

CHRIST: The Rejected One Becomes The Savior [Acts 2.23, 36; 4.10-11]

Read Genesis 42-50 & Acts 2.23, 36; 4.10-11]

‘CHRIST IN GENESIS’: MAKING THE CONNECTIONS & SETTING THE CONTEXT

1/ We now come to the end of this brief summary/survey course of Genesis – which we have called CHRIST IN GENESIS. We have said from the beginning that it was not our purpose or intention to do any sort of detailed commentary on Genesis. Volumes and way too numerous lessons than we have available to us would have been required to do that, and others far more qualified than I have already done that. But what we have attempted to do is take the allotted number of weeks available to us in these Sunday School lessons and point out some of the most prominent ‘CHRIST-markers’ that are written into this first book of the Bible. These CHRIST-markers have pointed us to CHRIST who was to come in the fullness of time to fulfill all of God’s purposes for the Kingdom of God in the original creation and the promises of a Redeemer to reconcile and restore that Kingdom back to God in the New Creation [see **Ephesians 1.7-10; Colossians 1.15-20; Revelation 21-22** and **CHRIST: Creation to New Creation**].

2/ We have done this by referring to the New Testament interpretations of these Old Testament Scriptures that are realized and fulfilled in CHRIST and His Gospel. And we haven’t even begun to include all of those, but we have attempted to highlight some of the most obvious and prominent of those. We have repeatedly pointed to **1 Peter 3.11** in doing so because that Scripture explicitly tells us that it was “**the Spirit of Christ in them** (the Old Testament prophets and writers)” who was inspiring them to write of the CHRIST who was to come to fulfill them all [see **Luke 24.25-27, 32, 44-45; 2 Corinthians 1.20**].

3/ We have also attempted to include ALL the narrative of Genesis – even though that intention has required us to do some serious summarizing of rather large sections of the book; but we did want to preserve the contexts and make all the connections of the successive narratives to show how they all fit together in the *historical-redemptive progression* of the history and revelation of Scripture to promise and then deliver the Promised Redeemer first made especially in **Genesis 3.14-15**. As Yahweh says elsewhere about other events, He says in these events: “**The LORD of hosts has sworn: ‘As I have planned, so shall it be, and as I have purposed, so shall it stand’**” [Isaiah 14.24; 23.9; 37.26].

4/ So, with that, we will come now to the final section of Genesis in this lesson. We will give this brief summary of **Genesis 42-50** which is the continuation of [our last lesson from chs 37-41](#). In this lesson, we will see the fulfillment of how Joseph at least graphically illustrates, if not typifies, the sovereign purposes of God to save His people from death and preserve the Messianic nation and lineage *by the very one whom they had rejected and [if they had their way] ‘put to death.’* But God ‘**raised him up**’ and made him a ‘*savior*’ to ‘**keep them alive**’ and make them a nation to perpetuate the historical lineage until CHRIST would come to enact what was ‘pre-enacted’ in Joseph [see **Acts 2.23-24, 36; 3.25-26; 4.11; et. al.**]. In this way, Joseph is very much, and graphically, ‘pre-enacting’ the Gospel of CHRIST.

5/ Let’s remind ourselves: [1] they are in Egypt because Yahweh foretold Abraham they would be [ch **15.13-14**]; [2] and as Joseph will tell his brothers, “**God sent me before you to preserve life ... to preserve for you a remnant on earth, and to keep alive for you many survivors. So it was not you who sent me here, but God**” [ch **45.4-8**]; [3] and as Paul will interpret all these events in **Acts 13.16-23**: “**Men of Israel and you who fear God, listen. The God of this people Israel chose our fathers and made the people great during their stay in the land of Egypt ... Of this man’s offspring** [from Abraham to David ... via Joseph] **God has brought to Israel a Savior, Jesus, as He promised.**”

I / ch 42 | The brothers visit Egypt the first time to buy grain

1/ We already know that Yahweh has what we have been calling His ‘400-year plan’ for Israel: that they “**will be sojourners in a land that is not theirs and will be servants there, and they will be afflicted for four hundred years ... and afterward they shall come out with great possessions.**” And we have seen the first ‘act’ of that 400-year plan and drama enacted when “**God sent**” Joseph into Egypt to be

afflicted and then elevated to his position of authority and power “**to save**” the nation alive and give them time and space to multiply and grow into a great nation. We could also call this ‘sending Joseph’ phase Yahweh’s ‘20-year plan’ by comparing **chs 37.2; 41.46; 41.53-54**.

