



FEED MY SHEEP

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Joseph the Overcomer

The Story of Joseph, Part 58—Conclusion

As we are winding down this series on the life of Joseph, we shall first conclude with the text from the book of Jasher, then return to Genesis.

Jasher 58:30 And Joseph, king of Egypt, and his brethren, and all the children of Israel dwelt securely in Egypt in those days, together with all the children of Joseph and his brethren, having no hindrance or evil accident and the land of Egypt was at that time at rest from war in the days of Joseph and his brethren.

Jasher 59:1 And these are the names of the sons of Israel who dwelt in Egypt, who had come with Jacob, all the sons of Jacob came unto Egypt, every man with his household.

And then it goes on for 18 verses listing the names of all the sons and the grandsons, which we will skip.

19 And all the souls that went forth from the loins of Jacob, were seventy souls; these are they who came with Jacob their father unto Egypt to dwell there: and Joseph and all his brethren dwelt securely in Egypt, and they ate of the best of Egypt all the days of the life of Joseph.

20 And Joseph lived in the land of Egypt ninety-three years, and Joseph reigned over all Egypt eighty years.

21 And when the days of Joseph drew nigh that he should die, he sent and called for his brethren and all his father's household, and they all came together and sat before him.

22 And Joseph said unto his brethren and unto the whole of his father's household, Behold I die, and God will surely visit you and bring you up from this land to

the land which he swore to your fathers to give unto them.

23 And it shall be when God shall visit you to bring you up from here to the land of your fathers, then bring up my bones with you from here.

24 And Joseph made the sons of Israel to swear for their seed after them, saying, God will surely visit you and you shall bring up my bones with you from here.

25 And it came to pass after this that Joseph died in that year, the seventy-first year of the Israelites going down to Egypt.

26 And Joseph was one hundred and ten years old when he died in the land of Egypt, and all his brethren and all his servants rose up and they embalmed Joseph, as was their custom, and his brethren and all Egypt mourned over him for seventy days.

27 And they put Joseph in a coffin filled with spices and all sorts of perfume, and they buried him by the side of the river, that is Sihor, and his sons and all his brethren, and the whole of his father's household made a seven day's mourning for him.

28 And it came to pass after the death of Joseph, all the Egyptians began in those days to rule over the children of Israel, and Pharaoh, king of Egypt, who reigned in his father's stead, took all the laws of Egypt and conducted the whole government of Egypt under his counsel, and he reigned securely over his people.

Now let us turn to Genesis 50 and read the remaining text in the book of Genesis. Verse 13 recounted the simple fact that Jacob's sons buried him in the cave at Machpelah. All the details of the wars with the Edomites, the Midianites and the children of the east found in the book of Jasher were omitted from the Genesis account.

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

15 And when Joseph's brethren saw that their father was dead, they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him.

After all this time—it has now been 17 years since Joseph had his family reunion—and after all this time, his brothers are still fearful that Joseph will take revenge upon them. Why that is we will take up later.

16 And they sent a messenger unto Joseph, saying, Thy father did command before he died, saying,

17 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. And Joseph wept when they spake unto him.

I read a book recently which suggested that the brothers were lying, that they simply made up the story that Jacob commanded Joseph to forgive them, but as we saw last time in the book of Jasher, that was indeed the truth. It seemed to me, however, that Jacob had put it more or less in the manner of a *request* to Joseph to honor this wish of his father. Now why do you suppose that Joseph wept when they said this to him? I will leave that hanging for now.

18 And his brethren also went and fell down before his face; and they said, Behold, we *be* thy servants.

19 And Joseph said unto them, Fear not: for *am* I in the place of God?

In other words, one who has authority to punish you? Joseph was the king of Egypt, but he recognized that the offenses that they had committed against him those many years before were not under the jurisdiction of the king of Egypt. Joseph recognized that any punishment that may be rendered upon them would have to be done by God. Now listen carefully, since this next verse is in the view of many, including myself, the key verse in the entire story of Joseph. His brothers are there prostrate on the floor before him, begging his *forgiveness* and promising Joseph they will be his servants. Joseph responds:

20 But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive.

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

All these verses will be revisited in future issues of FMS as we learn about forgiveness. These are such powerful verses, but let's finish the narrative first.

22 And Joseph dwelt in Egypt, he, and his father's house: and Joseph lived an hundred and ten years.

23 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.

