

Series: Popular Stories  
Title: Benjamin and the Silver Cup  
Text: Gen 44: 1-17  
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The “cup of wine” we drink is the cup that symbolizes communion, fellowship with Christ in his death. It is because we have communion with him, and enjoy the blessings of grace which come through his blood; such as righteousness, peace, pardon, and atonement; all which true believers are made partakers of.

But for his children to drink of this cup of communion our Head had to drink the bitter cup of God and he had to drink it dry. Christ the just had to be made sin in place of God’s unjust elect. When sin was found on him, God forsook him in strict justice. In utter darkness, there could be no communion with the Father for our Substitute until he had suffered all the consequences of sin to the full satisfaction of Divine Justice. Whips fell not only upon his body, but upon his very soul.

Therefore we declare that the gospel—THE gospel—is this, “he hath made him *to be* sin...for us,...who knew no sin;...that we might be made the righteousness of God...in him.” (2 Cor 5: 21)

This is the picture in our text in Genesis 44. We will look at Joseph as a picture of God the Father; the steward as a picture of God the Holy Spirit; and Benjamin as a picture of God the Son, the Lord Jesus.

By Christ’s willing consent, God made the innocent Lord Jesus sin and poured out justice on Christ in place of his people, upholding his law while making his people the righteousness of God in Christ.

### **SALVATION IS GOD’S FREE GIFT**

In type, we see that salvation is the free gift of God given to his people—**Genesis 44: 1: And he [Joseph] commanded the steward of his house, saying, Fill the men’s sacks *with* food, as much as they can carry, and put every man’s money in his sack’s mouth....**

Here are four truths of salvation.

One, it is God, who gives salvation to his people—“he commanded...fill the men’s sacks.” We do not give to God; God gives to us. Christ our God is the Way, the Truth and the Life and he gives his people the Way, the Truth and the Life. Salvation is of the Lord.

Two, salvation is applied to his people through God’s ministers—“And he commanded the steward of his house, fill the men’s sacks.” Christ’s preachers are God’s ministers, his stewards—“Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.” (1 Cor 4: 1) But the preacher can do nothing without God the Holy Spirit. God the Holy Spirit effectually, irresistibly ministers the gospel to his people—“God hath revealed [*the mysteries of the gospel*] unto us by his Spirit:..” (1 Cor 2: 10)

Three, it is abundantly that God gives salvation to his people—“fill the men’s sacks, as much as they can carry.” No part of salvation is left in the sinner’s hands; salvation is ALL of God beginning to end. God says through the Psalmist,

Psalm 36:8: They shall be abundantly satisfied with the fatness of thy house;

Psalm 132: 15: I will abundantly bless her provision: I will satisfy her poor with bread.

Four, it is freely that God saves his people—“put every man’s money in his sack’s mouth.” Joseph said, “Return every man his money.” Salvation is free apart from any payment on the sinner’s part, apart from any works of righteousness we have done. God says of our works,

Isaiah 57:12: I will declare thy righteousness, and thy works; for they shall not profit thee.

Galatians 2:16: Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

These are four truths of salvation. Salvation is 1) by God 2) given through God’s minister, made effectual by the Holy Spirit 3) given in abundance 4) and salvation is free.

## **GOD MADE CHRIST SIN**

Here is our main point. God the Father made Christ sin by putting the cup in Christ’s hand—**Genesis 44: 2: And put my cup, the silver cup, in the sack’s mouth of the youngest, and his corn money. And he did according to the word that Joseph had spoken.**

We are looking at this cup as a type of the sin of God’s people. It is also a type of the fury of God’s justice poured out on Christ because he was made sin for us. It is a type of the suffering Christ agreed to bear and bore for his people.

Matthew 26: 39: [In the garden of Gethsemane, as he anticipated being made sin, Christ] fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me...

