

Jacob comes to Egypt part 1: typology of Joseph (46-47)

Saturday, May 10, 2014
12:29 PM

To Read

1. Genesis 46
2. Genesis 47

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. And we've almost finished the second section on exaltation:
 - i. First, we saw Joseph's initial exaltation before Pharaoh
 - ii. Second, we saw Joseph exalted before his brothers as the brothers come to Egypt and bow down
 - iii. Third, at the center, we also saw Judah also before his father and his brothers in leadership
 - iv. Last week, we returned to Joseph and saw the results of His exaltation for His family
 - v. This week we are going to finish Joseph's exaltation by seeing the last promise of His exaltation fulfilled

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. As we look at Genesis 46 and 47, these two chapters bridge the section of exaltation and the section on blessing

1. Because of this, there are many parts of these two chapters that have a forward looking orientation to them, looking at the future propagation of the promise to Abraham and the blessing of God
2. At the same time there are many parts of these chapters that are focused on the 'here and now' of the passage (the 'hear and now' of Joseph) that have an exaltation orientation to them exalting Joseph as a type of Christ
3. So we see in these chapters both Jacob bowing at the foot of the bed, the epitome of the exaltation of Joseph, and also God's speech to Jacob looking at the progression of the promise.
4. As we come to the transition between two sections that have a typological orientation and a propagational orientation, these two orientations end up mixed together in these two chapters
5. Because the orientations are mixed up, it is a little hard to decide how to teach simply and straightforward through these two chapters
6. What I have decided to do is to detangle these two perspectives and go through the two chapters twice, once looking to Joseph's exaltation and closing our section on exaltation and next week going through these two chapters again looking at the future orientation and the propagation of the promise

D. Proposition: Joseph's full exaltation, though delayed for many years, is finally fulfilled by God pointing to Christ who is exalted and will be fully exalted.

E. Once again we'll have the same simple outline for our passage this morning

1. First, we will consider Joseph: a type of exaltation and make simple observations about Joseph's life
2. Then we will consider Christ: the fulfillment of exaltation and apply our observations of Joseph's life to Christ
3. Finally, we will consider Us: sharers in exaltation and make some applications of our study

II. Joseph: a type of exaltation

A. Joseph is joyfully reunited with his family

1. To finish up our study of Joseph's exaltation, we are skipping over the events and lists that happen in Canaan at the beginning of chapter 46 and are jumping to where Jacob's family meets Joseph in verse 28
 - a. Genesis 46:28-30 - *He had sent Judah ahead of him to Joseph to show the way before him in Goshen, and they came into the land of Goshen. Then Joseph prepared his chariot and went up to meet Israel his father in Goshen. He presented himself to him and fell on his neck and wept on his neck a good while. Israel said to Joseph, "Now let me die, since I have seen your face and know that you are still alive."*
 - b. In these three verses I see two important truths: Joseph appears in great glory and he receives his family with great joy
2. Let's look first at Joseph appearing in great glory
 - a. In verse 29 it says that Joseph prepared his chariot and then that he presented himself to his father
 - b. Both of these phrases imply a demonstration of Joseph's glory, when he goes to meet his family he comes in power and in glory, in his royal chariot, so that his family can see all the glory that he has been given
 - c. And the phrase 'He presented himself' tells us that he not only appears in glory, he appears in glory for the purpose of his family seeing his glory
 - d. In fact, the words used there in Hebrew are almost always used of God presenting Himself to men, when God reveals Himself to talk to the patriarchs
 - e. There is just a tinge of the display of the divine glory in Joseph's approach, a hint of glory that points forward to one who would come with the fullness of divine glory
3. And, as Joseph appears in great glory, He receives his family with great joy
 - a. Joseph is filled with so much joy that he weeps, and not just weeps, but weeps for 'a good while'
 - b. And Joseph's family, represented in Jacob, is also filled with joy so that Jacob can say that it would even be good for him to die now because he has seen the glory of his son
 - c. So Joseph appears in glory and is filled with joy and his family shares in that joy at their reunion

