

**2Ti 3:16-17** “All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness...”

**Mar 4:2** “And he taught them many things by parables, and said unto them in his doctrine”

## **BASF**

**XL**—“That the message (Jesus) delivered from God to his kinsmen, the Jews, was a call to repentance from every evil work, the assertion of his divine sonship and Jewish kingship; and the proclamation of the glad tidings that God would restore their kingdom through him, and accomplish all things written in the prophets”

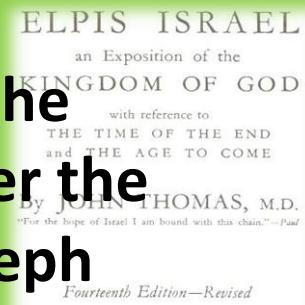
**XII**—“That for delivering this message, he was put to death by the Jews and Romans, who were but instruments in the hands of God...”

“A parable is the setting forth of a certain thing as a representative of something else. Hence, it is a comparison, or similitude. It may be spoken, or acted. In the former case fiction is used to illustrate that which is real; while in the latter, real actions on a smaller scale are representative of remoter and grander events. Whether spoken, or acted, parables are dark and unintelligible to those WHO ARE NOT SKILLED IN THE THINGS OF THE KINGDOM; but when once they come to comprehend these, the things they resemble immediately appear. To allegorize is to represent truth by comparison. FOR CERTAIN FEATURES OF THE KINGDOM OF GOD TO BE ILLUSTRATED PARABOLICALLY, is to speak, or act, allegorically; and is a mode of instruction more calculated to keep up the attention, and to impress the mind permanently, than a set discourse, or formal disquisition. The scriptures are constructed after this ingenious plan, by which they are made so much more interesting, and capable of containing so much more matter, than any other book on the same subject, and of the same size.”

*Elpis Israel, pg 280*

□ “A parable was enacted by Abraham in offering up Isaac.

The things transacted were real, ***but they were also parabolic***, or figurative, of something else, even of the sacrifice and resurrection of the Seed, or Christ. After the death of Isaac, and when Jacob was waxing old, Joseph was selected from among his sons by the arrangements of God ***to be the typical representative of the future Seed, through whom the promises were to take effect.*** Hence, the life of Joseph became **a living parable** by which was represented to Jacob and his sons, and to believers afterwards, what was to be transacted in the life of Christ. In itself the story of Joseph is an interesting and moving history; ***but when we read it as though we were reading of Christ instead of him,*** the narration assumes an importance which highly commends itself to the student of the word.” ***Elpis Israel***



THE CHRISTADELPHIAN  
42 Shaftesbury Lane,  
BIRMINGHAM B18 8SZ  
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# Chronology of the Prophetic Parable of Joseph

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

- “It must be recognized that God has not revealed His purpose in straight-forward language only, but has used type, symbol, metaphor, allegory, parable, prophecy, and so on. Frequently the narrative of Scripture has a typical meaning as well as its literal significance; and *this is pre-eminently the case with Genesis*”—*HPM, Expositor: Genesis*, pg 14
- *“It is the typical significance of Joseph's life that alone warrants it being presented in such detail in the Book of Genesis, and this fact argues the divine inspiration of the Bible...The story of Joseph, therefore, is both a literal narration of facts, and a typical foreshadowing of the life of the Messiah. It is very detailed and complete in that regard. Even in death, Joseph foreshadowed the Messiah, for it became incumbent upon the children of Israel to carry with them his coffin containing his lifeless body (Gen. 50:26; Exod. 13:19; Josh. 24:32). Thus they bore the tokens of the death and ultimate resurrection of Joseph...”*—*Expositor* pg 414-415

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

**The Land...Father a Stranger**—this emphasizes the critical doctrine of the Abrahamic Covenant; which can never lose sight of (Heb 11:9-16). This is where Abram's name was changed:

- **Gen 17:8** “And I will give unto thee, and to thy seed after thee, *the land wherein thou art a stranger, all the land of Canaan,* for an everlasting possession; and I will be their God.”