Isaiah 51: 22:...the cup of trembling,...the dregs of the cup of my fury;

Ezekiel 23: 33...the cup of astonishment and desolation,

Matthew 20:22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of,...

The cup Christ bore is the sins of his people. “He hath made him *to be* sin for us, who knew no sin...” Once made sin, Christ was made a curse for us. So this cup also typifies the justice of God poured out in full on Christ in place of his people.

## **MY CUP**

Notice, Joseph commanded “**put my cup.**” The cup which God gave to his Son, Christ Jesus, was God’s cup. It was first and foremost for God’s glory!

Romans 3:26: To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

God will not show mercy at the expense of his justice.

Exodus 34:7: Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty

God is the just Judge and all his ways are judgment. The same way God commanded the judges to judge is the way God judges.

2 Chronicles 19:6: And said to the judges, Take heed what ye do: for ye judge not for man, but for the LORD, who is with you in the judgment. 7: Wherefore now let the fear of the LORD be upon you; take heed and do it: for there is no iniquity with the LORD our God, nor respect of persons, nor taking of gifts.

Deuteronomy 25: 1: If there be a controversy between men, and they come unto judgment, that the judges may judge them; then they shall justify the righteous, and condemn the wicked.

God says the judge is to charge a man according to what the man is: righteousness to the righteous and condemnation to the sinner.

**Note:** Never use anything but God's word to understand how God works, especially how God judges. It may challenge you to have to discard man-made opinions and traditions. But God's word must be our final authority. Let's read God's word to see how God imputes.

As you read the following passage notice that the man has sinned against God by breaking God's law. God says the flesh of the sacrifice shall be burnt with fire on the third day. But if any man eats of that flesh on the third day, God shall not impute righteousness unto that man.

Leviticus 7: 17: But the remainder of the flesh of the sacrifice on the third day shall be burnt with fire. 18: And if *any* of the flesh of the sacrifice of his peace offerings be eaten at all on the third day, it shall not be accepted, **neither shall it be imputed unto him that offereth it:** it shall be an abomination, and the soul that eateth of it shall bear his iniquity. 19: And the flesh that toucheth any unclean *thing* shall not be eaten; it shall be burnt with fire: and as for the flesh, all that be clean shall eat thereof. 20: But the soul that eateth *of* the flesh of the sacrifice of peace offerings, that *pertain* unto the LORD, **having his uncleanness upon him**, even that soul shall be cut off from his people.

Why must the man be cut off? God will not impute righteousness unto him, God says that his uncleanness is upon him. For that reason God imputes sin to the man and he must be cut off from the people.

Again, as you read the following verse notice the man has shed blood and he has not made an offering unto the LORD at God's appointed place.

Leviticus 17: 3: What man soever there be of the house of Israel, that killeth an ox, or lamb, or goat, in the camp, or that killeth it out of the camp, 4: And bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto the LORD before the tabernacle of the LORD; **blood shall be imputed unto that man;...**

God says that blood shall be reckoned to this man's account. This man shall be accounted as a shedder of blood. Blood shall be imputed to this man. Why? Is God imputing blood to that man in order to make him to have shed blood? No. Is God treating him as if he shed blood? No! Blood shall be imputed to that man for this reason—notice the next phrase—“ he hath shed blood.” (Lev 17: 4) God is not making the man sin by the imputation of sin to him. We never find that to be the case according to scripture. What we do find is this, “Blood is imputed unto that man [because] he hath shed blood.” And so “that man shall be cut off from among his people.” (v4)

If a judge is just then when a man enters his courtroom who has shed innocent blood the judge imputes sin to the man because he has shed innocent blood. If the man has not shed innocent blood the judge imputes

righteousness to the man because the man is innocent of blood. That is the scriptural definition of imputation according to God's command to the judges. It may not jive with how we have always looked at imputation but it is not new doctrine; it is as old as God's word. We have to bow to God's word. We are declaring the righteousness of God here! That is the very reason why Christ died! God says,

Proverbs 17:15: He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the LORD.

