

Reasoning out of the Scriptures by Allegory and Type



Of Individual's Lives

6 - Joseph (#1 the rejected Messiah)

THE REJECTED MESSIAH—CLASS ONE

Psa 105:17-24 “He sent a man before them, even **JOSEPH**, who was **SOLD FOR A SERVANT... the word of the LORD tried him. THE KING SENT AND LOOSED HIM; even the ruler of the people, and let him go free. HE MADE HIM LORD OF HIS HOUSE, AND RULER OF ALL HIS SUBSTANCE... ISRAEL ALSO CAME INTO EGYPT; and Jacob sojourned in the land of Ham. And HE **INCREASED** HIS PEOPLE GREATLY; and made them stronger than their enemies” (see *Gen 46:1-7; 15:13-14*)**

- **Gen 30:24** “And she called his name **JOSEPH**; and said, The **LORD SHALL ADD** to me another son”
- **Joseph means Yahweh shall increase. The psalmist’s account of his life represents the doctrinal teaching—THE WORD OF YAHWEH TRIED HIM —of The One to fulfill God’s prophetic purpose. This man, rejected of his brethren, is how Yahweh will “increase” His people into a great nation. The detailed history of Joseph’s life—as a suffering servant and exalted ruler—reveals the process of Yahweh’s redemption of His nation: The Increaser.**

□ “A parable was enacted by Abraham in offering up Isaac. *The things transacted were real, but they were also parabolic, or figurative, of something else*, even of the sacrifice and resurrection of the Seed, or Christ. After the death of Isaac, and when Jacob was waxing old, Joseph was selected from among his sons by the arrangements of God *to be the typical representative of the future Seed, through whom the promises were to take effect*. Hence, THE LIFE OF JOSEPH BECAME A LIVING PARABLE by which was represented to Jacob and his sons, and to believers afterwards, *what was to be transacted in the life of Christ*. In itself the story of Joseph is an interesting and moving history; BUT WHEN WE READ IT AS THOUGH WE WERE READING OF CHRIST INSTEAD OF HIM, the narration assumes an importance which highly commends itself to the student of the word.”

J. Thomas, Elpis Israel

- *Doctrine is required to comprehend parables; and parables, in turn, strengthen doctrine (Mark 4:1-2, 10-13, 33-34—Mat 13:10-17).*

Chronology of the Prophetic Parable of Joseph

- **Gen 37—Father exalts, brothers reject, sold by Judah**
- **Gen 38—Rite of Firstborn, Judgment on Judah—A.D. 70**
- **Gen 39—Sold to Gentiles and falsely accused**
- **Gen 40—Cast into prison, joined by butler and baker**
- **Gen 41—Exalted by Supreme Ruler, prospers among Gentiles**
- **Gen 42—Israel's sons manipulated by Joseph, not knowing**
- **Gen 43—Judah leads brethren back, Benjamin with them**
- **Gen 44—Silver cup placed in Son of Right Hand's sack**
- **Gen 45—Joseph reveals himself to his brethren**
- **Gen 46—Joseph sends Judah to bring Israel to him**
- **Gen 47—Israel and sons settled in the best of the Land**
- **Gen 48—Israel blesses Ephraim; appoints him Firstborn**
- **Gen 49—Jacob's prophecy of the 12 Sons—Tribes**
- **Gen 50—Life of Israel and Joseph end: buried in the Land**

Gen 37:1 And Jacob dwelt *in the land wherein his father was a stranger*, in the *land of Canaan*.

Land where his Father a Stranger—this is where Abram's name was changed to rep. a multitude in future inheritance; and a Land promised but not yet inherited (Heb 11:9-16; Acts 7:5-6). The setting draws us to the Abrahamic Covenant Gen 17:5-8 "I will give unto thee, and to thy seed after thee, *the land wherein thou art a stranger*" *And, introduces Joseph to confirm that promise (Rom 15:8)*

Gen 37:2 These *are* the **GENERATIONS OF JACOB. JOSEPH**, being seventeen years old, *was feeding the flock WITH his brethren*; and the lad *was* with the sons of *Bilhah*, and with the sons of *Zilpah*, his father's wives: and *Joseph brought unto his father their evil report*.

