

Genesis 45

This manuscript is a summary, for a full explanation please download the audio file.

Accepting Reconciliation.

NB He had set time aside to work with God, to discern his character and will. He was about his fathers business, not just about business.

Joseph has long ago come to terms with forgiveness of his brothers actions. He now has concluded with appropriate tests that reconciliation with his brothers is feasible. The final act of Judah's willingness to sacrifice himself to protect Benjamin confirms this.

Joseph now chooses to reveals his true identity to his brothers.

How would you react with your deepest sins revealed?

Joseph choose to clear the court, then clarifies with particular reference to the brother actions who Joseph is.

Joseph's test of his brothers had been completed. Judah's speech clearly demonstrated that they were no longer the heartless villains who had sold him into slavery.

Douglas Redford, *The Pentateuch*, vol. 1, Standard Reference Library: Old Testament (Cincinnati, OH: Standard Publishing, 2008), 167.

he cried, Cause every man to go out from me—In ordering the departure of witnesses of this last scene, he acted as a warm-hearted and real friend to his brothers—his conduct was dictated by motives of the highest prudence—that of preventing their early iniquities from becoming known either to the members of his household, or among the people of Egypt.

Robert Jamieson, A. R. Fausset, and David Brown, *Commentary Critical and Explanatory on the Whole Bible*, vol. 1 (Oak Harbor, WA: Logos Research Systems, Inc., 1997), 44.

Then he described himself as *the one you sold into Egypt*, indicating the knowledge of a detail that validated his claim.

Douglas Redford, *The Pentateuch*, vol. 1, Standard Reference Library: Old Testament (Cincinnati, OH: Standard Publishing, 2008), 168–169.

The transcendence of God vs The immanence of God

God "out there" is often more easily handled than God "in here."

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Isaiah 6:5-7 (NIV) "Woe to me!" I cried. "I am ruined! For I am a man of unclean lips, and I live among a people of unclean lips, and my eyes have seen the King, the Lord Almighty."

6 Then one of the seraphim flew to me with a live coal in his hand, which he had taken with tongs from the altar. 7 With it he touched my mouth and said, "See, this has touched your lips; your guilt is taken away and your sin atoned for. "

Jesus entry to the world.

What is less threatening than a baby?

SLIDE

Luke 1:26-33 (NIV) In the sixth month of Elizabeth's pregnancy, God sent the angel Gabriel to Nazareth, a town in Galilee, 27 to a virgin pledged to be married to a man named Joseph, a descendant of David. The virgin's name was Mary. 28 The angel went to her and said, "Greetings, you who are highly favored! The Lord is with you." 29 Mary was greatly troubled at his words and wondered what kind of greeting this might be. 30 But the angel said to her, "Do not be afraid, Mary; you have found favor with God. 31 You will conceive and give birth to a son, and you are to call him Jesus. 32 He will be great and will be called the Son of the Most High. The Lord God will give him the throne of his father David, 33 and he will reign over Jacob's descendants forever; his kingdom will never end."

SLIDE

Luke 2:9-19 (NIV) An angel of the Lord appeared to them, and the glory of the Lord shone around them, and they were terrified. 10 But the angel said to them, "Do not be afraid. I bring you good news that will cause great joy for all the people. 11 Today in the town of David a Savior has been born to you; he is the Messiah, the Lord. 12 This will be a sign to you: You will find a baby wrapped in cloths and lying in a manger." 13 Suddenly a great company of the heavenly host appeared with the angel, praising God and saying, 14 "Glory to God in the highest heaven, and on earth peace to those on whom his favor rests." 15 When the angels had left them and gone into heaven, the shepherds said to one another, "Let's go to Bethlehem and see this thing that has happened, which the Lord has told us about." 16 So they hurried off and found Mary and Joseph, and the baby, who was lying in the manger. 17 When they had seen him, they spread the word concerning what had been told them about this child, 18 and all who heard it were amazed at what the shepherds said to them. 19 But Mary treasured up all these things and pondered them in her heart.

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Luke 5:5-8 (NIV) Simon answered, "Master, we've worked hard all night and haven't caught anything. But because you say so, I will let down the nets."

6 When they had done so, they caught such a large number of fish that their nets began to break. 7 So they signaled their partners in the other boat to come and help them, and they came and filled both boats so full that they began to sink.

8 When Simon Peter saw this, he fell at Jesus' knees and said, "Go away from me, Lord; I am a sinful man!"

God's Holiness restrained! Mercy.- God goes out of his way to make himself accessible to humanity.

SLIDE

Genesis 3:8-9 (NIV) Then the man and his wife heard the sound of the Lord God as he was walking in the garden in the cool of the day, and they hid from the Lord God among the trees of the garden. 9 But the Lord God called to the man, "Where are you?"

God's Holiness applied. Righteousness.

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Genesis 3:21-22 (NIV) The Lord God made garments of skin for Adam and his wife and clothed them. 22 And the Lord God said, "The man has now become like one of us, knowing good and evil. He must not be allowed to reach out his hand and take also from the tree of life and eat, and live forever."

Looking towards a future time when all would be made well.

