

JOSEPH

Genesis 30:24:

And she [Rachel] called his name Joseph; and said, The LORD shall add to me another son.

1. JOSEPH'S BIRTH is mentioned in Genesis 30:24, but nothing is told us of his early life. The very first thing recorded is in Genesis 37 when He is a young man already. After Christ's dedication in the Temple, nothing is told us of his early life either. (Luke 3:23)

2. BY OCCUPATION JOSEPH WAS A SHEPHERD. "Feeding the flock" is one of the prominent lines which is found running through several of the Old Testament typical personages. **Abel, Jacob, Joseph, Moses, and David were each "shepherds". A close study of what is recorded about each one in this particular relation will reveal that each pointed to some separate and distinctive aspect of our Lord's 'Shepherdhood'.**

No figure of Christ is more beautiful than this. Our favorite Psalms (the 23rd) represents Him in this character. Joseph is seen feeding the flock in Genesis 37:2. **Jesus is the Good Shepherd, giving His life for the sheep** in John 10:11 and 14, and in 1 Peter 2:25:

• ***John 10:11 & 14***

11 I am the good Shepherd: the good Shepherd giveth His life for the sheep.

14 I am the good Shepherd, and know My sheep, and am known of Mine.

• ***1 Peter 2:25:***

For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.



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3. JOSEPH WAS OPPOSED TO EVIL. *And Joseph brought unto his father their evil report. (Genesis 37:2).* It is truly pathetic to find how this action of Joseph has been made an occasion for debate, some arguing that in doing what he did, Joseph acted wrongly; others defending him. But it is not as a tale bearer that Joseph is viewed here. Rather, he is seen as the **TRUTH SPEAKER**. Not by cowardly silence would he be the accessory to their evil doing. Here, too, we may discern a clear foreshadowing of the Lord Jesus Christ. *John 7:7 - The world cannot hate you; but Me it hateth, because I TESTIFY OF IT that the works thereof are EVIL. Leviticus 5:1*

4. JOSEPH'S FATHER LOVED HIM MORE THAN ALL HIS BROTHERS. *Israel loved Joseph more than all his brethren. (Genesis 37:3)* His mark of special

How all this speaks to us of the Father's love for His only Begotten Son!

esteem in making for him the coat of many colors, his unconsolable grief when he believed that Joseph had been devoured by beasts, his taking of that long journey into Egypt that he might again look upon his favorite son 'ere death overtake him -- all tell of the deep love of Jacob for Joseph. And how all this speaks to us of the Father's love for His only Begotten Son!

Through Solomon, the Spirit of Prophecy speaking of the relationship which existed between the Father and the Son in a past eternity, said:

- *The Lord possessed Me in the beginning of His way before His works of old. (Proverbs 8:22)*
- *Then I was by Him, as One brought up with Him, and I was daily His delight, rejoicing always before Him. (Proverbs 8:30)*

When Jesus was about to begin His public ministry, the heavens were opened and the Voice of the Father was heard saying, *This is MY BELOVED SON, in Whom I am well*

"This is MY BELOVED SON, in Whom I am well pleased."

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pleased. (Matthew 3:17) When His public ministry neared its close, once more the Father's Voice was heard upon the Mount of Transfiguration, saying, This is MY BELOVED SON, in Whom I am well pleased; hear ye Him. (Matthew 17:5) The Son, too, affirmed: Therefore doth My Father love Me, because I lay down My life, that I might take it again. (John 10:17)

John 17:21-24, 26: [Jesus speaking](#)

21 That they all may be One; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me. 22 And the glory which Thou gavest Me I have given them; that they may be one, even as We are One: 23 I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me. 24 Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My Glory, which Thou hast given Me: for Thou lovedst Me before the foundation of the world. 26 And I have declared unto them Thy Name, and will declare it: that the love wherewith Thou hast loved Me may be in them, and I in them.

5. HIS RELATION TO HIS FATHER'S AGE is seen in Genesis 37:3. ***Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colours.*** No line in this picture is without its own meaning - how could it be, when none other than the



Jesus' birth in Bethlehem

Spirit of God drew it! Micah 5:2 declares: *But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me Who is to be ruler in Israel Whose goings forth have been from of old, from everlasting.* Christ then, was (in the language of our 'type') "the Son of (His Father's) old age", the eternal Son of God.

Now Israel loved Joseph more than all his children, because he was the son of his old age.

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6. JOSEPH HAD A COAT OF MANY COLORS. **Scripture is its own interpreter.**

In Judges 5:30, we read: *Have they not sped? Have they not divided the prey; to*



*every man a damsel or two; to Sisera a prey of divers colors, a prey of divers colors of needlework, of divers colors of needlework on both sides, meet for the necks of them that take the spoil? **Here we learn that such garments were to be worn as a mark of distinction.***

In **2 Samuel 13:18** we read , *And (Tamar) she had a garment of divers colors upon her: for with such robes were the king's daughters that were virgins*

apparelled. Here again we get the same thought - that this was the attire of unmarried princesses. **It was as a mark of honor, singling out the wearer as one of noble birth. This, no doubt, was Jacob's object to distinguish Joseph (born of Rachel) from his half brothers (born of the slave-wives).**

How appropriate this was of Christ. He, too, was marked off from all His brethren according to the flesh. He was marked off as one of noble birth by outward signs of peculiar distinction and honor. It is blessed to behold what care and pains God took to manifest this coat of many colors in connection with His Blessed Son. The Virgin's Babe was distinguished from all others born, by the Angelic Song o'er Bethlehem's plains. None other was ever welcomed thus by the Heavenly hosts. So, too, the "star" that appeared to the wise men gave evidence of the Heavenly Origin of the new-born King. At His Baptism we see again the many-colored coat.



Jesus is baptized by John the Baptist.

Multitudes presented themselves to John at the river of Jordan and were baptized of him, but when Christ came up out of the waters, the Heavens were opened and the

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Spirit of God descended upon Him in the form of a dove, thus distinguishing Christ from all others.

At the Cross, the distinguishing coat of many colors may be seen again. In death, as everywhere, His uniqueness was manifested. He died as none other had ever died, or could. He laid down His life. And the uniqueness of His death was divinely attested in the supernatural phenomena that accompanied it: the three hours of darkness, the quaking of the earth, and the rending of the veil. **The "many colors" of the coat also speak to us of Christ's varied glories and infinite perfections.**

7. JOSEPH WAS HATED BY HIS BROTHERS. *Genesis 37:4:*
And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him. Joseph then, made manifest both his father's love and his brethren's hatred.

Joseph was hated by his brothers.

Either men hated Christ for exposing them, or they accepted such exposure and took refuge in the Grace which He revealed.

They hated Christ without a cause, and one of two things always followed: either men hated Christ for exposing them, or they accepted such exposure and took refuge in the Grace which He revealed. When Christ exposed the hypocrisy of the Pharisees, they hated Him. **When He exposed to the woman at the well her sinful life and condition, she welcomed it and availed herself of God's Grace.**

So it is now: those who hear the truth of God faithfully preached, and the lost and guilty condition of the natural man fearlessly proclaimed, they either:

- 1. hate it and seek to hide behind the filthy rags of their own self-righteousness, or**

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2. come out into the life, bow to God's verdict, and cast themselves in the dust before Him as hell-deserving sinners, and accept Christ as their only Saviour.

Are you like the brethren of Joseph who hated the son of the father's love, despising and rejecting Christ? Make no mistake here! You either love or you hate the Lord Jesus Christ.

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1 Corinthians 16:22: *If any man love not the Lord Jesus Christ, let him be Anathema Maranatha (accursed at the Coming of the Lord Jesus Christ). Heed this solemn admonition of God: Kiss the Son, lest He be angry, and ye perish from the way, when His wrath is kindled but a little. Blessed are all they that put their trust in Him. (Psalms 2:12)*

8. **JOSEPH WAS HATED BECAUSE OF HIS WORDS.** Three times within the compass of verses 4, 5, and 8 in Genesis 37, reference is made to the "hatred" of Joseph's brothers. In verse 4 we read: ***And they hated him yet the more for his dreams and for his words.***



Joseph sharing his dream with his brothers

It will be seen from these references that there was a two-fold occasion for their wicked enmity. First, they hated Joseph's person because of Jacob's special love for him. Second, they hated him because of "his words". They hated him because of what he was, and also because of what he said. Thus it was also with the One Whom Joseph

typified.

In the four Gospels, it will be found that those who were our Lord's brethren, according to the flesh, hated Him in this same two-fold way. **They hated Him**

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because He was the Beloved Son of the Father, and they also hated Him because of His teaching. As illustrations of the former note:

✦ *John 5:18: Therefore the Jews sought the more to kill Him, because He not only had broken the Sabbath, but said also that God was His Father, making Himself equal with God.*

✦ *John 6:41: The Jews then murmured at Him, because He said, I am the Bread which came down from Heaven.*

✦ *John 10:30-31: ³⁰ I and My Father are One. ³¹ Then the Jews took up stones again to stone Him.*

✦ *Luke 4:28-29: ²⁸ And all they in the synagogue when they heard these things, were filled with wrath, ²⁹ And rose up and thrust Him out of the city, and led Him unto the brow of the hill whereon their city was built, that they might cast Him down headlong.*

✦ *John 7:7: The world cannot hate you; but Me it hateth, because I testify of it, that the works thereof are evil.*

✦ *John 8:40: But now ye seek to kill Me, a Man Who hath told you the truth, which I have heard of God.*

9. JOSEPH WAS TO ENJOY A REMARKABLE FUTURE. The dreams of Joseph

A remarkable future was promised to the One Who first appeared in lowliness and shame.

intimated that this favored son of Jacob was the subject of high destinies - they were divine announcements of his future exaltation. **There can be little doubt that Jacob and his sons perceived that these dreams were prophetic, otherwise the brethren would have regarded them as idle tales instead of being angered by them.** Note too, that *his father (Jacob) observed the saying. (Genesis 37:11)*

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A remarkable future was promised to the One Who first appeared in lowliness and shame. Concerning the Child that was to be born unto Israel - the Son given - it was pre-announced: *Isaiah 9:6b-7: ^{6b} . . . the government shall be upon His shoulder: and His Name shall be called Wonderful, Counselor, the Mighty God, the Ever- lasting Father, the Prince of Peace. ⁷ Of the increase of His government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of Hosts will perform this.*

To His mother the angel declared, *31 And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call His Name Jesus. 32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of His father David. 33 And He shall reign over the house of Jacob for ever; and of His Kingdom there shall be no end. (Luke 1:31-33)*

10. JOSEPH FORETOLD HIS FUTURE SOVEREIGNTY.

It is worthy of notice that the two recorded dreams of Joseph contemplated a double sovereignty: the first dream concerned "the field", which pointed to the earthly dominion of our Lord; but the second dream was occupied with the sun, the moon and the stars, and tells (in type) of the Heavenly dominion of Christ, for all power (or authority) has been given to Him in Heaven, and on earth. Joseph's announcement of his future exaltation only served to fan the fires of enmity, and give intensity to his brethren's hatred.

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And so it was with the Saviour. The more our Lord unfolded the Glory of His Person, and the more He spoke of His future exaltation, the more did the Jews (His brethren according to the flesh) hate Him. The climax of this is to be seen in *Matthew 26:64: Jesus saith unto*

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him, Thou hast said: nevertheless, I say unto you, Hereafter shall ye see the Son of Man sitting on the right hand of Power, and coming in the clouds of Heaven. Here was the announcement of His future sovereignty.

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Note the effect of His words on those that heard Him in **Matthew 26:65**, *Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard His blasphemy.*

11. JOSEPH WAS ENVIED BY HIS BRETHERN. *When his brethren saw that their father loved him more than all his brethren, they hated him, . . . (Genesis 37:4a).* In these words are found the key to what followed. That which was the prime cause of the brethren's hatred was - envy.

Genesis 37:11 tells us: *And his brethren envied him.* They were jealous of the partiality shown by Jacob to their half-brother. This is a sin which has characterized human nature through the ages.

The difference between envy and covetousness is - We envy people, we covet things.

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They will reverence my son. But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours.

Here, too, the type holds good. Christ was "envied" by those who were His brethren according to their flesh. This comes out in His parable of the Wicked Husbandman. **Mark 12:6-7:** *Having yet therefore one son, his well-beloved, he sent him also last unto them, saying, They*

will reverence my son. ⁷ But those husbandmen said among themselves, This is the

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heir; come, let us kill him, and the inheritance shall be ours.

Again **John 12:18-19**: ¹⁸ *For this cause the people also met Him, for that they heard that He had done this miracle.* ¹⁹ *The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? Behold, the world is gone after Him.*

How that utterance manifested the jealousy of their hearts! But even plainer is the testimony of **Matthew 27:17-18**, for there the word **envy** is found. ¹⁷ *Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?* ¹⁸ ***For he knew that for envy they had delivered Him.***

12. JOSEPH WAS SENT FORTH BY HIS FATHER. **Genesis 37:12-13**, ¹² *And his brethren went to feed their father's flock in Shechem.* ¹³ *And Israel said unto Joseph, Do not thy brethren feed the flock in Shechem? come, I will send thee unto them. And he said to him, Here am I.* **These verses introduce the second marvelous typical sense in which Joseph foreshadows the Lord Jesus. Here the brethren of Joseph are seen away from their father. Jacob says to his beloved son, "Come, I will send thee unto them."**

How this reveals to us the heart of Jacob. He is not indifferent to their welfare.

