah invokes the promise of salvation with the same words Jacob did in chapter 42, "that we may live and not die," Judah says that without this trip, there can be no salvation for the promised family.
 - c. Finally, Judah offers to bear the blame of the brother's failings before his father. If the brothers do not honor their father and bring all the brothers home, Judah will be the one to bear the blame. Judah accepts the blame willingly to pacify his father and secure blessing for the promised family.
4. But doesn't Ruben offer something too? Ruben offers his sons in place of Benjamin?
 - a. Yes, Ruben offers something, but obviously it was not enough. I'm not sure we can tell exactly why it was not enough, but there may be some contrast that can be made.
 - b. First, it was not enough because Ruben offered something other than himself. He tried to pacify his father with some other sacrifice, granted a great sacrifice, but something less than himself.
 - c. But, even more important, Ruben's sacrifice failed because he wasn't the chosen one. Ruben could have offered anything, but only Judah could take the lead and offer to bear the blame before his father.

D. Judah passes the test standing where the brothers before had fallen (43:15-44:17)

1. As the brothers return to Joseph the test we pick up where we left off last week, the testing continues
 - a. Joseph questions the brothers about their family and puts them in a family situation in their family order
 - b. In this family situation Joseph continues to test the brothers by giving Benjamin a clearly favored status
 - c. Joseph wants to put them of their guard and throw the situation in their faces to see how they react
2. The test gets serious as Joseph plants his cup in Benjamin's bag
 - a. Now, the brothers, having been remind of Benjamin's status are given the chance to easily write him off
 - b. It would be easy, safe, and expedient to abandon Benjamin to Egypt like Joseph
 - c. Will the brothers sell Benjamin or will they show a changed heart and protect him?
3. In the test, as in the rest of the story, Judah takes the lead as well
 - a. At the climax of the test, the narrator clearly separates Judah from the rest of the brothers
 - b. And Judah holds true to his promise to his father and seeks to protect Benjamin
 - c. Judah is a very different character from the young man who, years ago, proposed selling Joseph
 - d. This time he passes the test that earlier he and his brothers had miserably failed, and, in so doing, he turns the page for the promised family - when Judah passes the test, Joseph reveals himself
 - e. All the events from here on lead smoothly to Jacob coming to Egypt, the family being reunited, and the blessings being passed on to another generation - there are no more major bumps in the road
4. Judah passed the test - there is much more we could say about this section, but for times sake, we'll stop there

E. Judah intercedes for his brothers (44:18-34)

1. Our passage this morning records two speeches that Judah makes
 - a. We considered the first one with Jacob in our first two points
 - b. Now we come to Judah's second speech with Joseph, and this is the longest recorded speech in Genesis
 - c. The speeches of Judah help to frame the theology of this section - the first speech demonstrated Judah's leadership in the promised family, this second speech demonstrates Judah's intercession for his brothers
2. Again, like in the rest of this section here, Judah is singled out from His brothers to talk to Joseph
 - a. All the brothers are brought back to Joseph's house and, in verse 14, all the brothers fall before Joseph
 - b. But, in verse 16 through the end of the chapter, only one brother stands up and talks for the brothers
 - c. Judah, not Ruben, not Simeon, not Levi, but Judah speaks unilaterally for his brothers
3. So Judah is still leading, but this speech doesn't focus on that, it focuses on Judah's intercession
 - a. He starts by recognizing that the brothers are guilty before Joseph, they can't make any argument
 - b. But then, in verse 18, Judah approaches and speaks in Joseph's ear and seeks mercy for his brothers and for his father, he seeks to convince Joseph to let the brothers go and to please their father with the brothers safe return
4. So Judah's leadership is exemplified in his intercession for the brothers - as the head of his family, he is the one that can speak before Joseph on their behalf and seek mercy and grace for them

