

PART V

JOSEPH

The New Messenger Of  
The Covenant

A Man In Whom The Spirit  
Of God Is.  
(Gen.41:38)

## Chapter XLIV

# THE DOMINION OF LOVE

The Lord Was With Joseph.

(Gen.39:2)

Joseph is one of the most beloved of all Bible characters. From early boyhood the divine nature was established in his consciousness so completely that no matter where his human footsteps led him, he expressed the love, self-sufficiency, and dominion of the New Covenant of God with man. The story of his life might well be titled, **THE DOMINION OF LOVE**.

Although the word *Covenant* does not appear in Joseph's recorded history, the idea of the Covenant relationship between God and man flows through every least and great detail of his human experience. His Covenant relationship with God was never broken. His consciousness of God's presence with him nullified the code of the Old Covenant that would have held him in the bonds of servitude and caused him to wander in the ways of the carnal mind. His godliness was like a compass, always pointing to the North Star of divine guidance. This fixed star in the heavens held him on a spiritual course so that his human life, though beset with perilous winds, waves, and shoals, became a divine adventure.

In the pattern of unfoldment of the New Covenant of God with man, Joseph's life exemplifies in one figure the threefold nature of *Elohim*, revealed in the lives of Abraham, Isaac, and Jacob. Recall that in the human experiences of these three patriarchs, the pattern of the Trinity was revealed and exemplified:

Abraham, together with Sarah, exemplified the compound nature of the Fatherhood and Motherhood of *Elohim*.

Isaac, together with Rebekah, exemplified the compound nature of divine Sonship, in which the masculine and feminine qualities of the divine Father-Mother are expressed.

Jacob exemplified the power of the Spirit of God, the Holy Ghost, or the Comforter, to reveal the holy relationship of God and man to the human consciousness — the power which transforms the human with the divine.

This threefold nature of Divinity was individualized in Joseph. In his life we see the power of the divine nature, revealed in the Trinity, triumphing over every adverse circumstance which befell him. Like Jesus' beloved disciple John, Joseph knew God as Love, everpresent divine Love. And although, while still a boy, he was separated from his family and his home through the envy and hatred of his brothers,

He was never separated from the Love of God.

He was filled with the Spirit of God.

And the grace of God, the radiance of divine Sonship, crowned him with spiritual dominion.

Let's review briefly the events in Joseph's early life as the Bible reveals them:

Joseph, Jacob's son, was born of Rachel in her father Laban's house in Haran, in Mesopotamia. Through trickery Laban had forced Jacob to serve fourteen years for his beloved Rachel instead of seven as promised. Laban had used every persuasion within his power to force Jacob to serve him. So mesmerized was Jacob by Laban's hypnotic methods that he continued to serve his uncle without pay, as a bond servant. But after the birth of Joseph, Jacob felt the stirring of the Spirit of God within him which changed his thinking from a sense of servitude to a sense of dominion. In Jacob's divine adventure the birth of Joseph signified the beginning of Jacob's own new birth and signaled the beginning of a whole new life for this soldier of God.

The first record we have of Joseph as he begins his divine adventure portrays him as a lad of seventeen years — an age considered to be very young in the Orient of that day. In that era a youth did not reach maturity until he was thirty years of age. We have heard nothing of Joseph during the seventeen years since his birth. We know that he was in the entourage when Jacob presented his family to his brother Esau at the Jabbok and to his father Isaac at Hebron. Now he is presented to us as though he were the firstborn

of Jacob, which his father considered him to be, because Joseph was the firstborn of Jacob's beloved wife Rachel.

The record of Joseph's divine adventure begins with an apparently simple statement concerning his father's residence in the land of Canaan. A casual reading of this statement misses the full import of the words:

And Jacob dwelt in the land wherein his father was a stranger, in the land of Canaan.— Gen.37:1.

The passage, "the land wherein his father was a stranger," is also translated, "the land in which they sojourned." Although Abraham, Isaac, and Jacob had dwelt in the land of Canaan for nearly two hundred years, they were still considered to be strangers, or sojourners, by the Canaanites, because they adhered to none of the customs of the land. Further, they continued to dwell in tents instead of building houses, as though they did not expect to make Canaan their permanent dwelling place. Although there is evidence that the tents of the patriarchs were huge, elaborate dwellings, the Canaanites considered them to be nomads. While there is no record that there was any enmity between Abraham's family and the Canaanites, there is also no indication that they became a part of Canaanite society.

The Biblical record of the generations of Jacob begins with Joseph:

These are the generations of Jacob. Joseph, being seventeen years old, was feeding the flock with his brethren.— Gen.37:2.

The generations of Jacob are traced through the genealogy of all his sons. But during Jacob's sojourn on earth, the genealogy of Joseph takes precedence over that of his brethren. Why? Not only because Joseph was Jacob's most beloved son, but because, in Joseph's experience, we see the dominion of Jacob's divine nature, *Israel*, prevailing over all the vicissitudes which confronted this young man. It is natural, therefore, that the record of the generations of Jacob should begin with Joseph's spiritual unfoldment.

The passage, "the generations of Jacob," should rightly read, "the generations of Israel," or the unfoldment of Jacob's divine

nature. Israel's spiritual journeying is told through Joseph's divine adventure — a spiritual journey which took this beloved son far beyond the Tower of Edar in figure and in fact. (See pp. 541-544.) Joseph was indeed a true Israelite — a prince prevailing, or ruling, with God. But the record of the beginning of Joseph's divine adventure sounds overtones of what is to come, foreshadowing the type of resistance spiritual goodness meets in the world.

Joseph was feeding the flock with his brothers, the sons of Bilhah and Zilpah, his father's two concubines, or secondary wives. The record states that "Joseph brought unto his father their evil report" (Gen.37:2). This statement has been interpreted by many to mean that Joseph made up an evil report of his brethren to bring to his father, or that he was, in the language of our day, a tattle-tale. But this is not true. The *Ferrar Fenton* translation of the Bible records: "Joseph reported their bad conduct to their father."

From what we have learned of these brothers, they were not above wrong-doing. Jacob had unhappy reasons for not completely trusting these sons. So far they had done nothing to win his trust. Very likely Jacob suspected them of some evil and sent Joseph to determine what was going on.

In a sense, Jacob made Joseph a kind of *overseer* of his flocks, a title which was given him in years to come — a title he justly earned. Joseph brought his father a report of the evil doings of his brothers, not because he wanted to put them in a bad light, but because he was required to bring to Jacob an accurate report of his flocks. While Jacob recognized Joseph's potential spiritual authority, he was unwise to give to one so young the task of overseeing his flocks. Further, Joseph was not yet ready to assert wise leadership or oversight of his brethren. Unfortunately Jacob let it be known that he preferred Joseph above his other sons. The record states plainly:

Israel loved Joseph more than all his children,  
because he was the son of his old age.— Gen.37:3.

It was Israel, not Jacob, who loved Joseph more than all his children. It was Israel who recognized in Joseph the qualities of Godlikeness. Israel saw deeply into this child's character, and he

loved what he saw there. In its allegorical meaning, Joseph stood for Jacob's own higher nature Israel, which had been revealed to him at Peniel when he saw God face to face and saw himself, as in a mirror, as God's reflection. This is evident in the fact that when mention is made of Joseph and his father, it is Israel, not Jacob, who speaks. Israel loved this son of his old age. But the old age of Israel is not the old age of Jacob. The old age of Israel is his spiritual maturity which no longer has to struggle with the tempter to overcome its suggestions or temptations. It was natural for Israel to do what was right.

It is evident that Jacob's love for Joseph stemmed from his great love for his beloved Rachel. But it is clear that Israel loved this firstborn of Rachel because he saw in him a more spiritual nature than his other sons exhibited — a sense of virtue rare in those days, or in any day. He made no attempt to hide the fact that he considered Joseph to be his true firstborn. And he gave to Joseph the birthright of the eldest son because he saw in Joseph the true heir of the Covenant (1 Chron.5:2).

Israel knew that the son to whom he gave the birthright would have the double blessing of the firstborn, the Covenant blessing of Godlikeness, which would make him both priest and king to his brethren and their families when their father was no longer with them. This was the blessing of the royal priesthood of Melchizedek, revealed to Abraham. Israel thus bequeathed to Joseph both spiritual and temporal leadership, not only over his whole family, but also over his servants and herdsmen and over all who dwelt in their tents. And Joseph was worthy of that honor. Consequently Israel showered Joseph with all the rights and privileges of the elder son, making him a kind of crown prince. But Joseph was chosen of God, not of man. And his place in the pattern of unfoldment of the spiritual dominion of Seth's progeny, the seed of the woman, was established because in him the divine nature was gloriously expressed.

Israel made Joseph a coat of many colors (Gen.37:3). Joseph's coat was not a patchwork coat. It was whole cloth, all the more wonderful because the colors were woven in one piece of cloth. This coat was similar to the coats worn by elder sons, by chieftains, and by other persons of distinction. The spiritual significance of Joseph's coat of distinction is clear; it was typical of the Christly garment of righteousness. In his spiritual unfold-

ment, this gift from his father showed plainly that Israel recognized in Joseph's character the qualities of Godlikeness which made him worthy of the distinction accorded the wearer of the coat.

Could not the many colors in Joseph's coat be typical of the many beautiful facets of his spiritual character — facets which, like a prism, reflect the light of spiritual understanding and radiate the qualities of the divine nature in many colors, shades, or tones of meaning? Joseph's nature, so unlike that of his brothers, shone like light everywhere he went, causing everyone, except his brothers, to love him. However, the wisdom of giving a beloved younger son such a garment is questionable, it being usual with mankind to envy their very nearest relations their prosperity. And Joseph's brothers, filled with envy and hate, "could not speak peaceably unto him" (Gen.37:4).

## Chapter XLV

# JOSEPH'S PROPHETIC DREAMS

Joseph's brothers hated him, not alone because he was their father's favorite, but also because he had dreamed a prophetic dream of his ascendancy:

And he said unto them, Hear, I pray you, this dream which I have dreamed:

For, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf.

And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words.— Gen.37:6-8.

There is little doubt that Joseph's brothers understood only too well what his dream portended — that he would indeed have dominion over them. They could not fail to be aware of his talents and of his physical attractiveness. Further, they must have known that their father had bestowed the birthright upon Joseph. Had Reuben or Judah, the elder brothers, been given the birthright, they probably would have honored them. But Joseph was too young to be accorded the respect due the elder son. However, their resentment toward Joseph went much deeper than this. All of them recognized Joseph's spiritual ascendancy. This they could not accept.

Joseph dreamed yet another dream, and again made the mistake of telling his brethren of it. It is unwise to show our spiritual treasures to ignorant, indifferent, critical mortals, lest "they turn and rend you" (Matt.7:6). In the second dream, as though to emphasize the vision of spiritual ascendancy revealed in the first dream and to stress the surety of the vision, it was repeated on a rising scale with different figures, designed to leave no doubt in Joseph's thought that God had shown him things that would surely



come to pass. In telling his brothers and his father of this second vision he said:

I have dreamed a dream more; and, behold the sun and the moon and the eleven stars made obeisance to me.

And he told it to his father, and to his brethren: and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I and thy mother [his step-mother] and thy brethren indeed come to bow down ourselves to thee to the earth?

And his brethren envied him, but his father observed the saying.— Gen.37:9-11.

“His brothers envied him.” The word envy, from the Latin *invidere*, means not to see. One who envies does not see what God has prepared for him, and so he looks with envy on the good which another has. We do not envy those who have less than we have. We envy those who have what we would like to have. Joseph's brothers desired the spiritual dominion which belonged to him. But they showed no willingness to overcome hatred and envy, elements that completely separated them from the dominion of love, which was Joseph's divine authority and security.

Joseph's dreams were visions, or prophesies, of what was to come and prefigured actual experiences. Not alone was he to have ascendancy over his brethren through possession of the birthright, but even greater authority is foreshadowed. In a sense, it could not have been expected that his brothers would have felt kindly about this. Envy is a wicked thing. The brothers' vision of things to come concerned only their material prosperity. Instead of striving to reach the heights of Joseph's vision, they ridiculed his spiritual insight because it challenged their material outlook. Throughout the ages this attitude of mankind generally has hindered progress and persecuted those whose unfoldment has taken them above and beyond the common level of mortal thought and expectancy.

While Joseph's father rebuked him for telling his dream, possibly resisting the implication that he would bow to Joseph, or take second place to his son, still it should be noted that Israel observed what this beloved son had said and knew in his heart that the dreams were indeed visions which portended great ascendant-

cy for Joseph. Had he known the events which were to precede that ascendancy, he would have prevented them. Certainly he could not have known that he himself would precipitate the occasion for those events.

And his brethren went to feed their father's flocks in Shechem.

And Israel said unto Joseph, 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.

And he said to him, Go, I pray thee, see whether it be well with thy brethren, and well with the flocks; and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem.—

Gen.37:12-14.

Again Israel sent Joseph in the role of overseer to determine whether or not all was well with his brothers and with the flocks. This was a role Joseph was to play in his divine adventure at home and abroad. He was, in a sense, being trained for his life work. Obviously Joseph felt no fear, nor did his father feel fear for him. Joseph must have proved his ability to care for himself many times during his brief seventeen years. But neither Joseph nor his father detected the smoldering envy which seethed within the brothers — envy so inflamed it threatened to explode into murderous hatred.

When Joseph came to Shechem he could not find his brethren.

A certain man found him, and, behold, he was wandering in the field.— Gen.37:15.

Joseph was lost, mentally and physically. The man who found him told him that he had heard his brothers say they were going to Dothan. The phrase, *a certain man*, indicates that the man was known to both Joseph and his brothers. Joseph found his brothers in Dothan, about twelve miles north of Shechem, in a field adjacent to the caravan route between Syria and Egypt.

### The Brothers' Envy Exploded into Murderous Hatred

And when they saw him afar off, even before he came near unto them, they conspired against him to slay him.

And they said one to another, Behold, this dreamer cometh.

Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams.

And Reuben heard it, and he delivered him out of their hands; and said, Let us not kill him.

And Reuben said unto them, Shed no blood, but cast him into this pit that is in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again—

Gen.37:18-22.

Reuben reminded his brothers that "They were at all times in God's presence, and God is everywhere present; for wherever a man is there ought he to suppose that God is also." He also reminded them that they would never be able to avoid their own conscience. But his brothers turned a deaf ear to his pleading. (*Josephus*, Book II, Chap.III,par. 1, p.61.)

And it came to pass when Joseph was come unto his brethren, that they stripped Joseph out of his coat, his coat of many colors that was on him;

And they took him, and cast him into a pit: and the pit was empty, there was no water in it.

And they sat down to eat bread.— Gen.37:23-25.

The picture which this account presents is incredible. The callousness of the brothers, except for Reuben, in calmly sitting down to eat a meal after casting their brother into a deep pit, is reminiscent of horror stories portraying the evil instincts of hardened criminals. And yet these brothers were all the sons of Jacob — young men who had parents who loved them, who had never known want of any kind. But their envy of a brother who outshone them in every way produced in them cruel hatred which caused them to act like sons of Belial.

Joseph must have known his brothers disliked him. But he could not have foreseen the deep-seated, vicious hatred they felt toward him. Picture him coming into the midst of his brethren and being set upon as though by robbers and thrown into a deep pit which might have had enough water in it to drown him. Those wilderness pits were often sixty to one hundred feet in depth and were used

as cisterns to store water during the rainy season. But the depth of the pit was as nothing compared with the depth of fear and confusion which must have overtaken the youth. There is no record of Joseph's thoughts at this time; but from what is known of his character we know there was no resentment in him, even though the brothers later admitted that they "saw the anguish of his soul when he besought us and we would not hear him" (Gen.42:21).

Reuben must have left the company to attend the flocks after Joseph was cast into the pit, for he was not there when the next incident in the dark drama took place. Both Ishmeelite and Midianite merchantmen — desert tribesmen — came by on their camels, going down to Egypt bearing spices, balm, and myrrh. Judah suggested that they sell Joseph to the merchantmen and not kill him, for said he,

He is our brother and our flesh. And his brothers were content.— Gen.37:27.

### Joseph Sold As A Slave

But Judah's motives were not pure. He knew that Joseph stood between him and the birthright. Judah's *Judas* nature suggested that selling Joseph for profit was a way to be rid of him without killing him. The brothers were instantly in accord with Judah's suggestion:

And they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmeelites for twenty pieces of silver.— Gen.37:28.

Twenty pieces of silver! Nearly two thousand years later another beloved son was betrayed for thirty pieces of silver. (See Matt.26:14-16,36,47-50.) In one case, envy and hatred caused Joseph's brothers to sell him into slavery, that their evil nature not be rebuked by his virtue. In the other case, greed and jealousy impelled Judas, of the tribe of Judah, to betray his master, that his evil nature not be rebuked by Jesus' spiritual ascendancy. Both betrayals precipitated events which exalted the victims of hate. There was no evil in either Joseph or Jesus to respond to the hatred vented upon them. The love which they felt for one and all

made stepping stones of the evil intent of their adversaries, enabling them to rise to greater ascendancy.

When Reuben returned to the pit and did not find Joseph, he was distraught. He then sought his brothers to tell them that Joseph was not in the pit. He found them with Joseph's coat, which they had dipped in the blood of one of the goats in preparation for the lies they planned to tell their father (Gen.37:29-31). Whether or not Reuben knew what they had done is not known.

The brothers brought the blood-stained coat to Jacob and callously asked their father to identify it, implying that Joseph must have been destroyed by some evil beast. Indeed he had! By the evil, beastly qualities his brothers entertained and expressed. They said:

This we have found: know now whether it be thy son's coat or no.

And he knew it, and said, It is my son's coat; an evil beast hath devoured him; Joseph is without doubt rent in pieces.

And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days.

And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him.—

Gen.37:32-35.

Note that it is Jacob, not Israel, who mourned in sackcloth and ashes for Joseph and declared he would not stop mourning until he went down into the grave. His grief seemed to have completely robbed him of his dominion. He did not question Joseph's death, but accepted the evidence of the bloody coat as proof that his beloved son had been killed by a wild beast. At that moment, and for many years to come, Jacob was not the prince who had power with God and with men. He was a bereaved human father, mourning for the son who expressed the ascendant qualities of Israel.

Not one of his sons was moved compassionately to tell Jacob the truth. "They rose up to comfort him." What hypocrisy!

But what had become of Joseph?

The Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, and captain of the guard.— Gen.37:36.

## Chapter XLVI

# THE GENERATIONS OF JUDAH

Joseph's story is interrupted by a detailed account of Judah's departure from the family circle and of the beginning of *The Generations of Judah*. We read:

And it came to pass at that time, that Judah went down from his brethren, and turned in to a certain Adullamite, whose name was Hirah.— Gen.38:1

We do not know Judah's reason for leaving home at that time, the time when Joseph was sold into slavery by his brothers. But we may assume that he feared both his father's wrath and that of his brothers if he confessed to the evil deed perpetrated against Joseph. The fact that Joseph's story is interrupted by the account of Judah's departure from Hebron gives credence to these assumptions. Further, the record implies that in going to visit his friend Hirah, the Adullamite, Judah was seeking to establish himself apart from his family.

Adullam, a city of great antiquity, is in the valley of Elah, about ten miles northwest of Hebron. While living there with his friend Hirah, Judah married Bath-shua, daughter of Shua, a Canaanite (Gen.38:2; I Chron.2:3, RV). So far as can be determined, Judah was the first of Jacob's sons to marry a Canaanite. They moved from Adullam to Chezib, or Achzib, a town not far from Adullam. Here Judah's wife bore him three sons — Er, Onan, and Shelah (Gen.38:3-5). And so begins *The Generations of Judah*.

And Judah took a wife for Er his firstborn, whose name was Tamar.

And Er, Judah's firstborn, was wicked in the sight of the Lord; and the Lord slew him.

And Judah said unto Onan, Go in unto thy brother's wife, and marry her, and raise up seed to thy brother.

And Onan knew that the seed should not be his; and it came to pass, when he went in unto his

brother's wife, that he spilled it on the ground, lest that he should give seed to his brother.

And the thing which he did displeased the Lord; wherefore he slew him also.— Gen.38:6-10.

Here, as in other Biblical passages, when Deity is depicted as doing something ungodlike, the writer interprets God's actions from man's point of view, and explains them on the analogy of human motives (*Dummelow*, p.15; Gen.6:6). It is evident that both Er and Onan died suddenly of unknown causes, and the superstition of the age blamed the deaths on the Lord.

For a man to die without issue was tragic in the eyes of these people. And for a woman to be without male children was even more tragic. In those days, and in many countries today, women were not permitted to inherit either their father's or their husband's estate. The law which decreed that a man marry his brother's widow was ostensibly to give security to the widow, for the first son of such a union inherited the widow's first husband's estate. But the real reason for this was to perpetuate the name, or line of descent, of the dead man. The penalty which a brother faced if he refused to bring up seed in his dead brother's name was to be disgraced in the eyes of his people (Deut.15:5-10).

Judah advised his daughter-in-law Tamar to return to her father's house and wait until his youngest son Shelah grew to manhood. But, fearing that Shelah might also die, as did his brothers, Judah did not keep his promise, and Tamar remained in her father's house. Meanwhile Judah's wife died, and he went to abide for a time with his friend Hirah in Adullam. Together the two men went to Timnath where Judah's sheep were pastured and where his sheep-shearers were at work. The rest of Judah's story seems incredible and repulsive to us today. Yet in that day the events which followed were considered to be within the law — the moral law and the legal law. The Biblical record tells in detail how Tamar outwitted her father-in-law:

And it was told Tamar, saying, Behold thy father in law goeth up to Timnath to shear his sheep.

And she put her widow's garments off from her, and covered her with a veil, and wrapped herself, and sat in an open place, which is by the way to Timnath; for she saw that Shelah was grown, and she was not given him to wife.

When Judah saw her, he thought her to be an harlot; because she had covered her face.

And he turned unto her by the way, and said, Go to, I pray thee, let me come in unto thee; (for he knew not that she was his daughter in law.) And she said, What wilt thou give me, that thou mayest come in unto me?

And he said, I will send thee a kid from the flock. And she said, Wilt thou give me a pledge, till thou send it?

And he said, What pledge shall I give thee? And she said, Thy signet, and thy bracelets, and thy staff that is in thine hand. And he gave it her, and came in unto her, and she conceived by him.

And she arose, and went away, and laid by her veil from her, and put on the garments of her widowhood.

And Judah sent the kid by the hand of his friend the Adullamite, to receive his pledge from the woman's hand; but he found her not.

Then he asked the men of the place, saying, Where is the harlot, that was openly by the way side? And they said, There was no harlot in this place.

And he returned to Judah, and said, I cannot find her; and also the men of the place said, that there was no harlot in this place.

And Judah said, Let her take it to her, lest we be shamed: behold, I sent this kid, and thou hast not found her.

And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter in law hath played the harlot; and also, behold, she is with child by whoredom. And Judah said, Bring her forth, and let her be burnt.

When she was brought forth, she sent to her father in law, saying, By the man, whose these are, am I with child: and she said, Discern I pray thee, whose are these, the signet, and the bracelets, and staff.

And Judah acknowledged them, and said, She hath been more righteous than I; because that I gave her not to Shelah my son. And he knew her again no more.

And it came to pass in the time of her travail, that, behold, twins were in her womb.

And it came to pass, when she travailed, that the one put out his hand: and the midwife took and bound upon his hand a scarlet thread, saying, This came out first.



And it came to pass, as he drew back his hand, that, behold, his brother came out: and she said, How hast thou broken forth? this breach be upon thee: therefore his name was called Pharez.

And afterward came out his brother, that had the scarlet thread upon his hand: and his name was called Zerah.— Gen.38:13-30.

The custom of levirate marriage, presupposed here, was widespread in primitive times. The narrative of Judah and Tamar is based on primitive custom; and it presents Tamar as a clever and praiseworthy woman, who succeeds, at risk to herself, in fulfilling her responsibilities to her dead husband. (See *The Abingdon Bible Commentary*, p.244.)

Although the law states that the firstborn of such a union shall succeed in the name of the brother who is dead, this was not true in the case of Tamar's first-born son Pharez. In the genealogy he is counted as the son of Judah, not the heir of Er, Tamar's husband. Through her union with Judah, Tamar became the ancestress of Boaz, the husband of Ruth, who was the mother of Obed and the grandmother of David. Tamar is also the ancestress of the Virgin Mary and of Jesus. She is considered to be a heroine in Hebrew history because at great risk to herself, she fulfilled her responsibilities to her dead husband.

