

# Reasoning out of the Scriptures

## by Allegory and Type



***Of Individual's Lives***

***class 6 - Joseph (#3 of x5)***

## STUDY OF THE SCRIPTURES IS ESSENTIAL FOR SALVATION: DOCTRINE & CHARACTER.

2Tim 3:15-17 “And that from a child THOU HAST KNOWN THE HOLY SCRIPTURES, WHICH ARE ABLE TO MAKE THEE WISE UNTO SALVATION through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, throughly furnished unto all good works”

- Men are alienated from life through ignorance—Eph 4:18. False doctrine, void of knowledge of the Truth results in death (2The 2:10).

Act 20:32 “And now, brethren, I COMMEND YOU TO GOD, AND TO THE WORD OF HIS GRACE, WHICH IS ABLE TO BUILD YOU UP, AND TO GIVE YOU AN INHERITANCE among all them which are sanctified” (Eph 1:13-18)

Being “sanctified,” “washed” and “cleansed” comes from the Word of God (1Tim 4:5; John 15:3; Eph 5:26). It is only by the doctrine of the Truth that men can be “turned from darkness to light” (Act 26:18); that they can be found “clothed” and in a “right mind” (Mar 5:15).

1Cor 6:9-11—“... and such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus...”

Gen 41:46-47 And Joseph *was* thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and **\*WENT THROUGHOUT ALL THE LAND OF EGYPT.** *And in the seven plenteous years the earth brought forth by handfuls.* **\*Note the lack of detail among Gentile period**

**Handfuls**—like the multitude of fishes on the other side of the ship, there is tremendous fruit among the Gentiles (Joh 21; Act 28:28).

Gen 41:48 And he *gathered up* all the food of the *seven years*, which were in the land of Egypt, and **LAI D UP** the food in the cities: the food of the field, which *was* round about every city, **LAI D HE UP** in the same.

❑ “In type, it foreshadows the great joy of the future harvest-gathering of the Gospel at the return of the Lord.” —*Expositor: Leviticus, pg 225* *Feast of Ingathering Exo 34:22; 23:16*

**Gathered Up—Seven Years**—“gathering” of the saints at the end of the harvest (Joh 6:12-14; Mat 13:29-30). The fruit of his labor “gathered together” (Eph 1:10; 2The 2:1).

Gen 41:49 And Joseph *gathered* corn *as the sand of the sea*, very much, until he left numbering; for *it was without number*. *(this reps. Joseph as the saviour of the Creation)*

**Sand of the Sea, without Number**—the “gathering” of fruit from Jew and Gentile; a partial fulfillment of the gleaning of the Abrahamic Covenant—the “sand of the sea...without number” (Gen. 13:14-17; 22:17; Heb. 11:12; Rev. 7:9; Heb. 12:22; 1Kin. 4:20; Jer. 33:17-22).

Gen 41:50 And unto Joseph were born *two sons BEFORE the years of famine came*.

**Two Sons**—Jew and Gentile (Zec 4:11-14; Heb 2:9-13; Isa 66:8-9); the two classes redeemed by Christ. **Both adopted by Israel (Gen 48:5)**. **Expositor, pg 458**. These were born “before” the famine!

Rom 1:16 “I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek”

Gen 41:51 And Joseph called the name of the firstborn **MANASSEH**: For *God, said he, hath made me forget all my toil, and all my father's house.* (context: Jewish Affliction)

Gen 41:52 And the name of the second called he **EPHRAIM**: *For God hath caused me to be fruitful in the land of my affliction.* (context: Fruit among Gentiles)

Gen 41:53 And the *seven years* of plenteousness, that was in the land of Egypt, *were ended.*

- ❑ “In the antitype, the ‘fullness of the Gentiles’ was typically gathered in (Rom 11:25)” —*Expositor, HPM, pg 459*
  - *The “sons of Joseph” were born out of the Lord’s trial: (two cherubim). Ephraim was appointed “firstborn” over Manasseh*
- Deu 33:17 “They are the ten thousands of Ephraim, and they are the thousands of Manasseh”
- *“Ten Thousand”—used for the saints (Deu 33:2; Jud 1:14)*
  - *“Innumerable Company” Ecclesia of Firstborns—Heb 12:22<sup>5</sup>-23*

Gen 41:54 And the seven years of dearth began to come, *according as Joseph had said*: and the **DEARTH** was in all lands; *but in all the land of Egypt there was bread*.

Gen 41:55 And...the people cried to Pharaoh for bread: and *Pharaoh said unto all the Egyptians, GO UNTO JOSEPH; what he saith to you, do*. *God directs all nations to Christ (Luke 24:47)*

**Bread**—Christ is the “bread from heaven” as the One who “hast the words of eternal life” (Joh 6:31-68). *Note: bread is found with Christ among the Gentiles*. Yahweh has directed all men to seek Him.

**Dearth**—famine is the focus of this prophecy (vs. 27, 30, 31, 36, 50, 56, 57). Amos declares “famine” to represent lack of the Word of God (Amos 8:11): Yahweh’s “doctrine” is as “rain” (Deu 32:2). In Jew and Gentile Land, it is “all over the earth” (Gen 41:56).

Gen 41:57 And *all countries came into Egypt TO JOSEPH for to buy corn*; because that the famine was so sore in *all lands*. *(Gentiles seek Messiah—Mat 8:11; Act 13:46; 15:14; Gal 3:26-29)*

Gen 42:1 Now when **Jacob** saw that there was corn in Egypt, Jacob said unto his sons, **Why do ye look one upon another?** *(Jews moved to recognize they cannot save themselves)*  
Gen 42:2 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.**

**JACOB**—at the closing of the “Gentile Times” there is more spiritual “bread” among “Egypt” than among the Jews. **JACOB is the name often used prophetically for Israel after the flesh.** The prophetic parable focuses on Jacob as a father and nation, in that particular sense.

