

BRINGING THE JEWS TO REPENTANCE—CLASS THREE

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

- ❑ “The *gospel is not preached* when the things of the kingdom are omitted. And this is one grand defect in modern preaching. Either there is nothing said about the kingdom; or a kingdom is preached which is a mere matter of speculation...” *Elpis Israel*

WE MUST BE CAREFUL not to give undue attention to the “times of the Gentiles.” It is but an interval the Divine Plan to “provoke” Israel (Acts 15:14-17). Gentiles are graft in to Israel’s hope, not a replacement as some kind of “spiritual Israel” (Rom 2:28-29; Eph 2:12; Rom 11).

“It is named ELPIS ISRAEL, or Israel’s Hope; for the kingdom of which it treats is that which is longed for by all intelligent Israelites, and for which, said Paul, ‘I am bound with this chain.’ *Elpis Israel’s subject matter is national, not sectarian. It treats of a nation, and of its civil and ecclesiastical institutions in a past and future age.*”

Gen 41:48 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.

□ “In type, it foreshadows the great joy of the future harvest-ingathering of the Gospel at the return of the Lord.” —
Expositor: Leviticus, pg 225

Gathered Up—Seven Years—“gathering” of the saints at the end of the harvest (John 6:12-14; Mat 13:29-30).

Eph 1:10 “That in the dispensation of the *fulness of times* he *might gather together in one all things in Christ*, both which are in heaven, and which are on earth; *even* in him”

2Th 2:1 “We beseech you, brethren, by THE COMING of our Lord Jesus Christ, *and by our gathering together unto him*”

- In the Law, this is described as the “feast of ingathering” (Exo 34:22; 23:16). The harvest at the end of the year (mg.).

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

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

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

Two Sons—Jew and Gentile (Zec 4:11-14; Heb 2:9-13); the two classes redeemed by Christ. Both adopted by Israel (Gen 48:5).

□ “In the blessing of Moses, recorded in Deu 33:16-17 it is obvious that these two sons represent Israel *spiritual and natural*, described by Isaiah as ‘the sons of Zion’ (Isa 66:8-9 cp. Zec 4:11)—*Expositor, HPM, pg 458*

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

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

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

❑ “In the antitype, the ‘fullness of the Gentiles’ was typically gathered in (Rom 11:25)” —*Expositor, HPM, pg 459*

- *The “sons of Joseph” were born out of the Lord’s trial: (two cherubim). Ephraim was appointed “firstborn” over Manasseh*

Deu 33:17 “They are the ten thousands of Ephraim, and they are the thousands of Manasseh”

- *“Ten Thousand”—used for the saints (Deu 33:2; Jud 1:14)*
- *“Innumerable Company” Ecclesia of Firstborns—Heb 12:22⁴-23*

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

Gen 41:55 And...the people cried to Pharaoh for bread: and *Pharaoh said unto all the Egyptians, GO UNTO JOSEPH; what he saith to you, do. (Yahweh never deals directly with flesh)*

Bread—according to the account of the “bread” in John 6:31-68, Christ as the “bread from heaven” is understood by Peter as the One who “hast the words of eternal life” (also: Deu 8:3).

Yahweh has directed all men to seek Him. “Famine” is the focus of this prophecy (vs. 27, 30, 31, 36, 50, 56, 57). Amos the prophet declares “famine” to represent lack of the Word of God (Amos 8:11): In Jew and Gentile Land, it is “all over the earth” (Gen 41:56).

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

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

Gen 42:2 And he said, Behold, I have heard that *there is corn in Egypt*: get you down thither, *and buy for us* from thence; *that we may live, and not die.*

JACOB—at the closing of the “Gentile Times” there is more spiritual “bread” among “In Egypt” than among the Jews. JACOB is the name often used prophetically for natural Israel. This prophetic parable now focuses on Jacob as a father and nation. Egypt—the Gentiles are sustained by the One rejected of Jews, who is forgotten and unknown among Jacob’s sons.

