

Multi-colored Grace, Part 2: Joseph's Coat and Christ (Genesis 37)

Preached by Pastor Phil Layton at GCBC on January 26th, 2014

Today we'll start a new series of studies in Genesis 37 on the life of Joseph. It's a story that runs through chapter 50 and I'm excited to study it with you the first part of this year. For you kids if you had a hard time with the names last week in chapter 36, be encouraged, because this is a story you can keep up with and a name you know well. Joseph is the guy in "Sunday School" you get out all the crayons in your crayon box to color his coat of many colors. It's a colorful and memorable story for young and old and all in-between.

I'm calling this series of messages the multi-colored grace of God, with last week introducing His plan for many colors, cultures, countries, and nations. Today we'll look beyond Joseph's coat to the Christ he points us forward to.

Let me start with the first 3 verses in the version I first heard it in as a kid:

Genesis 37:1 in the KJV begins: *And Jacob dwelt in the land wherein his father was a stranger, in the land of Canaan. ² These are the generations of Jacob. Joseph, being seventeen years old, was feeding the flock with his brethren; and the lad was with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought unto his father their evil report. ³ Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colors.*

NASB of Gen 37:3 is 'varicolored tunic' or in the margin 'full-length robe.' Not every day working clothes, short robe, short sleeves; more like clothes of a prince, set apart from other workers? NRSV: 'long robe with sleeves.' Another version suggests it was 'a special robe with long sleeves' (NCV). Others translate it as 'beautiful robe' (NLT), or paraphrase 'an elaborately embroidered coat.' One version calls it a 'fancy coat' (CEV). NIV: 'richly ornamented robe.' NET: 'special tunic' with a note 'It is not clear what this tunic was like, because the meaning of the Hebrew word ... is uncertain.'

Outside of the Bible, archaeology has found a text in Mesopotamia using a phrase like this for a ceremonial robe wrapped around an idol and decorated with gold.¹ Whatever the exact nuance Jacob intended, he's treating Joseph as an idol. It's possible to make your children an idol in many ways, letting your affection for one or more of your family be greater than it should be, so you let them do what they want, and don't teach the biblical truth they need and discipline. Sports can be wrongly elevated to an idol's place. Even homeschooling or childrearing ideas or educational choices can be elevated to become more important than a church family and biblical responsibilities.

Family itself can be an idol. Only Christ should be our most supreme focus.

Gen 37:3 is a warning of family idolatry as well as favoritism. The Hebrew for Joseph's robe is used in only one other place, in 2 Samuel 13:18 for the special robe of royalty's children. Is Jacob setting Joseph apart in that way?

John 4:5 tells us that Jacob had given the land he bought earlier to Joseph so it seems that Jacob planned to make Joseph the #1 heir, elevated above what would normally have been the place

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and right of the firstborn, Rueben. But in 35:22 Rueben sleeping with his dad's wife may have cost him inheritance [Rueben may have been trying to usurp dad's leadership like Absalom?]

37:2 reminds us there's multiple moms in this blended family. In Gen 29:30 it says Jacob loved Rachel more than Leah, and v. 3 here says Jacob loved Rachel's son Joseph more than his other 11 children. It's as if the other sons aren't really his or really there and Joseph, Rachel's firstborn is the real one. Joseph will be firstborn, the favored one, and his very clothes were saying it [Think of the brother of the prodigal who is given the best robe, Luke 15:22]

Jacob of all people should have known how favoritism can destroy families and turn brother against brother. Growing up, Jacob's father loved Jacob's brother Esau more, and his mom loved Jacob more than Esau. That sibling rivalry fueled by favoritism drove Esau to plan to kill his brother. Familiar?

Jacob's grandpa Abraham also knew sibling drama with Isaac and Ishmael. At the end of v. 2 Joseph tells dad a bad report about his brothers, and no brother I know likes that. And his royal robe in v. 3 was a daily reminder shoved in their face about Joseph's superiority of place in their dad's eyes. It was a colorful sign with big letters 'here's dad's privileged pampered pet'

