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Genesis 45

(2019)

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Although I believe my aim is pure and God's will perfect this document is still the product of a human man, as to such I neither claim perfect knowledge or perfect understanding.

Genesis 45.

Topics.

- Joseph made himself known to his brothers and wept aloud.
- Joseph tells his brothers God sent him to preserve a remnant on earth.
- Joseph tells his brothers to go to his father and tell him he is alive.
- Joseph wept on Benjamin's neck and Benjamin wept on his neck.
- Pharaoh tells Joseph he will give his brothers families Egypt's best land.
- Joseph sends his brothers away with provisions for the journey.
- The brothers tell Jacob that Joseph is alive and he did not believe them.
- The difference between man's purposes and God's purposes.
- Nine reasons why Joseph can be seen as a type of Christ.

FOR INFORMATION: concerning people, places and the meaning of words see the title: "Map Locations and People of the Bible," and the title: "Bible Dictionary" on Website Menu.

The previous chapter: in chapter forty-four Joseph had his brother's sacks filled with money and his silver cup. Later his steward searched the sacks and found the cup in Benjamin's sack and so the brothers in deep agony returned to Joseph's house. Joseph said, "Benjamin will be his servant and the rest can go in peace." The chapter ended with Judah pleading with Joseph to let them return to their father with Benjamin and telling him that Jacob will die if they arrive without him.

GENESIS 45:1-3

Joseph Made Himself Known to His Brothers and Wept Aloud.

- **Genesis 45:1-3:** Then Joseph could not control himself before all those who stood by him. He cried, "Make everyone go out from me." So no one stayed with him when Joseph made himself known to his brothers. ²And he wept aloud, so that the Egyptians heard it, and the household of Pharaoh heard it. ³And 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.

Joseph's harsh treatment of his brothers was directed to test them to discover if they were the same fierce, cruel men as they were some twenty years ago. Joseph listened to Judah's powerfully emotional speech and was convinced of Judah's love for Benjamin and his father and that his father would die of grief should Benjamin not return to him. He saw that Judah was willing to sacrifice his life and family for a life of slavery so that Benjamin could go free and that his brothers were affectionately united one to another. After seeing these things, he was convinced that their characters were quite different to what they were some twenty years ago and was therefore so emotionally overpowered that he could no longer hold back his natural feelings of love that he had for them and for his family.

Cause every man to go out from me: (v1) Joseph commanded all the Egyptians and his servants that attended him and others to leave the room for the following four reasons:

1. So that there would be no emotional reason for him and his brothers to restrain themselves when he made himself known that he was the brother who years ago they had cruelly sold to be a slave.
2. Joseph did not want to have the Egyptians and his servants acquainted with the sin and guilt of his brothers, but desired to preserve their reputation by concealing their fault from them.
3. That he might maintain the honour and authority of his exalted Egyptian position as governor of the land, and not be seen by the Egyptians and his servants weeping with excessive tears and thereby loose his standing of a man of strong rule and authority.
4. It was not appropriate for a man of his grandeur, dignity and standing to be seen in such an extreme emotional uncontrolled passion of weeping.

Joseph may have succeeded in keeping the Egyptian and his servants from seeing him emotionally break down, but it probably mattered little since their cries of joyful weeping were so loud that they were heard by all those around them and it is certain that those that did hear reported it to others and in this way the whole affair of Joseph and his brothers weeping would have spread throughout the land, especially since Joseph was known by all and the second most powerful man in Egypt next to Pharaoh himself.

I am Joseph! (v3) Judah's great emotional appeal to Joseph in the previous chapter demonstrated to Joseph that his brothers did care for Benjamin and their father. This is what he was looking for throughout the whole account. Now that he has obtained proof that they had the right heart attitude toward Benjamin and his father he is ready to reveal himself to them and so without an Egyptian interpreter he speaks to them in their Hebrew language saying, "Is my father yet alive?" (v3), what a great shock this moment must have been to the brothers. It is easy to understand his brothers stunned silence and why they could not answer him (v3). This sudden revelation that the powerful Egyptian ruler, that stood before him was the brother they sold as a slave would have not only hit them like a thunderbolt, but also shocked their minds into instant confusion and bewilderment. His powerful presence would trouble and prick their conscience especially since they did not know whether his intentions were for them or against them. In these few moments they most likely stood in wonder and dread fearing that he might seek revenge upon them for their cruel treatment of him.

