

Beauties of the Truth

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Joseph

The story of Joseph consumes most of the last 14 chapters of Genesis, from chapter 37 onward. **Genesis 37:2** begins "These are the generations of Jacob;" or as in the **NIV** translation, "This is the account of Jacob." The phrase actually refers to the preceding narrative. It is a closing expression which ends the previous passage and for this reason modern translations show a clear break between this expression and the succeeding story about Joseph.

This kind of phrase is used 11 times in Genesis, and is a terminating expression rather than an opening expression (**Genesis 1:4,5:1,6:9,10:1,11:10,11:27,25:12,25:19,36:1,36:9,37:2**) . It appears in **Genesis 37:2** for the last time, because the preceding 36 chapters form a different literary segment of Genesis than the remainder. The first 11 accounts were evidently transcribed by Moses from cuneiform records, and bear the signs customary in tablet narratives, whereas the story of Joseph would have been recorded in Egypt, probably on papyrus scrolls, a different medium with different literary forms.

If so, then the language of the tablet narratives would have differed from the language of the Joseph story, and this is reflected in the account. "The presence of Babylonian words in the first eleven chapters is a further testimony that the contents of the earliest narratives and genealogies were written during the lifetime of the early Patriarchs of Genesis, for they used that language. The presence of Egyptian words and Egyptian environment in the last fourteen chapters of Genesis, adds its irresistible testimony that those chapters were written in Egypt" (*New Discoveries in Babylonia About Genesis*, P J. Wiseman, page 147).

YOUNG JOSEPH

The narrative begins when Joseph was age 17, when Joseph was sold by his brothers and was carried to Egypt. Later, when Jacob was reunited with his son in Egypt, he gave his age as 130 years, and died at age 147 - thus he was with Joseph for 17 years at the beginning, and 17 years at the end. It is

customary to recognize in the experiences of Joseph an allegory about Jesus, and perhaps these equal periods reflect the fact that as Jesus was always with the Father from the beginning of his creation by God, so when reunited after his resurrection he will always be with the Father again.

The meaning of the number itself, 17, probably comes from its parts, 7 and 10, showing the perfect one (Jesus, 7) who gave himself for the world (10, an earthly number). Probably the same symbolism is shown by the number 70 (as in **Numbers 7:13**, and the total bullocks in **Numbers 29:13-32**), 7 + 10 having the same symbolism as 7 x 10. A third way of representing this is in the 153 fishes of **John 21:11** (153 is the sum of the whole numbers through 17), the fishes representing those redeemed by the gospel call.

By this young age the animosities of his brothers had already formed against him, as reflected in the closing expression of verse 2, "Joseph brought back a bad report about them to their father." Why the ill will against

Joseph? Verses 3 and 4 explain that Israel loved Joseph more than the others, and showed this by his gift of "a coat of many colors:" In a tomb drawing in Egypt from about this period, some of the Semitic visitors (shown by their beards) are dressed in specially colorful garments, which may be some indication of the appearance of Jacob's gift to Joseph (*Pharaohs and Kings*, David Rohl, page 292).

Joseph then had two dreams, which moved his brothers to even more jealousy. The first was about him and his brothers gathering sheaves in the field, when their sheaves made obeisance to Joseph's. In the second, the sun, moon and 11 stars made obeisance to Joseph. The sun of course represented Jacob, the moon evidently the matriarch Leah (Joseph's real mother had already died), and the 11 stars Jacob's brothers. If in the dream the "obeisance" was rendered to a star representing Joseph, then it is interesting to note that early "natural Israel" was pictured by a sun, moon and 12 stars, just as early "spiritual Israel" is so represented in **Revelation 12:1**.

Even Jacob reacted to this dream when Joseph told it - "his father rebuked him" (verse 10) - but though Joseph's brethren "envied him;" his father Jacob, who also had had dreams from God, "observed the saying:"

HEBRON, SHECHEM AND DOTHAN

Joseph's 10 brothers (Benjamin would have been too young) were off shepherding the sheep, and Jacob sent Joseph to inquire about their welfare. "Do not thy brethren feed the flock in Shechem? come, and I will send thee unto them. And he said to him, Here am I... so he sent him out of the valley of Hebron, and he came to Shechem" (verses 12-14).

