

The idols of the Chinese are most horrible statues of monsters and dragons, and the unhappy people speak of God with terror only, knowing nothing of substitution or sacrifice, and being ignorant of the fact, that those who believe in Christ Jesus are the dear children of God.

How thankful should we be, whose ancestors were also a people that walked in darkness, whereas we have now the light of the saving Gospel shining among us. How zealous should we be in bringing these glad tidings to those who have them not. How sad must we be if we consider the terrible words that must be said of the Celestial Empire: *The wrath of God is revealed from heaven against all ungodliness, and unrighteousness of men, who hold the truth in unrighteousness. Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; SO THAT THEY ARE WITHOUT EXCUSE.* Rom. 1, 18—20. E. B.

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## SERMON ON LUKE 24, 26.<sup>1)</sup>

TEXT: *Ought not Christ to have suffered these things, and to enter into his glory?*

Dearly beloved in Christ,—

I spoke to you upon this text in our last service. I pointed out to you then that the path to glory is a path of sorrow and suffering. Thus it was with Christ, thus it is with all Christians. Especially was it so with those Christians who in days of old served as types or shadows of the coming Savior; as the sufferings of Joseph, that archtype of Jesus Christ, plainly show.

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1) This sermon is one of a series on the life of Joseph prepared and preached by the author with the purpose in view to show Christ revealed in the Old Testament.

I have chosen the same text for this evening's sermon: "Ought not Christ to have suffered these things, and to enter into his glory?" — "And are we to be treated to the same sermon, then, we heard a week ago?" No. While the last time our subject was: the path to glory is a path of sorrow and suffering, and we dwelt mainly on the *sufferings* of Joseph and Jesus, our subject this evening shall be: the path of sorrow and suffering is, indeed, the path to glory, and we shall dwell on the *glory* of Joseph and Jesus.

Allow me to speak to you this evening on

HUMBLE JOSEPH EXALTED, THE SAVIOR OF EGYPT, A TYPE OF HUMBLE JESUS EXALTED, THE SAVIOR OF THE WORLD.

### I.

Two full years after Joseph had interpreted the dreams of the chief butler and the chief baker, and had requested the chief butler to think of him on regaining his happiness and freedom—but the chief butler did not remember Joseph but forgot him—, two full years after that, during which time Joseph was still confined in prison, Pharaoh, king of Egypt, had a dream. He dreamt that he stood by the river Nile, and, behold, seven well-favored and fat-fleshed cows came up out of the river and began to feed in a meadow. Then seven other cows, ill-favored and lean, came up out of the river. And the seven lean cows ate the seven fat cows.—Here Pharaoh awoke.

However, he fell asleep again and had another dream. In this dream he saw seven ears of corn, or grain, come up on one stalk, and they were fat and good. And he saw seven further ears on one stalk and they were thin and blasted by the east wind. And the seven thin ears devoured the seven fat and full ears.—Here Pharaoh awoke, and, behold, it was a dream.

But it was an unusual dream. And Pharaoh wondered what it signified, and his heart was troubled within him, because he could not interpret it. So he sent for all the

magicians and all the wise men of Egypt; but none of them could interpret his dreams.

Then the chief butler thought of Joseph, and he said to the king: "I do remember my faults this day;" and he told the king how Joseph had interpreted his and the chief baker's dreams, and how they had come to pass just as Joseph had interpreted them. Pharaoh sent for Joseph at once and told him that he had dreamed, and that none of the wise men of Egypt could interpret his dreams; that he had heard, however, that Joseph could interpret dreams. Joseph replied: "It is not in me;" he went on, however: "God shall give Pharaoh an answer of peace." Hereupon Pharaoh related his dreams just as we have heard them, adding only that the seven lean cows were *very* lean, such as he had never seen in all the land of Egypt for badness; and that when they had eaten the seven fat cows they were just as lean as they had been before.