Bilhah and Zilpah: Sons of Handmaids—called a bondmaid by the Apostle. Rep. sons of bondage and of the flesh—natural Jews.
Gal 4:23 "he who was of the bondwoman was born after the flesh"

The Life Of Joseph—

- "It must be noticed that the history has features other than the mere narration of events. Take, for example, the book of Genesis... the book takes us through a series of selections to the 'generations of Jacob' (37:2), from which point, with the exception of one chapter, *the history consists of the story of Joseph... WHAT GOVERNED THE SELECTION OF JOSEPH AS THE SUBJECT OF THIS LAST SECTION OF THE BOOK OF GENESIS? An answer is to be found in the fact that Joseph alone of Jacob's sons was a type of Christ. It is to him all divine history leads... THIS HISTORY IS THUS SEEN TO BE WRITTEN WITH MESSIAH IN VIEW, A VIEW THAT INVOLVES A KNOWLEDGE OF THINGS IN THE FUTURE AS WELL AS THINGS IN THE PAST... The Old Testament history is found to be full of meaning as a record leading forward to Jesus Christ; the narration of some events has no meaning apart from him.*"

The Oracles of God, John Carter

Stranger in The Land of Canaan—Joseph

It is so significant that the occupying of the Land promised to Abraham, Isaac and Jacob is connected with the story of Joseph; the Redeemer of Israel. The Lord Jesus Christ is 'the' Son by which God's covenant with Abraham will be fulfilled for both Jew & Gentile.

Rom 15:8-9 “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: And that the Gentiles might glorify God for His mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name.*”

Gal 3:16, 26-29 “Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ... For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. *And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.*”

Generations of Jacob: JOSEPH—the previous chapter (36:1-43) details “the generations of Esau” (*first natural, then spiritual*). While the other lists of “generations” refer to multiple men, the “generations of Jacob” are the final division of Genesis and converge on ONE SINGLE MAN: Joseph! Doctrinally, it is “into him”—Christ—all men of Israel must conform!

Joseph, Feeding the Flock—we are introduced to this son; the preserver of the “generations of Jacob”—as a “shepherd of the sheep” (Heb 13:20-21; 1Pet 2:25; 5:1-4). This in contrast to sons born of the “bondmaids” Bilhah and Zilpah (Leah, Rachel)

- As unfaithful “shepherds” Jacob’s sons plot to throw Joseph into the pit. Ezekiel tells us plainly “the flock of Yahweh’s pasture are men” (34:1-34), of which Israel’s spiritual leaders were found unfaithful in feeding. Christ, as a true son, was Yahweh’s faithful “good shepherd” (John 10:1-18).

Their Evil Report—regarding their feeding of Yahweh’s flock. Like Jesus, Joseph is mediator on behalf of *His Father* (1Tim 2:5)

1. Creation — Introduction.	Genesis means “generation”
A foundation laid	Gen. 1:1-2:3
2. The Generations of the heavens and the earth (Gen. 2:4).	
The manifestation of Law, Sin and Death, and the promise of Redemption.....	Gen. 2:4-4:26
3. The Book of the Generations of Adam (Gen. 5:1).	
The development of the human race.....	Gen. 5:1-6:8
4. The Generations of Noah, a just man (Gen. 6:9).	
The Flood; the judgment of the old world, and the preservation of a remnant	Gen. 6:9-9:29
5. The Generations of the sons of Noah (Gen. 10:1).	
The development of nations.....	Gen. 10:1-11:9
6. The Generations of Shem (Gen. 11:10).	
The separation of a people for the Name	Gen. 11:10-26
7. The Generations of Terah (Gen. 11:27).	
The calling out of a family.....	Gen. 11:27-25:11
8. The Generations of Ishmael (Gen. 25:12).	
The separation of the natural from the spiritual.....	Gen. 25:12-18
9. The Generations of Isaac (Gen. 25:19).	
The development of the Seed of Promise	Gen. 25:19-35:29
10. The Generations of Esau (Gen. 36:1).	
The development of the Seed of the Man of Sin	Gen. 36: 1-8
11. The Generations of the Sons of Esau (Gen. 36:9).	
The development of the Seed of the Serpent	Gen. 36:9-43
12. The Generations of Jacob (Gen. 37:2).	
The development of Israel	Gen. 37:1-50:26

Appears 3 other times outside of Genesis:

- **Num 3:1**
Moses and Aaron
- **Ruth 4:18**
Pharez
- **Mat 1:1** the very last time refers to the Lord Jesus Christ.

