

GENESIS 50:15-26

(GRACE, MERCY, AND FAITH - THE FINAL WORDS OF JOSEPH)

Introduction: Today we will look over the final verses of Genesis. It is our 130th sermon in this book and I would hope and pray that God is not displeased with the poor attempt that I have made to analyze and share this amazing treasure of the book of foundations with you.

No matter how much study, how much reading, and how much presentation could be done on it, I don't think we could ever plumb the depths of the mysteries hidden in this single book. And yet, we have 65 more ahead of us and we must move forward.

I know that I will never again look at Genesis the same way again. And in turn, I will never look at the Bible as a whole in the same way again either. The journey of these past few years has only solidified in me the thought that God's word is to be handled carefully, researched diligently, and read continuously.

We will have no excuse when we stand before God and are evaluated for where we spent our time. If we neglect this precious treasure now, we will only have ourselves to blame. I would ask you to commit to never letting up in your pursuit of the treasures which are stored in the pages of the Bible.

Text Verse: "You are my portion, O Lord;
I have said that I would keep Your words.
58 I entreated Your favor with my whole heart;
Be merciful to me according to Your word.
59 I thought about my ways,
And turned my feet to Your testimonies.
60 I made haste, and did not delay
To keep Your commandments." Psalm 119:57-60

For the redeemed, the Lord is our portion and so we should keep His words, think on our ways in relation to them, and turn our feet to His testimonies. In the verses ahead, we will see the close of the record of the lives of the immediate family of Jacob.

They are verses of reconciliation between once estranged brothers. It pictures the same story which we saw in expanded form in the previous chapters, but it is given to prepare us for pictures of the future which are coming in Exodus as well.

And we will also see the last words of Joseph and the record of his death. God used his life to point us to Jesus and now a new figure from history will arise to do the same. Joseph will enter his time of rest in anticipation of that glorious day when God will raise His people to everlasting life. The promises are true, and they will be fulfilled. Every one of them is contained in His superior word. So let's go there now and... May God speak to us through His word today and may His glorious name ever be praised.

I. Please Forgive the Trespass of Your Servants (verses 15-17)

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."

If we can remember from the previous sermon, the term "Israel" and "Jacob" are never mentioned after the first verse of the chapter in relation to Jacob the man. And now, these are called "Joseph's brothers," not "the sons of Israel."

Further, it notes that "their father was dead" but it doesn't mention him by name. Little clues like this make a big difference in discerning what is happening. In these verses think of Joseph as Jesus and the brothers as the Jewish people of today.

The wording here in the Hebrew is in the imperfect, or future tense. It could be rendered something like "If Joseph hated us, or pursued us hostilely, then what would become of us?" It is "setting forth a possible but undesirable contingency." (Pulpit)

In Hebrew, it says, *v'hashev yashiv lanu* - "if returning he caused to return upon us." They are worried about the evil they committed, and that at some future point, he might change his mind about the lost years and the

lost time from his father and take it out on them. As the Geneva Bible says about this verse, "An evil conscience is never fully at rest."

Despite the assurances of the past, they still felt the weight of their previous transgressions and they knew how they would respond if they were in the same situation. They couldn't see that Joseph was more forgiving in himself than they would have been.

¹⁶ So they sent *messengers* to Joseph, saying, "Before your father died he commanded, saying,

It's interesting that, according to the scholar Charles Ellicott, "Many Jewish expositors consider that this was untrue, and that Jacob was never made aware of the fact that his brethren had sold Joseph into slavery." Why do you think they would hold this view?

Considering what Joseph's life has continuously pictured, it's quite evident. He has been a perfect type of the coming Christ in all ways. The entire story drips with the wrongdoing of the brothers and their culpability in what happened.

If Jacob learned about it after the reunion, which he certainly did, then it implies that any who would keep on denying it would continue to be guilty of the transgression. In the same way, how many Jews of today are made aware of the story of Jesus and yet deny it. The story of Joseph is an obvious indictment on the disbelieving Jews who have rejected Christ.

There are Jewish websites which are rabid in their condemnation of Jesus, believing Jews, and even Christians in general. The conscience is a very heavy weight and one way to attempt to stifle it is to lash out against the truth we know but won't acknowledge.

We see this in politics all the time. Something will be proven 100% false, like global warming. But instead of acknowledging guilt in the matter and moving on, those who were the perpetrators of the lie will often simply berate and degrade those who challenge their conscience.

