

VOL.4
GENESIS 30:25-50

THE NEW CREATION CROWNED
(THE LIFE OF JOSEPH)

BY MARY M. BODIE

*"The Lord by wisdom hath founded the earth; by
understanding hath He established the heavens."*

Proverb 3:29

PREFACE

In 1922, the author of this book gave a series of Bible Lessons on Genesis. These were embodied in book form and published in 1933. These lessons have been issued in 4 different books (volumes):

<i>"The First Creation"</i>	—	Covers Genesis 1-11
<i>"The New Creation"</i>	—	Embraces the life of Abraham
<i>"The Two Creations Illustrated"</i>	—	An illustration of the 2 creations from the lives of Jacob and Esau
<i>"The New Creation Crowned"</i>	—	The life of Joseph

In Jesus' dear Name, we commend this precious treatise to hungry saints and commit it to God to be used to His glory.

The Publishers (1955)

REFERENCES USED IN THIS PUBLICATION

- **American Standard Version** (ASV or AV) is a version of the Bible that was released in 1901. It soon came to have other names, such as the American Revised Version, the American Standard Revision, the American Standard Revised Bible, and the American Standard Edition. By the time its copyright was renewed in 1929, it had come to be known by its present name, the American Standard Version.
- **Diaglott** is a two-language polyglot translation, of the New Testament by Benjamin Wilson, first published in 1864. It is an interlinear translation with the original Greek text and a word-for-word English translation in the left column, and a full English translation in the right column.
- **King James Version** (KJV) references are used throughout this publication unless otherwise noted.
- **Revised Version** (RV) (or English Revised Version) of the Bible is a late 19th-century British revision of the King James Version of 1611. It was the first and remains the only officially authorized and recognized revision of the King James Bible.
- **Wuest**: Kenneth Samuel Wuest (1893–1962) was a noted New Testament Greek (Κοινή) scholar of the mid-20th century...produced his own English translation of the New Testament (the Wuest Expanded Translation – abbreviated WET) based on Nestle's critical text.

Note: Definitions of references pulled from Wikipedia, The Free Encyclopedia, January 2013.

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THE PRE-VIEW

Genesis (*the beginning*), the first book in the Bible, is also the first of the Pentateuch (includes the first 5 books of Moses). It is the beginning of God's revelation to man. All the truth that is later unfolded in the history, prophecy, and doctrine of the Bible is here in "seed" form. It is truly the "**Seed Plot of God's Word**," as someone has named it. I would call it the "**Counsel Chamber of the Almighty God**". All God's counsels concerning man are in this book, some hidden in type and shadow, but here nevertheless; man's creation, his fall, his redemption, his discipline, his exaltation; and counsels which have been in state of development for 6,000 years are not finished yet. All are found in Genesis. We are here let into the secret of Divine Plans and Purposes, the ordained counsel of God, before the foundation of the world.

BREAKDOWN OF THE BOOK OF GENESIS

There are several sections in the book of Genesis:

Vol. 1	The Creation The Ruin	Genesis 1-2 Genesis 3-11
Vol. 2	A New Creation—Abraham & Isaac's Lives	Genesis 12-25:10
Vol. 3	The 2 Creations Illustrated—Jacob & Esau's Lives	Genesis 25:11-30:24
Vol. 4	The New Creation Crowned—Joseph's Life	Genesis 30:25-50

This 4th volume, "*The New Creation Crowned*", pertains to the last 14 chapters of Genesis and embraces the life of Joseph, who is one of the most striking types of our Lord Jesus Christ. Thus in these volumes, we have covered the events and characters in the Book of Genesis.

JACOB RETURNS TO OWN COUNTRY

"And it came to pass, when Rachel had borne Joseph, that Jacob said unto Laban, Send me away that I may go unto my own place and to my country." [Gen.30:25]

From this point on, the interesting story of Jacob has special reference to the children of Israel who have been out of their land for almost 3,000 years, counting from the time the 10 tribes were carried captive to Assyria [2Kg.17:3]. As I read, I am impressed with the wonderful correspondence of the history of Jacob to that of the nation. Not only are they exiled, even as our hero; but they too are endeavoring to get rich by whatever means convenient, honest, or otherwise. It appears too as though they are generally successful; for God had said, He would bless them and multiply them; and when in some measure even as the old creation, we see the promise fulfilled to them today, what shall their harvest be as a new creation?

The Jew's blessing is upon the earth. His inheritance is an earthly inheritance; so today they are scheming to acquire the inheritance, even as they formerly sought their own righteousness, by their own strength and wisdom. For as you observe the Jew, you see that he is the wealthy man of the world. Although the world mocks and sneers at his deceitful, crooked

ways; yet they are forced to recognize his forceful personality, his push and almost superhuman ability to rise above adverse circumstances and surroundings. He begins as the servant and ends as the master, in like manner as in the case of Jacob and Laban. The latter had the money, when Jacob came to sojourn with him; but Jacob had it when he went away. And all things appeared to be working in harmony with his scheming mind. Even nature served him. He got what he went after. Likewise, the Jews today. They themselves are often astonished at the quick returns on their investments, as one was heard to remark to another; "Ach! Abie, where do these Gentiles get all this money that we get away from them?"

So now Jacob is rich, rich in every way. He is increased in goods, has need of nothing; and he has a great desire to return home. Laban's daughters were of one mind with him. They loved him and his country instead of their father and fatherland. We see the same lesson all the way through, the supplanter supplants. There is no use in denying the fact. All things, all people, all circumstances, all schemes, all powers, all laws, and bylaws serve him. He is a conqueror and comes up smiling out of every trial, the victor in every battle. He is not obliged to hold the little placard, "keep smiling," before his eyes to enable him; his joy is in his heart and it cannot be hid. He gives you the glad hand; for his very life is glad. He does not have to push Gloomy Gus out of the room so that the sunshine may enter in; for the above-mentioned fellow cannot live in the same house with Jacob. God is for him and no one and nothing can be against him. This is the one supreme lesson which confronts us in his history whether we give the application to Christ, to the Jew, or to the Christian.

"And Jacob stole away unawares from Laban, the Syrian, in that he told him not that he fled." [Gen.31:20]

The prosperity of Jacob alienates Laban's affections, just as spiritual increase separates us from the world. Although Laban cannot get on with him anymore, yet he is rendered openly hostile by his withdrawal, much like the world resents the separation though they do not enjoy our presence. So Laban pursues Jacob in anger; but God again appears in his defense: he finally departs in peace with a covenant of friendship between him and Laban to which they called God to witness, and he said, "**Jehovah watch between me and thee when we shall be absent one from another.**" The latter parting is no doubt a hint of the future exodus of the Jews from among the Gentiles and the covenant of peace between them.

Let us now follow Jacob as he goes on his way. He must meet the Angel at Peniel and thus be prepared for Bethel. The former is an absolute necessity to the latter. God must take the Jews in hand and cripple the natural strength by which they wrestle with Him that they may prevail in weakness; for they must have power with God before they can have power over their enemies. Thus broken down in repentance, they will, in their weakness, hold Him fast in blessing.

"And Jacob went on his way, and the angels of God met him. And when Jacob saw them, he said, This is God's host: and he called the name of that place Mahanaim."
[Gen.32:1-2]

Before God meets him, he is met by a host of angels; the comforting assurance of Jehovah's protection. **"The angel of God encampeth round about them that fear Him and delivereth them"** [Psa.34:7]. He calls the name of the place Mahanaim ("2 hosts", "2 camps") no doubt counting himself and his family as the other camp.

"And he commanded them, saying, Thus shall ye speak unto my lord Esau; Thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now: And I have oxen, and asses, flocks, and menservants, and womenservants: and I have sent to tell my lord, that I may find grace in thy sight." **[Gen.32:4-5]**

He speaks directly to Esau of his **"oxen and asses, flocks, men-servants and women-servants"** as our host, associating them with God's angels and therefore with His power. Such is man, that a little later we find him dividing this great camp of his family into 2 camps, saying, **"If Esau come to the one camp and smite it, then the other camp that is left shall escape"** [Gen.32:7-8] Such is man's faith in God when he is yet strong in himself.

"And Jacob said, O God of my father Abraham, and God of my father Isaac, the LORD which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee: I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands. Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, and the mother with the children." **[Gen.32:9-11]**

The fear of Esau overwhelms him. The messengers, whom he had sent before his face to learn his brother's plans, now return with the alarming news that he is coming to meet him with an escort of 400 men. Although he has already received evidence that God was for him and no one could be against him, he immediately commences again to depend upon his own resources. He appears to reason, as the natural man always reasons, that "God helps those who help themselves." So first he commits himself to his own devices, then to God; then to his own scheming again. He cannot believe in all the goodness of God. Although God had spoken to him and told him to go back to the land whence he had come and had assured him He would bring him back: yet Jacob is afraid and endeavors to protect himself by appeasing Esau with a present. He argues according to the dictates of his own heart that if his brother is assured that he is rich, he will be propitiated toward him; for he knows the flesh praises us, when we do well to ourselves. Wealth influences people. That is natural. So Jacob was acting just like the natural man. He was not trusting God; for he did not have to curry favor with Esau. God had promised to bring him back; therefore God was responsible to take care of him and of Esau also. He was responsible to protect him from his brother's anger and appease Esau. God must do it all. As with him; so with us; it is a long time before we are able to believe all the wealth of God's grace toward us. Jacob prays; yet he is panic stricken, because he knows that he had

sinned against his brother; but the greatest sin, and the source from whence all others spring, is unbelief. It is terrible. It is awful not to believe God. See what fear brings. And **“fear hath torment”** [1Jo.4:18]. We are not believing God when we are fearful. But when we can say, “I know whom I have believed; if He cannot heal me then I will die; if He cannot keep me, then I will fail;” that is faith.

Jacob’s faith is not perfected, because he has not yet learned his helplessness. He fixes the thing up so as at least to save some of the servants and cattle [Gen.32:13-33]. Is this not the way we all act? We do everything we can, and then say, “Lord, I have done all that I can do. I have sent for the doctor; now you bless the medicine.” “Lord, bless the operation.” “Lord, bless the surgeon as he cuts.” But God Himself can just as easily heal and operate as to bless the efforts of the puny instrument. Why not ask Him to do it all? Why not leave it with Him? Faith does not fix things up; instead, it lets God do all the fixing up. Faith rests. Faith depends on the Lord alone. Even though he prays most earnestly, Jacob does not trust God in this absolute way

“Oh God of my father Abraham and God of my father Isaac, the Lord which saidst unto me, Return unto thy country and to thy kindred, and I will deal well with thee; I am not worthy of the least of all the mercies and of all the truth which thou hast shewed unto thy servant: for with my staff, I passed over this Jordan, and now I am become two bands. Deliver me, I pray thee, from the hand of my brother, from the hand of Esau; for I fear him, lest he will come and smite me and the mother with the children.” [Gen.32:9-11]

People talk in that manner to the Lord. They say like Jacob, “O God, we are not worthy of the least of thy mercies. We are only fit for hell. We are not worthy to hold up our heads in thy presence.” So folks go on speaking to God as if He did not know all about us. He turned His searchlight on us long ago and diagnosed our condition in every detail. His verdict is that **“the heart of man is deceitful above all things and desperately wicked”** [Jer.17:9]. Therefore, He judged us guilty and condemned us to death; then He gave His Son to die in our stead—as our substitute. God says that we died in Christ. He put our old Adam head out of His sight forever. He is not accepting us in our own worthiness; He could not do that. When we believe the Gospel, we have a new Head, even Christ; the holy, harmless God-Man. We are accepted in Him. We are not worthy in Adam but we are worthy in Christ. We can come right up to the Father and claim our place in Him. If we do not take this attitude before Him, we cannot get into His presence. The old creation has no part or lot with Christ. It is good that God does not judge us according to our knowledge, but according to His grace. He sees us in His Son, worthy, lovely, perfect, complete.

God had shown Jacob that He was able to fulfill His Word to him. He went over the Jordan alone with his staff in his hand, a pilgrim, and he came back with a big company that had to be divided into two parts it was so great. God did it all, although he thought he did it and took some of the glory to himself. But this was God’s promise to him. **“I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.”** Could Jacob’s thoughts have been “Lord, I hope you will do this for me?” Jacob went on, “I have

divided my family and flock into two bands". Was he thinking "You surely can protect one band anyway? I have helped you all I can."

"He lodged there that same night and took of that which came to his hand a present for Esau his brother." [Gen.32:13]

What would you call such actions after that prayer? He thinks he will propitiate Esau by giving him fine cattle and sheep, 350 animals. Now, that was quite a present. In our day it would be worth some thousands of dollars. So he sends these over to his brother Esau. Just see the unbelief of all this! But that is the way we are. We trust God, and yet we do not trust Him. We try to help Him fulfill His Word to us. We go ahead and endeavor to perform His promise to us. We have done it and in some measure we are doing it all the time.

Now, notice what Jacob says: **"Pass over before me and put a space betwixt drove and drove"** [Gen.32:16]. He put the 200 she goats first, then a space; for he wanted Esau to be impressed with the present. "Just look what is coming!" Each flock was to be separated by a servant; then Esau would say, **"Whose art thou? and whither goest thou? and whose are these before thee?"** The servants were to say, **"They be thy servant Jacob's; it is a present sent unto my lord Esau: and, behold, also he is behind us"** [Gen.32:17-19]. God had said he was lord over his brother and that **"The elder should serve the younger"** [Gen.25:23]. But Jacob was bowing down and calling Esau **"lord,"** and taking the place of the servant. He kept his wives with their children for the last cohort. He thought that if Esau was really incensed against him he would have time to get away and save the wives and children anyway.

"But now Jacob was left alone and there wrestled a man with him till the break of day." [Gen.32:24]

Most people misunderstand this little narrative. They think Jacob wrestled with the Angel, and that he was so strong that he held the angel by his strength. Jacob prevailed over the Angel by his weakness. He said, **"I will not let thee go, except thou bless me."** He was not feeling his importance now. The Lord made him feel his need. He crippled him. People feel awfully bad when they are crippled. Every one of us is lame when God gets through with us. Every one of us, who has learned God, is a cripple. We never get over it. Some people are praying to be healed who are cripples; but the crippled supplanter never gets healed. This is a dependent helpless clinging to God that brings God to our help.

"And as he passed over Penuel the sun rose upon him, and he halted upon his thigh." [Gen.32:31]

The Angel was there all night with Jacob. He would not let Him go. He plead with the Angel, who had a controversy with Jacob. God has a controversy with us. He wants us to feel our helplessness, our need, and that we are weak. Jacob was so strong in himself that the Angel had to break his thigh and make him a cripple. It is a picture of us learning our weakness. What does God call Jacob then? He said, **"Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed."**

“And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.” [Gen.32:28]

That is, we have power with God when we are weak. Paul saw this when he said, **“when I am weak, then am I strong”** [2Co.12:10]. When I am helpless then is when I am strong. It looks like a contradiction. It is clearly against nature. God’s ways are just the opposite from the natural. When we are strong in the natural, we are weak with God. We cling to God when we are weak. Then is when we say, “Oh God, we will not let you go for you are our only hope. If you do not protect us; if you do not keep us, we will not be kept. We will not be healed. We will not get the promised inheritance.” Neither will the believer. Some say, “Everyone will get the inheritance;” but indeed they will not. Jesus Christ did it all on the cross; but the Holy Spirit must work in us. How much of Christ do we have in us? Christ gets the inheritance. He is the one that is going to reign over the heavens and the earth. How much of Christ are we going to take out of the world? Not how many houses and lands; but how much have we of Christ? That is all we are to take of this world.

So Jacob grows weak and helpless. He has learned a wonderful lesson. This is the most important thing in our life, to learn that we are absolutely weak and helpless and will never get anywhere unless God gets us there. We do not need to be powerful. He will be the power. All He needs is to have the yielded vessel in which He may have His way. The angel tells Jacob that his name has been changed to Israel, but as yet he has not taken hold of it. You can know you have power with God, and yet not be in the power of that knowledge. As we say, “we are weak;” but we do not take God for our strength. We do not want to be taken by surprise. We want to prepare ourselves and be ready for every emergency. We want to be strong, though professing to be weak. We do not want to be weak when He brings us to the place of weakness. Here is where many people drop with discouragement. God has made them weak; but they do not like it. They do not know it is the place of strength. God permits things to happen to us, so that our strength may be broken down. In a sense we are all strong in ourselves. Some people are naturally timid and backward, and their strength is not manifested; but when He breaks them down, they are discouraged. They think there is nothing for them; but the Lord desires that we learn that our name is Israel. This is when we have power with God. Do you know what I am talking about? When you were so weak and helpless, felt you were no good at all, but took hold of God, you came into the place of Israel, **“One who has power with God,”** one that prevails with man too.

GENESIS 33

“And Jacob lifted up his eyes, and looked, and, behold, Esau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids. And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindmost. And he passed over before them, and bowed himself to the ground seven times, until he came near to his brother. And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept.” [Gen.33:1-4]

Jacob is ready to go on. He is weak and goes out limping. He lifts up his eyes and looks. "**Behold Esau came with 400 men,**" right at the very weakest point. I can just see him now. He is certainly in a terrible plight. Has it come to this when he had no hope, but in God? Notice which ones he protects the most. "**He put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindmost.**" He did not want to give up Rachel and Joseph till the last moment.

Then Esau comes. This speaks especially of the times of the Gentiles when the Jews are bowing down to them; when the blessing which Isaac gave to his son Esau was fulfilled: "**It shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck**" [Gen.27:40]. This actually happened when Nebuchadnezzar carried the Jews captive to Babylon (606 B.C.) The yoke of Jacob had been broken. The Jew is in subjection; and as long as this is the case, the world is out of harmony with God. When he is in his right place, the world will be in subjection to him. Here we see Jacob bowing his neck to Esau. He is doing everything to curry favor with his brother. He is the ruler, and knows this in his heart, yet he is bowing his knee to Esau. The Jew knows that one of these days his people are going to be the head and not the tail of the nations. It is so written in the Word and the Jew knows it. He is the most able man today because God is for him. You never see a Jew begging. They get rich whenever they are given half a chance. They may commence poor, uneducated, illiterate; but give them the opportunity, and in a short time they are ahead of everybody. They endeavor to get the blessing of the Lord in a carnal way; trying as Jacob did, to buy the blessing. They are seeking to get the promises of God by their own strength. The Jew has been bowing down to Esau for 2,520 years (the same amount of time the Gentiles have had the dominion).