One cannot read of what passed here between Jacob and Joseph without seeing behind the scene the eternal counsels of God.

Absent from their father's house as they were, their father was concerned for their welfare. He, therefore, proposes to send his well beloved son on an errand of mercy, seeking their good. Is it not beautiful to see the promptness of Joseph's response? There was no hesitancy, no unwillingness, no offering of excuses - but a blessed readiness to do his father's will, "Here am I".

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Divine Omniscience foresaw the fall of man, the alienation of the race from Himself, He did not take it sitting down. **Out of the marvelous grace of His heart, He proposed that His beloved Son should go forth on a mission of mercy, seeking those who were away from the Father's House.**

Hence, we read so often of the Son being sent by the Father. *Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins (1 John 4:10).* Jesus went forth on His errand of love freely, willingly, gladly. Like Joseph, He, too, promptly responded: *"Here am I".* In Hebrews 10:7, it is written of Him: *Then said "I, Lo, I come (in the volume of the Book it is written of Me) to do Thy Will, Oh God."*

13. JOSEPH SOUGHT THE WELFARE OF HIS BRETHREN. *And he said to him, Go, I pray thee, see whether it be well with thy brethren, and well with the flocks, and bring me word again. (Genesis 37:14a)* Joseph could not have been ignorant of his brethren's envy; he must have known how they hated him. In view of this, it would not be surprising to find him unwilling to depart on such a thankless errand. But with gracious magnanimity and filial fear, he stood ready to depart on the proposed mission.

Two things are to be particularly observed here as bringing out the striking accuracy of this typology:

a. First, Joseph is sent forth with a definite object before him - to seek his brethren. When we turn to the Gospels we find the correspondence is perfect. When the Beloved of the

He was sent not to censure them, but to inquire after their welfare. So it was with the Lord Jesus Christ.

Father visited this world, His earthly mission was restricted to His brethren according to the flesh.

John 1:11: He came unto His

Own, and His Own received Him not. "His own"

here refers to His Own brethren - the Jews. In

Matthew 15:24, it is recorded, *But He answered and*

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Joseph

said, *I am not sent but unto the lost sheep of the House of Israel.* In **Romans 15:8**, we are told, *Now I say that Jesus Christ was a Minister of the Circumcision for the truth of God, to confirm the promises made unto the fathers.*

b. Second, observe the character of Joseph's mission. Jacob said, *Go, I pray thee, see whether it be well with thy brethren.* He was sent not to censure them, but to inquire after their welfare. So it was with the Lord Jesus Christ. As we read in **John 3:17**: *For God sent not His Son into the world to condemn the world; but that the world through Him might be saved.*

14. JOSEPH WAS SENT FORTH FROM THE VALE OF HEBRON. . . . *So he sent him out of the vale of Hebron: and he came to Shechem. (Genesis 37:14b).* This lovely picture drawn by the Spirit of God has its own distinctive significance. We quote here from the well-chosen words of Mr. C. Knapp: **"Hebron means fellowship, or communion. The vale suggests quiet, peacefulness, and rest."**

15. JOSEPH CAME TO SHECHEM. *So he sent him out of the vale of Hebron, and he came to Shechem. (Genesis 37:14b).* **The word "Shechem" means "shoulder" or "place of toil and heavy burdens." The meaning of this name conforms to the antitype. The "shoulder" speaks of burden-bearing.**

How striking it is to read, then, that on leaving his father in the vale of Hebron, Joseph came to Shechem. **This is a type of Jesus who left His place of peace and came to a place of sin and suffering. He**

Shechem was a place of sin and sorrow, of evil passions, and blood shedding.

took the Servant's place, the place of submission and subjection. As we read in **Philippians 2:6-7**: ***⁶ Who, being in the form of God, thought it not robbery to be equal with God: ⁷ But made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men:***

Joseph

Shechem was a place of sin and sorrow, of evil passions, and blood shedding.

It is little wonder that Jacob was anxious about his sons in such a place, and that he sent Joseph to them there to inquire after their welfare.

16. JOSEPH NOW BECAME A WANDERER IN THE FIELD.

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

In his interpretation of the parable of the tares, the Lord Jesus said: ***The field is the world; . . . (Matthew 13:38a) Like Joseph, the Beloved of the Father became a Wanderer, a homeless stranger in this world. The foxes have holes and the birds of the air have their nests, but the Son of Man has nowhere to lay His head. (Matthew 8:20)*** What a touching Word that is in Matthew's Gospel.

John 7:53 & 8:1

- *7:53: And every man went unto his own house.*
- *8:1 Jesus went unto the Mount of Olives.*

Every other man had his own house to which he could go, but the Lord Jesus, the homeless wanderer here, must return to the

bleak mountainside. Oh my soul, bow in wonderment before that matchless Grace which causes thy Savior Who, though He was rich, for our sakes became poor that we, through His poverty, might be rich!



17. JOSEPH SEEKS UNTIL HE FINDS HIS BRETHREN. When Joseph arrived at Shechem, he found his brethren gone; they were not there. Now is his chance to return to Hebron if his heart is wholly in his taking. But no; he has no thought of turning back or giving up the work given him by his father to do, a type of that Blessed One Whom Joseph foreshadowed. From start to finish

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we find Jesus prompted by unswerving devotion to His Father, and unwearied love toward His lost sheep, continuing the painful search until He found them.



No seeming failure in His 'mission', no lack of appreciation in those to whom He ministered daunted Him. Man might despise

and reject Him. Those nearest might deem Him "beside Himself"; Peter might cry "spare Thyself"; yet none of these things turned Him aside from going about His Father's business! A work had been given Him to do, and He would not rest until it was finished.

And Joseph went after his brethren. . . (Genesis 37:17b) How these words gather up into a brief sentence the whole story recorded in the four Gospels as the Redeemer went about from place to place. **One end was only in view -- He was**

How patiently and untiringly that One of Whom Joseph was but a type went after you.

going after His brethren. He enters the synagogue and reads from the prophet Isaiah and with what objective? That his brethren might be reached. He walks with them for a season. He must go to Samaria, we read. And why? Because there were some of His brethren in that place. Yes, *For the Son of Man is come to seek and to save that which was lost. (Luke 19:10)*

How patiently and untiringly that One of Whom Joseph was but a type went after you. How many years His unwearied love pursued you -- pursued you over the mountains of unbelief and across the precipices of sin! All praise to His marvelous Grace.

And found them in Dothan. (Genesis 37:17d) "Dothan" signifies ***Law or Custom***. And it was there Jesus found His brethren, dwelling under the bondage of the Law, and slaves to mere religious formalism.

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Yes, the Law of Jehovah had degenerated into the “customs” of the Pharisees, *For laying aside of the commandment of God, ye hold the tradition of men, (Mark 7:8a)* was our Lord’s charge against them.

The Law of Jehovah had degenerated into the “customs” of the Pharisees.

18. JOSEPH IS CONSPIRED AGAINST.

Genesis 37:18: And when they saw him afar off, even before he came near unto them, they conspired against him to slay him.

The hatred of the brethren found opportunity in the love that sought them. **It is striking to notice how that conspiracy was formed against Joseph “before he came near unto them.”** How this reminds us of what happened during the days of our Saviour’s infancy. No sooner was Jesus born into this world than that the enmity of the carnal mind against God displayed itself: a horrible ‘conspiracy’ was hatched by Herod in an attempt to slay this newly born Saviour. *(Matthew 2:1-16)*

It is striking to notice how that conspiracy was formed against Joseph “before he came near unto them.”

19. JOSEPH’S WORDS ARE DISBELIEVED.

Genesis 37:19-20:

¹⁹ And they said one to another, Behold, this dreamer cometh. ²⁰ 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.

They not only hated him, but they refused to believe what he had said.

The prophetic announcement of Joseph seemed unto his brethren as idle tales. They not only hated him, but they refused to believe what he had said. Their skepticism comes out plainly in the wicked proposal: *“let us slay him*

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. . . *and we shall see what will become of his dreams.*” Thus it was with the Christ.

Matthew 27:63-64: ⁶³ *Saying, Sir, we remember that that deceiver said, while He was yet alive, After three days I will rise again.* ⁶⁴ *Command therefore that the sepulcher be made sure until the third day, lest His disciples come by night, and steal Him [His body] away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.*

When the stone was sealed and the watch set, the skeptical Pharisees were saying in effect, “We shall see what will become of His dreams.”

How do men and women today treat the words of the Faithful and True Witness? **Do those who listen to the Gospel give credence to what they hear? Do they set their seal that God is true? Do they really believe the Lord's Own Words?** The Scriptures say in **John 3:18** - *He that believeth on Him is not condemned: but he that believeth not is condemned already, because he hath not believed in the Name of the only begotten Son of God.*

Again, in **John 3:36** it says: *He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.* **If we really believe the Words of Him Who cannot lie, we will not delay another moment to receive Him as our own Saviour. We will not treat these Words of the Son of God as idle tales, but believe on them to the saving of our souls.**

***If we really believe
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own Saviour.***

20. JOSEPH WAS INSULTED AND PUT TO SHAME BY HIS BROTHERS.

And it came to pass, when Joseph was come unto his brethren, that they stripped Joseph out of his coat, his coat of many colors that was on him; (Genesis 37:23)

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Like beasts of prey, these brothers immediately sprang upon him. How this brings out their wicked hatred. They put him to open shame by stripping him of his coat of many colors.

Jesus, too, was insulted and put to shame. In **Matthew 27:27-28**, we read: ***27 Then the soldiers of the governor took Jesus into the common hall, and gathered unto Him the whole band of soldiers. 28 And they stripped Him, and put on Him a scarlet robe.*** In **John 19:23** we read: ***Then the soldiers, when they had crucified Jesus, took His garments, and made four parts, to every soldier a part; and also His coat: now the coat was without seam, woven from the top throughout.***



21. JOSEPH WAS CAST INTO A PIT.

Genesis 37:24 - *And they took him, and cast him into a pit: and the pit was empty, there was no water in it. The "pit" here represents the grave in which the Lord Jesus was laid. And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed. (Matthew 27:60)*



Joseph's brother's throw him into the pit.

A further typology is seen when comparing the statement, "there was no water in it", with Zechariah 9:11b - . . . the pit wherein is no water, which is type of Hades. Matthew 12:40 tells us: *For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.*

22. JOSEPH'S BROTHERS MINGLED HYPOCRISY WITH THEIR HATRED.

Genesis 37:25-27: *And they sat down to eat bread: and they lifted up their eyes and looked, behold a company of Ishmeelites came from Gilead with their camels*

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bearing spicery and balm and myrrh, going to carry it down to Egypt. ²⁶ And Judah said unto his brethren, What profit is it if we slay our brother, and conceal his blood? ²⁷ Come, and let us sell him to the Ishmeelites, and let not our hand be upon him; for he is our brother and our flesh. And his brethren were content.

Note the Jews' hypocrisy mingled with their hatred toward Jesus. After they crucified the Lord Jesus, we observe, *And sitting down they watched Him there; (Matthew 27:36)* Their hypocrisy is clearly seen in John 18:28: *Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the Passover.* And again in John 18:31 - *Then said Pilate unto them, Take ye Him, and judge Him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:*



Joseph is sold as a slave

23. JOSEPH WAS SOLD BY HIS BROTHERS.

Then there passed by Midianites merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmeelites for twenty pieces of silver: and they brought Joseph into Egypt. (Genesis 37:28)

It is interesting to note that from among the twelve sons of Jacob, Judah was the one to make this horrible bargain. Just as from the twelve apostles, Judas (the Anglicized form of the Greek equivalent), was the one to sell the Lord!

24. JOSEPH'S BLOOD-SPRINKLED COAT WAS PRESENTED TO HIS FATHER.

³¹ *And they took Joseph's coat and killed a kid of the goats, and dipped the coat in the blood; ³² And they sent the coat of many colours, and they brought it to their father; and said, This have we found: know now whether it be thy son's coat or no. (Genesis 37:31-32)*



Joseph's brothers present Joseph's blood-stained coat to their father

The typology here reveals the Blood of Jesus Christ as the blood of the scapegoat - a sin offering made to the Father. (Leviticus 16:20-26)

Joseph

25. JOSEPH IN EGYPT

Genesis 37 closes with the account of Jacob's sons selling their brother Joseph to the Ishmealites, and they in turn selling him into Egypt. **This speaks, in type, of Christ being rejected by Israel, and being delivered unto the Gentiles.** **This speaks, in type, of Christ being rejected by Israel, and being delivered unto the Gentiles. From the time that the Jewish leaders delivered their Messiah into the hands of Pilate, they have, as a nation, not had further dealings with Him. God, too, has turned from them to the Gentiles. Here there is an important turn in our typology: Joseph is now seen in the hands of the Gentiles.**

Before we are told what happened to Joseph in Egypt, the Holy Spirit traces for us (in typology) the history of the Jews while Joseph (our Jesus) is absent from the land.

Genesis 38 records the history of Judah, for long before the Messiah was rejected by the Jews, Israel (the ten tribes) had ceased to have separate histories. Here, Judah foreshadows the history of the Jews since their rejection of Christ.

