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Studies in Genesis

(Leaflet 29)

JOSEPH—A TYPE OF CHRIST (Cont'd)

THE REJECTED ONE EXALTED AND GIVEN A GENTILE BRIDE

Genesis 41:1-57

Thirteen years had passed since Joseph had been rejected by his brethren and sold as a slave into Egypt; thirteen years from his rejection to his exaltation by Pharaoh. He was seventeen years of age when he had been sent by his father on an errand of mercy to his wicked brethren (37:2); and now he was "thirty years old when he stood before Pharaoh king of Egypt" (41:46). How much of that time he served in Potiphar's house before he was cast into prison, we do not know; but we do know that it was "two full years" after he had interpreted the dreams of the king's butler and baker before Pharaoh himself had a dream, and the butler remembered Joseph (41:1). He had been in prison before these two servants of the king were sent there; how long, we do not know.

In any case, those thirteen years had been an extended period of bitter trial for Joseph. Separated from his father, hated and rejected by his brethren, sold as a bond-slave, falsely accused when he was in the path of duty, imprisoned, his feet "hurt with fetters," forgotten by the butler whom he had befriended—all these testings must have caused Joseph great sorrow. And yet through every trial, "the Lord was with him"; and there is no intimation that he doubted God's love or His providence, even through those bitter years. Later on, he told his brethren more than once that it was God who had sent him to Egypt to preserve life.

After the testing time was over, he could look back and see that God's plan for him required that long, weary preparation, in order that he might be exalted from the dungeon to the throne, from a servant to a prince, from the lowly

place to the position of honor and power. This exaltation of Joseph and his marriage to a Gentile bride we are to study today. The story is found in the forty-first chapter of Genesis. As we read these remarkable verses, we shall find comfort and encouragement for our own hearts, knowing that the God of Joseph is "the same yesterday, and to day, and for ever" (Heb. 13:8). And we shall see the continued unfolding of the life of Joseph as a type of Christ.

It was during Joseph's rejection by his brethren that he was exalted to the throne; and it was during Israel's rejection of her Messiah that "God exalted" Him "with his right hand to be a Prince and a Saviour" (Acts 5:31). "This Jesus hath God raised up" from the dead, "by the right hand of God exalted" (Acts 2:33). Because He humbled Himself, and became "obedient unto death, even the death of the cross . . . God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow . . . and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:8-11).

It was during Joseph's rejection that he was given a Gentile bride; and it is during this age of Israel's rejection of the Lord Jesus that God is visiting "the Gentiles, to take out of them a people for his name," even the church, which is the bride of Christ. (See Acts 15:14.) Thank God for every Hebrew Christian who is a member of that body! God always has a faithful remnant in Israel, as He did in the days of Elijah, when seven thousand had not bowed the knee to Baal (I Kings 19:18). But the bride of Christ is largely Gentile. Our Lord's ancient people, Israel, as a nation, are still rejecting their Messiah and only Saviour. One day they will see Him coming in the clouds of heaven with power and great glory. Then they will be reconciled unto Him, and will worship Him as their God. But meanwhile, during this age of grace, the Gentile bride of Christ is being called out from among a "crooked and perverse generation," forever to share His glory.

Joseph's exaltation in Egypt during the time of his brothers' rejection of his claims, his marriage to a Gentile bride, and his fruitfulness during that period when his own

were still far from him—these experiences in the life of Joseph help to complete the prophetic picture of our blessed Lord.

PHARAOH'S DREAM

Joseph's brethren rejected him; Potiphar's wife accused him falsely; Potiphar thrust him into prison; the butler forgot him; but God was with Joseph. And when His time came to exalt His trusting child, He gave to the king of Egypt a two-fold dream. This dream was not accidental; it was God-given; it was prophetic; and it was the immediate means used to lift Joseph up out of the prison and to the throne.

"And it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river. And, behold, there came up out of the river seven well favoured kine and fatfleshed; and they fed in a meadow. And, behold, seven other kine came up after them out of the river, ill favoured and leanfleshed; and stood by the other kine upon the brink of the river. And the ill favoured and leanfleshed kine did eat up the seven well favoured and fat kine. So Pharaoh awoke.

