Jesus Christ in the Old Testament

(Part 7 – Joseph's Rejection – A Type of Christ)

(Genesis 37-50; Acts 7:9-19)

8/18/2013

See Acts 7 (The Sermon of Stephen)

Stephen, a man filled with the Holy Spirit (Acts 6:5; 6:10, 15; 7:55), preaches one of the boldest sermons recorded in the Bible. His Theme: "Ye do always resist the Holy Ghost: as your father did, so do ye." (Acts 7:51)

NOTE: **Joseph (7:9-19)**, Moses (7:20-43), and Jesus ("the Just One" - v. 52) all have this in common (and Stephen points it out) -- they were all rejected by Israel!

- Joseph - sold into slavery by his brothers (v. 9)
- Moses - misunderstood (v. 25), rejected (v. 27)
- Jesus - betrayed and murdered (v. 52)

Summary of the Story of Joseph (The one rejected would become the one received):

Joseph's Rejection (37-40)

Joseph's Promotion (41-44)

Joseph's Reception (45-50)

JOSEPH – A TYPE OF CHRIST (Gen. Chs. 37-50)

Joseph's life has many parallels (comparisons) to be found in Christ:

Parallels in Relation to the Fathers

Joseph	Jesus
• Loved by his father (Gen. 37:3) • Sent to his brethren (37:13)	• My Beloved Son (Matt. 3:17) • I will send my Beloved Son (Luke 20:13)

Parallels in his Rejection by the Brothers

Joseph	Jesus
• Hated by his brethren (Gen. 37:4-5) • Not believed (Gen. 37:5) • Shalt thou indeed reign over us? (Gen. 37:8) • Envied (Gen. 37:11) Conspired against him (Gen. 37:18) • Stripped (Gen. 37:23) • Twenty pieces of silver (Gen. 37:28)	• Hated without a cause (Jn. 15:25) • Neither did His brethren believe in Him (Jn. 7:5) • We will not have this man (Luke 9:14) • Delivered for envy (Mk. 15:10) • Took counsel against Him (Matt. 27:1; Jn. 11:53) • They stripped Him (Matt. 27:28) • Thirty pieces of silver (Matt. 26:15; 27:9)

Parallels in his Reception by the Egyptians

Joseph	Jesus
• Into Egypt (Gen. 37:36) • The Lord with Joseph (Gen. 39:2,21) • The Lord made all to prosper in his hand (Gen. 39:3) • All put into His hand (Gen. 39:4,8) • A man in whom the Spirit of God is (Gen. 41:38) • Bow the knee (Gen. 41:43) • Thirty years old (Gen. 41:46)	• Out of Egypt…called my Son (Matt.2:14-15) • The Father is with Me. (John 16:32) • The pleasure of the Lord shall prosper in His hand (Isa. 53:10) • Hath given all things into His hand (John 3:35) • Anointed with the Holy Spirit and power (Acts 10:38) • That in the name of Jesus every knee should bow (Phil. 2:10) • About thirty years of age (Luke 3:23)

Parallels in his Restoration to his Family

Joseph	Jesus
• They knew him not (Gen. 42:8) • Joseph made himself known (Gen. 45:1) • At the second time he made himself known (Acts 7:13) • I am Joseph your brother whom ye sold (Gen. 45:4) • Not you … but God (Gen. 45:8) • God meant it unto good … to save much people alive (Gen. 50:20)	• The world knew Him not … His own received Him not (Jn. 1:10-11) • Their eyes were opened, and they knew Him (Luke 24:31) • They shall look upon Me whom they have pierced (Zech. 12:10) • I am Jesus whom thou persecutest (Acts 9:5) • By the determinate counsel and foreknowledge of God (Acts 2:23) • In bringing many sons unto glory (Heb. 2:10)

Why would anyone reject Jesus Christ?

Why would anyone reject the one who:

- **Lived a consistently perfect life?** (Heb. 7:26)
- **Is meek and lowly and offers rest to your soul?** (Mt. 11:29)
- **Loves you and is not willing that anyone perish?** (2 Pet. 3:9)
- **Promises blessing to all who trust in Him?** (Ps. 34:8)
- **Genuinely cares for you and has your best interest in mind?** (1 Pet. 5:7)
- **Offers only good things and withholds nothing good from us?** (Ps. 84:11)
- **Gives peace and not calamity?** (Jer. 29:11)

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(Selected Scriptures)
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Examples of Christ Rejecters:

Isa 53:3 He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.

