Study of Joseph - Part 2

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[0:00] Seeking the Lord's blessing, we'll turn to the scripture we read, Genesis chapter 37.

And I want to consider with you the whole narrative which we read, but especially perhaps verse 28. Then they passed by Midianites, merchantmen, and they drew and lifted up Joseph out of the pit and sold Joseph to the Ishmaelites for 20 pieces of silver.
And they brought Joseph into Egypt. Now it's important to understand, as we saw last week, that the life of Joseph is a messianic life.
In other words, he prefigures the Christ to come. And it is only in that life that we understand the significance of his life. Jacob, his father, had settled in the land of promise with 12 sons.
And with the exception of Joseph, they are all showing signs of being sons of Belial, and as of having their father the devil and not the Lord himself. But God will turn them and change them, every single one of them.
[1:40] He will convert them to himself. And the man whom he will use for this purpose is Joseph. Joseph will first be humiliated before he is exhorted. And in his exhortation, he will be raised to give repentance unto Israel.

And it is through him that his own brethren will come to a knowledge of the truth. And it is in that sense that we must understand his whole life. And in that light, when you follow his life, you see a prefiguring of the life of the Lord Jesus Christ at every twist and turn which it takes.
And that in itself constitutes this, one of the most marvelous narratives in the Old Testament. Now, we saw how the hatred began to rise in the household of Jacob.
And it began to focus, of course, upon Joseph. First of all, as we saw, because he was Jacob's favorite child. And as a mark of that, Jacob had given to him a coat of many colors.
And that coat probably signified that Jacob was going to bestow the birthright upon Joseph. And that made his brothers hate him even more.
[2:54] Secondly, Joseph used to bring home to his father an evil report concerning his own brothers. Now, again, we saw, and it's important to understand that that was not tale-bearing.

This was the act of a young adult who was deeply distressed at the sinfulness of Jacob's family, of his own brothers. And Joseph had a mind for the things of God.
And whenever God's commandments were transgressed, it cut him to the quick. And it was a love for God's household and a love for God's church or Jacob's home that caused him to bring these evil reports back to his father.
But that alienated his brethren even more. And then thirdly, there were the dreams. Now, we saw, and again, it's vital to understand that these dreams were not the outworking of his own ambition. It wasn't some fanciful thoughts that he was having during the night. There were dreams given to him by God. There were prophecies that he would one day be exalted. And his brethren would acknowledge his exhortation.
[3:57] And even his own father and stepmother would acknowledge his exhortation also. And we also saw that this word of prophecy or these dreams were meant to be given by him to his brothers.

In other words, again, he didn't go out in the foolishness of a young boy telling that he was going to be made great one day. He went out solemnly as a prophet to tell his brethren the dream that concerned them and to tell his father the dream that concerned him.
And the word of God had a two-fold effect. His brothers hated him the more for his dreams. And that is very often the effect of the word of God upon the unregenerate.
Very often the heart is hardened and the heart becomes bitter. And that's the way it worked with his brothers. But his father, we were told, rebuked him in public but observed the same in his heart.

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That was a two-fold response. And it shows Jacob's weakness in the presence of his own sons. He knew inwardly that the dreams came from God. But still he rebuked his son in the presence of his brethren.
[5:08] Now, I don't want to enter into these things any further than we entered into them already. And I want to pass on to the narrative that we have before us here.

Because, as I closed by saying last week, the situation would obviously come to a head. And so it did. The Lord brought matters to a head. Because he's doing his own sovereign work.
This is the work of salvation that we see prefigured here. And every single detail of it is brought to pass by the Lord. Who reigns over the armies of heaven and over the armies of the earth.
And he brings it all to pass. And I want to look with you here at the mission Joseph goes on. And that's to find his own brothers in Shechem.
And then, secondly, the response of his brothers to that mission. First of all, they conspire against him. And then sell him. And then they deceive their own father.
[6:08] With the coat of many colors dipped in the blood of a goat. Now, first of all, then, Joseph's own mission. Now, it appears that Joseph's brothers were feeding the flock up in Shechem.

