

# SOUTH GROVE FREE PRESBYTERIAN CHURCH LONDON

Lord's Day Afternoon

Date 14 January 2024

Preacher Rev Philip Knowles, Psalm/Hymns 497, 110, 113  
tune 416 o for a closer walk.

Read: John 6:41-47,

Genesis 43:1-10,

Text Genesis 43-44

Series: Joseph Title: The Surety (1) His Obligation.

The opening words of **Genesis 43:1** *the famine was sore in the land*, mean that during the seven year famine in Egypt, the hunger of the people and the dearth or barrenness in the land was **becoming stronger, or greater**.

That's what the word **sore** signifies a great famine, a severe famine.

Jacob and his sons having *eaten up the corn which had been brought out of Egypt*, needed more, and for that reason Jacob once again tells his sons, in **verse 2** *Go again, buy us a little food*.

But Judah answers his father in **verses 3-5**, *the man did solemnly protest unto us, saying, Ye shall not see my face, except your brother be with you.<sup>4</sup> If thou wilt send our brother with us, we will go down and buy thee food: <sup>5</sup> But if thou wilt not send him, we will not go down: for the man said unto us, Ye shall not see my face, except your brother be with you.*

If the brothers do not come to Joseph, the Lord of the land in obedience to His word and on his terms, then they will not see his face, they will suffer rejection,

but if they come his appointed way they will find acceptance and favour with the sovereign ruler and enjoy an abundant provision.

However, Jacob will not let Benjamin go to Egypt lest mischief come upon him.

It is at this point, Judah speaks some of the most wonderful words in scripture that direct us to the Lord Jesus Christ.

Remember, Christ came through the tribe, the family line of Judah, so Judah's words point to Christ, the Surety of guilty sinners in Adam.

It is in Christ the term surety finds its ultimate meaning.

In **verse 9** *I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever.*

These words are repeated in **Genesis 44:32**.

Now what is a surety, and what does a surety do?

A surety takes full responsibility for another person and fulfils a certain obligation.

Judah in taking full responsibility for Benjamin, essentially guarantees the safety and security of Benjamin and his return to his father's house.

The word for '**surety**' in Hebrew or Greek could be translated **pledge** giving the idea of **a guarantee**.

It also, means to exchange with someone else to take their place. To pledge oneself for the life of another; to pay a debt.

It refers to someone who pledges his name, property or influence that a certain thing shall be done.

It is a word therefore, that clearly contains the idea of a guarantee being given that a contract will be kept.

The word Surety was used by Paul in **Philemon verses 18, 19**: Philemon was a citizen of Colosse and was part of the church.

The letter centres upon the grace of God in the life of **Onesimus**.

Onesimus had been a servant in the household of Philemon; but he had wronged his master, and fled from Colosse to Rome, where he came in contact with the Apostle Paul, and under Paul's ministry Onesimus was changed and converted by God's grace.

In **verse 10**, Paul speaks of having "**begotten**" Onesimus, by which he simply means that he was the instrument of God in leading Onesimus to Christ.

Then in **verse 16**, Paul describes Onesimus as "**a brother beloved**," such language testifies to the fact of his genuine experience of salvation.

such was the work of grace wrought in Onesimus's life, Paul felt constrained to pen this letter to Philemon in order to make him aware of what had occurred.

Onesimus must return to Philemon, and in **verse 12** Onesimus was sent by Paul to Philemon.

However, Paul assures Philemon he can receive Onesimus as he would receive Paul.

He must look on Onesimus and treat Onesimus as he would Paul.

Paul became surety to Philemon, undertaking to pay Onesimus's debt. To guarantee his safe return.

Paul's words to Philemon in **verses 18-19** was "***If he hath wronged thee, or oweth thee ought, put that on mine account***" ***I will repay it***".

Paul's words in fulfilling the responsibility of a surety for Onesimus, points to Christ the surety, who pays the sinners debt having their sin put to His account and He repays the debt to God.

Therefore, God looks upon redeemed sinners as He looks on Christ. God receives you believer as he received Christ. He accepts you in His Son.

This is the role of a surety.

Judah in referring to Benjamin said ***I will be surety for him.*** ***He*** guaranteed his safety bringing him back to his father.

That's why his words spoken to Joseph in **Genesis 43:34** are **striking**, ***how shall I go up to my father, and the lad be not with me?***

What a picture we have of the Lord Jesus Christ, our surety, only in the highest level, as Christ took upon Himself the responsibility, to guarantee the safe arrival to the father in heaven of all who trust in Him.

Jesus Christ is called a surety in **Hebrews 7:22** ***By so much was Jesus made a surety of a better testament.***

Therefore, all that is revealed in the OT about the word and the role of the surety prepares and points the way to Christ the surety for sinful men and woman He came to save.

The words written in **Hebrews 7:22**, refers to Christ as the ***surety of a better testament***. We must understand these words, to have a proper understanding of the gospel.

The word **testament** also means **a covenant**. This is the covenant of grace in which Christ undertook to be the Saviour of His people.

It is a testament, a covenant, oath, pledge of grace because it rests upon the redemptive work of Christ, not man.