Hebron is where Abraham, Isaac and Jacob are buried, and thus is identified with God's covenant promise to those patriarchs. Sending Joseph out of Hebron is as to say in the picture, Jesus' mission to Israel was in fulfillment of the Abrahamic covenant. Indeed, Malachi's prophecy of the first advent says "I [God] will send my messenger... even the messenger of the covenant". (**Malachi 3:1**) The covenant intended is evidently the Abrahamic covenant, judging by the words of the angel in **Luke 1:69-73**, "God... hath raised up a horn of salvation for us in the house of his servant David... to remember his holy covenant, the oath which he sware to our father Abraham." When Mary, pregnant with Jesus, visited Elizabeth, it was in "the hill country... a city of Judah", (**Luke 1:39**) which is the area of Hebron. (**Joshua 21:11**)

Shechem, by contrast, represents the Law Covenant. It was there that Joshua gathered the Israelites and "called for the elders of Israel, and for their heads, and for their judges, and for their officers", (**Joshua 24:1**) to recall the Lord's providences, and reaffirm to them the covenant God made with them through Moses. "So Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem. And Joshua wrote these words in the book of the law of God, and took a great stone, and set it up there under an oak, that was by the sanctuary of the Lord... Behold this stone shall be a witness unto us". (**Joshua 24:25-27**)

Joseph's brothers were expected to be nourishing their flocks at Shechem, representing that the leaders of Israel should have been tending their pastoral duties by nourishing Israel with the precepts of the Law when Jesus came. Had they been so doing faithfully, presumably they, and Israel, would have recognized Jesus as the perfect one, the Messiah. But when Joseph arrived at Shechem his brothers were no where to be found.

As Joseph pondered the matter, "a certain man found him, and behold, he was wandering in the field: and the man asked him... What seekest thou? And he said, I seek my brethren: tell me... where they feed their flocks" (verses 15, 16). The man was not of Jacob's family. He probably represents the Gentiles who took note of our Lord's ministry and inquired of his purpose. But Jesus had come particularly for Israel, "I am not sent but unto the lost sheep of the house of Israel". (**Matthew 15:34**)

The man replied he had overheard them say "let us go to Dothan" so Joseph went there and indeed did find them. Dothan is a contracted term meaning "two cisterns" (Mc&S), and reminds us of Israel's condition when Jesus arrived. "My people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water". (**Jeremiah 2:13**) Probably it was in one of the cisterns that gave the place its name that Joseph was briefly detained. "The pit was empty, there was no water in it" (verse 24).

Israel was at this place of dry cisterns when Jesus arrived. Thus Jesus sprang up "as a root out of dry ground" (**Isaiah 53:2**, compare **Deuteronomy 32:24**, **Isaiah 44:3**, **Zechariah 9:11**). Israel is even yet at Dothan symbolically. Dothan reappears in scripture in **2 Kings 6:13** as the location of Elisha when he delivered Israel from their enemies, picturing the Ancient Worthies delivering Israel from their enemies in the troubles which will turn Israel to the Lord.

JOSEPH TAKEN

When his brothers saw Joseph approach they said "come now... let us slay him" (verse 20), just as the leaders of Israel said in the parable of the vineyard, "this is the heir... come, let us kill him". (**Matthew 21:38**) Reuben prevailed on his brethren not to shed blood however, and Joseph was stripped of his coat of many colors and placed in the dry pit. So Israel at the first advent denied Jesus the dignity of his office, and wished to bring him down to their own "dry" level. A teacher of the people they might tolerate, but one who threatened their position they would not. Pride was at the root, and as with Cain, they would not conquer it.



Joseph Being Sold for 20 Pieces of Silver

While Joseph was in the pit, the brothers sat down to eat. Joseph must have cried out to his brothers, imploring them to listen to him, but they would not. Years later they would remember "when he besought us... we would not hear". (**Genesis 42:21**) So while the leaders of Israel were in fellowship together in their own arrangements, they ignored the pleas of Jesus for reformation of heart.

Soon a band variously referred to as Ishmeelites and Midianites came by and the brothers (excepting Reuben) sold Joseph for 20 pieces of silver. As Judah urged, "let not our hand be upon him; for he is our brother" (verse 27). Likewise the Jews in Jesus' day, though responsible for his death, did not directly take his life, but turned him over to others - the Romans.

