

Joseph's Brother's Come to Egypt (42:1-29)

Saturday, May 10, 2014
12:10 PM

I. Introduction

A. This morning we are continuing our study of the exaltation of Joseph

1. As you'll recall, we've split the last section of Genesis into three sections: humiliation, exaltation and blessing
2. We have already covered the first section and saw Joseph and Judah humbled
 - i. Joseph was humbled at the hands of his brothers
 - ii. Judah was humbled in his sin
 - iii. And Joseph continued in humiliation until God raised Him up
3. But last week we turned a corner and started the second section: exaltation - within the section of exaltation, we are going to consider five stories:
 - i. Last week, we saw Joseph's initial exaltation before Pharaoh
 - ii. This is the second week, and we see Joseph exalted before his brothers as the brothers come and bow down
 - iii. Next week, at the center, we will see Judah also exalted before his father and his brothers in leadership
 - iv. In the fourth week, we will see Joseph exalted not only before but by his brothers
 - v. And finally, we will see Joseph exalted by his father
4. Each of these stories are going to help us develop and understand the theme of exaltation

B. And, like each week, I want to remember why we are studying Joseph's humiliation, exaltation and blessing

1. Joseph and Judah are two characters in the promised line that carry the promise and point forward to Christ
2. So, Joseph and Judah are humbled because Christ would willingly humble Himself
3. Joseph and Judah are exalted because after His humiliation, Christ would be exalted above all
4. And Joseph and Judah are blessed because Christ would receive the blessings of the covenant
5. We see the pattern of Joseph and Judah's lives fulfilled in Christ in 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.*

C. Read Genesis 42

- D. Proposition:** Joseph's exaltation continues as the promise of God is fulfilled through the famine giving Joseph a chance to test his brothers, lead them to repentance, and bless them undeservedly. Thus, Joseph points forward to Christ who fulfills this pattern perfectly.

II. Joseph: a type of exaltation

A. Joseph's exaltation is salvation to his family (verse 1-5)

1. At the start of chapter 42 we return to Canaan to see what is going on with the rest of the promised family
 - a. And, as the end of chapter 41 points to, we find the promised family suffering the effects of the famine
 - b. But the brothers seem reluctant to take action, so Jacob asks, "Why do you look at one another?"
 - c. The brothers seem at least reluctant to go down to Egypt, perhaps their consciences would not allow them to take a journey down to Egypt lightly, the same journey that they had doomed Joseph to
 - d. So Jacob has to prod his sons to do something - 'Hey, there is grain in Egypt! Stop sitting around trying to figure out how you can save yourselves here and not go down to Egypt!'
2. But, the flip side of the story is that there is salvation in Egypt
 - a. Joseph's brothers don't want to go to Egypt to find grain because they have guilty consciences and can't imagine that any good could come to them from going down to Egypt
 - b. But, Jacob doesn't just tell them to stop avoiding Egypt, he tells them that there is salvation in Egypt
 - c. So, he tells them, "Go down and buy grain for us there, that we may live and not die."
 - d. Jacob has heard of the grain in Egypt and knows that it is the only way that his family will be saved
3. So, as we have already considered, Joseph's exaltation is salvation, and now specifically for his family
 - a. Without Joseph's exaltation his family would be without hope and God's promise would fail
 - b. Which leads me to my next observation

B. Joseph's exaltation is fulfillment of promise (verses 6-9)

1. As the brothers arrive in Egypt, wonder of wonders they end up before Joseph himself
 - a. But, they don't recognize him, they simply come before the governor of Egypt seeking grain for salvation
 - b. So, as custom would dictate, they paid homage to the ruler from whom they sought blessing
 - c. In fact, they bowed their faces to the ground, recognizing their utter dependence on his good favor
2. Although Joseph's brothers don't recognize him, he recognizes them and remembers his dreams from his youth
 - a. He sees his brothers bow before him and he remembers that God had promised in Genesis 37 that his brothers would bow before him
 - b. At the end of chapter 41, with the birth of Joseph's sons, we saw that Joseph sees that the humiliation of Egypt is falling away from him and he is sharing in the blessings of the covenant
 - c. But now, not only is Joseph sharing in the overarching covenant promises, God's specific promises to him are being fulfilled - what he never expected to happen happened, his brothers are bowing before him!
 - d. God's promises weren't empty words, Joseph knows now that every one of them will come to pass

