

Family Matters: Forgive the failures Genesis 50:15-21 FBC Canton Sunday am
September 27, 2026

Introduction: Families are the most vulnerable for hurt, because they are closest to our hearts.

Families promise:

Chosen and cherished

Respected and loved

Understood and accepted

Secured and hopeful future.

When we fail on these it hurts=need for forgiveness.

They are also vulnerable because the enemy attacks sacred institutions.

Roles, Sex, family

Church: pivotal institutions.

So, I need to begin this series on families with this message on forgiveness, because in order to maintain a Godly family you will need forgiveness and lots of grace!

The first-time forgiveness is mentioned in scripture it is in the context of family hurt.

600x in OT

Forgiveness: the debt no longer exists, release the hurt,

claim to retaliation done, release from guilt, lift the burden, take away the trespass.

I was talking with someone who wants to forgive the person who has hurt her the most. She wants to be free from the guilt of holding a grudge. She wants to follow the example of Christ in Biblical obedience. The problem? She's not sure she has truly forgiven, because she still hurts from the injury.

I shared with her that while forgiveness is a decision—a choice—it is not an automatic healer of emotions. It helps, but emotions heal over time. Then I shared some ways she could determine if she's truly forgiven the other person.

You release the hurt and then release it again...having the feelings is not a failure, not releasing them is the failure.

Does not have to be requested. Ch. 45

Is not dependent on cooperation.

Father forgive them for they know not what they do!

Does not mean trust restored.

1. Forgiveness has to do with the past. Forgiveness is not holding something someone has done against you. It is letting it go. It only takes one to offer forgiveness.
2. Reconciliation has to do with the present. It occurs when the other person apologizes and accepts forgiveness. It takes two to reconcile.
3. Trust has to do with the future. It deals with both what you will risk happening again and what you will open yourself up to. A person must show through his actions that he is trustworthy before you trust him again.

Genuine character change necessary for reconciliation and trust.

Trust is not based on sincerity.

Jesus loved and forgave but didn't trust himself to the crowds, because he knew their heart.

Discernment and accountability are required.

Does not mean forget. I Corinthians 13:5

Scripture speaks directly to this when it says, *"Love keeps no record of wrongs"* (1 Corinthians 13:5). This does not mean the event is erased from memory or that wisdom and discernment are abandoned. Rather, it means the offense is no longer used as emotional fuel, no longer stored as leverage, and no longer rehearsed to justify resentment. Forgiveness breaks the cycle of mental replay by releasing the memory back to God each time it surfaces.

I. Forgiveness should not wait until funerals. V. 15-20

a. Deal with unforgiveness immediately:

**i. Demonic strongholds rush in when forgiveness withheld.
Ephesians 4:26-27.**

**"Be angry, and do not sin": do
not let the sun go down on your
wrath, nor give place to the devil.
Ephesians 4:26-27**

b. Evil always produces hurt.

i. Generational Favoritism:

1. Abraham and Ishmael.
2. Isaac and Esau.
3. Jacob and Joseph.

ii. Produced:

1. Hate crimes:

- a. for his dreams and his exaltation.
- b. Capture/ignore his pleas.
- c. Murder plot.
- d. Sold to slavery. Lied to dad for 13 years.
- e. Potiphar's house of false accusations.
- f. Unjust imprisonment.
- g. Palace of foreign king.

c. Maturity knows how powerful forgiveness is. V. 16-18. Age and maturity do not always come together. Only grace can mature through wisdom.

i. The father commands forgiveness. Matthew 6:14

d. We are not in God's place.

- i. Knowing all things.**
- ii. Perfectly timed plans.**
- iii. Turning evil into good.**
- iv. Saving lives through sacrifice.**
- v. Being the only just judge.**

"True forgiveness entrusts the matter to God's righteousness, believing that He sees fully, judges rightly, and will address what we cannot. This does not minimize the wrong or deny accountability; rather, it frees the wounded heart from carrying a burden it was never meant to bear. When repayment is no longer demanded, peace becomes possible—not because the offense was small, but because God is greater

II. How do we know we have really forgiven? V. 21

a. We have a desire to comfort.

"As long as we continue to internally prosecute the offender—rehearsing the offense, demanding apologies, or waiting for emotional repayment—we remain bound to the hurt."

b. We speak kind words.

i. 5 Tests:

- 1. The first thought is not about the hurt.**
- 2. The opportunity to help?**
- 3. The general thought positive?**
- 4. No more getting even!**
- 5. Wishing them harm?**

Here are 5 ways to tell if you've forgiven someone:

The first thought test.

When the first thought you have about them is not the injury they caused in your life, you have probably extended forgiveness. You should be able to have normal thoughts about the person occasionally. Remember, you are dropping the right to get even—the grudge you held against them.

An opportunity to help them test.

Ask yourself: Would you help them if you knew they were in trouble and you had the ability? Most likely this is someone you once cared about—perhaps even loved. You would have assisted them if they needed help at one point. While I'm not suggesting you would subject yourself to abuse or further harm, or that you are obligated to help them, or even you should, but would you in your heart want to see them prosper or would you still want to see them come to harm? This is a huge test of forgiveness.

Your general thoughts test.

Can you think positive thoughts about this person? Again, you've likely been on positive terms with this person or in a close enough relationship for them to injure you to this extreme. Is there anything good you can come up with about them which is even remotely good? If not, have you really forgiven them?

The revenge test.

Do you still think of getting even with the person? There may be consequences which need to come for this person and you may have to see them through to protect others, but does your heart want to hurt them? If so, would you call this forgiveness?

The failure test.

