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Genesis 50

(2019)

Bible House of Grace contains an easy to read New and Old Testament commentary full of spiritual treasures and pearls, complete with an insightful resource guide illuminating God's love and grace.



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Genesis 50.

Topics.

- Joseph kissed his father's face, wept and commanded he be embalmed.
- Joseph asks Pharaoh to let him go and bury his father in Canaan.
- Pharaoh tells Joseph to go and bury his father in the land of Canaan.
- The Egyptians mourn with lamentation on the threshing floor of Atad.
- Jacobs sons bury his body in Canaan in the cave at Machpelah.
- The brothers fear Joseph will pay them back for the evil they did.
- The brothers meant evil against Joseph, but God meant it for good.
- Joseph remained in Egypt, saw Ephraim's children and lived 110 years.
- You will bury my bones in Canaan.
- Twelve 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-nine Jacob gathered His sons to tell them what will happen in days to come. He speaks a prophetic blessing over Reuben, Simeon, Judah, Zebulun Issachar, Dan, Gad, Asher, Naphtali, Joseph and Benjamin. The chapter ended with Jacob being buried in the field at Machpelah of Mamre in the land of Canaan.

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GENESIS 50:1-3

Joseph Kissed Israel's Face and Commanded He Be Embalmed.

- **Genesis 50:1-3:** Then Joseph fell on his father's face and wept over him and kissed him. ²And Joseph commanded his servants the physicians to embalm his father. So the physicians embalmed Israel. ³Forty days were required for it, for that is how many are required for embalming. And the Egyptians wept for him seventy days.

The previous chapter ended with Jacob giving the final blessing to his sons and commanding them to bury him with his fathers in the cave that is in the field at Machpelah, in the land of Canaan and then he breathed his last breath. (Genesis 49:29-33). Obviously Joseph believed in the resurrection, he is not preserving Jacob's body for the after-life as the Egyptians did, but to preserve it until he could keep his promise to Jacob that he would take his body to the land of Canaan and bury him in the burial place that Abraham purchased for his family after Sarah died (Gen. 23:8-17). The place where Abraham, Isaac, Jacob, Sarah, Rebekah and Leah were all buried.

These are considered the patriarchs and matriarchs of the Jewish people. The only one who is missing is Rachel (wife of Jacob), who was buried near Bethlehem where she died in childbirth. (Gen. 49:29-32). To keep his promise Joseph needed to preserve Jacob's body, so he ordered his servants and the physicians to be embalm Jacob's body. In a short space of time the body decays, smells and become offensive to all are near it once the life that sustained it has gone, this is why it must be wrapped up with spices, to preserve it.

Balming: the days of embalming needed to be long to allow the body to lay in the drugs, spices, ointments of cedar, myrrh and cinnamon, and other things that were used to be of maximum effectiveness so that the preserving liquids would overtime penetrate thoroughly into the body to conserve it and keep it from corruption. Those that were trained in this practise were so skilled in it that some bodies have been preserved uncorrupt for thousands of years.

Forty days were required for it: (v3) the following verses show that the usual period of mourning among the Israelites was thirty days: -

- When all the congregation saw that Aaron had perished, all the house of Israel wept for Aaron thirty days. (Num. 20:29).
- The people of Israel wept for Moses in the plains of Moab thirty days. Then the days of weeping and mourning for Moses were ended. (Deut. 34:8).

However, it is not the Israelites that are pictured here in mourning, but the Egyptians. It appears that a full period of seventy days was actually spent in mourning during which the physicians spent forty days embalming the body at the end of which the body would be laid in a coffin like tomb and be delivered to the family of the deceased and the people would continue to publicly mourn the death of a royal dignitary as was the custom of their culture for the remainder of the seventy days.

