

**SOUTH GROVE FREE PRESBYTERIAN CHURCH**  
**LONDON**

**Lord's Day Afternoon**

**Date 21<sup>st</sup> January 2024**

**Preacher Rev Philip Knowles**

**Hymns Ps 145v1-3,9-12 2<sup>nd</sup> Ver, 300**

**Read: Genesis 43:1-9 Text Genesis 43-44**

**Series: Joseph Title: The Surety (2) His Substitution & Representation.**

Whenever Joseph's brothers returned to Canaan, they told their father all that took place in Egypt, how ***The man did solemnly protest unto us, saying, Ye shall not see my face, except your brother be with you.***

To the brothers, this man was the Lord of the land of Egypt, the governor, but they knew not it was Joseph.

At this stage Jacob is distressed, all he can think about is losing another son. **Gen 42:36** "***Jacob their father said unto them, Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me.***"

As Jacob refuses to send Benjamin, Judah intervenes in **ch 43:8-9** "***And Judah said unto Israel his father, Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, and also our little ones. 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.***"

In these words, we have one of the clearest presentations in all Scripture of the language and role of a surety.

The word **surety** is someone taking responsibility for another.

The role refers to someone who pledges their name, property or influence that a certain thing shall be done, a debt will be paid.

It is a word therefore, that clearly contains the idea of a guarantee being given and an agreement, pledge, oath, will be kept.

This is the context in **Genesis 43-45**, Judah guarantees to his father, the safe and secure return of Benjamin to the father's house.

Judah's words are striking, and they are marvellous— '***I will be surety for him***'. I take responsibility for him.

These words indicate that a charge lay upon Judah in terms of this responsibility or obligation to ensure Benjamin's safe return.

Moreover, Judah was determined to be faithful, so much so that if he failed it would be required of him and he would bear the blame.

Therefore, in having a sight of the Saviour and His wondrous love, **Hebrews 7:22** ***By so much was Jesus made a surety of a better testament.***

***Jesus Christ is the surety of sinners He came to save.***

***However it must be said, because Christ is impeccable He is not able to sin, which means He could not fail as the surety.***

As the sinner's Surety Christ paid the debt by taking responsibility for our debt, because *Sin is a debt.*

This is how the Saviour described sin, in teaching His disciples about prayer.

**Matt 6.12, *Forgive us our debts.***

The word for ***debt*** means "***what is owing.***"

Sin is debt because by our sins we owe payment to God for our transgressions against His law. We have stolen from God. We glorify self instead of God.

But the problem is that sinners cannot pay the debt they owe to God to gain entrance to heaven.

Sin's debt is infinite, it requires an infinite payment. That is why hell is infinitely, everlasting in it's sentence and torments,

**Matt 5:25, 26.**

*But Christ our Surety has dealt with the debt of our sin.* Again, **Matt. 6:12**: "***forgive us our debt.***" Christ instructs us to pray for the forgiveness of our debts, but that implies that the debt has been paid for.

God does not forgive sin except upon the basis of a payment made.

Paul said in **Ephesians 1:7** ***we have redemption through His blood, the forgiveness of sins, according to the riches of His grace;***

**Christ's full payment for sin as the Surety in His death and sufferings is the guarantee of forgiveness for all who will trust Him.**

Having considered **The Obligation of the surety**, notice also:

**II THE SUBSTITUTION OF THE SURETY**

In obligating himself to be a surety for Benjamin and secure he is brought home to his father, Judah's words also refer to another feature of the surety which is substitution.

Whenever Judah said ***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.***

This was a voluntary act on Judah's part in other words, substitutional.

Judah was not forced.

This was not a suggestion that was brought by his brothers and especially not by Benjamin, the one for whom he stood.

There were no lots cast and Judah lost out, rather Judah's words confirm he was willing to be a surety for another.

Judah is covenanting to give his life for the life of Benjamin.

Now keep in mind, Judah did not suffer and die for Benjamin, rather He simply undertook for the safe return of Benjamin to his father and if he failed the blame would be laid at his feet.

Furthermore, in Chapter 44, when the brothers came down to Egypt the second time to buy corn during the time of the great famine,

Joseph's cup was found in Benjamin's sack, and as a result, Joseph was going to keep Benjamin as his servant, while the other brothers returned to their father.

At that stage Judah speaks of his obligation to the father concerning Benjamin, and Judah said to Joseph in **Genesis 44:32-33**, ***For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father for ever. <sup>33</sup> Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord.***

The words, ***Instead of*** means ***in the place of***.

In other words, I will take the place of Benjamin, I will remain as your servant, to let Benjamin go back to his father. Judah was willing to give himself in the place of Benjamin.

But the idea is to offer one's self in the place of another. It is to take the responsibility personally and not pass it on to someone else to bear the blame.

For that reason, Ruben was not a surety, because if you remember in chapter 42:37-38 Ruben offered Jacob his two sons to be slain, instead of offering himself.

However, Judah offered himself instead of Benjamin.

