

A Study of Joseph, Part 4

We left our story with Joseph's brothers having gone to Egypt to buy grain and returned to Canaan without Simeon. He is being held hostage by Joseph in Egypt to ensure that the brothers return with Joseph's younger brother, Benjamin. Their father, Jacob, is distraught over what he is sure is Simeon's loss and refuses to allow the brothers to return to Egypt with Benjamin, as Joseph ordered.

Genesis 43:1 Now the famine was severe in the land. ² And when they had eaten the grain that they had brought from Egypt, their father said to them, "Go again, buy us a little food." ³ But Judah said to him, "The man solemnly warned us, saying, 'You shall not see my face unless your brother is with you.' ⁴ If you will send our brother with us, we will go down and buy you food. ⁵ But if you will not send him, we will not go down, for the man said to us, 'You shall not see my face, unless your brother is with you.' " ⁶ Israel said, "Why did you treat me so badly as to tell the man that you had another brother?" ⁷ They replied, "The man questioned us carefully about ourselves and our kindred, saying, 'Is your father still alive? Do you have another brother?' What we told him was in answer to these questions. Could we in any way know that he would say, 'Bring your brother down?'" ⁸ And Judah said to Israel his father, "Send the boy with me, and we will arise and go, that we may live and not die, both we and you and also our little ones. ⁹ I will be a pledge of his safety. From my hand you shall require him. If I do not bring him back to you and set him before you, then let me bear the blame forever. ¹⁰ If we had not delayed, we would now have returned twice."

¹¹ Then their father Israel said to them, "If it must be so, then do this: take some of the choice fruits of the land in your bags, and carry a present down to the man, a little balm and a little honey, gum, myrrh, pistachio nuts, and almonds. ¹² Take double the money with you. Carry back with you the money that was returned in the mouth of your sacks. Perhaps it was an oversight. ¹³ Take also your brother, and arise, go again to the man. ¹⁴ May God Almighty grant you mercy before the man, and may he send back your other brother and Benjamin. And as for me, if I am bereaved of my children, I am bereaved."

As time passes, the famine worsens, and they need more food. Jacob sends them again to Egypt to buy food, but they refuse to go without Benjamin, since Joseph has told them he will not meet with them again unless they bring the boy. Judah breaks the deadlock by offering to take the blame if Benjamin is not returned. Judah succeeds where Reuben had failed (42:37), and Benjamin goes down to Egypt with his brothers. Interestingly, Judah was the one who had proposed selling Joseph to Egypt (37:26–27).

Jacob relents and sends some gifts to the “Egyptian” (Joseph), holding Simeon hostage: “balm and a little honey, gum, myrrh, pistachio nuts, and almonds.” Apparently, these delicacies were not available in Egypt, as we also saw the traveling Ishmaelites, whom the brothers had sold Joseph to, carrying the same items down to Egypt (Genesis 37:25). They also took twice the amount of silver and returned what they had earlier found planted in their money pouches. Jacob resigned himself to the risk of possibly losing a third son—first Joseph, then Simeon, and now perhaps Benjamin too.

Genesis 43:15 So the men took this present, and they took double the money with them, and Benjamin. They arose and went down to Egypt and stood before Joseph.

¹⁶ When Joseph saw Benjamin with them, he said to the steward of his house, “Bring the men into the house, and slaughter an animal and make ready, for the men are to dine with me at noon.” ¹⁷ The man did as Joseph told him and brought the men to Joseph’s house. ¹⁸ And the men were afraid because they were brought to Joseph’s house, and they said, “It is because of the money, which was replaced in our sacks the first time, that we are brought in, so that he may assault us and fall upon us to make us servants and seize our donkeys.” ¹⁹ So they went up to the steward of Joseph’s house and spoke with him at the door of the house, ²⁰ and said, “Oh, my lord, we came down the first time to buy food. ²¹ And when we came to the lodging place we opened our sacks, and there was each man’s money in the mouth of his sack, our money in full weight. So we have brought it again with us, ²² and we have brought other money down with us to buy food. We do not know who put our money in our sacks.”