And Judah saw there a daughter of a certain Canaanite, whose name was Shuah; and he took her, and went in unto her. (Genesis 38:2)

“Canaanite” signifies “the merchant” and Shuah means “riches”. The meaning of these names show us leading characteristics of the Jews during the centuries from the Cross. No longer are they the settled husbandmen and shepherds as of old, but instead, traveling merchants. **(Isaiah 60:16)**

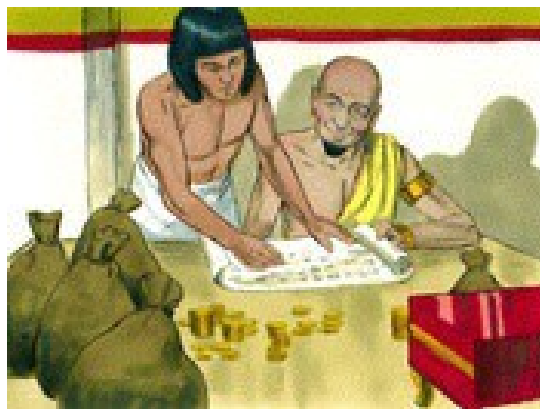
26. JOSEPH WAS A PROSPEROUS SERVANT. ² *And the Lord was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian.* ³ *And his master saw that the Lord was with him, and that the Lord made all that he did to prosper in his hand. (Genesis 39:2-3)* Of Joseph, it is recorded, *the Lord*

Joseph

made all that he did to prosper in his hand. (**Genesis 39:3b**) Of Jesus, it is written, *The pleasure of the Lord shall prosper in His hand. (Isaiah 53:10d)*

27. JOSEPH'S MASTER WAS WELL PLEASED WITH HIM. *And Joseph found grace in his sight, and he served him: and he made him overseer over his house, and all that he had he put into his hand. (Genesis 39:4)*

How could it be otherwise? **Joseph was entirely different from any other servant Potiphar ever had. The fear of God was upon Joseph, the Lord was with him, prospering him; and he served Potiphar faithfully.**



Joseph in charge of Potiphar's house

So it was with the One whom Joseph foreshadowed. The Lord Jesus was entirely different from any other servant God ever had. Matthew 12:18 tells us: Behold My servant Whom I have chosen; Beloved, in Whom My soul is well pleased: I will put My Spirit upon Him, and He shall shew judgment to the Gentiles. The spirit of the Lord was upon Him (Isaiah 11:2), and so faithfully did He serve God, He could say, I do always those things that please Him. (John 8:29b)

28. JOSEPH, THE SERVANT, WAS MADE A BLESSING TO OTHERS. *And it came to pass from the time that he had made him overseer in his house, and over all that he had, that the LORD blessed the Egyptian's house for Joseph's sake; and the blessing of the Lord was upon all that he had in the house, and in the field. (Genesis 39:5)*

Joseph, the servant, was made a blessing to others.

What has been the outcome of the Beloved of the Father taking the servant's place, and assuming and discharging those responsibilities given Him by His Father? Philippians 2:9-11 tells us: ⁹ Wherefore God also hath highly-exalted

Joseph

Him, and given Him a Name which is above every name: ¹⁰ That at the Name of Jesus every knee should bow, of things in Heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Likewise the Gentiles, symbolized by the Egyptian house, have been bountifully blessed for Christ's sake.

Likewise the Gentiles, symbolized by the Egyptian house, have been bountifully blessed for Christ's sake. **Acts 3:25** - *Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Galatians 3:8-9:*

⁸ *And the Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed. ⁹ So then they which be of faith are blessed with faithful Abraham.*

So then they which be of faith are blessed with faithful Abraham.

29. JOSEPH WAS A GOODLY PERSON. Genesis 39:6b - And Joseph was a goodly person, and well favoured. How carefully the Holy Spirit has guarded

We must always distinguish between the person and the place which he occupies.

the typology here. We must always distinguish between the person and the place which he occupies. Joseph had entered into the degradation of slavery. He was no longer at his own disposal, but subject to the will of another. He was no longer dwelling in his father's house in Canaan, but instead was a bond-slave in an Egyptian's house. As far as his position was concerned, he was a slave, but as to his person, we are

told, "Joseph was a goodly person".

Joseph

So, too, the Son of God took a lowly place - the place of humiliation and shame, the place of submission and servitude. *Philippians 2:7: But made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men. Also, in Luke 22:27: For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth.*

30. JOSEPH WAS SORELY TEMPTED, YET SINNED NOT.

Genesis 39:7-12: 7 And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, Lie with me. 8 But he refused, and said unto his master's wife, Behold, my master wotteth not what is with me in the house, and he hath committed all that he hath to my hand; 9 There is none greater in this house than I; neither hath he kept back any thing from me but thee, because thou art his wife: how then can I do this great wickedness, and sin against God?

10 And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, or to be with her. 11 And it came to pass about this time, that Joseph went into the house to do his business; and there was none of the men of the house there. 12 And she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out.



Joseph flees from Potiphar's wife.

It is surely not without design that the Holy Spirit has placed the account of the unchastity of Judah in the 38th chapter, and the chastity of Joseph in the 39th chapter. How significant that the unfaithfulness of the one is placed before the faithfulness of the other!

31. JOSEPH'S TEMPTATION FORESHADOWED THE TEMPTATION OF THE LORD JESUS. Jesus, the last Adam, demonstrated His faithfulness to the Father in refusing the evil solicitations of satan, in contrast to the first Adam who yielded to the temptation. *Hebrews 4:15: For we have not an High Priest*

Joseph

which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

The marvelous accuracy of the typology may be further seen by observing that Joseph's temptation is here divided into three parts (as was the

Joseph was not tempted in Canaan by his brethren, but in Egypt (a symbol of the world).

temptation of the Lord Jesus) as seen in verses 7, 10, and 12. It should be noted that Joseph was not tempted in Canaan by his brethren, but in Egypt (a symbol of the world) by the wife of a captain of Pharaoh's guard. The temptations suffered by the Lord Jesus emanated not from His brethren according to the flesh, but from satan, "the prince of this world". (Matthew 4:3-10; John 14:30; 16:11):

*Matthew 4:3-10:

3 And when the tempter came to Him, he said, If Thou be the Son of God, command that these stones be made bread. 4 But He answered and said, It is written, Man shall not live by bread alone, but by every Word that proceedeth out of the Mouth of God. 5 Then the devil taketh Him up into the holy city, and setteth Him on a pinnacle of the temple, 6 And saith unto Him, If Thou be the Son of God, cast Thyself down: for it is written, He shall give His angels charge concerning Thee: and in their hands they shall bear Thee up, lest at any time Thou dash Thy foot against a stone. 7 Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. 8 Again, the devil taketh Him up into an exceeding high mountain, sheweth Him all the kingdoms of the world, and the glory of them. 9 And saith unto Him, All these things will I give Thee, if Thou wilt fall down and worship me. 10 Then saith Jesus unto him, Get thee hence, satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve.



Jesus tempted by satan.

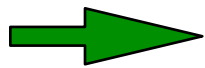
Joseph

***John 14:30:**

*Hereafter I will not talk much with you: for **the prince of this world** [satan] cometh, and hath nothing in Me.*

***John 16:11:**

*Of judgment, because the **prince of this world** is judged.*



Note: Jesus did not sin:

- **2 Corinthians 5:21:** *For He hath made Him to be sin for us, Who knew no sin; that we might be made the righteousness of God in Him.*
- **Hebrews 4:15:** *For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.*
- **Hebrews 9:14:** *How much more shall the Blood of Christ, Who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?*
- **1 Peter 2:22:** *Who did no sin, neither was guile found in His mouth:*
- **1 John 3:5:** *And ye know that He was manifested to take away our sins; and in Him is no sin.*

32. JOSEPH WAS FALSELY ACCUSED. **Genesis 39:16-18:** *16 And she laid up his garment by her, until his lord came home. 17 And she spake unto him, according to these words, saying, The Hebrew servant, which thou hast brought unto us, came in unto me to mock me: 18 And it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled out.*

There were no grounds for a true charge against Joseph, so an unjust one

Joseph

There were no grounds for a true charge against Joseph, so an unjust one was created.

was created. Taking the garment that Joseph had left behind him in his flight, Potiphar's wife used it as proof of his guilt - first to the servants, and then to her husband.

Some insight into her true character, and perhaps the state of her marriage, is seen in the way she spoke of her husband in Genesis 39:14: *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:

So it was with the Lord Jesus, Who was *Holy, harmless, undefiled, separate from sinners.* (Hebrews 7:26). His enemies sought false witness against Him, to put Him to death. *Matthew 26:59-60: 59 Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put Him to death; 60 But found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses.*

33. JOSEPH ATTEMPTED NO DEFENSE. Genesis 39:19 - *And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me; that his wrath was kindled. (Notice the Scriptures do not say “against Joseph”).*

In Genesis chapter 37, we saw Joseph's passive submission to the wrong done him by his brethren. Here we see him offering no self-vindication when falsely and foully accused by this



Potiphar's wrath is kindled.

Egyptian. Not a word of appeal is made, nor is there any murmuring about the cruel injustice done him as he is cast into prison. There is only a quiet enduring of the wrong. **When Joseph was reviled, he reviled not again - like our Lord. 1 Peter 2:23** tells us: *Who, when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously.*

Joseph

Notice how **Isaiah 53:7** which says, *He was oppressed, and He was afflicted, yet He opened not His mouth: He is brought as a sheep to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth* is fulfilled in **Matthew 27:12** - *And when He was accused of the chief priests and elders, He answered nothing.* See also, Mark 14:61;15:4; Luke 23:9; John 19:9; 1 Peter 2:23:



Jesus opened not his mouth when questioned.

- **Mark 14:61:** *But He held His peace, and answered nothing. Again the high priest asked Him, and said unto Him, Art Thou the Christ, the Son of the Blessed?*
- **Mark 15:4:** *And Pilate asked Him again, saying, Answerest Thou nothing? behold how many things they witness against Thee.*
- **Luke 23:9:** *Then he questioned with Him in many words; He answered him nothing.*
- **John 19:9:** *And went again into the judgment hall, and saith unto Jesus, Whence art Thou? But Jesus gave him no answer.*
- **1 Peter 2:23:** *Who, when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth Righteously:*



Pilate interrogates Jesus.



Joseph is taken to prison.

34. JOSEPH WAS CAST INTO PRISON.

Genesis 39:20 - *And Joseph's master took him, and put him into the prison, a place where the king's prisoners were bound: and he was there in the prison.*

The fact they only placed Joseph in prison instead of condemning him to death, is

Joseph

another indication of the state of his marriage. For appearance sake Potiphar had to take some kind of action, but the action he took tells its own tale. He evidently did not credit his wife's story.

Just as Joseph, though completely innocent, was unrighteously cast into prison, so our Lord was unjustly sentenced to death by one who said repeatedly, *I find no fault in Him*. (Luke 23:4, 14; John 18:38; 19:4, 6). How striking the parallel is between Potiphar and Pilate. It is evident that Potiphar didn't believe the accusation which his wife brought against Joseph - had he done so, he would have ordered his slave put to death. To save appearance he had Joseph cast into prison.

Pilate did not believe the accusations brought against the Lord Jesus, or else he would not have been so reluctant to give his consent for Him to be crucified. He, too, knew the character of those who accused the Saviour. But, for the sake of appearances -- as an officer of the Roman Empire and for political expediency -- he passed sentence against the One Who was charged with being a rebel against Caesar.

Jesus in prison was prophesied in *Isaiah 53:8*. He was taken from prison and from judgment: and who shall declare His generation? for He was cut off out of the land of the living: for the transgression of My people was He stricken. **This prophecy was fulfilled during the incarceration of Christ.** *John 18:12-13* – 12 Then the band and the captain and officers of the Jews took Jesus, and bound Him. 13 And led Him away to Annas first; for he was father-in-law to Caiaphas, which was the high priest that same year.

Jesus was likely imprisoned awaiting the false witnesses to arrive in *Matthew 26:59-60*: 59 Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put Him to death; 60 But found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses. *Mark 14:55*: And the chief priests and all the council sought for witness against Jesus to put Him to death; and found none.

Joseph

Note how Jesus was again bound and sent to Herod in **Matthew 27:2**: *And when they had bound Him, they led Him away, and delivered Him to Pontius Pilate the governor. Mark 15:1* says: *And straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried Him away, and delivered Him to Pilate.*

In tracing the steps of Jesus during this time, we see that:

In the Gospel of Luke, He was:

A. Taken to the Judgment Hall

Luke 22:55: *And when they had kindled fire in the midst of the hall, and were set down together, Peter sat down among them.*

B. Led into the Council

Luke 22:66-67: *66 And as soon as it was day the elders of the people and the chief priest and the scribes came together, and led Him into their council, saying; 67 Art Thou the Christ? tell us. And He said unto them, If I tell you, ye will not believe:*

C. Led to Pilate

Luke 23:1: *And the whole multitude of them arose, and led Him unto Pilate.*

D. Sent to Herod

Luke 23:7: *And as soon as he knew that He belonged unto Herod's jurisdiction, he sent Him to Herod, who himself also was at Jerusalem at that time.*

E. Sent to Pilate

Luke 23:11: *And Herod with his men of war set Him at nought, and mocked Him, and arrayed Him in a gorgeous robe, and sent Him again to Pilate.*

Joseph

In Mark He was:

A. Scourged

Mark 15:15: And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged Him, to be crucified.

