



ZWTF

Zapping You Whenever Thoughts Flow

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“Josephs” of the celestial realm.



Joseph, one of twelve sons of Israel, is a type of Christ. Both Joseph and Christ suffered rejection at the hands of intimates and yet each became the means of the eventual salvation of the very ones who rejected them. By seeking to kill Joseph (they were furious at his dreams of glory in which he envisioned them worshipping him), his brothers ended up fulfilling the very thing they despised and sought to stop. Their treachery turned against them, which proved to be ultimately *for* them. Same with Christ. In seeking to kill Him and keep Him from becoming king over them, the priests of Israel brought about the very thing they feared, but that would eventually save them.

Many things said of Joseph and Christ can also be said of us. The suffering is of a lesser degree, but the pain, eventual glory, and the heart for ministry is the same: rejected by loved ones, glorified, then returning to bless our persecutors. In ousting us from their assemblies, those despising us today provide for us a share in the sufferings of Christ

and thus heighten our glory. Once glorified, we become super-enabled to assist our very persecutors.

If Joseph is a type of Christ, then he is also a type of the body of Christ, as God is presently grooming us to complete Christ (Ephesians 1:22). Our identification with Christ includes dying and being raised from the dead with Him (Romans 6:5). More broadly, our entire old humanity has been crucified with Him (Romans 6:6), making us a new humanity in Him (Ephesians 2:15). Is it strange then to suggest that Joseph's story should (and shall) also be ours? I might then put it this way: *Joseph is a type of the body of Christ.*

DREAMS OF GLORY

God gave Joseph a dream in which his brothers—represented in the dream by sheaves of grain in a field—bowed down and worshipped him. In another dream, the sun, moon and eleven stars prostrated to him. These dreams were a harbinger of greater honors to come, for many besides Joseph's family would venerate the future patriarch.

Joseph's brothers hated their younger sibling for his dreams. They considered them vainglorious. (Joseph could not resist telling his family the dreams.) The brothers plotted revenge upon Joseph. Casting him into a cistern far from home one day, they contemplated his fate. Before long, Midianite traders passed through, and the brothers sold Joseph to the traders for twenty pieces of silver. As Joseph disappeared over the horizon, the brothers dipped his coat in blood and returned home, telling their father that Joseph had been devoured by a wild beast.

The traders, bound for Egypt, sold Joseph to Potiphar, an officer of Pharaoh. It occurred during his time there that the wife of Potiphar made sexual advances upon him, only to have them rebuffed. Scorned, she accused Joseph of attempted rape. It was a lie. But Potiphar believed his wife and jailed Joseph.



DARK DAYS AND DELIVERANCE

While Joseph was imprisoned, Pharaoh dreamed two dreams. In the first, he saw seven fat cows being consumed by seven lean cows. Next, seven heads of healthy grain were consumed by seven sickly heads scorched by an east wind. Pharaoh was troubled. In the morning he called his magicians and wise men to interpret the dreams. Each of them failed. Pharaoh's cupbearer, having been in the same prison as Joseph, recalled that Joseph was a gifted interpreter of dreams. Pharaoh ordered that Joseph be brought to the throne room. Joseph washed, dressed, and appeared before the king.

Pharaoh laid his dreams before Joseph and said, "Can you interpret them?" Joseph said, "I cannot, but God can." Joseph interpreted the dreams as follows: the two dreams were one; there would be seven years of plenty followed by seven years of famine throughout Egypt and surrounding territories.

Joseph's lack of hesitance moved the king. Pharaoh's instinct told him to act. Before the assemblage, Pharaoh draped Joseph in garments of fine linen, placed a ring upon his finger and a gold chain around his neck, and appointed him second-in-command in Egypt, charging

him with the storing of grain during the seven years of plenty and the sale and distribution of it during the seven-year famine. By this, Pharaoh preserved many people alive and further enriched his kingdom.

