

Bible Study Notes: Types of Christ in Genesis

Ed Knorr's Bible study notes. Much of this material comes from the following sources:

- M.R. DeHaan. "Portraits of Christ in Genesis", Grand Rapids, Michigan: Kregel publications, M.R. DeHaan trust, copyright 1995, 1966 (original). The same author has written numerous excellent commentaries. I urge you to add them to your reading list.
- William MacDonald. "Joseph Makes Me Think of Jesus". Grand Rapids, Michigan: Gospel Folio Press, 2000.
- Holy Bible: New International Version—an excellent translation. I especially recommend *The NIV Study Bible* (published by Zondervan), which has lots of study notes (approx. 1/3 of a page of notes per page of the Bible, plus introductions to the authorship and purpose of each of the 66 books contained in the Bible).
- Ken Ham and Answers in Genesis
- Hank Hanegraaff, The Bible Answer Man. www.equip.org
- various other sources
- personal reflection

October 2005 and beyond

Early chapters of Genesis. Adam: A type [figure or analogy] of Christ.

Let's begin by paying special attention to the following verses, noting in particular the words "pattern" and "shadow":

Romans 5:14 Nevertheless, death reigned from the time of Adam to the time of Moses, even over those who did not sin by breaking a command, as did Adam, who was a pattern of the one to come.

Colossians 2:16-17 Therefore do not let anyone judge you by what you eat or drink, or with regard to a religious festival, a New Moon celebration or a Sabbath day. These are a shadow of the things that were to come; the reality, however, is found in Christ.

Now that we've begun to lay a foundation, let's get into Genesis. It is important to realize that only a few chapters in Genesis are devoted to creation itself. The bulk of Genesis is spent on theme of the reconciliation of mankind (i.e., the restoring of a relationship, and ultimately, the elimination of sin, and restoration of all of creation [whose downfall began only following the sin of Adam and Eve in the Garden of Eden—prior to this there was no death of man (or animals)]).

Genesis 2:21-23: So the LORD God caused the man to fall into a deep sleep; and while he was sleeping, he took one of the man's ribs and closed up the place with flesh. Then the LORD God made a woman from the rib he had taken out of the man, and he brought her to the man. The man said, "This is now bone of my bones and flesh of my flesh; she shall be called 'woman,' for she was taken out of man."

Comment on the following statement with respect to the salvation plan. From DeHaan, p. 32:

"While Adam slept, God created from his wounded side, a wife, who was part of himself, and he paid for her by the shedding of blood."

Genesis 3:1-7: Now the serpent was more crafty than any of the wild animals the LORD God had made. He said to the woman, "Did God really say, 'You must not eat from any tree in the garden'?" The woman said to the serpent, "We may eat fruit from the trees in the garden, but God did say, 'You must not eat fruit from the tree that is in the middle of the garden, and you must not touch it, or you will die.'" "You will not surely die," the serpent said to the woman. "For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil." When the woman saw that the fruit of the tree was good for food and pleasing to the eye, and also desirable for gaining wisdom, she took some and ate it. She also gave some to her husband, who was with her, and he ate it. Then the eyes of both of them were opened, and they realized they were naked; so they sewed fig leaves together and made coverings for themselves.

1 Timothy 2:14-15 And Adam was not the one deceived; it was the woman who was deceived and became a sinner. But women will be saved through childbearing--if they continue in faith, love and holiness with propriety.

Again, comment on the following statement with respect to the salvation plan. From DeHaan, p. 41-45:

“Adam was not deceived. He knew what he was doing. He knew the full consequences of his act. He knew it meant his death, but it was the only way to save his beloved bride. And this salvation would be by the bearing of a child. Eve must become a mother of a baby [Christ, future], the seed, to be saved. Adam was the only one who could bring this about. ... And this Adam did voluntarily with his eyes wide open, and with full knowledge of its consequences, death for himself. But his love drove him to assume Eve’s guilt and bear her penalty in order to save her.”

In your analysis, think about how Christ, the sinless Creator of the universe, brought Himself to our level, took sin upon Himself, and died to make atonement for all of mankind’s sin. Reflect on the Creator of the universe dying for His creation.

What did Adam and Eve know about death, in a sinless world (up to that point)? Recall that God told Adam and Eve that they would die if they ate the forbidden fruit. But this was *before* Eve ate the forbidden fruit. So, did they really know what “death” was?

Recall that Adam and Eve knew about the “tree of the knowledge of good and evil”, and this was prior to Eve’s sin. What did they know about good and evil? (Compare to a mom or dad warning their young child to obey them, and not touch the hot stove.) There was also a second tree mentioned in the Garden of Eden: “the tree of life”. Comment on this statement: For their own protection, God prevented access to the “tree of life” following Adam and Eve’s sin; otherwise, Adam and Eve could have lived forever in their sinful state.

A thought: Could Adam have left Eve, and hoped for God to give him another wife instead, to maintain Adam’s sinless life, and perhaps hope for a perfect world, albeit without Eve? Would Eve have been lost forever, had Adam lived a sinless life with another (to be created?) woman?

Do you think Adam and Eve knew about the link between sin and reproduction?

Genesis 3:21 The LORD God made garments of skin for Adam and his wife and clothed them.

Hebrews 9:22b "... without the shedding of blood, there is no forgiveness."

What saves us? Is it our balance of "good works" versus bad when measured on a scale of some kind, or is it God's grace? Comment on the three elements of an acceptable sacrifice, and see how Christ fits into the picture. From DeHaan, page 70:

"We repeat once more the three elements of an acceptable atoning sacrifice:

1. It must be God's gift, and His work alone.
2. It must be by the death of an innocent substitute.
3. It must be by the shedding of blood."