⁴ His brothers saw that their father loved him more than all his brothers; and so they hated him and could not speak to him on friendly terms. ⁵ Then Joseph had a dream, and when he told it to his brothers, they hated him even more. ⁶ He said to them, "Please listen to this dream which I have had ⁷ for behold, we were binding sheaves in the field, and lo, my sheaf rose up and also stood erect; and behold, your sheaves gathered around and bowed down to my sheaf." ⁸ Then his brothers said to him, "Are you actually going to reign over us? Or are you really going to rule over us?" [Today they'd say 'yeah, in your dreams!'] So they hated him even more for his dreams and for his words. ⁹ Now he had still another dream, and related it to his brothers, and said, "Lo, I have had still another dream; and behold, the sun and the moon and eleven stars were bowing down to me." ¹⁰ He related it to his father and to his brothers; and his father rebuked him and said to him, "What is this dream that you have had? Shall I and your mother and your brothers actually come to bow ourselves down before you to the ground?" ¹¹ His brothers were jealous of him, but his father kept the saying in mind. [in Gen 35:11 God promised Jacob kings from his loins, 27:29?]

¹² Then his brothers went to pasture their father's flock in Shechem. ¹³ Israel said to Joseph, "Are not your brothers pasturing the flock in Shechem? Come, and I will send you to them." And he said to him, "I will go." ¹⁴ Then he said to him, "Go now and see about the welfare of your brothers and the welfare of the flock, and bring word back to me." So he sent him from the valley of Hebron, and he came to Shechem. ¹⁵ A man found him, and behold, he was wandering in the field; and the man asked him, "What are you looking for?" ¹⁶ He said, "I am looking for my brothers; please tell me where they are pasturing the flock." ¹⁷ Then the man said, "They have moved from here; for I heard them say, 'Let us go to Dothan.' " So Joseph went after his brothers and found them at Dothan. ¹⁸ When they saw him from a distance and before he came close to them, they plotted against him to put him to death. ¹⁹ They said to one another, "Here comes this dreamer! ['Lord of dreams' or 'dream-master'] ²⁰ Now then, come and let us kill him

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and throw him into one of the pits; and we will say, 'A wild beast devoured him.' Then let us see what will become of his dreams!"

²¹ *But Reuben heard this and rescued him out of their hands and said, "Let us not take his life."*

²² *Reuben further said to them, "Shed no blood. Throw him into this pit that is in the wilderness, but do not lay hands on him"—that he might rescue him out of their hands, to restore him to his father. ²³ So it came about, when Joseph reached his brothers, that they stripped Joseph of his tunic, the varicolored tunic that was on him; ²⁴ and they took him and threw him into the pit. Now the pit was empty, without any water ... [empty cistern, maybe muddy, but no water to drink]*

Based on their sarcastic mocking v. 19-20, it's not hard to imagine the boys ridiculing Joseph as they stripped off his robe and threw him in the pit, the boys taking turns wearing it "hey, I'm Joseph, ha, ha, ha!" "Hey, dream-boy ... Betcha didn't foresee the future on that one, huh?" "Think you're above us? You look pretty far below us, now, ha, ha!" "Sweet dreams tonight!"

If you flip forward to chapter 42 we do know Joseph begged for mercy and his soul was in great distress pleading for his life from his brothers. Think of Cain in Gen 4 killing his brother Abel and it says his blood cried out. In Gen 42:21 the brothers are still haunted by Joseph's cries over 20 years later. **42:21** *they said to one another, 'Truly we are guilty concerning our brother, because we saw the distress of his soul when he pleaded with us [begged, in ESV], yet we would not listen; therefore this distress has come upon us.'* ²² *Reuben answered them, saying, "Did I not tell you, 'Do not sin against the boy'; and you would not listen? Now comes the reckoning for his blood."*

So as you go back to Gen 37, all that makes it more chilling and calloused and crass, ignoring his cries 37:25 says *'then they sat down to eat a meal...'* All right, let's eat! After all that with Joseph, I'm hungry, pass the chicken! Nothing like some warm food for cold blood! There's a Western movie that starts off with the bad guys killing a wedding party and even the priest as he quotes Scripture, then they sit to eat the wedding feast. These are bad guys! But little did these know, getting rid of the dreamer would bring nightmares

F.B. Meyer writes based on Gen 42: 'Year passed after year; but the years could not obliterate from their memories that look, those cries, that scene ... Sometimes they thought they saw that agonized young face in their dreams, and heard that piteous voice wailing in the night wind ... men who carry with them the sense of unforgiven sin, will be the first to believe in [hell as Scripture describes]...a worm that never dies, a fire that is never quenched'ⁱⁱ