C. Joseph's exaltation is authority to judge (verses 9-20)

1. Perhaps the most surprising part of this story, which also happens to be the longest part of the story, is Joseph's actions after his brothers bow before him
 - a. At least when I read this story, I expect Joseph to reveal himself right away
 - b. Either he could reveal himself and show immediate mercy to his brothers
 - c. Or he could reveal himself in wrath and rub in the fact that his brothers are bowing to him
 - d. But, he doesn't reveal himself at all, in fact he continues a ruse that doesn't make a lot of sense at first
2. But Joseph isn't acting vengefully or foolishly, Joseph is acting to test his brothers
 - a. Joseph's exaltation has provided salvation for his family and assured him that all God's promises are true
 - b. But Joseph's exaltation does not immediately demonstrate that his brothers are changed men
 - c. When Joseph last saw his brothers they were vengeful, even murderous, rogues
 - d. Joseph doesn't want to merely provide grain for his brothers, he wants his brothers to change and partake in the covenant with him
 - e. He doesn't merely want salvation for his brothers, he wants change for his brothers
 - f. So, Joseph designs an elaborate test for the brothers, a test that would bring them to repentance and demonstrate their changed lives

3. This is the reason for the accusation and the reason for the command
 - a. The accusation that the brothers are spies is an accusation that they want to partake in the benefits of salvation from the famine without recognizing and giving homage to the one who provided salvation
 - i. When Joseph calls them spies, he is saying that they are looking for ways to attack Egypt and carry off her grain or to sneak into Egypt and steal her grain
 - ii. Spies, during the famine, would have been after the grain without coming and paying for it, without doing homage to Joseph and Pharaoh
 - iii. So Joseph levels this charge against his brothers, you merely want the grain I can give you and are not ready to truly bow before me and recognize the wrong that you have done to me
 - b. In the same way, the command Joseph gives the brothers is meant to bring them to repentance
 - i. Joseph gives them a situation that, in some ways, is reminiscent of when they sold Joseph to Egypt
 - ii. Back then, the brothers felt that Joseph's favored status imperiled their status, so they coldly disposed of him in order to make their lives easier
 - iii. So Joseph gives them the chance to do it again - would they dispose of Simeon in order not to have to face him again, or would they care for a brother even to their own hurt?
 - iv. But, on the other hand, Joseph gives them a chance to act oppositely as well - would they care for the new favored brother or would they sell him to Egypt in order to save themselves?
4. So Joseph's authority allows him to test and to judge his brothers - to test them to bring them to repentance and to show that they can walk in a new way resting in the salvation he has given them

D. Joseph's exaltation is an inducement to repentance (verses 21-24)

1. Joseph's purpose in testing his brothers brings immediate results - so fast even Joseph was caught off guard
 - a. Having given the brothers three days to contemplate their actions and then showing mercy to them, the brothers are immediately pricked in heart and, unknowingly, express repentance toward Joseph
 - b. They recognize that they are guilty toward Joseph - their sin has brought guilt on them, guilt that they have tried to escape for years, but haven't been able to, so now they recognize that they are guilty
 - c. They recognize that their guilt rightly deserves God's punishment - in fact, they interpret the current events as God punishing them for what they did to Joseph, they were very wrong, but they are brought to the point that they understand that God should punish them for what they had done
 - d. So the brothers, who formerly had wantonly slept with their father's concubine, had slaughtered whole cities without a second thought, had tried to murder their brother and sold him into slavery, and had tried to self-righteously slaughter a daughter-in-law for adultery are changed and fear God
 - e. And the fear of God continues through the rest of the story - a couple verses later the brothers are still cringing when they find the money in their sacks and say, "what is this that God has done to us"
2. Joseph's brothers are moved to repentance, and the brother's repentance is not lost on Joseph
 - a. Joseph's reaction in verse 24 is touching, he is so overwhelmed with emotion he has to leave the brothers
 - b. The brother's repentance touches Joseph's heart and gives him joy, a joy born out of long grief that moves him to tears and moves him to bless his brothers, which leads to my last observation