See: Acts 7:

Jesus appears in different ways in the O.T.

As we study Christ in the O.T. Hebrew Scriptures, we will find Him **directly appearing** as we did with people like Abraham seeing Yahweh (Gen.18:1)

We will also find **statements** which directly refer to Jesus Christ, the Son of God in the O.T.

> Psalm 2:12 – "Kiss the Son, lest He be angry and ye perish from the way, when His wrath is kindled but a little. Blessed are all they that put their trust in him.
>
> Prov. 30:4 – "Who hath established all the ends of the earth? What is His name, and what is His son's name, if thou canst tell."
>
> Daniel 3:25 – "The form of the fourth is like the Son of God" (Nebuchadnezzar clearly saw a divine being who appeared different than the other three men in the furnace).

We will also discover Christ in the form of **Types** as we saw in Isaac's sacrifice being a type of Christ; Or the Passover Lamb being a type of Christ.

William B. Hallman has made the following observations regarding types in the Bible:

1. **Definition:** A type is a divinely appointed illustration of a Scriptural Truth; a shadow of the substance (Col. 2:17; Heb. 10:1).

2. **The word "type" is derived from the Greek word "tupos" and it occurs some 16 times in the N.T.** It is translated in the A.V. by "print" (Jn. 20:25); "figure" (Acts 7:43; Rom. 5:14); "pattern" (Tit. 2:7; Heb. 8:5); "fashion" (Acts 7:44); "manner" (Acts 23:25); "form" (Rom. 6:17; "example" (1 Cor., 10:6,11; Phil. 3:17). The general idea is that of "likeness".

The Greek word "tupos" means "a die" (as something struck). It is derived from the Greek verb "to hammer". By implication it came to mean a stamp, and from this by analysis it was used for a shape, a style or resemblance. It may have, therefore, the sense of a model or standard; the mark or impression of something; or a figure or representation of something to come. In the Bible a type may be a person, a thing, or event, so fashioned as to resemble another – the antitype is the thing it resembles.

Three other N.T. words are considered by many to have much the same meaning: (1) "Shadow" (skia) Heb. 10:1; (2) "parable" (parabole) Heb. 9:9; and (3) "copy" or "pattern" (hupodeigma) Heb. 9:23.

3. Two extremes must be guarded against in studying O.T. Typology:

(1) The tendency to confine it only to those types so spoken of in the N.T. This procedure assumes that the N.T. exhausted the types of the O.T., whereas they but give the key to the study of O.T. types.

(2) The other extreme is found in certain of the Fathers as Origen, Ambrose, and Jerome, who find in every least incident some profound type.

> The job of a faithful exegete is not to create types, but to discover them. Exegesis is not the art of imagination, but the science of investigation and discovery. Applying Hermeneutical rules of interpretation will safeguard against people finding types where they are not intended by God.

4. Typology is not only one of the most important subjects for Bible students, but also one of the most delightful. Those unacquainted with the subject can have no idea of its absorbing interest.

"Many parts of the Old Testament, as Exodus and Leviticus in particular, are as a sealed book to one who has no understanding of the types; the whole New Testament is but a large and full exposition of those types. They are full of light and glory, since they are full of Christ" – Cotton Mather.

5. **Typology Reveals:**
(1) Agreement of thought;
(2) The Bible as a miracle;
(3) Christianity as reality;
(4) Shadows done away in realities.

6. **"The Scriptures … testify of Me" (Jn. 5:39).** So said the Savior, speaking of the O.T. He is set forth therein by promise and prophecy, but also by picture or type. It is said that all the rituals having to do with the Law are shadows, but the body which casts the shadow is Christ (Col. 2:17). As a person walks away from the sun his shadow is cast before him. It precedes him. "God is Light and in Him is no darkness at all" (1 Jn. 1:5). The Lord Jesus left God, Who is the Light that came into this world; and as He came away from God into this world His shadow was cast before Him. In the N.T. one meets the body of Him who cast his shadow in the O.T.

