

Joseph's Exaltation (Genesis 41)

Saturday, May 10, 2014
12:02 PM

To Read:

Psalm 16
Ephesians 1:15-2:10

I. Introduction

A. This morning we are going to find the major turning point in Joseph's story

1. Remember that we are covering Joseph's story in three sections: humiliation, exaltation and blessing
 - a. For the last three weeks we have considered the section on humiliation, seeing Joseph's humiliation at the hands of his brothers, Judah's humiliation in his sin, and Joseph's continuing humiliation in Egypt and we have considered how all of this pointed us to Christ, the one who would willingly humble Himself
 - b. But this week all of that is going to change!
2. This week something new happens to Joseph
 - a. Joseph isn't going to be a type of humiliation anymore, Joseph is going to be raised up
 - b. So our next section is looking at Joseph and Judah as types of exaltation
 - c. This is the largest section of Joseph and Judah's story, so we'll spend five weeks considering exaltation
 - d. First, we'll see Joseph exalted in the court of Pharaoh this week
 - e. Then we'll see Joseph exalted before His brothers
 - f. Third, we'll see Judah also exalted before His brothers, continuing the theme of putting Judah at the center of Joseph's story
 - g. Fourth, we'll see Joseph exalted by His brothers
 - h. Finally, we'll see Joseph exalted by His father
3. As we start a new section, though we are going to continue our theme of looking to the one man who would fulfill Joseph and Judah's pattern: Christ
 - a. So, our theme verse for this series, is 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.*
 - b. And each week we'll consider how Joseph or Judah points us to Christ and how they teach us about Christ
 - c. We want to read Joseph and Judah's stories in order to know Christ better

B. Therefore, once again, I'm going to have a very simple outline this morning, looking at Joseph to see Christ

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

C. Proposition: Joseph's exaltation is a vindication of His wisdom and a refutation of worldly wisdom and provides salvation for the world pointing to Christ who fulfills this pattern

II. Joseph: a type of exaltation

A. As we go through Joseph's story this morning, the main thing we see is that Joseph's wisdom, though it seemed fruitless for a time, led to his ultimate exaltation by the sovereignty of God

1. So, as we go through the passage, I want to look at what was brought about by Joseph's God-given wisdom
2. We'll see five effects of Joseph's wisdom: vindication, exaltation, authority, provision and reward

B. Joseph's vindication

1. First, perhaps for some of you children, let's define vindication
 - a. Vindication means that someone says that you are right, especially if they said you were wrong before
 - b. So, when we left Joseph, he had demonstrated his integrity and wisdom, but was left to rot in a jail cell
 - c. He needed to be vindicated - to have others recognize his rightness and his wisdom
2. And this is what happens at the beginning of chapter 41
 - a. In verse 9, Joseph is remembered by the chief cupbearer and, in verse 14, he is raised up out of the pit
 - b. Continuing in verse 14, Joseph is clothed in a new set of clothes, and finally he is brought before Pharaoh
3. And this is vindication, because it undoes all that had happened to him
 - a. Joseph had been stripped of his robe, but now he is clothed in fine clothes
 - b. Joseph had been cast out of Potiphar's house, but now he is brought before Pharaoh's house
 - c. Joseph had been thrown in the pit but now he is taken out of the pit
 - d. Joseph had been forgotten, but now he has been remembered
 - e. Though Joseph had suffered injustice for a time, justice prevailed in the end and Joseph was vindicated

