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God, through His Son Jesus, provides eternal grace for our failures and human limitations.

Genesis 47.

(2017)

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But also shows how you can know God for yourself.

Teach it, don't demand it.

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Genesis 47.

Topics.

- Joseph tells Pharaoh, his father, brothers and families are all in Goshen.
- Joseph settled his father and brothers in Rameses as Pharaoh commanded.
- Joseph gathered all the money in Egypt and Canaan, in exchange for grain.
- Joseph buys all the livestock and land of Egypt in exchange for food.
- Joseph made all the people servants from one end of Egypt to the other.
- A fifth shall be given to Pharaoh and four fifths shall be your own.
- Israel settled in Egypt in the land of Goshen and multiplied greatly.
- Joseph promises to bury Jacob in the burying place of his fathers.
- The difference between man's purposes and God's purposes.
- Nine reasons why Joseph can be seen as a type of Christ.

FOR INFORMATION: concerning people, places and the meaning of words see the title: "Map Locations and People of the Bible," and the title: "Bible Dictionary" on Website Menu.

The previous chapter: in chapter forty-six God told Israel to go to Egypt and He would make him a great nation. The sons of Israel and their families left Canaan to go to Goshen. The chapter lists the seventy persons of Israel's household that left Canaan and journeyed to Goshen and Joseph told his brothers to tell Pharaoh that they were keepers of livestock (cattle in KJV).

Joseph tells Pharaoh, His Father, Brothers and Families are all in Goshen.

Genesis 47:1-4 ----- ¹So Joseph went in and told Pharaoh, "My father and my brothers, with their flocks and herds and all that they possess, have come from the land of Canaan. They are now in the land of Goshen." ²And from among his brothers he took five men and presented them to Pharaoh. ³Pharaoh said to his brothers, "What is your occupation?" And they said to Pharaoh, "Your servants are shepherds, as our fathers were." ⁴They said to Pharaoh, "We have come to sojourn in the land, for there is no pasture for your servants' flocks, for the famine is severe in the land of Canaan. And now, please let your servants dwell in the land of Goshen."

In the previous chapter Joseph, being aware that the Egyptians considered shepherds to be an abomination told the Pharaoh that his brothers do keep sheep, but their trade is in cattle (meaning they make their living by trading cattle), so he told the Pharaoh his brothers have come with both sheep and cattle. (Genesis 46:31-34). It is certain practical purposes that the Egyptians did have sheep, but the shepherding of them was probably left to the peasantry and the women and children, while the men shepherded the cattle.

Joseph not wanting to offend the Pharaoh told his brothers to tell him that their occupation and business has always been and still is breeding livestock (cattle in KJV) and trading them for money and goods rather than focus on the sheep that they also keep. Joseph purpose for having his brothers say this would have been firstly, to endear the Pharaoh's favour toward them and secondly, so that he would be happy for them to settle in the land of Goshen.

Your servants are shepherds, as our fathers were: (v3) Joseph family have arrived in Goshen so Joseph appoints five men to talk to Pharaoh. Pharaoh had previously said to Joseph: -

- Take your father and your households, and come to me, and I will give you (Joseph) the best of the land of Egypt, and you shall eat the fat of the land.' (Gen. 45:18).

So it appears that Joseph had not yet consulted Pharaoh that he had chosen the land of Goshen for his family to settle in. It did not matter how absolute Joseph authority was it was unlikely it allowed him to give away Egyptian territory without asking the Pharaoh first.

Perhaps he was so busy administrating all the affairs of the land that he had no opportunity to travel to the Palace of the Pharaoh and talk to him. Should this be the case the immediate thought that comes to mind is, "that is foolish, what if Pharaoh said, no?" The ramifications for Joseph's family would be horrific. However, he had good reason to have confidence Pharaoh would say yes for the following six reasons: -

1. Pharaoh had previously said to Joseph: -

- Take your father and your households, and come to me, and I will give you (Joseph) the best of the land of Egypt, and you shall eat the fat of the land.' (Gen. 45:18).

2. It is possible Joseph had talked to Pharaoh about giving the land of Goshen to his family and that Pharaoh had basically agreed, subject to talking to chief representatives of the family. Much like a boss will accept a new employee on the basis of their resume, but don't tell the person they have the job until they have actually met the person.

3. Pharaoh had great respect for Joseph and looked up to him as the saviour of Egypt.

4. It is also very likely Joseph knew that they could settle in Goshen for some time (i.e., at least temporally or until the famine was over), but he was asking permission if they could build homes and establish themselves there as if it was their own land rather than live upon it as nomads dwelling in tents.

