

# GENESIS

## 50:1-26

### Genesis 50:1-26

Taught by Simeon Forder on Sunday morning, 18th August 2024 @ Deal Christian Fellowship

Reading: Hebrews 11:1-22

### Introduction

#### OLD TESTAMENT 39

<b>5</b>	<b>LAW</b>	<b>5</b>	<b>POETRY</b>	<b>12</b>	<b>MINOR PROPHETS</b>
	GENESIS		JOB		HOSEA
	EXODUS		PSALMS		JOEL
	LEVITICUS		PROVERBS		AMOS
	NUMBERS		ECCLESIASTES		OBADIAH
	DEUTERONOMY		SONG OF SOLOMON		JONAH
					MICAH
<b>12</b>	<b>HISTORY</b>	<b>5</b>	<b>MAJOR PROPHETS</b>		NAHUM
	JOSHUA		ISAIAH		HABAKKUK
	JUDGES		JEREMIAH		ZEPHANIAH
	RUTH		LAMENTATIONS		HAGGAI
	1 SAMUEL		EZEKIEL		ZECHARIAH
	2 SAMUEL		DANIEL		MALACHI
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	2 KINGS				
	1 CHRONICLES				
	2 CHRONICLES				
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	NEHEMIAH				
	ESTHER				

#### NEW TESTAMENT 27

<b>4</b>	<b>THE GOSPELS</b>	<b>4</b>	<b>PASTORAL LETTERS</b>
	MATTHEW		1 TIMOTHY
	MARK		2 TIMOTHY
	LUKE		TITUS
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<b>1</b>	<b>CHURCH HISTORY</b>	<b>9</b>	<b>OTHER LETTERS</b>
	ACTS		HEBREWS
			JAMES
<b>9</b>	<b>CHURCH LETTERS</b>		1 PETER
	ROMANS		2 PETER
	1 CORINTHIANS		1 JOHN
	2 CORINTHIANS		2 JOHN
	GALATIANS		3 JOHN
	EPHESIANS		JUDE
	PHILIPPIANS		REVELATION
	COLOSSIANS		
	1 THESSALONIANS		
	2 THESSALONIANS		
	2 THESSALONIANS		

This morning we come to the end of the book of Genesis, the very *first* book in the Bible – though probably not the first *written*, for that is likely the book of Job. And what a journey it has been for the last year or so, as we've read about the beginning of all things. We've seen how this book records the first day, first night, first seasons, first trees, first animals, first people, first nations, first man, first woman, first children – indeed, the first family. We've also seen the first mention of love. And of course, we *read* in the opening chapter, that "*God saw every thing that he had made, and, behold, it was very good.*"

But we've also *read* about the first lie, the first sin, the first family feud, the first murder, the first weeds, the first tears, first flood, the first death, first battle, first war, first rape, first idols, first disputes, first false religions, first plagues, first famines, first bareness.

And that contrast is seen in the progression of this book, for it starts with creation, but ends with a coffin. Specifically, the coffin of Joseph. And so we begin with the goodness of God's creation at the start of Genesis, but end up with the burial of the most Christ-like man recorded in the Bible by the end of it. And that should tell us a lot about the state of man, that even the most righteous person we know of was still a sinner, and still died. It reveals a massive problem.

But hope is not lost in Genesis, in fact it is found. For we see the first sacrifice, pointing to the ultimate sacrifice. We see the first demonstration of mercy and grace. And we learn of the promised Seed, that is the promised One who would come to take away the sin of the whole world. In fact, not only do we have that promise in chapter 3, but we see God promise to Abraham that in him all the nations of the world would be blessed, speaking of what Jesus would do for you and I. And in the most incredible picture, we see Abraham willing to offer up his *own* son as a burnt offering, only for God to instruct him to stop, promising to provide *Himself* a Lamb – that is, Jesus.

Furthermore, as we've seen since chapter 37, we also learn how Joseph in many, many ways, points to Jesus through the details of his life. And so while this book reveals the start and source of our problems, it points to the solution to them too, revealing God's faithfulness, His mercy, His grace, and His love for us. Reading it should cause our hearts to sink at times, but to rejoice at others. And as we've regularly seen, there is much to carefully consider, and so many lessons to diligently apply to our lives. It truly is an incredible book.

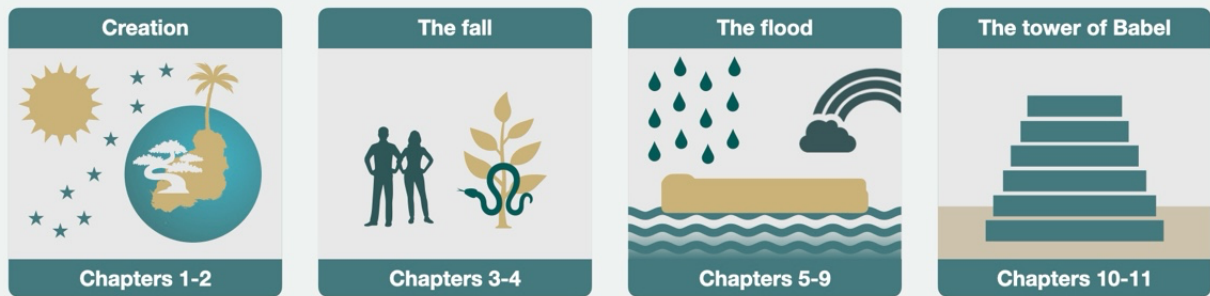
## Overview of Genesis

### Overview of Genesis

- **Author:** Moses
- **Location:** Perhaps while with Jethro in Midian, or while at Sinai
- **Length:** 50 chapters, 1,533 verses, 38,267 words
- **Timing:** 1688 BC
- **Theme:** The creation, fall, and redemption of the human race through Jesus Christ