GENESIS 45:4-5

Joseph Tells His Brothers God Sent Him to Preserve Life.

- **Genesis 45:4-5:** So Joseph said to his brothers, "Come near to me, please." And they came near. And he said, "I am your brother, Joseph, whom you sold into Egypt. ⁵And now do not be distressed or angry (be not grieved, nor angry in KJV) with yourselves because you sold me here, for God sent me before you to preserve life.

Joseph perceives the anxiety and trepidation of his brothers, and understands that their fear stems from the guilt of the brutal way that they had treated him. To quickly calm and relieve them from all anxiety he says, "Do not be distressed, grieved or angry with yourselves because you sold me here, for God sent me before you to preserve life."

Ponder for a moment: previously there was an interpreter between Joseph and his brothers (Gen. 42:23), but now he is now speaking to them in their own Hebrew language and it is certain that he is now speaking to them in a warm tender manner. Imagine the immediate relief and peace that would have suddenly flowed over them in that moment. With one sentence all dread, trepidation and fear are removed and

replaced with peace and brotherly love. Joseph points out that what they meant for evil and under normal circumstance would have resulted in Joseph being a slave for the remainder of his life was overruled by God to not only save the life of the people of Egypt, but also save the Hebrew race. The fact Joseph tells his brothers not be grieved, distressed or angry with themselves (v5) for the cruel way in which they treated him does not mean that they should not repent of their offence against him, against their father and against God since repentance and godly sorrow was one of the goals that Joseph had in view in his mysterious, strange and harsh way in which he had treated them. It is a principal of the Bible that no sinner can be saved without being grieved and somewhat angry with themselves for their sins and their offenses before God.

Do not be grieved or distressed with yourselves: (v5) can also carry the following three ideas:

1. Do not reflect upon the fact that you sold me or punished yourselves for the wicked way you treated me. It is very common for those who have committed a horrendous crime to continually condemn and mentally beat themselves up with thoughts of condemning guilt even after they have been forgiven and saved.
2. Do not afflict, grieve or frustrate each other into anger by quarrelling with another who was to blame for their cruel treatment of him and for selling him as a slave.
3. In all Joseph actions toward his brothers he was seeking to discover if they had a right and proper heart attitude toward Benjamin and his father, part of this would mean that they show godly sorrow and true repentance for their past actions. This they did which means that the statement, "Do not be grieved, with yourselves," means, do not be overwhelmed with an excess of distress and sorrow so as to be swallowed up with grief. This example of Joseph teaches that we must do all we can to comfort those who are truly ashamed and sorry for their sins.

God sent me before you to preserve life: (v5) not only his brothers lives, but the lives of thousands of Egyptians and the lives of people from surrounding countries and the lives of the Hebrew race.

GENESIS 45:6-8

Joseph Tells His Brothers God Sent Him to Preserve a Remnant.

- **Genesis 45:6-8:** For the famine has been in the land these two years, and there are yet five years in which there will be neither plowing nor harvest. ⁷And God sent me before you to preserve for you a remnant on earth, and to keep alive for you many survivors. ⁸So it was not you who sent me here, but God. He has made me a father to Pharaoh, and lord of all his house and ruler over all the land of Egypt.

The statement, "for these two years," (v6) show that the sons of Jacob on their first trip to Egypt returned with a supply of grain that was sufficient for at least a year.

There are five years still remaining: (v6) which Joseph knew by the interpretation of his dreams and in these five years there will be neither ploughing nor harvest, which means there will be no tillage, sowing, reaping or gathering of the crops and fruits of the earth. The Egyptians would have known by Joseph's prediction that the Nile River would not overflow so it is possible that they may have tilled and sown some seed along certain parts of the banks of the Nile near the water.