5. At this time there were around seventy people in Joseph's family, plus servants, wives and a handful of others so in comparison to Joseph saving the entire population of Egypt and of the surrounding nations it was a very small thing he was asking for. It would be an enormously ungrateful man to say no to such a great saviour and this particular Pharaoh was of a good and kind heart and was highly grateful for all Joseph had done for Egypt.

6. Though it is not recorded it is also possible that God had told Joseph in a vision or dream or at some private time when praying to choose the land of Goshen.

To obtain the Pharaoh's final approval he chooses five men, (no doubt eloquent in speeches) to go and talk to Pharaoh. They tell him that they are shepherds as their fathers were and humbly ask him to let them settle in the land of Goshen. By placing his family in Goshen Joshua gave them the best possible chance of flourishing since it was a country that abounded with fertile pasture, and it kept them together and from the corruption of Egypt's religion and culture which they probably would have embraced had they been dwelling amongst the Egyptians.

NOTE.

Looking beyond this worlds view and what only our natural eyes can see and our limited mortal minds understand, and instead looking through spiritual eyes from heavens viewpoint and the future outcome of the Hebrew people being taken into Goshen it becomes very clear that Joseph was being led and guided by God's power and influence.

Pharaoh tells Joseph to Settle His Father and Brothers in Goshen.

Genesis 47:5-6 ----- ⁵Then Pharaoh said to Joseph, "Your father and your brothers have come to you. ⁶The land of Egypt is before you. Settle your father and your brothers in the best of the land. Let them settle in the land of Goshen, and if you know any able men among them, put them in charge of my livestock (cattle in KJV)."

When the brother's royal conversation finished Pharaoh called Joseph and told him to settle his family in Goshen the best of the land of Egypt. Pharaoh remained true to his earlier promise to Joseph: -

- Take your father and your households, and come to me, and I will give you the best of the land of Egypt, and you shall eat the fat of the land. (Gen. 45:18).

Goshen: being the best part of the land of Egypt most likely had its fields watered by streams that flowed from the Nile River making it a most fertile, bountiful land with lush pastures for all kinds of livestock, crops, orchards and vineyards.

If you know any able men: (v6) meaning men not only skilled in shepherding and raising cattle, but also skilled in training others to shepherd and milk them at the appointed times and do the work necessary to keep the animals well feed and in good health.

Jacob blessed Pharaoh and went out from the presence of Pharaoh.

Genesis 47:7-10 ----- ⁷Then Joseph brought in Jacob his father and stood him before Pharaoh, and Jacob blessed Pharaoh. ⁸And Pharaoh said to Jacob, "How many are the days of the years of your life?" ⁹And Jacob said to Pharaoh, "The days of the years of my sojourning (pilgrimage in KJV) are 130 years. Few and evil have been the days of the years of my life, and they have not attained to the days of the years of the life of my fathers in the days of their sojourning (pilgrimage in KJV)." ¹⁰And Jacob blessed Pharaoh and went out from the presence of Pharaoh.

Jacob blesses Pharaoh: (v7) Jacob entered the royal palace with Joseph and came into the presence of the Pharaoh. Though it is not mentioned it is certain Jacob showed the Pharaoh honour and respect due to him and likewise the Pharaoh showed Jacob the respect due to him being a much older man and the father of Joseph. After some cordial and friendly conversation Jacob offers to impart a blessing upon the Egyptian king to show his gratefulness for his kindness and the generosity he had shown his family by giving them the best land of Egypt.

Ponder for a moment: the enormous gratitude Jacob would have had toward the Pharaoh who had exalt his most loved son (who he had thought was dead) to the highest royal position in all the land of Egypt and who had now given the best of the land of Egypt to his family to settle in. There is no doubt that the Pharaoh who had the highest respect for Joseph and Jacob who had the greatest love for Joseph would have spent much time talking about theirs and Josephs life.

Sometime during their conversation, Pharaoh asks Jacob "How many are the days of the years of his life?" (v8) and Jacob proceeds to tell him his age and the years of his sojourning (pilgrimage in KJV) (meaning, the different places he has dwelt at) which means they would have spent some time together in conversation (perhaps over a feast).

My sojourning (pilgrimage in KJV) are 130 years: (v10) pilgrimage comes from the Hebrew word, (*guwr*) it literally means lodging and carries the idea of a temporary place of abode where one is dwelling as a guest or as a stranger or foreigner. It can by extension refer to a permanent residence where one who is not native to the land is dwelling as foreigner and stranger in a peaceful land or a land of hostility. Jacob was a pilgrim for the following two reasons: -

1. Canaan was not the native land of his race.
2. By faith he considered (like all the faithful of old) his true homeland to be a heavenly one the city that has foundations, whose designer and builder is God.