They hurry to Egypt and are taken to Joseph’s house. They tell the steward about the money they found in their packs, and he reassures them that

they need not be afraid, for their God has given it to them. It is beginning to appear that Joseph may have been evangelizing his servants.

Genesis 43:23 He replied, “Peace to you, do not be afraid. Your God and the God of your father has put treasure in your sacks for you. I received your money.” Then he brought Simeon out to them. ²⁴ And when the man had brought the men into Joseph’s house and given them water, and they had washed their feet, and when he had given their donkeys fodder, ²⁵ they prepared the present for Joseph’s coming at noon, for they heard that they should eat bread there.

²⁶ When Joseph came home, they brought into the house to him the present that they had with them and bowed down to him to the ground. ²⁷ And he inquired about their welfare and said, “Is your father well, the old man of whom you spoke? Is he still alive?” ²⁸ They said, “Your servant our father is well; he is still alive.” And they bowed their heads and prostrated themselves.

They were taken to Joseph’s house, where they washed, and the donkeys were given fodder. When Joseph came home, they presented him with the gifts, and Joseph asked about “the old man” they had mentioned. They replied that he was in good health.

Genesis 43:29 And he lifted up his eyes and saw his brother Benjamin, his mother’s son, and said, “Is this your youngest brother, of whom you spoke to me? God be gracious to you, my son!” ³⁰ Then Joseph hurried out, for his compassion grew warm for his brother, and he sought a place to weep. And he entered his chamber and wept there. ³¹ Then he washed his face and came out. And controlling himself, he said, “Serve the food.”

Joseph is clearly touched at the sight of his younger brother. He wants to reach out and embrace him, but he is not yet ready to reveal his identity to his brothers. Instead, he leaves them to go weep tears of joy in private. Joseph wants to test his brothers further to see if they have truly changed, and he plans to do so by testing their fidelity to Benjamin.

Genesis 43:32 They served him by himself, and them by themselves, and the Egyptians who ate with him by themselves, because the Egyptians could not eat with the Hebrews, for that is an abomination to

the Egyptians. ³³ And they sat before him, the firstborn according to his birthright and the youngest according to his youth. And the men looked at one another in amazement. ³⁴ Portions were taken to them from Joseph's table, but Benjamin's portion was five times as much as any of theirs. And they drank and were merry with him.

It is interesting that the Egyptians would not eat with the Hebrews, and later, when the Law is given, the Hebrews cannot eat with the heathen. Joseph tests his brothers by showering the youngest, Benjamin, with five times as much as the others, but that is just the beginning.

Genesis 44:1 Then he commanded the steward of his house, "Fill the men's sacks with food, as much as they can carry, and put each man's money in the mouth of his sack, ² and put my cup, the silver cup, in the mouth of the sack of the youngest, with his money for the grain." And he did as Joseph told him.

³ As soon as the morning was light, the men were sent away with their donkeys. ⁴ They had gone only a short distance from the city. Now Joseph said to his steward, "Up, follow after the men, and when you overtake them, say to them, 'Why have you repaid evil for good? ⁵ Is it not from this that my lord drinks, and by this that he practices divination? You have done evil in doing this.' "

⁶ When he overtook them, he spoke to them these words. ⁷ They said to him, "Why does my lord speak such words as these? Far be it from your servants to do such a thing! ⁸ Behold, the money that we found in the mouths of our sacks we brought back to you from the land of Canaan. How then could we steal silver or gold from your lord's house?

⁹ Whichever of your servants is found with it shall die, and we also will be my lord's servants." ¹⁰ He said, "Let it be as you say: he who is found with it shall be my servant, and the rest of you shall be innocent."