Little is known of Judah himself beyond this historical occurrence. Some time after Joseph's disappearance, he appears to have assumed the leadership of the eldest son in the family of brothers. And in time to come, the tribe of Judah gained pre-eminence over the other tribes. (See Gen.43:3-10; 44:16-34; 46:28; 49:8-10.)

## Chapter XLVII

# JOSEPH IN EGYPT

And Joseph? What of him?

### In Potiphar's House

Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmeelites, which had brought him down thither.— Gen.39:1.

Two brief accounts tell the story. One records that Joseph's brothers sold him to the Ishmeelites and that the Ishmeelites brought him down into Egypt and sold him to Potiphar, an officer of Pharaoh's court. The other account tells of his being sold to the Midianites, and that they sold him to Potiphar. Whether or not there was bargaining for the slave between the Ishmeelites and the Midianites we do not know. But this does not change the fact that Joseph was taken down into Egypt and sold to Potiphar, chief of Pharaoh's bodyguard (Gen.37:27,28,36;39:1).

Joseph was but a youth of seventeen years at this time. Yet Potiphar immediately saw in him one who could be trusted. We do not know how old Joseph was when Potiphar made him overseer, or chief steward, of his house, but this young man had most certainly proved himself worthy of the honor.

And the Lord was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian.— Gen.39:2.

*The Lord was with Joseph.* God, who is Omnipresence, is with everyone everywhere. But mankind generally are unaware of this divine presence. They are blinded by fear and by the belief that something material or physical is more powerful than God. Joseph's faith in God's presence caused him to be conscious of the divine presence, Immanuel, ever with him. And like Abraham, Joseph's faith in God's disposal of events never wavered.

And his master saw that the Lord was with him, and that the Lord made all that he did to prosper in his hand.

And Joseph found grace in his sight, and he served him: and he made him overseer over his house, and all that he had he put into his hand.

And it came to pass from the time that he had made him overseer in his house, and over all that he had, that the Lord blessed the Egyptian's house for Joseph's sake; and the blessing of the Lord was upon all that he had in the house, and in the field.

And he left all that he had in Joseph's hand; and he knew not aught he had, save the bread which he did eat. And Joseph was a goodly person, and well favored.— Gen.39:3-6.

Joseph had not wasted precious moments lamenting his lot. His captivity might well have been a miserable wilderness experience, but in Potiphar's house, he continued to express the same divine nature, or godliness, that he had expressed in his father's house. As with Abraham, Isaac, and Jacob, Joseph had no choice but to be what God had chosen him to be — the representative of the Trinity. In him the threefold nature of the Infinite was individualized, and in him the dominion of the New Covenant was exemplified.

Note that God caused everything Joseph did to prosper. How was Joseph, a slave, able to express prosperity? Because within himself he was not a slave. He still ruled his own spirit. His divinity was alive and active, enabling him to be who he really was — the child of God.

It is well here to consider the meaning of the Hebrew word *tsalach* translated *prosperity*. It means to be wise, circumspect, hence intelligent, guided unwittingly; to break out; to be good; to make profitable; to be divinely blessed.

Everything Joseph's hand touched was blessed with the same blessing wherewith he himself was blessed. Potiphar's recognition and acknowledgment of God's hand in this servant's prosperity, dominion, and well-being caused him to be receptive to the same beneficence.

There is a close relationship between the Hebrew words *tsalach* (prosperity) and *barak'el* (to bless, or blessing) Both words carry the meaning of fruitfulness. The blessing of God causes the unseen

spiritual verities of God's creation, revealed in the original Covenant of Godlikeness, to become visible.

The blessing that was upon Joseph was truly the blessing of Israel, who prevails, or reigns with God, who has the dominion of heaven on earth, and finds favor with God and with men. The blessing of God, understood, enables *us* to be prosperous — fruitful in every good thing we set our hand to.

It is of more than passing interest to note that Joseph, who had not had previous training or experience in the science and art of overseeing an Egyptian household, was, however, made overseer in Potiphar's house and over all that he had. The Egyptian recognized in Joseph the qualities of an overseer — one who takes charge, who governs, who cares for others. Joseph justified Potiphar's faith in him. He prospered in everything he did and caused Potiphar to prosper also. How did Joseph accomplish this?

Repeatedly we are told that *The Lord was with Joseph*. The realization that he was never separated from God was the keynote of Joseph's life. He lived so close to God it was natural for him to be Godlike. It was natural that the triune divine nature of *Elohim* was individualized in this divinely good man.

He was conscious of God's *power* with him — the power of the Almighty God of Abraham. This realization enabled him to express the divine authority of God's Fatherhood.

He was aware of God's *presence* with him — the presence of the God of Isaac. This realization enabled him to express the radiance of divine Sonship — Immanuel, God-with-us.

He was ever mindful of the *Omniscience* of the All-knowing divine Mind as revealed to Jacob. This realization enabled him to express supreme intelligence, the link between the human and the divine.

This threefold divine nature of the Great *I AM*, thinking, speaking, and acting as his own divine *Ego*, told Joseph what to do, showed him how to do it, and gave him the ability to prosper, or complete every task. And he did it. There was nothing haphazard about Joseph. There was in him a wondrous sense of the oneness of science and art, of knowing and performing. Joseph fulfilled the Covenant demand of the Almighty: *Walk before me and be thou*

*perfect*. He was completely operative in expressing the threefold divine nature. This is the demand upon each one who hopes to express the Dominion of the New Covenant — the power of the kingdom of heaven on earth.

Joseph possessed three mighty Godlike qualities: wisdom, skill, and virtue. Well has it been said:

Wisdom is knowing what to do.  
Skill is knowing how to do it.  
Virtue is doing it.

To better understand the spiritual power of the moral integrity Joseph expressed, it would be well to consider the full meaning of the word virtue. From the Latin *vir*, or *man*, virtue means manliness, excellence, strength, manly courage, capacity to act, active power; capacity for power adequate to the production of a given effect; energy, potency, efficacy, conformity to a standard of right; chastity, purity, integrity of character. From *vir* we have such words as vim, vigor, and vitality. The one synonym for virtue is goodness, in which all the qualities of virtue are embodied and expressed. The antonyms of virtue are: weakness, ineffectiveness, impotence, evil, sin — qualities of the evil one. (Webster)

The Greek *dynamis*, translated *virtue*, means dynamic power, force, ability, strength, capacity. From this we see that a virtuous man or woman is dynamic, individual, expressing the *dynamis*, or power, of spiritual strength, infinite capacity, unlimited ability to perform.

These meanings of the word virtue give us a vivid picture of Joseph's character. The qualities of the divine nature he expressed are highlighted in the following sequence of events in his life:

### Potiphar's Wife

And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, Lie with me.

But he refused, and said unto his master's wife, Behold, my master wotteth not what is with me in the house, and he hath committed all that he hath to my hand;

There is none greater in this house than I; neither hath he kept back any thing from me but thee,

because thou art his wife: how then can I do this great wickedness, and sin against God?

And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, or to be with her.— Gen.39:7-10.

Potiphar's wife is typical of sensuality, the first evil by which the tempter sought to undermine Joseph's morality and strength, rob him of his virtue, and thus keep him from succeeding in his God-mission — that of exemplifying the power of the divine *Ego* in man to triumph over the abortive ego called evil.

Because Joseph was so conscious of Immanuel — God's presence with him — he saw clearly that any sin is a sin against God, the Great *I AM*. Hence he could not and would not say, "I will" to sensuality's persuasions. Further, his virtue would not permit him to sin against his master nor against his own divine nature. His virtue was both protection and defense against evil — virtue, that priceless and precious attribute of God, or quality of the divine nature, which gives man power to resist all the snares of the serpent, the adversary, the tempter.

Potiphar's wife was infuriated when he continued to reject her. She determined that he would accept her or she would destroy him.

And it came to pass about this time, that Joseph went into the house to do his business; and there was none of the men of the house there within.

And she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out.

And it came to pass, when she saw that he had left his garment in her hand, and was fled forth,

That she called unto the men of her house, and spake unto them, saying, See, he hath brought in an Hebrew unto us to mock us; he came in unto me to lie with me, and I cried with a loud voice:

And it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out.

And she laid up his garment by her, until his Lord came home.

And she spake unto him, according to these words, saying, The Hebrew servant, which thou has brought unto us, came in unto me to mock me.

And it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled out.

And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me; that his wrath was kindled.

And Joseph's master took him, and put him into the prison, a place where the king's prisoners were bound: and he was there in prison.— Gen.39:11-20.

### In Prison

Although Potiphar's wrath was kindled against Joseph, it is evident that he did not wholly believe his wife; for death would have been the punishment for conduct against the wife of a master such as that with which Joseph was charged. The prison into which Joseph was cast was not a dungeon type of jail, but a place where the king's prisoners were bound, where those awaiting trial were held until their cases were tried, after which they were either pardoned or punished by the monarch.

One might expect that Joseph would have been overwhelmed at this dire turn of events in his life. But there is no record that he succumbed to resentment toward his master's wife and no indication that his spirit was broken. Nor was he tempted to believe that God had forsaken him. *Josephus'* account of Joseph's reaction to the unjust accusation and punishment presents a record of his trust in God's disposal of events, which vividly describes the character of Israel's beloved son:

Now Joseph, commending all his affairs to God, did not betake himself to make his defence, nor to give an account of the exact circumstances of the case, but silently underwent the bonds and the distress he was in, firmly believing that God, who knew the cause of his affliction, and the truth of the fact, would be more powerful than those that indicted the punishments upon him.— (*Josephus* Book II, Chap.V, Par.1.)

Well might one ask: Why did this virtuous man have to endure the bonds of slavery? Joseph was being tested for greater works. As the possessor of the double blessing of the firstborn of Israel, he must prove that he was worthy to bear the title of the Royal Priesthood of Melchizedek and to be both Priest and King unto

God in the land of Egypt — the land which was, metaphorically, typical of the world. Further, he was being called upon to prove that Israel's divine adventure could not be aborted. And he did prove that he was a soldier of God, who had power with God and with men. And what is even more significant to those of us who are seeking to learn from his example, he proved that no matter where he was, the Love that is God shone brightly in him and embraced all those with whom he came in contact.

But the Lord was with Joseph, and shewed him mercy, and gave him favor in the sight of the keeper of the prison.

And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it.

The keeper of the prison looked not to any thing that was under his hand; because the Lord was with him, and that which he did, the Lord made it to prosper.— Gen.39:21-23.

Again we are reminded, *The Lord was with Joseph*. The divine *Ego* was his mind. The great *I AM* was the very "I" of his being, hence he expressed intelligence, wisdom, love. In other words, Joseph continued to be Joseph. The keeper of the prison quickly saw his trustworthiness and appointed him as overseer of the prisoners. And God continued to cause everything he did to prosper.

Joseph matured spiritually with every experience. He did not bemoan his fate. Because his heart was pure, his virtue remained intact. His wisdom, intelligence, gentleness, and unselfed love were apparent to all. Well might we say: How glorious is Israel's divine adventure in Joseph's life! In him we see the divine rising above the human every step of the way! Like Jesus' wilderness experience, in which the Master Christian was, in a sense, in training to detect all the devilish ways of the carnal mind and to learn how to overcome them, so was Joseph in training for higher work. All his spiritual sensibilities were being tested. Because there was no rebellion, no resentment, no hate in him, the divine nature had its way in him and shined forth! Israel's divine adventure continued to unfold in Joseph.



We do not know how long Joseph was in prison when something occurred which promised to change the course of events in his life.

And it came to pass after these things, that the butler of the king and his baker had offended their lord the king of Egypt.

And Pharaoh was wroth against two of his officers, against the chief of the butlers, and against the chief of the bakers.

And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph was bound.

And the captain of the guard charged Joseph with them, and he served them: and they continued there a season in ward.

And they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, which were bound in the prison.

And Joseph came in unto them in the morning, and looked upon them, and, behold, they were sad.

And he asked Pharaoh's officers that were with him in the ward of his lord's house, saying, Wherefore look ye so sadly to-day?

And they said unto him, We have dreamed a dream, and there is no interpreter of it. And Joseph said unto them, Do not Interpretations belong to God? tell me them, I pray you.— Gen.40:1-8.

### Interpreter of Dreams

It was believed that only the magicians and the wise men of Egypt were capable of interpreting dreams, and none was available in the prison. Joseph commanded the attention of the prisoners by declaring with authority that the interpretations of dreams belonged to God. He asked the dreamers to tell him their dreams, knowing that God, the All-knowing divine Mind, would reveal to him the messages foreshadowed in the dreams.

The chief butler told his dream to Joseph, and said to him, In my dream, behold, a vine was before me;

And in the vine were three branches: and it was as though it budded, and her blossoms shot forth; and the clusters thereof brought forth ripe grapes:

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.— Gen.40:9-11.

Joseph was in tune with Omniscience, the All-knowing Mind, the Great *I AM*. And so he was able to discern the scientific interpretation of the dream quickly. To the chief butler, who was the cup bearer to Pharaoh, he said:

This is the interpretation of it: The three branches are three days:

Yet within three days shall Pharaoh lift up thine head, and restore thee unto thy place: and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler.— Gen.30:12,13.

And then Joseph made a request of the butler. In this plea we note for the first time a sense of urgency in Joseph's thinking concerning his imprisonment:

Think on me when it shall be well with thee, and shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house:

For indeed I was stolen away out of the land of the Hebrews: and here also have I done nothing that they should put me into the dungeon.— Gen.40:14,15.

The chief baker, seeing that the interpretation of the dream of the chief butler was good, approached Joseph:

I also was in my dream, and, behold I had three white baskets on my head:

And in the uppermost basket were there all manner of bake-meats for Pharaoh; and the birds did eat them out of the basket upon my head.

And Joseph answered and said, This is the interpretation thereof: The three baskets are three days:

And within three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee.—

Gen.40:16-19.

The interpretations of both dreams were fulfilled at the appointed time. It came to pass on the third day, which was

Pharaoh's birthday, that he made a feast unto all his servants. And as the custom was on such occasions, the king pardoned some prisoners and condemned others. He lifted up the head of the butler and the baker — released them from prison. The chief baker was hanged, and the chief butler was restored to his butlership (Gen.40:20-22).

Yet did not the chief butler remember Joseph, but forgot him.— Gen.40:23.

If ever Joseph was to question divine justice, now would have been the time. But he did not. Joseph continued to be Joseph. Israel's divine nature, the Spirit of God, continued to govern all his thoughts and acts. Israel's dominion was literally grinding to powder every suggestion that evil could change Joseph's divine nature and cause him to think ungodlike thoughts and do ungodlike things. The spiritual self-discipline and scientific mental balance which this young man embodied and expressed kept him from reacting sensitively to the experiences in which he found himself. His virtue — the power of divine goodness in him — prevailed. His spiritual equipoise kept him in balance. Though he knew it not, these experiences were testing him for a time to come when great honor and power would be bestowed upon him, when he would need to express the spiritual equipoise of his divine nature and not be over-balanced by sudden good fortune.

Two years passed by. Two full years, in which Joseph remained in prison with no apparent hope of release. There was no one to plead his cause. No one? Ah yes! God was still with him! And God was working His purpose out in a most unique way.

## Chapter XLVIII

### IN PHARAOH'S COURT

And it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river.

And, behold, there came up out of the river seven well favoured kine and fat fleshed; and they fed in a meadow.

And, behold, seven other kine came up after them out of the river, ill favoured and lean-fleshed; and stood by the other kine upon the brink of the river.

And the ill favoured and lean-fleshed kine did eat up the seven well favoured and fat kine. So Pharaoh awoke.

And he slept and dreamed the second time: and, behold, seven ears of corn came up upon one stalk, rank and good.

And, behold, seven thin ears and blasted with the east wind sprung up after them.

And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and, behold, it was a dream.

And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof; and Pharaoh told them his dream; but there was none that could interpret them unto Pharaoh.—

Gen.41:1-8.

The duty of the magicians, the wise men, or astrologers at the Court of Pharaoh, was to interpret the will of the gods as shown in visions, omens, or signs in the heavens, and to guide every act of the king's life. But none of them could interpret the king's dream. And the Pharaoh was greatly distressed. (See *Dummelow*, p.40.)

And now it was that the memory of Joseph, and his skill in dreams, came into the mind of the king's cupbearer, when he saw the confusion that Pharaoh was in (*Josephus*, VIII II, Chap.V, p.65.)

Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day:

Pharaoh was wroth with his servants, and put me in ward in the captain of the guard's house, both me and the chief baker.

And we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream.

And there was with us a young man, an Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret.

And it came to pass, as he interpreted to us, so it was; me he restored unto mine office, and him he hanged.

Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon: and he shaved himself, and changed his raiment, and came in unto Pharaoh.— Gen.41:9-14.

The statement, "he shaved himself," calls to mind the fact that while the Hebrews were very proud of their beards, the Egyptians never allowed hair to grow on their faces unless they were in mourning. It was necessary, therefore, for Joseph to be clean shaven and dressed in proper clothing before being brought before Pharaoh.

We have no record whether in Scripture or in other sacred writings of Joseph's feelings when he knew he was going to stand before Pharaoh. He had been in Egypt for thirteen years, and much of that time had been spent in prison. Even during the years when he was in Potiphar's house occupying an honored position, he was still a bondman, a slave. Now he was being called to interpret a dream that greatly troubled the king — a dream which confounded all the wisemen and magicians of Egypt. Joseph had no doubt of his ability to interpret the dream because he knew that the Omniscient, All-knowing Mind was with him. And so, clothed and in his right mind, Joseph stood before Pharaoh.

And Pharaoh said unto Joseph, I have dreamed a dream, and there is none that can interpret it: and I have heard say of thee, that thou canst understand a dream to interpret it.

And Joseph answered Pharaoh, saying, It is not in me: God shall give Pharaoh an answer of peace.— Gen.41:15,16.

Joseph knew that it was not human intelligence but the Spirit of God, Omniscience itself, which saw through the dream to the truth which the dream foreshadowed. Pharaoh was satisfied with Joseph's reply and told him the dream (Gen.41:17-24). Then, with divine authority, Joseph made known to the king the scientific interpretation thereof:

The dream of Pharaoh is one: God hath shewed Pharaoh what he is about to do.

The seven good kine are seven years; and the seven good ears are seven years: the dream is one. [Both dreams have the same significance.]

And the seven thin and ill favoured kine that came up after them are seven years; and the seven empty ears blasted with the east wind shall be seven years of famine.

This is the thing which I have spoken unto Pharaoh: What God is about to do he sheweth unto Pharaoh.

Behold, there come seven years of great plenty throughout all the land of Egypt:

And there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land;

And the plenty shall not be known in the land by reason of the famine following; for it shall be very grievous.

And for that the dream was doubled unto Pharaoh twice; it is because the thing is established by God, and God will shortly bring it to pass. — Gen.41:25-32.

The east wind which blasted the corn was a destructive parching wind from the desert which dried up the land, destroyed crops, and brought plagues of locusts and other pests to Egypt. The east wind was used symbolically and in dreams to denote devastating destructive action. The significance of the double dream, as Joseph interpreted it, was not lost on the king. He knew that the prophecy embodied in the dream was certain and would shortly come to pass.

While Joseph's spiritual vision saw in the dream a foreshadowing of things to come — great plenty followed by chaos and destruction — his scientific vision also saw the way to circumvent the plague which the carnal mind had determined against

Egypt — its people and its royal house. He saw that the great abundance which would surely come must be cherished, not squandered or wasted. Expressing the wisdom of Omniscience, Joseph hastened to give sound advice to the king:

Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt.

Let Pharaoh do this, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years.

And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities.

And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine.— Gen.41:33-36.

Pharaoh perceived that Joseph's answer was good. All in the royal court were greatly impressed with his interpretive ability and sound wisdom. That Joseph could interpret a dream which completely baffled the wise men of Egypt astounded the whole assembly. The king knew that he must find a man to execute the plan Joseph so wisely outlined: "A man in whom the spirit of God is," "a man in whom the enduring source of inward illumination and intellectual power is expressed" (Gen.41:38; *IB, Vol.1, p. 777*). Turning to Joseph, the king proclaimed:

Foreasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art:

Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou.

And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt.— Gen.41:39-41.

Again Joseph is made an overseer! Pharaoh's commission also made Joseph a kind of prime minister and food administrator. The king took off his ring and placed it upon Joseph's hand — a ring which bore the royal seal of authority — thus proclaiming that Joseph was invested with full power of the crown to make and execute edicts. He arrayed him in clothing of fine linen such as the Pharaoh himself wore. And he put a gold chain about his neck — a

chain which was a definite mark of rank. Through Pharaoh, God restored to Joseph the royal robe of dominion which his envious brothers had taken from him.

Pharaoh also gave Joseph the second chariot — second in importance only to the Pharaoh's own chariot. He caused everyone to bow before Joseph as to royalty and declared him ruler over all the land of Egypt, proclaiming:

Without thee shall no man lift up his hand or foot  
in all the land of Egypt.— Gen.41:44.

Joseph's days of preparation had been completed. He had learned the lessons of his wilderness experience; he was ready for his ascendancy. He was divinely equipped for the great task before him — a responsibility as great as the royal recognition accorded him.

Israel's spiritual ascendancy had come to its communion in Joseph's divine adventure. The climax of his spiritual journeying was at hand. The prince of God who had power with God and with men had come into his own. Pharaoh acknowledged that God was the source of Joseph's greatness. He seemed to sense that Joseph was in tune with Omniscience, All-knowing divine intelligence. The king also recognized in Joseph's spiritual ascendancy this transcendent fact: Joseph had the dominion or power which the Holy Spirit bestows on those in whom the Spirit of God is.

Pharaoh seemed to know intuitively that Joseph had the wisdom, skill, and virtue needed for so great an undertaking. He recognized that Joseph not only saw what needed to be done to save the nation; he also had the ability and the will to execute an intelligent plan. Though he knew not how to explain what he intuitively knew, the Pharaoh saw in Joseph the divine completeness indicated in the Trinity:

Man expressing the divine authority and spiritual maturity of the Fatherhood and Motherhood of God.

Man radiating the Godlikeness of divine Sonship in his humanhood.

Man being so filled with the Spirit of God he could demonstrate the power of the Holy Spirit to save a whole nation from disaster.



Truly the divine Trinity, revealed and expressed in the lives of Abraham, Isaac, and Jacob, was individualized in the man Joseph. This beloved son of Israel had learned to think, speak, and act with the divine authority of the Son of God.

And Joseph was thirty years old when he stood before Pharaoh king of Egypt.— Gen.41:46.

Thirty years old! What a lifetime this beloved son of Israel had lived since he was seventeen, when his brothers had sold him into slavery. The thirteen years of bondage were ended. But Joseph's mind had never been enslaved. He had continued to grow in grace and had reached the goal of spiritual maturity, which St. Paul called *the fulness of Christ* (Eph.4:13). Israel's divine adventure in Joseph had risen to its first great climax!

Seest thou a man diligent in his business (skillful at his craft — NEB)? he shall stand before kings: he shall not stand before (serve) mean men.—

Prov.22:29.

### Joseph's New Name

Pharaoh gave Joseph his new name, an Egyptian name — *Zaphnathpaaneah* — translated *God, the living One, has spoken*. (See Gen.41:45; *Dummelow*, p.41.) Could there be a more definitive name describing the nature of the Great *I AM!* The name also denotes *The Revealer of Secrets* (*Josephus*, Book II, Chap. VI, p.66). Joseph's new name gives us a faint idea of Pharaoh's concept of this young Israelite. His new name is not associated with any Egyptian god, but is a divinely royal name, signifying that Joseph knew secret things of God. Joseph lived so close to God he was at-one with The Almighty. He literally and figuratively imaged forth the divine likeness.

Although Joseph's new name is not mentioned again in Scripture, it is abundantly evident that the people of Egypt knew him as *Zaphnathpaaneah*, The Revealer of Secrets, the man in whom the Spirit of God is — the man in whom the Living One, the *I AM*, has spoken!

### Joseph's Egyptian Wife

And Pharaoh ... gave him (Joseph) to wife Asenath, the daughter of Potipherah priest of On.— Gen.41:45.

On, or Heliopolis, city of the sun, was seven miles northeast of present day Cairo. It was the center of the worship of *Ra*, the sun god. Although Asenath was a pagan, there is no evidence that Joseph was influenced by her beliefs. This marriage probably exalted Joseph in the eyes of the Egyptians and made them feel that he was one of them. But Joseph did not forsake the faith of his fathers because of his new ties. The momentum of Israel's divine adventure continued to bear Joseph onward and upward.

