

- “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, pg. 274-275*

Pro 26:7-9 “The legs of the lame are not equal: *so is a parable in the mouth of fools...As a thorn goeth up into the hand of a drunkard, so is a parable in the mouth of fools*”

PARABLES OF THE KINGDOM

Class Two

John 8:43 “Why do ye not understand my speech? *even because ye cannot hear my word*” (1John 4:5-6)

Joh 10:26-27 “Ye believe not, because *ye are not OF MY SHEEP*, as I said unto you. *My sheep hear my voice, and I know them, and they follow me*”

1Jn 4:5-6 “*They are OF THE WORLD: therefore speak they of the world, and the world heareth them. We are OF GOD: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit OF TRUTH, and the spirit of error*” (silly stories, modern paraphrased translations...etc.)

Joh 18:37 “Jesus answered (Pilate)...*Every one that is OF THE TRUTH heareth my voice*”

- The “Truth” is essential for hearing the Spirit’s Voice. There is no substitute.

Gen 37—When Jacob is old (late in Israel’s history), Joseph brings evil report of his brethren “feeding the flock” (Jewish leaders). They remove from Shechem (Abrahamic Covenant). Seeing Joseph “afar off” they put him in a pit. Judah sells him to Ishmael-Midan (Abraham’s natural seed) for silver to Gentiles.

Gen 38—Judah found unrighteous; principle of Firstborn.

Gen 39—In Master’s house adulterous wife seeks to entice him (sin), and fails. However, she holds his “garment” (6 times used), that is his sin-stricken nature. BASF VIII, Elpis Israel pg 113-14

Gen 40—Joseph is joined by the butler and baker (bread and wine). Baker-flesh dies. Butler-blood restores Joseph in time.

- While the details of these chapters reveal important doctrine our focus will be limited to Gen 41-50—the time of Joseph among the Gentiles through the restoration of his brethren, the Jews; including the process of their repentance and restoration. This is a vital doctrine of the Kingdom of God. 3

Gen 41:1 And it came to pass at the end of two full years, that *Pharaoh dreamed...*

This Gentile ruler has the dream to emphasize we are in the “times of the Gentiles” and Joseph’s relationship to the period. It also demonstrates “the Most High ruleth in the Kingdom of men” (Dan 4:17). And although ignorant of the events, Gentile powers are subject to them (Rom 13:1-7)!

Gen 41:8 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.*

- Like all parabolic principles, these same kind of wise men, magicians, and astrologers set before Nebuchadnezzar (Dan 2:1-13), were useless in interpreting Divine things: whether it be political, religious, scientific...etc. God makes the “foolish” the “wisdom of this world” (1Cor 1-2).

Gen 41:14 Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon: and he shaved, *and changed his raiment*, and came in unto Pharaoh.

Changed his Raiment—this reps. the Lord in the resurrected state, “clothed” now with immortality (2Cor 5:1-4). The empty tomb revealed the “garments” left behind (John 20:7).

Gen 41:15 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*.

Interpret—it was only after the Lord was resurrected specific future events were revealed (*contrast Acts 1:6-7; Mk 13:32*)—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...*” ⁵

Gen 41:16 And Joseph answered Pharaoh, saying, *It is not in me*: God shall give Pharaoh an answer of peace.

- “The Eternal Spirit, then, imparted to Jesus, *after his glorification*, the times, and seasons, and mode, and circumstances of his reappearing upon earth; all of which constituted *a revelation* such as he had not yet been the subject of.” *Eureka, Vol.1 pg 13* LIKE THE DREAM—BY SYMBOLS
- “*This was not the purpose for which it was given him*, simply, as it were, to make the Son equal in knowledge with the Father and more intelligent than the angels in heaven. It was given him as ‘the Head of the Body the Ecclesia’...The apocalypse of his future was given to him for their benefit, that they might know the things which must be accomplished speedily.” (pg. 15) **MAT 24:36; ACTS 1:7**
- **Joseph was given the prophetic dream in Gen 37, regarding his rejection and future reign over his brethren. This was typical of Jesus’ first advent, of which he was fully aware (Mat 26:18, 24).**

Gen 41:25 The dream of Pharaoh *is one: God hath shewed Pharaoh what he is about to do.*

Amo 3:7 “Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets”

Like Pharaoh, the world cannot decipher the signs of the times. However, the saints interpret the “signs of the times” revealed through them (“four beasts”—Dan 7): political and religious.