**Egypt**—the Gentiles are sustained by the One rejected of Jews, who is forgotten and unknown among Jacob’s sons.

□ **“This describes the extremity of their need. It foreshadows the future ‘time of Jacob’s trouble’ out of which he shall be delivered by the antitypical Joseph (see: Jer. 30:7)” —Expositor, pg. 461** *(This precious commodity must be “bought”)*

Gen 42:3 And Joseph's *ten brethren* went down to buy corn in Egypt. (*“ten brethren” Jews outside the Land 1Kin. 11:31-35*)

Gen 42:4 But *Benjamin*, Joseph's brother, Jacob sent not with his brethren; for he said, *Lest peradventure mischief befall him.* (*aware of what happened to Joseph*)

**Benjamin**—the “son of the right hand” as named by his FATHER (Gen 35:28). This period begins the process of bringing to repentance of the “sons of Jacob.” Appropriately, during this development the “son of the right hand” remains with the Father. In accordance with the prophetic parable, Joseph does not reveal himself until Benjamin is among Jacob’s sons.

**BASF XXI**—“The kingdom which he will establish **will be the kingdom of Israel restored**, in the territory formerly occupied”

Joseph and Benjamin are of the same mother: Rachel. They represent the Lord Jesus Christ in his two advents. Benjamin is now the emphasis of the record; essential to restoring Judah and his brethren!



- ❑ “The Lord Jesus Christ at his appearing in his kingdom *finds Judah inhabiting the land*. Not all the Jews, but a goodly number of them” — *Elpis Israel They enter the Land for survival, not to seek Yahweh Anointed*
- ❑ “There is, then, *a partial and primary restoration of Jews before the manifestation*, which is to serve as the nucleus, or basis, of future operations in the restoration of the rest of the tribes after he has appeared in the kingdom. The pre-adventual colonization of Palestine will be on purely political principles; and the Jewish colonists will *return in unbelief of the Messiahship of Jesus*, and of the truth as it is in him. They will emigrate thither as agriculturists and traders, in the hope of ultimately establishing their commonwealth, but more immediately of getting rich in silver and gold by commerce with India, and in cattle and goods by their industry at home under the efficient protection of the British power” — *Elpis Israel*
- ❑ “The colonization of Judea by Jews under the protection of a Gentile government is NEITHER ‘RESTITUTION,’ ‘RESTORATION,’ NOR ‘REGENERATION.’ *Nothing short of a national establishment in the Land under Messiah and his brethren constitutes either of them in the scripture sense.*” — *J.T. HERALD OF THE KINGDOM, 1852, PG 199*

Gen 42:5 And *the sons of Israel* came to buy corn *among those that came*: for the **FAMINE** was in the land of Canaan.

**Famine**—at this stage, the spiritual condition in the land of the Jews is no different than that of the Gentiles when they begin to return (Amos 8:11-13; Rom 11:11-30): spiritually parched!

Gen 42:6 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*.

**Bowed Faces to the Earth**—this is an action acknowledging the authority of another (Num 22:31; Ruth 2:10; 1Sam 24:8; 1Kin 1:23). *It is this act that causes Joseph to recall his dream (v. 9).*

- In the prophetic sense this represents the Jews subject to Christ's authority—*bowing before Gentile powers*—even without their knowledge (Mat 28:18; Eph 1:20-23).

It is Christ directly governing world affairs, by God's authority. <sup>10</sup>

Gen 42:7 And Joseph saw his brethren, and *he knew them, but made himself strange unto them, and spake roughly unto them*; and he said unto them, Whence come ye? And they said, From the land of Canaan *to buy food*.

**Spake Roughly**—after rejection of the Messiah, Jesus is dealing harshly with his brethren out of Love, not Hatred; using wisdom to bring them to repentance. It is, in fact, for their betterment:

- Jer 30:11 “For I *am* with thee, saith the LORD, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: *but I will correct thee in measure, and will not leave thee altogether unpunished*”
- Jer 24:5 “Thus saith the LORD... them that are carried away captive of Judah, whom I have sent out of this place into the *land of the Chaldeans for their good*”

It is ultimately “for good” that neither the Jews nor saints find ease and justice in this temporal life; that we look for the eternal hope.

Gen 42:9 And Joseph **REMEMBERED THE DREAMS** which he dreamed of them, and said unto them, *Ye are SPIES; to see the NAKEDNESS of the land ye are come.* Remarkable language

Bible language is precise; not merely to smooth out the narrative.

**Spies**—used SEVEN times (9,11,14,16,30,31,34). Word by Paul for Jews who desired to bring Gentiles under the Law (circumcision)!