“Book of Generations of” only appears for:

- Adam (Gen 5:1)
- Jesus Christ (Mat 1:1): the Last Adam (1Cor 15:45)

Gen 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**. (*RSV/Young's "long robe"*)

Israel Loved Joseph—Yahweh loved His Son because of obedience: “*my Father doth love me, because I lay down my life*” (John 10:17-18). Obedience is evidence of love: “*if ye love me, keep my commandments*” (John 14:15, 31; 15:10; Dan 9:4; 1John 2:3-5; 5:2; 2John 6; Mark 12:30). Joseph’s character manifests why Jacob loved him.

➤ **Note:** name changes of “Jacob” and “Israel.” Natural-Spiritual

His Old Age—Jesus appeared in the generations of mankind late in Israel’s history: 4,000 years of men doing their own will.

Long Robe—(*ketonet*), from *katha*. Same word used for sacrificial garments (Gen 3:21) and priestly garments (Exo 28:4; 39-40; 29:5). Initially given to Esau to represent his status of firstborn priest (Gen 27:15). This garment symbolized Israel’s exalted status of Joseph as his appointed **FIRSTBORN**.

DOCTRINE of the Firstborn—this is why the “generations” of Jacob rest upon him. He represents the builder of the “new creation” (2Cor 5:17; Gal 6:15). Yahweh claims the firstborn as His own (Exo 13:2-13).

- *The position of firstborn could be forfeited through misconduct as Jacob himself knew (1Chr. 26:10; Gen. 25:31; 48:5-14).*

1Chr 5:1-2 “Now the sons of Reuben the firstborn of Israel, (for he was the firstborn; but, forasmuch as he defiled his father's bed, *his birthright was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birthright.* For Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's:)”

In his victory over the flesh, the Lord Jesus Christ became the firstborn of a “new creation” (Col. 1:15-18). The natural man or firstborn, Adam, has been supplanted by the spirit-man, Christ (Rom. 5:12,19; 1Cor. 15:45-48). As such, Joseph is the inheritor of the Covenants and the Kingdom (2Chr. 21:1-3). This pointed to Christ—

- **The Kingdom belongs to the “firstborn”—**

2Ch 21:3 “Their FATHER gave them great gifts of silver, and of gold, and of precious things, with fenced cities in Judah: *but the kingdom gave he to Jehoram; because he was the firstborn*”

- **Christ as Yahweh’s firstborn is exalted to rulership**

Psa 89:27-29 “I will *make him my firstborn, higher than the kings of the earth*. My mercy will I keep for him for evermore, AND MY COVENANT SHALL STAND FAST WITH HIM. His seed also will I *make to endure for ever*, and his throne as the days of heaven”

- **The Levites were appointed instead of the family of firstborn (Num. 3:45); and today saints are incorporated into the**

“Ecclesia of Firstborns” (Heb. 12:22-23; Jam. 1:17-18; Rev. 14:4)

Col 1:18-19 “He is the head of the body, the church: who is the beginning, *the firstborn* from the dead; that in all *things* he might have *the preeminence*. For it pleased *the Father* that in *him* should all fulness dwell”

This is why Jacob’s genealogy is named by Joseph, the firstborn₁₂

Gen 37:4 When his brethren *SAW that their father loved him more than all his brethren*, they hated him, and could not speak *peaceably* unto him (*shalom “gospel of peace” Rom 10:15*)

They Hated—Jews refuse to honor the One exalted by the Father (John 15:25; 5:23). Like Cain: “*because their own works were evil and their brother’s righteous*” (1Joh 3:12) Mat 7:1-5. If they loved God, they would have loved His obedient Son (Joh 8:42; 14:23)

Gen 37:5 And Joseph *dreamed a dream*, and he told *it* his brethren: and *they hated him yet the more*.

Dreamed—divine revelation to Joseph confirmed he was “that prophet” loved of the Father. Num 12:6 “*If there be a prophet among you, I the LORD will make myself known unto him in a vision, and will speak unto him in a dream.*” The more proof Jesus was “that prophet” they more they “hated” him (John 7:14-18; 8:28-38; 10:30-36; 12:49-50). Jesus insisted all he spoke was given to him by his Father (John 5:30-37; 6:38; 8:42; 12:44; 14:24; 17:21-25).