### Who Was This Pharaoh?

Let us pause for a moment and look into the history of the man whom God had chosen to be the instrument through whom Joseph was lifted out of servitude and elevated into his native element of divinely royal dominion. Who was this man, this Pharaoh? He was not a native Egyptian. Actually he was a cousin, many times removed, of Joseph.

Recall that in the genealogy of Shem, Noah's son, an ancestor of Joseph, we learned that Eber begat two sons. One was Peleg, who migrated to Ur of the Chaldees. The other was Joktan. Archaeological research indicates that the Joktan group went out from Akkad, their home area, and settled in what is now Saudi Arabia. Before Abraham left Ur, some of them swept across the desert, invaded Egypt, defeated the Hamite-Egyptians, and became the colorful Hyksos, or shepherd kings of that land, who later befriended Abraham. It is generally conceded that the Pharaoh who exalted Joseph was one of the Hyksos kings. The elevation of Joseph to a royal position and the welcome later extended to his kinsmen was natural at the hands of a dynasty who was Asiatic like himself, but very improbable had a native dynasty, who hated foreigners, been in power. (See *Dummelow*, p.40.)

This also explains the Pharaoh's acknowledgment of God as the source of Joseph's wisdom, and his recognition of the power of the Spirit of God in Joseph, which enabled him to interpret dreams

and to make wise decisions in government. The Pharaoh had thus acknowledged that it was not education or experience which made Joseph capable of ruling wisely, but the Spirit of God within him, inward spiritual illumination. "He recognized that Joseph, the man of prayer, could also perform." (*IB.* Vol.I, footnote p.777.) Pharaoh, though apparently a pagan, knew something of the God of Noah — Noah, the noble ancestor of both Pharaoh and Joseph — and knew that the secret of Joseph's power lay in his closeness to God, in his knowing that God was with him.

### Joseph as Viceroy of Egypt

The task of overseeing all the land of Egypt was a stupendous one, requiring unprecedented wisdom, planning, directing, regulating, and the delegating of authority. It also required knowledge of planting the right kind of food for storage, building of proper and adequate storehouses, and scientific know-how in storing food so that it would not spoil. Further, an overseer must find a way to cause the people to be enthusiastic about the work they were required to do. They must be shown that in working for the preservation of the nation they were working to preserve themselves.

### Seven Years of Plenty

And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.

And in the seven plenteous years, the earth brought forth by handfuls.

And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: and the food of the field, which was round about every city, laid he up in the same.

And Joseph gathered corn as the sand of the sea, very much, until he left numbering; for it was without number.— Gen.41:46-49.

Pharaoh's dream and Joseph's interpretation thereof were being fulfilled. There is no record of any harvest yielding such vast increase as that in Egypt during those seven plenteous years. Joseph's spiritual vision saw the land obedient to God's command

in the New Covenant recorded in the first chapter of Genesis: "Let the earth bring forth . . . Be fruitful and multiply!" Joseph *saw* this abundance spiritually; consequently he saw it manifested humanly — the visible supply emerging from the invisible infinite spiritual source, as Jesus did when multiplying the loaves and fishes.

One fifth of the abundant harvest was carefully stored away for future use. Joseph, as food administrator, wisely stored the fruitage of the land in the cities nearest the fields where it was grown. The fruitage of the royal lands was stored in the king's storehouses. The abundance was so great that "he left off numbering, for it was without number." The government tax on the abundant harvest was not excessive. In fact, it was less than most of us pay today.

### Birth of Joseph's Two Sons

And unto Joseph were born two sons before the years of famine came, which Asenath the daughter of Potipherah priest of On bare unto him.

And Joseph called the name of the firstborn Manasseh: For God, said he, hath made me to forget all my toil, and all my father's house.

And the name of the second called he Ephraim: For God hath caused me to be fruitful in the land of my affliction.— Gen.41:50-52.

"Joseph called the name of the firstborn Manasseh." The name *Manasseh* signifies forgetful. Joseph, however, did not forget his former life — the longing for his father's house, the treachery of his brothers, the false accusation of Potiphar's wife, the years of imprisonment — in the sense that all memory of it was wiped from his mind. The name *Manasseh* carries rather something of the meaning of St. Paul's immortal words:

I concentrate on this: forgetting what is behind me and with hands outstretched to whatever lies ahead I go straight for the goal — my reward the honor of my high calling by God in Christ Jesus.—

Phil.3:13,14 (JBP).

"And the name of the second called he Ephraim." *Ephraim*, the younger, signifies restored, because he was restored to the

freedom of his forefathers" (*Josephus, p.66*). The name *Ephraim* carries the meaning: "God has caused me to be fruitful in the land of my affliction." God had caused Joseph to be fruitful in the land of his affliction — fruitful not only in good works, but also fruitful in abundance of all good, which sprang from the seed of patience, forgiveness, and love for God and man.

### Seven Years of Famine

Joseph was obedient in all things to the demand of the Covenant God had made with Abraham and his seed: "Walk before me and be thou perfect" (Gen.17:1). Walk ever mindful of my presence. Be perfect — be complete. And be active in your divine completeness. See what needs to be done, and do it!

And the seven years of plenteousness, that was in the land of Egypt, were ended.

And the seven years of dearth began to come, according as Joseph had said: and the dearth was in all the lands; but in all the land of Egypt there was bread.

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

And the famine was over all the face of the earth: and Joseph opened all the storehouses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt.— Gen.41:53-56.

Famine was in all the lands. But in Egypt there was bread. *Joseph was there!*

Joseph's plan was not a give-away program. The people must pay for their corn, for all their supplies. This was economically sound. Not for a moment did Joseph consider making Egypt a kind of welfare state. Only at the last, when the famine neared its end, did he give, without payment, seed to plant for future crops.

Apparently the dearth was at first felt in Egypt only. But like some wild, uncontrolled contagion, the famine spread over all the face of the earth.

And all the countries came into Egypt to Joseph for to buy corn; because that the famine was so sore in all lands.— Gen.41:57.

While a famine is extensive or widespread hunger, it is important to note that the Greek word translated *famine* comes from a root meaning: to fail, to be absent, to lack. A dearth of food is a destructive evil. But a famine is basically spiritual dearth, absence of spirituality, a dire lack of spiritual food, of right ideas which nourish mind and body.

There was a famine in Egypt, the physical land in which Joseph lived. But in the divine adventure of Israel, expressed in Joseph's journeying, there was no lack. *Israel commanded!* Spiritual insight (wisdom) had detected the evil beforehand; scientific know-how (skill) devised a plan to circumvent its evil effect — devastation and hunger; and the power of performance (virtue) executed that plan with precision.

Today the *times* are demanding of us that we be spiritual overseers of our home, country, world. Well might we ask ourselves: Is my spiritual vision clear enough to foresee my own needs and the needs of my country and of my world? Am I storing up spiritual riches against the time of famine, or dearth of spirituality, which seems to be sweeping over the world? Our future and the future of our country and of our world depend upon our answer.

Like Joseph, each one of us possesses the three great divine attributes: *wisdom, skill, and virtue*. Let us never forget that while wisdom, spiritual acumen, is knowing what to do, and skill, scientific know-how, is knowing how to do it, these powerful divine qualities remain merely theoretical unless we develop and express virtue, the art of performing, or putting into practical action, what wisdom and skill know.

Even now the famine, or dearth of spirituality, is sore in all lands. What are we doing about it?

## Chapter XLIX

# FAMINE IN THE LAND OF CANAAN

### Joseph's Brothers go to Egypt to Buy Corn

Now when Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another? [Why sit ye still?]

And he said, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live, and not die.— Gen.42:1,2.

Famine in the land of Canaan was nothing new. And it was not unusual for the Canaanites to go down into Egypt to buy food in time of drought. However, this was a most unusual time. There was famine in Egypt also. Yet Egypt was able to feed the people of other drought stricken lands. Why? Because the power of Israel was there in the figure of Joseph — the power of God with man, the power of the divine *Ego* expressed as supreme intelligence in individual consciousness.

Why had not Jacob-Israel foreseen the famine and provided for it in the land of Canaan — the land flowing with milk and honey, the land which God had given them for an inheritance, the land which, in Israel's unfoldment, was typical of the kingdom of heaven on earth? Jacob's eyes were blinded by grief — grief for Joseph, the precious son of the greatly beloved Rachel. He was famished, destitute of right ideas. He had not kept alive in consciousness the vision of the spiritual nature of the land revealed in the original Covenant of Godlikeness — the land which brought forth at God's command, and not because of soil, seed, or rain. With the loss of Joseph, Jacob seemed to have lost sight of his divine nature, Israel, which has power with God and with men and has dominion over all the earth.

When the famine became sore in the land of Canaan — the spiritual and the material famine — Jacob sent ten of his sons to Egypt to buy corn. He did not permit Benjamin, the youngest, Joseph's full brother, to go with them, "lest peradventure

mischief befall him" (Gen.42:4). Benjamin, Rachel's second son, seemed to have taken the place of Joseph in Jacob's affections. Not that Jacob had forgotten Joseph, but he felt that in cherishing Rachel's son Benjamin, he was still cherishing his beloved Rachel.

### Joseph's Brothers Make Obeisance To Him

When foreigners came to Egypt to buy food at this time they had to go before Joseph, who was not only governor over the land, but also food administrator and had complete charge of the distribution of food. So Joseph's brothers came to Joseph and made obeisance to him with their faces to the ground — in fulfillment of his prophetic dream in Hebron (Gen.42:6; 37:7-10). Joseph knew them, but they knew him not. Not only because he was now a grown man and not the youth they had sold into slavery, but also because of the majesty and dignity of his appearance. To those who saw him Joseph was obviously an Egyptian of highest rank.

Picture if you can this scene! Joseph was a lad of seventeen years when his brothers had sold him into slavery. Because of them he had become a slave and a prisoner in Egypt for thirteen years. Now, more than twenty years after that fateful day when they had last seen him, he stood face to face with them. Through his spiritual ascendancy he had become a ruler in the land, second only in authority to the Pharaoh. It was within his power to avenge the injustice done him. But being Joseph, this he could not do. However, he had no intention of letting his brothers off lightly. Yearning for news from home, particularly concerning his father and his brother Benjamin, he questioned them closely under the pretext that they were spies, seeking out "the nakedness of the land," to determine where Egypt's defenses might be weak. They replied:

We are all one man's sons; we are true men, thy servants are no spies.

And they said, Thy servants are twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest is this day with our father, and one is not [not alive].

And Joseph said unto them, That is it that I spake unto you, saying, Ye are spies.— Gen.42:11,13,14.



Joseph implied that no father would send all of his sons on a mission to buy food. His brothers countered with the argument that no father would send all of his sons as spies into a foreign land. This was a new experience for the arrogant sons of Jacob. Up until this moment no one had ever challenged anything they did, except for the verbal reprimand Jacob had given them when Simeon and Levi had wantonly slaughtered the Shechemites. Sons of a wealthy and indulgent father, they had come to think of themselves as above reproach by anyone. Joseph knew this. He determined to teach them a much needed lesson. Each step he now took was to bring them back to the pit at Dothan and to force from them a confession. With royal authority, he declared:

Hereby ye shall be proved: By the life of Pharaoh, ye shall not go forth hence, except your youngest brother come hither.

Send one of you, and let him fetch your brother, and ye shall be kept in prison, that your words may be proved, whether there be any truth in you: or else by the life of Pharaoh surely ye are spies.

And he put them all together into ward three days.— Gen.42:15-17.

At the end of three days Joseph released his brothers from prison. But he demanded that one of them be bound in the prison until they returned, bringing Benjamin with them.

And Joseph said unto them the third day, This do, and live; for I fear God:

If ye be true men, let one of your brethren be bound in the house of your prison: go ye, carry corn for the famine of your houses:

But bring your youngest brother unto me; so shall your words be verified, and ye shall not die.—

Gen.42:18-20.

The brothers were now convinced that God was wreaking vengeance on them because of what they had done to Joseph. They talked among themselves, not knowing that Joseph understood their words:

And they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of

his soul, when he besought us, and we would not hear; therefore is this distress come upon us.

And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore, behold also his blood is required.— Gen.42:21,22.

Joseph turned from them and wept. At last he had heard some semblance of repentance from his brothers for the wrong they had done in selling him into slavery. That was enough for him. He forgave them, although, of course, they had no way of knowing that he had done so. But he kept Simeon and bound him into prison to await the brothers' return.

Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provisions for the way: and thus did he unto them.

And they laded their asses with the corn, and departed thence.— Gen.42:25,26.

As they journeyed toward home one of them opened his sack at nightfall to give his ass provender, and he saw his money in the sack's mouth (Gen.42:27). Visibly shaken he said unto his brethren:

My money is restored; and, lo, it is even in my sack: and their heart failed them, and they were afraid, saying one to another, What is this that God hath done unto us?— Gen.42:28.

When they returned to their father, they told him all that had befallen them. Then they opened their sacks and found that every man's money which he had paid for the corn was in his sack, and they were sore afraid. When they told Jacob the reason for Simeon's absence — that he had been held as a hostage until they brought Benjamin to the governor to prove that they were not spies, but had told him the truth — Jacob denounced them, saying:

Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me.— Gen.42:36.

Reuben tried to comfort his father and to assure him that all would be well with Benjamin. He promised him that he, Jacob,

might slay his own two sons if he failed to bring Benjamin safely home again. But Jacob was adamant:

My son shall not go down with you; for his brother is dead, and he is left alone: if mischief befall him by the way in which ye go, then shall ye bring down my gray hairs with sorrow to the grave.— Gen.42:38.

This was certainly not Israel speaking, but Jacob, who, because of the possibility of losing Benjamin, as he had lost Joseph, forgot that he was a prince of God, having power with God and with men. He seemed to have lost all sense of dominion. How often, under distressing circumstances all of us have forgotten our strength, our divine authority, and acted like miserable mortals instead of like the sons and daughters of God that we are.

When Jacob and his family had eaten all the provisions they had gotten in Egypt, he commanded his sons to go and buy more food. But they reminded him:

The man did solemnly protest unto us saying, Ye shall not see my face, except your brother [Benjamin] be with you.

If thou wilt send our brother with us, we will go down and buy thee food:

But if thou wilt not send him, we will not go down.— Gen.43:3-5.

And now Jacob began to think of himself as Israel, and with authority inquired of his sons why they had told the man that they had another brother. His sons replied:

The man asked us straitly of our state, and of our kindred, saying, Is your father yet alive? have ye another brother? and we told him according to the tenor of these words: could we certainly know that he would say, Bring your brother down?— Gen.43:7.

Then Judah pleaded with his father to send Benjamin in his care; for otherwise all of them would die of starvation. After much persuasion, Israel said:

If it must be so now do this; take of the best fruit in the land in your vessels, and carry down the man a

present, a little balm, and a little honey, spices, and myrrh, nuts, and almonds:

And take double money in your hand; and the money that was brought again in the mouth of your sacks, carry it again in your hand; peradventure it was an oversight;

Take also your brother, and arise, and go again unto the man:

And God Almighty give you mercy before the man, that he may send away your other brother [Simeon], and Benjamin.— Gen.43:11-14.

It is evident that the land of Canaan was not completely bereft of food, for they had fruits, balsam (a healing balm), grape-honey, which was exported to Egypt, spices, myrrh, nuts, almonds — delicacies which grew abundantly in Canaan. But they did not have the staples necessary for real nourishment.

It is interesting that Israel commends his sons to the mercy of God Almighty, the nature of the Supreme Being through which the Covenant of God with man was revealed to Abraham, Isaac, and Jacob. For the first time Jacob is roused to remember the nature of God as *El Shaddi*, the Hebrew name for Deity which reveals the powerful but tender mother love and care of The Almighty for Her people. Jacob had been so absorbed in his grief he could not lift his thought to see or to feel the divine power which had sustained him all his life.

Although Jacob prayed that the mercy of The Almighty be shown his sons, this remembrance of the Almighty power and mercy of God did not lift his thought sufficiently to cause him to feel and to express the omnipotent power of the Almighty Motherhood of God. How like human parenthood: It can withstand any rigors, hardships, or dangers for itself; but when one of the children is in danger, fear often overwhelms thought and shuts out intelligent action.

Why did not Israel himself rise up and go down to Egypt with Benjamin and the rest of his sons and stand before the man? The record might argue that he was too old. But that is nonsense. The Spirit of God moved in Israel with divine power. Jacob, however, could not seem to throw off the weight of fatherly fear and grief. And the prince who had power with God and with man seemed to be asleep.

This should be a lesson to us all. For, like Jacob, each one of us has the power of infinite Spirit, the divine Mind, within him; each one is a prince of God, ruling with God. But we literally bury this divine power in contemplation of ourselves as mortals and thus permit problems to overwhelm us.

When the brothers, accompanied by Benjamin, returned to Egypt, Joseph saw them before they came before him to buy corn. And he commanded the ruler of his house to make ready a feast. "For," said he, "These men shall dine with me at noon" (Gen.43:16). When the men were brought into Joseph's house they were afraid and were sure that he intended to accuse them of having stolen the money they had found in their sacks. So they hastened to speak to the steward of Joseph's house and told him of the previous occasion when they had come to buy food; how, after returning home, they had found their money in full weight in the mouth of each sack. They assured the steward they did not know who had put the money in their sacks, but fearfully added, "We have brought it again in our hand" (Gen.43:19-21). The chief steward replied:

Peace be to you, fear not: your God, and the God of your father, hath given you treasure in your sacks: I had your money.— Gen.43:23.

The steward then brought Simeon out to them and brought all the brothers into Joseph's house and gave them water to wash their feet and gave their asses provender. Then they made ready their presents for Joseph. And when Joseph came they gave him the presents they had brought and bowed themselves before him to the earth (Gen.43:24-26). Again the prophecy foretold in Joseph's dreams was being fulfilled — that his brothers would bow down before him.

Joseph immediately inquired of his father:

And he asked them of their welfare, and said, Is your father well, the old man of whom ye spake? Is he yet alive?

And they answered, Thy servant our father is in good health, he is yet alive. And they bowed their heads, and made obeisance.— Gen.43:27-28.

When Joseph saw his brother Benjamin, his mother's son — now a young man of about thirty years — he inquired whether this was the younger brother of whom they had told him. Joseph was almost overcome with emotion at the sight of Benjamin. He had not seen this beloved brother since he was ten or eleven years old and could only murmur: "God be gracious unto thee, my son," before leaving the room to weep in private (Gen.43:29,30). He returned soon, however, and ordered that the meal which had been prepared for his brothers be served. Although they ate in the same room, Joseph sat by himself, "because the Egyptians might not eat bread with the Hebrews; for that is an abomination unto the Egyptians" (Gen.43:32).

Joseph had arranged the order in which his brothers sat at table according to their ages, from the firstborn to the youngest. It is little wonder that the men marvelled one at another. He personally oversaw the food set before each one of them. "But Benjamin's mess was five times as much as any of theirs" (Gen.43:33,34).

The evening was a happy one. We have no way of knowing what the brothers thought of such hospitality extended to strangers. Nor do we know whether they might have been anxious concerning the final outcome of their visit. Perhaps they thought their "presents" had softened the man's heart toward them. The record says simply that they drank and were merry with him (Gen.43:34).

As soon as the morning was light Joseph's brothers left to return to their father in Hebron. What they did not know was that during the night Joseph had instructed the chief steward of his house to fill the men's sacks with as much provisions as they could carry and to put every man's money in his sack's mouth. Further, he instructed his steward to put his own silver cup in Benjamin's sack (Gen.44:1-3). Joseph had in mind a plan whereby he would know, beyond the shadow of a doubt, whether or not his brothers had really repented of their evil doing and whether their natures had been changed. As soon as his brothers had gone out of the city, but had not yet gotten very far, Joseph instructed his steward to follow the men:

And when thou dost overtake them, say unto them,  
Wherefore have ye rewarded evil for good?

Is not this it in which my lord drinketh, and  
whereby indeed he divineth? ye have done evil in so  
doing.— Gen.44:4,5.

The steward overtook them and spoke as Joseph had directed. The brothers were astounded. They were confident that there was a mistake. They reminded the steward that they had brought again the money that they found in their sacks on the previous journey. They were so sure that they were guiltless they said:

With whomsoever of thy servants it [the silver cup] be found, both let him die, and we also will be my lord's bondmen.— Gen.44:9.

The steward replied that it would be according to their words: he with whom the cup was found would be guilty and the others would be free. Each sack was searched, beginning with the eldest. In the last sack — Benjamin's — the cup was found!

Consternation filled the company. Their joy and confidence were shattered. Fear almost paralyzed them. Did they perhaps remember Joseph's short-lived joy and hope when they lifted him up out of the pit, only to learn that he was not to be delivered, but was to be sold into slavery? Was that the reason they were as one in their determination to stand by their younger brother, although they apparently believed Benjamin had taken the cup? Regardless of their reason,

They rent their clothes, and laded every man his ass, and returned to the city.— Gen.44:13.

When they came into Joseph's house, where he was waiting for them, they prostrated themselves again to the ground before him.

And Joseph said unto them, What deed is this that ye have done? wot ye not that such a man as I can certainly divine:— Gen.44:15.

Joseph, speaking through an interpreter, spoke as one of the wise men of Egypt, who prided themselves on *divining* the thoughts and acts of others — of knowing through divination. It was known that all Egyptians of note were trained in this art.

Judah acted as spokesman for the brothers. He declared that they knew not what to say or how to clear themselves. He then declared that he knew of their iniquity, and it was for another deed they were being punished. He said further that all of the brothers

would be servants to Joseph, not Benjamin alone, in whose sack Joseph's cup was found.

But Joseph was not through. A final test was to be made. As though making a judgment against one guilty of theft but refusing to permit the innocent to be punished with the guilty, Joseph declared:

The man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace unto your father.— Gen.44:17.

Then Judah made a passionate plea for the release of Benjamin, offering himself as a servant to Joseph instead. Judah believed that Benjamin had taken the royal cup. Hence his offer of himself to receive whatever punishment should be meted out to Benjamin reveals a quality of nobility which had not before been manifested in his character. He came near to Joseph and cried:

O my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger turn against thy servant: for thou art even as Pharaoh.—

Gen.44:18.

After calling to mind everything that had transpired between Joseph and the brothers, Judah told Joseph of the conversations between himself and his father Jacob concerning the royal command that they bring Benjamin to Egypt and of Jacob's refusal to let Benjamin go (Gen.44:19-26). Then Judah continued his plea. And in this plea Joseph learned for the first time how his brothers had deceived his father concerning his disappearance:

Thy servant my father said unto us, Ye know that my wife bare me two sons:

And the one went out from me, and I said, Surely he is torn in pieces; and I saw him not since:

And if ye take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave.

Now therefore when I come to thy servant my father, and the lad be not with us; seeing that his life is bound up in the lad's life;

It shall come to pass, when he seeth that the lad is not with us, that he will die: and thy servants shall



bring down the gray hairs of thy servant our father with sorrow to the grave.

For thy servant became surety for the lad unto my father, saying, if I bring him not unto thee, then I shall bear the blame to my father for ever.

Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go with his brethren.

For how shall I go up to my father, and the lad be not with me? lest peradventure I see the evil that shall come on my father.— Gen.44:27-34.

*Judah* at last prevailed over *Judas*. He repented and thus redeemed himself. According to *Josephus* (p.71), all of the brothers besought Joseph to let them “deliver themselves up to destruction for the preservation of the life of Benjamin.”

Then Joseph could not refrain himself before all of them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren.

And he wept aloud: and the Egyptians and the house of Pharaoh heard.

And Joseph said unto his brethren, I am Joseph; doth my father yet live? And his brethren could not answer him; for they were troubled at his presence.— Gen.45:1-3.

### “I Am Joseph, Your Brother”

Picture this scene! Joseph had known his brothers and had carefully planned events leading to this moment. But his brothers had no idea he was still alive. They were both stunned and afraid! They knew not what form of punishment might be in store for them. Mayhap they recalled Joseph’s dream which foretold their coming to bow down before him. Was he, who was now second in power to the reigning monarch of Egypt, going to enslave them? Certainly his actions toward them had been strange. Suddenly they realized that Joseph had carefully planned every event so that they would appear to be guilty of theft. What was he going to do now?

Joseph did not taunt his brothers with hints of reprisal against them. He did not say, "I am Joseph, a ruler in all the land of Egypt, who can punish you." But, with loving kindness, he said, "I am Joseph, your brother."

This great and good young man, in whom the Trinity was so beautifully individualized, knew that God, Good, directed every event in his life. Hence he could see that God's hand had been leading him through what appeared to be a wilderness experience. He seemed to know instinctively that God's hand had been moving long before it was revealed. Joseph's recognition that God's purpose for him had been unfolding right in the midst of all the evil that had been perpetrated against him is underscored in his forgiveness of his brothers:

Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life.