2/ Now, what Yahweh must do is to providentially arrange the historical-redemptive progression circumstances to get all the nation down to Egypt. He will accomplish this at the beginning of the seven years of famine [**ch 41.53-57**]. The famine was in the land of Canaan also; so Jacob tells his ten sons [excluding Joseph and Benjamin] to go to Egypt to buy grain so they can eat, live, and survive. They go.

3/ During the course of this first visit, they do, indeed, bow themselves before Joseph in subservience in fulfillment of the prescient, prophetic dream Yahweh had given him in **ch 37.1-11 [v 6]**. Joseph recognizes his brothers, but they do not recognize him [**vv 8-9**]. Joseph also remembers the dreams Yahweh gave him over twenty years before. Joseph devises a plan by which he will test his brothers’ honesty and integrity, whether they have sufficient conscience to be convicted of their wrong-doing against him [**vv 18-24**], and also to gain intelligence from them about whether his father, Jacob/Israel, is still alive. And also he wants to discern whether they harbor the same kind of resentment toward his younger brother, Benjamin, that they had toward him. He pretends to accuse them of being foreign spies coming down to Egypt to survey what weaknesses they might discover that they can take advantage of – perhaps even with an invasion [?]. Joseph learns that both Jacob and Benjamin are alive and well, so he ‘sells’ them the grain they had come for ... with one caveat: Simeon must remain in Egypt as a ‘hostage’ until they return with Benjamin, proving they are, in fact, telling the truth. He also returns all their purchase money to them by hiding it in their sacks of grain they take back to Canaan.

4/ By the way, there is another not-so-subtle CHRIST-marker in **vv 35-36**. When they discovered their purchase money in their grain sacks, Jacob/Israel cries out in desperate hopelessness: **“You have bereaved me of my children: Joseph is no more, and Simeon is no more, and now you would take Benjamin. All this has come against me! (‘All these things are against me!’ / KJV)** To which we would reply from a CHRIST-fulfilled Gospel promise: **“What then shall we say to these things? If God is for us, who can be against us? He who did not spare His own Son but gave Him up for us all, how will He not also with Him graciously give us all things? ... No, in all these things we are more than conquerors through Him who loved us!” [Romans 8.31-39].**

II / chs 43-44 | The brothers visit Egypt the second time – this time with Benjamin

1/ The famine persisted and grew worse in Canaan. They had run out of the food they brought back from the first purchasing visit. Jacob tells them they must return for more grain. The brothers remind Jacob that they cannot return – not only to get more grain, but also to reclaim Simeon – unless they take Benjamin with them. When Jacob/Israel digs in his heels and refuses to allow them to take Benjamin, Judah then offers to become ‘surety’ for the safety of Benjamin and the success of the food-fetching mission [**vv 1-10**] – much in the same way the later Lion of the Tribe of Judah, CHRIST, would become our ‘surety’ of the New Covenant to bring us all safely Home to the Father [**Hebrews 2.10; 7.22**].

2/ When Joseph sees Benjamin, he orders his servant to prepare a feast before them all. **The brothers bow before Joseph again [vv 26-28]**. Joseph is so overcome with emotions of compassion for Benjamin, he excuses himself from the room to go off by himself to weep in secrecy [**v 30**]. Joseph sat the brothers all in birth order [which amazed them and stirred their guilty consciences more], and as they were served, Benjamin received five times more in portions than the others.