Now, Jacob was a very wealthy man by this time. And he had a vast number of flocks and herds. Now, it seems clear from the context that there was some kind of famine in the land.
Now, you can infer that. Not only from the fact that they had gone as far north as Shechem. And that's about 60 miles north of Hebron where Jacob was encamped. Not only had they gone some 60 miles.
But we're also told that when they cast Joseph into the pit, that the pit was dry. Now, that's interesting for this reason. Because the pit was in a place called Dothan. Just a little north, I think, of Shechem.
And Dothan means two wells. Or the place of two wells. But this well was dry. It only had miry clay in it. And that tells us that there must have been some kind of drought or famine in the land.
[7:21] So, Jacob sends his sons to feed the flock in Shechem. Now, if you cast your mind back a bit, you'll remember that he bought a parcel of ground there many years before.

And he backslid in Shechem. And the world gained a hold of him. And it was there that his daughter was violated. And the chastisement of God came upon him.
Now, it's interesting that trouble is going to break out in Shechem again. But in any case, the sons have taken the flock 60 miles north to Shechem to feed them.
And when they don't seem to find much pasture in Shechem, they move on a further six miles to a place called North Dothan. Or, as I said, the place of two wells. Now, as time passes, Jacob becomes more and more anxious.
Possibly for two reasons. First of all, because of the scarcity of food. And then, secondly, because they were in Shechem. And you remember how the neighborhood treated Jacob and his sons with deep distrust.
[8:24] After Simeon and Levi had wielded the sword and been so bloodthirsty. So, perhaps Jacob is anxious that his sons have run into some kind of difficulty in the neighborhood of Shechem.

And so, he desires to find out how they are. And his plan to that effect is very simple. And it is to send Joseph out. To see how his brothers are.
And to see how the flocks and the herds are. And Joseph responds by saying, Here I am. Or, here am I. In other words, really, send me.
Now, what can we say about this? Well, in the first place, it is remarkable that Joseph goes. Or, put it this way, it is remarkable that Joseph is willing to go.
Why? Well, because of the hatred and the hostility against him from his own brethren. You remember when the narrative opened, Joseph was allowed to work with the sons of Bilhah and Zippah, his father's concubines.
[9:30] No one else. The fool sons of Leah and Jacob could not work in his presence because of their hatred for him. But when the dreams came out, and when Jacob brought the word of God to them, all the brothers began to hate him.

And so, the division is complete. All the brethren are working with the flocks, and Joseph is now at home. But for some reason, it comes into Jacob's mind to send Joseph on this errand.
Now, what is moving Jacob himself, we don't know. It is probably this thought that maybe the brothers are softening. And perhaps the very sight of Joseph coming towards them in difficulty, with

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supplies from home, with bread to eat, or perhaps wine to drink, might cause them to melt in their hearts, and might somehow reconcile them to their brother.
Well, in any case, Joseph is all too willing to go, and he says, in effect, here am I, send me. Now, my friend, who can't fail to understand that the spirit of Joseph here is none other than the spirit of Christ?
How? Well, in the first place, because he delights to do his father's will. If it is his father's desire to send him to his brethren, who hate him without a cause, then he will go.
[10:49] He is obedient to his father, and he loves his father, and it is delight to do his father's will. And is that not the spirit of Christ? Was it not the will of God the Father, that God the Son should enter into the world, and that he should seek and save that which was lost, and that he should submit even to the cross, in order to save those who hated him without a cause.

And yet Christ can say, coming into the world, to do thy will I take delight, O thou my God that art. And that is the spirit of Joseph, the spirit of doing the will of his father.
But that is rooted even deeper, because what is that itself but this? A sign that Joseph loves his own brethren, just as he loves his father.
And that is an important point. He loves his own brethren, just as he loves his father. Note, I said this last week in connection with the dreams, but I want to emphasize it to you.
Some people say that Joseph was just, as I said, a precocious young man. He went and he blabbered the dreams when he ought not to, because he was just dreaming of his own exhortation.
[12:07] Not so. Everything that Joseph did, he did in love to his own brethren, in spite of the fact that they hated him. It was the yearning of Joseph's heart, that his brethren would come to know, and to serve the same Lord, whom he served as a young man.