NOTE: it is right and proper to pay respect to the memory of those who have been taken by death and give a certain amount of time to lamenting them. Even though those who belong to the Lord Jesus Christ are confident that when death takes a Christian loved one or a Christian relative or friend that they have gone to glory and are in a far better place it is still nevertheless common for those left behind to feel deep sadness for their own loss and feel grief for the loss of their company and feel sorrow for the loss of never again being able to share with them the many good things they had planned together and looked forward to (at least not on this side of eternity).

GENESIS 50:4-5

Joseph Asks Pharaoh to Let Him Go and Bury His Father in Canaan.

- **Genesis 50:4-5:** And when the days of weeping for him were past, Joseph spoke to the household of Pharaoh, saying, "If now I have found favor in your eyes, please speak in the ears of Pharaoh, saying, ⁵My father made me swear, saying, 'I am about to die: in my tomb that I hewed out for myself in the land of Canaan, there shall you bury me.' Now therefore, let me please go up and bury my father. Then I will return."

At the end of the seventy days of mourning Joseph asks the nobles (or princes) of Pharaoh's household to ask the Pharaoh if he can leave Egypt to keep the promise that he would bury his father in the land of Canaan (Gen. 49:29-33) where his father Isaac was buried. This shows that as much authority and power that Joseph did have in the land of Egypt it was limited and had to have the approval of the Pharaoh himself. The fact Joseph said, "My father made me swear," (v5) would have had a powerful affect upon the Egyptian king since history shows that the Egyptians greatly cared about the dead and their graves. We would be safe to suppose that Joseph being the enormously wise man that he was pre-empted any thoughts the Pharaoh might have that would give him reason to deny his request.

This would be one of the reasons he told the nobles to tell the king that he would return (v5), to put the Pharaoh's mind at ease, since there is no doubt the king would not want to lose such a great and skilful and wise governor of his people and he may have thought that Joseph was using his father's death for an opportunity to return to the land of Canaan and establish his home in his native country.

In my tomb that I hewed out: (v5) refers to the large cave that Abraham bought for a burying-place for his family, Jacob had dug out a small tomb for himself in this very large cave as others did after him. The following verses show that it was the desire of persons of all ages and nations to be buried with their families and therefore was also the common and customary practise for those during these ancient days to cut out a tomb for their burial and their families:

- They buried him (Asa) in the tomb that he had cut for himself in the city of David. They laid him on a bier that had been filled with various kinds of spices prepared by the perfumer's art, and they made a very great fire in his honor. (2 Chron. 16:14).
- What have you to do here, and whom have you here, that you have cut out here a tomb for yourself, you who cut out a tomb on the height and carve a dwelling for yourself in the rock? (Isaiah 22:16).
- Joseph took the body (of Jesus) and wrapped it in a clean linen shroud ⁶⁰and laid it in his own new tomb, which he had cut in the rock. And he rolled a great stone to the entrance of the tomb and went away. (Matt. 27:59-60).

The words, "I hewed it out," (v5) does not necessarily mean that he dug it out himself, but that he ordered it to be dug by his servants, it is also very likely this was done at the time he buried Leah. Huge walls were built by Herod the Great some two thousand years ago that surround this tomb of Machpelah. The interior is a combination of medieval architecture, Arabesque décor from later centuries, and from synagogues founded after the re-establishment of the Jewish community in this region following the 1967 Six Day War. In one corner of the largest hall, it has a house-like tomb for Isaac and Rebecca and a cupola stands over a small opening into the actual Cave. Another, smaller room contains the tombs of Abraham and Sarah, and across an open courtyard are those of Jacob and Leah.

GENESIS 50:6-9

Pharaoh tells Joseph to Go and Bury His Father in Canaan.

- **Genesis 50:6-9:** And Pharaoh answered, "Go up, and bury your father, as he made you swear." ⁷So Joseph went up to bury his father. With him went up all the servants of Pharaoh, the elders of his household, and all the elders of the land of Egypt, ⁸as well as all the household of Joseph, his brothers, and his father's household. Only their children, their flocks, and their herds were left in the land of Goshen. ⁹And there went up with him both chariots and horsemen. It was a very great company.

