

Blessings (48-49)

Saturday, May 10, 2014
12:31 PM

To Read:
Genesis 48
Genesis 49

I. Introduction

A. This morning we are going to be looking at Genesis 48 and 49 and concluding our study of Genesis

1. We are in the second week of the third section of Joseph and Judah
2. We saw Joseph and Judah humbled by sin and in sin in the first section
3. And we saw Joseph and Judah exalted over Egypt and over the promised family in the second section
4. Now, in the third and final section, we are seeing that the story of Joseph and Judah has been based on the promise to Abraham and serves to move the story toward the fulfillment of the promise to Abraham
5. So we are calling this section 'Covenant Blessing'

B. This section of covenant blessing is a little different than the first two sections

1. As we discussed last week, the first two sections served to set up some great types of Christ
2. But this last section is different, instead of setting up more types of Christ it focuses on moving the story forward to Christ
3. So, in a sense, the last several chapters of Genesis serves to take our eyes off the types and look forward to the fulfillment - it calls us not to get trapped in types but to use them to understand the fullness of God's promise
4. So Joseph and Judah, the two great types at the end of Genesis, are going to not only be types in the last chapters of Genesis but carriers of the promise
5. And this is what we are going to see clearly this morning, Joseph and Judah are singled out by Jacob to receive special blessings as the promise is passed forward to the next generation
6. But these blessings don't merely pass the promise forward one generation, these blessings outline the next thousand years of redemptive history, these blessings point the way forward in the promise

C. So, as we start this last message in Genesis, I want to return to the purpose of the promises - to lead to Christ

1. Christ is the center of humiliation - Joseph and Judah are humiliated because Christ willingly humbled Himself
2. Christ is the center of exaltation - Joseph and Judah are exalted because Christ is exalted over all
3. Christ is the center of passing on the promises - Joseph and Judah are blessed to carry the blessing on to Christ
4. So we have rooted our meditation on this entire section of Genesis in Philippians 2:5-11, where we see this pattern clearly fulfilled in Christ - *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.*

D. Proposition: Joseph and Judah are blessed in such a way as to carry the promise forward to Christ in whom the blessings are perfectly fulfilled and through whom blessing comes to all Israel

E. Again, my outline is going to be similar to what we have done for the last several weeks but tweaked a little bit

1. Passing on the promise: the last words of the patriarchs
2. Following the promise forward: from Joseph and Judah to Christ
3. Finishing the study of Genesis: what do I want you to carry away from Genesis
4. Christ is!

II. Passing on the promise: the last words of the patriarchs

A. I'm going to look at the last blessings from Jacob to his sons in two parts

1. First we'll look at chapter 48, the blessing that Jacob gives to Joseph and Joseph's two sons
2. And then we'll look at chapter 49, the blessings that Jacob gives to all Israel, particularly Judah and Joseph
3. The first blessing, of Ephraim and Manasseh, has a strong backwards look to it, founding the blessings on the past promises of God, so we'll look at chapter 48 to tie the forward looking blessings back to God's promise
4. The second blessing, of all Israel, is primarily forward looking, the blessing given in chapter 48 is repeated for Joseph and blessings are given to the rest of the sons as well, especially Judah, focused on God's future work