And to see them reconciled to himself, and reconciled to his father. And that they might become the household of Israel indeed, a great church. And that the seed of God might become a multitude, which no man could number.
That was the desire of Joseph's heart. Now, how do you see it here? Well, I think, my friends, you see it in this little detail. That when he didn't find them at Shechem, he went on a further six miles, in a dry parched land, until he found them in Dothan.
In other words, he didn't just follow, as it were, the letter of his father's law, but he followed the spirit of it also. He went where he had to go, in order to find his brethren.
What was required. No, my friends, does that not speak of love? After all, if Joseph had hated them, he could have said this, right, I've come to Shechem, that's as far as I was asked to go.
[13:20] They're not here, and that's their Teflag. I'll return home, and if they perish, or if they die in famine, or whatever, it is no more than they deserve, for their attitude to myself, and to my father.

But that is not the spirit of Christ. That is not the heart of the child of God. The child of God, who longs, and who yearns, for the salvation of his brethren. Even when they wrong him, they yearn for the salvation of their brethren, and that is the way that Joseph is.
And so he will go further, he will go to Dothan. And is that not how Christ comes into the world? Oh, he comes in, and he's born of a woman, and he's made under the law.
Does he find the Jews there, keeping the ceremonial law? Does he find the Jews waiting for him, expecting him? No, he does not. He finds them having moved.
He finds them further. He finds them in a no man's land. But he still goes out to seek, and to save that which is lost. He goes to the wilderness, in order to bring the sheep home.
[14:24] And that is the spirit of Christ, that Joseph shows here. And that never changes in Joseph's life. Oh my friend, would that you, and would that I, could learn this.

He never loses this spirit. Even later on, when he has been many years in prison, he doesn't nurse his vengeance. He doesn't nurse his wrath.
He doesn't devise schemes for getting back, or for getting even. All he can think of, is bringing his brothers, into the fold, of the Lord Jesus Christ.
Now if need be, he will deal with them roughly, to bring that end about. But still that is his end. And that is why I say, that it was the spirit of Christ, that moved him.
Now, did Christ not come, to seek and to save? He came to his own. But we're told, that his own, received him not. And you'll find exactly, the same thing here.
[15:24] And let's turn secondly, and particularly, to their brothers, to his brothers response. And that's first of all, a conspiracy. Ah, my friend, Christ, will not be cast down, the brook of a hill in

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Nazareth.

He must be sold. There must be a plot, a conspiracy, and a sale. Now, Joseph comes to them, and he comes to them, interestingly enough, wearing the coat, the coat of many colors.
Now, you would have thought, that that was the height, of madness, in one respect, in some respect, and maybe, at the human level, it was. Maybe it was not too wise, to wear this coat, of many colors, on this very mission, to find, and to bring, his own brethren, back to his father.
But he wears that coat, and God's providence, sees to it, that that is the coat, he wears. And interestingly, the moment his brothers, see him coming over the hill, and approaching them, they begin to plot, and they begin to conspire.
And they all have the same idea, at the same time. In verse 18, when they saw him, afar off, even before he came near, unto them, they conspired, against him, to slay him.
[16:36] And they said, one to another, behold, this dreamer, cometh. And, perhaps the coat, inflamed that, more than anything else.

Now, how differently, things would have happened, if they had recognized, what that coat meant, and what that coat, was all about. If they had related, the coat to the dreams, and if they had said, this is the Lord's channel, of salvation.
It is him, we must acknowledge, as carrying the birthright, and carrying the blessing. And if they had, yielded themselves to that, how different it would have been. But they did not. The moment they saw the coat, they said, behold, this dreamer cometh.
Let us take him, and let him slay him. Now, Reuben intervenes. He's the oldest son. And he breaks in. And he takes a hold of Joseph. And Reuben says, don't shed blood, but cast him into this pit here, God's providence.
You watch how it's working, at every turn, there's a pit, just beside them, or a well. Cast him in here. Lay no hand on him. And we're told in the scriptures, that his motive was, that he would disappear, from amongst his brethren.
[17:51] He would make some kind of excuse, that he was going to look after the flock, in a particular place. Later on, he would come, and he would deliver Joseph, and take him back, to his father. Now, some people have a cynical view of that, and they say this, that Reuben was doing this, to get back, into his father's good books.

