

THE FIRST CREATION
SERMONS
ON
GENESIS

Volume 2
Chapters 25-50

BY

Mary M. Bodie

“The Lord by wisdom hath founded the earth;
by understanding hath He established the heavens”

—Prov. 3:19.

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Preface

In 1922, the Author of this book gave a series of Bible Lessons on Genesis. These were embodied in book form and published in 1933. These lessons have been issued in four different books, entitled, “The First Creation,” “The New Creation,” “The Two Creations Illustrated” and “The New Creation Crowned.” The first book covers the first eleven chapters of Genesis. The second embraces the life of Abraham, the third is an illustration of the two creations from the lives of Jacob and Esau, and the last the life of Joseph. In Jesus’ dear Name, we commend this precious treatise to hungry saints and commit it to God to be used to His glory.

(1955) —The Publishers

Note from Publisher:

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The Preview

Genesis, the first book in the Bible, is also the first of the Pentateuch, which later includes the first five books of Moses. It is the beginning (which is the meaning of the name) of God's revelation to man. All the truth that is later unfolded in the history, prophecy and doctrine of the Bible is here in germ. It is truly the "Seed Plot of God's Word," as someone has named it. I would call it the Counsel Chamber of the Almighty God. All God's counsels concerning man are in this book, some hidden in type and chapters of Genesis. The second embraces the life of shadow, but here nevertheless man's creation, his fall, his redemption, his discipline, his exaltation; counsels which have been in state of development for six thousand years and are not finished yet. All are found in Genesis. We are here let into the secret of divine plans and purposes, the ordained counsel of God, before the foundation of the world.

There are three divisions of the book.

DIVISIONS

- 1–The Creation–Chapters 1 and 2.
- 2–The Ruin–The entrance of sin and consequent result–Chapters 3-11.
- 3–The New Creation–Separation from sin and consequent result–Chapters 12-50.

Chapter 25

25:1 Then again Abraham took a wife, and her name was Keturah.

25:2 And she bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah.

25:3 And Jokshan begat Sheba, and Dedan. And the sons of Dedan were Asshurim, and Letushim, and Leummim.

25:4 And the sons of Midian; Ephah, and Epher, and Hanoch, and Abidah, and Eldaah. All these were the children of Keturah.

EARTH-DWELLING

SAINTS

TYPIFIED

Chapter Twenty-Five

"And Abraham took another wife and her name was Keturah. And she bare him Zimram, Jokshan, Medan and Midian " (**25:1, 2**).

In our preceding lesson, we were privileged to study one of the most striking and important types in the Oracles of Truth - the marriage of Isaac. We want to emphasize its signification. Through years of study and rightly dividing the Word of Truth, we have come to know that the interpretation thereof is according to the Word of God and revelation of the Holy Spirit. We seek to depend entirely on the enlightenment of the Holy Spirit to know the Word of God in truth. He is faithful to guide us into all the Truth.

The marriage of Isaac and Rebekah most marvelously figure Christ and His Bride. Note what immediately precedes it - the death of Isaac, in type, and afterwards, the burial of Sarah. Is this just a coincidence? No, indeed! These types are recorded here in Divine order, even as they came to pass in His will, all in due time. Isaac's death, beautiful, fragrant figure of Christ and Calvary; then Sarah's burial, type of the putting away of Israel (for the present Church Age), both preceded the gathering out of the Church, the Bride, the choice woman of destiny. She is even now being built for the Last Adam, the Lord Jesus Christ. The Man, Christ Jesus, shall have a wife to share His honors, a glorious, perfect companion, even as the first Adam and his Eve. The figure is in accord with the types which precede and in harmony with that which follows, Abraham's marriage to Keturah.

Keturah's name means "incense," and significantly figures the household of faith, even all the people of God who will remain upon the earth after the Bride has been raptured. She and Sarah are in reality, one woman, even the same one that the Apostle John was privileged to behold in vision, first in heaven and then on the earth - Revelation 12. And the time figured here, after the Church Age has passed, is the same time into which the prophet was caught away in spirit when he saw the wonder woman. It will be the time in which God will again be in covenant relationship with Israel, His divorced wife (Jeremiah 3). He will heal her backslidings, because of His covenant with Abraham. According to the covenant of Moses, He could never take her back, for so the law declares (Deuteronomy 24); but grace declares otherwise. He will betroth her unto Himself forever. She will no more be termed forsaken: neither shall the land be desolate; but she shall be called, "My delight is in her." And as the Bridegroom (Christ) rejoices over His Bride, so shall Jehovah rejoice over the nation, Israel. ***Isa. 62:4, 5.**

***Isaiah 62:4,5**

⁴Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the LORD delighteth in thee, and thy land shall be married. ⁵For as a young man marieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.

25:5 And Abraham gave all that he had unto Isaac.

25:6 But unto the sons of the concubines, which Abraham had, Abraham gave gifts, and sent them away from Isaac his son, while he yet lived, eastward, unto the east country.

25:7 And these are the days of the years of Abraham's life which he lived, an hundred threescore and fifteen years.

25:8 Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years; and was gathered to his people.

25:9 And his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which is before Mamre;

25:10 The field which Abraham purchased of the sons of Heth: there was Abraham buried, and Sarah his wife.

25:11 And it came to pass after the death of Abraham, that God blessed his son Isaac; and Isaac dwelt by the well Lahairoi.

25:12 Now these are the generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham:

25:13 And these are the names of the sons of Ishmael, by their names, according to their generations: the firstborn of Ishmael, Nebajoth; and Kedar, and Adbeel, and Mibsam,

25:14 And Mishma, and Dumah, and Massa,

25:15 Hadar, and Tema, Jetur, Naphish, and Kedemah:

25:16 These are the sons of

Keturah's children figure all the nations which God will bless through Israel, according to His promise to Abraham. Notice that her offspring did not share jointly with Isaac; for "Abraham gave all that he had unto Isaac," (**25:5**) typical of God giving all to His Son. And in perfect accord with this, Abraham died, "an old man and full of years," (**25:8**) which figures God, as it were, off the scene while Christ reigns during the Millennium.

Then follows the record of Ishmael's progeny, which figure the Jewish people after the flesh, who are blessed because of God's promise to Abraham, in contrast with Isaac, his spiritual seed. Ishmael begat twelve princes, which speak of the twelve tribes of Israel. (The Second Volume of the book of Genesis continues with Chapter Twenty-five, and contains the biographies of Isaac, Jacob and Esau, and ends with the life of Joseph.)

THE TWO CREATIONS

Sermon One

"Isaac was forty years old when he took Rebekah to wife. And Isaac intreated the Lord for his wife, because she was barren; and the Lord was intreated of him, and Rebekah his wife conceived" – (**25:20, 21**).

"Therefore if any man be in Christ, a new creation, old things are passed away; behold, all things are become new" -- 2 Cor. 5:17.

The Gospel of Paul is concerning the two creations. Paul is our Apostle. He received his teaching by revelation from God thru the Old Testament. Everything that happened in the Old Testament times, happened unto them for types for our instruction today. We never can give the Word of God due credit for what it is, because our finite minds will not permit us to take it in.

The Scriptures inform us that there are two Adams, heads of the human race. These are called the first and Last Adam. There are two men, the first man and the Second Man. All men are a part of the first man by fact of their birth in the natural; but all men that believe on Jesus Christ as their Savior come into the Second Man. This too is by means of birth, the new birth. There is an outward man and an inward man ***2 Cor. 4:16**, an old creation and a new creation - ****2 Cor. 5:17**.

*2 Corinthians 4:16

For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day.

** 2 Corinthians 5:17

Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

Ishmael, and these are their names, by their towns, and by their castles; twelve princes according to their nations.

25:17 And these are the years of the life of Ishmael, an hundred and thirty and seven years: and he gave up the ghost and died; and was gathered unto his people.

25:18 And they dwelt from Havilah unto Shur, that is before Egypt, as thou goest toward Assyria: and he died in the presence of all his brethren.

25:19 And these are the generations of Isaac, Abraham's son: Abraham begat Isaac:

25:20 And Isaac was forty years old when he took Rebekah to wife, the daughter of Bethuel the Syrian of Padanaram, the sister to Laban the Syrian.

25:21 And Isaac intreated the LORD for his wife, because she was barren: and the LORD was intreated of him, and Rebekah his wife conceived.

There is an earthly people and a heavenly people - ***1 Cor. 15:45-50**. And these two distinct lines of the human race are most marvelously depicted by these two men, Esau and Jacob. Let us notice how they came upon the scene.

Rebekah is a Barren Woman

Barrenness is a type of the fruitlessness of the old creation. It means that God Almighty must come on the scene and do something for us, even as Abraham who was hopeless and helpless, who stood before God as already dead; and dead men cannot do anything to please God, or man. That is the way God regards the human race. Rebekah was a barren woman. Isaac prayed for her because she was barren. He is typical of the Lord Jesus Christ who prays for us. We read in John 17 where He prays for His disciples. He did not pray for the world, but for them that God had given Him. This speaks of our being saved. We are born again. We get a new life, which speaks of our new birth. The Holy Spirit puts conviction on us. But even before we were saved the Lord knew us. We were chosen in Christ from "before the foundation of the world" – ****Eph. 1:4**. So that proves that God knew us before we were saved.

The children of Israel in Egypt were children of God in His purpose before the blood was sprinkled on the door posts, or before they were delivered. The Spirit of God broods over us and convicts us of sin. We have a new life after we are saved, but we also have an old life. "The good that I would I do not; but the evil which I would not, that I do" - Rom. 7:19. When I was saved, some said of me that I did not see the flesh at all. People seem always to want you to see the flesh. I did not see the flesh, for I thought I was holy and without blame. I loved God and felt that this new life in me was wonderful. I saw such a separation from the world. I had a wonderful beginning. I loved the things of God and ran in the way of the Lord. I loved this glory way to God; but found after running a little while that something began to chafe in me and would not let me do the things I wanted to do with all my heart. This new life does make us love everybody; but the old life is still there. It does not love everybody because it loves itself first and last and all the while. Jesus said, "Bless them that curse you". I found that I did not want to bless them that cursed me.

***2 Corinthians 15:45-50**

⁴⁵And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. ⁴⁶Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.⁴⁷The first man is of the earth, earthy; the second man is the Lord from heaven.⁴⁸As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly.⁴⁹And as we have borne the image of the earthy, we shall also bear the image of the heavenly.⁵⁰Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

**** Ephesians 1:4**

According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

25:22 And the children struggled together within her; and she said, If it be so, why am I thus? And she went to enquire of the Lord.

I heard saints say things about one another. Some things were said about me, and I heard them. They hurt me. I found there was something in me that was not right but did not know what it was. The love which I wanted to show I failed to show altogether. I wanted the feeling to be there. I did not want to feign what I did not feel. I was in the same condition of which Paul tells us in the above citation, in Romans 7.

The Two Natures

"And the children struggled together within her; and she said, if it be so, why am I thus? And she went to inquire of the Lord" (**25:22**) Notice, the children struggled together within her. This is typical of the two natures, the two creations warring in a believer, "the flesh lusting against the Spirit and the Spirit against the flesh" – ***Gal. 5:17**. Rebekah went to the Lord. That is the wise thing to do. The Lord gave her the answer. Let us learn from her example and when we get into trouble let us inquire of the Lord and seek the remedy for that condition. I wanted to get rid of feeling unkindly toward others, so I went to inquire of the Lord; then He showed me that I did not live any more, but Christ lived in me. I was praying to love as I Cor. 13 instructs. I said, "Lord, why don't I have this love?" for I was in real trouble over it. So, I consecrated myself to God. I had heard rumors about people getting wonderful deliverance by consecration; but the more I consecrated, the more disturbed I became, and finally I said, Lord, why is this? It did not seem as though anything did me any good. I picked up the Word and began to read; but the Lord did not give me any blessing at all. I turned to I Cor. 13 and read, and said, "Lord, I want that love".

He gave me ****Gal. 2:20** - "It is no longer I that live; but Christ liveth in me." I already knew that verse by memory but had never known the meaning. It is so different when God gives the power of it, when one really knows that Christ lives within. If you will let Him in and count the old man out, Christ will be in you just as God was in Christ. If there are times when the old man rises up in you, you can always judge him and count him out, and you will find that Christ lives in you. You will have the victory of it. He is the surest remedy for the lack of love, the faultfinding among the people of God. Thus, I gained the victory. I said, "That is sanctification -- Christ lives in me." I was filled with joy, though that was before I was filled with the Holy Spirit. Christ living in us is the secret of victory. You may be filled with the Spirit; but your experience of joy and glory will not last all the time.

***Galatians 5:17**

For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

****Galatians 2:20**

I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

25:23 And the Lord said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger.

25:24 And when her days to be delivered were fulfilled, behold, there were twins in her womb.

If you do not know the Word of God, the enemy may get you down. Our experiences of yesterday do not help us today. We need something today. The meal which we ate last week does not do us any good today. So, with the things of God always. We need the Lord today to come in and help us. Past experiences do not hold us up. The Word never changes, but our experiences do. The Word is adapted to every new experience. God makes His Word good to us if we just stand on it. Christ living in me is victory for me, not only today, but every day.

Rebekah inquired of the Lord and He told her what was the trouble. "Two manner of people are in thy womb" (**25:23**). They do not act at all alike. They want to go in opposite directions. They certainly act differently and talk differently, the one from the other. Their conversation is just the opposite. The old creation is doubtful, fearful, unbelieving. The other is full of faith, courage, hope and love, a continual victor. It may be one will talk one hour, and the other talk the next hour. Two manner of people! They are exactly the opposite from each other. One is the old Adam living, the other is Christ. The one never fails, the other always fails.

Points of Difference

Notice some of the things that distinguish them. "The one people shall be stronger than the other people; and the elder shall serve the younger" (**25:23**). Here is something that is contrary to nature. In our families, the younger person serves the elder; but in God's things the elder has to serve the younger. It is not for the new man to serve the old man, but the old man is to serve the new man. The new man lives in the old man's house. The old man has no right in the house anymore. The new man is the boss there. The new man always wants to come to meeting, so the flesh has to come along. He has to bring the new man. The new man is the ruler of the house. He is to be obeyed. The flesh is never to be obeyed any longer. He is a servant. The new man's word is supreme. He is the stronger. The flesh seems the stronger; but the new man has come from Almighty God. "The flesh lusted against the Spirit" - ***Gal. 5:17**. Hence, this is the opportunity of overcoming. There would be nothing to overcome if we had our glorified body. The Lord Jesus Christ did not have a glorified body. He did not have any outward sign of being the Son of God; though inwardly He had the life of God. He had no old creation; neither had He a new creation body.

"And when her days to be delivered were fulfilled, behold there were twins in her womb" (**25:24**). Here again are the two natures; but this speaks of the time when we recognize them. There is a time in our life when we do not understand the two natures, but later some of us find where is the trouble.

***Galatians 5:17**

For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

25:25 And the first came out red, all over like an hairy garment; and they called his name Esau.

25:26 And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob: and Isaac was threescore years old when she bare them.

25:27 And the boys grew: and Esau was a cunning hunter, a man of the field; and Jacob was a plain man, dwelling in tents.

Rebekah now understands the restlessness she felt and the trouble she had. That is the way with us. We go to the Lord and inquire of Him. He shows us, and we are delivered.

Reckon as God Reckons

The first child came out red (**25:25**). That is, we recognize the old man. We bring him out into the light and we name him. Some never name him. They handle him with kid gloves, but he is a robber and a thief and everything that is bad, and we should designate him as such. Here is the trouble with God's people; they try to keep him hidden, controlled and kept down in the corner. They will name him somebody else, or say they never had any old man. They almost deceive themselves. Show him up to yourselves and let him feel his total depravity. They named him Esau and afterwards called him Edom (which is really another word for Adam); for the first came out red. This speaks of earth. The first man was of the earth, the reddish clay of which he was made. Let us name the old man and declare that we see and recognize him. "That which is born of the flesh is flesh;" it will never be spiritual. Speak of it as flesh - * **John 3:6**. One nature is flesh; and the other is spirit. One will not bear the fruit of the other, no more than Esau bore Jacob's children, or Jacob, Esau's. They are as distinct from each other as Jesus Christ is from the devil, and the world from heaven.

"And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob" (**25:26**). The word Jacob means "supplanter"; for he was to supplant his brother Esau. Jacob is a type of the Second Man who supplants the first man. The first Adam was but a figure of the Last Adam - ****Rom. 5:14**. Likewise, Jacob supplanted Esau, getting his birthright and inheritance, which was all in God's purpose, and teaches divine election. Did not this all happen in the will of God, that Esau was born first and Jacob afterwards, and that Jacob took hold of his heel? God had this happen as a picture of Jesus Christ and our election in Him. The last Adam was right on the heel of the first Adam.

Their Habits Differ

"And the boys grew and Esau was a cunning hunter, a man of the field; and Jacob was a plain man, dwelling in tents" (**25:27**). Now the two men are out in full light, fully manifested and seen. Esau was one that men call likeable, a good mixer, pleasing to everybody. He would have made a good politician. He was one that could get a crowd. Jacob was the opposite.

***John 3:6**

That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

**** Romans 5:14**

Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

He was one that nobody liked very well. He did not make many friends. He was more occupied with the inheritance. He knew It was Esau's according to birth, but he wanted it. And he decided to get it; for his brother did not care for it. Then, when Rebekah told him that God meant for him to have it, he was more determined to possess it.

Esau, the natural man, lives in the world, a polished fellow, everybody likes him, and pats him on the back. Jacob is a plain man, living a simple life; he is not popular, does not care whether the world likes him or not. He is contented in the will of God. In the Gospel records, we are shown the Anti-type of Jacob, the Lord Jesus Christ, in the will of God. He preached to a little crowd and told them the most powerful things. He took the twelve away alone from the multitude. Why did not Jesus Christ always preach to the multitude? Because He did what His Father instructed Him to do. He preached what His Father gave Him to preach, and He went where His Father led Him. He never deviated one iota from this attitude. He went to Samaria to talk to one woman. Jesus did not say, "I wonder what the Father brought me up here for. I want a crowd. I am tired, and it is warm." No, He knew He "must needs go through Samaria," for the Father said so. The new man wants the Lord to give him his orders – ***John 4:4**. In Mark 11, we read that the multitude was running after the Lord Jesus Christ. They ran out to meet and greet Him with loud hosannas, saying, "Blessed is He that cometh in the name of the Lord. Blessed be the kingdom of our father David." They wanted to make Him king. A few days later this same crowd was saying: "Crucify Him: crucify Him." They were easily influenced, easily moved, because they were not led of God. They were of the flesh. The devil can come along with all his boast and eloquence, but the spiritual man counts it all as nothing. He wants the Word of God. Jesus knew the Voice of God, and His will. Paul, too, was likeminded. He knew the will of God. And he wanted the people to so learn the Lord. He was not trying to get their eyes on himself; but to give them the Word of God which would build them up and give them an inheritance. He walked in the new creation and made the flesh serve him continually and run with him that he might win the prize. The flesh was having a hard time to hold up in the race which Paul was running.

"And Isaac loved Esau; but Rebekah loved Jacob" (**25:28**). This suggests that Isaac did not get the mind of God; but Rebekah did. It was through woman that sin came, and it was through woman that redemption came. The Last Adam was born of a woman. Rebekah had gotten the mind of God about this. She knew which one was going to get the inheritance. She knew it was Jacob's; so, she loved Jacob. He sod pottage (**25:29**). He just lived by what the Lord caused to grow. He was not endeavoring to make a great amount of money.

***John 4:4**

And he must needs go through Samaria.

25:28 And Isaac loved Esau, because he did eat of his venison: but Rebekah loved Jacob.

25:29 And Jacob sod pottage: and Esau came from the field, and he was faint:

25:30 And Esau said to Jacob, Feed me, I pray thee, with that same red pottage; for I am faint: therefore was his name called Edom.

25:31 And Jacob said, Sell me this day thy birthright.

25:32 And Esau said, Behold, I am at the point to die: and what profit shall this birthright do to me?

He was not of this world. That is, he figured the heavenly man. Isaac had to get a great victory, because his strength and dignity were wrapped up in his first-born - ***Gen. 49:3**. In blessing Jacob, he renounced the flesh. Esau was out for a good time. He came in tired, faint and hungry and said: "Feed this red", (pointing to himself), "with that red", or the pottage. Perhaps "that red" was a pot of beets (**25:30**). The thought here is, that he was trying to make a little pun on his name. I have heard it said that Esau was the first punster. He was a hairy man and looked like he was a red fellow. Esau is just another name for the old man. He proved it by his lack of reverence. Some people will make a joke in the presence of death, in the very presence of God, and about divine things. Esau came just at the time when Jacob was wondering how he would get the birthright. He had been thinking and scheming, and here is his opportunity; hence, he says: "Sell me this day thy birthright" (**25:31**) Esau answered, "Behold I am at the point to die: and what profit shall this birthright do me"(**25:32**)? It did not amount to anything to him. You would think Esau would have wanted his children to have that birthright. HE DID NOT BELIEVE GOD, and that was the whole secret of giving it up. He did not appreciate the fact that he was born first. He said, "Sure, you can have my birthright. It means nothing to me; for I am ready to die." Jacob was in earnest. He said, "Sell it to me, or give me your birthright if you do not want it anymore."

An Important Lesson

Friend, if you do not estimate your birthright any more than Esau did, you too, will lose your inheritance. You will not lose your life; but you have a birthright in Jesus Christ to sit with Him on His throne, which you may lose. No one can rule con-jointly with Jesus Christ if the birthright is estimated to be no more than pottage. God calls everything in this world a mess of pottage.

Yes, we are despised. During the time of David, his friends went away into the wilderness with him. They were separated entirely from the religious and national life. They were outside with David; but they had David with them. To have our David with us is to have everything with us. David is the anointed King. We have Christ, so we have everything in the world. To know we are outside the camp with Jesus Christ is the best place this side of heaven. It is joy unspeakable to know that we are reproached for the name of Jesus Christ. Oh, the exceeding weight of glory that is ours for suffering with Christ. "This light affliction is but for a moment", Paul says – ****2 Cor. 4:17**.

***Genesis 49:3**

Reuben, thou art my firstborn, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power:

**** 2 Corinthians 4:17**

For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;

25:33 And Jacob said,
Swear to me this day; and
he swore unto him: and he
sold his birthright unto
Jacob.

25:34 Then Jacob gave
Esau bread and pottage of
lentiles; and he did eat and
drink, and rose up, and
went his way: thus Esau
despised his birthright.

He suffered toil and necessities, such as few people know anything about for at least 35 years; but he counted it all joy to go outside the camp, to be identified with the Lord.

They reproach Christ when they reproach us. They hit the wrong fellow when they hit us. They do not know that it is Christ they are reproaching. Oh, the wasted life, when turning away from Christ! Oh, what we lose if we refuse to run after the inheritance! Oh, to know that we might have run the race and shared jointly with Christ! It seems to me that even in eternity men will feel a loss; for there will be a most awful loss. It seems to me that I could not be happy there without winning this race. What is the use of going half way? Why be willing to come in last? At a horse race, they come in first, second and third as winners. Concerning other names, they write thus, "These also ran." Likewise, it will be said of those who come in last in the heavenly race, "these also ran". They will get no prize, or reward. If you turn back and sell your birthright, the devil may feed you well. You may get fame and pleasure and riches; you may have an easier time; but you will miss what Jacob would not have missed for all the world. At most, you will only receive a pottage of lentils (**25:33,34**). You may obtain all that you lust after. God sometimes lets people have what they lust after, "but sends leanness into their souls" - ***Psa. 106:15**. Christ has secured for us an inheritance by buying the birthright for us; but we gain it by our faith.

Paul pronounced Esau "a profane" man because he despised his birthright. Jacob did not get his birthright because he bought it from Esau; but because God ordained it so. We do not get our spiritual birthright because we do something. We do not buy it. Jesus bought it for us. All we have to do is to come and take it. We can get it if we want it. But we must lay hold of it; then, having obtained our birthright, we will run in the way of righteousness, and make our calling and our election sure. "Know ye not that they which run in a race run all; but one receiveth the prize? So run that ye may obtain" - I Cor. 9:24.

The Birthright and the Inheritance

The birthright is not the same thing as the inheritance. The latter is the result of the former. We get the inheritance because of our birth, if we seek for it. Jacob bought the birthright, which belonged to Esau, because the latter was the older son; but he stole the inheritance, or blessing. Though he had received the birthright, yet he might have failed to obtain the inheritance. And this is all of special interest as relating to the two creations and their respective Heads. Christ, the Last Adam, bought all the rights of the first Adam, with His own blood. The first man was about to die; hence, the birthright was of no use to him. He had already sinned, and the penalty, death was hanging over him.

***Psalms 106:15**

And he gave them their request; but sent leanness into their soul.

So, the Heavenly Adam stepped on the scene and bought from the earthly Adam (red) the right to redeem the inheritance.

Therefore, it is as though He stole the inheritance; that is, He was as a deceiver - "He came in the likeness of sinful flesh" ***Romans 8:3**. He had as it were, "the hands of Esau, but the voice of Jacob" - the voice of the heavenly Man. The people said, "Is not this Joseph's son?" We know His brothers and sisters; and He looks like the family." Thus, Jesus secured the blessing, or inheritance, for man, by identifying Himself with man in his ruin, and buying the right of the new birth for him. But we must seize hold of the inheritance.

NOT I, BUT CHRIST

I will keep faith with Christ the while I stay
In vale of tears and fears, with groans and sighs.
'Tis but a little while; the tear soon dries-
These light afflictions quickly pass away.
One little hour to watch and wait and pray:
Then hear the glory shout - "My love, arise!"
Gethsemane gives way to Paradise.

(No commentary on
chapter 26)

Chapter 27

JACOB AND ESAU

Sermon Two

Chapter Twenty-seven

"And not only this, but when Rebekah also had conceived by one, even by our father Isaac (for the children being not yet born; neither having done any good or evil, that the purpose of God according to election might stand, not of works but of Him that calleth); It was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved but Esau have I hated" - ****Rom. 9:10-12**.

This scripture connects with our previous lesson, as to Jacob being the elect one. It proves the fact which we emphasized before, that Jacob is representative of the Last Adam, who supplants the first Adam. We formerly thought Jacob got his name because he was a crooked, deceitful fellow, who endeavored to get his brother's place; but this is not the true interpretation. His very name, "Jacob," was a prophecy: he was ordained to "supplant" Esau. Before the children were born God said to Rebekah "the elder shall serve the younger" – **25:23**.

***Romans 8:3**

For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

***Romans 9:10-12**

¹⁰And not only this; but when Rebecca also had conceived by one, even by our father Isaac; ¹¹(For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) ¹²It was said unto her, The elder shall serve the younger.

27:1 And it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son: and he said unto him, Behold, here am I.
27:2 And he said, Behold now, I am old, I know not the day of my death:

27:3 Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me some venison;
27:4 And make me savoury meat, such as I love, and bring it to me, that I may eat; that my soul may bless thee before I die.

27:5 And Rebekah heard when Isaac spake to Esau his son. And Esau went to the field to hunt for venison, and to bring it.
27:6 And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying,
27:7 Bring me venison, and make me savoury meat, that I may eat, and bless thee before the LORD before my death.
27:8 Now therefore, my son, obey my voice according to that which I command thee.

Paul assures us, that Jacob is the elect one, that it was not because of his works that he obtained Esau's birthright and blessing, but because of the sovereign choice of God. But God did not say, "Jacob have I loved, and Esau have I hated," when the children were born. He said this year afterwards, when they had both demonstrated their true nature - ***Mal. 1:1-3**. Esau proved by attitude toward the birthright that he did not believe God: Jacob demonstrated that he did believe God. He appreciated the blessing of God. He wanted the inheritance. But the fact we desire to emphasize in these lessons, is this, that God knew before Esau was born what he would do, and therefore He had another man ready to step in when Esau stepped out. His name was Jacob. But let us look further at these two men.

"And it came to pass that when Isaac was old, and his eyes were so dim that he could not see, he called Esau, his eldest son, and said unto him: ... Behold now I am ready to die, I know not the day of my death (**27:1,2**). Now therefore, take I pray thee thy weapons, thy quiver and thy bow and go out to the field, and take me venison and make me savory meat, such as I love, and bring it to me that my soul may bless thee before I die" (**27:3,4**) Isaac wants to bless Esau. According to the natural order, he should get the blessing. It went with the birthright, and he was the eldest son. Isaac does not know that Jacob is the elect one. Perhaps Rebekah never told it. Sometimes God tells us secrets that we never can tell anyone. She reminds us of Mary of whom it is said that "she kept all these sayings," concerning Jesus, in "her heart" – ****Luke 2:19**. Maybe Isaac would not accept the truth if she told him. But Rebekah knew that Jacob was the chosen one. She is a representative woman here, standing for faith. She heard Isaac tell Esau to bring him savory meat that he might eat and bless him before he died. It appears that we have a hint here, in Isaac, of God giving the "first man" a chance to get the blessing by bringing God "savory meat." But faith, personified by Rebekah stands guard and calls for Jacob, the "Second Man," who was ordained, before the foundation of the world, to bring the offering - "savory meat," - which would delight the Father. Esau could not do this. So, Rebekah was a deceiver as well as Jacob. Faith often appears so. She worked things just like she wanted them; did she not? O yes, even James says, "Faith without works is dead." She believed God and acted like it, tho' she made the mistake, even as you and me, of imagining that she had to help God fulfill His Word (**27:5-8**).

***Malachi 1:1-3**

1 The burden of the word of the LORD to Israel by Malachi.²I have loved you, saith the LORD. Yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother? saith the LORD: yet I loved Jacob, ³And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness.

**** Luke 2:19**

But Mary kept all these things, and pondered them in her heart.

27:9 Go now to the flock,
and fetch me from thence
two good kids of the goats;
and I will make them
savoury meat for thy father,
such as he loveth:
27:10 And thou shalt bring
it to thy father, that he may
eat, and that he may bless
thee before his death.
27:11 And Jacob said to
Rebekah his mother,
Behold, Esau my brother is
a hairy man, and I am a
smooth man:
27:12 My father
peradventure will feel me,
and I shall seem to him as a
deceiver; and I shall bring a
curse upon me, and not a
blessing.

There is a dispensational lesson here also; but I will give the lesson first which tallies with our experience. All this record in Genesis is a type for us. We all have experiences just like this, after we are saved. In the preceding chapter, we saw the two men, Jacob and Esau. Before they were born, Rebekah had an inward conflict; then later they are manifested. There is no more mystery regarding them. They are out in the open, as it were. This speaks to us of the time in our experience as Christians, that the truth of the two creations is made plain to us, when we really find out that we are possessed of the two natures, flesh and spirit. After this we are not confused any more. We do not have that inward struggle of which we read in Romans seven. We have discerned the two men. There came a due time when we saw that one was flesh and the other was spirit and that they were absolutely separate and distinct the one from the other. One never becomes good, for he is born bad; the other never becomes bad, for he is born good. They are both unchangeable in character and in life, even as were Jacob and Esau. God had said it; and it is good for us when we find it out. We then become of some use to God: for until we discern the two natures and learn the way of victory, the flesh generally dominates and endeavors to rule the spirit. "When Esau has dominion, he will break off the yoke of Jacob" (27:40). But in our present chapter the scene is changed. Now we see Jacob in another aspect. He himself is here viewed as possessed with two natures; each of them is in evidence in his own person, even as is the case with us after we are born again. We then appreciate the blessing of the Lord. We know we ought to be fruitful; be blessed ourselves and be a blessing to others. And just like Jacob we endeavor to get the blessing by our own effort. We seek after it. We try to earn it. We get in a hurry. We do not wait on God until He fulfills His Word. God had told Rebekah that the elder should serve the younger; but Rebekah could not wait. She saw that Isaac was going to bless Esau and something must be done for Jacob. As we intimated, this is faith's attitude toward the promise of God (27:9-12). It is somewhat the same relation that Sarah bears toward Abraham, except that she represents grace and Abraham himself stands for faith. She says, "God promised you a son. You must have him." So, he takes Hagar and endeavors to get the blessing that way. But that was not God's way. God had a due time and Abraham had to wait upon Him eventually. He did not hurry matters in any wise by taking things into his own hands. If Rebekah had waited upon God, Jacob would have received the blessing anyway; for it was his by promise. God could not fail His Word. We do not get blessed by endeavoring to earn the favor of God. It is ours in Jesus Christ. The blessing is attached to the life. Get the new life, our birthright in Christ, and the blessing will follow as we believe and yield to God.

It is born to an inheritance, "incorruptible and undefiled and that fadeth not away" - ***I Pet. 1:4**. It is the chosen seed. It is blessed and will be a blessing. We have only to get out of the way and "let God."

Rebekah here stands for faith that wants to hurry the thing up. She gets scared. Because of the old life in us we get in a hurry and have to steady the ark; do something to get the blessing. We are not willing to let God give us the blessing; not willing to let God have His will done and let Him make us a blessing in His own way. We want to get it in our own way. So, Rebekah wants it in her own way. Faith stirs us up to enjoy the blessing.

The Scripture, "It is finished," is the one on which I trusted when I was saved – ****John 19:30**. I never saw anything else than that Jesus did it all. But though I was not under the law to be saved, yet there was a law in the very being of my old creation that said I must do something. When I was born again I got so very active; but it was the old life that wanted to accomplish things. We think it is the life of God; but it is the old life that wants to run ahead and do things for God. We do not yet know that it is only the new man that can serve God. I had this experience exactly. I was trying to get the blessing myself, running in the way of works to get it.

Rebekah tells Jacob to deceive his father. Does that not look terribly crooked? But God is not displeased with her. He would rather see someone like Rebekah and Jacob that would do anything to get the blessing, than some one that is so nice and proper in himself and indifferent to the things of God. Jacob proved that he would not let the blessing go. Rebekah proved that she would not let it go for him. She wanted it for her son because she had faith in God's Word. She heard God say that "the elder shall serve the younger," but she made a mistake when she thought she had to help God out. God would have made His Word good without her help and has recorded it for our admonition. We have tried to do the very same thing, tried to earn a blessing from God. We came up very complacently and thought that we had done so much for God and so we deserved a blessing. Sometimes when we do not think we deserve a blessing at all is the very time we get the greatest blessing. That is the grace of God. He blesses the new man and he shall be a blessing; and no one can hinder God from making that life a blessing if we yield to Him. All we have to do is to count the old man out, and God will bless the new man.

***I Peter 1:4**

To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,

****John 19:30**

When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

27:13 And his mother said unto him, Upon me be thy curse, my son: only obey my voice, and go fetch me them.

27:14 And he went, and fetched, and brought them to his mother: and his mother made savoury meat, such as his father loved.

