

# Jacob comes to Egypt part 2: progression of the promise (46-47, 50)

Saturday, May 10, 2014  
12:30 PM

To Read:  
1. Genesis 46  
2. Genesis 50

## I. Introduction

### A. We looked at Genesis 46 and 47 last week, but we are going to recover those two chapters again

1. Genesis 46 and 47 transition between the section on exaltation and the section on covenant blessing
2. Because of this, there are many parts of these two chapters that have a forward looking orientation and at the same time there are many parts of these chapters that have an exaltation orientation to them
3. So, as I started last week, I want to look at each of these perspectives individually and go through the passage twice, once looking to Joseph's exaltation and closing our section on exaltation last week and then this week looking at the future orientation and the propagation of the promise

### B. So this morning we are starting the third section of Joseph's story, a section I've called covenant blessing

1. Remember that we have split Joseph's story into three sections: humiliation, exaltation and blessing
2. We covered the first section and saw Joseph and Judah humbled as types of Christ
3. And we finished the second section last week and have seen both Joseph and Judah exalted as types of Christ
4. So this week we are starting the third section on covenant blessing which we will cover in two weeks
  - a. The burden of this section is a little different than the last two sections - the last two sections existed to set up some beautiful types of Christ, Christ in His humiliation and in His exaltation, in Joseph and Judah
  - b. This last section isn't focused as much on individual types as the first two sections, instead this entire section, roughly the last four or five chapters of Genesis, is focused on taking our eyes off of the great types that we've been looking at and looking at how the promise is going to move forward
  - c. This section reminds us that the types of Joseph and Judah aren't the end, they are pointing forward to a fulfillment but they are also integral parts of the story that leads to the fulfillment of their types
  - d. So here Joseph and Judah are not going to be merely types, now they are going to be promise bearers
  - e. This week we are going to see that the promise to Abraham is what has undergirded Joseph and Judah's whole story and is going to continue undergirding the story as we go forward - the story of Joseph has not been a parenthesis in the Abrahamic promise but an integral part of the outworking of the promise
  - f. And next week we are going to see that Joseph and Judah were the two types of Christ because Joseph and Judah's lines are going to be the two promise bearers - how they are an integral part of the future of the promise to Abraham will be described through blessings handed down to Joseph and to Judah

### C. So, once again, I want to remember why we are studying Joseph's humiliation, exaltation and blessing

1. Joseph and Judah are two characters that carry the promise and therefore 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 carry the covenant blessings because Christ would fulfill the covenant blessings
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.*

**D. Proposition:** The end of Genesis is full of anticipation that Joseph's exaltation and the families sojourning in Egypt is not the end which calls us to look forward to, understand, and rest in the fulfillment of Joseph's and Judah's story.

### E. Outline: we are going to have a similar outline to the last eight weeks

1. Looking back: the promises to Abraham are being fulfilled in Joseph and Egypt
2. Looking forward: the promises to Abraham will be fulfilled past Joseph and Egypt
3. Living in fulfillment: the promises to Abraham have been fulfilled for us

## II. Looking back: the promises to Abraham are being fulfilled in Joseph and Egypt

As we look at Genesis 46 and 47 to see the future anticipation of the promise, we need to start by looking back and seeing that the last five chapters of Genesis are impregnated with the promise to Abraham, so I want to make four observations