B. Led to the Praetorium

Mark 15:16: And the soldiers led Him away into the hall, called Praetorium and they call together the whole band.

In John He was:

A. Sent to Annas first

John 18:13: And led Him away to Annas first; for he was father-in-law to Caiaphas, which was the high priest that same year.

B. Sent from Annas to Caiaphas bound as a prisoner

John 18:24: Now Annas had sent Him bound unto Caiaphas the high priest.

C. Sent from Caiaphas to the Judgment Hall of Pilate

John 18:28: Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they went not into the judgment hall, lest they should be defiled; but that they might eat the Passover.

D. Left by Pilate there as he goes to the people

John 18:33: Then Pilate entered into the judgment hall again, and called Jesus, and said unto Him, Art Thou the King of the Jews?

E. Scourged by Pilate

John 19:1: Then Pilate therefore took Jesus, and scourged Him.

F. Pilate returns to the Judgment Hall

Joseph

John 19:9: And went again into the judgment hall, and saith unto Jesus, Whence art Thou? But Jesus gave him no answer.

35. JOSEPH THUS SUFFERED AT THE HANDS OF THE GENTILES. Not only was Joseph envied and hated by his own brethren and sold by them into the hands of the Gentiles, but he was also treated unfairly by the Gentiles too, and unjustly cast into prison.

So it was with Jesus. In **Acts 4:26-27** we read: *26 The kings of the earth stood up, and the rulers were gathered together against the Lord, and against His Christ. 27 For of a truth against Thy Holy Child, Jesus, Whom Thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together.*

36. JOSEPH, THE INNOCENT ONE, SUFFERED SEVERELY.

In Stephen's speech, we find a statement which bears this out. Said he, *9a And the patriarchs, moved with envy, sold Joseph into Egypt. Then, referring to his experiences after he had become a slave, he adds, 9b but God was with him, 10 and delivered him out of all his afflictions. Acts 7:9b-10.*

How much, we wonder, is covered by these words. **What indignities, trials and pains was he called on to suffer? In Psalms 105 there is another word more specific, 17 He (God) sent a man before them, even Joseph, who was sold for a servant; 18 whose feet they hurt with fetters; he was lain in iron. (verses 17-18). How these references remind us of that Blessed One Who was mocked and spat upon, scourged and crowned with thorns and nailed to the cruel tree!**



Joseph in prison

37. JOSEPH WON THE RESPECT OF HIS JAILOR.

But the Lord was with Joseph, and showed him mercy, and gave him favor in the sight of the keeper of the prison. (Genesis 39:21). The Roman centurion, the one

Joseph

who had charge of the Crucifixion of the Saviour, cried, ***Certainly this was a Righteous Man.*** (Luke 23:47) Thus did God give His Son favor in the sight of this Roman who corresponded with Joseph's jailor.



The Roman Centurion at the foot of the Cross

38. JOSEPH WAS NUMBERED WITH TWO TRANSGRESSORS.

Genesis 40:1-3:

1 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. 2 And Pharaoh was wroth against two of his officers, against the chief of the butlers, and against the chief of the bakers. 3 And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph was bound.

What a marvelous line is this in our typical picture.

Joseph was not alone in the place of shame and suffering. Nor was the Lord Jesus as He hung on the heights of Calvary. And just as there were two malefactors crucified with Him, so two offenders were in the prison with Joseph!



Jesus between two malefactors

39. JOSEPH WAS THE MEANS OF BLESSING TO ONE, BUT THE PRONOUNCER OF JUDGMENT ON THE OTHER.

His fellow prisoners each had a dream, and in interpreting them, Joseph declared that the Butler should be delivered from prison, but to the Baker he said: *Yet within three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee.* **Genesis 40:19**



Joseph interprets the dream of the Baker .

It is not without good reason that the Holy Spirit has seen fit to record the details of these dreams.

Connected with the spared one -- the Butler -- we read

Joseph

of “the cup” into which the grapes were; and with the other one, we read about baskets full of bakemeats, suggesting human labors -- the works of men’s hands -- which are powerless to deliver the sinner, or justify him before **God**. For all such, there is only the “Curse” referred to here by the Baker being hanged on a tree. **Galatians 3:13** - *Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: So it was at the Cross: the one thief went to paradise, the other to Perdition.*

40. JOSEPH EVIDENCED HIS KNOWLEDGE OF THE FUTURE.

In interpreting their dreams, Joseph foretold the future destiny of the Butler and the Baker. But observe that in doing this he was careful to ascribe the glory to Another, saying, “do not interpretations belong to God?” (**Genesis 40:8b**) So the One Whom Joseph foreshadowed, again and again, made known what should come to pass in the future, yet did He say: *For I have not spoken of Myself, but the Father which sent Me, He gave Me a commandment, what I should say and what I should speak. (John 12:49)*

41. JOSEPH’S PREDICTIONS CAME TRUE.

²¹ *He restored the chief butler unto his butlership again and gave the cup into Pharaoh's hand.*

²² *But he hanged the chief baker: as Joseph had interpreted to them. (Genesis 40:21-22)*



The baker is hanged.

Just as Joseph had interpreted, so it came to pass. So shall it be with every word of the Son of God: *Heaven and earth shall pass away, but My Words shall not pass away. (Matthew 24:35)* And oh, unsaved reader, just as the solemn announcement of Joseph concerning the baker was actually fulfilled, so shall these words of the Lord Jesus be found true: *“He that believeth and is baptized shall be saved; but he that believeth not shall be damned. (Mark 16:16)*

Joseph

42. JOSEPH DESIRED TO BE REMEMBERED.

Said Joseph to the butler, *But think on me when it shall be well with thee, (Genesis 40:14a)* So, in connection with the Supper, the Saviour has said, *This do in remembrance of Me. (Luke 22:19)*

As we admire these lovely typical pictures, like the queen of Sheba, there is no more strength left in us, and we can only bow our heads and say, *How precious are Thy thoughts unto me, Oh God. How great is the sum of them!*



Pharaoh's dream

It was no accident that Pharaoh dreamed as he did, and when he did. God's time had come for Joseph to be delivered from prison and exalted to a position of high honor and responsibility. These dreams were the instrument employed by God to accomplish this end.

First, the most trivial and the most important, the most likely and the most unlikely circumstances are made to minister to the development of God's purposes. In **Chapter 39**, satan uses Potiphar's wife, and in Chapter 40 he uses Pharaoh's chief butler. The former he used to put Joseph into the dungeon, and the latter he used to keep him there through his ungrateful negligence; but all in vain. God was behind the scenes. **His finger was guiding all the springs of the vast machine of circumstances, and when the due time was come, he brought forth the man of His purpose, and set his feet in a large room.** Now, this is ever God's prerogative. **He is above all, and can use all for the accomplishment of His GREAT and unsearchable designs.** It is sweet to be able thus to trace our Father's hand and counsel in everything. Sweet to know that all sorts of agents are at His sovereign disposal; angels, men and devils -- all are under His omnipotent hand, and all are made to carry out His Purposes.

The most trivial and the most important, the most likely and the most unlikely circumstances are made to minister to the development of God's Purposes.

Joseph

Second, we are shown in the early part of Genesis 41 how that the wisdom of man is foolishness with God. As it is well known, Egypt stands in Scriptures as a figure of this world. In Joseph's time, the Land of the Pharaohs was the center of learning and culture, the proud leader of the ancient civilizations. But the people were idolaters. They knew not God, and only in His light can we see light. Apart from Him, all is darkness - morally and spiritually. So we see it in the chapter before us. The magicians were impotent, the wise men displayed their ignorance, and Pharaoh was made to feel the powerlessness of all human resources and the worthlessness of all human wisdom.

The magicians were impotent, the wise men displayed their ignorance, and Pharaoh was made to feel the powerlessness of all human resources and the worthlessness of all human wisdom.

Third, the man of God was the only one who had true wisdom and light. How true it is that *"The secret of the LORD is with them that fear Him;" (Psalms 25:14a)* These dreams of Pharaoh had a prophetic significance: They respected the future of Egypt (typically, the world), and no Gentile, as such, had intelligence in the purpose of God respecting the earth.

God was pleased to make known His counsels to a Gentile, as we see here. A Jew had to be called, each time, as interpreter. It was thus with Nebuchadnezzar. The wise men of Chaldea were as helpless as the magicians of Egypt. Daniel, alone, had understanding, so too, with Belshazzar and all his companions. The aged prophet had to be called in to decipher the message upon the wall. Well would it be if leaders of the world today turned to the inspired writings of the Hebrew prophets of the things which must shortly come to pass.

Fourth: That *"all things work together for good to them that love God, to them who are the called according to His Purpose"* is within large across our lives. And it would be well for us if we take this to heart. **But the trouble is, we grow so impatient under the process, while God is taking the tangled threads of our lives and making them "work together for good". We become so occupied with**

Joseph

We become so occupied with present circumstances that hope is no longer exercised and the brighter and better future is blotted from our view.

present circumstances that hope is no longer exercised and the brighter and better future is blotted from our view. Let us bear in mind that Scripture declares, "*Better is the end of a thing than the beginning thereof:*" (*Ecclesiastes 7:8a*).

Be of good cheer, faint heart; sorrow many endure for a night, but joy cometh in the morning. So it was with Joseph. For a season he suffered wrongfully, but at the last God vindicated and rewarded him. Remember Joseph then, troubled reader, and *let patience have her perfect work.* (*James 1:4a*) But we must turn from these moralizings and consider.

43. JOSEPH, IN DUE TIME, WAS DELIVERED FROM PRISON. Joseph had been rejected by his brethren, and treated unjustly and cruelly by the Egyptians. Through no fault of his own, he had been cast into prison. But God did not suffer him to end his days there. The place of shame and suffering was to be exchanged for one of high dignity and glory. The throne was to supplant the dungeon. And now that God's time for this had arrived, nothing could hinder the accomplishment of His purpose.

So it was with our blessed Lord. Israel might despise and reject Him, wicked hands might take and crucify Him, the powers of darkness might rage against Him; His helplessness and lifeless body might be taken down and laid in the tomb, the sepulcher sealed and watch set, but *it was not possible that He should be holden of death.* (*Acts 2:24*).

No; on the third day, He rose again in triumph o'er the grave, leaving the cerements of death behind Him.

How beautifully this was prefigured in the case of Joseph. *Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon; and he shaved himself, and changed his raiment, and came in*



Joseph before Pharaoh

Joseph

unto Pharaoh. (Genesis 41:14)

44. JOSEPH WAS DELIVERED FROM PRISON BY THE HAND OF GOD. It is evident that, apart from Divine intervention, Joseph had been suffering to languish in the dungeon to the end of his days. **It was only the coming in of God through Pharaoh's troubled spirit, the failure of the magicians to interpret his dream, the butler's sudden recollection of the Hebrew interpreter that brought about his release.** Joseph himself recognized this, as is clear from his words, to his brethren, at a later date: *⁷ And God sent men before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. ⁸ So now it was not you who sent me hither, but God: and He hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt. ⁹ Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: (Genesis 45:7-9a)*

So it was with the Saviour in being delivered from the prison of the tomb: Whom God hath raised up, having loosed the pains of death. (Acts 2:24, 32; 10:40).

45. JOSEPH IS SEEN NOW AS THE REVEALER OF SECRETS. *And Joseph answered Pharaoh, saying, It is not in me: God shall give Pharaoh an answer of peace. (Genesis 41:16)* So, in a much higher sense, the Lord Jesus said, *I have given unto them the words which Thou gavest Me. (John 17:8a)* And again, as *My Father hath taught Me, I speak these things. (John 8:28b)* Once more, *"For I have not spoken of Myself, but the Father which sent Me, He gave Me a commandment, what I should say, and what I should speak. (John 12:49).*

Having listened to the king's dreams, **Joseph said: "God hath shewed Pharaoh what He is about to do. (Genesis 41:25),** and then he made known the meaning of the dreams. How close is the parallel between this and what we read of in the opening verse of Revelation 1 which, we are told, is ***The Revelation of Jesus Christ, which God gave unto Him to shew unto His servants things which must come to pass; (Revelation 1:1a)***

Joseph

46. JOSEPH WARNED OF A COMING DANGER AND URGED HIS HEARERS TO MAKE PROVISION TO MEET IT.

Joseph was no honied-mouthed. He shunned not to declare the whole counsel of God. **He declared that, following the season of Divine blessing and privilege, there would come a time of famine, a famine which should consume the land and be “very grievous”.** And in view of this, he warned them to make ready and be prepared.