F. Judah's intercession succeeds when he offers himself in place of his brother (44:32-34)

1. Like we did with Judah's first speech, I want to hone in on the last few words of Judah's second speech as well
2. Chapter 44 ends with Judah saying, "*Now therefore, please let your servant remain instead of the boy as a servant to my lord, and let the boy go back with his brothers.*"
3. Judah's intercession is based on a trade, Joseph offers to trade himself for Benjamin, he will take Benjamin's place so that Benjamin and all the brothers can go free
4. This is closely related to Judah's promise to his father - he promised to bear the blame of the brothers
5. So to turn aside the blame, Judah offers to take the punishment, he offers an exchange that will release the brothers and please the father - he emphasizes strongly his desire to please his father in his intercession, he offers himself in place of Benjamin so that his father will not be bereaved of his children
6. This is how chapter 44 ends and chapter 45 begins, we'll look at chapter 45 next week, but we know what happens - Joseph reveals himself to his brothers and he shows great grace to his brothers
7. Judah's intercession and exchange succeeds! He took the place of the condemned brother and, in so doing, reunites the promised family - he saves his brothers and he pleases his father!

III. Christ: the fulfillment of exaltation

A. Christ's headship succeeds where Adam's failed

1. Ruben and Judah are contrasted in our passage this morning to makes us ponder a greater firstborn who failed, and another who was raised up to take the place of the firstborn and succeed
2. Adam was the son of God (Luke 3:38), the firstborn of creation, but, like Ruben, Adam's headship of the human race failed dooming his family to destruction, so Paul can say in Romans 5:12-14 - *Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned--- for sin indeed was in the world before the law was given, but sin is not counted where there is no law. Yet death reigned from Adam to Moses, even over those whose sinning was not like the transgression of Adam, who was a type of the one who was to come.*
3. But, Adam's doomed leadership, his failed headship was not the end of the story: his headship failed so that another would rise up and succeed where he had failed, so Paul can continue in Romans 5:15-17 - *But the free gift is not like the trespass. For if many died through one man's trespass, much more have the grace of God and the free gift by the grace of that one man Jesus Christ abounded for many. And the free gift is not like the result of that one man's sin. For the judgment following one trespass brought condemnation, but the free gift following many trespasses brought justification. For if, because of one man's trespass, death reigned through that one man, much more will those who receive the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ.*
4. And thus Adam is no longer the firstborn of creation, but Christ has been given that title, as Paul says in Colossians 1:15 - *He is the image of the invisible God, the firstborn of all creation.*
5. Those titles had belonged to Adam, made in the image of God, the first man in creation, but Adam failed, his leadership failed, his headship failed and Christ has risen to bear those titles
6. Ruben's failure and Judah's success are types pointing to a much greater failure and a much greater success - one which affects each of us directly, a failure that all of us participate in and a success than anyone who comes in faith can participate in

B. Christ's headship succeeds when He offers to bear the blame before His Father

1. Judah points to Christ not only in the fact of his leadership but also in the method - Judah offered to bear the blame before his father because the One who was to come offered to bear the blame before His Father
2. The foreshadowing of One who would come to bear the blame is seen beautifully in Isaiah 53, the suffering servant would come as the One offering to bear the blame of his people, Isaiah 53:5-6, 11-12 - *But he was wounded for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace, and with his stripes we are healed. All we like sheep have gone astray; we have turned---every one--- to his own way; and the LORD has laid on him the iniquity of us all... Out of the anguish of his soul he shall see and be satisfied; by his knowledge shall the righteous one, my servant, make many to be accounted righteous, and he shall bear their iniquities. Therefore I will divide him a portion with the many, and he shall divide the spoil with the strong, because he poured out his soul to death and was numbered with the transgressors; yet he bore the sin of many, and makes intercession for the transgressors.*
3. And Christ has fulfilled the type and the prophecy, so we see in I Peter 2:24 - *He himself bore our sins in his body on the tree, that we might die to sin and live to righteousness. By his wounds you have been healed.*
4. Like Judah, Christ has vowed to protect His brothers, has pointed out the way of salvation and makes salvation possible by offering to bear the blame before His Father, the blame of our sin and rebellion against God