Gal 2:2-4 “Neither Titus, who was with me, *being a Greek*, was compelled to be *circumcised*: And that because of FALSE BRETHREN (Jews) unawares brought in, who came in privily **TO SPY OUT OUR LIBERTY** WHICH WE HAVE IN CHRIST JESUS, that they might bring us into *bondage*” (“*false brethren*” contrast to “*true men*”—Acts 15:1)

**The Nakedness**—*sin without covering* (Gen 2:25; Rev 16:15; 3:17-18).

Gen 42:10 And they said unto him, Nay, my lord, *but to buy food* are thy servants come. (*temporal John 6:26*)

Gen 42:11 **WE ARE ALL ONE MAN'S SONS; we are true men, thy servants are no spies.**

## ***Divine Test of Sonship—True Sons (See Epistles of John, Expositor)***

**John 1:11-13 “He came unto his own, and HIS OWN RECEIVED HIM NOT. But *as many as received him, to them gave he power to become the sons of God, even to them that believe on his name. Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God*”**

- **True sonship must come thru the “only begotten”—the Lord Jesus Christ. He is the “Son” thru whom “many sons” are begotten of the Father; that is, those who are conformed to Christ’s image. First Christ, then his brethren (Gal 3:13, 26-29).**

**Rom 8:29 “For whom he did foreknow, he also did predestinate *to be conformed to the image of His Son*, that he (Christ) might be the firstborn among many brethren.”**

**Heb 2:10 “For it became him, for whom are all things, and by whom are all things, *in bringing man sons unto glory...*”**

- **Furthermore, true sons make not the Father a liar by confessing sin (1John 1:6-10). This will be the test of Joseph’s brethren.**

## ***“True Sons” are only those of “true” Circumcision—***

**Rom 4:11-13 “(Abram) received the sign of circumcision, a seal of the righteousness of the faith which *he had yet being uncircumcised*: that *he might be the father of all them that believe, though they be not circumcised*; that righteousness might be imputed unto them (Gentiles) also: And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, *which he had being yet uncircumcised*. For the promise, that he should be the heir of the world, WAS NOT to Abraham, or to his seed, through the law, but through the righteousness of faith”**

**□ *“Far from establishing any hereditary right it did the very opposite: it stressed that their fleshly descent in no way qualified them for enjoyment of Covenant privileges” —Law and Grace, pg 39***

**Phi 3:3 “*We are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh”*  
*Because of this they will be tested by Benjamin (Rom 2:28-29)***

Gen 42:13 And they said, Thy servants *are* twelve brethren, *the sons of one man in the land of Canaan*; and, behold, **\*THE YOUNGEST IS THIS DAY WITH OUR FATHER, AND \*ONE IS NOT.** *\*current status of the Lord—Act 2:33*

Gen 42:14 And Joseph said unto them, That *is it* that I spake unto you, saying, *Ye are spies*:

Gen 42:15 **HEREBY YE SHALL BE PROVED**: By the life of Pharaoh ye shall not go forth hence, *except your youngest brother come hither.* **Benjamin: the subject of the test!**

**THE PROPHETIC PARABLE**—what the Gentiles have received, the Jews must also receive by submission to Christ. They will be proved to see if they desire the Law, or the “Son of the Right Hand”—who is with the Father—in order to find grace in the eyes of their Redeemer. It is by this Son, Benjamin, that Jacob’s sons are tested.

*(Liberty: forgiveness of sins in Christ, justified by faith or made free—Gal 5:1; 5:13; John 8:31-36; 1Pet 2:16; 2Pet 2:19).*

Gen 42:16 Send one of you, and let him **FETCH YOUR BROTHER**, and *ye shall be kept in PRISON, that your words may be proved, WHETHER THERE BE ANY TRUTH IN YOU:* or else by the life of Pharaoh surely **YE ARE SPIES**.

**Prison**—KJV mg. RV have “bound.” A word used of Jews trying to attain righteousness by the Law apart from *justification in Jesus Christ*. “TRUTH” in this context is very significant; rep. Christ as a fulfilment of the Law. “The Law was given by Moses, but grace and truth came by Jesus Christ” John 1:17. There was a “*form of knowledge and of the truth in the Law*” Rom 2:20 (See: Gal 3:1)

Gal 5:1 “Stand fast therefore in the LIBERTY wherewith Christ hath made us FREE, and *be not entangled again with the yoke of bondage*” (Rom 7:2-6; Gal 4:1-11; 2Pet 2:19)

- The sons of Jacob will learn that they are in “bondage” unless they identify with “the Son of the Right Hand” and presented him to their rejected Saviour, Joseph. Notice what Joseph does next to teach his brethren the principle of redemption—



Gen 42:17 And he put them *all together* into ward *three days*. *(first, Joseph makes them all identify with him)*

Gen 42:18 And Joseph said unto them **THE THIRD DAY, This do, and live**; for I fear God: *(life only comes by this process)*

Gen 42:19 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: *(prison: death of one benefit others)*

Gen 42:20 *But bring your youngest brother UNTO ME; so shall your words be verified, and YE SHALL NOT DIE*. And they did so. *(life is bound up in the Son of the Right Hand)*

**Third Day**—Israel must learn to identify with Christ (3 days); it is needed for LIFE. Also the prophetic time of Israel's resurrection: Hos 6:1-2 "Come, and let us return unto the LORD: for he hath torn, and he will heal us; HE HATH SMITTEN, AND HE WILL BIND US UP. *After two days will he revive us: in the third day he will raise us up, and we shall live in his sight*"

➤ *This "third day" reviving of Israel means identifying with Christ*

Gen 42:21 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.** *(they all confessed)*

Gen 42:22 And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child; and **YE WOULD NOT HEAR?** therefore, behold, *also his blood is required.* *(Mat 27:25 “his blood be upon us, and on our children”)*

**Guilty**—Joseph’s actions bring the acknowledgement of their sin for the first time. This is the essential to Israel’s redemption:

**Distress**—trans. “the time of Jacob’s TROUBLE” (Jer. 30:7), and “a time of TROUBLE such as never was” (Dan 12:1).

Hos 5:14-15 “I will be unto Ephraim as a lion, and as a young lion to the house of Judah: I, even I, will TEAR and go away; I will TAKE AWAY, and none shall rescue him. I will go and return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me early”

Gen 42:23 And **THEY KNEW NOT** that Joseph understood them; for *he spake unto them by an interpreter.*

**Interpreter**—chastened by Gentiles (Luk 21:24). Romans “his armies” (Mat 22:7). Babylon his “servant” (Jer 27:6; Eze 29:18-20; 30:30:24).