When Reuben learned what had occurred, he was distraught. Perhaps as the firstborn he felt a special responsibility. Though Reuben generally did not shine for his character, in this episode he was at least superior to his brothers. Perhaps he represents ones such as Nicodemus and Joseph of Arimathea who were disciples of Jesus, "but secretly for fear of the

Jews", (**John 19:38**) who "had not consented to the counsel and deed of them". (**Luke 23:51**) In at least one other picture Reuben is frequently thought to represent a noble class - Reuben, Gad and Manasseh who obtained an inheritance on the east of Jordan picture the Church, Great Company and Ancient Worthies respectively, who receive their inheritance before the world in general.

Joseph's brothers stained his coat of many colors with blood and presented it to Jacob, deceptively inquiring whether he recognized it as Joseph's. Of course he did. What resulted from Messiah's advent was the blood of atonement, presently employed in the redemption of the saints.

DESCENT FROM JUDAH

The story of Joseph is interrupted by chapter 38, which records the unusual descent from Judah, particularly the birth of Pharez who was a progenitor of our Lord. Probably it is intruded into the narrative at this point because these episodes occurred while Joseph was in Egypt. But the story it tells is fitting at this time symbolically also, as it is allegorical of the development of the true seed of blessing, Christ and his church.

Normally the genealogy of the promised seed, and the birthright blessing, would both pass to the eldest son, which was Reuben. But because of Reuben's indiscretion (**Genesis 35:22,49:4**) he was passed by, the birthright going to the favored son Joseph, and the genealogy of the promised seed passing to Judah (skipping Simeon and Levi probably for the reason mentioned in **Genesis 49:5-7**).

The birthright blessing of a double portion was fulfilled by his two sons each becoming recognized as a full tribe within the nation, and as recipient of the birthright blessing it is consistent that Joseph is a type of Christ. But from Judah was to descend the promised seed, and the development of that promised seed of blessing is pictured in the descendants of Judah in chapter 38.

Judah took to wife the daughter of his Canaanite friend Shuah, who bore him three sons: Er, Onan and Shelah. We suggest these three sons all represent Israel, at different times and circumstances. Of Israel was to come the promised seed in due course. But Israel proved rebellious and it was necessary for God to destroy their kingdom and raze their temple at the time of Nebuchadnezzar. This is "Er" - which means "enemy" - and Er "was wicked in the sight of the LORD; and the LORD slew him". (**Genesis 38:7,Ps 107:10-12**)

It was now for Onan to raise up seed in the name of his fallen brother, but when the time came he refused to cooperate (verse 9). "And the thing which he did displeased the LORD: wherefore he slew him also" (verse

10). Onan represents Israel at the first advent, who had the opportunity to raise up seed for the nation at the advent of Messiah, an opportunity they refused. Onan means "strong" and rebellious Israel at the first advent was indeed strong. So strong, in fact, that in the revolt of 66 to 73 AD they were victorious over the Roman army until reinforcements, and a methodical tactical campaign, finally reduced them. When Jerusalem was taken, again the temple was razed to the ground and the polity of Israel shattered.

Who, then, would prove to be the seed of blessing? Shelah was young and immature and could not yet be given to Er's wife Tamar, so she waited... and waited... and finally decided to take the initiative. In this well known but indelicate episode, Tamar conceived by Judah directly and bore twins. It reminds us of the twins born of Rebecca, and has a similar meaning. One represented Israel after the flesh, the other those of faith, both Jews and Gentiles, who received Christ and secured the blessing of becoming the promised seed. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise". (**Galatians 3:29**)

When Esau and Jacob ("supplanter") were born, Jacob was holding the heel of his brother, suggesting his later overtaking of the firstborn blessing. With Tamar's twins, Pharez and Zerah, the same point is pictured differently. Zerah was the first to put forth his hand from the womb, and the midwife tied to it a scarlet thread to mark him as the firstborn. But his hand was withdrawn and his brother Pharez, meaning "a breach" or breaking forth, was born first. Through the line of Pharez came our Lord and Pharez represented the spiritual seed. His brother Zerah, the wouldbe firstborn whose position was overtaken, represented Israel, as did Esau.

