In the forty-fifth chapter of Genesis, which is our lesson for today, we see the climax of the beautiful story of Joseph, a type of our Lord Jesus Christ. It is the record of his making himself known unto his brethren—after all the rejection and cruel treatment at their hands, after all his own suffering and exaltation, after all their chastisement and preparation of heart for the manifestation of their long rejected brother. It is the story of forgiving love and undeserved kindness on the part of the despised one, as he allayed the fears and reassured the hearts of those who had cruelly wronged him. For not only did Joseph manifest grace toward his brethren during their father’s lifetime; but even after Jacob’s death, when the brothers feared once more that Joseph would avenge himself of their wickedness toward him, the ruler of Egypt showed himself kind, compassionately kind. (See 50:15-21.)

One day, known to God alone, when Israel’s chastisement and preparation of heart for the revelation of the Lord Jesus Christ as her long rejected Messiah are complete, the once despised and now exalted Jesus will make Himself known unto His brethren “according to the flesh.” From His heart of forgiving love, out of His limitless grace, He will allay the fears and reassure the hearts of His ancient people Israel, as “they shall look” upon Him “whom they have pierced” (Zech. 12:10). In that day He will show Himself kind, compassionately kind!

“Ev’ry eye shall then behold Him,
Robed in dreadful majesty;
Those who set at naught and sold Him,
Pierced and nailed Him to the tree,
Deeply wailing, deeply wailing,
Shall the true Messiah see.”
"JOSEPH MADE HIMSELF KNOWN UNTO HIS BRETHREN"

After Judah's importunate appeal for the freedom of Benjamin, after his plea on behalf of the aged father,
"Then 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. And he wept aloud: and the Egyptians and the house of Pharaoh heard. And Joseph said unto his brethren, I am Joseph; doth my father yet live?" (verses 1-3).

At the first meeting between Joseph and his brethren he knew them, but they did not recognize him as their long rejected brother. It was "at the second time," after an interval had passed, that "Joseph was made known to his brethren," even as Stephen said to the unbelieving Jews of his day (Acts 7:13). And Stephen, in his sermon, was leading up to the accusation which he brought against those wicked Jews for having been "the betrayers and murderers . . . of the Just One," even Jesus (Acts 7:52). When that Just One came to His own the first time, "his own received him not." But when He comes again "the second time," they shall know Him "by the print of the nails in His hands." And between His first coming to die as a Saviour and His second coming to reign as King, there is the long interval of this church age.

When Joseph made himself known to his brethren, there was no one between him and his own; he had caused every man to go out from him. When the Lord Jesus comes in glory, there will be "nothing between" His people and the Saviour. In this present age, as we see Him now by faith, each one of us who has been redeemed by His blood can also say, in the words of the familiar hymn,
"Nothing between my soul and the Saviour!"

We need no earthly priest to intercede for us; the veil of the temple was rent in twain when He died upon the cross, opening the "way into the holiest of all" by His atoning blood. We need no ritualism, no ceremony, to lead us into His presence. Because He died in our stead, we may go directly unto His "throne of grace" through prayer, talking
to Him of our needs, letting Him speak peace to our troubled hearts.

To his brethren Joseph said, as if to reassure them of his person, his true identity,

"I am Joseph . . . And, behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you" (verses 3, 12).

And when Jesus comes in glory to make Himself known unto His brethren, it will be the "same Jesus" who was crucified and who rose again from the dead. When He had ascended into heaven, the angels said to His disciples,

"Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11).

He "was taken up, and a cloud received him out of their sight" (Acts 1:9). And, "Behold, he cometh with clouds . . . and all the holy angels with him" (Rev. 1:7; Matt. 25:31). His coming will be personal, bodily, visible!

"Canst thou by searching find out God?" one asked Job many centuries ago. God had to reveal Himself in the person of His only begotten Son, our Saviour. When Joseph said to his brethren, "I am Joseph," he was just a faint picture of the Son of God who came first to manifest the love of God, and who will come again to show forth His glory.

