

# PART ELEVEN *vgy* COMING NEARER "INTERCESSION" &"UNION WITH CHRIST"

## PREFACE FOR THE READER

*Method: In these commentaries the translation is in plain "Times New Roman" script and the comments which follow in "italic" script. All the information given is within the text so that there are no footnotes or other chapter notes.*

## INTRODUCTION

*We witness in reading Judah's prayer to Joseph one of the most virtuous appeals in all history which proves to be the bonding factor as compassion answers covenant love in the broad and deep unity that cements the family of Israel together. The eleven brothers and Joseph and Jacob himself find that out of the suffering of Joseph and the sorrows of Jacob and the humility of each heart a new reality surfaces. These men become as one. We hear not again of greed or envy or bickering or evil schemes. Henceforth they become the example or prophetic TORAH on which the NT concept of "**brothers**" seems to be based.*

## READING No.1 44 18-30 JUDAH COMES NEAR

**And Judah approached close** to him and said, "Please my Lord, may your servant speak a word of declaration in the ears of my Lord. Do not become hot in anger with your servant *for as is Pharaoh so are you*" *This is a magnificent statement when put in the context of the parallel running through the Joseph story. The equality of Pharaoh and Joseph is an exact prophetic TORAH depicting in relationship as the equality of Father and Son in the triune being and in God's sovereignty and rule. The Father has put all things under the son and save in the throne from which edicts are timed the Father has His inexorable authority.* My lord asked his servants, saying, "Have you a father or brother?" And we replied to my lord, "We have an aged father and a young brother born in his later years and his brother is dead and he is the only son of his mother and his father loves him. And you said, "Act to bring him down to me that I may set my eyes on him. And we said, "The boy is not able to leave his father; if he leaves his father will die. You said, "If you do not bring your younger brother down, you will not see my face again". And when we went up to your servant my father and informed him of what my lord said, our father said, "Go back and buy a little more food for us." And we said, "We are not able to go down if our little brother is not with us". And your servant my father said to us," You know that my wife bore me two sons. One of them went away from me and I said, "Surely, being torn he has been mauled over and over and I have not seen him hitherto. If you take this also from being with me and injury meets him I will go down in grey hairs grieving to the grave" And now if I go to your servant my father and the boy is not with us -his soul is tied like a girdle to his soul

## READING No.2 44.31- 45.7 JOSEPH IS MADE KNOWN TO HIS BROTHERS

And it will happen as he sees there is no boy he will die and your servants will by their action bring the grey head of your servant our father in grief to the grave. For your servant went guarantor for (*taking*) the boy from the presence of my father, saying, "If I do not bring him back to you, my sin against my father will (*haunt*) me all my days. Now please let your servant stay as your slave instead of the boy and let the boy go up with his brothers. How shall I go up without the boy to my father and turn away when I see myself in or as cause of (*Hebrew Niphal hara*) the brokenness which will find my father. *If ever there was a touching oration in favour of leniency this is it. Judah is deadly earnest. He can see in his mind's eye the utter brokenness of his father modelled on what happened in earlier years. Joseph gets some cipher of the sorrow his loss entailed at home. (Chapter 45)* And Joseph was not able to keep control of himself in the presence of all his (military) officers who were nearby and he called out, "Cause every man to go from my presence and no man stood with him during the time he made himself

known personally to his brothers." *This intimate union was built on the compassion and deep reality of Judah's confession and the great love and mercy residing in the strong heart of Joseph. The "brokenness of the father's heart is **prophetic TORAH** reflecting the Father heart of God and the sweet intimacy of the forgiving union into which Joseph entered with his brothers is the exact mirror of NT salvation.*

