

- I. **According to spiritual experience, Jacob and Joseph are one person; Joseph represents the reigning aspect of the mature Israel, the constitution of Christ in Jacob's mature nature; as a mature saint constituted with Christ, the perfect One, Jacob reigned through Joseph**—Gen. 41:39-44; Heb. 6:1a; Gal. 6:8; 5:22-23:
- A. The reigning aspect typified by Joseph is Christ constituted into our being—Gal. 4:19.
  - B. Joseph, a “master of dreams”, dreamed that, according to God’s view, His people are sheaves of wheat full of life and heavenly bodies full of light; Joseph’s two dreams, both from God, unveiled to him God’s divine view concerning the nature, position, function, and goal of God’s people on earth—Gen. 37:19, 5-11:
    - We have to use the “divine telescope” to see through time and behold the New Jerusalem, where there is nothing but sheaves full of life and stars full of light; thus, the reigning aspect of the mature life never speaks negatively concerning the saints or the church—Gen. 38:27-30; Matt. 7:1-5; 1 Pet. 3:8-9.
    - Joseph’s dreams controlled his life and directed his behavior; he behaved so excellently and marvelously because he was directed by the vision that he saw in his dreams; his brothers vented their anger and indulged in their lust, but Joseph subdued his anger and conquered his lust, behaving as a sheaf full of life and conducting himself like a heavenly star shining in the darkness—cf. Acts 26:19; Gen. 37:18-31; 38:15-18; 39:7-23.
  - C. Joseph’s life under the heavenly vision was the life of the kingdom of the heavens described in Matthew 5-7; by living such a life, he was fully prepared to reign as a king; according to the constitution of the heavenly kingdom revealed in these chapters in Matthew, our anger must be subdued, and our lust must be conquered—Matt. 5:21-32.
  - D. The reigning aspect of the mature life is a life that always enjoys the presence of the Lord; wherever His presence is, there is authority, the ruling power—Acts 7:9; Gen. 39:2-5, 21-23:
    - In the presence of the Lord, Joseph was prospered by Him; while Joseph was undergoing ill-treatment, he enjoyed the Lord’s prosperity that came to him under the Lord’s sovereignty.
    - In the presence of the Lord, Joseph was favored with the Lord’s blessing wherever he was; when Joseph enjoyed prosperity, he and those who were involved with him were blessed—Gen. 39: 4-5, 22-23.
  - E. Although his own dreams were not yet fulfilled, Joseph had the faith and the boldness to interpret the dreams of his two companions in prison; eventually, Joseph was released from prison indirectly through his speaking by faith in interpreting the cupbearer’s dream, and he was ushered to the throne directly through his speaking boldly in interpreting Pharaoh’s dreams; both release and authority came to him through his speaking—Gen. 40:8-46:
    - Andrew Murray once said a word like this: the good minister of the Word should always minister more than he has experienced; this means that we should speak more according to the vision than according to the fulfillment of the vision.
    - Even if our vision has not been fulfilled, we should still speak of it to others; the time will come when our vision will be fulfilled; Joseph’s dreams were eventually fulfilled through his interpretation of the dream of the cupbearer.
    - We should not speak according to our feelings but according to the heavenly vision; we are visionaries, seers, of God’s eternal economy, so we should speak according to the absoluteness of the truth of His economy—Acts 26:16-19.
  - F. If we are living out Christ, we will bring either life or death wherever we are; to the cupbearer, Joseph brought restoration; to the baker, he brought execution—2 Cor. 2:14-16; Gen. 41:12-13.
  - G. If we seek the Lord, He will put us into a “dungeon”; without the dungeon we cannot ascend to the throne; we must not be a “dungeon dropout”; we must stay in the dungeon until we graduate and receive the crown—Eph. 3:1; 4:1; James 1:12.