C. Joseph's exaltation

1. In verses 37-38 we see that Joseph's wisdom leads to his exaltation - *This proposal pleased Pharaoh and all his servants. And Pharaoh said to his servants, "Can we find a man like this, in whom is the Spirit of God?"*
 - a. Like he had done for the cupbearer and the baker, Joseph had just finished interpreting Pharaoh's dream
 - b. And recognizing the truth and wisdom of what Joseph interpreted and proposed, Pharaoh exalts Joseph
 - c. He recognizes Joseph to be the one who is full of the Spirit of God and worthy to be listened to
2. But not only does Joseph's wisdom lead to his exaltation, his wisdom also confounds the wisdom of Egypt
 - a. Most of chapter 41 is carefully written to contrast Joseph with the other characters in the story
 - i. The Egyptians had a very developed and very elaborate system of worship that they trusted in
 - ii. And, as part of this worship, Pharaoh was considered to be a son of the gods, even a god himself
 - iii. And the wise men and magicians were those who knew the will of the gods, who could interpret the gods desires and manipulate the gods actions
 - b. But Joseph demonstrates that Pharaoh, the "son of the gods", has no authority over the future
 - i. This is the message of the dreams that God gives to Pharaoh - they show is that Pharaoh is not sovereign, he is not in control of the future, God is
 - ii. Joseph's interpretation of the dreams demonstrates that worldly power is futile in the face of God - Pharaoh could consider himself a god all he wants, he cannot rival the one true God
 - c. And Joseph demonstrates that the magicians, who speak for the gods, have no knowledge of the future
 - i. Verse 8 - *he sent and called for all the magicians of Egypt and all its wise men. Pharaoh told them his dreams, but there was none who could interpret them to Pharaoh.*
 - ii. Vs. 15 - *And Pharaoh said to Joseph, "I have had a dream, and there is no one who can interpret it.*
 - iii. Verse 24 - *And I told it to the magicians, but there was no one who could explain it to me."*
 - iv. Joseph's interpretation demonstrates the magicians for what they are, servants of false gods, servants who cannot truly tell or affect the future - Joseph's wisdom casts down worldly wisdom

D. Joseph's authority

1. Because Pharaoh recognizes Joseph's wisdom, Joseph is set over all of Pharaoh's house
 - a. We see this in verse 40 - *You shall be over my house, and all my people shall order themselves as you command. Only as regards the throne will I be greater than you."*
2. No only is Joseph put over Pharaoh's house, all Egypt is put under Joseph
 - a. Verse 41 - *And Pharaoh said to Joseph, "See, I have set you over all the land of Egypt."*
 - b. Verses 43-44 - *Thus he set him over all the land of Egypt.44 Moreover, Pharaoh said to Joseph, "I am*

Pharaoh, and without your consent no one shall lift up hand or foot in all the land of Egypt."

3. Because of his authority, all are commanded to bow their knees to Joseph
 - a. Verse 43 - *And he made him ride in his second chariot. And they called out before him, "Bow the knee!"*
4. And, as a token of his authority in Egypt, Joseph is given a new name, a name worthy of authority
 - a. Verse 45 - *And Pharaoh called Joseph's name Zaphenath-paneah.*
 - b. Unlike most names in Genesis, we're not exactly sure what Zaphenath-paneah means, or what its significance is, but the name itself, regardless of its meaning, is significant
 - c. Joseph is given an Egyptian name to symbolize his authority over Egypt, a new name for a new authority

E. Joseph's provision

1. The last three points are things given to Joseph, now we're going change focus to what he gives to Egypt
 - a. Joseph's wisdom leads to vindication, exaltation and authority, which he uses to provide salvation
 - b. Joseph's exaltation is the story of salvation, his exaltation and Egypt's salvation are tied together
2. First, according to his wisdom, Joseph declares God's purpose of grace and judgment (vs. 25-32)
 - a. Joseph interprets Pharaoh's dreams and warns that God is bringing a time of judgment, a time of famine on Egypt, but also reveals that God is also providing grace in seven years of extraordinary abundance
 - b. Joseph's revelation of God's purpose calls Egypt to see God's grace and seek it before judgment comes
3. By his wisdom Joseph prepares salvation (vs. 33-36)
 - a. After revealing God's purpose of grace and judgment, Joseph continues to use wisdom to mark out a plan or a path for providing salvation for Egypt - this is recognized by Pharaoh as much as the interpretation
 - b. Joseph not only reveals God's grace, he reveals how Egypt can partake in God's grace to survive judgment
4. By his authority Joseph carries out salvation (vs. 46-48, 53-57)
 - a. Joseph has revealed God's purpose and set out a way to partake in God's grace, but he doesn't stop there
 - b. Joseph utilizes the authority that has been granted him to provide salvation for Egypt
 - c. Joseph's revelation and wisdom is important and integral to salvation, but he doesn't stop there, he carries it out personally with the authority granted to him - he literally forces Egypt to be saved!
5. The abundance of Joseph's salvation is immeasurable (vs. 49)
 - a. Near the end of our chapter, in verse 49, it says - *And Joseph stored up grain in great abundance, like the sand of the sea, until he ceased to measure it, for it could not be measured.*
 - b. This is really the climax of our chapter this morning - Joseph is so successful in providing salvation that no one could even measure how much he had provided
 - c. Joseph's salvation is complete and immeasurable, he is able to complete save Egypt from the disaster