Now, by way of reminder, this book was penned by Moses around 3700 years ago, under the inspiration of the Holy Spirit, perhaps while with his father-in-law Jethro after he had fled from Egypt, or perhaps at Sinai after he had led the nation of Israel out of Egypt later on. And we can break down its' 50 chapters as follows:

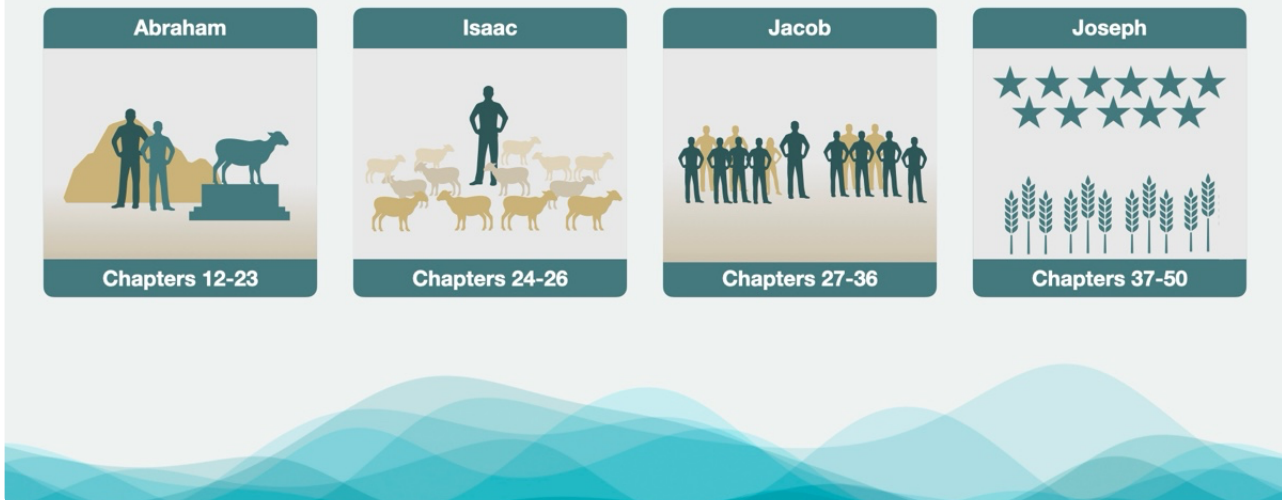
# The events of Genesis



Chapters 1-2 record the creation of the world in its' perfect state as God intended it to be. Chapters 3-4 record the fall of man, as Adam and Eve fell for Satan's lie that God was withholding good from them, as Satan made them question what God had said. Then from chapters 5-9 we read how the population of the world grew in number, but also in wickedness; so much so that only 8 people remained that had not compromised themselves with the fallen angels that were part of Satan's next attempt to destroy the pure line through to Jesus. After the flood, in chapters 10 and 11, we *read* how mankind gathered together, and tried to build a tower that would reach heaven, making their own way to God (so to speak) — an attempt that was brought to an end by God.

And those are the four key events of the book of Genesis. The rest of the book, which accounts for more than three-quarters of what it says (in terms of chapters at least), then records the lives of 4 key individuals, known as the patriarchs.

# The patriarchs of Genesis



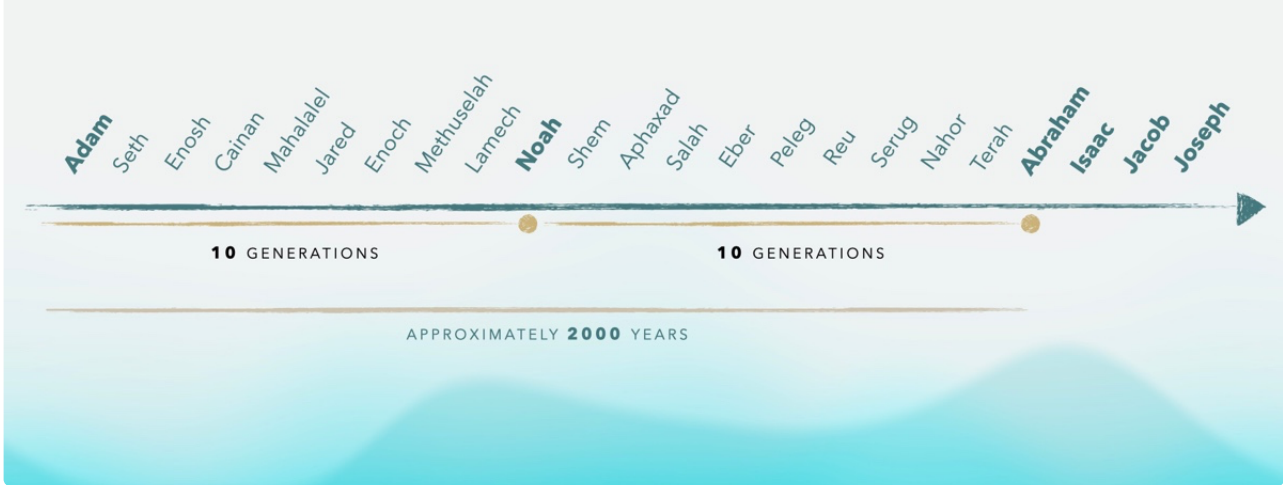
First, from chapters 12-23 we *read* about the life of Abram, who God renamed Abraham, and how God called him out of an idolatrous land, to worship Him alone in a land He would not only give to him, but to all his descendants forever. Abraham was an incredible example of faith, but he was also no stranger to failure, seen most evidently in him fathering Ishmael through Hagar.