But heaven looks down here and Providence makes them look up in v. 25: *And as they raised their eyes and looked, behold, a caravan of Ishmaelites was coming from Gilead, with their camels bearing aromatic gum and balm and myrrh, on their way to bring them down to Egypt. ²⁶ Judah said to his brothers, "What profit is it for us to kill our brother and cover up his blood? ²⁷ "Come and let us sell him to the Ishmaelites and not lay our hands on him, for **he is our brother, our own flesh.**" And his brothers listened to him. ²⁸ Then some Midianite traders passed by, so they pulled him up and lifted Joseph out of the pit, and sold him to the Ishmaelites for twenty shekels of silver [slave price]. Thus they brought Joseph into Egypt.*

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The animated DreamWorks movie Joseph does a pretty good job bringing out the brother dynamic when Joseph is born, and dad's favoritism growing up (Jacob calls him 'my son,' and the brothers say 'aren't we your sons?'). It really shows the human element in what we just read as a rope finally gets thrown down to let Joseph out. He thinks it's his brothers, but then he sees it's Midianites as v. 28 says, taking him as a slave. Then he's relieved to see his brothers who he presumes will fight off the Midianites, but instead they say to Judah, 'as we agreed,' and hand him a bag of money for the betrayal.

Judah literally sold out him out, and sold him off for money. For a good chunk of change, Joseph is now as good as dead.

Reuben apparently was taking care of the sheep at the time, as he planned to save Joseph when he returned, and he's the only brother who it says mourns: ²⁹ *Now Reuben returned to the pit, and behold, Joseph was not in the pit; so he tore his garments.* ³⁰ *He returned to his brothers and said, "The boy is not there; as for me, where am I to go?"* ³¹ *So they took Joseph's tunic, and slaughtered a male goat and dipped the tunic in the blood;* ³² *and they sent the varicolored tunic and brought it to their father and said, "We found this; please examine it to see whether it is your son's tunic or not."* ³³ *Then he examined it and said, "It is my son's tunic. A wild beast has devoured him; Joseph has surely been torn to pieces!"* ³⁴ *So Jacob tore his clothes, and put sackcloth on his loins and mourned for his son many days.*

Jacob is deceived to think Joseph's been torn to pieces, so he tears his own clothes to pieces in mourning. It's tragic and ironic when Jacob was younger he also deceived his aged father also with his brother's clothes and a goat he killed to deceive with (Gen 27). Like father, like sons ... again a goat killed and garment of a brother deceives dad. Jacob's brother Esau wanted to kill him so he went to a faraway land 20+ years before the brothers reunited and reconciled, and it'll happen with Jacob's sons in a land far away 20+ years.

³⁵ *Then all his sons and all his daughters arose to comfort him, but he refused to be comforted. And he said, "Surely I will go down to Sheol [OT word for the grave] in mourning for my son." So his father wept for him. [Normal mourning period was 1 week ... Jacob plans to mourn till death]*

Kent Hughes draws on embroidered coat imagery: 'The threads of Joseph's rejection by his brothers were woven fine. The sinful human strands of his father's favoritism ... plus the divine threads of the two Joseph-exalting dreams combined to create an ever-tightening noose for the gallows of Joseph's rejection. The noose was already around the young man's neck. And as we all know from the story line, the trapdoor would soon spring, sending young Joseph down into a living death of slavery in Egypt.'ⁱⁱⁱ ³⁶ *Meanwhile, the Midianites sold him in Egypt to Potiphar, Pharaoh's officer, the captain of the bodyguard.*

Joseph began that day dressed like a prince but he ends it as a slave. Dad sent him out with his robe of honor, but Joseph is disrobed and dishonored. The father's pet is sold like he's an animal of the field. The one Jacob gave the land to as his heir would spend the rest of his life on another continent.

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That royal robe Jacob made in *great love* had stirred up *great hate* in his brothers, and now it's used for a *great deception* ending in *great sorrow*. It also points to the need for a *great Savior* for *great sinners*, multi-layer grace

1st lesson of this chapter: This cries out for a Savior from sin

All of us who have hated or been overly angry with our brother in our heart are guilty of this same sin in our heart, the Bible teaches, even if we don't act it out. We've all been murderers at heart and idolaters at heart, whatever it is we love and live for above God. The wages for all sin is death, it's the payment due since Gen 2. The day Adam disobeyed, Adam was to die justly immediately. But God reveals Himself as a Savior, by letting an animal die instead of Adam His special son, spilling the blood of another, and using the animal to make a tunic for His special son. It's the only other time Genesis uses this special word for a special tunic or full-length robe, fully covering.