### A. God promises to fulfill for Jacob what He has already promised to Abraham

1. At the start of Genesis 46, we have the last manifestation of God's presence in Genesis as He appears to Jacob
  - a. Genesis 46:2-4 - *And God spoke to Israel in visions of the night and said, "Jacob, Jacob." And he said, "Here am I." Then he said, "I am God, the God of your father. Do not be afraid to go down to Egypt, for there I will make you into a great nation. I myself will go down with you to Egypt, and I will also bring you up again, and Joseph's hand shall close your eyes."*
  - b. As Jacob starts to journey toward Egypt, this starts to look like an abandonment of the promises to Abraham - the promises to Abraham focused on Canaan so a journey to Egypt looks like a renunciation
  - c. But God appears to Jacob to reassure Jacob that His purpose in sending Joseph to Egypt are part of the fulfillment of the Abrahamic promise, and He does this by recalling two previous promises in Genesis
2. First, God's promise to Jacob echoes His earlier promise to Jacob as he left Canaan to go to Paddan-aram
  - a. Genesis 28:13, 15 - *And behold, the LORD stood above it and said, "I am the LORD, the God of Abraham your father and the God of Isaac... Behold, I am with you and will keep you wherever you go, and will bring you back to this land. For I will not leave you until I have done what I have promised you."*
  - b. The promise that I will go down with you and I will bring you back is a repeat of Genesis 28 - God was with Jacob in Paddan-aram and God will be with Jacob in Egypt to keep fulfilling the promise to Abraham
3. Second, God's promise to Jacob echoes His earlier promise to Abraham during the Abrahamic covenant
  - a. Gen. 15:12-16 - *Then the LORD said to Abram, "Know for certain that your offspring will be sojourners in a land that is not theirs and will be servants there, and they will be afflicted for four hundred years. But I will bring judgment on the nation that they serve, and afterward they shall come out with great possessions. As for yourself, you shall go to your fathers in peace; you shall be buried in a good old age. And they shall come back here in the fourth generation, for the iniquity of the Amorites is not yet complete."*
  - b. The journey to Egypt isn't an abandonment of the Abrahamic promise, it isn't a failure on God's part to fulfill the promise, it was an integral part of the promise from the very start and God will fulfill it in Egypt
4. So God's sovereignty in Joseph's story hasn't been separate from or in antithesis to the promise to Abraham, God's sovereignty in raising Joseph up is moving the fulfillment of the promise forward to the next step

### B. Being fruitful and multiplying is part of this redemptive promise

1. A large section of Genesis 46, verses 8-27, is a list of the descendants of Jacob that went with him to Egypt
  - a. This list is stylized and symmetrical telling us that the list is not just a record but a greater truth
  - b. The number 70, seventy descendants of Jacob, is an ideal number, Jacob's family has been fruitful and multiplied - there are many sons of Israel that are coming with Jacob to sojourn in the land of Egypt
  - c. And Jacob's family will continue to be fruitful, Genesis 47:27 - *Thus Israel settled in the land of Egypt, in the land of Goshen. And they gained possessions in it, and were fruitful and multiplied greatly.*
2. Again, being fruitful and multiplying is a call back to the Abrahamic promise and even to the first promise
  - a. We see that the purpose of creation is wrapped up in this blessing in Genesis 1:22 - *And God blessed them, saying, "Be fruitful and multiply and fill the waters in the seas, and let birds multiply on the earth."*
  - b. And the redemptive purpose of this blessing is revealed in Genesis 3:15-16 - *I will put enmity between you and the woman, and between your offspring and her offspring; he shall bruise your head, and you shall bruise his heel." To the woman he said, "I will surely multiply your pain in childbearing; in pain you shall bring forth children. Your desire shall be for your husband, and he shall rule over you."*
  - c. So this redemptive blessing was propagated to Noah in Genesis 9:1 - *And God blessed Noah and his sons and said to them, "Be fruitful and multiply and fill the earth."*
  - d. And it became a central part of the Abrahamic covenant and tied to the idea of kingship in Genesis 17:6 - *I will make you exceedingly fruitful, and I will make you into nations, and kings shall come from you.*
  - e. God blesses Jacob in Genesis 35:11 - *And God said to him, "I am God Almighty: be fruitful and multiply. A nation and a company of nations shall come from you, and kings shall come from your own body."*
3. So fruitfulness in Jacob's family is an indication that the redemptive promise is continuing, the redemptive promise of fruitfulness that anticipates a king who will come as the conquering redeemer
4. Joseph and Judah's story has served to continue the fulfillment of God's promise to Adam and to Abraham