Now, notice how Esau treated Jacob. This is a wonderful dispensational lesson. As the Jew comes back to his land, even the nations will be glad. They do not know all that is coming to pass. They do not believe God like we do, not even like the Jew does; but many of them are glad to see the Jew return home. The allied nations have given the land of Palestine to the Jews. They are going to meet them and be glad that God has fulfilled His Word. God is working for them just like He is working for us. He makes everything serve us now. God is back of His Word; therefore, He is back of the Jew. He is a sign to all the people of the world that God's Word is true. The Jew never changes. He is like God and the Bible in this respect.

The following verse shows the attitude of the Jew toward the Gentiles.

"What meanest thou by all this drove which I met?" And he said, "These are to find grace in the sight of my lord." [Gen.33:8]

Jacob is acting as though he believes his brother is lord and he is endeavoring to find favor with him; but God does not want us to act that way. He does not want us to bow down to the flesh, nor acknowledge that the flesh is lord in any sense. God will attend to the flesh. We are not to curry favor; not to own the flesh as our master in any sense of the word. God says, "**Make not provision for the flesh**" [Rom.13:14]. Do not lay up anything for the flesh. Do not be under any obligation to the flesh. Do not be afraid of the flesh. Just

count the flesh of your family, your children, as well as your own flesh, dead. Let God do the rest.

God will bring the Jews back to their own land. He said the land should never be sold, and yet the Jew is bowing down to all the people that gave them the land. They are saying, "I have seen thy face, as though I had seen the face of God." Instead of bowing down to God and thanking Him, they are thanking the nations. They are thanking men for doing the will of God. Do not let us thank the flesh for doing anything; but if the people are made to serve us, let us give the glory to God. It is God that makes the flesh serve us.

"Take, I pray thee, my blessing that is brought to thee; because God hath dealt graciously with me, and because I have enough. And he urged him, and he took it. And he said, Let us take our journey, and let us go, and I will go before thee."

[Gen.33:11-12]

Now we see more of Jacob's guile. He has not yet learned that his name is Israel. He knows his weakness, but not yet his strength. Many fail right here. They give in and yield to the flesh because it is easier than to withstand. Such are easily discouraged. The people who are really gifted are the people God has the hardest time with. He never gets hold of the majority of them, because they are strong in themselves and refuse to become weak. If He puts them in a place where they would learn their weakness, somehow they wriggle out. That is why today there are so many religious men, great in themselves, which are not led of the Spirit of God. But oh, the joy and victory there is in learning both our weakness and the Lord's strength. Jacob has learned his weakness; but he has not learned his strength. He is still afraid of Esau, afraid to go along with him. He thinks Esau is just leading him on to his ruin. He thinks that he wants to get him in his power and when he is alone with him he will kill him. He has little faith in God. He can talk big; but when it comes to deeds, he fails to trust in God.

"Esau said; Let me now leave thee some of the folk that are with me. And he said, What needeth it? Let me find grace in the sight of my lord." **[Gen.33:15]**

Jacob will not accept Esau's offer. He did not want his brother to leave any of his people. He yet was deceitful. His weakness made him fear. He had no faith to go with Esau. He was afraid. He told him he would come after him, but did not intend to do that at all. And yet this all works good for us. God will make even our unbelief and fear to serve Him. It was not His purpose that Esau and Jacob should dwell together. No, indeed: they are separate and distinct the one from the other. So Esau went his way expecting Jacob to follow. But Jacob's response was that there was no use for him to go that way. Maybe at the time he did intend to go, but later changed his mind. Esau shows a good spirit. He seems a pretty nice sort of a fellow. He does not appear to hold any grudge against Jacob because he does not believe God and consequently does not know what he has lost.

"And Jacob journeyed to Succoth, and built him an house, and made booths for his cattle: therefore the name of the place is called Succoth. And Jacob came to Shalem, a city of Shechem, which is in the land of Canaan, when he came from Padanaram; and pitched his tent before the city. And he bought a parcel of a field, where he had spread his tent, at the hand of the children of Hamor, Shechem's

father, for an hundred pieces of money. And he erected there an altar, and called it Elelohe-Israel.” [Gen.33:17-20]

Jacob journeys to Succoth and builds himself a house. He is going to settle down now as he has had a strenuous life. There is no need of being so busy all the time. He intends to take life easy from now on; but he has forgotten God. He thinks he is going to order his life as he pleases. He forgot that God was the Master. We think that we are going to do just what we want to do. Did you ever plan what you were going to do and God turned all your plans away? He said, as it were, “You are not going to do that at all.” How long it takes us to learn His will. Some folk always refuse to do the will of God. They stiffen their necks, and try to make everybody believe they are right but their speech betrays them. They can fool neither God nor spiritual saints.

Jacob bought a piece of land to go with his fine house. He must have things to correspond. His children must have social advantages; they must get acquainted with the people in the neighborhood. This is the manner of speech one hears today. We are urged to consider our children and the opportunities for success of which we are depriving them by our separation from the world. We ought to stay in an influential church; for our family needs the privileges and prestige it affords them. All this is unbelief and carnal reasoning. If we walk in the light, God will take care of our children, their success, and their name in the world. And Jacob soon found to his sorrow that this was not the place for him. His daughter was humiliated and shamed, while his sons got into trouble on her account and had to run for their life. Just think of the shame that Jacob, “*a prince with God*,” had to run away in the night, for fear someone would kill him. Previous to this, his children made friends with the young people of the country.

“Dinah, the daughter of Leah, which she bare unto Jacob, went out to see the daughters of the land.” [Gen.34:1]

Here we are confronted with more dispensational truth relating to the Jew in the last days, but it is also filled with instruction for us. Jacob did not obey God’s Word entirely. While it is true he returned to his own land; yet he did not return to the place of fellowship to which God had called him. And the latter was the sole purpose of God in calling him back. He wanted him to dwell in **Bethel** (“house of God”) all the days of his life. Therefore, because of his disobedience, his daughter was defiled. **Diana** (“judgment”); the meaning of her name is akin to **Dan** (“judged”). This refers to the chastening which will fall upon the Jew after the nation returns in unbelief to Palestine. They will still be out of harmony with God: and will make friends among their neighbors for selfish purposes. The nations will respond to their advances on account of their prosperity which is manifest among them. They will observe the Jew’s wealth and influence and will even consent to be known as a Jew, if necessary, for, as they say, “*Shall not their cattle and their substance and every beast of theirs be ours?*” [Gen.33:23].

But the sons of Jacob are just like their father; they too appear deceitful and crooked, and do not act according to their words. But God is in all of this. He wants them to so judge all the nations, “*to cut them off*,” of which this story [Gen.33:2-29] is the figure. Dinah, whom they apparently loved, is the means of their downfall. They defiled her and for this they are destroyed. The sons of

Jacob took all their sheep and their wealth. They were enriched with the spoil of the slain. This is a striking picture of the career of the Jew. He will have somewhat such an experience after he is established in the land of Palestine.

GENESIS 34

Now after this awful slaughter, Jacob's eyes are opened. He again hears the voice of God calling him up to Bethel. This time he hastens to obey. He calls for a house-cleaning.

"Put away the strange gods that are among you, and be clean and change your garments." [Gen.34:2-3]

God's house demands holiness; one may keep his gods and defiled garments (habits) in Shechem but not in Bethel.

So Jacob came to Luz that is Bethel, where he had met God years before, and there he built an altar to the Lord and called it **El-Bethel** ("to God," "the God of His own house"). He had built an altar in **Shechem** ("part", "portion") to the God of Israel. These altars teach us a great lesson. There is a vast difference in our experience when we learn to acknowledge God as the God of His own house, the One in authority, the Master—all our being, spirit, soul and body, brought into subjection to Him. If we do not acknowledge ourselves to be God's house and yield to Him as the only One in authority over us, we come short of going all the way with Him; and we know we are drawing back for advantages, ambition's sake, or something pertaining to our family. We run away; do not want to yield to live an overcoming life; for it is a strenuous one. It is like a race. I never saw a race-horse that was not running with some kind of force to him. If he came along slowly, indifferent, he did not win the race. It is not an easy thing to run a race. I never saw either a horse, or jockey that had his eye to either side of him. They ran with one object in view, turning neither to the right hand, nor to the left. I am not saying this to put anyone under law. It is the life of Christ in us that runs. It cannot help running if we let it. Jesus Christ ran the race knowing the joy that was set before Him. He saw the people with Him over there. He knew the cost. It is going to cost us something.

"Jesus paid it all." He did, yet when we run this race it costs us something too...we let it all go and count it as nothing. We are stripped for the race. We cannot be weighted down, or we will not win. A jockey wears the lightest kind of clothing, and if he is weighted down, he is handicapped. Just so, the flesh hinders our running fast, whether it be with cares, pleasures, or anything of this world as a weight; we are handicapped. We cannot afford to have on us one weight. That is not law. There is a prize over there for us, and we have a life that wants to win that prize. The horses have the running blood in them. You do not need to put it there, nor whip it in, but just let it go. Jacob did not let it go, for he settled down short of where God sent him. When God calls us and we start out to win the race, He will not let us settle down, if we have really purposed in our heart to win Christ. We may not go all the way at once, but God will cause something to happen to rouse us up because He loves us.

We see the daughter got into trouble, and they had to run. The people were treating them kindly. They were not persecuted, but just the opposite; the

world loved them. If you do not show the running blood in you and that you are on the race track, the world will love you. They will say, they “love you so much.” You will have a good time with them. The people of Shechem said of Israel, “We will do well by them; then we will get their riches”. The world says, “These people are good folk. They will pray for us in sickness and they will be a blessing to us.” The world wants to use us. It comes after us for blessings, but is not willing to come to God in the right way.

Now Jacob told his household to put away “the strange gods” that were among them and be clean and change their garments. What do you think of that? Put away the strange gods! So he had some strange gods there. They were those which they had brought with them from Padan-aram. The Lord says, “Be clean!” When one stops short of the place where God wants him to go, he is not clean. He begins to fellowship the world. We cannot stop short of the separation God calls us to and be clean. **“Come out from among them; be ye separate and touch not the unclean.”** That is the word that God is saying to Jacob. This is not law. **“Be ye not unequally yoked together with unbelievers.”** They were living at Shechem, having fellowship with those worldly people. What part has those that believe with infidels? We are a new creation. Our fellowship is with God. What agreement has the temple of God with idols? He is saying to us, “Ye are the house of God,” and that is just what He was saying to Jacob. “Come out from among the unclean.” He is head of the house. He must put away the strange gods that are among them. Garments always speak of habits, or associations. Change them. God’s people must have habits that suit the place in which they live. If we are living in the heavenlies, we need heavenly habits. Having taken our place in the heavenlies with Christ, we want to show that we are living there and our garments should be according to the place where we dwell.

Finally, Jacob agrees with God and says, “I must go up.” Here is the place where Jacob goes up and does valiantly. He goes up, stays up, and never comes down. There comes a time when we get our eyes fixed on Jesus and we never come down. The storms come; but they make the roots go down deeper, because we have already settled it that we are going on. We are in the heavenlies in Christ and are complete in Him.

GENESIS 35

“And they gave unto Jacob all the strange gods which were in their hand, and all their earrings which were in their ears; and Jacob hid them under the oak which was by Shechem.” [Gen.35:4]

Typically, their ears had been turned to fables. That does not mean that if we are wearing earrings we should not wear them anymore; but that we turn our ears over to the Lord. His ears were not turned to the Word that he might walk in the power of it. Everything that was out of harmony with God, they gave up. Their ears had not been turned to God to hear His voice. I am impressed with this, that is, what authority he had. They yielded to his authority. A man can do that for his whole house. His family will have to come along. If they do not come right away, he can hold them there by faith if he is out for God. He buried the earrings there. That speaks of death. God buried in the grave with Christ, all the splendor of the old creation. It all perished.

Jacob came to the place of resurrection. He took his place judicially once; but now he comes there in reality. He was appropriating the place. We are in the place of resurrection, and we are blessed with every spiritual blessing in the heavenlies in Christ when we get saved: but it is far different to come up in our experience to this place, to actually put our feet upon the inheritance that is ours. This comes afterwards in a gradual growth; a constant attitude of hearkening and obeying the Voice of God; a moment-by-moment, day-by-day, year-by-year yieldedness. We are being brought in this new creation, to the most exalted place in the universe of God that could be given to a creature, and the Creator considers no price, nor time wasted, that is spent in the perfection of His greatest handiwork. We Christians must remember we are the offspring of God and not be discouraged or impatient if the growth appears slow. All nature teaches us that the great and stable things in the natural creation do not attain to their maturity in a day, or a season. It takes nature only a few months to make a pumpkin, yet it takes years upon years to perfect an oak tree: but see the difference in the size, and the usefulness to mankind, of each. There is no comparison; therefore we see that time is no object to God, who is from eternity. It is the result in which He is concerned. He is the Potter; we are the clay. We are only to let Him work, by His creative hand, and He will perfect that which concerneth us.

This will be the state of Israel at the last; they will be completely yielded up and in perfect harmony with God, everything in perfect tune with the Infinite, no discord in all the realm of Palestine. To bow down to the God of Israel, as Jacob called his altar at Shechem, has the thought of endeavoring to bring God into subjection to him, to use Him as it were and make Him conform to Jacob's way of reasoning. That is what the Jews will seek to do when they are again a nation in the fatherland. But Jehovah refuses to come down to Jacob's level; though He does call Israel, by the prophet Isaiah, to reason together with Him [Isa.1:18]; yet He assures us, as we read further, that He intends to do all the reasoning Himself. They are but to listen and yield to His words.

"And Deborah, Rebekah's nurse, died, and she was buried below Bethel under the oak, and the name of it was Allonbachuth." [Gen.35:8]

After Jacob built the altar and called the place El Bethel, Deborah, Rebekah's nurse died. We did not know her name before. **Deborah** ("the word" or "a bee"). Here it refers to the sweetness of nature. It seems to me she represents that the last link with the flesh is gone. She was a link with the old creation. She was always with Jacob till this time, and was a continual reminder of his mother's youth. She had come with Rebekah from her home. Now she dies; the last link with the flesh is put away under the oak tree. It speaks of the burial with Christ, the old man put away forever.

God now appears to Jacob, when he stands as a new creation in Bethel, which was the place where God had ordered him to stand. The last link of the flesh being gone, there was nothing now to draw him away any more. The nurse speaks of childish things, of petting, etc. We crave being humored and cared for. But he has no nurse any more; he is now a full-grown man. It is significant that we never read of Rebekah's death; for she figures faith; but we have the record of the death of her nurse. We find that God did not appear to him at Shechem, neither did He visit Jacob after he came out of

Padan-aram, until he went up to Bethel. Jacob heard the voice of God; but never had full fellowship with God till he did His will and came to **Bethel** (*"house of God"*). People do not have full fellowship with the Lord when they fail to walk in His perfect will. They hear His voice calling them to go on and obey Him when they have been disobedient; but they do not get a vision of the Lord. He appears to them at Bethel. Then they touch Him and begin to have an intimate acquaintance with Him.

"God appeared unto Jacob again, when he came out of Padan-aram, and blessed him" [Gen.35:9] as though all the time between had been blotted out. God blots out the time that we did not live in fellowship with Him; when we were not in the place to which He had called us.

"And God said unto him, Thy name is Jacob. Thy name shall not be called any more Jacob; but Israel shall be thy name, and He called his name Israel."
[Gen.35:10]

Why did God say this again? He had told Jacob this before. The reason was he never heard it in reality. He was not in the power of it. He was cut back, weak and helpless. God had put His hand on him, and crippled him. We saw him limping; but he had not yet taken hold of his name as Israel. He was just feeling his weakness, and we have this same experience in our lives. Every one of us comes up to God's best things in the same way. We come to a place where we feel so weak. We know we are weak and helpless and do not deny it. Some people never are as strong as others. Every saint must go through this in some measure. They must come to the place where they realize they are weak and glory in the fact that they are weak.

This is the beginning of blessing; but we must not stay here. We must realize our place of strength. Our name is Israel. The new man supplants the old man; but even the supplanter is weak. Jesus was weak when He was here as a man. He took the place of absolute helplessness and weakness. He depended absolutely on the Father for His strength. He never moved except as God told Him to move. Therefore Christ, the supplanter of the first Adam, was weak. God had to come in and endue him with power, and then he became Israel. This new, lovely, holy man, who is going to enjoy God forever, is weak. That is why we need the power from on high. Though we are weak in ourselves, we are strong in the Lord; for God clothes us with power. Sometimes we are so weak and helpless, we think we never can do anything again, but God comes in. We learn our name is Israel. We take hold of our new name. Saints think that because they are naturally weak they cannot do anything for God. They do not rise up in the power of the Holy Spirit. They do not rise up in the power of their new name. When God first told Jacob that his name should no longer be Jacob but Israel, he knew he was helpless and could not do anything...he was the supplanter. Yet, he went on limping; settling down in a place of his own choice instead of going on as God had told him. However, God came along now and reminds him of His promise to him.

"Thy name shall not be called any more Jacob; but Israel shall be thy name." God said, "I am God Almighty: be fruitful and multiply." [Gen.35:10-12]

Is Jacob going to take hold of this new name? This encouragement is for us as well. God Almighty is back of us to make us fruitful. **“A company of nations shall be of thee and kings shall come out of thy loins...”** [Gen.35:11]. Is that not wonderfully encouraging? It sounds just like the way God talked to him in the beginning. He was the same God and Father as at the first. We, like Jacob, do not apprehend Him so, nor appropriate Him. Christ said, **“He that eateth Me, even he shall live by Me?”** [Joh.6:57]. That is, taking Him for every need, appropriating Him moment by moment. Finally we too, as Jacob, come to the place where we realize that we are **“Israel, a prince with God,”** a man that has power with God; it is then that we move men. This conqueror is dwelling in **Bethel** (*“house of God”*) and he never leaves that place. He dwells in the fellowship to which God has called him.

“And they journeyed from Bethel; and there was still some distance to come to Ephrath; and Rachel travailed, and she had hard labor.” [Gen.35:16]

Now Rachel is going to get another son, but in so doing, she dies. **“We which live are always delivered unto death”** [2Co.4:11]. This is the new life in us. When we get to this high place in God we count ourselves a sacrifice. We gladly are poured out. This new life in us is given over unto death. For what reason? That Christ may be formed in us.