His life was literally a life of pilgrimage, he first dwelt in Canaan, then moved to Padanaram where he dwelt for a while and then travelled to Canaan again dwelling at Succoth, and then at Shechem and after that at Hebron, and now he was come down to Egypt. In this way he had spent one hundred and thirty years of his life. Israel's faith was such that he looked upon himself as a stranger in this world, and a traveller toward another world. He was not at home upon earth; his habitation, his inheritance, his treasures were in heaven.

Likewise, no faithful believer is at home in their own country, all are like Israel and the fathers of old seeking a better country a heavenly one: -

- These all died in faith, not having received the things promised, but having seen them and greeted them from afar, and having acknowledged that they were strangers and exiles on the earth. (Heb. 11:13).

Few and evil have been the days of the years of my life: (v10) from the time he deceived his father Isaac by pretending to be Esau, Jacob's life had been one of great anxiety, sorrows and afflictions. Following is a list of some of these sorrows: -

- Far back in his early past he had to flee his loved mother Rebekah and family home because his older brother Esau planned to kill him. (Gen. 27:41).
- By hard work he had gained great wealth in Haran, but he was frustrated by Laban his deceitful father in laws unjust demands and would have been emotionally and mentally deeply hurt by his trickery concerning Leah and Rachel. (Gen. 31:41).
- He had to serve Laban an extra seven years more for the woman of his affections. (Gen. 31:41).
- On his return to Canaan, there was the fear of Laban pursuing him and the terror in front of him of meeting Esau who he feared may still desire to kill him.
- His joy into the promised land had been ruined by the rape of his daughter Dinah (Gen. 34:2).
- The dishonour his sons Simon and Levi brought upon him when they slaughtered all the men of the city Shechem. (Gen. 34:25) which he feared would cause his name to stink to the Canaanites and Perizzites. (Gen. 34:30).
- His overwhelming sorrow at Ephrath were he buried his loved wife Rachel who died in childbirth (Gen. 35:16).
- The grief at Hebron, where his sons told him his loved son Joseph was torn by a wild beast. (Gen. 37:32) which left him with an emotional wound for some twenty years.
- The disgraceful incest of Reuben with Bilhah (Gen. 35:22).
- The many hardships, fears, worries, and troubles the present famine had brought upon him.

All these troubles and sorrows had fallen upon him and made his day's evil in the sense of being full of grief, distresses disappointments, sadness's and emotional and mental anxiety and worries. Though Jacob may have experienced more than most, hardships, fears, worries, and troubles are common to all mankind. In the book of Job it is written: -

- Man who is born of a woman is few of days and full of trouble. (Job 14:1).

The most peaceful and joyful days of Israel's life are before him in the land of Goshen and the eternal world to come. These verses shine a brilliant spotlight upon the truth that just because a man is called of God and striven with God and with men, and prevailed (Gen. 32:28) does not mean that they are guaranteed a charmed life.

The days of the years of my sojourning (pilgrimage in KJV) are few: Jacob was one hundred and thirty years when he came into Egypt in the third year of the famine with five years still to go (Gen. 45:6). He calls his hundred thirty years few which they were in comparison to the life of his grandfather Abraham who lived to one hundred and seventy-five (Gen. 25:7) and his father Isaac whose years were one hundred and eighty (Gen. 35:28) and many of the early fathers who had far longer lifespans.

Joseph Settled his Father and Brothers in Rameses as Pharaoh Commanded.

Genesis 47:11-12 ---- ¹¹Then Joseph settled his father and his brothers and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded. ¹²And Joseph provided his father, his brothers, and all his father's household with food, according to the number of their dependents.

The best of the land: (v11) Joseph placed his father and his brethren in the land rich with fertile pasture and natural meadows to feed their flocks and herds on.

The land of Rameses: (v11) since the Israelites were not at this time numerous enough to possess the whole entire territory of Goshen it is very likely that Rameses originally existed as a poor village consisting of a few shepherds' huts already on the land and long afterward in the days of King Rameses it became the centre of his royal palace that the Hebrew in slavery to the Egyptians built as the following Scripture show: -

- They set taskmasters over them to afflict them with heavy burdens. They built for Pharaoh store cities, Pithom and Raamses (same as Ramses). (Exod. 1:11).
- The people of Israel journeyed from Rameses to Succoth, about six hundred thousand men on foot, besides women and children. (Exod. 12:37).

If this was not so it would have to be called Ramses here by prophecy. The Egyptians left the management of Goshen to the Hebrews, but as they greatly increased they spread their dwelling places amongst the Egyptians including perhaps this area in the land called Ramses which no doubt had also grown somewhat.