God sent me before you to preserve for you a remnant on earth: (v7) meaning a surviving portion of their race that Jacob, the brothers and their children who are now only a handful people (seventy in all) (Gen. 46) would be sustained in this time of famine, and afterward abundantly

multiply as God has promised. Joseph's advancement saved the kingdom of Egypt, but God's primary goal in exalting Joseph was to preserve a small family of Hebrews to be His chosen people from who the promised Messiah the Christ would come.

God has made me a father to Pharaoh: (v8) meaning a protector of life to him. Had God not given Joseph the interpretation of the dreams, Pharaoh would never have exalted him, the famine would have come and no one would be prepared for it. In this scenario, most of the population of Egypt and surrounding nations would have died of starvation and it is almost certain Jacob's entire family (seventy in all) (Gen. 46) would have been erased from the face of the earth.

GENESIS 45:9-11

Joseph tells His Brothers to tell His Father that He is Alive.

- **Genesis 45:9-11:** 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. ¹⁰You shall dwell in the land of Goshen, and you shall be near me, you and your children and your children's children, and your flocks, your herds, and all that you have. ¹¹There I will provide for you, for there are yet five years of famine to come, so that you and your household, and all that you have, do not come to poverty.'

Following are two reasons Joseph would have said, "Hurry and go up to my father and say to him: (v9) and desired that they go as quickly as possible to their father in Canaan and why he also tells them to return as quickly as they are able.

1. After hearing of his father's great grief at losing him Joseph would have been very desirous that his father would know as soon as possible that he was alive and know that God had exalted him to the right hand side of Pharaoh and given him royal power and authority over all the land of Egypt so that his heart would be made glad by hearing the good news that he was alive and hearing of his great honour. There is no doubt Joseph knew this would bring an overwhelming joy to his aging father to have the first-born son of Rachel Jacob's wife who he loved back from the dead (or so it would seem).
2. Due to his vast duties as governor over all the land of Egypt Joseph himself could not go to his father and bring him to Egypt himself and therefore he desired that his brothers would bring him and his family to him as quickly as possible so that he could speedily relieve him from his struggles and take care of him and his family during the years of famine.

In the land of Goshen: (v10) is probably of Egyptian origin and therefore has no known Hebrew meaning, though some do suggest it may mean cultivated. It was a pasture land on the borders of Egypt and Arabia and in normal seasons watered by regular showers making it a very fertile land. It was the place in Egypt given to the Hebrews by the Pharaoh of Joseph (Gen. 45:9-10), and the land from which they later left Egypt at the time of the Exodus. It was located in the eastern Delta of the Nile. The sons of Jacob (Israel) who were living in Hebron, experienced a severe famine that lasted seven years.

Egypt was the only kingdom that was able to supply food and therefore the sons of Jacob (Israel) journeyed from Canaan to Egypt to buy food. In the second year of famine, Joseph, invited the sons of Israel to live in the land of Goshen the best land in the territory of Egypt. Jacob's family settled in the best land in Egypt in the country of Goshen suitable for crops and livestock. After the death of Joseph and those of his generation, the following generations of Israelites had multiplied in such vast numbers that the Egyptians feared potential assimilation or takeover so they enslaved the Israelites and took away their human rights. Approximately

four hundred and thirty years later God called Moses to lead the Israelites out of Egypt, from Goshen to Succoth the first resting place for the people of the Exodus. Later in history the land of Goshen became the district of Rameses. Goshen was also a town allotted to Judah in the hill country (Joshua 15:51).

- Then Joseph settled his father and his brothers and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded. (Genesis 47:11).
- The people of Israel journeyed from Rameses to Succoth, about six hundred thousand men on foot, besides women and children. (Exod. 12:37).
- They set out from Rameses in the first month, on the fifteenth day of the first month. On the day after the Passover, the people of Israel went out triumphantly in the sight of all the Egyptians, (Num. 33:3).
- The people of Israel set out from Rameses and camped at Succoth. (Num. 33:5).