Gen 41:36 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.* * *Famine is “the” problem oppressing the world*

Famine—subject of the prophecy, pressing upon Jew & Gentile.

Amo 8:11 “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*” 7

Gen 41:38 And Pharaoh said unto his servants, *Can we find such a one as this is, a man in whom the Spirit of God is?*

- The parable is all about “why” Joseph was exalted, and appointed control over the Kingdom: because he had the “spirit of God.” Only one man, prepared by trial, was fit.
- The Lord was “holy, harmless, undefiled, separate from sinners” (Heb 7:26). He was “without sin” (Heb 4:15), being “full of the Holy Spirit” without measure (Luke 4:1; John 3:34). For his total obedience the Lord was exalted above all, given authority “in heaven and earth” (Mat 28:18).
- Php 2:8-9 “And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. WHEREFORE God also hath highly exalted him, and given him a name which is above every name” (John 10:17-18)

Gen 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:*

Gen 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.*

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

The one whom God reveals the events about to come to pass is also the One exalted to minister over its affairs. The Lord is over “the house”—ecclesia (1Tim 3:15) and political powers (Col 1:18).

- In contrast to the Trinity, this shows the Lord’s status was given to him by one greater in power (Daniel, Mordecai).

1Pe 3:22 “Who is gone into heaven, and is on the right hand of God; *angels and authorities and powers being made subject unto him*”

Gen 41:42 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;

Gen 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.

Fine Linen—righteousness, immortality (Rev 19:8-14; 15:6)

Bow the Knee—exalted status of Christ (Phi 2:8-10)

Second Chariot—still subservient to Yahweh (1Cor 15:28)

Gen 41:45 And Pharaoh called Joseph's name *Zaphnath-paaneah*; and he gave him to wife Asenath the daughter of Potipherah priest of On. And Joseph went out over *all* the land of Egypt.

Zaphnathpaaneah—means “savior of the world.” This title only belongs to Christ; of both Jew and Gentile (John 4:42; Acts 5:31).

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

Two Sons—Jew and Gentile, the “sons of God” begotten by Christ Jesus (Zec 4:11-14; Heb 2:9-13).

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

Seven—the number of God’s Plan (Gen 2:1-3; Heb 4:1-11).

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

While the time of “dearth began” (Gen 41:54), there was “bread” with Joseph! This word is dominant in this parable¹¹.

Bread—reps a spiritual diet (John 6:31-58); and one that the Jews rejected in Christ. Now that “bread” was with Gentiles.

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.* (symbol of the Abrahamic Covenant Gal 3:16)

Famine—reps destitution of spiritual things and is mentioned multiple times in this event. This is in contrast to Joseph as the sole source to “feed” all countries. When the people “cried to Pharaoh for bread” he directed: “Go to Joseph!” (v 55). Whether Jew or Gentile, all must seek the Lord Jesus Christ, “for there is no other name under heaven given among men, whereby we must be saved”—Acts 4:10-12.

- **KEY POINT:** For the most part, this chapter concludes the focus of Joseph’s work among the Gentiles. The majority of the story of Joseph is fixed upon Israel “after the flesh” (1Cor 10:18); rejected & restored. It is primarily about the Jews!¹²

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? (the were incapable of saving 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 this “time of the Gentiles” there is more food among the uncircumcised. **JACOB** is the name used prophetically for natural Israel, or Abraham’s fleshly seed.
- It is notable that Joseph “spake roughly” (v 7) with his natural brethren, intended to create a repentant heart.

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*”

Gen 42:3 And Joseph's *ten brethren* went down to buy corn in Egypt.

Ten Brethren—literally and prophetically the “ten tribes” of the northern Kingdom of Israel were scattered outside the Land (1Kin 11:29-32; 2Kin 17:1-41). What follows hereafter is the gradual drawing of them to Joseph—Christ Jesus the Lord.

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

Benjamin—the *son of the right hand* remained with his Father Furthermore, the tribe of Benjamin remained with Judah (1Kin 11:35-36; 12:20-23); which has prophetic significance.

- As the “sons of Israel” came into Egypt they are strongly dealt with by the very One whom they rejected; and yet, know not it is He who manipulates their every move. 14

Gen 42:8 *And Joseph knew his brethren, but they knew not him.*

- “At his first advent the Jews failed to recognize the Lord for what he is (John 1:10; 6:42; 7:15). At his second coming, they will also fail at first to recognize him” *Expositor, pg 462*

Zec 13:6 *“And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends”*

Gen 42:17 He put them all together into ward *three days.*

Three days—this prefigures the restoration of the Jews.