Genesis 4:3-10 In the course of time Cain brought some of the fruits of the soil as an offering to the LORD. But Abel brought fat portions from some of the firstborn of his flock. The LORD looked with favor on Abel and his offering, but on Cain and his offering he did not look with favor. So Cain was very angry, and his face was downcast. Then the LORD said to Cain, "Why are you angry? Why is your face downcast? If you do what is right, will you not be accepted? But if you do not do what is right, sin is crouching at your door; it desires to have you, but you must master it." Now Cain said to his brother Abel, "Let's go out to the field." And while they were in the field, Cain attacked his brother Abel and killed him. Then the LORD said to Cain, "Where is your brother Abel?" "I don't know," he replied. "Am I my brother's keeper?" The LORD said, "What have you done? Listen! Your brother's blood cries out to me from the ground.

From DeHaan, page 71-75:

"So God rejected Cain's sincere, earnest religion of works. On the other hand, God accepted Abel's offering ... Why respect Abel's offering? Simply because he fulfilled God's requirements for an acceptable atonement:

1. He brought a lamb (a firstling of the flock).
2. He put it to death upon the altar; and
3. It was by the shedding of blood.

... Satan deceived Adam and Cain, making them feel they could do something to be saved, or at least help God a little bit in the work. ... Yet, until a person is willing to admit that he cannot do anything, but must rely completely on the grace of God, he cannot be saved.

1 Peter 1:18-21 For you know that it was not with perishable things such as silver or gold that you were redeemed from the empty way of life handed down to you from your forefathers, but with the precious blood of Christ, a lamb without blemish or defect. He was chosen before the creation of the world, but was revealed in these last times for your sake. Through him you believe in God, who raised him from the dead and glorified him, and so your faith and hope are in God.

GEN 3:1 Now the serpent was more crafty than any of the wild animals the LORD God had made. He said to the woman, "Did God really say ..."

The book of Genesis is under attack today more than ever. Did God create the universe through the process of evolution billions of years ago? Were there billions of years of trial and error, random chance, mutations, an evolution of animals to man, untold numbers of deaths of animals for millions of years before Adam, etc? Is the book of Genesis a myth? Was there ever a Garden

of Eden? Did creation fall *before*, or *after*, Adam? Comment on the following statement from DeHaan, page 76, in light of the integrity of the book of Genesis:

“No wonder Satan so relentlessly and persistently attacks the first few books of the Bible, and especially the Book of Genesis. As we see these pictures of Christ in this first book of the Bible, we can see through the Devil’s scheme of attack, for once he has disproved the Book of Genesis, the whole structure of redemption falls to the ground. Genesis is the very rock foundation of God’s redemptive program. Disprove the Book of Genesis, and we are left without an answer to the creation of the universe, the cause of death, and the presence of sin. And without the record of Genesis as to the beginning of sin, the cause of death, and God’s provision, we are left without an answer to every problem of life. If Genesis is not true, then where did sin originate? How shall we explain sickness, diseases, suffering, warfare, violence, bloodshed and death? The Book of Genesis gives us the only answer.”

The Flood of Noah

The days of Noah were days in which the world was filled with violence and sin. Judgment came in the form of a global flood. The days of Sodom and Gomorrah were similar; judgment came in the form of fire and brimstone.

Genesis 6:5-13 The LORD saw how great man's wickedness on the earth had become, and that every inclination of the thoughts of his heart was only evil all the time. The LORD was grieved that he had made man on the earth, and his heart was filled with pain. So the LORD said, "I will wipe mankind, whom I have created, from the face of the earth--men and animals, and creatures that move along the ground, and birds of the air--for I am grieved that I have made them." But Noah found favor in the eyes of the LORD. This is the account of Noah. Noah was a righteous man, blameless among the people of his time, and he walked with God. Noah had three sons: Shem, Ham and Japheth. Now the earth was corrupt in God's sight and was full of violence. God saw how corrupt the earth had become, for all the people on earth had corrupted their ways. So God said to Noah, "I am going to put an end to all people, for the earth is filled with violence because of them. I am surely going to destroy both them and the earth.

The Flood, the Ark, and Noah and his family were planned for, by God. God designed the Ark himself, and gave instructions for how Noah and his family could be saved. The Ark is a type of Christ, offering salvation from judgment and destruction. There was only one Ark, and note that it was the *only* place of refuge.

In continuing our discussion on the integrity of the book of Genesis, and what we talked about last week, comment on the following statement from DeHaan, page 88:

“The teaching widely disseminated [even by some Christians] ... is that [Genesis] is not an accurate or literal account of the creation of the earth and man, of the entrance of sin, and of the early history of Abraham. It is characterized as entirely mythical, on a level with pagan mythology, fables and folklore. Two of the areas being most viciously attacked in recent days are the account of the Flood of Noah as recorded in Genesis chapters 6 to 9; and the record of the destruction of Sodom and Gomorrah as recorded in Genesis 19. Yet it was these two events which Jesus singled out to indicate what He thought of the account in the Book of Genesis ... He goes out of His way to place His seal of endorsement upon these two accounts.”

Genesis 3:1 "[The serpent, Satan] said to the woman, "Did God really say...?"

The Flood is a picture of the coming 7-year tribulation of the end-time: God's provision for a remnant of people to be brought through the Great Tribulation by Jesus Christ, their "Ark" of safety. Jesus said:

Matthew 24:37-39: As it was in the days of Noah, so it will be at the coming of the Son of Man. For in the days before the flood, people were eating and drinking, marrying and giving in marriage, up to the day Noah entered the ark; and they knew nothing about what would happen until the flood came and took them all away. That is how it will be at the coming of the Son of Man.

There were 3 groups of people described in the Flood:

1. Those who were *removed* from the Flood altogether.
2. Those who safely *passed through* the Flood:
3. Those who *perished* in the Flood—all others.

The first category refers to one special person who was taken alive from Earth, right to Heaven (without dying). Other terms for this event are the words "translated" or "raptured". Many years before the Flood, Enoch was taken alive from Earth to heaven (circa. 3000 BC). His son Methuselah is the oldest person mentioned in the Bible (at age 969); yet note that Methuselah died *before* his father. The answer to this apparent paradox lies in the fact that Enoch was one of two people mentioned in the Bible who did not die before being taken to Heaven; the other is Elijah (circa. 600 BC).

The second category refers to the 8 people on the Ark: Noah and his wife, and their 3 sons and their wives.