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

**Bilhah and Zilpah:** these were Sons of Handmaids—called a bondmaid by the Apostle. Sons of Bondage—natural Jews.

**Gal 4:23 “he who was of the bondwoman was born after the flesh”**

"It must be noticed that the history has features other than the mere narration of events. Take, for example, the book of Genesis...the book takes us through a series of selections to the 'generations of Jacob' (37:2), from which point, with the exception of one chapter, *the history consists of the story of Joseph*...What governed the selection of Joseph as the subject of this last section of the book of Genesis? *An answer is to be found in the fact that Joseph alone of Jacob's sons was a type of Christ.* It is to him all divine history leads...this history is thus seen to be written with Messiah in view, a view that involves a knowledge of things in the future as well as things in the past. *Humanly written history could not present such features.* Only God, Who knows the end from the beginning, could produce such a history. There is clearly an ultimate purpose in the history beyond the mere record of events...The selection of events to be recorded, *and the emphasis given to each event* requires divine guidance if such a purpose is to be indicated. The Old Testament history is found to be full of meaning as a record leading forward to Jesus Christ; the narration of some events has no meaning apart from him." *The Oracles of God, John Carter*

**Generations of Jacob**—the previous chapter (36) details “the generations of Esau”—men of the flesh (red) are named and noted. The “generations of Jacob”—the final division of Genesis—converge on ONE MAN: Joseph! Doctrinally, it is “into him” all men of Israel must conform!

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

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

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

**Gen 37:3 Now Israel loved Joseph more than all his children, because he was the son of HIS OLD AGE: and he made him *a coat of many colours*. (RSV/Young's "long robe")**

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

**His Old Age**—Jesus appeared on the scene of mankind late in **Israel’s history**: 4,000 years of men pleasing themselves.

**Long Robe**—(*ketonet*), from *katha* is the same word used for sacrificial garments (Gen 3:21) and priestly garments (Exo 28:4; 39-40; 29:5), and initially given to Esau to represent his status of firstborn (Gen 27:15). This coat symbolized Joseph’s exalted position of FIRSTBORN (1Chr 5:1-3).

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

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

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

In his victory over the flesh, the Lord Jesus Christ became the firstborn of a “new creation” (Col. 1:15-18). The natural man or firstborn, Adam, has been supplanted by the spiritual man, Christ (Rom. 5:12,19; 1Cor. 15:45-48). As such, Joseph is the inheritor of the Covenants and Kingdom (2Chr. 21:1-3). This pointed to Christ—<sup>f0</sup>

- The Kingdom belonged to the “firstborn”—  
2Ch 21:3 “Their father gave them great gifts of silver, and of gold, and of precious things, with fenced cities in Judah: *but the kingdom gave he to Jehoram; because he was the firstborn*”
- Christ as Yahweh’s firstborn is exalted to rulership  
Psa 89:27-29 “I will *make him my firstborn, higher than the kings of the earth.* My mercy will I keep for him for evermore, and my covenant shall stand fast with him. His seed also will *I make to endure for ever,* and his throne as the days of heaven”
- The Levites were appointed instead of the family of firstborn (Num. 3:45); and today saints are incorporated into the “Ecclesia of Firstborns” (Heb. 12:22-23; Jam. 1:17-18; Rev. 14:4)  
Col 1:18-19 “He is the head of the body, the church: who is the beginning, *the firstborn from the dead;* that in all *things* he might have *the preeminence.* For it pleased *the Father* that *in him* should all fulness dwell”
- It’s is why Jacob’s genealogy is named by Joseph, the firstborn<sup>11</sup>

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

**They Hated**—the Jews refused to honor the One whom they knew the Father exalted (John 15:25; Mat 27:18).  
The apostle tells us why men “hate”—“*because their own works were evil and their brother’s righteous*” (1John 3:12).

