

## Faithful to the End

Genesis 50:22-26 CBC, Sunday AM, August 20, 2023

What comes to mind when you think of faithfulness? Steady, trustworthy, dependable—car, dog, can opener, longevity—McDonalds (what would happen to world if disappeared), bank, money in the bank, patterns, familiarity, growth; do you value faithfulness? Yes, but to what are we faithful? What sucks oxygen from faithfulness? used to think faithful with marriage/family/friends—increasingly smaller world as brokenness comes due to sexual desire, driven by desire for new and exciting, but also MY space/ME time—I do what I need to do in home/family/work, but NEED to get away--can't stand when you . . . I've tried to hold all the pieces together—can't—NEED to refresh, renewal, OR creativity, challenge—YOU can't define, I DO; this opens idea of faithfulness as restrictive, confining, feels like DEATH/wasted life (George Bailey stuck home in Bedford Falls w father's run-down business The Building and Loan while brother goes to college, gets married, and gets amazing job w her father) Perhaps don't value faithfulness OR perhaps deeper issues underlying; Faithfulness implies a livable world—right at front of that discussion lie questions of identity—who am I? how do I fit? What do I value? Do I just know these answers or where do I look to find? Leading to movie can't believe talking about—Barbie (childhood exposure involved Christians arguing about Barbie for figure, but we had some, most not b/c of expense), yet since July 21<sup>st</sup> opening, as of past Tuesday, film brought in 537.4 million at US box office surpassing Warner Bros. previous highest-growing domestic release 2008 film “The Dark Knight” at 536 million—crossed 1.2 billion mark globally, hitting 1 billion mark 2 weeks ago, only about 50 films in history (adjusted for inflation) have done—placed Greta Gerwig as highest grossing woman movie director in history Jordan Valinsky, CNN 8/16/23 don't plan to see it, but MUST not judge just movie, but must pay attention to snapshot of cultures values/questions—Barbie and Ken Go East of Eden Hannah Anderson CT 7/27/23, Barbieland and the Garden of Eden Anna Hoole Gospel Coalition 7/29/23 “Questions about gender and sexuality plague the evangelical church, from the SBC to the PCA. Books on the topic are proliferating. In that context, it's understandable that some folks see the new Barbie film as another volley in the gender wars. But Greta Gerwig's latest project is far too layered to be read through a literalist hermeneutic. Rather than offering a blind affirmation of feminism or a critique of patriarchy, the movie explores how we use ideology to bypass the messier work of growing as humans. The gender wars are not the plot so much as the setting. They shape the world in which Barbie and Ken pursue maturity.” In the pink plastic paradise of Barbieland, women can be anything: a CEO, the President, an Astronaut, a construction worker, a mother. Every day is perfect until Stereotypical Barbie (Margot Robbie) asks in the middle of a dance number, “Do you guys ever think about dying?” she seeks help from Weird Barbie, a guru-like outcast. In a scene that parallels *The Matrix*, Weird Barbie offers her a choice: She can either go back to non-reality, or she can move toward knowledge by taking on a quest in the Real World. Instead of a blue pill or a red pill, however, she offers Barbie a pink high heel or a Birkenstock sandal (one that will accommodate her now-flat feet). Even though Barbie wants to pick the high heel and return to a state of ignorance, various questions and challenges force her to leave Barbie Land in search of answers. Barbie's journey . . . is directed away from gender stereotypes and toward mature personhood [where] she learns to embrace her own imperfection. Ken's major struggle throughout the movie is one of identity: his entire personhood is defined by being Barbie's boyfriend. Early in the movie, the narrator states: “Barbie has a great day every day, but Ken only has a great day if Barbie looks at him.” *Ken: I just don't know who I am without you. Barbie: You're Ken. Ken: But it's 'Barbie and Ken'. There is no just 'Ken'. Barbie: Maybe it's time to discover who Ken is.* Barbie helps Ken realize he is enough (or “Kenough”, as the movie playfully puts it). Ken must work out his purpose and find himself rather than being defined by the relationships he is placed in. Eventually, Ken reckons with the roots of his discontent, which are less about social order and more about an abdication of self through posturing and performative identity. The movie tracks with Christine Emba's [recent observations](#) that modern men are in “a widespread identity crisis—as if they didn't know how to be.” This loss of self, she argues, is what fuels the popularity of [right-wing masculinity](#) gurus from [Jordan Peterson](#) to [Andrew Tate](#). Those voices seem to offer young men a path forward. That it so often trends toward misogyny, as Ken's own journey does, is only part of the point. As *Vox* critic (and former CT columnist) [Alissa Wilkinson notes](#), the movie is a kind of retelling of the Fall. In both Genesis and *Barbie*, a prototypical woman reaches for forbidden knowledge and then offers it to her male companion. Both are met by a loss of innocence and exiled from perfection. What do you do when faced w loss of innocence and exiled from perfection? we too want real, not fantasy—clear understanding of who we are and our purpose—roles, mission, how fit together—but scared of words like sexist, racist, intolerant, bigoted, or misogyny (contempt for, prejudice against women, objectifies woman) online Britannica continues, It is generally accepted that misogyny is a consequence of patriarchy (male-dominated society), and the term may be applied to certain individuals as well as larger systems, societies, or cultures; That's why these issues in the church need to be worked on carefully--Rick Warren—tip of iceberg when says, I'm here to free women to use their gifts—no one should want people used or abused (yet we do it all time even while being sensitive about it); Either mirror culture and follow Ken and Barbie more than realize, OR look to transcendent God and His eternal word; but another related issue w livable world/faithfulness is familiarity—following same movie theme, “The Longings Behind Pop Culture's Nostalgia Obsession” Brett McCracken 5/5/23 Gospel Coalition talks about nostalgia driving hit movies—Air, Chicago Bulls fandom and Jordan sneakers, Super Mario Bros. movie Nintendo