B. Joseph presents his family before the king

1. Joseph's first order of business with his family is to take them and present them before Pharaoh
 - a. Genesis 46:31-47:2 - *Joseph said to his brothers and to his father's household, "I will go up and tell Pharaoh and will say to him, 'My brothers and my father's household, who were in the land of Canaan, have come to me. And the men are shepherds, for they have been keepers of livestock, and they have brought their flocks and their herds and all that they have.' When Pharaoh calls you and says, 'What is your occupation?' you shall say, 'Your servants have been keepers of livestock from our youth even until now, both we and our fathers,' in order that you may dwell in the land of Goshen, for every shepherd is an abomination to the Egyptians." So Joseph went in and told Pharaoh, "My father and my brothers, with their flocks and herds and all that they possess, have come from the land of Canaan. They are now in the land of Goshen." And from among his brothers he took five men and presented them to Pharaoh.*
 - b. To present his family before Pharaoh he represents Pharaoh to them and he represents them to Pharaoh
2. Let's look first at Joseph represents Pharaoh to his family
 - a. Joseph has promised his family the best of the land of Egypt, so he wants to prepare his family to meet Pharaoh in order to receive what he promised them
 - b. So Joseph tells his family what Pharaoh is like and what Pharaoh will ask and he prepares them to answer Pharaoh in the ways that will bring about the promise of the land of Goshen
 - c. This is where it is mentioned that shepherds are an abomination to Egyptians - I read a lot of commentaries on this and thought about it a lot, and I'm still not sure what that means
 - d. It does show that Joseph is wisely and diplomatically using truth to prepare his family to meet Pharaoh
3. And after preparing his family to meet Pharaoh he represents them to Pharaoh
 - a. Joseph coaches his family on what to say, but he doesn't then shove them in front of Pharaoh and disappear, he goes with them to Pharaoh and does most of the talking
 - b. Joseph tells Pharaoh who these people are and he tells him that they are already in the land of Goshen
 - c. Joseph sets up the encounter between Pharaoh and his family to achieve the outcome he desires
 - d. Joseph is acting as the representative go-between for Pharaoh and his family so that the promises he made to his family to bring them to Egypt will be fulfilled

C. Joseph secures the promised blessings from the king

1. As Joseph does the work of mediating between his family and Pharaoh the promise he made is fulfilled
 - a. Genesis 47:3-6 - *Pharaoh said to his brothers, "What is your occupation?" And they said to Pharaoh, "Your servants are shepherds, as our fathers were." They said to Pharaoh, "We have come to sojourn in the land, for there is no pasture for your servants' flocks, for the famine is severe in the land of Canaan. And now, please let your servants dwell in the land of Goshen." Then Pharaoh said to Joseph, "Your father and your brothers have come to you. The land of Egypt is before you. Settle your father and your brothers in the best of the land. Let them settle in the land of Goshen, and if you know any able men among them, put them in charge of my livestock."*
2. My point here is simple: Joseph's mediation of the meeting between Pharaoh and his family is successful,
 - a. Joseph told his brothers to say they were shepherds so Pharaoh would leave them in Goshen so they did and Pharaoh responds exactly as Joseph said he would, he puts them in Goshen
 - b. And not only does he put them in Goshen, he honors them by asking them not only to watch over their own flocks there as sojourning shepherds, but to take care of his flocks as well
 - c. The family does not need to worry about the promises because Joseph has done everything necessary to secure the blessings for them

D. Joseph rules to make all men servants of the king

1. After the interaction between Pharaoh and Joseph's family the text zooms back out to look at the wider picture
 - a. The text reminds us that we are still in the middle of this terrible famine and there is still a lot of danger
 - b. But it also reminds us that Joseph has provided a way through the famine through his salvific rule
 - c. But, as Joseph rules Egypt he doesn't do so in a disinterested way, he rules Egypt in salvation for a purpose
 - d. Joseph responds to the people's need for food in Genesis 47:20-21, 23-26 - *So Joseph bought all the land of Egypt for Pharaoh, for all the Egyptians sold their fields, because the famine was severe on them. The land became Pharaoh's. As for the people, he made servants of them from one end of Egypt to the other... Then Joseph said to the people, "Behold, I have this day bought you and your land for Pharaoh. Now here is seed for you, and you shall sow the land. And at the harvests you shall give a fifth to Pharaoh, and four fifths shall be your own, as seed for the field and as food for yourselves and your households, and as food for your little ones." And they said, "You have saved our lives; may it please my lord, we will be servants to Pharaoh." So Joseph made it a statute concerning the land of Egypt, and it stands to this day, that Pharaoh should have the fifth; the land of the priests alone did not become Pharaoh's.*
2. Joseph had a purpose for ruling Egypt in salvation - he purposed to make all men servants of Pharaoh
 - a. At first blush, this might strike us as harsh, Joseph opportunistically used hardship to enslave Egypt
 - b. But the text actually has a sense of compassion to it, the people actually thank Joseph for his actions and willingly agree to his terms
 - c. Joseph makes the people servants of Pharaoh in order to save them - this was the best thing for them