This *tunic* idea not only looks back, it looks forward for the original readers of the Bible's first 5 books. The only other times Moses uses this word *tunic* in those books is for a special tunic or robe worn by priests as they shed the blood of animals to cover sin. The words of v. 31 *slaughter...goat...blood* are used by this same writer Moses in a passage Israel knew well, Lev. 16. Joseph's brother Levi was the priestly tribe, its priests wore special *tinics* (same Hebrew word). A high priest *slaughters* a *goat* and its *blood* on his *tunic* (same words as v. 31) was all part of Israel's Day of Atonement for the sins of the people. There was blood on his hands and on the head of the goat that died instead of them. The sons of Israel were to confess their sins, it says. In all this imagery, Jacob's descendants were to cry out for a Savior from sin. There is forgiveness for even the sin of Gen 37, in later chapters.

Some of you may need to cry out for a Savior from sin today. There's a far worse pit in Scripture, a bottomless pit in Revelation, a pit of destruction in the Bible. One Psalm talks of judgment where "*burning coals fall on them ...cast into the fire, Into deep pits from which they cannot rise.*" (140:10). If you think being a good person will keep you from it, that's a lie from the pit of hell, literally. Your fig leaves of good works can't protect you from fiery judgment. Your most righteous deeds are filthy rags in the sight of God's blazing holiness. You need the righteousness of another "*who redeems your life from the pit and crowns you with love and compassion*" as Ps 103 says.

Like Adam found out as he tried to hide before holy God, it's a fearful thing to fall into the hands of the living God if your sins aren't covered. You need to confess your sin as Israel needed to, as sin is on your hands and on your head, and there's no scapegoat for you to pass blame to. The blood of bulls and goats can't take away your sin, you need to cry out for the blood of the Savior shed for you as your only hope. Turn from your sin by grace, trust in Christ alone, and He'll give you His special royal robe of His righteousness.

2nd lesson: God hears His suffering people who cry out

Some OT psalms use 'pit' metaphorically for people stuck in suffering, like Gen 37. One CD our family uses that puts Scripture into song is by "Seeds." Our kids will recognize this song straight

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from Psalm 40:1-2 (NIV) *I waited patiently for the LORD; he turned to me and heard my cry. ² He lifted me out of the slimy pit [like Joseph in a cistern], out of the mud and mire; he set my feet on a rock and gave me a firm place to stand...¹⁴ May all who seek to take my life be put to shame...¹⁷ Yet I am poor and needy; may the Lord think of me. You are my help and my deliverer; O my God, do not delay.*

Turn to Exodus 2 and remember that the first 5 books are part of the Torah written for descendants of Jacob's sons who God brought back from Egypt in the exodus. Jacob's original sons ignored Joseph's cries, but God didn't, and Exodus 2 says He heard Jacob's descendants cry out in distress in Egypt

Exodus 2:23 *Now it came about in the course of those many days that the king of Egypt died. [now here's the key statement:] And the sons of Israel sighed because of the bondage, and they cried out; and their cry for help [or 'cry for rescue'] because of their bondage rose up to God. ²⁴ So **God heard** their groaning; and **God remembered** His covenant with Abraham, Isaac, and Jacob. ²⁵ **God saw** the sons of Israel, and God **took notice** of them.*

The God who heard Joseph's cry for help is the same God who heard and saw and remembered and took notice of Israel in their suffering, He's the same God who does the same for all suffering people who cry out in faith:

1. This cries out for a Savior,
2. God hears His suffering people cry out...
3. Their cry is answered by Christ who Joseph is like

Joseph's ancestors had a promise of a Messiah or Christ for all the nations. Paul says Gen 12:3 is the gospel to Abraham through his seed to all people. Not just Israelites, but all people, all countries, all cultures in His multicolor grace for the whole human race. And right here in this chapter, Midianites - the same people group involved in the ancient African slave trade in Gen 37 - God begins to bring them into His multi-ethnic family as Moses marries a Midianite daughter of Jethro, Ex 2:16 and 21. Same people group who sold Joseph to Egypt, Moses as he writes these books knew in his own family of grace to Midian. In Midian God first revealed His name in the burning bush.