world, Tetris, Transformers, Hot Wheels, Play-Doh; All top ten highest-grossing movies of 2022 sequels or reboots including aging action movie franchise sequels, 80 yr. old Harrison Ford—**now read highlights from pages 2-3** So many issues here that cause upheaval to supports of faithfulness, leads to portrait of faithfulness as conclude life of Joseph; will see that **Faithfulness flourishes from a clear source of life leaving fruit extending beyond your life.**

### **I. Faithfulness flourishes. vv. 22-23**

<sup>22</sup> Now Joseph stayed in Egypt, he and his father's household, and Joseph lived one hundred and ten years.

Compare w **Gen. 37:1** father stayed/lived same word in Canaan, Joseph stayed Egypt—think about all the promises of God, themes of Genesis—land, seed, blessing—God's Blessing seen in **1. Permanence**--Father's lived in tents, he lived in palace—weather, boundaries, problems w permanence but your problems, work of setup, teardown—mailbox taken out of pot and put in concrete--lived 110 years, long, Abraham 175, Isaac, 180, Jacob 147, Joseph 110 years old—also life span of Joshua Josh. 24:29, Judges 2:8 Levi, Amram, Moses, Aaron after him lived longer, but still old—**17** when drug from Canaan, **93** years in Egypt; famine FAR in rear-view mirror; **30** when interpreted dream for Pharaoh, **37** when famine started, **39** when brothers came, given **17** years with father b/r died; last account we've had took place right after Jacob's death when Joseph **56**, means **54** years of putting down roots—**80** total for him in palace/high society of Egypt; came for relief, remain Joseph's lifetime and beyond; **gift to stay & flourish--not native Lancaster County, but here for longest period of life 26+** (didn't even notice horse which Gibsons noticed behind my house) my children know no other place (no attachment to NH, NJ other than winter trip); allows not only to collect, but remember (buy different furniture—more permanent, special b/c part of memory), places--relationships go farther/deeper—yes, pain, but also opportunity to get farther, deeper, to work through—when we away for covid, easier to form own opinions b/c not rubbing w each other; change slowly, but affected by who we rub with; **I Thess. 4:11-12**—faithful, dependable, consistent; **I Tim. 2:2-3** **2. Prominence** could speak of thriving through betrayal, injustice w Potiphar, Prison, then Palace saving Egypt and other nations giving Egypt honor through famine relief, then given honor wife Asenath, daughter of Potiphara priest from On Gen. 41:45, Pharaoh supportive of Joseph caring for family, burying father—remember entourage? **But here, 110 years seen as ideal age to live by Egyptians**—the gods have blessed you, Joseph; NO, testimony to them of blessing of God as Joseph faithfully represented true God Baldwin p. 220 for 93 yrs in Egypt; **Pr. 22:1, Tit. 2:9-10, Matt. 5:16** **3. Progeny** <sup>23</sup> Joseph saw the third generation of Ephraim's sons; also the sons of Machir, the son of Manasseh, were born on Joseph's knees. Either great or great grandchildren—room for both as boys born b/r Joseph 37; Boice sees parallel w Manasseh as contrary to Keil and Delitzsch who sees contrast in how presented; initially Joseph not comfortable w blessing inverted for sons, but see both sides blessed; Makir, perhaps most important clan of Manasseh (I Chr. 7:14-17, Josh. 17:1, Jdg. 5:14); perhaps Joseph adopted as own (Billhah for Rachel 30:3, Jacob w Joseph's 48:12), **but owned as own—close to them**; blessing from God—Job ends **Job 42:16-17, Ps. 128:5-6, Ps. 16:6**; think what this means! What does it take to live together—close; in society valuing individualism (don't even think of doing what parents do, people in area do, want to be ME), time of mobility—can move hundreds/thousands of miles, **don't forget God's gift of families!** Boice notes that French say that people who uprooted from family are mutated--being separated from family produces changes in one moved, not all of which are good—talking about things that uproot faithfulness, things standing in way of consistency, order, predictable—**move, easier to fall from parent's faith--worldview, values watered down as mix traditions, manners, appropriate—can lose opportunity to work through, meditate on, rethink IN presence of those who know you, be steady under pressure**; Boice, context of family, these standards are preserved and society is helped to remain stable p. 1258 Think given for Joseph—amazing to be so close w father's family when 93 years to feel ashamed of heritage, especially when felt betrayed & abandoned by them; **not good track record in family**--Abraham's 2 sons did not get along; Isaac 2 sons parted forever, Jacob's sons caused father much grief, HATED brother; Joseph hurt, lonely, but blessing of family helped reverse—**remember names?