It is a weakness of the mind and a type of overweening pride that causes some to simply refuse to acknowledge their guilt. And so, some scholars say that the brothers are now lying by making up words which Jacob never said. There is no hint that this is correct and it violates the premise that the Bible would acknowledge it as a lie if it were the case.

For example, in Genesis 34:13, when the brothers did in fact lie, the Bible notes it so that the reader is aware of it. Here is that verse - "But the sons of Jacob answered Shechem and Hamor his father, and spoke deceitfully, because he had defiled Dinah their sister."

What is being said here is simply an unrecorded conversation between Jacob and the sons. They surely acknowledged their guilt to Jacob at some point, probably even back in Canaan. Then before his death, they reminded him of it and may have even asked Jacob to speak on their behalf, as they now are relaying to Joseph.

In this message to Joseph, they use the same word, *tsavah*, which was used by Jacob twice in Genesis 49 when he commanded his sons, including Joseph, where to bury him. In other words, the charge which will be relayed is as important as his burial request.

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."'

This half of the verse are the words of Jacob as relayed by the brothers to Joseph. It is, in essence, a call from beyond the grave petitioning his son to forgive the sin and the evil that the brothers committed against Joseph.

If Jacob was desirous of him forgiving the lost years and the many heartaches associated with what happened, then Joseph should be too. Especially considering that the same lost years and heartaches were felt by him. It is in essence a request to be merciful because he was merciful.

Jacob never made a reference to what they did to Joseph in any of his blessings upon the twelve sons. Unlike Reuben, Simeon, and Levi of whom

he brought back to memory their wicked deeds, nothing of what happened to Joseph was stated.

Instead, Jacob saw what happened just as Joseph did. It was a way for God to effect His purposes for the family of Israel. Before he died, he blessed his sons when he could have cursed them. He is asking for the same attitude in his beloved Joseph. His words are *sa na pasha akhekha* - forgive now the trespass of your brothers.

17 (con't) Now, please, forgive the trespass of the servants of the God of your father."

This half of the verse is from the brothers, repeating Jacob's request in petition for themselves. Their words are *v'attah sa na l'pasha* - "now forgive we pray you the trespass." But instead of saying, "your brothers" they say *abdi elohe abikha* - "the servants of the God of your father."

Instead of petitioning him as brothers, they do so as servants of the same God as that of Jacob, the hope of Israel. It is a stronger appeal than even the bonds of family. In essence, they together with Joseph serve the one true God.

In this is a deep sense of humility mixed with sincere repentance, and the surety that their words are earnest and truthful concerning their relationship to him and to their God. No other words could be added that would make any greater difference in Joseph. If he were to reject this petition, nothing further would do.

17 (con't) And Joseph wept when they spoke to him.

What they failed to realize is that Joseph had placed his fate and his life in the hands of the Lord from the earliest days. He accepted his lot at Potiphar's house; he accepted it in the prison, and he accepted it when elevated to the highest position in Pharaoh's land.

The naming of his children demonstrated faith in God's provision as well. Everything in Joseph's life accepted that God was directing him and that it

wasn't his position to buck against that. What his brothers intended for evil, God intended for good.

And because of this, when he received their words, he broke down and wept. First, that they still didn't fully comprehend God's hand in all of what occurred. Secondly, because of their fear concerning this matter and how it would affect them. And also because of their lack of trust in him, even after his many demonstrations of care for them over the past 17 years.

They desired forgiveness from a brother who had long ago forgiven them. They desired his embrace when they had forgotten that many years earlier he had embraced them. And they desired his fellowship when it was only their own insecurity which hindered what they desired.

*Preserve our lives, though we have done you wrong
You are our brother, our souls are in your hand
Save your servants who trust in You!
Be merciful to us, O brother, here in this foreign land*

*For we petition you all day for our lives
Rejoice the souls of Your servants today
For to You, O brother, we lift up our souls
Extend to us your mercies, this to you we pray*

*For we know you are good, and ready to forgive
Please extend to us this mercy, that we may live*

II. The Sovereignty of God (Verses 18- 21)

¹⁸ Then his brothers also went and fell down before his face, and they said, "Behold, we *are* your servants."

This verse seems to contradict what has happened in the preceding two verses. Verse 16 said, "So they sent *messengers* to Joseph." Then verse 17 said, "And Joseph wept when they spoke to him..." And now it says they "also went and fell down before his face."