The third category is by far the largest of all; it includes all people on Earth besides those on the Ark, and of course, all animals other than those on the Ark.

In what ways do these 3 types of individuals mirror those in the future before Christ's second coming?

If your eschatological model of the end times involves a pre-tribulation rapture, then the 3 categories are neatly summarized as follows:

1. Those who are removed from the Tribulation altogether (raptured believers).
2. The remnant who pass through the Tribulation (e.g., faithful Israel, i.e., Jews being brought to Christ, who accept Christ as their Saviour during the Tribulation). The *Tribulation* is the 7-year period spoken of by the prophet Daniel. It is the Time of Jacob's Trouble, or the "70th week of Daniel". The *Great Tribulation* refers to the second half of this 7-year period, when it is believed that Satan's attack will be greatest.
3. A great many unbelievers who will perish.

Incidentally, DeHaan states that there is not even one verse in the Bible to indicate that there will be a worldwide revival of non-Christians becoming Christians before the return of Christ.

In "The Berean Call" of September 2005, p. 3, Dave Hunt comments:

“God has wept for 3,000 years over the sins of His people Israel, sending His prophets day and night, year after year, warning them to repent so He would not be forced to pour out His wrath upon them.”

“Today’s advancing technology only gives man a loftier platform from which to shake his puny fist in his Creator’s face.”

Jeremiah 7:25 From the time your forefathers left Egypt until now, day after day, again and again I sent you my servants the prophets.

Jeremiah 11:7 From the time I brought your forefathers up from Egypt until today, I warned them again and again, saying, "Obey me."

Jeremiah 25:4-5 And though the LORD has sent all his servants the prophets to you again and again, you have not listened or paid any attention. They said, "Turn now, each of you, from your evil ways and your evil practices, and you can stay in the land the LORD gave to you and your fathers for ever and ever.

Abraham and Isaac

Some parallels about how Isaac was a *type* of Christ, follow.

Like Christ, Isaac was promised long before he was born. God first made his promise of a son (Isaac) to Abraham 25 years before Isaac was born. God promised the Messiah (Christ, Saviour) about 4000 years before He (Christ) was born. “Christ” and “Messiah” both mean “the anointed one” (i.e., the anointed one of God: the Saviour of the world).

Christ was born of a virgin. Isaac was born to Abraham and Sara long after Abraham and Sara passed child-bearing years. In both cases, this was a miracle.

God named both Isaac and Jesus before they were born. In Jesus’ case, his name was mentioned in Isaiah 7:14, about 700 years in advance.

Abraham wondered when his promised son (Isaac) would be born. He waited many years, but it came about. Israel wondered for hundreds of years (actually thousands) when their Messiah would be born. But, it too, happened at the right moment: “in the fullness of time”. Today, the Jewish people are still looking for the *first* coming of their Messiah, not realizing that He has already come, and will be coming back a second time—again “in the fullness of time”. This time, however, Christ will not come as a suffering servant, meek and gentle, but in all power and majesty. The Jewish people did not realize that there were 2 phases of the Messiah’s coming: first as a suffering servant to be offered as a sacrifice for the sins of the world (“the lamb slain from the foundation of the world”), and second, in all power and glory, exercising judgment (the picture in Revelation).

Most importantly, as a type of Christ, Isaac was offered up as a sacrifice, on what we would call the Temple Mount (or close to it) today—as a picture of what Christ would do many years later (i.e., in 32 AD). In particular, as a test (although Abraham did not know it at the time), God told Abraham to sacrifice his son, his “one and only son” (shades of Christ), and to take him to Mt. Moriah for the sacrifice. Mount Moriah and Mount Calvary appear to be synonymous. Furthermore, recall that animal sacrifices took place at the Temple. The animal sacrifices pointed forward to the day when God Himself would die for his creation.

Genesis 22:2 Then God said, "Take your son, your only son, Isaac, whom you love, and go to the region of Moriah. Sacrifice him there as a burnt offering on one of the mountains I will tell you about."

2 Chronicles 3:1 Then Solomon began to build the temple of the LORD in Jerusalem on Mount Moriah, where the LORD had appeared to his father David. It was on the threshing floor of Araunah the Jebusite, the place provided by David.

Abraham was directed to go in faith to Mount Moriah, and Isaac obediently went. It was a 3-day journey to get to Mount Moriah—shades of the 3 days between the time Christ died on the cross and His resurrection from the dead. During the 3-day trip to Mount Moriah, Abraham must have thought that his son was already as good as dead, especially since Abraham brought wood for the sacrifice, fire for the offering, and a knife with which to slay his son. Note that Abraham laid the wood for the offering on Isaac, and it is interesting to note that Isaac did not appear to offer any resistance.

Genesis 22:1-19 Some time later God tested Abraham. He said to him, "Abraham!" "Here I am," he replied. Then God said, "Take your son, your only son, Isaac, whom you love, and go to the region of Moriah. Sacrifice him there as a burnt offering on one of the mountains I will tell you about." Early the next morning Abraham got up and saddled his donkey. He took with him two of his servants and his son Isaac. When he had cut enough wood for the burnt offering, he set out for the place God had told him about. On the third day Abraham looked up and saw the place in the distance. He said to his servants, "Stay here with the donkey while I and the boy go over there. We will worship and then we will come back to you." Abraham took the wood for the burnt offering and placed it on his son Isaac, and he himself carried the fire and the knife. As the two of them went on together, Isaac spoke up and said to his father Abraham, "Father?" "Yes, my son?" Abraham replied. "The fire and wood are here," Isaac said, "but where is the lamb for the burnt offering?" Abraham answered, "God himself will provide the lamb for the burnt offering, my son." And the two of them went on together. When they reached the place God had told him about, Abraham built an altar there and arranged the wood on it. He bound his son Isaac and laid him on the altar, on top of the wood. Then he reached out his hand and took the knife to slay his son. But the angel of the LORD called out to him from heaven, "Abraham! Abraham!" "Here I am," he replied. "Do not lay a hand on the boy," he said. "Do not do anything to him. Now I know that you fear God, because you have not withheld from me your son, your only son." Abraham looked up and there in a thicket he saw a ram caught by its horns. He went over and took the ram and sacrificed it as a burnt offering instead of his son. So Abraham called that place The LORD Will Provide. And to this day it is said, "On the mountain of the LORD it will be provided." The angel of the LORD called to Abraham from heaven a second time and said, "I swear by myself, declares the LORD, that because you have done this and have not withheld your son, your only son, I will surely bless you and make your descendants as numerous as the stars in the sky and as the sand on the seashore. Your descendants will take possession of the cities of their enemies, and through your offspring all nations on earth will be blessed, because you have obeyed me." Then Abraham returned to his servants, and they set off together for Beersheba. And Abraham stayed in Beersheba.