27:15 And Rebekah took goodly raiment of her eldest son Esau, which were with her in the house, and put them upon Jacob her younger son:

27:16 And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck:

27:17 And she gave the savoury meat and the bread, which she had prepared, into the hand of her son Jacob.

27:18 And he came unto his father, and said, My father: and he said, Here am I; who art thou, my son?

27:19 And Jacob said unto his father, I am Esau thy first born; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me.

27:27 And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son is as the smell of a field which the LORD hath blessed:

27:28 Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine:

So, Jacob went and fetched the two kids of the goats and Rebekah made "savory meat," such as Isaac loved. "And Rebekah took goodly raiment of her eldest son Esau, which was with her in the house, and she put it upon Jacob, her younger son. And she put the skins of the kids of the goats upon his hands and upon the smooth of his neck" (27:13-16).

This is all most marvelous; and it suggests deeper and more significant truth as we meditate upon it. Notice that now Jacob is in the likeness of Esau. He goes in to his father thus attired. And he comes to his father with the savory meat, saying, "I am Esau thy first born. I have done according as thou badest me: arise, I pray thee, and eat of my venison that thy soul may bless me." (27:17-19). As we said, Isaac at this place represents God, the Creator of the first man as well as the Father of the Second Man. He calls for sacrifice because of sin. He cannot bless man until blood has been shed and "savory meat" provided for His satisfaction. The first man endeavors to bring the offering to God as witness Cain's sacrifice; but it is in vain. While Esau is hunting for venison (a wild animal), the second man comes with his offering, a kid, which does not require any skill, or trap to catch; for "the kid of the goats" was lying at his door. It was at his service, waiting for his appropriation, as it were. This all signifies that the Last Adam came in the likeness of sinful flesh; but He brought to God an acceptable offering -- His own perfect holy life, which He presented to His Father. He was the "savory meat" in which the Father delighted. He was the "kid of the goats." The latter animal always figures the substitutionary aspect of the cross.

(Chapter 27 Scriptures KJV)

²⁰ And Isaac said unto his son, How is it that thou hast found it so quickly, my son? And he said, Because the LORD thy God brought it to me.

²¹ And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou be my very son Esau or not.

²² And Jacob went near unto Isaac his father; and he felt him, and said, The voice is Jacob's voice, but the hands are the hands of Esau.

²³ And he discerned him not, because his hands were hairy, as his brother Esau's hands: so he blessed him.

²⁴ And he said, Art thou my very son Esau? And he said, I am.

²⁵ And he said, Bring it near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought it near to him, and he did eat: and he brought him wine and he drank.

²⁶ And his father Isaac said unto him, Come near now, and kiss me, my son

Isaac accepts Jacob's offering. He eats of his savory meat and he calls him near and kisses him. And he said, "See the smell of my son is as the smell of a field which the Lord hath blessed" (27:27). "Therefore God give thee of the dew of heaven, the fatness of the earth and plenty of corn and wine. Let people serve thee and nations bow down to thee: be lord over thy brethren and let thy mother's sons bow down to thee; cursed is every one that curseth thee and blessed is every one that blesseth thee" (27:28,29).

27:29 Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee.

27:30 And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.

27:31 And he also had made savoury meat, and brought it unto his father, and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me.

27:32 And Isaac his father said unto him, Who art thou? And he said, I am thy son, thy firstborn Esau.

27:33 And Isaac trembled very exceedingly, and said, Who? where is he that hath taken venison, and brought it me, and I have eaten of all before thou camest, and have blessed him? yea, and he shall be blessed.

27:34 And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, even me also, O my father.

27:35 And he said, Thy brother came with subtilty, and hath taken away thy blessing.

27:36 And he said, Is not he rightly named Jacob? for he hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me?

Then comes Esau and says, "Let my father arise and eat of his son's venison that thy soul may bless me" (**27:31**) He then learns that his brother, to whom he sold his birthright, has got the blessing too. And he cried with a loud and bitter cry, "Bless me, even me also, O my father" (**27:34**). Does it not sound pathetic? The flesh too wants a blessing. He likes the grace of God. Isaac says, "Jacob came with subtlety and took away thy blessing." And Esau answered, Is he not rightly named Jacob? for he hath supplanted me these two times: he took away my birthright and now behold he takes away my blessing" (**27: 35,36**). Ah, the loss of the birthright, which Esau esteemed as less than a mess of pottage, necessitates the loss of the blessing. The first man lost the birthright when he ate the forbidden fruit. "Hast thou not reserved a blessing for me?" Esau cries. The father answers, "Behold I have made him lord over thee and all his brethren have I given to him as servants" (**27:37**). But Esau still entreats for some favor, and Isaac, his father, is constrained, and he says, "Behold thy dwelling shall be the fatness of the earth, and of the dew of heaven" (**27:38,39**). The old man is indeed an earth dweller; all his blessings are of the earth, earthy, with which he is fully satisfied.

But Jacob also shares in these earthly blessings of the rain and dew and increase of the earth. The new man gets these things as well as the old man. The rain is on the just and on the unjust. The old man is blessed in this world, but so is the new man. He gets as much as he needs. They both till the ground and it bears fruit for the old and new creation. Those things are apparently equal. The new man does not get as much as the old man, because prosperity is the worst thing for God's people. For they are always more blessed when they are in need. I have seen people go on beautifully with the Lord when poor; but as soon as they had plenty of the world's goods, they began to draw back. But there comes a time in the Christian experience when nothing will change us, a time when we are so grown up that nothing moves us from our steadfastness. But God has so few grown up people. We are so apt to be turned aside. God does not always trust us with a big bank account because it would make us independent of Him. He loves to have us dependent on Him. The more dependent we are on God, the more blessed it is. We may think if we could do so and so we would be so much more blessed; but the man or woman that trusts God most, like Paul, is the greatest blessing.

But notice Jacob's blessing further. He gets the "corn and wine" (**27:37**). Corn speaks of strength and wine of joy. Plenty of strength and joy in the Lord. And moreover, not only individuals; but whole nations are going to bow down to him.

And even now God makes people serve the new man. He makes people come clear across the country and do things for us that they had no idea of doing, when we trust Him. People have said they would not do some things, but we prayed, and they went right back on their word, because we trusted God. Saints take hold of things before they know the wonder

27:37 And Isaac answered and said unto Esau, Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him: and what shall I do now unto thee, my son?

27:38 And Esau said unto his father, Hast thou but one blessing, my father? bless me, even me also, O my father. And Esau lifted up his voice, and wept.

27:39 And Isaac his father answered and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above;

of them. I knew some who took hold of that scripture, "blessing I will bless thee," and they did not see the whole scope of it, that it belonged to the new creation; but just took hold of it in simple faith, and God made it good to them - ***Gen. 22:17**. "Promotion cometh from the Lord" - ****Psa. 75:6,7**. God will bless us and make us a blessing when we trust Him. I believe that verse literally, that God will make us a blessing and we shall be blessed.

The old man curses us. It is the devil that makes him curse us. But God will make people serve us though they may intend to curse us. No matter how things may seem, we are blessed, and we shall be a blessing. This new life is a blessing and as I said, people have to serve us. And later on, this new life is going to sit on the throne of Jesus Christ and nations are going to bow down and serve us and bring us gifts because we belong to Him. The blessing that comes on Him will come on us. It comes on us now sometimes in a different way. Apparently, we are not blessed. Apparently, we are having a hard time. We are in distress; but these are all blessings in disguise. "All things work together for good to them that love the Lord" - *****Romans 8:28**. We are blessed, and we shall be a blessing, and no one can curse us. They come around and seek to injure us; but God will turn it into a blessing. They have to come and acknowledge us. They can turn away from us and curse us; but God will make them come back and ask us to pray for them. God is wonderful when we trust Him. He will make them come and worship before our feet and know that He has loved us. All we need to do is to trust Jesus; for "we are bone of His bone and flesh of His flesh" - ****** Gen. 2:23**. This life of Christ in us is loved of God, even as Christ. We are really His own sons.

So, Esau feels terrible when he finds his blessing is given to Jacob. He wants the blessing; but he will not have it God's way. It was the same way when Abraham and Sarah went down to Egypt and those

***Genesis 22:17**

That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies;

**** Psalms 75:6,7**

⁶ For promotion cometh neither from the east, nor from the west, nor from the south.

⁷ But God is the judge: he putteth down one, and setteth up another.

*****Romans 8:28**

And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

******Genesis 2:23**

And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.

wanted to keep Sarah. They wanted the favor of God. Everybody wants the favor of God on them. "Sure," they say, "we want to be saved. Sure,

we want the blessing of God;" but they will not come in the way that God wants them to come. They think that God is under obligation to them, that He must bless them; but they will not be blessed in His way. They want to be blessed as deserving it. The Egyptians took Sarah. They wanted her, but they did not want her with Abraham. They wanted to get rid of faith. So also did Abimelech king of the Philistines. Oh yes, they all want Sarah. She is very fair to look upon. Everybody wants grace. Christian Scientists want Sarah. They take the blessing, claiming it is for them; but do not want it with faith. They want faith to get out of the country. God made the Philistines barren until they acknowledged that grace was the property of faith; for these two cannot be separated. God made Abimelech give Sarah back to Abraham to whom she belonged. This is the same thing in another aspect. Esau wants the blessing: but God cannot bless the flesh except in a material way on this earth. It is wonderful! Blessed in material things; loaded down with money, having everything heart can wish. Esau getting things in greater abundance than Jacob. That is the way. But we read that the wicked are laying up for the righteous. They have to give it to us when we need it. They come along in due time.

Notice that Sarah did not stay in Abimelech's house. You cannot appropriate grace without faith. And Abraham himself had to come to the place of utter helplessness before he even could bear fruit of her. What kind of fruit are people bearing who do not see these things? Why did God have these facts written? Did He have these things recorded for nothing? And yet God's people have so little respect for His Word. They do not even respect it enough to read it and trust the Lord to teach them the wonderful things written in this portion of Scripture. It takes too long; for the Holy Spirit has to search them out, and they will not wait on the Lord. To really know Scripture, we are dependent upon the Spirit of God. Esau did not get the blessing though he cried. We are shown in chapter 25 that he sold his birthright for a mess of pottage. Therefore, the blessing goes with the birthright. When we are born again we have a divine right to the inheritance.

"By thy sword shalt thou live" (27:40). This was said to Esau. They kill with the sword. The flesh will not yield and let God have His way. No, the carnal defend themselves, taking the sword against one another. While the nations are crying "peace," and preparing the League of Nations to enforce it, they are making preparations for another awful war. They are preparing terrible implements of war. They are preparing terrible implements of war. They are using the best scientists in the world for this purpose. They are preparing gases that will wipe out a whole town when miles and miles away and wipe out entire villages of people that are not even fighting. And all the while they are talking peace. Is it not true, that "the heart of man is deceitful above all things and desperately wicked" – Jeremiah 17:9.

"Thou shalt serve thy brother, and it shall come to pass when thou shalt

27:40 And by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.

27:41 And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand; then will I slay my brother Jacob.

have dominion, that thou shalt break his yoke off thy neck" (27:40). As soon as you let the flesh have his way he will break the yoke of the Spirit entirely off. Just as soon as you let him have the least bit of rule, give him an inch, he will take a mile. If you begin to let down, begin to let the flesh have his way, you are at his mercy. The new man will then have to serve him. People begin to give way in a little measure. They yield to the flesh and commence to nurse themselves. They say, "I am awfully weak; I cannot do much. I cannot work like so and so. I will have to let someone else wait at the altar or visit the sick." They begin to take their ease in the little things. As soon as you do that, there is the flesh endeavoring to rule. You are beginning to let down. You are getting tired of serving the people of God and begin to let Esau have the rule.

There is another lesson here, a dispensational lesson in this verse. Jacob is representative of the Jew who sought the blessing in a carnal way. He knew he was blessed in Abraham and he wanted to get that blessing in his own way. "It shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck" (27:40). The Gentiles finally broke off the yoke of the Jew. The Gentiles are ruling today. So that has actually come to pass. The Jew has the yoke of Esau on him. That is, the Gentiles are in dominion. They have broken off the Jewish yoke from their neck. They are not bowing down to the Jew; but the Jew bows down to the Gentile, fulfilling *Gen. 33:3. The Jew is not the head of the nations. He has no nation at all. But in a little while he is going to get the blessing that God promised him. We see this coming to pass in our day. All Jacob's wanderings are typical of the wanderings of the Jew, whom God is bringing back to his land and will bless him in due time. But all of that life of Jacob is typical of our experiences also. We all have a Jacob experience. It is wonderful to understand these things and put ourselves in here when reading the history of these two men. We each have a Jacob and an Esau nature, the spirit and the flesh. If we truly know this, we have the secret of the overcoming life.

"LOOKING UNTO JESUS"

"Look	away	to	Jesus,
Soul	by	woe	oppressed;
'Twas	for	thee	He suffered,
Come	to	Him	and rest;
All	thy	griefs	He carried,
All	thy	sins	He bore;
Look	away	to	Jesus,
Trust Him	evermore."		

***Genesis 33:3**

And he passed over before them, and bowed himself to the ground seven times, until he came near to his brother.

Sermon Three

Chapter Twenty-eight and Twenty-nine

"But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him; but God hath revealed them unto us by His Spirit; for the Spirit searcheth all things, yea the deep things of God" - I Cor. 3:9, 10.

These things which we are studying are some of the deep things of God. The natural man cannot understand them. The Spirit has to search them out and reveal them unto us; and then we marvel at the manifold wisdom of God, who has hidden these things in this Book of books from the wise and prudent of this world. Though they may read and even study them; yet, they can never find them out.

When we have divinely anointed eyes, we are amazed at the spiritual teaching herein contained. Sometimes one typical man may have different applications as in the present case of Jacob. I never did see before how marvelous a type he is of Christ as the Last Adam, the Elect Man. It stands out in bold relief. He also figures the children of Israel, the elect nation; and finally, he figures each one of us, the election of God of this age, a new creation. Every one of his experiences has a spiritual application to us.

In our last lesson, we saw that Esau was angry with Jacob, so angry that he was going to kill him, and Rebekah comes to his rescue again. She calls Jacob and informs him of Esau's attitude and gives him some wise counsel(27:42). "Arise; flee thou to Laban, my brother, to Haran; and tarry a few days until thy brother's fury turn away" (27:43-45). But though Jacob may be willing, there is yet Isaac's consent to gain. But Rebekah is equal to this also; nothing is impossible to faith. She resorts to subterfuge again. She says to Isaac, "I am weary of my life because of the daughters of Heth. If Jacob take a wife of such as these which are the daughters of the land, what good will my life do to me" (27:46). Is this not all wonderful when viewed in relation to the Lord Jesus Christ? Was not Esau's fury hot against Him? Did not the flesh hate and seek to destroy Him continually because the blessing of God was upon Him? He had to flee from His enemies many times, and finally He was sent out of the country. He died, and it was, even as with Jacob, because He must get Him a wife of His own kindred and His Father's house. So, Jacob fled from the face of Esau his brother. It was as though Esau had killed him; for murder was in his heart. It is written, "whosoever hateth his brother is a murderer"- *I John 3:15. Jacob was fleeing from the flesh; and this is as it should be, applying it to Christ, or to us.

27:42 And these words of Esau her elder son were told to Rebekah: and she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth comfort himself, purposing to kill thee.
27:43 Now therefore, my son, obey my voice; arise, flee thou to Laban my brother to Haran;
27:44 And tarry with him a few days, until thy brother's fury turn away;
27:45 Until thy brother's anger turn away from thee, and he forget that which thou hast done to him: then I will send, and fetch thee from thence: why should I be deprived also of you both in one day?
27:46 And Rebekah said to Isaac, I am weary of my life because of the daughters of Heth: if Jacob take a wife of the daughters of Heth, such as these which are of the daughters of the land, what good shall my life do me?

*I John 3:15

Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.

Chapter 28

28:1 And Isaac called Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan.

28:2 Arise, go to Padanaram, to the house of Bethuel thy mother's father; and take thee a wife from thence of the daughters of Laban thy mother's brother.

28:8 And Esau seeing that the daughters of Canaan pleased not Isaac his father;
28:9 Then went Esau unto Ishmael, and took unto the wives which he had Mahalath the daughter of Ishmael Abraham's son, the sister of Nebajoth, to be his wife.

We are not called upon to fight the flesh, though we would like to get rid of it, but the Scriptural mode is fleeing from Esau, even as Paul exhorts, "Flee also youthful lusts" - ***2 Tim. 2:22**.

Isaac, entreated by Rebekah, instructs Jacob, saying, "Arise and go to Padanaram, to the house of Bethuel, thy mother's father" (**28:2**). The meaning of the names, as in all these typical things, is significant. Padanaram -- "their ransom is high", tells us of Calvary. It is as though we hear the Father say to Christ, arise; go to Calvary -- the place where their ransom is high, to the house of Bethuel, "the one who points out God". Did not Jesus point out God? "He was God manifest in the flesh". So, Jacob went to take a wife from Bethuel's house.

(Chapter 28 Scriptures KJV)

³ And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people;

⁴ And give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham.

⁵ And Isaac sent away Jacob: and he went to Padanaram unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother.

⁶ When Esau saw that Isaac had blessed Jacob, and sent him away to Padanaram, to take him a wife from thence; and that as he blessed him he gave him a charge, saying, Thou shalt not take a wife of the daughters of Canaan;

⁷ And that Jacob obeyed his father and his mother, and was gone to Padanaram;

Esau therefore infers that his father does not approve of the daughters of Canaan; hence he goes to take a wife of Ishmael (**28:8,9**). He apparently wants to please his father; but he has no spiritual discernment. Ishmael is just another type of the flesh. He is the offspring of Hagar, type of the covenant of law; and flesh is flesh whether it is religious flesh, or not. Esau judges according to the natural man. He knows that Ishmael was also a child of Abraham. He identifies him with Isaac, the supernatural seed.

It is the same way with people today. We hear it so often: "O yes, he is a good man; he belongs to the Church. He is a very moral man; his father was a preacher. He comes of a fine family, all religious people." Thus, the flesh talks, and acts accordingly, even as it did in those far off days of which we are reading. They are good people, Esau said. What is the difference? They claim to be Abraham's seed; and so, he gets a wife of them. He makes a mistake again. The flesh cannot understand God's way. It is foolishness to the natural man. Here is a hint of Israel according to the flesh, refusing to marry among the Gentiles, thinking that thus they were pleasing God; but not realizing that God had another seed of Abraham's, a supernatural seed, for whose sake, and because of whom He was for a time dealing with the natural line of the father of the faithful.

2 Timothy 2:22

Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that

28:10 And Jacob went out from Beersheba, and went toward Haran.

28:11 And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep.

28:12 And he dreamed, and beheld a ladder set up on the earth, and the top of it reached to heaven: and beheld the angels of God ascending and descending on it.

28:13 And, behold, the LORD stood above it, and said, I am the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed;

call on the Lord out of a pure heart.

But let us follow Jacob on his journey east. He goes toward the sun rising in search of his wife. "And he lighted upon a certain place" (**28:10,11**). Oh, yes, that was no haphazard journey which Jacob was taking. He was a typical man, a vessel of election. God was in his life; therefore, his was an ordered life and sure. He came to a "certain place", even as you and I have done. Everything in his life has significance; so, in our life. We look over the past years and see how God led us. We got saved in due time. God ordered a certain woman to live next to me that I might get the Truth. She had been a Catholic, even as I; but she was now saved. She knew I was a very devout Catholic and she was annoyed when she found I lived so close to her. She said, "O Lord, why did you bring that woman to live by me?" She thought she was going to have the worst time in her life. But she was mistaken. She had a good time instead. God made it all work good for both of us. He knew I would not listen to the Gospel from a Protestant, because of my strong prejudices; but to see a Catholic, who seemed so victorious, so happy and contented; so, delivered from the things of the world, was a novelty to me. She was the first of the kind that I had ever met. And God brought this certain woman to instruct me as to the way of salvation, and I was saved. Does this not prove God's omniscience and His ordering of our lives even before we know Him? There is no chance, or accident to the child of God.

Yes, the Lord ordered Jacob's path. He had to go that way; for he was a child of destiny. O how wonderful! He thought he was running away from Esau, doing as he pleased; but he was not. He was going just where God wanted him; though he did not know it. This applies to our conversion. We have an experience when we try to get away from the flesh. We want to get rid of sin; and in our perplexity God meets us and we behold even as Jacob, a ladder set up to heaven. And Jacob learns that all he has to do is to get on the ladder, when in fact he may have been thinking he would have to make a ladder of his own to get there. But God shows him that there is a ladder already there. And Christ has told us that He Himself is the ladder. He said to Nathanael, "Ye shall see heaven open and the angels of God ascending and descending upon the Son of man"- John 1:51. Christ brings heaven and earth together. He brings God to man and man to God. He did it all. He opened the way to God. He bridged the gulf that sin had made between God and man. He, Himself, is the safe and secure means of getting to heaven, even as Jacob found there. And the ladder can never break or fall.

"And behold, the Lord stood above the ladder," and blessed Jacob (**28:13**). He gives him the blessing of Abraham. It comes along the chosen line. It is the blessing of the election, the chosen Seed, the new creation. It is not Abraham's children after the flesh, but a spiritual seed that inherit those promises. Notice God's "I's" here. There is not one word of Jacob's obligation. It was his privilege to believe God's Word; that is all. Jacob had apparently bought the birthright and stole the

28:14 And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed.

blessing; but that was not why God now blesses him. No; it was because he was the elect seed. Before he was born, God had said, "The elder shall serve the younger". And now God put His seal, as it were, upon Jacob. "And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east and to the north and to the south; and in thee and thy seed shall all the families of the earth be blessed" (**28:14**). Oh, what promises! What unconditional promises are here given to Jacob. But the fulfillment of them wait upon a greater than Jacob; the real Supplanter, Christ, the Last Adam; for He supplanted the first Adam. And only thru Him, can they be fulfilled to Jacob's literal seed.

And we too are included in this blessing. It is for every individual in Christ Jesus. We may appropriate it personally; we may be multiplied, though ours is a heavenly land. The Spirit assures that we are "blessed with every spiritual blessing in the heavenlies in Christ" ***Eph. 1:3**. He is the chosen Seed, and we are blessed in Him. But we must put our feet upon the land and claim it. We must appropriate the blessing that belongs to the new creation. We will not enjoy all these blessings unless we accept them. No one gets saved, although redemption is for the world, unless he accepts Christ as his Savior. So, in all these things, Christ must be taken for them all. He must be appropriated for every distinct blessing. For instance, if I do not believe His Word as to healing, I will not get healed; though I may be saved, may have accepted Christ as my Deliverer from the power and guilt of sin. Then too with the Holy Spirit. I may admire the truth regarding the Comforter and may believe it is all true; but until I appropriate Him as my own Comforter I cannot really say I have received Him. And it is only the Holy Spirit who can make this blessing of Jacob a reality to us. He only can cause us to multiply. I never was a blessing until I received the Holy Spirit. I heard the Gospel as purely and Scripturally preached as we hear it today: but power and unction were lacking. It did not grip the heart, except in some young believer who was walking in the light. The older ones were puffed up with their so-called knowledge of the Word. They were heady and high-minded. They thought they were the only people that had the Word of God. They told me, after I became a seeker for the Holy Spirit in the latter rain fullness, that the people who claimed this experience were the most ignorant of all religious bodies, that is, ignorant of the Scriptures, and that they did not rightly divide the Word of God. Sad to say, there was much truth in this statement; but that did not excuse their refusal to accept Pentecost. And by the way let us make them take back that statement, and say instead, "No one knows the Scriptures like these people." We ought to know the Word of God. The Holy Spirit has come to guide us into all the Truth.

***Ephesians 1:3**

Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:

We ought to appropriate and thereby secure all the blessings. I would be ashamed to say that God could not reveal anything new to us today. Why there remaineth yet much land to be possessed. Only let us be sure that it is a revelation from the Word of God and not some new prophecy from the devil. And I will tell you how we may generally tell the source of our vision -- if the revelation is of God, it will never conflict with foundation truth, but will be in absolute conformity with all Scripture. "If the foundations be destroyed, what shall the righteous do" - ***Psalms 11:3**. But these saints said, we had everything in Christ the moment we are saved; therefore, they discouraged any attempt to appropriate and make these truths our own. In other words, there was no such thing as an overcoming life. They said that we were claiming too much, that we thus made ourselves better than other saints: and that these things were written for all of us, judicially for all the people of God. We agree with them heartily; only we go a little further and take hold of these judicial blessings, which are made over to the Church of Jesus Christ, and thus these things become experimental. Sure, we believe that they are all in Christ; but we do not want to leave them there. We want them in us. We believe in experimental salvation, the old-time religion that makes soul and body happy.

And this does not exalt us above other saints; not at all. It is Christ who is exalted. Thus, by our appropriating faith, He is formed in us. Surely the more He is grown up in His people, the less likely are they to manifest, or feel any superiority. Rather the opposite; they take the lowest place and serve carnal believers even while suffering their flings and taunts. They continually seek the good of God's people, never injuring, nor seeking the downfall of one of them. If the Word of God is not practical, let us give it up and try something else. A young man asked Bro. Copley one day, when he was speaking on our death with Christ, "Well is it practical? does it work out?" Yes, praise God! it works out, and in, too, when we truly believe, not as a theory, but with the heart. If God's Word does not mean just what it says, and if we do not get results from believing it, there is something the matter either with us, or with God. Which is it? God says to us even what He said to Jacob - "I am with thee and I will keep thee. I will bring thee; I will not leave thee" (**28:15**). It is all God's "I's." If we would say, "I, I, I," it would be egotism. "I will do this. I will do everything that I say." We are only, frail earthen vessels; as Jesus said regarding the subject of vows, "Let your yea be yea and your nay, nay." But God can say, "I will do it;" for He can make His Word good. He cannot fail. "Jacob awaked out of his sleep and said, Surely the Lord is in this place and I knew it not; and he was afraid" (**28:16**). That is the way with many people. They are afraid when they know that the lord is in a certain place.

28:15 And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of.

28:16 And Jacob awaked out of his sleep, and he said, Surely the LORD is in this place; and I knew it not.

***Psalms 11:3**

If the foundations be destroyed, what can the righteous do?

28:17 And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven.

28:18 And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it.

28:19 And he called the name of that place Bethel: but the name of that city was called Luz at the first.

28:20 And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,

28:21 So that I come again to my father's house in peace; then shall the LORD be my God:

28:22 And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.

Chapter 29

29:1 Then Jacob went on his journey, and came into the land of the people of the east.

29:2 And he looked, and behold a well in the field, and, lo, there were three flocks of sheep lying by it; for out of that well they watered the flocks: and a great stone was upon the well's mouth.

29:3 And thither were all the flocks gathered: and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in his place.

Jacob was of this character. He was afraid of God, afraid of the manifestation of God (**28:17**).

You see, he did not come to this place to meet God. I was not seeking God when He met me. I went to the theatre and card parties the week before I was saved. But I was turned from darkness to light and never enjoyed those worldly amusements any more. It was an instantaneous work. One week I was in everything worldly, seeking pleasure in this old world, dissatisfied, always looking for something new, for a change -- out from the kingdom of darkness into the kingdom of the Son of God's love; and I was satisfied at last.

"Jacob called that place Bethel: but the name of that city was Luz at the first" (**28:19**). The change of name here is significant. Bethel, "the house of God." The place of resurrection is where we meet with God. It becomes our home. We dwell in Christ. He is our Bethel. Then Jacob vowed a vow; and though God had given him a multitude of unconditional promises, yet now he says, "If God be with me, and will keep me in this way that I go and will give me bread to eat and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God, and this stone which I have set for a pillar shall be God's house and of all that thou shalt give me I will surely give the tenth unto thee"(**28:20-22**). Was not Jacob generous? Just see what he says he will give to God. "If you will keep me, I will pay you. Make me rich ; make me prosperous, and I will give the tenth to you." Even then he was more generous than most Christians; but I often wonder if he really kept his promise. Anyway, God kept His Word which was the principal thing.

Part 15:

"Then Jacob went on his journey, and came into the land of the people of the east, and he looked, and behold a well in the field, and lo, there were three flocks of sheep lying by it: for out of that well they watered the flocks: and a great stone was upon the well's mouth. And thither were all the flocks gathered and they rolled the stone from the well's mouth and watered the sheep, and put the stone again upon the well's mouth in his place" (**29:1-3**). There were three flocks of sheep there. I think they figure the Jew, Gentile and Church of God. The Holy Spirit has given us this threefold classification by Paul -- ***I Cor. 10:32**. Today God is interested in the Church; but He has another flock, which is Israel. They will be His people again. Then later another flock, "all the Gentiles upon whom My Name is called". We see in Rev. 21, that the nations that are saved shall walk in the light of the New Jerusalem. God only sees three peoples in the world.

***I Corinthians 10:32**

Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God:

29:4 And Jacob said unto them, My brethren, whence be ye? And they said, Of Haran are we.

29:5 And he said unto them, Know ye Laban the son of Nahor? And they said, We know him.

29:6 And he said unto them, Is he well? And they said, He is well: and, behold, Rachel his daughter cometh with the sheep.

29:7 And he said, Lo, it is yet high day, neither is it time that the cattle should be gathered together: water ye the sheep, and go and feed them.

29:8 And they said, We cannot, until all the flocks be gathered together, and till they roll the stone from the well's mouth; then we water the sheep.

29:9 And while he yet spake with them, Rachel came with her father's sheep; for she kept them.

29:10 And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother.

29:13 And it came to pass, when Laban heard the tidings of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all these things.

29:14 And Laban said to him, Surely thou art my bone and my flesh. And he abode with him the space of a month.

The well speaks of Christ. He is our well, where we can come and get refreshment any time in the power of the Spirit. All the flocks were gathered at this well, because in Christ there is refreshment for all. He is the provision for Jew, Gentile and the Church. He meets our every need. It is in this well that refreshment is found. Millions have come and drunk, and as we sing, there is plenty for millions more. The very meaning of their dwelling place told of the necessity of the well. "And Jacob said unto them, My brethren, whence be ye? And they said, Of Haran are we" (**29:4**). The name means, "dry ground". There is no moisture in the world. We are of Haran, in a dry place. It is not time for all the cattle to be watered; but one flock comes right away and Jacob waters them and that flock is the Church. While he yet spoke with them, Rachel came with her father's sheep. She was the shepherdess over them. These Scriptures especially emphasize Christ. We will note some interesting applications to Him later. Just now we will look at the application to us. It seems to me that the people of God who are now dwelling in the house of God, in the place of resurrection, are figured by these favored sheep. The true ministers are opening the well and giving out the water to thirsty souls. There is plenty of water for everyone. Rolling the stone away speaks of faith. The stone against the well's mouth is nothing but unbelief. The people who give out the Word of God are the ones that roll away the stone of unbelief. Jacob watered the flock of Laban (**29:5-10**).

(Chapter 29 Scriptures KJV)

¹¹ And Jacob kissed Rachel, and lifted up his voice, and wept.

¹² And Jacob told Rachel that he was her father's brother, and that he was Rebekah's son: and she ran and told her father.

"And it came to pass when Laban heard the tidings of Jacob, his sister's son, that he ran to meet him, and embraced him and kissed him and brought him to his house"-(**29:13**). It seems to me that Laban in this respect speaks of the Father; Jacob of us. The former speaks of the holiness, the righteousness of Him to whose house we are brought. Laban's name means "pure, white". Here in relation to us, like all these people, Rachel and Leah are principles that have to do with experience. When we see it, it is really interesting; but it is not easy to understand by those whose heart has not been opened. I thought of Lydia, "whose heart the Lord opened, that she attended unto the things which were spoken of Paul," and how that Paul's Gospel is understood by revelation. God had to give us a revelation before we took in his Gospel. All these are deep experiences which we have to go thru in coming to the full-grown man in Christ. The Spirit searcheth the deep things of God. There is such a thing as being increased with the increase of God. As we grow with this increase, we understand. Laban said to Jacob, "Surely thou art of my bone and my flesh", which sounds like Paul's language, "For we are

29:15 And Laban said unto Jacob, Because thou art my brother, shouldest thou therefore serve me for nought? tell me, what shall thy wages be?

29:16 And Laban had two daughters: the name of the elder was Leah, and the name of the younger was Rachel.

29:17 Leah was tender eyed; but Rachel was beautiful and well favoured.

29:18 And Jacob loved Rachel; and said, I will serve thee seven years for Rachel thy younger daughter.

29:19 And Laban said, It is better that I give her to thee, than that I should give her to another man: abide with me.

29:20 And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her.

29:21 And Jacob said unto Laban, Give me my wife, for my days are fulfilled, that I may go in unto her.

29:22 And Laban gathered together all the men of the place, and made a feast.

29:23 And it came to pass in the evening, that he took Leah his daughter, and brought her to him; and he went in unto her.

29:24 And Laban gave unto his daughter Leah Zilpah his maid for an handmaid.

members of His body, of His flesh and of His bones" (**29:14**).

Sermon Four

In the Scriptures, there is what is called objective truth, and also subjective truth. The former embraces God's side, what He has done for us thru the cross of Calvary; the latter embraces our side, that which we may lay hold of by faith and which therefore becomes experimental. These lessons in Jacob's life which relate to us are subjective teaching. They have to do with our growth in grace in the Christian life. We pass thru such experiences as are herein described in type. Rachel's name signifies ewe, a female sheep, a mother sheep, a fruitful sheep. So, the first thing in order, after we have had a meeting with the Lord, is fruitfulness. We love it. We must have fruit - "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance," appears so fair and desirable. Therefore, Jacob loves Rachel; for she is very fair to look upon (**29:18**). It was a case of love at first sight. He immediately kisses her and lifts up his voice and weeps with longing for her. He said in his heart, "Thou art mine. I will never let thee go." He wanted her more than anything else in the world. And she was his from that very moment that he appropriated this fair daughter of Laban, "the white;" though he had to wait and toil many years before she actually was in his arms. Her father would not give her straightway to him, though she was his promised wife. He had to serve more than seven years for her (**29:20**). O, yes, eternal life is a free gift; but we do not come into possession of fruitfulness in a day, as witness the lack among the people of God. We, like Jacob, have to serve some time for Rachel. We must yield and obey our Master, and toil as it were for her. Then she only comes by way of Leah. Jacob had to take the one he did not love before he could get the one he did love; though he did not know that this would be the case. And so, it is with us. We give ourselves to the Lord. We tell Him we want Rachel, fruitfulness. We will serve for her. We will wash other people's feet. We will do anything our Father tells us; for we want Rachel to embrace and call our own. She belongs to us, and it is our privilege to possess her fair, lovely self. It seemed but a little while that Jacob served for Rachel. He was so happy in anticipation of possessing the object of his heart's desire, that the days passed rapidly. "And Jacob said unto Laban, Give me my wife for my days are fulfilled" (**29:21**). This is a love story. Jacob loved Rachel and served for her gladly. But he had a great disappointment. When the time came that he should have embraced Rachel, lo, it was Leah that he was given instead. Her father deceived him and gave the undesirable, the unloved one into his bosom. What shall we understand from this? Leah's name signifies "weary". She tells us of "the weariness, the painfulness, the watchings, the hunger, the fastings, the cold, the nakedness" - the sorrow in general that is connected with the service of the Lord, all of which works good for us. These bring Rachel to our arms. We cannot get her otherwise,

29:25 And it came to pass, that in the morning, behold, it was Leah: and he said to Laban, What is this thou hast done unto me? did not I serve with thee for Rachel? wherefore then hast thou beguiled me?
29:26 And Laban said, It must not be so done in our country, to give the younger before the firstborn.
29:27 Fulfil her week, and we will give thee this also for the service which thou shalt serve with me yet seven other years.
29:28 And Jacob did so, and fulfilled her week: and he gave him Rachel his daughter to wife also.

sweet and desirable as she appears.