"And he slept and dreamed the second time: and, behold, seven ears of corn came up upon one stalk, rank and good. And, behold, seven thin ears and blasted with the east wind sprung up after them. And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and, behold, it was a dream" (verses 1-7).

Pharaoh saw himself in his dream, standing by the River Nile; and we are told that "the meadow" may well have been covered with some of the "aquatic plants found on the marshy banks" of that age-old river, especially "the lotus, upon which cows feed." To the king the oxen symbolized "the earth and food." And doubtless he had often seen the crops withered and parched by the east wind from the desert of Arabia. But even though he saw things familiar to him, the dream was none the less miraculous. It was given him by God Himself, even to the most minute detail.

"And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magi-

cians of Egypt, and all the wise men thereof: and Pharaoh told them his dream; but there was none that could interpret them unto Pharaoh" (verse 8).

THE CHIEF BUTLER REMEMBERED JOSEPH

"Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day." And he told him of Joseph. He recounted the story of his imprisonment with the chief baker, of their dreams, and of Joseph's interpretation, which came to pass exactly as Joseph had said. (See verses 9-13.)

The butler told Pharaoh that Joseph was "an Hebrew, servant to the captain of the guard"; and we know that captain of the guard was Potiphar. As we observed in our last lesson, we would not be too critical of the butler for failing to remember Joseph; for God's time to exalt His child had not yet come. But for that fact, the king's butler would seem most ungrateful. But even his memory was controlled by God for Joseph's sake.

"Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon: and he shaved himself, and changed his raiment, and came in unto Pharaoh. And Pharaoh said unto Joseph, I have dreamed a dream, and there is none that can interpret it: and I have heard say of thee, that thou canst understand a dream to interpret it" (verses 14, 15).

JOSEPH'S TESTIMONY FOR GOD BEFORE PHARAOH

Four times in Joseph's conversation with Egypt's king Joseph gave God all the glory for the interpretation of the dream.

"And Joseph answered Pharaoh, saying, It is not in me: God shall give Pharaoh an answer of peace" (verse 16).

"God hath shewed Pharaoh what he is about to do" (verse 25).

"What God is about to do he sheweth unto Pharaoh" (verse 28).

"And for that the dream was doubled unto Pharaoh twice; it is because the thing is established by God, and God will shortly bring it to pass" (verse 32).

Doubtless Pharaoh was a heathen king. He was the ruler over all Egypt. To many Christians today it would be a difficult thing to witness a good profession under similar circumstances; Satan closes our mouths when we ought to testify for our Lord. But to Joseph it must have been the natural thing for him to say; he had lived in communion with God all through the years. He had borne witness to his Lord before Potiphar's wicked wife. And he wanted to let the king of Egypt know of his omniscient, omnipotent God. That is the secret of Joseph's power with God. He was not ashamed to tell of his Saviour. And this testimony for God before Pharaoh marks the beginning of his exaltation.

THE DREAM INTERPRETED

Having shown true humility in ascribing to God all the glory, all the wisdom, saying, "It is not in me" to interpret dreams, Joseph was then given the heavenly wisdom to tell Pharaoh the meaning of his dream. "The secret of the Lord is with them that fear him" (Psalm 25:14). No magician or wise man of Egypt could know the mind of God! It was given to this Hebrew slave to show Pharaoh what God was about to bring to pass upon the earth.

"The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (I Cor. 2:14).

Even Pharaoh later acknowledged that Joseph was "a man in whom the Spirit of God" was to be found (verse 38).

We are familiar with the interpretation of this two-fold dream. The seven good kine and the seven good ears represented seven years of great plenty; the seven leanfleshed kine and the seven empty ears blasted with the east wind were seven years of famine, which were to follow immediately after the years of plenty. It was to be a "very grievous" famine, so much so that the years of plenty should be "forgotten in the land of Egypt." And the repetition of the dream under different symbols indicated a certain and swift fulfillment.