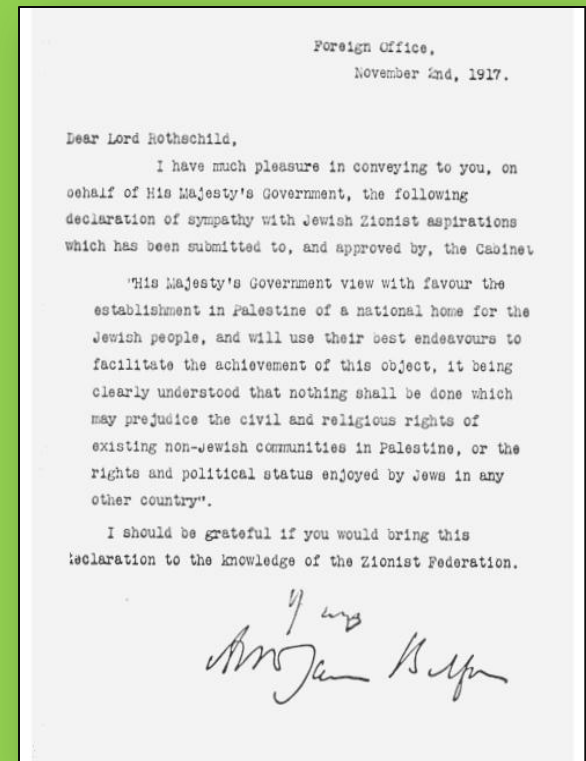
- “This describes the extremity of their need. It foreshadows the future ‘time of Jacob’s trouble’ out of which he shall be delivered by the antitypical Joseph (see: Jer. 30:7)”—
Expositor, pg. 461 (This precious commodity must be “bought”)

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

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

Benjamin—the “son of the right hand” as named by his Father (Gen 35:28). This period begins the slow bringing to repentance of the “sons of Jacob.”

Appropriately, during this process the “son of the right hand” remains with the Father. In accordance with the prophetic parable, Joseph does not reveal himself until Benjamin is among Jacob’s sons. Without him, Joseph levels a significant accusation. We’ve been watching this since 1917.



- ❑ “The Lord Jesus Christ at his appearing in his kingdom *finds Judah inhabiting the land*. Not all the Jews, but a goodly number of them” —*Elpis Israel*

Remember: they enter the Land for survival, not for a desire to seek Yahweh manifested in the Son of His Right Hand:

- ❑ “There is, then, *a partial and primary restoration of Jews before the manifestation*, which is to serve as the nucleus, or basis, of future operations in the restoration of the rest of the tribes after he has appeared in the kingdom. The pre-adventual colonization of Palestine will be on purely political principles; and the Jewish colonists will *return in unbelief of the Messiahship of Jesus*, and of the truth as it is in him. They will emigrate thither as agriculturists and traders, in the hope of ultimately establishing their commonwealth, but more immediately of getting rich in silver and gold by commerce with India, and in cattle and goods by their industry at home under the efficient protection of the British power.” *Elpis Israel*⁸

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

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

Gen 42:6 Joseph *was the governor over the land, and he it was that sold to all the people of the land*: and Joseph's brethren came, and *bowed down themselves before him with their faces to the earth*.

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

- In the prophetic sense this represents the Jews subject to Christ's authority—but bowing before Gentile powers—even without their knowledge! Likewise, the Lord reigns over all Gentile and Jewish affairs (Mat 28:18; Eph 1:20-23).

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

Spake Roughly—Christ is dealing harshly with his brethren out of Love, not Hatred; using wisdom to bring them to repentance. The Jews have endured “rough” treatment for their betterment:

- Jer 30:11 “For I *am* with thee, saith the LORD, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: *but I will correct thee in measure, and will not leave thee altogether unpunished*”
- Jer 32:42 “Thus saith the LORD; *Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them*”

Gen 42:9 And Joseph remembered the dreams which he dreamed of them, and said unto them, *Ye are SPIES; to see the nakedness of the land ye are come.* ***Note the Accusation**

They have come to the land of the Gentiles to Spy out:

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

Spies—mentioned SEVEN times (9,11,14,16,30,31,34). The very word by Paul for Jews who desired to be under the Law (circumcision):

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

Gen 42:10 And they said unto him, Nay, my lord, but to buy food are thy servants come.