7. **Distinctive features of types:**
(1) They must be a true picture of the antitype containing well-defined features;
(2) They must be prophetic, prefiguring something future, not past;
(3) They must be complete, the antitype always being of a higher category. There must be similitude, but not identity. Hence it follows that there must be disparity or dissimilitude between the type and the antitype as well as analogy. Not everything about the type may be taken as depicting the antitype;
(4) It must be appointed by God, that is, there must not simply be resemblance between things, but that resemblance must be designed; (5) A type must never be used to teach doctrine, but only to illustrate a doctrine elsewhere explicitly taught (John 3:14; 1 Cor. 5:7; 2 Cor. 5:21).

See Acts 7 (The Sermon of Stephen)

Stephen, a man filled with the Holy Spirit (Acts 6:5; 6:10, 15; 7:55), preaches one of the boldest sermons recorded in the Bible. His Theme: "Ye do always resist the Holy Ghost: as your fathers did, so do ye." (Acts 7:51)

Stephen here applies his sermon very pointedly!

He who was asked to defend himself is now taking the offensive as the prosecutor.

"Uncircumcised in heart and ears" -

"Heart" = God wanted pride and sinfulness to be cut away from the heart (Lev. 26:41; Dt. 10:16; Jer. 4:4).

"Ear" = God wanted the barriers to hearing His Word cut away also (Jer. 6:10)

The man thrust of Stephen's sermon centers on Israel's rejection of God, God's prophets, and ultimately God's Messiah.

1. They rejected God's Spirit (v. 51)

   Resist = oppose by being hard against

   How does one "resist the Holy Spirit"?

   a. by hardening their hearts and deafening their ears to His Word (His message)

      The Jews resisted the Holy Spirit by rejecting God's Word (Pride!)

      They refused to accept anything new.

      They "embalmed" the O.T. Law and didn't see that Christ fulfilled it.

      Then they replaced the true intent of God's living truth with dead traditions (mt. 15:1-20)

      How does one "resist the Holy Spirit"?

   b. Further, by rejecting His messengers (prophets in O.T.; apostles in N.T.)

2. They rejected God's Prophets (v. 52)

3. They rejected God's Messiah

NOTE: **Joseph (7:9-19)**, Moses (7:20-43), and Jesus ("the Just One" - v. 52) all have this in common (and Stephen points it out) -- they were all rejected by Israel!

Joseph - sold into slavery by his brothers (v. 9)

Moses - misunderstood (v. 25), rejected (v. 27)

Jesus - betrayed and murdered (v. 52)

But NOTE: They were all rejected the first time but accepted the second (Joseph - v. 13) (Moses - v. 35ff) (Jesus will be accepted at His second coming - Rev. 1:7; Zech. 12:10).

Summary of the Story of Joseph (The one rejected would become the one received):

Joseph's Rejection (37-40)

(Some thoughts by Doug Bookman)

Jacob's home was filled with jealousies because of the fact that he had sons by four different women. He clearly demonstrated his preference for Joseph--the first son of his favorite wife, Rachel. Joseph only intensified the jealousy and hatred of his (half-)brothers by telling them about his dreams which foretold his rule over them. Finally, when an opportunity arose to rid themselves of this "dreamer," the brothers seized it. At first they determined to murder Joseph, but when a caravan passed by on its way to Egypt, they decided to sell him into slavery to the traders. Reuben, the eldest and thus the one responsible, had intended to rescue Joseph, but it all happened before he could do so. A lie was devised by which Jacob would be made to believe his favorite son had been killed by an animal, and the story was carried to the old patriarch.

Again, the home of Jacob is a good example of the antagonism and heartache certain to afflict a polygamous home.

This account specifies two reasons for the hatred of the brothers toward Joseph:

1) At the age of 17, Joseph had been promoted to superintend the sons of Bilhah and the sons of Zilpah in keeping the flocks of Jacob; from that humble station, Joseph had brought bad reports concerning the job done by his half-brothers (37:1-2). (They would hate him for his honesty)

2) Furthermore, Jacob had a special coat made for Joseph (either a "coat of many colors," or a "full-length coat"). This garment was very special, in that it identified Joseph as the "firstborn," the son who would receive the place of privilege and power when Jacob died. (Remember that although Joseph was the first son born to Rachel, he was the 11th son born to Jacob.)

