

. . Joseph . . a Beloved Son

INTRODUCTION.

THE story of Joseph will never lose its interest.

Apart from its deep spiritual value,—historically and symbolically,—its pathos and poignancy, its record of patience and enduring courage, crowned with unlooked-for yet glorious reward, have ever enthralled the child-mind, whether Hebrew or Gentile.

Joseph is included among those, in Hebrews 11, who lived by faith, in a world which was not worthy of them. Bitter was his suffering. “His soul came into iron.” “The word of the Lord tried him” (Ps. 105). By painful experience, he learned how fickle and wanton, how harsh and unsympathetic, men and women of the world can be. There is not a present-day saint, earnestly seeking to live according to the example of his Lord, who will fail to feel a spiritual kinship with Joseph, in a lesser or greater degree.

Typically, “the sufferings of Christ, and the glories that should follow,” are in no other part of Scripture foreshadowed with such fulness. Each detail can bear a full weight of symbolic

significance, both as regards the life, death and reign of our Lord and the experience of His people.

In these meditative studies, however, it must be constantly borne in mind that the record is historically perfect; that is to say, God has, by inspiration, caused to be written just those parts of the history of His servant as are necessary for our "example," "admonition," and "learning." Joseph was an actual person, living at the time stated, and all his experiences were real.

Were Joseph a myth and his story but fiction, false would be the encouragement derived by believers in all ages from this narrative of his sufferings and exaltation.

Moreover, there would be no foundation—or at least only a sandy one—upon which to build a typical structure, and parts of the New Testament Scriptures would have no standing; and if any part be regarded as mythical, how can there be confidence in the whole?

But the record bears upon its face the impress of truth. Nay, more! In the heart of the exercised believer, the Holy Spirit produces a sense of spiritual kinship with the tried and tempted servant of God of whom it tells. What Joseph passed through, other saints in other days have experienced, though not, as to the majority of them, to so painful a degree.

In the present day, the historical value of the Bible stands higher in the estimation of scholars than it has for many decades, for the witness of

excavation and archæology cannot be set aside. This does not mean that men have been brought to a right acknowledgement of God and of their condition before Him, but it does show how mistaken they have been, and that "unlearned and ignorant men" have been right in their reverent regard for the "Scripture of truth."

As, therefore, these meditations proceed, let this thought of their true historical basis run as a continuous under-current in the mind, and the nourishment that the heart shall derive will be rich and full if, indeed, there is constant and unaffected dependence upon the Holy Spirit.

A TYPE OF THE LORD'S PEOPLE.

Their Regeneration.

Let the record first be regarded, then, in an allegorical sense, as the spiritual history of a child of God.

First, as to his birth. He was a child of prayer and soul-anguish—the first born of Rachel the beloved, from whom God had withheld this blessing for a long time. In agony of mind, yet without due thought, she cried to her husband, "Give me children, or else I die." Very proper was the reproving reminder that GOD is the Sole Author of all life. But God remembered. and took away her reproach by giving Joseph, at the same time giving her a secret pledge that He would add another son.

And is not every person that has been born

again the fruit of travail? First, of the Lord Jesus Christ's suffering and untold agony on the cross of shame. "He shall see of the travail of His soul and shall be satisfied." "He shall see seed," a seed that "shall be accounted to the Lord for a generation." 'Tis a solemn thought that those who have life from above received it solely because of the work of their Suffering Saviour, Who, with a far deeper longing than that of Rachel, but with a foreknowledge that she did not possess, yearned to have around Him a redeemed family. "Behold, I and the children which God hath given Me." And is not the regeneration of a vessel of mercy an encouragement to expect that God will add other "sons"?

There is also a secondary sense in which a saved soul is a child of travail. "My little children," said Paul, "of whom I travail in birth again, until Christ be formed in you." Such words denote the intensity of prayer for the salvation of man. "My heart's desire and prayer . . . that they might be saved." Intense earnestness marked all his teaching, warning and admonishing, "serving the Lord with all humility of mind, and with many tears." 'Tis no marvel that God used such an one in bringing His elect to a knowledge and love of the Saviour.

One may call to mind the agonising of David Brainerd—spending hours in fervent pleadings for his poor Red Indians—resulting, after his departure to be with Christ, in a great ingather-

ing of souls to the Name of the Lord Jesus.

Yes, every saved one is the fruit of Christ's suffering, and, often, in the line of experience, of the heart-cryings of a friend or relative. But God is Sovereign. All life is from Him. Yet how deeply concerned should be the believer for those with whom he comes daily in contact, especially those of his own household. "Give me souls," will ever be the heart-cry of one who has an inwrought sense of the reality of heaven and hell, and of the value of a human soul.

Their Obedience and Sufferings.

Joseph was not only the answer to the agonized pleadings of his mother; he was the son of the first and best beloved. In that sense he was the "firstborn." Believers are such because of everlasting love—the love of the Father to the Son— and because of the first—the everlasting covenant. The Church historically is later than the theocracy that was Israel's, yet is first in the loving purpose of God. The new covenant is older than the old covenant, for it is founded in love, the love of the Father to Him Who is "The Firstborn among many brethren."

Joseph was characterized by prompt obedience to his father's wishes and commands, even though it led to deep suffering; he knew nothing of that which awaited him during the thirteen years that followed the last sight of his beloved father's face, when he was sent to seek his

brethren. All things were working together for good, but it did not seem so to him. The time was yet to be when he could say, "It was not you that sent me hither, but God." But how did he act during those painful years of rejection, slavery, false accusation, wrongful imprisonment and being forgotten by those to whom he had been a blessing? Never a sullen or angry word, never a fretful countenance, never a complaining, never a refusal to do his best under trying circumstances. His beautiful character was such that he gained the respect of all into whose circle he was thrown. His master had complete confidence in him, seeing that "The Lord was with him" (Gen. 39. 3). Even in the prison, he was entrusted with the care of others, and whatever was done there, "he was the doer of it." He did all things well, and his reward was a peaceful conscience, and who shall say that he had not a prayerful expectation of the hand of the Lord working for him?

Beloved, does not this young man's lovely character put us to shame? Remember, it was his integrity, his purity, and his communion with, and fear of God, that was an offence to his brethren and to others.

And thus will it ever be whilst "this present evil age" continues. Goodness that is a manifestation of the inworking of the Holy Spirit, a result of grace, may often be respected but never really loved by natural man. The life of Joseph was a constant rebuke to his brethren's

evil living. They were to him what Cain was to Abel. Their "own works were evil," and their "brother's righteous."

"Marvel not, my brethren, if the world hate you." Yet, how much to be preferred is Joseph's life of suffering to the placid, easy-going lives of some believers! We do well to remember that, "If we suffer, we shall also reign with Him." "Through much tribulation" God's servant reached the place of authority and rule. He did not seek for this, but it became his reward because of his faithfulness in lesser things. His apprenticeship in the workshop of affliction was faithfully served; and he emerged from his obscurity fully trained and well prepared for the great office the Divine Providence had designed for him.

Other practical lessons will be learned, incidentally, as the life and experience of Joseph are considered as a foreshadowing of the Lord Jesus Christ, but let not the foregoing be lost upon us. Whether Joseph is thought upon as an example of a soul won by travail, the fruit of a rich love, as one obedient even to suffering, hated by the world, and reaching glory through the pathway of tribulation, let each reader search his own heart in an endeavour to trace a likeness to this saint of early days.

Let us "do all things without murmurings, and disputings." Let us be "blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse generation,"

shining “ as luminaries in the world.” “ For we know that all things work together for good to them that love God, to them who are the called according to **His purpose.**”

A TYPE OF CHRIST.

Joseph as a typical saint has been the subject of brief meditation. It is now our purpose to learn in what respects his experience foreshadowed that of the Lord Jesus Christ.

His Birth.

First, there was Divine intervention in regard to **his birth**. There would seem to be some element of the miraculous, for “ God remembered Rachel, and God hearkened to her ” (Gen. 30. 22), “ And she called his name Joseph, and said, God shall add to me another son ” (v. 24). Here is a faint outline of Him Who was the “ Seed of the woman,” and Whose coming into the world was with a view to “ bringing many sons to glory.” “ For whom He did foreknow, He also did predestinate to be conformed to the Image of His Son, that He might be the First born among many brethren.” Joseph’s father had a **peculiar love** for him. Though so young he was a great comfort to Jacob because of his godly ways. Though not the first-born in time, he was the first-born in affection, for he was the son of Jacob’s first love. All this reminds of One Who was loved by His Father before the

world was, loved because of relationship, and loved because of obedience.

The loved one was, however, hated by those who ought to have shewn brotherly affection; but who "could not speak peaceably unto him." Sad hatred and enmity were in their hearts, and they finally sold their brother out of their sight. This rejection, its fact, its occasion, and its manner, all shew forth the experience of Christ, Who "came unto His own and His own received Him not."

The Fact of his Rejection.

It was the distinguishing love of his father, who made for him the "coat of many colours," that excited the hatred of his brethren. The consciousness, too, that Rachel was more dear to Jacob than those who were **their** mothers, doubtless added fuel to the fire that was raging in their hearts. Further, their own lives were marked by moral degeneracy, idolatry and general evil living, and shewed up in vivid contrast to the purity and godliness of the lad of seventeen years.