Gen 37:6 And he said unto them, *Hear, I pray you*, this dream which I have dreamed: *(obligated to tell it: Jer 23:28)*

Gen 37:7 For, behold, **WE** *were* binding sheaves in the field, and, lo, **MY sheaf arose, and also stood upright; and, behold, YOUR sheaves stood round about, and made obeisance to MY sheaf. *(*stood upright—exalted in status)***

Gen 37:8 And his brethren said to him, *Shalt thou indeed reign over us?* or shalt thou indeed have dominion over us? *And they hated him yet the more for his dreams, AND FOR HIS WORDS.* *Luk 19: 14 “we will not have this man to reign over us”*

Sheaf Arose—Christ’s resurrection and exaltation as “*firstfruits*” of the harvest, which belonged exclusively to Yahweh (Pro 3:9):

Lev 23:10 “When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest”

1Cor 15:23 “But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming”

Gen 37:9 Behold, I have dreamed a dream more; and, behold, *the sun and the moon and the eleven stars* made obeisance to me. (*Jews/Israel as the “heavens”*)

Gen 37:10 And he told *it* to his father, and to his brethren: and his father rebuked him, and said unto him, What *is* this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth? (*Rachel would have to be resurrected*)

Gen 37:11 And *his brethren envied him; but his father observed the saying.* (*For “envy” Christ was delivered—Mar 15:10*)

Sun, Moon, Stars—First dream dealt with *earth*, reps. the days of his flesh. Second, the *heavens*; his glorification in the Kingdom.

1Cor 15:41-42 “*There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. SO ALSO IS THE RESURRECTION OF THE DEAD. It is sown in corruption; it is raised in incorruption*” (*Dan 12:1-3*).

- “These are the first examples on record of *symbolical prophecy*. They represented to Joseph that he should be lord over his brethren; and when repeated to them, THEY AS CLEARLY UNDERSTOOD THEM TO INDICATE HIS SUPREMACY AND THEIR SUBJECTION, AS THOUGH IT HAD BEEN EVER SO LITERALLY PREDICTED. *I mention this to show that prophecy by symbols and symbolic action, is as intelligible as prophecy in the plainest words*” —
Elpis Israel, pg. 281

- **Joseph must be read as a prophecy: symbolic in his earthly and heavenly state. Both are the subjects of detailed prophecy.**

- “The metaphorical, and not the literal...is the style in which the spirit gives expression to ‘the deep things of Deity’ in the holy writings of the prophets...*the hidden mysteries of the prophetic scriptures*...‘not in the words which man’s wisdom teacheth, but which the holy spirit teacheth, interpreting spiritual things by spiritual’.” *Eureka, V. 2, pg 144*

We must become familiar with “symbolic” language.

Gen 37:12 And his brethren went to feed their father's flock in *Shechem*.

Shechem—where Yahweh confirmed the inheritance of the Land to Abraham and his seed (Gen 12:6-7)! Also where Joshua assembled the twelve tribes to remind them Abraham removed from his people who “served other gods” (Jos 24:1-3).

Gen 37:13 And Israel said unto Joseph, *Do not thy brethren feed the flock in Shechem?* come, and **I WILL SEND THEE UNTO THEM**. And he said to him, Here *am I*.

Send thee unto Them—why Yahweh sent the Lord Jesus Christ: “from the prophet unto the priest” the shepherds had polluted Yahweh’s word (Lk 20:13-14; Jer 6:13; 8:10; 23:11; Eze 34:2-3).

Shechem—“The name comes from a root meaning *Between the shoulders*, and therefore signifies, *Burden-bearer*. Later Shechem, was appointed as a city of refuge (Josh. 21:21), and as such was a type of Christ, our city of refuge (Heb. 6:18-20).” *Expositor, pg 179*

Gen 37:14 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.* So he sent him out OF THE VALE OF **HEBRON**, and he came to **SHECHEM**. *(the Father's mediator)*

Hebron—“to unite, fellowship.” Act 10:36 “The word which God sent unto the children of Israel, **PREACHING PEACE** by Jesus Christ”

Gen 37:15 And a certain man found him, and, behold, *he was wandering in the field*: and the man asked him, saying, What seekest thou?