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

Who are the “True Sons” of “circumcision”?

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

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

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

Gen 42:13 And they said, Thy servants *are* twelve brethren, *the sons of one man in the land of Canaan*; and, behold, the youngest *is* this day with our father, and one *is* not.

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

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

THE PROPHETIC PARABLE—what the Gentiles have received, the Jews must receive by submission to him. They will be proved to see if they desire the Law, or the “Son of the Right Hand” who is with the Father in order to find grace in the eyes of their redeemer. It is by this Son, Benjamin, that Jacob’s sons are tested. (*Liberty: forgiveness of sins in Christ, justified by faith or made free—Gal 5:1; 5:13; John 8:31-36; 1Pet 2:16; 2Pet 2:19*)₁₃

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

Prison—KJV margin and RV have “bound”—the correct Hebrew expression. This word is used of Jews trying to attain unto righteousness by the Law. According to this rule, Hagar is called the “bondwoman,” and only “son of right hand” can free them.

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

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

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

Gen 42:18 And Joseph said unto them THE THIRD DAY, *This do, and live; for I fear God:*

Gen 42:19 If ye *be true men, let one of your brethren be bound in the house of YOUR PRISON:* go ye, carry corn for the famine of your houses: *(prison: bound under sin & death)*

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

Third Day—Israel must learn to identify with Christ (3 days); it is needed for LIFE. Also the prophetic time of Israel's resurrection:

Hos 6:1-2 "Come, and let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. *After two days will he revive us: in the third day he will raise us up, and we shall live in his sight*"

Gen 42:21 And they said **ONE TO ANOTHER**, *We are verily guilty concerning our brother*, in that WE SAW the anguish of his soul, when he besought us, and WE WOULD NOT HEAR; *therefore is this DISTRESS come upon us. (they all confessed)*

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

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

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

Hos 5:14-15 "I will be unto Ephraim as a lion, and as a young lion to the house of Judah: I, *even* I, will TEAR and go away; I will TAKE AWAY, and none shall rescue *him*. I will go *and* return to my place, *till they acknowledge their offence, and seek my face: in their affliction they will seek me early*"¹⁶

Gen 42:23 And they knew not that Joseph understood them; for *he spake unto them by an interpreter.*

Interpreter—chastening by the hand of Gentiles (Luke 21:24).

The Romans are called “his armies” (Mat 22:7); and the king of Babylon is called Yahweh’s “servant” (Jer 27:6; Eze 29:18-20; 30:30:24).



Any awakening of Bible knowledge by the Jews will also awaken their conscience to their own sins.

Heb 9:8-13 “For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: *How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge YOUR CONSCIENCE from dead works to serve the living God?*”

Gen 42:24 And *he turned himself about from them, and wept*; and returned to them again, and communed with them, and *took from them SIMEON, and bound him before their EYES.*
(Simon next oldest to Reuben)

Simeon—Note the significance of his name:

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

Mat 13:13-17 “Therefore speak I to them in parables: because *they seeing see not; and hearing they hear not*, neither do they understand...For this people's heart is waxed gross, and *their ears are dull of hearing, and their eyes they have closed*; lest at any time they should **SEE WITH THEIR EYES, AND HEAR WITH THEIR EARS, AND SHOULD UNDERSTAND WITH THEIR HEART, AND SHOULD BE CONVERTED, AND I SHOULD HEAL THEM!**” (*relates to their conversion*)

- This is the first time Joseph “wept,” because it is the first time the Jews have acknowledge their rejection of him.