FAMILY REUNION

Pharaoh's confidence in Joseph was well-placed. When the famine hit, Egypt was the only source of food for vast swaths of the ancient Near East, including Canaan, where Joseph's father and brothers lived. Joseph's father, Israel, sent his sons to Egypt to buy grain from "a great man" there (they did not know it was Joseph) and to bring it home to keep the families alive. And so they went, meeting "the great man," who was in fact their brother. But of course they did not recognize him as such. They bowed to worship him, and Joseph's dream had thus been realized. Twenty-seven years had expired from the dream to the fulfillment of it.

Before revealing himself to his brothers, Joseph vexed their souls. He forced them to face their own evils by inflicting a series of evils—trials, really—upon them. This lasted for only a short time. It was in Joseph's heart all along to bless his brothers. His heart was not evil, but

good. His brothers had been evil, but Joseph tried them to see where they stood. He would not repay evil for evil, but would educate his brothers in the ways of peace and love. He would not punish but discipline. The pride of Joseph's brothers needed dismantled, and it was. It took a little bit of time, but now the brothers were prepared for the revelation.

On an appointed day, Joseph revealed himself to his brothers and they could not have been more shocked—or alarmed. Unable to speak, they bowed down to him deeper and lower than ever, trembling, for they feared his wrath. As second only to Pharaoh, Joseph held their lives in his hands. Power corrupts and absolute power corrupts absolutely—except upon gentle souls and good hearts. Joseph told his brothers not to fear, for his purpose was to bless and not to curse. They had meant it for evil but God had meant it for good (Genesis 50:20). He would not only preserve their lives, but prosper them.

Joseph had asked his brothers, “Is my father still alive?” When they answered affirmatively, Joseph sent his siblings back to Canaan with instructions to bring his father and all the brothers' families to Egypt, where they would live with honor and plenty. Pharaoh wholeheartedly backed the move.

THE GREATEST “FAMINE” OF ALL TIME

From the perspective of this writing (July, 2019), there shall come very soon upon the earth a seven-year period known as the Time of Jacob's Trouble, commonly referred to as The Great Affliction, or Tribulation. The Great Affliction will dwarf in severity the seven year famine of Joseph's day. Not coincidentally, the duration of this affliction is of the same duration as the famine: seven years. Thus, I see a relationship between that time and this. Bolstering the relationship is the fact that Joseph is a type of Christ, and thus the body of Christ. Jesus said concerning this time—

For then shall be great affliction, such as has not occurred from the beginning of the world till now; neither under any circumstances may be occurring. And, except those days were discounted, no flesh at all would be saved. Yet, because of the chosen, those days shall be discounted (Matthew 24:21-22).

The Great Affliction will stand apart in all the annals of the eonian times as the most severe trial ever brought upon humanity.

SNATCHED AWAY TO GLORY

Immediately preceding The Great Affliction will be another event unknown in human history that will see hundreds of thousands of men and women of earth—the dead and the living—instantly made immortal and transported to a realm high above the highest heavens to participate, with Christ, in the governance of the universe. These will be the members of the body of Christ, who will have been called out from the masses of humanity, from Paul's day to this.

Their number is finite. When the last member grasps the evangel of the grace of God (Paul's gospel) through a God-appointed herald, then the living will see Christ; the dead will hear a trumpet and will rise first. Then the dead and the living will be snatched away together to meet the Lord in the air (1 Thessalonians 4:16-17).

Once this occurs, the Great Affliction can begin. Why not until then? The presence of living members of the body of Christ detains the unveiling of the man of lawlessness (also known as the Antichrist; 2 Thessalonians 2:7), who will lead the world into the Great



Affliction with the signing of a seven-year peace accord (Daniel 9:27). Once this detainer is out of the way (the body of Christ; God's ambassadors of peace), then God can declare war upon the earth and the Great Affliction can begin.