Had they any interest in the promise made to the fathers? It would appear that all such thought had faded from their minds. Could it be, then, that Jacob had hopes of Joseph, in some way, being the means of recalling his godless brothers to an interest in God's purpose—His promise—to repentance and a sense of their accountability to Him; in other words, to a re-

vival of faith in God? That he was used of God for this very thing is plain from his subsequent history, but little was it thought that such restoration would only come about through much suffering on the part of this beloved son.

For Rachel's sake was Joseph loved, for his own sake, and for the sake of his brethren. Yet this love of the father was only met by hatred on the part of his other sons. Still, this love ultimately reached the brethren through the rejected one.

It is scarcely necessary to call attention to the allegorical significance of all this. Surely, the grace-taught heart will recognise Him, Whom the Father called "My Beloved Son," Whose Own testimony is, "The Father loveth the Son," and "Thou lovedst Me before the foundation of the world." He is "The Son of His love," and believers are "accepted in the Beloved." In the parable (Luke 20. 13), are the words, "What shall I do? I will send My Beloved Son. It may be they will reverence Him when they see Him."

It is untrue to say that the Lord never claimed to be the Son of the Father. The Jews knew that He claimed this, and moreover, were well aware of the implications of such a claim. "The Jews sought the more to kill Him, because He . . . said also that God was His Father, making Himself equal with God" (John 5. 18). Like Joseph, the Lord Jesus was hated without a cause.

Secondly, the purity of their brother's life was in such contrast with their own. Of them he could only "bring to his father their evil report." Allusion has already been made to their sad degeneracy. But was Jacob himself altogether blameless in the matter? Abraham was deeply concerned that his son should not go back to the land of his father. Rebekah, as Isaac's wife, should have followed her father-in-law's example but appears not to have had any misgivings about her son going amongst these relatives. And what deceit and scheming were practised in that land! Yes, and idolatry was still amongst Jacob's family (Gen. 35. 2), even when about to return to Bethel. Reuben, Simeon and Levi, and Judah, are all marked out for their sinfulness, and, but for sovereign grace, these men would never have produced the nation, which God, centuries after, so signally blessed. What a dark background they provided for the dutiful character and beautiful life of Joseph! No wonder they could not tolerate him in their midst.

Now, is not the Lord Jesus also to be seen here? Listen to His own words, "This is the condemnation, that light is come into the world and men loved darkness rather than light, because their deeds were evil, for everyone that doeth evil hateth the light, neither cometh to the light." The righteousness of the Lord Jesus Christ was a constant conviction in the consciences of Israel that He was the Truth, but "they loved the praise of man more than the

praise of God.” This sad condition of heart led to their ultimate rejection of the Messiah. “This is the Heir. Come, let us kill Him.”

Thirdly, Joseph’s brethren “hated him yet the more for his dreams and his words.” In his dreams, he had a revelation of his future exaltation and their abasement. He thus prophesied and testified, and both parts of his witness were abhorrent to them. Later, they mocked, “We shall see what will become of his dreams.” His father, however, “observed the saying.”

It is not difficult to see the parallel in our Lord’s earthly experience. He was a Prophet, and spoke of His Own exaltation and of the condemnation of sinners who believed not on Him. Many went back and walked no more with Him because of His faithful teaching. Since they refused His plain testimony, He spoke in parables. (See John 8. 40, 43, 45). At His trial, He was asked “Art Thou the Christ, the Son of the Blessed? And Jesus said, I Am, and ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven,” “And they all condemned Him to be guilty of death.”

So then, **the fact of rejection** consists of His being hated, because of His relationship to the Father, because of the separatedness of His life, and because of His prophetic ministry, all of which were foreshadowed by the life and experience of Joseph.

The Occasion of his Rejection.

Joseph was sent forth on a visit to his brethren. His father had, apparently, no misgiving in trusting his son amongst them. They were shepherds, and Jacob, a faithful shepherd of sheep, had a true concern for the flock. "I will send thee unto them." Joseph's reply was "Here am I." How like the word of the Son of God, "Lo, I come . . . to do Thy will, O God." And again, "Having yet, therefore, one Son, His Well-beloved, He sent Him also last unto them, saying, They will reverence My Son."

"See the peace of thy brethren, and the peace of the flocks, and bring me word again" (Gen. 37. 14, margin). "So he sent him out of the vale of Hebron." Now, Hebron means "Fellowship." Our Lord came from the very bosom of the Father, on purpose to seek the lost sheep of the house of Israel. Did He find them at peace? Rather, were they not divided amongst themselves? But they were one in their war **against** Him with words and actions. What kind of word concerning them would He have to bring when He returned to the Father? What kind of shepherds would He find tending the fold of Israel? Scribes, Pharisees, Hypocrites, men who fed themselves and not the flock, men who overlaid the truth of God with their tradition. Yes, it was into the midst of these that God sent His Son. Both the Father and His Son knew their hearts and what they planned, and that "their hour would come and the power of

darkness.” Jacob could not foresee the sorrows of Joseph, or he would not have sent him forth. But the Lord Jesus was the Lamb foreordained before the foundation of the world. and God in “fulness of time, sent forth His Son.”

Notice, too, how thoroughly Joseph obeyed his father. Not finding the flock in Shechem, he went on, many more miles, to Dothan. “I seek my brethren.” Wonderful words, when applied to the Greater than Joseph! He sought and he found. And this—an act of kindness—an act of obedience to his father—was the occasion on which the brothers seized to rid themselves of the hated one.

Truly, here again, “we see Jesus,” who came to do His Father’s will, and completely filled the purpose for which He was sent.

From afar, Joseph’s brothers saw him, and conspired to slay him, for an intense hatred burned in their hearts. They rejected him then, though they were rejecting him in thought always. But, beloved, when the page of Scripture reveals the evil hearts of men, whether in regard to their treatment of Joseph or their aversion to Christ, let us remember that “We ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another.”

“God so loved the world that He gave His Only begotten Son.” The Gospels reveal how evilly man responded, how the kindness of God

but furnished him with an occasion to reject the Son of His love.

The Manner of his Rejection.

This was but the consummation of the whole attitude of the brethren toward Joseph. “They could not speak peaceably to him.” Three times it is said, “They hated him,” and once, “They envied him.” They mocked him, and spoke contemptuously of his dreams. In their hearts they put him to death. They led their father to believe that his son was dead. Reuben, indeed, purposed to save his brother, but was prevented, for was it not God’s purpose that Joseph should suffer? Observe now the several details of Joseph’s sorrowful experience, and mark how they seem to prophesy the sufferings of Christ. First, he was sold for twenty pieces of silver. Our Lord’s price, in Israel’s estimation, was thirty pieces of silver. “They sat down to eat bread” whilst Joseph was in the pit, unable to escape. When the Lord was on the cross, it is recorded that, “Sitting down, they watched him there.” The same callous conduct marked the rejectors of Messiah as characterised Joseph’s brethren. Both were mockers, and both thought to rid themselves of one whose life was a reproach to theirs.

Joseph was represented, by means of the blood-stained precious coat, to be dead, and his father thought never to see him again. “Joseph is without doubt rent in pieces.” All his hopes,

centred upon his son, were shattered. By wicked hands, he had, to all appearances, been slain. Who now would be able to prevent the further degeneration of his family? How this hopelessness faintly pictures that which possessed the hearts of the Lord's disciples after His crucifixion! "We trusted that it had been He Which should have redeemed Israel."

Knowing, as we do, the gracious end for the accomplishing of which these sorrowful experiences, both of Joseph, the type, and the glorious Antitype, were appointed, we are constrained to admire the wisdom, power, and love of God.

Sufferings ordained by the loving and wise God must eventuate in glory. So far we have only thought upon the tribulation of Joseph. His exaltation was also foreordained. We have learned of the sufferings of Christ, and of His being glorified, but He has glory yet to be revealed. May our eyes be unto Him, awaiting that revelation!

E.K.

. . Joseph . . . A Beloved Son

BOOKLET NO. 2.

Remorse and Grief.

“For we know that all things work together for good to them that love God, to them who are the called according to His purpose.”

No clearer illustration of these inspired words can be found than in the history of Joseph. “All these things are against me,” said Jacob in his overwhelming sorrow, but how far from true was his judgment! ’Tis easy for us to be unduly impressed by things as they seem, but such should not be the attitude of a believer. His out-look should be as expressed in the words, “We look not at the things which are seen, but at the things which are not seen,” remembering the words of the Lord Jesus, “What I do thou knowest not now, but thou shalt know hereafter.”

Resuming our meditation, we saw that his brethren had rejected Joseph, and would observe that, in a figurative sense, he passed through “death.” It is written, “He that hateth his brother is a murderer” and their intention to

kill had a place in their wicked hearts ere the opportunity to do so presented itself. Further, when, at Reuben's suggestion, they put Joseph into the pit, he might have died from exposure and hunger. Reuben's bitter cry, on returning and finding the pit empty, showed that **he** thought his brother was dead; "**The child is not**, and I, whither shall I go?" Fain would he have brought the lad back to his father, but his good intentions could not stay the course of God's providential plan for His servant. Likewise, Peter's words, when told by the Lord of His approaching rejection and death—"Pity Thyself, Lord; this shall not be unto Thee"—could not hinder—as Satan wished—the Saviour from going right on to the cross, and finishing the work His Father had given Him to do. Lastly, there was Jacob himself under the same impression. Callously, his sons bring the blood-stained coat to their father; "This have we found: know now whether it be thy son's coat or no? 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. . . . 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."