C. Christ passes the test, standing where His brothers had fallen

1. In Christ, all of the types of Judah's life are wrapped up together because He fulfills them all, so often we can see these truths expressed together right next to each other in Scripture
 - a. For example, In Isaiah 53:12, we saw Christ bearing blame and then making intercession, our next point
 - b. And in Christ standing where we had fallen, we can return to Romans 5 and Christ' s headship
 - c. Romans 5:18-21 - *Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men. For as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous. Now the law came in to increase the trespass, but where sin increased, grace abounded all the more, so that, as sin reigned in death, grace also might reign through righteousness leading to eternal life through Jesus Christ our Lord.*

2. In Romans 5:18, Paul tells us why Christ's headship succeeded when Adam's failed, it is because Christ obeyed where Adam disobeyed - Christ passed the test that Adam failed, Christ lived in perfect obedience to God
3. And, as Christ passes the test, He secures all the blessings for His family, so Hebrews 4:15 can say - *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. Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need.*
4. Christ passed the test securing grace for His family, but the greatest truth we can see here is not in a comparison with Judah, but in a contrast with Judah
 - a. Judah passed the test, but only after he had failed the test, so Judah could never truly be the savior, he could only be an imperfect type, he passed a test he had failed, to point to one who would never fail
 - b. So Christ appeared and never failed, He was completely without sin, He passed the test, as it were, with flying colors, so He is able to provide complete salvation for His family, His abundance is our salvation

D. Christ intercedes for His brothers

1. After Judah passed Joseph's test, Judah stood to make intercession for his brothers, again pointing to Christ who stands to make intercession for us because He had already passed the test
2. In our last point, we considered Hebrews 4:15-16 where Christ passed the test and secures for us grace before the throne of God, but a few chapters later, the author of Hebrews tells us how this is done, Hebrews 7:25 - *Consequently, he is able to save to the uttermost those who draw near to God through him, since he always lives to make intercession for them.*
3. Christ, in passing the test, can secure grace for us because He intercedes for us before God's throne, like Judah, Christ's leadership, His headship is exemplified in His intercession
4. No one else could stand before the Father to make intercession, but because of His being and because He passed the test, Christ can stand and make intercession for us - Romans 8:34 - *Who is to condemn? Christ Jesus is the one who died---more than that, who was raised---who is at the right hand of God, who indeed is interceding for us.*
5. In fact, it is Christ's intercession that secures our continuing and final salvation as we are still in these bodies of sin, as John says in I John 2:1-2 - *My little children, I am writing these things to you so that you may not sin. But if anyone does sin, we have an advocate with the Father, Jesus Christ the righteous. He is the propitiation for our sins, and not for ours only but also for the sins of the whole world.*
6. Without Christ advocating for us, His intercession for us, our salvation would be at the mercy of our obedience
7. But Christ has obeyed, our last point, and He stands before the Father to continually plead His obedience for us so now, when we do sin, we can still find forgiveness with the Father because we have an advocate

E. Christ's intercession succeeds when He offers Himself in place of His brothers

1. At the heart of Judah's intercession before Joseph was his offer of exchange, he would become Joseph's slave instead of Benjamin so that Benjamin could go free
2. The concept of a great exchange is highlighted across the whole Bible because a great exchange lies at the center of the whole Bible - animals were slaughtered instead of Adam and Eve, a lamb was offered in the place of Isaac, Judah stands in the place of his brother, innumerable animals were offered in the place of the Israelites, the filthy garments of Joshua, in Zechariah, are exchanged for clean garments - all of this points forward to a great exchange
3. And Christ has come and made that great exchange, so Peter tells us in I Peter 3:18 - *For Christ also suffered once for sins, the righteous for the unrighteous, that he might bring us to God,*
 - a. Christ came and suffered for us, He exchanged Himself, the righteous one, for us, the unrighteous ones
 - b. He promised His Father that He would bear our blame and He fulfills His promise by suffering in our place
 - c. He died so that we can have life, He died the death of a sinner so that we could be made righteous
4. So we return once more to II Corinthians 5:21 - *For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.*
5. Judah's exaltation, perhaps understated compared to Joseph, nonetheless has pointed us well and clearly to Christ - Judah takes leadership of His family to point forward to One who would do it perfectly, who would fulfill his type, and would save all the chosen race