JOSEPH'S WISE COUNSEL TO PHARAOH

Joseph advised Pharaoh to find "out a man discreet and wise, and set him over the land of Egypt," that he might store in the cities "the fifth part" of the crops during the plenteous years. From this supply the land could be fed throughout the drouth that was to follow.

"And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants" (verse 37).

Here again Joseph pictures our Lord, whose words were always "the wisdom of God." "And his name shall be called Wonderful, Counsellor" (Isaiah 9:6)! In Him "are hid all the treasures of wisdom and knowledge" (Col. 2:3). "Never man spake like this man" (John 7:46).

JOSEPH EXALTED OVER ALL THE LAND OF EGYPT

"And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is?" (verse 38). That was a wonderful testimony to Joseph's life of devotion to God. Had he not four times ascribed all the wisdom and power to Him? This Pharaoh loved Joseph without doubt. And it is not too much to say that Joseph may have led him to put his faith in the God of Israel. We shall not know, of course, until we get to heaven; but at least Joseph did not lose an opportunity to tell this king of Egypt and his servants about his living Lord.

"And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art: thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou. And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt. And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck; 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. And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall

no man lift up his hand or foot in all the land of Egypt"
(verses 39-44).

What a picture of our sovereign Lord Jesus! The ring, the fine linen, the gold chain, the second chariot in the land, the command to "bow the knee" before Joseph—these were tokens of the great authority given him by Egypt's king. Thus he was publicly acknowledged to be ruler over all the land of Egypt. When God raised up Jesus our Lord from the grave, He was showing to all principalities and powers; to men, angels, and demons, that the Man of Galilee was the eternal God, worthy of all honor and worship and obedience. Before Joseph even Potiphar's wicked wife had to "bow the knee." How it must have hurt her pride! But one day the enemies of the Lord Jesus Christ will have to bow the knee, acknowledging that He "is Lord of all." They will cringe before Him in fear because they will have rejected Him as the only Saviour from sin. But thank God! Countless thousands will bow before Him in adoration and love and praise. All the redeemed will be there to "tell the story saved by grace." All the holy angels will be there to say "with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing" (Rev. 5:11, 12).

From the dungeon Joseph was exalted to the throne. From the prison to the palace; from undeserved shame and reproach to honor and glory! Before he went into the presence of Pharaoh, he "changed his raiment"; and because he was worthy, he was made ruler in Egypt. From the prison to His Father's throne our crucified and risen Lord was exalted. From undeserved shame and mocking and reproach He was raised to the "many mansions" of His Father in heaven. When He arose from Joseph's empty tomb, He left there his burial robes, His "raiment" that spoke of death; and in their place He was clothed in garments of light and deity and honor! To His Father's throne He was exalted because He was "worthy . . . to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." He has "gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him" (I Peter 3:22).

JOSEPH EXALTED TO THE SECOND PLACE OF POWER

To Joseph Pharaoh said, "Only in the throne will I be greater than thou." He was given full power, but the second place in the kingdom. And it does not minimize our Lord's equality with the Father to say that He, the second Person of the Holy Trinity, is not now upon His own throne. He will be one day. But now He is seated with His Father in His Father's throne. As God, He has full power—"all power . . . in heaven and in earth" (Matt. 28:18); but His time has not yet come to take "the throne of his father David." When He does, He "shall reign over the house of Jacob for ever; and of his kingdom there shall be no end" (Luke 1:32, 33). After He arose from the dead, He said to His beloved disciple, a lonely exile on Patmos,

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne" (Rev. 3:21).

Christ has not yet received His throne. "He came unto his own (things), and his own (people) received him not" (John 1:11). He was denied His throne, and is now—after nearly two thousand years—still rejected by His people, Israel. He came to sit upon the throne of His father David, as "the Lion of the tribe of Judah." But that throne Israel refused to give Him; and His Father took Him home to heaven, to await the day when, as the King of Israel, He will "sit in the throne of his glory," the twelve apostles "judging the twelve tribes of Israel" (Matt. 19:28).

This is what James had in mind as, guided by the Holy Spirit, He said to the members of the first church council held in Jerusalem, that, following the calling out of the Gentile church, Jesus would return in glory:

"And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord . . . Known unto God are all his works from the beginning of the world" Acts 15:15-18).