**Spake**—Gentiles understand his language; but not Jews (Joh 8:43)

Gen 42:24 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.*

**Simeon**—Gen 29:33 “LORD hath **HEARD** that I was hated, he hath therefore given me this son also: and she called his name Simeon”

**Wept**—Christ wept of the ignorance of his brethren (Luk 19:41-44)

Mat 13:13-17 “Therefore speak I to them in parables: because they *seeing see not; and hearing they hear not... their ears are dull of hearing, and their eyes they have closed;* lest at any time they should **SEE WITH THEIR EYES, AND HEAR WITH THEIR EARS, AND SHOULD UNDERSTAND WITH THEIR HEART, AND SHOULD BE CONVERTED, AND I SHOULD HEAL THEM!**” (*relates to conversion*)

**Gen 42:25** Joseph commanded to fill their sacks with corn, and to *restore every man's money* into his sack

Joseph demonstrates and teaches his brethren the principle of grace; that forgiveness and salvation was a “free gift” apart from works of the Law; meaning it cannot be earned, because perfect obedience is impossible (1Pet 1:18-19). *The cost of redemption is to acknowledge sin, repent and seek a covering in Christ Jesus.*

Rom 6:23 “For the wages of sin is death; but the gift of God is eternal life THROUGH JESUS CHRIST OUR LORD”

- As the brothers returned to their Father to tell him Simeon was bound and the great governor demanded the presence of Benjamin, Israel was in deepest mourning of “sorrow” (v 38). Prophetically, this is the “time of Jacob’s trouble” (Dan 12:1-4).

Jer 30:3-7 “For, lo, the days come, saith the LORD, that I will bring again the captivity of my people Israel and Judah, saith the LORD... Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it”

Gen 42:35 And *it came to pass as they emptied their sacks, that, behold, every man's bundle of money was in his sack:* and when *both* they and their father saw the bundles of money, they were afraid. *(redemption for every man)*

Gen 42:36 And Jacob their father said unto them, *Me have ye bereaved of my children:* Joseph is not, and Simeon is not, and ye will take Benjamin *away: all these things are against me (the principles of redemption are seen as a curse)*

Gen 42:37 And Reuben spake unto his father, saying, *Slay \*\*my two sons,* if I bring him not to thee: deliver him into my hand, and I will bring him to thee again. *\*\*Joseph, Benjamin*

Gen 42:38 And he said, *My son shall not go down with you;* for his brother is dead, and he is left alone: if mischief befall him by the way in the which ye go, then shall ye bring down my gray hairs with sorrow to the grave.

**DOCTRINE:** the “free gift” of redemption instead of condemnation of sin and death is associated with the life and death of the Son!

**FREE GIFT: By one means: “reconciled to God by the death of his son” (Rom 5:10, 14-21). “The law entered that offence might abound. But where sin abounded, grace did much more abound.”**

• *Without shedding of blood, no remission of sin—Lev 16:21-22*

• *But, it was not possible to be accomplished with the blood of bulls and goats, but by one man—Heb 10:4-9*

☐ *“Calves and goats were as destitute of righteousness as they were devoid of sin”—J. Thomas (they were a shadow of the substance)*

• *Therefore, personal identification with he who “condemned sin in the flesh” is how God extends His mercy (rejected by Jews)—Rom 6.*

• *This process made void all efforts to achieve righteousness by the works of the Law, which were given to manifest sin—Rom 7:5*

• *Thus, the Law of Faith acknowledges sin and provides Christ as our righteousness and justifier—Rom 3:26-32*

**“Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord” Rom 5:20-21**

□ “The synonyms of ‘atonement’ in the New Testament are ‘reconciliation’ (Rom 5:6-11), ‘ransom,’ ‘redemption,’ ‘propitiation,’ ‘justification,’ in all of which it is to be understood that God, the Father, is the Prime Mover, and that His purpose, justice and mercy are always manifested and upheld in His work”—*C.C. Walker*

**Ransom—Mat 20:28; Mark 10:45; 1Tim 2:5-6**

**Redemption—Rom 3:24; 1Cor 1:30; Eph 1:7; Col 1:14**

**Propitiation—1John 2:1-2; 4:10; Heb 8:1-2; 9:2-5**

**Justification—Acts 13:39; Rom 3:24-25; 4:25; 5:16-18**

○ **Synonymous expressions (R. Roberts, Blood of Christ):**

**Blood of Christ—Mat 26:28; Heb 10:19; Eph 2:13; 1Pet 1:2; 1John 1:7; Heb 9:12; Rev 1:5; Rev 5:9**

**Body of Christ—Heb 10:10; Col 1:21; Eph 2:16; 1Pet 2:24; 1Cor 10:16; 11:29**

**Death of Christ—Heb 9:15; 2:9,14; Rom 5:10; 1Cor 11:26**

## **The Law of Faith: the forgiveness of Sins by Christ—**

**Act 26:18** “To turn them from darkness to light...that *they may receive forgiveness of sins*, and inheritance among them which are *sanctified by faith* that is in me”

**1Co 15:14-17** “If Christ be not risen, then *is* our preaching vain, and *your faith is also vain*...And if Christ be not raised, *your faith is vain; ye are yet in your sins*” (Gal 2:21)

○ **Law and Grace do not contradict, but compliment each other:**

**Rom 3:25-31** “Whom God hath set forth *to be* a propitiation *through faith* IN HIS BLOOD, to declare his righteousness *for the remission of sins that are past*, through the forbearance of God; To declare, *I say*, at this time his righteousness: that he might be just, and *the justifier of him which believeth in Jesus*. Where *is* boasting then? It is excluded. By what law? of works? Nay: but BY THE LAW OF FAITH... *Do we then make void the law through faith?* God forbid: yea, *we establish the law*”

**“new covenant IN MY BLOOD”—1Cor 11:25**



- Under Christ the higher “law of faith” prevails; requiring the personal application of the conscience, beyond the Law.