So, Jacob awakened and found he had Leah instead of Rachel. He went at once to Laban for the understanding. "What is this that thou hast done unto me? Did I not serve thee for Rachel? Wherefore hast thou beguiled me" (**29:25**). You knew I did not want Leah. Rachel was the one I loved. But Laban said, "It is not so done in our country to give the younger before the firstborn" (**29:26**). You cannot have Rachel except by way of Leah. She is the eldest; you must fellowship her first. And so, with us: the fruitage comes by way of the toil and sorrow, the tribulation which we must endure. But we learn to enjoy Leah afterward for her usefulness. "We glory in tribulation also, knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us" - ***Rom. 5:3-5**.

But Leah does not look good to any one at first. We want to be fruitful, but not that way. We thought that God could give us Rachel without Leah; for no one loves her. No one desires a hard place, a place of infirmities, necessities, a pressed-out-of-measure kind of an experience, such as Paul endured; but notice what a beautiful Rachel, Paul enjoyed later. He possessed her to the uttermost; but he had to take Leah first. He was willing to take her that he might have fruitfulness in his life. If we are hunting an easy route; if we are not willing to follow Jesus; if we cannot say "No" to the flesh, in ourselves, our family, or friends; if we are ashamed of Jesus and His Words: then we will never have Rachel; for we are not willing to take Leah. But when we can sit down and enjoy "the all things which work together for good to them that love the Lord, who are the called according to His purpose," we are on the way to being fruitful. Have you had experiences when you were pressed out of measure? when you were brought into the very dust of death, out of which you felt you would never emerge? Why, these hard places were the means to the very end you desired. They made God real to you, taught you His care, as you could never otherwise have learned it. There is no experience of this kind which we can ever say we wish we did not have. We bless the Hand that guided and the Heart that planned the way; that, brought us thru the waters and walked with us in the fire. This is the way we get fruitful, more fruitful, and then much more fruitful. We read that the Father is the Husbandman and He prunes His vineyard. He takes the knife, the sword of the Spirit, and cuts back the flesh. He gives us Leah when we think it is due time for Rachel. All at once we have an awful trial. It appears as though we would never more bear fruit.

***Romans 5:3-5**

³And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; ⁴And patience, experience; and experience, hope: ⁵And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost

29:29 And Laban gave to Rachel his daughter Bilhah his handmaid to be her maid.

29:30 And he went in also unto Rachel, and he loved also Rachel more than Leah, and served with him yet seven other years.

29:31 And when the LORD saw that Leah was hated, he opened her womb: but Rachel was barren.

29:32 And Leah conceived, and bare a son, and she called his name Reuben: for she said, Surely the LORD hath looked upon my affliction; now therefore my husband will love me.

29:33 And she conceived again, and bare a son; and said, Because the LORD hath heard I was hated, he hath therefore given me this son also: and she called his name Simeon.

29:34 And she conceived again, and bare a son; and said, Now this time will my husband be joined unto me, because I have born him three sons: therefore was his name called Levi.

29:35 And she conceived again, and bare a son: and she said, Now will I praise the LORD: therefore she called his name Judah; and left bearing.

which is given unto us.

The Husbandman has cut us back so dreadfully. Everyone is talking about us. They say, "Well at last he is done for. It is just what I expected. He will surely never survive this defeat." But this is the very way to get the best fruit. There is no other way to fruitage. Jacob had to get Rachel thru Leah, and Laban tells him the why of it all. It is not a custom of the country to give the younger before the first born. So, we have to take the older first. It is no use trying to be fruitful without the eldest one; it is impossible. Therefore, we must praise God for Leah.

"Leah conceived and bare a son and called his name Reuben," which means "see a son" (**29:32**). Leah bears the first child. Tribulation worketh patience. We begin to see that the affliction has brought us to a place of victory. We see some result of the trial of our faith. So, Leah sees the son which was the result of her affliction, and she now thinks that Jacob will love her. "Now I will have an easier time;" for she holds in her bosom the result of her suffering. The experience, the trial, brings us something. We are beginning to have patience, we are beginning to become stable and steadfast. We realize that there is a change in us; the tribulation has worked something in us, and we know we have a son. He is manifest. All of these sons speak of some phase of growth in us. Christ's lovely character is on the way to being formed in us. Later, Simeon appears. His name means "hearing" (**29:33**). God hears us. We get answers to prayer. God is propitiated toward us. We pray for people, and we get the answer, though at the time we may not know, and generally do not know, these things. It is sometimes years before we realize these experiences fully. We are not full-grown in a day, though some saints grow faster than others. All growth is gradual. In the first chapter of Genesis, we read of the creation in six days, and every one of these days is an experience in our lives; so, each one of these sons figure an experience in our lives.

The third son is Levi, which means "joined" (**29:34**). We see more and more that our life is that of Christ. By these tribulations we are necessitated to call upon God. They send us to God. He hears us. We have the ear of the Father. We begin to realize that we are joined to the Lord. We have power with God. We live in His presence. He hears and answers us, because we are joined to His Son, one with, Him, a new creation.

Then Judah, appears on the scene. His name signifies "praise" (**29:35**). We have a song of praise. The tribulation has worked patience; patience worked experience, and experience worked hope. Perhaps at first, we felt so burdened and beaten that we could not praise God; but afterwards, it yielded the peaceable fruits of righteousness. So, we can praise Him in the midst of the suffering.

Chapter 30

30:1 And when Rachel saw that she bare Jacob no children, Rachel envied her sister; and said unto Jacob, Give me children, or else I die.

30:2 And Jacob's anger was kindled against Rachel: and he said, Am I in God's stead, who hath withheld from thee the fruit of the womb?

At this stage, Rachel the fruitful one, gets envious (**30:1**). It seems like Leah is bearing all the fruit, and Rachel cannot stand it any longer. These experiences express the wrestling of our souls. They tell of every day realities as we walk with God; the Holy Spirit working in us to will and to do of God's good pleasure. God uses providences, family relations, social relations, everything in life to bring us to the place which we long to reach, if we set our will to go all the way. We have our eyes on the goal and the Holy Spirit tends to the experiences as we believe God. Yes, this is all we have to do; but when we believe Him we have some experiences. We come to some place in God. We come to bear fruit; we have children, the fruit of the Spirit; and the fruitfulness is seen by others. We will come to experience even what Paul did and then we are not only blessed ourselves but are made a blessing to other people. Yes, Rachel became envious. She felt she must have children. "Jacob's anger was kindled against Rachel; and he said, Am I in God's stead, who hath withheld from thee the fruit of the womb" (**30:2**). So, we see that it is God that withholds us from being fruitful right away. We could not stand it. He has to cut us back first and then cuts us back again. I know the very day when He began the cutting on me. He takes off a little at a time with some and others He appears to cut back all at once. Some people run fast at first; but lo, all at once the growth is stopped. It looks now as though they would not bear any fruit. It looks as though it was a demolished plant. It seems at a standstill. But that is God's way. The plant is too young yet. The young vines have so many little runners that never bear any fruit, which must be removed ere real fruitage will come. When I was a child I lived in California and everyone had a vineyard of more or less dimensions; but some gave no attention to the plants; consequently, the grapes were of little value. They were grapes; but they were not in demand, for even the children who could eat most anything did not care for them when there were any of the better sort available. The husbandmen were not wise. They never cut the plants back; therefore, there was a great loss. But our Father is not that kind of a vinedresser. He pays attention to His vines. He will not let one of those who desire to bear fruit, run about uselessly and fritter away their time and opportunities. He wants the much fruit which will glorify the Father. Some people are always indifferent and never have any ambition to go ahead; but God takes an interest in those who really want to follow Him. If we start out to win the prize. He will attend to cultivating the vineyard and will not let us run around and bear no fruit. And though it sometimes looks as if we are not bearing any fruit, yet the Husbandman is attending to us. He looks after the cut places and binds up the parts that are smarting. He has plenty of oil to take away the soreness and after while the pain is gone. We say, "Do not let my life be wasted. Cut me back again. Let me bear much fruit that will glorify Thee at any cost." Our Husbandman is a perfect one. He is all wise. He knows what we all need

and will not fail to give it to us.

30:3 And she said, Behold my maid Bilhah, go in unto her; and she shall bear upon my knees, that I may also have children by her.

30:4 And she gave him Bilhah her handmaid to wife: and Jacob went in unto her.

30:5 And Bilhah conceived, and bare Jacob a son.

30:6 And Rachel said, God hath judged me, and hath also heard my voice, and hath given me a son: therefore called she his name Dan.

30:7 And Bilhah Rachel's maid conceived again, and bare Jacob a second son.

30:8 And Rachel said, With great wrestlings have I wrestled with my sister, and I have prevailed: and she called his name Naphtali.

Part 19:

Rachel says, "Now Lord, I must have some fruit," and she tells Jacob the same thing. "So, she gave him Bilhah her handmaid to wife; and Jacob went in unto her, and Bilhah conceived and bare Jacob a son" (**30:3**). When Rachel really begins to be fruitful you notice that Leah does not bear any more fruit. Trial worketh Patience, but "the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." The first child which Rachel gets is from the bondmaid and she names him "Dan" (**30:6**). This is significant. The first necessity to the bearing of the fruit of the Spirit, is to "judge" ourselves, and say, "Lord, you did right by cutting me back. I am glad you cut me back. I am glad you allowed this trial." We just agree with God. We are glad He attended to us. We are glad He looked after us. Some people never judge themselves but rather judge God, when in a hard place. If God's people are allowed to ride over our heads, we are to acknowledge God and say, "It is from my Father's hand." He never allows one thing to happen to us that is not of Him. We just say, "That was good for me, the Lord allowed it. I would not have missed it for anything in the world." Here we begin to bring forth this child Dan. How many here have had Dan yet? He is a lusty son. He comes thru many tears. He is born thru travail of soul. When he is born there is something doing in that house. He was never Rachel's real child. She adopted him. But she never can be fruitful till she gets Dan. It is generally difficult to justify God in times of trouble. Folk want to justify themselves and not acknowledge the hand of God in sending the trial. But we should justify God in allowing it and say, "It worked good for me," though we do not need always to justify the follow that caused it. But he could not have done it if the Lord did not allow him. Therefore, the birth of Dan makes a great change in us. We have no hard feeling, no bitterness against anyone. Then Bilhah conceived and bare another son (**30:7**). Notice that Rachel names all the children. "With great (or divine) wrestlings have I wrestled with my sister, and I have prevailed: and she called his name Naphtali" (**30:8**). I have prevailed over the tribulation, she says. (Notice that fruitfulness owns tribulation as her sister.) That was a terrible trial; but God came to my help and I have prevailed over my sister at last. Now I am bearing children and am having something to show for my sorrow of heart. She called his name Naphtali, which means "wrestlings." We learn to wrestle, to take hold of the situation and prevail. Naphtali always comes after Dan. There came a time when I had Naphtali in my arms after wrestling thru deep agony of soul. He is not born in a night. He is a child of prayer, of sorrow, of anguish; but when he comes on the scene, Rachel's heart is made glad. She sees her way to fruitfulness. She is coming into the place she desires. And Jacob too

30:9 When Leah saw that she had left bearing, she took Zilpah her maid, and gave her Jacob to wife.

30:10 And Zilpah Leah's maid bare Jacob a son.

30:11 And Leah said, A troop cometh: and she called his name Gad.

30:12 And Zilpah Leah's maid bare Jacob a second son.

30:13 And Leah said, Happy am I, for the daughters will call me blessed: and she called his name Asher.

30:17 And God hearkened unto Leah, and she conceived, and bare Jacob the fifth son.

30:18 And Leah said, God hath given me my hire, because I have given my maiden to my husband: and she called his name Issachar.

30:19 And Leah conceived again, and bare Jacob the sixth son.

30:20 And Leah said, God hath endued me with a good dowry; now will my husband dwell with me, because I have born him six sons: and she called his name Zebulun.

rejoices that she is having children, even though it is thru the bondmaid, Bilhah, "languishing," that Rachel is being fruitful. But now Leah steps in again. She gives Zilpah, her maid, to Jacob. Her name means, "dropping tears" She bears a son, and Leah names him Gad, "a troop cometh." A troop of sorrow, which brings a troop of tears, brings forth a troop of blessing. "Tribulation worketh patience and patience experience and experience hope, and hope maketh not ashamed;" for thru these deep wrestlings, the love of God is shed abroad in our hearts. The Holy Spirit comes with a troop of love. The "all things" work good for those who love the Lord **(30:9-11)**.

"And Zilpah, Leah's maid bare Jacob a second son," and Leah called him, Asher --"happy;" for, said she, "The daughters will call me blessed" **(30:12,13)**. O yes, Zilpah (dropping tears) is fruitful. She emphasizes the bond service of love which constrains us even to tears: but "the tears endure but a night; for joy cometh in the morning" ***Psa. 30:5**. And others see the happy son that is born of tears and toil and they call us blessed. God makes them come and worship at our feet and know that He has loved us. The daughters speak of other believers who see the blessings of the Lord upon us and are made to acknowledge the fact that God is with us.

(Chapter 30 Scriptures KJV)

¹⁴ And Reuben went in the days of wheat harvest, and found mandrakes in the field, and brought them unto his mother Leah. Then Rachel said to Leah, Give me, I pray thee, of thy son's mandrakes.

¹⁵ And she said unto her, Is it a small matter that thou hast taken my husband? and wouldest thou take away my son's mandrakes also? And Rachel said, Therefore he shall lie with thee to night for thy son's mandrakes.

¹⁶ And Jacob came out of the field in the evening, and Leah went out to meet him, and said, Thou must come in unto me; for surely I have hired thee with my son's mandrakes. And he lay with her that night.

But yet Leah is not satisfied. She must have another son. Though she cannot have the love of Jacob, yet it is thru her that he begins to be made fruitful. God harkens to her cry and she bears the fifth son and calls his name Isaachar, "my hire," or reward **(30:17,18)**. She gave her bondmaid to Jacob that he might be fruitful, and now she is rewarded. She is more than compensated for the sacrifice -- Jacob has another son. But she is not thru yet; for immediately we read, "She conceived again and bare Jacob the sixth son" **(30:19)**. Now she is encouraged; she believes Jacob will surely dwell with her, seeing she has borne him six sons; therefore, "she called his name Zebulun," which signifies "dwelling" **(30:20)**. We realize at length the blessing in our lives which has resulted from the tribulation, the sorrows, the tears, the defeat; and we rejoice.

***Psalms 30:5**

For his anger endureth but a moment; in his favour is life: weeping may endure for a night, but joy cometh in the morning.

30:21 And afterwards she bare a daughter, and called her name Dinah.

30:22 And God remembered Rachel, and God hearkened to her, and opened her womb.

30:23 And she conceived, and bare a son; and said, God hath taken away my reproach:

30:24 And she called his name Joseph; and said, The LORD shall add to me another son.

We are willing to "dwell" all our days with Leah, the unloved, if thereby we are enriched spiritually. We see that Rachel is barren all this time, that we cannot really have the fruitfulness we desire: therefore, we learn to "glory in tribulation." And when this is a real experience in our lives, we are close to real fruitfulness. Rachel is on the way to real motherhood.

"And God remembered Rachel and God hearkened to her and opened her womb" (**30:22**). She had not yet borne any children of her own. It was her handmaid who had borne them. But at last she has the unspeakable joy of holding a child of her own in her arms. "God hath taken away my reproach," she exclaimed (**30:23**). Again, we are reminded that barrenness was a reproach. It is a reproach to be weak and helpless and dependent upon God. But this is Rachel's especial glory now; for her child is supernatural -- the fruit of the Spirit, not the fruit of sorrow. For while God uses Leah as the mother of the latter, yet He Himself is the Begetter of the former. We are shut up to God for real fruitfulness, wholly dependent upon Him; yet it is for us to be barren. This seems like a paradox, that we cannot bear fruit; and yet God does not want us to be satisfied with our barren condition. He wants us, like Rachel, to cry mightily for the taking away of our reproach. Grace must be fruitful. We must have this supernatural child in our arms; for he is ours in Christ.

Rachel called him Joseph, which signifies "adding;" for, said she, prophesying, "The Lord shall add to me another son" (**30:24**). O yes, she knew the end was not yet. This is but the beginning of her real fruitage. She "adds" to her faith virtue, or boldness, then knowledge follows, and the condition continues indefinitely. So, we finally have the all-round, beautiful, nine-lobed fruit -- "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." We add one to the other until our state corresponds to our standing in Christ. And the beauty of it, while we are unconsciously adding, the Holy Spirit being the power of this addition, Benjamin, representative of the Christ of power, is being formed in us. Joseph represents the suffering, humbled, defeated Christ of Calvary; but Benjamin, Rachel's later son, speaks of the Christ of glory and power. There had to come the first, or there could never be the second. So, with us; suffering and humiliation must precede honor and exaltation. It is the one who is killed all the day long, counted as a sheep for the slaughter, who is the conqueror whom nothing "shall be able to separate from the love of God which is in Christ Jesus"- ***Rom. 8:35-39.**

***Romans 8:35-39**

³⁵ Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? ³⁶ As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. ³⁷ Nay, in all these things we are more than conquerors through him that loved us. ³⁸ For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, ³⁹ Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Is this not all wonderful? Is it farfetched, or imaginary? Does it put saints under bondage to teach such a possibility of attainment? No indeed, subjective teaching has a most important and necessary place when based upon the objective, and then the attainment is limited only by our faith.

New Creation 1
Part 19:

"All things are possible to him that believeth" – *Mark 9:23. And according to our faith will it be done unto us. God is not mocked; what a man soweth that shall he also reap. Rachel did not limit God. She knew He had to give power for her conception; but she was assured all things were possible with Him; therefore, she got the children of her desire.

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**THE FAITHFUL OX**

Pull on, Pull on,  
The laborers are few, we cannot stay,  
While looms the harvest in its vast array:  
For to each servant does the Master say:  
"Go work today, go work today."

Pull on, Pull on,  
Tho fruitless seems the toil, and very vain;  
The husbandman hath patience for the rain,  
Till all around Him waves the golden grain;  
Our way is plain, our way is plain.

Pull on, Pull on,  
No time for rest till glows the setting sun  
Across our pathway, when the race is run,  
And we've heard the Master's voice,  
"You have won."  
"Well done, My friends, well done, well done."

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**SERMON FIVE**

**30:23** And it came to pass,  
when Rachel had born  
Joseph, that Jacob said unto  
Laban, Send me away, that  
I may go unto mine own  
place, and to my country.

"And it came to pass, when Rachel had borne Joseph, that Jacob said unto Laban, Send me away that I may go unto my own place and to my country" (**30:23**).

**\*Mark 9:23**

Jesus said unto him, If thou canst believe, all things are possible to him that believeth.

**30:26** Give me my wives and my children, for whom I have served thee, and let me go: for thou knowest my service which I have done thee.

From this point on, the interesting story of Jacob has special reference to the children of Israel who have been out of their land for almost three thousand years, counting from the time the ten tribes were carried captive to Assyria - **\*II Kings 17:3-6**. As I read, I am impressed with the wonderful correspondence of the history of Jacob to that of the nation. Not only are they exiled, even as our hero; but they too are endeavoring to get rich by whatever means convenient, honest, or otherwise. And it appears too as though they are generally successful; for God had said, He would bless them and multiply them; and when in some measure even as the old creation, we see the promise fulfilled to them today, what shall their harvest be as a new creation?

The Jew's blessing is upon the earth. His inheritance is an earthly inheritance; so today they are scheming to acquire the inheritance, even as they formerly sought their own righteousness, by their own strength and wisdom. For as you observe the Jew, you see that he is the wealthy man of the world. And though the world mocks and sneers at his deceitful, crooked ways; yet they are forced to recognize his forceful personality, his push and almost superhuman ability to rise above adverse circumstances and surroundings. He begins as the servant and ends as the master, in like manner as in the case of Jacob and Laban. The latter had the money, when Jacob came to sojourn with him; but Jacob had it when he went away. And all things appeared to be working in harmony with his scheming mind. Even nature served him. He got what he went after. Likewise, the Jews today. They themselves are often astonished at the quick returns on their investments, as one was heard to remark to another; "Ach! Abie, where do these Gentiles get all this money that we get away from them?"

So now Jacob is rich, rich in every way. He is increased in goods, has need of nothing; and he has a great desire to return home. It was after Joseph was born to Rachel that his heart turned toward his own land(**30:26**). And Laban's daughters were of one mind with him. They loved him and his country instead of their father and fatherland. We see the same lesson all the way thru, the Supplanter supplants. There is no use in denying the fact. All things, all people, all circumstances, all schemes, all powers, all laws, and by-laws serve him. He is a conqueror and comes up smiling out of every trial, the victor in every battle. He is not obliged to hold the little placard, "Keep smiling," before his eyes to enable him; for his joy is in his heart, and it cannot be hid.

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**\*II Kings 17:3-6**

<sup>3</sup>Against him came up Shalmaneser king of Assyria; and Hoshea became his servant, and gave him presents. <sup>4</sup>And the king of Assyria found conspiracy in Hoshea: for he had sent messengers to So king of Egypt, and brought no present to the king of Assyria, as he had done year by year: therefore the king of Assyria shut him up, and bound him in prison.<sup>5</sup>Then the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years.<sup>6</sup>In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes.

He gives you the glad hand; for his very life is glad. He does not have to push "Gloomy Gus" out of the room so that the sunshine may enter in; for the above-mentioned fellow cannot live in the same house with Jacob. God is for him and no one and nothing can be against him. This is the one supreme lesson which confronts in his history whether we give the application to Christ, to the Jew, or to the Christian.

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**(Chapter 30 Scriptures KJV)**

<sup>27</sup> And Laban said unto him, I pray thee, if I have found favour in thine eyes, tarry: for I have learned by experience that the LORD hath blessed me for thy sake.

<sup>28</sup> And he said, Appoint me thy wages, and I will give it.

<sup>29</sup> And he said unto him, Thou knowest how I have served thee, and how thy cattle was with me.

<sup>30</sup> For it was little which thou hadst before I came, and it is now increased unto a multitude; and the LORD hath blessed thee since my coming: and now when shall I provide for mine own house also?

<sup>31</sup> And he said, What shall I give thee? And Jacob said, Thou shalt not give me any thing: if thou wilt do this thing for me, I will again feed and keep thy flock.

<sup>32</sup> I will pass through all thy flock to day, removing from thence all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats: and of such shall be my hire.

<sup>33</sup> So shall my righteousness answer for me in time to come, when it shall come for my hire before thy face: every one that is not speckled and spotted among the goats, and brown among the sheep, that shall be counted stolen with me.

<sup>34</sup> And Laban said, Behold, I would it might be according to thy word.

<sup>35</sup> And he removed that day the he goats that were ringstraked and spotted, and all the she goats that were speckled and spotted, and every one that had some white in it, and all the brown among the sheep, and gave them into the hand of his sons.

<sup>36</sup> And he set three days' journey betwixt himself and Jacob: and Jacob fed the rest of Laban's flocks.

<sup>37</sup> And Jacob took him rods of green poplar, and of the hazel and chesnut tree; and pilled white strakes in them, and made the white appear which was in the rods.

<sup>38</sup> And he set the rods which he had pilled before the flocks in the gutters in the watering troughs when the flocks came to drink, that they should conceive when they came to drink.

<sup>39</sup> And the flocks conceived before the rods, and brought forth cattle ringstraked, speckled, and spotted.

<sup>40</sup> And Jacob did separate the lambs, and set the faces of the flocks toward the ringstraked, and all the brown in the flock of Laban; and he put his own flocks by themselves, and put them not unto Laban's cattle.

<sup>41</sup> And it came to pass, whensoever the stronger cattle did conceive, that Jacob laid the rods before the eyes of the cattle in the gutters, that they might conceive among the rods.

<sup>42</sup> But when the cattle were feeble, he put them not in: so the feebler were Laban's, and the stronger Jacob's.

<sup>43</sup> And the man increased exceedingly, and had much cattle, and maidservants, and menservants, and camels, and asses.

**Chapters 31**

**31:1** And he heard the words of Laban's sons, saying, Jacob hath taken away all that was our father's; and of that which was our father's hath he gotten all this glory.

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"And Jacob stole away unawares from Laban, the Syrian, in that he told him not that he fled" (**31:1**). The prosperity of Jacob alienates Laban's affections, just as spiritual increase separates us from the world. And though Laban cannot get on with him anymore, yet he is rendered openly hostile by his withdrawal, like as the world resents the separation though

they do not enjoy our presence.

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**(Chapter 31 Scriptures KJV)**

<sup>2</sup> And Jacob beheld the countenance of Laban, and, behold, it was not toward him as before.

<sup>3</sup> And the LORD said unto Jacob, Return unto the land of thy fathers, and to thy kindred; and I will be with thee.

<sup>4</sup> And Jacob sent and called Rachel and Leah to the field unto his flock,

<sup>5</sup> And said unto them, I see your father's countenance, that it is not toward me as before; but the God of my father hath been with me.

<sup>6</sup> And ye know that with all my power I have served your father.

<sup>7</sup> And your father hath deceived me, and changed my wages ten times; but God suffered him not to hurt me.

<sup>8</sup> If he said thus, The speckled shall be thy wages; then all the cattle bare speckled: and if he said thus, The ringstraked shall be thy hire; then bare all the cattle ringstraked.

<sup>9</sup> Thus God hath taken away the cattle of your father, and given them to me.

<sup>10</sup> And it came to pass at the time that the cattle conceived, that I lifted up mine eyes, and saw in a dream, and, behold, the rams which leaped upon the cattle were ringstraked, speckled, and grisled.

<sup>11</sup> And the angel of God spake unto me in a dream, saying, Jacob: And I said, Here am I.

<sup>12</sup> And he said, Lift up now thine eyes, and see, all the rams which leap upon the cattle are ringstraked, speckled, and grisled: for I have seen all that Laban doeth unto thee.

<sup>13</sup> I am the God of Bethel, where thou anointedst the pillar, and where thou vowedst a vow unto me: now arise, get thee out from this land, and return unto the land of thy kindred.

<sup>14</sup> And Rachel and Leah answered and said unto him, Is there yet any portion or inheritance for us in our father's house?

<sup>15</sup> Are we not counted of him strangers? for he hath sold us, and hath quite devoured also our money.

<sup>16</sup> For all the riches which God hath taken from our father, that is ours, and our children's: now then, whatsoever God hath said unto thee, do.

<sup>17</sup> Then Jacob rose up, and set his sons and his wives upon camels;

<sup>18</sup> And he carried away all his cattle, and all his goods which he had gotten, the cattle of his getting, which he had gotten in Padanaram, for to go to Isaac his father in the land of Canaan.

<sup>19</sup> And Laban went to shear his sheep: and Rachel had stolen the images that were her father's.

<sup>20</sup> And Jacob stole away unawares to Laban the Syrian, in that he told him not that he fled.

<sup>21</sup> So he fled with all that he had; and he rose up, and passed over the river, and set his face toward the mount Gilead.

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So, Laban pursues Jacob in anger; but God again appears in his defense: and he finally departs in peace with a covenant of friendship between him and Laban to which they called God to witness, and he said, "Jehovah watch between me and thee when we shall be absent one from another." (31:22-44). The latter parting is no doubt a hint of the future exodus of the Jew from among the Gentiles and the covenant of peace between them.

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**(Chapter 31 Scriptures KJV)**

<sup>23</sup> And he took his brethren with him, and pursued after him seven days' journey; and they overtook him in the mount Gilead.

**31:22** And it was told Laban on the third day that Jacob was fled.

<sup>24</sup> And God came to Laban the Syrian in a dream by night, and said unto him, Take heed that thou speak not to Jacob either good or bad.

<sup>25</sup> Then Laban overtook Jacob. Now Jacob had pitched his tent in the mount: and Laban with his brethren pitched in the mount of Gilead.

<sup>26</sup> And Laban said to Jacob, What hast thou done, that thou hast stolen away unawares to me, and carried away my daughters, as captives taken with the sword?

<sup>27</sup> Wherefore didst thou flee away secretly, and steal away from me; and didst not tell me, that I might have sent thee away with mirth, and with songs, with tabret, and with harp?

<sup>28</sup> And hast not suffered me to kiss my sons and my daughters? thou hast now done foolishly in so doing.

<sup>29</sup> It is in the power of my hand to do you hurt: but the God of your father spake unto me yesternight, saying, Take thou heed that thou speak not to Jacob either good or bad.

<sup>30</sup> And now, though thou wouldest needs be gone, because thou sore longedst after thy father's house, yet wherefore hast thou stolen my gods?

<sup>31</sup> And Jacob answered and said to Laban, Because I was afraid: for I said, Peradventure thou wouldest take by force thy daughters from me.

<sup>32</sup> With whomsoever thou findest thy gods, let him not live: before our brethren discern thou what is thine with me, and take it to thee. For Jacob knew not that Rachel had stolen them.

<sup>33</sup> And Laban went into Jacob's tent, and into Leah's tent, and into the two maidservants' tents; but he found them not. Then went he out of Leah's tent, and entered into Rachel's tent.

<sup>34</sup> Now Rachel had taken the images, and put them in the camel's furniture, and sat upon them. And Laban searched all the tent, but found them not.

<sup>35</sup> And she said to her father, Let it not displease my lord that I cannot rise up before thee; for the custom of women is upon me. And he searched but found not the images.

<sup>36</sup> And Jacob was wroth, and chode with Laban: and Jacob answered and said to Laban, What is my trespass? what is my sin, that thou hast so hotly pursued after me?

<sup>37</sup> Whereas thou hast searched all my stuff, what hast thou found of all thy household stuff? set it here before my brethren and thy brethren, that they may judge betwixt us both.

<sup>38</sup> This twenty years have I been with thee; thy ewes and thy she goats have not cast their young, and the rams of thy flock have I not eaten.

<sup>39</sup> That which was torn of beasts I brought not unto thee; I bare the loss of it; of my hand didst thou require it, whether stolen by day, or stolen by night.

<sup>40</sup> Thus I was; in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes.

<sup>41</sup> Thus have I been twenty years in thy house; I served thee fourteen years for thy two daughters, and six years for thy cattle: and thou hast changed my wages ten times.

<sup>42</sup> Except the God of my father, the God of Abraham, and the fear of Isaac, had been with me, surely thou hadst sent me away now empty. God hath seen mine affliction and the labour of my hands, and rebuked thee yesternight.

<sup>43</sup> And Laban answered and said unto Jacob, These daughters are my daughters, and these children are my children, and these cattle are my cattle, and all that thou seest is mine: and what can I do this day unto these my daughters, or unto their children which they have born?

<sup>44</sup> Now therefore come thou, let us make a covenant, I and thou; and let it be for a witness between me and thee.

<sup>45</sup> And Jacob took a stone, and set it up for a pillar.

<sup>46</sup> And Jacob said unto his brethren, Gather stones; and they took stones, and made an heap: and they did eat there upon the heap.

<sup>47</sup> And Laban called it Jegarsahadutha: but Jacob called it Galeed.

<sup>48</sup> And Laban said, This heap is a witness between me and thee this day. Therefore was the name of it called Galeed;

<sup>49</sup> And Mizpah; for he said, The LORD watch between me and thee, when we are absent

## **Chapters 32**

**32:1** And Jacob went on his way, and the angels of God met him.

**32:2** And when Jacob saw them, he said, This is God's host: and he called the name of that place Mahanaim.

**32:6** And the messengers returned to Jacob, saying, We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him.

**32:7** Then Jacob was greatly afraid and distressed: and he divided the people that was with him, and the flocks, and herds, and the camels, into two bands;

one from another.

<sup>50</sup> If thou shalt afflict my daughters, or if thou shalt take other wives beside my daughters, no man is with us; see, God is witness betwixt me and thee.

<sup>51</sup> And Laban said to Jacob, Behold this heap, and behold this pillar, which I have cast betwixt me and thee:

<sup>52</sup> This heap be witness, and this pillar be witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm.

<sup>53</sup> The God of Abraham, and the God of Nahor, the God of their father, judge betwixt us. And Jacob sware by the fear of his father Isaac.

<sup>54</sup> Then Jacob offered sacrifice upon the mount, and called his brethren to eat bread: and they did eat bread, and tarried all night in the mount.

<sup>55</sup> And early in the morning Laban rose up, and kissed his sons and his daughters, and blessed them: and Laban departed, and returned unto his place.

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Let us now follow Jacob as he goes on his way. He must meet the Angel at Peniel and thus be prepared for Bethel (**32:1**). The former is an absolute necessity to the latter. God must take the Jews in hand and cripple the natural strength by which they wrestle with Him, that they may prevail in weakness; for they must have power with God before they can have power over their enemies. Thus, broken down in repentance, they will, in their weakness, hold Him fast in blessing.

But before God meets him, he is met by a host of angels, the comforting assurance of Jehovah's protection. "The angel of God encampeth round about them that fear Him and delivereth them" - Psa. 34:7. He calls the name of the place Mahanaim - "two camps," no doubt counting himself and family as the other camp; for he speaks directly, to Esau, of his "oxen and asses, flocks, men-servants and women-servants," as our host, associating them with God's angels and therefore with His power (**32:2**).

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### **(Chapter 32 Scriptures KJV)**

<sup>3</sup> And Jacob sent messengers before him to Esau his brother unto the land of Seir, the country of Edom.

<sup>4</sup> And he commanded them, saying, Thus shall ye speak unto my lord Esau; Thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now:

<sup>5</sup> And I have oxen, and asses, flocks, and menservants, and womenservants: and I have sent to tell my lord, that I may find grace in thy sight.