- II. “Joseph as a fruitful bough typifies Christ as the branch for the branching out of God through His believers as His branches; in Genesis 49:22 the fountain signifies God, the source of fruitfulness, and the branches’ running over the wall signifies that Christ’s believers as His branches spread Christ over every restriction, magnifying Him in all circumstances—Gen. 49:22; Isa. 11:1-2; John 15:1, 5; Psa. 36:9; Jer. 2:13; Phil. 1:20; 4:22; Philem. 10:**
- A. In his receiving glory and gifts in his enthronement, Joseph typifies Christ, who received glory and gifts in His ascension—Heb. 2:9; Psa. 68:18; Acts 2:33; Gen. 41:42:
- The ring, the garments, and the gold chain portray the gifts that Christ received in His ascension to the heavens, which gifts He has passed on to the church—Gen. 41:42:
    - The signet ring signifies the Holy Spirit as a seal within and upon Christ’s believers—Acts 2:33; Eph. 1:13; 4:30; cf. Luke 15:22.
    - The garments signify Christ as our objective righteousness for our justification before God and as our subjective righteousness lived out of us that we may be qualified to participate in the marriage of the Lamb—1 Cor. 1:30; Phil. 3:9; Psa. 45:14; Rev. 19:7-9.
    - The gold chain signifies the beauty of the Holy Spirit given for obedience expressed in submission; a chained neck signifies a will that has been conquered and subdued to obey God’s commandment—cf. Acts 5:32; Gen. 41:42; cf. S. S. 1:10; Prov. 1:8-9.
  - According to the sequence of spiritual experience, we first receive the sealing of the Spirit for salvation; then we receive the garment of righteousness and begin to live Christ; in order for us to live Christ, our neck must be chained, our will must be conquered and subdued, by the Holy Spirit—Gal. 2:20; Phil. 1:20-21a.
- B. After being resurrected from the prison of death and ushered into the position of ascension, Joseph married Asenath, who portrays the church taken out of the Gentile world during Christ’s rejection by the children of Israel; Joseph called the name of his firstborn Manasseh (meaning “making to forget”) and the name of his second Ephraim (meaning “twice fruitful”); Joseph declared, “God has made me forget all my trouble and all my father’s house,” and “God has made me [twice] fruitful in the land of my affliction”—Gen. 41:45, 51-52.
- III. The record of Joseph’s life is a revelation of the rulership of the Spirit, for the rulership of the Spirit is the reigning aspect of a mature saint; the rulership of the Spirit (a life of reigning in life, being under the restriction and limitation of the divine life in the reality of God’s kingdom) is higher than any other aspect of the Spirit—Rom. 5:17, 21; 14:17-18:**
- A. Although Joseph was full of human feelings and sentiments toward his brothers, he kept himself with all his feelings under the rulership of the Spirit; he dealt with his brothers soberly, wisely, and with discernment, disciplining them according to their need in order to perfect them and build them up that they might be a collective people living together as God’s testimony on earth; the life manifested in the story of Joseph is the resurrection life, the life of God—Gen. 42:9, 24; 43:30-31; 45:1-2, 24.
- B. Joseph’s living under God’s restriction, a portrait of the human living of Christ, manifested the maturity and perfection of the divine life and brought in God’s kingdom—John 5:19, 30b; 7:16, 18; 14:10; Matt. 8:9-10.
- C. In Joseph’s dealings with his brothers, we see that he lived a calm life, a sober life, and a discerning life with love for the brothers—a self-denying life as the practice of the kingdom life—Gen. 45:24; Matt. 16:24; Phil. 1:9; 1 Thes. 3:12; 4:9; 2 Thes. 1:3; Rom. 12:10; 1 John 4:9; Heb. 13:1.
- D. The most powerful person is the one who has the strength not to do what he is able to do—this is the real denial of the self and the genuine bearing of the cross—Matt. 16:24; cf. 26:53; 2 Cor. 2:12-16.
- E. Joseph’s realization was that it was God who sent him to Egypt; in Genesis 50:20 he said to his brothers, “Even though you intended evil against me, God intended it for good”; this is the reality of Paul’s word in Romans 8:28-29; Joseph received as from God all that his brothers had done to him, and he comforted those who had offended him; what grace, and what an excellent spirit, he had!—Gen. 45:5-8; 50:15-21; Rom. 8:28-29.