For these two years hath the famine been in the land: and yet there are five years in which there shall neither be earing [ploughing] nor harvest.

And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance.

So now it was not you that sent me hither, but God; and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.— Gen.45:5-8.

The Hebrew *ha Elohim*, translated God, in this passage, with the definite article for emphasis, is *The Triune God Himself* (*Companion Bible*, p.64). Joseph's use of this Triune name for God indicates that his understanding of the nature of the Supreme Being has risen to comprehend in some measure the nature of Divinity revealed in the first chapter of Genesis and exemplified in the lives of Abraham, Isaac, and Jacob. This threefold divine nature of *Elohim*, known throughout the Bible as The God of Abraham, the God of Isaac, and the God of Jacob, is exemplified in one figure — in Joseph.

Joseph's recognition of his divine status as the representative of *ha Elohim*, *The Triune God Himself*, enabled him to speak with the authority of The Great *I AM*. And now, in his reunion with his brothers, he identified himself with God, with the *I AM*, *the name*

*of power.* In all time to come this beloved Son of God identified himself with the divine completeness and dominion of *ha Elohim, The Triune God Himself.* Truly, this All-knowing, All-inclusive, Great *I AM* is *The God of Joseph.*

Now, with divine authority, as spiritual leader and temporal ruler — authority indicated in the royal priesthood of Melchizedek which he expressed in such abundant measure — he commanded his brothers:

Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not:

And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast:

And there will I nourish thee; for yet there are five years of famine; lest thou, and thy household, and all that thou hast, come to poverty.

And, behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you.

And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither.— Gen.45:9-13.

“God hath made me lord of all Egypt.” Not for a moment did Joseph claim that he, apart from God, had done anything. The Great *I AM* had done it all. The big “I” of personal sense had done nothing. “And ye shall tell my father of all my glory.”

With Joseph's dream of ascendancy fulfilled before their eyes, his brothers did indeed bow down to him. But he lifted them up, that they might share in his glory.

And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck.

Moreover he kissed all his brethren, and wept upon them: and after that his brethren talked with him.— Gen.45:14,15.

Joseph was a father not only to Pharaoh, but also a father to all his brethren. Israel's divine adventure in Joseph was truly glorious. He was in command. All the prophecy concerning Israel's divine dominion was being fulfilled in Joseph. And, like a

mother, he literally spread his arms to enfold all those close to him, to bring them into the same divine estate in which he lived.

And the fame thereof [the report] was heard in Pharaoh's house, saying, Joseph's brethren are come: and it pleased Pharaoh well, and his servants.

And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; lade your beasts, and go, and get you unto the land of Canaan;

And take your father and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat the fat of the land.

Now thou art commanded, this do ye; take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father and come.

Also regard not your stuff; for the good of all the land of Egypt is yours.

And the children of Israel did so; and Joseph gave them wagons according to the commandment of Pharaoh, and gave them provision for the way.

To all of them he gave each man changes of raiment; but to Benjamin he gave three hundred pieces of silver, and five changes of raiment.

And to his father he sent after this manner; ten asses laden with the good things of Egypt, and ten she asses laden with corn and bread and meat for his father by the way.

So he sent his brethren away, and they departed: and he said unto them, See that ye fall not out by the way [that you do not quarrel among yourselves].—

Gen.45:16-24.

Pharaoh's gratitude to Joseph is seen in his joy that Joseph has been united with his brethren, and that his father is still living. His love for Joseph is seen in the royal command he issued: that all of Joseph's family come and abide in the land of Egypt under his protection and provision, in the lavish abundance with which he made provisions for the brothers' return to Hebron, and for the journey back to Egypt. Joseph had attained such ascendancy in Pharaoh's eyes that he is not only willing but eager to extend his love for Joseph to favor all that belongs to him.

Israel's divine adventure is hastening to its fulfillment in Joseph's experience. Soon Jacob would rejoin Israel's spiritual journeying.

## Chapter L

# ISRAEL AGAIN JOURNEYS IN JACOB'S DIVINE ADVENTURE

And they went up out of Egypt, and came unto the land of Canaan unto Jacob their father.

And told him, saying, Joseph is yet alive and he is governor over all the land of Egypt. And Jacob's heart fainted, for he believed them not.

And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived:

And Israel said, It is enough; Joseph my son is yet alive: I will go and see him before I die.—

Gen.45:25-28.

All the years Jacob had believed Joseph was dead, *Israel, the soldier of God*, seemed to be asleep, as though buried in grief. But when Jacob knew that Joseph was alive, his spirit revived; *then Israel spoke*. After more than twenty years father and son were to meet again. Recall that when Joseph was born, Jacob had thrown off the bondage of servitude to Laban (Gen.30:25). Now, with the glad tidings that Joseph is alive, and that the visions of his ascendancy had been fulfilled, *Israel vivifies Jacob*; again the divine nature prevails over the mortal nature; again *Israel* journeys in Jacob's divine adventure.

And Israel took his journey with all that he had, and came to Beer-sheba, and offered sacrifices unto the God of his father Isaac.— Gen.46:1.

Although eager to go on and meet Joseph, Israel paused at Beer-sheba, on the southern border of the land of Canaan, for prayer and sacrifice. Beer-sheba — where Abraham and Sarah had lived, where his father Isaac had been born, and where Jacob himself had spent his boyhood!

What is the metaphorical significance of Beer-sheba in the lives of Abraham, Isaac, and Jacob? The well at Beer-sheba is called

“the Well of the Oath.” In the spiritual journeying of Abraham and Isaac, Beer-sheba stands figuratively as the place of their Covenant of Peace with men — a Covenant based on the understanding of their relationship with God, through which they found a harmonious relationship with men and with their environment. Before going into a foreign land, Jacob must needs be reminded of this Covenant of Peace with God and with men, which included a Covenant of Peace with his environment — a Covenant that gave him dominion in whatever land he dwelt.

In his pause at Beer-sheba Israel offered sacrifices to the God of his father Isaac. What did Israel sacrifice to the God of Isaac? In the words of St. Paul, he put off the old man; he laid on the altar a false concept of himself as Jacob, a mortal involving both good and evil. Further, he sacrificed a mortal, personal sense of himself as a human father hastening to be united with a beloved son. And from the Phoenix fire of true sacrifice, which consumes only the old mortal sense of man, Israel, the new man, arose. Now, instead of hurrying on to meet Joseph, he bowed humbly before the God of Isaac, the Almighty *I AM*, and listened for divine directions. Was it right for him to leave Canaan, the land promised as an inheritance for his progeny? Was this migration into a foreign land a part of his divine adventure? Was God’s will leading him down into the land of Egypt? The answer was not long in forthcoming:

And God spake unto Israel in the visions of the night,  
and said Jacob, Jacob. And he said, Here am I.—

Gen.46:2.

Note that God addressed Israel as *Jacob*. Further, *Elohim* spoke this old name twice — *Jacob! Jacob!* Was this a sharp reminder to our soldier of God that he had been too long thinking and acting like Jacob, not Israel? The response to God’s call indicates that Israel heard the summons, for certainly it is Israel, not Jacob, who replied: “Here am I.” Or, *Here I am. Israel, the very expression of the Great I AM*, felt the dynamism and authority of this *name of power* as his own divine *Ego*.

Listen prayerfully as the Great *I AM* inscribed the divine prophecy and promise of the uninterrupted unfoldment of his divine adventure in Israel’s responsive thought. And recall that in the Biblical record when God says *I, I am, or I will* to an individual, this is proof positive that there is a response within the in-

dividual — a clear indication that the message has been inscribed on the very tablet of his being as the I or *Ego* of his divine identity.

And he said, I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation:

I will go down with thee into Egypt; and I will also surely bring thee up again: and Joseph shall put his hand upon thine eyes [he will be with you at the time of death and close your eyes].— Gen.46:3,4.

In Egypt Jacob's sons would multiply and increase and become known as the *Children of Israel*. Like him, they would be soldiers of God, representatives of *Elohim*, the Triune God Himself. His children and his children's children had been chosen to let their lives be an allegory in which the continued unfoldment of Israel's divine adventure would be recorded. Through them the knowledge of the God of Abraham, the God of Isaac, and the God of Jacob would be written and given to the world. In Egypt, under the protection of beneficent Pharaohs, his people would become a multitude. There they would be cared for while they developed into a great nation. The universal nature of Israel's divine adventure, revealed at the Tower of Edar, had begun to spread abroad. The *I AM* had spoken!

*Josephus'* record of Israel's communion with God at Beer-sheba gives us further insight into the prophecy concerning the descent into Egypt, and the promised ascent out of it in years to come. God said:

When thy father would have deprived thee of the dominion, I gave it thee; and by my kindness it was that, when thou wast sent into Mesopotamia all alone, thou obtainedst good wives, and returnedst with many children, and much wealth. Thy whole family also has been preserved by my providence; and it was I who conducted Joseph, thy son, whom thou gavest up for lost, to the enjoyment of great prosperity. I also made him lord of Egypt, so that he differs but little from a king. Accordingly, I come now as a guide to thee in this journey; and foretell to thee, that thy posterity shall be many ages in authority and glory, and that I will settle them in the land which I have promised them. (*Josephus*, Book II, Chap. VII, par. 3.)

Note well the Almighty *I AM's* words:

*I am* the God of thy father;  
*I will* make of thee a great nation;  
*I will* surely bring thee up again into this land;  
*I will* not leave thee until I have done that which *I* have  
 spoken to thee of;  
*I gave* thee the dominion;  
*I conducted* Joseph and made him lord of Egypt;  
*I am come* now to guide thee;  
*I inform* thee that thy posterity shall be many ages in  
 authority and glory;  
*I will* settle them in the land which *I* have promised  
 them.

The *I AM* spoke! And Israel heard!

With the assurance that the great *I AM* was with him and would speak as the "I" of his being and be the divine *Ego* of his people,

Jacob rose up from Beer-sheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry them.— Gen.46:5.

*Jacob* rose up . . . and the *sons of Israel* carried *Jacob* their father. Why this use of both his human and divine identification? While *Jacob* rose up as *Israel*, the sons of *Israel* thought of their father as *Jacob*. And their concept of him as an old man seemed to prevail in this record. For a time *Jacob* appeared to manifest the qualities of decrepitude instead of the divine energies of *Israel*. However this would soon change, and *Israel* would again have the dominion over *Jacob*.

And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, *Jacob*, and all his seed with him.

His sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt.— Gen.46:6,7.

And so began the great migration of the children of *Israel* into Egypt in fulfillment of God's revelation to *Abraham* (Gen.15:13,14). Imagine the extensive and hurried preparations for this unprecedented move. *Jacob* was a wealthy man, and like *Abraham*, there had grown up around him a veritable tent-city. In addition to



his immediate family of eleven sons, their wives, and we know not how many daughters and their husbands, their children, and their personal possessions, there were many household servants and herdsmen and innumerable cattle, sheep, and asses. To this number was added the Egyptian escort which Pharaoh had ordered for their comfort and safety.

Picture the caravan as it formed and moved on to the great caravan route of the fertile Crescent — the southern extension of the same route Abraham had taken when he came from Chaldea and Haran into the land of Canaan more than two hundred years before. Can you not feel the excitement and hear the songs of rejoicing as they set forth from a land devastated by famine to go to a land of abundant food, with a royal welcome awaiting them? There may have been many anxious thoughts concerning the move; some doubts about the wisdom of going into a strange country and away from their promised land. And Joseph's brothers — how did they feel about going to a place where they knew they would be under Joseph's oversight? But there was no doubt in Israel's mind. He knew he was acting under divine orders.

With God's assurance that He would bring the children of Israel again into the land promised them for an inheritance,

Israel went on more cheerfully for Egypt with  
his sons and all belonging to them.  
(*Josephus*, Book II, Chap. VII, par.4.)

## Chapter LI

# MIGRATION INTO EGYPT

And these are the names of the children of Israel, which came into Egypt, Jacob and his sons: Reuben, Jacob's firstborn.

And the sons of Reuben; Hanoeh, and Phallu, and Hezron, and Carmi.

And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman.

And the sons of Levi; Gershon, Kohath, and Merari.

And the sons of Judah; Er, and Onan, and Shelah, and Pharez and Zerah; but Er and Onan died in the land of Canaan. And the sons of Pharez were Hezron and Hamul.

And the sons of Issachar; Tola, and Phuvah, and Job, and Shimron.

And the sons of Zebulun, Sered, and Elon, and Jahleel.

These be the sons of Leah, which she bore unto Jacob in Padan-aram, with his daughter Dinah: all the souls of his sons and his daughters were *thirty and three*.

And the sons of Gad; Ziphion, and Haggi, Shuni, and Ezbon, Eri, and Arodi, and Areli.

And the sons of Asher; Jimnah, and Ishbuah, and Isui, and Beriah, and Serah their sister: and the sons of Beriah; Heber, and Malchiel.

These are the sons of Zilpah, whom Laban gave to Leah his daughter, and these she bare unto Jacob, even *sixteen* souls.

The sons of Rachel Jacob's wife; Joseph, and Benjamin.

And unto Joseph in the land of Egypt were born Manasseh and Ephraim, which Asenath the daughter of Potipherah priest of On bare unto him.

And the sons of Benjamin were Belah, and Becher, and Ashbel, Gera, and Naaman, Ehi, and Rosh, Muppim, and Hupplim, and Ard.

These are the sons of Rachel, which were born to Jacob: all the souls were *fourteen*.

And the sons of Dan; Hushim.

And the sons of Naphtali; Jahzeel, and Guni, and Jezer, and Shillem.

These are the sons of Bilhah, which Laban gave unto Rachel his daughter, and she bare them unto Jacob: all the souls were *seven*.

All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's sons' wives, all the souls were *threescore and six*.

And the sons of Joseph, which were born him in Egypt, were two souls: all the souls of the house of Jacob, which came into Egypt, were *threescore and ten*.— Gen.46:8-27.

The apparent discrepancy in the numbers recorded in verse 27 is explained in Gen.48:5 and 50:23. While Joseph had only two sons, Ephraim and Manasseh, he adopted Manasseh's son Machir, as his own. This grandson of Joseph is counted in the genealogy.

The record declares that Jacob's daughters and his sons' daughters were in the large company. But except for Dinah, the daughter of Leah, and Serah, the daughter of Asher, Zilpah's son, no other daughters are either listed or counted. Neither are the wives of his sons and of his sons' sons counted. Leah had died before the migration. But no mention is made of Bilhah and Zilpah, Jacob's two concubines, or secondary wives. Nor is mention made of all their servants, herdsmen, and their families. The total number of those who migrated to Egypt was considerably more than the threescore and ten listed in the genealogy, possibly hundreds, even thousands.

When Jacob "rose up from Beer-sheba" and departed the land of Canaan for Egypt, he was no longer the aged father. He was Israel, the prince of God, in full command of his journeying! The time required for the caravan to reach Egypt is not known. Since the distance from Hebron to the land of Goshen was more than two hundred miles, the travellers were on the road for a week or more. But Israel remained the leader of the journey. When they were a short distance from their destination, with patriarchal authority, he sent Judah to apprise Joseph of their arrival. And so Israel came in honor, with royal escort, into the land of Goshen (Gen.46:28,29).

As soon as Joseph knew that this father had arrived in Goshen, he went forth in his royal chariot to meet him. We may picture the

reunion of father and son after twenty years. Certainly it was a highly emotional scene. There was possibly little change in Israel's appearance from the time Joseph left him to seek his brothers in Shechem. But Joseph bore no resemblance to the youth, the shepherd boy, his father had last seen. To all appearances he was an Egyptian of high rank. His clothing, his demeanor, his royal chariot, the obeisance given him by the Egyptians, all spoke of Egypt, not of Canaan. But Joseph was still Joseph. He was his father's son. And their meeting left no doubt of the deep affection he felt for his father.

Israel greeted his beloved son as though he had risen from the grave. Joseph had indeed been resurrected. He had been forced to look to God as his Father. And he himself expressed so much of the Fatherhood of God he was known as a father to Pharaoh and to the Egyptians. And now he was to be a father to his own family.

Israel recognized Joseph's *spiritual* ascendancy. He seemed unimpressed with his son's *material* ascendancy. His joy at being united with Joseph was not alone that of a father finding a long lost son. It was divine assurance that his own mission had not been in vain; the periods of divine unfoldment would continue to unfold in Joseph, and the Covenant of God with man would be exemplified in him. He realized that the understanding of *the God of Abraham, the God of Isaac, and the God of Jacob* — the Triune Divine Principle of the universe — was individualized in this beloved son. His statement to Joseph, "Now let me die, since I have seen thy face" (Gen.46:30), was not a desire to die, but an acknowledgment that when he was gone, the periods of Israel's divine unfoldment would continue through Joseph's divine adventure.

Joseph was eager that his people should be settled in a land to themselves and not among the Egyptians. Hence his reason for sending them to Goshen, in the extreme north of Egypt, lying east of the Nile — a region more or less isolated from the inhabited parts of Egypt. While he was ambitious for them to profit socially and intellectually from association with the more cultured Egyptians, still he did not want them to be influenced by the idolatrous worship of the sun god nor to be carried away by the pageantry and ritualism of paganism. He knew that his family was to be a *peculiar people* on the earth. As God said:

Ye shall be a peculiar treasure unto me above all people.— Ex. 19:5.

Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light.— 1 Pet.2:9.

After greeting his father, Joseph went to tell Pharaoh of the arrival of his family. But before leaving he gave specific instructions to his brothers who accompanied him what they should say to the king when they were presented to him. Joseph knew that the Egyptians considered shepherding as offensive to their usual sense of cleanliness, and he desired to do nothing that would offend the Egyptians who served and trusted him. But he was determined that his brethren should have a trade and not become wards of the state. They had always been in the cattle business, so to speak. But they also had sheep, goats, camels, and asses, and needed good grazing land for their great herds. And so, that Pharaoh might give him permission to locate his family in the land of Goshen, which was rich delta land and far from the highly civilized habitations of the Egyptians, he instructed his brothers thus:

I will go up, and shew Pharaoh, and say unto him, My brethren, and my father's house, which were in the land of Canaan, are come unto me;

And the men are shepherds, for their trade hath been to feed cattle; and they have brought their flocks and their herds, and all that they have.

And it shall come to pass, when Pharaoh shall call you, and shall say, What is your occupation?

That ye shall say, Thy servants' trade hath been about cattle from our youth even until now, both we, and also our fathers; Gen.46:31-34

Joseph's brothers were shepherds, but they were also trained cattlemen. It was the only occupation they had ever known. The land of Goshen was rich in pasture land. It was well suited to the pastoral life to which Jacob's family was accustomed. Joseph had skillfully led them into this land to await their meeting with Pharaoh. He knew intuitively that the king would be disposed to permit them to remain there, apart from the Egyptians, since the

shepherds of Egypt were considered to be an uncouth lot, and "every shepherd is an abomination to the Egyptians" (Gen.46:34).

Joseph took with him five of his brethren and presented them to Pharaoh, saying:

My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and, behold, they are in the land of Goshen.

And Pharaoh said unto his brethren, What is your occupation? And they said unto Pharaoh, Thy servants are shepherds, both we, and also our fathers.

They said moreover unto Pharaoh, For to sojourn in the land are we come; for thy servants have no pasture for their flocks; for the famine is sore in the land of Canaan: now therefore, we pray thee, let thy servants dwell in the land of Goshen.

And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee:

The land of Egypt is before thee; in the best of the land make thy father and brethren to dwell; in the land of Goshen let them dwell: and if thou knowest any men of activity among them, then make them rulers over my cattle.— Gen.47:1,3-6.

The Pharaoh's gracious welcome to Joseph's large family was but an extension of the graciousness which he felt toward Joseph. No favor was too great to bestow upon the man who, through his wisdom and virtue, had saved Egypt from starvation. In helping Joseph's family, the king showed clearly his continued gratitude and love toward Joseph and his recognition that Joseph was indeed "a man in whom the Spirit of God is." Not only was the best of the land offered to Joseph's family, but positions of honor — "rulers over my cattle" — were offered to his brothers.

When Joseph brought his father Jacob, and presented him to Pharaoh, it was *Israel* who, with patriarchal authority, blessed the king. Israel knew that the prince of God had ascendancy, even over the Pharaoh of Egypt. And it was the prince of God who invoked God's blessing upon this great and good man.

Pharaoh asked Israel how old he was. This was not an impertinent question. In the ancient Orient, and even today, a man's great age was regarded with honor. Israel answered that the days of his pilgrimage were few, but an hundred and thirty years, as

compared with the days of the life of his fathers in the days of their pilgrimage (Gen.47:9). Abraham was one hundred seventy five years and Isaac one hundred eighty years at the end of their sojourn on earth. But Israel hastened to say that the actual years of his life were as nothing compared with the good which had unfolded, and with the present good of being united with his beloved son.

Upon taking leave of Pharaoh, Israel again blessed the king. Or, rather, he pronounced God's blessing upon him — the blessing of dominion and fruitfulness, the blessing of happiness and prosperity, the blessing of divine favor (Gen.47:7-10).

And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses (the land of Goshen), as Pharaoh had commanded.

And Joseph nourished his father and his brethren, and all his father's household, with bread, according to their families.— Gen.47:11,12.

Joseph's brethren bore the title of shepherd. But in Israel's divine adventure, manifested in Joseph's periods of spiritual unfoldment, it was Joseph himself who was the true shepherd, the spiritual overseer, the husbandman.

Having settled his family in their new home and cared for their needs, Joseph, like a true husbandman, turned to the needs of his adopted land. And so began a new period in Israel's divine adventure. The foundation was being laid for the spiritual journeying of the Children of Israel.

In Egypt these people would abide in what was then the most progressive nation in the world. There they would have the benefit of a higher culture than could be found in the land of Canaan. There they would be governed by laws, which they sorely needed. There, under the oversight of Joseph and under the protection of beneficent rulers, they would grow in number, unmolested, and be molded into a great nation, before returning to their promised land.

## Chapter LII

### JOSEPH AS STATESMAN

We do not know how many years the famine had been in the land when the provisions which had been stored up in the cities were exhausted. Only the food supplies in the royal storehouses were left. The people came from all over the land of Egypt, from the land of Canaan, and from other lands to buy bread, for the people of those lands "fainted (languished) by reason of the famine" (Gen.47:13).

Soon the money both in Egypt and in other lands "fainted," was exhausted. We do not know how the people in other lands fared in their distress. But in Egypt Joseph gave the people bread in exchange for their cattle and horses and flocks and herds and asses. After a year there was no money or cattle to barter for bread, and the famine was still upon them. The people came to Joseph begging him to buy their land in exchange for bread and for seed to plant the land so that it not be desolate (Gen.47:13-19).

And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them; so the land became Pharaoh's.— Gen.47:20.

The question has been asked: Why did not Joseph give the people food instead of demanding payment for it? Joseph seemed to know intuitively the danger of encouraging the people to look to the government to meet their needs. For such action, once begun, leads to demands for *give-away programs* and robs the people of their initiative and of their desire to work. There is no record of starvation in Egypt at this time. But a wise and steady hand was needed at the helm of government during those testing times. And Joseph expressed the wisdom which kept the ship of state on an even keel while caring for the people in a way which did not undermine either the government or its people.

At the beginning of the famine Joseph had moved the people from their lands into the cities where the food supplies were



stored. But as the famine drew to a close he gave them seed where-with to sow the land and sent them back into the countryside (Gen.47:23). *Josephus* tells us that when the river once more overflowed the land,

Joseph came to every city and gathered the people thereto belonging together, and gave them back entirely the land which by their own consent, the king might have possessed alone, and alone enjoyed the fruits of it. He also exhorted them to look on it as every one's own possession, and to fall to their husbandry with cheerfulness, and to pay as a tribute to the king, the fifth part of the fruits for the land which the king, when it was his own, restored to them. These men rejoiced upon their becoming unexpectedly owners of their lands, and diligently observed what was enjoined them; and by this means Joseph procured to himself a greater authority among the Egyptians, and greater love to the king from them. Now this law, that they should pay the fifth part of their fruits as tribute, continued until their later kings. (*Josephus*, Book II, Chap.VII, par.7.)

It is not known whether legal title to the lands was restored to the people, or whether they were to pay a fifth part of the fruitage thereof as rent to the king. But each was permitted to sow and harvest the land which had been theirs before the famine, keeping four-fifths of their fruitage for themselves.

According to the record in Genesis, the people did not feel that they had been unfairly treated. In fact they said to Joseph:

Thou hast saved our lives; let us find grace in the sight of my lord, and we will be Pharaoh's servants.