E. Joseph's exaltation results in undeserved blessings (verses 25-28)

1. At the end of the brothers' first stay in Egypt, Joseph gives them not only grain, but their money back as well
 - a. In the flow of the story, this seems to be related to the brothers' repentant attitude - when the brothers repent, Joseph is moved to shower undeserved blessings on the brothers
 - b. There is no way the brothers should have deserved anything from Joseph, even after repenting, but Joseph gladly gives them what they could not earn - he gives salvation and then continues blessing them
2. And Joseph's blessing has two effects
 - a. The first is the obvious effect - Joseph's blessing provides for the brothers, they now have grain enough to sustain them until they reach Canaan again, and they have money to return and buy more - although they don't exactly realize that until later
 - b. The second effect is a continuing inducement to repentance - when the brothers open their sacks for the first time and find the money, their hearts are pricked once more and even fail them
 - c. The brothers don't yet realize the meaning of all that is going on, but they see undeserved blessing and know that they should continue to fear God, in fact, they're a little bit afraid that God is using the blessing to bring a curse upon them, again they are wrong, but they are moved to fear God once again

III. Christ: the fulfillment of exaltation

A. Christ's exaltation is salvation to his family

1. Joseph's provision of salvation places him in a line of characters who provide salvation for their families
 - a. Another character in Genesis who fits this mold is Noah who built an ark to save his family from the flood
 - b. And now we're considering Joseph who built granaries and saved his family from the famine
 - c. All each of these characters is pointing forward to one who would ultimately save his family
2. So, we see a comparison made between Noah and Christ in I Peter 3:18-22 - *For Christ also suffered once for sins, the righteous for the unrighteous, that he might bring us to God, being put to death in the flesh but made alive in the spirit, in which he went and proclaimed to the spirits in prison, because they formerly did not obey, when God's patience waited in the days of Noah, while the ark was being prepared, in which a few, that is, eight persons, were brought safely through water. Baptism, which corresponds to this, now saves you, not as a removal of dirt from the body but as an appeal to God for a good conscience, through the resurrection of Jesus Christ, who has gone into heaven and is at the right hand of God, with angels, authorities, and powers having been subjected to him.*
3. Noah and Joseph, who saved their families, call us to see Christ, who, through death and resurrection, saves his family - a family denoted not by flesh and blood, but by choosing and repentance, a family that John describes in John 1:12-13 - *But to all who did receive him, who believed in his name, he gave the right to become children of God, who were born, not of blood nor of the will of the flesh nor of the will of man, but of God.*
4. Christ, like Noah and like Joseph, has saved His family, those who He gave the right to become children of God

B. Christ's exaltation is fulfillment of promise

1. When Joseph saw his brothers come and bow down before him, he knew that every promise of God was true
2. But Joseph merely points forward to one who not only receives every promise of God, but is Himself the proof that every one of the promises of God is true
3. So Paul, speaking to a Jewish synagogue in Acts 13:32-35 says - *And we bring you the good news that what God promised to the fathers, this he has fulfilled to us their children by raising Jesus, as also it is written in the second Psalm, "'You are my Son, today I have begotten you.' And as for the fact that he raised him from the dead, no more to return to corruption, he has spoken in this way, "'I will give you the holy and sure blessings of David.' Therefore he says also in another psalm, "'You will not let your Holy One see corruption.'*
 - a. Christ, in His exaltation, received the fulfillment of the promises of God - God fulfilled His promise to not leave Christ in the grave, but to raise Him up to life again
4. But Christ not only receives the promises of God, like Joseph, Christ is the assurance of all of the promises of God, so Paul says in I Corinthians 1:19-20 - *For the Son of God, Jesus Christ, whom we proclaimed among you, Silvanus and Timothy and I, was not Yes and No, but in him it is always Yes. For all the promises of God find their Yes in him. That is why it is through him that we utter our Amen to God for his glory.*
 - a. Like Joseph, the promise of God was fulfilled to Christ, and, in so doing, Christ has demonstrated that all of the promises of God are true - that is, they are all fulfilled in Christ!