## APPLICATION

- IV. Because Joseph suffered and denied himself, he gained the riches of the life supply; in order to receive food from him as a type of Christ, the people had to pay four kinds of prices: their money, their livestock, their land, and themselves—*Hymns #635; Gen. 47:14-23; cf. Rev. 3:18:***
- A. Money represents convenience, livestock signifies the means of living, and land represents resources; if we would receive the life supply from the Lord as the Dispenser, we must give Him our convenience, our means of livelihood, and our resources; the more we give Him, the more life supply we will receive from Him.
  - B. Ultimately, in order to receive the best portion from the Lord, including food for satisfaction and seed to produce something for others, we must hand ourselves, every part of our being, over to Him—*Gen. 47:23; Lev. 1:4.*
  - C. When we pay the highest price by handing over every part of our being to Him, we enjoy the best portion of the enjoyment of Christ.
- V. The universal blessing on Joseph consummates in the New Jerusalem in the new heaven and new earth, in which everything will be new as a blessing to Christ and His believers—*Gen. 49:25-26; Deut. 33:13-16; Rev. 21:5:***
- A. Transformation is to be metabolically changed with the newness of the divine life, maturity is to be filled with the newness of the divine life that changes us, and blessing is the overflow of life; the ending of Jacob's life with Joseph was a life of blessing as the zenith of his shining—*Prov. 4:18; Heb. 11:21; Gen. 47:7; 48:15-16.*
  - B. Only God is new; anything that is kept away from God is old, but anything that comes back to God is new; to be renewed means to come back to God and have something of God put into us so that we are mingled with God and one with God for the Body life—*2 Cor. 5:17; 4:16; Rom. 12:1-2.*
  - C. The secret of receiving God as our blessing of newness is to bring everything to God and let Him get into everything; the universal blessing on Joseph means that blessing is everywhere; our praises turn everything of the curse of the fall into a blessing—*Eph. 5:20; 1 Thes. 5:16-18.*

- I. **According to spiritual experience, Jacob and Joseph are one person; Joseph represents the reigning aspect of the mature Israel, the constitution of Christ in Jacob's mature nature; as a mature saint constituted with Christ, the perfect One, Jacob reigned through Joseph**
  - The reigning aspect typified by Joseph is Christ constituted into our being. Joseph's two dreams from God allowed him to see through time and behold the New Jerusalem, where there is only sheaves full of life and stars full of light. Joseph was directed in his life and behavior by this vision from his dreams that he lived the life of the kingdom of the heavens described in Matthew 5—7; hence, he was fully prepared to reign as a king; according to the constitution of the heavenly kingdom revealed in Matthew, subduing his anger and conquering his lust. The reigning aspect of the mature life is a life that always enjoys the presence of the Lord; wherever His presence is, there is authority and ruling power. In the Lord's presence, Joseph enjoyed the Lord's prosperity under the Lord's sovereignty and be blessed wherever he was; whoever were involved with him were blessed.
  - While Joseph's own dreams were not yet fulfilled, Joseph had the faith and the boldness to interpret the dreams of his two companions in prison; eventually, Joseph was released from prison indirectly and was ushered to the throne directly through his speaking boldly in interpreting dreams. As visionaries of God's eternal economy, we should speak according to the heavenly vision and absoluteness of the truth of His economy. If we are living out Christ, we will bring either life or death wherever we are. If we seek the Lord, He will put us into a "dungeon" to ascend to the throne; we must stay in the dungeon until we graduate and receive the crown.  
[Gen. 39:21] Jehovah was with Joseph; and He extended kindness to him and gave him favor in the sight of the chief jailer.  
[Gen. 41:16] And Joseph answered Pharaoh, saying, It is not of me; God will give Pharaoh a favorable answer.
- II. **"Joseph as a fruitful bough typifies Christ as the branch for the branching out of God through His believers as His branches; in Genesis 49:22 the fountain signifies God, the source of fruitfulness, and the branches' running over the wall signifies that Christ's believers as His branches spread Christ over every restriction, magnifying Him in all circumstances** [Gen. 49:22] Joseph is a fruitful bough, A fruitful bough by a fountain; His branches run over the wall.
  - Joseph typifies Christ, who passed on to the church the glory and gifts He received in His ascension to the heavens. In accordance to our spiritual experience, the signet ring signifies the indwelling Spirit as a seal for our salvation. The garments signify Christ as our objective and subjective righteousness to live Christ and to participate in the marriage of the Lamb. The gold chain signifies the beauty of the Holy Spirit given for obedience expressed in submission; a chained neck signifies a conquered and subdued will to obey God's commandment. After ascension, Joseph married Asenath, who portrays the church taken out of the Gentile world during Christ's rejection by the children of Israel. Joseph declared through his sons' names that "God has made me forget all my trouble and all my father's house," and "God has made me [twice] fruitful in the land of my affliction". [Gen. 41:42] And Pharaoh took off his signet ring from his hand and put it upon Joseph's hand, and clothed him in garments of fine linen, and put a gold chain around his neck.
- III. **The record of Joseph's life is a revelation of the rulership of the Spirit, for the rulership of the Spirit is the reigning aspect of a mature saint; the rulership of the Spirit (a life of reigning in life, being under the restriction and limitation of the divine life in the reality of God's kingdom) is higher than any other aspect of the Spirit** [Rom. 5:17] ... much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.
  - Joseph lived the life of God and kept himself under the rulership of the Spirit; dealing with his brothers soberly, wisely, with discernment and love, disciplining them according to their need in order to perfect them and build them up that they might be a collective people living together as God's testimony on earth. Joseph's living under God's restriction portrayed the human living of Christ, manifested the maturity and perfection of the divine life and brought in God's kingdom. It is a self-denying life as the practice of the kingdom life. The most powerful person is the one who has the strength not to do what he is able to do. Joseph comforted those who had offended him graciously with an excellent spirit! [Rom. 5:21] In order that just as sin reigned in death, so also grace might reign through righteousness unto eternal life through Jesus Christ our Lord. [Gen. 50:20] Even though you intended evil against me, God intended it for good, to do as it is this day, to preserve alive a numerous people, [Rom. 8:28] ...all things work together for good to those who love God, to those who are called according to His purpose.
- IV. **Because Joseph suffered and denied himself, he gained the riches of the life supply; in order to receive food from him as a type of Christ, the people had to pay four kinds of prices: their money, their livestock, their land, and themselves** [Rev. 3:18] I counsel you to buy from Me gold refined by fire ..., white garments ... , and eyesalve ...
  - If we would receive the life supply from the Lord as the Dispenser, we must give Him our convenience (money), our means of livelihood (livestock), and our resources (land); ultimately, ourselves, to receive the best portion from the Lord, including food for satisfaction and seed to produce something for others. We receive more life supply as we give more; when we hand over every part of our being to Him by paying the highest price, we enjoy the best portion of the enjoyment of Christ.
- V. **The universal blessing on Joseph consummates in the New Jerusalem in the new heaven and new earth, in which everything will be new as a blessing to Christ and His believers** [2 Cor. 5:17] So then if anyone is in Christ, he is a new creation. The old things have passed away; behold, they have become new.
  - Transformation is to be metabolically changed with the newness of the divine life, maturity is to be filled with the newness of the divine life that changes us, and blessing is the overflow of life. Jacob's life with Joseph ended with a life of blessing as the zenith of his shining. Only God is new; anything that is kept away from God is old. The secret of receiving God as our blessing of newness is to bring everything to God, let Him get into and renew everything; put something of God into us; mingle and be one with God for the Body life. The universal blessing on Joseph means that blessing is everywhere; our praises turn everything of the curse of the fall into a blessing.