F. Joseph's reward

1. Joseph provides a great salvation for Egypt, obtaining God's grace to bring the Egyptians through judgment
 - a. But not only does Joseph give a great salvation to Egypt, he receives a reward himself as well
 - b. Joseph is given two rewards in chapter 41 - a wife and children, a bride and fruitfulness
2. Joseph is given a bride in vs. 45 - *And he gave him in marriage Asenath, the daughter of Potiphera priest of On.*
3. And Joseph is given children in verse 50-52 - *Before the year of famine came, two sons were born to Joseph. Asenath, the daughter of Potiphera priest of On, bore them to him. Joseph called the name of the firstborn Manasseh. "For," he said, "God has made me forget all my hardship and all my father's house." The name of the second he called Ephraim, "For God has made me fruitful in the land of my affliction."*
4. These rewards given by God to Joseph indicate that Joseph is participating in the blessings of the covenant
 - a. We considered last week that Joseph was providing the blessings of the covenant to the world as promised in the Abrahamic covenant
 - b. And this week we see the culmination of that blessing come to the world through Joseph
 - c. But not only does Joseph act as a conduit of that blessing, he participates in that blessing
5. This is why Ephraim's name is important, Ephraim means fruitfulness
 - a. Joseph acknowledges that he is starting to participate in the blessings God had promised
 - b. With his first son, Manasseh, Joseph sees the end of his hardship and exile and with his second son, Ephraim, Joseph sees the covenant blessings come on him
 - c. Joseph, in providing salvation to the world, is given a reward of covenant blessedness

III. Christ: the fulfillment of exaltation

A. At the turning point of Joseph's story, we've seen five attributes attributed to and won by Joseph's wisdom

1. And looking at Christ we see these same attributes: vindication, exaltation, authority, provision, and reward

B. Christ's vindication

1. Joseph's turning point was his vindication, he was raised from the pit and remembered before Pharaoh
2. And like Joseph, Christ's humiliation in death was also undone, He was vindicated by the God he trusted in
3. The anticipated vindication of God's chosen one is felt throughout the Old Testament, especially the Psalms
4. So, in Psalm 16:10 it says - *For you will not abandon my soul to Sheol, or let your holy one see corruption.* God would not abandon His chosen one, He would vindicate His chosen one by raising Him up even from death
5. And, in Christ, we see this vindication accomplished, Romans 1:4 - *and [he] was declared to be the Son of God in power according to the Spirit of holiness by his resurrection from the dead, Jesus Christ our Lord,*
6. I Tim. 3:16 notes specifically the vindication of Christ's resurrection - *He was manifested in the flesh, vindicated by the Spirit, seen by angels, proclaimed among the nations, believed on in the world, taken up in glory.*
7. Christ passed through humiliation to provide salvation, but He was not abandoned there, His work was vindicated and He was raised back up to the glory of God the Father

C. Christ's exaltation

1. The culmination of Joseph's vindication was his exaltation, he received honor from Pharaoh
2. And like Pharaoh, Christ's vindication also led to His exaltation, receiving honor from God and from men
 - a. This is at the core of our theme verses for this section of Genesis, Philippians 2:9 - *Therefore God has highly exalted him and bestowed on him the name that is above every name,*
 - b. Paul elaborates on this in I Corinthians 1:30-31 - *And because of him you are in Christ Jesus, who became to us wisdom from God, righteousness and sanctification and redemption, so that, as it is written, "Let the one who boasts, boast in the Lord."* - Christ's wisdom leads to His exaltation
 - c. Christ passed through humiliation to exaltation in order that the Lord Jesus would receive honor
3. And the exaltation of Christ's wisdom has cast down the wisdom of this world, I Corinthians 1:18-25 - *For the word of the cross is folly to those who are perishing, but to us who are being saved it is the power of God. For it is written, "I will destroy the wisdom of the wise, and the discernment of the discerning I will thwart." Where is the one who is wise? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world? For since, in the wisdom of God, the world did not know God through wisdom, it pleased God through the folly of what we preach to save those who believe. For Jews demand signs and Greeks seek wisdom, but we preach Christ crucified, a stumbling block to Jews and folly to Gentiles, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God. For the foolishness of God is wiser than men, and the weakness of God is stronger than men.*
 - a. Christ's exaltation has shown the world's wisdom for what it is, foolishness - there is nothing that can stand against Christ's wisdom, it has been exalted above all, He is exalted and the world is cast down