**Act 13:37-39** “Through this man is preached unto you *the forgiveness of sins*: And by him all that believe are JUSTIFIED from all things, *from which ye could not be justified by the law of Moses*”

- **Justification** means “to declare righteous.” Of course, we are not righteous; but this refers to the imputing of righteousness:

**Rom 4:21-25** “Being fully persuaded that, what he had promised, he was able also to perform. And therefore *it was imputed to him for righteousness*. Now it was not written for his sake alone, that it was imputed to him; But for us also, *to whom it shall be imputed*, if we believe on him that raised up Jesus our Lord from the dead; *Who was delivered for our offences, and was raised again for our justification*”

**Rom 4:1-8 “For what saith the scripture? Abraham believed God, and *it was counted unto him for righteousness*. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, *his faith is counted for righteousness*. EVEN as David also describeth the blessedness of the man, *unto whom God imputeth righteousness without works, Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin*”**

- Both Abraham and David—whose covenants form the pillars of the Gospel—were apart from the Law of Moses. Abraham justified before the Law was given, and David forgiven outside the Law of Moses for his sin.

- The principle of justification requires that God “count” our faith as “righteousness” and not “impute” our “sin.” This requires Faith be revealed in action (Jam 2:1-26)!

Gen 43:1 And the *famine was sore in the land.*

**Famine**—Israel in intense trial and dispersion in spiritual darkness.

Amo 8:11-12 “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: 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*”

Gen 43:2 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. **\*second time**

Gen 43:3 And *Judah spake unto him*, saying, The man did solemnly protest unto us, saying, *Ye shall not see my face, except your brother be with you.* (Hebrew idiom)

*For Judah and Israel's restoration, they must identify with the Son of the Father's Right Hand. Notice the dispute between "Judah" and "Israel" relates to this very subject! Jew's salvation depends on<sup>27</sup>it.*

Gen 43:4 If thou wilt *send our brother with us*, we will go down and buy thee food:

Gen 43:5 But if thou wilt not send *him*, we will not go down: for the man said unto us, *Ye shall not see my \*FACE, except your brother be with you.* \*reps. knowledge, presence of Christ

Gen 43:6 And Israel said, Wherefore dealt ye so ill with me, *as to tell the man whether ye had yet a brother?*

**Our brother**—Joseph reps. Christ at his first advent as a rejected, suffering servant. Benjamin, together with Joseph, reps. Christ as his second advent; revealing himself to his brethren.

Luk 13:34-35 “O Jerusalem, Jerusalem, which killest the prophets ... Behold, your house is left unto you desolate. 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”

2Cor 4:6 “God, who commanded the light to shine out of darkness, hath shined in our hearts, *to give the light of the knowledge of the glory of God IN THE FACE OF JESUS CHRIST*” (contrast Moses 2Cor 3)<sup>28</sup>

□ “It is significant that Judah who was foremost in betrayal (Gen. 37:26) now becomes foremost in restitution. *It foreshadows the attitude of the nation of Judah at both advents of the Lord.* The tribe was foremost in crucifying him and will be foremost in reestablishing the nation (see: Zec. 12:1-7” — *Expositor, pg. 467-468*

- JUDAH—REPRESENTS THE JEWS IN THE LAND. “Judah” is aligned with “Jerusalem” and the people inhabiting the Land (see: 2Chr. 32:12; 35:24; Ezra 4:6; 5:1; Jer. 4:3; Zec. 12:1-7; Joel 3:1-2; Jer. 35:13). “Judah” is described as “Judea” after the captivity (Ezra 5:1, 8; “governor of Judah” Hag. 1:1, 14; 2:1-2). Thus, in the New Testament, we read that Christ proclaimed the gospel in “Judea,” which is the region of Judah; the Jews *in the land* (Mat. 3:5; Mk 13:14; Lk 2:4; Acts 2:14). This is separate from Samaria (Acts 1:8; 8:1), the throne of the northern kingdom, of ten tribes representing Israel (1Kin. 21:1, 18; 22:51; 2Kin. 3:1).
- EPHRAIM OR ISRAEL—JEWS SCATTERED AMONG GENTILES (Zec. 10:5-12).

Gen 43:7 And they said, The man asked us straitly *of our state, and of our kindred*, saying, Is your father yet alive? have ye *another* brother? and we told him according to the tenor of these words: could we certainly know that he would say, *Bring your brother down?* **\*\*used for Ishmael—Gen 21**

Gen 43:8 *Judah said unto Israel his father,* **\*\*SEND THE LAD WITH ME**, and we will arise and go; *that we may live, and not die, both we, and thou, and also our little ones* **\*\*Jews under Law**

Gen 43:9 I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, **THEN LET ME BEAR THE BLAME FOR EVER:** **\*\*See Christ in Law**

**Let Me Bear The Blame—Heb. “chata” or sin.** Judah will realize “life” or “death” is associated with the “Son of the Right Hand.” To fail is to be condemned a “sinner forever.” By allegory, Judah must confess that only “this son” can release men from “bondage” of sin. *Rejection of Christ is eternal condemnation (Joh 3:19; 9:39-41).*

**Israel**—the use of the spiritual name of Jacob (Gen 32:28)

Gen 43:12 Take *double money in your hand*; and the money that was brought again in the mouth of your sacks...