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Genesis 45:14-15 (NIV) Then he threw his arms around his brother Benjamin and wept, and Benjamin embraced him, weeping. 15 And he kissed all his brothers and wept over them. Afterward his brothers talked with him.

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2 Corinthians 5:21: "He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him." How do you become reconciled to God and thus begin this process of becoming a new, changed creature? By having changed places with Jesus

Kurt Strassner, *Opening up Genesis*, Opening Up Commentary (Leominster: Day One Publications, 2009), 166–167.

The promises of of God, do we really believe them, or like the brothers do we harbour secret fears of what God will do

SLIDE

Genesis 45:8-11 (NIV) “So then, it was not you who sent me here, but God. He made me father to Pharaoh, lord of his entire household and ruler of all Egypt. 9 Now hurry back to my father and say to him, ‘This is what your son Joseph says: God has made me lord of all Egypt. Come down to me; don’t delay. 10 You shall live in the region of Goshen and be near me—you, your children and grandchildren, your flocks and herds, and all you have. 11 I will provide for you there, because five years of famine are still to come. Otherwise you and your household and all who belong to you will become destitute.’

Joseph reveals his identity (45:3, 4), relinquishing his power over his brothers by bringing them to the same level of knowledge that he and the reader have known. But this human disclosure can create only fear, astonishment, and possibly recrimination (vv. 3, 5, 24, 26). What makes possible the alleviation of anger, guilt, and vengeance is the “other world.” Joseph has gained an insight that breaks the cycle of hatred and retaliation. He perceives a broader setting and meaning that transcends their behavior and feelings.

K. A. Mathews, *Genesis 11:27–50:26*, vol. 1B, The New American Commentary (Nashville: Broadman & Holman Publishers, 2005), 807–808.

The bigger picture- God is always in control.

Thus the affliction and ruin of their descendants in Egypt were most wretched, but the outcome of the trial was most glorious.” The challenge for the believer is to accept the efficacy of God’s thoughts (Isa 55:8–9), waiting by faith for the dawning of the new day.

K. A. Mathews, *Genesis 11:27–50:26*, vol. 1B, The New American Commentary (Nashville: Broadman & Holman Publishers, 2005), 808. God would bring about that deliverance just as he was providing a *great deliverance* from the current famine. The idea that God works through a *remnant* persists throughout the entire Bible (Isaiah 1:9; Jeremiah 23:3; Joel 2:32; Romans 9:27; 11:5).

Douglas Redford, *The Pentateuch*, vol. 1, Standard Reference Library: Old Testament (Cincinnati, OH: Standard Publishing, 2008), 170.

What will it cost them to accept his invitation?

Joseph's brothers were likely unaware of how long the present famine would continue. He informed them that the *famine* had only begun. It had lasted *two years* thus far, but there were still *five years* (a total of seven, in accordance with Pharaoh's dream) during which there would be neither *plowing* nor *reaping*. By letting the brothers know this, Joseph emphasized the greatness of the calamity from which God had provided deliverance for them.

Douglas Redford, *The Pentateuch*, vol. 1, Standard Reference Library: Old Testament (Cincinnati, OH: Standard Publishing, 2008), 169.

Joseph's faith in God permitted him to see beyond his brothers' wicked deeds to God's larger purposes. *It was to save lives that God sent me ahead of you.* What a profound theological statement! How did Joseph come to this conclusion? It is not likely that he had held such a view as a 17-year-old who had just been sold into slavery. There is nothing to indicate that Joseph had received a special revelation from God about this matter. The fundamentals of the faith that he had learned in his father's household followed by many years of experience, some of them very painful, had brought Joseph to this conclusion.

Joseph likely knew of the covenant that God had made with Abraham, Isaac, and Jacob. Through the eyes of faith he understood that what had happened to him had not occurred by chance. Only by God's providence had he been brought to Egypt so that when the time of famine came, he was able *to save lives* and thus keep alive God's covenant family.

Douglas Redford, *The Pentateuch*, vol. 1, Standard Reference Library: Old Testament (Cincinnati, OH: Standard Publishing, 2008), 169.

He is confident that the brothers will see the action for what it is, a blessing, not something to be jealous of.

It was and is customary, with great men, to bestow on their friends dresses of distinction, and in places where they are of the same description and quality, the value of these presents consists in their number. The great number given to Benjamin bespoke the warmth of his brother's attachment to him;

Robert Jamieson, A. R. Fausset, and David Brown, *Commentary Critical and Explanatory on the Whole Bible*, vol. 1 (Oak Harbor, WA: Logos Research Systems, Inc., 1997), 45.

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Do we still try to “get God to like us”

What more can Joseph do to communicate the love and care he has for his brothers. Do they readily and willingly accept his invitation and it's consequences.

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Operating from an uneven foundation?

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relationships should not be transactional, rather they should be transformational. Not what i can get out of a person, but how can we help each other become more like Christ, and serve his kingdom

Jesus as the incarnate God makes the ultimate demonstration of the worth of Humanity, all of humanity.

He allows nothing to prevent reconciliation, covering all our sins, for those who will trust in him.