Judah's third son Shelah at last did have a son, named after his older brother, (**1 Chronicles 4:21**) so he did raise up seed to his fallen elder brother. This may represent that Israel will finally produce a seed which will be a blessing during the Kingdom - natural Israel restored, obedient and compliant. Shelah means "request or petition" (Strong's Concordance), and represents Israel when they receive the "spirit of supplication" and are restored to favor with God. Shelah became the father of "them that wrought fine linen", (**1 Chronicles 4:21**) perhaps showing that Israel will help the world gain a standing of righteousness. But they miss the honor of becoming the seed of promise, the body of Christ.

The mother of Er, Onan and Shelah was a Canaanite, consistent with **Ezekiel 16:3** which says of Israel "thy mother [was] an Hittite." Tamar, the mother of Pharez, means "palm;" a symbol elsewhere used to describe the bride of Christ (Song of Solomon 7:7).

THE STORY OF JOSEPH RESUMED

Joseph's story resumes in chapter 40. He is now in Egypt, serving Potiphar, an officer of Pharaoh, "captain of the guard;" or as the margin has it "chief of the executioners". (**Genesis 37:36**) If the Egyptians represent the Romans, Potiphar may represent Pilate. As Joseph served him well, so Jesus "witnessed a good confession" before Pilate. (**1 Timothy 6:13**) As "Joseph found grace in his sight", (**Genesis 39:4**) so Pilate was favorably impressed with Jesus.

Joseph was condemned to prison for attempting to seduce his master's wife. Of course it was a false charge - she attempted to seduce him, and failed. During Jesus' forty days in the wilderness the devil attempted to seduce Jesus with power, offering him all the kingdoms of the world - and what else had he come to do but save the world? - and Jesus successfully resisted. But just as with Joseph, Jesus was condemned for the very crime he had resisted. Jesus was indeed "king of the Jews," but as he explained to Pilate, "my kingdom is not of this world". (**John 18:36**) On one occasion "when Jesus... perceived that they would... take him by force, to make him a king, he departed". (**John 6:15**)

The prison of Joseph represented the prison house of death into which Jesus descended at his crucifixion. While in prison Joseph encountered two people who had troubling dreams, the butler (cup bearer) and the

baker. In the butler's dream there was a vine with three branches which budded, blossomed and bore fruit. "And Pharaoh's cup was in my hand: and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand". (**Genesis 40:10-11**) Joseph gave the interpretation - the three branches were three days, and within three days the Butler would be raised from prison and made Pharaoh's cup bearer again.

The baker was encouraged with such a pleasant meaning, and gave his dream also. He had on his head three white baskets and in the top one various breads for Pharaoh, which the birds ate up out of the basket. Joseph's interpretation - the three baskets were three days and within three days the baker would lose his head, be hanged on a tree, and the birds would pluck his flesh. And so it all happened.

The dreams represent things pertaining to Jesus when he was in the grave. On the third day there would be a dramatic change, as with the butler. He would be restored to life, seated again at the right hand of God, and bear the cup of the "wine" of atonement "which cheers God and man". (**Judges 9:13**) But on the third day the baker found quite a different result. The producer of bread would not be restored. "The bread that I will give is my flesh", (**John 6:51**) said Jesus, and his flesh is never to be restored. When he died on the tree, it was gone for good.

THE REST OF THE STORY

In the succeeding chapters are a variety of pictures, some overlapping, each with a particular focus. At the end of two full years Joseph was lifted from prison, made second only to Pharaoh in the kingdom, given a bride and ruled Egypt for their blessing, just as Jesus was raised to the right hand of God, receives a bride and rules the world in the kingdom for their blessing.



Joseph Disclosing His Identity to his Brothers

The seven years of plenty and seven years of famine represent the gospel and millennial ages. In the first mankind consider themselves self sufficient but they will come to recognize their need, and then have it supplied, in the kingdom. Meanwhile one part out of five of the produce of Egypt was saved during the first seven years to provide for the lean years ahead - just as in the gospel age the saints are called out of this world in order to provide nourishment for the world in the kingdom. The number five as in the parable of the virgins, represents the new creation.

At last his brothers appeared before him, men changed by the experience of years, repentant of their deed. So now, in the end of this age, Israel begins to recognize their need of assistance. Now, even in the presence of their brother and master, they do not recognize him, but he knows them. He is testing them by trying experiences before it is timely to reveal himself to them.