Gen 43:13 *Take also your brother*, and arise...

*\*Money—same word for Silver (redemption)*

**Money, brother**—together, the principles of redemption are taught:  
*Redemption from the Law of Sin and Death (Gal 3:13; 4:5)*

**Double**—Christ intensified the trials “double” to bring repentance

Isa 40:1-2 “Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, THAT HER INIQUITY IS PARDONED: for she hath received of the LORD'S hand DOUBLE for all her sins”

*(Isa 61:7; Jer 16:18; Zec 9:12; Rev 18:6)*

Gen 43:14 And *God Almighty give you MERCY before the man*, that he may send away your other brother, and Benjamin. If I be bereaved *of my children*, I am bereaved.

**Mercy before the Man**—very first time this word is used in relation to Joseph's brethren. Mercy is only found in Christ (Gal 6:15-16).

**Mercy**—forgiveness of sins predicated upon confession of those sins (Psa. 51:1-4; 86:5; Pro 28:13; Dan 9:4-5)!

➤ **Mercy**—is a term used for Yahweh's redemption of Israel (Isa 14:1; 54:1-8; 60:9-10; Jer 33:11, 26; Eze 39:25; Zec 10:6).

Jer 30:18 “Thus saith the LORD; Behold, I will bring again the captivity of Jacob's tents, *and have mercy on his dwelling places*; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof”

Gen 43:16 **WHEN JOSEPH SAW BENJAMIN WITH THEM, *he said to the ruler of his house, BRING THESE MEN HOME, and SLAY, and MAKE READY*; for *these* men shall **DINE** with me at noon**

**Slay and Make Ready**—denotes animal sacrifice (Gen 21:8; Jer 11:19; 51:40). The Jews' fellowship with Christ must and will be based upon their understanding of bloodshed and sacrifice:

Heb 9:13-15 “For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: *How much more shall the blood of Christ...*”



Gen 43:19 And they came near to *the steward of Joseph's house*, and *they communed with him at the door of the house*  
*Note: Joseph rules over a "house" among the Gentiles*

**Steward of the House**—also called the “ruler of the house” v. 16;  
This is a term used for servants of the ecclesia—

1Cor 4:1-2 “Let a man so account of us, as of the ministers of Christ, and *stewards of the mysteries of God*. Moreover it is required in stewards, that a man be found faithful.”

1Pet 4:10 “As every man hath received the gift, even so minister *the same one to another, as good stewards of the manifold grace of God.*”

- The Gentile stewards of the ecclesial-house know Joseph’s plan, and their enlightenment and association with Joseph is only because of the falling away of the Jews (Rom 11:18-32). Such “stewards” will joy in witnessing and participating in the repentance of Judah; who currently *know him not!*

**Door**—Christ-entrance of fellowship for his sheep (John 10:7-9)<sup>33</sup>

Gen 43:23 And he said, Peace *be* to you, fear not: *your God, and the God of your father, hath given you treasure in your sacks: I HAD YOUR MONEY.* And **HE BROUGHT SIMEON** out unto them.

**Treasure In Your Sacks**—the steward reminds the sons of Jacob “the God of your father” is behind these events, implying the Gentile men of Joseph’s house knew the God of Israel. Also, the Jews possessed the “treasure” in their sacks (vessels).

**I Had Your Money**—*according to the pattern of the Gospel, the Jewish rejection of Messiah brought the “riches to the Gentiles” (Rom 11:12); described by the apostle as “the riches of his grace” (Eph 1:7; 2:7) or the “riches of Christ” (Eph 3:8). By this principle, the Gentiles have benefited greatly by the temporary “fall” of the Jews.*

**Brought Simeon**—Gentile steward understands Christ (“hearing the son”), and the Jews understanding is based upon the presence of Benjamin, “the son of the right hand” (Acts 13:46).

Gen 43:24 And *the man brought the men into Joseph's house*, and *gave them water, and they washed their feet*; and he gave their asses provender.

**Wash Their Feet**—cleansing by Christ (John 13:5-14; Tit 3:1-7).

□ “They were given water to wash their feet, representative of a partial cleansing (John 13:10; Zec. 13:1). Their complete education, cleansing and acceptance had yet to wait” —  
*Expositor, pg. 24*

• *Joseph's Gentile stewards embrace with hospitality his brothers*

Gen 43:25 And they made ready **\*\*the PRESENT** against Joseph came *at noon*: for they heard that they should *eat bread there*. **\*\*they bring a present, Joseph brings them to a feast**

**Noon**—“double lights” brightest radiance of the sun. Christ is called both the sun and the light (Mal 4:2; 2Pet 1:19; Rev 2:28; John 1:1-5; 3:18-22). The “Law is light” (Pro 6:23), but Christ a manifestation of Yahweh’s Light (Joh 1). Christ on David’s throne (Psa 89:35-36).

Gen 43:26 And when Joseph came home, *they brought him the present which was in their hand into the house*, and bowed themselves to him to the earth.

**Present**—Heb. *minchah*: an offering of fruit or grain. It is translated “meal offering” in Lev. 2. This is what Cain offered. *He was typical of the Jews who rejected Christ (Mat. 23:35; John 8:38-47; 1John 3:8-12)*. Their form of worship was limited, and did not include a personal sacrifice. Abel, who is typical of the Lord Jesus Christ (Heb. 12:22-24), “offered...a more excellent sacrifice” (Heb 11:4).

