

Joseph 01 - To Save Many - Genesis 50:20-21 - 2017-04-23

Call to Worship: Psalm 106:48

Scripture Reading: Acts 3:1-21

Sermon: "To Save Many" Genesis 50:20-21

Benediction: Psalm 106:47

INTRODUCTION

TEXT

Genesis 50:20-21 But as for you, you meant evil against me; but God meant it for good, in order to bring it about as it is this day, to save many people alive. (21) Now therefore, do not be afraid; I will provide for you and your little ones." And he comforted them and spoke kindly to them.

BODY

- I. When You Study Joseph, You Are Studying the Sin of Man
 - A. Joseph's brothers meant evil against him
 1. this is what you are like by nature
 - B. The Jews in the time of Jesus meant evil against Him
 1. this is what you are like by nature
 - C. You in your time meant evil against God and man

When you study Joseph, you are studying the sin of man

- II. When You Study Joseph, You Are Studying Salvation from God
 - A. God means good for His people
 1. Chapter 3 paragraph 1 God hath decreed in himself, from all eternity, by the most wise and holy counsel of his own will, freely and unchangeably, all things, whatsoever comes to pass
 - B. God brings about that good for His people's salvation
 1. Chapter 3 paragraph 1 God hath decreed in himself, from all eternity, by the most wise and holy counsel of his own will, freely and unchangeably, all things, whatsoever comes to pass . . . in which appears his wisdom in disposing all things, and **power and faithfulness in accomplishing his decree.**
 2. through Joseph
 3. through Jesus Christ

When you study Joseph, you are studying the sin of man

When you study Joseph, you are studying salvation from God

III. When You Study Joseph, You Are Studying Comfort in Christ

- A. Those who were with Joseph were comforted
 - 1. though they were in Egypt
 - 2. yet they were with Joseph
 - 3. Joseph would provide for them
 - 4. Joseph would provide for their little ones
- B. We who are with Jesus Christ are comforted
 - 1. though we are in this world
 - 2. yet we are with Jesus Christ
 - 3. Jesus Christ will provide for us
 - 4. Jesus Christ will provide for our little ones

IV. When You Study Joseph, You Are Studying Christ in Type

- A. See this taught by our Lord Jesus
 - 1. John 3:14-15 And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, (15) that whoever believes in Him should not perish but have eternal life.
- B. See this taught by Paul
 - 1. 1 Corinthians 10:1-4 Moreover, brethren, I do not want you to be unaware that all our fathers were under the cloud, all passed through the sea, (2) all were baptized into Moses in the cloud and in the sea, (3) all ate the same spiritual food, (4) and all drank the same spiritual drink. For they drank of that spiritual Rock that followed them, and that Rock was Christ.
 - 2. Why do we say “type”?
 - a) Romans 5:14 Nevertheless death reigned from Adam to Moses, even over those who had not sinned according to the likeness of the transgression of Adam, who is a **type** of Him who was to come.
 - b) explain concept
- C. Joseph as a type of Christ?
 - 1. JFB: He gave them the strongest assurances of his forgiveness and thereby gave both a beautiful trait of his own pious character, as well as **appeared an eminent type of the Savior.**
 - 2. Benjamin Keach: An illated or inferred Type is that which is consequentially gathered to be such by Interpreters . . . agreeable to the Analogy of Faith, for example Joseph.
 - 3. John Calvin: He [Christ] is Isaac, the beloved Son of the Father who was offered as a sacrifice, but nevertheless did not succumb to the power of death. He is Jacob the watchful shepherd, who has such great care for the sheep which he guards. **He is the good and compassionate brother Joseph, who in his glory was not ashamed to acknowledge his brothers, however lowly and abject their condition.** He is the great sacrificer and bishop Melchizedek, who has offered an eternal sacrifice once for all. He is the sovereign lawgiver Moses, writing his law

on the tables of our hearts by his Spirit. He is the faithful captain and guide Joshua, to lead us to the Promised Land. He is the victorious and noble king David, bringing by his hand all rebellious power to subjection. He is the magnificent and triumphant king Solomon, governing his kingdom in peace and prosperity. He is the strong and powerful Samson, who by his death has overwhelmed all his enemies.

D. So, I intend to preach Christ to you these next few sessions, from the history of Joseph, as a type of Jesus Christ

CONCLUSION

When you study Joseph, you are studying the sin of man
When you study Joseph, you are studying the salvation from God
When you study Joseph, you are studying comfort in Christ
When you study Joseph, you are studying Christ in Type.

Genesis 50:20-21 But as for you, you meant evil against me; but God meant it for good, in order to bring it about as it is this day, to save many people alive. (21) Now therefore, do not be afraid; I will provide for you and your little ones." And he comforted them and spoke kindly to them.

God's people initially mean to do evil, even against God's servant

God means everything that will happen to save

all that the bible contains

every providence in this life

all that is to be done for the saving of His people is decreed (as everything else, also)

Do not be afraid - the Lord provides

This promise is for you and your children

Be comforted

Do not be afraid, for am I in the place of God?