Gen 37:16 And he said, **I SEEK MY BRETHREN**: tell me, I pray thee, *where they feed their flocks.*

Wandering in the Field—in the parable of the Lord “the field is the world” (*kosmos*, Mat 13:38). Jesus was sent by the Father “into the world” (John 1:9-12) to “the Lost sheep of the house of Israel” (Mat 10:6; 15:24); who were astray because of the corrupt spiritual shepherds: Pharisees, Sadducees and Scribes.

Gen 37:17 And the man said, *They are departed hence*; for I heard them say, Let us go to *Dothan*. And Joseph went after his brethren, and found them in *Dothan*.

Departed Hence—This is why the Beloved Son, made Firstborn, was sent unto the Sheep; because the Father’s shepherds had departed from the Abrahamic Covenant—

- “If ye were Abraham’s children ye would do the works of Abraham”—John 8:39
- “Think not to say we have Abraham to our father”—Mat 3:9
- “Ye shall see many coming from east, west sitting down with Abraham... ye yourselves cast out”—Mat 8:11-13

Dothan—two wells (which were dry: Jer 17:13). Should have looked unto Abraham and Sarah (Isa 51:1-3). *Law and Prophets*

Jer 2:13 “For my people have committed two evils; *they have forsaken me the fountain of living waters, AND hewed them out cisterns, broken cisterns, that can hold no water*”

Gen 37:18 And when *they saw him afar off*, *EVEN BEFORE HE CAME NEAR UNTO THEM, *they conspired against him to slay him.* *Jews would not receive a Messiah like Jesus

Saw Him Afar Off—the Jews who rejected Jesus KNEW Messiah’s appearing was nigh; for “the people were in expectation” (Luke 3:15 cf. John 1:19-28, 35-41; 4:25-29; 3:1-2; 7:41-52; 10:24; 11:27; Mat 11:1-6). They knew the Lord would be coming, but they did not regard the *manner* in which the Messiah came: they did not want a saviour from sin; they wanted a national saviour. They proclaimed him to be “Son of David” (Mat 21:15), and straightly asked John Baptist if he were “that prophet” (John 1:19-27).

Conspired against him—Jewish leaders (Mat 27:1; Mar 14:1).

- John 11:47-48 “Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles. *If we let him thus alone, ALL MEN WILL BELIEVE ON HIM: and the Romans shall come and take away both our place and nation*”

Gen 37:20 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.** ***other trans “into one of these...”*

Pit—reps. the grave, where the Jews cast Christ; and even mocked his prophetic teachings (Mat 27:39-43).

Psa 88:3-6 “My life draweth nigh unto *the grave*. I am counted with them that go down *into the pit*”

Psa 30:3 “LORD, thou hast brought up my soul from *the grave*: thou hast kept me alive, that I should not go down to *the pit*”

Pro 1:12 “Let us swallow them up alive as *the grave*; and whole, as those that go down *into the pit*”

His dreams—mocking his claims of Divine authority from God:

“They wagged their heads and mocked saying he could save others, but not himself; he trusted in God, let’s see if God saves him now” Mat 27:39-43

(Reuben’s attempt to spare him is futile—Gen 37:21-22)

Gen 37:23 And it came to pass, when Joseph was come unto his brethren, that *they stript Joseph out of his coat, his coat of many colours that was on him;*

Strip—filled with envy they desired to divest him of that which his Father declared him to be: the obedient firstborn son (Num 20:28; 1Sam 18:4). Rejecting Christ was a rejection of Yahweh (John 12:48-50; Mat 10:40; Mark 9:37). Crucifying by hanging, the Jews attempted to imply he was cursed by the Father (Deu 21:23).

Gen 37:24 And they took him, and cast him into a pit: and *the pit was empty, there was no water in it.*

Pit—No Water—the word “pit” appears SEVEN TIMES in the story of Joseph. Reps. the sepulchre “wherein never man before was laid” (Luke 23:53); *the grave for a sinless man.*

Jeremiah the prophet was also cast down into a pit “where there was no water.” And “no water” implies the actions of Joseph’s brethren were void of spiritual understanding. (Zec 9:11)

Gen 37:25 And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, *a company of Ishmeelites* CAME FROM GILEAD with their camels bearing SPICERY AND BALM AND MYRRH, going to *carry it down to Egypt*. (*GILEAD—place of balm, healing Jer 8:22; 46:11*).