When the new Pharaoh arose and made them slaves fearing they would come against him, it would be only natural to have them build up this small town of Ramses since it was on the best land and in the near location of the Hebrews. After Moses had told the Hebrews to put the blood on the doorposts and the LORD struck the first born of the Egyptians and Moses led them out of Egypt we read: -

- The people of Israel journeyed from Rameses to Succoth, about six hundred thousand men on foot, besides women and children. (Exod. 12:7-37).

Joseph Gathered all the Money in Egypt and Canaan, in Exchange for Grain.

Genesis 47:13-14 ----- ¹³Now there was no food in all the land, for the famine was very severe, so that the land of Egypt and the land of Canaan languished by reason of the famine. ¹⁴And Joseph gathered up all the money that was found in the land of Egypt and in the land of Canaan, in exchange for the grain that they bought. And Joseph brought the money into Pharaoh's house.

This famine is so widespread it covers both the land of Egypt and the land of Canaan, it has now been two years and five remain (Gen 45:6) the private stores of the wealthy and the little store of families and individuals were probably utterly emptied and the people faced impending starvation and certain death.

Joseph gathered up all the money in Egypt and Canaan: (v14) this does not mean that Joseph went himself or that he sent servants to travel throughout the land with wagons collecting the money, but that the people themselves brought it to the storehouses Joseph had established in various cities of Egypt.

Joseph purchased the corn during the seven plentiful years with the Pharaoh's money and filled the storehouses with mountainous supplies and kept it for the looming seven years of famine and sold it back to the people during those years.

Two years of famine have passed and the people of Egypt and of Canaan are now utterly dependent upon the Egyptian government for their survival. Both the Egyptian and Canaanite willingly parted with all their money and property so they would save their lives. Joseph brought the people's money not into his own house, but into the treasury of Pharaoh's palace of which he was the administrator.

Joseph supplied all the People with Food in Exchange for All their Livestock.

Genesis 47:15-17 ---- ¹⁵And when the money was all spent in the land of Egypt and in the land of Canaan, all the Egyptians came to Joseph and said, "Give us food. Why should we die before your eyes? For our money is gone." ¹⁶And Joseph answered, "Give your livestock, and I will give you food in exchange for your livestock, if your money is gone." ¹⁷So they brought their livestock to Joseph, and Joseph gave them food in exchange for the horses, the flocks, the herds, and the donkeys. He supplied them with food in exchange for all their livestock that year.

The people freely sold their corn in the time of plenty and no doubt Joseph gave them a fair price for it. He then stored the corn and sold it back to them, again no doubt for a fair price according to the poverty of the people during those seven languishing years. No one would have complained or felt like Joseph had taken advantage of them, for the simple reason if he hadn't done what he did they would have perished from the face of the earth.

The famishing people have no more money; but they must have food so Joseph proposes to take their cattle in exchange for food. Many maybe thinking that Joseph was taking advantage of the people's hardship, but this would have been a relief to the people, since there was no grass to feed their livestock and they had no means of providing food for them and it is certain that by now what animals had survived were so lean that they would not be fit to eat and would soon perish.

This was the wisest course that could be adopted for the preservation both of the people and the cattle, which, being bought by Joseph, would have been feed and supported at the royal expense and in the royal fields. Since Joseph's whole plan and purpose was not to harm the people, but to save them. It is also very likely he intended to returned the livestock to the people at the end of the famine, to enable them to resume their agricultural labours throughout Egypt and Canaan.

Some might wonder how Joseph would have feed all the cattle he purchased from the people in such a time of drought and where he put them, but it is very likely that the number of them was not exceedingly large and just as he had made provision to supply the people with food fourteen years ago, it is certain he had a planned for all the events that would unfold and the saving of both human and animal life.

It is also safe to suppose much of the money he collected went toward digging long drains and channels so water could flow from the streams of the Nile to fields to provided grassy land for the livestock he purchased from the people.

Joseph Buys all the Land of Egypt in Exchange for Food.

Genesis 47:18-20 ----- ¹⁸And when that year was ended, they came to him the following year and said to him, "We will not hide from my lord that our money is all spent. The herds of livestock are my lord's. There is nothing left in the sight of my lord but our bodies and our land. ¹⁹Why should we die before your eyes, both we and our land? Buy us and our land for food, and we with our land will be servants to Pharaoh. And give us seed that we may live and not die, and that the land may not be desolate." ²⁰So Joseph bought all the land of Egypt for Pharaoh, for all the Egyptians sold their fields, because the famine was severe on them. The land became Pharaoh's.

The money and the livestock is gone so the people offer Joseph their bodies and their land. This shows that up until this moment Pharaoh had no legal claim to the people's land. This is because in ancient times it was the custom that the first people onto unoccupied land became the owners of the ground they occupied and cultivated.