Now, you remember that he, essentially, had lost his birthright, although he was the oldest. When he saw the, standing of Joseph, in his father's eyes, he went into his father's concubine, and tried to have seed that way, and that was his way, of getting back, into the birthright.
But of course, Jacob, made clear to Reuben, that he would lose, the birthright. And some people say, that this is Reuben, trying to wangle himself back, into his father's good books.
But I think, if you read the narrative here, and if you find Reuben's distress, for example, if you look down, at verse 29. Verse 29. And Reuben returned, unto the pit.
And behold, Joseph was not, in the pit. And he rent his clothes. And he returned, unto his brethren, and said, the child is not, and I, whither shall I go?
[19:09] Is he not, perhaps already, a little distressed, at what he has done? Maybe, his own sins, are beginning to catch up, with himself. And he feels remorse, for what he has done, to his own father.

But if that is so, he's still going to be caught, in another conspiracy, in a moment. And we'll see that, just a little, later on. And so, when Joseph comes, he tries to tell them, his errand.
He brings them the supplies. They don't allow a word, out of his mouth. This is the dreamer. This is, the Messiah. This is the chosen one. The one who thinks, that he is the deliverer.
And they seized him, and they took off, the coat of many colors. Anything that would point, to his greatness, to his exaltation. Anything that would signify, that he was chosen of God.
That he was an appointed, redeemer, and a deliverer. They stripped that off him. Just as they took, the robe of Christ. And they nailed him, as it were, to the tree, and made sure, that he was cursed.
[20:11] So they took Joseph, and they cast him, naked, or near naked, into this pit, or into the cistern. Now, these wells, had a narrow mouth, and they were wider, as they went down, into the ground.

There was no water in it. And there, they were going to leave him, in the miry clay. They were going to leave him, in the pit, with the creatures, of the pit, in the darkness, and in the dryness, and leave him there, to perish.

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That was the heart, of his own brethren, towards himself. When his own heart, was full of love, towards them. Now, they did that, with the howls of anguish, from Joseph, in their ears.
And interestingly, that never left the brothers. Although, they were quite hard, very hard, after this, for many years, that never left, their brothers, the howls of anguish, that came from Joseph, when they left him, in that pit.
Because, when things start, going against themselves, many years later, Reuben turns round, and he points, this very thing, out to them. In chapter 42, and verse 21.
[21:43] And I'll read the verse to you. The brothers said, to one another, we are guilty, concerning our brother, in that we saw, the anguish of his soul, when he besought us, and we would not hear.

Therefore, this distress, has come upon us. And Reuben answered them, and said, did I not speak to you, saying, don't sin against the child, and you would not hear.
Therefore, behold, also, his blood, is required, and it's required, of us. Oh, my friend, I wonder, if there is some great sin, in your own past, that has never left yourself.
Perhaps, for some time, it has lain, dormant, and it rises, or when the word of God comes, you have a way, of silencing it. But is it the case, that it just can't be silenced, anymore?
Is it a fact, that the Lord, has begun, to speak to you, and to shake you, in such a way, that you cannot, rid yourself, of that burden, anymore? Is it perhaps, the truth, that your sins, and iniquities, have now gone, over your head, and the remembrance, of them, brings wrath, into your conscience, and brings the terrors, of God, into your soul, so much so, that you feel yourself, as though you were entering, into the very bowels, of hell itself.
[23:00] Now when God, is working in a soul, the conscience, is shaken, and the very soul, itself, is stirred, now you may not, pass from death, to life, you seek to it, that when your soul, is stirred, and your conscience, is shaken, that you move, towards the Lord, and you bring, your burden, to Christ, and you cast it, at his feet, there may be, some vile deed, some dark deed, some dark thing, you have done, in the past, and it's an unspeakable, thing, but it's with you, and you know it, and as I speak, it's before you, before your face, and God, in his word, will cast, your iniquities, before your face, or you see to it, my friend, that you deal with it, and that you deal with it, in the proper way, and the remarkable thing, is that once the brethren, had put him, into the pit, they sat down, at the mouth of the pit, and they ate bread, they ate bread, they took the supplies, they took the supplies, which their own brother, had taken, some 66 miles, through a dry, parched land, and they ate that food, while their own brother, was wailing, in the pit, ah, you say, such harshness, you say, such cruelty,