Benjamin stands for Christ, this Mighty Man that is going to rule the heavens and the earth. The life of Jesus is made manifest in our mortal flesh. That is, as the new life in us dies, is given over to death, God must come in with resurrection life. This is service. This is pouring ourselves out for other people. In pouring out ourselves, “dying daily” for others, we are laying down Christ’s life again. In that way Benjamin is born in us. Paul says, “I travail in birth again that Christ may be formed in you.” Of course that necessitated a death in him. There was pain and real sorrow of heart. Paul also says, **“I fill up that which is behind of the sufferings of Christ.”** That is the way Benjamin is born. You know Rachel had a son before. His name was Joseph; he was the firstborn. Joseph is Christ in humiliation, Christ in suffering, Christ in sorrow. Afterwards Benjamin is born. He is the Christ in power, the Christ in victory. We have here both phases of the Christ life in type. But Rachel does not call him Benjamin. She calls him **Benoni** (*“the son of my sorrow”*). Yes, sorrow of heart.

When we serve the people of God, give them our very life and they in turn do not appreciate it, do we say, “We will not do it again?” Jesus could not do that. The life of Christ is born to suffer. In giving up it gets all. It spends itself; but that is the way it is enriched. Rachel dies; but up comes Benjamin from her grave. Up from that giving of ourselves comes Christ, the great, glorious, conquering Christ. We love to be fruitful: but we give up the fruitful life; we die as it were; then out from that death comes Benjamin. Yet, when we have come to this place of giving ourselves over to die, we may say, “Oh, if it be possible, let this cup pass from me; yet not my will but Thine be done.” It seems more than we can bear: but Benjamin comes from that life that died. Christ was willing to be a corn of wheat and die that He might come up in resurrection, that Benjamin might be born. This is a most vivid type of Christ Himself. However, everything that pertains to Christ pertains also to the Christ life in us. We have a wonderful life. Let us prove that it is really Christ. Let us really see if it works. Let us make it practical every day; take Him for

the little trying things. After a while we shall find it easy to take Him for greater things.

Rachel called her son **Benoni** (*"the son of my sorrow"*), but Jacob changed his name to **Benjamin** (*"son of my right hand"*). That is, it is Benjamin who comes up from that grave. Benjamin is born where Rachel died and was buried. It is good when we even cease to rejoice in our fruitful life. There comes a time that we do not rejoice in anything but Christ. We even cease to care whether we are so fruitful, or not. We cease to love Rachel so deeply. We even bury her that we may get Benjamin. We go on and take greater lengths, depths, heights, and breadths. There is much land ahead to be possessed. Israel, the nation, will come into this great experience. They will forget all the sorrow and travail in the joy of possession. The Messiah, the Prince of power will be with them, their King forever.

"And Israel journeyed, and spread his tent beyond the tower of Edar." [Gen.35:21]

According to the prophet, Micah, we learn that **Edar** means *"flock."* ***"And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion: the kingdom shall come to the daughter of Jerusalem"*** [Mic.4:8]. Therefore, the daughter of Jerusalem is the tower of Edar. Jacob journeys beyond the tower of the flock. He journeys far beyond Jerusalem, is the meaning. This has a special reference to the children of Israel. When Christ comes, He will spread His kingdom from one end of the land to the other. He will *"lengthen His cords and strengthen His stakes"* [Isa.54]. Israel will journey and spread their tents and take possession of the lengths and breadths of the land as it has been promised to them. They will take their possessions in the will of God as they have never done. This will all take place in the end of this age and the beginning of the new age.

There is a 3-fold typical application of Jacob's life. He figures Israel; then each of us personally, and lastly, Jesus Christ. When reading about the birth of the 2 men, Jacob and Esau, we saw the two heads of the race. Jacob supplanting Esau speaks of the Last Adam supplanting the first Adam. The first Adam came into this world with the Last Adam on his heels. That is, in the purposes of God, He was the Man of God's choice, the last Adam. The first Adam was only a figure of the Last Adam. God's purposes were already planned before He formed man. He went to work to fulfill His own plan. It is wonderful when we get hold of this because we realize that God was back of everything. He knew all about the failure and sin of man. He had something in His purpose greater than that of Adam not sinning. Do you think if God did not know that He was going to get greater glory out of the ruin and failure of the old creation that He would have allowed Satan to tempt Adam? No indeed. He could have kept man from sinning. Adam had a free will. He was a free moral agent in a sense in which we are not; for we have the sin principle in our very nature; Adam did not. He was created good. He yielded to his wife whom he loved. ***"When Israel was a child, then I loved him and called my son out of Egypt"*** [Hos.11:1]. Some of the things that are said of Israel are also said about Christ. Even Israel was called *"the apple of His eye."* When they were afflicted it is written that Jehovah was afflicted. The reference just given from Hosea was said of Israel, but really has reference to Christ. His father and mother took Him to Egypt that He might escape death at the hand of Herod, from whence He was later called out.

All the experience of the people of Israel was the experience of Christ. He entered into all that befell them. He was born in Canaan; but had to go down to Egypt. Four hundred years afterwards, they were called out under the leadership of Moses. So also Christ was called out of Egypt.

"He took his brother by the heel in the womb and by his strength he had power with God; yea he had power over the Angel and prevailed: he wept and made supplication unto him; he found him in Bethel, and there he spoke with us."
[Hos.12:3-4]

Here we have all experiences of Jacob told us in a few verses. Two crisis periods are mentioned together. Yet there was a long period between the time he took his brother by the heel in the womb and the time he prevailed over the angel. Such is the marvelous scope of the Word of God. It has many sides and many phases.

"And Jacob fled into the country of Syria, and Israel served for a wife, and for a wife he kept sheep." **[Hos.12:12]**

This relates to the Son of God. Jesus is keeping sheep today for a wife; but this is history also as relating to Jacob. Notice these 2 women in Jacob's life. They both have an application to Christ. Rachel figures the Bride. Jacob saw her first; but he did not get her right away. So also Christ has to take the whole Church before He can get the Bride. Leah represents the entire Church. It is through Christ taking the Church, that Rachel, the Bride, comes in to her place; but He has to wait for her. Christ gets the whole Church before He really is married to Rachel. So here we see the whole life of the Son of God, in this typical man. It was as though He stole the birthright from Adam. Adam had it; but he did not appreciate the honor of being the head of the race; so another gets it. The 1st Adam did not care for it. He failed. He transgressed. The Last Adam wanted the birthright and purchased it with His blood. But He stole the inheritance. He put on the likeness of the first Adam. He was holy, harmless, undefiled: but He put on the likeness of sinful man, sinful flesh. ***"For what the law could not do in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us"*** [Rom.8:3-4].

Jesus Christ put on the likeness of Esau. He clothed Himself with humanity, and through humbling, He gets the blessing from His Father. Isaac stands here for God the Father. Jesus Christ got the birthright, as it were, through buying it and the inheritance by stealing it. His Father saw Him as though He had the hands of Esau; but the voice was Jacob's and He blessed Him in resurrection. Jacob is as though put to death when he flees from Esau. He had to run away on account of the flesh. He gets out of the country.

All this is figurative of Christ's death. It was the flesh that was the cause of His death. It was the sinful hands of Esau which nailed the holy lovely Man to the cross. But, He escaped in resurrection, and is serving today for a bride. He is ***"keeping sheep"*** for a wife. We are viewed as sheep now. He waters and feeds us; but it is for the sole purpose for which He took the long journey to earth, to get a bride. His Father sent Him away to get a wife. This was the principal motive of His coming, as regards man's side: and later He will actually come into possession of and enjoy His wife. Then He will take

possession of His inheritance. He will come into the land of Canaan; and the children of Israel will also come into their place. As long as Christ is rejected by them, they are rejected by Jehovah.

Again, we are reminded how wonderfully these types fit Christ and Israel also. They are both out of their inheritance. They were cut off and sent out; but will both come back and become a blessing. But before this is possible, Christ must have His wife; for only through Christ as blessed and made fruitful by the company taken out of the world today, can Israel be made fruitful. They are dependent upon us being blessed, and the whole world is dependent upon them being blessed. Thus God's purposes and plans are all one chain of blessings for man; yet they are all dependent upon and flowing from Christ the last Adam, the Head of the New Creation.

"Now Israel loved Joseph more than all his brethren, because he was the son of his old age; and he made him a coat of many colors." [Gen.37:3]

We have here, in this noted character, a new beginning. Genesis is surely a book in harmony with its name, as we have proved several times. One by one these worthies of faith, with their several histories have passed before us, and then left the stage, as the principal actors, while another took the place: and now Joseph is the leading character. He is the star, as it were, of the present act of the drama. He is an interesting figure. He plays the game, as the saying goes, according to the rules.

Each of the prominent men of this book of beginnings, tells us of some characteristic exemplified in Jesus Christ and necessary to our Christian development.

- In **Abraham**, it was the life of faith that was emphasized;
- while **Isaac** gave us the picture of surrender;
- **Jacob** portrays the disciplined child of God, the supplanter of the first Adam;
- while **Joseph**, our present subject, most wonderfully figures the righteous life. He is the fullest type of Christ (of which the Scriptures abound), not only in his exaltation at the end, but in his suffering all the way; for his way assuredly is the martyr life of Genesis. He was scarcely grown until his troubles began. Observe carefully, he did not suffer for disobedience or foolishness. He suffered for righteousness' sake.

Joseph was the first son of Jacob, by his dearly loved wife, Rachel, after her barrenness of years. He was especially desired and longed for by his mother, type here of the godly remnant of Israel, whose faith and tears were instrumental in bringing forth the promised Messiah, the Messiah of suffering and sorrow. His mother died when her 2nd son, Benjamin was born, which is also significant, as we shall see later.

Our record here begins when Joseph is 17 years of age. We find him out feeding the flock. Observe how many of these men of God, who ruled over Israel were first shepherds. They learned to rule men by ruling sheep. Joseph brings a bad report of the doings of his brethren to his father. We have in this occurrence a figure of Christ's coming to earth to feed the flock of God. The contrast was so manifest between His unselfish love and care for the sheep and that of the false shepherds over Israel, that it was as though a

bad report of them was brought to God, even as was said of Joseph. His holy life and conduct were a continual fragrance to God, while their unholy life and conduct were a perpetual ill savor. The reason is obvious; these sons of Zilpah and Bilhah, which are especially marked out here as those whom Joseph gave a bad report, are a figure the children of Israel who were under the covenant of The Law. They were children of the bondmaid not of the free-woman. We have noted these same people before in Ishmael and his progeny and have already learned the lesson which they so vividly portray. Joseph, on the contrary, was the son of the free-woman, even as Isaac. His father loved him more than all his children, which needs no comment as to the typical lesson. Note that Jacob is now called Israel which we have noted in our previous book is very significant. He stands here, in the character of Joseph's father, as a feeble representation of God; for Joseph, as we intimated, is a most striking figure of the Son of God. Joseph was the son of his love even as the son of his old age: likewise Christ was the Beloved, as well as the Only Begotten Son as to His Deity. He was the Son of God's old age, when He became a Man.

His father made him a coat of many colors. Oh, yes, his father loved him and singled him out from among his brethren as being the chief one. We have what answers to this and gives its interpretation, in the priestly robe which was given the high-priest when he entered upon his priestly office. That garment was profusely embroidered with cherubim and pomegranates in cunning work, or masterly skill, as we would say. Jesus wore a garment of like beauty, when He was taken to be offered up; although where He got it is a mystery, for no one was allowed to wear the high priest's garments except the son of Aaron in charge of the office. But God saw that His Son, the real High-Priest, had the beautiful robe upon Him. He gave it to Him even as Jacob gave the coat of many colors to Joseph. They divided His other garments; but this one they could not divide, therefore they cast lots for it. It could not be given to another except by lot which is significant. Christ was the only one that it would fit as we shall see later when we give the interpretation.

Christ always did those things which pleased the Father; therefore His Father loved Him more than all the people. He continually witnessed as to who He was and what He was ordained to accomplish and the glory and exaltation that awaited Him, which should follow, as the result of His obedience. He made His brethren envious because of these declarations, even as Joseph marvelously figures. In John's Record of the History of Jesus and His sayings, we especially note its correspondence with that of the character of our study. The more that Jesus declared His origin and place in the counsel of God, the more His Jewish brethren hated Him and conspired against Him. One would have expected the contrary, when they beheld His gracious ways; but instead that was the very cause of stirring them to envy. They felt the contrast between their own selfish, greedy hearts and His unselfish, longsuffering service. They hated Him, for he put them under conviction by His words and actions. They could not speak peaceably to Him, even as was the case with those evil brethren of Joseph. They became envious, when he told them of his dreams and visions, especially 2, which are given us in the biography.

In the 1st dream, Joseph seems to see himself and his brethren in the field, binding sheaves: and lo, a miracle—his sheaf of wheat arose and stood upright. Thereupon, the sheaves of his brethren came around and bowed down to his sheaf. He guilelessly told his dream, not realizing the envy he was about to stir into a flame of burning hatred; and then he added further fuel by his 2nd tale. He saw the sun, moon, and 11 stars making obeisance to him. The latter statement amazed even the father. He was apparently not much pleased with it; for he rebuked him, saying,

“What is this that thou hast dreamed? Shall I and thy mother and thy brethren come indeed to bow down ourselves to thee?” [Gen.37:10]

He did not like the suggestion that even he would be subject to his son; but so it came to pass. Both of these dreams were God-given and there is no stopping Him on His onward march of fulfilling His Word. Joseph, marvelous type of Jesus, was exalted in due time; in the meantime, and for the greater part of his life, he dwelt in rejection and shame. Yet in all he was fulfilling his typical character, a marvelous figure of things to come, as everyone must acknowledge who is a student of The Book. The marvelous correspondence between the life of Joseph and that of Jesus is so striking that one is surely constrained to say, here surely is inspiration.

No one likes to be told that he must be subject to one of his own family; for we all think naturally that we are just as good as the other one. Jesus Himself said that no man is a prophet in his own country and among his own people. Have you not found in your experience that it was easier and more profitable for you to minister away from home? We are often accepted by strangers, as able and eloquent, when our own assembly and maybe our own family do not appreciate us. I will tell you the cause, if you do not know it already. It is envy. They would rather accept the claims of the stranger than the claims of their own kin. Therefore, Joseph's brethren began to hate him. They were jealous, even as the brethren of Jesus, when He openly made known His place and God's purposes concerning him. They spoke up, saying, ***“Shalt thou indeed reign over us?”*** [Gen.37:8]. In their heart, they added, “We will see about that,” and they began their plans to get rid of the dreamer.

As we said, these dreams are significant as to Joseph's career; but they refer to Jesus also: the first to His earthly people doing Him homage, the other to His sovereignty over the heavenly host; both of which will bow down to Him and acknowledge that He is Lord, to the glory of God. He will be the Head over all things; as we read that God ***“hath put all things under his feet, and gave him to be the head over all things to the church”*** [Eph.1:22].

“And his brethren went to feed their father's flock in Shechem. And Israel said unto Joseph...come, and I will send thee unto them. And he said to him, Here I am.”
[Gen.37:13]

Ah, this too is redolent of Christ and His Father's commission to Him. He sent Him out of the real vale of Hebron, the place of fellowship, where He was at home with God; for He was God. He came to **Shechem** (“*shoulder*”), the place of bearing burdens. The Father put the burden, or responsibility, of the people upon His shoulder.

“And a certain man found him (Joseph), and, behold, he was wandering in the field: and the man asked him, saying, What seekest thou? And he said, I seek my brethren: tell me, I pray thee, where they feed their flocks.” [Gen.37:15-16]

Alas, when Jesus came to find His brethren, they were not feeding the sheep. Even as we read here, in the biography of Joseph, they had departed to Dothan the place of decrees. Is this not most significant? When Jesus came into the world in obedience to His Father’s will, He found the shepherds occupied with the letter of the Word and not with the spirit of the oracles of God. They were straining at a gnat, striving about decrees, while swallowing a camel. What forcible words to describe their attitude to God and His truth. It is always the way of the natural heart in reference to God, quibbling about some non-essentials, while the fundamental thing is neglected. “And Joseph went with his brethren.” How far? Until he found them. So Jesus came “**to seek and to save that which was lost**” [Luk.19:10]. They were under The Law, in the place of bondage to decrees; but they were not glad to see Him. They said even as we read here,

“And they said one to another, Behold, this dreamer cometh. Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams.” [Gen.37:19-20]

How perfectly the above agrees with the Parable of the Householder [Matt.21:33-39], which Jesus Himself related unto His brethren, the Jews. He said, referring to His Father (and those men to whom He spoke so understood the allusion), that a certain householder let out his vineyard to husbandmen and then went into another country. Afterwards, he sent his servants at the season when the harvest drew near to receive his fruits; but his servants were beaten, stoned, and shamefully treated. Finally he sent his son, saying, “**They will reverence my son**”. Far from it. When these husbandmen saw the son, they said, “**This is the heir; come let us kill him and take his inheritance. They caught him, and cast him out of the vineyard, and slew him.**”

Is this parable not marvelously true to the attitude which they had manifested to God and His grace? They had rebelled against him who had blessed them to the uttermost and rejected His words by the prophets, which was equivalent to rejecting Himself. Jesus, reading their hearts and knowing the Scriptures relating to His death, knew what they were contemplating regarding Him even then. They appeared to know that He was speaking of them and they actually declared their evil design and the sentence of the judgment that God would send upon them: but this did not hinder them from going on to their self-appointed doom. They would not heed the only One that could have saved them: for even as with the brethren of Joseph, when they saw Him afar off (in the prophetic Scriptures), before He had even come near to them, they conspired to kill Him.

Reuben, the eldest son of Leah, did not let his brethren slay Joseph. He declared the injustice of it and said, “**Shed no blood; but cast him into a pit in the wilderness**” [Gen.37:22]; intending to deliver him later into the hands of his father. He would figure, in the case of Christ, the remnant among the Jews that endeavored to protect Him from His enemies. Some of these did not come out boldly and confess Him before men, as for instance, Nicodemus;

nevertheless, they sought to save His life; but here is where type fails antitype. Joseph was saved from death by Reuben (though in a figure he died, even as Isaac); but Christ was not delivered from death. The putting of their brother into the pit after they had disrobed him of his beautiful coat of colors, his father's gift, is all easy of interpretation. Christ was stripped of all His spiritual clothing, as well as His natural garments. He was hanged naked on the cross of shame, while His brethren divided His clothes and cast lots for His beautiful coat. That is, as to the interpretation, Christ's people are covered and clothed with His righteousness; but His garments of glory and beauty are given by the absolute sovereignty of God to whom He wills: for it is written, "***The lot is cast into the lap, but the disposing of it is of the Lord***" [Pro.16:33]. Therefore, in this case, He chooses some man; but the latter was only a substitute for Christ for the time then present, as no one can really wear His garments of glory and beauty. They were taken off Him for a time; but He got them again in resurrection. The casting of Joseph into the pit that was empty, reminds us of the fact that the Jews did not actually put Christ to death. They said, "***It is not lawful for us to put a man to death***" [Joh.18:31]. It was the Roman government that really sentenced Him to death and the Roman soldiers that nailed Him to the cross.