And Joseph made it a law over the land of Egypt unto this day, that Pharaoh should have the fifth part; except the land of the priests only, which became not Pharaoh's.— Gen.47:25,26.

Whatever was the real disposition of the land, the Egyptians were content. So far as they were concerned, Joseph had saved their lives. Further, he had saved them from being vassals of the state. He was their saviour, their guardian angel, their hero. And they loved him.

## Chapter LIII

# THE MANTLE OF ISRAEL FALLS ON JOSEPH

And Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions therein, and grew, and multiplied exceedingly.  
(Gen.47:27.)

The sons of Jacob were diligent, industrious, and successful in many different undertakings. From later records we know that they did not confine their activities to shepherding. They were fruitful in many good works. They increased abundantly, and waxed exceeding mighty (Ex.1:7). It is true that Joseph continued to oversee all the activities of his brethren. But it is also evident that they responded to his shepherding. And although they were foreigners in the land, they became responsible citizens in Egypt. The Egyptians accepted them because they were Joseph's family. And Joseph saw to it that his brothers did nothing to offend the people who befriended them.

And Jacob lived in the land of Egypt seventeen years: so that the whole age of Jacob was an hundred forty and seven years.— Gen.47:28.

When Israel began to think of his age, he began to think of himself, not as Israel, but as Jacob, an old man who was ready to die. He felt that his pilgrimage on earth had been completed. He had seen his beloved Joseph fulfilling his great expectations of him. And he had seen in Joseph the continuation of Israel's divine adventure. But before leaving the scene, he knew he must warn his sons of the danger of settling in Egypt. This was not to be. He called Joseph to his side and commanded that when he died he was not to be buried in Egypt, but in the family burying place in Hebron — the site which Abraham had purchased from Ephron the Hittite (Gen.23:13-18). In this demand Israel sought to impress upon Joseph and all his sons the necessity of considering their stay

in Egypt as a temporary one. Joseph promised that he would fulfill his father's will. But this was not enough for Israel;

And he said, Swear unto me. And he swore unto him.— Gen.47:31.

Further, Israel made clear to Joseph that the birthright with its double blessing was his — a birthright which made him both spiritual and temporal leader of his brethren. Joseph must understand his place in the Covenant. Joseph must never forget God's promise to Abraham and to his seed:

I am the Almighty God; walk before me, and be thou perfect.

And I will make my covenant between me and thee, and will multiply thee exceedingly.

And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee.

And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.

And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.

Thou shalt keep my covenant, therefore, thou, and thy seed after thee in their generations.—

Gen.17:1,2,6-9.

Then Israel told Joseph of the time when *El-Shaddi*, The Almighty God, had appeared unto him and repeated the same promise:

God Almighty appeared unto me at Luz (Bethel) in the land of Canaan, and blessed me.

And he said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee for an everlasting possession.— Gen.48:3,4.

Israel felt the need of impressing upon Joseph the fact that the unfoldment of the Covenant relationship of God and man was the

real adventure before him. Whether or not Joseph had known of Israel's holy experience at Bethel, we do not know. But it is clear that Israel felt it was imperative that Joseph be reminded of this period of spiritual ascension.

With divine authority Israel insisted that Joseph realize that the understanding of the God of Abraham, the God of Isaac, and the God of Jacob was his real heritage; that this threefold nature of The Almighty was individualized in him. Further, Israel insisted that Joseph comprehend the vision of the ladder of life, set up on earth that reached to heaven, which symbolized heaven husbanding his earthly experience. For the brief space of his holy vision at Bethel, Israel had seen himself as a ladder whose feet rested on the earth even while his consciousness reached to heaven. *Now Joseph must see himself in the same light.* Joseph must realize that *he* is the messenger of the Covenant, in whose life the *link* between God and man, heaven and earth, the divine and the human, is to be exemplified. Israel saw in Joseph the nature of the husbandman, and he spent his latter days insisting that Joseph understand that he held this exalted office by divine right.

Israel reminded Joseph that the God of whom Abraham and Isaac were ever mindful was the same God who had shepherded him all his life; and that this God, *El Shaddi*, The Almighty *I AM*, was also the God of Joseph. Israel's words pointed to the Covenant demand: "*I AM* the Almighty God; Walk before me, and be thou perfect." Be ever mindful of the divine presence, of divine power, of divine intelligence omni-active in individual experience.

Israel further reminded Joseph of his experience at Peniel, when his life had been redeemed. He told of the mighty transforming Angel who had helped him to put off the old man and put on the new and thereby win his new name Israel, a prince in whom God commands (Gen.32:24-30). It was as though Israel was acknowledging that Joseph's wondrous sense of love had taken him up to a *Peniel* experience in which he too had seen God face to face, and his life was redeemed — the light of spiritual being shined on him. And that he too was a prince in whom God commands, a soldier of God in whom Israel's divine adventure would be continued.

In repeating the promises God had made to Abraham, Isaac, and Jacob, Israel was insuring that Joseph understood the nature of God, The Almighty, as *I AM* — the name or nature of the Supreme

Being through which the Covenant relationship of God and man is established. For this name of power manifested in man, is the divine *Ego*, which speaks with divine authority as the "I" of man's being.

Israel knew that Joseph had proved, and would continue to prove, that God was with him in whatever land he was. But Joseph, as the heir of the birthright and of the Covenant, must fully realize that the spiritual dominion of the Children of Israel was to unfold in the land of Canaan, not in Egypt. The divine promise was: "I will bring thee again into this land." Joseph must not permit his brethren to forget this. Their stay in Egypt, although a place in which they might prosper and find abundant material advantages, was not to be a permanent one. Israel was insistent that Joseph understand that the land of Canaan was the land that was to serve the purposes of God, where the seed of Abraham, Isaac, and Jacob could become a nation and be known as the people of God. In this land Abraham, Isaac, and Jacob had discovered the dominion of heaven on earth. Here, as the people of the Covenant, God would care for their seed so that they might be a blessing to all people of the earth. In the land of Canaan God would write His allegory of *The Dominion of the New Covenant* in the experiences of the Children of Israel.

Then, as though to further emphasize the will of God that the offspring of his sons must be known as the *Children of Israel* and must return to the land promised them by God, Israel claimed Joseph's two sons as his own, to be counted as the sons of Jacob in the genealogy. By this action, Israel insured that Manasseh and Ephraim would not become Egyptians. He knew that they had been reared as young princes in Egypt, enjoying the favor of the royal house. But Joseph must understand that they were children of Israel. Hear Israel's declaration of adoption:

Thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt before I came unto thee in Egypt, are mine; as Reuben and Simeon, they shall be mine.

And thy issue, which thou begettest after them, shall be thine, and shall be called after the name of their brethren in the inheritance.— Gen.48:5,6.

Joseph might claim as his own any other sons born to him, but Ephraim and Manasseh belonged to Israel! Although Joseph was a

ruler in Egypt, and a man's sons were an integral part of his glory, Joseph did not contest Israel's adoption of his sons. Joseph sensed a higher honor for himself than that of being the father of Ephraim and Manasseh. He was learning that he himself was the son of God in whom the promises God made to Abraham were being fulfilled. And that through him Israel's divine adventure would spread abroad to all nations of the earth. He discovered, as did Abraham, that his seed, the children of faith in all generations (Gal.3:7), are those who embody and express the glorious divine nature he embodied and expressed.

Now Jacob, not Israel, seemed to be reminiscing about Joseph's mother. He told Joseph of the loss he had felt when his beloved Rachel died, "when there was but little way to come" — to complete the journey from Haran to Hebron (Gen.48:7). It was as though he was reminding Joseph that his two sons belonged to Rachel also, that although Ephraim and Manasseh were born in Egypt, their matrix was in the land of Canaan.

Again Israel was in command. He saw Joseph's two sons and commanded:

Bring them, I pray thee, unto me, and I will bless them.

And Joseph brought them near unto him, and he kissed them, and embraced them.

And Israel said unto Joseph, I had not thought to see thy face: and, lo, God hath shewed me thy seed.— Gen.48:9-11.

We are told that Joseph brought his sons out from between his father's knees — an allusion to an adoption ceremony, wherein Israel had claimed them as his own (Gen.48:12). But the Covenant blessing had not yet been bestowed.

And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near unto him.— Gen.48:13.

In so doing, Joseph brought his sons before his father so that in bestowing the Covenant blessing on them, Israel's right hand would be placed on Manasseh the elder, and his left hand would rest on Ephraim's head. But this was not to be. Although Israel's

eyes were dim so that he could not see clearly, his spiritual discernment was unerring. Crossing his hands,

Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly (knowingly); for Manasseh was the firstborn.— Gen.48:14.

Israel first blessed Joseph, as the heir of the Covenant. He then blessed Joseph's sons, who were now Israel's adopted sons.

And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day,

The Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth.— Gen.48:15,16.

Israel insisted that Joseph understand that in adopting Ephraim and Manasseh, they would bear not only his name, or divine nature, but also the name or divine nature which Abraham and Isaac exemplified. In other words, when he said, "Let my name be named on them, and the name of my fathers Abraham and Isaac," he was saying: Let the name, or divine nature, of the threefold nature indicated in the Trinity, which Abraham, Isaac, and Jacob exemplified, be upon these beloved sons of Joseph. Let the Trinity be individualized in them as it was in Joseph.

Let them embody and express Godlikeness, the nature of the Fatherhood and Motherhood of *Elohim*.

Let them embody and express Christliness, the nature of divine Sonship.

Let them embody and express the Spirit of God, the Holy Ghost, or divine Comforter, which interprets the holy relationship of God and man to humanity and causes the invisible spiritual verities of God's creation to become visible to human sight.

When Joseph noticed that his father laid his right hand upon the head of Ephraim, he raised up his father's hand to remove it from Ephraim's head and to place it on Manasseh's saying:

Not so, my father: for this is the firstborn; put thy right hand upon his head.

And his father refused, and said, I know it, my son, I know it: he also shall become a people: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations.— Gen.48:18,19.

As Israel prophetically foresaw, in years to come the tribe of Ephraim gained preeminence not only over the tribe of Manasseh, but also over the other tribes of the children of Israel. Israel saw God's hand at work in the present and the future. And this spiritual vision guided his hand *wittingly* — unerringly, knowingly.

And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh.— Gen.48:20.

Thus Israel adopted Ephraim and Manasseh as his own sons, with rights and privileges equal to his other sons. In so doing he prophesied that in time to come, tribes would be called by their names. And so Israel gave to Joseph, the elder son of his beloved Rachel, the blessing of the firstborn, with a double portion of the inheritance.

Israel foresaw that the seed of Ephraim and Manasseh, those who manifested the same natures as did these beloved sons of Joseph, would have ascendancy wherever they were. And that nations which think and act as they did would have ascendancy in the world. The world has not yet seen the complete fulfillment of Israel's prophecy. But we will see it! The Ephraims of this world will have preeminence. The Manassehs of this world will be great. And both will become a part of Israel's divine adventure and have the dominion of heaven on earth.

After blessing Joseph's sons and adopting them as his own, Israel once more speaks of his approaching death. Again he confirms Joseph's place as his firstborn, with a double portion of both the spiritual and material inheritance of his father:

And Israel said unto Joseph, Behold, I die: but God shall be with you, and bring you again into the land of your fathers.



Moreover I have given to thee one portion above  
thy brethren, which I took out of the hand of the  
Amorite with my sword and with my bow.—

Gen.48:21,22.

The mantle of the office of the royal priesthood of Melchizedek, which Abraham wore so majestically, had fallen on Joseph — an office for which he had been divinely prepared. He was in very fact both priest and king to his people and to the people of his adopted country. And he had complete dominion — the dominion of the New Covenant — the dominion of heaven on earth.

## Chapter LIV

# ISRAEL'S PROPHETIC BLESSING OF HIS SONS.

Jacob may have thought his work on earth was finished. But one more vitally important task remained for the prince of God to perform before his mission was fulfilled. He must tell his sons "what would befall them in the latter days." He must warn them of the inevitable outcome of the thoughts they entertained, of the character they expressed, even of the secret things in their hearts. He must make clear to them that what appeared as their outward experiences was but a projection of what constituted their inner being. He must be sure they understood the law embodied in the words voiced by the Master Christian centuries later:

Every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.— Matt.7:17.

In a kind of preamble to his last words to his sons, Jacob demanded that they remember that Canaan, the land God promised to Abraham and to his seed, was their promised land to which they must return. No matter how attractive the land of Egypt might be to them, they must not forget that Canaan was their home. Canaan was the land in which they would grow to be a great nation — a nation dedicated to the worship of *Elohim, The Triune God Himself* — the God of Abraham, the God of Isaac, and the God of Jacob.

To insure that his sons would return to Canaan, their land of promise, Jacob had insisted that he be buried in the family burying place in Hebron. Then with prophetic certainty Israel declared:

God shall be with you, and bring you again into the land of your fathers.— Gen.48:21.

Then Jacob called his sons unto him and said:

Gather yourselves together, that I may tell you that which shall befall you in the last (latter) days.

Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel, your father.—

Gen.49:1,2.

“Gather yourselves together!” While this command had reference to a dying father’s demand that his children gather around him to hear his last words, note that it is *Israel*, not *Jacob*, who is speaking. Note the repetition of the command — a signal that his message has greater significance than his words indicate. In its metaphorical signification, Israel is saying to the sons of Jacob in the language of the New Covenant: “Be of the same mind one toward another. Let there be no divisions among you, but be perfectly joined together in the same mind and in the same judgment. Love as brethren; have compassion one of another.” In other words: “Be one people, one nation under God. Don’t let the carnal mind divide you up into little principalities or into fractions. There is strength in union.” (See Rom,12:16; 1 Cor.1:10, 1 Pet.3:8.)

Note again the patriarch’s words: “Ye sons of Jacob, hearken unto Israel your father.” The sons of Jacob must hearken — listen attentively, give heed to, and obey — the words of *Israel*, the man who saw God face to face, the divinely royal prince who rules as God commands. Just as God demanded that he put off the carnal Jacob-nature and put on the divine Israel-nature, so they must put off the carnal nature of the sons of Jacob and put on the divine nature of the Children of Israel. In the degree that they do this, they will be blessed with the Covenant blessing of dominion — The Dominion of the New Covenant — the dominion of heaven on earth.

What was this blessing that was so important to Israel, to his sons, and to their progeny? Recall that the Hebrew word *barak’el*, translated *blessing*, comes from a primitive root which carries the meaning of prosperity, to make successful in spiritual happiness and temporal concerns; to be divinely favored; to make holy. The sense is to go forward, to take off material limits, to magnify and increase. The promise is that the Covenant blessing of fruitfulness, increase, multiplication, prosperity, well-being, dominion over all the earth — the blessing of the ever-appearing goodness of God, divine good, revealed in the original Covenant of Godlikeness — would be theirs in the exact proportion to their faith-

fulness to the demands of the Covenant: "Walk before me and be thou perfect!" Walk ever conscious of my presence and be completely active in good works. (See Gen.17:1.)

In blessing his sons, Israel followed the precedent established in the very first chapter of the Bible. When God had finished bringing to light, or making visible, His creation, He pronounced on His offspring the blessing of divinity, of Godlikeness, which gave them the dominion of the kingdom of heaven on earth (Gen.1:26-28). Recall that when God sent Noah, Abraham, Isaac, Jacob, and Joseph on their divine adventures, He likewise blessed them — that is, gave them divine authority to embrace their humanhood in divinity, to express the dominion of the kingdom of heaven on earth, to be prosperous, fruitful in good works. The divine blessing gave them power to triumph in every right endeavor and ability to bring their adventure to fulfillment. Now God is sending the Children of Israel on their divine adventure and is bestowing the Covenant blessing of dominion on them through Israel, the man of God.

The patriarch's last words to his sons might be called *Jacob's* last will and testament as well as *Israel's* direct prophecy embracing not only his sons and the tribes descending from them, but also all mankind. Metaphorically, the twelve sons of Jacob are typical of every type of humanhood. They are symbolic of varying degrees of worthiness, recognition, and acceptance of the Covenant relationship of God and man and its consequent blessing of dominion.

The divine blessing is not always evident in Israel's words, but it is there. A parent's rebuke of his children's faults of character which keep them from expressing the best that is in them is a blessing, though it may not be apparent at the time. And so it was that the divine Parent, God, through the loving human parent, Israel, points out the flaws in the children's character and demands that they be corrected so that *the Sons of Jacob* might be known as *the Children of Israel* and be worthy to receive the Covenant blessing of the dominion of heaven on earth.

With these thoughts in mind, let us read Israel's last words to his sons and seek to discover therein wisdom deeper than language can convey. A casual reading of his stern rebuke of several of his sons might seem like condemnation of them. One might conclude that there was no blessing for them, not even the hint of a promise of future redemption, no hope that they would

rise to express their divine nature and win their spiritual dominion. But this is not so. Each one was blessed according to his present worthiness — *blessings adapted to each*. The combined translations of Israel's words from *The King James Version of the Bible, the Septuagint, James Moffatt, Ferrar Fenton, J. B. Phillips, and The New English Bible* give profound insight into the patriarch's message.

Israel first addressed the sons of Leah, in the order of their birth.

### Reuben

Reuben, thou art my firstborn, my might and the beginning of my strength, the excellency of dignity, and the excellency of power. Yet you are too imperious and too self-sufficient. Yours the height of rank and might, but lost by surging lust.

In the excess of thy insolence you burst forth like a turbulent flood. Unstable as water, thou shalt not excel; because thou wentest up to thy father's bed; you stained his wed-lock, you profaned it! — Gen.49:3,4.

Reuben's blessing was the excellency of power and dignity of might, strength, beauty, and compassion, which he expressed in marked degree. But Reuben possessed a lustful nature, a strong sexual drive. And Israel's words concerning his first-born son are a grave warning against sensuality, which undermined the noble qualities with which this young man was endowed. Israel saw in this beloved son a tendency toward instability, a turbulent nature that would keep him from excelling or gaining pre-eminence, and would make him unworthy of exercising spiritual leadership over the children of Israel.

Reuben's name, in the Hebrew, means provided in my affliction. But it also means son of a vision. He was so named by his mother Leah because in him, her firstborn, she saw occasion for her own elevation in Jacob's affections and in his household. She said:

Surely the Lord hath looked upon my affliction [Jacob's greater love for Rachel]; now therefore my husband will love me. — Gen.29:32.

The record we have of Reuben as a child reveals a promiscuous knowledge of sex. Recall he gathered mandrakes for his mother, in a superstitious belief that these love apples, as they were called, contained a magical potion that would produce fruitfulness in the womb. Later, as a young man, he became sexually involved with Bilhah, Rachel's maid, whom she had given Jacob to wife, so that she might have children by her. It would appear that Leah's preoccupation with sex had a tremendous influence on the young Reuben. And this sensual inner drive continued to dominate his adult life. (See Gen.30:14-17; 35:22.)

However, when thinking of Jacob's firstborn, let us remember that Reuben was the only one of Joseph's brothers who tried to save him from the savage hatred of the others (Gen.37:22). And remember always his admonition to his brothers that God would not overlook anything that polluted His presence. "For," said he, "Wherever a man is, there ought he to suppose God is also" (*Josephus*). Reuben was not an evil man; in fact, he was loving. But because he was "unstable as water," he lost the birthright of the firstborn.

Another meaning of Reuben's name gives us a clearer picture of his true nature. In S.Arab., the name *Raban* means chief, a name which more nearly describes Reuben's character. But because passion prevailed over reason, he forfeited the double blessing of the firstborn, which included not only temporal lordship over his family and their progeny, but also spiritual leadership of them.

Reuben is typical of those humanly good individuals who are not challenged to discover their divine nature. Human goodness is a virtue all must express. But without a divine overtone resting on a spiritual foundation, human goodness is not powerful enough to overcome the lust of the flesh, the temptations of the lower nature.

While Israel's words to Reuben told him explicitly the sin that kept him from receiving the birthright of the firstborn, Israel did not condemn this beloved son. Reuben was blessed according to his worthiness. Regardless of his shortcomings, he was blessed with "the excellency of dignity and the excellency of power." The blessing of the firstborn was there, waiting for him to fulfill the conditions of the Covenant of Godlikeness. But Israel was insistent that Reuben recognize and forsake "the sin which did so easily beset him." He must "walk in the Spirit" so that he not "fulfill

the lust of the flesh" — so that his lower nature would not dominate him and rob him of the full fruitage of good works. He must courageously fight to put off the sensuous nature that had been imposed upon him when he was conceived by his mother and put on the divine Israel-nature, the nature of the newborn man, the Peniel-nature which sees God face to face and reflects that Godlikeness. In the degree that he let the forces of the New Birth govern him, he would receive the double blessing of the firstborn of heaven — the Covenant blessing of the dominion of heaven on earth.

The Reubenites of this world will receive the Covenant blessing — even the Dominion of the New Covenant, spiritual dominion in all the earth. Sooner or later they will learn that the excellency of power and dignity and might, of strength, of beauty, and compassion which they had thought were simply good human qualities, are really divine qualities — qualities of the divine nature which triumph over the lust of the flesh — qualities so powerful they embrace the human in the divine and rule out every ungodlike element from their humanhood.

### Simeon and Levi

Israel turned from Reuben to Simeon and Levi, Leah's second and third sons, and his words apply equally to each of them:

Simeon and Levi are a pair (alike). Their plots are ruthless stabs. Cruel weapons are hidden in them.

O my soul, come not into their council; in their secret conspiracy let not my passions be engaged. My honour, join not their clan! For they murdered guiltless men, joyfully murdered a prince, and hamstrung a bull:

Cursed be their enmity, for it was bitter. It sorely troubled Jacob, and Israel shamed. I will parcel them out in Jacob and scatter them among Israel.—

Gen.49:5-7.

So far as can be determined, the only time Israel used the word *curse* was in rebuking the vengeful and wanton cruelty displayed by Simeon and Levi at Shechem. But note that it was their enmity that was cursed, not the individuals themselves. Although the

brothers had defended their murderous action against the Shechemites as justifiable because the prince of Shechem had defiled their sister Dinah, Israel saw no justification for what they did. And even though more than fifty years had passed since the horrible crime, Israel did not let them forget that their atonement had not been accomplished (Gen.34:1-31).

While no blessing is apparent in the patriarch's words to these sons, a blessing must be there, since each son was blessed according to his present worthiness — *blessings adapted to each*. Perhaps the very rebuke voiced by this loving parent was the beginning of the repentance so sorely needed that would bring to light the blessing so greatly desired.

### Simeon

Simeon's name in the Hebrew means God has heard, or hearing. He was so named by his mother Leah because at his birth she declared:

The Lord hath heard that I was hated, and he hath  
therefore given me this son also.— Gen.29:33.

Leah was not hated. Had she been she would not have given birth to any of Jacob's sons. But she was not loved by Jacob as he loved Rachel, his dearly beloved.

The only personal incident related of Simeon, other than the massacre at Shechem, is the record of his being selected by Joseph as a hostage for the appearance of Benjamin, when the brothers went to Egypt to buy food. However, from what we know of his cruel nature, it is highly probable that Simeon, together with Levi, was the instigator of the plot against Joseph's life. Joseph's action of holding him as hostage lends credence to this probability.

Simeon is typical of those individuals who are hot-headed, animalistic, and cruel — individuals in whom self-will and self-justification dominate. Israel foresaw the need for many stern lessons for this son and for those who are like him before they are humbled and are willing to repent and forsake self — the will of the flesh. The prophecy is that they will be parceled out in Jacob and scattered in Israel — scattered among the other tribes and lose their tribal identity — before they are willing to go through



the gate marked *humility*. Many stern lessons await the Simeonites of this world before they learn that animal courage is not real strength. But they must learn to put off the carnal nature imposed on them at birth and put on the divine nature, their divinity, or Godlikeness, or they will not become worthy to receive, in this world, the Covenant blessing of the dominion of heaven on earth.

Sooner or later, in this world or the next, the Simeonites will learn what God's will is, repent of their animalistic ways, and be born again of the Spirit. They will discover their spiritual relationship with God. They will rejoice in being Godlike and in expressing the divine nature. They will learn that governing their own spirit is a far greater victory than taking a city or using material ways and means to overcome what they think of as avenging injustice. They will then be worthy to receive the Covenant blessing of the firstborn of heaven — the double blessing of both spiritual and temporal dominion — the Dominion of the New Covenant.

And what of Levi?

### Levi

Israel's scathing words when addressing both Simeon and Levi need not be repeated (Gen.49:5-7). But it is well to recall that there was a blessing in the patriarch's words, since each son was blessed according to his present worthiness — *blessings adapted to each*. As with Simeon, so with Levi, the blessing is to be found in the rebuke Israel voiced — the rebuke which was needed to bring to light the evil in his nature that must be overcome before the blessing he so greatly coveted could be his.