Joseph replied: The dream is one, i. e., they both signify the same thing. God hath shown Pharaoh what he is about to do. The seven good cows are seven years, and the seven good ears are seven years: the dream is one. And the seven thin and ill-favored cows are seven years, and the seven empty ears blasted with the east wind shall be seven years, of famine. This is the thing which I have spoken unto Pharaoh: What God is about to do He showeth unto Pharaoh. Behold, there come seven years of great plenty throughout all the land of Egypt. And there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land; and the plenty shall not be known in the land by reason of the famine following; for it shall be very grievous. And for that the dream was doubled unto Pharaoh, it is because the thing is established by God, and God will shortly bring it to pass.

And then Joseph gave Pharaoh some wise counsel, some good advice. He told him to look for a man discreet and

wise and set him over the land of Egypt, and appoint officers over the land and have them take up the fifth part of the land in the seven years of plenty and gather all the food of those plenteous years and store it away in the cities against the seven years of famine, so the land would not perish through the famine.

Pharaoh was much pleased with this interpretation of his dreams and with this advice and he knew of no wiser and better man for the position and office Joseph had described to him than Joseph himself. So he appointed him. And he showed very good judgment in making this appointment. For he said: "Can we find such a one as this, a man in whom the spirit of God is? . . . Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art."

Moreover, he said: "Thou shalt be over my house, and according unto thy word shall all my people be ruled; only in the throne will I be greater than thou." So he set Joseph over all the land of Egypt. And in token of the honor and majesty and power he had thus conferred upon him, he took his own ring off his hand and put it on Joseph's hand; and he dressed him in clothes of fine linen, and he put a gold chain about his neck; and he had him ride in his second chariot; and had criers go before him and cry to the people: "Bow the knee." And he made him ruler over all the land of Egypt. Yea, describing the extent of his power, Pharaoh said to him: "I am Pharaoh," i. e., I am king, supreme ruler of this land; and I say unto thee: "Without thee shall no man lift up his hand or foot in all the land of Egypt."—And he gave Joseph a new name signifying: private counselor, i. e., private counselor to the king. He also gave him a wife, the daughter of a priest. The priests were chosen, in Egypt, from the highest ranks of society.

Joseph was thirty years old when he was thus exalted. And he went out from the presence of Pharaoh and went

through all the land of Egypt. And in the seven years of plenty the earth brought forth a vast amount of food. And Joseph gathered up all the food of these plenteous years and stored it away in the cities. He "gathered corn as the sand of the sea, very much, until he left off numbering; for it was without number."

When the seven years of plenty were over, the seven years of famine began. But thanks to Joseph's wise counsel and work, there was food in all the land of Egypt. And when, finally, all the land was famished and the people cried to Pharaoh for bread, Pharaoh replied: "Go to Joseph; what he saith to you, do." The famine was not only in Egypt, it was over all the face of the earth; and the people of all the countries came to Egypt to buy corn. So Joseph opened up the store-houses of Egypt and sold grain to the Egyptians and to the foreigners who came to Egypt to buy.

The Bible tells us furthermore that before the years of famine came, two sons were born to Joseph. The first-born he named Manasseh, i. e., that causes one to forget; for he said: "God hath made me forget all my toil" (my trials and hardships), "and all my father's house." He meant that God had caused him to forget his sorrows and sufferings, and the loss he had sustained by being taken away from his happy home, by the way in which He was now repaying him for all this. His second-born he called Ephraim, i. e., "God hath caused me to be fruitful in the land of my affliction."

How glorious this humble, ill-treated, and this much-abused Joseph had become! And what a blessing he was to Egypt and to all the countries round about! A veritable savior to millions of people!

## II.

Joseph is a faithful type or shadow of a much greater and better One than he; he is a faithful type of Jesus Christ, the Lord and Savior of the world.

Jesus Christ is the only reliable interpreter of God's will and ways; He is the only prophet and counselor that can tell the world what God has resolved to do with it, and how it can find help and salvation in time of need, how it can escape death and live. By nature we cannot fully understand God's law, while the Gospel is a profound mystery to us. Though God wrote the law in our hearts when He created us, and, though, later on, He wrote it on two tables of stone and explained it in the Bible; yet, owing to our sinfulness, the actual meaning and intent of the law is no more clear to us than were Pharaoh's dreams to him. And none of the wise men of this world can interpret and explain it to us. While the Gospel, as I have said, is a profound mystery to us all, to the wise and the ignorant alike. Jesus alone can teach us the law's true meaning, which is that we are sinners before God, sinners through and through, every fiber and every atom and every particle of us wrapped in and saturated with sin; nothing but sin, sin, sin. Jesus alone can show us our famished condition, and open our eyes to see it. He alone can teach us that unless special provision be made for us certain death will be our portion.