"AND HIS BRETHREN . . . WERE TROUBLED AT HIS PRESENCE"

"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" (verse 3).

The word "troubled" here means "terrified." Joseph's brethren suddenly realized that the one they had so cruelly wronged was not only the ruler of Egypt; but that he also had them in his power. They were in his house (verse 14); he was in a position to take vengeance upon them for their cruelty to him. But their fears were soon quieted; they were to learn that their brother loved them, that he was merciful and kind.

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In that yet future day when the Greater than Joseph shall make Himself known unto His brethren, the Jews, they shall look upon Him "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" (Zech. 12:10).

"And every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him" (Rev. 1:7).

Israel will be troubled in that day because, for the first time since Calvary's Cross, the nation will realize that she crucified her Lord. For the first time she will see her awful sin in nailing to the accursed tree the holy Son of God. And she will be in bitterness of soul. But the nation will be saved when she looks upon Him whom she pierced. And she will know that He is merciful and kind, beyond human understanding. She will know in a moment that His love "passeth knowledge."

It is significant that Joseph's brethren did not know that the one they had sold was the ruler of Egypt until he made himself known unto them. Nor will Israel, as a nation, be saved until she beholds the wounds in His hands and feet and His pierced side.

"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).

It was to save his brethren from the famine that covered all lands that Joseph revealed himself unto his brethren as the one who was willing and able to succour them. And it will be to bring to an end the terrible time of great tribulation that the Lord Jesus will reveal Himself unto His brethren and to all the world. His appearing in glory will end the worst of battles; the Bible calls it Armageddon. Concerning His coming to end that awful struggle, Zechariah, inspired by the Holy Spirit, continues:

"Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished;
and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley . . . and the Lord my God shall come, and all the saints with thee . . . at evening time it shall be light . . . living waters shall go out from Jerusalem. . . . And the Lord shall be king over all the earth . . . Jerusalem shall be safely inhabited" (Zech. 14:1-11).

In that day Israel shall know that her Messiah is the God of love.

The final proof of Joseph’s love for his brethren was made known unto them after their father’s death. (See 50:15-21.) Then it was that the brothers feared, lest Joseph’s kindness toward them had been for their father’s sake. Any avenging of their wrong toward their younger brother could only have brought grief to the aged father; therefore, they reasoned among themselves, saying, “Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him” (50:15).

“And they sent a messenger unto Joseph, saying, Thy father did command before he died, saying, So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of the God of thy father” (50:16, 17).

This seems to have been a scheme on their part to appeal to their brother’s love for his father; for it is a question whether Jacob had really told them before his death to exact such a promise from Joseph. Doubtless Jacob did not think it necessary.

“And Joseph wept when they spake unto him. And his brethren also went and fell down before his face; and they said, Behold, we be thy servants. And Joseph said unto them, Fear not: for am I in the place of God? . . .
Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and spake kindly unto them” (50:17-19, 21).

This doubting on the part of Joseph’s brethren and their fears concerning his love for them, make us think of the doubts and fears of many of God’s children concerning His declared love for them. Jacob and his family had lived in Egypt seventeen years. For seventeen years Joseph had shown his brethren in many ways that his forgiveness was genuine, that his love was real. Yet, after seventeen years, they were afraid; they doubted his promises.

Likewise, there are those in the church today who have heard the gracious message of the loving kindness of the Lord Jesus; yet, though they are trusting His shed blood for their redemption, they do not have assurance of salvation in their hearts. They are afraid; they try to help God to save them by their own paltry works. They say that salvation is partly by faith and partly by works. In this, though they are often well-meaning souls, they manifest an unnecessary fear, an unfaithful doubting of His infallible Word. In a thousand ways He has told us in His Holy Scriptures that He finished the work of redemption when He paid the penalty of our sins on the cross. To that finished work we can add nothing! We work for Him because we love Him, in order to tell others how to be born again; not in order to be saved. Our works are, indeed, very important in His sight; but they are the fruit of salvation, not the means of salvation. To think for a moment that we can do anything to add to our Lord’s atoning death is to limit His power, to doubt His Word, and to question His love. Let us ask Him to write this lesson forever upon our hearts. Then only shall we have abiding peace, and show Him that we believe He means what He says.