3/ Then Joseph ‘sent them back home’ again, with yet another contrived ruse to bring them back before him one last time: he ordered his servant to place his special ‘silver cup’ in Benjamin’s sack. After they had gone a short distance on their way home, Joseph sent his servant to confront them yet again to accuse them of ‘stealing’ his silver cup. They were all brought back to face the Prime Minister of Egypt under this charge. The brothers had already offered that whoever was found in possession of the silver cup would die and the others would enter slavery to Joseph. Joseph agreed to those terms – except he counter-offered that the ‘innocent’ brothers could return home. The cup, of course, was found in Benjamin’s sack. Then

Judah showed his true integrity, character, and contrition. Upon this discovery, Judah pleaded with Joseph to allow him to fulfill the promise of 'surety' he had given to their father, Jacob/Israel [vv 14-34, especially 32-34]. Again, this is the same 'pledge of surety' CHRIST made to The Father when He was sent into our world to redeem us and bring us all safely Home to the Father [see John 17].

III / ch 45 | Joseph reveals himself to his brothers and promises to provide for their family

1/ Joseph makes the great 'reveal' to his brothers who had rejected him, planned to murder him, sold him into slavery in Egypt, and had been content to presume him to be dead. He ordered all the Egyptians out of the room. **"So no one stayed with him when Joseph made himself known to his brothers. And he wept aloud, so that the Egyptians heard it, and the household of Pharaoh heard it. And Joseph said to his brothers, 'I am Joseph! Is my father still alive?' But his brothers could not answer him, for they were dismayed at his presence."** Much like Israel of the CHRIST generation would do on the Day of Pentecost when they were convicted of their sin of crucifying their Messiah, **"cut to the heart, and said to Peter and the rest of the apostles, 'Brothers, what shall we do?'"** [Acts 2.37]. But Joseph assured them that **"God sent me before you to preserve life ... to preserve for you a remnant on earth, and to keep alive for you many survivors. So it was not you who sent me here, but God."** And this was **"by the determinate counsel and foreknowledge of God..."** [Acts 2.23 KJV] – both with CHRIST and with Joseph. God has exalted Joseph to this office and position of sovereignty in Egypt for this very purpose – to keep the nation alive and preserve them for Messianic posterity. **"Hurry and go up to my father and say to him, 'Thus says your son Joseph, "God has made me lord of all Egypt. Come down to me; do not tarry!"'"**

2/ So that's what they did. What a happy trip back home to Jacob/Israel! What hopes and prospects now for the 'salvation' of their family – and from Yahweh's perspective, for the perpetuity of the nation of Israel and the coming of the Messiah! **"So they went up out of Egypt and came to the land of Canaan to their father Jacob."**²⁶ **And they told him, 'Joseph is still alive, and he is ruler over all the land of Egypt.'** **And his heart became numb, for he did not believe them.**²⁷ **But when they told him all the words of Joseph, which he had said to them, and when he saw the wagons that Joseph had sent to carry him, the spirit of their father Jacob revived.**²⁸ **And Israel said, 'It is enough; Joseph my son is still alive. I will go and see him before I die'"** [vv 25-28].

IV / chs 46-47 | Jacob and their family go to Egypt and are settled in Goshen

1/ Yahweh appears to Jacob/Israel again to sanction his leaving the Promised Land to go to Egypt. He reiterated the same promises He had made to Jacob many years ago when He appeared to him as he was fleeing Esau on his way to Paddan-aram: **"And God spoke to Israel in visions of the night and said, 'Jacob, Jacob.' And he said, 'Here I am.'**³ **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.**⁴ **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."** [ch 46.2-4 / with ch 28.10-22]. The covenant promises given first to Abraham, then to Isaac, and then to Jacob ... and now being fulfilled through Joseph ... are being kept. Jacob is not giving up on the promise of the land inheritance because Yahweh is promising yet again that he will bring Jacob back to it. Although when Jacob/Israel is brought back to the Land, it will be for burial there [see chs 47.29-31; 49.28 – 50.14].

2/ Jacob/Israel set out from Beersheba with all the Israelite family. **"All his offspring he brought him into Egypt"** [ch 46.7]. Judah once again plays the part of the 'firstborn' representative of the family. Jacob sent Judah ahead of them to the place Joseph had appointed where they should settle – Goshen. Joseph rides his royal chariot to Goshen to meet them and be re-united with his father – who had lived all these 20+ years with the supposed bereavement of presuming his beloved, favorite son was dead. We can't even begin to imagine what a joyful reunion this was! **"[Joseph] presented himself to [Jacob] and fell on his neck and wept on his neck a good while. Israel said to Joseph, 'Now let me die, since I have seen your face and know that you are still alive!'"** [ch 46.28-30].