So also was Christ, the Faithful and True Witness. He made known the fact that death does not end all, that there is a life to come. He warned those who trusted in going to enjoy the pleasures of this world that their souls would be “required” of them, and that at short notice. He lifted the veil which hides the unseen, and gave His hearers a view of the suffering of the damned in Hell. He spoke often of that place where their worm dieth not and the fire is not quenched, and where there is weeping and wailing and gnashing of teeth. **He counseled men to make provision against the future. He bade man to prepare for that which lies ahead of all — a face-to-face meeting with God.**



Meeting God face-to-face

47. JOSEPH APPEARED NEXT AS THE WONDERFUL COUNSELLOR. **Having interpreted to Pharaoh the meaning of his dreams, Joseph then undertook to advise the king, thus manifesting the wisdom given to him by God, and displaying his immeasurable superiority over all the wise men in Egypt. Again the analogy is perfect. Christ, too, has been exhibited as the Wonderful Counselor, the One sent by God with a message to tell man how to prepare for the future, and how to make sure of their eternal interests. He is the One *in Whom are hid all the treasures of wisdom and knowledge.* (Colossians 2:3)**

And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants. And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is? ³⁹And Pharaoh said unto Joseph, Forasmuch as

Joseph

God hath shewed thee all this, there is none so discreet and wise as thou art. (Genesis 41:37-39)

And when He was come into His Own country, He taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this Man this wisdom, and these mighty works? (Matthew 13:54)

Just as Pharaoh and his servants were struck by the wisdom in Joseph, so here those who listen to the Lord Jesus marveled at His wisdom. And just as Pharaoh confessed, can we find such a one as this is there is none so discrete and wise” so, the auditors of Christ acknowledged, Never man spoke like this Man. (John 7:46)

Just as Pharaoh and his servants were struck by the wisdom in Joseph, so here those who listen to the Lord Jesus marveled at His wisdom.

48. JOSEPH IS DULY EXALTED AND SET OVER ALL EGYPT.

³⁹ And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art: ⁴⁰ 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. (Genesis 41:39-40)

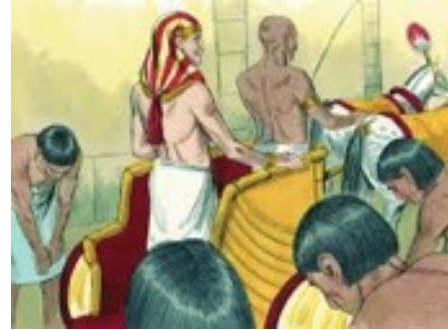
So it is with Jesus. God has highly exalted Him. He is “gone into Heaven, and is on the right hand of God; angels and authorities and powers being made subject unto Him. (1 Peter 3:22)

In **Revelation 3:21** it is says: *To him that overcometh will I grant to sit with Me in My Throne, even as I also overcame, and am set down with My Father in His Throne.*

49. JOSEPH'S AUTHORITY AND GLORY ARE PUBLICLY OWNED. *And he made him to ride in the second chariot which he had; and they cried before him, Bow thy knee; and he made him ruler over all the land of Egypt. (Genesis 41:43)*

Joseph

On the day of Pentecost, Peter said to the Jews who had condemned and crucified the Saviour, *Therefore let all the House of Israel know assuredly, that God hath made that same Jesus, Whom ye have crucified both Lord and Christ. (Acts 2:36)*



And it is the part of wisdom, dear reader, to recognize and own this. **Have you recognized the exalted dignity of Christ, and by faith seen that the One Who died on Calvary's Cross is now seated on the right hand of the Majesty on high? Have you submitted to His Lordship, so that you live now only to please Him? Have you "bowed the knee before Him? That at the Name of Jesus every knee should bow, of things in Heaven and things in earth, and things under the earth; (Philippians 2:10)**

50. JOSEPH RECEIVED FROM PHARAOH A NEW NAME - JOSEPH THE SAVIOUR OF THE WORLD.

And Pharaoh called Joseph's name Zaphnathpaaneah; (Genesis 41:45), which signifies according to its Egyptian meaning, "the Saviour of the world". So, to quote once more from Philippians 2, we read, Wherefore God also hath highly exalted Him, and given Him the Name which is above every name, the Name of Jesus. (Philippians 2:9, 10a) This Name He bore while on earth, but at that time it was held as pledge and promise, *Thou shalt call His Name Jesus: for He shall save His people from their sins (Matthew 1:21)* said the angel. But He could not "save His people from their sins" until He had borne them in His Own body on the tree, until He had risen from the dead. God exalted Him with His right hand *To be a Prince and a Saviour, (Act 5:31)*

51. JOSEPH HAS A WIFE GIVEN TO HIM. *And Pharaoh called Joseph's name Zaphanthpaaneah (the Egyptian meaning which is 'Saviour of the world'); and he gave him to wife Asenath, the daughter of Potipherah priest of On. (Genesis 41:45)*

Joseph

Many have regarded Asenath as here pre-figuring the Church. The principal reason for doing this is because Joseph's wife was a Gentile.



Joseph's two sons.

Unto Joseph were born two sons (Genesis 41:50); and does not this correspond with the history of Israel after she became Jehovah's wife? Two kingdoms -- the meaning of the names of Joseph's two sons, well describe the two kingdoms: Joseph called the name of the firstborn Manasseh. (Genesis 41:51) The name of the second called he Ephraim," which means Fruitful. (Genesis 41:52)

52. JOSEPH'S MARRIAGE WAS ARRANGED BY PHARAOH. **How perfectly this agrees with what we read of in Matthew 22:2: The Kingdom of Heaven is like unto a certain king, which made a marriage for His Son.** The fact is that Asenath is mentioned before we are told that Joseph was thirty years old when he stood before Pharaoh and began his life's work (a type of Christ as He began His public ministry).

53. JOSEPH WAS 30 YEARS OLD WHEN HE BEGAN HIS LIFE'S WORK. *And Joseph was thirty years old when he stood before Pharaoh, king of Egypt. (Genesis 41:46a)* **The Holy Spirit has a definite design in telling us what was Joseph's age when his public service began. He was thirty years old. In Luke 3:23a we read, And Jesus Himself be to be about thirty years of age. This was the age of the Lord Jesus when He commenced His public ministry, as it was Joseph's when he began his life's work.**

54. JOSEPH WENT FORTH ON HIS MISSION FROM PHARAOH'S PRESENCE.

And Joseph was thirty years old when he stood before Pharaoh king of Egypt. And

Joseph

Joseph went out from the presence of Pharaoh. (**Genesis 41:46**) It was from Pharaoh's "presence" Joseph began his life's work.

How marvelously this corresponds, again, with what we read in Luke 3: The words which immediately precede the mention of the Lord being thirty years old when His public service began, are the well-known utterance of the Father at the time of His baptism. *Thou art My beloved Son; in Thee I am well pleased.* (Luke 3:22b)

55. JOSEPH'S EXALTATION WAS FOLLOWED BY A SEASON OF PLENTY.

47 And in the seven plenteous years the earth brought forth by handfuls. 48 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. 49 And Joseph gathered corn as the sand of the sea, very much, until he left numbering; for it was without number. (Genesis 41:47-49)



Joseph stores grain.



Concerning the typical meaning of these versus, the seven years of great abundance picture — if they do not typify — the present dispensation of grace in which it is our happy lot to live. (*Now is the excepted time; behold now is the day of salvation.*) (**2 Corinthians 6:2b**) There were seven years, not of plenty merely, but of great plenty.

56. JOSEPH'S EXULTATION WAS ALSO FOLLOWED BY A PERIOD FAMINE.

And the seven years of plenteousness, that was in the land of Egypt, were ended. And the seven years of dearth began to come, according as Joseph had said: and

Joseph

the dearth was in all lands; but in all the land of Egypt there was bread. (Genesis 41:53-54)

Just as the "seven years" — a complete period — pointed to the present interval of Grace during which the great spiritual harvest is being garnered, so the "seven years of famine" — another complete period — look onward to that which shall follow the present dispensation.

After the going forth of the Gospel of God's grace has accomplished its Divine purpose, and the fullness of the Gentile be come in. (Romans 11:25), many are the passages which refer to that season. It is termed "the time of Jacob's trouble" (Jeremiah 30:7), for then will be the season of Israel's darkest hour. It was to this Daniel referred when he said, *There shall be a time of trouble, such as never was since there was a nation even to that same time. (Daniel 12:1b)*



Concerning this same period the Lord Jesus spake, when He said, ¹⁹ *For in those days shall be affliction; such as was not from the beginning of the creation which God created unto this time, neither shall be.* ^{20a} *And except that the Lord had shortened those days, no flesh should be saved: (Mark 13:19, 20a)*

It will be the time when satan is cast down to the earth, when the antichrist shall be here in full power, and when the storm of God's judgment shall burst upon the world. Morally and spiritually, it will be a time of a "famine" and, like that which typified it in the days of Joseph, it shall be very *grievous.* (Genesis 41:31)



Joseph

Moreover, the sphere encompassed by God's sore judgments in that day will be no local one, but just as we are told that the dearth of old was not confined to Egypt, but that *"the famine was over the face of all the earth"* (Genesis 41:56a); so, too, in Revelation 3:10 we are told, the *"Hour of Temptation"* will come upon all the World, to try them which dwell upon the earth."

It was of this same period that Amos prophesied, ¹¹ *Behold, the days come, saith the Lord GOD, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD.* ¹² *And they shall wander, from sea to sea, and from the north even to the east; they shall run to and fro to seek the word of the LORD, and shall not find it. (Amos 8:11-12)*

At present the world is enjoying the years of plenty, and how little it believes in the coming time of "famine", now so near at hand.

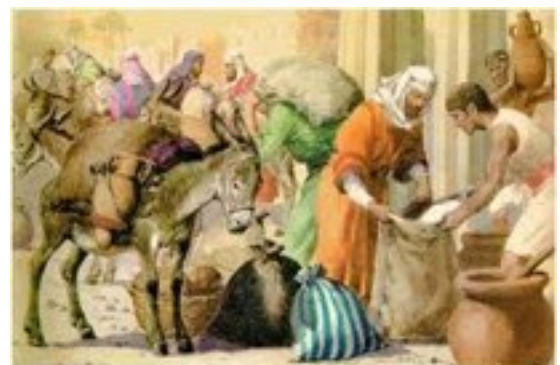
Be warned then, dear reader, and **Seek ye the LORD while He may be found, call ye upon Him while He is near. (Isaiah 55:6)** **For, if you are left on earth for the coming Day of Wrath, it shall be said, The harvest is past, the summer is ended, and we are not saved. (Jeremiah 8:20).**

57. JOSEPH IS NOW SEEN DISPENSING BREAD TO A PERISHING WORLD.

And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do. (Genesis 41:55)

It was a wonderful thing that the rejected Jew should be exalted into the place of a Saviour for a famine-smitten world; and it was a wonderful thing that this rejected Jew should be the *only* Saviour for that starving world.

Equally true and wonderful is it today that Jesus, the rejected Jew, is the passport to the favor of God; that He is "the Way, the Truth, and the Life," and that 'no man



Joseph dispensing grain in Egypt

Joseph

cometh unto the Father but by Him.' It is wonderful that this rejected Christ should be exalted into the only Saviour for a famine-smitten, starving world.

(Acts 4:12; John 14:6; 1 Timothy 2:4-5; 1 Peter 1:18-19)

- *Acts 4:12: Neither is there salvation in any other: for there is none other name under Heaven given among men, whereby we must be saved.*
- *John 14:6: Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by Me.*
- *1 Timothy 2:4-5: ⁴ Who will have all men to be saved, and to come unto the knowledge of the truth. ⁵ For there is one God, and one Mediator between God and men, the man Christ Jesus;*
- *1 Peter 1:18-19: ¹⁸ Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; ¹⁹ But with the precious Blood of Christ, as of a lamb without blemish and without spot:*

Joseph was sent by his father to his brethren that he might be a blessing unto them, and they refused; then God turned their sin so that while it should remain as a judgment to them, it might become a blessing to others.

In sending His Son to fulfill the promises made to the fathers, God would have brought covenant and numberless blessings to Israel, but they refused. So God has made use of their blindness and sin to turn salvation to others. He has made the very sin and blindness of Israel to be the occasion of grace and mercy to the whole world. *Romans 11:11 - I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.*

He has made the very sin and blindness of Israel to be the occasion of grace and mercy to the whole world.

Joseph

When Pharaoh told the Egyptian people to go to Joseph and do what he said, may we not say this was the Gospel for Egypt? That this was the good news that Joseph was the appointed saviour? The glad tidings that whosoever was hungry might go to Joseph and obtain relief?

How perfectly this foreshadowed the present Gospel of God's Grace. When a convicted sinner, with a great hunger in his soul, cries unto God, doesn't God refer him to His Blessed Son? Only in Christ can salvation be found, for *Neither is there salvation in any other: for there is none other name under Heaven given among men, whereby we must be saved. (Acts 4:12)* Jesus' Own disciples said unto Him, *Lord, to whom shall we go? Thou hast the words of eternal life. (John 6:68)*

Only in
Christ
can
salvation
be found.

58. JOSEPH BECAME A SAVIOUR TO ALL PEOPLES. *And all countries came into Egypt to Joseph for to buy corn; because that the famine was sore in all lands. (Genesis 41:57)*

Just as people from all countries came to Joseph, so those who will sing the new song in heaven shall proclaim, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; (Revelation 5:9).