“AND JOSEPH . . . SPAKE KINDLY UNTO THEM”

How patiently Joseph dealt with his troubled brethren! He said unto them:

“Come near unto me, I pray you” (45:4).
“Thou shalt dwell in the land of Goshen” (45:10).
“And thou shalt be near unto me” (45:10).

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"And there will I nourish thee" (45:11).

"Fear ye not: I will nourish you, and your little ones" (50:21).

"And he comforted them, and spake kindly unto them" (50:21).

The spiritual lesson is very plain and very beautiful. Israel's Messiah and our Saviour wants His redeemed to be near unto Him. How often, in His Word, He bids us "draw near," not to a throne of judgment, but to the "throne of grace" (Heb. 4:16)! The land of Goshen was the best part of Egypt; and our God "giveth us richly all things to enjoy" (I Tim. 6:17). He nourishes our souls upon the Bread of Life; and He satisfies our hearts—for all eternity! Literally hundreds of times He speaks to reassure us, saying, "Fear not." He has sent the Comforter into our hearts, to deal gently with us for His name's sake. And He speaks kindly unto us, forgiving our sins, allaying our fears, bidding us trust Him utterly. Truly "the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour" (Titus 3:4-6).

And to His chosen people, Israel, He has spoken over and over again, saying,

"For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer" (Isaiah 54:7, 8).

That is full forgiveness; that is Divine grace!

The re-gathering of Israel to the land given to her father, Abraham, will surely come to pass prior to the return of Christ in glory, when He will speak "kindly" unto His chosen people. There is nothing more important taking place in the world today than what seems to students of prophecy to be the beginning of this final re-gathering of the Jews to their homeland. It is important because the hope of the world is not in England; it is not in the British Empire or
the British navy or the United States of America. If the Lord tarries, it is the devout prayer of every child of God that these and all liberty-loving countries shall stand! But the hope of the world is in the Lord Jesus Christ! And who is He? He who was always God was born a Jew in the city of Bethlehem. He is a Brother to those who today are the outcasts of the earth. And even as He scattered them because of their sin, so also He will re-gather them and reign over them as their rightful King.

He foretold their dispersion among the nations when He had Moses write such words as these, long before Israel was a kingdom, even before she had possessed the land of Palestine in the days of Joshua:

"And the Lord shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone. And among those nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind: and thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life: in the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning!" (Deut. 28:64-67).

This prophetic prayer of God’s people might well be the cry of the Jews of all the Hitler-dominated countries of Europe today. "No ease ... a trembling heart ... none assurance of life ... fear day and night!" Yet there is hope for persecuted Israel. The same God who foretold what is happening in Europe today, what Israel has suffered for nearly two thousand years at the hands of the Gentile nations, foretold also the restoration of these children of Abraham. There are literally hundreds of verses like the following, which assure certain fulfillment of the promises of God on behalf of His people:

"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" (Jer. 32:42).
"For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice . . . afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days" (Hosea 3:4, 5).

A moment ago we said that students of the prophetic Scriptures believe that we are witnessing today the beginning of this long-promised return of Israel to her homeland. We can not go into this subject fully just here; but the current news and the news of recent years tell of significant things that are taking place in the land of our Saviour's birth. Just last week someone handed me a paper, in which there was an article that told of the gift of three wealthy Jews to establish a fund for removing one-hundred thousand of their people from Germany to Palestine. Each of these three wealthy Jews donated five-hundred thousand dollars to this cause; and they expect to obtain thirty million dollars to promote this tremendous work. Nothing like that has ever been heard of before in the history of the world, not even in the history of Israel. And yet it is taking place before our eyes. It seems to us that the time must be very near when Israel's Messiah will come down to make Himself known unto His persecuted brethren. And how "kindly" He will speak to them!