There are yet five years of famine to come: (v11) this confirms the reality that had God not exalted Joseph to such a royal position of authority the Hebrew race would have vanished from the face of the earth. Israel/Jacob sent his sons the second time into Egypt because he could see that they had no hope of surviving if they could not buy grain from the storehouses of Egypt. Had Israel's small family perished we would have no Bible, no Saviour, no Gospel and no church.

GENESIS 45:12-15

Joseph Wept on Benjamin's Neck and Benjamin Wept on His Neck.

- **Genesis 45:12-15:** And now your eyes see, and the eyes of my brother Benjamin see, that it is my mouth that speaks to you. ¹³You must tell my father of all my honor in Egypt, and of all that you have seen. Hurry and bring my father down here." ¹⁴Then he fell upon his brother Benjamin's neck and wept, and Benjamin wept upon his neck. ¹⁵And he kissed all his brothers and wept upon them. After that his brothers talked with him.

The expression, "it is my mouth that speaks to you," means that he is speaking to them in their own Hebrew language, prior to revealing himself to them they did not know that Joseph understood them, for there was an interpreter between them (Gen. 42:23), but now that he has revealed himself to them he speaks directly to them in their own language.

He kissed Benjamin: (v14) first because he was his own brother by their mother Rachel and their father. With joyful tears Joseph flings himself on the neck of Benjamin and kisses him with an affectionate brotherly kiss, most likely on both sides of the neck and wept over him for joy that he was at last finally able to embrace him. Benjamin finally believing it was his big brother responds to Joseph in the same way, their love, their tears their joy was reciprocal. When Joseph and Benjamin had finished hugging, Joseph turns his attention toward his brothers and affectionately embraced each one in succession.

Now all the brothers fear and anxiety is replaced with comfort and joy and now relaxed they speak freely with him. This wonderfully beautiful scene ends with the kiss of full forgiveness and joyful family fellowship. By Joseph's actions, his forgiveness was demonstrated more fully than it could be by words and by his emotional display of affection all fear was instantly replaced by overwhelming joy.

GENESIS 45:16-20

Pharaoh tells Joseph He will give His Brothers Egypt's Best Land.

- **Genesis 45:16-20:** When the report was heard in Pharaoh's house, "Joseph's brothers have come," it pleased Pharaoh and his servants. ¹⁷And Pharaoh said to Joseph, "Say to your brothers, 'Do this: load your beasts and go back to the land of Canaan, ¹⁸and take your father and your households, and come to me, and I will give you the best of the land of Egypt, and you shall eat the fat of the land.' ¹⁹And you, Joseph, are commanded to say, 'Do this: take wagons from the land of Egypt for your little ones and for your wives, and bring your father, and come. ²⁰Have no concern for your goods, for the best of all the land of Egypt is yours.'

The news that Joseph's family had come to Egypt reached the ears of Pharaoh, and he invited them to come and settle in Egypt. The statement, "it pleased Pharaoh and his servants (v16) shines a brilliant spotlight upon the great respect the people had for Joseph. They highly esteemed him and looked forward with pleasure to meet his family and his nearest relatives. The Pharaoh recognized that Joseph by his wisdom and the influence of his God had saved, him, his family and the people of Egypt, so he in great gratitude is not only happy to give Joseph the best of the land of Egypt to save his family, but also tells him to give to his brother's provisions and cloths for the journey (v22) and as many wagons and beasts to pull them from Egypt to carry all his families' household goods for their journey down to Egypt.

You shall eat the fat of the land: (v18) meaning the best and the abundance that the land produces.

Have no concern for your goods: (v20) meaning don't worry about what they may have to leave behind or how they will feed their livestock because they will have the best and most fertile land of all Egypt to graze them on which was the land of Goshen. These actions evidence the good heart the Pharaoh had toward Joseph and his gratitude for Joseph's wise counsel in saving the kingdom of Egypt and its people.

GENESIS 45:21-24

Joseph Sends His Brothers Away with Provisions for the Journey.