Just as "whosoever" could come to Joseph, all people can come to Jesus Christ for everlasting life. For God so loved the world that He gave His Only Begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. (John 3:16)

59. JOSEPH HAD UNLIMITED RESOURCES TO MEET THE NEED OF ALL. *And Joseph gathered corn as the sand of the sea, very much, until he left numbering; for it was without number.*



Joseph

(Genesis 41:49). How was God's provision! There was to be an ample supply for everyone who applied for the alleviation of his need.

How this reminds us of those blessed expressions which we meet with so frequently in the Epistles:

- *Ephesians 2:7: That in the ages to come He might shew the exceeding riches of His grace in His kindness toward us through Christ Jesus.*
- *Ephesians 2:4: But God, Who is rich in mercy, for His great love wherewith He loved us,*
- *1 Peter 1:3: Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the Resurrection of Jesus Christ from the dead.*
- *Ephesians 3:8: Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ;*
- *Colossians. 2:9: For in Him dwelleth all the fulness of the Godhead bodily.*
- *Romans 10:12: For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon Him.*

There is no sinner so depraved that Christ's Blood cannot cleanse him. There is no sinner so bound by the fetters of satan that Christ cannot free him. There is no sinner so weary and despondent that Christ cannot satisfy him. In all your wretchedness and need, He will glad receive you, blot out all your iniquities, and put a new song into your mouth.

There is no sinner so depraved that Christ's Blood cannot cleanse him.

60. JOSEPH FORESHADOWED THE BELOVED OF THE FATHER. Like Joseph, Jesus was sent to His brethren according to the flesh, seeking their welfare, but they despised and rejected Him. They sold Him and delivered

Joseph

Him up to the Gentiles. The Gentiles unjustly condemned Him to death, and following the crucifixion, His body was placed in the prison of the tomb. In due time, God delivered Him, and exalted Him to His Own right hand. Following the ascension, Christ has been presented as the Saviour of the world, the Bread of Life for a perishing humanity. (John 6:32-35, 41, 48)

During this dispensation, the Jew is set aside: it is out from the Gentiles that God is now taking a people for His Name (Romans 11:17-23; Ephesians 5:14).

Soon this dispensation shall have run its appointed course and then shall come the tribulation period when there shall be a grievous time of spiritual famine. It is during this tribulation period that God shall resume His dealings with the Jews — the brethren of Christ according to the flesh. Hence, true to the anti-type, Joseph's brethren figure prominently in the closing chapters of Genesis.

It is during this tribulation period that God shall resume His dealings with the Jews.

61. JOSEPH'S BRETHREN ARE DRIVEN OUT OF THEIR OWN LAND. In Genesis chapter 37, the sons of Jacob are seen delivering up Joseph into the hands of the Gentiles. Nothing more is heard of them until we come to chapter 42 of Genesis. ¹ Now when Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another? ² 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. ³ And Joseph's ten brethren went down to buy corn in Egypt. (**Genesis 42:1-3**) And the sons of Israel came to buy corn among those that came: for the famine was in the land of Canaan. (**Genesis 42:5**).



Joseph

Canaan had been smitten by the scourge of God. It was eaten up by a famine. Jacob and his family were in danger of dying, and the pangs of hunger drove the brethren of Joseph out of their land, and compelled them to journey down to Egypt — the symbol of the world.

This was a prophecy in action, a prophecy that received its tragic fulfillment 2,000 years later. Just as a few years after his brethren had rejected Joseph they were forced by a famine (sent from God) to leave their land and go down to Egypt, so too, a few years after the Jews had rejected Christ and delivered Him up to the Gentiles, God's judgment descended upon them, and dispersed them throughout the world. (1 Peter 1:1; James 1:1)

- *1 Peter 1:1: Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia;*
- *James 1:1: James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.*

62. JOSEPH WAS UNKNOWN AND UNRECOGNIZED BY HIS BRETHREN.

⁶ 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 . . . ⁸ And Joseph knew his brethren, but they knew him not. (Genesis 42:6, 8)

Joseph had been exalted over all the house of Pharaoh, but Jacob didn't know it. For all these years he thought Joseph was dead. Now Jacob and his family are suffering from the famine, and his sons have come down into Egypt seeking food - not knowing the one who was now governor of the land.



Joseph's brothers bowing before him

Joseph

So it has been with Jacob's descendants ever since they rejected their Messiah. *They received not the love of the truth, and for this cause God has sent them strong delusion that they should believe a lie.* (Also see 2 Thessalonians 2:10b-11; Romans 1:25).

- **2 Thessalonians 2:10b-11:** *And for this cause God shall send them strong delusion, that they should believe a lie:*
- **Romans 1:25:** *Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, Who is blessed for ever. Amen.*

They know not that God raised the Lord Jesus, and believe that He is dead. Through all the long centuries of the Christian era, a veil has been over their hearts (Romans 11:25; 2 Corinthians 3:14), and the beginning of the tribulation period will find them still ignorant of the exaltation and glory of the Lord Jesus Christ.

They know not that God raised the Lord Jesus, and believe that He is dead.

- **Romans 11:25:** *For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.*
- **2 Corinthians 3:14:** *But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ.*

So, too, the eye of the Lord Jesus has been upon the Jews all through the long night of their rejection.

63. JOSEPH SAW AND KNEW HIS BRETHREN.

Genesis 42:7a - *And Joseph saw his brethren, and he knew them, Notice that Joseph "saw" his brethren — his eye was upon them — even though they knew him not. So, too, the eye of the Lord Jesus has been upon the Jews all through the long night of their rejection.*

Joseph

Hear His words (as Jehovah) through Jeremiah the prophet, *For mine eyes are upon all their ways: they are not hid from My face, neither is their iniquity hid from Mine eyes (Jeremiah 16:17)*. Through Hosea He said. *I know Ephraim, and Israel is not hid from Me: (Hosea 5:3a)*

64. JOSEPH PUNISHED HIS BRETHREN. *And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly unto them; (Genesis 42:7a). And he put them all together into ward three days. (Genesis 42:17)*

Joseph was the cause of their troubles now. Joseph was punishing them for their past dealing with himself.



Joseph speaks roughly to his brethren.

The secret of all Judah's suffering during the past centuries is to be found in the fact that the rejected Messiah has been dealing "roughly" with them. He has been punishing them, making use of their willfulness and the greed of the nations, but punishing them nevertheless.

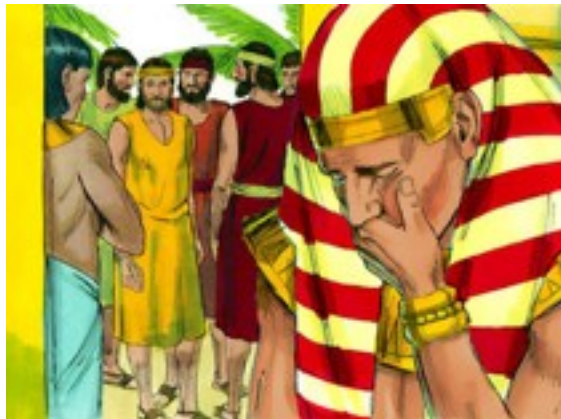
- ***Hosea 9:17: My God will cast them away, because they did not hearken unto Him: and they shall be wanderers among the nations.***
- ***Matthew 23:39: For I say unto you, Ye shall not see Me henceforth, till ye shall say, Blessed is He that cometh in the Name of the Lord.***
- ***Matthew 23:35-36: ³⁵ That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. ³⁶ Verily I say unto you, All these things shall come upon this generation.***

Nothing can account for the unparalleled suffering of this people, but the judgment and discipline of the Lord. If they be bound in fetters, and be holden in

Joseph

cords of affliction; ⁹ Then He sheweth them their work, and their transgressions that they have exceeded. ¹⁰ He openeth also their ear to discipline. (Job 36:8-10a)

65. JOSEPH MADE KNOWN TO THEM A WAY OF DELIVERANCE THROUGH SUBSTITUTION. *And he put them all together into ward three days. And Joseph said unto them the third day, This do, and live; for I fear God: 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. (Genesis 42:17-19).*



Joseph weeps.

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 (Genesis 42:24). On the third day, Joseph had Simeon bound in the place of his brothers, and declared that by this means they might all live. Here we have a

picture of the substitutionary work of the Lord Jesus Christ. A substitute simply means, "one person put in the place of another, or taking the place of another as an exchange."

The Bible teaches very clearly the importance of the substitutionary death of the Lord Jesus for every person born in this Adam-race. The Gospel in its simplest terms is "CHRIST DIED FOR ME". *But God commendeth His love toward us, in that, while we were yet sinners, CHRIST DIED FOR US. (Romans 5:8).*

The Gospel in its simplest terms is "CHRIST DIED FOR ME".

For I delivered unto you first of all that which I also received, how that CHRIST DIED FOR OUR SINS according to the Scriptures; (1 Corinthians 15:3).

¹⁹ And He took bread, and gave thanks, and brake it, and gave unto them, saying, This is My body which is GIVEN FOR YOU: this do in remembrance of Me.

Joseph

²⁰ Likewise also the cup after supper, saying: This cup is the New Testament in My Blood, which is SHED FOR YOU. (Luke 22:19-20).

Christ's dying for me as my substitute answers the question of God remaining Just and yet the Justifier of those who believe in Jesus.

66. JOSEPH MADE PROVISION FOR HIS BRETHREN WHILE THEY WERE IN A STRANGE LAND.

Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way: and thus did he unto them. (Genesis 42:25).

Although they knew not Joseph, and although he spoke roughly unto his brethren, he did so to prick their consciences. Their consciences were seared and it was necessary to bring them through a fiery trial to melt their hearts. That is why he cast them into prison.



Nevertheless, his judgments were tempered with mercy. Joseph would not suffer his brethren to perish by the way. They were here in a strange land, and he ministered to their need.

So it has been throughout this dispensation. **Side by side with the fact that the Jews have been severely tried by God, as gold tried in the fire (Psalms 12:6; Malachi 3:3), they have also been miraculously preserved by God, Who has sustained them during all the long centuries that they have been absent from their own land. God has provided for them by the way, as Joseph did for his erring brethren.**

Thus has God fulfilled His promises of old: *For I am with thee, saith the Lord, to save thee: though I made a full end of all nations whither I have scattered*

Joseph

thee, yet will I not make a full end of thee; but I will correct thee in measure, and I will not leave thee altogether unpunished. (Jeremiah 30:11)

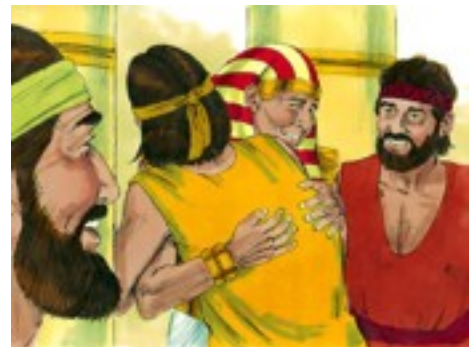
Thus saith the Lord God; Although I have cast them far off among the heathen, and although I have scattered them among the countries yet will I be to them as a little sanctuary in the countries were they shall come. (Ezekiel 11:16)

Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and thou shalt know that I the Lord am thy Saviour and thy Redeemer, the Mighty One of Jacob. (Isaiah 60:16)

67. JOSEPH WAS MADE KNOWN TO HIS BRETHREN AT THE SECOND TIME.

This was emphasized by Stephen in his parting message to Israel: *And at the second time Joseph was made known to his brethren; (Acts 7:13a)*

At their first visit, though Joseph knew his brethren, they knew him not. It was on the occasion of their second visit to Egypt that Joseph revealed himself to them.



Joseph reveals himself to his brethren.

How marvelously accurate the type is here! The first time the Lord Jesus was seen by His brethren after the flesh, they knew Him not, but when they see Him the second time He shall be known by them.

- *And one shall say unto Him, What are these wounds in Thine hands? Then He shall answer, Those with which I was wounded in the house of My friends. (Zechariah 13:6)*
- *He came unto His Own, and His Own received Him not. (John 1:11)*
- *And His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very*

Joseph

great valley; and half of the mountain shall remove toward the north, and half of it toward the south. (Zechariah 14:4)

- *And then shall appear the sign of the Son of man in Heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. (Matthew 24:30)*
- *Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him. Even so, Amen. (Revelation 1:7)*

68. JOSEPH'S BRETHREN CONFESS THEIR GUILT IN THE SIGHT OF THEIR REDEEMER.

And Judah said, What shall we say unto my lord? What shall we speak? Or how shall we clear ourselves? God hath found out the iniquity of thy servants: behold, we are my lord's servants, both we, and he also with whom the cup is found. (Genesis 44:16)



There are several striking verses in the prophets which throw light upon the anti-typical significance of this point. ⁴² *And ye shall know that I am the LORD, when I shall bring you into the land of Israel, into the country for the which I lifted up Mine hand to give it to your fathers. ⁴³ And there shall ye remember your ways, and all your doings, wherein ye have been defiled; and ye shall loathe yourselves in your own sight for all your evils that ye have committed. (Ezekiel 20:42-43)*



Joseph

The prophecy concerning Israel is: *I will go and return to My place, till they acknowledge their offense, and seek My face: in their affliction they will seek Me early.* (**Hosea 5:15**) **So it was with Joseph. He did not reveal himself to his brethren until they had acknowledged their "iniquity".**

Israel will have to turn to God in real and deep penitence before He sends His Son back to them. ¹⁹ *Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;* ²⁰ *And He shall send Jesus Christ, which before was preached unto you: (Acts 3:19-20).*

69. JOSEPH'S BRETHREN WERE ALSO, AT FIRST, TROUBLED IN HIS PRESENCE.

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.