Levi's name means my joining, associated, attached. He was so named by his mother Leah because, at his birth, she mistakenly foresaw a closer relationship with Jacob and a more dominant place in his household for herself. For, she said:

Now this time will my husband be joined unto me,  
because I have born him three sons.— Gen.29:34.

After his joining with Simeon in the slaughter of the Shechemites and his joining with his brothers in selling Joseph into slavery, very little is known of Levi for many years. There is

some evidence of a slight change of heart when he, together with his brothers, offered to become bondmen to Joseph in Benjamin's place, at the time Benjamin was accused of having stolen Joseph's cup.

But Israel knew that this young man had not repented for his cruel deeds. Israel, whose Jacob-nature had been completely redeemed at Peniel, was keenly alert to the transforming influence of the Spirit of God, and he knew that Levi had not been touched by the Holy Spirit. He saw that the carnal nature expressed by this son, and by those who are like-minded, brings upon them the curse of gross materialism which both Adam and Cain brought upon themselves. The patriarch foresaw many wilderness experiences awaiting the Levites of this world before they forsake the carnal qualities of cruelty, pride, and self-righteousness. Humility is a virtue which seems foreign to them.

Like Simeon, Levi is typical of those individuals who seem to have a cruel streak in their nature. In them also is a strain of self-righteousness so great they claim self-justification for their attitude and for their acts.

Although Israel voiced no blessing for Levi, the blessing is present. The divine Father's rebuke of His children is not condemnation of them. And neither was the human father's rebuke of Levi condemnation of his son. The prophecy, "I will parcel them out in Jacob and scatter them in Israel," was fulfilled in a unique and unprecedented way — a way completely different from the way in which the tribe of Simeon was scattered. During their stay in Egypt they learned to know and love God. They learned how to serve the people of God. They learned the meaning of their Covenant with God. They learned humility in the stern school of hope deferred. So they became worthy to receive the blessing specially adapted to them. And out of the tribe of Levi came one who was to lead the children of Israel out of Egypt and to their promised land (Ex.3:10-12).

When the Levites of this world learn humility, they will learn the spiritual meaning of the demands of the Covenant of Godlikeness and bow before them. They will learn what it means to be servants of God and to serve the people of God. Then they will be worthy of the Covenant blessing of both spiritual and temporal authority on earth — the Dominion of the New Covenant.

## Judah

In the order of their birth, Israel continued his prophecy concerning Leah's sons, *with the blessings adapted to each*. Of Judah he declared:

Judah, thou art he whom thy brothers shall praise; thy hand shall be in the neck of thine enemies; thy father's children shall do you homage.

Judah is a lion's whelp; you have returned from the prey, my son, and crouch and stretch like an old lion asleep. Who dares rouse him?

The sceptre shall not depart from Judah, nor a lawgiver from beneath his feet, until Shiloh come; and unto him shall the gathering of the people be.

Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes.

His eyes shall be red with wine, bright as grapes, and his teeth white as milk.— Gen.49:8-12.

Israel's prophetic vision of the preeminence of the tribe of Judah is sounded in this blessing. The tribe is compared for its bravery to a lion. In fact, the figure of a lion on a pole became the standard of Judah. "The sceptre between his feet," refers to the custom of planting the sceptre or staff of a prince or chieftain in the ground between his feet as he sat and prefigures a royal line of kings issuing from him. "Until Shiloh come," is a prophetic phrase having Messianic significance, foretelling the coming of the Messiah, who would take from Judah the government of the Children of Israel and give them their new name. The vine refers to the abundance of grapes in the land of Judah, so abundant in fact they could wash their clothes in the juice. Israel foresaw that any land in which Judah abides will be rich in resources, for Judah himself and those who are like-minded, are resourceful and claim their blessing of fruitfulness, prosperity, and well-being.

Judah's name means: Let God be praised; celebrated — a name derived from his mother Leah's words at his birth, a name expressing her own rejoicing that she had born Jacob four sons:

Now will I praise the Lord; therefore she called his name Judah.— Gen.29:35.

The tribe of Judah did praise God. But as individuals and as a tribe they appeared to express a dual nature. Too often they were more interested in celebrating their own ascendancy than in praising God.

A weakness in Judah's nature was revealed at the time the brothers attacked Joseph with the intent of killing him. Reuben had saved Joseph's life by suggesting that he be placed in a pit, from which he could rescue him. But while Reuben was absent, Judah suggested selling Joseph to Ishmeelite traders for twenty pieces of silver. In this incident we see a foreshadowing of things to come. For it was Judas of the tribe of Judah who betrayed Jesus for thirty pieces of silver (Luke 22:47,48).

However, Judah's strength was revealed at the time Joseph was testing his brother's love for their father and for Benjamin, whom he had accused of stealing his cup. Judah begged that he, instead of Benjamin, pay the penalty for the theft — that of being made a slave to Joseph.

The only other record we have of Judah himself concerns his marriage, his three sons, and Tamar, his daughter-in-law, by whom he fathered twin sons (Gen.38:1-30).

The Judahs of this world have great potential for success. They bring many talents to fruition. They are honored and bowed down to. But often they seem to have a Judas-nature hidden deep within themselves. This duality can be healed as the Judah-nature, with its Godlike qualities, triumphs over the Judas-nature, with its carnal elements. But this type of mentality too often becomes proud and haughty and loses the humility and grace which made it great. Often too, as with the tribe of Judah, these individuals become so convinced of their own greatness they cannot admit that one comes who is greater than they. And in an effort to maintain their own ascendancy, the Judas-nature seems to prevail. However, the prophecy is that Judah shall triumph over Judas. One will come who will "dare to rouse him," to awaken him to express the full potential of his divinity, his Godlikeness.

The prophetic words of Israel concerning this beloved son were fulfilled and will continue to be fulfilled. Israel's spiritual vision foresaw that Judah would reign "until Shiloh came." And Shiloh did come! And then the government passed from Judah and rested

on the shoulders of the Messiah. "And unto him shall the gathering of the people be" (Isa.9:6,7).

Judah will, in time, acknowledge the triune nature of *Elohim*, the threefold divine nature of the God of Abraham, the God of Isaac, and the God of Jacob. He will acknowledge the Trinity and express the nature of the Father and of the Son and of the Holy Spirit, and thus gain the dominion Israel foresaw for this kingly son — the double blessing of the firstborn of heaven — the Dominion of the New Covenant.

### Zebulun

Israel departed from charging his sons in the order of their birth and spoke next to Zebulun, his tenth son, Leah's sixth:

Zebulun shall dwell at the haven of the sea; and he shall be for an haven of ships; and his border shall be unto Zidon (Sidon). — Gen.49:13.

Israel's prophetic words declaring that "Zebulun shall dwell at the haven of the sea and shall be for an haven of ships," is particularly interesting. According to the record, their portion in the land of Canaan did not border the sea, either the Mediterranean or Galilee. But they had access to ports on the sea. The age-old industrial highway, The Way of the Sea, passed through Zebulun's heritage, which brought his land into touch with the outer world. Their success in maritime commerce indicates an exceptionally industrious nature, making the very best use of what they had.

The meaning of Zebulun's name is: habitation, dwelling place, desired, abiding, dowry — a name derived from Leah's words at his birth:

God hath endued me with a good dowry; now will my husband dwell with me, because I have born him six sons. — Gen.30:20.

We know little of the man Zebulun. But the record is clear that the tribe of Zebulun was industrious and unusually successful in maritime commerce, as Israel foresaw. Further, they were satisfied with their habitation, or dwelling place. Although they had no land actually bordering the sea, they made no attempt to

take possession of the heritage of others, but made arrangements with other tribes for use of their ports — arrangements that must have been beneficial to all concerned. They were endowed with a good dowry — a highly industrious sense.

Zebulun's name also means prince, or ruler. This meaning of his name was reflected in the nature or character of the tribe of Zebulun. There was a sense of royalty in their expression of dominion. It is not surprising that there were many great leaders within the tribe.

Zebulun is typical of those individuals who go quietly about their business without much fanfare. They are skillful in what they do, and their reward is in satisfaction of work well done. While there is no record of spiritual ascendancy in the Zebulun nature, the Zebulunites of this world are industrious, never extravagant, and they never lack. This type of mentality might be likened to those rugged individuals who are unimpressed by what others might think of them. In times of stress their neighbors know they can depend on them for help. But when their help is no longer needed, they return quietly to their own dwelling place.

Zebulun is also typical of those individuals who are receptive to advanced ideas, new ways of doing things. Consequently their mentality, or habitation, is often the dwelling place of many mighty works. They have an open mind and are fearless in launching out into the deep with new ideas. Their most outstanding virtue appears to be a quiet industrious sense which knows no lack — a sense which is confident of individual and collective ability to work together to do whatever needs to be done.

The Zebulunites of this world, those who think and act as did Israel's industrious son, will certainly rise to discover the spiritual nature of their success. Their outstanding humanly good nature will expand to comprehend and express the divine nature and win the Covenant blessing of the dominion of heaven on earth — the Dominion of the New Covenant. They will hear the divine commendation voiced centuries later by the Master Christian:

Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord.— Matt. 25:21.

## Issachar

Israel's words to Issachar, his ninth son and Leah's fifth, indicates that the blessing awaiting this young man was to be according to his ability to perceive "what was good.:"

Issachar is a strong ass and will become a robust and hardy race. He desired earnestly what was good, halting between two choices.

He saw that his land was a pleasant fertile country, inviting to repose. He bowed his shoulder to labour and became a husbandman. He will submit to foreign ways rather than risk his people and possessions by warlike efforts. And so he became a servant unto tribute. —Gen.49:14,15.

With keen prophetic insight into the character of this son, Israel drew a vivid picture of the future of the Issachar-mentality. He would become a servant rather than strive to be a master, with its attendant responsibilities. He would submit to foreign masters, rather than physically oppose them, if they would permit him to remain in his pleasant land.

The meaning of Issachar's name — hired labor — and a description of his nature is indicated in Leah's words at the time of his birth:

God has given me my hire, because I have given my maiden to my husband [referring to Leah having given her maid Zilpah to Jacob by whom he had two sons].— Gen.30:18.

While Issachar's name means an hireling, it also means, there is a reward. And in Leah's eyes, this son did bring her a greatly desired reward — that of having born Jacob six sons.

Except for the record of his birth, we know nothing of the man Issachar. From Israel's words we may infer that he was pleasant, easy going, well liked. Although "he desired earnestly what was good," he didn't seem to understand what was good. "He halted between two choices." It would seem that while he was strong and hardy as a young ass, he had a mentality associated with that animal. He was willing to work hard with his hands, but he shunned any responsibility that required him to make choices.

Issachar is typical of those individuals in all lands and in all generations who are physically strong, robust, and hardy, but who lack the intelligence that would make them masters instead of servants or laborers. They prefer to pay tribute to enemies, or submit to foreign ways, rather than to stand resolutely with what they have been taught of man's God-given mental and spiritual dominion. They are not consciously evil, but although described as "a strong ass," they are weak in spiritual resolution. They shun confrontation with others. They are willing to be dominated rather than face issues and handle them. It requires spiritual courage to stand for principle. And this Issachar seemed to lack. The Issachar-mentality will usually take the easier way in any situation, whether that way be right or wrong. They prefer peace at any price, or what they think of as peace.

How are the Issachars of this world to be roused out of the sense of being an hireling and find their reward — the blessing of the Covenant of the firstborn, the dominion of heaven on earth? According to Biblical records, Issachar's portion in the land was the richest in all Canaan. Metaphorically, their land, or consciousness, was and is rich. They do not need to go outside themselves to find their dominion. It is already within them. But it is dormant. The great need of such as they is to wake up! They must awake to the power of the kingdom of heaven within them, awake to the Christly demand with its promise:

Seek first the kingdom of God and his  
righteousness; and all these things shall be added  
unto you.— Matt:6:33.

The Christ is saying to all the Issachars of this world: "You don't have to be afraid that foreign powers, forces outside yourself, might take from you your pleasant land, what seems to be good. All the riches of heaven are now in the kingdom within you. Let these spiritual riches, divine qualities, be expressed. And their light within you will cause you to radiate and glow. You will light up your world. Then you will understand the oft repeated declaration of Scripture: 'God saw everything that He had made, and, behold, it was very good' (Gen.1:31). You will actually see and consciously possess the divine good you earnestly desire. And you will understand that it is yours, straight from God. Further,



you will not have to pay tribute to foreigners, to materialism in any form. You have dominion. God gave it to you."

The Issachars of this world will awake and discover what is good. They too will learn that the double blessing of the firstborn of heaven is theirs — both spiritual and human dominion — the Dominion of the New Covenant.

### Dan

Israel turned from Leah's children to address Dan, his fifth son, the first offspring of Rachel's maid Bilhah. With keen spiritual insight, he looked deeply into the heart of this firstborn of the bondmaid and exposed the subtle animal nature he saw hidden in the Dan-mentality:

Dan shall judge his people, as one of the tribes of Israel.

Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that the rider shall fall backward [a reference to the kind of warfare by which the Danites grew in power].— Gen.49:16,17.

And then, as though to assure this son that he had not spoken these words idly or in haste, Israel added:

I have waited for thy salvation, O Lord.—

Gen.49:18.

It was as though Israel waited, and hoped, and prayed that something would be revealed to him concerning the character of Dan that would bring redemption for this subtle but dominant personality. But he could see nothing. And he left the outcome of Dan's salvation with God.

We know nothing of Dan as a young man, except that he had one son and that he migrated to Egypt with his family. But Israel knew his son. And in his prophetic words concerning him, the patriarch quietly warned his other children and all children of the world to guard themselves against the subtlety and cruelty he saw in Dan's mentality.

Dan's name means judge, to make decisions. This meaning is derived from Rachel's words at the time this son was born to her maid Bilhah:

God hath judged me, and hath also heard my voice,  
and hath given me a son.— Gen.30:6.

Some commentators have associated the name Dan with Daniel. But there is a world of difference in the meaning of the two names. Dan's name carries the meaning, he judges. But Daniel's name, with the suffix *El*, God, means God has judged, or one whose decision and judgment are on a spiritual basis, with no selfish self-interest involved.

The meaning of Dan's name describes a nature or personality which judges, dominates, and make decisions for others through mortally mental means. The Dan-mentality is noted for duplicity, trickery, and craftiness. When this evil mentality strikes, it does so with the subtlety of the serpent so that it does not get the blame, any more than the serpent biting the horse's heels gets the blame when the horse rears and throws the rider. The one who rears is blamed.

Dan is typical of animal subtlety, the type of mentality of which the serpent in Genesis is typical — a subtle, tempting, mesmeric influence that persuaded Eve, and would persuade us, to disobey God's commandments. And, like the dragon in Revelation, it would attempt to obscure the spiritual nature of everything in earth and heaven.

The nature of Dan, though hidden, is exposed by Israel, the prince of God in whom the Spirit of God is. This evil nature would, through subtlety, lead others astray, undermine their good work, and/or cause them to say and do things quite unlike their divine nature. This evil seems at times to operate as one's own thinking. St. Paul detected this subtle influence when he said that while he desired to do good, he saw another influence or law at work in him, warring against the law of his mind and bringing him into captivity to the law of sin. But the apostle also saw that his spiritual nature could overcome this sin, this animal nature, and cast it out (Rom.7:15-25).

The Danites of this world are weak and cruel. The only way in which they can overcome those who are strong is through the use of subtle, silent suggestions which, like a kind of mental judo, would cause an opponent to unconsciously use his own strength against himself. They do not wage an open contest against others,

one which is decided by superior strength. They are typical of present day guerrilla fighters, versed in cunning strategy, wont to strike a quick blow from ambush at a passing troop. They shun open warfare against any large or powerful body. However, the Danites often become victims of their own strategy.

The Dan-mentality is never regenerated. Its influence must be completely cast out of consciousness. No part of this carnal-nature can remain. The Danites of this world must be born again — start anew and be re-named. There is no blessing for Dan or for the Danites of this world. Theirs is the “sin against the Holy Ghost,” against the spiritual nature of God in man. Of such the Master Christian declares that there is no forgiveness for them in this world or in the next (Matt.12:31,32). Even the beloved John in Revelation could see no gate, or way, by which Dan could enter the Holy City and find the Dominion of the New Covenant.

### Gad

Israel turned from Dan to address Gad, his seventh son, and the first son born to Zilpah, Leah's maid:

Gad, a troop shall overcome (deceive) him: but he shall overcome at the last.— Gen.49:19.

It is significant that Israel turned from Dan directly to Gad. For, in a sense, Gad is typical of the scientific thinking which outwits and overcomes the Dan-mentality at the last. Israel saw in Gad, and in all those who think as Gad thought, one who refuses to be overcome by evil.

When Gad was born to Zilpah, Leah named him. The meaning of his name is derived from her words at his birth:

A troop cometh (or, good fortune cometh).—  
Gen.30:11.

Gad's name carries the meaning: He that overcometh. A commentary in *Peloubet's Bible Dictionary* confirms Gad's resistance to being overcome of evil: “The character of the tribe of Gad is throughout strongly marked — fierce and warlike.” However, Gad was not an aggressor, but a defender.

Gad was endowed with qualities which his real mother Zilpah embodied. The name Zilpah means dignity, a state of being worthy. The name is also a title of nobility and honor, qualities which her son Gad, and the tribe which bore his name, expressed in marked degree.

Historically we know little about the man Gad. But his father has told us a great deal about the unique character of this beloved son and the power of the divine Mind he expressed. The Israel nature is revealed in him. He was noble, honorable, worthy. He had keen spiritual insight into the mesmeric nature of the mentality typified by the serpent and its hypnotic subtlety. And he refused to be overcome by evil in its many guises.

Like Jacob at Peniel, the Gaddites of this world will not rest until they overcome everything within themselves that is ungodlike, everything that would weaken them mentally or physically. This determination to overcome evil in themselves enables them to be strong and victorious in overcoming evil in its exterior material forms. There is nothing in the Gad-mentality that corresponds with, responds to, or is deceived by the subtlety of the serpent or the aggression of the dragon — the serpent grown to enormous proportions. They are warriors closely related to Michael, the arch angel of spiritual strength.

In a sense, Gad is typical of those scientific thinkers who are not easily fooled by the subtlety and treachery of the Danites of this world. They see through this evil nature. And even if they seem to be deceived by it at first, the prophecy is: "He shall overcome at last."

When thinking of Gad and the meaning of his name, thought turns instinctively to St. John's record of Christ's promises to those who overcome:

He that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

He that overcometh, and keepeth my words (perseveres in doing my will) unto the end, to him will I give power over the nations—Rev.2:7,26.

Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out (he shall never leave it): and I will write upon him the name of my God, and the name of the city of my God; and I will write upon him my new name.

And I will make them of the synagogue of Satan  
(those supporting the cause of Satan while claiming  
to be mine) to know that I have loved thee.—

Rev.3:12,9.

Those who think and act as Gad did will certainly win the Covenant blessing of dominion with its fruitfulness, prosperity, well-being. And they will continue to grow in grace until the triune divine Principle accomplishes its divine purpose in them. Then will they rise to the full recognition of what it means to be the firstborn of heaven and to have the full dominion of the royal priesthood of Melchizedek — complete dominion of heaven on earth — The Dominion of the New Covenant.

### Asher

Again following the order of their birth, Israel spoke to Asher, his eighth son, the second son of Zilpah, Leah's maid:

Asher shall have rich food as daily fare, and he shall yield royal dainties (he shall provide dishes fit for a king).— Gen.49:20.

Asher's name means happy. However, it may also mean blessed. This meaning is derived from Leah's words at the time of his birth:

Happy am I, for the daughters will call me  
blessed— Gen.30:13.

Although Leah claimed Asher as her own, this son, like his full brother Gad, was endowed with the divinely royal qualities expressed by his real mother Zilpah — dignity, a state of being worthy, nobility, and honor. Zilpah shed her divine virtues on both her sons.

Little is known of Asher himself, except that he had four sons and one daughter *Serah*, or Sarah, a Hebrew name meaning princess, noble lady. The name also means, one who opens and explains. Serah is the only daughter mentioned in the register of the children of Jacob's sons who migrated to Egypt with him (Gen.46:17). The only other woman mentioned in the register is Dinah, the daughter of Jacob and Leah. What is the significance of

Serah in Asher's divine adventure? We are not told. But that there is a meaning to be discovered is borne out by the fact that Serah is mentioned not only in Genesis, but also in the numbering of the tribes in Numbers, Deuteronomy, and Chronicles.

Israel foresaw that Asher and the Asherites of this world would never want for their daily bread. He saw that they would be blessed with riches — the abundance of all good. And this son was blessed with a great inheritance — happiness and contentment.

Asher is typical of those rare individuals who are industrious and successful in everything they do and happy in what they are doing. The Asherites of this world prove that the reward of work well done is not meager, but royal. Yet they are so filled with the grace of God they do not engender envy and greed in others. Their defenses are spiritual, therefore they are impregnable. They feel secure, hence they are secure. They are blessed with the Covenant blessing of prosperity, increase, well-being, progress. They press forward moment by moment in their divine adventure, seeking to attain spiritual maturity. Like Gad, they have the dominion of the sons and daughters of God. And because the divine seed is firmly rooted in them, they will grow, increase, expand, and encompass the full Covenant blessing of the God of Abraham, the God of Isaac, and the God of Jacob — the Triune God Himself — the blessing of the Father, and of the Son, and of the Holy Ghost.

The prophecy and the blessing Israel foresaw for this beloved son is fulfilled in all those who think and act as Asher did. The Asher-nature possesses the riches of heaven and expresses the royalty of divinity. The Asherites of this world naturally express the Dominion of the New Covenant — both spiritual and temporal authority in their earthly experiences. The dominion of the kingdom of heaven is within them — the Dominion of the New Covenant.

### Naphtali

Israel spoke next to Naphtali, his sixth son, the second child born to Bilhah, Rachel's maid. The various translations of Israel's prophetic words indicate that he saw in Naphtali a sense of freedom, like a hind let loose or like the spreading tree which sends forth beautiful branches:

Naphtali is a hind let loose: he giveth goodly words.— Gen.49:21

Naphtali is a spreading terebinth producing beautiful branches. —*Dummelow*

Naphtali is noble, free, adventurous, swift, and is noted for the beauty of his youth. —*Abingdon Bible Commentary*.

The meaning of Naphtali's name, my wrestling, or struggling — a meaning quite different from Israel's concept of this son — is derived from Rachel's words when Naphtali was born to her maid Bilhah:

With great wrestlings have I wrestled with my sister, and I have prevailed.— Gen.30:8.

Rachel's words reveal her frustration and bitterness because she had born Jacob no children. She claimed her maid's son as her own and felt, in some measure, that she had triumphed over her sister's prolific child-bearing. But Israel prevailed in Naphtali.

Although there is no record of Naphtali himself except for the brief account of him in Genesis, we know a great deal about this young man because we know what his father knew of him. Israel saw this loved son literally springing forth, like a hind let loose, from his lowly origin, the slave girl. He saw the Israel-nature wrestle and prevail over the hereditary limitations that would have held his development on the level of his simple minded mortal matrix. From Israel's vision of him, we learn that Naphtali was noble, free, adventurous. His nature was divinely beautiful.

From Israel's words we also learn that Naphtali possessed the talent or ability to speak eloquently on any subject — an eloquence not dependent on educational processes. It was the gift of God. From Israel's words we learn too that Naphtali was skillful in fine workmanship. He succeeded in whatever he set his hands to.

Those who think and act as did Naphtali are a blessing wherever they go. They are always the friend in need. Though not of a warlike nature, they are able to triumph with spiritual strength over aggressors so that an enemy might well believe that the very heavens were fighting for him and against them (Judg.5:18-20).

The Naphtalis of this world, who wrestle and prevail over a mortal nature and express the qualities of the Israel-nature, will excel

in whatever they do. They are filled with wisdom and understanding. Those who think and act as did Naphtali are truly blessed. They will certainly find that they are safe in the Covenant relationship with God. They have the dominion of heaven on earth — the Blessing of the New Covenant. And in time they will come to understand that within them, waiting to be fully expressed, is the dominion of the royal priesthood of Melchizedek.

### Joseph

Having blessed ten of his sons, children born to Leah and to the two handmaids Zilpah and Bilhah, Israel turned to the firstborn of his beloved wife Rachel:

Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall:

The archers have sorely grieved him, and shot at him, and hated him:

But his bow abode in strength, and their bow was splintered by the Eternal and their strength was broken, and the sinewy arms of their hands enfeebled.