In Ex 18, I think it's clear this Midianite is converted, as Ex 18:9 says *Jethro rejoiced over all the goodness which the LORD had done...¹⁰ So Jethro said, "Blessed be the LORD ... ¹¹ "Now I know that the LORD is greater than all the gods; indeed, it was proven ..."¹² Then Jethro, Moses' father-in-law, took a burnt offering and sacrifices for God, and Aaron came with all the elders of Israel to eat a meal with Moses' father-in-law before God.*

Jethro uses God's covenant name, shares a covenant meal, and joins in their covenant worship as part of the multi-ethnic covenant people of Yahweh. In Gen 37, though, I want you to see that not only does it anticipate the church of Jesus, this story points us to Jesus in amazing jaw-dropping ways. Acts 7 compares Joseph to Jesus, along with God's chosen deliverers who Israel of the time rejected. I want to look at how Joseph compares to Jesus in Gen 37:

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- Joseph was introduced as a shepherd (37:2). If you look at Gen 49, the text of Genesis itself connects him with Christ a greater shepherd as Jacob speaks in 49:22 of Joseph and how he was attacked in v. 23 in bitterness and harassed (clearly the Gen 37 story). Look at v. 24:
- 49:24 *But his bow remained firm, And his arms were agile* [NKJV 'made strong,' speaking of Joseph], *From the hands of the Mighty One of Jacob (From there is the Shepherd, the Stone of Israel) ...* [or 'because of the Mighty One...because of the Shepherd, the Rock...']
- Those are names of the Messiah, the OT word for Christ. It's Christ who made Joseph strong so he could do or endure all things through Christ who strengthened him, even enduring prison in Gen 39-41. It may be Paul was thinking of this when he wrote in prison Phil. 4:13.
- Ps 80:1 and Genesis itself connects Joseph with "*The Shepherd, the Mighty One,*" the Jn 10 Good Shepherd who keeps all His sheep in His mighty hands. Joseph was a shepherd, Jesus a Greater Shepherd.
- Joseph's brothers hated him in 37:2 for reporting the evil his brothers were doing. In Jn 7:5 Jesus's brothers rejected Him and He said '*the world...hates Me because I testify that what it does is evil.*' (v. 7 NIV)
- Gen 37:3 says Jacob loved Joseph above all and he marked him out as his special beloved son and heir. He was an imperfect father, but a perfect Heavenly Father does that with a perfect Son, announcing to all rightfully and more dramatically, "*this is my beloved Son, in Him I am well-pleased.*" Jesus said of His Heavenly Father, Jn 3:35: "*The Father loves the Son and has given all things into His hand.*"
- Joseph was given a beautiful royal robe (Gen 37:3). Jesus was given a royal robe, too. Luke calls it '*a gorgeous robe*' from Herod (23:11). Pilate gave a *purple robe*, the color of royalty (Jn 19:5). Matthew says Romans later put a *scarlet robe* on Him (Mt 27:28). So there were multiple colors of robe on Jesus, to mock this supposed ruler.
- In v. 5-7 of our chapter, Joseph announces the vision of his brethren bowing to him, but they make clear in v. 8 they refuse him ruling or reigning over them like a king. The brethren of Jesus as a whole also made clear they would not have Jesus as their King (John 19:14-15).
- In v. 9 of our text, Joseph has another vision of sun, moon, and 11 stars bowing around him the crowned exalted one among the stars. Jacob sees this in v. 10 as representing Jacob's father, mother, and brothers all bowing before him. 2,000 years later John receives a vision in Rev. 12 with these words: "*a woman clothed with the sun, and the moon...and on her head a crown of twelve stars...*[all same elements of the vision in Genesis of Israel and its Messiah to come] ⁵ *And she gave birth to a son, a male child, who is to rule all the nations ... and her child was caught up to God and to His throne.*
- Again, clearly Jesus and clearly connected to the Joseph story, but in a greater way, not just Israel's tribes bow, but every tribe and tongue.
- In a greater way than Joseph, Rev 1:13 has Jesus '*clothed in a robe reaching to his feet, and girded across His chest with a golden sash.*'
- Joseph parallels and pictures and prefigures and points us to...Christ!
- In v. 13 of this story the father sends his son to find his brothers in a faraway land and in v. 15-17 Joseph seeks those who are lost till he finds them. God the Father also sent His Son an even more faraway place (Jn 3:17,31) to seek and find ones the Father seeks in the

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same land (John 4:23, Shechem of Gen 37 was called Sychar in NT times where Jesus finds a lost Samaritan woman God seeks as His family)

