

**Outline of  
the Messages for the Full-time Training  
in the Fall Term of 2009**

-----

**GENERAL SUBJECT:  
STEWARDS OF THE MYSTERIES OF GOD**

Message Fifteen

**Christ as the Mystery of God  
in the Fulfillment of the Types and Figures of the Old Testament  
(6)**

Scripture Reading: Gen. 49:22, 25-26; 2 Kings 2:1-4, 7-14; Psa. 24:7-10

**IX. Joseph is a type of Christ as the reigning aspect of a mature saint and as the Dispenser of food to His people:**

- A. 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 of Christ, the perfect One, Jacob reigned through Joseph—Gen. 41:39-44; Heb. 6:1a; Gal. 6:8; 5:22.
- B. Joseph, a “master of dreams” (Gen. 37:19), dreamed that according to God's view, His people are sheaves of wheat full of life and heavenly bodies full of light; the reigning aspect of the mature life never condemns God's people but shepherds and appreciates them (vv. 5-11).
- C. 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—39:2-5, 21-23.
- D. 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 (40:8); eventually, Joseph was released from prison indirectly through his speaking by faith in interpreting the cupbearer's dream (41:9-13), and he was ushered to the throne directly through his speaking boldly in interpreting Pharaoh's dreams (vv. 14-46); both release and authority came to him through his speaking.
- E. 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. 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 in the reality of God's kingdom, is higher than any other aspect of the Spirit—Rom. 14:17-18; cf. 2 Cor. 3:17-18; 2 Tim. 4:22; Rev. 4:1-3:
  - 1. Although he was full of human feelings and sentiments toward his brothers, Joseph 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—Gen. 42:9, 24; 43:30-31; 45:1-2, 24.
  - 2. Joseph denied himself and placed himself absolutely under God's sovereign leading, conducting himself wholly for the interest of God and His people.

3. 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.
  4. In Joseph's dealings with his brothers, we see that he lived a calm life, a sober life, and a discerning life—a self-denying life as the practice of the kingdom life—2 Chron. 1:10; Isa. 30:15a; Phil. 1:9; 1 Tim. 5:1-2.
  5. Joseph's sentiments, feelings, considerations, and preferences were absolutely under the rulership and control of the Spirit—Prov. 16:32.
  6. The golden chain around Joseph's neck signifies the beauty of the Holy Spirit given for obedience expressed in submission; Joseph's reigning life shows that in order for us to live Christ, our neck must be chained, our will must be conquered and subdued, by the Holy Spirit—Gen. 41:42; S. S. 1:10.
  7. Joseph's realization that it was God who sent him to Egypt (even though his brothers intended evil against him—Gen. 45:5, 7; 50:19-21; cf. 41:51-52) is the reality of Paul's word in Romans 8:28-29.
- G. Because Joseph suffered and denied himself, he gained the riches of the life supply; in order to receive food from him, the people had to pay four kinds of prices: their money (convenience), their livestock (means of living), their land (resources), and themselves—Gen. 47:14-23; Rev. 3:18:
1. 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.
  2. Ultimately, in order to receive the best portion from the Lord, including food for satisfaction and seed for reproduction (Gen. 47:23), we must hand ourselves, every part of our being, over to Him (Lev. 1:4).
- H. Joseph as a fruitful bough (Gen. 49:22) typifies Christ as the branch (Isa. 11:1-2) for the branching out of God through His believers as His branches (John 15:1, 5); the fountain signifies God, the source of fruitfulness (Psa. 36:9; Jer. 2:13), 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 (Phil. 1:20; 4:22; Philem. 10).
- I. 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:
1. Transformation is to be metabolically changed in the newness of the divine life, maturity is to be filled with 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.
  2. Only God is new; anything that is kept away from God is old, but anything that comes back to God is new—2 Cor. 5:17.
  3. 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—4:16.
  4. The secret of receiving God as our blessing of newness is to bring everything to God and let Him get into everything.
  5. 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.

**X. Elisha is a type of Christ as a prophet of blessing—2 Kings 5:9; Luke 4:27:**

- A. Elijah represents the Old Testament age, and Elisha represents the New Testament age; in order for the age to be changed from the Old Testament to the New Testament in our experience, we must pass through four places:
1. Gilgal was a place where God's people were circumcised to deal with their flesh—2 Kings 2:1; Josh. 5:2-9; Gal. 5:24.
  2. Bethel is the place to give up the world and turn to God absolutely, taking God as everything—2 Kings 2:2-3; Gen. 12:8; 1 John 2:15-17.
  3. Jericho, the first city that Joshua and the people of Israel had to defeat when they entered into the good land, signifies the head of God's enemy, Satan—2 Kings 2:4; Josh. 6:1-27; Rev. 12:11; Rom. 16:20.
  4. The river Jordan, where the New Testament baptism began, signifies death—2 Kings 2:7-14; Matt. 3:5-6, 16; Rom. 6:3-4; Gal. 2:20.
- B. In addition to passing through these four places, we must "tear our clothes into two pieces," indicating that we no longer treasure what we are or what we can do—2 Kings 2:8, 12; Matt. 16:24.
- C. Elisha represents God's New Testament economy in grace; grace is God doing everything for us by giving Himself to us as our enjoyment; this grace reigns in us abundantly as the throne of grace and the river of grace to cause us to reign in Christ as life—John 1:1, 14-17; Rom. 5:17, 21; Heb. 4:16.
- D. Elisha is a type of Christ in doing miracles of grace in life—cf. Luke 9:51-56:
1. Elisha healed the bad water of Jericho, signifying the changing of death into life—2 Kings 2:19-22; John 2:3-11.
  2. He called the things not being as being when he produced many vessels of oil from one vessel—2 Kings 4:1-7, 8-17, 42-44; Matt. 14:14-21; 15:32-39; Rom. 4:17b.
  3. He resurrected the dead from death—2 Kings 4:18-37; 13:21; Heb. 11:35a; Luke 7:11-17; John 11:41-44; Rom. 4:17b.
  4. He nullified the poison of the wild gourds with flour; this corresponds to Christ warning the disciples of the leaven of the Pharisees and Sadducees and His healing the disciples with Himself as the fine flour—2 Kings 4:38-41; Matt. 16:6-12.
  5. He healed the leprosy of Namaan; the Lord Jesus also healed lepers in His ministry—2 Kings 5:1-27; Luke 4:27; Matt. 11:5; 8:1-4; Mark 14:3.
  6. He caused an ax head that had fallen into the water to float by means of a wooden stick, signifying Christ's recovering through His cross in resurrection the lost power of sinners that had fallen into the death water—2 Kings 6:1-7; Eph. 2:1-6.
  7. Elisha's cursing of the mocking boys was the same in principle as what the Lord Jesus did in pronouncing eight woes on the scribes and Pharisees—2 Kings 2:23-25; Matt. 23:13-36.
  8. Elisha's striking his enemies with blindness, bringing them into the territory of his people, opening their eyes, and preparing a feast for them are a picture of the New Testament ministry, in which Christ "blinds" us, opens our eyes, and brings us into keeping the feast of the New Testament ministry (just as He did with Paul) so that He may return as the King of glory—2 Kings 6:8-23; Acts 9:1-5; Rom. 12:20-21; 2 Cor. 5:7; Psalms 24:7-10.