God imputed sin to all Adam's race because Adam was our representative Head. We were in Adam. Adam made us sin by his one transgression. In harmony with the scriptures we just read, God did not make us sinners by imputing sin to us. God imputed sin to us because Adam made us sinners by Adam's one transgression in the garden.

Romans 5: 12: Wherefore, as **by one man** sin entered into the world, and death by sin; **and so** death passed upon all men, **for that** [in Adam] all **have sinned**:

Likewise, God imputes righteousness to the believer for whom Christ died because that is what the believer is. Christ made us righteousness by his obedience. In harmony with those scriptures we just read, God is not making us righteousness by imputation. God is imputing righteousness to his child because that is what Christ made us by Christ's obedience.

Romans 5: 18: Therefore as by the offence of one *judgment came* upon all men to condemnation; even so **by the righteousness of one** the free gift came upon all men unto justification of life.

In order for God to justly charge his people with righteousness and not impute sin to us, we had to die under the justice of God for our sin and be made the righteousness of God in Christ.

Therefore, God had to make the innocent Lord Jesus Christ, sin for us, that Christ might drink the cup of God's fury in our room and stead—that we might be made the righteousness of God in him. So the cup which God gave to Christ was God's cup to declare the righteousness of God, that God might be just and the Justifier of him which believeth in Jesus.

## THE SILVER CUP

Notice, the cup was **Genesis 44: 2: "the silver cup."** "Silver" reminds us of the sin of Benjamin's brethren against Joseph.

Genesis 37:28: Then there passed by Midianites merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmeelites for twenty pieces of silver: and they brought Joseph into Egypt.

So in type, Benjamin is made to bear the sin of his brethren. But why Benjamin? Benjamin had not committed the transgression against Joseph that his older brothers had. Benjamin was the youngest, born after Joseph. Benjamin was the only innocent one among them who was innocent of the transgression they were guilty of. He did not commit the transgression they committed against Joseph. So Joseph had no grounds to charge Benjamin until he first put the cup in Benjamin's sack. But now, by putting the cup in Benjamin's sack, Joseph can charge Benjamin guilty. In type, Benjamin was made to bear the sin of his brethren by Joseph putting the cup in his sack.

Christ was innocent of Adam's transgression. He was innocent of our sins. Christ was holy in nature because he came forth of a virgin of the Holy Spirit. Christ never committed sin. Christ knew no sin and

would never commit sin. But in a way only God knows, we read—[God] hath made [Christ] *to be* sin for us, who knew no sin; (2 Cor 5: 21)

Isaiah 53:6: All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.

By God making Christ sin, God lawfully charged Christ guilty and poured out justice on him in the room and stead of his people.

Adam and Christ are different than all other men. They are federal heads and representatives of their respective people. It was only after Adam sinned that God imputed sin to Adam and put Adam under the curse. But Christ did not disobey God as did Adam and would never do so. Christ's righteousness, his obedience, by which his people are made the righteousness of God, was loving God and his brethren as himself by willingly presenting himself as the spotless Lamb of God to be made sin for his people. And it was only after God made Christ sin that God charged him with our sin and made Christ a curse for us by making him to bear the punishment which holy justice demanded.

The reason this is important is because the very purpose for which God sent his Son is to declare God's righteousness. This assures every believer that God will never impute anything to us unjustly.

Benjamin was not a willing participant in this but Christ, the spotless Lamb of God, willingly presented himself to God his Father. It is true of Christ himself when we read "he made him *to be* sin." Be sure to understand Christ was not a sinner; Christ never rebelled in disobedience to God. Christ never sinned. Christ was made sin. He did it for God and his brethren "that we might be made the righteousness of God in him."

Note Christ's willingness in these passages:

Matthew 26: 39:...O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt...42...the second time, [he] prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

John 18:11: Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?