Gen 43:27-28 And he asked them of *their* welfare, and said, *Is your father well*, **THE OLD MAN** of whom ye spake? **IS HE YET ALIVE?** And they answered, *Thy servant our father is in good health, he is yet alive*. And they bowed down their heads, and made obeisance.

**Old man**—though old and weak, Israel is still alive at the Lord’s return (Rom 11:1-28; Gal 3:6-9).

Gen 43:29 And he lifted up his eyes, and *saw his brother Benjamin, his mother's son*, and said, *Is this your younger brother*, of whom ye spake unto me? And he said, God be gracious unto thee, my son.

Gen 43:30 And Joseph made haste; for his bowels did yearn upon his brother: and he sought *where* to weep; and *he entered into his chamber, and wept there.* (Isa 26:19-21)

Gen 43:31 And he washed his face, and went out, and refrained himself, and said, Set on bread. (v.32 *eat separate*)

**Younger/Youngest**—used multiple times in ref. to Benjamin; whose presence was essential for salvation of the sons of Jacob.

☐ “The ‘elder son’ was Adam (Luke 3:38), the younger son, born some four thousand years later, was the Lord Jesus Christ (John 1:14). Adam as a sinner, was deposed from his privileged status as firstborn, and the title bestowed upon the Lord Jesus Christ (Psa 89:26-27; Col 1:15).” *Expositor, pg 298*

*The “elder shall serve the younger”—Rom 9:12*

Gen 43:33 And they sat before him, **THE FIRSTBORN** *according to his birthright, and the youngest according to his youth*: and the men marvelled one at another.

Gen 43:34 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*.

**Sat before him**—Judah and his brethren are being brought back to their very rejection of Joseph, who was Jacob's appointed firstborn.

**Birthright**—the basis of the “covenant” taken by Jacob (Gen 25:31)!

Joseph was demonstrating the doctrine of the firstborn (1Chr 5:1-2). Although seated by “the firstborn according to his birthright”

Benjamin was given the chief portion (see Class One)

**Benjamin**—“As (Rachel's) soul was in departing, for she died, that SHE called his name Benoni; but his FATHER called him Benjamin.”

Gen 35:18 (see Mat 2:16-18 cf. Mic 5:1-3).

Sharing our death-stricken nature from his mother, Jesus was a “son of sorrow.” But to his father, “the son of the right hand.” <sup>38</sup>

As mentioned previously, Joseph and Benjamin rep. Christ in his two advents, respectively; a suffering servant and exalted savior.

The entire restoration of Judah and his brethren is centered around Benjamin; the Son of the Right Hand. Why did Joseph demonstrate the principle of the Firstborn, while exalting the status of Benjamin?

- Because the status of Messiah as “firstborn” and as “the Son of the Right Hand” was a position granted upon his *resurrection!!!*

Col 1:14 “... In whom we have redemption through his blood, even the forgiveness of sins: Who is the image of the invisible God, *the firstborn of every creature*: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers... And 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*” (1Cor 15:20-23; Rev 1:5)

As savior of the nation, Joseph has been figuratively resurrected from the prison-house to redeem both Jew and Gentile.

## **The Right Hand of God—*exaltation from the grave***

**Act 2:32-33 “Jesus hath God raised up, whereof we all are witnesses. Therefore BEING BY THE RIGHT HAND OF GOD EXALTED, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear”**

**Act 5:30-31 “The God of our fathers *raised up Jesus, whom ye slew and hanged on a tree. HIM HATH GOD EXALTED WITH HIS RIGHT HAND to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins*” (Heb 12:2)**

**Eph 1:20-21 “Which he wrought in Christ, *when he raised him from the dead, AND SET HIM AT HIS OWN RIGHT HAND IN THE HEAVENLY PLACES, Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come*” (Phi 2:1-11)**

**The principle is the purging of sin by God’s obedient servant (Heb 1:1-13 cf. Heb 10:12). Conclusion: *if allegories and symbols are of little significance, what was Joseph trying to reveal to his brethren?***



□ “When ‘EVERY EYE SHALL SEE HIM’ upon these principles, *it will be manifestly a time of great trouble*. It is, in fact, the ‘time of trouble,’ BOTH OF JACOB AND THE GENTILES, out of which, however, ‘Jacob shall be delivered’—Jer 30:7. Daniel declares it to be ‘a time of trouble such as never was since there was a nation to that same time’—12:1. *Israel's hopes will be at the lowest ebb; and unless another Joseph appear as in Egypt, for the salvation of his father's house, they must perish. But the Eternal Power has provided for them a Deliverer after the type of Joseph, who at his second interview with the nation, his brethren after the flesh, will reveal himself to them in the days of affliction; and when they shall discover, as Zechariah teaches, by the wounds in his hands, that he is Yahoshaia, or Jesus, who was wounded in the house of his kindred (ch 13:6; 12:10); and that it is to him they are indebted for deliverance from the enemy, they will mourn and be in bitterness before him, as their fathers were in Joseph's presence, whom, as they had served Jesus, they sold for a few pieces of silver.*” —Eureka, Vol 1 pg 150

**Drank and were Merry**—*to be at ease (Luke 12:19)*. With some of Jacob's sons in the Land, they are without fear from the rough speech of the Gentile. Such is Israel before the GREAT CRISIS!