Chapters 24-26 focus on the life of Isaac, Abraham's son born through his wife, Sarah. And as far as God was concerned, Isaac was Abraham's *only* son — for he was the one born of faith, not of Abraham's own works. Then, chapters 27-36 focus on the life of Jacob, Isaac's son, who was a man who struggled, but ultimately became a man of genuine and strong faith by his death.

Then the last of the patriarchs recorded is Joseph, who we've been looking at since chapter 37, whose death we'll see recorded in this final chapter this morning. And how much we could say about him, for more than anyone else in the Bible, he pointed to Jesus Christ.

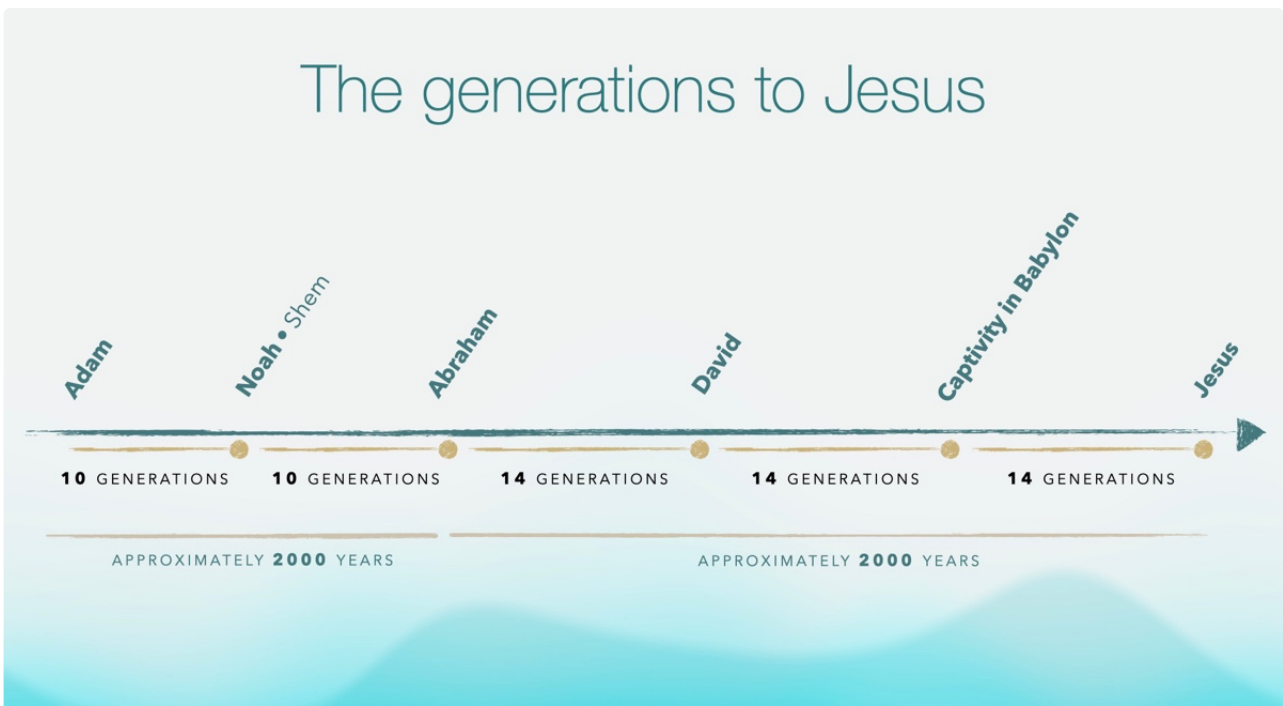
Now, there are many other characters we have met along the way of course, as generation after generation were born. Indeed, this book covers more than 2000 years of history, from Adam to Joseph, as you can see here...

# The generations in Genesis



...with 10 generations from Adam to Noah, then from Noah to Abraham it was another 10 generations. From Abraham, we see the progression through the patriarchs that completes this particular book of the Bible. But the story doesn't stop there of course, for this was all pointing toward Jesus. And as lifespans reduced, especially after the flood, we see that there were many more generations that span the next 2000 years between the time of Abraham and Jesus...

# The generations to Jesus



...with 14 generations from Abraham to king David, 14 more to Israel's captivity in Babylon, and then 14 more from then until Jesus, as recorded in chapter 1 of Matthew's gospel.