Romans 4:19-22 Without weakening in his faith, he [Abraham] faced the fact that his body was as good as dead--since he was about a hundred years old--and that Sarah's womb was also dead. Yet he did not waver through unbelief regarding the promise of God, but was strengthened in his faith and gave glory to God, being

fully persuaded that God had power to do what he had promised. This is why "it was credited to him as righteousness."

Galatians 3:8 The Scripture foresaw that God would justify the Gentiles by faith, and announced the gospel in advance to Abraham: "All nations will be blessed through you."

Hebrews 11:11-19 By faith Abraham, even though he was past age--and Sarah herself was barren--was enabled to become a father because he considered him faithful who had made the promise. And so from this one man, and he as good as dead, came descendants as numerous as the stars in the sky and as countless as the sand on the seashore. All these people were still living by faith when they died. They did not receive the things promised; they only saw them and welcomed them from a distance. And they admitted that they were aliens and strangers on earth. People who say such things show that they are looking for a country of their own. If they had been thinking of the country they had left, they would have had opportunity to return. Instead, they were longing for a better country--a heavenly one. Therefore God is not ashamed to be called their God, for he has prepared a city for them. By faith Abraham, when God tested him, offered Isaac as a sacrifice. He who had received the promises was about to sacrifice his one and only son, even though God had said to him, "It is through Isaac that your offspring will be reckoned." Abraham reasoned that God could raise the dead, and figuratively speaking, he did receive Isaac back from death.

Recall the crucifixion of Christ:

John 19:16-18 Finally Pilate handed him over to them to be crucified. So the soldiers took charge of Jesus. Carrying his own cross, he went out to the place of the Skull (which in Aramaic is called Golgotha). Here they crucified him, and with him two others--one on each side and Jesus in the middle.

1 Corinthians 15:3-4 For what I received I passed on to you as of first importance: that Christ died for our sins according to the Scriptures, that he was buried, that he was raised on the third day according to the Scriptures,

DeHaan poses some interesting questions: How much did the father, Abraham, actually know about the typical prophetic meaning of this sacrifice of his son? Did Abraham understand the meaning of it, or was he just obeying God? While Abraham and Isaac were certainly obedient, note above that Scripture says that the gospel was preached to Abraham.

We know that Christ is referred to in Scripture as the "Lamb of God", and the "lamb slain from the foundation of the world". In other words, before the world was created, God already knew that his Son would die for fallen humanity. Let us revisit Genesis 22:7-8, as quoted above:

Genesis 22:7-8 Isaac spoke up and said to his father Abraham, "Father?" "Yes, my son?" Abraham replied. "The fire and wood are here," Isaac said, "but where is the lamb for the burnt offering?" Abraham answered, "God himself will provide the lamb for the burnt offering, my son." And the two of them went on together.

The King James Version of the Bible translates the same passage as follows:

Genesis 22:7-8 And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where

is the lamb for a burnt offering? And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together.

Genesis 22:9-10 When they reached the place God had told him about, Abraham built an altar there and arranged the wood on it. He bound his son Isaac and laid him on the altar, on top of the wood. Then he reached out his hand and took the knife to slay his son.

DeHaan comments that Isaac offered no resistance at all, even though he could easily have overpowered his aged father. 2000 years later, before his death on the Cross, Christ prayed to God the Father: “Not my will but thine be done.”

Given the promise of God to make Abraham’s descendants (through Isaac) numerous, and the promised seed (Christ) to come in the bloodline of Abraham and Isaac, Abraham must have reasoned that God would resurrect Isaac from the dead—if indeed Abraham were to sacrifice his son.

What do you think is meant by the following Scripture:

John 8:56-59 Your father Abraham rejoiced at the thought of seeing my [Jesus’s] day; he saw it and was glad." "You are not yet fifty years old," the Jews said to him, "and you have seen Abraham!" "I tell you the truth," Jesus answered, "before Abraham was born, I am!" At this, they picked up stones to stone him, but Jesus hid himself, slipping away from the temple grounds.

After Abraham came down from Mount Moriah, Isaac is not seen again after his “resurrection” until he goes out in to the field to meet Rebekah, his bride. DeHaan writes on page 149-151:

“But where was Isaac? He is not mentioned. Then follows Genesis 23, recording the death of Sarah. (Sarah represents the nation of Israel.) But in the whole account of the death and burial of Sarah, Isaac is never once mentioned. Surely we can see here the dispensational lesson in the death of Sarah. After Jesus, the Greater Son of Abraham, was slain on Calvary, He disappeared and the nation of Israel is set aside and buried, as it were, without her Messiah. ...”

“Then after Sarah was dead, Abraham sent his servant Eliezer to bring back a bride for Isaac. Probably nowhere in the Bible is there found a picture as complete and beautiful of the calling out of the bride for the Lord Jesus Christ as we have in this type in Genesis 24. Isaac was Abraham’s only son. When this son was forty years old, Abraham called his servant, Eliezer, which means ‘God’s helper or guide,’ to go into a far country and bring back a bride for his son. You recall how he set out into a far country and brought back Rebekah after meeting her at the well in Laban’s sheepfold. When this servant of Abraham, who typifies the Holy Spirit, met Rebekah, he showed her the riches of Isaac, and told her the purpose for which he had come ...”