When that time came there was a great weeping at the reunion, "and the Egyptians... heard". (**Genesis 45:2**) It calls to mind the prophecy of **Zechariah 12:10** which remarks on the great weeping at the reunion of Israel with their brother and Messiah.

PATIENCE, PURITY, FORGIVENESS

There is nothing in the long record respecting Joseph which speaks of any flaw. Of course as all sons of Adam, he was imperfect, but the absence in the record of any sin or slip makes him a good representation of our Lord who was actually "holy, harmless, undefiled, separate from sinners". (**Hebrews 7:26**) There is no record of murmuring or complaint - even in the face of such intense unjust treatment and accusation. Instead, only faithful application to whatever duty was at hand, which earned him the respect of all his associates. Probably during his dark experiences he clung to the testimony of his early dreams that some good would come, and patiently waited for God's due time. What a blessing he will have in the Kingdom, as one of the "princes in all the earth;" when he sees that his life record served as a picture of Christ and an inspiration to so many.

In his trial with Potiphar's wife he showed great moral purity and gave us an example of how to deal with temptations of the flesh. He fled from the tempter. "Flee fornication...flee idolatry...flee [the love of money]...flee youthful lusts, but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart" (**1 Corinthians 6:18,10:14,1Ti 6:10-11,2Ti 2:22**) . If we flee sin and submit ourselves to God, and resist the devil, then "he will flee from you". (**James 4:7**)

Perhaps most endearing of all, Joseph is renowned for his forgiving spirit, so kind that even his brothers could not quite believe it. But Joseph assured them he considered the experience overruled by God for the preservation of life. What an excellent picture of Christ, who even more so suffered unjustly, surely more than we can appreciate, by a hateful generation. But he accepted it without a complaining spirit and offers to the wondering world, and to his Jewish brethren as they will see in due time, full forgiveness of sins, secured by his own sacrifice.

What an example to us to have a patient, forgiving spirit, ready to relax personal grievances, to acknowledge them as known and overruled of the Lord for a higher good. We can embrace this attitude in our heart now, even in otherwise bitter circumstances. If our enemies are not yet prepared to receive tokens of forgiveness, in due course they will, and our present spirit, and their later experience, will bear rich fruitage.

- *David Rice*

The Restoration of Job

'And the LORD turned the captivity of Job, when he prayed for his friends: also the LORD gave Job twice as much as he had before'. (Job 42:10)

Nearly all admit that the narrative of Job has an allegorical element to it. Though most apply it to the lesson of the permission of evil, Job representing mankind, there is an alternative and complementary possibility. What happens to the nation of Israel, both historically and prophetically, is a microcosm of the human race. In this article we will treat Job as representative of natural Israel.

TWO STEPS OF REPENTANCE

The turning point in Job's experiences was his repentance. This was vocalized in two progressive stages. After God spoke to Job out of the whirlwind, emphasizing his greatness and his wisdom in planning creation, (**Job 38,39**) Job humbly responded: "Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth. Once have I spoken; but I will not answer: yea, twice; but I will proceed no further."

Here is an acknowledgment by Job that he has been trying to justify himself before God. He admits that he has been put to silence, that he has no rebuttal. Yet he stops shy of a statement of repentance.

In the balance of chapter 40 and all of 41 God resumes his speech to Job. These chapters demonstrate God as the tamer of the untamable. Two animals are described in detail: behemoth and leviathan. The descriptions of these beasts leave it debatable whether they are mythical creatures or animals such as the elephant or hippopotamus (behemoth) and the crocodile or alligator (leviathan). That discussion is perhaps irrelevant, since the main point is that they are untamable and invincible. God asserts that these seemingly indomitable animals are also under the almighty controlling hand of the one who created them.

It is when Job recognizes this that he offers his statement of repentance: "I know that thou canst do every thing, and that no thought can be withholden from thee. Who is he that hideth counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I knew not. Hear, I beseech thee, and I will speak: I will demand of thee, and declare thou unto me. I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes". (**Job 42:2-6**)

References in **Psalms 74:14** and **Isaiah 27:1** suggest that leviathan, a sea monster, may be typical of Satan, the great dragon. This definition is supported by **Job 41:34**, "He beholdeth all high things: he is a king over all the children of pride."