B. Blessing Joseph (48)

1. Jacob's blessing of Joseph is based on the promise to Abraham, to Isaac and to Jacob
 - a. Genesis 48:3-4 - *And Jacob said to Joseph, "God Almighty appeared to me at Luz in the land of Canaan and blessed me, and said to me, 'Behold, I will make you fruitful and multiply you, and I will make of you a company of peoples and will give this land to your offspring after you for an everlasting possession.'*
 - b. As Jacob starts to pass the blessing down to his sons, he roots in firmly in God's past promise
 - c. God had made a promise to Abraham, He had confirmed that promise to Isaac and to Jacob
 - d. So now, through faith in the promise, Jacob is passing the promise down to Joseph and his sons
 - e. The future of Israel will be rooted in the promise to Abraham which is, itself, rooted in the promise to Eve
2. Jacob's blessing of Joseph is based on the double-portion of the firstborn
 - a. Genesis 48:5 - *And now your two sons, who were born to you in the land of Egypt before I came to you in Egypt, are mine; Ephraim and Manasseh shall be mine, as Reuben and Simeon are.*
 - b. As the promise is passed on it is based on the firstborn being exalted, but not the firstborn according to the flesh, instead the firstborn according to the choice of the father
 - c. Joseph adopts Ephraim and Manasseh as his own sons so that Joseph will receive a double portion, the double portion of the firstborn - when the inheritance is doled out Joseph will be exalted as the firstborn
3. Jacob's blessing of Joseph is based on the continuing sovereignty of God to choose
 - a. We see this already in the choice of Joseph as the firstborn, but there is even a clearer reminder of this
 - b. Genesis 48:17-19 - *When Joseph saw that his father laid his right hand on the head of Ephraim, it displeased him, and he took his father's hand to move it from Ephraim's head to Manasseh's head. And Joseph said to his father, "Not this way, my father; since this one is the firstborn, put your right hand on his head." But his father refused and said, "I know, my son, I know. He also shall become a people, and he also shall be great. Nevertheless, his younger brother shall be greater than he, and his offspring shall become a multitude of nations."*
 - c. Amazingly, once again the younger is chosen over the older - if there is a theme in Genesis it might be this
 - d. God chose Isaac, not Ishmael, God chose Jacob, not Esau, God chose Joseph, not Simeon, God chose Ephraim, not Manasseh, God is in the business of choosing who will receive His promise
4. Jacob's blessing of Joseph is a multitude that will possess the earth
 - a. Having looked at the background, I want to start looking at the content of Joseph's blessing
 - b. Genesis 48:15-16 - *And he blessed Joseph and said, "The God before whom my fathers Abraham and Isaac walked, the God who has been my shepherd all my life long to this day, the angel who has redeemed me from all evil, bless the boys; and in them let my name be carried on, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth."*
 - c. Joseph's blessing is focused on two things, first it focuses on inheriting the land
 - i. This is reaffirmed at the end of the chapter, Genesis 48:21-22 - *Then Israel said to Joseph, "Behold, I am about to die, but God will be with you and will bring you again to the land of your fathers. Moreover, I have given to you rather than to your brothers one mountain slope that I took from the hand of the Amorites with my sword and with my bow."*
 - ii. Joseph's blessing is that he will inherit the land of promise, Abraham's land will be possessed
 - d. But second, it focuses on fruitfulness, which is tied to the land - there will be a multitude of God's people so that they will be plentiful enough to inherit the land
 - i. So Joseph's blessing can be easily summarized in Jacob's last phrase, *"let them grow into a multitude in the midst of the earth."* - Joseph will be fruitful so that the land will be inhabited