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

**Dreamed**—this constituted Joseph a “prophet” Num 12:6 “If there be a prophet among you, I the LORD will make myself known unto him in a vision, and will speak unto him in a dream.” The more proof that Jesus was “that prophet” they more they “hated” him (John 7:14-18; 8:28-38; 10:30-36; 12:49-50). Jesus insisted all he spake was given to him by the Father (John 5:30-37; 6:38; 8:42; 12:44; 14:24; 17:21-25). **Joseph’s life is a prophetic parable** (Gen 42:9)

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

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

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

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

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

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

**Joseph's Brethren**—like the Jews toward Christ, they refused to honor the man whom God had exalted and revealed Himself in. The harvesting of the sheaves was for judgment—

- John 5:20-27 “The FATHER LOVETH THE SON, and sheweth him all things that himself doeth...*For the Father judgeth no man, but hath committed all judgment unto the Son: 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...For as the Father hath life in himself; so hath he given to the Son to have life in himself; And hath given him authority to execute judgment also, because he is the Son of man.*” (John 3:35)
- Joh 10:31-33 “Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me? The Jews answered him, saying, For a good work we stone thee not; *but for blasphemy; and because that thou, being a man, makest thyself God*”

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

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

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

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

1Co 15:41-42 “*There is one glory of the sun, and another glory of the moon, and another glory of the stars:* for *one* star differeth from *another* star in glory. So also *is* the resurrection of the dead. It is sown in corruption; it is raised in incorruption” (*Dan 12:1-3*). 15

□ “These are the first examples on record of *symbolical prophecy*. They represented to Joseph that he should be lord over his brethren; and when repeated to them, they as clearly understood them to indicate his supremacy and their subjection, as though it had been ever so literally predicted. *I mention this to show that prophecy by symbols and symbolic action, is as intelligible as prophecy in the plainest words*”—  
*Elpis Israel*, pg. 281

***Joseph must be read as a prophecy: symbolic in two aspects—his earthly and heavenly. Both the subjects of detailed prophecy.***

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

***We must become familiar with “spiritual” language.***

Rev 1:1 “The Revelation of Jesus Christ, which *God gave unto him*, TO SHEW UNTO HIS SERVANTS things which must shortly come to pass; and he sent and **SIGNIFIED** it by his angel unto his servant John” (*Hos 12:10 “spoken by the prophets...used similitudes”*)

*Signified*—to give by symbol, conceal an indication (John 12:33; 21:19; 11:28; Acts 11:28). These were often conveyed by action—

Eze 24:24 “Ezekiel is unto you A SIGN: *according to all that he hath done shall ye do...*” (4:2; 12:6-11; 24:27)

Isa 20:3 “LORD said, Like *as my servant Isaiah hath walked naked and barefoot three years for* A SIGN and wonder...”

Mat 12:39 “There shall no sign be given to it, but THE SIGN of the prophet Jonah” (*Zec 3:8 “men of sign” mg.*)

“John was a dramatic person; or, one through whom was represented in actions certain things not narrated...”—*Eureka, Vol. 2, pg 23* (see also: *Ministry of Prophets, pg. 707*)

## **Sign—the Action Speaks**

**Exo 4:1 “Moses answered and said, But, behold, they will not believe me, *nor hearken unto my voice...*”**

- Yahweh instructs him to throw down his rod, which becomes a serpent (v 2-5), that “they may believe that the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.” Moses also put his hand into his bosom, which becomes leprous (v 6-7). The purpose—

**Exo 4:8-9 “And it shall come to pass, if they will not believe thee, neither hearken to *the voice of the first sign*, that they will believe *the voice of the latter sign*. And it shall come to pass, if they will not believe also *these two signs, neither hearken unto thy voice*, that thou shalt take of the water of the river, and pour *it* upon the dry *land*: and the water which thou takest out of the river shall become blood upon the dry *land*.” (see: Eureka, Vol 2, pg 183-185)**

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

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

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

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

- **Rom 15:8-9** “Jesus Christ was a minister of the circumcision for the truth of God, *to confirm the promises made unto the fathers:* And that the Gentiles might glorify God for his mercy...” (Rom 9:6-9)

**Gen 37:14** And he said to him, Go, I pray thee, see whether it be *well with thy brethren*, and *well with the flocks*; and *bring me word again*. So he sent him out OF THE VALE OF HEBRON, and he came to SHECHEM. (*the Father's mediator*)

**Hebron**—is directly associated with the patriarchs (Gen 35:27).

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

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

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

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

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

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

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

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

**Gen 37:18 And when *they saw him afar off*, EVEN BEFORE HE CAME NEAR UNTO THEM, *they conspired against him to slay him.***