Nomads who roamed with their flocks over a wide range of country did not have any passion to own their own property in land. In contrast to this, farmers who settled on a fertile spot and cultivated the soil and sowed the seed acquired the acres by their labour upon it and this right to it was acknowledged by others. In this way each farmer became the absolute owner of their own farm and by this method much of the land of Egypt was the property of the peasantry of the country and as such it was their right to dispose of it as they chose.

These private farms had now become valueless to those who owned them. This is because they had no money to provide for themselves and no seed for their ground. Being destitute of all hope of survival they willingly part with their land and offer their bodies to Joseph, meaning their labour for a year's supply of food. As a result of this the land of Egypt became the property of the Pharaoh.

The land became Pharaoh's: (v20) some have accused Joseph of reducing a free people to slavery by his policy. Undoubtedly he did vastly increase the royal power and treasury. However, consider the vast amount of money Joseph would have spent in establishing such massive storehouses to hold grain to feed the people of Egypt and Canaan to last seven years.

Added to this are the wages he would have had to pay for fourteen years to those he appointed to organise the work and collect and build the storehouses. It is also safe to suppose that any money Joseph did have at the end of the seven year's famine he used to the people advantage and to help them establish themselves again on the land. Everyone who had a field sold it to buy food for their family, no mention is made of their houses, perhaps for one of the following four reasons: -

1. They went with the land.
2. They were small log huts of little value.
3. They were left empty for the people to return to when the famine was over.
4. Though the people sold their land they were still permitted to dwell in their houses.

Joseph made all the People Servants from One End of Egypt to the Other.

Genesis 47:21 ----- ²¹As for the people, he made servants of them from one end of Egypt to the other.

The King James Bible says: -

- As for the people, he removed them to cities from *one* end of the borders of Egypt even to the *other* end thereof. (Gen. 47:21).

He removed them to cities: (21) since the corn was stored up in the cities and the farmland was dry and barren it was practical to move the people into the cities where the corn was. The seed the people were given would not be planted in the cities, which means that the cities in this context would embrace each city where the storehouses were and their surrounding villages and lands that belonged to the surrounding territory of the city and the Egyptian government of each city.

The reason only the cities are mentioned here is most likely because the people were sent to them first for nourishing them from the public storehouses in the cities during this famine. Under the troubling circumstances this was the wise, practical, kind and most convenient way to nourish and save the people until the famine ended and new arrangements for the cultivation of the soil and the people could be made. Should anyone think that Joseph dealt harshly with them, and took advantage of their difficulties the following verse shows how fairly he dealt with them: -

- At the harvests you shall give a fifth to Pharaoh, and four fifths shall be your own, as seed for the field and as food for yourselves and your households, and as food for your little ones. (Gen. 47:24).

From their entire harvest only one part was to be given to Pharaoh as tax for the royal place the remaining four parts were theirs to with as they pleased.

Joseph did not Buy Land from the Priests for they had a Fixed Allowance.

Genesis 47:22 ----- ²²Only the land of the priests he did not buy, for the priests had a fixed allowance from Pharaoh and lived on the allowance that Pharaoh gave them; therefore they did not sell their land.

Priest: comes from the Hebrew word (*kohen*) it literally means one officiating and can refer to a priest, an acting priest, a layman priest or to a chief ruler, a prince or principal officer. Due to the fact the word priest can refer to a religious priest or a prince some believe it refers to Pharaoh's own princes and officers appointed by him.

Others believe it refers to the priests, being those who administered the worship of the gods and idols of Egypt, and applied themselves to the reading of the stars and religious omens called by the Egyptians wise men and magicians and whose land the temples and places of worship were built on and supported by the Pharaoh.

It is pointless spending time debating whether princes or priests are meant since the princes and officers appointed by the Pharaoh and the priests would have had a fixed allowance from the the king's treasures and would therefore have no need to sell their land. Though Joseph had great authority and power over the land of Egypt he was second to Pharaoh himself which means that he could not meddle with the financial arrangements Pharaoh had with his princes, officers and the priests.

A Fifth Shall Be Given to Pharaoh and Four Fifths shall Be Your Own.

Genesis 47:23-26 -----²³Then Joseph said to the people, "Behold, I have this day bought you and your land for Pharaoh. Now here is seed for you, and you shall sow the land. ²⁴And at the harvests you shall give a fifth to Pharaoh, and four fifths shall be your own, as seed for the field and as food for yourselves and your households, and as food for your little ones." ²⁵And they said, "You have saved our lives; may it please my lord, we will be servants to Pharaoh." ²⁶So Joseph made it a statute concerning the land of Egypt, and it stands to this day, that Pharaoh should have the fifth; the land of the priests alone did not become Pharaoh's.