Hos 6:1-2 *“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 42:20 Bring *your youngest brother unto me; so shall your words be verified*, and ye shall not die.

“Son of the Right Hand” must appear for the sons of Israel to live

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*.

Confession of sin is necessary for conversion of Israel (Zec 12:10)

Gen 42:24 And he turned himself about from them, and wept; and returned to them again, and communed with them, and *took from them Simeon, and bound him before their eyes*. (Simeon: “hearing”—Gen 29:33, next to firstborn)

Christ: “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!” (Mat 13:13-16).¹⁶

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

This was to show the principle of grace to the natural Jew; that forgiveness and salvation was a “free gift” apart from works of the Law (Rom 6:23; 1Pet 1:18-19). This only happened after they openly expressed guilt for selling Joseph.

- 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, it answers to the “time of Jacob’s trouble” which will lead to their salvation (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*”

- “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 43:2 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.

- From here on, Judah takes the forefront position among his brethren, in fulfillment of Joseph's prophetic parable.

Gen 43:8 *Judah said unto Israel his father*, Send the lad with me, and we will arise and go; that we may live...

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*:

- The trials upon Judah had finally worked to his betterment. They'll recognize they can't be accepted apart from Benjamin.

Gen 43:12 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...

Double—Israel experienced these trials at the hand of Joseph, 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*”

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 word specifically used for Israel’s redemption (Jer 30:18; 33:11; Eze 39:25; Zec 10:6). Apart from the Law!

- Representative of the “table of the Lord” the brethren are brought into Joseph’s “house” and their “feet washed” (v 24), where they eat with this rejected man who has been made “governor over all the land” at “NOON” (v 25); typical of the *brightness of the sun’s presence* (Mal 4:2; 2Pet 1:19). This represents Messiah upon the throne of David.

Psa 89:35-36 “Once have I sworn by my holiness that I will not lie unto David. *His seed shall endure for ever, and his throne as the sun before me*”

Gen 43:28 And they answered, Thy servant *our father is in good health, he is yet alive.*

Even in their rejection of the Messiah, and trials that followed thereafter, Yahweh would not suffer Israel’s destruction—

- “Yet for all that, when they be in the land of their enemies, *I will not cast them away, neither will I abhor them, to destroy them utterly*” Lev 26: 44 (2Kin 13:22-23).

Gen 44:1 And he commanded the steward of his house, saying, Fill the men's sacks *with* food...

Gen 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.

Cup—Jesus' sacrifice; token of new covenant (Mat 26:26-27)

Silver—the metal of redemption (Exo 26:19, 32; 30:12-16)

- They would learn that the blood of Christ was upon them (*the Son of the Right Hand*) as they went out and returned. Through this process, they would realize the principles of “redemption” without money (Isa 55:1).
- When they departed, Joseph sent out his steward to catch them and demanded accountability of Joseph's cup, *which they had been carrying without their knowledge*—

Mat 27:25 “Then answered all the people, and said, *His blood be on us, and on our children*” (*cup, silver, bread*) ²²

Gen 44:12 He searched, *and* began at the eldest, and left at the youngest: *and the cup was found in Benjamin's sack.*

Benjamin—there is a direct connection between Christ and Benjamin. Jesus' birth and the “weeping of Rachel” are drawn together with the birth of Benjamin (Mat 2:18; Gen 35:18)

- This ‘event’ marks the astonishing turning point for Judah, who immediately comes to the forefront—

Gen 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. *(Iniquity—premeditated)*

Found out our iniquity—overwhelmed by the circumstances, Judah confesses that their “iniquity” has been discovered concerning their brother (Gen 42:21)! Heretofore, the Jews have refused such responsibility concerning Jesus Christ!

Gen 44:18 *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.*

It is the latter day troubles on Jewry, of which they cannot escape, that bring them to a point of repentance. For this reason the great “troubles” will be upon them. Judah then confesses that Benjamin’s “father loveth him.” (v 20). This was the expression used for Joseph, the other son of Rachel, yet the envy is now absent; but rather compassion.