D. Christ's authority

1. Joseph was set over all of Pharaoh's house, but Christ has been set over a greater house than Joseph
 - a. Hebrews 3:5-6 - *Now Moses was faithful in all God's house as a servant, to testify to the things that were to be spoken later, but Christ is faithful over God's house as a son.*
 - b. Joseph was set over Pharaoh's house to point to Christ who would be set over God's house as a son
2. All of Egypt was put under Joseph, but all of creation has been put under Christ
 - a. Ephesians 1:20-23 - *[God] seated him at his right hand in the heavenly realms, far above all rule and authority, power and dominion, and every title that can be given, not only in the present age but also in the one to come. And God placed all things under his feet and appointed him to be head over everything for the church, which is his body, the fullness of him who fills everything in every way.*
 - b. Egypt was put under the authority of Joseph to point to Christ who would be over the whole universe
3. All Egypt bowed the knee to Joseph, but everything in all of creation is commanded to bow the knee to Christ
 - a. Phil. 2:10 - *at the name of Jesus every knee should bow, in heaven and on earth and under the earth*
 - b. All are under the authority of Christ and all are called to recognize and revere the authority of Christ
 - c. Men bowed the knee to Joseph because all men must bow the knee to Christ

4. Joseph was given a new name, but Christ is given the greatest name
 - a. 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.*
 - b. Even Joseph's name is for the purpose of pointing forward to Christ, the ultimate recipient of a new name

E. Christ's provision

1. Joseph revealed God's purpose, but it is Christ who ultimately declares God's purpose in grace and judgment
 - a. We can see this in a comparison of John 9:39 and John 3:17; John 9:39 - *Jesus said, "For judgment I came into this world, that those who do not see may see, and those who see may become blind."*
 - b. John 3:17 - *For God did not send his Son into the world to condemn the world, but in order that the world might be saved through him.*
 - c. Christ came not to judge, but to reveal judgment and to reveal grace - He testified to what was, what God's purpose was, that God purposed to judge and that God purposed to give grace
2. And, having revealed God's purpose, by His wisdom Christ prepares salvation from God's judgment
 - a. We've already read it this morning, but we see this clearly in 1 Corinthians 1:30 - *And because of him you are in Christ Jesus, who became to us wisdom from God, righteousness and sanctification and redemption,*
 - b. The wording of the verse calls us to see Christ as wisdom from God and His wisdom is righteousness and sanctification and redemption - Christ's wisdom for us has provided all of salvation
3. But Christ not only prepares salvation, by His authority Christ carries out salvation from God's judgment
 - a. Christ calls the Pharisees to see His authority to save in Matthew 9:5-6 - *For which is easier, to say, 'Your sins are forgiven,' or to say, 'Rise and walk'? But that you may know that the Son of Man has authority on earth to forgive sins"---he then said to the paralytic---"Rise, pick up your bed and go home."*
 - b. And He calls all to see in John 5:26-27 - *For as the Father has life in himself, so he has granted the Son also to have life in himself. And he has given him authority to execute judgment, because he is the Son of Man.*
 - c. And after having accomplished salvation, Christ again affirms His authority as central to salvation in Matt. 28:18 - *And Jesus came and said to them, "All authority in heaven and on earth has been given to me.*
4. And, by His wisdom and His authority, the salvation Christ wrought is beyond measure
 - a. So Paul can say in Ephesians 3:20-21 - *Now to him who is able to do immeasurably more than all we ask or imagine, according to his power that is at work within us, to him be glory in the church and in Christ Jesus throughout all generations, forever and ever! Amen.*
5. Joseph saves Egypt to point to Christ who would save all His chosen people by His wisdom and His authority

F. Christ's reward

1. We ended with Joseph by seeing his reward, and Christ has received the same reward - a bride and fruitfulness
2. A bride - Ephesians 5:25-27 - *Husbands, love your wives, just as Christ loved the church and gave himself up for her to make her holy, cleansing her by the washing with water through the word, and to present her to himself as a radiant church, without stain or wrinkle or any other blemish, but holy and blameless.*
3. Fruitfulness - Hebrews 2:12-13 - *That is why he is not ashamed to call them brothers, saying, "I will tell of your name to my brothers; in the midst of the congregation I will sing your praise." And again, "I will put my trust in him." And again, "Behold, I and the children God has given me."*
4. And we see the result of fruitfulness in Rev. 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!"*
5. Christ has been given the same reward as Joseph, and the amazing this is that we are His reward
 - a. When it says in Colossians 1:22 - *he has now reconciled in his body of flesh by his death, in order to present you holy and blameless and above reproach before him* - that is a great joy to us
 - b. But the main point of the verse is that Christ receives joy from a perfect bride presented before Him, won by His work - our joy at being presented is only derivative of Christ's joy of receiving us as His reward
 - c. Our salvation is His reward and our joy, this ought to affect our understanding of our salvation
 - d. Our salvation is not ultimately for us, we are not the ultimate focus of salvation, Christ and His reward is
 - e. So, our holiness is not optional for our joy, it is necessary for Christ's reward and therefore is our joy