SYMBOLS OF THE LORD'S SACRIFICE—ROMANS 1:3-4

- **SPICES:** *holiness* (Exo. 25:6; 30:23-24; 35:8; 37:29).
- **BALM:** *healing* (Jer. 8:22; 46:11; 51:8).
- **MYRRH:** *sacrifice* (John 19:39; Pro. 7:17; Psa. 45:8; Mk. 15:23; SOS 5:5).

Ishmael—the seed of Abraham after the flesh. Notably, the Jews are called “Israel after the flesh” (1Cor 10:18); born of the “Egyptian Bond woman”—the Jews, allegorically, under the Law (Gal 4:22-31).

Egypt—bondage under sin. Jews preferred to be under the Law of Moses, rather than Abrahamic Covenant (*Mat 5:15; Col 2:16-17*). *It also indicates the Lord's sacrifice will benefit the Gentiles (Act 26:23)*

Gilead—balm of healing (Jer 8:22). Unintentionally, the Jews were God's instruments in Jesus' death and resurrection (Act 2:23)!

Gen 37:26 And **Judah** said unto his brethren, What profit *is it* if we slay our brother, and conceal his blood?

Gen 37:27 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.

Judah—reps. the Jews occupying the Land—Jerusalem: those who crucified the Lord Jesus Christ (*more detail later*):

- Ezr 5:1,8 “Then the prophets, Haggai the prophet, and Zechariah the son of Iddo, prophesied unto *the Jews that were in Judah and Jerusalem* in the name of the God of Israel, even unto them... Be it known unto the king, that we went *into the province of Judea*, to the house of the great God, which is builded with great stones, and timber is laid in the walls...”

Mat 3:5 “Then went out to him *Jerusalem, and all Judaea*, and all the region round about Jordan” (**Judah includes area of Jerusalem**)

Gen 37:28 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*. *Gentile/Jew involved: Luk 23:12

Drew and lifted up—the resurrection without seeing corruption (Acts 13:37). The “merchantmen” teach that his life had value!

Sold—a dominant word used to describe Joseph going into Egyptian bondage (Gen 37:27-28, 36; 45:4-5); including the aspect of the “merchantmen.” The term signifies one under the constitution of “sin and death” (Rom 7:14; Est 7:4). It is a physical condition of sin’s flesh, of which Jesus himself partook (*E.I. pg 72*).

Silver—metal of redemption and atonement (Exo 21:29-32; 26:19, 32; 30:12-16; 38:25-27; Lev 27:3-6, 15-16; 1Pet 1:18). Although under the sentence of “sin and death” Jesus’ death had redeeming value.

- Act 26:23 “That Christ *should suffer, and* that he should be *the first that should rise from the dead, and should SHEW LIGHT* unto the people, and to the Gentiles” Acts 13:46

Exo 21:16 “And he that *stealeth a man*, and selleth him, or if he be found in his hand, he shall surely be put to death.”

□ **“See 1Tim 1:10. Joseph suffered this indignity (Gen. 37:28), and so did Jesus (Luke 22:4-6,48); Judas dying as a result. Such kidnapping is described in Deu. 24:7 as *‘making merchandise of him,’ an expression used by Peter (2Pet. 2:3) to describe the effect of the heretical doctrines of false teachers. They brought their dupes into captivity with the object of getting rich.*” — *HPM, Expositor (see Rev 18:12)***

Deu 24:7 “If a man be found stealing any of his brethren of the children of Israel, and **MAKETH MERCHANDISE OF HIM, or selleth him; then that thief shall die; and thou shalt put evil away from among you”**

- **This was exactly why the Jews put Christ to death: the Son of God manifested their superficial worship and pierced the conscience of those who worshipped after the traditions of men. This event brought upon them the circumstances of AD 70: judgment!**

Gen 37:31 And they took Joseph's coat, and *killed a kid of the goats, and dipped the coat in the blood;*

Gen 37:32 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.

Dipped Coat in Blood—“coat” reps nature or “sin’s flesh” (Song 5:1-6). Christ took on our nature (Heb 2:14-18; 4:15; Rom 8:3); and also personally benefitted by the sacrifice (Heb 1:3; 2:11; 13:20).