- **Genesis 45:21-24:** The sons of Israel did so: and Joseph gave them wagons, according to the command of Pharaoh, and gave them provisions for the journey. ²²To each and all of them he gave a change of clothes, but to Benjamin he gave three hundred shekels of silver and five changes of clothes. ²³To his father he sent as follows: ten donkeys loaded with the good things of Egypt, and ten female donkeys loaded with grain, bread, and provision for his father on the journey. ²⁴Then he sent his brothers away, and as they departed, he said to them, "Do not quarrel on the way." (See that ye fall not out by the way in the KJV).

The brothers joyfully accept the hospitable invitation of Pharaoh, and set about the necessary arrangements for their journey. Joseph gave his brothers changes of clothing and provisions that they would need for the journey and then sent them on their way to Canaan.

Joseph gave Benjamin: (v22) the youngest brother and his true brother being both born of Rachel the wife of Jacob and women he loved three hundred shekels of silver and five changes of clothes to show his special affection of brotherly love he had toward him. Though Joseph in this way showed this greater love and affection for his mother's son it did not bring about any jealous feeling from his brothers as it may have had they not changed in character and loved Benjamin.

Joseph gave his father: (v23) ten donkeys loaded with the good things of Egypt, and ten female donkeys loaded with grain, bread, and provision. All these gifts would evidence to Israel that the Pharaoh of Egypt was for him and his family and not against him.

Do not quarrel on the way: (v24) (See that ye fall not out by the way in KJV). It is very likely Joseph may have feared that his brothers might try to place the blame for their cruel treatment of him on the one or two

brothers who were the chief leaders that brought about the evil events. Being aware that this was a possibility he warned them not to argue or quarrel with each other and having now forgiven them all, lays the obligation upon them, not to upbraid one another. For the following six reasons:

1. They are all brothers with the same father.
2. By quarrelling and arguing they bring shame upon their relationship to him and his forgiveness toward them.
3. They are all guilty and therefore instead of shifting blame or quarrelling with one another should consider themselves all guilty and do all they can to remain in peace and harmony with each other.
4. They are all equally forgiven by Joseph and by God, who they have all offended, and therefore should be ready to forgive one another.
5. They should remain one united force since they would be travelling through the land of Egypt where thieves may seek an opportunity to rob them of the abundance of food and provisions Pharaoh had given them.
6. They should behave in a harmonious way and act in a manner that the brings a good testimony to God, because many foreign eyes would be watching and observing them.

Envy and jealousies, verbally blaming and attacking others and aggressively defending self leads to confrontations that often end with disastrous consequences. This was no doubt one of the primary reasons Joseph cautioned his brothers not to contend with each other. A second reason the brothers may have endeavoured to shift the blame to the chief leaders of their crime against Joseph in an attempt to vindicate themselves would be the fact that Israel their father would soon discover the blatant lie that they had told him saying, "Joseph had been torn by wild animals." (Gen. 37:31-34). It is easy to imagine the tension and difficulty they would have had amongst themselves when they spoke about how they were going to explain to their father why they sold Joseph as a slave to the Ishmaelite's and why they told such a horrific and blatant lie.

GENESIS 45:25-28

The Brothers tell Jacob Joseph is Alive, He Did Not Believe Them.

- **Genesis 45:25-28:** So, they went up out of Egypt and came to the land of Canaan to their father Jacob. ²⁶And they told him, "Joseph is still alive, and he is ruler over all the land of Egypt." And his heart became numb, (Jacob's heart fainted in KJV) for he did not believe them. ²⁷But 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. ²⁸And Israel said, "It is enough; Joseph my son is still alive. I will go and see him before I die."

The brothers arrive in the land of Canaan and tell their father Joseph was alive upon hearing this amazing and what seemed to be unbelievable news Jacob's heart became numb (fainted in KJV) (v26).

Following are five reasons for this:

1. Jacob was crushed by the loss of the child who had taken the place of his beloved Rachel in his heart. He had only Benjamin left to fill this loss in his heart, therefore when he heard the news that Joseph was still alive, his mind could not open itself to receive such great and joyful news, and therefore its first effect was to greatly trouble him with a renewed sense of loss.