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And yet such is man, that a little later we find him dividing this great camp of his family into "two camps," saying, "If Esau come to the one camp and smite it, then the other camp that is left shall escape" (**32:7**). Such is man's faith in God when he is yet strong in himself. The fear of Esau overwhelms him. The messengers, whom he had sent before his face to learn his brother's plans, now return with the alarming news that he is coming to meet him with an escort of four hundred men (**32:6**). He immediately commences again to depend upon his own resources, though already he has received evidence that God was for him and no one could be against him. He appears to reason, as the natural man always reasons, that "God helps those who help themselves." So, he betakes himself to his own devices first, then to God, and then to his

**32:8** And said, If Esau come to the one company, and smite it, then the other company which is left shall escape.

**32:13** And he lodged there that same night; and took of that which came to his hand a present for Esau his brother;

**32:14** Two hundred she goats, and twenty he goats, two hundred ewes, and twenty rams,

**32:15** Thirty milch camels with their colts, forty kine, and ten bulls, twenty she asses, and ten foals.

own scheming again (**32:8**). He cannot believe in all the goodness of God.

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**(Chapter 32 Scriptures KJV)**

<sup>9</sup>And Jacob said, O God of my father Abraham, and God of my father Isaac, the LORD which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee:

<sup>10</sup>I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands.

<sup>11</sup>Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, and the mother with the children.

<sup>12</sup>And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.

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Though God had spoken to him and told him to go back to the land whence he had come and had assured him He would bring him back: yet Jacob is afraid and endeavors to protect himself by appeasing Esau with a present (**32:13**). He argues according to the dictates of his own heart that if his brother is assured that he is rich, he will be propitiated toward him; for he knows the flesh praises us, when we do well to ourselves. Wealth influences people. That is natural. So, Jacob was acting just like the natural man. He was not trusting God; for he did not have to curry favor with Esau. God had promised to bring him back; therefore, God was responsible to take care of him and of Esau also. He was responsible to protect him from his brother's anger and appease Esau. God must do it all. As with him; so, with us; it is a long time before we are able to believe all the wealth of God's grace toward us. And though Jacob prays; yet he is panic stricken, because he knows that he had sinned against his brother; but the greatest sin, and the source from whence all others spring, is unbelief. It is terrible. It is awful not to believe God. See what fear brings. And "fear hath torment." We are not believing God when we are fearful. But when we can say, "I know whom I have believed; if He cannot heal me then I will die; if He cannot keep me, then I will fail." That is faith.

Jacob's faith is not yet perfected, because he has not yet learned his helplessness. He fixes the thing up so as at least to save some of the servants and cattle. Is this not the way we all act? We do everything we can, and then say, "Lord, I have done all that I can do. I have sent for the doctor; now you bless the medicine. Lord, bless the operation. Lord, bless the surgeon as he cuts." But God Himself can just as easily heal and operate as to bless the efforts of the puny instrument. Why not ask Him to do it all? Why not leave it with Him? Faith does not fix things up; but lets God do all the fixing up. Faith rests. Faith depends on the Lord alone. But Jacob does not trust God in this absolute way, though he prays most earnestly, saying, "Oh God of my father Abraham and God of my father Isaac, the Lord which saidst unto me, Return unto thy country and to thy kindred, and I will deal well with thee; I am not

worthy of the least of all the mercies and of all the truth which thou hast showed unto thy servant: for with my staff, I passed over this Jordan, and now I am become two bands. Deliver me, I pray thee, from the hand of my brother, from the hand of Esau; for I fear him, lest he will come and smite me and the mother with the children."

People talk in that manner to the Lord. They say like Jacob, O God, we are not worthy of the least of thy mercies. We are only fit for hell. We are not worthy to hold up our heads in thy presence. So, folks go on speaking to God as if He did not know all about us. He turned His searchlight on us long ago and diagnosed our condition in every detail. His verdict is, that "the heart of man is deceitful above all things and desperately wicked" - **\*Jerimiah 17:9**. Hence, He judged us guilty and condemned us to death; then He gave His Son to die in our stead - as our Substitute. Now God says, that we died in Christ. He put our old Adam head out of His sight forever. He is not accepting us in our own worthiness. He could not do that. We have a new Head, when we believe the Gospel, even Christ, the holy, harmless God-Man. We are accepted in Him. We are not worthy in Adam; but we are worthy in Christ. We can come right up to the Father and claim our place in Him. If we do not take this attitude before Him, we cannot get into His presence. The old creation has no part, nor lot with Christ. It is good that God does not judge us according to our knowledge, but according to His grace. He sees us in His Son, worthy, lovely, perfect, complete.

God had shown Jacob that He was able to fulfill His Word to him. He went over the Jordan alone with his staff in his hand, a pilgrim, and he came back with a big company that had to be divided into two parts; it was so great. God did it all, although he thought he did it and took some of the glory to himself. But this was God's promise to him. "I will surely do thee good and make thy seed as the sand of the sea, which cannot be numbered for multitude." Jacob went on and said, "Lord, I hope you will do this for me. I have divided my family and flock into two bands. You surely can protect one band anyway. I have helped you all I can." "He lodged there that same night and took of that which came to his hand a present for Esau his brother." What would you call such actions after that prayer? He thinks he will propitiate Esau by giving him fine cattle and sheep, 350 animals. Now that was quite a little present. In our day it would be worth some thousands of dollars. So, he sends these over to his brother Esau. Just see the unbelief of all this!

But that is the way we are. We trust God, and yet we do not trust Him. We try to help Him fulfill His Word to us. We go ahead and endeavor to perform His promise to us. We have done it and in some measure, we are doing it all the time. Now notice what Jacob says: "Pass over before me and put a space betwixt drove and drove" (**32:16**). He put the 200 she goats first, then a space; for he wanted Esau to be impressed with the present.

**32:16** And he delivered them into the hand of his servants, every drove by themselves; and said unto his servants, Pass over before me, and put a space betwixt drove and drove.

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**\*Jerimiah 17:9**

**32:17** And he commanded the foremost, saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose art thou? and whither goest thou? and whose are these before thee?

**32:18** Then thou shalt say, They be thy servant Jacob's; it is a present sent unto my lord Esau: and, behold, also he is behind us.

**32:24** And Jacob was left alone; and there wrestled a man with him until the breaking of the day.

**32:25** And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him.

**32:30** And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved.

The heart is deceitful above all things, and desperately wicked: who can know it?

"Just look what is coming!" Each flock was to be separated by a servant, then Esau would say, "Whose are these?" (**32:17**). The servants were to say, "They belong to Jacob. It is a present sent by thy servant Jacob. He is coming along behind us (**32:18**). This is a present for you. It is all yours, my lord Esau." God had said he was lord over his brother, and that "The elder should serve the younger." But Jacob was bowing down and calling Esau "lord," and taking the place of the servant. He kept his wives with their children for the last cohort. He thought, that if Esau was really incensed against him, he would have time to get away and save the wives and children anyway.

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**(Chapter 32 Scriptures KJV)**

<sup>19</sup> And so commanded he the second, and the third, and all that followed the droves, saying, On this manner shall ye speak unto Esau, when ye find him.

<sup>20</sup> And say ye moreover, Behold, thy servant Jacob is behind us. For he said, I will appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept of me.

<sup>21</sup> So went the present over before him: and himself lodged that night in the company.

<sup>22</sup> And he rose up that night, and took his two wives, and his two womenservants, and his eleven sons, and passed over the ford Jabbok.

<sup>23</sup> And he took them, and sent them over the brook, and sent over that he had.

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"But now Jacob was left alone and there wrestled a man with him till the break of day" (**32:24**). Most people misunderstand this little narrative. They think Jacob wrestled with the Angel, and that he was so strong that he held the Angel by his strength. Jacob prevailed over the Angel by his weakness. He said, "Do not leave me. Do not leave me." He was not feeling his importance now. The Lord made him feel his need (**32:25**). He crippled him. People feel awfully bad when they are crippled. Every one of us is lame when God gets thru with us. Every one of us who has learned God, is a cripple. We never get over it. Some people are praying to be healed who are cripples; but the crippled supplanter never gets healed. This is a dependent helpless clinging to God that brings God to our help.

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**(Chapter 32 Scriptures KJV)**

<sup>26</sup> And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me.

<sup>27</sup> And he said unto him, What is thy name? And he said, Jacob.

<sup>28</sup> And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.

<sup>29</sup> And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there.

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"And as he passed over Peniel the sun rose upon him, and he halted upon his thigh" (**32:30,31**). The Angel was there all night with Jacob. He would not let Him go. He plead with the Angel, who had a controversy with Jacob. God has a controversy with us. He wants us to feel our helplessness, our need, and that we are weak. Jacob was so strong in

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

**32:32** Therefore the children of Israel eat not of the sinew which shrank, which is upon the hollow of the thigh, unto this day: because he touched the hollow of Jacob's thigh in the sinew that shrank.

himself that the Angel had to break his thigh and make him a cripple. It is a picture of us learning our weakness. What does God call Jacob then? "Israel - one who has power with God" (**32:28**). That is, we have power with God when we are weak. Paul saw this when he said, "When I am weak, then am I strong" \***2 Cor. 12:10**. When I am helpless, then is when I am strong. It looks like a contradiction. It is clearly against nature. God's ways are just the opposite from the natural. When we are strong in the natural, we are weak with God. We cling to God when we are weak. Then is when we say, "Oh God, we will not let you go for you are our only hope. If you do not protect us; if you do not keep us, we will not be kept. We will not be healed. We will not get the promised inheritance." And neither will we. Some say, "Everyone will get the inheritance;" but indeed he will not. Jesus Christ did it all on the cross; but the Holy Spirit must work in us. How much of Christ do we have in us? Christ gets the inheritance. He is the one that is going to reign over the heavens and the earth. How much of Christ are we going to take out of the world? Not how many houses and lands; but how much have we of Christ? That is all we are to take out of this world.

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

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**\*2 Corinthians 12:10**

Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

Now Jacob is ready to go on. He is weak and goes out limping. He lifts

### **Chapter 33**

**33:1** And Jacob lifted up his eyes, and looked, and, behold, Esau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids.

**33:2** And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost.

**33:3** And he passed over before them, and bowed himself to the ground seven times, until he came near to his brother.

**33:4** And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept.

up his eyes and looks. "Behold Esau came with 400 men," right at the very weakest point (**33:1**). I can just see him now. He is certainly in a terrible plight. Has it come to this? when he had no hope, but in God. Notice which ones he protects the most. "He put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost" (**33:2**). He did not want to give up Rachel and Joseph till the last moment. Then Esau comes (**33:3**). This speaks especially of the times of the Gentiles when the Jews are bowing down to them; when the blessing which Isaac gave to his son Esau was fulfilled: "It shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck." And this actually happened when Nebuchadnezzar carried the Jews captive to Babylon, 606 B.C. The yoke of Jacob had been broken. The Jew is in subjection; and as long as this is the case, the world is out of harmony with God. When he is in his right place, the world will be in subjection to him. Here we see Jacob bowing his neck to Esau. He is doing everything to curry favor with his brother. While he is the ruler, and knows it in his heart, yet he is bowing his knee to Esau. The Jew knows that one of these days his people are going to be the head and not the tail of the nations. It is so written in the Word, and the Jew knows it. He is the most able man today because God is for him. You never see a Jew begging. They get rich whenever they are given half a chance. They may commerce poor, uneducated, illiterate; but give them the opportunity, and in a short time they are ahead of everybody. They endeavor to get the blessing of the Lord in a carnal way; trying as Jacob did, to buy the blessing. They are seeking to get the promises of God by their own strength. The Jew has been bowing down to Esau for 2520 years. The Gentiles have had the dominion for that period. And now notice how Esau treated Jacob (**33:4**). This is a wonderful dispensational lesson. As the Jew comes back to his land, even the nations will be glad. They do not know all that is coming to pass. They do not believe God like we do, not even like the Jew does; but many of them are glad to see the Jew return home. The allied nations have given the land of Palestine to the Jews. They are going to meet them and be glad that God has fulfilled His Word. God is working for them just like He is working for us. He makes everything serve us now. God is back of His Word; therefore, He is back of the Jew. He is a sign to all the people of the world that God's Word is true. The Jew never changes. He is like God and the Bible in this respect. The following verse shows the attitude of the Jew toward the Gentiles.

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#### **(Chapter 33 Scriptures KJV)**

<sup>5</sup> And he lifted up his eyes, and saw the women and the children; and said, Who are those with thee? And he said, The children which God hath graciously given thy servant.

<sup>6</sup> Then the handmaidens came near, they and their children, and they bowed themselves.

<sup>7</sup> And Leah also with her children came near, and bowed themselves: and after came Joseph near and Rachel, and they bowed themselves.

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

**33:9** And Esau said, I have enough, my brother; keep that thou hast unto thyself.

**33:10** And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand: for therefore I have seen thy face, as though I had seen the face of God, and thou wast pleased with me.

**33:11** Take, I pray thee, my blessing that is brought to thee; because God hath dealt graciously with me, and because I have enough. And he urged him, and he took it.

**33:12** And he said, Let us take our journey, and let us go, and I will go before thee.

**33:13** And he said unto him, My lord knoweth that the children are tender, and the flocks and herds with young are with me: and if men should overdrive them one day, all the flock will die.

**33:14** Let my lord, I pray thee, pass over before his servant: and I will lead on softly, according as the cattle that goeth before me and the children be able to endure, until I come unto my lord unto Seir.

"What meanest thou by all this drove which I met?" And he said, "These are to find grace in the sight of my lord" (**33:8**). Jacob is acting as though he believes his brother is lord and he is endeavoring to find favor with him; but God does not want us to act that way. He does not want us to bow down to the flesh, nor acknowledge that the flesh is lord in any sense. God will attend to the flesh. We are not to curry favor; not to own the flesh as our master in any sense of the word. God says, "Make no provision for the flesh" - **\*Romans 13:14**. Do not lay up anything for the flesh. Do not be under any obligation to the flesh. Do not be afraid of the flesh. Just count the flesh of your family, your children, as well as your own flesh, dead. Let God do the rest.

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

Jacob urged Esau to receive the present. "Take, I pray thee, my blessing that is brought to thee" (**33:9,10**). And Esau accepted the favor and invited Jacob to go with him (**33:11,12**). And now we see more of Jacob's guile. He has not yet learned that his name is Israel. He knows his weakness, but not yet his strength. And many fail right here. They give in, and yield to the flesh because it is easier than to withstand. Such are easily discouraged. The people who are really gifted are the people God has the hardest time with. He never gets hold of the majority of them, because they are strong in themselves and refuse to become weak. If He puts them in a place where they would learn their weakness, they wriggle out somehow. That is why today there are so many religious men, great in themselves, that are not led of the Spirit of God. But oh, the joy and victory there is in learning both our weakness and the Lord's strength. Jacob has learned his weakness; but he has not learned his strength. He is still afraid of Esau, afraid to go along with him (**33:13,14**). He thinks Esau is just leading him on to his ruin. He thinks that he wants to get him in his power and when he is alone with him he will kill him. He has little faith in God. He can talk big; but when it comes to deeds, he fails to trust in God.

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**\*Romans 13:14**

But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

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

**33:16** So Esau returned that day on his way unto Seir.

**33:17** And Jacob journeyed to Succoth, and built him an house, and made booths for his cattle: therefore the name of the place is called Succoth.

**33:18** And Jacob came to Shalem, a city of Shechem, which is in the land of Canaan, when he came from Padanaram; and pitched his tent before the city.

**33:19** And he bought a parcel of a field, where he had spread his tent, at the hand of the children of Hamor, Shechem's father, for an hundred pieces of money.

<sup>20</sup> And he erected there an altar, and called it EleloheIsrael.

### **Chapters 34**

**34:1** And Dinah the daughter of Leah, which she bare unto Jacob, went out to see the daughters of the land.

"Esau said, Let we now leave thee some of the folk that are with me. And he said, What needeth it? Let me find grace in the sight of my lord" (**33:15**). Jacob will not accept Esau's offer, saying, I do not need them. You take them on with you. He did not want his brother to leave any of his people. He yet was deceitful. His weakness made him fear. He had no faith to go with Esau. He was afraid. He told him he would come after him but did not intend to do that at all. And yet this all works good for us. God will make even our unbelief and fear to serve Him. It was not His purpose that Esau and Jacob should dwell together. No indeed; they are separate and distinct, the one from the other. So, Esau went his way expecting Jacob to follow (**33:16**). But he said, "there is no use for me to go that way." Maybe at the time he did intend to go, but later changed his mind. Esau shows a good spirit. He seems a pretty nice sort of a fellow. He does not appear to hold any grudge against Jacob because he does not believe God and consequently does not know what he has lost.

Jacob journeys to Succoth and builds himself a house (**33:17,18**). He is going to settle down now as he has had a strenuous life. There is no need of being so busy all the time. He intends to take life easy from now on; but he has forgotten God. He thinks he is going to order his life as he pleases. He forgot that God was the Master. We think that we are going to do just what we want to do. Did you ever plan what you were going to do, and God turned all your plans away? He said as it were, "You are not going to do that at all." How long it takes us to learn His will. Some folk always refuse to do the will of God. They stiffen their necks and try to make everybody believe they are right. "Their speech betrayeth them." They cannot fool either God, nor spiritual saints.

Jacob bought a piece of land to go with his fine house (**33:19**). He must have things to correspond. His children must have social advantages; they must get acquainted with the people in the neighborhood. This is the manner of speech one hears today. We are urged to consider our children and the opportunities for success of which we are depriving them by our separation from the world. We ought to stay in an influential church; for our family needs the privileges and prestige it affords them. All this is unbelief and carnal reasoning. If we walk in the light, God will take care of our children, their success and their name in the world. And Jacob soon found to his sorrow that this was not the place for him. His daughter was humiliated and shamed, while his sons got into trouble on her account and had to run for their life. Just think of the shame, that Jacob, "a prince with God," had to run away in the night, for fear someone would kill him.

But previous to this, his children made friends with the young people of the country. "Dinah, the daughter of Leah, which she bare unto Jacob, went out to see the daughters of the land" (**34:1**). Here we are confronted with more dispensational truth, relating to the Jew in the last days; but it is also filled with instruction for us. Jacob did not obey God's Word

**34:2** And when Shechem the son of Hamor the Hivite, prince of the country, saw her, he took her, and lay with her, and defiled her.

**34:13** And the sons of Jacob answered Shechem and Hamor his father deceitfully, and said, because he had defiled Dinah their sister:

entirely. While it is true, he returned to his own land; yet he did not return to the place of fellowship to which God had called him. And the latter was the sole purpose of God in calling him back. He wanted him to dwell in Bethel - "God's House," all the days of his life. Therefore, because of his disobedience, his daughter was defiled (**34:2**). Her name signifies "judgment." It is akin to Dan. This refers to the chastening which will fall upon the Jew after the nation returns in unbelief to Palestine. They will still be out of harmony with God: and will make friends among their neighbors for selfish purposes. And the nations will respond to their advances on account of their prosperity which is manifest among them. They will observe the Jew's wealth and influence and will even consent to be known as a Jew, if necessary, for, as they say, "Shall not their cattle and their substance and every beast of theirs be ours?"

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**(Chapter 34 Scriptures KJV)**

<sup>3</sup> And his soul clave unto Dinah the daughter of Jacob, and he loved the damsel, and spake kindly unto the damsel.

<sup>4</sup> And Shechem spake unto his father Hamor, saying, Get me this damsel to wife.

<sup>5</sup> And Jacob heard that he had defiled Dinah his daughter: now his sons were with his cattle in the field: and Jacob held his peace until they were come.

<sup>6</sup> And Hamor the father of Shechem went out unto Jacob to commune with him.

<sup>7</sup> And the sons of Jacob came out of the field when they heard it: and the men were grieved, and they were very wroth, because he had wrought folly in Israel in lying with Jacob's daughter: which thing ought not to be done.

<sup>8</sup> And Hamor communed with them, saying, The soul of my son Shechem longeth for your daughter: I pray you give her him to wife.

<sup>9</sup> And make ye marriages with us, and give your daughters unto us, and take our daughters unto you.

<sup>10</sup> And ye shall dwell with us: and the land shall be before you; dwell and trade ye therein, and get you possessions therein.

<sup>11</sup> And Shechem said unto her father and unto her brethren, Let me find grace in your eyes, and what ye shall say unto me I will give.

<sup>12</sup> Ask me never so much dowry and gift, and I will give according as ye shall say unto me: but give me the damsel to wife.

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But the sons of Jacob are just like their father: they too appear deceitful and crooked, and do not act according to their words (**34:13**). But God is in all of this. He wants them to so judge all the nations, "to cut them off," of which this story is the figure. Dinah, whom they apparently loved, is the means of their downfall. They defiled her and for this they are destroyed. And the sons of Jacob took all their sheep and their wealth. They were enriched with the spoil of the slain. This is a striking picture of the career of the Jew. He will have somewhat such an experience after he is established in the land of Palestine.

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**(Chapter 34 Scriptures KJV)**

<sup>14</sup> And they said unto them, We cannot do this thing, to give our sister to one that is uncircumcised; for that were a reproach unto us:

<sup>15</sup> But in this will we consent unto you: If ye will be as we be, that every male of you be circumcised;

**34:25** And it came to pass on the third day, when they were sore, that two of the sons of Jacob, Simeon and Levi, Dinah's brethren, took each man his sword, and came upon the city boldly, and slew all the males.

**34:26** And they slew Hamor and Shechem his son with the edge of the sword, and took Dinah out of Shechem's house, and went out.

### **Chapters 35**

**35:1** And God said unto Jacob, Arise, go up to Bethel, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother.

**35:2** Then Jacob said unto his household, and to all that were with him, Put away the strange gods that are among you, and be clean, and change your garments:

**35:3** And let us arise, and go up to Bethel; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went.

<sup>16</sup> Then will we give our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become one people.

<sup>17</sup> But if ye will not hearken unto us, to be circumcised; then will we take our daughter, and we will be gone.

<sup>18</sup> And their words pleased Hamor, and Shechem Hamor's son.

<sup>19</sup> And the young man deferred not to do the thing, because he had delight in Jacob's daughter: and he was more honourable than all the house of his father.

<sup>20</sup> And Hamor and Shechem his son came unto the gate of their city, and communed with the men of their city, saying,

<sup>21</sup> These men are peaceable with us; therefore let them dwell in the land, and trade therein; for the land, behold, it is large enough for them; let us take their daughters to us for wives, and let us give them our daughters.

<sup>22</sup> Only herein will the men consent unto us for to dwell with us, to be one people, if every male among us be circumcised, as they are circumcised.

<sup>23</sup> Shall not their cattle and their substance and every beast of their's be our's? only let us consent unto them, and they will dwell with us.

<sup>24</sup> And unto Hamor and unto Shechem his son hearkened all that went out of the gate of his city; and every male was circumcised, all that went out of the gate of his city.

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And now after this awful slaughter, Jacob's eyes are opened (**34:25,26**).

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### **(Chapter 34 Scriptures KJV)**

<sup>27</sup> The sons of Jacob came upon the slain, and spoiled the city, because they had defiled their sister.

<sup>28</sup> They took their sheep, and their oxen, and their asses, and that which was in the city, and that which was in the field,

<sup>29</sup> And all their wealth, and all their little ones, and their wives took they captive, and spoiled even all that was in the house.

<sup>30</sup> And Jacob said to Simeon and Levi, Ye have troubled me to make me to stink among the inhabitants of the land, among the Canaanites and the Perizzites: and I being few in number, they shall gather themselves together against me, and slay me; and I shall be destroyed, I and my house.

<sup>31</sup> And they said, Should he deal with our sister as with an harlot?

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He again hears the voice of God calling him up to Bethel (**35:1**). This time he hastens to obey. He calls for a house-cleaning - "Put away the strange gods that are among you and be clean and change your garments" (**35:2**). God's house demands holiness; one may keep his gods and defiled garments (habits) in Shechem, but not in Bethel. So, Jacob came to Luz, that is Bethel, where he had met God years before, and there he built an altar to the Lord and called it El-Bethel -- "To God, the God of His own house." He had built an altar in Shechem to the "God of Israel" (**35:3**). These altars teach us a great lesson. There is a vast difference in our experience when we learn to acknowledge God as the God of His own house, the One in authority, the Master - all our being, spirit, soul and body, brought into subjection to Him. If we do not acknowledge ourselves to be God's house, and yield to Him as the only One in authority over us, we come short of going all the way with Him; and we know we are drawing back for advantages, ambition's sake, or something pertaining to our family. We run away; do not want to yield to live an overcoming life; for it is a strenuous one. It is like a race. I

never saw a race-horse that was not running with some kind of force to him. If he came along slowly and indifferent, he did not win the race. It is not an easy thing to run a race. I never saw either a horse, or jockey that had his eye to either side of him. They ran with one object in view, turning neither to the right hand, nor to the left. I am not saying this to put anyone under law. It is the life of Christ in us that runs. It cannot help running if we let it. Jesus Christ ran the race knowing the joy that was set before Him. He saw the people with Him over there. He knew the cost. It is going to cost us something.

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

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

Now Jacob told his household to put away "the strange gods" that were among them and be clean and change their garments (**35:4**). What do you think of that? Put away the strange gods! So, he had some strange gods there. They were those which they had brought with them from Padan-aram. The Lord says, "Be clean!" When one stops short of the place where God wants him to go, he is not clean. He begins to fellowship the world. We cannot stop short of the separation God calls us to and be clean. "Come out from among them; be ye separate and touch not the unclean" - **\*2 Cor. 6:17**.

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

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**\*2 Corinthians 6:17**

Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you,

That is the word that God is saying to Jacob. This is not law. "Be ye not unequally yoked together with unbelievers" - \*2 Cor. 6:14. They were living at Shechem, having fellowship with those worldly people. What part have those that believe with infidels. We are a new creation. Our fellowship is with God. What agreement has the temple of God with idols? He is saying to us, "Ye are the house of God," and that is just what He was saying to Jacob. "Come out from among the unclean." He is head of the house. He must put away the strange gods that are among them. Garments always speak of habits, or associations. Change them. God's people must have habits that suit the place in which they live. If we are living in the heavenlies, we need heavenly habits. Having taken our place in the heavenlies with Christ, we want to show that we are living there, and our garments should be according to the place where we dwell.

Finally, Jacob agrees with God and says, "I must go up." Here is the place where Jacob goes up and does valiantly. He goes up, stays up and never comes down. There comes a time when we get our eyes fixed on Jesus and we never come down. The storms come; but they make the roots go down deeper, because we have already settled it that we are going on. We are in the heavenlies in Christ and are complete in Him. Jacob took all the earrings which were in their ears and hid them under an oak (35:4). Typically, their ears had been turned to fables. That does not mean that if we are wearing earrings we should not wear them anymore; but that we turn our ears over to the Lord. His ears were not turned to the Word, that he might walk in the power of it. Everything that was out of harmony with God, they gave up. Their ears had not been turned to God to hear His voice. I am impressed with this, viz: what authority he had. And they yielded to his authority. A man can do that for his whole house. His family will have to come along. If they do not come right away, he can hold them there by faith if he is out for God. He buried the ear rings there. That speaks of death. God buried in the grave with Christ, all the splendor of the old creation. It all perished.

Jacob came to the place of resurrection. He took his place judicially once; but now he comes there in reality. He was appropriating the place. We are in the place of resurrection, and we are blessed with every spiritual blessing in the heavenlies in Christ when we get saved: but it is far different to come up in our experience to this place, to actually put our feet upon the inheritance that is ours. This comes afterwards in a gradual growth; a constant attitude of hearkening and obeying the Voice of God; a moment by moment, day by day, year by year yieldedness. We are being brought in this new creation, to the most exalted place in the universe of God that could be given to a creature, and the Creator

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**\*2 Corinthians 6:14**

Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

**35:5** And they journeyed: and the terror of God was upon the cities that were round about them, and they did not pursue after the sons of Jacob.

**35:6** So Jacob came to Luz, which is in the land of Canaan, that is, Bethel, he and all the people that were with him.

**35:7** And he built there an altar, and called the place Elbethel: because there God appeared unto him, when he fled from the face of his brother.

**35:8** But Deborah, Rebekah's nurse died, and she was buried beneath Bethel under an oak: and the name of it was called Allonbachuth.

**35:9** And God appeared unto Jacob again, when he came out of Padanaram, and blessed him.

considers no price, nor time wasted, that is spent in the perfection of His greatest handiwork. We Christians must remember we are the offspring of God and not be discouraged, or impatient if the growth appears slow. All nature teaches us that the great and stable things in the natural creation do not attain to their maturity in a day, or a season. It takes nature only a few months to make a pumpkin, yet it takes years upon years to perfect an oak tree: but see the difference in the size, and the usefulness to mankind, of each. There is no comparison; therefore, we see that time is no object to God, who is from eternity. It is the result in which He is concerned. He is the Potter; we are the clay. We are only to let Him work, by His creative Hand, and He will perfect that which concerneth us. And this will be the state of Israel at the last; they will be completely yielded up and in perfect harmony with God, everything in perfect tune with the Infinite, no discord in all the realm of Palestine. To bow down to the God of Israel, as Jacob called his altar at Shechem, has the thought of endeavoring to bring God into subjection to him, to use Him, as it were, and make Him conform to Jacob's way of reasoning (**35:5-7**). And that is what the Jews will seek to do when they are again a nation in the fatherland. But Jehovah refuses to come down to Jacob's level; though He does call Israel, by the prophet Isaiah, to reason together with Him; yet He assures us, as we read further, that He intends to do all the reasoning Himself. They are but to listen and yield to His words -- **\*Isa. 1:18**.

"And Deborah, Rebekah's nurse, died, and she was buried below Bethel under the oak, and the name of it was Allonbachuth" (**35:8**). After Jacob built the altar and called the place El Bethel, Deborah, Rebekah's nurse died. We did not know her name before. Deborah means "the word;" but it also has the meaning of "a bee." It here refers to the sweetness of nature. It seems to me she represents that the last link with the flesh is gone. She was a link with the old creation. She was always with Jacob till this time and was a continual reminder of his mother's youth. She had come with Rebekah from her home. Now she dies; the last link with the flesh is put away under the oak tree. It speaks of the burial with Christ, the old man put away forever.

God now appears to Jacob, when he stands as a new creation in Bethel, which was the place where God had ordered him to stand (**35:9**). The last link of the flesh being gone, there was nothing now to draw him away any more. The nurse speaks of childish things, of petting, etc. We crave being humored and cared for. But he has no nurse any more. He is now a full-grown man. It is significant that we never read of Rebekah's death; for she figures faith: but we have the record of the death of her nurse. We find that God never visited Jacob after he came out of Padanaram, until he went up to Bethel.

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**\*Isaiah 1:18**

Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

**35:10** And God said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel.

He did not appear to him at Shechem; but he heard God say, "Arise!" He heard the voice of God; but never had full fellowship with God till he did His will and came to Bethel - "God's house." People do not have full fellowship with the Lord when they fail to walk in His perfect will. They hear His voice calling them to go on and obey Him when they have been disobedient; but they do not get a vision of the Lord. He appears to them at Bethel. Then they touch Him and begin to have an intimate acquaintance with Him. "God appeared unto Jacob again, when he came out of Padan-aram, and blessed him," as though all the time between had been blotted out. God blots out the time that we did not live in fellowship with Him; when we were not in the place to which He had called us.

"And God said unto him, Thy name is Jacob. Thy name shall not be called any more Jacob; but Israel shall be thy name, and He called his name Israel" (**35:10**). Why did God say this again? He had told Jacob this before. The reason was, he never heard it in reality. He was not in the power of it. He was cut back, weak and helpless. God had put His hand on him and crippled him. We saw him limping; but he had not yet taken hold of his name as Israel. He was just feeling his weakness, and we have this same experience in our lives. Every one of us comes up to God's best things in the same way. We come to a place where we feel so weak. We know we are weak and helpless and do not deny it. Some people never are as strong as others. Every saint must go thru this in some measure. They must come to the place where they realize they are weak, and glory in the fact that they are weak.

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

**35:11** And God said unto him, I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins;

**35:16** And they journeyed from Bethel; and there was but a little way to come to Ephrath: and Rachel travailed, and she had hard labour.

**35:17** And it came to pass, when she was in hard labour, that the midwife said unto her, Fear not; thou shalt have this son also.

**35:18** And it came to pass, as her soul was in departing, (for she died) that she called his name Benoni: but his father called him Benjamin.

**35:19** And Rachel died, and was buried in the way to Ephrath, which is Bethlehem.

**35:20** And Jacob set a pillar upon her grave: that is the pillar of Rachel's grave unto this day.

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

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**(Chapter 35 Scriptures KJV)**

<sup>12</sup> And the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land.

<sup>13</sup> And God went up from him in the place where he talked with him.

<sup>14</sup> And Jacob set up a pillar in the place where he talked with him, even a pillar of stone: and he poured a drink offering thereon, and he poured oil thereon.

<sup>15</sup> And Jacob called the name of the place where God spake with him, Bethel.

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"And they journeyed from Bethel; and there was still some distance to come to Ephrath; and Rachel travailed, and she had hard labor" – (**35:16**). Now Rachel is going to get another son, but in so doing, she dies. "We which live are always delivered unto death." This is the new life in us. When we get to this high place in God we count ourselves a sacrifice. We gladly are poured out. This new life in us is given over unto death. For what, reason? That Christ may be formed in us. Benjamin stands for Christ, this Mighty Man that is going to rule the heavens and the earth (**35:17-20**). The life of Jesus is made manifest in our mortal flesh. That is, as the new life in us dies, is given over to death, God must come in with resurrection life. This is service. This is pouring ourselves out for other people. In pouring out ourselves, "dying daily" for others, we are laying down Christ's life again. In that way Benjamin is born in us. Paul says, "I travail in birth again that Christ may be formed in you." Of course, that necessitated a death in him. There was pain and real sorrow of heart. Paul also says, "I fill up that which is behind of the sufferings of Christ." That is the way Benjamin is born. You know Rachel had a son before. His name was Joseph; he was the firstborn.

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**\*John 6:57**

As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.

Joseph is Christ in humiliation, Christ in suffering, Christ in sorrow. Afterwards Benjamin is born. He is the Christ in power, the Christ in victory. We have here both phases of the Christ life in type. But Rachel does not call him.

**Part 25:**

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

Rachel called her son, "Benoni, the son of my sorrow;" but Jacob said, "No, his name is Benjamin, the son of my right hand" (35:18). That is, it is Benjamin that comes up from that grave. Benjamin is born where Rachel died and was buried. It is good when we even cease to rejoice in our fruitful life. There comes a time that we do not rejoice in anything but Christ. We even cease to care whether we are so fruitful, or not. We cease to love Rachel so deeply. We even bury her that we may get Benjamin. We go on and take greater lengths, depths, heights and breadths. There is much land ahead to be possessed. Israel, the nation, will come into this great experience. They will forget all the sorrow and travail in the joy of possession. The Messiah, the Prince of power will be with them, their King forever.