24 And Joseph said unto his brethren, I die: and God will surely visit you, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob.

25 And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence.

26 So Joseph died, *being* an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt.

We shall now examine the prophetic and historical types first, because I do not intend to spend much time on that. We have done a lot of that all the way through the story. We have traced the descendants of the tribes to their modern day locations as we studied Jacob's deathbed blessings. For many more details on that, we offer Steven Collins' *Israel's Tribes Today* (\$24 ppd.) and C.R. Dickey's *One Man's Destiny* (see flier).

One of the first types we find in the life of Joseph is when the brothers intend to kill him and he ends up going "down" to Egypt. He went *down* alright, not just geographically, but down figuratively into very low circumstances. From being the favored son of a wealthy man in Canaan, Joseph finds himself a slave in Potiphar's house. His great talent in administration—and probably in finance as well—allow him to rise to the overseer position in the household. But then came the Zelicah seduction scenario. Joseph is framed for a crime he didn't commit and he winds up going even further down—literally. He is now a slave in a dungeon. But it was all in God's plan. There he undoubtedly learned some of his greatest lessons: how to

be humble, how to serve, and above all, how to for-give. As I have described it before, it was as though Joseph had been lowered into “Christ School,” a place where one has opportunities to learn to be more like Christ. We noted in previous lectures in this series some of the many ways in which Joseph was a type of Christ; we won’t repeat all those.

Joseph did learn those lessons. He learned how to overcome with forgiveness, with patience, with godly wisdom, with kindness, with long-suffering (he had plenty of that, didn’t he?). He learned how to overcome by developing love instead of hatred for enemies. He learned how to overcome with mercy and compassion, and with many more godly virtues. Then, when it was God’s time for the beggar to come up out of the dung pile and sit upon thrones with princes (cf. 1 Samuel 2:8), it seems that Pharaoh had a peculiar dream. And as we say, the rest is history.

Prophetically speaking now, you will recall that while I believe that America is the regathering place for all the tribes of Israel, I proffered my opinion that from another viewpoint, we, the United States and Canada are Joseph; that we are Ephraim and Manasseh respectively. I gave some evidence for that previously. Here are several more things to add to it from a prophetic types and shadows perspective.

First, just as Joseph was separated from his brothers, so in 1776, Joseph, being represented by the United States as Ephraim, was separated from his brother nations in the Old World.

Secondly, we recognize that Egypt is a type of the world. We grant, of course, that Great Britain *was* the dominant world power. Yet it is certainly true that in the 20th century and continuing to this day, that Ephraim, the United States, sprang to the forefront of world affairs and world power.

Number three. When it comes to this next prophetic type, I don’t see any way that Great Britain has ever fulfilled this. Because Joseph’s land, the U.S. and Canada have been called “the breadbasket of the world.” Just as Joseph fed the world from the granaries of Egypt, so has America and Canada. The United Kingdom never had the resources to do that.

Here is a lesson I wish our Commerce Department would learn from the story of Joseph. This concerns our foreign aid programs. You see, Joseph sold grain

to the rest of the world, but to his brother Israelites, he returns their money in their sacks to them. Thus foreign aid to our brother Israel nations ought to be freely given by us (U.S.), when they are in dire need. But to non-Israelite nations, grain and all other commodities should be *sold*, not given away. This could come in many forms. The point is that something must be received in return when dealing with non-Israelite nations. Perhaps I am judging rashly there because I am fairly certain that any so-called “free” foreign aid from the United States undoubtedly comes to the recipient nations with any number of strings attached.

Okay, enough on who’s who in the types. Again, I want to stress, I am not being dogmatic about who’s Ephraim and who is Manasseh—I love my brothers and sisters who see it differently; but I did want to share another perspective. You see, we who know our Israelite heritage have inherited much of our understanding from the old British-Israel writers of a century and more ago, including the idea that Great Britain is Ephraim. That certainly seemed to them to make the most sense a hundred years ago. I have been reading many of those old writings. I have to tell you that their understanding was off-base in some respects. That is not to *condemn* them in any way; because they were right on the money in many ways as well.

But where they were incorrect, they were expounding the best they could with what they had available. We have the benefit of hindsight and can now correct their errors. There is no doubt in my mind, that if the Lord tarries, that a hundred years from now, our spiritual descendants will find much wrong with our writings as well. That is simply the way it is.