E. Joseph receives the fullness of his promised exaltation

1. The way I'm going to finish our study of Joseph's exaltation is to see that every promise of God was fulfilled
 - a. Joseph's exaltation was promised at the beginning of Joseph's story in chapter 37 when God promised Joseph in dreams that his brothers and his father would bow down before him
 - b. For many years, these promises seemed empty, but then, out of the blue the brothers appear and bow
 - c. But now, years more have passed, and we haven't seen Jacob come and bow down before Joseph
 - d. Then we come to Genesis 47:29-31 - *And when the time drew near that Israel must die, he called his son Joseph and said to him, "If now I have found favor in your sight, put your hand under my thigh and promise to deal kindly and truly with me. Do not bury me in Egypt, but let me lie with my fathers. Carry me out of Egypt and bury me in their burying place." He answered, "I will do as you have said." And he said, "Swear to me"; and he swore to him. Then Israel bowed himself upon the head of his bed.*
2. Again, out of the blue, God's promise comes true, Joseph has now received his full exaltation
 - a. Joseph's exaltation is so full that Jacob approaches Joseph as a supplicant
 - b. And Jacob bows - the wording here is ambiguous, is Jacob bowing to worship Joseph or to worship God?
 - c. But I think it's meant to be ambiguous, Jacob bows to worship God and honor Joseph
 - d. Jacob recognizes God's goodness in reuniting him with his son and he bows before God in worship and, as he does so, he bows before Joseph who has been exalted before him in fulfillment of God's promise

III. Christ: the fulfillment of exaltation

A. Christ will be joyfully reunited with his family

1. Genesis 46 is one of the most joyful family reunions in all of history because it points forward to a greater family reunion, the reunion of Christ and His church, which will be an occasion of great glory and great joy
2. Although we are separated from Christ physically for a while, we look forward to a reunion with Him as the angels promised in Acts 1:10-11 - *And while they were gazing into heaven as he went, behold, two men stood by them in white robes, and said, "Men of Galilee, why do you stand looking into heaven? This Jesus, who was taken up from you into heaven, will come in the same way as you saw him go into heaven."*
3. And, as Joseph appeared in great glory at the reunion, so Christ promises that when He returns to reunite His family to Himself He will come with great glory - Matthew 24:30 - *Then will appear in heaven the sign of the Son of Man, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory.*
4. And Christ's return in glory will be a reunion of joy, as Jude looks forward to in Jude 24 - *Now to him who is able to keep you from stumbling and to present you blameless before the presence of his glory with great joy,*
5. Christ promised that He would return and Joseph foreshadows that truth. If Joseph appeared in glory with great joy giving great joy to His family, how much more will Christ appear with great glory and great joy!

B. Christ will present his family before the king

1. Joseph's counsel to his family at their reunion is again a type of Christ who is the one who will present His family before God, the king of the universe
2. We see that Christ's purpose in salvation is to bring us to God as Peter says in I Peter 3:18 - *For Christ also suffered once for sins, the righteous for the unrighteous, that he might bring us to God,*
3. So to do so, like Joseph, Christ represents God to us, teaching us how to approach God as John reminds us in John 1:18 - *No one has ever seen God; the only God, who is at the Father's side, he has made him known.*
4. And we see Christ teaching us how to approach God throughout Scripture, perhaps a clear example of this is the Lord's prayer in Matthew 6:9-13 - *Pray then like this: "Our Father in heaven, hallowed be your name. Your kingdom come, your will be done, on earth as it is in heaven. Give us this day our daily bread, and forgive us our debts, as we also have forgiven our debtors. And lead us not into temptation, but deliver us from evil.*
5. And, having taught us how to approach God, again like Joseph, Christ represents us before God so the author of Hebrews tells us in 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.*
6. Joseph presents his family before Pharaoh because Christ presents us before God, He has been exalted and is worthy to bring us before the presence of God and is able to do so in a way that brings about the promises He has made