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

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

**Gen 37:20 Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him: and WE SHALL SEE WHAT WILL BECOME OF HIS DREAMS.**

**Pit—reps. the grave: as they mock his prophecy (Mat 27:39-43).**

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

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

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

**His dreams—mocked his claims of authority: *they wagged their heads and mocked saying he could save others, but not himself; he trusted in God, let's see if God saves him now—Mat 27:39-43 (Reuben's attempt to spare him is futile—Gen 37:21-22)***

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

**Stript**—this was intended to divest him of that which his Father declared him to be: the obedient firstborn son (Num 20:28; 1Sam 18:4). **Rejecting Christ was a rejection of Yahweh (John 12:48-50; Mat 10:40; Mark 9:37).** And, in crucifying the Lord by hanging, the Jews attempted to imply he was cursed by the Father.

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

**Pit—No Water**—the word “pit” appears **SEVEN TIMES** in the story of Joseph. Reps. the sepulchre “wherein never man before was laid” (Luke 23:53); *the grave for a sinless man.* Jeremiah the prophet was also cast down into a pit “where there was no water.” And “no water” implies the actions of Joseph’s brethren were void of spiritual understanding. (Zec 9:11)

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

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

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

Ishmael—the natural, fleshly seed of Abraham—Israel after the flesh—born of the “Egyptian Bond woman”—allegorically, Jews under the Law (Gal 4:22-31).

Egypt—bondage under sin. The Jews preferred to be under the Law, rather than the Abrahamic Covenant of faith. Christ cursed under the Law (Gal 3:13)—the Law of Sin and Death.

Came From Gilead—the place of healing and cure: (Jer 8:22)      25

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

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

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

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

Mat 3:5 “Then went out to him *Jerusalem, and all Judaea, and all the region round about Jordan*”

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

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

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

**Silver**—represents the metal of redemption and atonement (Exo 21:29-32; 26:19, 32; 30:12-16; 38:25-27; Lev 27:3-6, 15-16; 1Pet 1:18).

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

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

**Gen 37:32** And they sent the coat of *many* colours, and they brought *it* to their father; and said, This have we found: know now whether it *be* thy son's coat or no.

**Dipped Coat in Blood**—a “coat” represents nature; and in this case “sin’s flesh” (Song 5:1-6). Christ took on our nature, which required death (“Christ our Passover”—1Cor 5:7).

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

- This is exact language under the Law, where a kid of the goats was used for a sin offering (Lev. 5:6; 9:3; 23:19). Although Christ was delivered into the hands of wicked men, it was for the purging of sin (Acts 2:23-24); and in fact, provided a covering for the sins of his brethren...**who bring it to Jacob.**

**Gen 37:33** And he knew it, and said, *It is my son's coat; an evil beast hath devoured him; Joseph is without doubt rent in pieces.*      **(a “beast” is an amoral creature)**

**Evil Beast**—“evil” in connection with a “beast” implies a *moral* corruption of men (Titus 1:9-14; 1Cor 15:31-34; Jude 1:10).

These were evil beasts of Jewry (Psa 22:20-21). This is a term reserved for men who have done great evil; and Jacob’s words imply the guilt of Joseph’s brethren (as suggested Gen 42:36).

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

**Go Down Into The Grave**—the national burial of Israel among the “grave” of nations after the death of Messiah in AD 70—this was “iniquity” at its full (Eze 9:8-9). This also shows the absolute and complete lack of conscience and evil of the Jews.

Hos 13:1 “When Ephraim spake trembling, he exalted himself in Israel; but when he offended in Baal, *he died...*  
**(9)** O Israel, thou hast destroyed thyself; but in me *is thine help...***(14)** I will ransom them from the *power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction...*” (Eze 12:1-14)

- Eze 37:11-22 “*These bones are the whole house of Israel...I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the LORD, when I have opened your graves, O my people, and brought you up out of your graves, And shall put my spirit in you, and ye shall live, and I shall place you in your own land...I will take the children of Israel from among the heathen, whither they be gone, and will GATHER THEM on every side, and bring them into their own land...*”

# I will Go Down Into The Grave Unto My Son Mourning

*The Nation and the Messiah: the two are inseparable*

## **Israel: The Nation**

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

## **Israel: The Man**

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

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

**Sold Him Into Egypt**—the Jews' rejecting their redeeming brother brought the light of Christ to the Gentiles (**Isa 49:6**).