Gen 44:30 *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;*

Life—how amazing the life of Israel is bound up in the life of the “son of the right hand.” No Son, No Israel. (Zec 14:1-7)₂₄

The Change and Conversion of Judah—

- Confession and Repentance required under New Covenant
(Psa. 32:5; Psa. 51:1-4; Pro. 28:13—1John 1:8-10.)

Eze 36:31-32 “Then shall ye remember *your own evil ways, and your doings that were not good, and shall lothe yourselves in your own sight for your iniquities*” Eze. 43:11

Eze. 39:25-26 “Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name; *After that they have borne their shame, and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land, and none made them afraid.*” (Eze 16:60-63)

Lev. 26:40-42 “*If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me...* Then will I remember my covenant with Jacob...with Isaac, and also my covenant with Abraham will I remember; and I will remember the land.”

Rom 11:25-27 “For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. *And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins*” (Heb 10:16-17)

- Confession is the only way sins are taken away (1Jn 1:8-10)!

Gen 45:1 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.*

- Stephen declares “at the SECOND TIME Joseph was made known to his brethren”—Acts 7:12-14. This represents the second appearing of the Lord to Israel (Zec 12:10; Jer 31).²⁶

This came about by Judah's public declaration of sympathy for Israel, who mourned the death of his sons, Joseph and Benjamin.

Zec 12:9-14 "And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and *they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn*"

Gen 45:2 And he wept aloud: and *the Egyptians and the house of Pharaoh heard.*

- The prophet distinctly informs us that the conversion of the Jews will result in "the heathen shall know that I am Yahweh" —(Eze 36:23-24, 31-38; Jer 33:7-16).

Gen 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.

This marks a change from the Gentile Times to the restoration of the Jews. Previously, Joseph had spoken to them through an interpreter in the Gentile tongue. Now, he speaks directly to them in the Hebrew tongue, as their brother! Note: Joseph does not belittle them for their past evil deeds, but embraces them with joy in repentance and restitution (Zep 3:9).

Gen 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.*

Preserver of Life—in every way this describes Messiah as the redeemer of both Jew and Gentile (Isa 49); the firstborn among many brethren (Rom 8), “to save his people from their sins” (Mat 1:21). He ‘is’ the beginning of the New Creation!

Gen 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. (Five—Jews under grace)

- ***“The restoration of the Jews is a work of time, and will require between fifty and sixty years to accomplish” —Elpis Israel, pg 440***
- **“In such prophecies as Zec 12:7, ‘Judah’ relates to those Jews in the land at Christ’s coming. It is a political term, frequently used in that way in the books of Ezra and Nehemiah and the prophecies of Zechariah—*Expositor, pg. 481.***

“Judah” is aligned with “Jerusalem” and the people inhabiting the Land (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). Christ proclaimed the gospel in “Judea,” which predominantly refers to the region of Judah; certainly the Jews *in the land* (Mat. 3:5; Mark 13:14; Luke 2:4; Acts 2:14; 11:29).

Gen 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.*

Gen 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. (without Joseph the Jews would utterly perish)*

Typical of Christ, Joseph explains how he was “delivered by the determinate counsel and fore knowledge of God” (Acts 2:23-24), with Jew and Gentile instruments in His Divine Plan.

Posterity—same word translated “remnant” and is descriptive of the restoration of the Jews: (Mic 2:12; Zep 3:13; Zec 8:5-12)

Jer 31:7 “For thus saith the LORD; Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O LORD, *save thy people, the remnant of Israel*”

Gen 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:

Judah will assume the preeminent place in Israel's restoration:

Zec 12:7 "LORD also *shall save the tents of Judah first*, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify *themselves* against Judah"

Gen 45:10 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...

Gen 45:11 And *there will I nourish thee*; for yet *there are* five years of famine...

Goshen—this was the “best of the land” (Gen 47:6). Typical of the Land of Promise, likened to Eden (Eze 36:35; Isa 51:1-3).