And He does teach us this by His Holy Spirit in His holy word, which He has caused to be written in the Bible and preached in the world.

And He alone can and does teach us that there is a way of escape from death, a way to feed our famished souls with food that will nourish us unto eternal life; which food is He Himself in His blessed Gospel. He is the living bread which came down from heaven; if any man eat of this bread he shall live forever. Whosoever believes in Him, as He is declared and set forth in the Gospel, shall not die but shall have everlasting life.

He is also like Joseph in this respect: through sorrow and suffering He entered into great glory. Pharaoh exalted Joseph and said to him: "Thou shalt be over my house, and according unto thy word shall all my people

be ruled; only in the throne will I be greater than thou." And he put a gold ring upon his hand and a gold chain about his neck, and arrayed him in clothes of fine linen and made him ride in his second chariot and made all the people bow the knee before him; and he gave him a wife who bore him children, and gave him a new name, expressive of his glory and greatness. So God exalted Jesus when His suffering was ended, made Him have dominion over all the works of His hand, put all things under His feet. Everything, except Himself, did He put under Him; He crowned Him with glory and honor, arrayed Him in a robe of heavenly majesty, and gave Him a name that is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

He also gave Him a bride, not of the dregs of the world, but of them that are of great worth before God, a royal, priestly race, namely, the holy Christian church. God also blessed this union with a large number of children, which are a source of great pleasure and comfort to Jesus, causing Him to forget His sorrow and suffering and making Him fruitful in the land of His affliction. In that grand and beautiful nuptial song, the forty-fifth Psalm, we read of Christ: "Instead of Thy fathers shall be Thy children, whom Thou mayest make princes in all the earth." And the 110th Psalm compares the children of Christ, the Christians, to the dew-drops of early morning in point of number. And when Christ sees all these children and beholds in them the fruits of His suffering and death, He feels amply rewarded for all His sorrow and suffering. Isaiah says: "He shall see His seed," i. e., His children; "He shall see of the travail" (suffering) "of His soul, and shall be satisfied."

Lastly, as Joseph not only ruled over the Egyptians and gave them counsel but also provided for them, provided them with bread to sustain their lives in the time of

famine: so Christ provides for them that are His, both as to body and soul. Concerning their bodies He has given them the promise, which He always keeps: "In the days of famine they shall be satisfied." And their souls He feeds with the bread of life and quenches their thirst with the water of life. Yea, He gives them His body and blood, as living food, sustaining their life in this world and assuring them of life everlasting in the world to come.

It is all done *by Him* and *through Him*. When the people came to Pharaoh for bread, he told them they must go to Joseph. And when people desire anything of God, they must go to Jesus. Everything has been put into His hands and must be received from His hands. "Neither is there salvation in any other," says the Scripture; "for there is none other name under heaven given among men, whereby we must be saved." He is the way, the truth, and the life; no man cometh to the Father but by Him.

Will you not go to Him, dear listener, and make known to Him your wants, yea, ask Him to make known to you your wants, and let Him provide for you? Behold, He came down from heaven to do that for you. For no other reason did He leave His Father's throne and come into this vale of tears than to tell you of the misery of your natural state, of your famished condition, and of the great day of famine before you, when you must leave off eating earthly bread and lie down and die,—He came to tell you this to create in you a desire for wholesome food that will nourish you in death; and to prepare such food for you through His suffering and death, and to offer and give it to you in His holy word.

Will you despise all this grace and goodness, this precious food? Oh, do not do that; for then you will die and nothing will save you. Go to Him and ask Him to feed you, bow the knee before Him, and ask Him to receive you into His heavenly Kingdom and be your Lord, and serve Him in everlasting righteousness, innocence, and blessedness. Amen.

J. A. R.