C. Blessing Joseph, Judah, and all Israel (49)

1. Jacob blesses Joseph at length
 - a. Genesis 49:22-26 - *"Joseph is a fruitful bough, a fruitful bough by a spring; his branches run over the wall. The archers bitterly attacked him, shot at him, and harassed him severely, yet his bow remained unmoved; his arms were made agile by the hands of the Mighty One of Jacob (from there is the Shepherd, the Stone of Israel), by the God of your father who will help you, by the Almighty who will bless you with blessings of heaven above, blessings of the deep that crouches beneath, blessings of the breasts and of the womb. The blessings of your father are mighty beyond the blessings of my parents, up to the bounties of the everlasting hills. May they be on the head of Joseph, and on the brow of him who was set apart from his brothers.*
 - b. There are at least three related blessings to Joseph
 - i. Joseph will be blessed with fruitfulness despite affliction - *'Joseph is a fruitful bough... the archers bitterly attacked him... yet his bow remained unmoved'*
 - ii. Joseph will be blessed with the goodness of the land - *'the blessings of your father are mighty beyond the blessings of my parents, up to the bounties of the everlasting hills'*
 - iii. Joseph will be set apart from his brothers - *'may they be on the head of Joseph, and on the brow of him who was set apart from his brothers'*
 - c. Joseph's blessing is the promise that God's people will inherit God's place
 - i. It is, in fact, the same blessing that Jacob gave to Joseph and his sons in the previous chapter
 - ii. Joseph will inherit the land and he will be fruitful so that he can possess the land well
 - iii. Joseph's fruitfulness will fill up God's people and his inheritance will be God's place
2. Jacob blesses Judah at length
 - a. Genesis 49:8-12 - *"Judah, your brothers shall praise you; your hand shall be on the neck of your enemies; your father's sons shall bow down before you. Judah is a lion's cub; from the prey, my son, you have gone up. He stooped down; he crouched as a lion and as a lioness; who dares rouse him? The scepter shall not depart from Judah, nor the ruler's staff from between his feet, until tribute comes to him; and to him shall be the obedience of the peoples. Binding his foal to the vine and his donkey's colt to the choice vine, he has washed his garments in wine and his vesture in the blood of grapes. His eyes are darker than wine, and his teeth whiter than milk.*
 - b. There are at least five related blessings to Judah
 - i. Judah will be the recipient of praise - *'your brothers shall praise you'*
 - ii. Judah will conquer his enemies - *'your hand shall be on the neck of your enemies'*
 - iii. Judah will be called the lion representing his rule as king - *'Judah is a lion's cub... the scepter shall not depart from Judah'*
 - iv. Judah will receive tribute and obedience - *'until tribute comes to him and to him shall be the obedience of the peoples'*
 - v. Judah will wash the garments of Israel in wine, the blood of grapes - *'he has washed his garments in wine and his vesture in the blood of grapes'*
 - c. Judah's blessing is the promise that God's rule will be fulfilled in His people
 - i. Judah is blessed with the promise that His heir would be the king and would rule God's people
 - ii. So the blessings to Joseph and Judah return to our theme of the kingdom of God: God's people in God's place under God's rule
 - iii. Joseph carries on God's people and God's place and Judah carries on God's rule, when they join, the kingdom of God will be complete: God's people will be in God's place under God's rule
3. Blessing the rest of Israel
 - a. The rest of the children of Israel receive shorter blessings and I'm not going to focus at length on them
 - i. Some of the blessings set up historical situation (Reuben, Simeon, Levi - why were they passed over)
 - ii. Some of the blessings are verifiable prophecies that came true (Simeon, Levi, Dan)
 - iii. Some of the blessings are symbolic and somewhat hard to understand (I'll be honest, I don't know what many of the blessings are referring to even after study)
 - b. But I can say with confidence that the main purpose of the rest of the blessings is twofold:
 - i. First, they are a scaffold to display the blessings of Judah and Joseph on
 - ii. And second, they show that the blessing of Judah and Joseph will bring blessing to all of Israel
 - iii. This is important, through the blessings of Judah and Joseph all Israel will be blessed

III. Following the promise forward: from Joseph and Judah to Christ

A. In this next point, I want to track how these promises are worked out in redemptive history

1. The promises to Joseph and Judah form the basis for the rest of Israel's history
2. So, in this section I want to trace the promises forward and see how they form the basis of redemptive history
3. We'll start with Joseph's blessing and trace it through to its culmination in Christ
4. And then we'll look at Judah's blessing and trace it through to the same culmination in Christ