Behemoth is somewhat harder to identify. The main element in his description is his power. He is called "the chief of the ways of God" (**Job 40:19**) and is so self-confident that he feels he can "draw up Jordan into his mouth". (**Job 40:23**) The very vagueness of behemoth's description calls to mind another indescribable beast in **Daniel 7:7**. "After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns." This beast of Daniel represents the fourth great universal empire - Rome - both pagan and later Papal.

Although Israel recognizes the supremacy of God in his creative powers, it will not be until they experience the domination of Jehovah over their twin tormentors through the centuries - Satan and his Papal masterpiece - that they will come to full national repentance.

As **Job 42:5** phrases it, heretofore they had heard (through the mouths of their prophets) of the conquering power of God, but it will not be until their final deliverance that their own eyes will actually see this power displayed. With this accord the words of the prophet Ezekiel concerning the effect on Israel of their victory through God when attacked by the "armies from the north." "And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them. So the house of Israel shall know that I am the LORD their God from that day forward". (**Ezekiel 39:21,22**)

THE COMFORTERS APOLOGIZE

The next step in Job's restorative process is the apologies offered by his three comforters. (It is noteworthy that Elihu, the fourth comforter, has no need to be included in these apologetics. Perhaps this is because he represents the true church which has the real answer to Job's dilemmas.)

We notice in the text in Ezekiel above that God sets his "glory among the heathen:" This agrees with **Isaiah 66:18-20**, where "all nations" are made aware of his glory and respond by releasing all remaining Israelis to return to their homeland.

It is also noteworthy that the comforters must apologize, not for speaking evil of Job, but because "ye have not spoken *of me* the thing which is right, like my servant Job". (**Job 42:8**) The crimes of Christendom, under the leadership of Satan, have not been so much against Israel as they have been against God himself. It is under the Christian banner that they accuse the Jew as Christ-killer; it is in the name of God that they have tortured and persecuted the wanderers of the Jewish diaspora. As **Jeremiah 50:7** expresses it, "All that found them have devoured them: and their adversaries said, We offend not, because they have sinned against the LORD, the habitation of justice, even the LORD, the hope of their fathers:"



Job Learning of His Disasters

JOB'S REACTION

The seven bullocks and seven rams of the comforters' offerings are not to be presented directly to God, but to be given to Job to offer on their behalf. Thus the required service of the three was not merely to express to God their sorrow for what they had said to Job, but to offer their apology directly to Job. This was as much for the sake of testing Job as it was to try the obedience of the comforters.

Job 42:10 says it was "when" Job prayed for his friends that God restored him two fold for all his losses. The offering of forgiveness by the offended is every bit as important as the requesting of it by the offender to set things straight between each other and with God. "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift". (**Matthew 5:23,24**)

FAMILY AND FRIENDS

The narrative then records that Job's family and acquaintances came to him. "Then came there unto him all his brethren, and all his sisters, and all that had been of his acquaintance before, and did eat bread with him in his house: and they bemoaned him, and comforted him over all the evil that the LORD had brought upon him: every man also gave him a piece of money, and every one an earring of gold."

Each of his kinfolk and acquaintances were to do five things:

Eat bread in his house - It remains a Mideast custom to this day, that to share a meal is to make a pledge of eternal friendship. It is this custom that is referred to scripturally as "the covenant of salt". (**Numbers 18:19, 2 Chronicles 13:5**) Thus, those formerly estranged from Israel as a result of their sufferings must make a pact of reconciliation with the Jew.

Bemoan him - Bemoaning not only expresses sorrow for what has happened to another, but also regret for any contribution to those sorrows by the one doing the bemoaning.

Comfort him - Although closely related to "bemoan;" the comfort goes beyond mere regrets and suggests the making of amends for any wrongs done.

Give him a piece of money - Adam Clarke, commenting on the Hebrew word here used, wrote that the word "signifies a lamb; and it is supposed that this piece of money had a lamb stamped on it, as that quantity of gold was generally the current value for a lamb." Commenting on **Genesis 33:19**, he further wrote concerning this word: "It has been conjectured that the money had the figure of a lamb stamped on it, because it was on an average the value of a lamb."