A very great company: (v9) those that went up to Canaan in chariots and the horsemen would have been chief officers of Pharaoh and of the household of Joseph and the leaders of the districts into which Egypt was divided, of which each had its separate governor. Those from the Israelites that went were Jacob's sons and all his household while the younger ones remained in Goshen shepherding the livestock. Now that the Egyptians were better acquainted with the Hebrew people, they had a greater respect for them and because of Joseph's good character and wise rule over the people not only was Jacob's body attended by his own family, but also by the great men of Egypt.

From Egypt to Hebron: if a straight line is drawn between Hebron and Egypt the distance measured would be around 400 kilometres (or 250 miles). The average walking speed is around 3 to 5km per hour, if we suppose they travelled at 3km per hour (allowing for the older folk) which is 1km every 20minutes. Then 400 multiplied by 20 = 8000 minutes divided by 60 = 133 hours divided by 24 = about 6 to 7 days. Now allowing extra time to rest, eat and sleep it would take somewhere around 14 days to travel from Egypt to Hebron. The elders of Pharaoh's household, and of the land of Egypt (v7) embraces all those of the palace court and the state officials these together all conferred upon Jacob the highest honour for Joseph's sake.

This would have been an enormously impressive parade to all those who watched this very rare funeral procession and saw so many nobles and princes with their royal robes and the military with their horses and chariots as they marched through their country side, towns and villages.

GENESIS 50:10-11

Egyptians Mourn and Lament on the Threshing Floor of Atad.

- **Genesis 50:10-11:** When they came to the threshing floor of Atad, which is beyond the Jordan, they lamented there with a very great and grievous lamentation, and he made a mourning for his father seven days. ¹¹When the inhabitants of the land, the Canaanites, saw the mourning on the threshing floor of Atad, they said, "This is a grievous mourning by the Egyptians." Therefore the place was named Abel-mizraim; it is beyond the Jordan.

Atad: comes from an unused root probably meaning to pierce or make fast; a thorn-tree or bramble (especially the buckthorn)

Abel-mizraim: comes from the Hebrew word (*'abel*) meaning to be grassy and (*Mitsrayim*) meaning a meadow together they carry the idea of a grassy meadow or plain. It was a place in the land of Canaan. However, the name carries a double meaning since the Hebrew word (*'abel*) originally meant mourning, and because of this it is used by some to carry the idea of mourning and by others to mean meadow. For some reason (perhaps some kind of difficulty or some of the older people or horses needed rest or they needed to stock up on supplies) the funeral procession stopped at the threshing floor of Atad for seven days where Joseph grieved greatly for his father and all those with him mourned with him.

When the mournful cries and the sad doleful body language of such a large company in lamentation was seen and heard, the Canaanites who were at that time in possession of that part of the country where the threshing floor of Atad was and the multitudes from all the surrounding towns and villages who came to see the sight were so amazed to see such a great company in mourning that they concluded that Egypt must have lost some great man so they changed the original name of the place (Atad) and gave it the new name Abel-mizraim which signifies the mourning of the Egyptians. The Egyptians are a race of people that more than most others outwardly they express their grief without shame or restraints. However, it would be safe to suppose that the Canaanites expressed their mourning with an equal display of outward grief since the majority of them would have also come out of the land of Egypt.

GENESIS 50:12-14

Jacobs Sons Bury His Body in Canaan in the Cave at Machpelah.

- **Genesis 50:12-14:** Thus his sons did for him as he had commanded them, ¹³for his sons carried him to the land of Canaan and buried him in the cave of the field at Machpelah, to the east of Mamre, which Abraham bought with the field from Ephron the Hittite to possess as a burying place. ¹⁴After he had buried his father, Joseph returned to Egypt with his brothers and all who had gone up with him to bury his father.