I can't identify, with that, I can't enter, into that, no matter, what I'm like, I wouldn't do that, ah, but Joseph, my friend, is the Christ, and is it not true, that you have crucified, the Christ, is it not true, that you in your own soul, are guilty, of putting Christ, to the cross, is it not so, that either you are numbered, amongst those, for whom he died, or else those, who killed him, in the sense, that one way, or another, you have put the Messiah, to the cross, if you are sitting, indifferent, to the claims, of the gospel today, then that is you, sitting, eating, and drinking, in spite of the Messiah's cries, is that not so, and Amos says, in the sixth chapter, and in the sixth verse, or the ninth chapter, and the sixth verse, he says, woe to them, says that drink, wine and bowls, and are not grieved, at the anguish, of Joseph, and I want to tell you, the context there, it's interesting, Amos is speaking, of the professing, church of God, living in materialism, and carelessness, when the remnant, are passing, through the fire, that's what he is, speaking on, and he says, woe to them, that drink wine, and bowls, and are not grieved, at the anguish, of Joseph, oh my friends, may the Lord, keep us, from such a shallow, empty profession, that we will think, yourselves, to be the Lord's, when we are indifferent, to his true people, suffering, suffering, in this world, and they sat down, callously, and they ate their meal, does it not remind you, of the Romans, parting the garment, and casting lots, for his vesture, does it not remind you, of the chief priests, and the scribes, being for the Lord's blood, as he is crucified, upon the cross, he went down, and he sought, his own brethren, he came to his own, and his own, received him, not, what about Joseph himself, well, he's in Dothar, now I said to you, that that place, name, means the place, of two wells,
I think it's only mentioned, one more time, in the scriptures, now, when you find, something like that, it's always very useful, when you come to a place, name like this, go to a concordance, or something like that, and look it up, and see where it appears, again, and very often, you will find, a spiritual connection, between the two things, it appears, again, in connection, with Elisha, and it appears, in connection, with Elisha, in this way, Elisha, is passing, through Dothan, and there, the

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Syrians, here, where he is, and they send, an army, to capture him, and the army, of the Syrians, encircles Dothan, ready, to capture Elisha, and you remember, how his servant, came up to him, and said, master, master, he recognized, the difficulty, and the strife, that they were in, that the enemy, was just about, to seize them, and to trample, them underfoot, Elisha says, Lord, he says, open, the servant's eyes, and the servant's eyes, were spiritually open, so that by faith, he suddenly saw, the angels of God, encompassing them, like a host, as it were, around the Syrian army, so that he could say, greater is he, that is for us, than he, that is against us, even in Dothan, when they were encircled, by the enemies, of the cross, there, they could see,
God's enemy, God's camp, or God's host, the angels of God, encircling them, and ready to deliver them, now does that not, perhaps give you, a spiritual insight, into what is happening, here at Dothan, oh my friends, Joseph is sinking, and he's sinking, at the hand, of his own brethren, and he's going down, in the miry clay, and he's about to be, left for lost, and left for dead, has his faith, deserted him, well my friends, I believe not, I believe that, he still trusts in God, and he still believes, in the promises, and he still looks, to the dreams, however unreal, they become, and I'm sure, there are times, when God comes, when the devil, comes to you, and he brings before you, what God gave you, the promises he gave you, and he says, well what do these things, mean to you now, what do these things, matter now, they were but a figment, of your own imagination, it was just something, that came to you, and something that went, but you hold on, to what God has given you, and you keep hold, of his word, and you keep, the faith of God's elect, even when you're sinking, in a pit in Dothan, and your enemies, are eating a meal, triumphing, and rejoicing over you, because the Lord, will come to you, and the Lord knows, how to deliver his own, and how to rescue them, from the enemies, of the cross, and Satan himself, ready to devour you, he will not,
God will see to it, that he will not, and the angels of God, are around Joseph here, and how marvelously, it appears, because strangely enough, just when they're eating the meal, they hear something, in the distance, and they lift up their eyes, and what is it, but a caravan, coming their way, it is a caravan, of camels, of Midianite trainers, traders, or Ishmaelites, which is, what they were, and they're, making their way, from Gilead, right in the northeast, down to Egypt, in the southwest, now that was a major, trading route, in the old world, from Gilead, to Egypt, and the reason was this, Gilead, had some of the finest, spices, and balms, that could be found, and they were highly, valued by the Egyptians, in their art, of embalming, and mummifying, and preserving the dead, they valued, nothing higher, than the spices, which came down, from Gilead, and for their part, they valued, nothing higher, than the fine linen, that came from Egypt,
[30:25] Egypt was known, and renowned, worldwide, for producing, the finest linen, and so there was, a constant traffic, which passed, right through, Dothan, that great highway, the trading highway, just cut, right through, Dothan, ah my friends, do you not marvel, at the providence, of one, who will not let, a sparrow fall, to the ground, outside of his own providence, the hairs of our head, are all numbered, and everything, that happens to Jacob, is in the, Joseph, is in the precise, plan of God, nothing is out with it, even when it looks, opposite to it, nothing is out with, the plan of God, the Midianites, are passing, and Judah, himself, has an idea, and Judah, says, what profit, is there, for us, he says, if our brother, dies here, in the pit, why not, take him, and sell him, into the hands, of these Midianites, and the whole scheme, is agreeable, to them, now Reuben, has gone, and he's not a witness, to this, the whole scheme, is agreeable, to them, and they go over, to the Midianites, and there, they strike, a bargain, they will sell,