- Fed and nourished by Christ, the Jews will be nearest to the King in the coming Kingdom Age— *see: J. Cowie, Events Subsequent to the Return of Christ, pg 57*

Mic 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*” *(The parabolic helps us grasp the literal account)*

Gen 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.*

Eze 36:23 “And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; *and the heathen shall know that I am the LORD, saith the Lord GOD, when I shall be sanctified in you before their eyes*” (Eze 34:34-36; 39:23-29)

Gen 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.*

The Gentiles are instrumental in the restoration of the Jews—
Isa 49:22-23 “Thus saith the Lord GOD, Behold, *I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders...*”

Isa 60:9-11 “Surely the isles shall wait for me, *and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the LORD thy God, and to the Holy One of Israel, because he hath glorified thee. And the sons of strangers shall build up thy walls, and their kings shall minister unto thee... that men may bring unto thee the forces of the Gentiles, and that their kings may be brought.*” *(Type: Solomon, Son of David's Reign)* ³³

Gen 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.*

- The restoration of Yahweh's people under the hand of Christ will be to unify them—

Eze 37:22 “I will make *them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more*”

Isa 11:12-13 “He shall set up an ensign for the nations, and shall *assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.* The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim”

Gen 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:*

Gen 45:28 And *Israel said, It is enough; Joseph my son is yet alive: I will go and see him before I die.*

Revived—the nation of Israel will awake when the “spirit-breath” enters into them (Eze 37:1-5); at the realization that the rejected Son rules the earth!

Eze 37:12-13 “Therefore prophesy and say unto them, Thus saith the Lord GOD; Behold, O my people, *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”

Gen 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*.

Beersheba—an extremely significant place: *well of the oath*. This is the very place where the natural seed of Abraham, Ishmael was revived from near death (Gen 21:14, 19) after being “cast out” with Hagar, “bondwoman from Egypt” (Gal 4:30; Mat 8:12)! In this place, Abraham dwelt (Gen 22:19), the covenant was confirmed to Isaac (Gen 26:23-25), and Jacob (Gen 28:10-15).

- Rom 11:15 “For if *the casting away* of them *be* the reconciling of the world, *what shall the receiving of them be*, but life from the dead?” (Dan 12:1-3)

Sacrifices—as all offerings are a shadow of Christ (Psa 40:6-8; Heb 10:5-10). This reps. the restoration of Israel of the “new covenant” in Christ Jesus the Lord (Jer 31:31).

God of his father Isaac—typical of Christ (Gal 3:16; Heb 11:17).

Gen 46:2 And God spake unto *Israel in the visions of the night*, and said, Jacob, Jacob. And he said, Here *am* I.

Gen 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*:

Night—relates to the Times of the Gentiles (Dan 7:2-13; 1The 5:1-7; Rom 13:11-14; Zec 1:8), and God's confirmation they have reached their conclusion and the time is come for Israel to become "a great nation." This is the NATIONAL PROMISE to Abraham confirmed—

- Gen 12:2 "And *I will make of thee a great nation*, and I will bless thee, and make thy name great"

Appropriately, when Ishmael—the fleshly seed of Abraham—was revived from death, these same words were uttered:

- Gen 21:18 "Arise, lift up the lad, and hold him in thine hand; *for I will make him a great nation*"

Gen 46:5 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.

Rose up—this is figurative of the national resurrection of Israel from the “grave” of the nations (Eze 37).

- *It is noteworthy that “Israel” and “Jacob” are used almost equally in the Josephine Parable; demonstrating that we are dealing with a person and also a nation!*

Gen 46:27 All the souls of the house of Jacob, which came into Egypt, *were threescore and ten.*

- ❑ **TWELVE** is the number of ISRAEL (Gen. 35:22; 49:28; Exo. 24:4; 28:21; 39:14; Jos. 4:4-8; Mat. 19:28).
- ❑ **SEVENTY** is the number of the GENTILES (Nations: Gen. 10; Egypt: Gen. 50:3; Babylon: Jer. 25:11-12; 29:10; Zec. 1:12; Tyre: Isa. 23:15-17; Luke 10:1, 17).

Jesus first sent out *twelve* disciples (Luke 9:1-2), then *seventy* others (Luk 10:1,17). Likewise, the *seventy* palm trees were fed by *twelve* wells of water (Exo 15:27). This shows the influence of Israel, under the hand of Joseph, upon all nations

Zec 8:21-23 “Many people and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD. Thus saith the LORD of hosts; *In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you.*”

Isa 2:1-4 “Many people shall go and say, Come ye, and *let us go up to the mountain of the LORD, to the house of the God of Jacob*; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem”

Gen 46:28 And he sent *Judah before him* unto Joseph, to direct his face unto Goshen...