B. Joseph's blessing: a multitude to possess the land, God's people in God's place

1. As we saw above, there was a threefold blessing on Joseph
 - a. Joseph was blessed with fruitfulness despite affliction
 - b. Joseph was blessed with the goodness of the land
 - c. Joseph was set apart from his brothers
2. This blessing is worked out in the next five books of the Bible and culminates in Joseph's descendant Joshua
 - a. Joshua was of the tribe of Ephraim and his leadership after Moses is associated exactly with the blessings that Joseph received
 - b. Joseph's blessing comes true as Joshua becomes the leader after the Exodus and brings the multitude of Israel into the promised land - Israel was fruitful and multiplied and Joshua led them to possess the land
 - c. The double portion of Joseph comes true as Joshua distributes the lion's share of northern Israel to Ephraim and Manasseh - in Joshua 16 and 17 Joshua specifically portions out a very large chunk of land to Ephraim and Manasseh which they receive before the other tribes receive their inheritance
 - d. The sovereign choice of God comes true as Joshua gives to Ephraim the much larger portion of land in northern Israel and Ephraim and Northern Israel are synonymous from this point forward - Ephraim had been set apart from his brothers
 - e. The books of Exodus through Joshua are focused on the outworking of the blessing to Joseph - the people inherit the land
3. While Joshua seems to fulfill Joseph's blessing, the fulfillment is short-lived
 - a. The people possess the land, but by the next book of Scripture, they demonstrate that they cannot hold it
 - b. And due to their failure to abide in the covenant of God, Northern Israel and eventually all Israel lose the land as they are carried off into exile
 - c. And the multitudes of God's people are destroyed as there is only a remnant left of the people of God
 - d. Joshua's fulfillment developed the story, but it failed, it didn't completely fulfill Joseph's story
 - e. The author of Hebrews felt this distinctly, as he says in Hebrews 4:8-10 - *For if Joshua had given them rest, God would not have spoken of another day later on. So then, there remains a Sabbath rest for the people of God, for whoever has entered God's rest has also rested from his works as God did from his.*
4. So Joshua can't be the end of the story, the symbolism of Joshua points forward to a greater Joshua, one who can perfectly fulfill the promise to Joseph, one who even shares Joshua's name - Jesus Christ
 - a. Christ fulfills Joseph's blessing by leading the multitude of God's people into the promised land
 - i. Revelation 7:9-10 - *After this I looked, and behold, a great multitude that no one could number, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, clothed in white robes, with palm branches in their hands, and crying out with a loud voice, "Salvation belongs to our God who sits on the throne, and to the Lamb!"*
 - b. Christ fulfills Joseph's blessing by receiving the rights of the firstborn, being set apart from His brothers
 - i. Romans 8:29 - *For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn among many brothers.*
 - ii. Colossians 1:15 - *He is the image of the invisible God, the firstborn of all creation.*
 - c. Christ fulfills Joseph's blessing by being the recipient and the conduit of God's sovereign choice
 - i. Lk. 9:35 - *And a voice came out of the cloud, saying, "This is my Son, my Chosen One; listen to him!"*
 - ii. Ephesians 1:3-4 - *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. For he chose us in him before the creation of the world to be holy and blameless in his sight.*
 - d. Joseph's blessings are ultimately associated with Christ, Joseph is blessed by Jacob to carry the promise to Abraham of fruitfulness, possession, and choice forward to his singular descendant, Christ

C. Judah's blessing: an heir who would be king, God's rule over His people in His place

1. Again, as we saw above, there was a fivefold blessing on Judah
 - i. Judah will be the recipient of praise
 - ii. Judah will conquer his enemies
 - iii. Judah will be called the lion representing his rule as king
 - iv. Judah will receive tribute and obedience
 - v. Judah will wash the garments of Israel in wine, the blood of grapes
2. Unlike Joseph's blessing, Judah's blessing sleeps for a while across the pages of Scripture, but the blessing awakes in Judges as the need for a king arises and it culminates in Judah's descendant David and his dynasty
 - a. David was the recipient of the praise of Israel - think of the song sung by the people of Israel, "*Saul has struck down his thousands, and David his ten thousands!*"
 - b. David was the great conqueror of Israel's enemies - throughout his life, God granted victory after victory to David so that by II Samuel 8, it says, "*And the LORD gave victory to David wherever he went.*"
 - c. David was crowned the king of all Israel - after the death of Saul, David was made king of Judah and after the death of Ish-bosheth all Israel came to make David the king and David ruled Israel forty years and his reign was passed down to his sons throughout the rest of the history of Judah until the exile
 - d. David received tribute and obedience from Israel and from the nations - as David conquered the lands around he received tribute and blessings for Israel and for his sons who reigned after him
3. But, again, David's fulfillment is imperfect and short-lived
 - a. David's dynasty ruled all Israel for only one generation and the kingdom is split
 - b. The conquest of the nations by David is reversed and Israel and Judah lose their sway over the nations
 - c. And eventually the Davidic dynasty is defeated and destroyed, the line lived on but bereft of kingship
 - d. And beyond the failure of the blessing, some of it was never fulfilled, David never washed the garments of Israel in wine or her vestures in blood, there was something missing in the fulfillment
 - e. David himself had some sense that a better king needed to come as he penned Psalm 110 - *The LORD says to my Lord: "Sit at my right hand, until I make your enemies your footstool."*
4. So David is not the end, the symbolism of David points forward to a greater son of David who takes his throne
 - a. Christ fulfills Judah's blessing as the most worthy recipient of Israel's praise
 - i. Revelation 4:11-12 - *Then I looked, and I heard around the throne and the living creatures and the elders the voice of many angels, numbering myriads of myriads and thousands of thousands, saying with a loud voice, "Worthy is the Lamb who was slain, to receive power and wealth and wisdom and might and honor and glory and blessing!"*
 - b. Christ fulfills Judah's blessing as the ultimate conqueror of Israel's enemies
 - i. Revelation 5:5 - *And one of the elders said to me, "Weep no more; behold, the Lion of the tribe of Judah, the Root of David, has conquered, so that he can open the scroll and its seven seals."*
 - c. Christ fulfills Judah's blessing in being crowned the king of the entire universe
 - i. Rev. 19:16 - *On his robe and on his thigh he has a name written, King of kings and Lord of lords.*
 - d. Christ fulfills Judah's blessing in receiving tribute and obedience from all the earth
 - i. I Peter 1:1-2 - *To those who are elect exiles of the dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia, according to the foreknowledge of God the Father, in the sanctification of the Spirit, for obedience to Jesus Christ and for sprinkling with his blood*
 - e. Christ fulfills Judah's blessing by washing garments in wine and blood, being the Redeemer-King
 - i. Revelation 7:13-14 - *Then one of the elders addressed me, saying, "Who are these, clothed in white robes, and from where have they come?" I said to him, "Sir, you know." And he said to me, "These are the ones coming out of the great tribulation. They have washed their robes and made them white in the blood of the Lamb.*