C. Christ's exaltation is authority to judge

1. Joseph's actions toward his brothers as first seem random, but they were for the purpose of testing his brothers, demonstrating that Joseph had the authority to judge and used it to test his brothers to produce righteousness in them
 - a. In fact, this idea of judging and testing God's people is common in Scripture, one place we see this clearly is in Judges 2:20-23 - *So the anger of the LORD was kindled against Israel, and he said, "Because this people has transgressed my covenant that I commanded their fathers and have not obeyed my voice, I will no longer drive out before them any of the nations that Joshua left when he died, in order to test Israel by them, whether they will take care to walk in the way of the LORD as their fathers did, or not." So the LORD left those nations, not driving them out quickly, and he did not give them into the hand of Joshua.*
 - b. And, again, this theme points forward to a greater judge who will test His brothers for righteousness
2. We see that the exaltation of Christ certifies His authority to judge all the world in Acts 17:31 - *because he has fixed a day on which he will judge the world in righteousness by a man whom he has appointed; and of this he has given assurance to all by raising him from the dead."*

3. Usually, we think of this judging as the judgment on the last day for salvation and condemnation, but the authority of Christ does not stop there, I Corinthians 11:32 - *But when we are judged by the Lord, we are disciplined so that we may not be condemned along with the world.*
 - a. Christ judges all on the last day, but He also judges His people now, specifically for the same purpose as Joseph - to produce righteousness in His people so that they are not finally judged at the end
4. Peter says in I Peter 1:6-7 - *In this you rejoice, though now for a little while, if necessary, you have been grieved by various trials, so that the tested genuineness of your faith---more precious than gold that perishes though it is tested by fire---may be found to result in praise and glory and honor at the revelation of Jesus Christ.*
 - a. Christ is testing us now so that our faith, our seeking of salvation, would be proven genuine and would be proven invaluable and worthy of Christ on the last day
5. Christ exaltation has given Him the authority to judge and to test those who are being saved in Him
 - a. This should help us understand this present age better and how we relate to it
 - b. Just like our initial confusion when we read Joseph's reactions to his brothers, I think it is easy to be confused about why Christ is delaying His kingdom, the full revelation of His glory, the consummation of His promises and allowing us to undergo persecution and hardships while He waits
 - c. But, when we step back, we see that it is the same purpose - to bring us to repentance and righteousness
 - d. Christ's authority to judge is His authority to delay, to test His people for His glory

D. Christ's exaltation is an inducement to repentance

1. Joseph's exaltation led to his brother's repentance before him as they recognized their guilt and feared God
 - a. And Christ's exaltation leads to repentance as well, causing us to recognize our guilt and fear God
2. We see the union of Christ's exaltation and repentance in Peter's speech in Acts 5:30-31 - *The God of our fathers raised Jesus, whom you killed by hanging him on a tree. God exalted him at his right hand as Leader and Savior, to give repentance to Israel and forgiveness of sins.*
 - a. Peter says that the exaltation of Christ is for the purpose of giving repentance to His people
 - b. Like Joseph's exaltation led to the brother's repentance, Christ's exaltation leads to our repentance
3. This is emphasize again in the verse we read a minute ago, Acts 17:30-31 - *The times of ignorance God overlooked, but now he commands all people everywhere to repent, because he has fixed a day on which he will judge the world in righteousness by a man whom he has appointed; and of this he has given assurance to all by raising him from the dead."*
 - a. We see Christ's authority to judge tied to his exaltation here, but we also see in the verse before the command to repent tied to Christ's exaltation
 - b. We must repent because Christ has been exalted, Christ's exaltation is an inducement to repentance