I have bought you and your land: (v23) the expression, I have brought you means the people have traded their labour for grain, Joseph had bought their lands and they owe him their labour. Both the people of Egypt and the people of Canaan can be regarded at some level as the servants of Pharaoh and of Joseph. However, since they are only commanded to pay a tax of one fifth of the profit of the land and are permitted to keep the other four fifth for themselves they cannot be classed as Pharaoh's slaves.

This is a very fair system, had God not through mysterious and sorrowful circumstance exalted Joseph to the right hand side of Pharaoh and instead Pharaoh had appointed an Egyptian ruler it is almost certain his focus would not have been toward the people (especially the Hebrew people), but to greatly extend the power and wealth of the royal House by demanding a far greater percentage for the kings' palace.

They continue to own their own land, but under a new contract, as long as they farm and cultivate the land, plant seed and pay one fifth of the profit of the land, (i.e., one fifth of all kinds of livestock, flocks, cattle, goats, crops, fruits, vineyards herbs and spices etc.), they can continue to remain in peace on it living as they pleased.

They now had a stated annual rent fixed to a ratio according to the amount of their crop and are no longer subject to random taxes or levies as they may have been in the past. This fixed levy places them under the protection of the law in that providing the pay the levy the government and armies of Egypt would protect them.

The seed would be distributed for the first crop after the famine and the people (should they choose to do so) could return to their land as tenants paying a rent based on one fifth that their farms produced. This was a much fairer system than our system of loans, mortgages and interest, since under Joseph's financial system if the land did not produce the people were not bound to pay any tax, in contrast to this under our financial system, if a person is without an income (for whatever reason) and does not pay their loan they lose both their home and their land.

It is likely Joseph, as he had grown up had seen the peasantry of the land in both Egypt and Canaan being oppressed by unfair taxes or financial arrangements and by these being removed from their homes and farms was motivated by these

injustices from the time of his dreams to remove all random taxes and unfair financial arrangement and introduce a much fairer system for all the people regardless of whether they were rich or poor. It is also possible God from the beginning may have shown him in a dream or vision such a system to put in place. The people were pleased with this arrangement and it became the law of Egypt. Ideally the people were use their four parts in the following way: -

- One part for seed to sow the field again to provide for the next year.
- A second part for food for themselves.
- A third part for their servants and maids.
- The fourth part for food for their children young and old.

Joseph with the consent of Pharaoh, his nobles, princes and offices made a law over the land that the people pay Pharaoh a fifth of all the land produced. This became a tax set in law for their nation that continued to the times of Moses (the writer of this history) that Pharaoh should have the fifth part of the increase that the whole land of Egypt produced. Only Pharaoh's household, the idolatrous Egyptian priests and very likely the Egyptian military were free from this tax.

Israel settled in Egypt in the Land of Goshen and Multiplied greatly.

Genesis 47:27 ----- ²⁷Thus Israel settled in the land of Egypt, in the land of Goshen. And they gained possessions in it, and were fruitful and multiplied greatly.

The people of Israel become tenants of the land in Goshen and as such were recognized as subjects to the king with the full rights of freemen as all the people of Egypt and Canaan were. Being placed in a separate territory of their own they were free from the idolatrous religious corrupting influence of Egypt and from promiscuous intermarriage with them and therefore the LORD favoured them with the blessing of fruitfulness and multiplication.

NOTE: in the previous chapter it lists the seventy persons that went into Egypt and only the two daughters in Jacob's family are named (Dinah and Sereh). Due to this some wonder who the men of Israel took as wives for the nation to be able to multiply so greatly.

The answer to this dilemma is simple. Though not named the list does include Jacobs daughters in law the wives of the eleven brothers and many female servants would have gone with them (though again not mentioned since the focus is Jacobs immediate family). It is also very possible that there were other Israelite women that travelled with them who are not mentioned, because they were not women of importance to the story.

In most Hebrew and Jewish genealogies only women of nobility or who gave birth to someone of nobility or someone important to the story of the Bible are generally mentioned. This is the common practise for Hebrew and Jewish genealogies which means that though not mentioned there would have been many married and single woman at an age to marry and others at teenage years who were near to the age of marriage for the Israelite to multiply as they did in the couple of generations they dwelt in Goshen.

They gained possessions in the land: (27) fruitful fields, crops, corn, orchards, vineyards, cattle, sheep, goats and donkeys etc., but they did not own that land it belonged to Pharaoh and they rented it from him for the farming of it to provide for their families as his own people did.

Joseph Promises to Bury Jacob in the Burying Place of His Fathers.