## **THE DEEP EMOTIONAL IMPACT OF COMING NEARER -TEARS FLOW FREELY**

And he lifted his voice in weeping so that the Egyptians heard it and it was heard in the house of Pharaoh. *Well might Jeremiah cry, "Is there any sorrow like my sorrow?" This weeping from the depths of his being spelt out his deep love for these repentant ones. It foretold the joy he was to bring to the father's heart by their return. It encapsulates the lasting and momentous power of love as it creates a union stronger than death. And he said to his brothers, "I am Joseph and my father is still living!" And his brothers were not able to answer him for they were alarmed and agitated (*The effect of the Hebrew **lhb** is to be so terrified as to flee away from the sight*) And Joseph said to his brother, "Please come close to me!" and they came close!" *This is the most touching and dearest picture of the Saviour we have in the OT -here is the very equivalent of the apostles in the upper room. Here is what it seems like when all of the pain of Calvary is over. Joseph prevailed in loving and embracing them. Life could never be same again. They were every one loved. This old testament **prophetic TORAH** displays a near perfect union and portrays that better union of the Upper Room. A happier family in those golden days of yore did not exist on earth. And he said, "I am your brother Joseph "whom you sold" (or) "because you sold me" (or) "the fortunate one you sold me" to Egypt and now do not travail or suffer grief and let there be no vexation or kindling anger in your eyes because you sold me for behold God sent me before your faces to bring life-to preserve life. **The union of salvation was aimed by God at the preservation of the Jews and indeed the world. This great union reflects that of the church with Christ settled to bring life to the nations** For these two years there has been famine in the land and yet for five years there will be neither ploughing nor reaping. And God sent me before your faces to appoint or establish a remnant for you on the earth and belonging to your very life; belonging to you yourselves; belonging to a great escape from danger or a great salvation. **Salvation is of the LORD as Jonah said Joseph is conscious that his apparent death and uplifted estate was to bring life; godly life and God fearing living to his family. It was to secure the remnant of those who witness to God's grace. It was a sovereign purpose of divine grace.****

## **READING No.3 45 8-18 JOSEPH PROMISES TO SUSTAIN THEM IN EGYPT**

It was not you who opportunely (*Hebrew **ht** [ ]*) sent me here for behold God made me a father to Pharaoh and lord of all his house and ruler-adviser over all the land of Egypt. Hurry back to my father and say to him, "This is what your son Joseph says, God has placed me as lord over all the land of Egypt. Come down to me. Do not remain (*where you are*) You will live in the land of Goshen near to me; you and sons and your grandsons; your flocks and herds and all that you possess. I will constantly sustain you there for there are still five years of famine to come lest you and your house and all you have will be impoverished. And behold your eyes are looking and the eyes of my brother Benjamin are looking because my mouth is speaking (*Hebrew*) to you. Inform my father about all my honour in Egypt and about all you have seen and you be quick and bring my father down hither. Then he fell on the neck of his brother Benjamin and he was weeping and Benjamin wept upon his neck. And he kissed all his brothers and wept upon them and after this confirmation (or) protection (*Hebrew **mk** speaking of a "new constitution" or a "new dawn"*) his brothers continued to talk to him in Hebrew. And the voice or report was heard in the house of Pharaoh saying, "The brothers of Joseph have come!" and it seemed good in the eyes of Pharaoh and his servants. And Pharaoh said to Joseph, "Say to your brothers, 'Do this, load your animals and return to Canaan' And take your father and his household and come to me and I will give you the best land in Egypt and you can eat the fat of the land" **Most wholesome prophetic TORAH of Christ's sustaining power over His people in this world.**

## READING No4 45.19-27 JOSEPH ENDOWS HIS BROTHERS WITH THE GARMENTS AND PROVISIONS OF SALVATION

*(Pharaoh speaking)* You are also commanded again and again (a Hebrew Piel of חָמַק "commanded" in respect of a generous allocation of wheeled vehicles and horses) to take with you wheeled vehicles (or) chariots from Egypt and lift up your father with dignity (The Hebrew אָוַן has the connotation of "elevation" and "dignity"-our equivalent would be-get him a limousine) and bring him. Let not your eyes grieve for your chattels or pots etc for the best of all the land of Egypt will belong to you. The sons of Israel acted on this basis and Joseph gave to them chariots according to the charge of Pharaoh and food for their journey. To them all -to each in particular he gave changes of outer garment and to Benjamin 300 shekels and five sets or changes of clothes. *It is so Christ like of Joseph to provide clothes in place of those torn by the brothers on account of their sin-he gave each a "pair" of mantles exactly suited to themselves-reflecting his gracious kindness. This also is a segment of the story and a prophetic TORAH of our union with Christ who has clothed us with His "righteousness". The first thing both the prodigal son and Bunyan received was a "robe". Benjamin was especially treasured as being his own mother's son. He was made rich by his brother. The price of a horse in Egypt was 600 shekels-that would be the value of a top of the range motor-car-so this was a considerable gift. And this he sent to his father; ten donkeys carrying the best of Egypt and ten female donkeys carrying grain and bread and meat for his father as he travelled. Then he sent his brother away and as they were setting off he said, "Do not be getting into a rage with one another (Hebrew זָרַח "disturbed" or "provoked to anger") in the way. They went up from Egypt and came to their Father in Canaan. And they informed their father saying, "Joseph is still alive and it is the case that he is ruler-counsellor over all the land of Egypt. And Jacob was torpid or rigid (Hebrew גָּמַד meaning "he was not warmed with joy") and he had no confidence in them. And they spoke to him all the Hebrew words of Joseph which he spoke in Hebrew to them and he saw the chariots which Joseph sent and the spirit of Jacob their father revived. **Union with Christ means maintenance of the precious ties of fellowship and abundant provision for the family of God as is foreshadowed in Joseph's actions***