### C. Blessing the nations through the promised family is part of this redemptive promise

1. In Genesis 47 Jacob is presented before Pharaoh and blesses Pharaoh
  - a. Genesis 47:7-10 - *Then Joseph brought in Jacob his father and stood him before Pharaoh, and Jacob blessed Pharaoh. And Pharaoh said to Jacob, "How many are the days of the years of your life?" And Jacob said to Pharaoh, "The days of the years of my sojourning are 130 years. Few and evil have been the days of the years of my life, and they have not attained to the days of the years of the life of my fathers in the days of their sojourning." And Jacob blessed Pharaoh and went out from the presence of Pharaoh.*
  - b. Jacob communicates two things to Pharaoh, first he communicates his age and his disappointment at the length and the content of his life and second, though he is the wandering sojourner, he blesses Pharaoh
  - c. At first glance these two things don't go together, but I think it is important that we see them together
  - d. Jacob is blessing Pharaoh but Jacob's blessing of Pharaoh comes from a lifetime of hardship - it is a lifetime of suffering and a life that was cut short (relatively, in light of his father's and his grandfather's great age) that put Jacob in a position to bless Pharaoh
2. And once again, this blessing is a reminder that the Abrahamic promise is continuing
  - a. God promised Abraham in Genesis 18:17-18 - *The LORD said, "Shall I hide from Abraham what I am about to do, seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?"*
  - b. And God reaffirms this promise in Genesis 22:18 - *and in your offspring shall all the nations of the earth be blessed, because you have obeyed my voice.*
  - c. And to Isaac in Genesis 26:4 - *And in your offspring all the nations of the earth shall be blessed,*
3. Again, Joseph's story taking the family to Egypt is part of God's plan to fulfill His promise to Abraham
  - a. But the promise is also taking shape, the blessing to the nations can only be given by one who suffers and whose life is cut short - Jacob's mode of blessing is adding to the theme of blessing the nations

### D. Burial in Canaan is a statement of trust in God's promise to Abraham

1. The theme of burial in Canaan is repeated throughout the last four chapters of Genesis
  - a. In Genesis 47:29-31 Jacob asks Joseph to make sure he is buried in Canaan, not in Egypt
  - b. In Genesis 49:28-33 Jacob commands all his sons to make sure he is buried in Canaan, not Egypt
  - c. In Genesis 50:1-14 Joseph and his brothers bury Jacob in Canaan, not in Egypt
  - d. And in Genesis 50:22-26 Joseph repeats his father's request to make sure that he is buried in Canaan
2. This theme is a major theme here at the end of Genesis, but it is not the first time this theme has appeared
  - a. We saw this first at the end of Abraham's story in Genesis 23:19-20 - *After this, Abraham buried Sarah his wife in the cave of the field of Machpelah east of Mamre (that is, Hebron) in the land of Canaan. The field and the cave that is in it were made over to Abraham as property for a burying place by the Hittites.*
  - b. Abraham bought land and buried Sarah in Canaan as a sign that he believed in the promise past death
3. So as the promise seems to be getting cloudier as the family moves to Egypt, the family follows Abraham's example and testifies to the fact that they believe that the promise is going to be fulfilled
  - a. So this section is filled with markers that the promise is being fulfilled through the journey to Egypt
  - b. And the family reflects this teaching, they act in faith that God will continue fulfilling His promise and will give to them the land of Canaan that He promised to Abraham
4. But they not only believe that God will give it to their descendants, they believe that somehow they will share in God's promised work, even though they died before it was complete
  - a. This is the only way to understand their insistence that they must be buried in Canaan
  - b. Honestly, who cares where you are buried, when you're dead you don't care about many things
  - c. But the promised family believed that somehow, they may not have understood how, but somehow God would fulfill the promise to them even after they had died, they were looking forward to a better promise
  - d. The promised family believed that the Abrahamic promise would be fulfilled not only in mere literality but in some greater way that would allow them to share in its blessings past death
5. But not only does Jacob accept death in hope for a better promise, he makes a curious statement in chapter 46
  - a. Jacob sees Joseph for the first time in Genesis 46:30 - *Israel said to Joseph, "Now let me die, since I have seen your face and know that you are still alive."*
  - b. Jacob not only testifies that he has hope past death, he actually says that in seeing Joseph, in seeing the type of the redeemer that lives, he has been reconciled to death
  - c. Death no longer holds any terror for him, it holds no fear, he has seen Joseph and can die in peace

### III. Looking forward: the promises to Abraham will be fulfilled past Joseph and Egypt

We have seen that the anticipation of a future is rooted in the promises made in the past to Abraham, but the anticipation also looks forward to the next step in the promise, where are we going from here? Again I will make 4 observations