Gen 46:29 And *Joseph made ready his chariot, and went up to meet Israel his father, to Goshen... (chariot: military)*

- “It remains, then, after Judah’s tents are saved, to make use of them as apostles to their brethren of the other tribes to preach to them a word from Jerusalem, inviting them to come out from the nations, and to rendezvous in “the wilderness of the people” preparatory to a return to a land flowing with milk and honey...” *Elpis Israel, pg. 441*
- “The New Covenant being made with the house of Judah, the Kingdom is established...but the kingdom in its small beginning, as when David reigned in Hebron over Judah only. The Lord Jesus, as King of Judah, will have to bring the ten tribes and the nations to generally to acknowledge him as King of Israel and Lord of the whole earth” —*pg 448* ⁴⁰

Gen 47:3 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.*

This remarkable parable begins with Judah and his brethren as unfaithful “shepherds” (Gen 37); only to be restored in the Land in the latter days as “pastors” in Spiritual matters—

Jer. 23:1-8 “And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase. *And I will set up shepherds over them which shall feed them:* and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the LORD. Behold, the days come, saith the LORD, *that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely.*”

Gen 47:5 And Pharaoh spake unto Joseph, saying, Thy father and thy brethren *are come unto thee*:

Joseph is the mediator between Israel and Pharaoh, as Christ will be in the Age to Come (Zec 12:9-10; Jer 31:1-11). Further, Pharaoh, as the *Supreme Ruler*, makes it clear to Joseph that it is not just that his “natural” family has come to Egypt, but that they are “come to thee”—seeking him for salvation!

Gen 47:6 The land of Egypt *is before thee; in the best of the land* make thy father and brethren to dwell

Best of the Land—this is particularly the description given to the Land of Promise in its future state: “the glorious land” (Dan 11:41); “flowing with milk and honey, which is the glory of all lands” (Eze 20:6-15); where the fierce beasts will “eat straw like the ox” (Isa 11:1-11); where “instead of the brier will come up the myrtle tree” (Isa 55:13); and it shall be like “the garden of Yahweh” (Isa 51:3; Eze 36:35).

Gen 47:12 And Joseph *nourished his father, and his brethren, and all his father's household, with bread...*

Gen 47:13 And *there was no bread in all the land; for the famine was very sore...*

Famine—nations refusing to acknowledge Christ's exaltation in the Kingdom will have famine: notably, Egypt (Zec 14:16-19).

Gen 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.*

“In the age to come, *after* Israel has been established in its inheritance, the call will go forth to all nations to submit to the Lord Jesus Christ, and to seek the means of redemption he shall offer (cp. Psa. 2:10-12; Rev. 14:6-7). Those who refuse this offer of mercy will perish (Isa. 60:12)” —*Expositor, pg 502*

Gen 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. (finally becoming God's servants: Jer 30)*

A remarkable statement, manifesting the wise administration of the Lord in the Age to Come. After all money, lands and goods have been surrendered the attitude of the people is that of graciousness, not bitterness and begrudging anger. The Kingdom Age is one of “joy” and “gladness” and “singing,” when “sorrow” and “sighing shall flee away” and all “tears” will be gone! (Isa 35:10; 51:3; Rev 21:4; Isa 11)

Gen 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.*

What begins as a small mountain (kingdom—Dan 2:35) will grow until it fills the Whole Earth. One King, One Kingdom is the end result (Jer 30:11; Zec 14:9).

CHAPTER 48—Israel blesses Ephraim and Manasseh, the two sons of Joseph. In so doing, Ephraim is exalted to “firstborn” over Manasseh.

- These two sons of Joseph type Israel spiritual and national: the natural firstborn being replaced by the younger son ...Ephraim is only to be considered as representing “the Israel of God” (Gal. 6:15-16) in type, of course, for many prophecies relating to the tribe will be fulfilled by Israel after the flesh—*Expositor, pg. 513*

CHAPTER 49—The prophecies of Jacob concerning his 12 sons “in the last days” v. 1 (see: *Expositor, Elpis Israel*). This chapter concludes with the death of Jacob, “who yielded up the spirit, and was gathered unto his people” (v 33).

CHAPTER 50—This epitomizes the “living prophetic parable,” as the death of Jacob represents the collapse of Israel in A.D. 70 and the events that happen thereafter.

Gen 50:1 *And Joseph fell upon his father's face, and wept upon him, and kissed him.*

As the actions of particular men represent Israel (Isa 20:3; Eze 12:11), Jacob symbolizes the death of the nation. Joseph, like Christ, “wept” for their impending fall (Luke 19:41-48). His fall upon Jacob represents the ultimate atonement for the nation.