1. She was asked to believe a man [Eliezer] she had never met before.
2. She was requested to go to a land from which she was never to return.
3. She was asked to marry a man whom she as yet had never seen.”

“God the Father too had an only Son. After He had offered Him up to die on the cross of Calvary, He too sent His servant, the Holy Spirit, represented and typified by Eliezer, into the far country of this old, wicked world to call out a bride, the Church, for His Son, the Lord Jesus. And that Servant was sent out on Pentecost [i.e., the giving of the Holy Spirit to

the Church, on the anniversary of the date in the Jewish calendar in which Moses was given the law (Torah) on Mount Sinai] and has been on this journey now for nineteen hundred years, asking men and women to come and become the bride of the Master's Son. ...”

- “1. Believe a person you have never met before [... the Holy Spirit of God].
2. Go with Him, and allow Him to lead and guide you by faith into a far country from which you will never return as you leave.
3. Be married to a man whom you have never seen before.”

On page 153, DeHaan writes:

“Beyond question, the journey which Rebekah was asked to make with this man, Eliezer, seemed long and wearisome and endless at times, and yet one can but imagine the joy which must have thrilled her heart when the journey came to an end, and she found that Isaac was far more than all her expectations had ever been able to imagine.”

More Types: Other Brides

Jacob was the second born son of Isaac. Esau, the firstborn, gave up his birthright, and passed it on to Jacob. Adam, the first man on Earth, had claim to the dominion of the Earth, and forfeited his right because of sin—and the second “Adam”, namely Jesus Christ, will pick up this birthright. Hated by his brother, Jacob fled into exile where he married a bride, and then returned to claim his possession.

On pages 159-160, DeHaan writes:

“And now there follows a beautiful dispensational picture. In this house of Laban in the far country were two daughters, Leah and Rachel. Now these two were to become the wives of Jacob. By agreement he was to have Rachel only as his wife, for whom he labored seven long years. But at the end of the seven years he did not receive Rachel, but Leah, her sister, became his first wife. He served seven additional years for Rachel. But Leah became fruitful and gave birth to a family of children while Rachel remained barren and childless. Finally Rachel in her distress and agony began to cry unto the Lord, and when she did, God heard her prayer and she too became the mother of children. Jacob had chosen Rachel first, but she was set aside and Leah took her place...”

“Leah represents the Church of the Lord Jesus; Rachel, the nation of Israel. He desired her first, but when He came to present Himself to her nineteen hundred years ago, He did not receive her, but she rejected Him, and now Rachel is barren and despised, and Leah, the Church, is bearing fruit in the millions of the redeemed who are being brought in during this present dispensation. Israel today as represented by Rachel is an empty vine, while the Church is fulfilling the purposes of God. But Israel like Rachel, according to Scripture, shall yet bear. ... The time is coming when Leah, the Church, will be taken up, and God will again begin to deal with Israel; they shall look upon Him whom they have pierced and accept Him. He will turn their captivity and gather them from all the nations whither they have been driven, and they shall be settled in their own land and become the great and wonderful heritage of the Lord and the instrument by which millions upon millions will be turned to Jehovah, their Lord and their God.

Joseph, the son of Jacob, was also hated by his brothers, sold into slavery for 30 pieces of silver, banished into a far country, and forgotten. Later, he was exalted to the second highest position in Egypt. There, he obtained a Gentile bride, and later redeemed the same brothers who had sold him into slavery.

Moses, too, was rejected the first time by his brethren [while in Egypt], and then he went away into a fair country where he received a Gentile bride, and then he returned and was accepted by his own people—leading them out of Egypt during the Exodus, and towards the Promised Land.

David was anointed as King over Israel, but was rejected by the people; so, he fled into the land of the Philistines, where he received a Gentile bride. After the death of Saul, he returned to be accepted by the people, and he became Israel's greatest king.

Other Types: Names

Jacob means “he deceives” or “he grasps the heel”. His name was changed to Israel, meaning “the prince of God” or “he struggles with God”. Contrast: Jacob struggling with humans, and Jacob struggling with God. (In Genesis 32, Jacob wrestled with God, in the wilderness). This may be indicative of Israel's history: a struggle with others, and a struggle with God.

Joseph had two names: one given to him at birth (Joseph, meaning “adding to” or “increasing”), and another when he was exalted to leadership in Egypt:

Genesis 41:42-45 Then Pharaoh took his signet ring from his finger and put it on Joseph's finger. He dressed him in robes of fine linen and put a gold chain around his neck. He had him ride in a chariot as his second-in-command, and men shouted before him, "Make way!" Thus he put him in charge of the whole land of Egypt. Then Pharaoh said to Joseph, "I am Pharaoh, but without your word no one will lift hand or foot in all Egypt." Pharaoh gave Joseph the name Zaphenath-Paneah and gave him Asemath daughter of Potiphera, priest of On, to be his wife. And Joseph went throughout the land of Egypt.

Zaphenath-Paneah means “the revealer of secrets”. Christ is the ultimate revealer/knower of secrets.

Jesus, too, has more than one name:

Revelation 19:11-12 I saw heaven standing open and there before me was a white horse, whose rider is called Faithful and True. With justice he judges and makes war. His eyes are like blazing fire, and on his head are many crowns. He has a name written on him that no one knows but he himself.

Joseph

Joseph was a shepherd. Christ is the Great Shepherd.

Joseph was hated by his brothers because he exposed evil. Christ also exposed evil, and many people (most) don't like Him because of it.

Genesis 37:2 This is the account of Jacob. Joseph, a young man of seventeen, was tending the flocks with his brothers, the sons of Bilhah and the sons of Zilpah, his father's wives, and he brought their father a bad report about them.

John 7:7 The world cannot hate you, but it hates me [Jesus] because I testify that what it does is evil.

Joseph was beloved by his Father, Jacob. Jesus was the beloved Son of God.

Two of the dreams Joseph had were:

(a) Sheaves of wheat that bowed down to him [i.e., his brothers bowing down to him]. DeHaan says that the field is the world, and this dream speaks of earthly sovereignty.