IV. Us: Redeemed Imitators

A. We must acknowledge Christ's preeminence because He is our head

1. I guess my application here is really, as we see who Christ is, we should worship Him
 - a. This is my goal every week, my main application - to see Christ and invite you to worship Him
 - b. That is why I've structured my sermons in this section as I have, I want the climax of the sermon to be Christ, the center of the sermon to be our seeing Christ together in Scripture guided by His Spirit
 - c. I want everything in the passage to be building to this point and I want anything that we would do in reaction to our passage to flow out of who Christ is and our worship of Him
 - d. But, this morning I want to make this application explicit, to echo for us the words of Hebrews 1:6 - *And again, when he brings the firstborn into the world, he says, "Let all God's angels worship him."*
2. As we see Christ exalted as head, we should hear and imitate Paul's praise of Christ in Colossians 1:15-20, listen and exalt Christ in your hearts as we hear Him become our head - *He is the image of the invisible God, the firstborn of all creation. For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities---all things were created through him and for him. And he is before all things, and in him all things hold together. And he is the head of the body, the church. He is the beginning, the firstborn from the dead, that in everything he might be preeminent. For in him all the fullness of God was pleased to dwell, and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross.* - Learn these words, memorize these words, rejoice in these words!
3. If Christ is our head, our spirits must worship at these words - these words must be at the core of our being, our life must revolve around these words, our voices should often be filled with praise in these words - He is the image of the invisible God! He is the firstborn over all creation! In everything He is preeminent!
4. Christ is our head, not Adam, and we should worship and rejoice! So keep this view of Christ before you at all times, acknowledge and honor Christ as your head in all of your life!

B. We must acknowledge guilt because Christ has already borne our guilt

1. As we see Christ offer to bear our blame before His Father, this calls us not to deny our blame but to acknowledge it before Christ and before His Father
 - a. To deny our guilt and our blame is to say that Christ's work on our behalf is unnecessary
 - b. But to acknowledge our guilt is now an act of worship, because, in acknowledging our guilt, we are affirming that we need Christ to bear our blame before His Father
 - c. In acknowledging our guilt we are exalting Christ's work, we are pointing to its absolute necessity and resting in its perfect surety
2. If Christ has borne our guilt, then our attitude should be that of the tax collector in Luke 18:13-14 - *But the tax collector, standing far off, would not even lift up his eyes to heaven, but beat his breast, saying, 'God, be merciful to me, a sinner!' I tell you, this man went down to his house justified, rather than the other. For everyone who exalts himself will be humbled, but the one who humbles himself will be exalted."*
3. We've kind of jumped around this application several times over the last few weeks - for example, it's related to our application last week of repenting before Christ and its related to our application of repentance that we made in Judah and Tamar's story
 - a. But our application this morning seals these applications, it tells us why we can and why we must repent
 - b. Why can we repent? Because Christ has already borne our guilt, there is now no condemnation - we can acknowledge our guilt without being destroyed
 - c. Why must we repent? Because Christ has borne our guilt, our repentance is His exaltation, our acknowledgment points to His necessity - we must repent because Christ must be exalted!