¹¹ Then each man quickly lowered his sack to the ground, and each man opened his sack. ¹² And he searched, beginning with the eldest and ending with the youngest. And the cup was found in Benjamin's sack. ¹³ Then they tore their clothes, and every man loaded his donkey, and they returned to the city.

¹⁴ When Judah and his brothers came to Joseph's house, he was still there. They fell before him to the ground. ¹⁵ Joseph said to them, "What deed is this that you have done? Do you not know that a man like me can indeed practice divination?" ¹⁶ And Judah said, "What shall we say

to my lord? What shall we speak? Or how can we clear ourselves? God has found out the guilt of your servants; behold, we are my lord's servants, both we and he also in whose hand the cup has been found."

¹⁷ But he said, "Far be it from me that I should do so! Only the man in whose hand the cup was found shall be my servant. But as for you, go up in peace to your father."

¹⁸ Then Judah went up to him and said, "Oh, my lord, please let your servant speak a word in my lord's ears, and let not your anger burn against your servant, for you are like Pharaoh himself. ¹⁹ My lord asked his servants, saying, 'Have you a father, or a brother?' ²⁰ And we said to my lord, 'We have a father, an old man, and a young brother, the child of his old age. His brother is dead, and he alone is left of his mother's children, and his father loves him.' ²¹ Then you said to your servants, 'Bring him down to me, that I may set my eyes on him.' ²² We said to my lord, 'The boy cannot leave his father, for if he should leave his father, his father would die.' ²³ Then you said to your servants, 'Unless your youngest brother comes down with you, you shall not see my face again.'

²⁴ "When we went back to your servant my father, we told him the words of my lord. ²⁵ And when our father said, 'Go again, buy us a little food,' ²⁶ we said, 'We cannot go down. If our youngest brother goes with us, then we will go down. For we cannot see the man's face unless our youngest brother is with us.' ²⁷ Then your servant my father said to us, 'You know that my wife bore me two sons. ²⁸ One left me, and I said, "Surely he has been torn to pieces," and I have never seen him since. ²⁹ If you take this one also from me, and harm happens to him, you will bring down my gray hairs in evil to Sheol.'

³⁰ "Now therefore, as soon as I come to your servant my father, and the boy is not with us, then, as his life is bound up in the boy's life, ³¹ as soon as he sees that the boy is not with us, he will die, and your servants will bring down the gray hairs of your servant our father with sorrow to Sheol. ³² For your servant became a pledge of safety for the boy to my father, saying, 'If I do not bring him back to you, then I shall bear the blame before my father all my life.' ³³ Now therefore, please let your servant remain instead of the boy as a servant to my lord, and let the boy go back with his brothers. ³⁴ For how can I go back to my father if the boy is not with me? I fear to see the evil that would find my father."

After the meal and a rest, they are allowed to leave with the grain, but Joseph sets up yet another test. He has his servant place the cup Joseph has drunk from in Benjamin's pack with the grain. After they depart, Joseph sends his servants after them to accuse them of stealing. They swear they have taken nothing and offer to have the one found with stolen goods killed. They know they are innocent. The servant agrees to take the guilty one as a slave. Packs are searched, and the planted silver cup is found in Benjamin's.

Judah intercedes, pleading that Benjamin be allowed to go home and that he himself remain in his place as a slave. For if they return without Benjamin, their father will surely die from the loss. His lengthy plea demonstrates his concern for his father, who would surely die if Benjamin did not return with them (vv. 31, 34; cf. 42:38). Thus, the brothers demonstrate that they have repented of their sin against their brother Joseph ("God has found out the guilt of your servants" 44:16). Joseph now sees that his brothers have truly changed and are willing to sacrifice themselves for their father's good.

Joseph Reveals Himself

Genesis 45:1 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. ² And he wept aloud, so that the Egyptians heard it, and the household of Pharaoh heard it. ³ And 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.