E. Christ's exaltation results in undeserved blessings

1. At the end of our story this morning, Joseph showers blessings on the brothers by returning their money to them - the brothers misunderstand this, but Joseph shows them great kindness in this
2. But Christ has showered even greater blessings on His people, so Paul can say in Ephesians 1:3 - *Praise be to the God and Father of our Lord Jesus Christ, who has blessed us in the heavenly realms with every spiritual blessing in Christ.*
3. And Paul emphasizes that these blessings are totally undeserved in the next chapter, Ephesians 2:3-7 - *All of us also lived among them at one time, gratifying the cravings of our sinful nature and following its desires and thoughts. Like the rest, we were by nature objects of wrath. But because of his great love for us, God, who is rich in mercy, made us alive with Christ even when we were dead in transgressions—it is by grace you have been saved. And God raised us up with Christ and seated us with him in the heavenly realms in Christ Jesus, in order that in the coming ages he might show the incomparable riches of his grace, expressed in his kindness to us in Christ Jesus.*
4. But, in Joseph's story, we saw that the money ended up not only being a blessing, but one more inducement to repent, and likewise, the grace of Christ ought to move us to repentance, Romans 2:4 - *Or do you presume on the riches of his kindness and forbearance and patience, not knowing that God's kindness is meant to lead you to repentance?*
5. So Christ has blessed in a much greater way than Joseph could ever bless His brothers, with every spiritual blessing, and He has given it to those who deserve it even less than Joseph's brothers, and therefore we must see His great kindness to us and live in repentance

IV. Us: following the brother's footsteps

A. If Christ's exaltation is salvation, we must seek salvation only in Christ

1. My first reaction to this application is that it is well accepted, it even goes without being said in a group like this
 - a. But I think it is easy to affirm that statement with our mouth and deny it with our life
 - b. It is easy to say we're trusting Christ when, in reality, we are trusting our life to many other things or ideas
 - c. So, before we pass this application without thought, let's remind ourselves that salvation is only in Christ
2. Acts 4:12 - *And there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved."*
3. Like the brothers we can't seek salvation elsewhere we must go to our Joseph
 - a. The brothers appeared hesitant at the beginning of our message to go to Egypt, Jacob had to upbraid them with strong words to make them go down to Egypt
 - b. We can guess at the reason for their reluctance, guilt, a memory of Joseph's journey, and not wanting to confront the past and their sins - these same things can cause us to hesitate to rest in Christ as well
 - c. We can be reluctant to peel back the surface of our life and see our sin, so we turn to other things when we have problems and struggles in our life
 - d. We don't want to confront and acknowledge our guilt that has brought us to this point, so we turn to something from the world that tells us that we haven't done anything wrong and they can fix the problem instead of turning to Christ in repentance
4. So, as we see that salvation is only in Christ, I'd call you think through your life:
 - a. What things are you trusting in to change your life, to make a difference in your life, to fix your problems?
 - b. What things are you resting in to give you hope, what do you look forward to in life?
 - c. What things would you point to as having made a change in your life?
 - d. If the answer to any of these is not Christ then run to Christ!
 - e. There is salvation in no one else, anything else is a cheap imitation that will fail us in the end.

B. If Christ's exaltation is authority to judge, we must seek to pass the test

1. If, like Joseph, Christ is using His authority as judge to test us and produce repentance and righteousness in us, then we ought to devote our life to passing His test by growing in repentance and righteousness
 - a. We ended our discussion of Christ's testing of His people by thinking about how that should change our view of our present situation - Christ's delay and the sufferings endured by His people are for this purpose
 - b. So, we can endure through the various trials and struggles of life because we know Christ has a purpose
 - c. But, we don't 'merely' endure, we ought to see the different situations in our lives as tests and, therefore, seek to learn and to grow in righteousness through them - we should try to pass the test
2. So, the author of Hebrews says in Hebrews 12:3-7 - *Consider him who endured from sinners such hostility against himself, so that you may not grow weary or fainthearted. In your struggle against sin you have not yet resisted to the point of shedding your blood. And have you forgotten the exhortation that addresses you as sons? "My son, do not regard lightly the discipline of the Lord, nor be weary when reproved by him. For the Lord disciplines the one he loves, and chastises every son whom he receives." It is for discipline that you have to endure. God is treating you as sons. For what son is there whom his father does not discipline?*
 - a. Our trials and struggles in this life should be primarily struggles against sin, to grow in righteousness
 - b. We should see our situations as the discipline of a loving father, and a brother who cares for us
 - c. So we should endure, meaning we should fight hard to learn from discipline and grow in righteousness
3. Paul states it even more plainly in 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!*
4. And John looks at it eschatologically in Christ's words to the church in Smyrna in Revelation 2:9-11 - *"I know your tribulation and your poverty (but you are rich) and the slander of those who say that they are Jews and are not, but are a synagogue of Satan. Do not fear what you are about to suffer. Behold, the devil is about to throw some of you into prison, that you may be tested, and for ten days you will have tribulation. Be faithful unto death, and I will give you the crown of life. He who has an ear, let him hear what the Spirit says to the churches. The one who conquers will not be hurt by the second death."*
5. If the trials, struggles and situations of this life are Christ's testing us, we should view them that way and be faithful unto death! We should continually seek to grow in grace in Christ through the trials of this life.