D. So the name of our Lord is no accident

1. Our Savior is Joshua, the son of David (recall that Joshua and Jesus are the same name, in Hebrew and Greek)
2. Our Savior is the nominal heir of the line of Joseph, the true Joshua who leads God's people into God's land
3. And our Savior is the descended heir of the line of Judah, the true David who rules over God's people
4. So, it is Christ who joins the blessing of Joseph and Judah together and in Him the kingdom of God is fulfilled
5. In Christ, God's people have been led into God's place under God's rule

IV. Finishing the Study of Genesis: what do I want you to carry away from Genesis?

A. For our last point this morning I'm not going to do exactly what I've done for the last several weeks

1. For the last several weeks I have taken the truths of Christ we just finished and tried to apply them to our lives
2. This week, I want to use this time to conclude Genesis - what great truths do I want you to walk away with?
3. I have five applications to make from Genesis and they build upon each other

B. We must read the story of the Bible in light of God's sovereignty

1. When I introduced Genesis last August, I introduced it as the book of God's sovereignty
 - a. I introduced the book of Creation as being primarily about God's sovereignty
 - b. God is the Creator and as such He has both the right and the might to rule
2. As we've gone through Genesis we've seen a multitude of examples of God's sovereignty
 - a. We saw that God was sovereign in creation speaking the world into existence
 - b. But then, in the flood, we saw that God also acts out His sovereignty in Judgment
 - c. But the purpose of the story isn't judgment, so in Abraham God is sovereign to make promises
 - d. And in Jacob and Esau God is sovereign to choose who is the recipient of His promises
 - e. And in Joseph and Judah God is sovereign even over evil to work out His purpose of salvation
3. As we finish Genesis we have a continuing reminder that God is sovereign
 - a. Genesis ends with a choice of the younger over the older - the symbol of God's sovereign choice
 - b. But we don't only see God's sovereign choice symbolized, we know that God's sovereign plan, announced to the patriarchs came true - He announced what He would do and He accomplished what He announced
 - c. In fact, God announces what He will do so that we will recognize His sovereignty, Isaiah 48:5 - *I declared them to you from of old, before they came to pass I announced them to you, lest you should say, 'My idol did them, my carved image and my metal image commanded them.'*
4. So we need to read God's revelation in light of God's sovereignty
 - a. We need to discipline ourselves to see God's purpose being worked out in redemptive history
 - b. I like how Derrek has put it, when we come to Scripture we need to be looking for what God has done