In the original text, the word translated as "dismayed" or "troubled" in some instances means "disturbed," "terrified," or "anxious." They didn't know what to expect or do. They had just been told that the brother they thought was either a slave or dead was standing before them and had all along been testing their changed hearts. What will he do now? Torture them? Enslave them? Kill them?

Genesis 45:4 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."

Instead of seeking revenge for the wrong they did to Joseph, he embraces them with forgiveness. Then he goes on to explain...

Genesis 45:5 And now do not be distressed or angry with yourselves because you sold me here, for God sent me before you to preserve life. ⁶ 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. ⁷ And God sent me before you to preserve for you a remnant on earth, and to keep alive for you many survivors. ⁸ So 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.

This is profound! He is effectively saying, “It was not you who sent me here, but God. You may have made bad decisions, but you were never truly in control. God did all these things. God took all the terrible things in my life and used them to teach me, build my faith, and then use me in a great way. You meant it for evil, but God has turned that evil – the ‘all things’ – into good of intrinsic value. Through me, He has worked to preserve life where you meant to take it. He sent me to preserve you and your posterity, where you meant to kill me.”

This is not arrogance speaking, but Joseph seizing a teaching moment to illuminate his brothers. In a way, this also helps them with their guilt. Joseph keeps Benjamin with him and sends the others to retrieve his father and the rest of the family.

Genesis 45:9 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. ¹⁰ You 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. ¹¹ There 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.’ ¹² And now your eyes see, and the eyes of my brother Benjamin see, that it is my mouth that speaks to you. ¹³ You must tell my father of all my honor in Egypt, and of all that you have seen. Hurry and bring my father down here.” ¹⁴ Then he fell upon his brother Benjamin’s neck and wept, and

Benjamin wept upon his neck. ¹⁵ And he kissed all his brothers and wept upon them. After that his brothers talked with him.

Pharaoh heard about all this and sent carts and provisions to help move the household to Egypt.

Genesis 45:16 When the report was heard in Pharaoh's house, "Joseph's brothers have come," it pleased Pharaoh and his servants. ¹⁷ And Pharaoh said to Joseph, "Say to your brothers, 'Do this: load your beasts and go back to the land of Canaan, ¹⁸ and 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.' ¹⁹ And 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. ²⁰ Have no concern for your goods, for the best of all the land of Egypt is yours.' "

²¹ The sons of Israel did so: and Joseph gave them wagons, according to the command of Pharaoh, and gave them provisions for the journey.

²² To 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. ²³ To his father, he sent as follows: ten donkeys loaded with the good things of Egypt, and ten female donkeys loaded with grain, bread, and provisions for his father on the journey. ²⁴ Then he sent his brothers away, and as they departed, he said to them, "Do not quarrel on the way."

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

Genesis 46:1 So Israel took his journey with all that he had and came to Beersheba, and offered sacrifices to the God of his father Isaac.
² And God spoke to Israel in visions of the night and said, “Jacob, Jacob.” And he said, “Here I am.” ³ Then he said, “I am God, the God of your father. Do not be afraid to go down to Egypt, for there I will make you into a great nation. ⁴ I myself will go down with you to Egypt, and I will also bring you up again, and Joseph’s hand shall close your eyes.”
⁵ Then Jacob set out from Beersheba. The sons of Israel carried Jacob their father, their little ones, and their wives, in the wagons that Pharaoh had sent to carry him. ⁶ They also took their livestock and their goods, which they had gained in the land of Canaan, and came into Egypt, Jacob and all his offspring with him, ⁷ his sons, and his sons’ sons with him, his daughters, and his sons’ daughters. All his offspring he brought with him into Egypt.

Romans 8:28 And we know that all things work together for good to those who love God, to those who are called according to His purpose.

God took what Joseph’s brothers meant for evil, including the evil of Potiphar’s wife, the cupbearer’s forgetfulness, and the fifteen years of slavery and imprisonment, and turned all that evil into good.