This might agree with verse 16, where they sent a messenger and then they later went, but not with verse 17 where it says they spoke to him. How could they go to him and fall down before him if they already spoke to him?

This isn't a problem. The word "messengers" is inserted by the translators." Young's literal translation of the Bible says, "And they gave a charge for Joseph" instead of "So they sent messengers." In other words, they went to see Joseph and were probably standing right there all the time, maybe standing back from him in fear.

When they saw him weeping at the message they gave him, they drew near to him and fell at his feet. There is nothing contradictory at all. The only problem is the choice of words used in the translation. Reading different versions and studying the different possibilities of what a word means always helps at times like this.

Once a translator inserts a word, like "sent messengers" we tend to trust that this is what happened, but the same word is translated in other ways without ever using the inserted word "messenger." So with understanding that, we can know that it was Joseph's emotions, which they saw with their own eyes, that prompted them to fall before him.

Thus for a final time in their lives, they have fulfilled the dream which Joseph dreamed when he was a young boy. In Genesis 37, this is what was recorded -

"Now Joseph had a dream, and he told *it* to his brothers; and they hated him even more. ⁶So he said to them, 'Please hear this dream which I have dreamed: ⁷There we were, binding sheaves in the field. Then behold, my sheaf arose and also stood upright; and indeed your sheaves stood all around and bowed down to my sheaf.'" Genesis 37:5-7

Before learning his identity, and again now when their father is dead, they have humbled themselves and offered themselves as his servants. And both times, the parallel to Jesus is evident. At first they thought they were bowing to the ruler of the Great House.

At that time, it pictured the Jews bowing in the temple without realizing that Jesus is the Lord. In the future, it will be when they realize his true identity. The two accounts contrast and yet they confirm. They contrast in that in the first case they were bowing to the unknown ruler, in the other, to their known brother.

This pictures Christ in His divine and in His human natures. He is Jehovah of the Temple worship, and He is the human Jesus who is of the stock of Israel. And this is certain because in verse 17, they called themselves "the servants of the God of your father."

Now they say "Behold, we are your servants." The picture will be exactly fulfilled in what will transpire in the future after they know who Jesus is. The pictures laid out here are precise and wonderful.

¹⁹ Joseph said to them, "Do not be afraid, for *am* I in the place of God?"

Every single translation I reviewed, which is many, translates this verse in this same way - in the form of a question. And yet, the word "am" is inserted by the translators. And so it appears as if Joseph is asking if he has the right to judge them.

Taken in connection with his next words, that may seem to be a valid way of looking at it and scholars are *almost* universally in agreement with this. And yet, one brave scholar stepped forward and states the verse as a statement of fact, rather than a question.

Wordsworth translates it as, "I am in God's stead" meaning he stands in the place of God for judgment. And of course this is exactly what Joseph is relaying to them and will relay to them in the next verses. This is certainly the correct translation.

Only translating it this way fulfills the picture of Jesus accurately. In other words, Joseph *is* relaying to them that "I am a minister to you on God's behalf for good."

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,

Once again, the sovereignty of God is written all over this verse, as it is throughout the entire Bible. The words literally read, "and you were thinking evil against me; Elohim was thinking for good." The verb for both is the same and it sets in contrast the purposes of man with the purposes of God.

He took then, and He can take now, our evil actions and work through them for an ultimate good. If that thought isn't one that reassures you, I can't think of what else ever would.

²⁰ (con't) **to save many people alive.**

The term here is *l'hakhayot am rav* - to save alive numerous people. This is exactly what occurred 2000 years ago when the Jewish people first crucified their King and then rejected Him after His resurrection. They intended evil against Him, but God intended that many people would survive *because* of Him.

It wasn't just the Egyptians, but all the surrounding countries that were saved by Joseph. He was Lord to all the Gentiles. And so it is true with Jesus. In Him has been found the salvation of many. Paul explains this in detail in Romans, but it can be summed up in this -

"For I do not desire, brethren, that you should be ignorant of this mystery, lest you should be wise in your own opinion, that blindness in part has happened to Israel until the fullness of the Gentiles has come in. ²⁶ And so all Israel will be saved, as it is written:

'The Deliverer will come out of Zion,
And He will turn away ungodliness from Jacob;

²⁷ For this *is* My covenant with them,
When I take away their sins.'" Romans 11:25-27

This picture in Genesis was given to show us exactly what would transpire in the ages following the first advent of Christ. We are coming to the end of

that time now and we are certainly within a short time of His return for the church and the final fulfillment of these beautiful types and pictures written so very long ago.