MODERN DREAMS

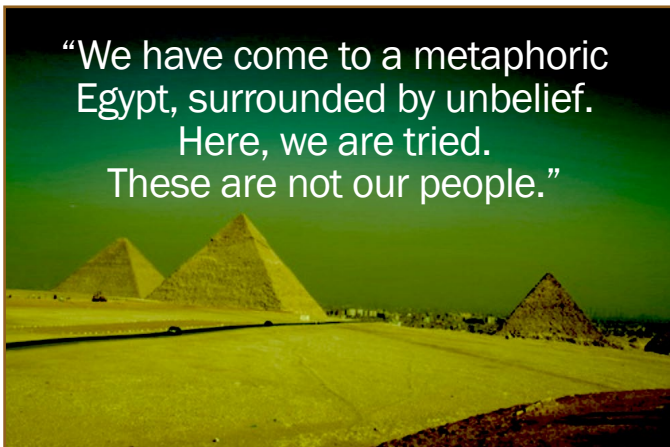
God has given us, the members of the body of Christ, “dreams of glory.” In our case, these are not literal dreams but rather inspired passages of Scripture detailing our future life with God and Christ. The field of

our future bliss and work will be celestial rather than terrestrial, for “our realm is inherent in the heavens” (Philippians 3:20). The following is but one example of this high destiny—

[God] rouses us together and seats us together among the celestials, in Christ Jesus, that, in the oncoming eons, He should be displaying the transcendent riches of His grace in His kindness to us in Christ Jesus (Ephesians 2:6-7).

TRAPPED IN EGYPT

When we tell our family members of these Scripture passages, they mock us. Who do we think we are? How dare we think so highly of ourselves? They imagine that we are vainglorious. They cannot understand that our calling is chiefly for the delight of God (Ephesians 1:5). We do not attend their houses of worship, so what right have we to the throne of God? They call us rebels and trouble-makers, then cast us from their midst. They fail to see that Christ Jesus is our head, and that we are members of His body. They walk by perception rather than faith. The invisible spirit of Christ animates us, and thus our unity cannot be seen by the earthly eye. As



“We have come to a metaphoric Egypt, surrounded by unbelief. Here, we are tried. These are not our people.”

members of Christ’s body, we are destined to reconcile a broken universe to God through our association with His Son (Ephesians 1:10, 22).

Our antagonists would sell us to the Midianites if they could, but they can’t, and so they ignore us. Worse, they treat us as though we are insane. They hate the “multi-colored coat” that we claim God has made for us. Why would God do this for such foolish ones? The loathing of those near and dear to us pains our hearts.

Yet we go our way, never giving up the revelation, never taking our eyes from the Author and Finisher of our faith. God sustains us through our many trials even as we are lied about and “jailed away” from mainstream fellowship. To many, we might as well be dead. We have been crucified to the world, and the world to us (Galatians 6:14).

Joseph was taken to a foreign land: Egypt. We have come to a metaphoric Egypt, sent into the wastes by God Himself. Here, we are surrounded by unbelief. Here, we are tried. These are not our people. God has shown us truths in the Scriptures that few others see. Most of the truths are plainly written, but the god of this eon blinds the apprehensions of the unbelieving so that the illumination of the evangel of the glory of Christ, Who is the Image of the invisible God, does not irradiate them (2 Corinthians 4:4).

We wander about a vast kingdom of unbelief, but God sustains us here, for the spirit itself is testifying together with our spirit that we are children of God (Romans 8:16). As such, we share in the sufferings of Christ (Romans 8:17). As the children of God, we anticipate the day when God will visibly claim us as His own and remove us to our rightful realm far above earth.

This happens for us at the snatching away. Joseph’s “snatching away” was his elevation to second-in-command in Egypt by the very king of that land. As members of Christ’s body, we will be second-in-command only to Christ, Who is second-in-command only to God. Like Joseph, we will have become great. It is the King Who elevates us. All of our faith in God will have been repaid by visible glory. The many years of trial and invisibility give way—at last—to manifestation and triumph.

