

## W459A\_Joseph\_and\_David\_19.mp3

[00:00:02] This is a recording made in the Chapel of the Open book at the dinner hour service, and we are still considering under the cover entitled The Finished Work, The early chapters of the books of the Bible. I think it's beginning to shape itself in our minds that there is a tremendous selection in these early chapters. We do have to think that the first 12 verses of the Book of Genesis is a history of 2000 years and what must have taken place in those 2000 years that we would long to know that men of science and archaeologists and others have been seeking all the possible help they can to put it together. And the one who could have told us every detail has just said a word and passed on. What an interesting story it would have been to have learned about the upbringing of Cain and Abel as children. Until they grew to manhood. But just in 2 or 3 verses, it confesses that they were born and one was a keeper of sheep and the other was a tiller of the land. It straight away. So you see. Our interest is focused not upon satisfying all the desires of the human mind for knowledge, but our interest is piloted all the time. That's why that way, the one thing that matters are the signposts that God has put on life's journey that are pointing ever and always to Christ and His finished work. And if we haven't got that in mind, heart and soul, then we are drifting and we shall join the crowd of those who are baffled and perplexed and perhaps end up in disaster.

[00:01:46] But if there is a justification for the title of our study that there is a finished work and then our eyes are touched, that we may see from the beginning that was anticipated, it gives us heart to go on. I trust as we go through, you will discover, I think, that there are seven suns that stand out in these early references in the Bible that carry the story from Adam right the way on until we get to the Kingdom. But we won't anticipate our studies. I just say that this is a part of the program. Now, we've looked at Abel and the New Testament says that there is the blood of Christ speaketh better things than that of Abel. And we've looked at the other references, Seth, who brings before us the great principle of substitution. He was he was given in place of Abel, whom Cain slew. And we have looked at the fact that Isaac was child of promise and carried with him the thought of resurrection for it says even of of Abraham, that when he stood in the presence of God, he believed God that quickened if the dead. And then we come along to another one of these types in the Old Testament book of Genesis one that you know so well, which I must include, even though it's a repetition but not a vain repetition, I hope.

[00:03:13] The story of Joseph. Now, when we come to the story of Joseph, we have to come along as far as Chapter 37 to make a commencement. And it says in verse two, These are the generations of Jacob. Maybe start off with the word Joseph. The generations of Jacob include all his sons and all their descendants. But it immediately turned your attention to one of them. Now in 49th chapter, which don't turn to Reuben, is the first born. Reuben is my first born, but he set aside as a failure. So this son, Joseph, is one by adoption in the New Testament sense of being given the firstborns position. So he is not the first born by natural right, but is the firstborn by the father's election. And that's where Christ comes in. You see again Now with regard to Joseph, the title is so evident that I think all that we can do is to just remind ourselves without looking at every single individual verse. But from verse in chapter 37 contains a few of these outstanding features. It says in verse three 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 colors. And that coat separated him from all his brethren. It gave him a priestly position in the family. And, you know, that he had there was no tribe of Joseph. But that doesn't mean to say he's left out because he's given two instead of one.

[00:04:54] His two sons, Ephraim and Manasse, the only two sons that take a tribe between them. So Joseph is given the firstborns position with two representatives. And then he had, you remember, a number of brothers and the brothers disturbed his brothers. The dreams were that he should be advanced and they should bow down before him. Even his father said, Are we going to bow down to you? And because I hated him, because of his dreams. And you go along to the New Testament. And when our savior made a claim which was his by right, they said, Who made you a ruler over us? They rejected him just the same as they did Moses afterwards. Well, then the story goes on. That they plotted. And first of all, they plotted to kill him. And in their heart, they did. And so far as Jacob was concerned, they had. So he brought before them their robe stained with blood. But. There was an intervention. And Judah, who is a New Testament, is pronounced Judas, sold Joseph for 20 pieces of silver, just as Judas in the New Testament sold Christ for 30 pieces of silver. The question of 20 and 30 doesn't matter. You see the same thing foreshadowed. Well, then he is taken down to Egypt. And there. Sold to the house of Potiphar. Now in connection with this, if you look at chapter 37, 38 and 39, you'll see a rather strange feature. The very last verse in

chapter 37 says, And the Midianites sold him into Egypt and Potiphar, an officer of Pharaoh's and a captain of the Guard.

[00:06:47] The opening verse of chapter 39 says, And Joseph was brought down to Egypt and Potiphar, an officer of Pharaoh, a captain of the guard, an Egyptian brought in of the hands of the Ishmaelites, which had brought him down there. Well, now you see, it says it twice over at the end of chapter 37, at the beginning of Chapter 39. Tell us exactly the same thing and why this intrusion in Chapter 38? It's all about Judah, all about Judah and Judah's terrible sin. He gets tangled up with what he thought was a harlot. And she demands that there should be some pledge given to her. So he leaves behind, you see, with her in verse 18. And the signet and the breast and the bracelets and the staff that is in my hand. And then they are used as evidence against him. Or you see what's coming now, don't you? In the very next chapter, Joseph is accused of the self-same thing and the cloak that he left behind because he fled and would not have contact is used in evidence against him. Oh, no mistakes in the book. That is not put in by accident. That is put in to say and Joseph is the one who died the just for the unjust that he might bring us to God. Sure he is put in prison an innocent person. He is accused an innocent person and then in the mercy of God, through the interpretation of the dreams that were given and the belated remembrance of the one who was blessed.