The throne of David is in Jerusalem, on Mount Zion. Now He is seated with His Father on His Father's throne, waiting for His own throne. He is our Lord; He is Israel's King! Israel's inheritance is earthly; ours is the Holy City. Theirs it is to be God's nation; our position is that of the bride of Christ.

But let us not forget; He has supreme power, for He is God! This is what we mean when we say that in his exaltation Joseph was a type of Christ. Delivered from prison, yet during his rejection by his brethren, and before they saw him again, he was given power over all the land of Egypt, but was second to Pharaoh in the throne.

JOSEPH'S NEW NAME

"And Pharaoh called Joseph's name Zaphnath-paaneah" (verse 45).

In a former lesson (Leaflet 27) we saw that there are three possible derivations of the new name which Pharaoh gave to Joseph. "Zaphenath-panea" is the spelling of the Revised Version. If the term came from the Hebrew language, it means "revealer of secrets"; if from the Egyptian, "bread of life"; if from the Coptic, "saviour of the world." We need not repeat here what we considered previously; but it rejoices our hearts just to think again and again upon the spiritual truths suggested by these significant names. The Greater than Joseph was and is and ever shall be all that is implied in all three of these beautiful names. He knows all things, even the thoughts of our hearts; He came to reveal the Father; He is the Revealer of secrets. He is also the Heavenly Manna, of which He spoke in the sixth chapter of John's Gospel. Sent down from heaven, He is the Bread of Life. And we who love Him know that He is, indeed, the only Saviour of the world.

JOSEPH WAS GIVEN A GENTILE BRIDE

"And Pharaoh . . . gave him to wife Asenath the daughter of Poti-pherah priest of On" (verse 45).

It has been suggested that Poti-pherah, living among a people "founded by an Arab colony," may have been "like Jethro, priest of Midian, a worshipper of the true God."

Jethro, Moses' father-in-law, trusted in the God of Abraham, as the story of Exodus plainly teaches. If the father of Joseph's wife was a priest of Joseph's God, then she had opportunity to know Him, too. However, this is only speculation. Surely we can well believe that Joseph himself told her of his Lord. How could such a man as Joseph help it? Perhaps she had become a believer in his God before she married him.

But the unmistakable, typical lesson for us in this union is found in the fact that Joseph was given a Gentile bride *before* the time of his rejection by his brethren was over. Before they saw him again, before He revealed himself to them, Pharaoh gave him a bride from among the Gentiles.

When the Jews are restored to their own land; when the "time of Jacob's trouble" is past; when they behold their Messiah and King returning in the clouds of heaven with power and great glory, they will see "the print of the nails in His hands."

"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" (Zech. 13:6).

Then they shall look upon Him "whom they have pierced" (Zech. 12:10). They shall see Him and mourn because they crucified Him. But they shall see also that He will bring with Him in glory His Gentile bride, the church, which is His body.

When Joseph's brethren saw him again, Asenath was his Gentile bride. When Israel sees once more her Messiah and King, she will see Him coming "with ten thousands of his saints" (Jude 14); that is, with thousands of thousands of Gentile believers who shall have washed their garments white in the blood of Calvary's Lamb.

We have read so many times the Bible portions that set forth this wonderful truth that it seems unnecessary to repeat them here. But for any who may want to "search the scriptures" again in this connection, these are a few of the clearest of the many passages upon the subject: Matt. 16:18; Acts 2:1-47; 15:13, 14; Eph. 3:1-21; 5:21-32; II Cor. 11:1, 2; Col. 1:18, 24-27; Rev. 22:17.