Hopelessness.

How sure was Jacob concerning his son's "end," and how hopeless he became! For who was there now to make good the failure in his

family, to lead the brethren back to the fear of God and a right appreciation of God's purpose concerning them? Was not such condition of mind paralleled centuries later, when the Lord Jesus was betrayed and crucified "We trusted that it had been He Which should have redeemed Israel, and beside all this, today is the third day since these things were done." Very quickly, however, **their** disappointment was turned to joy, and seven weeks later, empowered by the Holy Ghost, His disciples boldly and joyously preached a risen, living Christ.

The Death of Christ.

To the Jews, though, Christ was dead. True, the grave had held His body, and His soul had visited Sheol (or Hades). But in spite of the evidence of the guards of His tomb, Israel's leaders caused a report to be spread that His disciples had stolen the Lord's body whilst they slept. Today the Jew regards Christ as dead; but a day is coming in which "they shall look on Him Whom they pierced."

The Lord was seized and made prisoner by wicked hands. His release was offered to Israel and refused. He was **their captive** because it was "their hour and the power of darkness."

Then death claimed Him, and for a brief period **held Him within its grasp**. But the Scripture must be fulfilled. "Thou wilt not leave My soul in sheol, neither wilt thou suffer Thine Holy One to see corruption." "Whom God hath raised

up, having **loosed** the pains of death, because it was not possible that He should be **holden** of it."

There is yet another sense in which the Lord was **held**. "I have a baptism," said He, "to be baptised with, and how am I **straitened** until it be accomplished." Within the voluntary limitation of a human body, He yearned for the day of release, which, however, could only come after the baptism of suffering.

Adorable Saviour, with what grateful and worshipping hearts should we bow before Thee, Who endured all this for the sake of Thine elect, and Who, living everlastingly, lookest for the day of absolute freedom for Thy beloved saved ones, "from henceforth expecting!"

Many Years' Absence.

Twenty years elapsed ere Joseph was seen by his brethren. Nigh two thousand years have passed since the death and resurrection of the Lord Jesus, and still He is **unknown** by Israel.

Our Lord's death was preceded and accompanied by a "straitening." Joseph's typical "death" was succeeded by a period of 13 years bondage. "His soul came into iron" (Ps. 105). Though a bondservant, he served faithfully, for, "The Lord was with him." There was something about this young Hebrew lad that marked him off from all others. So, the Lord Jesus—never a servant of man—as God's Servant, "went about doing good . . . for God was with Him." He was distinguished from all around

as light excelleth darkness. “ He was holy, harmless, undefiled, separate from sinners, made higher than the heavens.”

Potiphar gave all things into Joseph’s hands. God gave all into His Son’s hands.

Temptation.

At this point, a painful experience in Joseph’s life assumes great importance. He was beautiful in person, form and countenance, and because of this, he became an object of desire on the part of a would-be seducer. He was assailed by a temptation persistent and alluring, but his whole soul revolted against the very thought of yielding. “ How **can** I do this great wickedness, and sin against God ” He resisted, the seducer was repulsed, the victory was gained, but at the cost of his hitherto unblemished reputation. To all his sorrows, was now added that of a false accusation. Previous love (carnal as it was) was turned to hatred. The lie is believed and Joseph is cast into prison. Ill treated by his brethren, he is now ill treated by the world.

Herein is a foreshadowing of the temptations which the Lord Jesus suffered. The moral beauty of His life—being that which was fitting Him to become the True Offering and Sacrifice—was such that Satan coveted to mar the obedience of the Son of God. All His temptation was subtly suggestive, having the single aim of seducing the Lord from the simple path of trustful dependence. Showing Him all the Kingdoms of the world and

the glory of them, the tempter promises, "All this will I give Thee if Thou wilt fall down and worship me." "**Only once**"—that was all he wanted. "**Only once**"—and had Joseph fallen . . . let not the sentence be finished. O the tragedy resulting, in untold instances, from falling "**only once**." Again let the Blessed Redeemer be adored for His glorious victory. The devil left Him for a season, but returned to the attack, particularly in the Garden of Gethsemane. 'Twas he who inspired the false witnesses. 'Twas he who entered into Judas Iscariot. Only One could say "The prince of this world cometh, and hath nothing in Me."

The enmity against Christ was foreknown by Him. "I will put enmity between thee and the woman and between thy seed and her Seed. It shall bruise thy head and thou shalt bruise His heel." But Joseph could not foretell what awaited him, of rejection and suffering. Both the Lord Jesus and Joseph had the sorrowful experience of the world's sudden change from outward love to bitter hatred.

The devil used Potiphar's wife in the attempt to sully Joseph's pure character and he is still using the world in attempting to spoil the "**virgin**" character of the church. Resistance on the part of saints, remembering the words, "Whosoever will be a friend of the world is the enemy of God," will lead to the world's hatred. But Christ has said, "Be of good cheer. I have overcome the world."

Patience Under Suffering.

Glory—that glory to be conferred on the redeemed by the grace of God — follows suffering. Of this the Lord Jesus is the Great Exemplar. Hear his own witness, “Ought not Christ to have suffered these things, and to enter into His glory?” “Thus it is written, and thus it behoved Christ to suffer and to rise from the dead the third day.” The Holy Spirit in the prophets, “testified beforehand the sufferings of Christ and the glory that should follow.” It is not given to the chosen of God to know what their sufferings may be. They only know that of such they will have a share. God’s servant Paul, on the threshold of his Christian life, was to be shewn by the Lord Jesus, “How great things he must suffer for My Name’s sake.” But Joseph had no warning of the painful experiences through which his God-appointed pathway lay. His dreams were concerned with his exaltation, and in what manner the remembrance of these were an encouragement in his darkest hours is not revealed.

He is now cast into prison, bearing the stigma of a vile accusation. Yet he appears never to have displayed an angry or sullen character. Rather, he gained the respect of those into whose circle he was thrown. Potiphar had had full confidence in him, seeing that “the Lord was with him.” So it was in the prison. Whatever was done there, “he was the doer of it.”

He did all things well, and his reward was a peaceful conscience, and a prayerful expectation of the Lord's hand working for him. His Lord and ours, of Whom he was a type, was one "Who, when He was reviled, reviled not again: when He suffered, He threatened not, but committed Himself to Him that judgeth righteously." He took all things patiently.

Whilst Joseph was in prison, an incident occurred which, like others in the servant's experience, had a Divine counterpart when the Lord was in the wicked hands of men, even whilst He was on the Cross. Two notable prisoners, the king's butler and his baker, were brought into jail and committed to Joseph's care. Soon the Hebrew slave became to them a prophet of their destiny. "Wherefore look ye so sadly today?" So kind and courteous an enquiry led to their both confiding to him the dreams that had troubled them. God enabled Joseph to interpret them, and in the words of the chief butler, later, "Me he restored to mine office, and him he hanged." Solemn it is to be thus an arbiter amongst men! "For we are unto God a sweet savour of Christ, in them that are saved and in them that perish: to the one we are the savour of death unto death, and to the other the savour of life unto life. And who is sufficient for these things?"

Upon Golgotha, "they crucified Him, and two other with Him, on either side one, and Jesus in the midst." The "two other"—

thieves—mocked Him and blasphemed; but one was brought to repentance and faith in the Holy Sufferer, and a precious promise from the dying Saviour comforted him in his last hours. But what of the other? There is no record of a change of heart and attitude, though his former companion in sin rebuked his wickedness.

So, in the hour of His “captivity,” the Lord’s Deity and power to save were manifested, even as the wisdom and foreknowledge of God were made known through Joseph in this last stage of his bondage.

Relationship to Christ is the touchstone of a person’s spiritual position and condition. Does He say, “Come,” and have I responded? Or shall He say in that day, “Depart”? Let the reader earnestly ask himself, “Am I Christ’s or am I not?”

Forgotten.

“Yet did not the chief butler remember Joseph, but forgot him” How unpardonable such remissness! Should not each occasion of his presenting the cup to Pharaoh have recalled to mind his Hebrew benefactor? Ah, but how we forget Him Who poured out His blood to redeem us! Did not He—the Greater than Joseph—institute the supper, in which the partaking of the loaf and the cup is with a view to His remembrance? “This do in remembrance of Me.”

'Tis sad to be forgotten. Who can enter into Joseph's feelings, whose hopes were thus deferred? Many a man, young as he, would have become embittered, but grace preserved in him a spirit calm, restful and confident. He was being "perfected through sufferings," as the Lord Jesus, "Who endured such contradiction of sinners against Himself?"

But the delay was of God's appointing, and for His own glory, and that Joseph, and all who read his history, might trace the working of the Divine Hand, the over-ruling of the mind of God, and worship Him Who "is glorious in holiness, fearful in praises, doing wonders." "Though (the vision) tarry, wait for it; because it will surely come, it will not tarry."

"I waited patiently for the Lord, and He inclined unto me, and heard my cry."

Joseph was forgotten, and by the man who should, of all men, have had him continually in remembrance. But are not believers oft unmindful of their True Benefactor, Who has declared their pardon and justification? Well might such, when brought to a realisation of their failures, say, "I do remember my faults."