** **Gen. 41:51-52** Joseph began to forget his years of loneliness when wife, had children—to forgive, turn toward family was miracle--intentional—not only w testing, but also **Gen. 46:33-34**, seems that used Egyptians disdain to give them separate identity; but **remember 4 sermons on vv. 15-21** No, you can't—17 years after first offered forgiveness, they STILL didn't accept it! **Process of working through relationships much deeper than most of us willing to acknowledge as godly**; yet both Joseph and brothers needed something deeper than 3<sup>rd</sup> party—needed to see One larger than “wrong suffered” committed, or even desire to “fix it,” **hearts changed to see God's providential sovereignty**—you meant for evil, God meant for God—now, family larger than ever w children, grandchildren, great grandchildren to pull apart, they have an identity together; **Wenham** this scene brings not merely the Joseph story to its goal, but whole patriarchal history—“the ideal unity of the sons of Israel has been created.” P. 491 **Boice** reminds that Genesis book

of families—history of major families God is blessing, Adam, Noah, Abraham, etc. now ends w Joseph surrounded by his family; see faithfulness of Joseph flourishing w blessing of permanence, prominence, progeny—roots, not restless—living in face of others, under their scrutiny—with them, for them, not isolation **Applic. Are you faithful? Are you flourishing where planted?** Watch how define blessing, b/c it determines what strive for (or give up hope) we are divided in here—creative types that like to stay at edge of box or break box, steady types who work well in box; when look for blessing of permanence, look for box God defines. for Joseph, brothers, all movement forced (Joseph faithful, serving, learning, creating, working, flourishing in tents until sold, then did same w Potiphar, Prison, Palace, famine forced rest, Joseph's actions to test forced); remember, persecution moved early believers, thinking of Tima & Natalya uprooted—can have dreams, perhaps include moving (house, jobs, etc.), but first must be content living/serving where are; faithfulness not stale, full of creativity and ideas, but not just bright and cheery, includes what is necessary to grow, to live, to have purpose, to thrive in every circumstance INSIDE a box, even some injustices that might not be righted in your lifetime (THAT would be different than our WOKE culture calling us to spend all energy righting yesterday's wrongs); Are you thriving where you are? living under God and for God and by His strength—dependence and freedom as deal w changing roles, finances, self-centered goals—all put pressure on us along w rest of unknowns that matter to you; ie. VERY thankful for transmission help from Darren/Drew, but I want to know whether van make it 3 more years or whether have more control over finances before it dies to get another—wonder how long I'll live, parents, others aging—wonder what happens w kids; what don't we know about Joseph's pressures during these silent 54 years? He lived faithful & flourishing every day of 110 years—you can advance God's kingdom from where you are & flourish—are you? When look for blessing of family, be patient and look to God for definition; often this subject creates divide, potentially wrong focus—have/have not, success, failure, focus everything on relationships OR focus on few so don't get caught in drama—remember origin of families Ps. 68:5-6 God seeking relationship with us; love defined by His holy love of which we are able to be recipient through God's righteous wrath satisfied through death of Christ in our place I Jn. 3:1—so if orphaned, estranged—sometimes BECAUSE of the gospel Matt. 10:35-36, remember in people of God, find new mothers, brothers, sisters Matt. 12:48-50 NOT made up, tied to identity and purpose; know blessing of giving self to God and then toward those God draws to Himself and will find surrounded w family opportunities to father/mother, be fathered, mothered, sistered/brothered even as you see some of blessings had from perhaps broken natural family—be grateful to God for any of those blessings;