Genesis 47:28-31 ----- ²⁸And Jacob lived in the land of Egypt seventeen years. So the days of Jacob, the years of his life, were 147 years. ²⁹And when the time drew near that Israel must die, he called his son Joseph and said to him, "If now I have found favor in your sight, put your hand under my thigh and promise to deal kindly and truly with me. Do not bury me in Egypt, ³⁰but let me

lie with my fathers. Carry me out of Egypt and bury me in their burying place." He answered, "I will do as you have said." ³¹And he said, "Swear to me"; and he swore to him. Then Israel bowed himself upon the head of his bed.

Putting the hand under the thigh: (Gen. 29) was a common ceremony used by those who had authority and power to seal and confirm an oath with those who were in subjection to them. This was because the thigh signifies strength, power and authority therefore to put one's hand under the thigh of another was seen as an act of submission and a seal of an oath made.

- When the time drew near that Israel must die, he called his son Joseph and said to him, "If now I have found favor in your sight, put your hand under my thigh and promise to deal kindly and truly with me. Do not bury me in Egypt (Gen. 47:29).

Putting the hand under the thigh is an act of submission by the one who is placing his hand under the thigh and would not only bind them to the oath, but also act as a testimony that they had sworn to keep the promise. In this way Israel binds Joseph by a solemn oath to carry his mortal body to the Land of Promise.

Do not bury me in Egypt: (v29) Israel, a prince with God who had power over the Angel and prevailed (Gen. 32:24-32), must die a natural death as all mankind does. After the fourteen years of famine were completed Joseph remained the governor over Egypt so Jacob looks to him to carry out his dying wishes concerning the place of his burial. Jacob's thoughts as he saw the day of his death approaching was not upon the pomp and ceremony that often accompanies men of his stature, but that he would be buried in Canaan for the following reasons: -

- It was the land of promise a type of heaven the better country and heavenly homeland (Heb. 11:13-16) which he declared and expected.
- He was a stranger and exile on earth and as such had no desire to be buried in a land devoid of the true God.
- He desired to be buried in the Promised Land with his father's Abraham and Isaac in Canaan. (Gen. 23:19) (Gen. 25:9) (Gen. 35:27-29).
- By this he demonstrated that he died in the faith of his fathers, teaching his children to hope for the promised land.
- To show his disdain of false gods and idols even in his death.
- To express his faith in the promised land, that it should be the inheritance of his offspring.
- To be joined with his godly ancestors in burial and lie in peace.
- He knew wherever he was buried he would be raised to glory; but to encourage the faith of his children toward the promised land he desired to be buried there to keep his children's minds and hearts upon Canaan and away from Egypt.
- His motivation was not from a romantic attachment to the land or from a superstitious feeling for the Holy Land, but from faith in the promises.

For all these same reasons Jacob's son Joseph desired that after his death his bones would be taken from Egypt to Canaan.

- Joseph made the sons of Israel swear, saying, "God will surely visit you, and you shall carry up my bones from here. (Gen. 50:25).

The principal to be buried with their godly fathers can also be likened to a Christian couple married all their lives who desire to be buried next to the one they have loved for so many years, not because they don't believe they will be raised together should they be buried apart from each other, but as an evidence of their deep love for each other and that they forever desire to be together both in this life and the next.

Added to this it is sweet to the heart and mind for their remaining family members to be able to visit both gravesides and sit in quietness and peace reflecting upon good and happy memories.

Israel bowed himself upon the head of his bed: (v31) on receiving the solemn promise of Joseph, Israel turns toward the head of the bed, and assumes a position of adoration. In the book of Hebrews is written, "When Israel finished blessing each of the sons of Joseph he bowed himself worshipping God over the head of his staff (Heb. 11:21). Because of this some have wondered if he died bowing his head on his bed or his staff.

This is simply answered: -

In the beginning of the following chapter we read of Israel summoning up his strength and sitting up in his bed when he was told that Joseph had come to Him (Gen. 48:2) which means these are two different occasions. In this chapter Jacob is near death and does not actually die, which means Joseph visited his ailing father and promised his father that he would bury him in Canaan and then left him for a period of time and later returns as many family members do when they hear that their parent is most likely going to die very soon. This means that both the author of Genesis and the Author of Hebrews are correct in what they said, because they are two different occasions.

There is nothing more that will comfort those on a death-bed than the certain assurance of rest in the heavenly Canaan after death.

The story of Joseph shows: -

- All our wealth cannot not keep us from starving, if God chooses to withhold the rain.
- Should there be such a famine, silver and gold cannot not feed us.
- All that a person has they will give to save their life.
- The value of silver and gold is completely altered by a change of circumstances. Pearls will not purchase a cup of water in a vast and dreary wilderness. Riches and wealth become worthless when food becomes scarce, and all means of obtaining it are exhausted.
- All populations of the earth are at God's mercy.