The time for his manifestation was not yet. "God's purposes shall ripen fast, unfolding every hour. The bud may have a bitter taste, but sweet shall be the flower." God, Who knows the end from the beginning, chose the season for His servant's release. Joseph shall

soon see clearly how “all things” are indeed “working together for good.” A great need was about to arise, and God caused Joseph to be remembered at the precise moment when he, and only he—because in fellowship with God—could be used by Him to meet that need. Soon he shall be indispensable to Pharaoh, to Egypt, to all countries, and finally to his own family. A similar situation was to come about centuries later, when Mordecai warned Esther,—“Who knoweth whether thou art come to the kingdom for such a time as this?” And is not the world’s need still as pressing as it ever was? Who amongst us counts it a privilege to live in this day, when God’s witnesses seem so few and feeble, and apostasy is growing apace? Let us remember our Lord’s word, “As the Father hath sent Me, even so send I you,” bearing in mind that He accompanied that word by breathing on them and saying, “Receive ye the Holy Ghost.” “Be ready always.” “Be . . . always abounding in the work of the Lord.”

One Man for God.

Only one, and that one was in prison, stood for God; only one was able to make His purpose known. So today, in the Name of Jesus alone is salvation, for, “there is none other name under heaven, given amongst men, whereby we must be saved.” He alone knew the mind of the Father, and could interpret that mind, and make known His will.

Pharaoh's dreams greatly troubled him, but hope was revived in him, when he was told of Joseph. "Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon." "They made him run" (margin), so intense was the king's anxiety. Yet he prepared himself for the "presence," inasmuch as he shaved and changed his garment. Indeed, Joseph seems to have been the most calm person in that excited assembly. Observe, also, how he gave all glory to God. "It is not in me, **God** shall give Pharaoh an answer of peace." "What God is about to do, He sheweth unto Pharaoh." "The thing is prepared of God, and God will shortly bring it to pass."

Having interpreted the Divine message, Joseph recommends certain practical steps to be taken, namely, the appointment of a "food controller." "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?' " "And Pharaoh said unto Joseph, Thou shalt be **over** my house. and according to thy word shall all my people **be ruled** I have set thee **over** all the land of Egypt."

God's Man Accepted.

Two facts are of particular interest in the new attitude adopted towards Joseph. These are:—

(a) The unquestioning acceptance of his word.

(b) The unhesitating confidence in his person.

Time was when the words of Joseph were lightly esteemed and that by those who should have known and respected his truthfulness. It is not said that his brothers disbelieved what was told them. 'Twas **himself** they hated and envied; therefore his words suffered likewise. So it was when the Lord Jesus was on earth. His preaching could not be gainsaid, but Israel hated Him without a cause. **Therefore** they refused His words, and foremost in opposition were their teachers. The common people heard him gladly, because "He spake with authority and not as the scribes." Some had faith in Him, but the majority, led on by their religious leaders, unitedly rejected Him, so blind were they, and so ready to follow those who gave them counsel according to their own heart-wishes; and as, in due course, the gospel was received more readily by Gentiles, so, in the case of Joseph, a Gentile king and nation accepted him and his words after rejection by his brethren.

What reason was there for this unquestioning acceptance of Joseph's word—his bare word? Who could prove that it was true? And why such concern about the future?

There can be but one answer. It was of God. The deep anxiety and perplexity of Pharaoh, which no man could allay, were met, and that by God speaking through His servant.

There was a quiet power about Joseph, and a calm assurance, that greatly impressed the king and his counsellors. They believed.

Faith in Christ.

Why is it that any come to Christ, resting upon His word alone? It is because the soul, anxious and perplexed, finds in Him alone, the gracious answer to all felt need. There is concern about the "age to come," not merely for a brief fourteen years, but the eternal future. The Spirit of God, Who spake through Joseph, is He Who causes this concern. 'Tis His work to turn the heart to Christ, and making the soul willing in the day of His power, He shews that Christ is indispensable to the conscious sinner and that redemption by His blood is the only ground of salvation. Thus he is constrained to believe.

Yes, there is an analogy between the confidence of the Egyptian king in Joseph's word and the calm faith of one who rests upon the spoken word of God.

But, further, Pharaoh and his court committed themselves into Joseph's hand for a temporal salvation. In giving advice as to the appointment of a food controller, he was not thinking of himself. Here he is inferior to the Son of God, Who claims obedience to Himself and desires the entire committal of the whole being of a believer to Himself. Joseph became

a "lord" in Egypt, the king only being above him, but Christ is "Lord of all."

The Glory after Suffering.

In recommending Pharaoh to set "a man discreet and wise" over the land of Egypt, it did not occur to Joseph that he was to be that man. He had been faithful over a few things "and was now to be ruler over many things." "Them that honour Me, I will honour," saith God.

Yet such honour could not be foreseen. Joseph's dreams were intended to reveal such an exaltation as that to which he was brought, but who could know, except God Who gave them, the fulness of their meaning. The prophets of old were "Searching what, or what manner of time the Spirit of Christ which was in them did signify, when It testified beforehand the sufferings of Christ and the glory that should follow" (1 Pet. 1. 11). The purpose of Joseph's sufferings were his own perfecting, and with a view to blessings to others, and they terminated by God's appointment.

The *suddenness* of the change from slavery to liberty, from prison garments to princely robes, was matched by its *completeness*, for from this new position he never went back! How this illustrates the grace of God in the redemption, reconciliation, and regeneration of an elect "vessel of mercy"! Moreover, the *manifesta-*

tion of the change was not only seen in his outward glory, but he was given a new name—Zaphnath-paaneah—meaning, it is stated by some, “ Prince of the power of the life of the world.” How true a type is all this of our Lord Jesus, and His suffering and exaltation! Raised from among the dead, now highly exalted, and given “ the Name which is above every name,” He is at the Father’s right hand and never will He again pass through humiliation. “ All authority is given unto Me in heaven and on earth,” He has said, and great have been His gospel triumphs. “ Bow the knee ” was said concerning Joseph. “ In the Name of Jesus every knee shall bow.”

. . Joseph . . A Beloved Son

BOOKLET No. 3.

Jesus Christ the Same.

So was honoured the overcomer in temptation. Yet with all these honours heaped upon him, he still remained *Joseph*, the man dependent on *God*, working for *God*. The sons given to him were named Manasseh and Ephraim, "for God," said he, "hath made me forget all my toil, and all my father's house," and, "*God* hath caused me to be fruitful in the land of my affliction."

How blessed it is to remember that Jesus, exalted to glory, is yet "This same Jesus." "Jesus Christ, the Same yesterday, and to-day, and for ever." Past is all the suffering, rejection, and the bearing of wrath, but **Himself**, His gracious, tender "**Himself**" remains.

The Lord Jesus finished His work whilst still in rejection. The great work for which Joseph gained himself a name was done after he was exalted. Like the Lord Jesus, he declared a coming judgment, for famine is a chastisement from God, and also, like unto Him, he prepared for deliverance therefrom. There was no other

but Joseph to whom God made known His plans. The whole world was made dependent on one man. So, of the Lord are spoken the words, "Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved." To ignore Him is to court certain and eternal judgment, as to have despised the food in Egypt would have meant death to the despiser.

What did the Egyptians think when they saw larger and larger granaries being built, and filled with wheat "as the sand of the sea, very much, until he left numbering, for it was without number"? Year after year, abundant harvests were reaped. Were it not for Joseph, would not there have been much waste? Did some of the people think that he was a visionary, and incline to grumble at giving up their surplus corn? Why make provision for an event which may never take place, some might argue from the continuance of good harvests? Such is the attitude of men to-day, in regard to the coming again of Christ (see 2 Pet. 3. 4).

The Sustainer.

Yet Joseph was proved truthful, and the Egyptians had, in due time, cause for thankfulness for his prevision and provision. In their need, they cried to Pharaoh for bread. He answered "Go unto Joseph; what he saith to you, do." They went not in vain. Joseph opened all the storehouses, and *sold* unto the

Egyptians, and the famine waxed sore in the land of Egypt."

But "the famine was over *all* the face of the earth," and "All countries came into Egypt to buy corn, because that the famine was so sore in *all* lands." The need was world wide, and, in the mercy of God, acting through His servant, the need was met, not indeed freely, but for money; yet there was a fulness, and none were turned away.

Surely our hearts and minds go out in love to the Saviour! "The Father loveth the Son and hath given all things into His hand." The universal need is deliverance from sin and its judgment, and we seem to hear the voice of God directing us to Christ, as men were told, "Go unto Joseph." He does not *sell*, nor do the "vessels of mercy" buy salvation. Hear the words of invitation to those who have no money (Isa. 55) "Come ye, buy and eat. Yea, come, buy wine and milk, without money and without price." A great price was paid for the redemption of the elect, but to them it comes "without money and without price."

Gentiles Blessed before Israel.

Great was the labour expended under Joseph's direction, but its great value was ultimately proved. Gloriously great was the work of that Saviour Who "shall see of the travail of His soul, and shall be satisfied.." He was alone. None helped Him. No man cared for *His* soul.

Yet He gave Himself, His precious blood was poured out for our redemption, *His* suffering was vicarious. Joseph was never called upon to bear the sins of others, but there was a purpose in his sufferings, for they were with a view to the blessing of a multitude.