## II. Faithfulness shines a light on its source. vv. 24-25

Faithful to what? Pastor and teacher J. Hampton Keathley noted, Biblically speaking, faith and faithfulness stand to each other as root and fruit. <http://bible.org/seriespage/mark-14-faithfulness>, Copyright ©1996-2005 come to last spoken words of genesis (beginning)

### A. God is at the center of life and death. v. 24

<sup>24</sup> Joseph said to his brothers, word can mean relatives; perhaps older brothers dead before him; “I am about to die, but God will surely take care of you big deal; Talk more about death next week, but in face of death, focused on encouraging THEM? Much don't know, but KNOW God will take care of you; THIS at center/hope—allows him to think clearly in face of death (not dementia, not drugs to numb pain, not death focused like our society today—life stinks, depression, darkness; not self-focused on trauma of death (pain, scared, everyone in the room to care for me, lonely, don't leave me); not focused on spiritual world of Egypt—think of all pressure to look to Egypt norms, to assimilate—remember culture of death—all did to prepare them for afterlife; not just common citizen, but 2<sup>nd</sup> in command married to priest's daughter—think what 93 yrs. in culture would pressure to do to reality of God; what has changed in your life (opinions, values, media—subtle shifts OR not subtle) NO—God is focus allowing him to focus on comforting/encouraging brothers by reminding them of God's care and future action—God will surely take care of you and bring you up from this land to the land which He promised on oath to Abraham, to Isaac and to Jacob.” you are going to leave Egypt—how do you know, Joseph? Because I've been told—by whom? God, did He speak to you, No, but He spoke to my fathers, Abraham, Isaac, Jacob—they are dead! But mentioned together w regard to promises (covenant promises—blessing, seed, land) Gen. 24:7 Abraham to servant, Gen. 26:24-25 to Isaac, Isaac to Jacob Gen. 28:4, Gen. 46:4 Jacob to Joseph; God cared for them, Joseph saw/heard their trust in His care; take care of you Hebrew reads, to visit—Ross comments verb for visit speaks of “divine intervention for the sake of blessing or cursing—both took place in the exodus—word usually carries the connotation that “destinies would be changed by the visitation from on high.” P. 716 this is who God is, what He does! Word used in Gen. 21:1-2 God will change fortunes; word implies some need, deliverance needed—Joseph knew prediction persecution Gen. 15:13-14, don't know if last years of life showed