"And Israel journeyed, and spread his tent beyond the tower of Edar" (35:21). According to the prophet, Micah, we learn that Edar signifies "flock." "And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion: the kingdom shall come to the daughter of Jerusalem" - \*Micah 4:8. Therefore, the daughter of Jerusalem is the tower of Edar. Jacob journeys beyond the tower of the flock.

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**\*Micah 4:8**

And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem.

**35:21** And Israel journeyed, and spread his tent beyond the tower of Edar.

He journeys far beyond Jerusalem, is the meaning. This has a special reference to the children of Israel. When Christ comes, He will spread His kingdom from one end of the land to the other. He will "lengthen His cords and strengthen His stakes" - \***Isa. 54:2,3**. Israel will journey and spread their tents and take possession of the lengths and breadths of the land as it has been promised to them. They will take their possessions in the will of God as they have never done. This will all take place in the end of this age and the beginning of the new age.

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**(Chapter 35 Scriptures KJV)**

<sup>22</sup> And it came to pass, when Israel dwelt in that land, that Reuben went and lay with Bilhah his father's concubine: and Israel heard it. Now the sons of Jacob were twelve:

<sup>23</sup> The sons of Leah; Reuben, Jacob's firstborn, and Simeon, and Levi, and Judah, and Issachar, and Zebulun:

<sup>24</sup> The sons of Rachel; Joseph, and Benjamin:<sup>25</sup> And the sons of Bilhah, Rachel's handmaid; Dan, and Naphtali:

<sup>26</sup> And the sons of Zilpah, Leah's handmaid: Gad, and Asher: these are the sons of Jacob, which were born to him in Padanaram.

<sup>27</sup> And Jacob came unto Isaac his father unto Mamre, unto the city of Arbah, which is Hebron, where Abraham and Isaac sojourned. <sup>28</sup> And the days of Isaac were an hundred and fourscore years.<sup>29</sup> And Isaac gave up the ghost, and died, and was gathered unto his people, being old and full of days: and his sons Esau and Jacob buried him.

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

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**\*Isaiah 54:2,3**

Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes;<sup>3</sup> For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.

**\*\*Hosea 11:1**

When Israel was a child, then I loved him, and called my son out of Egypt.

Some of the things that are said of Israel are also said about Christ. Even Israel was called "the apple of His eye." When they were afflicted it is written that Jehovah was afflicted. The reference just given from Hosea was said of Israel, but really has reference to Christ. His father and mother took Him to Egypt that He might escape death at the hand of Herod, from whence He was later called out. All the experience of the people of Israel was the experience of Christ. He entered into all that befell them. He was born in Canaan; but had to go down to Egypt. Four hundred years afterwards, they were called out under the leadership of Moses. So also, Christ was called out of Egypt.

"He took his brother by the heel in the womb and by his strength he had power with God; yea he had power over the Angel and prevailed: he wept and made supplication unto him: he found him in Bethel, and there he spoke with us" - **\*Hosea 12:3, 4**. Here we have all the experiences of Jacob told us in a few verses. Two crisis periods are mentioned together. Yet there was a long period between the time he took his brother by the heel in the womb and the time he prevailed over the angel. Such is the marvelous scope of the Word of God. It has many sides and many phases.

"And Jacob fled into the country of Syria, and Israel served for a wife, and for a wife he kept sheep" - **\*\*Hosea 12:12**. This relates to the Son of God. Jesus is keeping sheep today for a wife; but this is history also as relating to Jacob. And notice these two women in Jacob's life. They both have an application to Christ. Rachel figures the Bride. Jacob saw her first; but he did not get her right of way. So also, Christ has to take the whole Church before He can get the Bride. Leah represents the entire Church. It is thru Christ taking the Church, that Rachel, the Bride, comes in to her place; but He has to wait for her. Christ gets the whole Church before He really is married to Rachel. So here we see the whole life of the Son of God, in this typical man. It was as though He stole the birthright from Adam. Adam had it; but he did not appreciate the honor of being the head of the race; so, Another gets it. The first Adam did not care for it. He failed. He transgressed. The Last Adam wanted the birthright and purchased it with His blood. But He stole the inheritance. He put on the likeness of the first Adam. He was holy, harmless, undefiled: but He put on the likeness of sinful man, sinful flesh.

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**\*Hosea 12:3,4**

<sup>3</sup>He took his brother by the heel in the womb, and by his strength he had power with God:

<sup>4</sup>Yea, he had power over the angel, and prevailed: he wept, and made supplication unto him: he found him in Bethel, and there he spake with us;

**\*\*Hosea 12:12**

And Jacob fled into the country of Syria, and Israel served for a wife, and for a wife he kept sheep.

(No commentary on chapter 36)

### **Chapter 37**

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

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

**37:3** Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colours.

"For what the law could not do in that it was weak thru the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us" - **\*Rom. 8:3,4.**

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

All this is figurative of Christ's death. It was the flesh that was the cause of His death. It was the sinful hands of Esau which nailed the holy lovely Man to the cross. But, He escaped in resurrection, and is serving today for a bride. He is "keeping sheep" for a wife. We are viewed as sheep now. He waters and feeds us; but it is for the sole purpose for which He took the long journey to earth, to get a bride.

### **Part 26:**

His Father sent Him away to get a wife. This was the principal motive of His coming, as regards man's side: and later He will actually come into possession of and enjoy His wife. Then He will take possession of His inheritance. He will come into the land of Canaan; and the children of Israel will also come into their place. As long as Christ is rejected by them, they are rejected by Jehovah.

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

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

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### **\*Romans 8:3,4**

<sup>3</sup> For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

<sup>4</sup> That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

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

Each of the prominent men of this book of beginnings, tells us of some characteristic exemplified in Jesus Christ and necessary to our Christian development. In Abraham, it was the life of faith that was emphasized: while Isaac gave us the picture of surrender. Jacob portrays the disciplined child of God, the supplanter of the first Adam; while Joseph, our present subject, most wonderfully figures the righteous life. He is the fullest type of Christ (of which the Scriptures abound), not only in his exaltation at the end, but in his suffering all the way; for his way assuredly is the martyr life of Genesis. He was scarcely grown until his troubles began. And observe carefully, he did not suffer for disobedience or foolishness. He suffered for righteousness' sake.

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

Our record here begins when Joseph is seventeen years of age. We find him out feeding the flock. Observe how many of these men of God, who ruled over Israel, were first shepherds. They learned to rule men by ruling sheep. Joseph brings a bad report of the doings of his brethren to his father (**37:2**). We have in this occurrence a figure of Christ's coming to earth to feed the flock of God. And the contrast was so manifest between His unselfish love and care for the sheep and that of the false shepherds over Israel, that it was as though a bad report of them was brought to God, even as was said of Joseph. His holy life and conduct were a continual fragrance to God, while their unholy life and conduct were a perpetual ill savor. And the reason is obvious; for these sons of Zilpah and Bilhah, which are especially marked out here, "as those whom Joseph gave a bad report," figure the children of Israel who were under the covenant of Law. They were children of the bondmaid, not of the free. We have noted these same people before in Ishmael and his progeny and have already learned the lesson which they so vividly portray. Joseph, on the contrary, was the son of the free-woman, even as Isaac. His father loved him more than all his children, which needs no comment as to the typical lesson. Note that Jacob is now called Israel which we have noted in our previous book, is very significant. He stands here, in the character of Joseph's father, as a feeble representation of God; for Joseph, as we intimated, is a most striking figure of the Son of

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

Christ always did those things which pleased the Father, therefore His Father loved Him more than all the people. He continually witnessed as to who He was and what He was ordained to accomplish and the glory and exaltation that awaited Him, which should follow, as the result of His obedience. He made His brethren envious because of these declarations, even as Joseph marvelously figures. In John's Record of the history of Jesus and His sayings, we especially note its correspondence with that of the character of our study. The more that Jesus declared His origin and place in the counsel of God, the more His Jewish brethren hated Him and conspired against Him. One would have expected the contrary, when they beheld His gracious ways; but instead that was the very cause of stirring them to envy. They felt the contrast between their own selfish, greedy hearts and His unselfish, longsuffering service. They hated Him, for He put them under conviction by His words and actions. They could not speak peaceably to Him, even as was the case with those evil brethren of Joseph. They became envious, when he told them of his dreams and visions, especially two, which are given us in the biography (37:4.)

In the first dream, Joseph seems to see himself and his brethren in the field, binding sheaves; and lo, a miracle - his sheaf of wheat arose and stood upright. Thereupon, the sheaves of his brethren came around and bowed down to his sheaf (37:5-7). He guilelessly told his dream, not realizing the envy he was about to stir into a flame of burning hatred; and then he added further fuel by his second tale. He saw the sun, moon and eleven stars making obeisance to him. The latter statement amazed even the father. He was apparently not much pleased with it; for he rebuked him, saying, "What is this that thou hast dreamed? Shall I and thy mother and thy brethren come indeed to bow down ourselves to

**37:4** And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him.

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

**37:6** And he said unto them, Hear, I pray you, this dream which I have dreamed:

**37:7** For, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf.

**37:8** And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words.

**37:9** And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me.

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

**37:11** And his brethren envied him; but his father observed the saying.

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

**37:13** And Israel said unto Joseph, Do not thy brethren feed the flock in Shechem? come, and I will send thee unto them. And he said to him, Here am I.

**37:14** And he said to him, Go, I pray thee, see whether it be well with thy brethren, and well with the flocks; and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem.

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

thee?" He did not like the suggestion that even he would be subject to his son; but so it came to pass (**37:8-10**). Both of these dreams were God-given and there is no stopping Him on His onward march of fulfilling His Word. Joseph, marvelous type of Jesus, was exalted in due time; though in the meantime and for the greater part of his life he dwelt in rejection and shame. Yet in all he was fulfilling his typical character, a marvelous figure of things to come, as everyone must acknowledge who is a student of The Book. The marvelous correspondence between the life of Joseph and that of Jesus is so striking that one is surely constrained to say, here surely is inspiration.

No one likes to be told that he must be subject to one of his own family; for we all think naturally that we are just as good as the other one. Jesus Himself said, no man is a prophet in his own country and among his own people. Have you not found in your own experience that it was easier and more profitable for you to minister away from home? We are often accepted by strangers, as able and eloquent, when our own assembly, and maybe our own family do not appreciate us. I will tell you the cause, if you do not know it already. It is envy. They would rather accept the claims of the stranger than the claims of their own kin. Therefore, Joseph's brethren began to hate him. They were jealous, even as the brethren of Jesus; when He openly made known His place and God's purposes concerning Him. They spoke up, saying, "Shalt thou indeed reign over us?" In their heart, they added, "We will see about that," and they began their plans to get rid of the dreamer (**37:11**).

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

"And his brethren went to feed their father's flock in Shechem" (**37:12**). And Israel said unto Joseph, . . . "Come and I will send thee unto them. And he said, Here am I" (**37:13**). Ah, this too is redolent of Christ and His Father's commission to Him. He sent Him out of the real "Vale of Hebron," the place of fellowship, where He was at home with God; for He was God. He came to Shechem, "shoulder", the place of bearing burdens. The Father put the burden, or responsibility of the people upon His shoulder (**37:14**).

And a certain man found Joseph, as he was wandering in the field, and said to him, What seekest thou (**37:15**)?

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**\*Ephesians 1:22**

And hath put all things under his feet, and gave him to be the head over all things to the church,

**37:16** And he said, I seek my brethren: tell me, I pray thee, where they feed their flocks.

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

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

**37:19** And they said one to another, Behold, this dreamer cometh.

**37:20** Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams.

And he answered, I am seeking my brethren. Tell me. I pray thee, where do they feed the flock **(37:16)**? Alas, when Jesus came to find His brethren, they were not feeding the sheep. Even as we read here in the biography of Joseph, they had "departed to Dothan," the place of decrees **(37:17)**.

Is this not most significant? When Jesus came into the world in obedience to His Father's will, He found the shepherds occupied with the letter of the Word and not with the spirit of the oracles of God. They were straining at a gnat, striving about decrees, while swallowing a camel. What forcible words to describe their attitude to God and His truth. It is always the way of the natural heart in reference to God, quibbling about some non-essentials, while the fundamental thing is neglected. "And Joseph went with his brethren." How far? Until he found them. So, Jesus came "to seek and to save that which was lost." They were under the law, in the place of bondage to decrees; but they were not glad to see Him. They said even as we read here, "Behold the dreamer cometh. Come now therefore, let us slay him and cast him into one of the pits, and we will say, An evil beast hath devoured him. And we shall see what will become of his dreams" **(37:18-20)**.

How perfectly the above agrees with the parable of the householder, which Jesus Himself related unto His brethren, the Jews. He said, referring to His Father (and those men to whom He spoke so understood the allusion), that a certain householder let out his vineyard to husbandman and then went into another country. Afterwards he sent his servants at the season when the harvest drew near, to receive his fruits; but his servants were beaten, stoned and shamefully treated. Finally, he sent his son, saying, "They will reverence my son." But far from it. When these husbandmen saw the son, they said, "This is the heir; come let us kill him and take his inheritance. And they took him out of the vineyard and killed him" - **\*Matt. 21:33**. Is this parable not marvelously true to the attitude which they had manifested to God and His grace? They had rebelled against Him who had blessed them to the uttermost and rejected His words by the prophets, which was equivalent to rejecting Himself. And Jesus, reading their hearts and knowing the Scriptures relating to His death, knew what they were contemplating regarding Him even then. And they appeared to know that He was speaking of them and they actually declared their evil design and the sentence of the judgment that God would send upon them: but this did not hinder them from going on to their self-appointed doom. They would not heed the only One that could have saved them: for even as with the brethren of Joseph, when they saw Him afar off (in the prophetic

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**\*Matthew 21:33**

Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country:

Scriptures), before He had even come near to them, they conspired to

**37:21** And Reuben heard it, and he delivered him out of their hands; and said, Let us not kill him.

**37:22** And Reuben said unto them, Shed no blood, but cast him into this pit that is in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again.

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

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

**37:25** And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a company of Ishmeelites came from Gilead with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt.

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

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

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

kill Him. Reuben, the eldest son of Leah, did not let his brethren slay Joseph (**37:21**). He declared the injustice of it and said, "Shed no blood; but cast him into a pit in the wilderness;" intending to deliver him later into the hands of his father (**37:22**). He world figure, in the case of Christ, the remnant among the Jews that endeavored to protect Him from His enemies. Some of these did not come out boldly and confess Him before men, as for instance, Nicodemus; nevertheless, they sought to save His life; but here is where type fails antitype. Joseph was saved from death by Reuben (though in a figure he died, even as Isaac); but Christ was not delivered from death. The putting of their brother into the pit after they had disrobed him of his beautiful coat of colors, his father's gift, is all easy of interpretation. Christ was stripped of all His spiritual clothing, as well as His natural garments (**37:23**). He was hanged naked on the cross of shame, while His brethren divided His clothes and cast lots for His beautiful coat. That is, as to the interpretation, Christ's people are covered and clothed with His righteousness; but His garments of glory and beauty are given by the absolute sovereignty of God to whom He wills: for it is written, "The lot is cast into the lap; but the disposing of it is of the Lord" - **\*Prov. 16:33**. Therefore, in this case, He chooses some man; but the latter was only a substitute for Christ for the time then present, as no one can really wear His garments of glory and beauty. They were taken off Him for a time; but He got them again in resurrection. The casting of Joseph into the pit that was empty, reminds us of the fact that the Jews did not actually put Christ to death (**37:24**). They said, It is not lawful for us to put a man to death. It was the Roman government that really sentenced Him to death and the Roman soldiers that nailed Him to the cross.

Now observe the correspondence - Joseph's brethren sat down, to eat in plain view of the pit into which he was thrown; and we read the same thing of Christ's brethren (**37:25**). While they were making ready and eating the typical lamb, the true Lamb was in the pit where they had put Him. They were fulfilling Scripture in everything they did, even as men are doing today. And behold, while these sons of Jacob were eating, a caravan of Ishmaelites was coming into view from Gilead with spicery, balm and myrrh. These latter appear to represent the Gentiles into whose hands Judah sold their Deliverer and Messiah. They gave Him over to the Romans by whom He was judged and put to death and thus He has been in the house of the Gentiles ever since that time. Note in the type how that it was Judah, Joseph's brother, who really sold him, even as it was Judas that sold Christ. Let us sell Him, Judah cried. Let not our hand be upon him (**37:26-28**). And his brothers hearkened unto his voice. He was betrayed for twenty pieces of silver, while Jesus brought thirty. Almost perfect is the correspondence.

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**\*Proverbs 16:33**

The lot is cast into the lap; but the whole disposing thereof is of the LORD.

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**(Chapter 37 Scriptures KJV)**

<sup>29</sup> And Reuben returned unto the pit; and, behold, Joseph was not in the pit; and he rent his clothes.

<sup>30</sup> And he returned unto his brethren, and said, The child is not; and I, whither shall I go?

<sup>31</sup> And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood;

<sup>32</sup> And they sent the coat of many colours, and they brought it to their father; and said, This have we found: know now whether it be thy son's coat or no.

<sup>33</sup> 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.

<sup>34</sup> And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days.

<sup>35</sup> And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him.

<sup>36</sup> And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, and captain of the guard.

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**BROKEN THINGS**

He came to mend earth's broken things,  
That Carpenter of old:  
God's broken law; men's broken hearts;  
And broken dreams untold.  
I often wonder where it stood,  
That home of long ago;  
Was it beside the great highway  
Where crowds passed to and fro?  
Watching the burdened oxen pass,  
He fashioned "easy" yokes --  
And resting places, sure and strong,  
For all the weary folks.  
I'm sure the door stood open wide,  
And near the children played;  
They loved that wondrous Carpenter --  
None ever were afraid.  
To bring their broken toys to Him  
They knew as their dear Friend;  
They watched His loving smile and asked,  
"Good Master, canst Thou mead?"  
He came to mend earth's broken things,  
To rest each weary soul;  
His body broken on the cross --  
Broken to make us whole.

## **Chapter 38**

**38:1** And it came to pass at that time, that Judah went down from his brethren, and turned in to a certain Adullamite, whose name was Hirah.

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

**38:3** And she conceived, and bare a son; and he called his name Er.

**38:4** And she conceived again, and bare a son; and she called his name Onan.

**38:5** And she yet again conceived, and bare a son; and called his name Shelah: and he was at Chezib, when she bare him.

**38:6** And Judah took a wife for Er his firstborn, whose name was Tamar.

## **Sojourn of Judah**

"And it came to pass at that time that Judah went down from his brethren and turned into a certain Adullamite whose name was Hirah. And Judah saw there a certain Canaanite whose name was Shuah and he took her, ... and she conceived and bare a son and called his name Er. And she conceived again and bare a son and called his name Onan. And she yet again conceived and bare a son and called his name Shelah" **(38:1-5)**. Here we are confronted with a decided separation from what has preceded. It is so distinct that one is at a loss to understand its significance. The suddenness of the apparent digression impresses us with its importance in this book where not only every word is weighty; but even its silence on certain lines is weighty. We had been reading of Joseph and his symbolic death in the pit, as well as his miraculous deliverance and banishment to Egypt; and lo, instead of a continuation of his record, there is an abrupt turn to Judah, one of the twelve sons of Jacob, and to his history. We reiterate the fact that this is significant. The spiritual application is the main thing and proves again the inspiration of the Scriptures.

Joseph, as we have intimated, is a most marvelous type of Christ, as is plainly evident to the spiritual mind; while Judah represents the people from whom Christ came, especially the one tribe of whom He was the Root and Offspring - **\*Rev. 22:16**. In Judah's separation from his brethren, immediately after the selling of Joseph into the hands of the Gentiles, he tells us in plain language the career of the Jew for all these centuries since the cross. Hirah, "hollowness," emphasizes the condition of the Jew since he was separated from his land. He is a witness by his very hollow, pitiful state, that he is out of fellowship with God, hence miserable and undone. Judah's fellowship with the Canaanite, "merchantman;" is no riddle to the spiritual. Her name Shuah - "riches," is just more light upon the career of the Jew. He is joined to the riches and the result is that the wrath of God is upon the union. The first two sons, Er - "enmity," and Onan, "iniquity," were both slain of the Lord; while the third son is preserved. His name, Shelah - "sprout," speaks of resurrection, implying that the Jews will come up out of death. The tabernacle of David which has fallen into ruins, will be set up, and the Jew will come into his own again. The last end of them will be better than their beginning as we read - "Come and let us return unto the Lord; for He hath torn and He will heal us; He hath smitten and He will bind us up. After two days He will revive us and in the third day He will raise us up and we shall live in His sight" - Hos. 6:1,2.

The history of Tamar now enters **(38:6)**. Her connection with Judah is also significant.

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### **\*Revelation 22:16**

I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.

**38:7** And Er, Judah's firstborn, was wicked in the sight of the LORD; and the LORD slew him.

**38:8** And Judah said unto Onan, Go in unto thy brother's wife, and marry her, and raise up seed to thy brother.

**38:9** And Onan knew that the seed should not be his; and it came to pass, when he went in unto his brother's wife, that he spilled it on the ground, lest that he should give seed to his brother.

**38:10** And the thing which he did displeased the LORD: wherefore he slew him also.

**38:15** When Judah saw her, he thought her to be an harlot; because she had covered her face.

**38:16** And he turned unto her by the way, and said, Go to, I pray thee, let me come in unto thee; (for he knew not that she was his daughter in law.) And she said, What wilt thou give me, that thou mayest come in unto me?

She tells us in a figurative sense how Christ came into connection with the Jew. Tamar, meaning "palm tree," speaks of prosperity and fruitfulness. Judah's first-born sons had her to wife but could not bear fruit of her (**38:7-10**).

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**(Chapter 38 Scriptures KJV)**

<sup>11</sup> Then said Judah to Tamar his daughter in law, Remain a widow at thy father's house, till Shelah my son be grown: for he said, Lest peradventure he die also, as his brethren did. And Tamar went and dwelt in her father's house.

<sup>12</sup> And in process of time the daughter of Shuah Judah's wife died; and Judah was comforted, and went up unto his sheepshearers to Timnath, he and his friend Hirah the Adullamite.

<sup>13</sup> And it was told Tamar, saying, Behold thy father in law goeth up to Timnath to shear his sheep.

<sup>14</sup> And she put her widow's garments off from her, and covered her with a vail, and wrapped herself, and sat in an open place, which is by the way to Timnath; for she saw that Shelah was grown, and she was not given unto him to wife.

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It was Judah himself who is made fruitful by her, though he is ignorant of her identity as his daughter-in-law; but she is not ignorant (**38:15,16**). She knew what she was doing, and yet it is by her sin that her name appears in the genealogy of the Lord Jesus Christ. That is a hard saying for some people; never the less it is the truth. If it had not been for Tamar's sin she never would have been on that honored roll of fame. Likewise, if men had not been sinners, Christ would not have come. It is by our sin and by our sin alone that we have title to Him. And this is what the Jew will learn in a coming day, that not in legal righteousness, neither thru Abrahamic descent, but thru His mercy they shall be saved.

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**(Chapter 38 Scriptures KJV)**

<sup>17</sup> And he said, I will send thee a kid from the flock. And she said, Wilt thou give me a pledge, till thou send it?

<sup>18</sup> And he said, What pledge shall I give thee? And she said, Thy signet, and thy bracelets, and thy staff that is in thine hand. And he gave it her, and came in unto her, and she conceived by him.

<sup>19</sup> And she arose, and went away, and laid by her vail from her, and put on the garments of her widowhood.<sup>20</sup> And Judah sent the kid by the hand of his friend the Adullamite, to receive his pledge from the woman's hand: but he found her not.

<sup>21</sup> Then he asked the men of that place, saying, Where is the harlot, that was openly by the way side? And they said, There was no harlot in this place.

<sup>22</sup> And he returned to Judah, and said, I cannot find her; and also the men of the place said, that there was no harlot in this place.

<sup>23</sup> And Judah said, Let her take it to her, lest we be shamed: behold, I sent this kid, and thou hast not found her.<sup>24</sup> And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter in law hath played the harlot; and also, behold, she is with child by whoredom. And Judah said, Bring her forth, and let her be burnt.

<sup>25</sup> When she was brought forth, she sent to her father in law, saying, By the man, whose these are, am I with child: and she said, Discern, I pray thee, whose are these, the signet, and bracelets, and staff.

<sup>26</sup> And Judah acknowledged them, and said, She hath been more righteous than I; because that I gave her not to Shelah my son. And he knew her again no more.

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**38:27** And it came to pass in the time of her travail, that, behold, twins were in her womb.

**38:28** And it came to pass, when she travailed, that the one put out his hand: and the midwife took and bound upon his hand a scarlet thread, saying, This came out first.

**38:29** And it came to pass, as he drew back his hand, that, behold, his brother came out: and she said, How hast thou broken forth? this breach be upon thee: therefore his name was called Pharez.

**38:30** And afterward came out his brother, that had the scarlet thread upon his hand: and his name was called Zarah.

### **Chapter 39**

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

**39:2** And the LORD was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian.

**39:3** And his master saw that the LORD was with him, and that the LORD made all that he did to prosper in his hand.

Tamar's sons, Pharez and Zarah, and the manner of their birth emphasize some particulars relative to the Jews and their history. Zarah's hand came forth first and the midwife tied a scarlet thread to it; but immediately it was withdrawn, and Pharez was born, Zarah, "sunrising", was born later. **(38:27-30)**. The latter tells us of Christ first advent, the Rising Son was seen for a moment, then He disappeared and Pharez, "breach," was visible and still continues; but Zarah will soon be on the scene. Christ will be recognized when He comes again, as He who was here before. Then will all the tribes of the earth mourn when they look upon Him whom they have pierced. The scarlet thread will be visible, though the Sun of righteousness will arise with healing in His wings and the breach will no longer be in evidence; for the Jews will go forth and grow up as the calves in the stall. (Mal. 4:2) But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.

### **Joseph's History Resumed**

"And Joseph was brought down to Egypt; and Potiphar an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmaelites which had brought him down thither" **(39:1)**. Again, we are brought back to the history of Joseph. We see him in Egypt in the house of Potiphar. His name is quite significant. It means, "My affliction is broken," hence the inference is that the affliction of Egypt was broken when Christ came into their midst. Is annulled by Christ's death upon the cross. Here we have the beginning of the Church in the type even as our last chapter gave us the scattering of the Jew.

"And his master saw that the Lord was with him and that the Lord made all that he had to prosper in his hand" **(39:2,3)**. Yes, the house of the Gentiles is blessed because Jesus is in their midst. Every nation is blessed, in some sense, if there is a Christian in the house, because he carries Christ around.

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#### **(Chapter 39 Scriptures KJV)**

<sup>4</sup> And Joseph found grace in his sight, and he served him: and he made him overseer over his house, and all that he had he put into his hand.

<sup>5</sup> And it came to pass from the time that he had made him overseer in his house, and over all that he had, that the LORD blessed the Egyptian's house for Joseph's sake; and the blessing of the LORD was upon all that he had in the house, and in the field.

<sup>6</sup> And he left all that he had in Joseph's hand; and he knew not ought he had, save the bread which he did eat. And Joseph was a goodly person, and well favoured.

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**39:7** And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, Lie with me.

**39:8** But he refused, and said unto his master's wife, Behold, my master wotteth not what is with me in the house, and he hath committed all that he hath to my hand;

**39:9** There is none greater in this house than I; neither hath he kept back any thing from me but thee, because thou art his wife: how then can I do this great wickedness, and sin against God?

**39:10** And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, or to be with her.

**39:11** And it came to pass about this time, that Joseph went into the house to do his business; and there was none of the men of the house there within.

**39:12** And she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out.

**39:13** And it came to pass, when she saw that he had left his garment in her hand, and was fled forth,

The wife of Potiphar, the woman in the case, represents the world. She made overtures to Joseph, tempting him to be false to his master, even as the world sought the fellowship of the Church. She sought to turn him from his allegiance by every sort of an argument. Notice the process of endeavors. She first coaxes, then she insists on his love and fellowship then she tries force; and when not, successful she is wrathful and she persecutes him (**39:7-10**). The world tries these very things on every true-hearted child of God today. They are wheedled, petted and humored; but if they do not yield to their solicitations, they endeavor to force them and intimidate them. Finally, they are persecuted if they are firm in denying the fellowship with the world, and they suffer.

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

Potiphar's wife first acted out the lie, then she told it out (**39:11-13**). Refuse the world's favor and you get her hatred and scorn. You will arouse all the jealousy, and the enmity of the old creation will be poured upon you. And this is the religious world of which we are speaking. The ungodly, irreligious world never seek to have any power over such an one as Joseph. They do not seek his fellowship; but the religious professor does covet it. Joseph resisted all the woman's cajoling and went away to prison friendless and alone rather than fall from his own steadfastness. And this prison life was not for a moment either. He spent the greater part of his life shut up, alone with God. Did you ever notice how many of these worthies of faith spent some time of their life in prison? Count them; you will be surprised. Most people imagine that the full overcomers are running everywhere in the limelight, having big meetings, doing great things etc.; but such is not the case. Joseph's day came later on. He had to suffer first, before he could reign. Notice that his own people first rejected him and then the woman imprisoned him when he refused to join her in her sin and departure from God; all of which is redolent of Christ.

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**(Chapter 39 Scriptures KJV)**

<sup>14</sup> That she called unto the men of her house, and spake unto them, saying, See, he hath brought in an Hebrew unto us to mock us; he came in unto me to lie with me, and I cried with a loud voice:

<sup>15</sup> And it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out.

<sup>16</sup> And she laid up his garment by her, until his lord came home.

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**39:17** And she spake unto him according to these words, saying, The Hebrew servant, which thou hast brought unto us, came in unto me to mock me:

**39:18** And it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled out.

**39:19** And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me; that his wrath was kindled.

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

**39:21** But the LORD was with Joseph, and shewed him mercy, and gave him favour in the sight of the keeper of the prison.

**39:22** And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it.

**39:23** The keeper of the prison looked not to any thing that was under his hand; because the LORD was with him, and that which he did, the LORD made it to prosper.

Observe how the woman accused Joseph, the overcomer (**39:17**). She called unto the men of the house and said, "See he has brought in a Hebrew unto us to mock us; he came in unto us to mock us; he came in unto me to lie with me and I cried with a loud voice. And it came to pass that he left his garment with me and got him out. And she laid up his garment by her until her lord came home;" and then she accused Joseph to him. Oh, he was wrathful at the Hebrew. Yes, it is the Hebrew, the sojourner, that flees from the world and is then persecuted. It is the one passing thru the world, a pilgrim and a stranger that refuses all her cajolements. Do you remember to whom the title was first applied? Abraham. His life is the real expression of the Hebrew. He measures up to its meaning. It is the Hebrew bond-slave who would not leave his master that had his ear nailed to the door of his master's house - **\*Ex. 21:6**, all of which tells the story of the overcomer. So, Joseph goes to prison because he will not be untrue to his trust. Potiphar believes the lie which his wife told, and no doubt Joseph did not defend himself. Like his glorious antitype, "He was led as a lamb to the slaughter and as a sheep before his shearers is dumb, so He opened not His mouth" - **\*\*Isaiah 53:7** But the Lord was with Joseph, we read. Ah, yes, he will go to prison with them when they are shut up for His sake (**39:20-23**). He showed him mercy and gave him favor in the sight of the keeper of the prison. You will notice that nothing defeats this overcomer. He has some terrific, fiery trials, but he is never in despair. Joseph in a dungeon is a king. He reigns over every circumstance. All things were put under his hand in the prison and though he was a servant, an imprisoned slave, yet he proves that he is master. He conquers his own spirit. He gets the mind of God and declares the vision to the other prisoners. He is in tune with the Ruler of the universe and hence, though men see in him, only a Hebrew bond slave, yet he makes the world to serve him. "If God be for us, who can be against us?" Many saints today are serving people and things which are apparently against them; but they are overcoming in the midst and by means of what looks like defeat; but everything serves the one that yields to God and lets Him choose the way for him. "All things work together for good to them that love the Lord, to them that are the called according to His purpose." Joseph reigned by being reigned over, and so may we. He yielded to God and God made the things which were apparently his greatest hindrance, serve him the most. He came forth as purified silver from the furnace; the fiery trial only made him to shine the more.

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**\*Exodus 21:6**

Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an aul; and he shall serve him for ever.

**\*\*Isaiah 53:7**

He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

## **Chapter 40**

**40:1** And it came to pass after these things, that the butler of the king of Egypt and his baker had offended their lord the king of Egypt.

**40:2** And Pharaoh was wroth against two of his officers, against the chief of the butlers, and against the chief of the bakers.

**40:3** And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph was bound.

**40:4** And the captain of the guard charged Joseph with them, and he served them: and they continued a season in ward.

**40:5** And they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, which were bound in the prison.

**40:8** And they said unto him, We have dreamed a dream, and there is no interpreter of it. And Joseph said unto them, Do not interpretations belong to God? tell me them, I pray you.

**40:9** And the chief butler told his dream to Joseph, and said to him, In my dream, behold, a vine was before me;

**40:10** And in the vine were three branches: and it was as though it budded, and her blossoms shot forth; and the clusters thereof brought forth ripe grapes:

**40:11** And Pharaoh's cup was in my hand: and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand.

## **The Butler and Baker**

"And it came to pass after these things that the butler of the king of Egypt and his baker had offended their lord the king of Egypt . . . and he put them in ward in the house of the captain of the guard into the prison the place where Joseph was bound" **(40:1-3)**. Ah, now we see the hand of God. He is working towards Joseph's deliverance. Sometimes He appears to work slowly, but it is always sure. It all seems as though an accident, but it is not so. There are no "just happen so's," to the one with the purposeful heart. A higher power than men was working in Joseph's behalf. Pharaoh's butler and baker are both cast into prison, having offended the king. The cause is not given; that is not the main thing. The object that God had in His purpose is not dependent upon why they are in prison; but upon the fact that they are there. He needs them at that time.

Joseph begins here thru these men to demonstrate the fact that he is a Revealer of secrets. They each have a dream. and they have no interpreter **(40:4,5)**.

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### **(Chapter 40 Scriptures KJV)**

<sup>6</sup> And Joseph came in unto them in the morning, and looked upon them, and, behold, they were sad.

<sup>7</sup> And he asked Pharaoh's officers that were with him in the ward of his lord's house, saying, Wherefore look ye so sadly to day?

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Joseph discerns that there is something oppressing them. He enquires of them the reason of their sadness and they tell their dreams to him. He has said, Do not interpretations belong to God? thereby assuring them that he would enquire of God **(40:8)**. Daniel said almost the same thing to Nebuchadnezzar regarding his dream - **\*Dan. 2:28**.