2. The news that the brothers had to share with their father was so amazing that they most likely told Israel that Joseph was alive without any preamble, introduction and explanation and upon hearing Joseph name and the sudden news that he was alive instantaneously raised all kinds of confusing emotions and strong perplexing and bewildering thoughts that were so powerful that they threw him into heartfelt shock that he stumbled and felt faint.
3. Though it was desirable, it was too great and the news too good to be true and utterly unexpected that he did not know what to think, say or believe about it. As a result, there was an enormous conflict of passions within him, that he could not calm himself, or make sense of it within himself about it. What would also add to his struggle in believing them was the fact that it was contrary to what his sons had told him about his death some twenty years ago. For these reasons it is very likely that when they mentioned his name, he felt faint and giddy for a little while.
4. Israel's sons had told him that Joseph had been torn by wild beasts and he handled Joseph coat of many colours covered in animal blood, so he was for a moment in time as one trapped between hope and fear, joy and sorrow.
5. At this time Jacob would have had great fears that his sons may not return home, so it would have been enormous joy for him to not only see that Benjamin who he deeply loved had arrived safely home, but also see that all the ten brothers had also safely come home. Now to hear that Joseph was also alive was such good news that it at first seemed too good to be true and therefore he was emotionally overwhelmed for as much as everything in him wants to believe it, his first response was not to.

This is a natural human response in these circumstances, for the following reasons, should he take their word for it the joy he would feel would be beyond any joy we could imagine, but should he open himself to this joy and it proves to be untrue the deep hurt would be equally painful. It a response that stems from protecting oneself from emotional and heartfelt pain and sorrow. When they recited the words, Joseph told them to speak and he saw the wagons, the provisions and all the other gifts Pharaoh had sent the brothers home with, his doubts were removed and he believed his brothers report of Joseph.

After seeing these proofs and being led to the conviction that what his sons were saying must be true his numbed emotions were replaced with excited joy. His only thought was to go to Egypt and see Joseph before he died.

Second dream fulfilled: the second dream of Joseph is now about to receive its fulfilment all eleven brothers and their father travel to Egypt to meet Joseph were upon their arrival they bow down before him (in the sense that he is superior to them and the protector of them) perfectly fulfilling his second dream.

- Behold, I have dreamed another dream. Behold, the sun, the moon, and eleven stars were bowing down to me." (Gen. 37:9).
- Joseph prepared his chariot and went up to meet Israel his father in Goshen. He presented himself to him and fell on his neck and wept on his neck a good while. (Gen. 46:29).
- Joseph settled his father and his brothers and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded. ¹²And Joseph provided his father, his brothers, and all his father's household with food, according to the number of their dependents. (Gen. 47:11-12).
- Israel settled in the land of Egypt, in the land of Goshen and they gained possessions in it, and were fruitful and multiplied greatly and Jacob lived in the land of Egypt seventeen years. (Gen. 47:27-28).