C. Christ secures the promised blessings from the king

1. When Joseph presented his family before Pharaoh, his intercession succeeded and he secured the promises he had made to his family because there would come One who would succeed in a much greater way and secure every promise for His family
2. We can start by returning to the verse we just read - 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.*
 - a. When Christ represents us before God He secures every promise so that He saves us to the uttermost
 - b. Saving to the uttermost is synonymous with fulfilling every promise, just as Joseph's intercession fulfilled every promise so Christ's intercession fulfills every promise He made
3. So, a verse that we have referenced several times in Joseph's story is reemphasized yet again - II Corinthians 1:20 - *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. Christ secures every promise for us, so the promises are always yes in Him
 - b. And we utter our Amen in Christ, because we recognize that it is in Christ that the promises will be fulfilled - we say let it be done in Christ because we know they are secured in Christ
 - c. And as we recognize that they are secured in Christ we glorify God as the provider of every promise
4. Joseph's efforts to secure the promised blessings for His family succeeded because Christ, in a much greater way, would succeed in securing every blessing for His family

D. Christ rules to make all men servants of the king

1. Joseph's exaltation in the famine culminates in subjecting all Egypt to servitude because Christ's exaltation in salvation is for the same purpose - Christ saves men and women in order to make them servants of God
2. We see that Christ's salvation is meant to make us servants in II Corinthians 5:15 - *and he died for all, that those who live might no longer live for themselves but for him who for their sake died and was raised.*
3. And Christ's sacrifice tells us that we must no longer live according to our will but according to God's will as Peter tells us in I Peter 4:1-2 - *Since therefore Christ suffered in the flesh, arm yourselves with the same way of thinking, for whoever has suffered in the flesh has ceased from sin, so as to live for the rest of the time in the flesh no longer for human passions but for the will of God.*
4. Paul, in recognition of this joyfully refers to himself often as a servant of God, for example Titus 1:1 - *Paul, a servant of God and an apostle of Jesus Christ,*
5. And James does the same in James 1:1 - *James, a servant of God and of the Lord Jesus Christ,*
6. And Peter reminds us that each of us are now servants of God in I Peter 2:16 - *Live as people who are free, not using your freedom as a cover-up for evil, but living as servants of God.*
7. Joseph's actions in Genesis 47 are a poignant reminder of a central purpose of Christ's salvation - Christ did not save us to make us free to continue following our own sinful passions, Christ saved us to make us servants of God - not reluctant servants, joyful servants, but servants nonetheless

E. Christ will receive the fullness of his promised exaltation

1. When we see the fullness of Joseph's exaltation delay for a time, we might wonder why, but we find even the delay in Joseph's exaltation fulfilled in Christ - Christ has been exalted, yet we still wait for the fullness of His promised exaltation
2. The author of Hebrews expresses this poignantly in Hebrews 2:5-9 - *Now it was not to angels that God subjected the world to come, of which we are speaking. It has been testified somewhere, "What is man, that you are mindful of him, or the son of man, that you care for him? You made him for a little while lower than the angels; you have crowned him with glory and honor, putting everything in subjection under his feet." Now in putting everything in subjection to him, he left nothing outside his control. At present, we do not yet see everything in subjection to him. But we see him who for a little while was made lower than the angels, namely Jesus, crowned with glory and honor because of the suffering of death, so that by the grace of God he might taste death for everyone.*
 - a. Hebrews sees a promise to man that must be fulfilled in the ultimate man, Christ, yet the promise has not yet been completely fulfilled, so he says, *"At present we do not yet see everything in subjection to him."*
 - b. But Hebrews doesn't say it has not been fulfilled at all, he continues, *"But we see ... Jesus crowned with glory and honor,"* Christ has been glorified, He has been exalted
 - c. The author recognizes that there is this tension between Christ being exalted and Christ not yet being fully exalted - the tension that we sometimes refer to as the now and not yet, kind of like Joseph's now and not yet exaltation of the last several chapters
3. But we know that the now and not yet situation will not last forever, at some time God will fulfill all of His promises to Christ which will bring about the fulfillment of our theme verse, Philippians 2:9-11 - *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.*
 - a. Some day soon this promise will be completely fulfilled and every knee will bow, whether in joyful submission or forced subjection
 - b. Just because we do not see it now is no reason to despair of it's surety, Joseph waited long for the fullness of his exaltation because Christ would wait long for His full exaltation, but Christ's exaltation is just as sure, if not more sure, as Joseph's exaltation