On the cross, Christ drank the cup—crying, "My God, my God why hast thou forsaken me...for thou art holy and I am worm and no man!" (Ps 22: 1, 6) Notice how real Christ owned our sins as his and notice how faithful he was to the Father as he did so

Psalms 40: 11: Withhold not thou thy tender mercies from me, O LORD: let thy lovingkindness and thy truth continually preserve me. 12: For innumerable evils have compassed me about: mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head: therefore my heart faileth me. 13: Be pleased, O LORD, to deliver me: O LORD, make haste to help me.

He finished the transgression and brought in everlasting righteousness for his people—"It is finished!"

Isaiah 53:5: But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

**EACH ONE FOR WHOM CHRIST DIED SHALL BE CALLED**

Since justice is satisfied in full for his people, God shall make each one for whom Christ died behold Christ in faith and shall make us know that he imputes righteousness to us and will not impute sin to us because Christ has made us the righteousness of God in him.

Notice, Joseph sent his steward to speak his words and fetch his brethren—**Genesis 44: 4: And when they were gone out of the city, and not yet far off, Joseph said unto his steward, Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good? 5: Is not this it in which my lord drinketh, and whereby indeed he divineth? ye have done evil in so doing. 6: And he overtook them, and he spake unto them these same words.**

At God's appointed hour, God the Holy Spirit overtakes each of God's elect and the Holy Spirit speaks to us exactly what God the Father and Christ Jesus his Son commands for they are one. Christ said,

John 16: 13...when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come. 14: He shall glorify me: for he shall receive of mine, and shall shew *it* unto you. 15: All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.

The Holy Spirit convinces us of sin by making us behold Christ who was made sin for us—**Genesis 44: 11: Then they speedily took down every man his sack to the ground, and opened every man his sack. 12: And he searched, and began at the eldest, and left at the youngest: and the cup was found in Benjamin's sack. 13: Then they rent their clothes, and laded every man his ass, and returned to the city. 14: And Judah and his brethren came to Joseph's house; for he *was* yet there: and they fell before him on the ground. 15: And Joseph said unto them, What deed *is* this that ye have done? wot ye not that such a man as I can certainly divine? 16: And Judah said, What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants:...**

When the steward made them behold Benjamin with the cup it was then that they repented and returned to Joseph's house. When the Spirit makes us behold Christ, made sin for us, he grants repentance and faith. Only then will we rent our garments of worthless self-made righteousness. Only by beholding Christ made sin for us will we load all burden and return to God like as they loaded their asses and returned to Joseph's house. When we are made to behold Christ then we will fall down before God begging mercy and confess our sins. Listen to this promise of God

Zechariah 12:10..they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.

When we see our sin, at first, we think God will kill us—**Genesis 44: 16...God hath found out the iniquity of thy servants: behold, we are my lord's servants, both we, and he also with whom the cup is found.**

But God is just! So God declares this good news in our hearts. Since Christ willingly drank the cup his Father gave him, since Christ satisfied divine justice for his people as God's faithful servant, God will not do anything toward his child but what is just—**Genesis 44: 17: And he said, God forbid that I should do so: *but* the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace unto your father.**

God will not pour out justice twice. He settled justice in Christ for all who believe on Christ. Since Christ served God, taking our cup willingly on the cross, God imputes righteousness to us and declares, "get you up in peace unto your father."

If [Christ] hast my discharge procured,  
And freely in my room endured  
The whole of wrath divine;  
Payment God cannot twice demand,  
First at my bleeding Surety's hand,  
And then again at mine.

Sinner, has the Spirit of God made you behold Christ? Have you come to God with the whole load of guilt and fell down confessing your sins? I promise you that if he draws you to cast your care on him, this is what he will speak into your heart, "Thus saith thy Lord the LORD, and thy God that pleadeth the cause of his people, Behold, I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury; thou shalt no more drink it again." (Is 51: 22) "Get you up in peace unto your father."

**Amen!**