The dreams which Joseph had and recounted to his brothers:

1) Joseph and his brothers are harvesting grain; the sheaves of his brothers gather around his own sheaf and bow down to it;

2) The heavenly bodies - sun, moon, and stars - bow down to Joseph.

Note: These were revelatory dreams; they were not the normal nocturnal meanderings of the subconscious, which have no special significance whatever.

Notice that in the brothers' plot to rid themselves of Joseph, it is Reuben, the eldest, who makes an attempt to save Joseph's life (37:21-24). However, it is clearly in the providential plan of God that Joseph be sold to the "captain of the executioners" (probably the head of the Pharaoh's bodyguards) in Egypt (37:36).

A. He was scorned by his brothers (37:4-5, 8)

Joseph should not have been scorned (hated) for revealing his dreams; because they were from God.

It's a hard thing to be hated for announcing the truth!

B. He was sold by his brothers (37:28)

Joseph (Acts 7:9), Daniel (Dan. 6:1-4), and Jesus (Mt. 27:18; Mk. 15:10) were betrayed because of envy.

Jesus, like Joseph, was also sold for 30 pieces of silver (Mt. 26:15; 27:3-9).

His brothers are sitting down and enjoying a meal (v. 25), listening to the pleading and crying of Joseph (Gen. 42:21), and with heartlessness they sell theirown brother into the hands of pagans.

C. He was subjugated by his owner (39:1, 19-20)

Before advancement comes adversity.

Joseph had a faithful and uncomplaining spirit in the midst of the most difficult moments.

That dungeon became Joseph's subterranean passageway to the throne of Egypt.

God's plan to exaltation is always through the fires of trial and humility.

In Egypt, Joseph was sold to an important government official named Potiphar (very possibly the chief executioner and/or bodyguard of the Pharaoh).

Gen. 39:1-12

V. 1-5
NOTE: The continual references to God's blessing on Joseph. Everything he did turned to gold! It prospered.

What kind of man prospers? Ps. 1:3 Josh. 1:8

V. 6
"Goodly ... well-favored" = handsome
Joseph is now 27 years old, at the peak of his masculinity. The temptation would have been real.

This test was:
A. Seductive (v. 7)
B. Continual (v. 10)
C. Convenient (v. 11)

Everything we do, we do before the eyes of God.
Prov. 15:3 - "The eyes of the LORD are in every place, beholding the evil and the good."

There may have been no man in the house, but God was there!
Factors in Joseph's victory over sin:

Joseph was:
1. Courageous to say no (Gen. 39:8)
2. Loyal to God - Gen. 39:8-9
   . . . And God's institution of marriage
3. Shocked at sin - Gen. 39:9
   "This great wickedness"
   He was so morally sensitive to sin.
4. One who avoided the presence of evil (Gen. 39:10)
5. Quick to flee temptation

To linger and dally with temptation is always to fall, because in a battle between the imagination and will, the imagination always wins, and the fallen will always gives in.

Gen. 39:13ff
Joseph might have wondered: Does Godliness really pay?
In a fallen world, it costs to do right.
It costs a great deal to do right, but it costs a great deal more to do wrong.

While in prison, Joseph had occasion to interpret dreams given to two fellow inmates, the chief butler (wine taster) and the chief baker of the Pharaoh. The interpretation of Joseph came to pass exactly, and one of the prisoners (the butler) was released and the other (the baker) executed.

Joseph's <u>Promotion</u> (41-44)

However, the chief butler forgot to intercede on Joseph's behalf until a time arose when the Pharaoh himself had 2 dreams (seven fat cows devoured by seven lean cows, and then seven good ears of grain devoured by seven thin ears), and none of his sages could interpret them. At that time the butler remembered the lad who had so accurately interpreted his dream, and told the Pharaoh of him. Forthwith Joseph was summoned to the Pharaoh's throne, and there he revealed the dreams which had so troubled the king: Egypt was to be blessed with seven bountiful years and then burdened with seven years of famine. Furthermore, Joseph recommended a scheme by which Egypt might be sustained through the prophesied famine. The Pharaoh not only released Joseph from prison; he also promoted him to a place of authority and honor second only to the pharaoh himself. (NOTE: Joseph was 30 years old when promoted to this position; Gen 41:46.) In this position of "Grand Vizier" of all Egypt, Joseph served effectively and honorably, saving Egypt from the famine and providing bread for the surrounding nations.