These and many similar passages teach plainly that the beginning of the church was still in the future when Christ said to Peter, "I will build my church." Before He went back to heaven, He told His disciples to tarry in Jerusalem, to wait for the promise of His Father, even the Spirit of God. This they did; and the Holy Spirit came upon the Jews on the Day of Pentecost; later upon the Gentiles in the house of Cornelius. (See Acts 10:1-48.) Pentecost marks the birthday of the church, to which "the Lord added such as were being saved." To the Apostle Paul, the "mystery . . . hid with God" from all eternity, was made manifest, that the Gentiles should be fellow-heirs with the Jews who would believe on the Lord Jesus Christ; members of His body, of which He is the Head; His bride, of which He is the Bridegroom. When this church age will close, we do not know. Christ gave us some "signs of the times," which will indicate the nearness of His coming to manifest Himself to Israel. But before that day, two important prophetic truths must come to pass: first, the church must be translated, forever to be with the Lord (I Thess. 4:13-18; I Cor. 15:51-53; and many similar passages); and in the second place, "the seventieth week" of Daniel's prophecy must run its course. That seven-year period will see the manifestation of the man of sin, even the Antichrist, his short reign, and "the great tribulation," which is known in Scripture as "the time of Jacob's trouble." To end that darkest period of the world's history, Israel's Messiah and King will come in power and great glory—with His bride, the church. And the members of His bride will reign with Him, "heirs of God, and joint-heirs with Christ" (Rom. 8:17). Briefly, this is the history of the church—from Pentecost to the Rapture, even unto all eternity. And of this Gentile bride of Christ, Joseph's Gentile bride was but a prophetic picture.

JOSEPH'S PREPARATION FOR THE FAMINE

"And Joseph was thirty years old when he stood before Pharaoh king of Egypt" (verse 46).

He was thirty years old when he began to serve Egypt; so also was the Lord Jesus when He began His public ministry upon earth! "And Jesus himself began to be about

thirty years of age . . ." (Luke 3:23); these words were written immediately following the record of His baptism by John in the River Jordan. And that was the beginning of the marvelous ministry of the sinless Son of Man in the world.

"And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt. And in the seven plenteous years the earth brought forth by handfuls. . . . And Joseph gathered corn as the sand of the sea, very much, until he left numbering; for it was without number" (verses 46-49).

The service which Joseph rendered to Egypt and to "all lands" in storing up food before the time of famine can not be compared with the ministry of Jesus, the faithful Servant of Jehovah, who "came not to be ministered unto, but to minister, and to give his life a ransom for many" (Mark 10:45); but it does foreshadow the work of Him who went about "doing good" at all times.

THE BIRTH OF JOSEPH'S TWO SONS

It has been suggested that, as Asenath represented the church collectively, so also her two sons, Manasseh and Ephraim, represent the church individually. And both were born "before the years of famine came" (verse 50), another foreshadowing of the fact that, before the great tribulation comes upon the world, the church will be with Christ.

Joseph's faith in God is manifested in the names which he gave to his sons:

"And Joseph called the name of the firstborn Manasseh (i. e., 'forgetting'): For God, said he, hath made me forget all my toil, and all my father's house" (verse 51).

All the bitter years of imprisonment and suffering were accepted by Joseph as a part of his training; nor did he hold malice against his cruel brethren. There are some things we do well to forget, even as Paul said in after years,

“. . . forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus” (Phil. 3:13, 14).

“And the name of the second called he Ephraim: For God hath caused me to be fruitful in the land of my affliction” (verse 52). (“Ephraim” means “fruitful.”)

THE SEVEN YEARS OF PLENTY
AND
THE BEGINNING OF THE SEVEN YEARS OF FAMINE

“And the seven years of plenteousness, that was in the land of Egypt, were ended. 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” (verses 53, 54).

When Joseph revealed himself unto his brethren, only two of the seven years of famine had passed (45:6). But now “the seven years of dearth began to come . . .” Strange as it may seem to us upon first thought, God sent that famine. He “called for a famine upon the land: he brake the whole staff of bread” (Psalm 105:16). Nor do we need to ask why. This was God’s way of bringing the sons of Jacob to repent of their sin against their brother; of exalting and honoring Joseph; of preserving and increasing Israel, till she became a mighty nation in the land of Egypt; and of completing the type of Joseph as a prophetic picture of the Lord Jesus.