## READING No.5 JACOB TRAVELS TO EGYPT 45.28-46.27

And Israel said, "Great, my son is still alive; I will go and see him before I die." *We have in this joyous proclamation an unmistakable prophetic TORAH pointing to the Resurrection of Christ. And Jacob struck camp (Hebrew [סָן] which has the effect of "uprooting a tree"-a final end to living in Canaan for him. While the experience was welcome it could only be an interlude in Israel's absence from the "promised land") and uprooted all he had and came to the land of Beersheba and offered sacrifices to the God of his father Isaac. And God spoke to Israel in a vision by night and said, "Jacob, Jacob" and he said, "Here am I". And He (God) said, "I am the God of thy father; do not fear to go down to Egypt for I will make you a great nation there. **I will go down to Egypt with you and I-the one who brings up-will bring you up.** (This is a comment that involves the corpse of Israel being brought for burial to Hebron. The self-designation of God as the "bringer up" assures Jacob and all readers that God is the one who "exalts" "overcomes" and "elevates" or "causes to ascend". This is an innuendo that entails the heavenly homecoming of the spirits of the just or an OT instance of the LORD assuring his own of life everlasting.) And Joseph will put his hand on your eyes (an allusion to the fact that Jacob would die in Egypt attended by his long lost son) And the sons of Israel took Jacob their father, their children and their wives in the chariots that Pharaoh sent to convey them. They also took their livestock and possessions which they had acquired in Canaan. Jacob and all his seed went to Egypt. He took with him sons and grandsons, daughters and granddaughters; all his seed went with him to Egypt. *Part of Israel went to Babylon but in the latter day the whole people were dispersed to the world. As under the Exodus so in these days Israel is going back home.**

**THE NAMES OF THE SONS OF LEAH-46 8-15 (33 persons)** *There now follow 70 names of sons and grandsons. In Union with Christ this family (excepting Er & Onan but including Ephraim*

& Manasseh) at this point represented the "people of God" and every one was precious to the LORD as we are who know Him.

These are the names of the sons of Israel that came down to Egypt, Reuben the firstborn of Jacob. The sons of **Reuben**: Hanoch, Palu, Hezron and Carmi (*Trained/dedicated; separated/distinguished; Fortification; vineyard/vine-dresser*) The sons of **Simeon**: Jemuel, Jamin, Ohad, Jakin, Zohar & Shaul the son of the Canaanite (*May God circumcise; the right hand; Portion; May he rise; Exultation (Arabic "Dance"); "Asked for" ""obtained by entreaty". It is curious that the sixth son who was especially prayed for should marry a Canaanite. That would place him in greater need of prayer*) The sons of **Levi**: Gershon, Kohath and Merari (*Banished from country; Assembly; Bitter-these three produced levites who served the tabernacle. Gershonites on the West were responsible for the tent curtains & ropes. Kohathites on the south were responsible for the table the ark the utensils of ministry and the curtain of the veil. The Merarites were on the north and cared for the frames bars posts bases pegs and ropes (Numbers 3)*) The sons of **Judah**: Er, Onan, Shelah. Perez, Zerah (*But Er & Onan die in Canaan*) (*Awake; Their strength; Petition; A rising (of the sun)*) The sons of **Perez**: Hezron & Hamul. (*Fortification; Pitied/Spared*) The sons of **Issachar**: Tola, Puah, Jashub & Shimron. (*Worm; Mouth; He shall return; Guard*) The Sons of **Zebulun**: Sered, Elon and Jahleel (*Trembling; Strong; Expected of God/ waiting on God*) These were Jacob's sons born of Leah in Padan Aram and **Dinah** his daughter. His sons and grandsons were 33 in total

### **THE NAMES OF THE SONS OF ZILPAH-46 16-18 (16persons)**

The sons of **Gad**: Zephon, Haggi, Shuni, Ezbon, Eri, Arodi, Areli (*Expectation; Festive/A feast; Quiet; Ornament; Watchful; My wild ass*) The sons of **Asher**: Imnah, Ishvah, Ishvi, Beriah (*May he spare/withhold; Likeness; Like; Gift/In calamity*) and their sister **Serah**. (*Abundance*) The sons of **Beriah**: Heber and Malkiel (*Joining/company; God is king*) These were the sons of Zilpah whom Laban gave to Leah his daughter. These 16 in all were born to Jacob (*two were great grandsons*)