The chief butler told his dream first to Joseph. He said, "Behold a vine was before me and in it were tree branches. And it was budding, and her blossoms shot forth and the clusters brought forth ripe grapes. And Pharaoh's cup was in my hand and I took the grapes and pressed them into Pharaoh's cup and gave the cup into his hand" **(40:9-11)**. Joseph immediately gave the answer. God was with him. He said, the three branches are three days; after which time Pharaoh will lift up your head and restore you to the place which you had before in his favor. **(40:12-13)**.

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### **\*Daniel 2:28**

But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these;

**40:12** And Joseph said unto him, This is the interpretation of it: The three branches are three days:

**40:13** Yet within three days shall Pharaoh lift up thine head, and restore thee unto thy place: and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler.

**40:14** But think on me when it shall be well with thee, and shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house:

**40:15** For indeed I was stolen away out of the land of the Hebrews: and here also have I done nothing that they should put me into the dungeon.

**40:16** When the chief baker saw that the interpretation was good, he said unto Joseph, I also was in my dream, and, behold, I had three white baskets on my head:

**40:19** Yet within three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee.

Then Joseph adds, "Think on me when it is well with thee and show kindness unto me by making mention of me unto Pharaoh and bring me out of this house" (**40:14,15**). He entreats that he will intercede for him; for as he says, he is wrongfully imprisoned, having been stolen away out of the land of the Hebrews. He knew whence he came, and longs for his freedom.

The chief baker is pleased with Joseph's interpretation of the chief butler's dream; therefore, he tells his dream. He says, "Behold, I had three white baskets on my head and in the uppermost basket there was all manner of baked meats for Pharaoh: and the birds did come and eat out of the basket upon my head" (**40:16**).

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**(Chapter 40 Scriptures KJV)**

<sup>17</sup> And in the uppermost basket there was of all manner of bakemeats for Pharaoh; and the birds did eat them out of the basket upon my head.

<sup>18</sup> And Joseph answered and said, This is the interpretation thereof: The three baskets are three days:

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

Now this interesting narrative is fragrant with truth, in type, even as Joseph so marvelously figures Christ and His people that are overcomers in this age. The butler and baker represent all mankind. They have all offended God, the Lord of the universe, and are all under condemnation -- shut up in prison as it were. There is no difference, for all have sinned and come short of the glory of God. And Joseph, our Joseph, alone interprets their dreams. He tells their fortune, both good and bad fortune.

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**(Chapter 40 Scriptures KJV)**

<sup>20</sup> And it came to pass the third day, which was Pharaoh's birthday, that he made a feast unto all his servants: and he lifted up the head of the chief butler and of the chief baker among his servants.

<sup>21</sup> And he restored the chief butler unto his butlership again; and he gave the cup into Pharaoh's hand:

<sup>22</sup> But he hanged the chief baker: as Joseph had interpreted to them.

<sup>23</sup> Yet did not the chief butler remember Joseph, but forgat him.

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Here it is, "He that believeth and is baptized shall be saved; he that believeth not shall be damned" – Mark 16:16. If they heed His Word, their end will be in resurrection as green and growing branches in the vine; they will bud and blossom, even as also the Jewish nation will

## **Chapter 41**

**41:1** And it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river.

**41:2** And, behold, there came up out of the river seven well favoured kine and fatfleshed; and they fed in a meadow.

**41:3** And, behold, seven other kine came up after them out of the river, ill favoured and leanfleshed; and stood by the other kine upon the brink of the river.

**41:4** And the ill favoured and leanfleshed kine did eat up the seven well favoured and fat kine. So Pharaoh awoke.

come forth in newness of life after the third day - **\*Hos. 6:2**. Then they will be restored to their place as the chief servant of Jehovah. But if any man now, or any nation later, refuses God's offer of grace, they, as the chief baker represents, will have no chance whatever. They will be destroyed suddenly, and the birds of the air will have a great feast. They will be invited to the great supper of God - **\*\*Rev. 19:17**. And notice, it is Joseph that is the interpreter of it all even though still in prison.

### **Pharaoh's Dreams Interpreted**

"And it came to pass at the end of two full years that Pharaoh dreamed; and behold he stood by the river. And behold there came up out of the river seven well-favored kine and fat-fleshed, and they fed in a meadow. And behold seven other kine came up after them out of the river ill-favored and lean-fleshed. And the ill-favored and lean-fleshed did eat up the other kine upon the brink of the river" (**41:1-4**).

Read the whole chapter of Pharaoh's dream, for he had two, and the interpretation thereof. It is interesting and instructive. We saw in our last lesson the marvelous interpretation which Joseph gave to the butler and baker's dreams and their literal fulfillment. We saw the Gospel results in this age pictured in these dreams. The one man in his vision sees that which speaks of the blood (the juice of the grape) and he is delivered. The chief baker, on the other hand, views only that which speaks of human righteousness, the white baskets. He saw only that which he had labored to produce, the bakemeats, and he is hanged. They each had brought their offering to Pharaoh, the one the fruit of the crushed grape, the other his own handiwork. There we have "the only two religions" symbolized. The butler's wine tells us of blood shed for sinners, the way of salvation; the other speaks of works, the false way of religion. These two ways were seen at the very beginning of the creation of man, in the two first men born into the world, Cain and Abel; and these two religions are still here. Some people are, still making bakemeats (mudpies) to give to God; to make atonement for their sin; or rather they deny sin and the need of atonement. Some contemptuously speak of the doctrine of salvation by blood as "the butchery theory of salvation." And one false Balaamite dared to exclaim, "I'm not going to make a slaughter-house of my pulpit." God says, "Woe to them; for they have gone in the way of Cain" - **\*\*\*Jude 11**. They deny, or ignore with silent contempt, the fall of man. Human depravity has no place in their doctrine.

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#### **\*Hosea 6:2**

After two days will he revive us: in the third day he will raise us up, and we shall live in his sight.

#### **\*\*Revelation 19:17**

And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;

#### **\*\*\*Jude 1:11**

Woe unto them! for they have gone in the way of Cain, and ran greedily after the error

**41:5** And he slept and dreamed the second time: and, behold, seven ears of corn came up upon one stalk, rank and good.

**41:6** And, behold, seven thin ears and blasted with the east wind sprung up after them.

**41:7** And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and, behold, it was a dream.

**41:8** And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream; but there was none that could interpret them unto Pharaoh.

of Balaam for reward, and perished in the gainsaying of Core.

They speak of the "universal father-hood of God" and the "brotherhood of man," which is all mawkish sentiment. The anathema of God is upon it all. They may call Him, "the all-Father." He answers, "Ye are of your father, the devil;" **\*John 8:44,45** for it is decreed by the Divine counsel on high that "all men should honor the Son even as they honor the Father" **\*\*John 5:23**. There is only one door to God's favor, and that is the one Christ opened for man by His own blood on the cross. All men are by birth-right, the birth from Adam, "the children of wrath" and none are God's children except thru faith in Christ Jesus - **\*\*\*Eph. 2:3, \*\*\*\*Gal. 3:26**. Therefore we say, Joseph's interpretation of the dreams of those two prisoners is wonderfully instructive and gives us confidence in him as a revealer of secrets; for he tells us of the positive results to the preaching of the Gospel for this age.

Pharaoh is now the dreamer as our present lesson shows. He dreams two dreams of exactly the same import. In the first, he is standing by the river Nile, the great river of Egypt and sees seven beautiful, well-fed kine come up out of the river; but while he is gazing upon them, up from the river come seven ugly, emaciated kine and eat up the well-favored fat cattle. And then follows the second dream which is on this wise. He views seven ears of corn, full good ears, grown on one stalk; but while he is still looking, seven ears, thin and blasted with an east wind, spring up. And they devour the good ears of corn. Pharaoh awakes and is troubled. He tells the magicians and wise men of his visions, but there is none to interpret (**41:5-8**). No indeed, the world's court know nothing of such matters; but there is one that knows. The chief butler now speaks up and tells of his experiences in prison also of the baker's dream and Joseph's correct interpretation. "And it came to pass," he says, as he told us - "me he restored unto mine office, and him he hanged." Pharaoh was immediately interested in Joseph. He sent and called him out of prison. Ah, his day is dawning, it was not always night for Joseph. The due time of his release came. They brought him hastily out of the dungeon and into the presence of Pharaoh.

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**\*John 8:44,45**

<sup>44</sup>Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

<sup>45</sup>And because I tell you the truth, ye believe me not.

**\*\*John 5:23**

That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.

**\*\*\*Ephesians 2:3**

Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

**\*\*\*\*Galatians 3:26**

For ye are all the children of God by faith in Christ Jesus.

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### (Chapter 41 Scriptures KJV)

<sup>9</sup> Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day:

<sup>10</sup> Pharaoh was wroth with his servants, and put me in ward in the captain of the guard's house, both me and the chief baker:

<sup>11</sup> And we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream.

<sup>12</sup> And there was there with us a young man, an Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret.

<sup>13</sup> And it came to pass, as he interpreted to us, so it was; me he restored unto mine office, and him he hanged.

<sup>14</sup> Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon: and he shaved himself, and changed his raiment, and came in unto Pharaoh.

<sup>15</sup> And Pharaoh said unto Joseph, I have dreamed a dream, and there is none that can interpret it: and I have heard say of thee, that thou canst understand a dream to interpret it.

<sup>16</sup> And Joseph answered Pharaoh, saying, It is not in me: God shall give Pharaoh an answer of peace.

<sup>17</sup> And Pharaoh said unto Joseph, In my dream, behold, I stood upon the bank of the river:

<sup>18</sup> And, behold, there came up out of the river seven kine, fatfleshed and well favoured; and they fed in a meadow:

<sup>19</sup> And, behold, seven other kine came up after them, poor and very ill favoured and leanfleshed, such as I never saw in all the land of Egypt for badness:

<sup>20</sup> And the lean and the ill favoured kine did eat up the first seven fat kine:

<sup>21</sup> And when they had eaten them up, it could not be known that they had eaten them; but they were still ill favoured, as at the beginning. So I awoke.

<sup>22</sup> And I saw in my dream, and, behold, seven ears came up in one stalk, full and good:

<sup>23</sup> And, behold, seven ears, withered, thin, and blasted with the east wind, sprung up after them:

<sup>24</sup> And the thin ears devoured the seven good ears: and I told this unto the magicians; but there was none that could declare it to me.

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### Joseph Out of Prison

The latter tells Joseph his dreams and he has no trouble at all with the interpretation. That which has puzzled all the wise men of Pharaoh's household, is plain to him. He interprets the seven well-favored cattle and seven full ears of corn as seven years of prosperity and plenty. And the seven thin cattle and seven thin ears as seven years of famine. Listen to his words: "There shall arise after them seven years of famine, and all the years of plenty shall be forgotten in the land of Egypt; and the famine shall consume the land." And he adds, "for that the dream was doubled unto Pharaoh, it is because the thing is established by God and He will shortly bring it to pass" (41:25). Then without being asked for his counsel, the Hebrew slave, because he knew he was a messenger of God, with the dignity becoming such a one, advises the king what he ought to do in view of the coming dearth in the land. And this too is just like the great Antitype of Joseph. He is the One whose name is "Counsellor." We cannot fail in any measure if we heed His counsel, and

**41:25** And Joseph said unto Pharaoh, The dream of Pharaoh is one: God hath shewed Pharaoh what he is about to do.

the world will be safe in the days of famine if they listen and believe His words.

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**(Chapter 41 Scriptures KJV)**

<sup>26</sup>The seven good kine are seven years; and the seven good ears are seven years: the dream is one.

<sup>27</sup>And the seven thin and ill favoured kine that came up after them are seven years; and the seven empty ears blasted with the east wind shall be seven years of famine.

<sup>28</sup>This is the thing which I have spoken unto Pharaoh: What God is about to do he sheweth unto Pharaoh.

<sup>29</sup>Behold, there come seven years of great plenty throughout all the land of Egypt:

<sup>30</sup>And there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land;

<sup>31</sup>And the plenty shall not be known in the land by reason of that famine following; for it shall be very grievous.

<sup>32</sup>And for that the dream was doubled unto Pharaoh twice; it is because the thing is established by God, and God will shortly bring it to pass.

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Pharaoh and his officers are wise enough to take Joseph's advice. They are impressed with his wisdom and discernment **(41:33)**. Joseph is immediately promoted to the office, of which he had spoken, that one should be chosen.

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**(Chapter 41 Scriptures KJV)**

<sup>34</sup>Let Pharaoh do this, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years.

<sup>35</sup>And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities.

<sup>36</sup>And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine.

<sup>37</sup>And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants.

<sup>38</sup>And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is?

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Pharaoh said, "Forasmuch as God hath showed thee all this, there is none so discreet and wise as thou art; thou shalt be over my house and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou **(41:39-41)**. And then Pharaoh took his ring of authority off his hand; and put it upon Joseph's hand; and he was arrayed in vesture of fine linen with a chain of gold about his neck and he was given to ride in the second chariot" **(41:42,43)**. All honor and exaltation were heaped upon the one that had suffered a living death, degraded and imprisoned, because he would not be overcome of evil. His time had come. They cried before him, by orders of the Egyptian monarch, "Bow the knee." He was made ruler over all the land of Egypt; second only to Pharaoh himself.

Now this exaltation of Joseph is a marvelous pen-picture true to life, of Jesus Christ. He was rejected by His brethren in His own person, and later by the world in their rejection of His people for these two thousand years. All those who have lived godly have suffered persecution; and

**41:33** Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt.

**41:39** And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art:

**41:40** Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou.

**41:41** And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt.

**41:42** And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck;

**41:43** And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him ruler over all the land of Egypt.

Christ the Head has suffered with His body, the Church. He has been in prison with every one of His beloved people. He was in the dungeon with Paul, in the fire with others. Even when the three Hebrew children were cast into the fiery furnace, there were four seen there as the people looked within; and one was like a son of the god's R.V.- **\*Dan. 3:25**. Christ has been suffering over again in the suffering of His saints; suffering not for His sins, but for righteousness sake. Joseph's life is such a beautiful, perfect type of "Christ in you the hope of glory" - **\*\* Col. 1:27**. He expresses this mystery in a fuller way than any other figure. And everyone must acknowledge that he marvelously portrays the overcomer. In fact, he proves that it is possible to overcome, though some would deny it.

And this suffering life finally comes into a reigning life. "If we suffer we shall reign" **\*\*\*2 Tim. 2:12**, though many do not want us to speak of the suffering way, the reproached way, or the persecuted way. If we listen to men we would almost think that the world was all changed, the devil gone, and the golden age at hand. They would have us talk love and nothing but love, forgetting that God is Light as well as Love. They want us to have fellowship with, and love everybody at the expense of truth. Why did Joseph not love Potiphar's wife? That is the reason she hated and persecuted him. If we will love all religious people, and talk nice to them, never mentioning their wrong doctrine; but patting everyone on the back and wishing him well, whether he is right or not, we will not have very much suffering. It is only when we are absolutely true to God's Word, refusing to be drawn into any carnal fellowship whatever, that we are termed narrow, egotistical, etc., and men turn and rend us. But we cannot do otherwise. Some of us are like Jeremiah who said, "Thy words were found, and I did eat them; and thy words were unto me a joy and the rejoicing of my heart, for I am called by Thy Name, O Jehovah, God of hosts. I sat alone because of Thy hand; for Thou hast filled me with indignation" - **\*\*\*\*Jer. 15:5**. And the following verses apply most wonderfully also to the one who is treading the path of the overcomer in this world, whether in the day of Joseph, Jeremiah, Daniel, Paul, or today. Listen to them, "Therefore thus saith Jehovah, If thou wilt return, then will I bring you again that thou mayest stand before Me. And if thou wilt take the precious from the vile, thou shalt be as My mouth. They shall return unto thee, but thou shalt not return unto them" - Jer. 15:19. God is pronounced. He clearly distinguishes between the precious and the vile; between truth and error.

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**\*Daniel 3:25**

He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.

**\*\*Colossians 1:27**

To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

**\*\*\*2 Timothy 2:12**

If we suffer, we shall also reign with him: if we deny him, he also will deny us:

\*\*\*\***Jeremiah 15:5**

<sup>5</sup> For who shall have pity upon thee, O Jerusalem? or who shall bemoan thee? or who shall go aside to ask how thou doest?

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

A heart knowledge of the Truth, an eating of the Word of God, necessitates a separation from all that is contrary to it. We are not responsible as to this part. The Word itself separates. It is sharper than any two-edged sword and is able to discern between soul and spirit; or in other words, between the carnal and the spiritual. When the people do not desire to overcome; when they refuse to obey the Word and do the will of God, the truth finally cuts them so deeply that they are hurt and separate themselves from the company of the spiritual. We feel the separation deeply; sometimes we are broken-hearted when they go away; but we must remember others have suffered in like manner. Our own dear Apostle Paul had to write in his closing days, that "all they of Asia have forsaken me" **\*\* 2 Tim. 1:15**. And the Word also expressly declares, that divisions must come, that they which are approved shall be made manifest. Therefore, we insist that we are only responsible, like Joseph, to do the will of God and He then is responsible to take care of us even in prison and make us more than overcomers.

Observe that this exaltation and honor upon Joseph came immediately after Pharaoh's dreams and before the fulfillment of them. The crowning day also brought Joseph a wife as well as a change of name (**41:44,45**). To his name of "Adding" was joined that of "Revealer of secrets," which again most marvelously figures the Antitype, Christ, for in a coming day God will judge the secrets of men, by Jesus Christ. But He is more than this. He is the Savior first.

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**\*Acts 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.

**\*\*2 Timothy 1:15**

**41:44** And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt.

**41:45** And Pharaoh called Joseph's name

Zaphnathpaaneah; and he gave him to wife Asenath the daughter of Potipherah priest of On. And Joseph went out over all the land of Egypt.

This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes.

The Samaritans called Him so when they had believed on Him because of the saying of the woman who had announced Him as the Revealer of secrets. In the one case, the latter, He is manifested as Light, exposing the sin; in the other, the former, as Love providing an atonement. And both are the essence of God. Hence, we see that Pharaoh's name for Joseph was in most perfect harmony with his figurative signification. It was a full and glorious name; and the wife which he gave, and her name are also most comprehensive. Asenath has two meanings - "I shall be hated," is one; the other, "She has stored up," These tell of the bride of Christ in two aspects. She is hated by the devil and the world, even as her liege Lord; but she is a storehouse of grace and truth for the poor and needy. Is it not wonderful how beautifully it all fits and harmonizes with the antitype? Then the fact that Joseph gets his wife when he is exalted, while yet separated from his brethren, is quite significant. And she was a Gentile also, and a daughter of a prince, On - "vigor, strength," all highly instructive and fragrant of the woman of coming glory, destined to share with Christ in the rulership of the world.

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**(Chapter 41 Scriptures KJV)**

<sup>46</sup> 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.<sup>47</sup> And in the seven plenteous years the earth brought forth by handfuls.

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

**41:50** And unto Joseph were born two sons before the years of famine came, which Asenath the daughter of Potipherah priest of On bare unto him.

**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.

**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.

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Joseph's two sons, born before the years of famine, he names Manasseh and Ephraim (**41:50-52**). The first, meaning "forgetting," reminds us of what fruit Asenath had brought to him. She made him forget all his toil and all his father's house, as he himself expressed it. He was so satisfied with her love and fellowship that he forgot the suffering he endured on the way: he forgot the betrayal of his brethren, the lying tongue of Potiphar's wife, the injustice meted out to him by those he befriended; he forgot it all in the embrace of her arms. She compensated for all the lonely years. He saw of the travail of his soul and was satisfied. The second name, Ephraim, meaning "fruitful," tells us of the result of the toil and service of Joseph. He has now a great reward. All Egypt is made to know him and bow down at the mention of his name. The meaning of the first son is wonderful as applied to Christ and to Joseph; but the second fits antitype more than type. The former shall have a heavenly seed, gathered home even before the days of famine are upon the earth. His fruitfulness will be manifested in the great numberless company that we see standing before the throne - **\*Rev. 7:9**.

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**\*Revelation 7:9**

After this I beheld, and, lo, a great multitude, which no man could number, of all

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

**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.

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

**41:56** And the famine was over all the face of the earth: and Joseph opened all the storehouses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt.

**41:57** And all countries came into Egypt to Joseph for to buy corn; because that the famine was so sore in all lands.

#### **Chapter 42**

**42:1** Now when Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another?

**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.

nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

And this will come to pass just when the seven years of plenty (part of Pharaoh's dream) are ended and the years of tribulation about to come (**41:53**).

"And Joseph was thirty years old when he stood before Pharaoh" (**41:46**). He was still a young man. It was just thirteen years since he was sold into the hands of the Gentiles, and all these things had happened to him. The toil of the journey seemed as nothing when he got to the end of the way. And he went throughout the land of Egypt and gathered up food, for the time of need. He believed in preparation. The seven plenteous years were made to serve for the coming seven years of dearth. He took advantage of the great harvest to lay up for the future famine; which came to pass as the Lord had shown. And it was upon all lands and there was bread in no other country save Egypt (**41:54,55**). And Joseph opened all the storehouses and sold unto the Egyptians, and all countries came to Egypt to buy grain. And this was all in the plan and purpose of God (**41:56,57**). All things and people serve Him. He desires that Jacob and all his sons shall come into the land of Egypt and dwell there 400 years; for so He had told Abram – **\*Genesis 15:14**. And the famine brings them.

It comes to pass that Jacob hears that there is grain in Egypt and he sends his sons there to buy some. Joseph's ten brethren, who sold him, now come to him for help (**42:1,2**). He is going to have the joyful privilege of pouring coals of fire upon their heads. Benjamin, Joseph's younger brother, stayed with his father in Canaan. Those ten brothers who had so shamefully treated Joseph, have to come now and acknowledge him, tho they do not yet know that he is their long-lost brother. And this is all a most realistic picture of the end of this age. The plenteous times of this Christian dispensation when God is dealing with men in absolute grace, will come to an end. The time of famine represents the tribulation that is coming to the Jew; but also, the hour of temptation that is coming upon the whole world to try them that dwell upon the earth - **\*\*Rev. 3:10**. The overcomers shall be kept out of that fiery trial, as we see by the above promise. But Christ alone will be found sufficient in that day for those who are left here, able to meet the terrible wrath of God that will be poured out upon the world, the consequence of rejecting God's mercy. Christ is God's remedy for all the ills of that time of need. And just as Pharaoh had put all things in the hand of Joseph and no one could get any sustenance for man nor beast except thru him, so in like manner everyone will have to acknowledge Jesus Christ if they would have bread. God has put all things absolutely and unrepentantly in His hands.

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#### **\*Genesis 15:14**

And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.

#### **\*\*Revelation 3:10**

Because thou hast kept the word of my patience, I also will keep thee from the hour of

temptation, which shall come upon all the world, to try them that dwell upon the earth.

He would have all men to be saved; "yet there is none other name given among men whereby we must be saved" but the name of Jesus. "God has highly exalted Him and given Him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth. And that every tongue should confess that Jesus Christ is Lord to the glory of God the Father" - Phil. 2:9-11. The above block of Scripture is a most complete and perfect interpretation of Joseph and his exaltation. It tells the story of the Antitype; for as we have intimated, Joseph, though a beautiful and noble character, is but a type of a greater Character. And the perfection and nobility that the figure manifests are but in anticipation of the coming reality, the Substance, and because of Him. God made Joseph what he was. By His sovereign grace he overcame - but Christ was what He was by His holy life. He did not have to be changed by another birth. He was intrinsically holy from His mother's womb. He repelled sin and defied corruption by His own holiness; but Joseph was a man of like passions as all other men.

As we intimated, the famine is the awful time of trouble that is yet to come upon the earth. Jesus spoke of the wars, the famines, pestilences and earthquakes that should be in divers' places - **\*Matt. 24:7**. And He said these were only the beginning of sorrows that should be at the end. If the inhabitants of the world will not accept God's mercy in time of plenty, they will learn righteousness when God's judgments are in the earth. The present dispensation will close with the removal of the bride to be with her Lord, as He takes His seat upon the throne of empires, even as Asenath was ready, and given to Joseph when he took his place as king over Egypt. Then will follow, as the Lord predicted: "signs in the sun, and in the moon and in the stars; and upon the earth, distress of nations, with perplexity; the sea and waves roaring; men's hearts failing them for fear and for looking after those things which are coming upon the earth; for the powers of heaven shall be shaken" - Luke 21:25,26. There will be the greatest upheaval in the realm of Satan as well as in the realm of man. The powers of heaven are to be shaken. God will shake the devil out, even as foretold: "The great dragon, was cast out, that old serpent, called the devil and Satan which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him" - Rev. 12:9. He is the out-cast indeed! never to go into the presence of God any more. Yes, God will shake the heavens and the earth that all things shakable will be removed (that is, material things, the first creation), that those things which cannot be shaken may remain - **\*\*Heb. 12:27**.

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**\*Matthew 24:7**

For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.

**\*\*Hebrew 12:27**

And this word, Yet once more, signifieth the removing of those things that are shaken,

as of things that are made, that those things which cannot be shaken may remain.

The kingdom which cannot be shaken is a spiritual kingdom, a new creation, of which Christ is the Head and King. We read also in the prophets: "Yet once, it is a little while and I will shake the heavens, the earth, the sea, and the dry land. I will shake all nations and the desire of all nations shall come" - \***Haggai 2:6,7**.

There shall be great tribulation such as was not since the beginning of the world to this time, no, nor ever shall be again. And some of all nations shall flock to Christ for help; there will be help in none other, even as we see all men coming to Joseph for grain. This no doubt pictures the great evangelical movement among the nations of heathendom after the removal of the Bride. It appears to be the Jews, or Israel that will be the means of their turning to Christ for salvation. It is the everlasting Gospel, that we see heralded -\*\***Rev. 14:6**, that will be preached. God will no doubt most miraculously convey His workers to their destination and pay all their expenses, as we see by the earnest that is given us in the transportation of Philip from the wilderness of Gaza to Azotus where he was found later - \*\*\***Acts 8:40**.

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**(Chapter 42 Scriptures KJV)**

<sup>3</sup> And Joseph's ten brethren went down to buy corn in Egypt.

<sup>4</sup> But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, Lest peradventure mischief befall him.

<sup>5</sup> And the sons of Israel came to buy corn among those that came: for the famine was in the land of Canaan.

<sup>6</sup> And Joseph was the governor over the land, and he it was that sold to all the people of the land: and Joseph's brethren came, and bowed down themselves before him with their faces to the earth.

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Joseph opened the storehouse of grain to the starving peoples, just as Christ will open to the nations (those who did not have the Gospel preached to them) the rich, full stores of God's grace. And all the painful exercises and humiliating experiences thru which Joseph's brethren passed, before they knew him, foreshadow the sorrows and repentance of the Jewish remnant previous to their acceptance of Christ in the last days. They will thus be prepared to receive their long-rejected Messiah. The manner of Joseph's dealing with his brethren manifests God's never-failing interest in the restoration of Israel.

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**\*Haggai 2:6,7**

<sup>6</sup> For thus saith the LORD of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; <sup>7</sup> And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the LORD of hosts.

**\*\* Revelation 14:6**

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

**\*\*\* Acts 8:40**

**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.  
**42:8** And Joseph knew his brethren, but they knew not him.  
**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.

**42:15** Hereby ye shall be proved: By the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither.

**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.

**42:17** And he put them all together into ward three days.

**42:18** And Joseph said unto them the third day, This do, and live; for I fear God:

**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:

**42:20** But bring your youngest brother unto me; so shall your words be verified, and ye shall not die. And they did so.

But Philip was found at Azotus: and passing through he preached in all the cities, till he came to Caesarea.

The story is full of touching pathos. It records in typical language the divine heart of love toward this ancient people. Truth is not only "stranger than fiction," but far more thrilling and touching. Where, amid the realm of the novelist, can be found anything more interesting than this account of the meeting of Joseph with his brethren? In pathetic detail and dramatic Power, it stands without peer, or parallel. And when we know that it is a prophetic picture thrown upon the screen by the divine Artist from the skies, it assumes far greater and more fascinating proportions to us. It becomes of vital interest to us. We are personally interested in God's purposes for Jew and Gentile.

Joseph instantly recognizes his brethren and immediately remembers his dreams which are now being fulfilled. He speaks roughly, though his heart is yearning with love toward them. He appears to disbelieve their words (**42:7-9**). He is bringing home to them their sin, causing them to remember their brother whom they sold.

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#### (Chapter 42 Scriptures KJV)

<sup>10</sup> And they said unto him, Nay, my lord, but to buy food are thy servants come.

<sup>11</sup> We are all one man's sons; we are true men, thy servants are no spies.

<sup>12</sup> And he said unto them, Nay, but to see the nakedness of the land ye are come.

<sup>13</sup> 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.

<sup>14</sup> And Joseph said unto them, That is it that I spake unto you, saying, Ye are spies:

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Their hearts are probed by one who knows them well. They are given a temporary supply of food for their pressing need; but are obliged to leave Simeon a prisoner in Egypt, the pledge to Joseph that they will bring Benjamin when they come again (**42:15-20**). Now note the marvelous signification of the above happening. Simeon, "hearing" is taken captive. The Lord, typified by Joseph, must first get Israel to listen. "Incline your ear and come unto Me; hear and your soul shall live, and I will make an everlasting covenant with you, even the sure mercies of David" - Isa. 55:3.

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#### (Chapter 42 Scriptures KJV)

<sup>21</sup> 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.

<sup>22</sup> 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.

<sup>23</sup> And they knew not that Joseph understood them; for he spake unto them by an interpreter.

<sup>24</sup> 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.

<sup>25</sup> 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.

<sup>26</sup> And they laded their asses with the corn, and departed thence.

<sup>27</sup> And as one of them opened his sack to give his ass provender in the inn, he espied his money; for, behold, it was in his sack's mouth.

<sup>28</sup> And he said unto his brethren, My money is restored; and, lo, it is even in my sack: and their heart failed them, and they were afraid, saying one to another, What is this that God hath done unto us?

<sup>29</sup> And they came unto Jacob their father unto the land of Canaan, and told him all that befell unto them; saying,

<sup>30</sup> The man, who is the lord of the land, spake roughly to us, and took us for spies of the country.

<sup>31</sup> And we said unto him, We are true men; we are no spies:

<sup>32</sup> We be twelve brethren, sons of our father; one is not, and the youngest is this day with our father in the land of Canaan.

<sup>33</sup> And the man, the lord of the country, said unto us, Hereby shall I know that ye are true men; leave one of your brethren here with me, and take food for the famine of your households, and be gone:

<sup>34</sup> And bring your youngest brother unto me: then shall I know that ye are no spies, but that ye are true men: so will I deliver you your brother, and ye shall traffick in the land.

<sup>35</sup> 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.

<sup>36</sup> 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.

<sup>37</sup> 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.

<sup>38</sup> 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.

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

"And the famine was sore in the land ... and their father said unto them, Go again, buy us a little food. And Judah spoke unto him, The man did solemnly protest unto us, saying, Ye shall not see my face except your brother be with you" (43:1-3). Jacob loved Benjamin better than all his children after he lost Joseph. He refused to part with the last child of Rachel, the woman he loved so dearly; but finally, he yielded. The urgency of the case demanded the sacrifice. Observe that it is Judah that now becomes surety for the safe-keeping and return of Benjamin; and this is significant. It was Judah who was responsible for the selling of

### **Chapter 43**

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

**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.

**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.

**43:8** And Judah said unto Israel his father, Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, and also our little ones.

**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:

**43:16** And 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.

Joseph, just as at a later date, it was the tribe of Judah who was especially in evidence in the rejection, selling and crucifixion of the antitype of Joseph, the Lord Jesus Christ. And notice further, it was a man of the same name, Judas, who really betrayed Jesus into the hands of the soldiers. How marvelous is the Word of God!

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**(Chapter 43 Scriptures KJV)**

<sup>4</sup>If thou wilt send our brother with us, we will go down and buy thee food:

<sup>5</sup>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.

<sup>6</sup>And Israel said, Wherefore dealt ye so ill with me, as to tell the man whether ye had yet a brother?

<sup>7</sup>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?

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"And Judah said to Israel, his father, Send the child with me and we will arise and go ... I will be surety for him; of my hand shalt thou require him" (**43:8,9**). Oh, this is wonderfully suggestive, Judah offers himself, as his brothers' surety. It tells us of the exercise of conscience which will be manifested among the Jews at the time which is figured here.

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**(Chapter 43 Scriptures KJV)**

<sup>10</sup>For except we had lingered, surely now we had returned this second time.

<sup>11</sup>And their father Israel said unto them, If it must be so now, do this; take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices, and myrrh, nuts, and almonds:

<sup>12</sup>And take double money in your hand; and the money that was brought again in the mouth of your sacks, carry it again in your hand; peradventure it was an oversight:

<sup>13</sup>Take also your brother, and arise, go again unto the man:

<sup>14</sup>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.

<sup>15</sup>And the men took that present, and they took double money in their hand and Benjamin; and rose up, and went down to Egypt, and stood before Joseph.

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"And when Joseph saw Benjamin with them, he said to the ruler of his house, Bring these men and slay and make ready; for these men shall dine with me at noon" (**43:16**). Joseph makes them a feast. His brethren who had ill-treated him and sold him as a slave, he not only forgives, but much more; he makes ready a feast, the fatted calf is killed. But even now Joseph does not disclose his identity. They are not ready yet. The Lord must bring the nation, as He does us individually, to repentance and an acceptance of His grace. They were afraid of the goodness of Joseph. Especially were they trembling because they had found in their sacks the money which they had paid for the corn. Here is the typical import of this, Israel must learn the grace of God. They cannot pay Him for the supply of their needs. They must take from Him instead of giving to Him. He desires to show His grace to this undeserving people; to do this he must take Benjamin away from them.

Jacob, the father, appears to represent the nation as a whole that have

**43:17** And the man did as Joseph bade; and the man brought the men into Joseph's house.

**43:18** And the men were afraid, because they were brought into Joseph's house; and they said, Because of the money that was returned in our sacks at the first time are we brought in; that he may seek occasion against us, and fall upon us, and take us for bondmen, and our asses.

**43:19** And they came near to the steward of Joseph's house, and they communed with him at the door of the house,

**43:20** And said, O sir, we came indeed down at the first time to buy food:

**43:21** And it came to pass, when we came to the inn, that we opened our sacks, and, behold, every man's money was in the mouth of his sack, our money in full weight: and we have brought it again in our hand.