IV. Us: sharers in exaltation

A. Again, applications this morning are numerous and easy to draw out of the text

1. For example, it would be very right to simply do reflexive applications
 - a. Christ's vindication calls us to believe - He and His words have been proven true
 - b. Christ's exaltation calls us to worship - He is high and lifted up and worthy of honor and praise
 - c. Christ's authority calls us to obedience - He is rightly in charge of our lives and we must bow
2. And there are numerous other applications we could make this morning
 - a. As most mornings, I can not draw out each implication for you - you can do this on your own
 - b. I hope I have explained the passage and shown how it points to Christ so that you can apply it to your life
 - c. This morning I can only focus on a limited subset of applications we could make
3. So our main applications this morning are going to flow out of the fact that we share Christ's exaltation
 - i. We have seen Joseph exalted in order to point to Christ's exaltation and our reaction to that must recognize our participation in Christ's exaltation - if we are in Christ, we have been exalted with Christ
 - ii. *Ephesians 2:6-7 - And God raised us up with Christ and seated us with him in the heavenly realms in Christ Jesus, in order that in the coming ages he might show the incomparable riches of his grace, expressed in his kindness to us in Christ Jesus.*
 - iii. But our exaltation is not passive, if we have been exalted with Christ and raised with Him then we must live as though we have been raised with Him, so I want to consider four ways we live in exaltation

B. We can look forward to vindication and exaltation, therefore we must rejoice in suffering

1. Every week since I started preaching through Joseph I have had this application in my notes, but every week I decided that it would be better to leave this to another week, but I think we've finally reached this application
 - a. This seems to be the overarching application of Joseph's story - we may pass through hard times but those in Christ can always rejoice because we can look forward to our future exaltation with Christ
2. *Romans 5:1-5 - Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ. Through him we have also obtained access by faith into this grace in which we stand, and we rejoice in hope of the glory of God. Not only that, but we rejoice in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not put us to shame, because God's love has been poured into our hearts through the Holy Spirit who has been given to us.*
3. Paul's logic here is fairly straightforward. He starts by rejoicing in hope - he can look forward to a day when He will be vindicated and exalted with Christ.
4. Verse 3 seems to interrupt His flow, why does he change focus from rejoicing in what Christ has done for us to considering what suffering does for us? The answer is at the end of verse 4 - suffering intensifies our hope
5. So, Paul is saying that our joy in our future hope, our hope of vindication and exaltation is so great that not only can we endure through suffering, we can rejoice in suffering, because we know that suffering is only intensifying our hope of future vindication and exaltation
6. And it's not only intensifying our hope, it is even preparing our hope, so chain of suffering to hope is important - suffering intensifies our hope and it prepares us for our hope, when we suffer well we are more ready for participating in Christ' vindication
7. So, Paul says a few chapters later in *Romans 8:17 - and if children, then heirs---heirs of God and fellow heirs with Christ, provided we suffer with him in order that we may also be glorified with him.*

C. We can live in vindication and exaltation, therefore we must bow the knee

1. Our last application had a forward focus on it, if we participate in Christ's exaltation we can look forward to it
2. But, although we look forward to our final vindication and exaltation, we now live in vindication as well
 - a. *Colossians 3:1 - If then you have been raised with Christ*
 - b. *Romans 6:5-11 - For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his. We know that our old self was crucified with him in order that the body of sin might be brought to nothing, so that we would no longer be enslaved to sin. For one who has died has been set free from sin. Now if we have died with Christ, we believe that we will also live with him. We know that Christ, being raised from the dead, will never die again; death no longer has dominion over him. For the death he died he died to sin, once for all, but the life he lives he lives to God. So you also must consider yourselves dead to sin and alive to God in Christ Jesus.*