### **THE NAMES OF THE SONS OF RACHEL 46 19-22 (14 persons)**

The sons of Rachel wife of Jacob were **Joseph** and **Benjamin**. In Egypt **Manasseh** and **Ephraim** (*Forgetting; Double fruit*) were born to Joseph of Asenath daughter of Potiphera, priest of On. The sons of **Benjamin**: Bela Beker, Ashbel, Gera, Naaman, Ehi, Rosh, Muppim, Huppim and Ard (*Destruction; First fruit; Reproof of God; Grain; Pleasant; Brother; Head/Chief; Serpent ;Covering; Excellent*). These were the sons who were born of Rachel to Jacob-fourteen in all.

### **THE NAMES OF THE SONS OF BILHAH 46. 23-25 (7persons)**

The sons of **Dan**: Hushim (*Hastening*) The sons of **Naphtali**: Jahziel, Guni, Jezer and Shillem (*He shall behold God; Coloured likeness; Form; Retribution*) These were the sons of Bilhah who was given by Laban to Rachel. She bore these to Jacob-seven souls in all.

### **THE PEOPLE WHO WENT DOWN WITH JACOB 46.26-27 (70 persons in all)**

All these souls went down with Jacob to Egypt-they sprang from his loins-not counting his sons wives the number of souls was sixty six. And the sons of Joseph that were born to him in Egypt were two so all the souls of the house of Jacob in Egypt were seventy.

### **READING No.6 JACOB MEETS JOSEPH & PHARAOH 46.28-47.10**

And Jacob sent **Judah** before his face to Joseph to go down before him to Goshen and he came to Goshen. *Judah was recognised as the man with weight with Joseph. He went down and presumably then retraced his steps to lead the family to the desired location. Judah would then have returned to Joseph's*

house and advised the vizier of the pending arrival of his father. Joseph prepared his chariot and went up to meet Israel his father in Goshen. And when he saw him he fell upon his neck and wept and he was (weeping) upon his neck repeatedly. **Here is the sharp poignancy of overwhelming joy in being re-united. The union of the Father and a son received again from the dead is prophetic TORAH portraying something of the love within the Godhead and something of the joy at the return of a long lost soul.** And Israel said to Joseph, "I will die" "It is the blow or disturbance from seeing your face- **because you** are still alive" *To understand this statement we have to factor in the vision that Jacob had at Beersheba when the LORD said Joseph "would close his eyes". At this point he felt this was imminent and with the weakness and excitement of travel and re-union it may have felt in that instant like he could not survive the experience. But divine grace was as ever wonderfully kind to him. He was to enjoy some years in Egypt-the best of his life.* And Joseph said to his brothers and to the house of his father, "I will go up and I will inform Pharaoh, 'my brothers and the house of my father who were in the land of Canaan have come to me' "The men are shepherds of flocks (or)"small animals (*Hebrew נאֻוֹךְ*) for thy are men who bring up/purchase livestock both sheep and cattle and they have brought everything they have. When Pharaoh calls for you and says, "What do you do for a living?" you shall say, "Your servants are men who bring up/ purchase (*Hebrew חִנִּיק*) livestock from our youth till this day-we and our fathers before us." In passing over (or) passing over the Nile you will settle in Goshen for all who shepherd flocks are an abomination to the Egyptians till this day. *The best pasturelands were in the flatlands of the delta in Goshen. They were allocated a whole area which was virtually their country thereafter for the duration of Joseph's life at least. (Chapter 47)* And Joseph went and informed Pharaoh saying, "My father and my brothers and their "small cattle"(or sheep) and cattle and all their possessions have arrived from the land of Canaan and behold they are **in the land of Goshen** ("coat of mail" or "region of Hercules") He decided on or separated five of his brothers and made these men stand before Pharaoh. And Pharaoh said to his brothers, "What do you do?" And they said to Pharaoh, "Your servants are herds of sheep or small cattle -both we and our fathers. And they said to Pharaoh, "We have come as strangers or temporary residents to the land because there is nothing for the flocks of your servants for the famine in Canaan is severe and now may your servants please reside in the land of Goshen" And Pharaoh said to Joseph, "Your father and your brothers have come to you . The land of Egypt is before you. Settle your father and brothers in the best of the land!" Settle them in the land of Goshen. If you know of any with special ability set them over my own livestock. Then Joseph brought his father Jacob and had him stand before Pharaoh and Jacob blessed Pharaoh. *Joseph had nicely prepared Pharaoh's decision that the family settle in Goshen. The history of herding gave them immediate options for work in Egypt-for Pharaoh was looking for skilled workers. Jacob was deeply grateful to Pharaoh who had cared so much for his son and he earnestly blessed him.* Pharaoh said to Jacob, "What have the days of the years of your life been?" *This question was not just one about age-it also was meant to draw out a response from Jacob about his life story.* And Jacob said to Pharaoh, "The days of **my years of pilgrimage** as a **stranger** have been 130 years. The days of my years have been few and unhappy (or) sad and I have not reached the years my fathers reached in the days of **their pilgrimage**. And Jacob blessed Pharaoh and departed from belonging to his presence. *Behind this statement we tend to see a bitter spirit but that is to miss the point. Jacob is a "pilgrim" and despite the sadness he can bless others and thus testify of his LORD. He is not solicitous of citizenship and desires to remain a pilgrim in search of a city. His preferred union is with the LORD in whose name he blesses Pharaoh.*