THE DIFFERENCE BETWEEN MAN'S PURPOSES AND GOD'S PURPOSES

The brothers put Joseph in the pit, and he became ruler of Egypt, they grieved their father's life for twenty-two long years and Joseph's dreams came true and all their wickedness brought about the fulfilment of God's purpose. In this story we see the difference between man's purposes and God's purposes Joseph's only thought was to provide food and temporary shelter for his family during the remaining five years of famine. Neither he nor they could know that this was the continuing fulfilment of the covenant God made with Abraham and that the bringing of them into the land of Egypt was to mould Jacob's family into a nation that God would call His chosen people. Joseph vision went as far as saving his family through the years of famine and Joseph family travelled to Egypt to be saved from the famine, but God's purposes for saving Joseph and his family did not end when the famine passed, but continues even to this day. From Egypt Jacob's family became a nation and from this nation came the prophets, the scrolls of the Bible, the law and the Messiah the Saviour of the world and the Good News of the Gospel that is being spread amongst all nations of the world even today. Had Joseph not been raised to the right hand side of Pharaoh, two things are certain, firstly, Pharaoh would have exalted a powerful Egyptian ruler to govern the land, secondly, this ruler would have had no concern for the small Hebrew family in the land of Canaan (seventy in all) (Gen. 46), and thirdly, the Hebrew race being so small would more than likely have not survived the famine. This means that today we would not have the Bible, the Messiah the Christ, the Gospel and the glorious Hope of eternal life in everlasting glory. Man records the history of Joseph void of God; secular history ignores the dreams and God's sovereign and divine hand bringing about His plans and purposes despite the wickedness of the brothers. In contrast to this the Bible presents the history of Joseph from heavens viewpoint. Though Joseph, his brothers and family were ignorant of God's eternal plan their ignorance and evil ways did not hinder it from coming to pass, in fact all their wickedness work together to bring it to pass.

NINE REASONS WHY JOSEPH CAN BE SEEN AS A TYPE OF CHRIST

1. Joseph shed tears of tenderness and strong affection toward his brothers behind closed doors, likewise Christ makes himself and his loving-kindness known to his people out of the sight and hearing of the world.
2. Joseph said to his brothers, "be not afraid, fear not I will save you," and he provided all the necessary provisions that they would need as they journey through Egypt to him. These statements coming from a man of Joseph royal standing would humble his brothers especially when their conscience convicted them of their sin. Likewise, Jesus not only, tells his brothers and sisters in his family, "not to fear or be afraid," and they are humbled, but he also provides all that is needed (love, mercy, grace and forgiveness etc.), for their salvation as they journey through this world toward him.
3. Joseph fully conscious of the sin his brothers had committed against him, tests his brothers to see if they had a true heart toward him and his father and if so, he will save them. Likewise, Jesus tests those in his family to see if they have a true heart of love and faith toward him and his heavenly Father and if so, he will save them.
4. The brothers grieved over the way they had treated Joseph and were willing to do all that was needed to make it right, (as much as humanly possible) by doing all they could to protect Joseph and save their father from further hurt and emotional pain. Likewise, sinners must grieve over their sins before God and the Lord Jesus Christ and be willing to

do all that they can to make any wrong right (as much as humanly possible) by doing all they can to heal a hurt they may have caused or correct a wrong they may have done.

5. Joseph manifested himself as a brother and a friend to those who once were his despisers and his enemies and assures them of his love and the riches of his grace to save and protect them. Likewise, Jesus manifests himself as a brother and a friend to those who were once his despisers and enemies and assures them of his love and the riches of his grace to save and keep them.
6. Joseph commands his brothers to lay aside envy, anger, malice, and strife, and to live in peace with each other. Likewise, Jesus commands those in his family to love their neighbour as themselves and do all they can to live in peace.
7. Joseph supplied all that was needful to bring his family home to himself so that where he was, they would also be. Likewise, Jesus supplies all that is needful (i.e., love, mercy, grace, forgiveness etc.), to bring his family home to himself so that where he is, they will also be.
8. When Joseph sent for his people, many for a time may have felt some doubts and fears, but from need and the thought of seeing his royal glory and grandeur and of being with him motivated them to trust him and leave their homeland and pack up all their worldly goods to go to see him. Likewise, when Jesus calls for his people, many for a time may feel some doubts and fears, but from need for salvation and the thought of seeing his royal glory and grandeur and of being with him motivates them to trust him and put his Kingdom before their own and his will before all their worldly goods.
9. Despite how bad Joseph's brothers had treated him, when he saw their repentant and good heart, he turned it all around for their good. Likewise, despite what sin a sinner may have committed or done against Christ if they come to him with honest repentance, he will turn their life around for good.

As the founder of Bible House of Grace, I would like to thank the many Christian scholars, commentators and theologians who have gone before me, and the many today, who have freely made available their works to enhance the knowledge of the Bible to all people worldwide. It is only with the help of these faithful writers that much of Bible House of Grace exists as it does today.