Joseph, into their hands, for twenty pieces, of silver, and they, for their part, will sell him, as a slave, into Egypt, and for the brothers part, well, they can go home, and they can rest easy, knowing that they, didn't, as it were, put the finishing touch, to him, but that they put him, into the hands, of someone else, now, there's a few things, brought before us here, first of all, isn't it interesting, how the Gentiles, have to be involved, as well as the Jews, in the sale, of Joseph, is it not true, that it wasn't just, the chief priests, and the scribes, who put Christ, to death, but it was the Romans, also, Pilate, must give his assent, to the crucifixion, the Lord, must be put, to the cross, at the hand of the Jew, and at the hand, of the Gentile, and as I referred, to some weeks back, there must be written, above the cross,
King of the Jews, in Latin, and in Greek, and in Hebrew, the three great, languages of the ancient world, as much as to say, that the whole world, has crucified Christ, the whole world, has put him, to the cross, the philosophy, of the Greeks, crucified the Savior, the law, of the Latins, crucified the Savior, and the religion, of the Pharisee, crucified the Savior, the world, did it, your hands, are

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stained, with blood, and so are mine, and that is, the significance, of the titles, upon the cross, everyone, has a hand, in the matter, he must be given, to Pilate, and Pilate, must give the assent, well, the same is true here, it is not just, the Jew, who has a hand, in it, but the Gentile, has a hand, in it also, it is given, into the hands, of the Midianites, so that we will know, that he is rejected, of men, not just of Jews, but rejected, of men, and in connection, with that, there's this, we're told, that they're Midianites, no, the Midianites, were a branch, of the Ishmaelites, and, the Midian, was, descended, from Keturah, and Abraham, now that tells you, something, it tells you, that though, they were Gentiles, they themselves, were once privileged people, they themselves, once had the law, in their midst, and they once, heard the gospel, they once, had the rights, and the symbols, and the sacrifices, they had these things, and they turned away, from them, and they left them, and they are involved, also, in the crucifixion, of the Lord Jesus Christ, what does that tell us, well, it tells us this, that the Gentile hand, that put Christ, to the cross, was a hand, of rebellion, and of apostasy, we have all, my friends, chosen, the way of darkness, every one of us, we have left, our father's home, that is what it teaches, just like the two sons, who left, or the, the prodigal son, who left his father's home, and went to the place, where he was eating husks, before he came to his senses, and returned, to his father's home, we have all done, the same thing, every Gentile, is someone, who once had the privileges, who once had, the knowledge of God, but they decided, to worship the creature, rather than the creator, and their hands, are as guilty, and as red with blood, as the hands, of the Jew themselves, and notice the price, 20 pieces of silver, 20 pieces, of silver,