By insisting that God sovereignly controls human affairs, Genesis does not deny people full moral responsibility for their deeds. It affirms both truths simultaneously by highlighting the deep hurt caused by the brothers’ actions, Jacob’s unquenchable grief, Joseph’s slavery and unjust imprisonment, and the brothers’ guilty consciences.

Joseph loved God and maintained his close personal relationship with Him. Joseph lost everything, but he never lost his God, nor did he lose sight of who was sovereignly in control throughout his 15-year ordeal or the 8-9 years of prosperity that culminated in his being named vice-Pharaoh of Egypt. Joseph never lost sight of the author of his circumstances, even when those circumstances were sometimes dreadful.

Romans 8:31 What then shall we say to these things? If God is for us, who can be against us?

Typology

As we are about to see, this story not only illustrates Romans 8:28 but is also rich in typology. A **type** is a real person or event that foreshadows something greater in the future.

Joseph as a “Type” of Christ

Joseph isn’t Jesus, but his life prefigures Christ. Here are some of the strongest parallels:

- **Rejected by His Own** – Joseph is rejected and betrayed by his brothers (Genesis 37), and Jesus is rejected by His own people (John 1:11).
- **Sold for Pieces of Silver** – Joseph is sold for **20 pieces of silver**. Jesus is betrayed for **30 pieces of silver** (Matthew 26:15).
- **Suffering Before Exaltation** – Joseph suffers as a servant and a prisoner before being exalted to rule. Jesus suffers on the Cross before being exalted to the right hand of God (Philippians 2:8–9).
- **Becomes the Means of Salvation** – Joseph saves nations from famine, and Jesus saves people from sin and death.

The Prison Scene

Genesis 40 serves as a preview of the gospel.

- **Joseph is Innocent.**
 - Suffers unjustly.
 - Is positioned between **two condemned men** (the cupbearer and the baker).
- **Jesus is innocent**
 - He suffers unjustly.
 - He is crucified between **two criminals**.

Two Men, Two Outcomes

- In Joseph’s Prison, the cupbearer is restored to life, and the baker is executed. That’s no accident—it’s a preview of the Cross.
- At the Cross, one criminal is saved (“Today you will be with me in paradise”), while the other dies in unbelief.

The Role of the Mediator

Joseph serves as a mediator:

- He reveals the truth (by interpreting dreams).
- He announces outcomes (life or death).
- His word proves true.

Jesus does the same—but at a higher level:

- He perfectly reveals God.
- He declares eternal destinies.
- He is the foundation of those destinies.

The Beloved Son Sent by the Father

- Joseph is Jacob's beloved son (Genesis 37:3).
- Jesus Christ is the beloved Son of God (Matthew 3:17).
- Joseph is sent to his brothers, just as Jesus is sent to His brothers, Israel.

Rejected and Hated Without Cause

- Joseph's brothers hate and reject him.
- Jesus is rejected by His own brothers (John 1:11).
- Neither rejection is deserved.

Conspired Against and Sold

- Joseph is sold for silver (Genesis 37:28).
- Jesus is betrayed for silver (Matthew 26:15).
- Both are handed over by those close to them.

Stripped and Humiliated

- Joseph's robe was stripped off when he escaped from Potiphar's wife.
- Jesus was stripped and mocked before his crucifixion (Matthew 27:28)
- In both cases, humiliation precedes exaltation.

Falsely Accused

- Joseph is falsely accused by Potiphar's wife (Genesis 39).
- Jesus is falsely accused during His trial (Mark 14:56).

Silent and Faithful in Suffering

- Joseph doesn't retaliate or defend himself aggressively.
- Jesus remains largely silent before His accusers.

Numbered with Transgressors

- Joseph is imprisoned alongside two guilty men.
- Jesus is crucified alongside two criminals (Luke 23:32–33).
- In both scenes, one criminal “lives,” while the other “dies.”