This whole scene directs our minds to the greatest surety the great substitute and the greatest demonstration of substitution, the Lord Jesus Christ in taking the place of sinners, only this was to die.

Christ has taken the responsibility, or the obligation Himself to bring sinners to glory, back to the Father's house by giving Himself a substitute in their place.

Substitution is central to the gospel, Christ did not offer anyone to take His place.

He did not send an angel or any other to fulfil His obligation, rather He gave Himself, He willingly offered Himself in the place of guilty sinners.

Isaiah prophesying of Christ's suffering around 650 years before they took place said of Christ in [Isaiah 50:5](#), ***"The Lord GOD hath opened mine ear, and I was not rebellious, neither turned away back."***

Hear the surety's words, ***"I was not rebellious"*** ***"I was not forced or did I fight against."*** ***"Neither turned away back"***

It was Christ's delight and devotion to be the surety of His people.

Christ came and fulfilled the **precept** or commands of the law.

Living under the moral law giving a perfect obedience to every command, Christ provided for sinners a perfect righteousness.

But another obligation that lay upon man was the **penalty** or curse of the law, which was the just consequence of his transgression of God's law, eternal death.

Christ as surety obligated Himself to suffer the death demanded for the law's violation, in the place of others.

To guarantee the deliverance of His people by the payment of their debt with the shedding of His precious blood and death.

It is on this basis that Christ became the sinner's substitute by dying for them, because He was the Surety.

I think of those words by the song writer as he thought about Christ's Substitutional death.

He asks?

Was it for me, for me alone, The Saviour left His glorious throne;

The dazzling splendours of the sky, Was it for me He came to die?

Was it for me He bow'd His head Upon the Cross, and freely shed

His precious blood—that crimson tide, Was it for me the Saviour died?

It was for me, yes, all for me, O love of God, so great so free!  
O wondrous love, I'll shout and sing, He died for me, my Lord  
and King!

The Saviour pledged Himself, according to the will of God, to provide an everlasting righteousness for His people, satisfy all God's law and justice on our behalf, put away our sins by the sacrifice of Himself, give to the elect a new, holy nature in the new birth, raising them up in glorification and perfection, and bring them home to glory.

### **I The Obligation of the surety**

### **II The Substitution of the surety.**

### **III THIRD, THE REPRESENTATION OF THE SURETY**

**I'n the two passages where word surety is found,** Judah is speaking to his father and then to Joseph, as he represents Benjamin, he intercedes on his behalf.

In **verses 8-9** ***Judah said unto Israel his father, Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, and also our little ones. <sup>9</sup> 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.***

Now from a physical sense there was a family union between Jacob and all his sons.

But in a special sense there was an even stronger bond between Jacob and Benjamin.

Benjamin was the youngest. He was also the only other son, beside Joseph, that Rachel had borne to him.

Having believed, that Joseph had been slain by a beast, and knowing that Rachel had died giving birth to Benjamin, we understand the statement of Judah in **verse 20** *his father loveth him* and then in **verse 30** *seeing that his life is bound up in the lad's life*;

when the brothers come to Egypt, Joseph will seek to keep Benjamin, it is Judah who intervenes and represents Benjamin before the Lord of the land who is Joseph.

Judah is pleading this bond before Joseph. It's a plea of his father's love for his youngest son.

**Notice Genesis 44:18** *Then Judah came near unto him, and said, Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant: for thou art even as Pharaoh.*

As Benjamin's surety Judah went before Joseph to plead for the release of the one in danger, one condemned to be a bondman.

Between the two accounts, Both Jacob and Joseph hear Judah's pledge to be surety for Benjamin.

There is nothing else Jacob can do but commit his son to Judah's care, **verse 14** *Take also your brother, and arise, go again unto the man*:

Joseph reveals himself and in **Genesis 45 and verse 24** *So he sent his brethren away, and they departed: and he said unto them, See that ye fall not out by the way.*

Here is another pointer to Christ's work as the Surety of the sinner, He acts as a Representative and Intercessor at God's right hand praying not for the world for all whom the father hath given Him as their surety.



He pleads the everlasting covenant of grace which has been ratified or secured by His atoning blood.

Christ's plea for His people, is take me instead and deliver them.

You could say that Christ has His life bound up in the lives of those that were given to Him, He is united to them.

Christ's representation as the surety of His redeemed people means He did not fail and our entrance into heaven its secured. Christ appears for you believer in heaven. He prays that where He is you will be also.

Unsaved men and woman, Christ's position as the Great Representative of sinners is the guarantee that if you will come to the Lord and confess your sins you will be pardoned at once, you will be released from all guilt, condemnation and will be granted a full and free forgiveness.

Jacob hears the pledge by Judah to be Benjamin's Surety. There is nothing else he can do but commit his son to Judah's care. Joseph heard the intercession of Judah and he returns to his father.

Christ is the only guarantee for your soul if you are to enter into heaven for eternal rest and praise.

Ask Charles to close meeting