trouble ahead, but hope not in Egypt or own plans; fixed his gaze on God and what God would accomplish; future AFTER hardship; **Gen. 15:15-18** didn't have to see it all NOW (if Abraham could wait some 25 years for child, Isaac could trust w only two sons, Jacob w 12 and a mess—Joseph lives to see 3<sup>rd</sup> generation of both children, surrounded by brothers families, sees formation of a people; **Those to whom God is faithful become faithful** Sinclair Ferguson, Shepherd's Conference 2019 when life built trusting God's word, encourages those after him to trust God's future plan as did **father before him, Gen. 48:21**; **very important to catch significance of this trust**—2<sup>nd</sup> in Egypt—one w magicians of Egypt who would seek to mimic the signs of God through Moses—yet didn't demand own new revelation; listen to Calvin “But whence had he this great certainty, that he should be a witness and a surety of future redemption, except from his having been so taught by his father?” p. 491 do not read that God appeared to him, or an angel from heaven delivering message, but he was persuaded that Jacob was “divinely appointed teacher and prophet, who should transmit to his sons the covenant of salvation deposited with him; Joseph relies upon his testimony not less securely than if some vision had been presented to him, or he had seen angels descending to him from heaven: for unless the hearing of the word is sufficient for our faith, we deserve not that God, whom we then defraud of his honour, should condescend to deal with us: not that faith relies on human authority, but because it hears God speaking through the mouth of men, and by their external voice is drawn upwards; for what God pronounces through men, he seals on our hearts by his Spirit. Thus faith is built on not other foundation than God himself; and yet the preaching of men is not wanting in its claim of authority and reverence. This restraint is put upon the rash curiosity of those men, who, eagerly desiring visions, despise the ordinary ministry of the Church; as if it were absurd that God, who formerly showed himself to the fathers out of heaven, should send forth his voice out of the earth. But if they would reflect how gloriously he once descended to us in the person of his only-begotten Son, they would not so importunately desire that heaven should daily be opened unto them. But, not to insist upon these things; when the brethren saw that Joseph,--who in this respect was inferior to his fathers, as having been partaker of no oracle,--had been imbued by them with the doctrine of piety, so that he contended with a faith similar to theirs; they would at once be most ungrateful and malignant, if they rejected the participation of his grace.” Pp. 491-492

**Conclusion:** we live in day of skepticism; no past, create own identity, and yet all need a central point that grounds us, guides us; I close w quote from book that has shaped me since college. “**At the beginning . . . True greatness, true leadership, is achieved not by reducing men to one's service but in giving oneself in selfless service to them.**” . . . “**The true spiritual leader is concerned infinitely more with the service he can render God and his fellowmen than with the benefits and pleasures he can extract from life. He aims to put more into life than he takes out of it.**” . . . “**Let us once be fixed that a man's ambition is to fit into God's plan for him, and he has a North Star ever in sight to guide him steadily over any sea, however shoreless it seems. He has a compass that points true in the thickest fog and fiercest storm, and regardless of magnetic rocks.**” SD Gordon . . . **Count Zinzendorf** “I have one passion; it is He, He alone.” p. 20 *Spiritual Leadership* Oswald Sanders—**THIS describes the source of Joseph's faithfulness. This is the clear source of life driving Joseph's faithfulness. Faithfulness flourishes from a clear source of life leaving fruit extending beyond your life.** He trusted the word and works of God. Joseph's whole life said this—I'm secure, I belong—not just as favored son, but as forgotten one, betrayed one, reputation stolen, identity—**GOD WITH ME**; This **Humility, one's humble stance before the Lord is the virtue that produces faithfulness.** Shepherd's Conference, 2019. John MacArthur this kept him looking ahead, beyond his life, allowing him to serve his relatives and descendants best not by serving them, but by pointing them to the source of his faithfulness **I Thess. 4:13-18** Look here, be born again, and you will be faithful to Christ to the end