When the Jews finally realize their full redemptive experience, they will have uniquely learned the value of a lamb - the value of "the Lamb of God, which taketh away the sin of the world". (**John 1:29**) All mankind will need to come to the Jew to learn the value of this lamb. (**Zechariah 8:23**)

Give him a gold earring - But it will not only be the value of the redemption through Christ that will be learned through the Jew, it will include all the divine instructions necessary for man to maintain the life which they obtained through the slain lamb. The significance of the golden earrings can be epitomized in the words that Shakespeare put into the mouth of Brutus at Caesar's funeral: "Friends, Romans, countrymen, lend me your ears." Truly all mankind will lend the Jew their ears during the instruction period of the Messianic Age.

THE DOUBLE RESTORATION

The details of Job's final possessions are given in **Job 42:12**, "So the LORD blessed the latter end of Job more than his beginning: for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses." These are exactly double his original resources listed in **Job 1:3**.

The number of animals itself is significant in regards to the twelve tribes of Israel. He originally possessed:

7,000 Sheep

3,000 Camels

1,000 Oxen (counting two oxen to a yoke)

1,000 Asses (presuming a he-ass for each she-ass)

12,000 Animals in all

The double possession at the end gave him 24,000 animals total - another number significant with historical Israel.

THE RESURRECTION

However, though all of his four-legged animal possessions were doubled, the same was not true of his children. Comparing **Job 1:2** and **Job 42:13**, we see that his original seven sons and three daughters were exactly replaced with the same number.

In this there is a hint of the resurrection of the dead. When the redemptive price is fully applied, Job's original ten children will return from the grave, as will his ten latter-born, giving him a total of fourteen sons and six daughters, or a total of twenty offspring.

THE NAMES OF THE THREE GIRLS

Contrary to the usual pattern in the Old Testament, the last three daughters of Job are the only ones who are named, with no mention given to the names of any of his sons. It is worthy of note that the meaning of the three given names have one thing in common:

Jemima - Dove

Kesia - Cassia (an aromatic spice, an ingredient of the holy anointing oil, **Exodus 30:24**).

Karen-happuch - Horn of oil (actually a container for antimony, or ancient mascara)

All three names contain symbols used elsewhere of the holy Spirit - both in the anointing oil and in the dove. Thus these three names of the daughters may well illustrate different roles of the holy Spirit which will be exercised by Israel in the age to come.

It was again contrary to the custom of that time to consider the daughters as co-heirs with the sons. However, in this case, if they do indeed represent elements of the holy Spirit, it is most appropriate.

THE AGE OF JOB "After this lived Job an hundred and forty years, and saw his sons, and his sons' sons, even four generations". (**Job 42:16**)

If the extension of Job's age follows the pattern of his restored inheritance, it would suggest that he was 70 at the time the afflictions began, and died at age 210.

Perhaps of more interest is that he lived to see his second sons produce both children and grandchildren, "even four generations." This appears to be a Hebrew idiom expressing the duration of inherited sin, "I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me" (**Exodus 20:5**, see also **Exodus 34:7, Nu 14:18, De 5:9**).

Thus in the story of Job we may find not only an answer to the ancient question of why God permits evil, but also an allegorical picture of the restoration of his favored people of ancient times, the nation of Israel.

- *Carl Hagensick*

Balaam / Judas

The fate of Balaam was similar to that of Judas, and their characters bear a marked resemblance to one another.

They both tried to unite the service of God and Mammon and met with failure.

Balaam acknowledged the true God as a steppingstone to the acquirement of riches and worldly honor, and because of this, he stumbled and fell, and was broken.

Judas expected his connection with Jesus to secure freedom from Roman bondage and to secure wealth and promotion in the worldly kingdom which, he believed, was to be set up at once. The failure of this drove him to deny his Lord and sent him to apostasy and ruin, finally committing suicide.

Both Balaam and Judas had received great light, and had enjoyed great privileges; but a single cherished sin poisoned the character of each, and caused their destruction.

It is a perilous thing to allow such a trait to mar one's heart. Just one cherished sin will, little by little, debase the character, bringing with it all the nobler powers one may possess into subjection to evil desire. This opens the way for Satan to come and lead us astray. The only safe course is to let our prayers go forth from a sincere heart, as David did:

"Hold up my goings in thy paths, that my footsteps slip not". (**Psalms 17:5**)

- *George Eldridge*