Now observe the correspondence—Joseph's brethren sat down to eat in plain view of the pit into which he was thrown and we read the same thing of Christ's brethren. While they were making reading and eating the typical lamb, the true Lamb was in the pit where they had put Him. They were fulfilling Scripture in everything they did, even as men are doing today. Behold, while these sons of Jacob were eating, a caravan of Ishmaelites was coming into view from Gilead with spices, balm, and myrrh. These latter appear to represent the Gentiles into whose hands Judah sold their Deliverer and Messiah. They gave Him over to the Romans by whom He was judged and put to death and thus He has been in the house of the Gentiles ever since that time. Note in the type how that it was Judah, Joseph's brother who really sold him, even as it was Judas that sold Christ.

"Come, and let us sell him to the Ishmaelites, and let not our hand be upon him; for he is our brother and our flesh. And his brethren were content." [Gen.37:27]

His brothers hearkened unto his (Judah's) voice. He was betrayed for 20 pieces of silver, while Jesus brought 30. Almost perfect is the correspondence.

BROKEN THINGS

HE CAME TO MEND EARTH'S BROKEN THINGS,
THAT CARPENTER OF OLD:
GOD'S BROKEN LAW; MEN'S BROKEN HEARTS;
AND BROKEN DREAMS UNTOLD.
I OFTEN WONDER WHERE IT STOOD,
THAT HOME OF LONG AGO;
WAS IT BESIDE THE GREAT HIGHWAY
WHERE CROWDS PASSED TO AND FRO?
WATCHING THE BURDENED OXEN PASS,
HE FASHIONED "EASY" YOKES—
AND RESTING PLACES, SURE AND STRONG,
FOR ALL THE WEARY FOLKS.
I'M SURE THE DOOR STOOD OPEN WIDE,

AND NEAR THE CHILDREN PLAYED;
 THEY LOVED THAT WONDROUS CARPENTER—
 NONE EVER WERE AFRAID.
 TO BRING THEIR BROKEN TOYS TO HIM
 THEY KNEW AS THEIR DEAR FRIEND;
 THEY WATCHED HIS LOVING SMILE AND ASKED,
 “GOOD MASTER, CANST THOU MEND?”
 HE CAME TO MEND EARTH’S BROKEN THINGS,
 TO REST EACH WEARY SOUL;
 HIS BODY BROKEN ON THE CROSS—
 BROKEN TO MAKE US WHOLE.

THE SOJOURN OF JUDAH

“And it came to pass at that time that Judah went down from his brethren and turned into a certain Adullamite whose name was Hirah. And Judah saw there a certain Canaanite whose name was Shuah and he took her,...and she conceived and bare a son and called his name Er. And she conceived again and bare a son and called his name Onan. And she yet again conceived and bare a son and called his name Shelah” [Gen.38:1-5].

Here we are confronted with a decided separation from what has preceded. It is so distinct that one is at a loss to understand its significance. The suddenness of the apparent digression impresses us with its importance in this book where not only every word is weighty; but even its silence on certain lines is weighty. We had been reading of Joseph and his symbolic death in the pit, as well as his miraculous deliverance and banishment to Egypt; and lo, instead of a continuation of his record, there is an abrupt turn to Judah, one of the twelve sons of Jacob, and to his history. We reiterate the fact that this is significant. The spiritual application is the main thing, and proves again the inspiration of the Scriptures.

Joseph, as we have intimated, is a most marvelous type of Christ, as is plainly evident to the spiritual mind; while Judah represents the people from whom Christ came, especially the one tribe of whom He was the Root and the Offspring [Rev.22:16]. In Judah’s separation from his brethren, immediately after the selling of Joseph into the hands of the Gentiles, he tells us in plain language the career of the Jew for all these centuries since the cross. **Hirah** (“hollowness”) emphasizes the condition of the Jew since he was separated from his land. He is a witness by his very hollow, pitiful state that he is out of fellowship with God, hence miserable and undone. Judah’s fellowship with the **Canaanite** (“merchantman”) is no riddle to the spiritual. Her name **Shuah** (“riches”) is just more light shed upon the career of the Jew. He is joined to the riches and the result is that the wrath of God is upon the union. The first 2 sons, **Er** (“enmity”) and **Onan** (“iniquity”), were both slain of the Lord while the 3rd son is preserved. His name **Shelah** (“sprout”) speaks of resurrection, implying that the Jews will come up out of death. The tabernacle of David which has fallen into ruins will be set up, and the Jew will come into his own again. The last end of them will be better than their beginning as we read,

"Come and let us return unto the Lord; for He hath torn and He will heal us; He hath smitten and He will bind us up. After two days He will revive us and in the third day He will raise us up and we shall live in His sight." [Hos.6:1-2]

The history of Tamar now enters. Her connection with Judah is also significant. She tells us in a figurative sense how Christ came into connection with the Jew. **Tamar** ("*palm tree*") speaks of prosperity and fruitfulness. Judah's first born sons had her to wife, but could not bear fruit of her. It was Judah himself who is made fruitful by her. He is ignorant of her identity as his daughter-in-law; but she is not ignorant. She knew what she was doing, and yet it is by her sin that her name appears in the genealogy of the Lord Jesus Christ. That is a hard saying for some people; nevertheless it is the truth. If it had not been for Tamar's sin she never would have been on that honored roll of fame. Likewise if men had not been sinners, Christ would not have come. It is by our sin and by our sin alone that we have title to Him. This is what the Jew will learn in a coming day, that not in legal righteousness, neither through Abrahamic descent, but through His mercy they shall be saved.

Tamar's sons, Pharez and Zarah, and the manner of their birth emphasize some particulars relative to the Jews and their history. Zarah's hand came forth first and the midwife tied a scarlet thread to it; but immediately it was withdrawn and Pharez was born; **Zarah** ("*sunrising*") was born later. The latter tells us of Christ's first advent, the rising Son was seen for a moment, then He disappeared and **Pharez** ("*breach*") was visible and still continues; but Zarah will soon be on the scene. Christ will be recognized when He comes again, as He who was here before. Then will all the tribes of the earth mourn when they look upon Him whom they have pierced. The scarlet thread will be visible, though the Sun of righteousness will arise with healing in His wings and the breach will no longer be in evidence; for the Jews will go forth and grow up as the calves in the stall [Mal.4].

JOSEPH'S HISTORY RESUMED

"And Joseph was brought down to Egypt; and Potiphar an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmaelites which had brought him down thither." [Gen.39:1]

Again we are brought back to the history of Joseph. We see him in Egypt in the house of **Potiphar** ("*My affliction is broken*"). His name is quite significant; hence, the inference is that the affliction of Egypt was broken when Christ came into their midst. Is that not so? All the power of Satan was annulled by Christ's death upon the cross. Here we have the beginning of the Church in the type even as our last chapter gave us the scattering of the Jew.

"And his master saw that the Lord was with him and that the Lord made all that he had to prosper in his hand." [Gen.39:3]

Yes, the house of the Gentiles is blessed because Jesus is in their midst. Every nation is blessed, in some sense, if there is a Christian in the house, because he carries Christ around. The wife of Potiphar, the woman in the case, represents the world. She made overtures to Joseph, tempting him to be false to his master, even as the world sought the fellowship of the Church. She sought to turn him from his allegiance by every sort of an argument.

Notice the process of endeavors. She first coaxes, then she insists on his love and fellowship, then she tries force; and when not successful she is wrathful and she persecutes him. The world tries these very things on every true-hearted child of God today. They are wheedled, petted, and humored; but if they do not yield to their solicitations, they endeavor to force them and intimidate them. Finally they are persecuted if they are firm in denying the fellowship with the world, and they suffer.

Joseph in Egypt is as we said, typical of Christ, but more; he also figures Christ's life or the full overcomer in the world. He suffers in the house of the Egyptian because he is faithful to his master. He dies daily on account of his denial of the flesh. He suffers for righteousness sake, not for his own sins or foolishness. The world even uses force to pull down believers from their heavenly place when they do not yield to her blandishments. Then, when even this fails, she falls back upon her strongest weapon...persecution.

Potiphar's wife first acted out the lie, and then she told it. Refuse the world's favor and you get her hatred and scorn. You will arouse all the jealousy and the enmity of the old creation and it will be poured upon you. This is the religious world of which we are speaking. The ungodly, irreligious world never seeks to have any power over such a one as Joseph. They do not seek his fellowship; but the religious professor does covet it. Joseph resisted all the woman's cajoling and went away to prison friendless and alone rather than fall from his own steadfastness. His prison life was not for a moment either. He spent the greater part of his life shut up, alone with God. Did you ever notice how many of these worthies of faith spent some time of their life in prison? Count them; you will be surprised. Most people imagine that the full overcomers are running everywhere in the limelight, having big meetings, doing great things etc.; but such is not the case. Joseph's day came later on. He had to suffer first, before he could reign. Notice that his own people first rejected him and then the woman imprisoned him when he refused to join her in her sin and departure from God: all of which is redolent of Christ.

Observe how the woman accused Joseph, the overcomer,

"That she called unto the men of her house, and spake unto them, saying, See, he hath brought in an Hebrew unto us to mock us; he came in unto me to lie with me, and I cried with a loud voice: And it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out. And she laid up his garment by her, until his lord came home." [Gen.39:14-16]

Then she accused Joseph to him. Oh, he was wrathful at the Hebrew. Yes, it is the Hebrew, the sojourner, which flees from the world and is then persecuted. It is the one passing through the world, a pilgrim and a stranger that refuses all her cajolements.

Do you remember to whom the title was first applied? Abraham. His life is the real expression of the Hebrew. He measures up to its meaning. It is the Hebrew bond-slave who would not leave his master that had his ear nailed to the door of his master's house [Exo.21:6], all of which tells the story of the overcomer. So Joseph goes to prison because he will not be untrue to his trust. Potiphar believes the lie which his wife told and no doubt Joseph did not defend himself. Like his glorious antitype, **"He was led as a lamb to the**

slaughter and as a sheep before his shearers is dumb, so He opened not His mouth” [Isa.53:7].

But the Lord was with Joseph. Ah yes, he will go to prison with them when they are shut up for His sake. He showed him mercy and gave him favor in the sight of the keeper of the prison. You will notice that nothing defeats this overcomer. He has some terrific, fiery trials, but he is never in despair. Joseph in a dungeon is a king. He reigns over every circumstance. All things were put under his hand in the prison and although he was a servant, an imprisoned slave, yet he proves that he is master. He conquers his own spirit. He gets the mind of God and declares the vision to the other prisoners. He is in tune with the Ruler of the Universe and hence, although men see in him only a Hebrew bond slave, he makes the world to serve him. **“If God be for us, who can be against us?” [Rom.8:31].** Many saints today are serving people and things which are apparently against them; but they are overcoming in the midst and by means of what looks like defeat; but everything serves the one that yields to God and lets Him choose the way for him. **“And we know that all things work together for good to them that love God, to them who are the called according to his purpose” [Rom.8:28].** Joseph reigned by being reigned over and so may we. He yielded to God and God made the things which were apparently his greatest hindrance, serve him the most. He came forth as purified silver from the furnace; the fiery trial only made him to shine the more.

THE BUTLER AND BAKER

“And it came to pass after these things, that the butler of the king of Egypt and his baker had offended their lord the king of Egypt. And Pharaoh was wroth against two of his officers, against the chief of the butlers, and against the chief of the bakers. And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph was bound.” [Gen.40:1-3]

Ah, now we see the hand of God. He is working towards Joseph’s deliverance. Sometimes He appears to work slowly, but it is always sure. It all seems as though an accident, but it is not so. There are no “just happen so’s” to the one with the purposeful heart. A higher power than man’s was working in Joseph’s behalf.

Pharaoh’s butler and baker are both cast into prison, having offended the king. The cause is not given; that is not the main thing. The object that God had in His purpose is not dependent upon why they are in prison; but upon the fact that they are there. He needs them at that time. Joseph begins here through these men to demonstrate the fact that He is a Revealer of secrets. They each have a dream and they have no interpreter. Joseph discerns that there is something oppressing them. He enquires of them the reason of their sadness and they tell their dreams to him. He has said, **“Do not interpretations belong to God?” [Gen.40:8];** thereby assuring them that he would enquire of God. Daniel said almost the same thing to Nebuchadnezzar regarding his dream [Dan.2:28].

“And the chief butler told his dream to Joseph, and said to him, In my dream, behold, a vine was before me; And in the vine were three branches: and it was as though it budded, and her blossoms shot forth; and the clusters thereof brought forth

ripe grapes: And Pharaoh's cup was in my hand: and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand." [Gen.40:9-11]

Joseph immediately gave the answer. God was with him. He said, "***The 3 branches are 3 days; after which time Pharaoh will lift up your head and restore you to the place which you had before in his favor***" [Gen.40:12-13]. Then Joseph adds, "***Think on me when it is well with thee and show kindness unto me by making mention of me unto Pharaoh and bring me out of this house***" [Gen.40:14]. He entreats that he will intercede for him; for as he says, he is wrongfully imprisoned, having been stolen away out of the land of the Hebrews. He knew whence he came, and longs for his freedom.

The chief baker is pleased with Joseph's interpretation of the chief butler's dream; therefore he tells his dream. He says,

"When the chief baker saw that the interpretation was good, he said unto Joseph, I also was in my dream, and, behold, I had three white baskets on my head: And in the uppermost basket there was of all manner of bakemeats for Pharaoh; and the birds did eat them out of the basket upon my head." [Gen.40:16-17]

Joseph interprets his dream in this wise, "***The 3 baskets are 3 days after which Pharaoh shall lift up thine head from off thee and hang thee on a tree and the birds shall eat thy flesh from off thee***" [Gen.40:18-19]. So it came to pass. After 3 days, which was Pharaoh's birthday, there was a great feast made by the king and he lifted up the chief butler and restored him to his place among his servants; but he hanged the chief baker, as Joseph had interpreted.

Now this interesting narrative is fragrant with truth, in type, even as Joseph so marvelously figures Christ and His people that are overcomers in this age. The butler and baker represent all mankind. They have all offended God, the Lord of the universe, and are all under condemnation—shut up in prison as it were. There is no difference, for "***all have sinned and come short of the glory of God***" [Rom.3:23]. Joseph, our Joseph, alone interprets their dreams. He tells their fortune, both good and bad; here it is, "He that believeth and is baptized shall be saved; he that believeth not shall be damned." If they heed His Word, their end will be in resurrection as green and growing branches in the vine; they will bud and blossom, even as also the Jewish nation will come forth in newness of life after the 3rd day [Hos.6:2]. Then they will be restored to their place as the chief servant of Jehovah. But if any man now, or any nation later, refuses God's offer of grace, they, as the chief baker represents, will have no chance whatever. They will be destroyed suddenly and the birds of the air will have a great feast. They will be invited to the great supper of God [Rev.19:17]. Notice; it is Joseph that is the interpreter of it all even though he is still in prison.

PHARAOH'S DREAMS INTERPRETED

"And it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river. And, behold, there came up out of the river seven well favoured kine and fattleshed; and they fed in a meadow. And, behold, seven other kine came up after them out of the river, ill favoured and leanfleshed; and stood by the other kine upon the brink of the river. And the ill favoured and leanfleshed kine did eat up the seven well favoured and fat kine. So Pharaoh awoke." [Gen.41:1-4]

Read the whole 41st chapter about Pharaoh's dreams (he had 2) and the interpretation thereof. It is interesting and instructive. In our last lesson we saw the marvelous interpretation which Joseph gave to the butler's and baker's dreams and their literal fulfillment. We saw the Gospel results in this age pictured in these dreams. In his dream, the chief butler sees that which speaks of the blood (the juice of the grape) and he is delivered. The chief baker, on the other hand, views only that which speaks of human righteousness, the white baskets. He saw only that which he had labored to produce, the bake meats, and he is hanged. They each had brought their offering to Pharaoh, the one the fruit of the crushed grape, the other his own handiwork. There we have "the only two religions" symbolized. The butler's wine tells us of blood shed for sinners, the way of salvation; the other speaks of works, the false way of religion. These 2 ways were seen at the very beginning of the creation of man, in the 2 first men born into the world, Cain and Abel; and these two religions are still here. Some people are still making bake meats (mud pies) to give to God; to make atonement for their sin; or rather they deny sin and the need of atonement. Some contemptuously speak of the doctrine of salvation by blood as the "butchery theory of salvation." One false Balaamite dared to exclaim, "I'm not going to make a slaughterhouse of my pulpit." God says, ***"Woe to them; for they have gone in the way of Cain"*** [Jud.1:11]. They deny, or ignore with silent contempt, the fall of man. Human depravity has no place in their doctrine. They speak of the "universal fatherhood of God" and the "brotherhood of man," which is all mawkish sentiment. The anathema of God is upon it all. They may call Him, "the all-Father." He answers, ***"Ye are of your father, the devil"*** [Joh.8:44]; for it is decreed by the Divine Counsel on high that "all men should honor the Son even as they honor the Father." There is only one door to God's favor, and that is the one Christ opened for man by His own blood on the cross. All men are by birthright (the birth from Adam) ***"children of wrath"*** and none are God's children except through faith in Christ Jesus [Eph.2:3; Gal.3:26]. Therefore we say, Joseph's interpretation of the dreams of those 2 prisoners is wonderfully instructive and gives us confidence in him as a revealer of secrets; for he tells us of the positive results to the preaching of the Gospel for this age.

Pharaoh is now the dreamer, as our present lesson shows. He dreams 2 dreams of exactly the same import. In the **1st dream** he is standing by the river Nile, the great river of Egypt and sees 7 beautiful, well-fed kine come up out of the river; but while he is gazing upon them, up from the river come 7 ugly, emaciated kine and eat up the well-favored fat cattle. In the **2nd dream** he views 7 years of corn, full good ears, grown on 1 stalk; but while he is still looking, 7 ears, thin and blasted with an east wind, spring up. They devour the good ears of corn. Pharaoh awakes and is troubled. He tells the magicians and wise men of his visions, but there is none to interpret. No indeed, the world's court knows nothing of such matters; but there is one that knows. The chief butler now speaks up and tells of his experiences in prison also of the baker's dream and Joseph's correct interpretation. ***"And it came to pass,"*** he says, as he told us; ***"me he restored unto mine office, and him he hanged."*** Pharaoh was immediately interested in Joseph. He sent and called him out of prison. Ah, his day is dawning. It was not always night for Joseph. The due time of his release came. They brought him hastily out of the dungeon and into the presence of Pharaoh.