Thence he who hath strengthened Israel is from the God of thy Father; and my God, the Almighty, hath helped thee and blessed thee with the blessings of heaven above, and with the blessings of a land having all things; blessings of the deep that lieth under, blessings of the breasts, and of the womb:

He hath made the blessings of thy father and mother more durable than the blessings of the everlasting hills. They shall be on the crown of the head of him that was separate from his brethren.—

Gen.49:22-26.

Israel saw nothing but blessings for this beloved son. Joseph was a fruitful bough, nourished by the well-spring of divine Life. His branches did indeed run over the wall, away from all the familiar patterns of unfoldment, into a spiritual dimension of thought and action. Israel foresaw great material prosperity for Joseph. But he saw the blessings of heaven far exceeding the abundant fruitage of the earth — the blessing of power, respect, honour, and fulfillment. Further, he saw Joseph, and those who are like-minded, expressing the completeness of majesty and wearing the crown of



spiritual dominion. Israel acknowledged that Joseph was worthy of the double blessing of the firstborn, even the Covenant blessing of the royal priesthood of Melchizedek.

Israel acknowledged that Joseph's ability to overcome the persecutions which had been heaped upon him was not because of physical strength, but because in him the Spirit of God triumphed: "His bow abode in strength, and his hands were made strong by the hands of the mighty God of Jacob." These words are metaphoric. There is no record that Joseph ever used a material weapon or material ways and means to defend himself. His defense was his spiritual strength, "made strong by the mighty God of Jacob" — The Almighty *I AM*.

Joseph is the only one of twelve sons who learned to say *I AM* aright. Again and again we read, "The Lord was with him." Even the pagan king recognized that the Spirit of God, the Holy Ghost, Omniscience Itself, was in him. This All-knowing Mind, developed in him, made Joseph a scientific thinker, enabling him to discern what was unknown and invisible to the human mind. Hence his new name, pronounced in the language of Egypt: *Zaphnath-paaneah* — God, the Living One, has spoken, the revealer of secrets, a man in whom the enduring source of inward illumination and intellectual power is expressed (See p.589.)

Joseph's name in the Hebrew, *Yowceph*, has a beautiful and powerful meaning: increase, perfect, progress, complete — the completeness of majesty. These meanings, which describe his nature, are derived from Rachel's words at the time of his birth:

God hath taken away my reproach, The Lord shall  
add to me another son. — Gen.30:23,24.

The name Joseph has a much higher connotation than we usually associate with the thought of increase. It means continued increase, or irresistible expansion from within. In Joseph's unfoldment, this irresistible expansion from within was increase of spirituality and divine illumination — growth to spiritual maturity. We can see why Israel called this spiritually gifted son "*Nazir* — one separated and consecrated, a prince prevailing with God" (*Dummelow*, p.45). Rachel had seen in Joseph's birth completeness and honor for herself. But Israel discerned in this beloved son the divine nature of the Son of God.

We know more of the human history of Joseph, both as a child and as an adult, than we know of his brothers. He was greatly beloved by his parents and was given the birthright of the first-born by his father. While still a teen-ager, he was entrusted by Jacob with the overseer duties of his great herds. He had dream-visions of his spiritual ascendancy, but he unwisely told them to his brothers, who both envied and hated him. He was sold by them into slavery and bought by Potiphar, an officer of Pharaoh. He was loved and trusted by his master, but falsely accused by his master's wife and cast into prison. The keeper of the prison loved him and entrusted other prisoners to his care. His spiritual ability to discern the meaning of dreams brought him before Pharaoh to interpret a dream, the interpretation of which caused the king to make this young man head over all the land of Egypt, second only in power to the Pharaoh himself. He became a father to Pharaoh and ruled the land wisely. And Pharaoh gave him to wife Asenath, a noble Egyptian woman, who bore him two sons, Ephraim and Manasseh.

Joseph loved his way out of all his difficulties and gained the ascendancy which his own dream-visions had foretold. He was loved and respected in the royal court and in all the land. Joseph's interrogation of his brothers when they came to Egypt to buy food during the famine and his forgiveness of them reveal the very heart of this Christlike man. He was governed by divine Love all the days of his life.

While Joseph's human history tells us a great deal about him, Israel's prophetic vision tells us even more. He saw in this beloved son his divinely royal nature, and he bestowed upon him the double blessing of the firstborn. He invoked for him the blessing of the royal priesthood of Melchizedek which God had bestowed upon Abraham. Thus Joseph became both priest and king among his brothers and in all the land of Egypt.

Israel's blessing of Joseph leaves no doubt that he made Joseph his successor as both the spiritual and temporal head of the family and of the tribes. He reminded Joseph several times that he had given him one portion above his brethren. It is evident that Israel was determined that Joseph and his brothers fully realize what he had done. Joseph — not Reuben, not Simeon, or Levi, not Judah — had the birthright of the firstborn. His brothers and their posterity must recognize and acknowledge this.

And what does this mean to us? Even this: Only those who express the divine nature as Joseph did have the double blessing of the firstborn. Only such wear the metaphorical crown of the royal priesthood of Melchizedek. Only such can be both a spiritual and a temporal leader of their people and exercise kingship over their earthly experiences. In the degree that we manifest the qualities Joseph expressed are we blessed as he was blessed with the Covenant blessing and have the dominion of the Almighty God — the power of heaven on earth.

Joseph's inheritance in the land of Canaan, defined by Israel, was in fact, the double portion of the firstborn. It bore the names of his two sons, in accordance with Israel's blessing. Recall that Israel had adopted Joseph's sons, Ephraim and Manasseh, giving them equal portions with the other sons in the land of Canaan, so that Joseph literally had two portions, or the double portion of the firstborn. In blessing Joseph, Israel invoked upon Ephraim and Manasseh the blessing of *Elohim*, the Triune God Himself — the God of Abraham, the God of Isaac, and the God of Jacob.

The seed of Joseph — those who embody and express the divine qualities of excellence and goodness which Joseph's beloved sons expressed, those who continually increase in spiritual majesty — will become a part of Israel's divine adventure and be preeminent and mighty in God's kingdom come on earth as it is in heaven. They will always be successful, wherever they may be. Ephraim, those who are fruitful in good works, and Manasseh, those who are willing to forget the past and press forward to the mark of the high calling in Christ — these individuals and nations will always be ascendant. Israel prophesied that in time to come tribes would be called by their names. And so Israel gave to Joseph, the elder son of his beloved Rachel, the blessing of the firstborn, with a double portion of the inheritance.

Israel foresaw great earthly prosperity for Joseph, for the tribes which bore his son's names, and for the Josephs of this world. But his vision also saw great spiritual blessings that would bring them honor, power, and respect — the completeness of majesty. However, Israel saw even farther than this: Joseph, and those who are likeminded, will always be separate from others — separate in the sense of being different, set apart, as *Nazir*, a prince of divine royalty, God crowned. Possibly the greatest blessing the patriarch envisioned for his beloved son was

that Israel's divine adventure would come to its communion in Joseph and would continue to unfold forever in the Josephs of this world.

Joseph is typical of those rare individuals in whom the divine nature shines brightly, in whom Israel prevails. In him was manifested the perfect humanhood in which there is no guile. He is typical of those faithful children in all generations who go out from the father's house (the vale of Hebron) into the world (down into Egypt) and are met with all manner of evil, but who never become a part of or react to the evil which besets them. There is nothing in the Joseph-nature that corresponds with or responds to ungodlike surroundings or influences. Those who think and act as Joseph did are not overwhelmed by adversity or puffed up by fame. They are not caught up in material currents which swirl about them. Regardless of what others may think, say, or do, the Joseph-mentality continues to express the divine nature. In other words, Joseph continues to be Joseph. The power of the Joseph-nature, true Christliness, transforms one's environment from prison to palace, from slavery to kingship, from bondage to dominion.

The Josephs of this world will grow to spiritual maturity, the completeness of majesty, as did Israel's beloved son. Because they keep their Covenant with God, they will feel and express the God-given dominion of the original Covenant of Godlikeness. They will reign as priests and kings unto God in the kingdom of the Father and wear the crown of the royal priesthood of Melchizedek, the highest office attainable in this world, and will be recognized as both spiritual leaders and rulers of their own experiences (Rev.1:6). They will always be separate from their brethren — set apart as a prince of God. They may be envied and even hated, often by those who are closest to them. But as they continue to be themselves, to express godliness, the divine Israel-nature, they will rise higher and higher in spiritual ascendancy and in the dominion of the New Covenant. Israel's divine nature and divine adventure are fulfilled in the Josephs of this world.

### Benjamin

There seemed to be a pause in Israel's thinking as he turned from Joseph to Benjamin. Let us pause with him and remember

some of the circumstances surrounding the birth of this child. Benjamin, Israel's twelfth son was the only son born in the land promised to the seed of Abraham — the land of Canaan. Israel, with his large retinue, was traveling from Bethel to Hebron. They stopped not far from Ephrath, or Bethlehem. Here Rachel gave birth to Benjamin. Great sorrow however preceded, accompanied, and followed the birth of this child. Shortly before Israel and his family reached Bethel, he discovered that Rachel had stolen her father Laban's household gods, and that she cherished these pagan images of worship. While still in Bethel, Deborah, Rebekah's beloved nurse and confidante, who had joined the company, died and was buried in Bethel. And shortly after that, Rachel died while giving birth to Benjamin (Gen.31:19,34; 35:8,16-20).

Even while Israel seemed to be remembering these events, his prophetic vision looked far beyond that day and time. And in one brief verse he uttered a prophecy which is still unfolding:

Benjamin shall ravine as a wolf (is ravenous as a wolf); in the morning he shall devour the prey, and at night he shall divide the spoil.— Gen.49:27.

Israel's words picture Benjamin as having a ravenous appetite for food. His insatiable appetite is still hungry in the morning after a night of feasting. The words describing this young man point to a ravenous appetite for life, for excitement, an exuberant sense that overflowed to embrace everything he touched. As the youngest of twelve sons and the child born to Rachel just before she died, Benjamin was much beloved of his father. We may assume that, being a motherless child, the baby in a large family, he probably did not receive the discipline that a healthy, active, inquisitive, impulsive child needed. Israel's words indicate that Benjamin's nature was self-indulgent, a nature that needed to be tempered with self-discipline and self-restraint. But he also saw a generous quality that impelled him to divide, or share, what he had with others. Looking deeper into Benjamin's nature, Israel saw spiritual strength that lay hidden in his character. Recall that his mother had called him *Benoni*, son of my sorrow. But his father changed his name and called him *Benjamin*, son of my right hand.

Israel must have seen that this son possessed a strong Jacob-nature which, like his own, could only be redeemed after much wrestling with the old nature, or the old man, before his new

name, or divine nature, could be realized. With his prophetic vision, Israel may have foreseen another Benjamin who would win his new name when the light of Peniel shone on him on the Damascus Road. For out of the tribe of Benjamin came one of the most dynamic characters in all Scripture, Saul of Tarsus renamed Paul, who wrote his own history in the New Covenant of our Bible (Acts 9:1-30).

Except for the incidents surrounding his birth, Benjamin is not mentioned until the brothers went to Egypt to buy food. Joseph demanded that Benjamin be brought to him as proof that they were not spies. When the brothers told their father of Joseph's demand, Jacob was distraught. He spoke of Benjamin as though he were still a child, although at that time Benjamin was a grown man with a wife and ten sons. The Bible record of the reunion of Joseph and Benjamin is poignant. But there is no record of Benjamin's reaction when he discovered that his brother was alive, and that he was a governor in the land of Egypt. When Joseph's cup was found in Benjamin's bag, the brothers were as one in defending him. But again, we do not know how Benjamin reacted to the accusation against him. The only specific record we have of him is the enormous portion of food he devoured at the time of the feast prepared by Joseph for his brothers.

Bible history describes the tribe of Benjamin as warlike. This description of the Benjamin-nature may be glimpsed in Israel's words: "Benjamin shall ravin as a wolf." While the words imply ravening after food, the word *ravin* also means the act of proving. And the meaning of the Patriarch's words, by extension, may also refer to Benjamin's love of a fight, regardless of the cause.

Benjamin is typical, in a sense, of the so-called younger generation — impetuous, self-indulgent, immature, zealous, having a ravenous appetite for both food and excitement, yet impulsively generous. The Benjamins of this world are inclined to be emotionally unstable and are too often easily influenced by a dominant personality or by religious fervor and political propaganda. But when the light of spiritual illumination penetrates their consciousness, they quickly shed their adolescence, exchange the glitter of world popularity for the pure gold of spiritual worthiness, and blossom in the glory of the New Jerusalem. Moreover they will share their enlightenment with the world, regardless of the cost to themselves.

Those who think and act as did Benjamin may need to fight a good fight before they overcome a mortal nature. Yet they will prevail over this will of the flesh and will respond to the name and nature Israel bestowed on this beloved child — son of my right hand. They will be crowned with Godlikeness and will carry the royal scepter of divinity. They will win the Covenant blessing of dominion over all the earth — The Dominion of the New Covenant.

All these are the twelve tribes of Israel: and this is it that their father spake unto them, and blessed them, blessing each one with the blessing suitable to him.— Gen.49:28 (RSV).

In Israel's blessing of his sons we see his absolute conviction that the power of the Holy Spirit, the Spirit of God, which had transformed his nature would also transform their characters. He saw that his sons, and those like them, would, in due time, put off the old man with his deeds and put on the new man, their Godlikeness, and express their divine natures. He saw in each one the divine seed that would grow and blossom. He saw each one becoming a soldier of God and winning the Covenant blessing of the firstborn of heaven — the Dominion of the New Covenant.

Each one, that is, except *Dan*. The serpentine nature, of which Dan is typical, never repents, never reforms, is never blessed. This carnal nature must be completely destroyed. And the individuals who have cherished the characteristics typical of the serpent must be born again and go through many periods of probation before they are cleansed of carnality.

In blessing his sons Israel spoke directly to each one of his children; yet his message is a direct prophecy concerning the children of Israel in all ages and "extends to the days of the Messiah, and His first and second advents" (*Companion Bible*). But this message is even more far reaching. His words are a warning to mankind to search out the faults of character which must be overcome before they are worthy to hear the divine proclamation of the Covenant Blessing: *Let them have dominion!* Dominion over all the earth — the Dominion of the New Covenant. Symbolically, Israel's words embrace all those who think and act as did his sons, even to this day.

Behold the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah.

... After those days, saith the Lord, I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people.— Heb.8:8,10.

### Israel's Blessing — A Mirror In Which We May See Something of Ourselves

Israel's blessing of the sons of Jacob might be called:

A portrait gallery of human types, good, bad, and indifferent. ... Here is a mirror in which a nation may look at its particular reflection, and consider whether it is satisfied with what it sees there.— (*IB*. Vol.1, Expos., pp.818-819.)

In this mirror individuals may look and see something of themselves and ask: In which character do I find my likeness? What are the faults I must overcome before I am worthy of the Covenant Blessing — the double blessing of the firstborn of heaven? What qualities do I need to develop and express that will help me grow to spiritual maturity and express the dominion of the prince of God, who fights a good fight with a mortal material sense of himself and who has power with God and with men — who rules as God commands?

In the degree that we courageously wrestle with a mortal sense of ourselves and put off a carnal nature, the light of Peniel shines on us. In this holy light we see God face to face, as in a mirror, and discover our Godlikeness, our mirror-likeness to the Divine. This light is not illumination from without, but radiance from within. It is the light of our divinity which radiates within and shines without. As we go forth from our Peniel a new day dawns. We see everything in a new light. We walk in the Spirit, on holy ground. And the lust of the flesh will not be fulfilled in us, the influence of our lower nature will no longer dominate our lives. Then we find that the Covenant blessings accompany us wherever we go. The Covenant power is manifest in whatever we do. And we discover, often to our amazement, that we are indeed priests and kings unto God — having both spiritual and temporal authority on earth — the Dominion of the New Covenant.



## Chapter LV

# JACOB COMPLETES HIS DIVINE ADVENTURE

Jacob's prophetic blessings of his sons brought to a triumphal conclusion his divine adventure on earth. He had finished the work God gave him to do. He had put off the old man with his deeds, the old mortal sense of himself and of his experiences, and he had gone forward spiritually to put on the new man, the new spiritual concept of man as the Son of God, and had thereby won his new name *Israel*. He had completed the seven periods of divine unfoldment in his step upon step of spiritual ascension of the ladder of life and had earned a metaphorical master's degree in his divine adventure.

Jacob knew that Israel's divine adventure would continue to unfold on earth in the Children of Israel, in the seed of the woman, in the children of faith in all generations. Certainly he must have felt the reward of the work well done in that the new nation which he saw developing was to be called *The Children of Israel* — the children of the soldier of God who had fought and won the good fight with a mortal sense of himself, and who had power with God and with men. Furthermore, he foresaw that the land of Canaan, in which his offspring would develop and grow into a great nation, would one day be called a holy land and would bear his new name, *Israel*.

Israel had been in the land of Egypt for seventeen years when he quietly departed for his holy land. God had shown him the way to his heavenly abode at Bethel, where he had seen a vision of the ladder set up on the earth, whose top reached heaven. In his periods of spiritual ascension he had climbed this ladder, had seen God face to face, and then descended the ladder to show in his own experience the way for all mankind to reach the heavenly heights. He had shown mankind that *step upon step* they must put off the old man with his deeds. They must lay aside the old mortal qualities that respond to earthward gravitation and sensual desires, so that their ascending footsteps would not be heavy laden

and respond to the drag of materialism, but would be responsive to spiritual attraction, to gravitation Godward. His experiences illustrate the fact that in the degree mankind resist earthward gravitation and respond to spiritual attraction, to the forces of Spirit, they walk in the Spirit on holy ground and have the Dominion of the New Covenant — both spiritual and temporal authority of heaven on earth.

Before leaving this plane of existence, however, the soldier of God charged his sons concerning his burial. As with all things in his life, Israel's words have metaphorical significance:

I am to be gathered unto my people: bury me with my fathers in the cave that is in the field of Ephron the Hittite,

In the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite for a possession of a burying place.

There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah.

*The purchase of the field and of the cave that is therein was from the children of Heth.*

And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost [breathed his last], and was gathered unto his people.— Gen.49:29-33.

And so Israel bade farewell to his earthly abode. His sons, still viewing their father as a mortal, thought he had died. And, to all appearances, he manifested their concept of his departure; hence their intense grief when he left them. But this faithful representative of the Trinity had ascended into another dimension of thought and action, there to continue his God-work — his divine adventure.

Israel's demand that he be buried in the family burial ground in the land of Canaan was not alone because he wanted his body to lie with his fathers. He expected his children and their children to return to this land, which would be to them a holy land.

In Israel's last words we learn that Leah, who had taken second place to her sister Rachel in Jacob's affections and in his household for so many years, had been buried in Hebron with those who had

exemplified the threefold divine nature of *Elohim*, the Triune God Himself. This place of honor was given her, not because she had accompanied her husband in his divine adventure, but as a reward for her faithfulness to him and her faithfulness in mothering his children — her own, her sister's, and those of the handmaids. Thus we learn that *Israel* loved Leah even though *Jacob* loved Rachel. The fact that Israel gave specific orders that he be buried beside Leah in Hebron and not beside Rachel "in the way to Ephrath, which is Bethlehem" (Gen.35:19), confirms this. Sweeter words have not been writ in poem or in prose than these: *Thou hast been faithful.*

Pharaoh and the Egyptians honored Israel as they honored royalty because he was Joseph's father. In accordance with the custom of the Egyptians, their physicians embalmed Jacob's body. Then followed forty days of mourning. Pharaoh expected that Joseph would bury his father in Egypt. But Joseph made a special appeal to the king:

My father made me swear, saying, Lo, I die: in my grave which I have digged for me in the land of Canaan, there shalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again.

And Pharaoh said, Go up, and bury thy father, as he made thee swear.— Gen.50:5,6.

And so Joseph made preparations to carry his father's mortal body back to the land of Canaan. As a kind of royal honor guard, the king sent servants, the elders of his house, and the elders of Israel, together with chariots and horsemen to accompany Joseph and his brethren on their sad journey to Hebron. The procession paused at the threshing floor of Atad, east of the Jordan, for seven days of mourning for Israel — a very special honor in the eyes of the Egyptians and of the Canaanites who saw it. Then the great company of mourners entered Canaan and proceeded to the cave in the field of Machpelah in Hebron — the parcel of ground Abraham had bought for a burying place from Ephron the Hittite. There they buried Jacob's earthly remains (Gen.50:1-13).

But let us not lose sight of what this remarkable man stands for in the Covenant relationship of God with man. Jacob was chosen by God to be the human representative of the third aspect of the

Trinity — to show forth in his human experience the power of the Spirit of God to rescue mankind from the carnal mind, from the wiles of the serpent, and to transform the human sense of being with the divine idea of man created in God's own likeness. In his divine adventure we may see something of our own struggle to put off the old mortal concept of man and to put on the new spiritual sense of self, our divinity — thus to win our new name *Israel*.

*Israel!* This beautiful name has a heavenly tone because it was first voiced by an angel. The name *Israel* is not so much the name of an individual as it is the type of thought or spiritual character an individual embodies and expresses when God rules his every thought and act. *Israel* is the new name which crowns everyone who has wrestled with and prevailed over a mortal concept of himself, who has put off the old man with its self-love, self-will, self-glorification, and has put on the new man, the divine nature, with its divine qualities of wisdom, intelligence, integrity, virtue, love, joy — the individuality which constitutes the God-like man, the man who images forth divinity or Godlikeness. The Israel-nature has dominion, and the individual who expresses this divine Israel-nature rules as God commands and has the dominion of heaven on earth — the Dominion of the New Covenant.

We can take leave of Jacob because we know that Jacob has taken leave of a mortal sense of himself. Israel has taken complete charge of Jacob. He has entered the realm beyond the grave, a spiritual dimension which is invisible to the material senses, where a new divine adventure awaited him.

Chapter LVI  
JOSEPH  
THE LOVING SHEPHERD OF HIS PEOPLE

And Joseph returned into Egypt, he and his brethren, and all that went with him to bury his father, after he had buried his father.— Gen.50:14.

In a sense, the journey of the children of Israel from Egypt to Hebron, in the land of Canaan, prophesied their sure return to this land where, in God's own time, they would establish the kingdom through which the knowledge of the God of Abraham, the God of Isaac, and the God of Jacob — the Triune God Himself — would be known and recorded and given to the world.

But now they are in Egypt with apparently no thought of returning to the land God promised to give to the seed of Abraham, Isaac, and Jacob. And the sons of Jacob appear to be uneasy. Now that their father is no longer with them, what is to be their status in Egypt? What will Joseph's attitude be toward them, the brothers who had attempted to murder him and then had sold him into slavery? Soon after their return from Canaan, they sent a messenger to Joseph, saying:

Thy father did command before he died, saying,  
So shall ye say unto Joseph, Forgive I pray thee now, the trespass of thy brethren and their sin: for they did unto thee evil: and now we pray thee, forgive the trespass of the servants of the God of thy father.— Gen.50:16,17.

This is the first intimation we have that Israel had learned of his sons' evil deed against Joseph. Joseph wept when he received this message. But he made no reply. Then —

His brethren also went and fell down before his face; and they said, Behold, we be thy servants.—  
Gen.50:18.

Joseph was moved by their humility, even though he knew it was engendered by fear. But Joseph did not need to forgive his brothers in his heart. His realization that God was with him all the way had turned the brother's evil deed into a blessing. This righteous man was able to see only good, not evil, as the result of his brothers' cruel act. Realizing this, he could not judge them as others might. All he required of them was a change of heart — repentance that included reformation. Now, seventeen years after Joseph had first assured his brothers that God had been leading him all the way and had prospered him, he reassured them that God's hand was still at the helm and that there was nothing to forgive. As for judging them, he said;

Fear not: for am I in the place of God? As for you, ye thought evil against me; but God meant it to be good, to bring to pass, as it is this day, to save much people alive.— Gen.50:19,20.

And then this great and noble man gave his brothers the assurance that even though he was a ruler in the land of Egypt and a father unto Pharaoh, he was still their brother and would always care for them:

Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and spake kindly unto them.— Gen.50:21.

Joseph expressed the shepherding qualities of the Good Shepherd of the New Covenant. He had been shepherding his family all his life, although neither he nor they knew it. Not until the climax of his divine adventure did he realize that he had been leading his brethren every step of the way. Even when he went as a slave into Egypt he was leading his family there. He literally went before them to prepare a place for them. When they went to Egypt to buy corn they had no idea that they were following Joseph's leading. Like a true shepherd he led them by walking before them in the way of holiness. And like the Good Shepherd, he comforted them and spake kindly unto them.