C. If Christ's exaltation is an inducement to repentance, we must repent honestly before Christ

1. Once again, this is a simple application, but one we can always be reminded of because of its initial and continuing importance in the Christian life
2. We can go once again to a verse we've considered several times already this morning, Acts 17:30-31 - *The times of ignorance God overlooked, but now he commands all people everywhere to repent, because he has fixed a day on which he will judge the world in righteousness by a man whom he has appointed; and of this he has given assurance to all by raising him from the dead.*
 - a. When Paul ties repentance to the exaltation of Christ, he doesn't do it in a passive way, he makes it a command, Repent!
 - b. In fact, it isn't even a command from Paul, but a command from God, 'but now he commands all people everywhere to repent!'
3. So, when we see the brothers acknowledge their guilt before Joseph, we can't pass this over without calling ourselves to the same kind of repentance
 - a. A repentance that sees the guilt of our actions and their grievance against Christ
 - b. A repentance that sees that God is right to judge us for our actions and right to condemn us
 - c. A repentance that continues in fear of God, we have to clarify and not say this is a terrified fear that the brothers exhibit here because they haven't understood the immensity of the grace that is being shown to them, but still we should continue in a fear of God that would quail to turn away from Him
4. And lest we think this is just an attitude that must be exhibited at the beginning of the Christian life, we can remind ourselves of John's continuing call in I John 1:8-9 - *If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.*
 - a. As Christians, we must continue in repentance because we know that we have continued in sin
 - b. If we have kept sinning, and anyone who denies this is not of the truth, then we must keep repenting
 - c. Do you approach communion with Christ with this attitude? When you wake up in the morning and seek communion with Christ, do you approach Him in an attitude of repentance for the sin you know has characterized your life, or do you minimize sin? As you go through your day, are you honest with God about your sin and seek forgiveness, or do you brush by things that should horrify your soul?
5. If Christ is exalted, we must continue in repentance before Him, we must confess our sins
 - a. But, this verse ends with one of the greatest promises in all the Bible, which leads us to our last point

D. If Christ's exaltation results in undeserved blessings, we can rejoice in grace

1. This application is where we are going to part ways with the brothers in the story
 - a. The brothers, when they received undeserved blessing, quailed in fear instead of rejoicing in grace
 - b. Partially this is because they haven't seen the completion of the story yet and can't comprehend the grace that is being shown to them
 - c. Perhaps partially this is also because their 'savior' is merely human and no final satisfaction could be made that could permanently abolish their fear
 - d. But, because of Christ's revelation and His sacrifice, we have seen the end of the story and can, in comparison to our finiteness, start to see the great grace of Christ
 - e. And we have a better Savior who has provided a perfect satisfaction that can abolish the quailing fear of the brothers forever because there is now NO condemnation for those who are in Christ Jesus
2. So, we can rest in the end of I John 1:9 - *If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.*
 - a. When we acknowledge our guilt before Christ, like Joseph, He showers us with continuing grace, with undeserved blessing, promising to forgive our sin and to cleanse us from all unrighteousness
 - b. So our repentance and reception of blessing needs no fear, as John says in I John 4:18 - *There is no fear in love, but perfect love casts out fear. For fear has to do with punishment, and whoever fears has not been perfected in love.*
3. Instead, we can see the great kindness of God to us in Christ, that He has given us every spiritual blessing in Christ and rejoice, rejoicing in passages like Romans 8:32 - *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?*
4. Our Savior has lived and died and now lives forever in order to shower undeserved blessings on us and our only response is to rejoice in it, to rejoice in the great grace that has been shown to us