## Overview of chapter fifty

Now, this morning, then, we're going to conclude our study of Genesis, studying all of chapter 50, which can be broken down into three parts:

### Overview of chapter fifty

- **v1-14** — Jacob's burial
- **v18-21** — The brother's concern
- **v22-26** — Joseph's death

The first 14 verses deal with Jacob's burial (the prior chapter having dealt with his final words and death). Then, from verses 18-21, we see Joseph's brothers worry that with their father gone, Joseph will turn against them for how evil they were toward him — though Joseph reassures them with a most wonderful and gracious attitude. Finally, from verses 22 to the end, we see the death of Joseph recorded, setting us up for what would next be recorded in the book of Exodus.

## Chapter fifty

So that's where we're headed, picking up in verse 1 of course, immediately after Jacob had given his sons strict instructions regarding his burial, and then breathed his last breath. We read:

### Genesis 50:1-3

Then Joseph fell on his father's face and wept over him, and kissed him. And Joseph commanded his servants the physicians to embalm his father. So the physicians embalmed Israel. Forty days were required for him, for such are the days required for those who are embalmed; and the Egyptians mourned for him seventy days.

Joseph evidently loved his father, perhaps that bond having been made even more special after been ripped apart from each other for some 20 years, Jacob believing Joseph was dead, and Joseph not knowing if Jacob was still alive. And Joseph, still the second in command of Egypt, with the enormous power that meant, commands his servants to embalm his father — a long and complex process that the Egyptians had mastered.

But what is especially interesting to note is the Egyptian's response to Jacob's death, for they mourned for 70 days. Why was that? Well, no doubt Joseph had the respect and admiration of the whole nation after all he had done, and so there was some natural interest in Jacob because of that. However, we should also remember that he was a *very* old man by Egyptian standards, which would no doubt have made him famous in the land. Remember that Pharaoh's first question to Jacob was "how old are you?!" And, finally, he was a man of rock solid faith in God, which is something that should always be looked up to. Perhaps it was a combination of these things.

Either way, as we move to the following verses, we see that Joseph could not speak to Pharaoh and his household for more than 2 months following Jacob's death, for as a Hebrew who didn't follow the Egyptian customs in mourning, Joseph would not have been considered presentable during this time. So he waits.

### **Genesis 50:4-6**

Now when the days of his mourning were past, Joseph spoke to the household of Pharaoh, saying, "If now I have found favour in your eyes, please speak in the hearing of Pharaoh, saying, My father made me swear, saying, "Behold, I am dying; in my grave which I dug for myself in the land of Canaan, there you shall bury me." Now therefore, please let me go up and bury my father, and I will come back.' " And Pharaoh said, "Go up and bury your father, as he made you swear."

So then, Joseph makes the request to do exactly what Jacob had asked, reassuring Pharaoh that he wasn't going to go to Canaan and never come back. And by this point Pharaoh had known Joseph for a long time — he had seen his faithfulness through 7 years of plenty, 7 years of famine, and now continued faithfulness in 5 years plus that had followed as the land returned to normal. That 20 years or so of faithfulness counted for something. And so Pharaoh granted his request.

And I suggest for us, that walking with others for a long time is one of the most valuable things we can do. The longer we spend with people the more we get to see their character, and they get to see ours. The more we can and should bring the best out in each other. The more we get to support each other, and show love to one another. And as a result, the more we can trust one another. But sadly, today, I think people are often satisfied with temporary friendships because it is easier than the work required to invest in others, and easier than having the humility required to let them properly invest in you. And the rewards are so much smaller as result.

Sadly, this happens in churches too, with many flitting from one church to another, never really settling, never really committing, never really giving, and so never really reaping the reward of true fellowship and friendship over a long period of time. That ought not be the case.

Here, Pharaoh granted Joseph's request, and then some:

### **Genesis 50:7-9**

So Joseph went up to bury his father; and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt, as well as all the house of Joseph, his brothers, and his father's house. Only their little ones, their flocks, and their herds they left in the land of Goshen. And there went up with him both chariots and horsemen, and it was a very great gathering.