The statement, "His sons carried him to the land of Canaan: (v13) does not mean that they carried him on their shoulders as pallbearers carry a coffin to the graveside, but that they carried his tomb like coffin on a royal wagon pulled by horses. After resting at Abel-mizraim for seven days and perhaps stocking up their supplies and provisions needed for the remainder of the journey, the funeral procession continued on with the body to Jacob's final resting-place in the cave of Machpelah, keeping the following promise Joseph had made to his father:

- 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." (Gen. 47:29-30).

After the burial Joseph with his brothers and all who had gone up with him to bury his father returned to Egypt. The Hebrews would have returned to the land of Goshen, the Egyptian nobles and princes to the household of Pharaoh and all others to their homes in Egypt.

GENESIS 50:15-17

Brothers Fear Joseph will Pay them Back for the Evil they Did.

- **Genesis 50:15-17:** When Joseph's brothers saw that their father was dead, they said, "It may be that Joseph will hate us and pay us back for all the evil that we did to him." ¹⁶So they sent a message to Joseph, saying, "Your father gave this command before he died, ¹⁷'Say to Joseph, Please forgive the transgression of your brothers and their sin, because they did evil to you.' And now, please forgive the transgression of the servants of the God of your father." Joseph wept when they spoke to him.

Once the Hebrew mourners had returned to the land of Goshen, the brothers began to fear that now that Jacob their father was no longer alive Joseph might consider avenging himself upon them for the cruelty, they had inflicted upon him some twenty years ago. From this fear they sent messengers who had a certain level of influence with Joseph to say to Joseph that before his father died, he told his sons that he desired that Joseph would forgive them for the sin they had committed against him.

Joseph wept: (v17) when Joseph heard the message his brother sent to him by the way of messengers he wept. It is easy to understand why, he had not only showed them kindness and goodness, but also loved them and longed to be in harmony with his family once again. It is almost certain that at this point Joseph saw that the complete fulfilment of his dreams had come to pass and rather than respond from hurt, sees all these circumstances as being under the control of God's sovereign plans and purposes.

GENESIS 50:18-21

Brothers Meant Evil Against Joseph, But God Meant it for Good.

- **Genesis 50:18-21:** His brothers also came and fell down before him and said, "Behold, we are your servants." ¹⁹But Joseph said to them, "Do not fear, for am I in the place of God? ²⁰As for you, you meant evil against me, but God meant it for good, to bring it about that many people should be kept alive, as they are today. ²¹So do not fear; I will provide for you and your little ones." Thus he comforted them and spoke kindly to them.

After hearing the disappointing words that the messengers his brothers had sent to tell him, it appears that Joseph told them to return to his brothers and tell them not to fear, but come to him. The brothers come to Joseph and humble themselves before him and say, "Behold, we are your servants." There is no doubt when Joseph heard these words that the following dream that he had dreamed over twenty years ago and the response his brothers had to it when he told them the dream would have flashed through his mind. Joseph had a dream and said to his brothers:

- Hear this dream that I have dreamed: ⁷Behold, we were binding sheaves in the field, and behold, my sheaf arose and stood upright. And behold, your sheaves gathered around it and bowed down to my sheaf." ⁸His brothers said to him, "Are you indeed to reign over us? Or are you indeed to rule over us?" So, they hated him even more for his dreams and for his words. (Gen. 37:5-8).

Knowing all these circumstances are in the control of God's sovereign plans and purposes and having a godly spirit of forgiveness and a love for his brothers despite what they did to him some twenty years ago Joseph comforts them by telling them, "Not to fear him and that he will provide for them and their families."

Joseph wept: (v16) Joseph's kind response to his brothers manifests the excellent spirit he had. He removed their fears by comforting them and speaking kindly to them. He truly followed the royal law expressed in the following verses:

- Repay no one evil for evil, but give thought to do what is honorable in the sight of all. (Romans 12:17).
- See that no one repays anyone evil for evil, but always seek to do good to one another and to everyone. (1 Thess. 5:15).
- Do not repay evil for evil or reviling for reviling, but on the contrary, bless, for to this you were called, that you may obtain a blessing. (1 Peter 3:9).