Pharaoh tells Joseph his dreams and he has no trouble at all with the interpretation. That which has puzzled all the wise men of Pharaoh's household is plain to him. He interprets the 7 well-favored cattle and 7 full ears of corn as 7 years of prosperity and plenty. And the 7 thin cattle and 7 thin ears as 7 years of famine. Listen to his words:

"And there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land." [Gen.41:30]
He adds, *"And for that the dream was doubled unto Pharaoh twice; it is because the thing is established by God, and God will shortly bring it to pass." [Gen.41:32]*

Then without being asked for his counsel, the Hebrew slave, because he knew he was a messenger of God with the dignity becoming such a one, advises Pharaoh what he ought to do in view of the coming dearth in the land. This too is just like the great antitype of Joseph. He is the One whose name is Counselor. We cannot fail in any measure if we heed His counsel, and the world will be safe in the days of famine if they listen and believe His words.

Pharaoh and his officers are wise enough to take Joseph's advice. They are impressed with his wisdom and discernment. Joseph is immediately promoted to the office, of which he had spoken, that one should be chosen. Pharaoh said to Joseph,

"Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art: Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou ... Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck; And he made him to ride in the second chariot which he had." [Gen.41:39-43]

All honor and exaltation was heaped upon the one that had suffered a living death, degraded and imprisoned, because he would not be overcome of evil. His time had come. They cried before him, by orders of the Egyptian monarch, **"Bow the knee."** He was made ruler over all the land of Egypt; second only to Pharaoh himself.

Now this exaltation of Joseph is a marvelous pen-picture true to life, of Jesus Christ. He was rejected by His brethren in His own person, and later by the world in their rejection of His people for these 2,000 years. All those who have lived godly have suffered persecution; and Christ the Head has suffered with His body, the Church. He has been in prison with every one of His beloved people. He was in the dungeon with Paul, in the fire with others. Even when the 3 Hebrew children were cast into the fiery furnace, there were 4 seen there as the people looked within; and one was *"like a Son of the Gods"* [Dan.3:25 RV]. Christ has been suffering over again in the suffering of His saints; suffering not for His sins, but for righteousness sake. Joseph's life is such a beautiful, perfect type of **"Christ in you the hope of glory"** [Col.1:27]. He expresses this mystery in a fuller way than any other figure. Every one must acknowledge that he marvelously portrays the overcomer. In fact he proves that it is possible to overcome; although some would deny it.

This suffering life finally comes into a reigning life. ***“If we suffer we shall also reign” [2Ti.2:12]***. Many do not want us to speak of the suffering way, the reproached way, the persecuted way. If we listen to men we would almost think that the world was all changed, the devil gone...the golden age at hand. They would have us talk love and nothing but love, forgetting that God is Light as well as Love. They want us to have fellowship with, and love everybody at the expense of truth. Why did Joseph not love Potiphar’s wife? That is the reason she hated and persecuted him. If we will love all religious people, and talk nice to them, never mentioning their wrong doctrine; but patting everyone on the back and wishing him well, whether he is right or not, we will not have very much suffering. It is only when we are absolutely true to God’s Word, refusing to be drawn into any carnal fellowship whatever, that we are termed narrow, egotistical, etc., and men turn and rend us. But we cannot do otherwise. Some of us are like Jeremiah who said, ***“Thy words were found and I did eat them; and Thy words were unto me a joy and the rejoicing of my heart, for I am called by Thy Name, O Jehovah, God of hosts. I sat alone because of Thy hand; for Thou hast filled me with indignation” [Jer.15:5]***. The following verses apply most wonderfully also to the one who is treading the path of the overcomer in this world, whether in the day of Joseph, Jeremiah, Daniel, Paul, or today; listen to them.

“Therefore thus saith Jehovah, If thou wilt return, then will I bring you again that thou mayest stand before Me. And if thou wilt take the precious from the vile, thou shalt be as My mouth. They shall return unto thee, but thou shalt not return unto them.”
[Jer.15:19]

God is pronounced. He clearly distinguishes between the precious and the vile; between truth and error. He divides absolutely between light and darkness of which the first chapter in Genesis is the witness. He is not at all indifferent to His Word, nor does He overlook our failure in this respect on the ground of our love for the people. Love for His sheep is expressed in feeding them [Joh.21] not with a mixture of half truth and half error, but with sincere milk and meat of the Word. But someone may say, “I am only here to build up, not to divide God’s people.” That is a good ministry indeed. Would that there were more with the same ambition, but yet, how is the building up of saints accomplished? Paul gives us the directions. He commends the saints to the Word of His grace, ***“which is able to build them up and give them an inheritance” [Act.20:32]***. But another objects saying, “I might hurt some saint if I preached the truth of the grace of God. There is so much difference of opinion on that subject, I must not declare myself. I might make some trouble.” Oh, but God says, “Preach the Word.” The reply, “Yes, but it is not the time for it.” He says it is always time. ***“Preach the word, in season, out of season.”*** Whom shall we heed, God or man?

A heart knowledge of the Truth, an eating of the Word of God, necessitates a separation from all that is contrary to it. We are not responsible as to this part. The Word itself separates. It is sharper than any two-edged sword, and is able to discern between soul and spirit; or in other words, between the carnal and the spiritual. When the people do not desire to overcome; when they refuse to obey the Word and do the will of God, the truth finally cuts them so deeply that they are hurt and separate themselves from the company of the spiritual. We feel the separation deeply; sometimes we are broken-hearted when they go away; but we must remember others have suffered in like manner. Our own dear Apostle Paul had to write in his closing

days, that “all they of Asia have forsaken me.” The Word also expressly declares, that divisions must come, that they which are approved shall be made manifest. Therefore we insist that we are only responsible, like Joseph, to do the will of God and He then is responsible to take care of us even in prison and make us more than overcomers.

“And Pharaoh called Joseph's name Zaphnathpaaneah; and he gave him to wife Asenath the daughter of Potipherah priest of On. And Joseph went out over all the land of Egypt.” [Gen.41:45]

Observe that this exaltation and honor upon Joseph came immediately after Pharaoh's dreams and before the fulfillment of them. The crowning day also brought Joseph a wife as well as a change of name. To his name of “*Adding*” (**Joseph**) was joined that of “*Revealer of secrets*” (**Zaphnathpaaneah**) which again most marvelously figures the Antitype, Christ, for in a coming day God will judge the secrets of men, by Jesus Christ. But He is more than this. He is the Savior first. The Samaritans called Him so when they had believed on Him because of the saying of the woman who had announced Him as the Revealer of secrets. In the one case the Savior is manifested as Light, exposing the sin; in Joseph's new name, as Love providing atonement. Both are the essence of God. We see that Pharaoh's name for Joseph was in most perfect harmony with his figurative signification. It was a full and glorious name.

The name of the wife which Pharaoh gave to Joseph is also most comprehensive. **Asenath** has 2 meanings: “*I shall be hated*” and “*she has stored up*.” These tell of the Bride of Christ in 2 aspects. She is hated by the devil and the world, even as her liege Lord: but she is a storehouse of grace and truth for the poor and needy. Is it not wonderful how beautifully it all fits and harmonizes with the antitype? The fact that Joseph gets his wife when he is exalted, while yet separated from his brethren, is quite significant. She was a Gentile and a daughter of Potipherah, a prince of **On** (“*vigor, strength*”). This is all highly instructive and fragrant of the woman of coming glory who is destined to share with Christ in the rulership of the world.

Joseph's 2 sons are born before the years of famine; he names them **Manasseh** (“*forgetting*”) and **Ephraim** (“*fruitful*”).

- The 1st son, **Manasseh** (“*forgetting*”), reminds us of the fruit Asenath brought to him. She made him forget all his toil and all his father's house, as he himself expressed it [Gen.41:51]. He was so satisfied with her life and fellowship that he forgot the suffering he endured on the way: he forgot the betrayal of his brethren, the lying tongue of Potiphar's wife, and the injustice meted out to him by those he befriended. He forgot it all in the embrace of her arms. She compensated for all the lonely years.
- The 2nd son, **Ephraim** (“*fruitful*”) tells us of the result of the toil and service of Joseph. He has now a great reward. All Egypt is made to know him, and bow down at the mention of his name. The meaning of the first son is wonderful as applied to Christ and to Joseph; but the second son fits the antitype more than type. Ephraim shall have a heavenly seed, gathered home even before the days of famine are

upon the earth. His fruitfulness will be manifested in the great numberless company that we see standing before the throne [Rev.7:9]. This will come to pass just when the 7 years of plenty (part of Pharaoh's dream) are ended and the years of tribulation are about to come.

"Joseph was thirty years old when he stood before Pharaoh." [Gen.41:46]

He was still a young man. It was just 13 years since he was sold into the hands of the Gentiles and all these things had happened to him. When he got to the end of the way, the toil of the journey seemed as nothing.

"And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field, which was round about every city, laid he up in the same. And Joseph gathered corn as the sand of the sea, very much, until he left numbering; for it was without number." [Gen.41:48-49]

He went throughout the land of Egypt and gathered up food, for the time of need. He believed in preparation. The 7 plenteous years were made to serve for the coming 7 years of dearth. He took advantage of the great harvest to lay up for the future famine; which came to pass as the Lord had shown. It was upon all lands and there was bread in no other country save Egypt. Joseph opened all the storehouses and sold unto the Egyptians, and all countries came to Egypt to buy grain. This was all in the plan and purpose of God...All things and people serve him. He desires that Jacob and all his sons shall come into the land of Egypt and dwell there 400 years; for so He had told Abram [Gen.15:14]. The famine brings them.

"Now when Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another? And he said, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live, and not die." [Gen.42:1-2]

It comes to pass that Jacob hears that there is grain in Egypt and he sends his sons there to buy some. Joseph's 10 brethren, who sold him, now come to him for help. He is going to have the joyful privilege of pouring coals of fire upon their heads. Benjamin, Joseph's younger brother stayed with his father in Canaan. Those 10 brothers who had so shamefully treated Joseph, have to come now and acknowledge him, although they do not yet know that he is their long lost brother. This is all a most realistic picture of the end of this age. The plenteous times of this Christian dispensation when God is dealing with men in absolute grace, will come to an end. The time of famine represents the tribulation that is coming to the Jew; but also the hour of temptation that is coming upon the whole world to try them that dwell upon the earth [Rev.3:10]. The overcomers shall be kept out of that fiery trial, as we see by the above promise. But Christ alone will be found sufficient in that day for those who are left here, able to meet the terrible wrath of God that will be poured out upon the world, the consequence of rejecting God's mercy. Christ is God's remedy for all the ills of that time of need. Just as Pharaoh had put all things in the hand of Joseph and no one could get any sustenance for man nor beast except through him, so in like manner everyone will have to acknowledge Jesus Christ if they would have bread. God has put all things absolutely and unrepentantly in His hands. He would have all men to be

saved; "...for there is none other name given among men whereby we must be saved" but the name of Jesus.

"God has highly exalted Him and given Him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven and things on the earth and things under the earth. And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." [Phi.2:9-11]

The above block of Scripture is a most complete and perfect interpretation of Joseph and his exaltation. It tells the story of the antitype Joseph. Although he is a beautiful and noble character, he is but a type of a greater Character. The perfection and nobility that the figure manifests is but in anticipation of the coming reality...the Substance; because of Him God made Joseph what he was. By His sovereign grace he overcame; but Christ was what He was by His holy life. Christ did not have to be changed by another birth; He was intrinsically holy from His mother's womb. Christ repelled sin and defied corruption by His own holiness; but Joseph was a man of like passions as all other men.

The famine is the awful time of trouble that is yet to come upon the earth. Jesus spoke of the wars, the famines, pestilences, and earthquakes that should be in diverse places [Mat.24:7]. He said these were only the beginning of sorrows that should be at the end. If the inhabitants of the world will not accept God's mercy in time of plenty, they will learn righteousness when God's judgments are in the earth. The present dispensation will close with the removal of the Bride to be with her Lord, as He takes His seat upon the throne of empires, even as Asenath was ready, and given to Joseph, when he took his place as king over Egypt. Then will follow, as the Lord predicted: ***"signs in the sun, and in the moon and in the stars; and upon the earth, distress of nations, with perplexity; the sea and waves roaring; men's hearts failing them for fear and for looking after those things which are coming upon the earth; for the powers of heaven shall be shaken"*** [Luk.21:25].

There will be the greatest upheaval in the realm of Satan as well as in the realm of man. The powers of heaven are to be shaken. God will shake the devil out, even as foretold: ***"The great dragon was cast out, that old serpent, called the devil and Satan which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him"*** [Rev.12:9]. He is the out-cast indeed; never to go into the presence of God any more!

Yes, God will shake the heavens and the earth that all things shakable will be removed (that is, material things, the first creation) ***"that those things which cannot be shaken may remain"*** [Heb.12:27]. The kingdom which cannot be shaken is a spiritual kingdom, a new creation, of which Christ is the Head and King. We read also in the prophets: ***"yet once, it is a little while and I will shake the heavens, the earth, the sea, and the dry land. I will shake all nations and the desire of all nations shall come"*** [Hag.2:6-7]. There shall be a Great Tribulation, such as was not since the beginning of the world to this time; no, nor ever shall be again. Some of all nations shall flock to Christ for help; there will be help in none other, even as we see all men coming to Joseph for grain. This no doubt pictures the great evangelical movement among the nations of heathendom after the removal of the Bride. It appears to be the Jews, or Israel that will be the means of their turning to Christ for salvation. It is the everlasting Gospel that

we see heralded [Rev.14:6] which will be preached. God will no doubt most miraculously convey His workers to their destination and pay all their expenses, as we see by the earnest that is given us in the transportation of Philip from the wilderness of Gaza to Azotus where he was found later [Act.8:40].

“And Joseph was the governor over the land, and he it was that sold to all the people of the land: and Joseph's brethren came, and bowed down themselves before him with their faces to the earth.” [Gen.42:6]

Joseph opened the storehouse of grain to the starving peoples, just as Christ will open to the nations (those who did not have the Gospel preached to them) the rich, full stores of God's grace. All the painful exercises and humiliating experiences through which Joseph's brethren passed, before they knew him, foreshadow the sorrows and repentance of the Jewish remnant previous to their acceptance of Christ in the last days. They will thus be prepared to receive their long-rejected Messiah. The manner of Joseph's dealing with his brethren manifests God's never failing interest in the restoration of Israel. The story is full of touching pathos. It records in typical language the Divine Heart of Love toward this ancient people. Truth is not only stranger than fiction, but far more thrilling and touching. Where, amid the realm of the novelist, can be found anything more interesting than this account of the meeting of Joseph with his brethren? In pathetic detail and dramatic power it stands without peer, or parallel. When we know that it is a prophetic picture thrown upon the screen by the Divine Artist from the skies, it assumes far greater and more fascinating proportions to us. It becomes of vital interest to us. We are personally interested in God's purposes for Jew and Gentile.

“And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly unto them; and he said unto them, Whence come ye? And they said, From the land of Canaan to buy food...And Joseph remembered the dreams which he dreamed of them, and said unto them, Ye are spies; to see the nakedness of the land ye are come...If ye be true men, let one of your brethren be bound in the house of your prison: go ye, carry corn for the famine of your houses: But bring your youngest brother unto me; so shall your words be verified, and ye shall not die. And they did so.” [Gen.42:7, 9, 19-20]

Joseph instantly recognizes his brethren and immediately remembers his dreams which are now being fulfilled. He speaks roughly, though his heart is yearning with love toward them. He appears to disbelieve their words. He is bringing home to them their sin, causing them to remember their brother whom they sold. Their hearts are probed by one who knows them well. They are given a temporary supply of food for their pressing need; but are obliged to leave Simeon a prisoner in Egypt, the pledge to Joseph that they will bring Benjamin when they come again. Now note the marvelous signification of the above happening.

“And they knew not that Joseph understood them; for he spake unto them by an interpreter. And he turned himself about from them, and wept; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes.” [Gen.42:23-24]

Simeon (“*hearing*”) is taken captive. The Lord, typified by Joseph, must first get Israel to listen. *“Incline your ear and come unto Me; hear and your soul shall live, and I will make an everlasting covenant with you, even the sure mercies of David”* [Isa.55:3].

Joseph and Benjamin represent 2 aspects of Israel’s Messiah—Joseph as He really was, suffering and rejected; Benjamin, according to Israel’s expectation and as He will yet come to them...the Warrior, the Man of power, the Son of His Father’s right hand. But the nation will have to acknowledge Him as the one whom they rejected and sold before He can be manifested as Benjamin, their King. His sufferings must precede His glory; likewise with them, suffering and glory go hand in hand. Therefore, Joseph commands them to bring Benjamin with them before they will get any more help from him. The Lord will awaken the Jew through his desperate need, to the hope of the nation—the coming of Messiah. Until this hope is a living reality in their midst, He refuses to help them. It is the famine that forces them to come to Joseph for bread; in like manner the tribulation will be the means of bringing the Jews to the Lord for help. They will cry unto him in their extremity and He will not fail them.

“And the famine was sore in the land...and their father said unto them, Go again, buy us a little food. And Judah spoke unto him, The man did solemnly protest unto us, saying, Ye shall not see my face except your brother be with you.” [Gen.43:1-3]

Jacob loved Benjamin better than all his children after he lost Joseph. He refused to part with the last child of Rachel, the woman he loved so dearly; but finally he yielded. The urgency of the case demanded the sacrifice. Observe that it is Judah that now becomes surety for the safe-keeping and return of Benjamin; and this is significant. It was Judah who was responsible for the selling of Joseph, just as at a later date, it was the tribe of Judah who was especially in evidence in the rejection, selling, and crucifixion of the antitype of Joseph, the Lord Jesus Christ. Notice further, it was a man of the same name, Judas, who really betrayed Jesus into the hands of the soldiers. How marvelous is the Word of God!

“And Judah said unto Israel his father, Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, and also our little ones. I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever.” [Gen.43:8-9]

Oh, this is wonderfully suggestive. Judah offers himself as his brother’s surety. It tells us of the exercise of conscience which will be manifested among the Jews at the time which is figured here.

“And when Joseph saw Benjamin with them, he said to the ruler of his house. Bring these men and slay and make ready; for these men shall dine with me at noon.” [Gen.43:16]

Joseph makes them a feast. His brethren who had ill-treated him and sold him as a slave, he not only forgives, but much more; he makes ready a feast, the fatted calf is killed. But even now Joseph does not disclose his identity. They are not ready yet. The Lord must bring the nation, as He does us individually, to repentance and an acceptance of His grace. They were afraid

of the goodness of Joseph. Especially were they trembling because they had found in their sacks the money which they had used to pay for the corn.