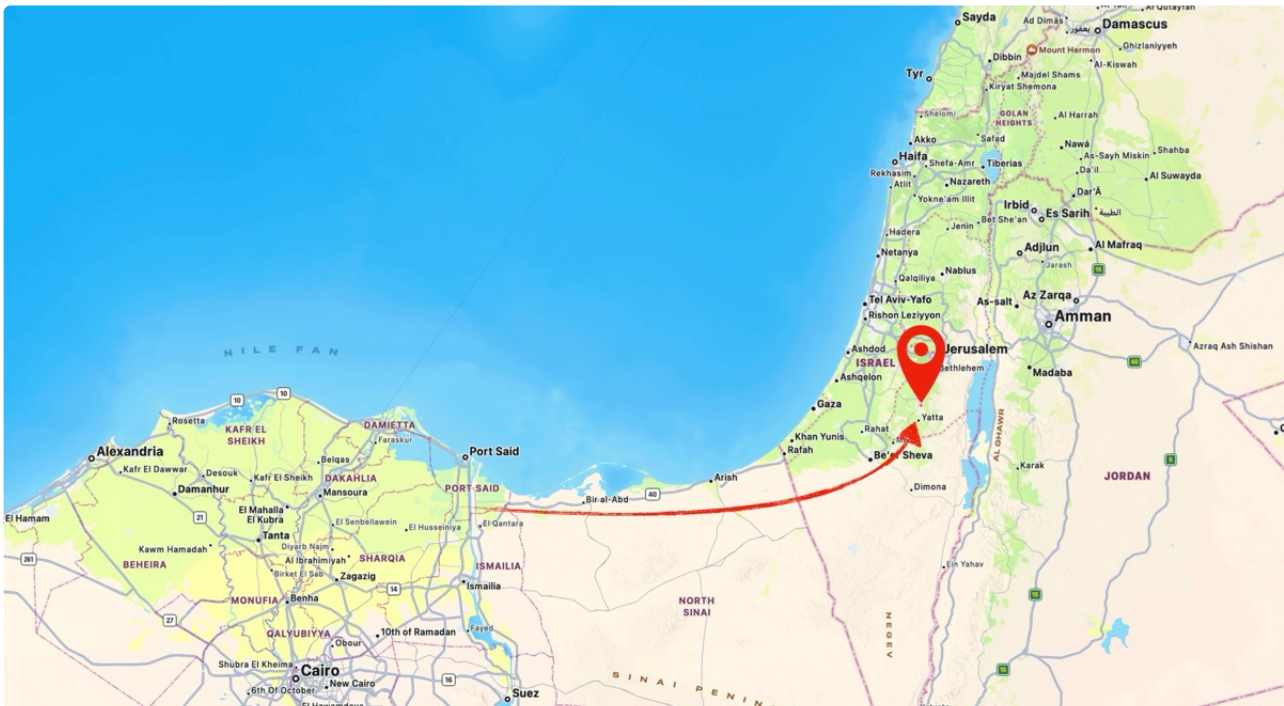
And so, even the servants of Pharaoh go up here. That certainly speaks volumes of how highly they thought of both Joseph and Jacob, who they had known for more than 25 years in Joseph's case, and the last 17 years in Jacob's case. Only the children in Jacob's family remained in Egypt, presumably because the journey was long — and there wouldn't exactly be service stations on the way to change nappies or buy ice creams. And it's also noted that the flocks and herds remained in Goshen, because Joseph had full intent of returning to Egypt. Indeed, God still had more that He was going to do in prospering and preparing the nation of Israel while they were living there.

But first, in Canaan, we read:

### Genesis 50:10-11

Then they came to the threshing floor of Atad, which is beyond the Jordan, and they mourned there with a great and very solemn lamentation. He observed seven days of mourning for his father. And when the inhabitants of the land, the Canaanites, saw the mourning at the threshing floor of Atad, they said, "This is a deep mourning of the Egyptians." Therefore its name was called Abel Mizraim, which is beyond the Jordan.

And so, Joseph, his brothers, and great number of people with them made the journey from Goshen in lower Egypt (or northern Egypt as we might say) to an area near the cave of Machpelah, that Abraham had purchased many years before, back in chapter 23:



We read here that this threshing floor of Atad was beyond the Jordan, which we might first think would mean to the east of the river Jordan — but in fact this phrase *beyond the Jordan* means to the west, for by the time Moses was writing the book of Genesis, he was to the east of the river Jordan, and thus writing from his perspective, in a similar way to how at least half a dozen times in Genesis he used the phrase *this day*, speaking of his own day.

And such was the scale of this mourning and the number of people present, that the Canaanite tribes sat up and noticed, even naming the place Abel Mizraim after this event. Mizraim being the Hebrew and Aramaic name for the land of Egypt and its people.

Reading on, Moses continues:

### Genesis 50:12-13

So his sons did for him just as he had commanded them. For his sons carried him to the land of Canaan, and buried him in the cave of the field of Machpelah, before Mamre, which Abraham bought with the field from Ephron the Hittite as property for a burial place.



And so Jacob's sons were obedient to their father, to do exactly what he had asked. And that simple act gives us plenty to think about. First, if our fathers are still with us, are we obedient to them? Furthermore, are we obedient to our Heavenly Father, to do *all* He has commanded us, just as He has commanded us to do?

Here, this place they buried Jacob in was the place that Abraham purchased back in chapter 23, and which is located in the modern day city of Hebron. And as noted in our study of that chapter, this place is still there today in what we know as the West Bank, with it having been built over and fought over many times (with Jews only gaining access again after some 700 or so years, following the Six Day War in 1967). Indeed, the reason for some of the tussle over this place is what is built there is considered one of the most important mosques in the world of Islam, for they also trace their lineage back to Abraham.

At this moment in the book of Genesis, Jacob is finally laid to rest around 3 months after his death. And we read that Joseph and *all* the brothers returned to Egypt — not one of them stayed behind:

**Genesis 50:14**

And after he had buried his father, Joseph returned to Egypt, he and his brothers and all who went up with him to bury his father.

So what happens next? Well, it turns out that's exactly what Joseph's brothers were now thinking and worrying about, for we read on:

**Genesis 50:15**

When Joseph's brothers saw that their father was dead, they said, "Perhaps Joseph will hate us, and may actually repay us for all the evil which we did to him."