Gen 50:2 *And Joseph commanded his servants the physicians to embalm his father: and the physicians embalmed Israel.*

Embalming is a “preservation” and appropriately practiced by the Egyptians. Though scattered among the Gentiles, the dormant state of Israel will revive in the future (Rom 11:1-8).

Gen 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.*

“Forty” is the number of Israel’s wilderness wandering before entering the Land (Num 14:33); symbolized by their carcasses falling under the Mosaic. This is followed by “Seventy,” which reps their time among the Gentile (Jer 29:10; Dan 9:2).

Gen 50:4 And when the days of his mourning were past, *Joseph spake unto the house of Pharaoh, saying...*

Gen 50:5 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...*

- Prophetically, the Gentiles are responsible for Israel’s “burial” as well as their deposit back into the Land (Lev 26:33; Isa 43). This shows an irrefutable connection between Israel and the land of Canaan (Jer 30:3; 33:7). ***“The restoration of Israel is a most important feature in the divine economy. It is indispensable to the setting up of the Kingdom of God; for they are the Kingdom...” Elpis Israel, pg 439***

Gen 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...seven days.

The “threshingfloor” symbolizes *judgment* (Dan 2:35; Mic 4:11-13; Joel 3:12-14), which happened to the Jews in A.D. 70 for their rejection of Christ: “beyond Jordan!”. Atad means “thorns” and reps. the nations by which God chastened the Jews (Jos 23:13), to their “sore lamentation.”

Gen 50:14 *And Joseph returned into Egypt...*

Gen 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.*

Joseph, typical of Christ, returns to the Gentiles until Israel's resurrection (Rom 11). The Jews will learn of Messiah's mercy.

Gen 50:18 His brethren also went and fell down before his face; and they said, *Behold, we be thy servants.*

Gen 50:19 And Joseph said unto them, Fear not: *for am I in the place of God? (now willing to serve him as exalted Son)*

The Hebrew and Septuagint have a statement instead of a question: “I am in the place of God.” This symbolizes the future servitude of the Jews before Messiah (Zec 12:10).

Gen 50:20 But as for you, *ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive.*

Gen 50:21 Now therefore fear ye not: *I will nourish you, and your little ones. And he comforted them, and spake kindly unto them.*

The entire work of Messiah was the Divine Plan! Acts 2:23; 7:53 “He shall save his people from their sins” —Mat 1:21 ⁴⁹

Gen 50:22 And Joseph *dwelt in Egypt*, he, and his father's house: and Joseph *lived an hundred and ten years*

Joseph's lifespan was the very same of Joshua's (Jos 24:29).

Gen 50:24 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.*

This is surety of the fulfillment of the Abrahamic Covenant; of which Joseph directly connects with himself (Jer 33:25-26)!

Gen 50:25 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.*

Gen 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.*

- In order to inherit the LAND, another generation of Jews must bring the BODY of Joseph with them, which has been memorialized among the Gentiles. This will only find its fulfillment under Joshua (Exo 13:19; Jos 24:32). This represents the “Second Exodus” of Israel in the future:

Isa 11:11,16 “And it shall come to pass in that day, *that the Lord shall set his hand again the second time to recover the remnant of his people...like as it was to Israel in the day that he came up out of the land of Egypt*”

Eze 20:35-38 “*I will bring you into the wilderness of the people...Like as I pleaded with your fathers in the wilderness of the land of Egypt...And I will cause you to pass under the rod, and I will bring you into the bond of the covenant*”

(Elpis Israel pg 438-457; Eurka Vol 4, pg 25-26)

“I quote (Isa 11:12-16) this passage here by way of *a hint* to the reader that if he would understand how Jehovah will arbitrate between Israel and the existing nations when He grants when He grafts them in again, *he must give himself to know the particulars of their deliverance under Moses; for the exodus under him is the type, or representation, of their future exodus under the Lord of Hosts.*” *Elpis Israel, pg 286-287 (Elpis Israel “Second Exodus” pg. 438-457)*

Mic 7:15-18 “According to the days of thy coming out of the land of Egypt will I shew unto him marvellous things. The nations shall see and be confounded at all their might: they shall lay *their* hand upon *their* mouth, their ears shall be deaf. They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth: they shall be afraid of the LORD our God, and shall fear because of thee”