²¹ Now therefore, do not be afraid; I will provide for you and your little ones."

This entire narrative from verse 1 until now, has been an insert of the history of Israel as we saw last week. The bowing of the brothers to Joseph has brought us back to the time after their acknowledgment of Jesus which was recorded in Genesis 45.

We have now returned to the time of the tribulation period which was pictured by Jacob's move to Egypt and their settling in Goshen. These words now then are a repeat of what he told them in that chapter which said -

"You shall dwell in the land of Goshen, and you shall be near to me, you and your children, your children's children, your flocks and your herds, and all that you have. ¹¹ There I will provide for you, lest you and your household, and all that you have, come to poverty; for *there are* still five years of famine." Genesis 45:10, 11

The repetition in today's verses is to show us that this is where we are in history as we set to close out the book of Genesis and to enter into Exodus with the great redemption of God's people.

The symmetry of the Bible is more than astonishing. It shows wisdom far above what could have been planned by even the greatest of human minds. Instead, it shows preplanning and continued care throughout the entire 1600 or so years that it took to write.

^{21 (con't)} And he comforted them and spoke kindly to them.

The words here reflect reassurance and care. By his actions and by the words he spoke to the brothers, they knew that the past was forgotten. He

speaks softly and with grace, letting them know that they were forgiven. As it says in Hebrew, *v'dabber al livam* - he spoke to their hearts. It is a beautiful representation of Christ; pardoning sin, forgiving iniquity, and speaking to the hearts of the people He loves and whom He calls "brothers." The life of Joseph is one which was chosen to reflect the longsuffering, forgiving, gracious, and yet exalted King who rules with mercy and wisdom - our Lord Jesus.

*For I do not desire, brethren
That you should be ignorant of the mystery I now tell
Lest you should be wise in your own opinion
That blindness in part has happened to Israel*

*Until the fullness of the Gentiles has come in
And so all Israel will be saved, I profess
As it is written: 'The Deliverer will come out of Zion
And He will turn away from Jacob their ungodliness*

*For this is My covenant with them, I do apprise
When I take away their sins before their very eyes*

III. The Death of Joseph (verses 22-26, and the completion of the book of Genesis)

²² So Joseph dwelt in Egypt, he and his father's household.

Joseph lived 54 years after the death of Jacob. During the rest of his life, he remained in Egypt. As he was sold to there at the age of 17, it means that he was there 93 years. During all that time, only the trip to bury his father in Canaan is recorded. Other than that, all of his time was outside the Land of Promise.

²² (con't) And Joseph lived one hundred and ten years.

Joseph was born right around the year 2260 Anno Mundi. He lived 110 years and so his death came at approximately 2370AM. Interestingly, it is

noted by Egyptian records that the age of 110 was believed to be the ideal age to die.

And as an added bit of interest Joshua, a descendant of Joseph, and the one who took Joseph's bones to their final resting place, also died at the age of 110. Both of their lives were used as types and figures of the coming Christ.

In all, Joseph was in his high and exalted position in Egypt for 80 full years, having ascended to the right hand of Pharaoh at the age of 30. During all of that time, even during the famine which ravaged the earth, Egypt grew in both prosperity and wealth. At the same time, the people of God who were in their infancy when they arrived in Egypt, also grew and flourished exceedingly.

²³ Joseph saw Ephraim's children to the third *generation*.

This means that Joseph saw his great-great grandchildren. In all then, there were five generations of Joseph's family living at the same time. This is much more than some of the other records, such as Moses who was the fourth generation from Levi who entered Egypt. Moses, only four generations later, led Israel out of Egypt.

In other words, the family of Ephraim was extremely fruitful and was so at early ages. This then is an early fulfillment of Jacob's blessing of Ephraim over Manasseh before his death as is seen in the continuation of verse 23...

^{23 (con't)} The children of Machir, the son of Manasseh, were also brought up on Joseph's knees.

In the line of Manasseh, only his grandchildren are noted during his life. Being "brought up on" his knees might imply adoption as his own. In the Song of Deborah in Judges 5, Machir is listed as equal among the other tribes of Israel who went to war because he was the head of the tribe of Manasseh to the west of the Jordan.