Here is the typical import of this. Israel must learn the grace of God. They cannot pay Him for the supply of their needs. They must take from Him instead of giving to Him. He desires to show His grace to this undeserving people; to do this he must take Benjamin away from them.

Jacob, the father, appears to represent the nation as a whole that have had the faith of the Messiah with them all the time; but before Christ can disclose Himself to them, their hope of Him as Benjamin must be taken away. Or, as we might better put it, their wrong conception of Christ must go and the correct knowledge of Him takes its place. It will be hard for the Jews to admit that they rejected and killed their Messiah, but there is no national salvation or deliverance for them until they do so. All the way He will be showing them His grace. It is His goodness that leads them to repentance.

He will bring them home and entertain them lavishly, even as Joseph does to his brothers. His thoughts are thoughts of peace and not of evil; but his brethren had other thoughts. They are overwhelmed with fear because of being brought into Joseph's magnificent home. They cannot understand such grace. They believe that he intends it for evil and not for good.

That is a picture of the feeling that the legal heart has toward God, and that is the feeling that the Jew is going to have to the uttermost. Instead of these men being glad and rejoicing, they were afraid. This is an illustration of the way God treats Christians, and the way that some feel toward Him. They are fearful, that He will drive them out of His house, take a switch and chase them out, after He has brought them in forever. Just see how these men misjudged Joseph. ***"He has just brought us in here for evil,"*** they say. But it is always darkest just before the dawn. The morning has come for Joseph's brethren; but they imagine it is the darkest night they have ever passed through. They know not their brother. The Jew's darkest hour will be before Jesus is revealed.

They speak to the steward of the money that was found in their sacks, and tell him they have returned it with more to pay for the additional corn which they have come to buy. They also inform him that they want to pay for all they get. Oh yes, they do not want to be shown grace. They are still sufficient, but Joseph has another lesson for them, more humbling to their pride and self-sufficiency.

"And when Joseph came home they brought him the present which was in their hands and bowed themselves to him to the earth." [Gen.43:26]

Joseph's heart was deeply stirred because Benjamin was in their midst. His bowels yearned toward his brother. He left the room and went into his chamber to weep. He is longing to reveal his secret to them, but the time is not ripe. He has brought them to his banqueting house and his banner over them is love. And ***"they drank and were merry with him"*** [Gen.43:34].

"And he commanded the steward of his house, saying, Fill the men's sacks with food as much as they can carry, and put every man's money in his sack's mouth. And put my silver cup in the sack's mouth of the youngest with his corn money."
[Gen.44:1-2]

Many have questioned, yea have even harshly judged the manner of Joseph's dealings with his brethren in the matter of the cup. But we must remember that the **"things of God knoweth no man, but the Spirit of God"** [1Co.2:11], and **"we have received the Spirit of God that we might know the things that are freely given to us of God"** [1Co.2:12]. These historical events not only happened to this people: but they are types for us, **"written for our admonition"** [1Co.10:11]. There are depths of spiritual truths in these narratives to the opened ear. For this we are entirely dependent upon the Spirit of God. How necessary then to yield to Him, **"Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ"** [2Co.10:5].

Joseph and Benjamin represent 2 aspects of Christ. Joseph, as we know him, suffering and rejected; Benjamin as the One whom Israel expected and for whom the orthodox Jew still waits. A Joseph, "wounded for their transgressions, bruised for their iniquities," they do not know. A Benjamin, triumphant and reigning upon the earth, is found among them, whether in the day of our Lord upon earth, or when He returns. The Conqueror they were ready to receive. But the Sufferer, who needs to go before the Conqueror, they refuse. Why was this? Because they were not acquainted with the evil of their own hearts. They did not know their deep need of a Joseph, a Savior. This is the secret of the cup being put into Benjamin's sack.

"And he commanded the steward of his house, saying, Fill the men's sacks with food, as much as they can carry, and put every man's money in his sack's mouth. And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn money. And he did according to the word that Joseph had spoken." **[Gen.44:1-2]**

Joseph must awaken them to a sense of guilt. He and his youngest brother are really but one for Israel. But the revelation as their Messiah, the Deliverer, waits their acknowledging him as Joseph the Sufferer. Thus power is really in Joseph's hands, not Benjamin's. The former's heart yearns after the latter, that is, typically, Christ longs to display His power in Israel's behalf. But for this they must be brought to repentance. The Lord uses their ideal messiah to awaken their consciences and turn their hearts to Himself, the true Messiah. We see then how everything hinges upon Benjamin and their attitude toward him. No Jew will be accepted at all who has not his hope centered upon the coming Deliverer. This is made the test of their condition. Joseph had refused to help them, yes, to even look upon their faces unless Benjamin was in their company. Just so the Lord will not help the Jews nor even hear their cry in the time of the tribulation unless they come with the Hope of Israel, and plead Him as their protection. But notice this, the power of their deliverance lies with Joseph and not with Benjamin. Even though he is still unknown to them, they are feasted by Joseph and then he sends them away with Joseph's cup in Benjamin's sack. They are pursued and brought back under the charge of theft. See the wonderful significance of this and the

marvels of this Book of books—this Revealer of secrets. Even as Joseph himself, Israel would steal the “**silver cup**” the symbol of redemption, from which Joseph only has the divine right to drink and give it to Benjamin.

It is the very nature of their hearts which is here made manifest by the affair of the cup; and of which they were not aware any more than they were aware of the cup being in the sack. They must learn and acknowledge the rights of Joseph. The nature of their hearts, being exposed by the cup in Benjamin’s sack, humbles them to the dust. They are brought low indeed. Judah, representative of the whole tribe, speaks to Joseph. His heart is fully reached. He takes his place as the guilty one. He offers himself as a slave to Joseph in Benjamin’s stead. If the latter is taken from them, they are bereaved indeed; they have lost their Messiah. They cannot look upon their Father’s face again if the hope of Israel is left in the hands of the Gentiles.

Jacob, the father, typifies the beginning of the nation of Israel, to whom their hope of a Messiah was a living power indeed. They could not give up Benjamin. They are ready at last for Joseph. Their agony for Benjamin was the very condition necessary for the revelation of Joseph, which follows as the most touching scene in Scripture.

THE REVELATION OF JOSEPH

“Joseph could not refrain himself before all that stood by him and he said, Let every man go out from me; and there stood no man with him when he made himself known unto his brethren. And he wept aloud so that all the Egyptians heard and the house of Pharaoh hear. And Joseph said unto his brethren, I am Joseph; doth my father yet live? And his brethren could not answer him; for they were troubled at his presence. And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt.”
[Gen.45:1-4]

He said unto his brethren, “**Doth my father yet live?**” They are amazed indeed: so troubled at his presence that they cannot answer him. “**Come near to me I pray you,**” he cries. They come near; but they cannot understand such grace. They feel rather, no doubt, that he ought to take them out and hang them instead of showing them such kindness.

Then he begs them not to condemn themselves. “**Be not grieved,**” he says, “**nor angry with yourselves that ye sold me hither; for God did send me hither before you to preserve life**” [Gen.45:5]. Did you ever hear anything so touching? Talk about romance and fiction; what has anyone ever written to compare with this realistic, pathetic story of love and forgiveness? Joseph surely poured coals of fire that day upon the heads of his enemies and burned them up forever. His grace won their hearts.

How marvelous is the resemblance to the antitype; how striking the likeness! It reminds us of the One who prayed for His enemies and tormentors, saying, “**Father, forgive them; for they know not what they do**” [Luk.23:34]. Joseph seeks to make known to them the fact that God was in all of their treatment of him: for though this does not mitigate their sin and wickedness, yet it proves the sovereignty of God, not only in the life of the type, but in that of the antitype. If Joseph had not been on the throne at this time, his brethren would have

fares badly. The famine would surely have been the last of them. Going back a little, we may say, if he had not been sold into Egypt and suffered for righteousness' sake and been faithful to God in prison, he would not have been exalted; therefore they would not have been saved. Hence all these things happened for good to Joseph's brethren; but in how much greater measure does it refer to the death and resurrection, as well as the exaltation of Christ. If He is not on the throne in the day of the great tribulation, no Jewish flesh will be saved; but He will help them and shorten the awful day of the fiery trial. Here is another proof that Christ must have kingly authority during the last week of Daniel when the Gentile powers are in usurpation. Joseph anticipates that time when he says,

"God sent me before you to preserve you a posterity in the earth to save your lives by a great deliverance." [Gen.45:7]

How marvelously significant! It was not solely by the hand of wicked men that Christ was taken and nailed to the cross; but back of this was **"the determinate counsel and foreknowledge of God"** [Act.2:23]. He had to die, or men had never killed Him. It was so written of Him. He had to go the way of rejection and suffering to preserve life. Likewise, He must be exalted. He must reign. It is so written of Him. He will be seated on His own throne in the heavens and the entire world will be dependent upon Him in that coming day of trouble, while the whole earth will be in travail pains, waiting for deliverance. Especially will the Jews be in anguish of spirit when their Messiah will be revealed to them. They will have found the arm of flesh insufficient, and gladly turn to One that will never leave them nor forsake them.

JOSEPH SENDS FOR HIS FATHER

"Haste ye and go up to my father and say to him, Thus saith thy son Joseph, God hath made me lord of all Egypt. Come down; tarry not." [Gen.45:9]

Joseph acknowledged God in everything. That was the secret of his overcoming life. Let all those who deny that we can, and do overcome, explain this victorious life of Joseph; for not one failure is recorded of him.

He tells his brethren who sold him that they would share his good fortune; nothing selfish or self-centered here. He wants others, his father especially, to be blessed and happy in his declining days. He says to them that he will **"nourish thee (in Goshen); for yet there are five years of famine; lest thou, and thy household, and all that thou hast, come to poverty"** [Gen.45:11]. Then we read that he kissed all his brethren and wept upon them. After that, his brethren conversed with him. The kiss in the East is a token of forgiveness; therefore, when those sons of Jacob felt the impress of that salutation upon their cheeks, each one knew in his heart that he was forgiven. The result follows; there is fellowship, they talk to him. At the first meeting of Joseph and his brethren, he had spoken to them through an interpreter, as though he did not understand their language, but now he declares himself in the Hebrew language. He knows them and they know him. Everything is made right. They are forgiven and all is forgotten. They talked one with the other. Notice now what happens in Egypt when Joseph's brethren are reconciled to him:

"And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come: and it pleased Pharaoh well, and his servants." [Gen.45:16]

We have a picture, or the antitype of this in the Gospel by Luke 15. The lost sheep is brought back, the silver piece is found, and the prodigal son comes home. It is life from the dead, as it were. There is joy in the presence of God over one sinner that repents; how much more when the Jews return to the Lord, and are grafted again into their own olive tree. Joseph rejoices; his brethren rejoice. Pharaoh rejoices; his servants rejoice. There is joy everywhere; which will truly be the case when Israel shall again be the people of the Lord.

Joseph not only freely and fully forgives his brethren; but he sends them forth to bring others. **"Go and tell,"** he urges. He commissions them to say to his father, **"Come down unto me."** He wants the whole house of Israel to know of his exaltation and honor, that they may be delivered out of the famine which is yet sore on the land: for this revelation of Joseph to his brethren is only typical of Christ's appearing to a remnant of the Jews in the beginning of the last seven years of Daniel's prophecy, called "Daniel's 70th Week". The fact mentioned that there were yet 5 years of famine would give us this interpretation. The brethren of Christ will then be commissioned to go to others of their people; and prepare them for the coming of Christ. It is then that the whole nation will be received. They will see all the glories of Christ when the heavens are rolled back and He appears with His *"called and chosen and faithful"* saints.

Joseph sent his brethren away laden down with good things. There was no lack anywhere. He gave them all manner of traveling equipment; with corn and bread and meat, even as Christ will send chariots for His people if it is necessary at that day, and all manner of sustenance for the way. Joseph gave to each man changes of raiment. Ah! That is truly a first requirement. A new creation needs a new suit of clothes. He doffs the old man's habiliments immediately, and is fitted out with suitable garments—garments of salvation.

Benjamin, a type of Christ, gets more than all the others. He gets 300 pieces of silver and 5 changes of raiment, which emphatically speak of the full measure of redemption that Christ has in His possession. He has enough and to spare. The others had nothing extra, only 1 change for each one. In this little typical picture, we have some beautiful sidelights. Joseph (a type of Christ's suffering) gives to Benjamin (a figure of Christ exalted) the right to redeem, as it were. Redemption is put into His hand by the cross; the results are seen in the silver and the raiment.

So Joseph sent his brethren away, and gave them some good advice: **"See that ye fall not out by the way"** [Gen.45:24]. That is, he is warning them to go in peace and harmony and have no friction or quarreling by the way. We trust they obeyed. We can imagine with what enthusiastic exclamations they told their story to their father. I am sure it was not a dry theoretical sermon that Jacob heard that day. I am positive the shouts almost took the roof off and made the Canaanites sit up and take notice. I am also positive that they did not read the account of their meeting with Joseph to their friends and relatives. I know it was a matter that filled their heart and mouth, and could not be told in a nice quiet way.

Twice Joseph had urged them to make haste and they obeyed him. They had some good news to tell Jacob. It was like cold water to a dry and thirsty man. Joseph said to his bretheren,

“And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast.” [Gen.45:10]

They were glad to get back to the garden spot of Egypt and be near Joseph in Goshen.

“And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; lade your beasts, and go, get you unto the land of Canaan; And take your father and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat the fat of the land.” [Gen.45:17-18]

Pharaoh takes a hand in the affair. He desires that Joseph shall be satisfied. How significant is this statement as relating to Christ. His Father is interested in everything that pertains to Him. What an inducement for Joseph's kinfolks. The good of the land, as well as the fat of the land, necessities, as well as luxuries, provided for them. Ah, we have here some immigration bureau. No such terms of transportation and expenses on the way were ever offered before, or since, by any government to encourage settlers therein. Wagons were sent to convey the weak and helpless; and in the spiritual we are all in this class. In this allegory, the wagons answer to the Holy Spirit, who was sent by the Father to bring helpless sinners to Christ, and He fulfills His office.

SUFFICIENCY IN CHRIST

Pharaoh adds, ***“Regard not your stuff; for the good of all the land of Egypt is yours”*** [Gen.45:20]. With how much **stuff** are we concerned today? For many this is a very pertinent question. Yes, very many of the people of God are manifesting great concern as to the accumulation, or possession, of this world's goods. At best it is but **stuff**. It is not unlawful to possess it; but it is the regarding it that works the havoc and brings the leanness of soul. Pharaoh tells those brethren not to bring it with them: for as he adds, ***“The good of all the land of Egypt is yours.”*** What an offset to anxiety! He gave them provision for the way; even so has the God of the Universe provided that ***“all things”*** are ours.

“And told him, saying, Joseph is yet alive, and he is governor over all the land of Egypt. And Jacob's heart fainted, for he believed them not. And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived: And Israel said, It is enough; Joseph my son is yet alive: I will go and see him before I die.” [Gen.45:26-28]

The sons of Jacob went up out of Egypt and came into the land of Canaan, and told their father that Joseph was yet alive. Marvel of marvels, ***“he is governor over all the land of Egypt.”*** True to their commission they testify of Joseph. His name is the first they mention. They bear witness that he is alive, and they tell of his exaltation. How like the Gospel this sounds! “Christ liveth”, we proclaim. He who died is risen from the tomb. He is now seated

on the right hand of power and is coming again to reign over the world. All things have been put under His feet, and we are going out to meet Him with our lamps all burning bright.

Jacob can hardly believe the good news. It seems incredible that Joseph, his beloved Joseph, is yet alive. **“And Jacob’s heart fainted; for he believed them not.”** Heart failure (or a faint heart) is always the result of unbelief. It seemed too wonderful, too good to be true. This will be just as the story of the cross and the marvelous work of their Messiah will stagger the Jews when they are told the good news in the end time. They will finally believe, even as we see in the case of Jacob. Then he began to move...faith acts. Observe what convinced Jacob: **“And when he saw the wagons which Joseph had sent to carry him”**. It was the wagons that convinced him of the truth of his son’s words. Is not this very significant? We noted previously that these vehicles referred to the Holy Spirit; not His power and work, but the fact of His presence which will be especially manifested at that time. Also note the change of name; Jacob is called Israel as he rises up to go to Joseph. It is in the age figured here that these people of destiny, Abraham’s seed, will really come into the power of the name of **Israel** (“a prince with God”); so shall they have power.

JACOB JOURNEYING

“And Israel took his journey with all that he had and came to Beersheba and offered sacrifices unto the God of his father, Isaac.” [Gen.46:1]

Ah, yes, he does not forget to offer the fatlings of the flock in gratitude to God for His goodness in the matter of Joseph. Also, we recognize that he realizes the worth of the blood of sacrifice as the one way of approach to God and worship, though he may not have apprehended much as to the power of it. Anyway, Jehovah appeared to him and gave him a word of encouragement as to going to Egypt. He must have feared to go, and longed to hear the voice of God in the matter.

“And God spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here am I. And he said, I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation: I will go down with thee into Egypt; and I will also surely bring thee up again: and Joseph shall put his hand upon thine eyes.” [Gen.46:2-4]

God called, **“Jacob, Jacob”**. See how Jehovah knows His sheep and calls them by name. He probably would yet have doubted and not gone down to Egypt because God had spoken to him when he came up out of Padanaram, saying, **“Come into the land of Canaan and dwell there.”** He had learned to obey God and could not run at everybody’s dictate. The experience of this man, as that of many other Old Testament characters, has typical value. Now God wanted Jacob to go down into Egypt and remain there for the purpose He had in view—bringing Israel up out of Egypt later. He had a wonderful plan and many purposes to work out which necessitated the presence of Jacob in Egypt; therefore he assures his servant that he is in His will in leaving Canaan.

“And he sent Judah before him unto Joseph to direct his face unto Goshen, and they came into the land of Goshen.” [Gen.46:28]

No doubt this has reference to the children of Israel when they are met by Christ as they return to the land of Palestine. Joseph is using wisdom here. He desires that his people separate from the Egyptians; for he knows his father would desire to dwell alone. So, he let it be known that they are shepherds; he is assured that the people of Egypt will let them alone because the Egyptians abominated a shepherd. That is the way the world does to us. If we say we belong to the Lord, the people will let us alone. Jacob and his sons obtained the land of Goshen to dwell in. The name of **Goshen** (*"drawing near"* or *"a near place"*) is touching. They dwelt in a place near to Joseph. That is what a separated people do. They dwell far from others, they are a little nearer to God; nearer than those that live in the world. They find God a Father to them, even as the Jews.

Then we have all the names of Jacob's progeny given to us—sons and grandsons—70 in all; from which number that great nation of Israel began. They afterwards were brought out and came up 600,000 men on foot, besides women and children [Exo.12:37]. Somewhat of an increase from the small company that came into the country.