(b) The sun, moon, and eleven stars bowing down to him. DeHaan says this points to heavenly sovereignty. Joseph points to Jesus, who will some day reign as sovereign Lord and King over all.

Genesis 37:5-11 Joseph had a dream, and when he told it to his brothers, they hated him all the more. He said to them, "Listen to this dream I had: We were binding sheaves of grain out in the field when suddenly my sheaf rose and stood upright, while your sheaves gathered around mine and bowed down to it." His brothers said to him, "Do you intend to reign over us? Will you actually rule us?" And they hated him all the more because of his dream and what he had said. Then he had another dream, and he told it to his brothers. "Listen," he said, "I had another dream, and this time the sun and moon and eleven stars were bowing down to me." When he told his father as well as his brothers, his father rebuked him and said, "What is this dream you had? Will your mother and I and your brothers actually come and bow down to the ground before you?" His brothers were jealous of him, but his father kept the matter in mind."

Genesis 37:12-19 Now his brothers had gone to graze their father's flocks near Shechem, and Israel [Jacob] said to Joseph, "As you know, your brothers are grazing the flocks near Shechem. Come, I am going to send you to them." "Very well," he replied. So he said to him, "Go and see if all is well with your brothers and with the flocks, and bring word back to me." Then he sent him off from the Valley of Hebron. When Joseph arrived at Shechem, a man found him wandering around in the fields and asked him, "What are you looking for?" He replied, "I'm looking for my brothers. Can you tell me where they are grazing their flocks?" "They have moved on from here," the man answered. "I heard them say, 'Let's go to Dothan.'" So Joseph went after his brothers and found them near Dothan. But they saw him in the distance, and before he reached them, they plotted to kill him. "Here comes that dreamer!" they said to each other.

On page 167, DeHaan writes:

"Joseph, the [favourite son of Jacob] ... was sent by the father to visit his brethren and present to them his gift. The father was deeply interested in the welfare of the brethren, and sought their good. Joseph went to Shechem where his brothers had last been heard of, but found them not. Shechem means *fellowship*, and the brothers had moved to Dothan which means *law*. Here Joseph found them in the land of the law. But when they saw him coming, they were filled with hatred..."

GEN 37:23-24 So when Joseph came to his brothers, they stripped him of his robe-- the richly ornamented robe he was wearing-- and they took him and threw him into the cistern. Now the cistern was empty; there was no water in it.

GEN 37:28 So when the Midianite merchants came by, his brothers pulled Joseph up out of the cistern and sold him for twenty shekels of silver to the Ishmaelites, who took him to Egypt.

John 19:23-24 When the soldiers crucified Jesus, they took his clothes, dividing them into four shares, one for each of them, with the undergarment remaining. This garment was seamless, woven in one piece from top to bottom. "Let's not tear it," they said to one another. "Let's decide by lot who will get it." This happened that the scripture might be fulfilled which said, "They divided my garments among them and cast lots for my clothing." So this is what the soldiers did.

Comment on Joseph's coat of many colours, and how it might be a type pointing to Christ.

In Egypt, Joseph suffered a series of unfortunate circumstances, including being falsely accused, and thrown into prison for many years. Later, through a series of dreams, Joseph was released and interpreted Pharaoh's dreams which actually described two periods of 7 years: one of great abundance, and one of great famine. Thus, later on, his brothers from Israel (Canaan) were facing starvation, and came to Egypt to buy corn. His brothers did not recognize him; but Joseph recognized them. Joseph pretended to believe that they were foreign spies, and he made the 10 brothers tell about their family and background, especially their missing brother, Benjamin. Note that all brothers except his natural brother (from his mother Rachel—Benjamin) were present; Benjamin remained at home with Jacob, lest Jacob lose his (next) favourite son.

On page 172, DeHaan writes:

“Now if you suppose that Joseph was mean and revengeful in his action, you are mistaken. He had a purpose and a plan in it all, and it was to become a picture of the future dealing of the Messiah and His people of Israel in the latter days. The plan began to work. Conviction overcame them...”

Joseph kept one of them in prison until they brought Benjamin, to prove that they were not spies. Since the famine was severe, the brothers returned. Subsequently, Benjamin was arrested ... but at this point the brothers confessed all (still while not knowing that this was Joseph they were speaking with). This was Joseph's purpose: a confession of guilt and sin. At this point, Joseph revealed himself to his brothers. His family was saved, and they moved to Egypt where for a long period of time, they enjoyed prosperity. Several hundred years later, the Israelites [Hebrews] were very much despised by the Egyptians, and were worked as slaves ... and Moses appeared on the scene to provide the Exodus (deliverance from oppression in Egypt), and lead the Hebrews toward the Promised Land.

Christ will provide the ultimate deliverance from oppression (sin) and will lead us into the “Promised Land”.

On pages 175-176, DeHaan writes:

“Joseph is not only a type of the Saviour of the world, but the Messiah and the King of Israel. Jesus typified by Joseph was the Father’s well-beloved Son. In the fullness of time He sent Him into the field of the world to seek His brethren., He found the nation of Israel in the land of Dothan, the land of the law. But they rejected Him, and sold Him for thirty pieces of silver into the hands of the Gentiles. While in rejection by them He sits on the right hand of the King of the universe, receives a Gentile bride, awaiting the time of the Great Tribulation and the day of Jacob’s trouble (represented by the seven years of famine). After a dispensation of plenty since the Messiah was rejected, there will follow the seven years of earth’s greatest sorrow, and the brunt of it will be borne by the nation of Israel.”

On page 182, he adds:

“It is indeed comforting to know that when we sin and err and stumble, the Lord not only stands ready to forgive and pardon, but even shows us afterward that He knew it all beforehand and made plans to bring blessing out of the tragedy. This does not excuse our sin, but it exalts His marvelous grace. As we look back over our own experiences we too can trace the hand of divine Providence and sovereign grace in some of the darkest moments and deepest trials of our life. There were times when everything was against us, when there was no way out, and we could only sink in dark despair. But now the years have passed, and we begin to see the design in all of this which the Lord permitted to come upon us. We now can see that some of the most trying experiences of life which drove us to the brink of despair were God’s way of preparing something better for us. Yes, and as we look back we can see where God used our mistakes and blunders to teach us the most valuable lessons, and lead us into avenues of service which we would never have known except for these. This, we repeat, does not excuse our mistakes and sin...”