In **Hebrews 8:8** this **Covenant of Grace** is described as "**the new covenant**", not because it is a new message of salvation, rather new in the sense of administration, namely -- **without all the ceremonialism system.**

When the covenant of grace was first proclaimed to man in **Genesis 3:15**, it was presented by types, symbols, and shadows, a model of good things to come.

You think of the lamb slain for Adam's and Eve's sin or Noah's ark to save from judgment, or Isaac, Abraham's only son offered as a sacrifice, or When Jacob was alone, afraid and on the run, God showed him a ladder by which He could ascend to heaven, a shadow of the Lord Jesus Christ our Mediator,

or the tabernacle or the lamb slain and the blood applied to door for deliverance from death, and much more,

it all pointed to Christ the surety, what He would do when He would come into the world, God manifest in the flesh.

But to help people to understand what Christ would do in a future day, God taught by picture form, illustration, types.

However, when Christ was manifested in the flesh, to bear away sin, the covenant of grace was no longer presented by types and shadows because the reality had come, Christ Himself fulfilled all the types, He did away with them.

Christ did not come with a new message or another way of salvation as his enemies accused Him.

Rather, He taught them the lamb you keep slaying as a sacrifice, you don't need to anymore, because I am the sacrificial lamb, and I will offer myself one sacrifice for sins forever.

Just as Judah was the surety for Benjamin so a greater than Judah, the Lord Jesus Christ is the surety for all given to Him by the Father within the everlasting covenant of grace, and Christ did not fail.

## **I FIRST THE OBLIGATION OF THE SURETY**

In **Genesis 43:9** when Judah said to his father in reference to Benjamin, *I will be surety for him;* these words, speak of an obligation to fulfil, and responsibility placed upon self to guarantee what is communicated will be done.

It is Judah charging himself to be faithful in his obligation.

### **1 The place of this obligation.**

Judah was located in his father's presence at home, when he obligated or covenanted to be surety for Benjamin.

Once again, our minds are lifted to higher ground, to consider the obligation that Christ took on Himself when He undertook to be the sinner's surety.

Christ the eternal word of God, in Father presence before the world was created was the Lamb slain for sinners.

In eternal glory God the Son entered into the covenant of Grace with His Father to become the surety for His people. The plan of redemption was in the mind of God.

## 2 The promise of this obligation

When Judah said ***I will be surety for him***, he was promising to fulfil a vow, which was to bring Benjamin back to the father.

Christ gave the obligation or the undertaking that He would bring sinners to His Father and present them one day in glory.

**Heb 2:10** refers to Christ bringing ***many sons unto glory***; and in **verse 13** we have the words that Christ will use on that great day as He presents His people in heaven, ***Behold I, and the children which God hath given Me***.

Therefore, Christ was faithful to the charge of sinners He took responsibility for, in that He did not fail, there was no blame for Christ to bear.

Christ was faithful to His obligation.

It is because of His Suretyship the Lord Jesus said in **John 10** ***“Other sheep I have, which are not of this fold: them also I must bring.”*** What He has pledged to do He must do.

Christ has given the obligation that as the Surety of the sinners He will bring the trusting soul to glory.

Judah obligated himself to bring Benjamin back to the father Jacob. He took full responsibility for Benjamin's safety, as Judah said ***of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever***.

## 3 The pivotal of this obligation

The pivotal or importance of this obligation rests in its success.

**Judah said *if I bring him not unto thee, and set him before thee, then let me bear the blame for ever.***

Failure to meet his obligation would bring blame upon him.

The word **blame** is the word that is most often translated by the word **sin**. I shall bear the sin to my father for ever. It means I shall incur the guilt of sin.

Judah is saying, then, that his failure to fulfil this obligation would leave him guilty of sin and failure. Failure to do what He promised to do.

However, Judah did not fail, as **Chapter 44-45** teaches, but especially **ch 45:25** “...*they went up out of Egypt, and came into the land of Canaan unto Jacob their father.*”

**Therefore, just as Judah guaranteed Benjamin will not be lost or come to harm, but brought back to his father, so in the superior meaning of the word, all for who Christ is surety, none of His people can perish,**

How could Christ go up to His Father if He had not secured the release of His children?

This is the pivotal of the gospel. If Christ failed as the surety there would be no salvation, He would bear the blame forever.

The Bible teaches in **Psalm 9:17** *The wicked shall be turned into hell, and all the nations that forget God.*

*Apart from Christ fulfilling His obligation as the sinners surety, all would be in hell.*

*However, Christ did fulfil His obligation, He satisfied God's claims. He cleared the debt of sin of all who He stands as their surety.*

We are given an insight into the obligation that Christ took on Himself when He undertook to be the sinner's surety.



Believer, Christ has reconciled us to God by His sin-atonement death. He entered into heaven as our Covenant-Head, and claimed our eternal inheritance in our name, as our Surety.

He gave the obligation or the undertaking that He would bring His adopted children to His Father and present them one day in glory as faultless before the throne with exceeding, great joy as taught by **Eph 5, Jude and Heb. 2:13**.

Since Christ will be faithful to the charge laid on Him then sinners may cast themselves upon Him, knowing that He will not fail to do for them what He has obligated to do. Look to Him by Faith alone and take Him to be your surety.

Next time we will consider the **II THE SUBSTITUTION OF THE SURETY**  
**& III THE REPRESENTATION OF THE SURETY.**