[00:08:16] He is exalted to the throne of Egypt and is given a name which in our version. Zaphenath Paneah. In the margin. It says the Coptic means an interpreter of dreams. I think that since the authorized version was written, the Rosetta Stone has become our property. The Egyptian hieroglyphics can now be read and translated the same as any other language. And it turns out to be this that mnopedia the bread of life. Surely that fits, Joseph. So there he was, distributing bread to a famine stricken people, and there was the anticipation of Christ. Then later on, the next part of the story is that all the time that he was away from them and his father thought he was dead all that time, he was blessing Gentiles. And Israel today are blinded and all that period of their blindness, he is blessing you and me. And when at last they meet him, they find he had married a Gentile woman. And when at last they meet him, they discover that Christ is a bride that has taken out not only of Israel, but of others too. So you see what a wonderful foreshadowing of these early stories picked out under the inspiration of God by Moses and left on record. Well, then there comes a time when famine strikes. The the family of Israel and Jacob sends his sons up.

[00:09:49] And there's all that controversy to get Benjamin and his father there, which we've already looked at. And at long last, they're all there in front of him. And they are very, very sad to think they betrayed and and sold their brother. And then he says, look, you did it out of sort of spite to me, but God has overruled it for good to save much seed alive. There's Joseph's purpose to gather them back again unto himself. As God says, he will gather Israel who were guilty of the blood of his son. Gathered them back and forgive them at long last. Well, now there's one feature which was crammed into this short survey, and that is to ask your attention to. The. Reckons a little bit further back. Ah, it is in chapter 30. Chapter 30. Yes. Rachel, the true wife of Jacob, has had no children. Leah has given children and the Handmaids have given children. But still she has been barren. But at last the Lord deals with her. And when she gave birth to this son in verse 24, she said, Call his name Joseph. What are we? Used a word, Joseph, many times, and perhaps we've never bothered to discover why that name was given. But it tells you here the Lord shall add to me another son. So the word the very life of Joseph, the very name that he had, was all the time anticipating that there should be another son. Now, will you look at chapter 35, verse 18? This is the other son on its way now, and it came to pass as her soul was in departing for she died that she called his name Benoni.

[00:12:03] Penalty, the son of my sorrow. So she gave her children two sons. These names she called the first one. God, John Edwin. And then as she was dying, she said, This is the son of my sorrow. And as I've said before, I'm sure you were hearing that unless there had been some mighty purpose, no man who loved his wife would argue the point as to whether his name should be this or that or the other as her soul was departing, either to say, My dear. Yes, whatever you say goes with me. But he didn't. Jacob said, No, it cannot be. He says. Then his father called him Bin Yamin. Now the word Yamin is the right hand son of my right hand. Don't you see? Joseph and Benjamin together make a type. And it's a rebuke to many of us who so emphasized the earthly Ministry of Christ or so emphasized the cross of Christ, that we forget that if Christ was not raised from the dead and Christ did not ascend and did not sit down at the right hand of the majesty on high, there is no finished work. So how wonderfully these Old Testament stories, without intruding, without saying, here's a wonderful type of the coming Messiah doesn't jog your memory. Without all that, it simply says, These

are written that you may know that Jesus is the Christ just as surely as John was led to pick out those signs.

[00:13:35] It is that we should believe that Jesus is the Christ. I think perhaps it might be worthwhile as a closing feature, just to turn to the Epistle, to the Hebrews, and notice the way in which Joseph's faith is included among those in chapter 11. If you've never looked at this and you were asked in a sort of a Bible quiz or what one outstanding thing in the life of Joseph, do you think the spirit of God would pick out? If he's only going to put down one thing in the life of Joseph to stand as an example of overcoming faith? Well, I can think of all sorts of things, can't you? Look what he's put here. The one statement in Hebrews 11, verse 22 by Faith Joseph, when he died, made mention of the departing of the children of Israel. So we knew there was deliverance coming, even though they were going down into into bondage and come back again. And to confirm his belief that God would eventually intervene and bring them all back to that inheritance which seemed to be postponed. And he gave commandment concerning his bones. If it were not so serious, it would be rather strange, wouldn't it, to say that's the one thing picked out of all that could be picked out of the life of this man, Joseph, that when he died, he gave a commandment concerning his bones.

[00:15:09] But God knows what he means when he puts these things in. Joseph was never buried in Egypt. He was put in a coffin, embalmed. And he stood there in that house, that palace, until the time came for them to cross the Red Sea. And they took him over according to his commandment, and put him into the tomb with his father's. And I think I've told you before that there is almost a perfect acrostic in the names of those who all lay side by side in that tomb in Palestine. The word is that Israel. We get Isaac, we get Sarah, and we get Rebecca and we get Abraham. And we get Jacob. And we get Leah. It's too near the name Israel to be an accident. Those men and those women died in faith, not having received the promises, but saw them afar off. And God inspired Moses that he might put down some of these features to help us to see that in spite of all the opposition of men, the slaughter by Cain of Abel, the destruction that was brought about over the children of Israel by Pharaoh, all these things can be overcome. Overruled by him and bring them to a safe anchorage and a blessed inheritance. Well, what is true of them as a nation is true of you and me. So we are saved not by a type and shadow as they were in the first place. We are saved by the reality. Christ himself.