#### A. God's promise to Jacob points to Christ who has completely fulfilled the promise to Abraham

1. The promise looks forward to the Exodus from Egypt
  - a. God tells Abraham and Jacob that there would be a journey to Egypt and promises a return from Egypt
  - b. This promise of return is pointing directly at the next step in redemptive history, the Exodus from Egypt
  - c. God was bringing the promised family down to Egypt so that He could display His wonders in Egypt
  - d. He was bringing the promised family to Egypt so He could redeem them as His own special possession
  - e. He was bringing the promised family down to Egypt so that He could display the necessity of sacrifice, the necessity of a priesthood and the necessity of deliverance in the Exodus and the assembly at Sinai
  - f. So the promise to Jacob not only looks back at Abraham it looks forward to the next step in redemption
2. But this isn't the end, the promise points to the Exodus and anticipates a better Exodus from a greater captivity
  - a. Long after the Exodus was accomplished the prophets understood and foretold that there must be a better Exodus that is coming, an Exodus that would provide a better sacrifice and a better deliverance
  - b. Jeremiah 16:14-15 - *"Therefore, behold, the days are coming, declares the LORD, when it shall no longer be said, 'As the LORD lives who brought up the people of Israel out of the land of Egypt,' but 'As the LORD lives who brought up the people of Israel out of the north country and out of all the countries where he had driven them.' For I will bring them back to their own land that I gave to their fathers.*
  - c. Hosea 2:15 - *And there I will give her her vineyards and make the Valley of Achor a door of hope. And there she shall answer as in the days of her youth, as at the time when she came out of the land of Egypt.*
  - d. Micah 7:15 - *As in the days when you came out of the land of Egypt, I will show them marvelous things.*
  - e. The Exodus wasn't the end, the Exodus was still a type of something greater yet to happen
3. Thus Christ is the ultimate focus of this promise because He is the one who accomplished this greater Exodus
  - a. So Christ is our Passover Lamb, the central sacrifice that brings about the Exodus
    - i. 1 Corinthians 5:7 - *Cleanse out the old leaven that you may be a new lump, as you really are unleavened. For Christ, our Passover lamb, has been sacrificed.*
  - b. And Christ is our deliverer, the one who releases us from bondage
    - i. Galatians 1:4 - *who gave himself for our sins to deliver us from the present evil age,*
    - ii. Hebrews 2:14-15 - *Since therefore the children share in flesh and blood, he himself likewise partook of the same things, that through death he might destroy the one who has the power of death, that is, the devil, and deliver all those who through fear of death were subject to lifelong slavery.*
  - c. So Christ is the one who truly sets us free- John 8:36 - *So if the Son sets you free, you will be free indeed.*
4. God's promise to Jacob is a promise that the deliverer would come, first typified in the Exodus and perfectly fulfilled in Christ who is our true deliverer, Genesis ends in hope that Christ would come!

#### B. Being fruitful and multiplying points forward to Christ who has been fruitful and multiplied perfectly

1. The promise of being fruitful and multiplied was fulfilled through affliction in Egypt
  - a. Exodus 1:10, 20 - *Come, let us deal shrewdly with them, lest they multiply, and, if war breaks out, they join our enemies and fight against us and escape from the land... So God dealt well with the midwives. And the people multiplied and grew very strong.*
2. The promise of being fruitful and multiplied anticipates a greater multiplication through affliction
  - a. So Isaiah foretells one who would be put to grief yet would be fruitful and multiply in Isaiah 53:10 - *Yet it was the will of the LORD to crush him; he has put him to grief; when his soul makes an offering for guilt, he shall see his offspring; he shall prolong his days; the will of the LORD shall prosper in his hand.*
3. And again Christ is the focus because He accomplished this greater multiplication through a greater affliction
  - a. In Jacob's time the people of God expanded to seventy persons and through the time in Egypt the people of God multiplied to perhaps millions of people
  - b. But, in Christ, the people of God have truly multiplied, He has multiplied the people of God in a much greater way than physical birth could - Revelation 7:9 - *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,*
4. Once again, Genesis looks forward to and finds its end in Christ, the one who multiplies the people of God

### **C. Blessing the nations through the promised family points forward to Christ who has perfectly blessed all nations**