"And Joseph made ready his chariot and went up to meet Israel his father...And he presented himself unto him and fell on his neck and kissed him." [Gen.46:29]

What a scene! Words fail to express what that meeting was to both men; especially the aged patriarch. What surging emotions must have pressed him as he looked upon his well-beloved son, over whom he had mourned as dead, but now was really before him. He receives him back in resurrection, as it were; while Joseph **"fell on his neck and wept on his neck a good while."** Who can say what his feelings were as he gazed upon his father? When we contemplate the figurative meaning, the wonder of it grows. Israel, the nation, will one day look on Him, their Joseph, whom they have pierced, and mourn for Him as one mourns for an only son. They will then be joined to one another in an eternal embrace, never to be parted again.

"And Israel said unto Joseph, Now let me die, since I have seen thy face, because thou art yet alive." [Gen.46:30]

But he had only begun to live.

ISRAEL IN EGYPT

"And Joseph brought in Jacob his father and set him before Pharaoh; and Jacob blessed Pharaoh. And Pharaoh said unto Jacob, how old art thou? And Jacob said unto Pharaoh, The days of the years of my pilgrimage are an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage." [Gen.47:7-9]

Someone has said, relative to this meeting of these 3 men, that it was unique and distinct in that the greatest ruler in the world, the wisest statesman, and the oldest saint were gathered together. Joseph wanted Pharaoh to meet his father and give the word as to where he and his sons should locate and the business that they should follow. While he was ruler and could do his own will, yet he showed his deference for Pharaoh's wishes in the matter. But

notice, all that Pharaoh desired as to Jacob and his family is in harmony with what has been already announced to them by Joseph. Pharaoh simply carried out the wishes of his Governor (Manager) by giving his people the land of Goshen.

The aged patriarch appears to impress the king. He desires to know how old he is. Jacob's answer is worthy of note because of its humility. He seems to speak as though before God, which is true as to the figure; for, as we have noted, Pharaoh in a sense occupies that place here. "**Few and evil have been the days of the years of my life,**" is Jacob's reply. He must have remembered his crafty taking of Esau's blessing, first in buying it and later in stealing it. Also, no doubt his life when working for Laban in Padan-aram came before him and he was none too proud of that experience. He has no boast whatever. Yet, we must ever remember that Jacob is a typical man. Although he acted out what was in him, nevertheless those things were for types and were written for us [1Co.10:6]. He counts his 130 years as a short pilgrimage in contrast with the sojourn of Abraham and Isaac; his fathers, as he calls them.

JOSEPH, THE DIPLOMAT

"And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded. And Joseph nourished his father, and his brethren, and all his father's household, with bread, according to their families." [Gen.47:11-12]

Joseph now places his father and brethren in the choicest land of Egypt, which is just what Christ purposes regarding his brethren after the flesh. Joseph nourished his father and his brethren with bread, even as a little child is nourished according to their families. That was wonderful and necessary; for there was no bread otherwise to be gotten in all the land. Joseph had cornered the market, as it were; for which gigantic achievement he has been much criticized in many quarters. Some men, speculators, or grain brokers, as we might call them, have followed his example along the line of some necessary commodities; then justified their conduct by that of Joseph. They say he was the first "cornerman," and claim that God endorsed his actions; therefore they are in the right. The record here surely reads as though Joseph did work wilily. He not only cornered the grain market but the money market and everything else besides. However, we must remember that he, as well as Jacob, is a typical man. He is simply prophesying by his doings this time of coming events. Also, he wonderfully suggests the man of faith who, in the face of all things contrary, believes God and acts in harmony therewith.

Observe the wisdom displayed in the preparations. He first bought up all the grain before the years of famine had come. Afterwards he sells it to the people and shortly he has all their money; then the cattle are all turned over to him; finally he gets all the land: then even the people become the slaves of Pharaoh. It was certainly a marvelous stroke of business ability. Joseph truly showed himself a master of diplomacy, skill, and statesmanship. He not only gets control of the grain (the staff of life), but he controls everything before he is through. All men must yield to him and obey his slightest command. The life of the world is apparently in his hand. All things depend upon him. How wonderfully suggestive of future events.

Joseph then begins to show his authority. It was not only in name; but in deed. He removes the people from what had been their own land and sets them where it pleased him. All things and people are under him. Pharaoh alone is excepted from subjection to his authority. The priests, we note, did not lose their land which had been given to them by Pharaoh [Gen.47:22]. They ate of his bounty and were not disturbed; no doubt, figuring the dead and risen saints who will have entered already into their eternal estate before the time figured here has come to pass.

JESUS' ADVENT TYPIFIED

The time of Christ's second coming is vividly portrayed in this portion of Joseph's history. At His first revelation to the Jews, He was rejected, even as His type of whom we are writing; but at His second advent He will be received gladly. But as in the case before us, His people will be made ready for Him by the tribulation and trouble into which they will be plunged. They will gradually be brought to a realization of their need and dependence upon Him. Christ will begin to assume responsibility, as the Head over all things, some years before He is actually revealed to the nations as their Deliverer; but in the meantime all His plans and purposes will be in view of their place; for as the ancient people of God, they will be in authority with Him. They have been given the promises.

Furthermore, Christ will not hesitate to declare His authority and power. He will take to Himself all authority, and will reign as the Sovereign of the world. He will say to the people, even as Joseph, "***Behold, I have bought you and your land today for Pharaoh***" [Gen.47:23]. He will be able to say it in a fuller, deeper sense than Joseph could because Christ literally redeemed the world to God by His own blood. All men have been bought out of the hand of Satan because Christ paid the price for their redemption. It was only in a figurative way that Joseph could make this statement; but he kept them all alive by his astuteness and foresight, which wisdom was given him by the Lord.

Joseph furnishes the people seed that they may sow the land, and when it yields its increase, Pharaoh is to have the 5th part. The 5th part to Pharaoh is a hint of the "***much more***" which results to God because of redemption. Pharaoh is now enriched in every way. The famine has worked no evil to him; rather, it has increased him to the uttermost. The people are literally his slaves. They acknowledge that Joseph has bought them and that everything they possess belongs to him. He surely had them in a corner. But this is only a figure of what Christ has accomplished for God.

Hear the words of Paul, "***Ye are bought with a price; therefore glorify God in your body and spirit which are God's***" [1Co.6:20]. When we acknowledge these words of Paul and yield to Him, we find that this becomes our actual experience. We are shut up to God; we cannot do as we please any more or call anything we possess our own. He gets us "cornered" too. Actually, we become experimentally helpless and dependent upon God; that is when God is glorified in our lives. He can then work for and through us. All things serve Him.

Observe that the Egyptians acknowledge the rule of Joseph, admit his claims, and yield to his authority. They say,

“... and we and our land will be servants unto Pharaoh: and give us seed, that we may live, and not die, that the land be not desolate.” [Gen.47:19]

This too, is suggestive of the old man (Egyptian) that is counted dead, being made to serve the new man (Joseph), who is counted alive forevermore. He is the king. The body is simply at his service—a slave, having no voice or will in the matter. But to get back to our story...Joseph’s father dwells with his son in the land of Goshen. They enjoy great possessions, and are multiplied exceedingly. Jacob lived 17 years after he came into Egypt; so his whole age was 147 years. These events are all significant and hint of millennial times and blessings.

THINGS OF TIME TRANSITORY

“And the time drew nigh that Israel must die: and he called his son Joseph, and said unto him, If now I have found grace in thy sight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt: But I will lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their burying place. And he said, I will do as thou hast said. And he said, Swear unto me. And he sware unto him. And Israel bowed himself upon the bed's head.” [Gen.47:29-31]

But now we have a change. The literal history rather than the typical now becomes prominent. We are forcibly reminded by these words that Christ has not yet come. Joseph is only the figure, not the perfect image; for there will be no death for Jacob nor any of his seed when the Redeemer has come into Zion and taken up his abode with them. Joseph’s help was only temporal and transitory. He could only give material food; hence could not stay death except for the moment. Jacob must go the way of his fathers; but like them, he died in faith as we will see later. The grave did not speak to the patriarchs of the end. Oh, no! Jacob may die and leave his people in Egypt, and not in Canaan; but this is only because the words which were spoken to Abraham must be fulfilled, **“Know of a surety that thy seed shall be a stranger in a land that is not theirs and they shall afflict them four hundred years”** [Gen.15:13]. The latter part of the prophecy came to pass after the death of Joseph. Though they suffer intensely in the process, God’s purposes concerning His people must be fulfilled.

As his end approaches, Jacob calls for Joseph. He insists that he swear to him that he will not bury him in Egypt but in the land of Canaan. He desires to lie with Abraham and Isaac; men of like faith with himself. It was not possible that they should be divided even in death. These 3 men are as one. They are a mighty proof, we may say, of the 3 Persons of the Godhead. He designates Himself the God of Abraham (Father), Isaac (Son), and Jacob (Holy Spirit). In their lives, each of these men actually portrays the different Persons of the Godhead.

Joseph hastens to Jacob’s bedside when he hears of his fast coming end, and he brings with him his 2 sons. The aged patriarch immediately speaks of God and His sure promise to him. It is marvelous to contemplate the calm, quiet assurance in which these men of faith gazed into the “great unknown,” as men say, without fear or terror. Why? It was not unknown to them; God was there. They had learned His Voice. Now, when He calls them to pass

out of the visible and material into the invisible and spiritual, there is no doubt, no hesitancy, "God is faithful," is their anchor.

THE PAST AND FUTURE

Jacob reminds Joseph of those great promises that Jehovah gave him concerning his seed and the land of Canaan. He tells him that he claims his 2 sons, Ephraim and Manasseh, naming them in this order, although the last named, was the elder. But God was directing Jacob. He is a prophet at this place, telling us of things that are to come. He claims these sons of Joseph even as his own sons, lining them up with Reuben and Simeon. He mentions Rachel and her death which brought Benjamin on the scene. He came up in resurrection, as it were, figuring Christ, the risen, glorified Man who is coming in power and great glory.

"And Israel beheld Joseph's sons, and said, Who are these? And Joseph said unto his father, They are my sons, whom God hath given me in this place. And he said, Bring them, I pray thee, unto me, and I will bless them." [Gen.48:8-9]

Then Jacob looks upon the sons of Joseph whom he has just claimed as his own and asks, "**Who are these?**" It appears as though he had never seen them; but that is not so. These things are full of meaning; for, as we intimated, Jacob is a prophet. Joseph answers saying, "**They are my sons whom God hath given me in this place.**" This would make it appear as though the people of the end, whom God will recognize, will be represented by 2 distinct companies, or rather we might call them nations. But God will see them Ephraim and Manasseh. They are the children of Joseph which would suggest that they figure the people of God that are on the scene at the end. These sons were born to him after his sorrow was all over and his head lifted up; all so fragrant of Christ's death and resurrection and exaltation.

"And Israel said unto Joseph, I had not thought to see thy face: and, lo, God hath shewed me also thy seed." [Gen.48:11]

Jacob is overwhelmed with the fact that he is not only permitted to see Joseph again, but to behold his sons also. Oh, this is so wonderful to him. He wants to bless them. No doubt he is reminded of his brother Esau and his stolen birthright; and yet it was his by the edict of God. He had said to Rebecca, "**The elder shall serve the younger.**" Jacob stealing the blessing was really only taking what was his own. You notice that God never rebuked nor chastened him for it.

"And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the firstborn." [Gen.48:14]

Now his eyes are growing dim, even as Isaac's had been when he blessed Jacob. He lays his hands upon the heads of Joseph's sons, but it appears as though he made a mistake because he put his left hand upon Manasseh, the elder. Now this was contrary to custom; but it is written that he did it "**wittingly.**" That is, he knew what he was doing. Joseph thinks that he has made a mistake and attempts to set him right.

“And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father’s hand, to remove it from Ephraim’s head unto Manasseh’s head. And Joseph said unto his father, Not so, my father: for this is the firstborn; put thy right hand upon his head. And his father refused, and said, I know it, my son, I know it: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations.” [Gen.48:17-19]

His father refused saying, *“I know it, my son; I know it”*. He blessed them that day with a marvelous blessing, and said, ***“In thee shall Israel bless, saying, God make thee as Ephraim and Manasseh.”*** He set the younger before the elder. He is a prophet here. He blessed Joseph by blessing his sons. He received the double portion of the birthright; Reuben having lost it [1Ch.5:1-2]. Again, this is but the lesson which is being continually repeated in the Scriptures, ***“That was not first which is spiritual, but that which is natural and afterwards that which is spiritual”*** [1Co.15:46].

Then he bursts forth in a mighty eulogy of the God of his fathers, Abraham and Isaac, before whom they walked. He emphasizes God’s faithfulness, *“He fed him and redeemed him from all evil,”* hence he can commit the sons of Joseph in confidence to Him. Then he adds, ***“Behold, I die; but God shall be with you and bring you again unto the land of your fathers”*** [Gen.48:21]. He has no fear in the contemplation of death. Faith in Jehovah’s sure word is the ballast and strength of his life.

“Moreover I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow.” [Gen.48:22]

He gives Joseph 1 portion more than all his brethren which is only just and right. Joseph was tried and proven. He suffered, and then saved all Israel. He deserved the extra portion which his father left to him, even as Christ will have more than all His brethren. It is His due. Jacob announced the fact that the extra portion was one that became his by a special feat of prowess. ***“I took it out of the hand of the Amorite with my sword and my bow.”*** The overcomer gets the overcomer’s portion. In all of this we see how Joseph fulfills the meaning of his name (*“adding”* or *“increase”*). This is indeed the beautiful lesson of his life. In him we find emphasized the law of spiritual increase as indicated by the name of his 2nd son, Ephraim (*“fruitfulness”*). But the way to become fruitful, in the real spiritual sense of the word, is by way of Manasseh (*“forgetting”*). The Apostle Paul went this way to reach a fruitful state, as he tells the Philippians, ***“Forgetting those things which are behind”*** I press forward [Phi.3:18]. As to fact, Manasseh is the firstborn; the end is greater than the means. God must have fruit from His people; but He can only get it as they forget all things and run the race to win. Nature would often resist God, get in His way, and hinder Him, even as Joseph attempted to do here; but the prophet resists any interference. Ephraim is first with God. Men would turn it around and make the means the spectacular figure; but Paul says, ***“If by any means I may attain”*** [Phi.3:11]. The means are little or nothing; the end is everything.

THE PROPHECY OF JACOB [GEN.49]

After the private interview with Joseph is over, Jacob calls all his sons,

"And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the last days." [Gen.49:1]

Observe that Jacob is about to tell them of events for the last days. We may learn some secrets if we have our ears open. The dying patriarch stands here as a prophet, holding up a beacon of light to illuminate the dark night of the end of the age. His words are, even as the other prophetic writings, truly *"A light in a dark place,"* whereunto Peter advises all to take heed [2Pe.1:29].

Leah's children are the first enumerated in the prophecy; then the sons of the 2 bondmaids, intermingled with one another, and lastly Rachel's children. These are plainly divided into 3 groups, referring to different ranks in the resurrection or restoration of Israel.

GROUP 1, LEAH'S CHILDREN [GEN.49:3-15]

Reuben was the firstborn of Leah. Jacob calls him his *"might and the beginning of his strength, the excellency of his dignity and the excellency of his power."* Yet we see him deposed from his place of primacy. Joseph, who stands for the very opposite of Reuben, gets what Reuben loses. The latter refers to the first man, not necessarily as fallen, but to the man whom God created in His own image, though now fallen. He was given an intelligent will; he could choose for himself; herein was what separated him from the beast. Without this will, he would have been a mere automation in his Maker's hand, or other hands, or else as a ship at sea without a chart or compass. But sin has entered, and this free-will has become self-will, an independent energy, with vanity and emptiness its center and seal. The verdict of Jacob upon his son is expressive of the instability of the natural man, *"Unstable as water, thou shalt not excel."* Thus the will of man has lost its dignity and excellency. It becomes his degradation; and that which should be his glory, as a man, lowers him beneath the level of the beast.

We may well say, "Where then is the blessing of Reuben in all this?" For it is written, *"Everyone according to his blessing he blessed them"* [Gen.49:28]; that is, according to that which would be a blessing in each case. Reuben's blessing then must be found in the fact that he is deprived of even that which he did possess. This is blessing (though disguised, it is true) when the man accepts the humiliation and can say even as the Lord said, *"Not my will, but Thine be done."* It is then that he gets his blessing and his glory returns to him, yea a greater glory rests upon him, the glory of the new man. He is indeed created in the image of his Father. God can look down upon him and really "see a son."

Dispensationally, Reuben speaks of Israel's youth, the time when they came up out of Egypt, strong, virile, and energetic. They were put under the covenant of Law, that is, under responsibility to obey as the grounds of blessing. Their instability and corruption was made manifest whereby they were deposed from their supremacy among the nations and the birthright passed to Christ, who alone is able to establish and support the throne

(Joseph is His type). The blessing will come back to them through Him after their deep humiliation has passed.

Simeon and Levi are next in the line. They follow Reuben, even as violence and cruelty necessarily follow instability and corruption. These 2 sons of Leah are united as brethren in harmony as to character and actually united in that terrible occasion to which Jacob here refers [Gen.34:25]. The thought of agreement is to the front in all that is said as to them. Their judgment as we saw in Reuben's case also, works for blessing to them. Their disruption, scattering, etc., the doom pronounced against them, is the means whereby they are brought into loneliness, individuality, and weakness. The opposite of the strength which comes from union is the reproof and the remedy for violence and cruelty. Conscience is an individual thing and brings in God. The weakness of the man, the individual, makes God the necessary refuge; and the highest type of manhood is developed. Confederacy, union, brotherhood, and all the other devices of Satan to organize men, are a curse. They strengthen them in their independence of God by making them dependent upon one another. They are all for the benefit or aggrandizement of some certain men and are begun in craft and guile; but soon develop into tyranny as power is acquired, and finally end in violence and murder. It is the judgment pronounced upon them that is the sure remedy for the gathering of them into the true union or oneness with the Lord. Then men really enter into the signification of **Simeon's** ("hearing") and **Levi's** ("joined") names. They begin to "hear" and listen to God which is blessing indeed, and rejoice that they are separated from the old man, with all that this implies, in order that they may be "joined" unto the Lord and in harmony with other men in an invisible fellowship (brotherhood) which has Divine Origin and Sanction. In the new creation, Christian associations are a most important factor, second only to the fundamental association with the One who is our Master. The first, truly answered, makes way for the other. When we hear God, and obey His voice, our relationship to other men and fellowship with them is governed by His Word.