TO THE RESCUE

Joseph knew that seven years of famine would follow the seven good years. This was the interpretation of Pharaoh’s dreams. Joseph’s interpretation inspired the king to give Joseph the management of the kingdom and the distribution of the grain. Because of Joseph, many would be kept alive through the great famine. Among those affected by the seven-year famine were Joseph’s father and brothers.

Our fathers and mothers, brothers and sisters, sons and daughters—who at one time thought us to be vainglorious and deceived—will remain here on earth to endure the seven years of the Great Affliction, for they did not heed the evangel of the grace of God. At this same time, we will have become immortal and set at the right hand of God with Christ, among the celestials. Will we be unmoved by the suffering of our kin and comrades upon the earth?

How could we be? We will have the mind of Christ, Who has the mind of God, Who is love (1 John 4:8).

God will repay affliction to those who have afflicted us (2 Thessalonians 1:6). This is the equivalent of Joseph afflicting his brother for a short time, to bring them to a realization of their own pride and incapacity. Our friends and family members have not learned this lesson prior to the Great Affliction. Church membership occupied them. Their pastors and teachers convinced them that their salvation depended upon them offering to Jesus Christ the gift of their faith. Thus, they were blinded to the truth that Jesus Christ's faith came as a gift to them. The pull of the earthly leaders, who had themselves been turned aside to myths by the power of the apostasy and the teachings of demons (2 Timothy 4:4; 1 Timothy 4:1), was too strong for them. By these means, the truth passed by them, unheeded.

In the Joseph account, the brothers came to him. In the scenario I am envisioning, we go to our "brothers." They cannot come to us, for they are yet mortals.

I believe that the Joseph account—as well as the life of Christ—shows us that the glorified ones come to the aid of those yet struggling beneath the burden of sin and death. The love of God in His glorified saints leans them toward the aid of the less fortunate. Joseph's heart beat toward the relief of the suffering of his family. Jesus Christ, after His glorification, tarried forty days in Jerusalem to confirm for His disciples all that He had taught them, and at the same time to promise them the gift of the holy spirit of God which, in His absence, would sustain them through trial.

It is my educated opinion—and it is only that—that during the Great Affliction we will descend from on High to assist our loved ones here on earth during the "great famine" of the Tribulation. I have no direct proof of this, which is why I call my belief an educated opinion. When I say that I have no direct proof, I mean that there is no verse explicitly stating that this is what we will do. But what I do have is the Joseph account and the understanding that Joseph is a type of Christ and thus—in some aspect—a type of the body of Christ. I also have the understanding that the seven years of famine suggest the seven years of the Great Affliction; the number seven is not coincidental.

THE SECOND VISITATION

I do not know in what capacity we will serve our kin and comrades. Joseph brought his brothers to where he was but, again, I do not believe this is possible in our case for the gulf between heaven and earth is too great for mortals, and the snatching away of the body of Christ will have already occurred. Once we are changed, there will be no more members of Christ's body left upon the earth. There will only be those who, with great regret, will realize that, in their rejection of us (while we

sojourned upon the earth), they had, by extension, rejected the God Who had appointed us ambassadors of the conciliation of the world through Christ (2 Corinthians 5:19-20). The time of their visitation passed in front of their faces—repeatedly. It came and came, but they despised it each time. They despised the truth and crucified it. Having crucified the truth, they

sold the tellers of truth to the Midianites so as to be done with them and thus to rid themselves of a goad that continually pricked them.

As the 144,000—and even angels—minister to Israel during the Great Affliction, we will minister to those of the nations. God will dispatch us from heaven with a shout of command not unlike the shout which brought us to heaven in the first place. We will then appear before the terrestrial sufferers just as Jesus appeared before His disciples in the upper room in the days following His glorification. The afflicted of earth will touch us and bow in awe. (The celestial beings will have already proffered obeisance at our presentation before Christ at the dais.) "My Lord and my God," will be their utterance. Then shall be supplied to them a heavenly grain that will sustain their frames and spirits during the great affliction of Earth, of which the ancient famine was but a dim type. —MZ