And, on page 184:

“Yes, God has a greater plan in mind. He [permitted] these murderers to put to death His Son, and made the death of His Son the only means of saving those murderers from Hell. God could take the murder of His Son, and make it the means of saving the murderers.”

Genesis 50:18-21 His brothers then came and threw themselves down before him. "We are your slaves," they said. But Joseph said to them, "Don't be afraid. Am I in the place of God? You intended to harm me, but God intended it for good to accomplish what is now being done, the saving of many lives. So then, don't be afraid. I will provide for you and your children." And he reassured them and spoke kindly to them.

In his book entitled “Joseph Makes Me Think of Jesus”, William MacDonald comments:

More space is given to Joseph in Genesis than to any other person. Comment on the following quotations from MacDonald’s book, especially on how they relate to Jesus Christ:

p. 11: “The mutual love of Jacob and Joseph is one of the great themes of this saga.” Comment on this statement, with respect to the relationship between God the Father, and God the Son.

p. 13: “*Hated without a cause* (Genesis 37:4). If Joseph was such a splendid fellow, why did his brothers hate him? First of all, a family does not always appreciate one of its member’s

greatness. 'A prophet is not without honor except in his own country and in his own house.'
Matthew 13:45, Matthew 10:36.

Matthew 13:57-58 And they took offense at him. But Jesus said to them, "Only in his hometown and in his own house is a prophet without honor." And he did not do many miracles there because of their lack of faith.

p. 17: "His father sent Joseph on a special mission. ... His obedient son responded instantly. ... Over forty times in John's Gospel, [Jesus] said that His Father sent Him."

pp. 18-19: "When it says that a certain man found Joseph 'wandering in the field', it does not mean that he was aimless or lost. Rather it means that he had to look for his brothers where they were not supposed to be. They had drifted far. In that sense, he was wandering. That is the way it was when Jesus came to the nation of Israel. Only a few, like Simeon and Anna, were awaiting His coming. The rest were spiritually unprepared for His advent. ... Instead of being pleased to see Joseph, his brothers were angry. Instead of receiving him graciously, courteously, and favorably, they taunted him as an impractical dreamer."

John 1:11: "He came to His own, and His own did not receive Him."

MacDonald adds, "The no-vacancy sign on the inn was a foreshadow of His non-welcome."

pp. 22-23: "The only recorded time in the sacred narrative when Joseph spoke out during this encounter with his brothers is when he pleaded for his life." (Genesis 42:21)

Genesis 42:21 They said to one another, "Surely we are being punished because of our brother. We saw how distressed he was when he pleaded with us for his life, but we would not listen; that's why this distress has come upon us."

Isaiah 53:7 He [Jesus] was oppressed and afflicted, yet he did not open his mouth; he was led like a lamb to the slaughter, and as a sheep before her shearers is silent, so he did not open his mouth.

p.25: "Joseph's brothers sold him to traveling Midianite traders for twenty pieces of silver, two-thirds the price of an average adult slave. ... The price of the Savior was thirty pieces of silver, the redemption price of a slave who had been gored by an ox." Exodus 21:32

Exodus 21:32 If the bull gores a male or female slave, the owner must pay thirty shekels of silver to the master of the slave, and the bull must be stoned.

Genesis 37:28 So when the Midianite merchants came by, his brothers pulled Joseph up out of the cistern and sold him for twenty shekels of silver to the Ishmaelites, who took him to Egypt.

p. 36: [Jesus] "is the perfect example of the Hebrew slave who could have obtained freedom but said, "I love my master. I will not go out free" (Exodus 21:5). It is He who girded Himself with a towel, the apron of a slave, and stooped to wash His disciples' feet. His greatest act of servanthood was His death for us all."

“There is a difference between a hired servant and a bondslave. The hired servant works for pay. The bondslave works because he belongs to his master.”

Philippians 2:3-5 Do nothing out of selfish ambition or vain conceit, but in humility consider others better than yourselves. Each of you should look not only to your own interests, but also to the interests of others. Your attitude should be the same as that of Christ Jesus:

pp. 38-39: “*Blessings to the Gentiles*. ... God blessed not only Joseph, He blessed those whom Joseph served. It seems that whenever he touched other lives, they were benefitted. He was a channel through which divine favor flowed to those whose path he crossed.”

Genesis 39:5 From the time he put him in charge of his household and of all that he owned, the LORD blessed the household of the Egyptian because of Joseph. The blessing of the LORD was on everything Potiphar had, both in the house and in the field.

pp. 50-51: “Joseph advised the king [of Egypt] to appoint a man to administer the program. Pharaoh said, ‘You are the man.’ ... Joseph was now ‘the lord of all Egypt’.

p. 52: “If anyone needed bread, the word [from Pharaoh] was: ‘Go to Joseph; whatever he says to you, do’ (Genesis 41:55). The Lord Jesus is our Joseph. He is the living bread which came down from heaven (John 6:51).”