I say that, because, of this, that, 20 pieces, of silver, in the Levitical law, was the price, of a slave, from the age, of five, to 20, a male slave, of the age, of 20 to 60, was worth, 50 pieces, of silver, but a male slave, of five, to 20, was worth, 20 pieces, of silver, they sold him, as what, they sold him, as a slave, the price, of a slave, under the law, the price, of a condemned man, or a worthless man, that, is what, they sold him for, oh my friends, does it not remind you, of the New Testament, price of the slave, when Judas Iscariot, notice, it was Judah, who made, the suggestion, and it is Judas Iscariot, probably the one disciple, from the tribe, of Judah, who goes into, the chief priests, and he says, what will you give me, for Christ, and they covenant, with him, for 30 pieces, of silver, that's what he was worth, he was worth, the money, of a slave, as far as,
Judas was concerned, oh Judas, had value, for Christ, Judas, held on to Christ, and he followed Christ, as long as the Lord, said what he wanted him, to hear, as long as he thought, that Christ, would give him, plenty of loaves, and fishes, as long as he thought, that Christ, would give him, a kingdom, in this world, Judas followed him, but when he discovered, that Christ came, preaching the way, of the cross, the way of sorrows, the via dolorosa, he didn't want that, and when he discovered, that he's worth, a slave, sell him, give me 30 pieces, of silver for him, what are you, selling Christ for, what are you, selling him for, and I speak to you, as someone, who has him, for your birthright, you to whom, Christ was promised, as it were, in your baptism, and to whom Christ, is being continually, offered in the gospel, will you tell me, what you are, selling him for, you tell me, what is so precious, in this world, that you are, selling Christ for it, because it is something, as long as you are, cleaving to your idols, then you are, selling him, for these idols, and that's your exchange, ah my friend, do you think, it's profitable, the day will come, when you rue it, and when you, when you will regret it, that you ever made, such a bargain, because you will see it, just as 30 pieces, of silver, you are selling him, for that, you are treating him, as worthless, and Judah, sold them, into the hands, of the Egyptians, or into the hands, of the Midianites, but the sons, aren't finished there, because then, they have to deal, with their father, and they deal, with their father, in this way, in verse 31, they take,
[38:36] Joseph's coat, and they killed, a kid of the goats, and dipped the coat, in the blood, and they sent, the coat, of many colors, and they brought it, to their father, and said, this have we found, know whether, it be your son's coat, or not, and of course, Jacob immediately, recognizes, the coat, of his beloved son, and he concludes, as they hoped, he would conclude, that a wild beast, has devoured him, and Jacob, is dealt, another blow, he is devastated, by the death, of his beloved son, and it doesn't matter, how much, they try to comfort him, and that's a hypocritical, shallow thing anyway, his son's trying, to comfort him, when with one word, they could have revealed, the thing to him, when they try, and comfort him, he says, I will go down, to the grave, mourning, for my son, notice, one or two things, first of all, the goat, is back again, in the life of Jacob, when did we last, see, a goat, functioning, in this kind of way, in the life of Jacob, well you have to go back, many many years, you have to go back, to that day, in his father's chamber, when his mother, put the goat skins, on his arms, and upon his neck, and he went in, and he said,