During those years, Joseph took an Egyptian wife (Asenath), and she bore him two sons, Manasseh and Ephraim. (These two were later adopted by Jacob/Israel and each received a portion of the land, together comprising the "double portion" due Joseph as the "firstborn" of Jacob.)

Jacob had evidently believed the story of Joseph's death, and had long since despaired of ever seeing his favorite son again. However, the famine grew intense in Canaan, and there was no bread for Jacob and his clan. The news came that there was bread to be had in Egypt, and thus Jacob sent ten of his sons (not Benjamin, lest some mishap befall him as well) to buy grain in Egypt. When they arrive Joseph recognizes them, although they do not realize who he is. Through a long series of events Joseph tests their attitude toward their brother Benjamin--now the favorite son of Jacob in place of Joseph.

Joseph's Reception (45-50)

When he finds them repentant of their earlier jealousy and violence, he reveals who he is and invites them to fetch Jacob and to come to Egypt to live in comfort for the duration of the famine.

The plot used by Joseph to test his brothers concerning their spirit of selfishness and greed was ingenious and effective.

The purpose of Joseph in all of this – to test the genuineness of his brother's repentance.

Now Joseph could put the pieces of the puzzle together. Now he saw how God fulfilled his dream.

Joseph became the most powerful and influential man in the world (next to Pharaoh).

Joseph had:
The king's authority (v. 40-42a) - his ring (used in sealing & authorizing documents)
The king's dignity (v. 42b) - his vesture
The king's royalty (v. 42c) - a gold chain
The king's glory (v. 43) - second chariot
The king's loyalty (v. 44)

Not everyone can handle success, prestige, and prosperity.
How did Joseph handle success, power?

In exaltation, Joseph may have had to battle two temptations:

1) Arrogancy (pride)
   Pride = total preoccupation with yourself
2) Animosity

A. ARROGANCY (pride)
To be victorious over arrogancy, Joseph had the quality of: MEEKNESS (The meek inherit the earth - Mt. 5:5; Joseph did!)

Meekness = power under control; an ability to be gentle when you have the occasion and power to destroy.
Joseph gave the glory to God (Gen. 45:8-9)

A second possible temptation for Joseph, after being exalted to such power, would be:

B. ANIMOSITY (revenge)
Joseph could have evened a couple of scores:
--Potiphor and his wife (Can you imagine what they thought when they heard that Joseph had come to power?)
--his brothers
Joseph had the authority under Pharaoh to even "bind his princes at his pleasure; and teach his senators wisdom." (Ps. 105:22)
(Joseph had power to execute judgment and power to legislate law)

To be victorious over animosity, Joseph had the quality of forgiveness (he forgave his brothers; and saw God's greater purpose through their evil intentions (Gen. 45:5-7; 50:20).

In adversity -He responded with charity
He refused to despise his enemies
In allurement -He responded with purity
He refused to defile his body
In advancement -He responded with humility
He refused to destroy others

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• All put into His hand (Gen. 39:4,8)	• Hath given all things into His hand (John 3:35)
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• Thirty years old (Gen. 41:46)	• About thirty years of age (Luke 3:23)

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Conclusion:

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Lived a consistently perfect life?
Heb 7:26 For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;

Why would anyone reject the one who:
Is meek and lowly and offers rest to your soul?
Mt 11:29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

Why would anyone reject the one who:
Loves you and is not willing that anyone perish?
2Pe 3:9 The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

Why would anyone reject the one who:
Promises blessing to all who trust in Him?
Ps 34:8 O taste and see that the LORD is good: blessed is the man that trusteth in him.

Why would anyone reject the one who:
Genuinely cares for you and has your best interest in mind?
1Pe 5:7 Casting all your care upon him; for he careth for you.

Why would anyone reject the one who:
Offers only good things and withholds nothing good from us?
Ps 84:11 For the LORD God is a sun and shield: the LORD will give grace and glory: no good thing will he withhold from them that walk uprightly.

Why would anyone reject the one who:
Gives peace and not calamity?
Jer 29:11 For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an expected end.