It is a matter of deep interest and of prophetic importance that Joseph's first ministrations were to Gentiles, and that to him was given a Gentile bride. Asenath had never known or shared his sorrows and rejection, but she was joined to him in his princely glory. Here is an analogy, a prophecy in type. Is not the Lord Jesus now taking out of all nations a people for His Name? Is not His bride—the church—at present mostly composed of believers from amongst the Gentiles? As concerning the flesh, the Lord came from Israel; but, “His own received Him not.” Israel has rejected Him. Most fearfully their choice was made at that memorable passover season. “His blood be on us and on our children.” Christ is dead in the estimation of Israel. Though, nationally, His brethren, they are at present excluded from national blessing. They are blinded.

But the Church is “blessed with all spiritual blessings in heavenly places in Christ.” She has access in One Spirit through Him unto the Father. All things are hers, and she is Christ's, and Christ is God's. No famine need affect the saints, for, “My God shall supply all your need,

according to His riches in glory by Christ Jesus.”

Through Joseph, Gentiles were blessed first, and his brethren afterwards, a pre-intimation that His brethren—Israel according to the flesh—will look on Him whom they pierced and mourn for Him, just as Joseph was received the second time (Acts 7. 13). Moses, likewise, had the experience of being refused at first, and accepted when he came again to his brethren.

The Beginning of Reconciliation.

We now reach what may be regarded as the most touching episode in Holy Scripture. Certainly it was so in the experience of Joseph. In Genesis, chapters 42 to 45, is recorded the reconciliation of Joseph to his brethren, and the steps by which that happy result was reached.

Joseph is sometimes blamed, being “a man of like passions as we are,” for acting towards his brethren as he did in the early stages of this desired and longed-for restoration of brotherly love. But is it wise, generous, or even just, to be censorious? Remember that Joseph **had** learned patience from his experiences, that God is unhurried, and that failure results from attempts to heal a wound slightly. Even in earthly intercourse, whether among nations, communities, or “twos” and “threes,” examples can be remembered of unhappy consequences resulting from “a patched-up peace.” Not so does God

deal in the process of drawing a sinner to Himself.

The Lord Jesus, Who “learned *obedience*,” “becoming perfect*, became the Author of eternal salvation to all them that obey Him.” Those who are His brethren must bear some impress of His character. If He was obedient, so must *they* be, not in order to obtain salvation, but as an evidence that they are His saved people.

Now, it is this very important part of truth that is symbolised by Joseph’s wise dealing with his brethren. When they came into Egypt, it was because *hunger compelled* them. “Why do ye look one upon another ?” Thus spoke Jacob to his sons, who seemed to lack initiative. Looking to one another could do no good, even as, “no man can by any means redeem his brother, or give to God a ransom for him.” Thus Jacob awakened them from stupor, but he did not stop at that. “And he said, Behold, I have heard that there is corn in Egypt.” They had not the benefit of Joseph’s warning and counsel, so that, if they had enjoyed seven years’ good harvests, they were now facing death by starvation, because of improvidence. What a picture of the human race ! God waits to be gracious. He is long-suffering, yet commandeth all men everywhere to repent. And still man, improvident in the use of time and opportunity, neglects to prepare for the solemn future.

*“Brought to the goal,” no thought of *imperfection*, or the sense of defeat.

But the message concerning Egypt's plenty has reached Canaan, and Jacob believes and acts upon it. "Get you down thither and *buy* for us from thence." "And Joseph's ten brethren went down to *buy* corn in Egypt." This was Jacob's thought, but he was to learn that for him all was "without money."

Realization of Need.

Observe then, firstly, that Joseph's brethren were bound to come to him because of their utter need.

Upon their arrival, Joseph knew them, but they neither knew him nor perceived that he understood their speech. He spake roughly (margin, "hard things with them"). By this means, they were led to tell the truth about themselves and to have their sin brought to their remembrance. Had they dared to speak to one another about Joseph since that unhappy day when they banished him from their presence? Would not even their hard hearts have been pierced with remorse had they allowed their thoughts to dwell upon their unholy deed? How watchful they needed to be upon their words; how careful to avoid gathering in groups for conversation, lest the suspicion of the broken-hearted father should be aroused! Truly, sin is an unsettling thing, taking away all peace, bringing doubt and want of candour even in families, causing a cloud of perplexity to hang over individuals and communities, a

cloud that cannot be dispelled, because of ignorance of the cause. "Your sins have separated between you and your God" was a word to Israel in a later day. And Israel at this present time—how they dislike to hear the Name of Jesus ; how sensitive and irritated they are upon the mention of that Name. Was it not the case in the days succeeding Pentecost ? "Did we not straightly command you that ye should not teach in this Name ? And, behold, ye have filled Jerusalem with your doctrine, and intend to bring this Man's blood upon us" (Acts 5. 28). Was not conscience at work ? Yes, and though it may have slumbered again, the Spirit of God so worked that, later on, a great company of priests were obedient to the faith.

So with Joseph's brethren. Directly they are faced with searching questions, conscience is awakened afresh. That was the purpose of Joseph in speaking hard things—to bring home to them the guilt of blood ; for such was theirs in intent, if not in actual deed.

Conscience Awakened.

"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. 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.”

Joseph's heart ached as he heard them thus accusing and excusing, but the time had not yet come for reconciliation. The wound must be probed more deeply yet ; and so it is with the awakened sinner. The Law speaks roughly to him ; “ by the Law is the knowledge of sin.” “ The Law entered that the offence might abound.” Tis, however, by these “ hard things,” that a loving and wise God brings a sinner to an end of himself. The deeper the sense of sin, as some dreadful thing committed against a kind, holy, and righteous Being, the more blessed the deliverance when it comes.

Thus God will deal with Israel in a future day. There must be the “ time of Jacob's trouble,” all nations will unite against them, God Himself will deal severely with them, in permitting two-thirds of them to be cut off and to die. The remnant will pass through the fire. But they *will* look on Him Whom they pierced and mourn and be in bitterness. And the “ Fountain *will* be opened . . . for sin and for uncleanness.” Lord, hasten the day of Israel's repentance and restoration !

Observe, then, secondly, that conscience was awakened, and laid a heavy burden of guilt upon the hearts of the brethren.

Further, an interpreter was between Joseph and his brethren. They recognised neither his face nor his speech, for the time was not yet ripe for a full revelation of himself. Herein is an

analogy with God's dealings towards those whom He purposes to bless. God has His "called" servants who declare His truth and the way of salvation. They may interpret the Scriptures by His grace, but 'tis His Holy Spirit, Whom He hath sent forth, Whose it is to create a sense of need and of thirst for the Living God. The awakened soul may not understand the Divine dealings, and may at first even resent them; and however earnestly and clearly the gospel is presented by a believer to an anxious sinner, he can never know salvation until, as Paul experienced, "It pleased God . . . to reveal His Son in me." All the elect must have this heavenly and inward revelation.

Observe, then, thirdly, that the time for unveiling himself to his brethren was in Joseph's determination, and not in theirs.

Wise Dealings with the Guilty.

All this time, be it remembered, Joseph spoke, not directly, but through an interpreter, reminding of that Holy Advocate Who prepares the way for the receiving of Christ, and pleads His merits in the "vessels of mercy."

His face was not recognised; his words were not understood; neither could his motives be scrutinised by the humbled brethren. His kind and gracious acts were misconstrued; true, they were mingled with harsh treatment, and that only increased their mental anguish. They could not read the heart that burned with love

toward them, nor the mind that planned so wisely the reconciliation they were to know at the appointed hour.

How like to these men is the awakened sinner, with whom the Holy Spirit is dealing ! Sometimes he perceives a token for good, and then, perhaps soon after, some strange dealing seems to dash his hopes, and make him wonder why God thus contends with him. Of course, the experiences of God's elect are not exactly alike in every case, but there is an underlying similarity in the Divine ways with sinners whom He is drawing to Himself. 'Tis a mercy indeed to be the subject of Divine dealings when they lead to the saving knowledge of the Redeemer.

Yet, a word of warning ! Let not the soul rest in "frames and feelings." Let not an imagined similarity of experience delude a soul into thinking all is well. Rather, let the eyes be turned, not inward, but outward and upward, and let such an one rest not, until he "sees Jesus . . . suffering death . . . tasting death" on his behalf—until he can say, "The Son of God Who loved *me* and gave Himself for *me*."

Resuming our meditation—after the brothers had been "put all together into ward three days," Simeon was taken by Joseph and bound "before their eyes." Must they return to their already over-burdened father without him ? Yes, for they were completely in Joseph's

hands. He could do as he would; there was no escape; Joseph was master of the situation and well it was so.

Yet the same verse that records the binding of Simeon "*before their eyes*," says also that, "*he turned himself about from them and wept.*" Lovely picture of a tender Saviour, compassionate yet firm, merciful and gracious yet full of wisdom ! Yes, the deserts of sin must be realised, ere the love of His heart is enjoyed.

The "harshness" was accompanied by the kindly act of supplying the food they needed, without money. "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."

Fears

The "grace" thus shewn was not realised by the brethren, and the discovery of the money in one of the sacks, on the way home, gave them no pleasure; it only deepened their anxiety. "Their heart failed them, and they were afraid, saying one to another, What is this that God hath done unto us?"

Their fears increased when having reached home, it was found that *each man's* money was in his sack. Observe that Joseph had dealt with each and all alike. To the individual conscience guilt was being pressed home, and all, including the heart-broken aged father, were overcome

with fear. “ When both they and their father saw the bundles of money, they were afraid.”