In this connection let us remember that the seven years of plenty, which represent this church age, this age of grace, preceded the seven years of famine. Seven is the number of completion and sets forth a full cycle of time. Already this age has lasted nearly two thousand years, far longer than any other period of God’s dealings with sinful man. Again it is not hard to see the reason why: He is “longsuffering to us-ward, not willing that any should perish” (II Peter 3:9). We are living in the age of the Gospel; and there is “great plenty” for all who will heed its message. To us the risen

Lord gave His great commission, bidding us "go" "into all the world," to warn men of the spiritual "famine" that is to come upon the earth, to urge them to "prepare to meet" the only true and living God. When this age of grace is past, the moral and spiritual famine will cover the earth. But thank God! He Himself will not tarry, but will come to make Himself known to His brethren, and to usher in His kingdom of peace and righteousness.

"ALL COUNTRIES CAME INTO EGYPT TO JOSEPH
FOR TO BUY CORN"

"And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do" (verse 55).

My unsaved friend, if you look to God for salvation, He will say to you, "Go to Jesus; He died for you." There was Joseph, a rejected Hebrew, whose very name signified the "Bread of life," and the "Saviour of the world." When hungry multitudes went to Pharaoh, seeking food, he said unto them, "Go unto Joseph; what he saith to you, do." For more than nineteen hundred years God has brought good to come, even out of Israel's rejection of her King; for "blindness in part is happened to Israel, until the fulness of the Gentiles be come in" (Rom. 11:25). When the full number has been added to the church, then God will deal once more with His ancient people, Israel. The veil of blindness will be taken away; "and so all Israel shall be saved" (Rom. 11:26). Meanwhile, the Gospel is going out to all lands, to "whosoever will" receive its life-giving message.

"And the famine was over all the face of the earth: and Joseph opened all the storehouses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt. And all countries came into Egypt to Joseph for to buy corn; because that the famine was so sore in all lands" (verses 56, 57).

The famine was very great; but Joseph had corn "without number." There was enough for all. What a picture of the limitless bounty in Christ, the Bread of Life! We who are redeemed can say with Paul:

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ" (Eph. 1:3).

"For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (II Cor. 8:9).

"Go unto Joseph," Pharaoh had said to those seeking food. "Go to Jesus," the Father says to every seeking, hungry heart.

"Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else" (Isaiah 45:22). "Thus saith the Lord."

The One who spoke those life-giving words is none other than the beloved Son of His Father in heaven, who was rejected by His brethren, falsely accused, imprisoned, crucified. But "God hath highly exalted him," to be "a Prince and a Saviour." And now, while His brethren still reject Him, God is giving unto Him a Gentile bride. He is the great Revealer of secrets, the Bread of Life, and the Saviour of the world. By "looking unto Jesus" the sinner finds satisfaction in the living Bread, whereof if a man eat, "he shall never hunger . . . he shall never thirst" (John 6:35).

Charles Haddon Spurgeon has told the story of his conversion, a story often repeated, but always a source of blessing. As a lad of sixteen, he had been under deep conviction of sin for some time. On a certain Lord's Day morning a snowstorm drove him into a little Primitive Methodist chapel. But the minister did not arrive. It was evidently so ordered by the Lord. After some delay, an old man arose to give a message from his heart. He was just a layman, and an ignorant man, as worldly wisdom goes. But he loved the Lord, and received from Him that "wisdom that cometh from above." Upon opening the Word of God, he read that verse which we quoted just a few moments ago,

"Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else."

After the speaker had talked and read the Scriptures for about ten minutes, he said: "Do not look to God the Father; He did not die for you. Do not look to the Holy Spirit; He did not die for you. Look to Jesus; He died for you." And then, undoubtedly led of God, he pointed out the miserable looking young man at the back of the chapel and told him that he would never be happy until he looked to the Lord Jesus Christ. And Charles Haddon Spurgeon, that cold, wintry morning, in that little chapel, heard the Gospel of the Son of God. He looked to Jesus, and was born again.

My friend, whatever your sin, whatever your need, go to Jesus.

**"He is able to save to the uttermost" all those who
"come unto God by him" (Heb. 7:25).**

He is "a Prince and a Saviour," our Lord and our God! Let Him into your heart today; and you will reign with Him in glory, an heir of God, and a joint-heir with Christ, the King of kings, and Lord of lords!