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

Joseph demonstrates and teaches his brethren the principle of grace; that forgiveness and salvation was a “free gift” apart from works of the Law (1Pet 1:18-19). *Only after acknowledging sin.*

Rom 6:23 “For the *wages* of sin is death; but *the gift* of God is eternal life through Jesus Christ our Lord”

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

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

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

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

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

THE CONFLICT: while they declare the “lord of the land” dealt with them “roughly,” they also open their sacks to find “every man’s” money restored. **GRACE IS MORE EXACTING THAN LAW!**

MURDER, ADULTERY, SACRIFICE, SABBATH, CIRCUMCISION ALL RAISED 20

Heb 10:28-30 “He that despised MOSES' LAW *died* WITHOUT MERCY under two or three witnesses: *Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto THE SPIRIT OF GRACE? For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people*” (Heb 12:18-29)

Heb 2:1-3 “Therefore we ought to *give the more earnest heed* to the things which we have heard, lest at any time we should let *them* slip. *For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward; How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him*” **In Christ, the true principles of the Law were revealed.** ²¹

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

Amo 8:11-12 “Behold, the days come, saith the Lord GOD, that *I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD: And they shall wander from sea to sea, and from the north even to the east*, they shall run to and fro to seek the word of the LORD, and shall not find it” *(Israel in dispersion)*

Gen 43:2 And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food.

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

For Judah and Israel's restoration, they must identify with the Son of the Father's Right Hand. Notice the dispute between “Judah” and “Israel” relates to this very subject! Salvation depends on it.

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

Gen 43:5 But if thou wilt not send *him*, we will not go down: for the man said unto us, *Ye shall not see my face, except your brother be with you.* (**Face: Knowledge in Christ**)

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

❑ “As we have observed previously, Benjamin was also a type of Christ. Now consider Judah’s statement in the light of that of the Lord: ‘Behold, your house is left unto you desolate. For I say unto you, *Ye shall not see me henceforth*, till ye shall say, Blessed is he that cometh in the name of the Lord’ (Luke 13:35)” —*Expositor*, pg. 468 (**Moses veiled his face: 2Cor 3**)

2Cor 4:6 “For God, who commanded the light to shine out of darkness, hath shined in our hearts, to *give the light of the knowledge of the glory of God in the face of Jesus Christ*”²³

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

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

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

Gen 43:8 *Judah said unto Israel his father*, Send the lad with me, and we will arise and go; *that we may live, and not die, both we, and thou, and also our little ones.*

Gen 43:9 I WILL BE SURETY FOR HIM; OF MY HAND SHALT THOU REQUIRE HIM: IF I BRING HIM NOT UNTO THEE, AND SET HIM BEFORE THEE, THEN LET ME BEAR THE BLAME FOR EVER:

Let Me Bear The Blame—Hebrew “chata” or sin. Judah takes full responsibility for Benjamin and is now willing to so closely identify with the “Son of the Right Hand” that if he fails, *he is condemned as a “sinner forever.”* By allegory, it is confession by Judah that only “this son” can release him from bondage of sin.

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

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

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

Double—by Joseph Israel has experienced these trials “twice” or “double,” in keeping with the words of the prophet Isaiah—

Isa 40:1-2 “Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, THAT HER INIQUITY IS PARDONED: *for she hath received of the LORD'S hand double for all her sins*” (*Isa 61:7; Jer 16:18; Zec 9:12; Rev 18:6*)

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

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

Mercy—the first time this word is used in relation to Joseph's brethren. Critical for Israel's redemption...apart from the Law!

Mercy—forgiveness of sins upon confession (Psa. 51:1-4; 86:5)!

Pro 28:13 “He that covereth his sins shall not prosper: *but whoso confesseth and forsaketh them shall have mercy*”

Dan 9:4-5 “I prayed unto the LORD my God, and *made my confession*, and said, O Lord, the great and dreadful God, *keeping the covenant and mercy to them that love him, and to them that keep his commandments; We have sinned, and have committed iniquity, and have done wickedly, and have rebelled*, even by departing from thy precepts and from thy judgments”

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

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

Gen 43:15 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*.

- **Present**—a bloodless offering, fruits from the land
- **Double Money**—ransom from bondage of sins, disobedience
- **Benjamin**—Son of the Right Hand, beloved of his Father

Herein are the principles of Atonement—save one critical point!

Gen 43:16 *When Joseph saw Benjamin with them, he said to the ruler of his house, **BRING THESE MEN HOME**, and **SLAY**, and **MAKE READY**; for these men shall **DINE** with me at noon*

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

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

Gen 43:19 And they came near to *the steward of Joseph's house*, and *they communed with him at the door of the house*

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

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

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

- Joseph had revealed his purpose to the stewards of the ecclesial-house, and they know thru the falling away of the Jews the Gentiles are enlightened (Rom 11:18-32). Such “stewards” will joy in witnessing this repentance of Judah!