²⁴ And Joseph said to his brethren,

Which of his actual brothers were still alive at this time is unknown. This is probably a general statement to all of his kinsmen from all of the tribes. It is to the collective group of people who are Israel that he is certainly speaking to and to whom he is tying himself to, even in his final breaths.

²⁴ (con't) "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."

With the sure knowledge of his coming departure, Joseph utters words of faith, *v'elhoim pakowd yiphkowd etkhem* - "...and God visiting you will surely visit you." This repetition is given to show the absolute faith he has that the promise sworn to Abraham and which was passed on to both Isaac and Jacob will come about.

This verse then is an anticipatory statement which prepares us for the next book of the Bible, Exodus. After the death of Joseph, not another word will be uttered concerning the years in Egypt until the time of the birth of Moses, a period of about 64 years.

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."

Just like his father before him, Joseph now requires an oath from the sons of Israel. He believed that the promise would come about and he wanted to lay at rest among his people rather than in the noble state he would have enjoyed in Egypt.

Despite bearing an Egyptian name, having an Egyptian wife of the priestly class, and being the second ruler of the land, he remained always and forever an Israelite. His desires for his people and his land never faded and his devotion to his God never waivered. He is an exact picture of Christ in all ways.

And so once again, he repeats the surety of the matter concerning God's presence among them as he says *pakowd yiphkowd etkhem elhoim* - "visiting you, will surely visit you, God." When he does, he wants his bones carried up from there with them.

They are the last recorded words of Joseph. Of all of the honors and accolades of his long and fruitful life, they are the only words recorded about him in the hall of fame of faith noted in Hebrews 11. There we read this brief summary of his life -

"By faith Joseph, when he was dying, made mention of the departure of the children of Israel, and gave instructions concerning his bones." Hebrews 11:22

Despite all of the many things he did and the faithful patience he exhibited towards his circumstances and those around him who afflicted him, he is above all noted for his faith in the unseen future. It is, like Jacob, a testimony for us that God desires simple faith in His word. Above all else, this is what most pleases Him.

The request that he made was fulfilled by the Israelites as they marched out of Egypt. In Exodus 13, it specifically says that they carried Joseph's bones out with them. And eventually another generation of Israelites carried them into the land of promise and buried him as is recorded in Joshua 24 -

"The bones of Joseph, which the children of Israel had brought up out of Egypt, they buried at Shechem, in the plot of ground which Jacob had bought from the sons of Hamor the father of Shechem for one hundred pieces of silver, and which had become an inheritance of the children of Joseph." Joshua 24:32

And so the narrative of the immediate family of Israel ends with the promise of redemption from Egypt which is based on the oath made first to Abraham. This oath had been carried and remembered for approximately 286 years - "We are God's people and He has a plan for our future."

This visitation of God is in accord with His promises, but it is also in accord with His nature. God visits man in two main ways in the Bible. The first is through grace and mercy. The second is in judgment due to a violation of His just, righteous, and holy nature.

The greatest demonstration of His visitation in and among the realm of mankind is in the person of Jesus Christ. After 4000 years of failings and backslidings by those He created, He stepped out of His eternal realm and united with the flesh He once breathed the breath of life into.

Zechariah, the father of John the Baptist, spoke of this coming visitation in Luke chapter 1 -

"Blessed *is* the Lord God of Israel,
For He has visited and redeemed His people,
⁶⁹ And has raised up a horn of salvation for us
In the house of His servant David,
⁷⁰ As He spoke by the mouth of His holy prophets,
Who *have been* since the world began..." Luke 1:68-70

The many pictures and stories found in the Old Testament merely point to a greater fulfillment in the New Testament in the Person of Jesus Christ.

Joseph is one of the individuals in human history who has been so greatly honored to picture Him. And he did it in numerous and remarkable ways.

Surely he will be astonished when he is raised to his eternal home and looks back on how God so carefully and meticulously guided the events of his life to show us something even more majestic. But now, he awaits that day as we see in our final verse of the book of Genesis...

***²⁶ So Joseph died, *being* one hundred and ten years old; and they embalmed him, and he was put in a coffin in Egypt.**

So Joseph died. It is now about 1635 years before the coming of Jesus Christ. Instead of his body being taken to Canaan and buried, his remains were kept in Egypt, probably among the Israelites. And so we have an interesting contrast to the saints of the Tribulation period of our future.

Joseph remained in Egypt *in body*, though his spirit had departed. Jesus will continue to remain with His saints *in Spirit* until He physically returns. Both however, are signs to the people that God's promises will be kept.