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I am Esau, he said, I am, your first born son, and his father, felt the hair, and he gave him, the blessing, of the first born, sometimes, it takes many years, for chastisements, to come down upon us, but come down, they will, I remember, in dealing with that, that I said, that sin was like, a boomerang, it always flies back, in your face, and it did that, for Jacob here, he deceived, his own father, with a goat, and now, he is deceived, with a goat, by his own sons, and for well, over 20 years, he believes, because of the goat's blood, on his son's clothing, that his son is dead, and that his son has gone, oh, my friends, what an evil, and bitter thing, it is, to sin against the Lord, thy wickedness, shall recrue thee, and the Lord, will chastise us, that we might understand, what an evil, and bitter thing, as sin is, and then again, there is this, you'll notice, the hatred of the sons, it still hasn't eased,
I've no doubt, that guilt is, about to come home, to roost all right, and that's the start, of God's work, but you'll notice, at this point, all they can say is, know whether this, be your son's, quote or not, now they don't even say, our brothers, they say, your sons, does that not remind you, of the Pharisee, in the parable, of the prodigal son, remember how the, elder brother, or the Pharisee, says, this he says, your son, went out, and devoured, his living, with the harlots, he won't even call him, his own brother, and that is, what we have here, what are they after all, but Pharisees, they think they're all right anyway, because they're Jacob's children, it doesn't matter, how they live, and what they do, it doesn't matter, if Judah goes into, a prostitute, by the way, as he does in chapter 38, or if Reuben goes into, the concubine, or if Simeon and Levi, decide to massacre a village, it doesn't matter, they're all right, we be Abraham's children, is that how you are yourself, you're Abraham's children, or you're born into the church, or what have you, we're all right, well that was the Pharisee, this, is this your son's, quote, or is it not, and there is the hatred, and the contempt, that the world has, for the people of God, and they have the hypocrisy, to try and rise up, and to comfort their own father, with respect to the death, of their son, notice my friend, have you noticed, how every patriarch, loses his son,
Abraham, loses Isaac, as it were, for three days, Isaac is dead, as they're going up, to Mount Moriah, for three days, he is dead, Isaac has to lose, Jacob, for over 30 years, you notice, that Jacob, has to lose, Joseph, for many, many years, believing him dead, what does it teach us, well it teaches us this, that the promised seed, the Messiah, must be lost himself, before he is found, what it teaches us, is this, that the father, gives the son, and the son, goes into, a dark place, of forgottenness, and obscurity, until he's, restored back, and until he becomes, the means of salvation, for Israel, is that not, what Abraham was taught, on that day, in Mount Moriah, when he saw, the day of Christ, and he was glad, when he was about, to put the knife, into his own son, did he not there, see clearly, perhaps for the first time, that God was, as it were, going to smite, as Charnock said, his own bowels, in order to provide, deliverance for himself, the father, will give the son, or the father, must lose the son, before the church, can be saved, the Messiah, must be lost, before he is found, and so Joseph, goes into the darkness, of Egypt, before he comes out of it, and brings up people, with him, what of Joseph himself, how well, you find him, in the caravan, along with all the camels, and the rest of the traders, and he's making his way, down to Egypt, the interesting thing, is if you follow that line, down from Gilead, through Dothan, to Egypt, it passes by Hebron again, he would be within sight, of his father's house, and little does his father know, that his son, is passing, in that caravan, down to Egypt, and the son, has no way, of telling the father, his father, never knew, that when he said, farewell to him, in the valley of Hebron, it would be well over 20 years, before he laid sight, on him again, and I'm sure, that when Joseph, is passing down, that he is asking, many, many questions, but at the same time, he's got something, to hold on to, and you'll find that, in your darkest providence, is there something, after all, he's not dead,
God saw fit, to take him out, of the pit, and that is one thing, and you should lay hold, of things like that, he's not in the pit, and he's not dead, what's more, he's on his way, to Egypt, and what's more, he still, has his dreams, and nothing, can take the word, of God, out of the heart, of God's children, nothing, nothing, in fact, a trial, will only burn it, into their hearts, more intensely, than it was ever, there before, and lo and behold, he finds himself, in the slave market, and who buys him, but Potiphar, the captain, of the guard, in Egypt, and when the curtain, closes, on this first great scene, in Canaan, it closes in this way, a family, in even greater disarray, guilt has come in, anguish has come in, a father is mourning, and when it opens, in Egypt, you find, a remarkable, situation, for Joseph, and a remarkable, temptation, for Joseph, when Potiphar's wife, seeks, to gain him, for herself, may the Lord, enable us, to trace, the life, and the dealings, of our great Messiah, and our great Savior, in these things, let us pray,

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[46:32] O Lord, how wonderful, are thy ways, and thy dealings, with thy people, enable us, to be, attentive to them, and to be mindful, always, of the Christ, who came, to seek, that which was lost, and to enter, the valley of humiliation, that we might enter, into his glory, O bless thy word, and cleanse us, from our sins, for Christ's sake, Amen.

We'll conclude, singing to God's praise, in Psalm 91, from the beginning, to the tune, from the beginning, from the beginning, to the tune, of the most high, reside, under the shade, of him, that is the almighty, shall abide, I of the Lord, my God, will say, he is my refuge still, he is my fortress, and my God, and in him, trust I will, assuredly, he shall be saved, and give deliverance, from subtle fowler's snare, and from the noisome pestilence.
We'll sing the first four stanzas, verses one to four, to God's praise. Amen..
ufficient improved■ Raphael Zelda ■lime■atsu this ■■ esas Thank you.
Thank you.
[49:50] Thank you. Thank you. May the grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit rest upon and abide with you now and forevermore. Amen.

Amen.

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