C. If God is sovereign, we must read the story of the Bible in light of God's sovereign plan - Redemption

1. In Genesis, God's plan for history is completely revealed by the end of chapter 3
 - a. In chapter 3 we see two truths introduced that underlie the rest of Scripture
 - b. We see man fall into sin, rebelling against their Creator but we also see the Creator react with grace
2. If this is God's plan in Scripture, then we must take sin seriously
 - a. We see sin introduced in Genesis 3, we see it find its full effect in Cain's line and its judgment in the flood, and yet it continues after the flood in Babel and even in the patriarchs
 - b. Sin is a devastating and horrible evil, and we must read Scripture in light of this - we must see the sinfulness of man demonstrated and condemned as we read Scripture
3. But, if we take sin seriously, we must take grace even more seriously
 - a. Sin isn't the great point of Genesis, at most it is a counterpoint that highlights God's grace
 - b. God didn't stop with sin, He made a promise to Eve, He brought Noah through the flood, He promised a new line in Abraham and passed that promise on to the offspring of Abraham
 - c. This redemption is the great story of Genesis and of the Bible so we must read the Bible to see redemption - if you can't see the work of God to redeem a sinful people you don't yet understand
 - d. Genesis starts a beautiful drama of redemption and we must discipline ourselves to see that every page of Scripture is dripping with the story of redemption

D. If God has a sovereign plan, we must read the story of the Bible in light of the plan's purpose - Christ

1. If God has a sovereign plan in creation and history, we need to discipline ourselves to see that plan unfold
 - a. Throughout Genesis, Dan and I have tried to demonstrate how Christ is the center of the book of Genesis
 - b. And Genesis underlies the rest of God's work, so all of God's work is being fulfilled in Christ
 - c. There is no part of Scripture that does not find its basis and its purpose in Christ
2. If displaying Christ is God's sovereign purpose in all of Scripture this is how we must read Scripture
 - a. So we must read every part of the Bible as pointing to Christ - if your understanding of the passage does not center on Christ and what He has done then you don't yet have a right understanding

- b. Christ Himself tells us this in Luke 24:27 - *And beginning with Moses and all the Prophets, he interpreted to them in all the Scriptures the things concerning himself.*
- c. So the histories of Israel, the Proverbs of Solomon, the miseries of the preacher in Ecclesiastes, the visions of the prophets, all of these need to find their end in Christ
- d. This calls us to think through our understandings and our convictions to see if they have been founded on this principle, is Christ at the center or some shallower reading of the text?
- e. If Christ isn't at the center of all of your understanding and all of your conviction then you don't yet understand correctly - don't stop at less than seeing the glory of Christ displayed in Scripture

E. If the purpose of God's sovereign plan is to glorify Christ, we must rejoice in Christ's fulfillment

- 1. This application is what I really desire to leave you with, if Christ is the center that ought to be our great joy, our great hope, our great love, this fact ought to overwhelm us
 - a. Looking for Christ in Scripture is not an academic exercise, It will take study, take prayer, and take work
 - b. But the end is not mere knowledge, the end is joy - rejoicing in all that Christ is and does
- 2. So as we discipline ourselves to see Christ being the fulfillment of all Scripture we should have joy
 - a. 'Christ: the lion of the tribe of Judah' should not be an academic fact to us, but a joyful truth
 - b. 'Christ: the greater Joshua' should not be an academic fact to us, but a joyful truth
 - c. Our lives should be wrapped up in these great truths, we aren't searching Scripture to know it better, we're searching Scripture for Christ so that we can enjoy Christ better
- 3. So, as you study Scripture, don't stop until you see God's sovereignty, God's redemption, and Christ's fulfillment, but most of all, don't stop until you are overwhelmed with joy at seeing Christ revealed in Scripture
 - a. This is the end of Genesis, this is the end of Scripture - to glory in Christ Jesus
 - b. If all of this is true then Scripture ought to knock you over, it ought to make you want to sing, to dance, to yell out the praises of Christ, to meditate on the glories of Christ
 - c. Your spirit ought to be full to the point of overflowing because Christ is!