In caring for his large family Joseph seemed to realize that he was shepherding a young nation. He was in tune with Israel's vision of the destiny of the Children of Israel. And he assumed the

leadership of that new nation. There is no record that tells us how he led his people into a higher understanding of Deity than many of them expressed, how he kept alive the worship of *Elohim*, the Triune God Himself. But this he must have done. For when, many years later, God sent Moses to lead the children of Israel out of Egypt to their promised land, He told him to say to the people: "The God of Abraham, the God of Isaac, and the God of Jacob hath sent me unto you" (Ex.3:15). The people knew this triune name for God. And they accepted Moses as their leader, for they knew he had been sent by the God of their fathers.

And Joseph saw Ephraim's children of the third generation: the children also of Machir the son of Manasseh were brought up upon Joseph's knees— Gen.50:23.

Recall when Israel adopted Ephraim and Manasseh as his own and gave them the blessing of the sons of Israel, Joseph adopted Machir, the son of Manasseh. Now we learn that Joseph also adopted the sons of Machir as soon as they were born. He gathered them with him into the Covenant relationship with God. He took charge of their spiritual education. In no sense did he permit them to become Egyptians. The fact that his wife's father was a priest of the temple of On, the sun-god, did not influence Joseph's worship of the God of his fathers. And he did not permit his sons and his sons' sons to be influenced by paganism. They were all Children of Israel!

Joseph dwelt in the land of Egypt for ninety-three years. For thirteen of those years he had been a slave, and we know not how many of those years he was in prison. But the years were not wasted. This period of his life — a wilderness experience — was a kind of preparatory school for his divine mission. Whence came the strength which enabled Joseph to remain true to the highest and best that was within him? It came straight from God! Again and again the holy record declares: *The Lord was with him*. His mind was never in bondage to his environment. Hence he never became like-minded with those around him. He lived so close to God that he could not help being Godlike. "He made the consciousness of God's presence and intervention in his affairs a vital principal of his actions, the law of his life" (*Dummelow, p.4*).

For eighty years Joseph, the man in whom the Spirit of God

was, was in favor with the king of Egypt. When the famine had passed, he continued to be a father unto Pharaoh. During those years the light of his divine nature was never dimmed. It was the light of heaven shining in him and through him.

Joseph's life story might well be called *THE DOMINION OF LOVE*. Although he never talked about God as Love, he lived the life that is love. From early boyhood love governed all his relationships. Love was the principle of all his actions. All his life long he felt and lived the Love that is God. Hence he could hold no enmity toward anyone. Not once in his life is there any record that Joseph stopped loving, or that he even contemplated returning evil for evil. He emerged unscathed and unstained from every encounter with evil. The love he felt for others was so pure, so Godlike, that it embraced even those who had sinned against him. He lived so close to God that the actual Love that is God shone through his human consciousness, blessing all who came into his presence. He was a living example of the coincidence of the human with the divine. The love that was enthroned in his heart crowned him with glory, honor, and power. And his divine royalty made him governor of all the land in which he had been enslaved. He was in very fact a ruler — first over himself, and then governor of the whole land of Egypt. His Christliness won for him the right to wear the title and the metaphorical crown of the royal priesthood of Melchizedek — Priest and King unto God.

When Joseph was an hundred and ten years old, he knew that his work on earth was finished. His last concern was for his people. They must understand that Egypt was not their home. Egypt was not the land in which the knowledge of the God of Abraham, the God of Isaac, and the God of Jacob — *the Triune divine Principle* — would be established, recorded, and given to the world. He spoke with divine authority and prophetic certainty when he said:

God will surely visit you, and bring you out of this land unto the land he sware to Abraham, to Isaac, and to Jacob.— Gen.50:24.

Further, he made them swear, as his father had made him swear, that they would return to the land of Canaan, and that they would carry his earthly remains with them, as though, even after death, he would still be leading them. According to Egyptian



custom, Joseph's mortal body was embalmed. But his people did not carry his remains to Canaan, as he had done for his father. Instead,

He was put in a coffin in Egypt.— Gen.50:26.

But this was no part of Joseph's experience. He had already ascended out of Egypt into his holy land, into the kingdom of Love. His brothers' readiness to leave his body in a coffin in Egypt is symbolic of the fact that the Children of Israel were not ready to go back to the land of Canaan and establish a new nation there. They were satisfied with the luxuries of Egypt. And they settled down to spend the rest of their existence on earth in that land.

Although Joseph's brothers and their descendants were content to stay in Egypt under the protection of friendly Pharaohs, in years to come God routed them out of that state of mind in a unique way. We read:

Now there arose a new king over Egypt, which knew not Joseph.— Ex.1:8.

And this new king was not kindly disposed toward the Children of Israel. Their *EXODUS* under Moses marks a new chapter in Israel's divine adventure.

It seems strange that the Book of Genesis which begins so gloriously: *God, Spirit, created heaven, earth, and all that is therein, and made man in Spirit's own image and likeness* — should end so ingloriously in a statement concerning a coffin. But this was not the end of the wonderful Genesis of man's divine adventure. It was simply a statement of mortal man's concept of the end of mortal man. A material sense of creation cannot comprehend the *Alpha* and *Omega* of the Great *I AM*, of infinite Being.

## Chapter LVII

# DECLARING THE END FROM THE BEGINNING

(Isa.46:10.)

The blessing which Israel foresaw for his beloved son encompasses the whole Covenant of Godlikeness revealed in the first chapter of Genesis, in the seven periods of unfoldment of the divine nature in man and the universe. The Genesis of Revelation of the divine nature in man rises to its meridian in the life of Joseph. And a most significant development in the pattern of the *Trinity* is revealed in his life.

In the first period of unfoldment the nature of God as *Elohim*, *the Triune God himself*, is revealed. In this Trinitarian name of the Supreme Being we discovered three aspects of the Infinite, known throughout the Christian world as *Father, Son, and Holy Ghost, or Holy Spirit*:

The Creative aspect, in which God is revealed as the *Father and Mother* of the universe including man.

The Self-revealing aspect, in which is revealed *the Son of God*, the Christ, the Light of the world, the radiance of the divine presence in man.

The Interpretive aspect, in which is revealed the *Holy Ghost*, the power of the *Spirit of God* to spiritually transform the minds of men and thus to redeem them from a mortal, material concept of themselves and of all creation.

As God, *Elohim*, is acknowledged to be the only Father and Mother of man, the only Creator of the universe, the divine energy of this primal truth is felt as a mighty spiritual force. This divine force is the Spirit of God moving upon the elements of consciousness, banishing the darkness of materialism, silencing the clamor of personal sense, and opening the door of the kingdom of heaven, revealing the Christ, the image and likeness of God, the Light of the world. The radiance of this first period of unfoldment

of the divine nature reveals a world of marvelous light, in which the divine idea of all that God has made becomes visible and tangible. All creation is seen covenanted to God in a sacred bond of unity, all things bearing the seal of divinity, all the glories of the kingdom of heaven revealed and released in man.

The threefold divine nature of *Elohim*, revealed in the first period of unfoldment, was individualized in Joseph and expressed in his human life:

He was both father and mother to his family and to the people of Egypt. Further, he expressed the creativity of the Creator in transforming his earthly experience into a heavenly divine adventure. He dwelt in the heaven of God's presence. His consciousness of the divine presence was a vital principle of his life. This divine consciousness was a spiritual dimension of thought, holy ground, the sanctuary of Spirit, where he was safe from every attempt of evil and its emissaries to destroy him.

He was a faithful son and brother, expressing the nature of Christ's divine Sonship. He was also a member of the grand brotherhood of man. The Light of his Christliness, his Godlikeness, shown brightly in the darkness and banished the shadows of gloom which seemed to overshadow him. But the darkness did not even dim his light.

The Holy Ghost, the Spirit of God, moved continually on the waters, or elements of his consciousness, bringing to light the specific manifestations of Divinity he needed every moment to support him as he journeyed on earth in a divine adventure.

Joseph was truly a citizen of heaven. In recognition of his divinely royal status, the Pharaoh gave him a new name. Or rather, the king acknowledged the heavenly name, or nature, given him by the Father, which, translated into the Egyptian language, is *Zaphnathpaaneah*, the revealer of secrets, the man in whom the enduring source of inward illumination and intellectual power is expressed — the man in whom the Living One, the *I AM*, has spoken!

(See pp. 36-45; Gen.1:1-5.)

In the second period of unfoldment of the New Covenant, it will be recalled, God placed the firmament of spiritual understanding, which He called Heaven, in the midst of the waters, the elements

of consciousness, to divide the waters above from the waters below — to make the distinction between spiritual and material concepts of creation.

Joseph was heavenly endowed with this spiritual understanding. And this divine intelligence brought to light in his consciousness a priceless divine attribute: a discerning and discriminating insight which knows instinctively what is good and what is evil, what is right and what is wrong, what is wise and what is unwise. He made the separation between good and evil, between what is true and what is apparent, between what is substance and what is shadow. He saw divine reality with eyes inspired by Christly intuition. The inspiration of the Almighty I AM opened the doors of his human comprehension, and spiritual understanding took possession of his whole body of consciousness. This understanding spiritualized his concept of everything he saw. His spiritual vision penetrated the mist of the carnal mind, which would have obscured the divine nature of creation, and enabled him to see through the shadow of materialism to the substance of Spirit. The mysteries of the dreams of his fellow prisoners and of the Pharaoh were laid bare before him, And because he held fast to the divine message revealed in his own dreams of spiritual ascendancy, nothing others said or did could destroy him. He rose above their evil intent and found refuge in a spiritual dimension of thought where he was safe. This divine state of Mind was holy ground, the sanctuary of Spirit, which was in truth the firmament of spiritual understanding which God called Heaven.

(See pp. 45-50; Gen.1:6-8.)

In the third period of unfoldment of the New Covenant, we hear the creative mandate: "Let the dry land appear." And the visible forms of life, which the earth brings forth, emerged from their invisible spiritual source, completely independent of matter and its conditions. The law of this third period declares the transcendent truth that all of God's ideas are ever-present; and where an idea is, the law of ever-appearing creation brings forth the form which identifies it — the visible form expressing the intelligence, power, substance, activity, and life of the Creator.

The third period of unfoldment of the divine nature of God in man and the universe was wondrously manifested

in Joseph's life. He was a fruitful bough, fruitful in good works. Hence the fruitfulness of heavenly good was manifested abundantly in his earthly experience. Everything he did was successful. Everything he touched responded to the law of prosperity he embodied, whether he was a servant in Potiphar's house, a prisoner in Pharaoh's prison-house, or a ruler in the land of Egypt. His heavenly vision of the infinitude of spiritual fruitage was manifested in the magnitude of the fruitage of the land, which he wisely stored to circumvent the devastation of famine. He expressed the divine husbanding of heaven on earth.

Joseph may not have been conscious of the law of ever-appearing creation, but he felt the dynamic forces of the Spirit of God at work — forces which caused ideas of divine good to appear, to emerge from the infinite elements of the divine Mind and become visible in his human experience. This divinely good man had discovered the secret of "the substance of things hoped for, the evidence of things not seen."

(See pp. 50-55; Gen.1:9-13.)

In the fourth period of unfoldment of the New Covenant, the Almighty *I AM* speaks, and the lights in the firmament of heaven shine on earth.

This period was individualized in Joseph. The heavenly lights shone brightly in him. He was a star of the first magnitude. No matter how dark, how bereft of even a glimmer of light, some of his experiences seemed to be, the light of his divine nature never waned. His godliness blessed all who came into his presence. He was a light glowing in the darkness of ignorance, superstition, hate, and fear. The light of divine intelligence enabled him to see the power of God unfolding right where the carnal mind was presenting its holographic pictures of unrelenting carnal mind forces. He was an exemplar of the light that shines in darkness which the darkness cannot comprehend, encompass, or extinguish. He was, in the words of the New Covenant, "a city set on a hill, shining for all to see." His star still shines in the heavens, glorifying God.

(See pp. 55-61; Gen.1:14-19.)

In the fifth period of unfoldment of the New Covenant, at God's command, the great moving creatures that have life and the fowl

that fly above the earth in the open firmament of heaven appear. This period of unfoldment teems with action. Everything moves! Everything progresses! Everything unfolds! Everything expresses the omni-action and infinitude of divine Life itself. Furthermore, everything is majestic and stately, reflecting the divine royalty of the Creator.

This period was manifested abundantly in Joseph's life. He responded to and moved with the omniactive spiritual ideas, of which the moving creatures are typical. And these dynamic ideas which defied the force of earthward gravitation, reproduced in him their own characteristics of vitality and action, of substance and intelligence, so that he was able to move in the atmosphere of divine Mind and rise above thoughts that would have kept him earthbound, on the same level with the thinking of those who sought to destroy him. These mighty moving ideas, divinely blessed, expanded his thought in infinite dimensions, so that his life teemed with spiritual progress and human achievement. They gave majesty to his character, inspiration to his endeavors, impetus to his actions, success to his aspirations, and bore him triumphantly to the climax of his divine adventure.

(See pp. 61-68; Gen.1:20-23.)

In the sixth period of unfoldment of the New Covenant, the Word of God brought forth, made visible, the living creatures — creatures symbolic of the specific, useful ideas of heaven which accompany us in our earthly experience, ideas which give form and character, life and vitality to everything we do. As this period continues to unfold, the climax of creation is revealed. But what appears is not a new discovery. It is rather the gathering together in one all-embracing divine idea all that God has made — an idea which embodies all the glories of heaven and earth. God, *Elohim*, the divine Father-Mother, created, or imaged forth His own likeness and called this finished figure of creation *man*. God gave to His beloved likeness *dominion* — divine authority, supremacy, sovereignty, jurisdiction over the sea, the air, and over all the earth — the Dominion of the New Covenant.

The compound divine nature of man, revealed in the sixth period of the Covenant of Godlikeness, was individualized in Joseph. The majestic qualities of God's

Fatherhood and the tender loving qualities of God's Motherhood shone in him. The expression of both the masculine and feminine qualities of his Father-Mother God gave him spiritual equipoise, which kept him in perfect balance when personal and material conditions threatened to throw him off balance, to force him out of his divine orbit of spiritual unfoldment. Throughout his life he expressed the qualities of the perfect man, the spiritual maturity associated with perfection. He was blessed with the dominion of heaven on earth. He held the scepter of spiritual and temporal authority and wore the metaphorical crown of heavenly sovereignty on earth. In him was fulfilled the royal priesthood of Melchizedek, the dual office of both priest and king. He was spiritual adviser to his family, to the Pharaoh, and to the people of his adopted land. And he was king, or head, over his family and over all the land of Egypt. He expressed the dominion of heaven on earth — the dominion of the New Covenant.

(See pp. 68-81; Gen.1:24-31.)

In the seventh period of unfoldment of the New Covenant, *God rested*. His work was finished. Heaven and earth — harmony and its sphere of operation — are fully expressed. The *rest* of the seventh period of unfoldment is not a period of idleness. Nor is it progression toward new revelation. It is the development of what has been revealed, a period of fulfillment in which the kingdom, the power, and the glory of the New Heaven and New Earth are fully developed in human consciousness.

The seventh period of unfoldment was individualized in Joseph's life. The divine completeness, the development of infinite good, the heavenly rest of the Sabbath Day characterized his thoughts and actions day by day. The mighty force of the Infinite had its way in him. The divine momentum of the Spirit of God was indeed a River of Life whose mighty currents bore him triumphantly to the zenith of his divine adventure. He was ever conscious of God's presence with him. Even in prison, each day was a holy Sabbath unto the Lord, because he served God all the day long. He rested because he saw, as God saw, that everything God made was and is good, even very good, and expressed the completeness of majesty, which his name and nature envision. He rested because the seven-fold blessing revealed in the periods of unfoldment had

been exemplified in his life. And finally, Joseph rested because he knew that his divine adventure had accomplished its holy purpose. His Covenant with God had come to its communion.

Although Joseph walked on the earth, he knew his world was God's spiritual universe. Hence he walked in the Spirit, in the spiritual dimension that God called Heaven. He never departed from God's Heaven. Every place on which he stood was holy ground. He expressed divine authority wherever he was because he reigned first in the kingdom of heaven within himself. Hence in him was fulfilled the dominion of heaven on earth — THE DOMINION OF THE NEW COVENANT.  
(See pp. 82-96; Gen.2:1-3.)

The demand of the seven periods of unfoldment of the New Covenant is upon every individual in the world: "Walk before me and be thou perfect." Walk in the Spirit, in the spiritual dimension of thought and experience. In the degree that we do so, we naturally express the dominion, or divine authority, of the kingdom of heaven in our earthly experience. And we discover that every thought and deed is blessed, glorified, exalted, fulfilled, and brings forth fruit after its own kind abundantly.

The grand Symphony of the Infinite, the harmony of heaven, will sound in and through our whole earthly experience as we seek the glories of the kingdom of heaven within us, and let the scale of heavenly music, the harmony of divine Life, be more fully developed and expressed in our humanhood. We will hear the music of the spheres and move in harmony with the rhythm of the universe. Then we will feel the heavenly restfulness of our Sabbath Day, in which is no labor at all.

The Spirit of God, the mighty force of the Infinite, which leads us into every period of unfoldment of our Covenant with God is moving upon the elements of individual and universal consciousness. As on the Day of Pentecost, a rushing mighty wind from heaven, the breath of The Almighty, is sweeping over the earth filling the minds of men with the knowledge of God. (See Acts 2:1-18.)

In the dark places of the earth, this knowledge may not be recognized quickly. But it will unfold — and in the degree that each one moves with the momentum of divine unfoldment, the *Trinity*, the Triune divine nature of the Almighty *I AM*, *The God*



*of Abraham, The God of Isaac, and The God of Jacob* will be individualized in human consciousness.

Each one will embody the majesty of the Fatherhood of God, the tenderness of the Motherhood of God, and will express the creativity of the Creator.

Each one will embody the qualities of Godlikeness and express the nature of divine Sonship.

Each one will embody the power of the Spirit of God and express the Dominion of the New Covenant — the Covenant which embraces humanity in Divinity in the human and divine coincidence, enabling us to put off a mortal sense of ourselves and to put on the divine nature, the new man.

In this divine *Trinity* we discover the harmony of heaven on earth, in which all things work together for good, everything that happens fits into a divine pattern, all elements of creation are united in a holy bond of unity, and God's kingdom comes on earth as it is in heaven.

We must *let* the divine *Trinity* have its way in us. And sooner or later the dominion of heaven on earth will be fulfilled in each one of us — *THE DOMINION OF THE NEW COVENANT*.

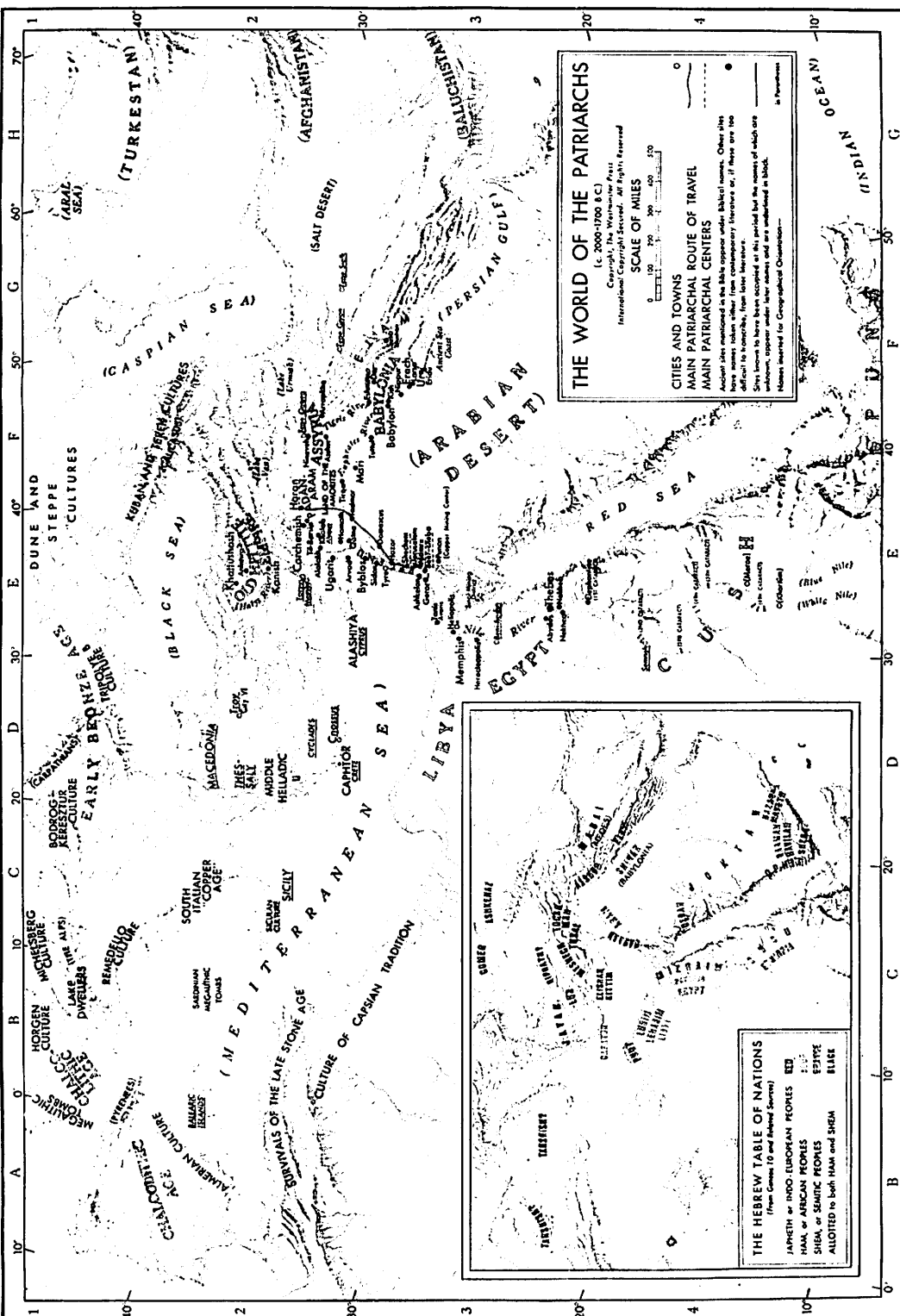
## EPILOGUE

It is of more than passing interest to note that, except for the record of Jacob's approaching demise (Gen.48:1), there is no mention of sickness in the Book of Genesis. The lives of individuals whose history is recorded in the Genesis of our Bible reveal a startling fact, namely, that knowing God, serving Him, and living in accordance with the provisions of the Covenant of Godlikeness lifts one into a spiritual dimension of thought and action where man has dominion over all the earth, and sickness is unknown.

While all the people of that era were not obedient to the law of the Covenant, "Walk before me, and be thou perfect" (Gen.17:1), they, nevertheless, lived under the protection of the Covenant that God made with Abraham and his seed. Hence, they were beneficiaries of God's promise of dominion over all the earth (Gen.1:26).

Centuries after Abraham, Isaac, Jacob, and Joseph departed earth's scene, the Psalmist glorified in song the triumph of the people of the Covenant. His Hymn of praise includes these triumphant words: "There was not one feeble person among their tribes" (Ps.105:37).

In the degree that we strive to know God, to express the divine nature, and to be obedient to the law of the Covenant of Godlikeness, we may hear the echo of God's promise, voiced millennia ago: "I will take sickness away from the midst of thee" (Ex.23:25). Thus we express dominion, God's first gift to man, *THE DOMINION OF THE NEW COVENANT*.



### THE WORLD OF THE PATRIARCHS

(c. 2000-1700 B.C.)

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SCALE OF MILES  
0 100 200 300 400 500

**CITIES AND TOWNS**  
 MAIN PATRIARCHAL ROUTE OF TRAVEL  
 MAIN PATRIARCHAL CENTERS

Ancient sites mentioned in the Bible appear under biblical names. Other sites have names taken either from contemporary literature or, if these are too obscure for the Bible, from later sources. Sites mentioned in the Bible, but not in the Bible, are indicated by the names of which one is in parentheses. Other sites mentioned in the Bible, but not in the Bible, are indicated by the names of which one is in parentheses.

Names derived for Geographical Orientation

### THE HEBREW TABLE OF NATIONS

(From Genesis 10 and related sources)

JAPHETH or INDO-EUROPEAN PEOPLES	ED
HAM or AFRICAN PEOPLES	EE
SHAM or SEMITIC PEOPLES	EE
ALLOTTED to both HAM and SHAM	EE
ELISE	EE

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