1. Jacob's blessing of Pharaoh in the end came to naught as Egypt was destroyed for Israel's sake
  - a. As we look forward in history, we have to think about the fact that Jacob's blessing failed in the end
  - b. Egypt may have enjoyed a temporary prosperity with the promised family, but they were destroyed for the sake of the promised family in the end and plundered as the promised family left in the Exodus
  - c. Jacob's blessing of the nations could not be the end because it was ineffectual, it didn't fulfill its purpose
2. And Israel continually failed at this point of the promise, they were to be a blessing to the nations but weren't
  - a. Israel was supposed to fulfill Jacob (Israel's) role of blessing the nations
    - i. Isaiah 42:1 - *Behold my servant, whom I uphold, my chosen, in whom my soul delights; I have put my Spirit upon him; he will bring forth justice to the nations.*
  - b. But like Jacob, Israel's role as the blesser never fulfilled its purpose, they were ineffectual at blessing
    - i. A few verses later Isaiah says Israel failed, Isaiah 42:19 - *Who is blind but my servant, or deaf as my messenger whom I send? Who is blind as my dedicated one, or blind as the servant of the LORD?*
    - ii. So Hosea 8:8 - *Israel is swallowed up; already they are among the nations as a useless vessel.*
  - c. So either the promise had failed, or there must be a better Israel that would come to bless the nations
    - i. But Isaiah 2:2-3 tells us - *It shall come to pass in the latter days that the mountain of the house of the LORD shall be established as the highest of the mountains, and shall be lifted up above the hills; and all the nations shall flow to it, and many peoples shall come, and say: "Come, let us go up to the mountain of the LORD, to the house of the God of Jacob, that he may teach us his ways and that we may walk in his paths." For out of Zion shall go the law, and the word of the LORD from Jerusalem.*
3. Again Christ is the focus because He is the better Israel who blesses every nation with the promise to Abraham
  - a. So Paul tells us in Galatians 3:8, 14 - *And the Scripture... preached the gospel beforehand to Abraham, saying, "In you shall all the nations be blessed."... so that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we might receive the promised Spirit through faith.*
  - b. In the patriarchs and in the nation there had been small glimpses and small types of blessing to the nations but none of them ever panned out, Israel, the servant of God, had failed, but Christ succeeded
4. And Jacob blessed Pharaoh from a short, hard life because Christ's short, hard life earned the nations' blessings
  - a. So we see in Christ the fulfillment of the theme of Isaiah 53, Christ is the servant of Isaiah 42 who blesses the nations in justice, but He is also the servant of Isaiah 53, the one who suffers to bring the blessing
5. Genesis ends with Jacob blessing Pharaoh because it is looking forward to one who would bless the nations, one who would suffer and die, but through His suffering and death bring effective blessing to every nation

### **D. Burial in Canaan is a statement of trust in Christ, the future redeemer who would perfectly fulfill the promises**

1. Jacob's and Joseph's remains are carried to Canaan as a continuing display of hope in the promise to Abraham
2. And we saw Jacob tell Joseph that, having seen Joseph, he was now reconciled to death, he could die in peace
3. All of this hope finds its fulfillment in Christ
  - a. Christ is the one who perfectly fulfills the promises the patriarchs looked for
    - i. 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,*
  - b. And Christ is the one who makes the patriarchs, though dead, share in the promise
    - i. Hebrews talks about their hope in Hebrews 11:13-16 - *These all died in faith, not having received the things promised, but having seen them and greeted them from afar, and having acknowledged that they were strangers and exiles on the earth. For people who speak thus make it clear that they are seeking a homeland. If they had been thinking of that land from which they had gone out, they would have had opportunity to return. But as it is, they desire a better country, that is, a heavenly one. Therefore God is not ashamed to be called their God, for he has prepared for them a city.*
    - ii. They died without having seen it yet, but they looked forward to it and God has prepared for them a city, in Christ, He has fulfilled His promises and He makes the patriarchs to share in the blessing
  - c. Moreover, Christ is the true redeemer who allows us to be reconciled to death in peace
    - i. I pointed out Jacob's words to Joseph in Genesis 46 because they are reflected in Luke 2 by Simeon
    - ii. Luke 2:29-31 - *"Lord, now you are letting your servant depart in peace, according to your word; for my eyes have seen your salvation that you have prepared in the presence of all peoples,"*
    - iii. Jacob saw Joseph but Simeon saw the greater Joseph and was reconciled to death in peace
4. So Christ is the hope that the patriarch's lived and died in and we have now seen the perfection of that hope