That is, the oldest 10 brothers still have a guilty conscience after all these years for how they had treated their younger brother, Joseph. Maybe being back in the land of Canaan with him for the first time in around 40 years had brought it all back. Maybe Joseph had been emotional not only at his father's death, but at seeing the homeland he was ripped away from as they sold him into slavery. And maybe they thought that Joseph had been holding grudge all along, waiting for an opportune time to take revenge.

And now that their father is dead, they fear that Joseph will turn against them — a thought that was even more worrying given that he was the second most powerful man on the planet after Pharaoh at this time. With Joseph's resources, there was no chance of escape. And it would have been a fear that became reality if it were not for one great fact — and that was Joseph was a godly man, and godly men don't hold grudges. And we're about to see amazing evidence of that. But first, we read that the brothers sent messengers ahead of them:

**Genesis 50:16**

So they sent messengers to Joseph, saying, "Before your father died he commanded, saying,

And this is new information that we have not *read* until now, that evidently Jacob was thinking about how his children got on with one another — as any loving father should. Just as our Heavenly Father has given us so much instruction on how we are to get on with one another. And Jacob had said:

### Genesis 50:17

'Thus you shall say to Joseph: "I beg you, please forgive the trespass of your brothers and their sin; for they did evil to you." ' Now, please, forgive the trespass of the servants of the God of your father." And Joseph wept when they spoke to him.

So Jacob guides his sons to openly confess their sin, and ask for Joseph's forgiveness. And, I think if Jacob had any doubt as to how Joseph would act, then we would have seen him give him instruction too, for he had the opportunity. But as we've just read, the ones that he guides are the other brothers, and he instructs them as to how they should act, coming to Joseph with a humble and repentant heart. And what a picture this is of how we should approach Christ.

You see, the brothers could have tried to justify their evil actions, by saying "Joseph, it wasn't fair how you were the favourite one, and how you kept telling us about your dreams where we would all bow down to you. There's only so much we could take, after all. That's why we acted as we did." But they didn't, and rather admitted their guilt, acknowledging their sin.

Likewise, we can try and justify our sinful actions, saying "God, it wasn't fair that you gave me such an appetite to lust. It wasn't fair that you made me with a taste for alcohol. It wasn't fair that you let so much temptation come my way. That's why I acted as I did." But just as Joseph's brothers would have been wrong to justify their sin, so are we to justify our own sin.

Indeed, we read in the first chapter of James' letter:

### James 1:13-15

Let no one say when he is tempted, "I am tempted by God"; for God cannot be tempted by evil, nor does He Himself tempt anyone. But each one is tempted when he is drawn away by his own desires and enticed. Then, when desire has conceived, it gives birth to sin; and sin, when it is full-grown, brings forth death.

And so, Joseph's brothers send these messengers to him, acknowledging their sin, and asking for his forgiveness. And it wasn't a non-apology. They didn't say "Hey Joe, sorry *IF* we hurt you". No, no. They said, sorry that they *did* do evil to him. They weren't dodging the responsibility for their own actions in *any* way.

And we see that Joseph wept as these messengers relayed this message. Why did he weep? I believe it was compassion and love for his brothers, which we'll see in a moment. For Joseph held no grudge against them, indeed he had *already* forgiven them. Just as in like manner, Jesus holds no grudge against you or me for *our* sin, for He has already forgiven us.

### Genesis 50:18

Then his brothers also went and fell down before his face, and they said, "Behold, we are your servants."

So then, after first sending messengers, his brothers *also* go to Joseph and fall down before him – the last of 5 times they had fulfilled his dreams, and reminiscent of how *Jacob* had sent messengers and then bowed down before *his* brother, Esau, hoping for *his* forgiveness. Here, Joseph's brothers offer themselves as his servants, hoping to earn his favour. But, we read:

### Genesis 50:19

Joseph said to them, "Do not be afraid, for am I in the place of God?"

Immediately, then, he reassures them. And rather than use the high ground to condemn them, he humbly uses it to love them, recognising who is *really* in charge — and that's God, of course. And it reminds me of a comment by Oliver Wendell Holmes Jr. — a former Supreme Court Justice in the US — who said "*The secret to my success is that I realised at a young age I was not God.*" You know, that certainly is a mark of maturity that we *all* need, to recognise that we are not in charge, and that *God* is ultimately the judge of *all* matters, and as such we are not to take vengeance ourselves.

Indeed, the apostle Paul writes in the book of Romans:

### Romans 12:17-21

Repay no one evil for evil. Have regard for good things in the sight of all men. If it is possible, as much as depends on you, live peaceably with all men. Beloved, do not avenge yourselves, but rather give place to wrath; for it is written, "Vengeance is Mine, I will repay," says the Lord. Therefore "If your enemy is hungry, feed him; If he is thirsty, give him a drink; For in so doing you will heap coals of fire on his head." Do not be overcome by evil, but overcome evil with good.

So then, Joseph gave the matter over to God, knowing that He would see justice was done. And he continues with one of the most incredible verses in the Bible, saying:

### Genesis 50:20

But as for you, you meant evil against me; but God meant it for good, in order to bring it about as it is this day, to save many people alive.

And surely this is a moment where we all take a step back, and say *wow!* For this wasn't some trivial thing Joseph's brothers had done. They had hated him without cause, they conspired to kill him, and ultimately sold him into slavery, heading for a country he didn't know, into a culture and customs he didn't know, and a language he didn't know. And to top it off, they lied to their father about what had become of him, and so no one even searched for him. And he was only 17 years old.