Henry:

He extenuates their fault, from the consideration of the great good which God wonderfully brought out of it, which, though it should not make them the less sorry for their sin, yet might make him the more willing to forgive it

JRY:

Part of seeing God's purpose in men's evil deeds is seeing that when people who have sinned against us repent, we are ready to forgive.

But as for you, you meant evil against me; but God meant it for good, in order to bring it about as it is this day, to save many people alive.

Calvin:

He says, in fact, by his action, "Since God has deposited your life with me, I should be engaged in war against him, if I were not to be the faithful dispenser of the grace which he had committed to my hands."

This truly must be generally agreed, that nothing is done without his will; because he both governs the counsels of men, and sways their wills and turns their efforts at his pleasure, and regulates all events: but if men undertake anything right and just, he so actuates and moves them inwardly by his Spirit, that whatever is good in them, may justly be said to be received from him: but if Satan and ungodly men rage, he acts by their hands in such an inexpressible manner, that the wickedness of the deed belongs to them, and the blame of it is imputed to them. For they are not induced to sin, as the

faithful are to act aright, by the impulse of the Spirit, but they are the authors of their own evil, and follow Satan as their leader.

Joseph renders his office subservient to the design of God's providence; and this sobriety is always to be cultivated, that every one may behold, by faith, God from on high holding the helm of the government of the world, and may keep himself within the bounds of his vocation; and even, being admonished by the secret judgments of God, may descend into himself, and exhort himself to the discharge of his duty: and if the reason of this does not immediately appear, we must still take care that we do not fly in confused and erratic circuits, as fanatical men are wont to do.

Poole:

God altereth the property, as of his people's sufferings, which in themselves are the fruit of sin and a piece of the curse, so of their misdoings, which also he turns to the best unto them and others; according to that sweetest text, Rom_8:28.

Henry:

He extenuates their fault, from the consideration of the great good which God wonderfully brought out of it, which, though it should not make them the less sorry for their sin, yet might make him the more willing to forgive it

God often brings good out of evil, and promotes the designs of his providence even by the sins of men; not that he is the author of sin, far be it from us to think so; but his infinite wisdom so overrules events, and directs the chain of them, that, in the issue, that ends in his praise which in its own nature had a direct tendency to his dishonour; as the putting of Christ to death, Act_2:23. This does not make sin the less sinful, nor sinners the less punishable, but it redounds greatly to the glory of God's wisdom.

See what an excellent spirit Joseph was of, and learn of him to render good for evil. Those we love and forgive we must not only do well for but speak kindly to.

Gill:

he designed good should come by it, and he brought good out of it: this shows that this action, which was sinful in itself, fell under the decree of God, or was the object of it, and that there was a concurrence of providence in it; not that God was the author of sin, which neither his decree about it, nor the concurrence of providence with the action as such supposes; he leaving the sinner wholly to his own will in it, and having no concern in the ataxy or disorder of it, but in the issue, through his infinite wisdom, causes it to work for good

the sin of the Jews in crucifying Christ, which, notwithstanding the determinate counsel of God, they most freely performed, was what wrought about the greatest good, the salvation of men.

Hawker:

Nothing can be more satisfactory in proof of a work of grace in the heart, than when believers pass by second causes to keep in view the LORD'S hand in all appointments.

Lawson:

God is the great avenger of sin. . . Yet this prerogative is usurped by every man who gives indulgence to an unforgiving spirit.

1 Peter 2:21-23 For to this you were called, because Christ also suffered for us, leaving us an example, that you should follow His steps: (22) "WHO COMMITTED NO SIN, NOR WAS DECEIT FOUND IN HIS MOUTH"; (23) who, when He was reviled, did not revile in return; when He suffered, He did not threaten, but committed Himself to Him who judges righteously;

God's views were thoughts of mercy and kindness, both to himself and to his brethren

When you meet with injuries, consider what may be the intention of Providence in suffering you to meet with bad treatment. Your enemies intend ill, but surely God intends no ill to any of those who trust in Him.

Have we not likewise reason to be amazed at the depths of the Divine counsels in overruling the wickedness of Jacob's house for the preservation of that family out of which the Redeemer of mankind was to spring?

the Christ was to come out of Judah and Pharez, and therefore it was necessary that they should not perish by hunger; and that to save them alive Joseph should be sent into Egypt.

Do you say that you forgive those who have offended you? You say well; but how do you verify your words? Are you ready to perform offices of charity and kindness to them?

Joseph was equally ready at promising and performing

JFB:

He gave them the strongest assurances of his forgiveness and thereby gave both a beautiful trait of his own pious character, as well as **appeared an eminent type of the Savior.**

JRY:

No matter what evil people do to Christ or to His saints, they cannot do anything that is not what God has decreed for the salvation of His people.

What is God doing up there? He is saving!

Joseph forgave his brothers their dreadful sin against him, because he saw it as God's work of salvation. How much more does the Lord Jesus forgive His brothers, seeing their sin is part of God's work of salvation.