IV. Us: Redeemed Imitators

A. If Christ will be joyfully reunited with His family we should wait in hope for our reunion with Christ

1. We've seen Joseph as a type point us to the great truth that Christ will come and will unite us to Himself forever - our response to this truth is to wait in hope for Christ's return
 - a. So Paul tells us to orient our lives to looking for the return of Christ in Titus 2:11-14 - *For the grace of God has appeared, bringing salvation to all men, instructing us to deny ungodliness and worldly desires and to live sensibly, righteously and godly in the present age, looking for the blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus, who gave Himself for us to redeem us from every lawless deed, and to purify for Himself a people for His own possession, zealous for good deeds.*
 - b. And John says that our hope is wrapped up in seeing Christ in I John 3:2-3 - *Beloved, we are God's children now, and what we will be has not yet appeared; but we know that when he appears we shall be like him, because we shall see him as he is. And everyone who thus hopes in him purifies himself as he is pure.*
 - c. Peter even says hope in our reunion with Christ should supersede tribulations in I Peter 4:13 - *But rejoice insofar as you share Christ's sufferings, that you may also rejoice and be glad when his glory is revealed.*
2. So as we see Joseph's story promise Christ's return, we should set our hopes in that great reunion - by this I mean at least two things (which are, perhaps, two sides of the same truth)
 - a. First, we should not despair of Christ's return
 - i. Christ has delayed for many years, even many lifetimes of believers, and His delay paired with the trials and tribulations of this world may cause our hope to fade
 - ii. Joseph's reunion with his family reminds us that even though it seemed impossible and delayed long, Joseph was united in joy with his family because though it may seem impossible and He may delay long, Christ will be united in joy with His family
 - b. And, second, we should orient our lives around Christ's return
 - i. If we aren't despairing of Christ's return, then Christ's return should change how we live every second of our lives because that is the most important and the most imminent truth we know
 - ii. This is the point of the verses we just read, Paul tells us in Titus that we should be looking forward to Christ's return, so our lives should be marked by denying ungodliness and pursuing good deeds
 - iii. And John tells us that we should hope in Christ's return thus we need to be purifying ourselves
 - iv. And Peter tells us that since we hope in Christ's return we should persevere through trials
 - v. Our lives must be oriented around this great truth, allowing the truth of Christ's imminent return to spur us to holiness to purity and perseverance
 - c. So, this morning, ask yourself if you are living in light of the great truth of Christ's return? Are you pursuing holiness the way you ought to in light of Christ's imminent return? Are you using your time the way you should be in light of His return? Are you rejoicing in Christ the way you can in light of His return?
 - i. One of Jonathon Edwards' resolutions was, "Resolved, never to do anything, which I should be afraid to do, if I expected it would not be above an hour, before I should hear the last trump."
 - ii. This resolution of Edwards embodies the idea of living in hope of Christ's return - are you living in this hope?