Psalms 22:27 All the ends of the earth will remember and turn to the LORD, and all the families of the nations will bow down before him

p. 54: “[Worship] happens either now or at the Judgment of the Great White Throne. It happens either willingly now or it will happen by compulsion then.”

pp. 58-59: “*Forget and be fruitful*. Joseph had two sons, Manasseh and Ephraim. Manasseh means ‘forgetting’. God made Joseph forget his troubles, sorrows, and the wrongs against him. Ephraim means ‘fruitfulness’. God caused Joseph to be fruitful. Instead of holding grudges and becoming hard, cold, bitter, and cynical, he prospered and became productive for God. The lesson here is that we must forget wrongs against us if we want to be fruitful for God.” “No one was more forgiving and forgetting than the Redeemer. Even in the hour of His passion, He cried, “Father, forgive them for they do not know what they are doing.”

pp. 59-60: “He has predicted seven years of tribulation on the world prior to His advent in glory. They will surely come to pass ... Just as it was after Joseph received a bride that the famine came, so it will be after Jesus receives His bride at the Rapture that the Tribulation will begin. With that in mind, notice how the periods of Joseph’s life appear to suggest the following flow of history and prophecy:

- the seven years of plenty: the present Church age
- Joseph receives a Gentile bride: the pre-Tribulation Rapture of the Church
- the seven years of famine: the seven-year Tribulation
- Joseph makes himself known to his brothers: Christ’s Second Advent, i.e., His pre-millennial coming to reign when Israel will be regathered to the land.
- His care for his brothers in Goshen: the Millennium when the Messiah lovingly cares for His own.

pp. 60-61: “*Age thirty*. Was it a coincidence that Joseph was thirty years old when he stood before Pharaoh and began his service for the realm? Or was it the Spirit of God, who wrote the book of Genesis, superintending the life of Joseph so that he would be an undeniable type [symbol] of the Lord Jesus? Luke tells us that, “Jesus Himself began His ministry at about thirty years of age (Luke 3:23). Age thirty has been a crisis time in the lives of many of God’s people. It is a time when they ask, ‘What am I doing with my life?’ ... They have tasted what the world has to offer and now they want something better.”

pp. 63-64: “In a time of world wide famine, Joseph’s father heard that there was plenty of food in Egypt. So he decided to send all his sons except Benjamin to buy grain. They had little choice—it was either buy or die.”

“They arrived in Egypt and stood before the governor, little knowing he was their brother. He spoke roughly to them at first and accused them of being spies. As if shooting an arrow at random, he asked them if their father was still alive and if they had another brother (Genesis 43:7). Of all the questions he could have asked, none would have been more unsettling!”

“*Tribulation with a purpose*. Probably twenty-five years had passed since his brothers had thrown Joseph into the pit. Now began a period of trial and trouble for the ten men, designed to bring them to repentance and true confession. Joseph had probably already forgiven them in his heart, but he would not tell them they were forgiven until they confessed their sin.”

pp. 84-85: “Reconciled at last (Genesis 45:4). When Joseph invited his brothers to draw near and they responded, there was true reconciliation. Their hostility was gone. They were no longer estranged or cut off. Barriers to fellowship were torn down. Joseph didn’t need to be reconciled. He had never ceased to love them. They were the ones whose wickedness had cut them off from their brother.”

“This has application for today. Men and women need to be reconciled to God. As soon as they draw near to Him in faith, the conflict is ended, and they have peace with God through the Lord Jesus Christ.”

In the book by F.B. Meyer: *Joseph, Beloved, Hated, Exalted* (Fort Washington, Pennsylvania: Christian Literature Crusade, 1960), on page 98, the Meyer writes: “So it shall be one day. The Jews are slowly filtering back to the land in unbelief. Sore troubles await them there, to prepare them to recognize their rejected Messiah. But the time is not far distant when they shall be prepared to hear Him say, ‘I am Jesus, your brother, whom you crucified; but be not grieved with yourselves, for God has brought good out of evil, both for Gentile and for Jew, by saving life with a great deliverance.’ “And they shall look upon him whom they pierced, and mourn because of Him [Zechariah 12:10]”. “And so [believing] Israel shall be saved [Romans 11:25-26]”.

Genesis 50:20 You intended to harm me, but God intended it for good to accomplish what is now being done, the saving of many lives.

p. 104: [re: John 4:5-6] One of Jesus’ early converts was the Gentile (Samaritan) woman at the well of Shechem. “John seems to be reminding us of this connection between Jesus and Joseph when he points out the setting for this story:”

John 4:5-7 So he came to a town in Samaria called Sychar, near the plot of ground Jacob had given to his son Joseph. Jacob's well was there, and Jesus, tired as he was from the journey, sat down by the well. It was about the sixth hour. When a Samaritan woman came to draw water, Jesus said to her, "Will you give me a drink?"

MacDonald provides some lessons that we can learn from the life of Joseph:

- Sometimes the best people are under-appreciated.
- Bad things sometimes happen to good people.
- For the child of God, nothing happens in life by chance.
- Be sure that your sin will find you out.
- God honors those who honor Him.
- We are all tempted. There is no sin in being tempted. The sin lies in yielding to it. We don't have to sin. We sin only when we want to. There is always a way of escape.

1 Corinthians 10:13 No temptation has seized you except what is common to man. And God is faithful; he will not let you be tempted beyond what you can bear. But when you are tempted, he will also provide a way out so that you can stand up under it.

- God is pleased when we suffer for doing good, but not when we deserve to suffer. Suffering for righteousness sake marks us out as distinctly Christian.

1 Peter 2:20 But how is it to your credit if you receive a beating for doing wrong and endure it? But if you suffer for doing good and you endure it, this is commendable before God.

- The way of blessing is to acknowledge our sins promptly, and obtain forgiveness.

Closing Comments

M.R. DeHaan notes that there are five attributes of God which must be true if He really is God:

1. The Sovereignty of God (God is supreme in authority over everyone/everything)
2. The Omniscience of God (God knows everything)
3. The Omnipotence of God (no greater power)
4. The Omnipresence of God (God is everywhere at all times)
5. The Omnirighteousness or justice of God (God is totally righteous and just)

Comment on the above. If God is missing one of these attributes, can He be God? In particular, note:

If God is not sovereign, then there is someone who is greater than He. Genesis 1:1 states, "In the beginning, God created the Heavens and the Earth." DeHaan claims that this is the key verse for the

study of the entire Word of God. “If we do not accept the sovereignty of God, we have no God who is worthy of trust and confidence, and we are left in a maze of uncertainty and doubt.” Furthermore, “[A]fter God had created the universe, He did not have to wait until some of the ‘bugs’ were taken out [or] some corrections were made... but everything was absolutely perfect from the time He created it”.

“If God is not all-powerful, then it stands to reason that there could be someone who is more powerful than He, and then when we put our reliance in Him, we might come to the place where He Himself suffers defeat, and we would be defeated with Him.”