Yet, here, Joseph is saying that while *they* may have meant evil against Him, *God* meant it for good — and not only *Joseph's* good, but the good of them all. And this is exactly what Stephen notes in his sermon in Acts chapter 7, that God was with Joseph, that *God* was the one who gave him favour and wisdom in the presence of Pharaoh. What *Joseph's* statement means is that he understood that God was sovereign — that He was working in these incredibly tough situations that he didn't understand at the time. And it means that He understood that God Himself was good.

In fact, so wonderful was his view of God, that he didn't hold these evil actions against his brothers. Rather, his focus was more on his vertical relationship, than his horizontal ones. And in doing so, he painted yet another picture of Jesus, who on the cross would later say "*Father, forgive them, for they do not know what they do.*" — likewise knowing that God would bring good out of the evil actions of man toward Him.

So let us consider our own lives, for there are people who have wronged us, even hurt us deeply. But what do we do? Well, we must follow in the steps of Joseph, first trusting that God will use that trial, that hurt, for His greater and better purposes, and that vengeance belongs to Him. And we must remember our responsibility to forgive, for we read in Colossians 2 that Jesus has forgiven *all* our sin, and *wiped out* the handwriting of requirements that was against us. And in light of that, there is not-one-thing that we can justifiably hold a grievance about against another person, for God has forgiven us so much more.

Now, God's sovereignty probably isn't taught enough in the church at large today. But we see here how *good God was* in Joseph's life. His hand was on him through all of this. And He brought about the best things, through the worst things that Joseph suffered. Not only for Joseph's own good, but the good of others. And we see it here as clear as day, and as clear as Joseph did, because we're looking at this in the rear-view-mirror.

But consider how perplexed Joseph must have been at the time, to say the least! We know he knew God from an early age, having learnt much about God through his father. Yet when the rubber met the road, how *hard* this must have been. But he didn't shake his fist at God demanding to know why God was letting these awful things happen, or why other less righteous people were having an easier time of things. But rather he knew to trust and obey, for there was no other way.

And so, when we get into the middle of a difficulty in our own lives, we need to remind ourselves that God is sovereign and He is working in the midst of our trials (even if we don't see *what* He is doing at the time). And like Joseph, we must remember that our responsibility in a trial isn't to understand *why* it is occurring, but rather our responsibility is to be *obedient*. Let me put that more succinctly; *our responsibility isn't to understand, but to be obedient*. And when we are, God can use our trials for *our* good, for *other's* good, and *His* glory — just as He did with Joseph, who didn't falter, even though treated disgustingly by his brothers, even though falsely accused by Potiphar's wife, even though forgotten about by the butler in jail for 2 whole years.

Now, we could camp out here in this verse for a while, but let me make one final observation, for unsurprisingly at this stage, Joseph once again points to Jesus. For his brothers had sinned against him. They had acted wickedly. And as such, they expected the full weight of the law to be thrown at them. But first, we see Joseph is merciful toward them, that they would not get what they deserved. But second, Joseph shows grace, giving them what they didn't deserve... we read on:

#### **Genesis 50:21**

Now therefore, do not be afraid; I will provide for you and your little ones." And he comforted them and spoke kindly to them.

Again, not only mercy, but grace. Such a picture of Christ!

But this should be how we are too. *How so?* You might ask. Well, we are not only to *forgive* hurts, complaints, grievances, and annoyances. But we are to proactively show love to those who have done these things to us. Indeed, we've already *read* from Romans how we should love our enemies, and feed them, give them a drink, and so on. And if we are to do that to our *enemies*, how much better should we treat our families, our friends, and our church family?!

Speaking of our Christian brothers and sisters, we read in Colossians chapter 3:

**Colossians 3:12-14**

Therefore, as the elect of God, holy and beloved, put on tender mercies, kindness, humility, meekness, long-suffering; bearing with one another, and forgiving one another, if anyone has a complaint against another; even as Christ forgave you, so you also must do. But above all these things put on love, which is the bond of perfection.

So, if you are holding on to any grudge against anyone in your church family, you need to let it drop. That's what we just read, that *as Christ forgave you, so you also must do*. And if we love God, we must keep His commandments, including this one.

Now, in these final 5 verse we reach the end not only of the book of Genesis, but the end of Joseph's life. But we're not yet done learning from his example to us. We read:

**Genesis 50:22-23**

So Joseph dwelt in Egypt, he and his father's household. And Joseph lived one hundred and ten years. Joseph saw Ephraim's children to the third generation. The children of Machir, the son of Manasseh, were also brought up on Joseph's knees.

So, Joseph lived to a good old age by our standards, and a great old age by the Egyptian's standards. And he lived long enough to become a great-great-grandfather, with 93 of his 110 years spent in Egypt. But while *he* settled in Egypt, he knew that was not to be the long term dwelling place for the family of Israel, that was now becoming the nation of Israel, for we read:

**Genesis 50:24**

And Joseph said to his brethren, "I am dying; but God will surely visit you, and bring you out of this land to the land of which He swore to Abraham, to Isaac, and to Jacob."