Suffering to Exaltation

- Joseph goes from prison to ruler of Egypt.
- Jesus goes from the Cross to exaltation at God’s right hand (Philippians 2:8–9).
- This is one of the clearest patterns we see: humiliation followed by glory.

Given Authority Over All

- Joseph is given authority over all Egypt (Genesis 41:41).
- Jesus is given all authority in heaven and on earth (Matthew 28:18).

Provider of Bread (Life)

- Joseph provides bread to a starving world.
- Jesus calls Himself the bread of life (John 6:35).

Savior of Both Jews and Gentiles

- Joseph saves not only Egypt but also the surrounding nations— including his own family.
- Jesus brings salvation to Jews and Gentiles alike.

Not Recognized at First

- Joseph’s brothers don’t recognize him when they see him.
- After His resurrection, Jesus was not recognized by many, and Israel, as a nation, has not yet fully recognized Him.

Reveals Himself Later

- Joseph eventually reveals himself to his brothers (Genesis 45).
- At the Second Coming, Jesus will be fully revealed to Israel (Zechariah 12:10).

Forgiveness Instead of Judgment

- Joseph has the power to judge, but instead, he forgives his brothers (Genesis 50:20).
- Even on the Cross, Jesus says, “Father, forgive them.” (Luke 23:34)

Big Picture Insight

When you line it all up, Joseph's life tells a story in advance: A beloved son is rejected, suffers unjustly, is exalted to power, and becomes the source of life and salvation even for those who rejected him. That is the gospel pattern.

Joseph's story isn't just history—it's a preview. It prepares you to recognize Jesus when you encounter Him in the New Testament as:

- The suffering servant
- The exalted ruler
- The giver of life
- The forgiver of enemies

A Prophetic Pattern of Israel and the Messiah

The moment Joseph reveals himself to his brothers (Genesis 45) is often viewed as a preview of a future national Israel turning to Christ.

Joseph Rejected, Then Exalted Among Gentiles

- Joseph is rejected by his brothers (Israel).
- He is then exalted in **Egypt (a Gentile nation)**.
- During that time, his brothers are separated from him.

Parallel:

- Israel rejects Jesus Christ
- He is now exalted in Heaven
- Meanwhile, salvation is going to the **Gentiles**.

A Time of Trouble Brings Them Back

- Famine forces Joseph's brothers to travel to Egypt.
- They are in distress and need.

Parallel:

- Israel will experience a future time of distress (the Tribulation).
- This drives them to seek deliverance.

They Don't Recognize Him at First.

- Joseph's brothers stand before him—but don't recognize him
- Israel encounters Jesus historically—but does not recognize Him as the Messiah. Even today, national recognition has not occurred.

Joseph Deals with Them Before Revealing Himself.

Joseph tests, convicts, and humbles his brothers (Genesis 42–44):

- They become aware of their guilt.
- They confess their sin against Joseph.

Prophetic connection:

- Israel repents during the Tribulation and recognizes Christ.

Fear Turns Into Grace

Joseph's brothers expect judgment, yet receive mercy.

- Joseph comforts them.
- He explains God's purpose.
- He forgives them.

Parallel with Christ: When Israel recognizes Jesus, the expectation might be judgment, yet instead:

- They receive grace, restoration, and forgiveness.

“You Meant Evil, God Meant Good”

Joseph reframes their sin:

- Their evil act is part of God's saving plan.
- This is a direct parallel to the Cross: the rejection and crucifixion of Christ became the means of salvation.

Reunion and Restoration

- Joseph brings his family into blessing and provision.
- They dwell securely under his rule.

Prophetic picture:

- Israel is restored.
- Will live in peace under the reign of Christ (Kingdom/Millennium).

Why This Matters Theologically

This pattern helps explain something that can otherwise be confusing:

- Why was the Messiah rejected?
- What is God doing with Israel now?
- Is there a future for national Israel?
- Joseph's story suggests that rejection is not the end; it's part of the plan that leads to eventual restoration.