3. But if we have been raised with Christ, we must live that way, we must bow our knee to Christ's authority
 - a. Colossians 3:1-3 - *If then you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God. Set your minds on things that are above, not on things that are on earth. For you have died, and your life is hidden with Christ in God.*
 - b. Romans 6:12-14 - *Let not sin therefore reign in your mortal body, to make you obey its passions. Do not present your members to sin as instruments for unrighteousness, but present yourselves to God as those who have been brought from death to life, and your members to God as instruments for righteousness. For sin will have no dominion over you, since you are not under law but under grace.*
 - c. If we've been raised with Christ we've been raised to a new life - we can't continue in slavery to sin
 - d. Instead our life must be marked by a new obedience, a loving submission to Christ. If our lives are not marked by this loving submission, it is a demonstration that we have not been raised with Christ.
4. And, returning to the wisdom theme of our passage, when we do this, it is true wisdom
 - a. Matthew 7:24 - *"Everyone then who hears these words of mine and does them will be like a wise man who built his house on the rock.*
 - b. Joseph's wisdom and Christ's wisdom calls us to live in wisdom, and true wisdom is to live in resurrection
 - c. True wisdom is to live obeying Christ, Christ has become for us wisdom, so wisdom is listening to Him

D. We can see the foolishness of the world, therefore we must flee their wisdom

1. This passage exists to demonstrate Joseph's exaltation, but it also acts as a polemic against the world's wisdom
 - a. The world's wisdom is cast down by Joseph's wisdom, in the light of Joseph it is nothing, it is foolishness
 - b. And, in Christ, we have seen the fulfillment of this theme, all worldly wisdom has been destroyed in Christ
 - c. But, if worldly wisdom has been destroyed in Christ, we must be careful not to be entrapped in it
2. I Corinthians 3:18-20 - *Let no one deceive himself. If anyone among you thinks that he is wise in this age, let him become a fool that he may become wise. For the wisdom of this world is folly with God. For it is written, "He catches the wise in their craftiness," and again, "The Lord knows the thoughts of the wise, that they are futile."*
3. Colossians 2:8-10 - *See to it that no one takes you captive by philosophy and empty deceit, according to human tradition, according to the elemental spirits of the world, and not according to Christ. For in him the whole fullness of deity dwells bodily, and you have been filled in him, who is the head of all rule and authority.*
4. Joseph's wisdom and, more importantly, Christ's wisdom call us to carefully examine our lives so we are careful not to be taken captive in worldly philosophies, worldly ideas and thoughts that are raised against Christ
5. The problem is that it is easy to be captured by these worldly philosophies, Paul recognizes this in Colossians
6. So, when we see Christ's wisdom cast down the wisdom of the world, it calls us to be double vigilant to make sure we are following the wisdom of Christ and not the wisdom of the world
7. This calls for careful thought and prayer, and especially attention to the Scriptures which teach us true wisdom
8. As Paul tells us in I Corinthians 1, all wisdom must be rooted in Christ and must be rooted in the cross, anything that would find a root other than in Christ and the cross is rooted in the world and will be destroyed by Christ
9. So, are there any areas in your life that you have let worldly philosophies creep in?
 - a. Are there any areas of your life that you follow ideas and ideals that are not rooted firmly in Christ?
 - b. Worldly philosophies can be found in big areas of our life or in small areas that we aren't guarding as close, in either case, if you find worldly philosophies, cast them out because Christ has cast them down
 - c. We must be given to continual vigilance toward Christ's wisdom and thus away from worldly wisdom

E. We have understood the revelation of Christ, therefore we must declare God's purpose of grace and judgment

1. Joseph and Christ declared God's purpose, and we are called to participate in the continuing proclamation
2. The apostle John understood this, he says in I John 1:3-4 - *that which we have seen and heard we proclaim also to you, so that you too may have fellowship with us; and indeed our fellowship is with the Father and with his Son Jesus Christ. And we are writing these things so that our joy may be complete.*
3. What Christ had revealed to him he was going to reveal to others, when we understand the revelation of Christ we are called to participate in this chain, to continue Christ's proclamation of the purposes of God
4. Christ revealed the purposes of God - this was a once for all event as Christ came to earth as the perfect revelation of the Father but is also a continuing event, Christ continues His proclamation through us
5. *How then will they call on him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without someone preaching? And how are they to preach unless they are sent? As it is written, "How beautiful are the feet of those who preach the good news!"*