## IV. Living in fulfillment: the promises to Abraham have been fulfilled for us

### A. If Christ is our Exodus, we can rest in His presence until it is consummated

1. While we are in a much greater position than Jacob having seen the fulfillment of all of these promises, in another way we are in exactly the same place, seeing part of the promise but awaiting its completion
2. So God's promise to Jacob is full of comfort for us, Genesis 46:4 - *I myself will go down with you to Egypt, and I will also bring you up again*, because this is reflected in Christ's promise to us in Matthew 28:20 - *And behold, I am with you always, to the end of the age.*"
3. Like Jacob, we are waiting in exile, knowing that the promise will be fulfilled but not seeing its consummation
4. So, we can rest in this promise - even if we don't know how everything is working together to fulfill the promise
  - a. Think about Jacob, Jacob didn't know exactly how God was going to fulfill this promise
  - b. He likely could not foresee anything about the great Exodus that would happen in a few generations,
  - c. But Jacob could rest in the fact that God's presence was with Him and would fulfill the promise
5. So when circumstances and troubles and tribulations cause us to wonder how God could be fulfilling His promises through these circumstances, we should rest in this same promise
  - a. God's promise of presence was fulfilled to Jacob, we see this clearly in the history of redemption
  - b. We have a greater promise of presence in Christ, if the promise was fulfilled to Jacob it will more surely be fulfilled in us as Christ sojourns with us until the end of the age, the consummation of every promise
6. So rest in this promise, cling to this promise, make this promise your very breath on this earth
  - a. If this is what we are clinging to then we will often be seeking the presence of Christ
  - b. So cling to this promise by being in continual prayer, seeking His presence in your life
  - c. Cling by being in the Word of Christ, seeing His presence revealed in the promises of Scripture
  - d. Cling by being in the people of God regularly and intentionally, seeing Christ revealed among His people
  - e. And as you cling to this promise, rest in it, letting go of the worry that causes you to cling to lesser promises, promises that are not rooted in the promise of Christ

### B. If Christ has been fruitful and multiplied we should seek fruitfulness in Christ

1. I'm going to make this application short because we have covered it multiple times as we gone through Genesis
  - a. Being fruitful and multiplying has been one of the central themes of Genesis
  - b. And as we've studied Genesis, we've seen that it is not a simple command or blessing but is wrapped up in the work and revelation of redemption - fruitfulness and multiplying in Genesis points to redemption
2. Each person who was commanded and/or blessed to be fruitful in Genesis is the progenitor of God's people
  - a. Adam, before the fall, was to be fruitful and multiply to fill God's place with God's people
  - b. Noah, after the flood, was to be fruitful and multiply to fill God's place with God's people
  - c. Abraham, in the promise, was to be fruitful and multiply to fill God's place with God's people
  - d. Isaac, Jacob, and the sons of Israel were to be fruitful and multiply to fill God's place with God's people
3. But we stand on the other side of a great divide in redemptive history, we can look back at what has happened and say, 'God's people has already come' (I know the syntax of that statement is a little off...)
  - a. The blessing of being fruitful and multiplying has found its center in Christ - He was the promised Son who needed to come, the child that every childbirth in the promised line looked forward to, and Christ is the people of God, the true Israel, the true servant of God, the One who is worthy to dwell in God's place
  - b. So we rejoice that fruitfulness led to its purpose, the promised Son was born who fulfilled the promise
4. But we don't stop there, if Christ is God's people then all who are in Christ are God's people
  - a. We saw the immeasurable fruitfulness of Christ displayed in the countless multitude of Revelation 7
  - b. But Revelation has an eschatological perspective, a perspective of what has already been accomplished
  - c. We live in the now and not yet, though, Christ has been fruitful but His fruitfulness is not complete
  - d. So we hear the command of Matthew 28:19 - *Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you*, and we are given the great honor of participating in Christ's fruitfulness
  - e. Christ is being fruitful so we should join Him in His fruitfulness, we should be pointing men and women to Christ so that they can be found in Him, so that they can become part of the people of God so that the ranks of the redeemed in Christ reach their full number in Him
5. If Christ is being fruitful we should love pointing people to Him, we should seek fruitfulness in Christ - all of Scripture from Genesis on has been pointing to Christ's fruitfulness and calling us to join Him in it