- **Acts 13:46** “Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: *but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles*”
- **Rom 11:11** “I say then, Have they stumbled that they should fall? God forbid: but *rather through their fall salvation is come unto the Gentiles*, for to provoke them to jealousy”
- **Rom 10:19-20** “First Moses saith, I will provoke you to jealousy *by them that are no people*, and by a foolish nation I will anger you. But Esaias is very bold, and saith, *I was found of them that sought me not; I was made manifest unto them that asked not after me*”

**“The Christ-idea was in the world before Moses lived. Adam and Eve received the first promise of his appearing...Enoch, the seventh from Adam, predicted his coming with his ten thousand saints; Abraham saw his day and was glad...(Moses) was caused by Yahweh to put them on record, and to commit the writings to the custody of the Hebrew nation...the Christ-idea and the Christ-doctrine originated with Moses...After him the Christ-idea was...represented by Joshua at the head of Yahweh’s hosts in the conquest of the Holy Land from the Gentiles. It was also dramatized in the history of David and Solomon, and the Mosaic doctrine concerning Christ, amplified by Samuel, David, Solomon, Isaiah, Jeremiah, Ezekiel, Daniel and all the prophets ...We MUST STUDY Moses and the prophets, or we can KNOW NOTHING as we ought to know it concerning the ‘Wonderful One,’...IT IS IMPOSSIBLE TO KNOW GOD APART FROM THE CHRIST-DOCTRINE OF MOSES AND THE PROPHETS; for the knowledge of Christ is the knowledge of God-manifestation to man.”** *Phanerosis, pg 77-78*

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

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

- “Why are these events narrated at this place? Because of divine foreknowledge as manifested in the type”—*HPM, Expositor, pg 428*
- The prophetic parable is about how the firstborn, and the Abrahamic & Mosaic covenants relate to Judah—the tribe of the redeemer and King: the Lord Jesus Christ.

V 1-2. Judah takes a Canaanite woman

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

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

V 7. Yahweh slays Er because of his wickedness

V 8-9 . Judah's 2<sup>nd</sup> son, Onan, refuses to produce seed thru Tamar

**V 10. Yahweh slays Onan for his wickedness**

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

**V 12. Judah's Canaanite wife dies**

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

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

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

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

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

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

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

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

### THE PROPHETIC PARABLE

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

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

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

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

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

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

**“Hand”—redemption of Yahweh thru Christ (Isa 59:1; Psa 17:7; 80:17).**

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

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

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

- This is the same principle with Ishmael and Isaac. Sarah was before Hagar (Abrahamic before Mosaic), yet Ishmael was born before Isaac—Gal 4.<sup>37</sup>

## **“Certain Features of the Kingdom expressed parabolically”—**

- The various historic events recorded in Scripture give us different aspects of the Kingdom. Christ spoke 67 parables, at the root of all them was doctrine (Mark 4:1-2, 33-34).
- ***Adam—figure of the Firstborn: Creation, Dominion (Rom 5)***
- ***Adam & Eve—mystery of Christ and the Ecclesia (Eph 5)***
- ***Noah—figure of salvation by baptism into Christ (1Pet)***
- ***Abraham—allegory of the Seed: Natural-Spiritual (Gal 4)***
- ***The Law—shadow of Atonement fulfilled in Jesus Christ (Col 2)***
- ***Joshua—entering Millennial Rest apart from the Law (Heb 4)***
- ***Judges—apostasy after Joshua’s generation dies (Acts 7)***
- ***Ruth—Gentiles Grafted Into Hope of Israel (Eph 2)***
- ***Kings—Christ’s reign: David: first—Solomon: second (Mat 12)***
- ***Esther—Overcoming Sin Power: Haman-Gog (Eze 38-39)***
- ***Ezra & Nehemiah—restoring Kingdom destroyed Babylon (Rev 17)***
- ***Prophets—men of sign: symbolic of Israel (Eze 12)***