Kid of Goats—Lev. 4:22-23 “If *his sin*, (a ruler) wherein he hath *sinned*, come to his knowledge; he shall bring his offering, *a kid of the goats, a male without blemish*” (Lev 5:6; 9:3; 23:19)

- Although Christ was delivered into the hands of wicked men, it was for the purging of sin (Acts 2:23-24); and in fact, provided a covering for the sins of his brethren...*who bring it “their father.”*
- This necessary work by evil men fulfilled the predetermined work of Yahweh (Act 2:23). By this process God was “reconciling the world unto Himself” (2Cor 5:17-21) *Isa 59:16*

Gen 37:33 And he knew it, and said, *It is my son's coat; an *evil beast* hath devoured him; Joseph is without doubt rent in pieces. **this description connected with their actions (v.20)*

Evil Beast—“evil” in connection with a “beast” is used for *moral* corruption of men (Titus 1:9-14; 1Cor 15:31-34; Jude 1:10). These were evil beasts of Jewry (Psa 22:20-21). This is a term reserved for men who have done great evil; and Jacob’s words imply the guilt of Joseph’s brethren (as suggested Gen 42:36).

Gen 37:35 And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For *I will go down into the grave unto my son mourning*. Thus his father wept for him. *(weeping in AD 70—Luke 19:41)*

Go Down Into The Grave—the national burial of Israel among the “grave” of nations after the death of Messiah—this was “iniquity” at its full (Eze 9:8-9). This also shows the absolute corruption of the Jews, knowing his Father loved him!

- **Hos 13:1** “When Ephraim spake trembling, he exalted himself in Israel; but when he offended in Baal, *he died...* (9) O Israel, thou hast destroyed thyself; but in me *is thine help...* (14) I will ransom them from the *power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction...*” (Eze 12:1-14)
- **Eze 37:11-22** “*These bones are the whole house of Israel... I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the LORD, when I have opened your graves, O my people, and brought you up out of your graves, And shall put my spirit in you, and ye shall live, and I shall place you in your own land... I will take the children of Israel from among the heathen, whither they be gone, and will GATHER THEM on every side, and bring them into their own land...*”

The death of Jesus was followed by the national death of Israel

I will Go Down Into The Grave Unto My Son Mourning

The Nation and the Messiah: the two are inseparable

Israel: The Nation

- Called Yahweh's Firstborn (Exo 4:20-22).
- Called out of Egypt (Exo 4:20-22)
- Called Yahweh's servant (Isa 41:8)
- Cut off by Romans (Mat 22:7)
- Death brought light to Gentiles (Rom 11:25-27)
- Raised up after three days (Hos 6:1-2)

Israel: The Man

- Called Yahweh's Firstborn (Col 1:15-18).
- Called out of Egypt (Mat 2:15; Hos 11:1)
- Called Yahweh's servant (Isa 49:3; 42:1)
- Cut off by Romans (Mat 27:54)
- Death brought light to Gentiles (Acts 26:23)
- Raised up after three days (Acts 10:40)

Gen 37:36 And the Midianites ***sold him into Egypt*** unto Potiphar, an officer of Pharaoh's, *and* captain of the guard.

Sold Him Into Egypt—he who the Jews' sold, was purchased by Gentiles! By rejecting Jesus "light" comes to Gentiles (Isa 49:6).

- Acts 13:46 "Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: *but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles*"
- Rom 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*"
- Rom 10:19-20 "First Moses saith, I will provoke you to jealousy *by them that are no people, and by a foolish nation I will anger you. But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me*"

- ***“It is the typical significance of Joseph's life that alone warrants it being presented in such detail in the Book of Genesis, and this fact argues the divine inspiration of the Bible...THE STORY OF JOSEPH, THEREFORE, IS BOTH A LITERAL NARRATION OF FACTS, AND A TYPICAL FORESHADOWING OF THE LIFE OF THE MESSIAH. IT IS VERY DETAILED AND COMPLETE IN THAT REGARD. Even in death, Joseph foreshadowed the Messiah, for it became incumbent upon the children of Israel to carry with them his coffin containing his lifeless body (Gen. 50:26; Exod. 13:19; Josh. 24:32). Thus they bore the tokens of the death and ultimate resurrection of Joseph...”***
Expositor pg 414-415

- ***Brethren from past generations encouraged a disciplined study of the details of the literal history to discover the specific doctrine within the parabolic prophecy. We often retreat and revert to modern “practical” applications when the undertaking becomes too difficult. Or, we satisfy ourselves with a general overview of the type and reference it as a mere “Bible Echo.”***

Genesis 38—The Firstborn (*Christ*)...Judah Judged (*A.D. 70*)...the two sons of Tamar (*Abrahamic & Mosaic Covenants*).