“ All these things are against me,” groaned the stricken Jacob.

One thing, however, he was determined not to do—to send Benjamin to Egypt. Having, as he thought, lost two sons, he would not risk losing a third. But he who had been lamed at Peniel was to be broken again, as to *his* purposes. And God’s way of bringing this about was the dwindling of their stock of food, which could only be replenished from Egypt.

“ And the famine was sore in the land. 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.”

There was no lack of money, but of what use was it where they were ? And they had not grasped the thought that Joseph purposed a free gift. There was a lack of faith. Only a *little* food, and that to be bought ! Moreover, there was that stubborn determination not to fulfil the condition—“ Ye shall not see my face, except your brother be with you.”

Salvation is God’s gift, but those who receive it, receive by faith, receive abundantly, and withhold not the most cherished possession if it prove a hindrance to faith. And what does a man cherish more than *his* Benjamin—that which is *his* offspring, his own imagined merit?

A Painful Choice.

Jacob is now faced with a choice. Death by starvation or yielding to the demand of "the man" in Egypt. The brethren were now realists. Their experience of Joseph convinced them of the uselessness of attempting to see him unless the youngest brother were with them. Very hard was it for Jacob to put aside his will and submit. Painful is the record of the passage of words between him and his sons, but the humbling must be brought about. And how? It would seem that Judah's promise of suretyship was the turning point at this critical part of Israel's history. The utmost that Judah could do would be to allow himself to be retained at Joseph's pleasure in order to keep Benjamin free. What he had not reckoned upon was—would Joseph be satisfied with such a proposal?

Ah! how different was the case of Him Who "sprang out of Judah." He, God's Own Dear Son, in the words, "Lo, I come to do Thy will, O God," actually put Himself in the place of a Surety. He has undertaken the case of His people, that is, to answer for all that is exacted of them. He has lived for them, "making a righteousness for the many," He has died for them, making an atonement for their sins. And there never was, and never will be, any question as to God's satisfaction with Him and His finished work.

As the event proved, Judah, though willing, was never called upon to be surety for Benjamin.

But the Lord Jesus both promised to perform, and fulfilled the purpose of the Father ; and that being God's work, " nothing can be put to it, nor anything taken from it."

Resuming our meditation, Jacob is at last ready to let Benjamin go. That was the *one* imposed condition ; But says Jacob, " If it *must* be so now, do this : take the best fruits in the land in your vessels, and carry down *the man* a present, a little balm, and a little honey, spices, and myrrh, nuts and almonds : and take double money in your hand ; peradventure it was an oversight. Take also your brother, and arise, go again unto *the man* : and God Almighty give you mercy before *the man*, that he may send away your other brother, and Benjamin. If I be bereaved, I am bereaved."

What a mingling of grudging submission, desire to appease, conscientious wish to be free of debt, distrust of motives, hope in God, and fear of bereavement ! Yet who, amongst even believers, can fail to see their own shortcomings portrayed in these few words ? Dear fellow-saved-ones, we scarcely realize what a sad mixture we often are. What mercy it is that God sees us in Christ, " complete in Him," " accepted in the Beloved."

Once more before the lord of Egypt.

Once more the brethren are in Egypt and stand before Joseph. More than this, they are brought into Joseph's house. Again fear possesses them.) What is in his mind ? They

think they know. He means evil against them. What a disturbing thing is a bad conscience ! Such thoughts and words would not have been expressed had it not been for that never-forgotten crime of twenty years ago. Moreover, what they said they never would do, now is done willingly. " They bowed themselves to him to the earth." " They bowed down their heads and did obeisance." So will it be in regard to a Greater than Joseph. " In the Name of Jesus, every knee shall bow, of things in heaven, and things in earth, and things under the earth."

Yes, the presumptuous and atheistical, the militantly godless glorying in man, despising dominions and speaking evil of dignities, all shall be put under the feet of the Glorious Lord.

Joseph's brethren were uneasy in their minds about their supposed indebtedness, and expressed both their fears and honesty of purpose to Joseph's steward. Man is ever anxious to justify himself, and to procure his own salvation. How surprised they must have been to be told, " Peace be unto you, fear not: your God, and the God of your father, hath given you treasure in your sacks: I had your money." How glad, too, they were when Simeon was brought out to them. Thus their fears were being allayed ! Was this the end ? Nay, for the most painful trial was ahead of them.

. . Joseph . . . a Beloved Son

BOOKLET No. 4.

Distinctive Dealings.

“ And the sons of Israel were among those that came to buy: for the famine was in the land of Canaan.” Yes, among the nations, yet distinct from them, for no others passed through such a humbling experience as was theirs; neither did the Gentile suppliants for bread have more than they sought, for these did not reach such happiness as was destined for the sons of Israel. The humiliation was a God-appointed and necessary pathway to blessing. Such is the Divine way in dealing with man. The Gospel is “good news,” but it is only “good news” to those to whom it is good news indeed, that is, conscious sinners, burdened with sin and guilt, thirsting after God and His salvation. “As cold waters to a thirsty soul, so is good news from a far country.”

Joseph's brethren had already been overcome, not by violence to their persons, but by the

wisdom of his dealings. Conscience had been touched and the will affected, not forcibly, but by Divine inworking, and were being turned in the direction purposed by God. Thus worketh the Holy Spirit in the hearts of His elect, by a precious and attractive compulsion.

The brethren's fear at being brought into Joseph's house had been allayed by his bountiful provision at his own table. That, and his gifts to them, far exceeded the present sent by Jacob (Gen. 43. 25), "They drank and were merry with him." What could be happier than this, and what more contrasted with the fears that had possessed them?

The setting in order, according to age, at table was a surprise to the brethren. "The men marvelled one at another," yet still were their eyes closed. Joseph knew them, just as in a later day the Lord Jesus did not commit Himself unto men, "because He knew all men, and needed not that any should testify of man: for He knew what was in man." "O Lord, Thou hast searched me and known me."

And what a foreshowing of the compassion of the Son of God is seen in Joseph's tears over his own brother! "God be gracious unto thee, my son. 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." All this tenderness was veiled from the brethren, who at

present saw only a nobleman of great dignity, though condescending. Ah! It is well, beloved, to have a right view of the majesty of our glorious Lord, that there might be in our hearts a due and deep reverence. Yet a sight of His tears and a God-given view of His tenderness will melt our souls into contrition beyond all else. To look on Him Whom our sins pierced, and to mourn for Him with a bitter realization that our transgressions brought Him to the cross, will lead, as Israel will be led in a coming day, to the "fountain opened for sin and for uncleanness." All our Saviour's seemingly harsh dealings are in loving kindness, and their blessed fitness will be seen in that day when "we shall know even as we are known."

Knowledge such as this was kept in store for the sons of Jacob, but the hour for its communication remained in Joseph's determination, just as the day of revelation to the individual elect soul is in the Father's foreknowledge and purpose.

"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." Thus, a second time they were to learn that their necessary food was a gift, without money, yet—not apart from skilful planning and intense labour. But of that they knew nothing, nor had they a

hand in its provision. All had been made ready, and they freely and fully received.

Thus laden they set out on their homeward journey, all unconscious that they carried a burden which was to be the means of intensifying the sense of guilt they had already felt.

Sin Imputed.

How can the strange action of Joseph be reconciled with his upright character? Why should he accuse his brethren of theft, seeing that by his instructions his silver cup was placed in Benjamin's sack? The question is not unimportant, and should not be passed by. In any case, it is not for believers to make this a precedent for any action of theirs. The result of Joseph's method was the full reconciliation of his brethren to himself and that is the fact to be kept in view.

Joseph imputed sin to them, though that particular theft was not their action; still it was typical of their past action, for had they not robbed their father of a far greater treasure—his dear son?

Surely, despite the difficulty we may feel as to Joseph's employment of these means to bring their guilt overwhelmingly upon them, we can see a faint outline of God's ways with man. Repentance precedes reconciliation.

The brethren of Joseph were permitted to

leave Egypt, laden with their necessary food, and not one of their number left behind. Were they not glad? With easier consciences, their steps more buoyant and confident, they went on until from their mental repose they were rudely awakened. It is thus God often deals with those toward whom He has purposes of saving grace. Bowed beneath a sense of guilt, they sometimes lose hope. Then a ray of light, for a moment, dispels the gloom. Some kindly providence of God, it may be, gives temporary relief from the stress oft accompanying conviction of sin.

Thus it was with these eleven men. "When they were gone out of the City, and not yet far off" (44. 4), Joseph sent his steward after them, and "overtook them" (v. 6). The words he spoke were those that Joseph had put into his mouth. Indeed they *were* Joseph's, and they imputed sin to those sons of Jacob. "He spake unto them these same words." And the sinner today, when God overtakes him, by His Steward—The Holy Spirit—hears words that take away all his briefly enjoyed peace and fill him with anxious fears. And is not our gracious God wise in *all* His dealings? Is it not necessary that the sinner should know the worst about himself, that he might value salvation the more? How faithful God has been in going after His own, and bringing them into reconciliation with Himself!

Notice the brethren's indignation at being

thought guilty of so ungrateful an action as, “stealing out of thy lord’s house silver and gold.” They acknowledge that such a crime deserves death and life-bondage (v. 9).