(**Genesis 45:3**). How perfectly does the antitype correspond with the type! When Israel shall gaze upon their rejected Messiah, we are told: *And they shall look upon Me Whom they have pierced, and they shall mourn for Him, as one mourn for his only son, and shall be in bitterness for Him as one that is in bitterness for his first born.* (**Zechariah 12:10b**)

When Israel shall learn the awfulness of their sin in rejecting and crucifying their Messiah, they shall be greatly troubled.

When Israel shall learn the awfulness of their sin in rejecting and crucifying their Messiah, they shall be greatly troubled.

Zechariah 12:11-14: ¹¹ *In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon.* ¹² *And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart;* ¹³ *The family of the house of*

Joseph

*Levi apart, and their wives apart; the family of Shimei apart, and their wives apart;
14 All the families that remain, every family apart, and their wives apart.*

70. JOSEPH ACTED TOWARD HIS BRETHREN IN MARVELOUS GRACE.

4 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.

5 Now therefore be not grieved, nor angry with yourselves, that ye sold me hither; for God did send me before you to preserve life. 15 Moreover he kissed all his brethren, and wept upon them: and after that his brethren talked with him. (Genesis 45:4-5; 15)

So shall it be when Israel is reconciled to Christ. In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness. (Zechariah 13:1) Then shall Christ say to Israel:

7 For a small moment have I forsaken thee, but with great mercies will I gather thee. 8 In a little wrath I hid My face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the LORD, thy Redeemer. (Isaiah 54:7-8).

71. JOSEPH WAS REVEALED AS A MAN OF COMPASSION.

1b And there stood no man with him, while Joseph made himself known unto his brethren,

2a And he wept aloud. (Genesis 45:1b-2a)

Seven times we read of Joseph weeping:

A. He wept when he listened to his brethren confessing their guilt. (Genesis 42:24)

B. He wept when he beheld Benjamin. (Genesis 43:30)

C. He wept when he made himself known to his brethren. (Genesis 45:1-2)



Joseph

D. He wept when his brethren were reconciled to him. (Genesis 45:14-15)

E. Wept over his father Jacob. (Genesis 46:29)

F. He wept at the death of his father. (Genesis 50:1)

G. He wept when, later, his brethren questioned his love for them. (Genesis 50:15-17)

How all this reminds us of the tenderheartedness of the Lord Jesus Christ, of Whom we read so often – “He wept” - once at the graveside of Lazarus, and later over Jerusalem. (John 11:35; Luke 19:41)

- **John 11:35: Jesus wept.**
- **Luke 19:41: And when He was come near, He beheld the city, and wept over it.**

72. JOSEPH REVEALED HIMSELF TO JUDAH AND HIS BRETHERN BEFORE HE WAS MADE KNOWN TO THE REST OF JACOB'S HOUSEHOLD.

So, too, we are told in Zechariah 12:7: *The LORD also shall save the tents of Judah first. He tells us why in the remainder of the verse: that ... the inhabitants of Jerusalem do not magnify themselves against Judah.*

73. JOSEPH THEN SENDS FOR JACOB.

In Scripture, Judah stands for Judah and Benjamin considered together. You will note that it is Judah and Benjamin who are made prominent in the revelation of Joseph. Jacob, in prophetic language, signifies the Ten Tribes. Sending for Jacob and his household, in typical language, is sending for the Ten Tribes of Israel.

Precisely as the type brings Judah before the self-disclosed Joseph, and then Jacob is brought in to the land to greet Joseph and own him as his son (2 Chronicles 11:1, 12), we see in Isaiah 66:20a: ^{20a} And they shall bring all your brethren for an offering unto the LORD, out of all nations...

Joseph

74. JOSEPH'S BRETHREN GO FORTH TO PROCLAIM HIS GLORY.

⁹ *Haste ye, and go up to my father, and say unto him, thus saith thy son Joseph, God hath made me lord of all Egypt; come down unto me, tarry not: ¹³ And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither. (Genesis 45:9, 13)*

In like manner, after Israel has been reconciled to Christ, they shall go forth to tell of the glories of their King.

In like manner, after Israel has been reconciled to Christ, they shall go forth to tell of the glories of their King: *And I will send those that escape of them unto the nations, to Tarshish, Pul and Lud, that draw the bow, to Tubal and Javan, to the isles afar off, that have heard not My fame, neither have seen My glory, and they shall declare My glory among the Gentiles. (Isaiah 66:19)*

- *Let them give glory unto the LORD, and declare His praise in the islands. (Isaiah 42:12)*
- *Declare His glory among the heathen; His marvelous works among all nations. (1 Chronicles 16:24)*

75. JOSEPH MAKES READY HIS CHARIOT AND GOES FORTH TO MEET JACOB.

And Joseph made ready his chariot, and went up to meet Jacob his father, (Genesis 46:29a)

As Joseph rode in his chariot, so the Lord will ride in His. The chariots of God are twenty thousand, even thousands of angels: the Lord is among them, as in Sinai, in the Holy Place. (Psalms 68:17)

For, behold, the LORD will come with fire,



Joseph

and with His chariots like a whirlwind, to render His anger with fury, and His rebuke with flames of fire. (Isaiah. 66:15)

76. JOSEPH SETTLES HIS BRETHREN IN A LAND OF THEIR OWN.

And Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions therein, and grew, and multiplied exceedingly. (Genesis 47:27)

Goshen was the best part of the land of Egypt (a symbol of the world). Pharaoh said to Joseph: *The land of Egypt is before thee, in the best of the land make thy father and brethren to dwell; in the land of Goshen let them dwell. (Genesis 47:6a)*



The Holy Land, when restored to its pristine beauty in fertility, shall be “the best land in all the earth; and there, in the millennium, shall Israel have “possessions” and “multiply exceedingly”.

- *But he that cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land, which by his hand shall be consumed. (Daniel 11:16)*
- *He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edam, and Moab, and the chief of the children of Ammon. (Daniel 11:41)*
- *And it shall be when the LORD shall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which He swore unto thy fathers to give thee, a land flowing with milk and honey, that thou shalt keep this service in this month. (Exodus 13:5)*

Joseph

- *I the LORD do keep it; I will water it every moment: lest any hurt it, I will keep it night and day. (Isaiah 27:3)*
- *And they took of the fruit of the land in their hands, and brought it down unto us, and brought us word again, and said, It is a good land which the LORD our God doth give us. (Deuteronomy 1:25)*

77. JOSEPH'S BRETHREN PROSTRATE THEMSELVES BEFORE HIM AS THE REPRESENTATIVE OF GOD.

¹⁸ And his brethren also went and fell before his face; and they said, Behold we be thy servants. ¹⁹ And Joseph said unto them. Fear not: for am I in the place of God? (Genesis 50:18-19)

This was the prophetic dream of Joseph recorded in Genesis 37:7-10. The brethren own Joseph's supremacy, and take the place of servants before him.

So in the coming Day, all Israel shall fall down before the Lord Jesus Christ and say: Lo, this is our God; we have waited for Him, and He will save us; this is the LORD; we have waited for Him, we will be glad and rejoice in His salvation. (Isaiah 25:9)

- *Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this. (Isaiah 9:7)*
- *It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the LORD, and the excellency of our God. (Isaiah 35:2)*
- *O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! ¹⁰ Behold,*

Joseph

the Lord GOD will come with strong hand, and His arm shall rule for Him: behold, His reward is with Him, and His work before Him. (Isaiah 40:9-10)

78. JOSEPH'S BRETHREN ORIGINALLY CAME FROM A LAND WHEREIN WAS NO CORN.

They dwelt in Canaan, and we are told, *the famine was in the land of Canaan. (Genesis 42:5b)* There was nothing there to sustain them. To continue where they were, meant death. Therefore, did Jacob bid his sons to go down to Egypt and buy from there *that we may live and not die. (Genesis 42:2b)*

Such is the condition which occurs in the place where the ungodly dwell. **Alienated from the life of God, they are living in a world which is smitten with a Spiritual famine, in a world which furnishes no food for the Soul. Behold, the days come, saith the Lord GOD, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD: (Amos 8:11)**

Such is the condition which occurs in the place where the ungodly dwell.

The experience of every unregenerate person is that of the Prodigal Son - there is nothing for him but the husks which the swine feed upon. **The world cannot satisfy the soul. (Luke 15:14-16).**

79. JOSEPH'S BRETHREN WISHED TO PAY FOR WHAT THEY RECEIVED WHEN THEY ARRIVED IN EGYPT.

And Joseph's ten brethren went down to buy corn in Egypt. (Genesis 42:3) It is striking to observe the prominence of this feature here. The word "buy" occurs no less than five times in the first ten verses of this chapter. Clearly, they had no other



Joseph

thought of securing the needed food than by purchasing it.

Such is the thought of the natural man. His own mind never rises to the level of receiving a gift from God. He supposes that he must earn God's acceptance of him. It was thus with Naaman, when he went to the prophet of God to be healed of his leprosy (1 Kings 5:5, 15).

This was the Prodigal's conception - "*make me as one of thy hired servants*" that is, as one who worked for what he received.



The prodigal son returns home.

So it is here with Joseph's brethren - and so it still is with every natural man. Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; ¹⁹ But with the precious Blood of Christ, as of a lamb without blemish and without spot.

(1 Peter 1:18-19)

80. JOSEPH'S BRETHREN ASSUMED A SELF-RIGHTEOUS ATTITUDE AS THEY ORIGINALLY CAME BEFORE THE LORD OF EGYPT.



When they appeared before Joseph he tested them. He spoke roughly unto them (Genesis 42:7), saying: *Ye are spies; to see the nakedness of the land ye are come.* (Genesis 42:9b) Notice their response. *Nay, my lord, but to buy food are thy servants come.* ¹¹ *We are all one man's sons; we are true men; thy servants are no*

spies. (Genesis 42:10-11)

It is thus when God begins His work with the sinner. He

He wounds in order that He may heal.

Joseph

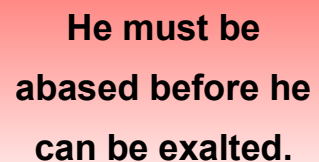
wounds before He heals; also, He wounds in order that He may heal. By His Spirit He speaks "roughly". (*John 16:8-11; Acts 26:25*).

- *John 16:8-11: ⁸ And when He is come, He will reprove the world of sin, and of righteousness, and of judgment: ⁹ Of sin, because they believe not on Me; ¹⁰ Of righteousness, because I go to My Father, and ye see Me no more; ¹¹ Of judgment, because the prince of this world is judged.*
- *Acts 26:25: But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness.*

He sends forth the arrow of conviction. He speaks that which condemns the natural man. What is the sinner's first response? He resents this "rough" speaking. He repudiates the accusations brought against him. He denies that he is totally depraved and "*dead in trespasses and sins.*" (*Ephesians 2:1*) He attempts to vindicate himself. He is self-righteous. He boasts that he is a "true man"!

When Joseph cast his brethren into prison for three days, he was not treating them unjustly or harshly. It was exactly what they deserved. Joseph was putting these men in their proper place - the place of shame and condemnation. (*John 8:8-10*) In this way God deals with the lost.

The sinner must be taught that he deserves nothing but punishment. He must be shown that the place of condemnation and shame is where he, by rights, belongs. He must be abased before he can be exalted. (*Proverbs 15:33; 18:12*)



He must be
abased before he
can be exalted.

- *Proverbs 15:33: The fear of the LORD is the instruction of wisdom; and before honour is humility.*
- *Proverbs 18:12: Before destruction the heart of man is haughty, and before honour is humility.*

Joseph

81. JOSEPH'S BRETHREN WERE THEN SMITTEN IN THEIR CONSCIENCES.

And they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us. (Genesis 42:21)

A guilty conscience needs no accuser! Notice they said this "one to another", for

**A guilty
conscience
needs no
accuser!**

not yet were their consciences active in the presence of God's representative. The analogy holds good in the experience of the unregenerate. **As God's work goes forward in the soul, conscience becomes active - there is deep distress, and an acknowledgment of sin.** However, at this stage the awakened and troubled one has not yet come to the point where he will take the place of a lost sinner before God.

Note: Felix the governor's reaction to a pricked conscience. *And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee. (Acts 24:25).*

82. JOSEPH MADE IT KNOWN TO THEM

THAT DELIVERANCE IS BY GRACE. *Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way: and thus did he unto them. (Genesis 42:25).*



The brethren find their money in their sacks.

The Bread of Life cannot be purchased. It must be accepted as a free gift if it is received at all. The terms of the Gospel are "without" money and without price. (Isaiah 55:1)

How beautifully was this shown forth here, when Joseph, as the type of Christ, orders the money to be restored to those who came to "buy the corn". Clearly,

Joseph

this was a foreshadowing of the blessed truth, ⁸ *By grace are ye saved, through faith; and that not of yourselves; it is the gift of God: ⁹ Not of works lest any man should boast. (Ephesians 2:8-9)* Conviction now follows a season of relief - a temporary and false peace was enjoyed before Joseph's brethren (like every sinner) were truly and savingly brought into the Presence of Christ.