B. If Christ presents His family before the king, we must be being prepared by Christ to meet God

1. I mean at least two closely related things by this application
2. First, as we see Joseph instructing his brothers on how to approach Pharaoh fulfilled in Christ instructing us on how to approach God, we must heed His instructions
 - a. Joseph's brothers listened and did what Joseph told them to, imagine how poorly things would have gone if they had refused to listen to Joseph and presented themselves before Pharaoh some other way
 - b. If we have such a greater instructor in Christ we should even more carefully listen to His instruction on how to approach God, we must allow Him to teach us and to train us and not pursue our own path
 - c. This truth is embodied in Christ's statement to His disciples in John 14:21 - *Whoever has my commandments and keeps them, he it is who loves me. And he who loves me will be loved by my Father, and I will love him and manifest myself to him."*
 - d. Those who would be loved by God are those who listen to Christ's instructions and obey His instructions
 - e. Whoever has Christ's commands, His instructions, and then obeys them are those who are loved by God
 - f. If we refuse Christ's instructions, His commandments, we will never meet God in the right way

3. But, second, as we see Joseph preparing His brothers to meet Pharaoh, we must remember that none of this can be done in our own power, we must rely on our greater Joseph to do the work of presenting us to God
 - a. In our own power we cannot obey Christ well enough to be presented to the Father, there is nothing that we can do to be worthy of appearing before God
 - b. This doesn't deny the first half of this application, but it does tell us how to pursue the first half
 - c. We can't pursue obedience to Christ as a means of making us worthy to appear before God, as a source of our own righteousness before God, because it is Christ's righteousness applied through His sacrifice that makes us worthy to stand before God - I Peter 3:18 - *For Christ also suffered once for sins, the righteous for the unrighteous, that he might bring us to God*
 - d. And we can't pursue obedience to Christ as something we can do in our own power, something that we must just work harder at, because it is Christ's power applied through His Spirit that makes us able to obey Christ's instructions - Romans 8:9-10 - *You, however, are not in the flesh but in the Spirit, if in fact the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him. But if Christ is in you, although the body is dead because of sin, the Spirit is life because of righteousness.*
 - e. So we don't pursue obedience to Christ as our merit before God or by our own power, instead we obey Christ because He has provided the merit and He has provided the power to obey
4. So this application calls us to obedience, but it ultimately calls us to the Word and to prayer because our obedience must be according to Christ's instructions in His Word and by His power through communion with Him in prayer - it is in actively living in these spiritual disciplines that we will be presented by Christ to God

C. If Christ rules to make all people servants of the king, we must rejoice to be willing servants of God in Christ

1. As the people respond to Joseph in Genesis 47:25 - *"You have saved our lives; may it please my lord, we will be servants to Pharaoh"* - we should reflect on what it means that Christ's saves to make people servants of God
 - a. The Egyptians understood what it meant to become servants of their savior, it meant doing so willingly and gladly - their words to Joseph express not only an acceptance but a gladness in Joseph's purpose
 - b. So, if Christ purposes in a much greater way to make His people servants of God, we must become servants and not grudgingly but willingly and gladly become servants of God
2. We can go back to each of the verses we read before when we saw Christ's purpose to make servants
 - a. II Corinthians 5:15 is not only a truth, but a command - *and he died for all, that those who live might no longer live for themselves but for him who for their sake died and was raised.*
 - b. And I Peter 4:1-2 is not only a truth, but a command - *Since therefore Christ suffered in the flesh, arm yourselves with the same way of thinking, for whoever has suffered in the flesh has ceased from sin, so as to live for the rest of the time in the flesh no longer for human passions but for the will of God.*
 - c. And I Peter 2:16 is not only a truth, but a command - *Live as people who are free, not using your freedom as a cover-up for evil, but living as servants of God.*
 - d. If Christ purposes to make us servants of God, we must become servants of God willingly and gladly
 - e. This is why the debate over 'Lordship Salvation' is so misguided - of course Jesus must be Lord, this is His purpose, anyone who would deny the Lordship of Christ and our servitude to God has not understood salvation and is following a different gospel and a different Christ
3. So, I think I've made the same application three times in a row
 - a. Christ is returning so we must be obedient to Christ
 - b. Christ is presenting us to God so we must be obedient to Christ
 - c. Christ's purpose is to make us servants so we must be obedient to God in Christ
 - d. So, each of our applications this morning is the same so, in reality, I've only made one application but I've given you three excellent motivations for pursuing obedience to Christ
 - e. We can pursue obedience to Christ knowing that Christ will return soon
 - f. We can pursue obedience to Christ knowing that our obedience is preparing us to meet God
 - g. And we can pursue obedience to Christ knowing that we are living out Christ's purpose in our lives