Joseph as a Prophetic Pattern

You can think of it this way:

1. Beloved son sent = Christ comes to Israel
2. Rejected = Crucifixion
3. Exalted among Gentiles = Church age

4. Time of trouble = The Tribulation
5. Recognition = Israel sees Messiah
6. Restoration = Kingdom blessing

Rejection and redemption can coexist in God's plan.

- Rejection is not the end.
- Separation is not permanent.
- Suffering leads to salvation.
- Revelation is bringing restoration.

It's one of the clearest Old Testament patterns showing how God can use rejection to accomplish redemption and still bring the original people back into blessing.

The Two Visits of Joseph's Brothers / Christ's Two Comings

In Genesis 42–45, Joseph's brothers come to Egypt **twice**.

First Visit (Genesis 42)

- They come because of famine.
- Joseph is present—but **unrecognized**.
- He deals with them covertly.
- They leave without full reconciliation.

First Coming of Jesus Christ

- He comes to Israel.
- He is **not recognized** as the Messiah (by the nation). As John 1:11 says, "He came to His own, and His own did not receive Him."
- He is rejected and crucified.
- There was no national restoration at that time.

Second Visit (Genesis 43–45)

- Joseph's brothers return under increased pressure.
- Joseph reveals himself.
- Repentance is evident.
- Full reconciliation and restoration occur.

Second Coming of Christ

- He returns in power and glory.
- Israel recognizes Him.
- Repentance occurs.
- Restoration follows.

Harsh Treatment That Leads to Conviction

Joseph:

- Speaks roughly, tests them.
- Forces them to confront their past sins.

Parallel:

- Israel goes through the Tribulation, forcing it to confront its sins.
- This leads to national conviction and to repentance.

Increasing Pressure Before the Second Encounter

Joseph's brothers:

- Famine worsens.
- They are forced to return.

Parallel:

- Distress intensifies before Christ's return (Tribulation).
- This drives Israel to seek deliverance.

The Second Revelation

Joseph (2nd visit):

- "I am Joseph."
- Brothers recognize their guilt.
- They are deeply troubled.
- Everything changes instantly.

Christ (2nd coming):

- He is revealed openly.
- Mourning and repentance (Zechariah 12:10).
- Everything changes (Kingdom).

Grace Instead of Judgment

- Joseph forgives and comforts.
- Christ brings salvation to repentant Israel (Romans 11:26).

Restoration and Provision

- Joseph brings his family to Goshen and fully provides for them.
- Christ establishes His Kingdom, and Israel is restored and blessed.

One of the Most Striking Details

- Joseph says, “And now do not be distressed or angry with yourselves because you sold me here, for God sent me before you to preserve life” (Genesis 45:5). This reframes their rejection.

The parallel with Christ:

- Israel rejected Him, yet that rejection became the means of salvation for the world.

Final Thought

The two visits reveal a consistent biblical pattern: God may be present and working even when He is not recognized, and recognition often follows:

- After pressure.
- After conviction.
- At the moment of revelation.

The Cup and Bread

In the Lord's Supper:

- **Wine** (cup) represents Christ's blood (Matthew 26:26–28).
- **Bread** represents Christ's body.

In Joseph's situation:

- **The cupbearer** associated with wine lives.
- **The baker** associated with bread dies.

The Typological Connection

Some Christians see a symbolic parallel like this:

Cupbearer = Life through the Blood.

- The cup (wine) is associated with life and restoration.
- The cup (wine) in Communion represents Christ's blood, which brings forgiveness and **life**.
- The cupbearer is **restored**.
- So the cupbearer can be seen as a picture of **salvation and restoration**

Baker = Death under Judgment.

- The bread is associated (in this story) with judgment and death.
- The baker is judged and executed.
- Bread in Communion represents Christ's body, given over to death.
- The baker represents judgment of sin.

Together, they echo the deeper truth later revealed in Christ: the same event (the Cross) brings life to some and judgment to others, depending on their response.