It would have been an emotionally sad moment for Joseph when he heard the messengers his brothers had sent telling him of their fear of him, for the following five reasons:

1. He loved his family, longed to be united to them in peace and harmony and yet after all the kindness he had shown to them they still feared he might unleash his fury upon them.
2. When he heard the messengers say, "Please forgive your brothers for the evil they did to him," it showed that they fully understood the wickedness they had injured him with and that they realized they were deserving of punishment for their evil. Hearing that they feared being punished by him showed that they clearly understood they had greatly wronged him and were deserving of punishment accordingly.
3. He would have been somewhat disappointed and troubled that they would be in such anxiety and distress of mind after all the heart-warming emotional time they had spent together prior to their father's death.
4. He would have been disheartened they thought he was only being kind to them for their father sake and not because he genuinely cared and had an affection for them and cared for their well-being and the well-being of their family.
5. He would have been saddened they would have no better opinion of him, but thoughts and fears of distrust after all the kindness he had shown them.

Am I in the place of God? (v18) means should I should take the law into my own hands, and make myself judge over you by taking revenge upon you. Joseph was fully aware that God was in control of his life and that the evil his brothers had done against him God had turned it to his good by exalting him to the right hand of the Pharaoh and thereby making him saviour of the people of Egypt, Canaan and the Hebrew race.

You meant evil against me, but God meant it for good: (v20) this statement contrasts man's purpose with God's purpose, in the following verses Joseph had already pointed out that God had overruled the evil intentions of his brothers for good.

- God sent me before you to preserve for you a remnant on earth, and to keep alive for you many survivors. (Gen. 45:7).

The King James Bible says:

- God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. (Gen. 45:7).

This means that though all Joseph's hardships and suffering God had a sovereign plan and purpose not only to save the people of Egypt, but more importantly to save the Hebrew race. Joseph had to travel a different path to the norm in order to make him a far greater blessing to his family than he could have ever been had his life followed the path of a family in unity and harmony. Joseph words, "do not fear; I will provide for you," (v21) shine a light upon his graceful and forgiving spirit. Though his brothers were suspicious of him he removed all their fears by comforting and acting kindly toward them showing that he was completely free of any bitterness, resentment and craving for revenge.

It should be highlighted here: some twenty years ago Joseph's brother's intentions were extremely evil, they hated him and hated his dreams and plotted his murder, but chose instead to sell him to slavery for financial gain, yet God not only meant it for good, but also brought good out of it. This shows that actions even though sinful can still work to the good of God's sovereign plan and purposes. Here is the wonder of God's sovereign will, He leaves the sinner to follow their own will, yet their will works within His eternal sovereign will, plans and purposes. In this story, Joseph's brothers wicked actions resulted in Joseph being exalted to the right hand of the Pharaoh of Egypt and literally saving the kingdom of Egypt and the Hebrew race from who came the Scriptures the prophets the apostles the Messiah the Christ and Saviour of the world.

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 mold 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, the following three things are certain:

1. Pharaoh would have exalted a powerful Egyptian ruler to govern the land,
2. This ruler would have had no concern for the small Hebrew family in the land of Canaan (seventy in all) (Gen. 46).
3. 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.

Joseph saw Ephraim's Children and Lived 110 Years.

- **Genesis 50:22-23:** So, Joseph remained in Egypt, he and his father's house. Joseph lived 110 years. ²³And Joseph saw Ephraim's children of the third generation. The children also of Machir the son of Manasseh were counted as Joseph's own (were brought up upon Joseph's knees in KJV).

These verses show that rather than live in the land of Goshen with his brothers and his people Joseph remained in Egypt. This of course would have been God's will for him, since next to Pharaoh himself he was the most powerful man in the land and was therefore able to provide and protect the Hebrew people in Goshen.