The Difference Between Man's Purposes and God's Purposes.

The brothers put Joseph in the pit, and he became ruler of Egypt, they grieved their father's life for twenty-two long years and Joseph's dreams came true and all their wickedness brought about the fulfilment of God's purpose.

In this story we see the difference between man's purposes and God's purposes Joseph's only thought was to provide food and temporary shelter for his family during the remaining five years of famine. Neither he nor they could know that this was the continuing fulfilment of the covenant God made with Abraham and that the bringing of them into the land of Egypt was to mould Jacob's family into a nation that God would call His chosen people.

Joseph vision went as far as saving his family through the years of famine and Joseph family travelled to Egypt to be saved from the famine, but God's purposes for saving Joseph and his family did not end when the famine passed, but continues even to this day.

From Egypt Jacob's family became a nation and from this nation came the prophets, the scrolls of the Bible, the law and the Messiah the Saviour of the world and the Good News of the Gospel that is being spread amongst all nations of the world even today.

Had Joseph not been raised to the right hand side of Pharaoh, two things are certain, firstly, Pharaoh would have exalted a powerful Egyptian ruler to govern the land, secondly, this ruler would have had no concern for the small Hebrew family in the land of Canaan (seventy in all) (Gen. 46), and thirdly, the Hebrew race being so small would more than likely have not survived the famine.

This means that today we would not have the Bible, the Messiah the Christ, the Gospel and the glorious Hope of eternal life in everlasting glory.

Man records the history of Joseph void of God, secular history ignores the dreams and God's sovereign and divine hand bringing about His plans and purposes despite the wickedness of the brothers. In contrast to this the Bible presents the history of Joseph from heavens viewpoint. Though Joseph, his brothers and family were ignorant of God's eternal plan their ignorance and evil ways did not hinder it from coming to pass, in fact all their wickedness work together to bring it to pass.

Nine Reasons why Joseph can Be Seen as a Type of Christ.

1. Joseph shed tears of tenderness and strong affection toward his brothers behind closed doors, likewise Christ makes himself and his loving-kindness known to his people out of the sight and hearing of the world.
2. Joseph said to his brothers, "be not afraid, fear not I will save you," and he provided all the necessary provisions that they would need as they journey through Egypt to him. These statements coming from a man of Joseph royal standing would humble his brothers especially when their conscience convicted them of their sin. Likewise, Jesus not only, tells his brothers and sisters in his family, "not to fear or be afraid," and they are humbled, but he also provides all that is needed (love, mercy, grace and forgiveness etc.), for their salvation as they journey through this world toward him.
3. Joseph fully conscious of the sin his brothers had committed against him, tests his brothers to see if they had a true heart toward him and his father and if so he will save them. Likewise, Jesus tests those in his family to see if they have a true heart of love and faith toward him and his heavenly Father and if so he will save them.
4. The brothers grieved over the way they had treated Joseph and were willing to do all that was needed to make it right, (as much as humanly possible) by doing all they could to protect Joseph and save their father from further hurt and emotional pain. Likewise, sinners must grieve over their sins before God and the Lord Jesus Christ and be willing to do all that they can to make any wrong right (as much as humanly possible) by doing all they can to heal a hurt they may have caused or correct a wrong they may have done.
5. Joseph manifested himself as a brother and a friend to those who once were his despisers and his enemies and assures them of his love and the riches of his grace to save and protect them. Likewise, Jesus manifests himself as a brother and a friend to those who were once his despisers and enemies and assures them of his love and the riches of his grace to save and keep them.
6. Joseph commands his brothers to lay aside envy, anger, malice, and strife, and to live in peace with each other. Likewise, Jesus commands those in his family to love their neighbour as themselves and do all they can to live in peace.
7. Joseph supplied all that was needful to bring his family home to himself so that where he was they would also be. Likewise, Jesus supplies all that is needful (i.e., love, mercy, grace, forgiveness etc.), to bring his family home to himself so that where he is they will also be.
8. When Joseph sent for his people, many for a time may have felt some doubts and fears, but from need and the thought of seeing his royal glory and grandeur and of being with him motivated them to trust him and leave their homeland and pack up all their worldly goods to go to see him. Likewise, when Jesus calls for his people, many for a time may feel some doubts and fears, but from need for

salvation and the thought of seeing his royal glory and grandeur and of being with him motivates them to trust him and put his Kingdom before their own and his will before all their worldly goods.

9. Despite how bad Joseph's brothers had treated him, when he saw their repentant and good heart he turned it all around for their good. Likewise, despite what sin a sinner may have committed or done against Christ if they come to him with honest repentance he will turn their life around for good.

Bible House of Grace