Before that day, the church must be translated; Israel must be re-gathered; the Antichrist must reign for a short but terrible period. And to end that awful "reign of terror," Israel's King and the world's Saviour will usher in His millennial kingdom of peace and righteousness. May that day be hastened! And may every Christian heed the admonition of the Lord,

"Pray for the peace of Jerusalem: they shall prosper that love thee" (Psalm 122:6).

"GOD DID SEND ME BEFORE YOU TO PRESERVE LIFE"

One of the most comforting lessons of this story is found in Joseph's testimony to God's guiding hand in his own rejection by his brethren and in his exaltation to the place of
power. Four times in chapter forty-five and once in chapter fifty he said to his brethren words like unto these,

"God did send me before you to preserve life" (45:5; cf. 45:7, 8; 50:20).

"Now therefore be not grieved, nor angry with yourselves, that ye sold me hither... it was not you that sent me hither, but God... 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."

How like Romans 8:28 all of that sounds!

"And we know that all things work together for good to them that love God, to them who are the called according to his purpose."

As Joseph looked back over the conspiracy of his brethren against him, the pit into which they put him, later to draw him out to be sold as a bondslave; as he remembered the years of servitude, the false accusation, the imprisonment, when his feet were "hurt with fetters"—as he looked back upon all the trials of thirteen years, to say nothing of yet other years of separation from his loved ones and his father's house, he could still speak as a man of faith, acknowledging the hand of God, even through the evil intent of his brothers, even through his own afflictions. It is a lesson every child of God ought to learn; but it is not an easy lesson to learn. We are so impatient, so weak and faltering in our faith, in spite of our will to trust our Heavenly Father with every circumstance of our lives! May God help us to say with Joseph, whatever the testing may be, that God has a plan for the life of each one of us, a plan that will mean blessing to others, as well as to ourselves, if we only let Him have His way with us.

When Joseph acknowledged God's purpose in his life, he was bearing testimony to his brethren concerning God's plan to preserve them "a posterity in the earth," as well as to save the many Gentiles of Egypt and of other lands—"to save much people alive." Likewise, Israel will one day know that God has a plan for her, by which He will bless His chosen people; and through them, bless the world. The time will come when Israel will have no earthly help. A few moments
ago we read from Zechariah one of the many prophecies concerning “the time of Jacob’s trouble.” No human power will be able to save the Jews from the satanic cruelty of the Antichrist. But in Israel’s darkest hour the heavens will open, and the Lord Jesus will come in majesty and great glory, to save His people “a posterity in the earth.” Joseph’s brethren did not know that their hope was in Joseph. The Lord Jesus’ brethren do not know it, but their only hope is in their long rejected Messiah. And one day He will tell them so. This is God’s all-wise plan for His suffering people and for the whole world.

This plan was in the mind of Christ when He uttered the seven parables concerning “the mysteries of the kingdom of heaven,” as recorded in the thirteenth chapter of Matthew. Among these seven parables, spoken to His disciples, were the two about “the hidden treasure” and “the pearl of great price.” In verse 44 of this remarkable chapter we read,

“The kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.”

Now Israel is God’s treasure. “The field is the world” (Matt. 13:38). God loves Israel above all nations; and she is hidden, scattered, throughout the world. In order to get the treasure, he bought the field. Jesus died for Israel and for the world. He left heaven’s glory, and bought “the field” with His own precious blood.

“For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life” (John 3:16).

“Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it” (Matt. 13:45, 46).

Now when “the merchant man” wanted to get the pearl, he did not buy the sea; he took the pearl out of the sea and beautified it. That is a picture of our Lord’s buying with His own precious blood “the pearl of great price,” symbol of the church. In buying “the field,” in which His treasure,
Israel, was hidden, He also bought "the pearl of great price," His church, which He is taking out from among the Gentiles to be "a people for his name" (Acts 15:14).