**C. If Christ has blessed all nations with His salvation we should rejoice to see all peoples come into Christ**

1. Christ having blessed all nations with salvation should be a sweet truth to us because we share in it
  - a. When we hear Peter say in Acts 2:39 - *For the promise is for you and for your children and for all who are far off, everyone whom the Lord our God calls to himself.* or Paul say in Ephesians 2:13 - *But now in Christ Jesus you who once were far away have been brought near through the blood of Christ.* we should rejoice
  - b. You and I are gentiles, members of peoples and nations who Paul says in Ephesians 2:12 that we - *were separate from Christ, excluded from citizenship in Israel and foreigners to the covenants of the promise, without hope and without God in the world.*
  - c. Christ fulfilled the promises in such a way that we, who have no right to them, yet get to share in them
2. And, having shared in it, we should seek to see all nations continue to share in the joy of Christ's gospel
  - a. Our joy should be so great that we get to participate that as Psalm 23:5 says - *you anoint my head with oil my cup overflows.* As we share in Christ's blessing the nations our joy should overflow in desiring to see all nations participate- it doesn't end with us, it belongs to every tribe, tongue, language, and nation
  - b. In a way, this is an extension of the application of fruitfulness, but it tells us that fruitfulness extends to the whole world, not only those beside us but those everywhere who are ready to hear and follow Christ
  - c. In fact, Christ command to join Him in fruitfulness has the blessings of the nations wrapped up in it, Matthew 28:19 - *Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you.*
3. Christ's blessing of the nations should cause our joy to overflow in seeking the nations for Christ
  - a. Now there are many ways to do this and I'm not telling you which task you should take in this effort
  - b. But join the effort, put your heart into the effort to spread the gospel to the ends of the earth
  - c. Whether you put your heart in here by partnering with others who go, or you put your heart in here by proclaiming to the nations that happen to be flooding our city, or you put your heart in by going to the nations, rejoice in Christ's blessings to the nations so much that you want to participate in it somehow

**D. The patriarchs show us what it means to live and to die in simple faith, hoping in the promise**

1. The patriarchs died in hope and were reconciled to death by seeing the type of their redeemer
2. And this all points to Christ, the reason we can die in hope and the one who can truly reconcile us to death
3. So, if we see Christ, the great antitype of Joseph, we should live and die in that same simple faith
4. We should live, not fearing death, but abandoning ourselves in service to Christ
  - i. Paul gives us a beautiful picture of what this means in Philippians 2:21-25 - *For to me to live is Christ, and to die is gain. If I am to live in the flesh, that means fruitful labor for me. Yet which I shall choose I cannot tell. I am hard pressed between the two. My desire is to depart and be with Christ, for that is far better. But to remain in the flesh is more necessary on your account. Convinced of this, I know that I will remain and continue with you all, for your progress and joy in the faith,*
  - ii. Paul does not fear death because that means being joined to his Savior, and thus he can serve wholeheartedly without fear because without the fear of death there is nothing left to fear
  - iii. We have the same Savior that Paul shared in, and we ought to live with this same hope in Christ, a hope that allows us to live in wholehearted abandonment to Christ not fearing the earthly outcome
5. And we should die, not fearing death, but rejoicing in the one who has overcome death
  - i. Paul lived serving Christ because He didn't fear death, but he still died and he continued hoping in Christ, not fearing death - II Timothy 4:6-8 - *For I am already being poured out as a drink offering, and the time of my departure has come. I have fought the good fight, I have finished the race, I have kept the faith. Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, will award to me on that Day, and not only to me but also to all who have loved his appearing.*
  - ii. And Paul tells all of us in I Corinthians 15:54-57 - *When the perishable puts on the imperishable, and the mortal puts on immortality, then shall come to pass the saying that is written: "Death is swallowed up in victory." "O death, where is your victory? O death, where is your sting?" The sting of death is sin, and the power of sin is the law. But thanks be to God, who gives us the victory through our Lord Jesus Christ.*
  - iii. In fact, this was a purpose of Christ's salvation, that we would not longer fear death as it says in Hebrews 2:14-15 - *Since therefore the children share in flesh and blood, he himself likewise partook of the same things, that through death he might destroy the one who has the power of death, that is, the devil, and deliver all those who through fear of death were subject to lifelong slavery.*
6. We have the same hope but a better view than the patriarchs did, so let us live in at least the same faith