Although the events of this chapter did not occur at the same time Joseph was rejected of his brethren, the placement is in harmony with the prophetic parable (*no kinsman—redeemer*):

□ “Why are these events narrated at this place? Because of divine foreknowledge as manifested in the type”—*HPM, Expositor, pg 428*

- The prophetic parable is about how the firstborn, and the Abrahamic & Mosaic covenants relate to Judah—the tribe of the redeemer and King: the Lord Jesus Christ.

V 1-2. Judah takes a Canaanite woman

V 3-5. Three sons are born to Judah of a Canaanite woman

V 6. Judah takes Tamar to be the wife for his firstborn, Er

V 7. Yahweh slays Er because of his wickedness

V 8-9 . Judah’s 2nd son, Onan, refuses to produce seed thru Tamar

V 10. Yahweh slays Onan for his wickedness

V 11. Judah tells Tamar to remain a widow in father's house until third son, Shelah is grown to take her to wife and produce seed

V 12. Judah's Canaanite wife dies

V 13-14. Tamar put off her "widows garments" and "covered" her face with a "vail" because Shelah was not given to her

V 15-18. Judah does not recognize her and goes in unto her as a harlot and gives her a pledge of his "signet, bracelets and staff"

V 19. Tamar puts aside the "vail" and "put on the garments of her widowhood"

V 20-23. Judah sends payment of a "kid from the flock" by his Gentile friend, but he finds not Tamar

V 24. After "three months" Judah is told Tamar is with child and he sends to bring her forth to be "burned" (penalty for adulterous wife of priest under the Law: Lev 21:9. Priest also not to take "widow" or "harlot" Lev 21:14)—firstborn was *priest* prior to the Law (Num 3:12).

V 25-26. Tamar reveals the tokens to Judah that she has conceived by him, and he acknowledges “she hath been more righteous than I”

V 27-28. At the time of “travail” one child “put out his hand” and the midwife bound a “scarlet thread” on it

V 29-30. The child “drew back his hand” and the other son pushed him aside and came out first; who was called “Pharez” because of the “breach.” The second son comes forth with the scarlet thread and his name is called “Zarah” (“rising of the Sun”)

THE PROPHETIC PARABLE

“Widowhood”—Jews under the Law (Rom 7:1-4); Jerusalem trodden down (Lam 1:1; Isa 54:4).

“Vail”—inability of Jews to see beyond the Law unto Christ (2Cor 3:13-16).

“Kid of the flock”—Sin offering under the Law (Lev 5:6).

“Zarah” first—Abrahamic covenant, before Mosaic (Gal 3:17)

“Pharez” second—Mosaic Covenant, that pushed aside the Abrahamic (Gal 3:22-29). Even though “faith” (Abraham) came before “law” (Mosaic), and was confirmed later in Christ.

“Scarlet Thread”—sin & iniquity purged by atonement (Isa 1:18; Song 4:3; Pro 31:21).

“Hand”—redemption of Yahweh thru Christ (Isa 59:1; Psa 80:17).

“Firstborn”—the Lord Jesus Christ (Col 1:15-18; Rom 8:29).

“Judah”—Jews in Land. Despite iniquity, will bring forth “the” righteous seed (Heb 7:14; Rev 5:5). (*see Expositor, pg 435-436*)

Heb 8:7-9 “If that *first covenant* had been faultless, then should no place have been sought for *the second*. For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a *new covenant* with the house of Israel and with the house of Judah: Not according to the *covenant* that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt...” (Heb 10:9)

- This is the same principle with Ishmael and Isaac. Sarah was before Hagar (Abrahamic before Mosaic), yet Ishmael was born before Isaac—Gal 4.³⁶