At the Exodus, God will judge Egypt by plagues and the redeemed will come

out carrying Joseph's bones. During the tribulation, God will judge the world by plagues, and the redeemed will hail the return of the King of kings and Lord of lords.

Again, his age is noted at 110 years. But this time the Hebrew says *ben meah v'easer shanim* "a son of 110 years." The years of his life are personified. Though years are inanimate objects, they are - as the Bible often does with inanimate things, brought to life.

They are made to represent birth, growth, understanding, speech, and all the other things that humans do. In this verse, the years are used as a summary of the life of Joseph, from his birth all the way until his death.

And upon his death, he becomes the second and last person noted in the Bible as being embalmed. After this, his remains were placed in a coffin. The word for "coffin" is the first use of the word *arown* in the Bible, a word which when next used will be to describe the Ark of the Covenant.

Joseph's coffin would probably have been made of the same wood as the Ark, shittim wood. It is an incorruptible wood which was selected and used because of this. The book of Genesis began with the creation, including that of man; he became a living being.

No sooner is that recorded than the spiritual death promised for disobedience was highlighted. Since that time, the premise of the Bible is that man is born to die which in turn implies that man is born spiritually dead. Thus, physical death is inevitable.

The book of Genesis ends with this sad fact unresolved. Joseph has nothing recorded in his life which would otherwise indicate a sinful man, and yet he died. The death was inherited from Jacob, who inherited it from Isaac, who inherited it from Abraham... and this goes all the way back to Adam.

It is a sad commentary on humanity. But there at the beginning, right after the fall, came a promise. One would come to undo the curse and free us from the life of troubles, afflictions, and inevitable death that we all face.

Joseph lived under the curse and he died under the curse, but he lived in faith through it.

His promised reward is coming and it can come for you too. The Bible is working slowly and methodically through an amazing plan, devised and implemented by God before the foundation of the world. And it is all centered on His Son, our Lord Jesus Christ.

Closing Verse: Remember me, O LORD, with the favor *You have toward* Your people.

Oh, visit me with Your salvation,

⁵That I may see the benefit of Your chosen ones,

That I may rejoice in the gladness of Your nation,

That I may glory with Your inheritance. Psalm 106:4, 5

Next Week: Short series on the book of Ruth. That will be Ruth 1:1-5 (Famine and Heartache) (1st Ruth Sermon)

The Lord has you exactly where He wants you and He has a good plan and purpose for you. Call on Him and let Him do marvelous things for you and through you.

Words of Grace, Mercy, and Faith

When Joseph's brothers saw that their father was dead
"Perhaps Joseph will hate us, they said

And us he may actually repay
For all the evil which we did to him
We threw him in the pit and then sold him away

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

Thus you shall say to Joseph
I beg you, please forgive
The trespass of your brothers and their sin

Though they did evil to you, mercy to them give

Now, please, forgive the trespass
Of the servants of the God of your father
And Joseph wept when they spoke to him
Their words pained, his heart they did bother

Then his brothers also went
And fell down before his face
And they said, "Behold, we are your servants
We are yours here in this place

Joseph said to them, "Do not be afraid
For am I in the place of God?
And so to them no wrath he displayed

But as for you, you meant evil against me
But God meant it for good
In order to bring about as it is this day, you see
To save many people alive, surely you have understood

Now therefore, do not be afraid
I will provide for you and your little ones
And he comforted them and spoke kindly to them
To the other eleven of Israel's sons

So Joseph dwelt in Egypt
He and his father's household
And Joseph lived to one hundred and ten
The years of his life as we are told

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, bringing him elation

And Joseph said to his brethren
"I am dying; but God will surely visit you

And bring you out of this land
It shall come to pass, His promises are true

To the land of which He swore
To Abraham, to Isaac, and to Jacob
It will be our possession forevermore

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
This promise and the oath I request of you

So Joseph died being one hundred and ten years old
And they embalmed him, and he was put in a coffin in Egypt
Until the promise would come of which he foretold

And so closes out Joseph's life story
And also closes out the book of Genesis too
Each page has progressed towards the glory
Of the coming of Christ who will all things renew

Lord God Almighty, thank you for this wondrous book
Thank you for the pictures that look ahead to our Lord Jesus
He is found in every passage if we will but just look
All of these wonders you have given to us

Praise You O God and may you rejoice in our praise
And may we never cease to pursue You all of our days

Hallelujah and Amen...