3/ Joseph had made all the suitable arrangements for them to settle and live in the fertile plains of Goshen which were most accommodating for their lifestyle of shepherding. It would also give them ample space and room to multiply and grow as a people and nation. Don't overlook the 'blessing' of the Abrahamic covenant promise in **ch 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.** This was not only the fulfillment of all the covenant promises Yahweh had made to Abraham that he would have **'offspring like the sands of the sea and stars of heaven,'** but it is also the very first Creation Mandate for the Kingdom of God. And by their settling and multiplying in Egypt, Yahweh is perpetuating the promise made to CHRIST through Abraham that **"in you all the nations of the earth will be blessed"** – though that promise would be fulfilled most fully and finally in the CHRIST who would come later **'in the fullness of time.'**

V / chs 48-50 | Jacob dies after blessing the 'fathers of the tribes of Israel' ... and so does Joseph after giving final instructions for the return of his bones to the Covenant-promised 'land'

1/ **ch 48** / Jacob/Israel is on his death-bed. Before he dies, he gives the covenant blessing to Joseph's two sons, Ephraim and Manasseh. They will also become 'tribes' of Israel. Sometimes in tribal genealogies to come, these two sons will replace Joseph and another of the original twelve tribes to preserve the number twelve. Israel passes on to these two sons of Joseph the same covenant blessing and promises that Yahweh had given to him in **ch 28.10-22.**

2/ **ch 49.1-27** / Jacob/Israel then calls his own sons to come before him. He blesses each one in order with a predictive future that is fitting for each [**ch 49.28**]. Each one is significant in its own right – but for the purposes of CHRIST IN GENESIS, we must pay special note to the blessing Israel gave to Judah in **ch 49.8-12** – Israel reveals the Divine plan that CHRIST, the King, would come from Judah: **"Judah, your brothers shall praise you; your hand shall be on the neck of your enemies; your father's sons shall bow down before you.⁹ Judah is a lion's cub; from the prey, my son, you have gone up. He stooped down; he crouched as a lion and as a lioness; who dares rouse him? ¹⁰ The scepter shall not depart from Judah, nor the ruler's staff from between his feet, until tribute comes to him; and to him shall be the obedience of the peoples."** This is a prophecy of Judah's royalty, sovereignty, preeminence, and Lordship over all his brothers – all of which would be fulfilled in CHRIST who would come from the tribe of Judah as the son of David, the King of all kings and Lord of all lords.

3/ **ch 49.28-33** / Jacob/Israel then gives final instructions for his burial back in the Promised Land, the covenant inheritance Yahweh had given them to possess. And, **"When Jacob finished commanding his sons, he drew up his feet into the bed and breathed his last and gathered to his people."**

4/ **ch 50.1-14** / Joseph carries out the wishes of Jacob/Israel. He petitions Pharaoh for permission to go in family caravan back to Canaan to bury his father. They do with great solemnity and fanfare.

5/ **ch 50.15-21** / Now that their father Jacob/Israel is dead, the brothers again fear for their lives. Will Joseph now take out his revenge on them? Once again, they come and bow before him with a message from their father – that Joseph will forgive them. But Joseph had already done so: **"Father, forgive them, for they know not what they do."** Then he re-affirmed yet again God's sovereign purposes for all they had done and all that had happened: **"As for you, you meant evil against me, but God meant it for good, to bring it about that many people should be kept alive, as they are today."** You might even call this statement **'the Romans 8.28 of the Old Testament.'**

6/ **ch 50.22-26** / Joseph also dies at 110 years old. But before he dies, he, too, gives instructions that they preserve his bones and carry him back to the covenant Promised Land Yahweh had given them for their inheritance. And so, when Yahweh's '400-year plan' had been fulfilled, He did, indeed, bring them back to Canaan – and they made sure to carry Joseph's bones with them [see **Exodus 12.40-41 & 13.19**].

This is the end of Genesis, but the Covenant plan of God goes onward to the New Creation in CHRIST, our Promised Redeemer!