Sometimes ministers of the Gospel teach that "the pearl of great price" is salvation. But, my friends, sinful man can not buy his redemption. Salvation is a free gift of God. It was Christ who left heaven's glory, for our sakes becoming poor, selling all, as it were, in order to buy "the field" with His hidden treasure, as well as to purchase His church, "the pearl of great price." And in His death and resurrection He has "saved much people alive"—for all the endless ages! He gives eternal life to all who will believe His Word!

"Go... Tell... of All My Glory"

"And Joseph said unto his brethren... 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... Hasten 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... And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither" (45:4, 6, 9, 13).

After all the years that had passed, Joseph's brethren had to go to their father and admit their crime and falsehood. They had to confess that they had dipped Joseph's coat of many colors in the blood of a kid of the goats, and that they had been living a lie before their father throughout the years. Their sins had found them out.

Moreover, it was Joseph himself who told them to go home to their father and tell of all his glory in Egypt. They were to go to a famine-stricken people, and tell them of one who was able to save them from starvation. And that one was their own kinsman.

During "the great tribulation," which will be the worst spiritual and moral famine the world has ever known, or ever will know, Israel's rejected Messiah will send some of His own kinsmen "according to the flesh" to be the missionaries to their people and to all the world. One-hundred and forty-four thousand Jews, twelve thousand from each
tribe, will preach “the gospel of the kingdom,” preparing the hearts of Israel to behold their soon-coming Messiah and Lord. (See Rev. 7:1-17; 14:1-5.) And they will make known the eternal truth that “the Lion of the tribe of Judah” is none other than “the Lamb that was slain,” the crucified and risen Lord Jesus. They will tell of His love that is able to save from spiritual famine, as He feeds the soul upon the Bread of Life sent down from heaven. And they will tell of all His glory and riches and wisdom and power!

To the women at the empty tomb of Jesus the angel of the Lord also said, “Go quickly, and tell his disciples that he is risen from the dead” (Matt. 28:7). “Go . . . tell” of all His glory. And this is God’s message to Christians today: “Go . . . tell” a famine-stricken, war-torn, sin-weary world that Jesus who died for His creatures’ sin is alive forevermore, the only Saviour and Lord.

“And after That His Brethren Talked with Him”

After Joseph had made himself known unto his brethren, “he fell upon his brother Benjamin’s neck, and wept; and Benjamin wept upon his neck. Moreover he kissed all his brethren, and wept upon them: and after that his brethren talked with him” (45:14, 15). Joseph was reconciled unto his brethren. His kiss was the token of complete forgiveness. And they had fellowship one with another.

“God was in Christ, reconciling the world unto himself” (II Cor. 5:19). He has given us full and complete forgiveness from our sins because we have put our faith in His atoning blood. And He holds communion and fellowship with us as He walks with us “by the way.”

When He reveals Himself in glory, Israel, too, will heed His loving invitation to unbroken fellowship with Him. He will speak peace to her troubled heart—peace and abiding joy. As Isaiah looked forward to that glorious day, he wrote, under the guidance of the Holy Spirit, saying:

“Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned. . . . Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the
Lord hath comforted his people, and will have mercy upon his afflicted” (Isaiah 40:1, 2; 49:13).

“IT PLEASED PHARAOH WELL”

Joseph’s joy was shared by others; for “it pleased Pharaoh well, and his servants” to know that Joseph’s brethren had gone down to Egypt.

“And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; lade your beasts, and go, get you unto the land of Canaan; and take your father and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat the fat of the land. 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. Also regard not your stuff; for the good of all the land of Egypt is your’s” (45:16-20).