Door—Christ-entrance of fellowship for his sheep (John 10:7-9³⁰).

Gen 43:23 And he said, Peace *be* to you, fear not: *your God, and the God of your father, hath given you treasure in your sacks: I had your money.* And *he brought Simeon* out unto them.

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

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

Brought Simeon—Gentile steward presents the understanding of Christ (“hearing the son”) to the Jews based upon the coming of Benjamin, “the son of the right hand” (Acts 13:46).

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

Wash Their Feet—cleansing by Christ (John 13:5-14).

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

Expositor, pg. 24

Joseph's Gentile “stewards” are quite welcoming to the “Jews.”

Gen 43:25 And they made ready the PRESENT against Joseph came *at noon*: for they heard that they should *eat bread there*.

Noon—“double lights” the brightness of the sun. Christ is called both the sun and the light (Mal 4:2; 2Pet 1:19; Rev 2:28; John 1:1-5; 3:18-22). This signifies the manifestation of the Son of God as the “sun” upon David’s throne (Psa 89:35-36).

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

Present—Hebrew *minchah*: an offering of fruit or grain. It is translated “meal offering” in Lev. 2. Thus, like Cain—who is typical of the Jews who rejected Christ (Mat. 23:35; John 8:38-47; 1John 3:8-12)—their form of worship was limited, and did not include a blood sacrifice, like Abel, who is typical of the Lord Jesus Christ (see: Heb. 12:22-24)

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

Though old and weak, Israel is still alive at the Lord's return (Rom 11:1-28; Gal 3:6-9).

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

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

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

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

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

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

Gen 43:34 And he took *and sent* messes unto them from before him: *but Benjamin's mess was five times so much as any of theirs*. And *they drank, and were merry with him*.

□ “Five is the number of grace, and therefore, represented a visible token of Joseph’s prayer. In the narrative of Joseph, the number of five frequently occurs (Gen 41:34; 45:22; 47:2, 24). It speaks of grace or redemption. Grace was shown towards Egypt in famine because it had sheltered Joseph; and a special grace was manifested towards Benjamin in the food and clothing granted him because of his closer relationship to Joseph. It foreshadows the greater gifts of grace extended to the Ecclesia of Christ” —*Expositor, pg. 477*

All emphasis of Joseph’s revelation is placed upon Benjamin³⁵

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

❑ “Before Gogue invades their country, it is described by the prophet, as *a land of unwallled villages, whose inhabitants are at rest, and dwell safely, all of them dwelling without walls, and having neither bars nor gates; and possessed of silver and gold, cattle and goods, dwelling in the midst of the land*" (Eze. 38:11-12).”—*Elpis Israel*, pg 435

- Israel's has been at ease with her “lovers” (Jer 30:13-14)
- Perhaps even in agreement with the Assyrian (*after the type of Ahaz—2Kin 16:7-9*)
- When the agreement is shattered, Assyria becomes aggressive (*after type of Hezekiah—2Kin 18:7-13*)
- The result: they cry unto Yahweh and the angel (Christ & Saints) destroy the Assyrian—*2Kin 19:35*.

Israel's gas and oil discoveries have drawn an interest from Russia.

○ WHY DID THE JEWS PREFER BONDAGE TO LIBERTY?

THE LAW COULD NOT REDEEM MAN BECAUSE IT MANIFESTED SIN

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

AND PERFECT OBEDIENCE TO THE LAW WAS IMPOSSIBLE

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

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

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

CHRIST REDEEMS FROM THE CONDEMNATION OF THE LAW

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

BUT CHRIST DID ELEVATE THE LAW ABOVE MERE OUTWARD OBSERVANCE

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

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

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

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

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

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

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

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

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

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

Rom 11:11 “Have they stumbled that they should fall? God forbid: but *rather* through their fall salvation *is come* unto the Gentiles, FOR TO PROVOKE THEM TO JEALOUSY”

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

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

“The Law of Moses”—Robert Roberts

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