Now in just reviewing some of the other types we have seen throughout this series, we discussed the heart-rending picture of where Judah volunteered to his father Jacob, to stand as surety for the safety and welfare of Jacob’s beloved Benjamin. We saw that type fulfilled ultimately in Jesus from the tribe of Judah, and how when Judas was replaced, that all the apostles were from the tribe of Benjamin. It pictures Jesus-Judah as surety for his Benjaminite apostles.

Furthermore, we saw in Joseph’s actions toward Benjamin—remember how the book of Jasher related that Joseph invited Benjamin to come up and sit with him on the throne, and how Benjamin got five times the portions of the other brothers, and how Joseph

showed him the star map and *somehow* this revealed to Benjamin that this prime minister of Egypt was none other than his supposedly long-dead brother Joseph. Remember all that? And then further, how Benjamin is the neck of the body of Christ? And how all of that suggested how that our identity as Israel may not become *general* knowledge until after the first resurrection and the translation of the overcomers? It's all there, go back and review the previous issues (or CD lectures, if you wish).

Finally, here is a type we have not yet brought forth. However, for those of us who have had the joy of hearing Ron Oja teach, some of this will be review. This was in his series he gave to our Stone Kingdom Fellowship in Atlanta back in 2003 called *No Sign Given but Columbia*—referring to the crashing of the space shuttle which had then just occurred. We just read that Joseph was embalmed and then placed in a coffin. The Hebrew word for coffin also means a chest, a money chest, or an ark, such as the Ark of the Covenant. In fact, it is translated “ark” 105 times in the KJV. But this is not Noah’s ark. That is a different word. So coffin and ark are the same word.

Now in seeing that Joseph is a type of Christ, he dies and is placed in a coffin, or shall we say, he is placed in the ark. From our Tabernacle in the Wilderness studies, we learned that the Ark of the Covenant was the only piece of furniture in the Holy of Holies. We also learned that symbolically, the Tabernacle corresponds to our human body. In my view, the ark is actually in three places: the mind, the heart and the reproductive organs. That is why when Christ arises in our hearts, He will reproduce Himself and will bring forth new life in us. It culminates in your resurrection body!

When Jesus was talking about the sign of the prophet Jonah, he referred to Himself when He said that after He was crucified that He would be placed in the heart of the earth. He didn’t simply say that He would be placed in the earth, Jesus specifically stated “in the heart of the earth.”

Matthew 12:40 For as Jonas was three days and three nights in the whale’s belly; so shall the Son of man be three days and three nights in the heart of the earth.

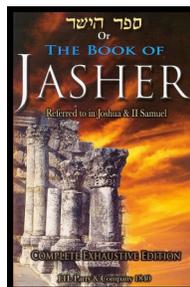
Adam was formed of the dust of the earth, so therefore our bodies are the earth, and so Jesus came

to lay in the heart of your and my earth. So Jesus is in your heart, in seed form; dormant, as it were, until we are born anew in the resurrection. The question arises, Well, what about Christians? Aren’t we different from non-Christians? Yes, we are. Because in us, the seed is *not* dormant; the growth process has already begun. We are not yet “born again,” that is a church misnomer. But we are pregnant, spiritually pregnant with the embryonic manchild. Christ is in the process of being formed in us. That’s why the apostle Peter said in...

1 Peter 1:23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

Jesus is the Word. He is the incorruptible seed which had to die and fall into the ground (your earth) so that He could bring forth 100-fold or 100 million-fold, to be sure.

Now again, going back to our studies of the Tabernacle, we recall that only once a year, on the day of atonement, the High Priest of Israel could enter the Most Holy Place and sprinkle blood on the Ark. By so doing, he was making atonement for the sins of the people for the past year. That is why the ark is the place of the forgiveness of sins. Thus, as Jesus is the one who forgives sins, and He is in our hearts, then if we are to become fully manifested sons of God and the younger brothers of Jesus, and we are to become just *like* Jesus, then we too must learn to forgive. We saw how forgiveness was one of, if not the chief key for Joseph to learn how to be an overcomer. It is the same for us. Learning forgiveness is paramount! This concludes *The Story of Joseph*.



The Book of Jasher

“One of the most thrilling books I have ever read—and re-read!”—JWB. This has the beautiful, full-color cover. It is the 1840 edition. Do not be fooled by the bogus 1829 edition. 254 pgs. \$13 + \$4 s & h.

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