Young people, no matter how long your trial may be, do not be disappointed. You need to recognize that your trial is of God. No one can be enthroned without being tried and tested. Although we like to be enthroned immediately, God would say, “The time is not yet. Do not talk to Me about enthronement. You need to be put into the dungeon.” If you seek the Lord, the Lord will put you into a dungeon. Perhaps all who are around you—your wife, your children, the elders, and the brothers and sisters—intend to respect you; however, whatever they do only serves to put you into a dungeon. We have nothing to say about this. Without the dungeon, we cannot ascend to the throne. Do not be a dungeon dropout; stay in the dungeon until you graduate and receive the crown. You need the last two years.

*<Excerpts from “Life-study of Genesis”, Message 114, “The secret of Joseph’s release and exaltation”>*

If you cannot rule yourself, you cannot be a good ruler. Suppose you lose your temper whenever you feel like it. If so, then you are through with the rulership of the Holy Spirit. But if we are under the rulership of the Spirit, we shall ask the Lord to have mercy on us when we sense that we are about to lose our temper. Only by being under God’s restriction can we rule others.

To be under God’s restriction is the best discipline to prepare us for kingship in the coming age. No childish person, no one who has not been restricted, will be a king in the coming kingdom. In this matter of living under restriction, we see the maturity of life. May this word be a help to all who love the Lord, the recovery, and the church life.

*<Excerpts from “Life-study of Genesis”, Message 119, “Being Matured-The Reigning Aspect of the Matured Israel (7)”>*