**43:22** And other money have we brought down in our hands to buy food: we cannot tell who put our money in our sacks.

**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.

had the faith of the Messiah with them all the time; but before Christ can disclose Himself to them, their hope of Him as Benjamin must be taken away. Or, as we might better put it, their wrong conception of Christ must go, and the correct knowledge of Him take its place. It will be hard for the Jews to admit that they rejected and killed their Messiah, but there is no national salvation, or deliverance for them until they do so. All the way He will be showing them His grace. It is His goodness that leads them to repentance. He will bring them home and entertain them lavishly, even as Joseph does to his brothers. His thoughts are thoughts of peace and not of evil; but his brethren had other thought. They are overwhelmed with fear because of being brought into Joseph's magnificent home. They cannot understand such grace. They believe that he intends it for evil and not for good.

That is a picture of the feeling that the legal heart has toward God, and that is the feeling that the Jew is going to have to the uttermost. Instead of these men being glad and rejoicing, they were afraid. This is an illustration of the way God treats Christians, and the way that some feel toward Him. They are fearful that He will drive them out of His house, take a switch and chase them out, after He has brought them in forever. Just see how these men misjudged Joseph. "He has just brought us in here for evil," they say (**43:17,18**). But it is always darkest just before the dawn. The morning has come for Joseph's brethren; but they imagine it is the darkest night they have ever passed thru. They know not their brother. The Jew's darkest hour will be before Jesus is revealed.

They speak to the steward of the money that was found in their sacks and tell him they have returned it with more to pay for the additional corn which they have come to buy. They also inform him that they want to pay for all they get (**43:19-22**). Oh yes, they do not want to be shown grace. They are still sufficient, but Joseph has another lesson for them, more humbling to their pride and self-sufficiency.

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**(Chapter 43 Scriptures KJV)**

<sup>23</sup> 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.

<sup>24</sup> 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.

<sup>25</sup> And they made ready the present against Joseph came at noon: for they heard that they should eat bread there.

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"And when Joseph came home, they brought him the present which was in their hands and bowed themselves to him to the earth" (**43:26**).

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**(Chapter 43 Scriptures KJV)**

<sup>27</sup> And he asked them of their welfare, and said, Is your father well, the old man of whom ye spake? Is he yet alive?

<sup>28</sup> And they answered, Thy servant our father is in good health, he is yet alive. And they

**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.

**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.

**43:31** And he washed his face, and went out, and refrained himself, and said, Set on bread.

**43:32** And they set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him, by themselves: because the Egyptians might not eat bread with the Hebrews; for that is an abomination unto the Egyptians.

**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.

**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 their's. And they drank, and were merry with him.

#### **Chapter 44**

**44:1** And he commanded the steward of his house, saying, Fill the men's sacks with food, as much as they can carry, and put every man's money in his sack's mouth.

**44:2** And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn money. And he did according to the word that Joseph had spoken.

bowed down their heads, and made obeisance.

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Joseph's heart was deeply stirred because Benjamin was in their midst. His bowels yearned toward his brother. He left the room and went into his chamber to weep. He is longing to reveal his secret to them, but the time is not ripe. He has brought them to his banqueting house and his banner over them is love. And "they drank and made merry with him" (**43:29-34**).

#### **Joseph Divining**

"And he commanded the steward of his house, saying, Fill the men's sacks with food as much as they can carry, and put every man's money in his sack's mouth. And put my silver cup in the sack of the youngest with his corn money" (**44:1,2**). Many have questioned, yea have even harshly judged the manner of Joseph's dealings with his brethren in the matter of the cup. But we must remember that the "things of God knoweth no man, but the Spirit of God," and "we have received the Spirit of God that we might know the things that are freely given to us of God"- **\*I Cor. 2:11,12**. These historical events not only happened to this people; but they are types for us, "were written for our admonition" - **\*\*Rom. 15:4**. There are depths of spiritual truths in these narratives to the opened ear. And for this we are entirely dependent upon the Spirit of God. How necessary then to yield to Him, "Casting down imaginations and every high thing that exalteth itself against the knowledge of God and bringing into captivity every thought to the obedience of Christ" - **\*\*\*2 Cor. 10:5**.

As was said, Joseph and Benjamin represent two aspects of Christ. Joseph, as we know him, suffering and rejected, Benjamin as the One whom Israel expected and for whom the orthodox Jew still waits. A Joseph, "wounded for their transgressions, bruised for their iniquities," they do not know - **\*\*\*\*Isaiah 53:5**. A Benjamin, triumphant and reigning upon the earth, is found among them, whether in the day of our Lord upon earth, or when He returns.

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#### **\*I Corinthians 2:11,12**

<sup>11</sup> For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. <sup>12</sup> Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

#### **\*\*Romans 15:4**

For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.

#### **\*\*\*2 Corinthians 10:5**

Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;

**44:3** As soon as the morning was light, the men were sent away, they and their asses.

**44:4** And when they were gone out of the city, and not yet far off, Joseph said unto his steward, Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good?

**44:5** Is not this it in which my lord drinketh, and whereby indeed he divineth? ye have done evil in so doing.

**44:6** And he overtook them, and he spake unto them these same words.

**44:7** And they said unto him, Wherefore saith my lord these words? God forbid that thy servants should do according to this thing:

**44:8** Behold, the money, which we found in our sacks' mouths, we brought again unto thee out of the land of Canaan: how then should we steal out of thy lord's house silver or gold?

**44:12** And he searched, and began at the eldest, and left at the youngest: and the cup was found in Benjamin's sack.

#### \*\*\*\*Isaiah 53:5

But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

The Conqueror they were ready to receive. But the Sufferer, who must needs go before the Conqueror, they refuse. Why was this? Because they were not acquainted with the evil of their own hearts. They did not know their deep need of a Joseph, a Savior. And this is the secret of the cup being put into Benjamin's sack. Joseph must awaken them to a sense of guilt. He and his youngest brother are really but one for Israel. But the revelation as their Messiah, the Deliverer, waits their acknowledging him as Joseph the Sufferer. Thus, power is really in Joseph's hands, not Benjamin's. The former's heart yearns after the latter, that is, typically, Christ longs to display His power in Israel's behalf. But for this they must be brought to repentance. The Lord uses their ideal messiah to awaken their consciences and turn their hearts to Himself, the true Messiah. We see then how everything hinges upon Benjamin and their attitude toward him. No Jew will be accepted at all who has not his hope centered upon the coming Deliverer. This is made the test of their condition. Joseph had refused to help them, yes, to even look upon their faces unless Benjamin was in their company. Just so the Lord will not help the Jews nor even hear their cry in the time of the tribulation unless they come with the Hope of Israel and plead Him as their protection. But notice this, that the power of their deliverance lies with Joseph, and not with Benjamin. And so, they are feasted by Joseph, though he is still unknown; then they are sent away with Joseph's cup in Benjamin's sack; pursued and brought back under the charge of theft (**44:3-8**). See the wonderful significance of this and the marvels of this Book of books - this Revealer of secrets, even as Joseph himself.

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#### (Chapter 44 Scriptures KJV)

<sup>9</sup>With whomsoever of thy servants it be found, both let him die, and we also will be my lord's bondmen.

<sup>10</sup>And he said, Now also let it be according unto your words: he with whom it is found shall be my servant; and ye shall be blameless. <sup>11</sup>Then they speedily took down every man his sack to the ground, and opened every man his sack.

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#### The Symbol of Redemption,

Israel would steal the "silver cup," from which Joseph only has the divine right to drink and give it to Benjamin (**44:12**). It is the very nature of their hearts which is here made manifest by the affair of the cup; and of which they were not aware any more than they were aware of the cup being in the sack. They must learn and acknowledge the rights of Joseph. The nature of their hearts being exposed by the cup in Benjamin's sack, humbles them to the dust.

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#### (Chapter 44 Scriptures KJV)

<sup>13</sup>Then they rent their clothes, and laded every man his ass, and returned to the city.

<sup>14</sup>And Judah and his brethren came to Joseph's house; for he was yet there: and they

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

fell before him on the ground.

<sup>15</sup> And Joseph said unto them, What deed is this that ye have done? wot ye not that such a man as I can certainly divine?

They are brought low indeed. Judah, representative of the whole tribe, speaks to Joseph. His heart is fully reached. He takes his place as the guilty one (**44:16**). He offers himself as a slave to Joseph in Benjamin's stead. If the latter is taken from them, they are bereaved indeed; they have lost their Messiah. They cannot look upon their Father's face again if the hope of Israel is left in the hands of the Gentiles.

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**(Chapter 44 Scriptures KJV)**

<sup>17</sup> And he said, God forbid that I should do so: but the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace unto your father.

<sup>18</sup> Then Judah came near unto him, and said, Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant: for thou art even as Pharaoh.

<sup>19</sup> My lord asked his servants, saying, Have ye a father, or a brother?

<sup>20</sup> And we said unto my lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him.

<sup>21</sup> And thou saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him.

<sup>22</sup> And we said unto my lord, The lad cannot leave his father: for if he should leave his father, his father would die.

<sup>23</sup> And thou saidst unto thy servants, Except your youngest brother come down with you, ye shall see my face no more.

<sup>24</sup> And it came to pass when we came up unto thy servant my father, we told him the words of my lord.

<sup>25</sup> And our father said, Go again, and buy us a little food.

<sup>26</sup> And we said, We cannot go down: if our youngest brother be with us, then will we go down: for we may not see the man's face, except our youngest brother be with us.

<sup>27</sup> And thy servant my father said unto us, Ye know that my wife bare me two sons:

<sup>28</sup> And the one went out from me, and I said, Surely he is torn in pieces; and I saw him not since:

<sup>29</sup> And if ye take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave.

<sup>30</sup> Now therefore when I come to thy servant my father, and the lad be not with us; seeing that his life is bound up in the lad's life;

<sup>31</sup> It shall come to pass, when he seeth that the lad is not with us, that he will die: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave.

<sup>32</sup> For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father for ever.

<sup>33</sup> Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren.

<sup>34</sup> For how shall I go up to my father, and the lad be not with me? lest peradventure I see the evil that shall come on my father.

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

**45:1** 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.

**45:2** And he wept aloud: and the Egyptians and the house of Pharaoh heard.

**45:3** And Joseph said unto his brethren, I am Joseph; doth my father yet live?

And his brethren could not answer him; for they were troubled at his presence.

**45:4** And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt.

**45:5** Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life.

**45:6** For these two years hath the famine been in the land: and yet there are five years, in the which there shall neither be earing nor harvest.

**45:7** And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance.

**45:8** So now it was not you that sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.

which follows as the most touching scene in Scripture.

### THE REVELATION OF JOSEPH

"Joseph could not refrain himself before all that stood by him and he said, Let every man go out from me; and there stood no man with him when he made himself known unto his brethren. And he wept aloud so that all the Egyptians heard and the house of Pharaoh heard" **(45:1,2)**. And he said unto his brethren, "Doth my father yet live?" They are amazed indeed: so troubled at his presence that they cannot answer him. "Come near to me I pray you," he cries **(45:3,4)**. They come near; but they cannot understand such grace. They feel rather, no doubt, that he ought to take them out and hang them instead of showing them such kindness. And then he begs them not to condemn themselves. "Be not grieved," he says, "nor angry with yourselves that ye sold me hither; for God did send me hither before you to preserve life" **(45:5,6)**. Did you ever hear anything so touching? Talk about romance and fiction; what has anyone ever written to compare with this realistic, pathetic story of love and forgiveness? Joseph surely poured coals of fire that day upon the heads of his enemies and burned them up forever. His grace won their hearts. And how marvelous is the resemblance to the Antitype; how striking the likeness! It reminds us of the One who prayed for His enemies and tormentors saying, "Father, forgive them; for they know not what they do" **\*Luke 23:34**. Joseph seeks to make known to them the fact that God was in all of their treatment of him: for though this does not mitigate their sin and wickedness, yet it proves the sovereignty of God, not only in the life of the type, but in that of the Antitype. If Joseph had not been on the throne at this time, his brethren would have fared badly. The famine would surely have been the last of them. And going back a little, we may say, if he had not been sold into Egypt and suffered for righteousness' sake and been faithful to God in prison, he would not have been exalted; therefore, they would not have been saved. Hence all these things happened for good to Joseph's brethren; but in how much greater measure does it refer to the death and resurrection, as well as the exaltation of Christ. If He is not on the throne in the day of the great tribulation, no Jewish flesh will be saved; but He will help them and shorten the awful day of the fiery trial. Here is another proof that Christ must have kingly authority during the last week of Daniel, when the Gentile powers are in usurpation. Joseph anticipates that time when he says, "God sent me before you to preserve you a posterity in the earth to save your lives by a great deliverance" **(45:7,8)**. How marvelously significant! It was not solely by the hand of wicked men that Christ was taken and nailed to the cross; but back of this was "the determinate counsel and foreknowledge of God" **\*\*Acts 2:23**.

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#### **\*Luke 23:34**

Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.

**45:9** Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not:

**45:10** And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast:

**45:11** And there will I nourish thee; for yet there are five years of famine; lest thou, and thy household, and all that thou hast, come to poverty.

**45:14** And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck.

**45:15** Moreover he kissed all his brethren, and wept upon them: and after that his brethren talked with him.

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

### **\*\*Acts 2:23**

Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

He had to die, or men had never killed Him. It was so written of Him. He had to go the way of rejection and suffering to preserve life. Likewise, He must be exalted. He must reign. It is so written of Him. He will be seated on His own throne in the heavens and all the world will be dependent upon Him in that coming day of trouble, while the whole earth will be in travail pains, waiting for deliverance. And especially will the Jews be in anguish of spirit when their Messiah will be revealed to them. They will have found the arm of flesh insufficient, and gladly turn to One that will never leave them nor forsake them.

### **Sends for His Father**

"Haste ye and go up to my father and say to him, Thus saith thy son Joseph, God hath made me lord of all Egypt. Come down; tarry not" **(45:9)**. Joseph acknowledged God in everything. That was the secret of his overcoming life. Let all those who deny that we can, and do overcome, explain this victorious life of Joseph; for not one failure is recorded of him.

He tells his brethren who sold him that they would share his good fortune; nothing selfish nor self-centered here. He wants others, his father especially, to be blessed and happy in his declining days. He says to them, "I will nourish you in Goshen in the five years of famine which are yet to come upon the earth" **(45:10,11)**.

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### **(Chapter 45 Scriptures KJV)**

<sup>12</sup> And, behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you.

<sup>13</sup> And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither.

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And then we read that he kissed all his brethren and wept upon them. And after that, his brethren conversed with him. The kiss in the east, is a token of forgiveness; therefore, when those sons of Jacob felt the impress of that salutation upon their cheeks, each one knew in his heart that he was forgiven **(45:14,15)**. And the result follows, there is fellowship. They talk to him. At the first meeting of Joseph and his brethren, he had spoken to them thru an interpreter, as though he did not understand their language, but now he declares himself in the Hebrew language. He knows them, and they know him. Everything is made right. They are forgiven, and all is forgotten. They talked one with the other. And notice now what happens in Egypt when Joseph's brethren are reconciled to him:

"The fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come: and it pleased Pharaoh well and his servants" **(45:16)**.

**45:17** And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; lade your beasts, and go, get you unto the land of Canaan;

**45:18** And take your father and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat the fat of the land.

**45:19** Now thou art commanded, this do ye; take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come.

**45:20** Also regard not your stuff; for the good of all the land of Egypt is your's.

**45:21** And the children of Israel did so: and Joseph gave them wagons, according to the commandment of Pharaoh, and gave them provision for the way.

**45:22** To all of them he gave each man changes of raiment; but to Benjamin he gave three hundred pieces of silver, and five changes of raiment.

**45:23** And to his father he sent after this manner; ten asses laden with the good things of Egypt, and ten she asses laden with corn and bread and meat for his father by the way.

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

We have a picture, or the antitype of this in the Gospel by Luke, chapter fifteen. The lost sheep is found as also the silver piece and the prodigal son comes home. It is life from the dead, as it were. There is joy in the presence of God over one sinner that repents; how much more when the Jews return to the Lord and are grafted again into their own olive tree. Joseph rejoices; his brethren rejoice. Pharaoh rejoices; his servants rejoice. There is joy everywhere; which will truly be the case when Israel shall again be the people of the Lord. Joseph not only freely and fully forgives his brethren; but he sends them forth to bring others. "Go and tell," he urges. He commissions them to say to his father, "Come down unto me" (**45: 17,18**). He wants the whole house of Israel to know of his exaltation and honor, that they may be delivered out of the famine which is yet sore on the land; for this revelation of Joseph to his brethren is typical of Christ's appearing to a remnant of the Jews in the beginning of the last seven years of Daniel's prophecy, called "Daniel's seventieth week". The fact mentioned that there were yet five years of famine would give us this interpretation. The brethren of Christ will then be commissioned to go to others of their people; and prepare them for the coming of Christ. It is then that the whole nation will be received. And they will see all the glories of Christ when the heavens are rolled back, and He appears with His "called and chosen and faithful" saints. Joseph sent his brethren away laden down with good things. There was no lack anywhere. He gave them all manner of traveling equipment; with corn and bread and meat, even as Christ will send chariots for His people if it is necessary at that day, and all manner of sustenance for the way. Joseph gave to each man changes of raiment. Ah! that is truly a first requirement. A new creation needs a new suit of clothes. He doffs the old man's habiliments immediately and is fitted out with suitable garments - garments of salvation (**45:19-21**).

Benjamin, type of Christ, gets more than all the others. He gets three hundred pieces of silver and five changes of raiment, which emphatically speak of the full measure of redemption that Christ has in His possession (**45:22,23**). He has enough and to spare. The others had nothing extra, only one change for each one. In this little typical picture, we have some beautiful sidelights. Joseph (type of Christ, suffering) gives to Benjamin (figure of Christ exalted), the right to redeem, as it were. Redemption is put into His hand by the cross: the results are seen in the silver and the raiment.

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

to their friends and relatives. I know it was a matter that filled their heart and their mouth and could not be told in a nice quiet way. Twice Joseph had urged them to make haste and they obeyed him. They had some good news to tell Jacob. It was like cold water to a dry and thirsty man. "Thou shalt dwell in the land of Goshen and be near me," he had said to them; and they were glad to get back to the garden spot of Egypt and be near (Goshen) to Joseph **(45:10)**.

Furthermore, Pharaoh had said to Joseph, "Say unto thy brethren, Lade your beasts and get ye unto the land of Egypt and take your father and your households and come unto me and I will give you the good of Egypt and ye shall eat the fat of the land" **(45:16)**. Pharaoh takes a hand in the affair. He desires that Joseph shall be satisfied. How significant is this statement as relating to Christ. His Father is interested in everything that pertains to Him. And what an inducement for Joseph's kinfolds. The good of the land, as well as the fat of the land, necessities, as well as luxuries, provided for them. Ah, we have here some immigration bureau. No such terms of transportation and expenses on the way, were ever offered before or since by any government to encourage settlers therein. Wagons were sent to convey the weak and helpless; and in the spiritual we are all in this class. In this allegory, the wagons answer to the Holy Spirit, who was sent by the Father to bring helpless sinners to Christ. And He fulfills His office.

### **Sufficiency in Christ**

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

And the sons of Jacob went up out of Egypt and came into the land of Canaan, and told their father that Joseph was yet alive. And marvel of marvels, "he is governor over Egypt" **(45:25,26)**. True to their commission they testify of Joseph. His name is the first they mention. They bear witness that he is alive, and they tell of his exaltation. How like the Gospel this sounds! "Christ liveth", we proclaim. He who died is risen from the tomb. He is now seated on the right hand of power and is coming again to reign over the world. All things have been put under His feet, and we are going out to meet Him with our lamps all burning bright. Jacob can hardly believe the good news. It seems incredible that Joseph, his beloved Joseph, is yet alive. "And Jacob's heart fainted; for he believed them not" **(45:26.)** Heart failure, or a faint heart, is always

**45:25** And they went up out of Egypt, and came into the land of Canaan unto Jacob their father,  
**45:26** And told him, saying, Joseph is yet alive, and he is governor over all the land of Egypt. And Jacob's heart fainted, for he believed them not.

**45:27** 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: **45:28** And Israel said, It is enough; Joseph my son is yet alive: I will go and see him before I die.

### **Chapter 46**

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

**46:2** And God spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here am I.

**46:3** And he said, I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation: **46:4** I will go down with thee into Egypt; and I will also surely bring thee up again: and Joseph shall put his hand upon thine eyes.

the result of unbelief. It seemed too wonderful, too good to be true. Just as the story of the cross and the marvelous work of their Messiah will stagger the Jews when they are told the good news in the end time. But they will finally believe, even as we see in the case of Jacob.

And then he began to move. Faith acts. Observe what convinced Jacob: "And when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob revived. And Israel said, It is enough. Joseph, my son, is yet alive; I will go and see him before I die" (**45:27,28**). It was the wagons that convinced him of the truth of his sons' words. Is not this very significant? for we noted previously that these vehicles referred to the Holy Spirit, not His power and work, but the fact of His presence which will be especially manifested at that time. Also note the change of name. Jacob is called Israel as he rises up to go to Joseph. It is in the age figured here that these people of destiny, Abraham's seed, will really come into the power of the name of Israel. "As a prince with God;" so shall they have power - \***Gen.32:28**.

### **Jacob Journeying**

"And Israel took his journey with all that he had and came to Beersheba and offered sacrifices unto the God of his father, Isaac" – (**46:1**). Ah, yes, he does not forget to offer the fatlings of the flock in gratitude to God for His goodness in the matter of Joseph. Also, we recognize in this that he realizes the worth of the blood of sacrifice as the one way of approach to God and worship, though he may not have apprehended much as to the power of it. Anyway, Jehovah appeared to him and gave him a word of encouragement as to going to Egypt. He must have feared to go, and longed to hear the voice of God in the matter.

He called, "Jacob, Jacob" (**46:2**). See how Jehovah knows His sheep and calls them by name. He probably would yet have doubted and not gone down to Egypt; for God had spoken to him when he came up out of Padanaram, saying, "Come into the land of Canaan and dwell there." He had learned to obey God and could not run at everybody's dictation. The experience of this man, as that of many other Old Testament characters, has typical value. God wanted Jacob now to go down into Egypt and remain there for the purpose He had in view-bringing Israel up out of Egypt later (**46:3,4**). He had a wonderful plan and many purposes to work out which necessitated the presence of Jacob in Egypt; therefore, he assures his servant that he is in His will in leaving Canaan.

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### **(Chapter 46 Scriptures KJV)**

<sup>5</sup> And Jacob rose up from Beersheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him.

<sup>6</sup> And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his seed with him:

<sup>7</sup> His sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt.

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**\*Genesis 32:28**

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

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**(Chapter 46 Scriptures KJV)**

<sup>8</sup> And these are the names of the children of Israel, which came into Egypt, Jacob and his sons: Reuben, Jacob's firstborn.

<sup>9</sup> And the sons of Reuben; Hanoch, and Phallu, and Hezron, and Carmi.

<sup>10</sup> And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman.

<sup>11</sup> And the sons of Levi; Gershon, Kohath, and Merari.

<sup>12</sup> And the sons of Judah; Er, and Onan, and Shelah, and Pharez, and Zarah: but Er and Onan died in the land of Canaan. And the sons of Pharez were Hezron and Hamul.

<sup>13</sup> And the sons of Issachar; Tola, and Phuvah, and Job, and Shimron.

<sup>14</sup> And the sons of Zebulun; Sered, and Elon, and Jahleel.

<sup>15</sup> These be the sons of Leah, which she bare unto Jacob in Padanaram, with his daughter Dinah: all the souls of his sons and his daughters were thirty and three.

<sup>16</sup> And the sons of Gad; Ziphion, and Haggi, Shuni, and Ezbon, Eri, and Arodi, and Areli.

<sup>17</sup> And the sons of Asher; Jimnah, and Ishuah, and Isui, and Beriah, and Serah their sister: and the sons of Beriah; Heber, and Malchiel.

<sup>18</sup> These are the sons of Zilpah, whom Laban gave to Leah his daughter, and these she bare unto Jacob, even sixteen souls.

<sup>19</sup> The sons of Rachel Jacob's wife; Joseph, and Benjamin.

<sup>20</sup> And unto Joseph in the land of Egypt were born Manasseh and Ephraim, which Asenath the daughter of Potipherah priest of On bare unto him.

<sup>21</sup> And the sons of Benjamin were Belah, and Becher, and Ashbel, Gera, and Naaman, Ehi, and Rosh, Muppim, and Huppim, and Ard.

<sup>22</sup> These are the sons of Rachel, which were born to Jacob: all the souls were fourteen.

<sup>23</sup> And the sons of Dan; Hushim.

<sup>24</sup> And the sons of Naphtali; Jahzeel, and Guni, and Jezer, and Shillem.

<sup>25</sup> These are the sons of Bilhah, which Laban gave unto Rachel his daughter, and she bare these unto Jacob: all the souls were seven.

<sup>26</sup> All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's sons' wives, all the souls were threescore and six;

<sup>27</sup> And the sons of Joseph, which were born him in Egypt, were two souls: all the souls of the house of Jacob, which came into Egypt, were threescore and ten.

**46:28** And he sent Judah before him unto Joseph, to direct his face unto Goshen; and they came into the land of Goshen.

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"And he sent Judah before him unto Joseph to direct his face unto Goshen, and they came into the land of Goshen" (**46:28**). No doubt this has reference to the children of Israel when they are met by Christ as they return to the land of Palestine. Joseph is using wisdom here. He desires that his people separate from the Egyptians; for he knows his father would desire to dwell alone. So, he let it be known that they are shepherds; for he is assured that the people of Egypt will let them alone; for the Egyptians abominated a shepherd. That is the way the world does to us. If we say we belong to the Lord, the people will let us alone. Jacob and his sons obtained the land of Goshen to dwell in. The name of Goshen, "drawing near," or a near place, is touching. They dwelt in a near place to Joseph. That is what a separated people do. They dwell far from others; they are a little nearer to God; nearer than those that live in

**46:29** 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.

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

## Chapter 47

**47:7** And Joseph brought in

the world. They find God a Father to them, even as the Jews.

Then we have all the names of Jacob's progeny given to us -- sons and grandsons, seventy in all, from which number that great nation of Israel began (**46:8-27**). They afterwards were brought out and came up 600,000 men on foot, besides women and children - \***Ex. 12:37**. Somewhat of an increase from the small company that came into the country. "And Joseph made ready his chariots and went to meet Israel his father ... And he presented himself unto him and fell on his neck and kissed him" (**46:29**). What a scene! Words fail to express what that meeting was to both men. The aged patriarch especially - what surging emotions must have pressed him as he looked upon his well-beloved son, over whom he had mourned as dead, but now really before him. He receives him back in resurrection, as it were; while Joseph "fell on his neck and wept on his neck a good while." Who can say what were his feelings as he gazed upon his father? And when we contemplate the figurative meaning, the wonder of it grows. Israel, the nation, will one day look on Him, their Joseph, whom they have pierced, and mourn for Him as one mourneth for an only son. They will then be joined to one another in an eternal embrace, never to be parted again. "And Israel said unto Joseph, Now let me die, since I have seen thy face and thou art yet alive" (**46:30**). But he had only begun to live.

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### (Chapter 46 Scriptures KJV)

<sup>31</sup> And Joseph said unto his brethren, and unto his father's house, I will go up, and shew Pharaoh, and say unto him, My brethren, and my father's house, which were in the land of Canaan, are come unto me;

<sup>32</sup> And the men are shepherds, for their trade hath been to feed cattle; and they have brought their flocks, and their herds, and all that they have.

<sup>33</sup> And it shall come to pass, when Pharaoh shall call you, and shall say, What is your occupation?

<sup>34</sup> That ye shall say, Thy servants' trade hath been about cattle from our youth even until now, both we, and also our fathers: that ye may dwell in the land of Goshen; for every shepherd is an abomination unto the Egyptians.

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## Israel in Egypt

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### (Chapter 47 Scriptures KJV)

<sup>1</sup> Then Joseph came and told Pharaoh, and said, My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and, behold, they are in the land of Goshen.

<sup>2</sup> And he took some of his brethren, even five men, and presented them unto Pharaoh.

<sup>3</sup> And Pharaoh said unto his brethren, What is your occupation? And they said unto Pharaoh, Thy servants are shepherds, both we, and also our fathers.

<sup>4</sup> They said moreover unto Pharaoh, For to sojourn in the land are we come; for thy servants have no pasture for their flocks; for the famine is sore in the land of Canaan: now therefore, we pray thee, let thy servants dwell in the land of Goshen.

<sup>5</sup> And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee:

<sup>6</sup> The land of Egypt is before thee; in the best of the land make thy father and brethren to dwell; in the land of Goshen let them dwell: and if thou knowest any men of activity among them, then make them rulers over my cattle.

Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh.

**47:8** And Pharaoh said unto Jacob, How old art thou?

**47:9** And Jacob said unto Pharaoh, The days of the years of my pilgrimage are an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage.

**47:10** And Jacob blessed Pharaoh, and went out from before Pharaoh.

**47:11** And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded.

**47:12** And Joseph nourished his father, and his brethren, and all his father's household, with bread, according to their families.

**47:13** And there was no bread in all the land; for the famine was very sore, so that the land of Egypt and all the land of Canaan fainted by reason of the famine.

**47:14** And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joseph brought the money into Pharaoh's house.

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**\*Exodus 12:37**

And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, beside children.

"And Joseph brought in Jacob his father and set him before Pharaoh; and Jacob blessed Pharaoh. And Pharaoh said unto Jacob, How old art thou?" (**47:7**). Someone has said, relative to this meeting of these three men, that it was unique and distinct in that the greatest ruler in the world, the wisest statesman and the oldest saint were gathered together. Joseph wanted Pharaoh to meet his father and give the word as to where he and his sons should locate and the business that they should follow. While he was ruler and could do his own will, yet he showed his deference for Pharaoh's wishes in the matter. But notice, all that the latter desires as to Jacob and his family is in harmony with what has been already announced to them by Joseph. Pharaoh simply carried out the wishes of his Governor or Manager, by giving his people the land of Goshen. The aged patriarch appears to impress the king. He desires to know how old he is. Jacob's answer is worthy of note because of its humility (**47:8**).

He seems to speak as though before God, which is true as to the figure; for, as we have noted, Pharaoh in a sense occupies that place here. "Few and evil have been the days of the years of my life," is Jacob's reply (**47:9,10**). He must have remembered his crafty taking of Esau's blessing, first in buying it and later in stealing it. Also, no doubt his life when working for Laban in Padanaram came before him and he was none too proud of that experience. He has no boast whatever. And yet, we must ever remember that Jacob is a typical man. though he acted out what was in him, nevertheless those things were for types and were written for us - I Cor. 10:6. He counts his 130 years as a short pilgrimage in contrast with the sojourn of Abraham and Isaac, his fathers, as he calls them.

**Joseph, a Diplomat**

Joseph now places his father and brethren in the choicest land of Egypt, which is just what Christ purposes regarding his brethren after the flesh (**47:11**). And Joseph nourished his father and his brethren with bread, even as a little child is nourished (see margin) according to their families (**47:12**). And that was wonderful and necessary; for there was no bread otherwise to be gotten in all the land (**47:13**).

Joseph had cornered the market, as it were; for which gigantic achievement he has been much criticized in many quarters. Some men, speculators, or grain brokers, as we might call them, have followed his example along the line of some necessary commodities; then justified their conduct by that of Joseph. They say he was the first "cornerman," and claim that God endorsed his actions; therefore, they are in the right. The record here surely reads as though Joseph did work wilily. He not only cornered the grain market, but the money market and everything else besides; but we must remember that he, as well as Jacob, is a typical

**47:15** And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us bread: for why should we die in thy presence? for the money faileth.

**47:16** And Joseph said, Give your cattle; and I will give you for your cattle, if money fail.

**47:17** And they brought their cattle unto Joseph: and Joseph gave them bread in exchange for horses, and for the flocks, and for the cattle of the herds, and for the asses: and he fed them with bread for all their cattle for that year.

**47:22** Only the land of the priests bought he not; for the priests had a portion assigned them of Pharaoh, and did eat their portion which Pharaoh gave them: wherefore they sold not their lands.

man. He is simply prophesying, by his doings this time, of coming events. Also, he wonderfully suggests the man of faith, who, in the face of all things contrary, believes God and acts in harmony therewith. Observe the wisdom displayed in the preparations. He first bought up all the grain before the years of famine had come. Afterwards he sells it to the people and shortly he has all their money; then the cattle are all turned over to him; finally, he gets all the land: then even the people become the slaves of Pharaoh (**47:14-17**).

It was certainly a marvelous stroke of business ability. Joseph truly showed himself a Master of Diplomacy, skill and statesmanship. He not only gets control of the grain, the staff of life; but he controls everything before he is through. All men must yield to him and obey his slightest command. The life of the world is apparently in his hand. All things depend upon him. How wonderfully suggestive of future events.

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#### (Chapter 47 Scriptures KJV)

<sup>18</sup> When that year was ended, they came unto him the second year, and said unto him, We will not hide it from my lord, how that our money is spent; my lord also hath our herds of cattle; there is not ought left in the sight of my lord, but our bodies, and our lands:

<sup>19</sup> Wherefore shall we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be servants unto Pharaoh: and give us seed, that we may live, and not die, that the land be not desolate.

<sup>20</sup> And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaoh's.

<sup>21</sup> And as for the people, he removed them to cities from one end of the borders of Egypt even to the other end thereof.

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

#### Jesus' Advent Typified

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

**47:23** Then Joseph said unto the people, Behold, I have bought you this day and your land for Pharaoh: lo, here is seed for you, and ye shall sow the land.

**47:24** And it shall come to pass in the increase, that ye shall give the fifth part unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones.

**47:25** And they said, Thou hast saved our lives: let us find grace in the sight of my lord, and we will be Pharaoh's servants.

**47:26** And Joseph made it a law over the land of Egypt unto this day, that Pharaoh should have the fifth part, except the land of the priests only, which became not Pharaoh's.

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

**47:28** And Jacob lived in the land of Egypt seventeen years: so the whole age of Jacob was an hundred forty and seven years.

**47:29** And the time drew nigh that Israel must die: and he called his son Joseph, and said unto him, If now I have found grace in thy sight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt:

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

Joseph furnishes the people seed that they may sow the land, and when it yields its increase, Pharaoh is to have the fifth part (**47:24**). The latter is a hint of the "much more" which results to God because of redemption. Pharaoh is now enriched in every way. The famine has worked no evil to him. It has rather increased him to the uttermost. The people are literally his slaves (**47:25**). They acknowledge that Joseph has bought them and that everything they possess belongs to him. He surely had them in a corner.

But this is only a figure of what Christ has accomplished for God. Hear the words of Paul, "Ye are bought with a price; therefore glorify God in your body and spirit which are God's" - 1 Cor. 6:20. And when we acknowledge the above assertion, and yield to Him, we find that this becomes our actual experience. We are shut up to God; we cannot do as we please any more, or call anything we possess our own. He gets us "cornered" too. We become actually, experimentally helpless and dependent upon God. Then is when God is glorified in our lives. He can then work for us and thru us. All things serve Him.