F. If we rejoice in Christ's fulfillment, we must live in a way that is consistent with Christ's fulfillment

- 1. This application rests firmly on the conditional statement at the beginning
 - a. If we rejoice... If you haven't seen God's sovereignty in Scripture, the plan of redemption, Christ's fulfillment and if you aren't rejoicing in Christ, then living in some moral fashion is worthless
 - b. But if you have seen all these things and rejoice in Christ, then we will live a life that is worthy of our calling, it is only natural as we rejoice in His fulfillment that we will live consistently with His fulfillment
 - c. So, returning to our text this morning, we can live out two truths in our lives rejoicing in Christ
- 2. We must bow the knee to Christ, the lion of the tribe of Judah
 - a. Christ being the lion of the tribe of Judah is a reason for rejoicing, but if we are rejoicing in that we must live according to it, If we are rejoicing that Christ is king, we cannot fail to bend the knee to Him
 - b. So, we ought to know what His commands are, the law that Christ has given us that is splashed across the pages of the New Testament, and we ought to love His command as we rejoice that He is king
 - c. And as we rejoice in Christ's law, the commands of the New Testament, we will want to run after them, to conform our lives ever more closely to what Christ calls us to
 - d. Rejoicing in Christ is the reason for obedience, the more you rejoice the greater your obedience will be
 - e. But this obedience will have nothing of self-righteousness in it and nothing of judgmentalness in it because it is borne out of rejoicing in Christ, not our own worth or a comparison to others
 - f. If Christ is the king, we will be loving, humble servants - (In fact, test yourself in this...)
- 3. We must seek to be in Christ, the fruitful Joseph who inherits the land
 - a. There is an eternal city, a perfect land that a greater Joshua is leading us to - again a reason for rejoicing!
 - b. But if we rejoice in that, we must live in that - only those who have a portion in this Joshua will enter the land, those who are not in Christ will have no portion of the inheritance
 - c. In our rejoicing in Christ we will renounce every other inheritance, every other authority, every other identification, Paul puts it well in Philippians 3:8-9 - *Indeed, I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things and count them as rubbish, in order that I may gain Christ and be found in him,*
 - d. If we rejoice in Christ, we will spend our lives carefully renouncing every other faith, every other hope and seek only to be in Christ, the one who will inherit the land

V. So, as I finish Genesis I want to end with a recitation of the great truth of Genesis, Christ is...

A. Christ is the Creator and the purpose of Creation

1. Colossians 1:15-17 - *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.*

B. Christ is the purpose of the fall: it was ordained to demonstrate the riches of the grace of Christ

1. Galatians 3:22 - *But the Scripture imprisoned everything under sin, so that the promise by faith in Jesus Christ might be given to those who believe.*

C. Christ is the promised seed of Eve, the one who will crush the serpent

1. Romans 16:20 - *The God of peace will soon crush Satan under your feet. The grace of our Lord Jesus Christ be with you.*

D. Christ is the greater Noah, the one who delivers from God's wrath

1. 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.*

E. Christ is the One who calls all nations to Himself: He undoes the curse of Babel

1. Revelation 5:9-10 - *And they sang a new song, saying, "Worthy are you to take the scroll and to open its seals, for you were slain, and by your blood you ransomed people for God from every tribe and language and people and nation, and you have made them a kingdom and priests to our God, and they shall reign on the earth."*

F. Christ is the fulfillment of the promise to Abraham: He is God's People, God's Place and God's Rule

1. Romans 15:8 - *For I tell you that Christ became a servant to the circumcised to show God's truthfulness, in order to confirm the promises given to the patriarchs,*

G. Christ is the elect One and the One through whom we are elected: Jacob and Esau point to Christ

1. Luke 9:35 - *And a voice came out of the cloud, saying, "This is my Son, my Chosen One; listen to him!"*
2. Ephesians 1:3-4 - *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. For he chose us in him before the creation of the world to be holy and blameless in his sight.*

H. Christ is the end of Joseph's story: God was sovereign in Christ's afflictions for His own glory

1. Acts 4:27-28 - *for truly in this city there were gathered together against your holy servant Jesus, whom you anointed, both Herod and Pontius Pilate, along with the Gentiles and the peoples of Israel, to do whatever your hand and your plan had predestined to take place.*

I. So, above all, I want to leave you with this, that Christ is ...

1. Christ is the reason for Genesis
2. Christ is the answer to Genesis
3. Christ is the fulfillment of Genesis
4. Christ is the end of Genesis
5. Apart from Christ Genesis means nothing, but in Christ it means everything
6. So let us glorify God for this great truth