- Joseph came to his own people in v. 18 but they did not receive him. In Jn 1:11 Jesus *'came to His own, but His own did not receive Him.'*
- With Joseph, the end of v. 18 says they *'plotted...to put him to death'* ...same wording of Jesus in Jn 11:53 *they plotted to put Him to death*
- In v. 19 they mock Joseph in preparing to kill him (much like Jn 19)
- In v. 21-22 one tries unsuccessfully to stop their hateful act (Jn 19)
- In v. 23 they strip his garment from him (much like Jesus, Jn 19:23)
- In v. 25 they deliver Joseph to Gentile hands (also like Jesus, Jn 19)
- In v. 31 Joseph's robe is dipped in blood. Rev 19:13 says Jesus will return to earth to right all wrongs wearing *'a robe dipped in blood...'*

What Gen 37 cries out for is answered by Christ who Joseph is like, even in the details! That's just 1 chapter of Joseph's story and just 1 NT writer, John. But that's not all! There's even more parallels other Bible writers bring out:

- In the end v. 13 when the father says to Joseph *'Come I will send you,'* ... [Joseph] *said to him, "Here I am."* [that's what ESV/NKJV has]. Hebrews 10 says *"when Christ came into the world, he said ... 'Here I am ... I have come to do your will, O God.'"* (v. 5-7 NIV, speaking to God the Father). Hebrews quotes Ps 40, which sounds a lot like Joseph as David writes it, but the NT also applies it to Jesus.
- Mk 12:6 is a parable of *'a beloved son; he sent him...to them, saying, 'They will respect my son.' But those...said to one another, "This is the heir; come, let us kill him, and the inheritance will be ours!'"* Sounds like Gen 37. Jesus applies to the Stone of 49:24 in Mk 12:10
- Gen 37:11 tells us envy ultimately led to handing Joseph over. Pilate in Mt 27:18 *'knew that because of envy they had handed Jesus over.'*
- In v. 20 they mock Joseph asking what will become of his prophetic dreams once he's dead, and they also mocked Jesus as to how He'll fulfill His prophecies, how he'll rule once He's dead (Mk 15:29-32)
- Luke 19:14 said of Jesus that His own fellow citizens or kinsmen *"hated him ... saying, 'We do not want this man to reign over us.'"*

But in all that and in all this in Gen 37, the sovereignty of Christ is reigning. Even sinful acts of men to Joseph and Jesus, can't stop God's saving plans, and amazingly providentially those very acts become the vehicle for rescue! Even these ruined sinners would be reclaimed and rescued later by the very son of Jacob who came to Egypt as a result of their sin. Joseph as a young man would know much sorrow, but this whole chapter and story points to: The *"Man of sorrows!"* What a name, for the Son of God who came to reclaim ruined sinners! Hallelujah, what a Savior!

MacArthur Study Bible has a chart at the end of Genesis of Joseph on ways his life to the life of Jesus. In future weeks we'll see more, but I bring these out so we'll walk out of here today I hope saying *hallelujah what a savior!*

- Joseph and Jesus as boys were taken to Egypt (Gen 37:26, Mt 2:14)

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- both were sold for the price of a slave (Gen 37:28, Mt 26:1) [even the same phrase and currency is used in the NT, "pieces of silver"]
- ...skipping to the end, both to save their nation (Gen 45:7, Mt 1:21)
- what men did to hurt them, God turned to good (50:20, 1 Cor 2:7-8)

Those last 2 come later in the story, but they're the most important. Gen 37 isn't ultimately or even primarily about parenting or sibling rivalries or how to get out of the pits - other Scriptures address those things - but this story is ultimately about the sovereignty of God in the history of redemption. It's a story that should point us to a sovereign Christ who's working in all things for good, even what man intended for evil. God is here preserving Jacob's family from a famine that would have otherwise have wiped out them and millions of others, by sending Joseph to Egypt where he's later exalted high to a place next to Egypt's king so he can rescue Israel. It's a picture of Jesus: Now in heaven exalted high; Hallelujah! What a Savior! When [Jesus] comes, our glorious King, All His ransomed home to bring then anew this song we'll sing: Hallelujah! What a Savior!

ⁱ John Currid, *Genesis*, 2:186.

ⁱⁱ F.B. Meyer, *Joseph: Beloved – Hated – Exalted*, p. 10-11.

ⁱⁱⁱ Kent Hughes, *Genesis*, p. 443.