Doubtless there were several reasons why “it pleased Pharaoh well” to have the whole house of Jacob go down to Egypt. He gave every evidence of appreciation of Joseph for the very great service his God-given wisdom had meant to his country; and this was one way in which he could further show that appreciation in a practical manner. Then, too, Jacob’s immediate family numbered seventy souls; add to that number all the servants and dependents, and the total must have been something like three or four thousand people, “a valuable accession to any nation when we consider the character of the people.” In these words the late Dr. James M. Gray paid tribute to the family of Jacob. In spite of all their sins, they did worship the true and living God, even while all around them people were living in idolatry. Then Dr. Gray added a paragraph of interest concerning Pharaoh’s pleasure at having Israel go down to Egypt with his whole household; we quote it here in part:

“If it be true that the reigning dynasty at this time was the Hyksos or Shepherd kings, i.e., Syrians or Asiatics who centuries before had invaded and seized upon the kingdom, and so were unpopular with the native races,” Pharaoh would be pleased to have Joseph’s family go down to Egypt. “It would be a great advantage . . . to have so powerful an
accession of Asiatics as Jacob's tribe represented, not only to increase their riches, but also to 'give additional firmness to the throne against the discontent and disturbance of the native races'.

"JOSEPH . . . GAVE THEM PROVISION FOR THE WAY"

The "wagons" provided by Joseph for Jacob and his household must have been "a novelty in Palestine." These, together with Joseph's provision for his brethren "by the way" and his gifts for his father, were yet further tokens of his sincere love and forgiveness for every wrong that had been committed against him. Verses 21-24 tell of the bountiful provision Joseph made for his brethren, changes of raiment, silver for Benjamin, "the good things of Egypt . . . corn and bread and meat" for his father!

This provision of Joseph for his loved ones makes us think of a far more bountiful provision, made for us by our Lord Jesus; for He giveth us "exceeding abundantly above all that we ask or think" (Eph. 3:20). And His provision for restored Israel in that yet future day will be in accordance with all the covenant promises He made to Abraham, Isaac, and Jacob. And they are wonderful!

"AND ISRAEL SAID . . . JOSEPH . . . IS YET ALIVE: I WILL GO AND SEE HIM BEFORE I DIE"

With what mingled feelings Jacob must have listened to the confession of his sons, to the undreamed-of story of Joseph's exaltation in Egypt!

"And Jacob's heart fainted, for he believed them not. 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: and Israel said, It is enough; Joseph my son is yet alive: I will go and see him before I die" (45:26, 27, 28).

For seventeen years Jacob was to be near unto Joseph, to see him in all his power and wisdom and honor. How good God was to Jacob! No wonder the aged father said, "I will go and see him before I die"!
For salvation and peace and joy we go to the Greater than Joseph. And we must go to Him before we die, if we would know His redeeming love, if we would behold and share His glory. My unsaved friend, what you do with Jesus in this life determines your destiny for all the endless ages. Now is the accepted time; now is the day of salvation. Look to Calvary, and be saved by Jesus’ precious blood, shed there for your sins and for mine and for the sins of the whole world, Jew and Gentile.

"Joseph Is Yet Alive!"

Yes; Joseph lives forever in the presence of the God he loved and served so faithfully. And the Greater than Joseph is "alive for evermore"!

It has been wonderful to read the beautiful story of Joseph, to see in God’s dealings with him a type of our blessed Lord. Beloved by his father; hated and rejected and sold by his brethren; a bond-slave in the house of an evil and a false accuser; imprisoned; exalted; and revealed unto his brethren in power, yet in love and grace—what a portrait of our Lord!

As we look back over the lives of Joseph’s brethren, and see the painful chastening their sins required, our hearts go out to Israel, of whom they are a type. We are burdened as we see their afflictions, their persecutions, their unbelief. And yet, even as we “pray for the peace of Jerusalem” (Psalm 122:6), our hearts rejoice at the glorious prospect that lies before God’s ancient people, Israel. For the day will come when their wanderings will cease; their tears will be forever wiped away by the nail-pierced hand of their rejected Messiah and King.