Notice, too, how confidently they allowed the search to be made, but when Joseph’s cup is found in Benjamin’s sack, it seemed that *their* cup of woe overflowed. Is there any narrative in which the tortures of an awakened conscience are so graphically portrayed? Can not many a reader trace something of this in his or her experience?

There is no denying the imputed guilt. They must go back to Joseph and make their plea. When a soul is convinced of its sinnership, a condition produced by the inworking of the Holy Spirit, so far from denying his guilt, he feels himself to be the only sinner under the sun. “God be merciful to me *the* sinner,” cried the agonised publican. That cry has been echoed and re-echoed many thousand times since, and, blessed be His Name, never disregarded by God.

Confession.

And was there ever an appeal from a distressed soul that so touches the heart as that of Judah, who is now the spokesman for them all. “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 " (v. 16). Thus there was confession of guilt, owned as belonging to them all.

But may we not pause to think of Him—our Lord Jesus—Who "sprang out of Juda " (Heb. 7. 14) ? He, indeed, had no personal sin to confess, but did He not confess our sins, beloved reader, and bear the Divine judgment, as though they were His ? They were imputed to Him, and He voluntarily became surety for us whom He now calls His brethren (Heb. 2. 11).

Judah and his brethren were prepared to be together as slaves to Joseph rather than go back without Benjamin. It seemed a counsel of despair, but Joseph would none of it. He, like a Greater than he, knew himself what he would do, and his unyielding attitude brought further impassioned words from the very soul of Judah, pleading to be allowed to be surety—one instead of—Benjamin. Ah ! how low they were brought, and yet, strangely, their real sin, committed so long ago, was not confessed amid all the words that were spoken. Read carefully the speech of Judah, and observe that no mention is made of their original crime—only its effects (v. 28). How true this is to experience ! A "general confession " may be made, but there is a sad unwillingness to call sins—particular sins—by their right names.

If the condition of forgiveness were that we should *name* our sins in open assembly, how we should recoil, and how carefully should we try to walk ! But Scripture saith, “ *If we confess our sins (that is, to God) He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness* ” (1 John 1. 9).

Their great sin was the rejection of Joseph, and he brought it to their remembrance (ch. 45. 4). Our great sin was—“ *He was despised, and we esteemed Him not.*” What mercy to realise the heinousness of our sin, and seek the pardon of a forgiving God !

Love Leading to Godly Sorrow.

The time had now come for *the revelation* and *reconciliation* so fervently desired by Joseph. Judah’s impassioned plea for Benjamin, and the confession of guilt were those evidences of a breaking down for which he had waited ; and to which all his wise dealings were directed.

But there was more than this on the part of the brethren, as may be gathered from the words of their spokesman ; a tender regard for the aged father, and fear of the effect upon him should his youngest son not be allowed to return, seem to be manifest (Gen. 44. 31, 34). This softening was indeed a contrast to their callous conduct some twenty years ago ; and such is the effect of God’s gracious working

by His Spirit when He convicts of sin and is leading to repentance. Not only is there a deep sorrow, but there is a change of mind and attitude, shewn in a difference of behaviour, both toward God and toward men. Gone is the self-confidence, pride, and disregard of others. The convinced sinner not only feels himself to be unfit for God's presence, but also for the company of Christians. If he has wronged others, that, too, is a burden, though indeed, he has to confess, "Against Thee, Thee only, have I sinned" (Ps. 51).

As to Judah, the self-appointed surety (Gen. 44. 32), we are reminded by the words of verse 33 of One Who was a Surety indeed, Who *did* offer Himself "in the stead of" others, and Whose offering *has been* accepted. "Let the lad go up with his brethren," is a faint echo of the words, "I have told ye that I am He: if therefore ye seek Me, let these go their way" (John 18. 8).

The earnest pleading of Judah melted the heart of the loving brother; his love was never in doubt, but the brethren knew nothing of the workings of his heart, of the emotions he so skilfully concealed from them. And, beloved reader, how little we know of the loving heart of our ever-gracious God. He desires our reconciliation to Him, as Joseph longed for his brethren to be one with him.

Self-revelation.

“ 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. And he wept aloud ” (Gen. 45. 1, 2). Notice, Joseph and his brethren were alone, and it was *he* who *revealed himself*. Who else could have made him known, and who can reveal the Lord Jesus to a troubled soul but Himself ? And the soul is alone with God when such a revelation is graciously given, although there may be others near at the time. On the day of Pentecost, **each** person of those three thousand **under** conviction of sin was the subject of an individual work of grace. Each was alone with God, Who had an interest in each.

Joseph's brethren were “ terrified ” (45.3. margin) at his presence. One whom they thought was dead is alive. And is it not a solemn thought, that He Who became **dead** is alive for evermore. Death could not hold Him, nor the grave retain His body, despite the sealing of the sepulchre. In a day yet future, Israel will look on Him Whom they pierced, and discover that the once-crucified Jesus is none other than Messiah, the Lord of glory. What a solemn unveiling that will be, terrifying to most, but bringing salvation to the elect remnant of the nation !

Reconciliation.

“ Come near to me, I pray you,” said Joseph to his shrinking brothers. “ Come near ” ; delightful words of invitation and encouragement, such as the God of grace loves to speak to a troubled sinner. “ And they came near.” “ I am Joseph your brother.” Thus it was that the Lord made Himself known to Saul of Tarsus ; “ I am Jesus Whom thou persecutest.”

But Joseph adds, “ Whom ye sold into Egypt.” That was their outstanding sin, unconfessed by them, but needing to be brought to light, in order that the reconciliation might be complete. For what lasting peace could be theirs if that remained hidden in the recesses of their hearts ?

Oh, what need is there for full confession and abandonment of sin in order that the conscience may have complete relief ! And how perfect is the forgiveness and cleansing that God confers because of the precious blood of His Dear Son ! Thereby only can there be a “ purged conscience.”

In the case of Joseph and his brothers, all the grace is from his side. “ *He* kissed *all* his brethren, and wept upon them ; and *after that* his brethren talked *with him.*” Thus communion follows reconciliation.

Relationship and Communion.

The loving heart of Joseph is displayed never so tenderly as in the affecting story of the *revelation* of himself and the *reconciliation* that followed. He knew the worst about them and yet fully restored them to *relationship* with himself. "I am Joseph *your brother*." All the past is forgiven and to be forgotten in his "Come near to me," and the use of that endearing word *brother*. No more a stranger, austere kind, but a living loving brother. All of which has been fulfilled, in and by the great Antitype, the Lord Jesus. 'Tis He Who says, "Come," Who was made like unto His brethren and suffered death on their behalf. 'Tis He Who is not ashamed to call them brethren (Heb. 2. 11. 17), Who says, "I ascend unto My Father and your Father" (John 20. 17). Our sins brought Him to the cross ; yet, whilst He would have us realise their enormity, He does not continually reproach us with them. He comforts in language such as Joseph used. "Now therefore be not grieved nor angry with yourselves that ye sold me hither: for *God did send me* before you to preserve life" (45. 5). How like are these words to those spoken by Peter ; "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain" (Acts 2. 23). "And now, brethren, I wot that through ignor-

ance ye did it, as did also your rulers " (Acts 3. 17).

But not only was Joseph sent to preserve life generally ; it was especially for the sake of his brethren. " And *God sent me* before you to preserve *you* a posterity in the earth, and to save *your lives* by a great deliverance." A third time he stresses the gracious truth of God's purpose. " It was not you that *sent me hither, but God.*" How blessed to know that God's plans never miscarry ; and, although He may use and over-rule the ways of men for the accomplishing of His purpose, no credit attaches to them ; " Not you, but God." Later on Joseph reminded them, " But as for you, ye thought evil against me, but God meant it unto good, to bring to pass as it is this day, to save much people alive (Gen. 50. 20).

A "Saviour" and a "Lord."

Thus Joseph was a " saviour," but he went on to tell his brethren that he was " lord " of Pharaoh's house, and bade them tell their father, " God hath made me lord of all Egypt." By this self-revelation of Joseph, in the experience of his brethren,

- (a) A " dead " one becomes alive,
- (b) A dignified stranger becomes a brother,
- (c) A once-despised one becomes saviour,
lord and sustainer,

all of which, it is plainly to be seen, the Lord Jesus has become to His saved people, but in how much greater, yea, infinite, measure!

Good news must not be kept hidden. Glad tidings must be made known. Eleven restored men, brethren reconciled, are now sent with a message of comfort to an aged father. Joseph, who gave GOD all the glory for his exaltation (“God hath made me” 45. 8, 9) believed HIM, and was able to make known His will as to the future. There were yet to be five years of famine, but Jacob and his family need not be anxious. “Come down unto me, tarry not . . . Thou shalt be near unto me . . . and there will I nourish thee,” are the words of Joseph to his father (45. 9-11), by the brethren. Ere they set forth, however, he gives them a token of the reality of reconciliation. “He kissed *all* his brethren, and wept upon them: and *after that*, his brethren *talked with him*.”

How full was the invitation, endorsed, too, by Pharaoh and his household! “Regard not your stuff: for the good of all the land of Egypt is yours.” But what inexhaustible riches are there for the believer in our glorious God! “All things are yours,” “and ye are Christ’s, and Christ is God’s” (1 Cor. 3. 21, 23). “But my God shall supply all your need according to His riches in glory by Christ Jesus” (Phil. 4. 19).