NOTE: there are religious people that teach all Christians should isolate themselves from the world, but this is not always God's will, some faithful Christians in God's Kingdom have talents and skills that puts them in the center of very worldly environments as Joseph was. These people are able to reach people in that environment that most of us never will. Providing we remain faithful to God and do all we can to be a good testimony to the Lord Jesus Christ we are safe to accept that whatever path our skills, talents and education takes is God's will for our lives. It was God's will for Joseph (a very godly and faithful man) to be in the center of one of the most idolatrous nations of the world. Joseph would have made regular visits to Goshen and no doubt his family visited him in Egypt, after his father's death, it appears his life was mostly peaceful and filled with the enjoyment of watching his grandchildren and great grandchildren grow which is the delight of all aging parents.

Were counted as Joseph's own: (were brought up upon Joseph's knees in KJV): (v23) this means that Joseph's grandchildren were seated upon his knees as is common for all grandparents fond of their grandchildren to do. Sometimes to express their love and delight in them and at other times to teach and educate them.

You will Bury My Bones in Canaan.

- **Genesis 50:24-26:** And Joseph said to his brothers, "I am about to die, but God will visit you and bring you up out of this land to the land that he swore to Abraham, to Isaac, and to Jacob." ²⁵Then Joseph made the sons of Israel swear, saying, "God will surely visit you, and you shall carry up my bones from here." ²⁶So Joseph died, being 110 years old. They embalmed him, and he was put in a coffin in Egypt.

When Joseph saw his death approaching, he comforted his brothers and his family by the spirit of prophecy and by unwavering faith in the promise God had made with Abraham, Isaac and Jacob that they would return to Canaan in due time. From this unwavering confidence he made them promise to carry his bones to Canaan and bury him there. He did not desire them to carry him there immediately after his death as they did when Jacob died. This no doubt is because he understood by the spirit of prophecy that the much crueller Pharaoh that ruled Egypt at his death would never give the Hebrews dwelling in Goshen permission to go to Canaan and bury him there as the previous Pharaoh had allowed Joseph, his family, his Egyptians officers on chariots and many of the Egyptian people to take leave to bury Jacob his father. This shows Joseph's absolute faith that God would visit them and deliver them from the bondage of Egypt. Joseph was embalmed and put in a coffin, (as was the common custom in Egypt for those of royal standing). His body was kept by his descendants, and on the return of the sons of Israel from Egypt they kept their oath to Joseph, and buried his bones in Shechem.

- Moses took the bones of Joseph with him, for Joseph had made the sons of Israel solemnly swear, saying, "God will surely visit you, and you shall carry up my bones with you from here." (Exodus 13:19).
- As for the bones of Joseph, which the people of Israel brought up from Egypt, they buried them at Shechem, in the piece of land that Jacob bought from the sons of Hamor the father of Shechem for a hundred pieces of money. It became an inheritance of the descendants of Joseph. (Joshua 24:32).

The fact Joseph did not want to be buried in Egypt shines a spotlight upon the truth that even though he had royal power and authority and all the worldly wealth of Egypt none of it had a hold upon his life. His true passion was to dwell in God's land with his own people, but he remained in Egypt for the benefit, protection and well-being of the Hebrew race, God's chosen people.

NOTE: Joseph would have known that no matter where he died or where his bones were buried, he would have been resurrected to glory. His reason for being buried in Canaan was not from a lack of faith in the resurrection, but for a testimony of his own faith and a witness to his family and his descents his love for God's Promised Land and his abhorrence toward idolatry. This is the one act of Joseph's life that the author of Hebrews selects as the sign that Joseph lived his life by faith.

- By faith Joseph, at the end of his life, made mention of the exodus of the Israelites and gave directions concerning his bones. (Heb. 11:22).