## **READING No. 7 JOSEPH'S LAND PURCHASE PLAN AND 20% TAX 47.11-24**

Joseph settled his father and brothers in Egypt and gave them property in the best part of Egypt in the land of Rameses in line with Pharaoh's command. And Joseph continually sustained his father and his brothers with bread according to the number of their children. And there was no bread in all the earth because the famine was so severe and the land of Egypt and the land of Canaan were faint & weary (*Hebrew חָהַל*) because of the famine. And Joseph gleaned all the silver that found itself in Egypt and Canaan in payment for what they bought and Joseph brought all the silver to Pharaoh's house. When the land of Egypt and Canaan were bereaved of their money all the Egyptians came to Joseph saying, "Deliver us bread; why should we die before you? Our money is at an end!" And Joseph said, "Deliver

your livestock and I will supply you in exchange or barter if your money is gone." So they brought their livestock to Joseph and he gave them bread in exchange for their horses and cattle and sheep and oxen and donkeys and he led or sustained them through that year by exchanges for their livestock. At the year's end they came to him in the second year and said, "We cannot hide from my lord because our money is finished and our beasts are bartered to my lord. We have nothing left to present to our lord except our bodies and our fertile land. Why should we die and our lands fail before your eyes? Buy us and our lands for bread and we will keep ourselves our lands going as servants to Pharaoh and give us seed and we shall keep ourselves alive and not allow ourselves to die and our lands shall not become desolate. Joseph was buying all the land of Egypt for Pharaoh for every man of the Egyptians sold the ground they held because the famine became too hard for them and it became the land of Pharaoh *Egypt came under the title of Pharaoh himself. The ruler of Egypt was the richest monarch in the world. And the people were covenanted or passengers (Hebrew *rb[ ]*) from one end of Egypt to another. The Egyptians would have to move around according to the command of Pharaoh and became outwardly mobile during this period.* However he did not buy the land of the priests for there was an annual allotment of food for them from Pharaoh for which reason he did not buy their land. And Joseph said to the people, "Behold today I have bought you and your land for Pharaoh. Here is seed to seed the land." "And when the crop comes give a fifth to Pharaoh and four fifths shall be for seed and food for your households and children to eat."

### **SUMMARY 47 25-27**

They said, "***You are our life*** and we have found ourselves grace in the eyes of my lord and we are become servant to Pharaoh." And Joseph established a fifth tax it for a statute operative to this day over the land of Egypt-only the land of the priests did not belong to Pharaoh. And Israel settled in the land of Egypt in the land of Goshen and held tenure there and was fruitful and increased greatly. *The 20% tax continued after the famine through 400 years till the time of Moses. This and other measures introduced by Joseph strengthened the throne of Egypt. The remarkable fact was that Israel possessed land and prospered amid the grip of famine. The provisions of Joseph and the natural productivity of the land of Goshen combined to sustain them very well. The unity of the vizier and his family saw them through these severe times. The fact that Egypt was sold out to Joseph and utterly dependent upon and obedient to him and indeed "living" because of him foreshadows as a splendid prophetic TORAH those days yet to come when Christ shall be all in all and every knee shall bow before him. In Joseph the land was one. There was no dissentient voice or hint of trouble. Hebrews priests and common people were all bound to Joseph in a union of life through a Saviour.*

The end of Part 11: "Union with Christ"