- “Before Gogue invades their country, it is described by the prophet, as *a land of unwalled villages, whose inhabitants are at rest, and dwell safely, all of them dwelling without walls, and having neither bars nor gates; and possessed of silver and gold, cattle and goods, dwelling in the midst of the land*” (Eze. 38:11-12).”—*Elpis Israel, pg 435*
- Israel's has been at ease with her “lovers” (Jer 30:13-14)
- Perhaps even in agreement with the Assyrian (*after the type of Ahaz—2Kin 16:7-9*)
- When the agreement is shattered, Assyria becomes aggressive (*after type of Hezekiah—2Kin 18:7-13*)
- The result: they cry unto Yahweh and the angel (Christ & Saints) destroy the Assyrian—*2Kin 19:35*.

*Israel's oil discoveries have drawn an interest from their enemies.*

## ○ WHY DID THE JEWS PREFER BONDAGE TO LIBERTY?

### **THE LAW COULD NOT REDEEM MAN BECAUSE IT MANIFESTED SIN**

- Rom 7:4-14; 5:18-21; 1Cor 15:56-57; 1Jhn 3:4-5; Rom 3:19-21; 4:14-15; Gal 3:19 ***“that sin...might become exceeding sinful”***

### **AND PERFECT OBEDIENCE TO THE LAW WAS IMPOSSIBLE**

- Gal 3:10-12; 5:3-5; Jam 2:9-11; Rom 3:19-25; 9:31-33 ***to “offend in one point, he is guilty of all”***

### **THE JEWS SOUGHT JUSTIFICATION BY “WORKS” OF THE LAW (RITUAL)**

- Acts 13:39 ***“by him all that believe are justified from all things, from which ye could not be justified by the law of Moses”***

### **CHRIST REDEEMS FROM THE CONDEMNATION OF THE LAW**

- Gal 4:4-6; 3:8-14; Rom 10:1-5; Col 2:12-17; Act 13:38-39 ***“Christ is the end of the Law for righteousness”*** Rom 8:1 ***“there is now no condemnation to those which are in Christ Jesus”***

### **BUT CHRIST DID ELEVATE THE LAW ABOVE MERE OUTWARD OBSERVANCE**

- Mat 5:17-19, 27-28; 23:23; 12:32-34; 15:3-8; Heb 2:1-3; 10:28-29; 12:25 ***“gifts and sacrifices could not make him that did the service perfect as pertaining to the conscience”*** (Heb 9:9-14; 10:1-2)

**GRACE—provides forgiveness of sins (Eph 1:7; 2:5) not lawlessness**

**Rom 5:21—6:1-2 “That as sin hath reigned unto death, even so might *grace reign* THROUGH RIGHTEOUSNESS unto eternal life by Jesus Christ our Lord. What shall we say then? *Shall we continue in sin, that grace may abound?* God forbid. How shall we, that are dead to sin, live any longer therein?” (Rom 6:15)**

**Jud 1:4 “Certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, *turning the grace of our God into lasciviousness*, and denying the only Lord God, and our Lord Jesus Christ.”**

• ***Misuse of grace brings a harsher punishment than the Law***

**Heb 10:28-29 “He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?” (Rom 5:20; 1Pet 2:16)**

- Mat 21:43 “Therefore say I unto you, *The kingdom of God shall be taken from you, and given to A NATION bringing forth **the fruits** thereof.*” (*Ephraim*)

Isa 65:1 “I am sought of *them that asked not for me*; I am found of them that sought me not: I said, Behold me, behold me, unto *a nation that was not called by my name*”

Deu 32:21 “They have moved me to jealousy with *that which is not God...* and I will move them to jealousy *with those which are not a people*; I WILL PROVOKE THEM TO ANGER WITH A FOOLISH NATION”

- While the “children of the kingdom” were “cast out” in AD 70, the engrafting of the Gentiles is for a limited time, intended to provoke Israel to Jealousy (*see: Law of Jealousy: Num 5*)

Rom 11:11 “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”

## **“The Law of Moses”—Robert Roberts pg 23-24**

**“But though the covenant of Sinai is thus ‘done away in Christ’ (2Cor. 3:7-14; Col. 2:14), *it is not done away* in the sense of abolishing the excellent rules of action which that covenant enjoined. The new law in Christ, which believers come under, revives those rules IN A STRONGER AND MORE EFFICIENT FORM. Paul is very clear on this point, in which he is supported by the highest demands of reason. He enquires, ‘Shall we sin (that is, shall we do the things that the law forbids), because we are not under the Law but under grace?’ (Rom. 6:15). He meets this suggestion with an emphatic ‘God forbid.’ ‘Being made free from sin, ye became the servants of righteousness’ (verse. 18). The new form of God’s wisdom in Christ is that ‘THE RIGHTEOUSNESS OF THE LAW MIGHT BE FULFILLED IN US, who walk not after the flesh, but after the spirit’ (Rom. 8:4). The position of the matter is therefore perfectly clear. The law, so excellent in itself, would have given life, if men had been able to keep it, as Christ and Paul...**

## **“The Law of Moses”—Robert Roberts**

**“...unitedly declare (Luke 10:25-28; Rom. 7:10), but because they were unable to keep it in the absolute perfection required, it condemned them, and stopped every boasting mouth, and made all the world guilty before God (Rom. 3:19), establishing such a situation that if salvation was to come, it could only come by the kindness of God, in the particular form He might appoint, which indeed was the result aimed at, as Paul declares in Rom. 5:20-21. The law was unable to confer life because men were unable through weakness to keep it; it became instead a cause of death (Rom. 7:10; 8:3; Gal. 3:21). Salvation, therefore, could not come by the works of the law, but had to come in another way, namely, by forgiveness through grace (or favour); but NOT UNCONDITIONAL FORGIVENESS. Through Christ forgiveness was preached and offered; that is, ‘By him all that believe are justified from all things, from which ye could not be justified by the law of Moses’ (Acts 13:39).” *1John 1:8-10***