Then there was provision for the journey to Canaan and the return of the whole family of

Jacob to Egypt ; that included both food and clothing, and also wagons for transport ; all because of the loving foresight of Joseph, whose happiness only needed to be completed by the coming of his beloved father.

“ So he sent his brethren away, and they departed: and he said unto them, See that ye fall not out by the way ” (45. 24). Was not that a wise injunction, and do we not need that exhortation today ?

Bearers of Good Tidings.

We are drawing near the end of our meditations on the life and service of this servant of the Lord. We have seen how, in his suffering, humiliation, and exaltation, he is not only an example to the children of God, but is a remarkably full type of the Beloved Son of God, the Lord Jesus Christ.

The reconciliation with his brothers, originating with himself, leads on to a meeting with his loved father, for whom he was able to care for the rest of his life, and whose blessing for himself and his two sons he received ere Jacob “fell on sleep.”

On that last journey to Canaan, the brethren carried an abundance of provision for their journey thither, and for the return with their father and their households to Egypt. All was of Joseph’s providing. They had no share in that. They were but receivers of blessing, and

the bearers of blessing and good news to those in their land, or rather, the land of their pilgrimage. They could speak from experience of:—

- (a) A living Joseph.
- (b) A Joseph able and willing to meet all their earthly needs.
- (c) To bring evidence of these facts to the aged father.

And what experience has the reader of a living and exalted Saviour, once despised and rejected? If reconciliation with God through His finished work on the cross is known, by the inworking of the Holy Spirit, it is also his privilege to know Him as able to meet every need, and bring right on to the end of his pilgrimage. Further, it will be his delight to speak of such a Saviour to others. Who can tell how Joseph's brethren conversed on their way? Of whom could they speak but of Joseph? They carried with them many tokens of his love, but it was *himself* they knew in a fresh way, and of *himself* they were burning to speak when they came again to Jacob.

E.K.

. . Joseph . . A Beloved Son

BOOKLET NO. 5.

Good Tidings welcomed.

And how does Jacob receive the message ?
“ They went up out of Egypt and came into the land of Canaan unto Jacob their father, and told him, Joseph is yet alive, and he is governor over all the land of Egypt. And Jacob’s heart fainted, for *he believed them not* ” (Gen. 45. 25, 26). Such was his reaction to the news so suddenly broken. But he revived, and how ?
“ And they told him *all the words* of Joseph, which *he had said* unto them: and *when he saw* the wagons which Joseph had sent to carry him, the spirit of *Jacob* their father revived, and *Israel* said, Enough ; Joseph my son is yet alive : I will go and see him before I die ” (verses 27, 28).

Does not the narrative of Luke 24 occur to the mind ? Two *fainting* hearts were revived by *words* of a risen Saviour, and by a *vision* of Him Who broke bread to them, blest symbol

of the provision that is in Him. Two *burning* hearts then made known the glad tidings of a Risen Lord.

Observe, it was *Jacob's* heart that fainted, but *Israel* it was who said, "Enough." Unbelief belonged to the old nature. Faith belongs to the new. It is not merely, "I will go," but, "I want to go and see him." And have we such a yearning to see our Lord? Can *we* say, "I want to go and see Him"?

Jacob, encouraged further by a Divine visitation in the night, when God spoke and bade him, "Fear not to go down into Egypt," rose up, and came into Egypt, with all his household, sixty-six persons. "And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen, and presented himself unto him; and he fell on his neck, and wept on his neck a good while" (Gen. 46. 29). This affecting scene once more illustrates the tenderness of Joseph. His was a loving heart, but how much more loving and tender is our Lord Jesus!

"And Israel said unto Joseph, Now let me die, since I have seen thy face, because *thou art yet alive* (see also chapter 45. 26, 28). Such a stress on life! Remember the words of the Lord Jesus, "I am He that liveth, and became dead, and, behold, I am alive for evermore. Amen" (Rev. 1. 18).

Returning to the brethren of Joseph, we read that Pharaoh spoke to *him*, not to them. It

was for *his* sake that the King said, “ The land of Egypt is before *thee* ; in the best of the land make thy father and brethren to dwell ” (note also chapter 45. 18-20). And is it not for the sake of the Lord Jesus we are blessed, yes, “ blessed with all spiritual blessings in heavenly places *in Christ* ” ? We have *nothing* apart from Him.

All of Grace.

It was all of Joseph, under God, that the sons of Israel were preserved alive in famine. They had no right to his bounty, for they had, by their sinful rejection, forfeited any claim upon his kindness. His actions toward them, prior to the reconciliation, shewed what they really deserved ; imprisonment (of Simeon), imputation of sin, insistence on seeing the youngest brother, indifference (seemingly) to their agonies of mind and conscience, were all that they merited. And so is it with the creature in relation to God. Christ “ was despised and we esteemed Him not.” Is not *that* enough to earn God’s eternal displeasure ? But every person has accumulated sins, and the crowning sin is — “ He that believeth not,” “ because he hath not believed in the Name of the Only-begotten Son of God ” (John 3. 18). *We* have, of ourselves, only demerit.

Yet, mingled with the harshness, Joseph’s

brethren received gifts of pure grace. He was not bound to feed them, yet he gave them abundant food, and that freely.

And, now that they were reconciled, he gives them a change of raiment, and abundant provision for journeying ; which is just what the Lord Jesus does to the repentant and returning sinner (see Luke 15. 11-32). Moreover, he provided a home for them, “ in the best of the land ” (Gen. 47. 11). “ And Joseph nourished his father, and his brethren, and all his father’s household, *with bread*, as a little child is nourished: according to the little ones.” (v. 12 margin).

A Type of a Church.

So a home and bread were provided, freely and fully, for the chosen family. What a picture of the church of Christ, and of a local church also ! 'Tis composed of reconciled, saved persons, dependent only on Christ, Who is not ashamed to call them brethren (Heb. 2. 11). They are a family and the assembly is their true *home*. They are “ shepherds ”—not the great ones of the earth, and though the shepherd may be “ an abomination unto the Egyptians ” (Gen. 46. 34) they are very dear to the true “ Joseph,” their Lord Jesus, Who has imprinted upon them the kiss of reconciliation, Who cares for them, yes, Who has also committed them to the

charge of the Host (Luke 10. 35)—the Holy Spirit—during His “two days” absence.

Notice, too, that in Genesis 46, all their names are carefully recorded, shewing God’s care for His people, Whose names are written in heaven.

Amid this scene of delightful peace and family rejoicing, we might well wish to take our leave of them, but that it remains to be noticed how Joseph dealt with those who were not of his family.

A Type of the Millennium.

If we regard the conditions in the land of Goshen as symbolical of millennial blessings, and it *may* be so, since it followed the restoration of Israel to peace and fellowship with the once-rejected one, we may see a type also of the Lord’s dealings with the “peoples.” The Egyptians were nourished, sustained, and preserved, but not on the ground of “grace.” All they had they paid for, by their money, their cattle, their fields, and their persons. Thus they became *wholly the possession* of Joseph, under Pharaoh.

So, when Israel is once more in their land, as a saved people, the Lord Jesus reigning over them, the Gentiles will receive blessing also, but they will be *wholly the possession* of Jesus, the Lord of glory (Ps. 2).

The order of God's dealings, by the hand of Joseph, remarkably foreshadows his dealings by the mediation of His Son.

- (1) Egyptians (Gentiles) are first blessed, as a free people, through Joseph.
- (2) Israel's sons are brought into fulness of blessing and peace, through reconciliation with Joseph.
- (3) Egyptians (Gentiles) are benefitted, through Joseph, but no longer as a free people.

In Scripture, we can trace the prophesied Divine plan, along these main lines, for Israel and the nations, since the rejection of the Lord Jesus. The church is composed mainly of saved Gentiles, for whose sake judgment on the world is not yet permitted to fall. When the church is raptured, Israel will be "born again," and peace will reign throughout the earth, the peoples having been chastened by God's judgments.

Concluding Thoughts.

Let us close this meditation on the life of Joseph with a few thoughts upon the blessings pronounced—by Jacob in Genesis 49, and by Moses in Deuteronomy 33.

Joseph was "separate from his brethren," he was "hated" and "shot at" (Gen. 49. 23, 26, Deut. 33. 16), yet he was "fruitful," "as a bough by a well." The tree receives blessing

through water, and Joseph drank of the well of God's loving provision. Hence his fruitfulness.

“ His branches run over the wall,” so that those on the other side could see and partake of the fruit. The Lord Jesus is the Fruitful One (Ps. 1) and He has “ broken down the middle wall of partition ” (Eph. 2. 14) so that Gentiles and Jews are blessed in Him. Six times in Genesis 49 occurs the word, “ bless ” or “blessings,” and five times the word “precious” in Deuteronomy 33. There was a “ prevailing ” of blessings, he was “ strong,” he had “ glory.” *For* him were “ the hands of the Mighty One of Jacob,” and “ the good will of Him that dwelt in the bush.”

All speak of Him, Who in all things has the pre-eminence, Who suffered and has entered into His glory (Luke 24. 26), upon Whose Head has come all “ blessings ” and “ precious things.” The Father delights in Him, and for His sake and in Him, the saints are “ blessed with all spiritual blessings.”

“ Unto you therefore which believe He is precious ” (1 Pet. 2. 7).

E.K.

THE END.