Joseph's confidence that the Hebrew people would return to Canaan was evidence of all the following:

- How fully he believed God's promise and how earnestly he longed for its fulfilment.
- How little he felt himself at home in Egypt, though to outward appearance he had become completely one of its people.
- How the godly ancestral spirit was strongly dwelling within him even though he was separate from his own brothers, family and people.
- How though he bore an Egyptian name, a royal title, was married to an Egyptian woman, had an Egyptian priest for father-in-law, he was an Israelite in heart and deeply desired the land of promise.
- How as he lay dying, he could not bear to think that his bones should decay in an idolatrous country where his life had been spent, but desired that what remained of him would be buried in the soil of the Promised Land.

Joseph's fellowship with God had within it the assurance of immortality. Only those without faith and who do not know the God of Abraham, Isaac and Jacob would entertain the idea that a man living in such close communion with God as Joseph did would believe that death was the final end. One of the reasons God calls Himself the God of Abraham and of Isaac and of Jacob is to show that those who are brought into a personal relationship and union of love and grace with Him will not be left in the grave.

Conclusion: Joseph's behaviour should not be viewed in separate or isolated parts, but as a whole. When his actions are viewed in the context of the whole story it becomes clear that he had a well-thought out plan from when his brothers first stood before him in Egypt. Though some of his actions (especially in the early part of the story) do at certain times appear harsh they were designed to bring his family to Egypt to the land of Goshen to save and protect them through the remaining years of famine that God by dreams had shown him would come to the land and be extremely severe. To understand Joseph's behaviour and actions the story must be read in the light of him being:

- A man of great wisdom and intellect whose only motivation was to do whatever was needed to bring about the best outcome for everyone once his secret scheme and strategies reached their final end.
- A man whose actions stem from a heart that is devoid of hatred, malice, bitterness and any sense of revenge.
- A man that had complete control over his feelings and who did what was necessary no matter how painful to himself too bring about the final happy end of his schemes, plans and purposes.

TWELVE REASONS WHY JOSEPH CAN BE SEEN AS A TYPE OF CHRIST.

Joseph can be seen as a type of Christ in the following ways:

1. Israel's brothers at first hated and rejected Joseph, but when he was exalted to royal glory they not only repented of their evil, but also bowed down to him and obeyed and followed all that he commands them to do. Likewise, Jesus Jewish brothers at first hated and rejected him, but when he returns in royal glory, they will not only weep with tears of great sorrow, but also bow down to him and obey and follow all that he commands them to do.

The prophet Zechariah wrote:

- On that day (the day the Lord protects the inhabitants of Jerusalem) I will seek to destroy all the nations that come against Jerusalem. ¹⁰"And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and pleas for mercy, so that, when they look on him whom they have pierced, they shall mourn for him, as one mourns for an only child, and weep bitterly over him, as one weeps over a firstborn. ¹¹On that day the mourning in Jerusalem will be as great the priests will mourn by themselves and each family will morn by themselves (Zech. 12:9-14).

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2. Joseph became the shepherd and saviour of Israel and provided all that they needed to survive in this world. Likewise, Jesus became the Shepherd of his people and provides all that they need for their everlasting salvation.
3. Though Joseph was of a good and godly character all that he achieved, he achieved by the Spirit, the power and the influence of God upon his life. Likewise, though Jesus was of a good and godly character all that he achieved, he achieved by the Spirit, the power and the influence of God upon his life.
 - When Jesus was baptized, immediately he went up from the water, and behold, the heavens were opened to him, and he saw the Spirit of God descending like a dove and coming to rest on him; (Matt. 3:16) (Mark 1:10) (Luke 3:22).
 - John bore witness: "I saw the Spirit descend from heaven like a dove, and it remained on him. (John 1:32).
4. 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.
5. 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.

6. 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.
7. 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.
8. 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.
9. 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.
10. 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.
11. 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.
12. 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.

As the founder of Bible House of Grace, I would like to thank the many Christian scholars, commentators and theologians who have gone before me, and the many today, who have freely made available their works to enhance the knowledge of the Bible to all people worldwide. It is only with the help of these faithful writers that much of Bible House of Grace exists as it does today.