**Genesis 15:13-18** God said to Abram, “Know for certain that your descendants will be strangers in a land that is not theirs, where they will be enslaved and oppressed four hundred years. <sup>14</sup> “But I will also judge the nation whom they will serve, and afterward they will come out with many possessions. <sup>15</sup> “As for you, you shall go to your fathers in peace; you will be buried at a good old age. <sup>16</sup> “Then in the fourth generation they will return here, for the iniquity of the Amorite is not yet complete.” <sup>17</sup> It came about when the sun had set, that it was very dark, and behold, *there appeared* a smoking oven and a flaming torch which passed between these pieces. <sup>18</sup> On that day the LORD made a covenant with Abram, saying, “To your descendants I have given this land, From the river of Egypt as far as the great river, the river Euphrates:  
**Genesis 21:1-2** Then the LORD took note of Sarah as He had said, and the LORD did for Sarah as He had promised. <sup>2</sup> So Sarah conceived and bore a son to Abraham in his old age, at the appointed time of which God had spoken to him.  
**Genesis 24:7** “The LORD, the God of heaven, who took me from my father's house and from the land of my birth, and who spoke to me and who swore to me, saying, ‘To your descendants I will give this land,’ He will send His angel before you, and you will take a wife for my son from there.  
**Genesis 26:24-25** The LORD appeared to him the same night and said, “I am the God of your father Abraham; Do not fear, for I am with you. I will bless you, and multiply your descendants, For the sake of My servant Abraham.” <sup>25</sup> So he built an altar there and called upon the name of the LORD, and pitched his tent there; and there Isaac's servants dug a well.  
**Genesis 28:4** “May He also give you the blessing of Abraham, to you and to your descendants with you, that you may possess the land of your sojournings, which God gave to Abraham.”  
**Genesis 37:1** Now Jacob lived in the land where his father had sojourned, in the land of Canaan.  
**Genesis 41:51-52** Joseph named the firstborn Manasseh, “For,” *he said*, “God has made me forget all my trouble and all my father's household.” <sup>52</sup> He named the second Ephraim, “For,” *he said*, “God has made me fruitful in the land of my affliction.”  
**Genesis 46:4** “I will go down with you to Egypt, and I will also surely bring you up again; and Joseph will close your eyes.”  
**Genesis 48:21** Then Israel said to Joseph, “Behold, I am about to die, but God will be with you, and bring you back to the land of your fathers.  
**Genesis 46:33-34** “When Pharaoh calls you and says, ‘What is your occupation?’ <sup>34</sup> you shall say, ‘Your servants have been keepers of livestock from our youth even until now, both we and our fathers,’ that you may live in the land of Goshen; for every shepherd is loathsome to the Egyptians.”  
**Job 42:16-17** After this, Job lived 140 years, and saw his sons and his grandsons, four generations. <sup>17</sup> And Job died, an old man and full of days.  
**Psalms 16:6** The lines have fallen to me in pleasant places; Indeed, my heritage is beautiful to me.  
**Psalms 68:5-6** A father of the fatherless and a judge for the widows, Is God in His holy habitation. <sup>6</sup> God makes a home for the lonely; He leads out the prisoners into prosperity. Only the rebellious dwell in a parched land.  
**Psalms 128:5-6** The LORD bless you from Zion, And may you see the prosperity of Jerusalem all the days of your life. <sup>6</sup> Indeed, may you see your children's children. Peace be upon Israel!  
**Proverbs 22:1** A good name is to be more desired than great wealth, Favor is better than silver and gold.  
**Matthew 5:16** “Let your light shine before men in such a way that they may see your good works, and glorify your Father who is in heaven.  
**Matthew 10:35-36** “For I came to SET A MAN AGAINST HIS FATHER, AND A DAUGHTER AGAINST HER MOTHER, AND A DAUGHTER-IN-LAW AGAINST HER MOTHER-IN-LAW; <sup>36</sup> and A MAN'S ENEMIES WILL BE THE MEMBERS OF HIS HOUSEHOLD.  
**Matthew 12:48-50** But Jesus answered the one who was telling Him and said, “Who is My mother and who are My brothers?” <sup>49</sup> And stretching out His hand toward His disciples, He said, “Behold My mother and My brothers!” <sup>50</sup> “For whoever does the will of My Father who is in heaven, he is My brother and sister and mother.”  
**1 Thessalonians 4:11-12** and to make it your ambition to lead a quiet life and attend to your own business and work with your hands, just as we commanded you, <sup>12</sup> so that you will behave properly toward outsiders and not be in any need.  
**1 Thessalonians 4:13-18** But we do not want you to be uninformed, brethren, about those who are asleep, so that you will not grieve as do the rest who have no hope. <sup>14</sup> For if we believe that Jesus died and rose again, even so God will bring with Him those who have fallen asleep in Jesus. <sup>15</sup> For this we say to you by the word of the Lord, that we who are alive and remain until the coming of the Lord, will not precede those who have fallen asleep. <sup>16</sup> For the Lord Himself will descend from heaven with a shout, with the voice of *the* archangel and with the trumpet of God, and the dead in Christ will rise first. <sup>17</sup> Then we who are alive and remain will be caught up together with them in the clouds to meet the Lord in the air, and so we shall always be with the Lord. <sup>18</sup> Therefore comfort one another with these words.  
**1 Timothy 2:2-3** for kings and all who are in authority, so that we may lead a tranquil and quiet life in all godliness and dignity. <sup>3</sup> This is good and acceptable in the sight of God our Savior,  
**Titus 2:9-10** Urge bondslaves to be subject to their own masters in everything, to be well-pleasing, not argumentative, <sup>10</sup> not pilfering, but showing all good faith so that they will adorn the doctrine of God our Savior in every respect.  
**1 John 3:1** See how great a love the Father has bestowed on us, that we would be called children of God; and *such* we are. For this reason the world does not know us, because it did not know Him.