83. JOSEPH'S BRETHREN, SOON MORE DEEPLY DISTURBED, ARE DRIVEN BACK TO JOSEPH BY FAMINE.

²⁷ And as one of them opened his sack to give his ass provender in the inn, he espied his money; for, behold, it was in his sack's mouth. ²⁸ And he said unto his brethren, My money is restored, and lo, it is even in my sack; and their heart failed them, and they were afraid, saying one to another, What is this that God hath done unto us? (Genesis 42:27-28).

How true to life. **God will not allow the awakened soul to rest until it rests on Christ alone. And so, He causes the experiences of the way to dispel the false peace.**

God will not allow the awakened soul to rest until it rests on Christ alone.

What do we read of next? ¹ *And the famine was sore in the land. ² And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food. (Genesis 43:1-2)*

The hunger of the soul becomes more acute in the one with whom the Spirit of God is dealing; the sense of need is deepened; the "famine" conditions of this poor world are felt more keenly. There is no relief to be obtained until, once more, they come into the presence of THE ONE next to Pharaoh. (1 Timothy 2:5).

The hunger of the soul becomes more acute in the one with whom the Spirit of God is dealing.

84. JOSEPH'S BRETHREN CONTINUED TO MANIFEST A LEGALISTIC SPIRIT.

Joseph

¹¹ And their father Israel said unto them, If it must be so now, do this; take of the best fruits in the land in your vessels, and carry down to man a present, a little balm, and a little honey, spices and myrrh, nuts and almond: ¹⁵ And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph. **(Genesis 43:11, 15)**

How like the soul that has begun to be exercised before God! Uneasy in conscience, and discerning more and more the vanity of the world, the sinner redoubles his efforts to please God. He turns over a new leaf and seeks harder than ever to win God's approval. How little these men knew Joseph's position as Governor over all Egypt to be in want with their presents!

**Christ is the
Provider - the
poor sinner is
but the
receiver.**

How little, as yet, the newly awakened soul knows Christ! Joseph said, *for these men shall dine with me at noon.* **(Genesis 43:16b)** So, too, Christ is the ONE Who has spread the feast. The word of the Gospel is, *Come for all things are now ready.* **(Luke 14:17b)** **Christ is the Provider - the poor sinner is but the receiver.**

85. JOSEPH'S BRETHREN ARE NOW MADE HAPPY AGAIN.

³³ And they sat before him, the firstborn according to his birthright, and the youngest according to his youth: and the men marveled one at another. ³⁴ And he took and sent messes unto them from before him: but Benjamin's mess was five times so much as any of theirs. And they drank, and were merry with him. **(Genesis 43:33-34).**



Joseph's brethren dining with him

Ah, what is man? Not yet had sin been told out, nevertheless, they could be merry. Many a sinner has come to a good anointed

Joseph

Gospel service and felt better. A superficial observer would have concluded that all was now well.

It reminds us of the stony ground in the parable of the Sower: ²⁰ *But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it;* ²¹ *Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.* **(Matthew 13:20-21)**

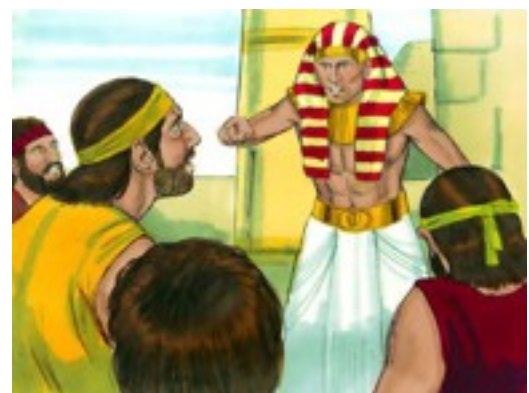
86. JOSEPH IS DETERMINED TO BRING HIS BRETHREN OUT INTO THE LIGHT. ¹*And he commanded the steward of his house, saying, fill the men's sacks with food, as much as they can carry, and put every man's money in his sack's mouth. ²And put my cup in the sack's mouth of the youngest, and his corn money. And he did according to the word that Joseph had spoken.* **(Genesis 44:1-2).**

There could be no communion of heart until full confession of guilt had been made.

There could be no communion of heart until full confession of guilt had been made. And this is the goal God has in view. He desires to bring us into fellowship with Himself. But, He is Holy, and sin must be confessed and put away before we can be reconciled to Him.

87. JOSEPH'S BRETHREN, AT LAST, TAKE THEIR TRUE PLACE BEFORE GOD.

The brethren had been in the presence of Joseph though they knew him not. They had been "merry" before him, and they were now going on their way light-heartedly. Then Joseph said to his steward: *Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good?* **(Genesis 44:4b)**



Joseph's brethren brought before him

Joseph

In like manner, the Lord sends His Holy Spirit to follow up His work in the heart of the awakened soul. **The "steward" brought back the brethren into the presence of Joseph once more. Thus, too, does the Holy Spirit bring the convicted sinner back into the Presence of God.**

And Judah said, What shall we say unto my lord? What shall we speak? Or how shall we clear ourselves? God hath found out the iniquity of thy servants:
(Genesis 44:16a)

What a change from their earlier attitude before him, when they affirmed they were "true men".

How blessed this is! What a change from their earlier attitude before him, when they affirmed they were "true men". Now, they give up all attempt to clear themselves, and take the place of guilty sinners before Joseph, acknowledging that God had "found out" their "iniquities". This is the goal Joseph had before him all the way through.

This is also the design of the Holy Spirit's work in the sinner. **Not until the sinner ceases to vindicate himself, not until he comes out into the light, not until he owns he is guilty and unable to "clear himself", can he be blessed. Once the guilty sinner acknowledges before God that he is undone, lost, it will not be long until Christ is revealed to him as the One Who can fully meet his deep, deep need.**

88. JOSEPH MADE HIMSELF KNOWN TO HIS BRETHREN.

Then Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren."(Genesis 45:1).

Note the opening word here - "Then". Now



Joseph makes himself known to his brethren.

Joseph

that his brethren had acknowledged their guilt, there was no delay. That which had hindered Joseph from revealing himself sooner, was now gone. Notice particularly, that as Joseph made himself known unto his brethren he cried. *"Cause every man to go out from me"*.

Thus it is when Christ reveals Himself to the self-confessed and needy sinner.

None must come between that soul and the Redeemer. Away then, you

None must come
between that soul and
the Redeemer.

priests, who pose as mediators! Away, you ritualists, who interpose your ordinances as conditions of salvation! Away, all you human interferers, who would get the poor sinner occupied with something other than Christ

alone! Let "Every man go out"!

89. JOSEPH INVITES HIS BRETHREN TO COME NEAR TO HIM.

And Joseph said unto his brethren. Come near to me, I pray you. And they came near ... (Genesis 45:4a) He proclaimed to them a wonderful message - God sent me before you a posterity in the earth, and to save your lives by a great deliverance. (Genesis 45:7)

So it is with Christ, Who is the fulfillment of Joseph the type. It is a great salvation — a salvation that could only result from the finished, faultless work of Christ on the Cross. We are great sinners, and what else but a great salvation could avail for us? Our need is great, and nothing but a great Saviour could be of any use to us. I hope you have it friends. Don't neglect it! **The Holy Spirit asks, *How shall we escape if we neglect so GREAT A SALVATION (Hebrews 2:3a).***

90. JOSEPH TELLS HIS BRETHREN OF FULL PROVISION MADE FOR THEM.

He said, ¹⁰ *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: ¹¹ And there will I nourish thee; for yet there are five years of*

Joseph

famine; lest thou, and thy household, and all that thou hast come to poverty. (Genesis 45:10-11).

How this tells us, in type, what is in the heart of our blessed Saviour, Who



desires His redeemed to be near to

Himself! He is to be no stranger to them

now. Moreover, He promises to sustain

them - *"there will I nourish thee"* said

Joseph. **The promise to all who believe**

is, my God shall supply all your need

according to His riches in glory by Christ

Jesus. (Philippians 4:19)

91. JOSEPH GIVES PROOF THAT HE IS FULLY RECONCILED TO HIS BRETHREN.

Moreover, he kissed all his brethren, and wept upon them, and after that his brethren had talked with him. (Genesis 45:15) The "kiss" betokened the fact they were forgiven. It speaks, too, of love. Thus was the Prodigal greeted after he returned from the far country and owned himself as a sinner. **Notice, it was Joseph who kissed them, and not the brethren who kissed Joseph.**

So, also, it was the Father who kissed the prodigal. God always takes the initiative at every point. How blessed too, the words which follow, *"and after that his brethren talked with him"*. Their fears were all gone now. **Reconciled to Joseph, they could now enjoy his fellowship and converse with him. So it is with the sinner saved by grace. He can now feel free to talk to Jesus in prayer.**

92. JOSEPH'S JOY WAS SHARED BY OTHERS.

And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come: and it pleased Pharaoh well, and his servants. (Genesis 45:16). This is the Old Testament's 15th chapter of Luke. Sinners are received and

Joseph

reconciled. The lost is found. It is, as it were, "life from the dead" with souls, lost souls. **There is joy in the Presence of God!** God and the angels, like Pharaoh and his servants, rejoice when sinners are brought to repentance. There is joy all around. Joseph rejoices; his brethren rejoice; Pharaoh rejoices; his servants rejoice.

There is joy in the Presence of God!

93. JOSEPH'S BRETHREN NOW GO FORTH SEEKING OTHERS - GO TELL.

Joseph gave to his brethren an honorable commission. He had said to them, ⁹*Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not ...* ¹³*And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither. (Genesis 45:9, 13)*

So, too, in marvelous grace, the Lord commissions those whom He saves to go forth seeking others who know Him not. (Matthew 28:18-20; Mark 16:15; Acts 1:8)

- **Matthew 28:18-20:** ¹⁸ *And Jesus came and spake unto them, saying, All power is given unto Me in Heaven and in earth. ¹⁹ Go ye therefore, and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost: ²⁰ Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.*
- **Mark 16:15:** *And He said unto them, Go ye into all the world, and preach the Gospel to every creature.*
- **Acts 1:8:** *But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.*

Joseph

Joseph bade his brethren tell Jacob that he is alive, that God had made him "lord of all Egypt" and they were to tell of his "glory". In like manner, believers are sent forth to tell of our Saviour Who is alive for evermore. (Revelation 1:18).

- *Revelation 1:18: "I am He that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death."*

To tell of a Saviour Whom God hath made "both Lord and Christ"; of a Saviour Who has been crowned with "glory and honor". Notice that twice-over Joseph bade his brethren to make haste in their going forth (Genesis 45: 9, 13); with us, there is to be no tardiness.

- *Genesis 45:9: Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not:*
- *Genesis 45:13: And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither.*

The King's business "requireth haste" (1 Samuel 21:8). Time is short and precious souls are perishing all around.

- *1 Samuel 21:8: And David said unto Ahimelech, And is there not here under thine hand spear or sword? for I have neither brought my sword nor my weapons with me, because the king's business required haste.*

Time is short and
precious souls
are perishing all
around.

94. JOSEPH GIVES HIS BRETHERN A WORD OF ADMONITION AS THEY GO FORTH.

So he sent his brethren away, and they departed: and he said unto them, See that ye fall not out by the way. (Genesis 45:24)

How much we need this word of exhortation. The flesh is still in us. The devil seeks to stir up a spirit of rivalry and jealousy.

The
flesh is
still in
us.

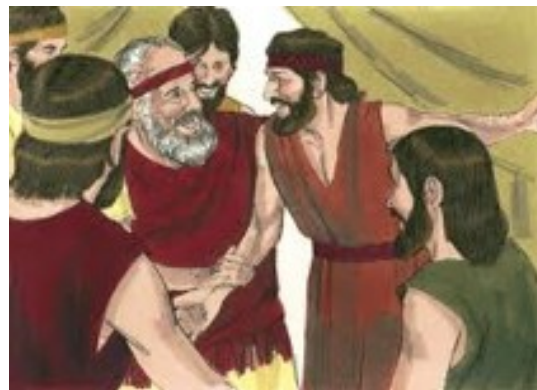
Joseph

But, said the apostle, "*The servant of the Lord must not strive; but be gentle to all men,*" (2 Timothy 2:24). If each of us were to heed this, there would be no "*falling out by the way*". (2 Peter 1:4-10).

Joseph's brethren were faithful to the commission given them. They did not invent a message of their own as they approached Jacob. We do not have to invent our message. We are sent forth to "preach the Word". (2 Timothy 4:1-3).

As we are faithful to our calling, God will reward us, for He has promised that His Word "*shall not return unto Me void*" (*Isaiah 55:11*). Let us be encouraged then by this example of the first Old Testament evangelists and go forth into a famine-stricken world telling of One Who is mighty to save, Who alone giveth the increase.

Christ is the Lord of the harvest (Matthew 9:38). Thus shall we have a share in discharging our honorable commission of giving the Gospel to every creature, thus shall we glorify God, and thus shall we be bringing nearer that glad Day when the One shorn Joseph foreshadowed shall return to this earth with His Saints and, taking the government upon His shoulder, shall reign in righteousness and peace.



The brothers tell Jacob, "Joseph is alive".

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