The dispensation figured here follows, in the history of Israel, the time when they heard God speak and were as one people; for later, because of corruption, the people were scattered and are still disrupted; but when they have learned the lesson which Jehovah would teach them they will come into union again. It is in the last days, even as Jacob emphasized, when their divided condition (which bespeaks weakness and need) has become a reality to them, that they will hear Jehovah calling, and they will heed His voice and become a nation again. Simeon and Levi will walk hand in hand once more. A nation will be born in a day.

Judah's Blessing: **Judah** ("praise") has the 3rd place even though he was the 4th son. The prophecy of Jacob regarding him has naught of judgment or woe. *"His brethren shall praise him. They shall bow down to him."* He is the conquering tribe; his enemies are in his power, he has them by the neck. *"Judah is a lion's whelp,"* there is no breaking of his power; for praise is the spirit of power. A praiseful saint is a powerful saint; whereas a gloomy, murmuring, critical saint is a powerless one. God calls on His people to praise Him. He challenges them to offer Him praise and thanksgiving—demands it of them as His due. *"Pay thy vows,"* He urges His people. *"Offer unto God thanksgiving. Bring forth the timbrel and the harp and make a loud noise unto Jehovah,"* are

some of the many admonitions to praise God. How slow the greater part of His people is to pay the debt of love and gratitude we owe to God for His grace. Praise to God is the proof of the life which comes from God. It turns back in adoration and worship to Him who is its source, even as Jesus said to the woman at the well, ***“The water that I will give him shall be in him a well of living water springing up into everlasting life”*** [Joh.4:14]. The reference in Jacob’s prophecy to the vine speaks of the abundant wine which is the portion of Judah, the sign of a joy that is akin to ecstasy, in which there can be no excess. The eyes red with wine may figure his vision colored with the joy of the Lord: while the milk may speak of the nourishment found in Judah’s blessing, as well as the stimulus.

The special time in the history of Israel that Judah figures is no doubt when they entered the land of Canaan. That was where they manifested the victor life—the lion’s whelp was in evidence. The Canaanites fled before their overcoming march—***“from the prey my son, thou art gone up,”*** is the powerful figure of speech which Jacob uses to describe their victory over their enemies; but there is a far greater fulfillment of this prophecy awaiting the Jew of the end. The nations will dare to rouse him up by besieging his city. ***“He stooped down; he couched as a lion;”*** but as an old lion they will rouse him up. Christ is the full expression of this prophecy. He came in weakness once; but His second advent will be ushered in with power. The Old Lion will make His presence felt. He will roar after the prey. His people, the Jews, will win the battle because He will be the Leader of the army of the Lord.

“Judah was the tribe which the other tribes should praise; for out of him came forth the Corner-stone; out of him the nail, out of him the battle bow, and out of him every ruler together” [Zec.10:4 RV]

All of which is redolent of Christ, who was of this tribe. He represents the kingly line. David the sweet psalm-singer and first God-given king of Israel, was of Judah. He wrote of the tribe, saying in one place, speaking for God, ***“In Judah is God known”*** [Psa.76:1]. Again he wrote, ***“Judah is my lawgiver”*** [Psa.60:7].

The prophetic character of Judah’s name has long since been vindicated by the fulfillment of the Scriptures. The rise of Judah to political power is connected with a revival of spiritual power. These two things, civil and religious powers, went hand in hand in Israel. Jacob’s words, ***“The scepter shall not depart from Judah, nor a law-giver from between his feet until Shiloh come; and to Him shall the obedience of the people be,”*** were fulfilled when Christ came. He was the “Man of peace” (Shiloh). This prophecy compassed all the history of Israel from the time that Judah was chosen as the kingly tribe and the Davidic covenant given [2Sa.7] to the cross and resurrection of Christ. Strange as this appears, Judah’s scepter was then to “pass away,” when, we might argue, the time had come for its permanency; but we know well the reason. The nation rejected their Shiloh who had made peace by the blood which He shed. Again, we are impressed with the fact that prophecy justifies itself. The scepter has departed from Judah and will not return until Shiloh comes again. Then ***“unto Him shall the gathering of the people be.”***

Zebulun’s Blessing: Although he was the 6th son of Leah, he comes 4th on Jacob’s program,. The meaning of his name, (*“dwelling”*) is plainly referred to by Jacob in the prophecy. It is a “dwelling with” that is the intimated

relationship, as Leah's use of it would indicate when she called her son Zebulun [Gen.30:20]; therefore, in this place it has a bad significance. Zebulun dwelling at the haven of the sea, with his border toward **Zidon** (*"hunting; fishing; venison"*), was plainly out of God's order. He was not dwelling in fellowship with God; for the one would exclude the other. We cannot be on terms of intimacy with the Lord and be looking toward Zidon at the same time. Zidon refers to the commercial world; seeking after the things for which the nations are seeking. The inference is plain that this would be the spiritual condition, or experience, of Israel after their rejection of their God-sent Deliverer. And so it is.

Some may ask, "Where then is the blessing of Zebulun in this prophecy?" The answer is, that the same principle applies in this connection as in that of the others. Israel did not want to dwell alone and not be reckoned among the nations. They wanted to be like the folks, and they had their desire. God does not appear to come in at all, either to bless or judge, except that their portion comes to them through the very thing they desired. That is, they taste the bitterness of having their own way, and learn, even as we by the result, the joy of letting the Lord choose for them. It is not the best way of gaining such knowledge; but often it is the only way to teach us. It is one of the "***all things***" that work good for us. Israel will find to their sorrow that it was well with them when they were dwelling in intimacy with God and they will repent of their self-will, and thus their "dwelling in the haven of the sea" will finally yield a blessing to them. They will find anything and everything but a haven of rest under the wings of the nations, as the last days will show. What the nations have for Israel, we learn by the prophecy of the next tribe.

Issachar: Jacob calls Issachar a "strong ass", although his name means "*there is reward*" or "*my hire*". He was Leah's 5th son, though in this prophecy he is in 6th place. His name has significance as relating to Israel. It is dwelt upon. He is seen as lying down, content to be the drudge of the Gentiles. Those who would not endure the yoke of the Lord are now tamely submitting to that of men. Gain and ease they have sought and have found...how true to the character of the unbelieving nation. This prophecy of Jacob, even as the former, gives us the governmental ways of God in relation to his people whether Israel or the Church. If we do not yield to God, we will find ourselves bound by circumstances and people; and if we do not choose Christ's easy yoke, we will carry heavy burdens for others. Someone will be our master. God so ordains our ways, even as He did Israel's, that we may learn to dwell with Him, to yield to Him and serve him; for verily there is a reward in either case. We will reap even as we have sown. Our "*hire*" is sure.

The prophecy concerning Leah's sons is now complete. We have in them the history of Israel, according to the flesh, from the time they came out of Egypt until the present time of God's apparent casting away of them. Other purposes regarding the nations are about to spring forth. Their day is about to dawn again; but as it is always darkest before the dawn, so in their case. There will first come a day of judgment such as never has been and never will be again.

GROUP 2, THE 2 BONDMAIDS' CHILDREN [GEN.49:16-21]

The prophecy concerning the children of the bondmaids represents this day of dire tribulation; for it is in Israel's time of deepest abasement and bondage that Jehovah brings in salvation for them. This is what we find in Jacob's words to Dan, the first of these sons.

Dan's Blessing: We have in the prophecy of **Dan** (the “judge”) the restoration of Israel to self-government. Jacob says, “**Dan shall judge his people as one of the tribes of Israel,**” though he is one of the least. The rise from the burdened hireling condition, of which Issachar speaks, is very evident. Yet it is at this very time that their deepest trouble and greatest failure is found. That explains the mingled character of the prophecy regarding Dan. It is very unusual. There seems to be a contradiction in the words of Jacob; because 2 extremes apparently meet—God and Satan. “**The serpent in the way and adder in the path, biting the horse's heels,**” can have no other reference than to Satan; and immediately follows these words, “**I have waited for Thy salvation, O Lord.**”

The explanation is that when Israel becomes a nation, partially free and independent, the devil will also be there. The Antichrist, claiming to be their Messiah, will present himself to them. He has been connected with the tribe of Dan by Jacob's prophecy. Whether this refers to the anti-prophet or the anti-king is not so clear. One of these men, counterfeits of Christ, will no doubt come of the tribe of Dan. Whether this fact will actually be known to the people we cannot say; but he will be the serpent in the way and the adder in the path. His satanic character is thus emphasized and it is that which causes the cry to come from Jacob, the prophet (speaking of the true believers of that day of unprecedented suffering)—“**I have waited for Thy salvation, O Lord.**” Thus they call Him forth to their help. They do not call in vain, as the next prophecy, concerning the 2nd son of the bondmaids, evidences.

Gad's Blessing: “**A troop shall overcome him; but he shall overcome at the last,**” or at the end. Again we have the name emphasized in the prophecy. It is almost the entire thing here. **Gad** (“a troop”) shall rush upon him. Israel is in question here. The troop rushes upon them at first; they are apparently overcome but the tables turn. They rush upon their opponents and the latter is put to flight. The conflict at the end of the age is depicted by this prophecy of God. The Lord is seen with His “troop” coming to the help of His helpless people who have been almost overcome.

Asher's Blessing: Then right in line come Jacob's words of the next son of the bondmaids, **Asher** (“the happy one”). Asher is surely evident in his very name. He is “happy;” therefore he is blessed. He tells us of Israel's quiet possession of the land, their happiness after the deliverance wrought for them by their long-looked-for Messiah. Sorrow and sighing will be ended forever for them. “**His bread shall be fat and he shall yield royal dainties to the king.**” What a beautiful prophecy. No lack to them and no lack in their yielding to King Jesus. Their larder will never be empty. They will be fed and then give freely of their love and gratitude to feed “**royal dainties**” to Him who has shown them such favor.

Naphtali's Blessing: Jacob says, “**Naphtali is a hind let loose. He giveth goodly words.**” Here the meaning of the name is not dwelt upon. In fact the “wrestler”

(Naphtali), ceases his warfare and becomes as gentle and harmless as a hind, a female deer. Israel will have nothing to fear or dread. The prophecy informs us that the nation will be free: *“Let loose and give goodly words.”* That is, they will be the preachers of Good Tidings to the nations. Their tongue will be loosed and they will witness to the world of the goodness and mercy of the Lord. There will be no law, or self-effort in that message of *“goodly words.”* They will be as a hind let loose. The prophecy is a poem.

GROUP 3, RACHEL’S CHILDREN [GEN.49:22-27]

Jacob’s prophecy has compassed almost the whole of Israel’s history. We have seen them at peace in their own land with salvation assured to them because the Lord has come to their deliverance. Yet we have not had the prophecy concerning Rachel’s 2 sons; but we are in no doubt concerning them. Joseph, the one separated from his brethren, we have become well acquainted with in our study; also **Benjamin** (*“the son of the right hand”*) is no stranger. Christ is the answer to both of these sons of Rachel, the beloved wife of Jacob. As Joseph, the nation would not accept Christ. They clung to Benjamin; but did not know that he was dependent for his place upon Joseph, the suffering Messiah. In Jacob’s prophecy, they are joined together; for they cannot be separated though Joseph is the principal one. But, we cannot have the one without the other.

Joseph’s Blessing: *“A fruitful bough (tree)”* is Joseph in Jacob’s prophecy. He was said to be planted by a well or spring, and so luxuriant and flourishing were his branches that they ran over the wall. This is easy to interpret. Christ is this Fruitful Tree, so nourished and maintained by the living power of the Holy Spirit that His branches ran over the Jewish wall and brought salvation to the Gentiles. They too, may partake of this *“Tree of life,”* planted by the rivers of waters, whose leaf never withers and whose fruit never fails. He was hated and sorely grieved. The archers shot at Him, wounded and bruised Him; but *“the chastisement of our peace was upon Him and by His stripes we are healed.”* They killed Him; but that was only the way of life for Him. He arose from the dead. His bow abode in strength in resurrection. The arms of his hands were made strong by the Mighty One of Jacob. God was his strength—*“the arms of His hands.”* Christ arose. Resurrection confirmed Him as the Cornerstone and the Shepherd of Israel.

Then follows in the prophecy, the blessings, multiplied blessings, upon the head of Joseph—blessings of the heavens above, blessings of the earth beneath; all things heavenly and earthly yield up their hidden wealth and varied store to Joseph. Nature is called forth to produce to the uttermost for this fruitful one. His seed is blessed and made a blessing. The blessing of Jacob upon the head of this much-loved son has prevailed and has outdone and over-topped all the blessings that have been spoken heretofore. Abraham’s blessing as well as Isaac’s blessing, although marvelous, is nothing to be compared with the blessings upon the head of Joseph. Observe that he is marked out as the one separated from his brethren. The cross divided Christ from His brethren, He was blotted out of Israel; but it is by the way of the cross that He becomes fruitful. He said, *“Except a corn of wheat fall into the ground and die it abideth alone; but if it die it bringeth forth much fruit”* [Joh.12:24]. Likewise, Joseph also was separated from his brethren.

Benjamin's Blessing: Benjamin follows; he is the complement of Joseph. His blessing is meager compared with that of Joseph; but it is, as we intimated, because these 2 are as one. Jacob informs us that "**Benjamin shall raven as a wolf.**" He figures Christ coming as the Judge of the people. He will tear the high things down and devour the proud and presumptuous. In the morning, He rises up in wrath to destroy His enemies; but in the evening, the battle is all over...He divides the spoil. At the best, Benjamin's blessing is only that he prepares the people for Joseph. It is because Christ's victory and exaltation are dependent upon the cross. The One separated from His brethren is the Answerer of every question, the Dissolver of every doubt, the Basis of every blessing. The Messiah believed in and desired by the Jews is little compared to the greater and more marvelous Figure whom they rejected; though Christ is the fulfillment of both types. The One came in mercy; the Other will be revealed in judgment, His needed though "**strange work.**" Then Joseph will come again.

A SOLEMN ENDING [GEN.49-50]

We have come to the last chapters in our study book. It has a solemn ending, but not in unbelief, even though its subject, we might say, is death. Jacob dies and Joseph also goes into the tomb; but in the faith of resurrection. It is marvelous how the narrative breathes of hope regardless of the visible death. They are asleep, they seem to say. The night will pass; the morning will come again.

"And he charged them, and said unto them, I am to be gathered unto my people: bury me with my fathers in the cave that is in the field of Ephron the Hittite, In the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite for a possession of a buryingplace." [Gen.49:29-30]

Jacob charges his sons not to bury him in Egypt. He insists that they take his body back to Canaan and lay it in the burying place of his father. This is emphasized "as the cave of Ephron, the Hittite, in the field of Macphelah, which tells of hope and resurrection. The tomb in which he was to lay was that which Abraham bought of Ephron the Hittite (*"terror"*). Christ robbed death of its terror by going into the grave and coming out again. There is no fear of death to the one that enters it in faith as Jacob did. These men, Abraham, Isaac, and Jacob looked beyond their day to the coming of One who would despoil death. They looked for the Redeemer; they have not believed in vain. He has been here and unlocked the prison-house of their departed spirits, if not their bodies, and taken them up above with Him.

Listen to these words, telling of Jacob's pilgrimage:

"And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people." [Gen.49:33]

No fear, no moan, no sigh recorded; he was simply going to sleep. His Master had bidden him go on and he obeyed. We read of no panic-stricken family; no running for the doctor or medicine bottle. No, all things are

peaceful and quiet. Joseph fell on his father's face weeping and he and his brethren mourned for Jacob. There was a great and sore lamentation when they came into the land of Canaan; for a great company escorted Jacob to his burial. Many of the Egyptians came with their horses and chariots—men of might and renown in their land. It is said that the Egyptians mourned with a great and sore lamentation. The world has no faith. Death has now been robbed of its terror for them. They have no hope of a resurrection. The mourning was held in the threshing floor of **Atad** (*"thorn"*) which tells the story. The Egyptians see in death nothing but a curse, a thorn in the flesh. The Canaanites see the big funeral and are impressed; the Egyptians see the death and are depressed. But faith sees the resurrection and is expressed on its way for the prize of the high calling of God—the out-resurrection and out-translation.

But Joseph's brethren are not yet aware of all the love in his heart for them. They are afraid he will do them evil not that their father is gone. Hence they send a message, asking his forgiveness. They say to him that his father told them to do this; however, we infer that the condemnation arose in their own bosoms; Jacob had no such fear of his beloved son. Joseph weeps and assures them of his love and forgiveness, saying, "***Fear not; for I am in the place of God.***" Oh, what a marvelous picture of Christ and the millennium; but yet only the shadow as Genesis 50 shows.

Joseph too dies; but he is not lost to them. Here is an exception to all the others in death; he is not buried. They are to keep his bones in readiness to depart; for there is no thought of a burial in Egypt. Israel going up out of Egypt is viewed by Joseph. It was real to him. He had the substance of it because he had faith. They were, in type, "***carrying about in the body the dying of Jesus,***" as we are bidden, "***that the life also of Jesus might be manifested in the body.***" Christ is no longer dead; for salvation is the proof that He lives. We are admonished to make manifest His life. This is the purpose of His death, that life shall be appropriated and shown in the days of our pilgrimage.

A few more words and we are through with our book. It began with a man in a beautiful garden with everything to make life worth living; but it ends with man in death. Sin had entered and changed things: and here we see what the end of man would be if God had not come to his help. Although man lost his natural life; yet we see a hint of another life in the bones of Joseph which were not buried but simply embalmed and laid away to wait another day. Although the book of Genesis ends with the symbol of death—"a coffin"—**Genesis** (*"life"*) justifies its name.

BE AN OVERCOMER

BE AN OVERCOMER WITH THE LORD,
ARMORED FOR THE CONFLICT BY HIS WORD;
WAITING FOR HIS ORDERS, YIELD YOUR HAND,
GOING ON TO WIN AT GOD'S COMMAND.

BE AN OVERCOMER IN THE FIELD,
BEAR A SHINING HELMET, SWORD AND SHIELD;
READY, QUICK TO ANSWER, "HERE AM I,"
NEVER ASK A QUESTION, WHERE OR WHY?

BE AN OVERCOMER IN THE FIGHT,
LOYAL AS A WITNESS TO THE LIGHT;
STAND AGAINST THE FOE IN CANAAN'S LAND,
FAINT, YET E'RE PURSUING WITH GOD'S BAND.

BE AN OVERCOMER CHOOSE TO SHARE,
JESUS' DEEP ABASEMENT, THO UNFAIR;
YET, WITH HIM IN GLORY, TRIED AND TRUE,
CROWNED WITH HONORS IN THE GRAND REVIEW.