And so we see that Joseph had the same confidence in God that his father did. That God was able to do all that He had promised. So we must ask ourselves, do we? Do we truly believe that God is able to do all that He has promised us? I assure you, He can.

And Joseph here, without any doubt, continued:

**Genesis 50:25**

Then Joseph took an oath from the children of Israel, saying, "God will surely visit you, and you shall carry up my bones from here."

So, like father like son, in his dying moments, Joseph pointed to God and His promises. And Joseph, also like his father, gives instruction for what to do with his body — but in his case, that his bones would be taken up to the promised land when the nation of Israel would one day emerge from Egypt, rather than be taken up to Canaan now.

**Genesis 50:26**

So Joseph died, being one hundred and ten years old; and they embalmed him, and he was put in a coffin in Egypt.

This wonderful man then, the man who points the most to Jesus of anyone in scripture, still ends up in a coffin. And so ends the book of Genesis, rather soberingly. But as I said at the start, our hope is not lost in Genesis, rather it is found. For starting in chapter 3 immediately after the fall of man, and seen in the genealogy of chapter 5, and in God's salvation of Noah through the flood, and seen in the promises to Abraham, Isaac, and Jacob, and seen throughout the life of Joseph, there was a greater man that was coming. One who would also suffer unjustly at the hands of His brethren, but this time on a cross for you and I. And that man, of course, was Jesus — our Saviour.

Let it not be said that the book of Genesis is irrelevant today. Let it not be said that we only need the New Testament. Let it not be said that the real places and real events recorded here are made up. Let it not be said that the book of Genesis isn't scientifically accurate. For in each of these cases, we have found this wonderful book to be relevant to our lives, critically important to our understanding of the rest of the Bible, historically accurate in every way, and consistently robust against the critiques of those who think the Bible has no defence, when they themselves have no defence against this holy book.

## Joseph as a type of Christ

Now, we've seen many ways that Joseph points to Jesus, and as mentioned before, the late Chuck Missler believed there to be over 100 ways in which he does so. So I don't believe what I'm about to share is an exhaustive list, but I share it to remind you, or even for the first time instil in you some of the wonder of scripture, and of God's incredible hand in all things, that there are so many ways in which Joseph does point to Christ, our Saviour, including these:

1. He was loved by his father, as Jesus was God's beloved Son
2. He was a shepherd, as Jesus is the good shepherd
3. Joseph obeyed his father, as Jesus always did the things that pleased his Heavenly Father
4. He was hated by his brethren because of who he was
5. He was hated by his brethren because of his words
6. He announced he would rule over his brethren, as Jesus presented Himself as the Messiah
7. His words were disbelieved
8. He was sent by his father to his brethren
9. He was willing to do his father's will, as Christ was willing even to the point of death
10. He went to seek his brethren
11. His brethren received him not
12. When reviled by his brethren, he didn't revile back
13. He had a distinctive piece of clothing
14. This piece of clothing was taken from him
15. Both were stripped of their clothing
16. His brethren plotted to kill him
17. He was thrown into a pit as a place of death, as Jesus was crucified
18. His 'blood' was presented to his father
19. Judah suggested selling for money, as Judas received money for betraying Christ
20. He was sold for pieces of silver

21. He was delivered into the hands of the gentiles
22. He was a servant, but would become the greatest
23. He was tempted, yet did not sin
24. When falsely accused, he didn't speak a word
25. Potiphar likely didn't believe the accusation, as Pilate didn't believe the accusation
26. He suffered though innocent
27. He suffered at the hands of the gentiles
28. He found favour with the jailor, as the Roman soldier said "*truly this was the Son of God*"
29. Though physically hurt, not a bone was broken
30. He started his public ministry when he was 30
31. He was given all authority
32. Every knee was commanded to bow before him
33. He was given a gentile bride
34. He offered the bread of life, and Jesus *is* the bread of life
35. He distributed the bread of life to all who came to him, not only his brethren
36. Joseph was never indebted to his brothers, as God is no man's debtor
37. In lack of bread Pharaoh said "what he says, do", as Mary said, "what he says, do" in lack of wine
38. Joseph was given a new name that possibly meant "abundance of life" or "Saviour of the world"
39. His brethren bowed down before him, as Israel will one day bow before Christ as their Messiah
40. His brethren turned to him during a 7 year famine, as Israel will during the 7 year tribulation
41. Joseph served his brothers food, as Christ washed the feet of his disciples
42. He interceded with Pharaoh for his brethren, as Christ intercedes for us
43. Joseph always had access to Pharaoh, as Jesus does to the Father
44. Joseph didn't present his brother's failure to Pharaoh when presenting them to him
45. His brothers didn't recognise him, as Israel didn't recognise their Messiah
46. There are two times that both are recorded weeping

As I say, I don't believe these 46 things are an exhaustive list, so I'd really love to hear of other ways you discover that Joseph points to Jesus. But let us be *most* excited about how each of *us* can point to Jesus, in all that we say and do.

## Application questions

As we wrap up our study this morning, then, let's consider these questions, as we seek to apply this chapter to our everyday lives:

- Are we *loving* our enemies, or those that have wronged us?
- Are we *forgiving* one another?
- Are we *trusting* in God's sovereignty and goodness?
- Are we *obeying* God in the midst of our trials?

For the audio recording of this Bible study, and for additional studies, please see the DCF web site:



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