Observe that the Egyptians acknowledge the rule of Joseph, admit his claims and yield to his authority. They say, "Thou hast saved our lives; let us find grace in the sight of my Lord, and we will be Pharaoh's servants" (**47:22**). And this too, is suggestive of the old man (Egyptian), that is counted dead, being made to serve the new man (Joseph), who is counted alive forevermore. He is the king. The body is simply at his service - a slave, having no voice or will in the matter. But to get back to our story.

Joseph's father dwells with his son in the land of Goshen. They enjoy great possessions and are multiplied exceedingly. And Jacob lived 17 years after he came into Egypt; so, his whole age was 147 years. These events are all significant, and hints of millennial times and blessings. (**47:26-28.**)

### **Things of Time Transitory**

But now we have a change. The literal history rather than the typical, now becomes prominent. We read, "And the time drew near that Israel must die" (**47:29**). We are forcibly reminded by these words that Christ

**47:30** But I will lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their buryingplace. And he said, I will do as thou hast said.  
**47:31** And he said, Swear unto me. And he sware unto him. And Israel bowed himself upon the bed's head.

#### **Chapter 48**

**48:1** And it came to pass after these things, that one told Joseph, Behold, thy father is sick: and he took with him his two sons, Manasseh and Ephraim.

**48:2** And one told Jacob, and said, Behold, thy son Joseph cometh unto thee: and Israel strengthened himself, and sat upon the bed.

**48:3** And Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan, and blessed me,

**48:4** And said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee for an everlasting possession.

**48:5** And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt before I came unto thee into Egypt, are mine; as Reuben and Simeon, they shall be mine.

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

Jacob, as his end approaches, calls for Joseph. He insists that he swear to him that he will not bury him in Egypt, but in the land of Canaan (**47:30,31**). He desires to lie with Abraham and Isaac; men of like faith with himself. It was not possible that they should be divided even in death. These three men are as one. They are a mighty proof, we may say, of the three Persons of the Godhead. He designates Himself the God of Abraham (Father), Isaac (Son), and Jacob (Holy Spirit). And each of these men actually portray in their lives these different Persons.

Joseph hastens to Jacob's bedside when he hears of his fast-coming end, and he brings with him his two sons (**48:1,2**). The aged patriarch immediately speaks of God and His sure promise to him (**48:3,4**). It is marvelous to contemplate the calm, quiet assurance in which these men of faith gazed into the "great unknown," as men speak, without fear or terror. Why? It was not unknown to them. God was there. They had learned His Voice. And now when He calls them to pass out of the visible and material into the invisible and spiritual, there is no doubt, no hesitancy. "God is faithful," is their anchor.

#### **The Past and Future**

Jacob reminds Joseph of those great promises that Jehovah gave him concerning his seed and the land of Canaan. He tells him that he claims his two sons, Ephraim and Manasseh, naming them in this order, though the last named, was the elder (**48:5**). But God was directing Jacob. He is a prophet at this place, telling us of things that are to come. He claims these sons of Joseph even as his own sons, lining them up with Reuben and Simeon. He mentions Rachel and her death which brought Benjamin an the scene. He came up in resurrection, as it were - figuring Christ, the risen, glorified Man that is coming in power and great glory.

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#### **(Chapter 48 Scriptures KJV)**

<sup>6</sup>And thy issue, which thou begettest after them, shall be thine, and shall be called after the name of their brethren in their inheritance.

**48:8** And Israel beheld Joseph's sons, and said, Who are these?

**48:9** And Joseph said unto his father, They are my sons, whom God hath given me in this place. And he said, Bring them, I pray thee, unto me, and I will bless them.

**48:10** Now the eyes of Israel were dim for age, so that he could not see. And he brought them near unto him; and he kissed them, and embraced them.

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

**48:12** And Joseph brought them out from between his knees, and he bowed himself with his face to the earth.

**48:13** And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near unto him.

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

**48:18** And Joseph said unto his father, Not so, my father: for this is the firstborn; put thy right hand upon his head.

**48:19** And his father refused, and said, I know it, my son, I know it: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations.

<sup>7</sup> And as for me, when I came from Padan, Rachel died by me in the land of Canaan in the way, when yet there was but a little way to come unto Ephrath: and I buried her there in the way of Ephrath; the same is Bethlehem.

Then Jacob looks upon the sons of Joseph whom he has just claimed as his own and asks, "Who are these?" (**48:8**). It appears as though he had never seen them; but that is not so. These things are full of meaning; for, as we intimated, Jacob is a prophet. Joseph answers saying, "They are my sons whom God hath given me in this place" (**48:9**). This would make it appear as though the people of the end, whom God will recognize, will be represented by two distinct companies, or rather we might call them nations. But God will see them as Ephraim and Manasseh. They are the children of Joseph which would suggest that they figure the people of God that are on the scene at the end. These sons were born to him after his sorrow was all over and his head lifted up, all so fragrant of Christ's death and resurrection and exaltation.

Jacob is overwhelmed with the fact that he is not only permitted to see Joseph again, but to behold his sons also (**48:10,11**). Oh, this is so wonderful to him. He wants to bless them, ere he dies, as his father had blessed him. No doubt he is reminded of his brother Esau and his stolen birthright; and yet it was his by the edict of God. He had said to Rebecca, "The elder shall serve the younger." Jacob stealing the blessing was really only taking what was his own. You notice that God never rebuked nor chastened him for it.

But now his eyes are growing dim, even as Isaac's had been when he blessed Jacob. He lays his hands upon the heads of Joseph's sons, but it appears as though he made a mistake; for his right hand he put upon Manasseh, the elder. Now this was contrary to custom; but it is written that he did it wittingly (**48:12-14**). That is, he what he was doing.

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#### (Chapter 48 Scriptures KJV)

<sup>15</sup> And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day,

<sup>16</sup> The Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth.

<sup>17</sup> And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head.

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Joseph thinks he has made a mistake and attempts set him right. He says, "Not so, my father; for this is the first-born (**48:18**). Put thy right hand upon him." His father refused, saying, "I know it, my son; I know it". He shall become a people; and he also shall be great, but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations" (**48:19**). And he blessed them that day with a marvelous blessing, and said, "In thee shall Israel bless, saying, God make thee as

**48:20** And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh.

**48:21** And Israel said unto Joseph, Behold, I die: but God shall be with you, and bring you again unto the land of your fathers.

<sup>22</sup> Moreover I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow.

Ephraim and Manasseh" (**48:20**). And he set the younger before the elder. He is a prophet here. He blessed Joseph by blessing his sons.

He received the double portion of the birthright, Reuben having lost it - **\*I Chron. 5:1, 2**. And this again is but the lesson which is being continually repeated in the Scriptures, "That was not first which is spiritual, but that which is natural and afterwards that which is spiritual" - **\*\*I Cor. 15:46**. Then he bursts forth in a mighty eulogy of the God of his fathers, Abraham and Isaac, before whom they walked. He emphasizes God's faithfulness. "He fed him and redeemed him from all evil," hence he can commit the sons of Joseph in confidence to Him. Then he adds, "Behold, I die; but God shall be with you and bring you again, unto the land of your fathers" (**48:21**). He has no fear in the contemplation of death. Faith in Jehovah's sure word is the ballast and strength of his life. He gives Joseph one portion more than all his brethren which is only just and right. Joseph was tried and proven: He suffered, and then saved all Israel. He deserved the extra portion which his father left to him, even as Christ will have more than all His brethren. It is His due. Jacob announced the fact that the extra portion was one that became his by a special feat of prowess. "I took it out of the hand of the Amorite with my sword and my bow." The overcomer gets the overcomer's portion. In all of this we see how Joseph fulfills his name which signifies "adding," or "increase." This is indeed the beautiful lesson of his life. In him we find emphasized the law of spiritual increase as indicated by the name of his second son, Ephraim, "fruitfulness." But the way to become fruitful in the real spiritual sense of the word is by way of Manasseh, "forgetting". The apostle Paul went this way to reach a fruitful state, as he tells the Philippians: "Forgetting those things which are behind, I press forward" – **\*\*\*Phil. 3:13**. As to fact, Manasseh is the firstborn, but the end is greater than the means. God must have fruit from His people; but He can only get it as they forget all things and run the race to win. Nature would often resist God, get in His way and hinder Him, even as Joseph attempted to do here; but the prophet resists any interference. Ephraim is first with God. Men would turn it around and make the means the spectacular figure; but Paul says, "If by any means I may attain" – **\*\*\*\*Phil. 3:11**. The means are little or nothing; the end is everything.

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**\*I Chronicles 5:1,2**

<sup>1</sup> Now the sons of Reuben the firstborn of Israel, (for he was the firstborn; but forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birthright.

<sup>2</sup> For Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's:)

**\*\*I Corinthians 15:46**

Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.

**\*\*\*Philippians 3:13**

## **Chapter 49**

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

**49:2** Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father.

**49:3** Reuben, thou art my firstborn, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power:

**49:4** Unstable as water, thou shalt not excel; because thou wentest up to thy father's bed; then defiledst thou it: he went up to my couch.

Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before,

\*\*\*\***Philippians 3:11**

If by any means I might attain unto the resurrection of the dead.

### **The Prophecy of Jacob**

After the private interview with Joseph is over, Jacob calls all his sons, "Gather yourselves together that I may tell you what shall befall you in the last days" (**49:1**). Observe that Jacob is about to tell them of events for the last days. We may learn some secrets if we have our ears open; for the dying patriarch stands here as a prophet. He holds up a beacon of light to illuminate the dark night of the end of the age. His words are, even as the other prophetic writings, truly "A light in a dark place," whereunto Peter advises all to take heed - **\*2 Pet. 1:19**.

Leah's children are the first enumerated in the prophecy; then the sons of the two bondmaids, intermingled with one another, and lastly Rachel's children. These are plainly divided into three groups, referring to different ranks in the resurrection or restoration of Israel (**49:2**).

Reuben was the firstborn of Leah. Jacob calls him his "might and the beginning of his strength, the excellency of his dignity and the excellency of his power;" but yet we see him deposed from his place of primacy (**49:3**). Joseph, who stands for the very opposite of Reuben, gets what he loses. The latter refers to the first man, not necessarily as fallen, but to the man whom God created in His own image, though now fallen. He was given an intelligent will; he could choose for himself; herein was what separated him from the beast. Without this will, he would have been a mere automation in his Maker's hand, or other hands, or else as a ship at sea without a chart or compass. But sin has entered, and this free-will has become self-will, an independent energy, with vanity and emptiness its center and seal. The verdict of Jacob upon his son is expressive of the instability of the natural man. "Unstable as water, thou shalt not excel"(**49:4**). Thus, the will of man has lost its dignity and excellency. It becomes his degradation; and that which should be his glory, as a man, lowers him beneath the level of the beast. But we may well say, where is the blessing of Reuben in all this? for it is written, "Every one according to his blessing, he blessed them" (**49:28**); that is, according to that which would be a blessing in each case. Reuben's blessing then must be found in the fact that he is deprived of even that which he did possess. But this is blessing (though disguised it is true) when the man accepts the humiliation and can say even as the Lord said, "Not my will, but Thine be done" **\*\*Luke 22:42**. It is then that he gets his blessing and his glory returns to him, yea a greater glory rests upon him, the glory of the new man. He is indeed created in the image of his Father. God can look down upon him and really "see a son."

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#### **\*2 Peter 1:19**

We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

**49:5** Simeon and Levi are brethren; instruments of cruelty are in their habitations.

**49:6** O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united: for in their anger they slew a man, and in their selfwill they digged down a wall.

**49:7** Cursed be their anger, for it was fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel.

**\*\*Luke 22:42**

Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.

Reuben also speaks dispensational of Israel's youth, the time when they came up out of Egypt, strong, virile and energetic. They were put under the covenant of law, that is; under responsibility to obey, as the ground of blessing. Their instability and corruption were made manifest whereby they were deposed from their supremacy among the nations and the birthright passed to Christ, who alone is able to establish and support the throne (Joseph is His type). The blessing will come back to them thru Him after their deep humiliation has passed.

Simeon and Levi are next in the line. They follow Reuben, even as violence and cruelty necessarily follow instability and corruption (**49:5**). These two sons of Leah are united as brethren in harmony as to character, and actually united in that terrible occasion to which Jacob here refers - **\*Gen. 34:25**. The thought of agreement is to the front in all that is said as to them. Their judgment as we saw in Reuben's case also, works for blessing to them. Their disruption, scattering, etc., the doom pronounced against them, is the means whereby they are brought into loneliness, individuality and weakness. The opposite of the strength which comes from union is the reproof and the remedy for violence and cruelty. Conscience is an individual thing and brings in God. The weakness of the man, the individual, makes God the necessary refuge; and the highest type of manhood is developed. Confederacy, union, brotherhood, and all the other devices of Satan to organize men, are a curse. They strengthen them in their independence of God by making them dependent upon one another. They are all for the benefit or aggrandizement of some certain men and are begun in craft and guile; but soon develop into tyranny as power is acquired, and finally end in violence and murder (**49:6**). As we intimated, it is the judgment pronounced upon them that is the sure remedy for the regathering of them into the true union or oneness with the Lord. Then men really enter into the signification of Simeon's and Levi's names. They begin to "hear" and listen to God which is blessing indeed and rejoice that they are separated from the old man, with all that this implies, in order that they may be "joined" unto the Lord and in harmony with other men in an invisible fellowship, or brotherhood, which has divine origin and sanction (**49:7**). In the new creation, Christian associations are a most important factor, second only to the fundamental one, who is our Master? The first, truly answered, makes way for the other. When we hear God, and obey His voice, our relationship to other men and fellowship with them is governed by His Word.

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**\*Genesis 34:25**

And it came to pass on the third day, when they were sore, that two of the sons of Jacob, Simeon and Levi, Dinah's brethren, took each man his sword, and came upon the

city boldly, and slew all the males.

**49:8** Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee.

**49:9** Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?

**49:10** The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.  
**49:11** Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes:  
**49:12** His eyes shall be red with wine, and his teeth white with milk.

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

### **Judah's Blessing**

Judah, meaning "praise," has the third place though he was the fourth son. The prophecy of Jacob regarding him has naught of judgment or woe. "His brethren shall praise him. They shall bow down to him" (**49:8**). He is the conquering tribe. His enemies are in his power. He has them by the neck. "Judah is a lion's whelp;" there is no breaking of his power; for praise is the spirit of power (**49:9**). A praiseful saint is a powerful saint, and vice versa. A gloomy, murmuring, critical saint is a powerless one. God calls on His people to praise Him. He challenges them to offer Him praise and thanksgiving -- demands it of them as His due. "Pay thy vows," He urges His people - **\*Psa. 50:14**. "Offer unto God thanksgiving. Bring forth the timbrel and the harp and make a loud noise unto Jehovah," are some of the many admonitions to praise God **\*\*Psa. 33:2**. How slow the greater part of His people is to pay the debt of love and gratitude we owe to God for His grace. Praise to God is the proof of the life which comes from God. It turns back in adoration and worship to Him who is its source, even as Jesus said to the woman at the well, "The water that I will give him shall be in him a well of living water springing up into everlasting life" - **\*\*\*Jn. 4:14**. The reference in Jacob's prophecy to the vine speaks of the abundant wine which is the portion of Judah, the sign of a joy that is akin to ecstasy, in the which there can be no excess. The eyes red with wine may figure his vision colored with the joy the Lord: while the milk may speak of the nourishment that is found in Judah's blessing, as well as the stimulus (**49:10-12**). The special time in the history of Israel that Judah figures is no doubt when they entered the land of Canaan.

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#### **\*Psalms 50:14**

Offer unto God thanksgiving; and pay thy vows unto the most High:

#### **\*\*Psalms 33:2**

Praise the LORD with harp: sing unto him with the psaltery and an instrument of ten strings.

#### **\*\*\*John 4:14**

But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

That was where they manifested the victor life - the lion's whelp was in evidence. The Canaanites fled before their overcoming march -- "from the prey my son, thou art gone up," is the powerful figure of speech which Jacob uses to describe their victory over their enemies; but there is a far greater fulfillment of this prophecy awaiting the Jew of the end **(49:9)**. The nations will dare to rouse him up by besieging his city. "He stooped down; he couched as a lion;" but as an old lion they will rouse him up. Christ is the full expression of this prophecy **(49:9)**. He came in weakness once; but in power will His second advent be ushered in. The Old Lion will make His presence felt. He will roar after the prey. His people, the Jews, will win the battle because He will be the Leader of the army of the Lord.

Judah was the tribe which the other tribes should praise; for out of him came forth the Corner-stone; out of him the nail, out of him the battle bow, and out of him every ruler together" - **\*Zech. 10:4**. R. V. All of which is redolent of Christ, who was of this tribe. He represents the kingly line. David the sweet Psalm-singer and first God-given king of Israel, was of Judah. He wrote of the tribe, saying in one place, speaking for God, "In Judah is God known" - **\*\*Ps. 76:1**. Again he wrote, "Judah is my lawgiver" - **\*\*\*Ps. 60:7**.

The prophetic character of Judah's name has long since been vindicated by the fulfillment of the Scriptures. The rise of Judah to political power is connected with a revival of spiritual power. These two things, civil, and religious powers, went hand in hand in Israel. Jacob's words, "The sceptre shall not depart from Judah, nor a law-giver between his feet until Shiloh come; and to Him shall the obedience of the people be," were fulfilled when Christ came **(49:10)**. He was the "Man of peace" (Shiloh). This prophecy compassed all the history of Israel from the time that Judah was chosen as the kingly tribe and the Davidic covenant given (2 Sam. 7) to the cross and resurrection of Christ. And strange as this appears, Judah's sceptre was then to "pass away," when, we might argue, the time had come for its permanency; but we know well the reason. The nation rejected their Shiloh who had made peace by the blood which He shed, and again we are impressed with the fact that prophecy justifies itself. The sceptre has departed from Judah and will not return until Shiloh come again. Then "unto Him shall the gathering of the people be."

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**\*Zechariah 10:4**

Out of him came forth the corner, out of him the nail, out of him the battle bow, out of him every oppressor together.

**\*\*Psalms 76:1**

In Judah is God known: his name is great in Israel.

**49:13** Zebulun shall dwell at the haven of the sea; and he shall be for an haven of ships; and his border shall be unto Zidon.

**49:14** Issachar is a strong ass couching down between two burdens:

**49:15** And he saw that rest was good, and the land that it was pleasant; and bowed his shoulder to bear, and became a servant unto tribute.

**\*\*\*Psalms 60:7**

Gilead is mine, and Manasseh is mine; Ephraim also is the strength of mine head; Judah is my lawgiver;

**Zebulun's Blessing**

He comes fourth on Jacob's program, though he was the sixth son of Leah. His name, "dwelling," is plainly referred to by Jacob in the prophecy. It is a dwelling with, that is in intimate relationship, as Leah's use of it would indicate when she called her son "Zebulun" (chap. 30:20); therefore, in this place it has a bad significance. Zebulun dwelling at the haven of the sea, with his border toward Zidon, was plainly out of God's order (**49:13**). He was not dwelling in fellowship with God; for the one would exclude the other. We cannot be on terms of intimacy with the Lord and looking toward Zidon at the same time. The latter refers to the commercial world, a seeking after the things for which the nations are seeking. The inference is plain that this would be the spiritual condition or experience of Israel after their rejection of their God-sent Deliverer. And so, it is. But says some one, "Where is the blessing of Zebulun in this prophecy?" The answer is, that the same principle applies in this connection as in that of the others. Israel did not want to dwell alone and not be reckoned among the nations. They wanted to be like the other folks, and they had their desire. God does not appear to come in at all, either to bless or judge, except that their portion comes to them thru the very thing they desired. That is, they taste the bitterness of having their own way, and learn, even as we by the result, the joy of letting the Lord choose for them. It is not the best way of gaining such knowledge; but often it is the only way to teach us. It is one of the "all things" that work good for us. Israel will find to their sorrow that it was well with them when they were dwelling in intimacy with God and they will repent of their self-will, and thus their "dwelling in the haven of the sea" will finally yield a blessing to them (**49:13**). They will find anything and everything but a haven of rest under the wings of the nations, as the last days will show. And what the nations have been for Israel, we learn by the prophecy of the next tribe.

Jacob calls Issachar a "strong ass", though his name means "there is reward", or "my hire" (**49:14**). He was Leah's fifth son, though in the prophecy he is in sixth place. His name has significance as relating to Israel. It is dwelt upon. He is seen as lying down, content to be the drudge of the Gentiles. They who would not endure the yoke of the Lord, are now tamely submitting to that of men. Gain and ease they have sought and have found. How true to the character of the unbelieving nation. This prophecy of Jacob, even as the former, gives us the governmental ways of God in relation to His people whether Israel or the Church. If we do not yield to God, we will find ourselves bound by circumstances and people; and if we do not choose Christ's easy yoke, we will carry heavy burdens for others. Someone will be our master. God so ordains our ways, even as He did Israel's, that we may learn to dwell with Him, to yield to Him and serve Him; for verily there is a

reward in either case. We will reap even as we have sown. Our "hire" is sure (49:15).

The prophecy concerning Leah's sons is now complete. We have in them the history of Israel, according to the flesh, from the time they came out of Egypt until the present time of God's apparent casting away of them. Other purposes regarding the nation are about to spring forth. Their day is about to dawn again; but as it is always darkest before the dawn, so in their case. There will first come a day of judgment such as never has been and never will be again. The prophecy concerning the children of the bondmaids represent this day of dire tribulation; for it is in Israel's time of deepest abasement and bondage that Jehovah brings in salvation for them. And this is what we find in Jacob's words to Dan, the first of these sons.

**49:16** Dan shall judge his people, as one of the tribes of Israel.

**49:17** Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward.

**49:18** I have waited for thy salvation, O LORD.

**49:19** Gad, a troop shall overcome him: but he shall overcome at the last.

### **Dan's Blessing**

We have in the prophecy of Dan - the "judge," the restoration of Israel to self-government; for Jacob says, "Dan shall judge his people as one of the tribes of Israel," though he is one of the least (49:16). The rise from the burdened hireling condition, of which Issachar speaks, is very evident. Yet it is at this very time that their deepest trouble and greatest failure is found. That explains the mingled character of the prophecy regarding Dan. It is very unusual. There seems to be a contradiction in the words of Jacob; because two extremes apparently meet - God and Satan. "The serpent in the way and the adder in the path, biting the horse's heels," can have no other reference than to Satan; and immediately follows these words, "I have waited for Thy salvation, O Lord" (49:17,18).

The explanation is that when Israel becomes a nation, partially free and independent, the devil will also be there. The anti-Christ, claiming to be their Messiah, will present himself to them. He has been connected with the tribe of Dan by Jacob's prophecy. Whether this refers to the anti-prophet or anti-king is not so clear. One of these men, counterfeits of Christ, will no doubt come of the tribe of Dan: whether this fact will actually be known to the people we cannot say; but he will be the serpent in the way and the adder in the path. His satanic character is thus emphasized, and it is that which causes the cry to come from Jacob, the prophet (speaking of the true believers of that day of unprecedented suffering) - "I have waited for Thy salvation, O Lord" (49:18). Thus, they call Him forth to their help, and they do not call in vain, as the next prophecy, concerning the second son of the bondmaids, evidences.

### **Gad's Blessing**

"A troop shall overcome him; but he shall overcome at the last," or at the end (49:19). Again, we have the name emphasized in the prophecy. It is almost the entire thing here. Gad, "a troop," shall rush upon him. Israel are in question here. The troop rushes upon them at first; they are

**49:20** Out of Asher his bread shall be fat, and he shall yield royal dainties.

**49:21** Naphtali is a hind let loose: he giveth goodly words.

**49:22** Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall:

apparently overcome; but the tables turn. They rush upon their opponents and the latter are put to flight. The conflict at the end of the age is depicted by this prophecy of Gad. The Lord is seen with His "troop" coming to the help of His helpless people who have been almost overcome. Then right in line comes Jacob's words of the next son of the bondmaids, Asher, "the happy one."

### **Asher's Blessing**

The above is surely evident in his very name. He is "happy;" therefore he is blessed. He tells us of Israel's quiet possession of the land, their happiness after the deliverance wrought for them by their long-looked-for Messiah. Sorrow and sighing will be ended forever for them. "His bread shall be fat and he shall yield royal dainties to the king" (**49:20**). What a beautiful prophecy. No lack to them and no lack in their yielding to King Jesus. Their larder will never be empty. They will be fed and then give freely of their love and gratitude to feed "royal dainties" to Him who has shown them such favor.

### **Naphtali's Blessing**

Jacob says, "Naphtali is a hind let loose. He giveth goodly words." Here the meaning of the name is not dwelt upon. In fact, the "wrestler" (Naphtali), ceases his warfare and becomes as gentle and harmless as a hind, a female deer. Israel will have nothing to fear or dread. The prophecy informs us that the nation will be free - "let loose and give goodly words" (**49:21**). That is, they will be the preachers of Good Tidings to the nations. Their tongue will be loosed, and they will witness to the world of the goodness and mercy of the Lord. There will be no law, or self-effort in that message of "goodly words." They will be as a hind let loose. The prophecy is a poem.

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

### **Joseph's Blessing**

"A fruitful bough," or tree, is Joseph in Jacob's prophecy. He was said to be planted by a well or spring, and so luxuriant and flourishing were his

**49:23** The archers have sorely grieved him, and shot at him, and hated him: **49:23** But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel:)

**49:25** Even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb: **49:26** The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.

**49:27** Benjamin shall ravin as a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil.

**49:28** All these are the twelve tribes of Israel: and this is it that their father spake unto them, and blessed them; every one according to his blessing he blessed them.

branches, that they ran over the wall (**49:22**). This is easy to interpret. Christ is this fruitful Tree, so nourished and maintained by the living power of the Holy Spirit, that His branches ran over the Jewish wall and brought salvation to the Gentiles. They too, may partake of this "Tree of life," planted by the rivers of waters, whose leaf never withers and whose fruit never fails. He was hated and sorely grieved.

The archers shot at Him, wounded and bruised Him; but "the chastisement of our peace was upon Him and by His stripes we are healed" (**49:23**). They killed Him; but that was only the way of life for Him. He arose from the dead. His bow abode in strength in resurrection. The arms of his hands were made strong by the Mighty One of Jacob. God was back of Him - "the Arms of His hands" (**49:24**). Christ arose. Resurrection confirmed Him as the Cornerstone and the Shepherd of Israel.

Then follows in the prophecy, the blessings, multiplied blessings, upon the head of Joseph - blessings of the heavens above, blessings of the earth beneath; all things heavenly and earthly yield up their hidden wealth and varied store to Joseph. Nature is called forth to produce to the uttermost for this fruitful one. His seed is blessed and made a blessing. The blessing of Jacob upon the head of the faith of this much-loved son has prevailed and has out-done and over-topped all the blessings that have been spoken heretofore. Abraham's blessing as well as Isaac's blessing though marvelous, are nothing to be compared with the blessings upon the head of Joseph (**49:25,26**). Observe that he is marked out, as it were, as the one separated from his brethren. The cross divided Christ from His brethren - He was blotted out of Israel; but it is by the way of the cross that He becomes fruitful. As He said, "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit" - John 12:24. Likewise, Joseph also was separated from his brethren.

### **Benjamin's Blessing**

Benjamin follows; for he is the complement of Joseph. His blessing is meagre compared with that of Joseph; but it is, as we intimated, because these two are as one. "Benjamin shall raven as a wolf," Jacob informs us (**49:27**). He figures Christ coming as the Judge of the people. He will tear the high things down; and devour the proud and presumptuous. In the morning, He rises up in wrath to destroy His enemies; but in the evening, the battle is all over. He divides the spoil. At the best, Benjamin's blessing is only that he prepares the people for Joseph. It is because Christ's victory and exaltation are dependent upon the cross. The One separated from His brethren is the Answerer of every question, the Dissolver of every doubt, the Basis of every blessing. The Messiah believed in and desired by the Jews is little compared to the greater and more marvelous Figure whom they rejected; though Christ is the fulfillment of both types. The One came in mercy, the Other will be

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

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

#### **Chapter 50**

**50:1** And Joseph fell upon his father's face, and wept upon him, and kissed him.

**50:2** And Joseph commanded his servants the physicians to embalm his father: and the physicians embalmed Israel.

**50:3** And forty days were fulfilled for him; for so are fulfilled the days of those which are embalmed: and the Egyptians mourned for him threescore and ten days.

revealed in judgment, His needed, though "strange work." Then Joseph will come again.

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

Jacob charges his sons not to bury him in Egypt. He insists that they take his body back to Canaan and lay it in the burying place of his fathers. This is emphasized "as the cave of Ephron, the Hittite, in the field of Machpelah, which tells of hope and resurrection (**49:29,30**). The tomb in which he was to lay was that which Abraham bought of the Hittite - "terror." Christ robbed death of its terror by going into the grave and coming out again. There is no fear of death to the one that enters it in faith as Jacob did.

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#### **(Chapter 49 Scriptures KJV)**

<sup>31</sup> There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah.

<sup>32</sup> The purchase of the field and of the cave that is therein was from the children of Heth.

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These men, Abraham, Isaac and Jacob looked beyond their day, to the coming of One who would despoil death. They looked for the Redeemer and they have not believed in vain. He has been here and unlocked the prison-house of their departed spirits, if not their bodies, and taken them up above with Him.

Listen to these words, telling of Jacob's pilgrimage, "He gathered up his feet into his bed, yielded up his spirit and was gathered unto his people" (**49:33**). No fear, no moan, no sigh recorded. He was simply going to sleep. His Master had bidden him go on and he obeyed. We read of no panic-stricken family; no running for the doctor, or medicine bottle. No; all things are peaceful and quiet.

Joseph fell on his father's face weeping and he and his brethren mourned for Jacob (**50:1**). There was a great and sore lamentation when they came into the land of Canaan; for a great company escorted Jacob to his burial. Many of the Egyptians came with their horses and chariots - men of might and renown in their land. And it is said that the Egyptians mourned with a great and sore lamentation (**50:2,3**).

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#### **(Chapter 50 Scriptures KJV)**

<sup>4</sup> And when the days of his mourning were past, Joseph spake unto the house of Pharaoh, saying, If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying,

<sup>5</sup> My father made me swear, saying, Lo, I die: in my grave which I have digged for me in the land of Canaan, there shalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again.

**50:10** And they came to the threshingfloor of Atad, which is beyond Jordan, and there they mourned with a great and very sore lamentation: and he made a mourning for his father seven days.

**50:15** And when Joseph's brethren saw that their father was dead, they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him.

**50:16** And they sent a messenger unto Joseph, saying, Thy father did command before he died, saying,

**50:17** So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of the God of thy father. And Joseph wept when they spake unto him.

**50:18** And his brethren also went and fell down before his face; and they said, Behold, we be thy servants.

**50:19** And Joseph said unto them, Fear not: for am I in the place of God?

<sup>6</sup> And Pharaoh said, Go up, and bury thy father, according as he made thee swear.

<sup>7</sup> And Joseph went up to bury his father: and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt,

<sup>8</sup> And all the house of Joseph, and his brethren, and his father's house: only their little ones, and their flocks, and their herds, they left in the land of Goshen.

<sup>9</sup> And there went up with him both chariots and horsemen: and it was a very great company.

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The world has no faith. Death has not been robbed of its terror for them. They have no hope of a resurrection. The mourning was held in the threshing floor of Atad - "thorn," which tells the story (**50:10**). The Egyptians see in death naught but a curse, a thorn in the flesh.

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#### (Chapter 50 Scriptures KJV)

<sup>11</sup> And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, This is a grievous mourning to the Egyptians: wherefore the name of it was called Abelmizraim, which is beyond Jordan.

<sup>12</sup> And his sons did unto him according as he commanded them:

<sup>13</sup> For his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field for a possession of a buryingplace of Ephron the Hittite, before Mamre.

<sup>14</sup> And Joseph returned into Egypt, he, and his brethren, and all that went up with him to bury his father, after he had buried his father.

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The Canaanites see the big funeral and are impressed; the Egyptians see the death and are depressed; but faith sees the resurrection and is expressed on its way for the prize of the high calling of God - the out-resurrection and out-translation.

But Joseph's brethren are not yet aware of all the love in his heart for them. They are afraid he will do them evil now that their father is gone. Hence, they send a message, asking his forgiveness. They say to him, that his father told them to do this; but we infer that the condemnation arose in their own bosom and that Jacob had no such fear of his beloved son (**50:15-18**).

Joseph weeps and assures them of his love and forgiveness, saying, "Fear not; for I am in the place of God" (**50:19**).

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#### (Chapter 50 Scriptures KJV)

<sup>20</sup> 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.

<sup>21</sup> Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and spake kindly unto them.

<sup>22</sup> And Joseph dwelt in Egypt, he, and his father's house: and Joseph lived an hundred and ten years.

<sup>23</sup> And Joseph saw Ephraim's children of the third generation: the children also of Machir the son of Manasseh were brought up upon Joseph's knees.

<sup>24</sup> And Joseph said unto his brethren, I die: and God will surely visit you, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob.

<sup>25</sup> And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence.

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Oh, what a marvelous picture of Christ and the millennium; but yet only

**50:26** So Joseph died, being an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt.

the shadow as the chapter shows.

Joseph too dies; but he is not lost to them. Here is an exception to all the others in death; he is not buried. They are to keep his bones in readiness to depart; for there is no thought of a burial in Egypt (**50:26**). Israel going up out of Egypt is viewed by Joseph. It was real to him. He had the substance of it because he had the faith. They were, in type, "carrying about in the body the dying of Jesus," as we are bidden, "that the life also of Jesus might be manifested in the body" \***2 Cor. 4:10**. Christ is no longer dead; for salvation is the proof that He lives. We are admonished to make manifest His life. This is the purpose of His death, that life shall be appropriated and shown in the days of our pilgrimage.

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

## The End

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### Be an Overcomer

Be an overcomer with the Lord,  
Armored for the conflict by His Word;  
Waiting for His orders, yield your hand,  
Going on to win at God's command.

Be an overcomer in the field,  
Bear a shining helmet, sword and shield;  
Ready, quick to answer, "Here am I,"  
Never ask a question, where or why?

Be an overcomer in the fight,  
Loyal as a witness to the light;  
Stand against the foe in Canaan's land,  
Faint, yet e'er pursuing with God's band.

Be an overcomer choose to share,  
Jesus' deep abasement, tho' unfair;  
Yet, with Him in glory, tried and true,  
Crowned with honors in the grand review.

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#### \*2 Corinthians 4:10

Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body