C. We can pass the test because Christ already passed the test

1. Like our last application, this builds off of last week
 - a. Joseph laid a test for His brothers, and Christ lays a test for us so we must be striving to pass the test
 - b. So we exhorted ourselves with II Corinthians 13:5-6 - *Examine yourselves, to see whether you are in the faith. Test yourselves. Or do you not realize this about yourselves, that Jesus Christ is in you?---unless indeed you fail to meet the test! I hope you will find out that we have not failed the test.*
 - c. And this week, we see the test continue, but Judah stands and passes the test pointing to Christ who passed the test that all of us in Adam had failed, so again, I want to seal off last week's application

2. We not only must pass the test, but we can pass the test because Christ has already passed the test for us
 - a. This is really the point of Hebrews 4:14-16 which we read earlier - *Since then we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast our confession. 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. Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need.*
 - b. The author starts with a call to faithfulness, a call to pass the test, "let us hold fast our confession!"
 - c. But immediately he turns to Christ, he doesn't point at how hard we must work and he doesn't point at our ability, he points to Christ; he says we can persevere and 'hold fast' because Christ already passed through every test - He was tempted in every respect but was without sin
 - d. Because Christ passed the test, He can sympathize with our weaknesses and provide what is necessary
3. As Judah passes the test we should continue to exhort ourselves but we should also take hope
 - a. Our ability to pass the test doesn't lie with us, it lies with the One who already passed the test, the One who lives to make intercession for us, the One who can give us mercy and grace in our times of need
 - b. So redouble your efforts to pass the test by relying on Christ, by seeking Christ, by going to Christ for mercy and grace because you know that you will never pass the test otherwise

D. We can intercede for others because Christ intercedes for us

1. We've already considered another type of intercession in Genesis when Abraham interceded for Sodom and for Lot, and I'm just going to echo my application from that once more as we see Judah take up this type as well
2. We are called to intercede for people because Christ is the intercessor - I Timothy 2:1-6 - *First of all, then, I urge that supplications, prayers, intercessions, and thanksgivings be made for all people, for kings and all who are in high positions, that we may lead a peaceful and quiet life, godly and dignified in every way. This is good, and it is pleasing in the sight of God our Savior, who desires all people to be saved and to come to the knowledge of the truth. For there is one God, and there is one mediator between God and men, the man Christ Jesus, who gave himself as a ransom for all, which is the testimony given at the proper time.*
3. Paul calls us to intercede for those who do not know Christ, because God desires all men to be saved and to come to the knowledge of the truth, but, Paul bases our intercession on the fact that there is an intercessor
4. The logic of the passage is: you intercede because there is only one intercessor
5. We intercede for others based on Christ's intercession - we intercede because there is a perfect intercessor
6. Judah's type and Christ's fulfillment call us to devote ourselves to intercession - to not only rest in what Judah points to, but to imitate Judah in imitating Christ, to intercede because there is an intercessor!

E. We must love our brothers because Christ loved us

1. As Judah's type points to Christ offering Himself in place of His brothers, I am drawn to two verses in I John:
 - a. I John 3:16-18 - *By this we know love, that he laid down his life for us, and we ought to lay down our lives for the brothers. But if anyone has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him? Little children, let us not love in word or talk but in deed and in truth.*
 - b. I John 4:10-11 - *In this is love, not that we have loved God but that he loved us and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we also ought to love one another.*
2. Christ laid down His life in our place, what is our response? Our response is love that imitates Christ's!
 - a. If Christ laid down His life, we also ought to lay down our lives for the brothers!
 - b. Christ's love for His family calls us to love His family as well, Christ's sacrifice for His family calls us to sacrifice for His family as well
3. So this passage calls us to live sacrificial lives of love within the church
 - a. Even as we discussed on Wednesday evening, this is why church membership is so important, not because of documents or numbers or names, but as an act of love toward one another
 - b. So as we consider the love of Christ offering Himself in our place think about how you can sacrificially love others within this church? How can you lay aside your rights and your privileges in order to serve a brother or a sister here in this church? How can you inconvenience yourself to show love to this church?
 - c. If Christ sacrificed Himself in our place, we must be sacrificing ourselves for each other in love
4. And as we do this, we demonstrate the truth and the worth of Christ's sacrifice, His exchange is exalted
 - a. John 13:35 - *By this all people will know that you are my disciples, if you have love for one another."*