When someone injures us we can often wish harm upon them. This is normal, but it's not part of the forgiveness process. Have you stopped looking for them to fail? If you have truly forgiven someone, then just like you would for anyone else, you would want them to succeed or at least do better in life. Forgiveness means you've stopped keeping a record of the person's wrongs. That's how believers respond to others. We consider their best interests.

Conclusion: Forgive family hurt.

The simplest way to help you to organize your thoughts as you confront this problem is to remember three points:

1. Forgiveness has to do with the past. Forgiveness is not holding something someone has done against you. It is letting it go. It only takes one to offer forgiveness.
2. Reconciliation has to do with the present. It occurs when the other person apologizes and accepts forgiveness. It takes two to reconcile.
3. Trust has to do with the future. It deals with both what you will risk happening again and what you will open yourself up to. A person must show through his actions that he is trustworthy before you trust him again.

You could have a conversation that deals with two of these issues, or all three. In some good boundary conversations, you forgive the other person for the past, reconcile in the present, and then discuss what the limits of trust will be in the future. The main point is this: Keep the future clearly differentiated from the past.

As you discuss the future, you clearly delineate what your expectations are, what limits you will set, what the conditions will be, or what the consequences (good or bad) of various actions will be.

Differentiating between forgiveness and trust does a number of things:

First, you prevent the other person from being able to say that not opening up again means you are "holding it against me."

Second, you draw a clear line from the past to the possibility of a good future with a new beginning point of today, with a new plan and new expectations. If you have had flimsy boundaries in the past, you are sending a clear message that you are going to do things differently in the future.

Third, you give the relationship a new opportunity to go forward. You can make a new plan, with the other person potentially feeling cleansed and feeling as though the past will not be used to shame or hurt him. As a forgiven person, he can become an enthusiastic partner in the future of the relationship instead of a guilty convict trying to work his way out of relational purgatory. And you can feel free, not burdened, by bitterness and punitive feelings, while at the same time being wise about the future.

If you want to learn more about preserving your peace by forgiving others of the past and moving others with a restored sense of trust in yourself, [learn more by attending my workshop, Can I Trust You?](#) boundaries.me/blog accessed on 9/16/26

5 Tests to Determine If You've Forgiven Someone

[Ron Edmondson](#) Thoughts on Leadership, Church, and Culture
UPDATED September 10, 2021



“And whenever you stand praying, forgive, if you have anything against anyone, so that your Father also who is in [heaven](#) may forgive you your trespasses.” [Mark 11:25](#)

bearing with one another and, if one has a complaint against another, forgiving each other; as the Lord has forgiven you, so you also must forgive. [Colossians 3:13](#)

Wow! Those are hard words, aren't they?

Whether in business, in church, or in family—relationships can cause pain and separation.

It's tempting to get even. Holding a grudge is easier. Our first reaction is not always to forgive.

But [forgiveness](#) is not an option for the believer—even for the person who has hurt us the most.

And, there is another wow moment—especially if you know it applies to you.

Even with the importance the Bible places on [forgiveness](#), I frequently hear people give excuses for not forgiving someone. Things such as:

“You can forgive but you can't forget.” And, that's most often true. Only God (and sometimes time and old age) can erase a memory.

“I've tried to forgive them, but they haven't changed.” This may be true also. Forgiveness can be a catalyst for change, but it doesn't guarantee change. And, I don't seem to read those qualifiers in the commands to forgive.

“I may have forgiven them, but I'll always hold it against them.” Okay, while it may sound logical, it's not really forgiveness. Sorry, to be so blunt.

Forgiveness is a releasing of emotional guilt you place upon the other person. It's a choice. It happens in the heart. It's not a release of responsibility or an absence of healthy boundaries. It doesn't even mean justice—legal or eventual is removed from the situation. It is, however, a conscious choice to remove the right to get even from the person who injured you. It's a release of anger and any bitterness or grudge.

Plain and simple, forgiveness is hard.

I was talking with someone who wants to forgive the person who has hurt her the most. She wants to be free from the guilt of holding a grudge. She wants to follow the example

of Christ in Biblical obedience. The problem? She's not sure she has truly forgiven, because she still hurts from the injury.

I shared with her that while forgiveness is a decision—a choice—it is not an automatic healer of emotions. It helps, but emotions heal over time. Then I shared some ways she could determine if she's truly forgiven the other person.

Here are 5 ways to tell if you've forgiven someone:

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When someone injures us we can often wish harm upon them. This is normal, but it's not part of the forgiveness process. Have you have stopped looking for them to fail? If you have truly forgiven someone, then just like you would for anyone else, you would want them to succeed or at least do better in life. Forgiveness means you've stopped keeping a record of the person's wrongs. That's how believers respond to others. We consider their best interests.

I realize this is a tough list. Those struggling with forgiveness will most likely push back against it a bit. I know this, however, for your heart to completely heal, you eventually need to forgive the one who hurt you the most.

And, if you're struggling to "pass the test" don't beat yourself up. Pray about it. Ask God to continue to work on your heart.

How Do You Know If You've Truly Forgiven Someone?

One of the clearest indicators that you have truly forgiven someone is understanding that forgiveness begins with a decision of the will, not a sudden change in how you feel. Scripture consistently presents forgiveness as an act of obedience rather than an emotional response. When Jesus calls His followers to forgive, He does not condition that command on the offender's repentance or on the injured person's emotional readiness. This is because emotions often lag behind obedience.

Feelings of hurt, anger, or grief may remain long after forgiveness has been granted, but their presence does not mean forgiveness is absent. True forgiveness starts when you choose, before God, to release the offender from personal vengeance and entrust justice to

Him. Over time, as that decision is reaffirmed, the heart begins to follow where obedience has already led.

Forgiveness moves from intention to reality when you deliberately choose to release the right to judge, hand the case over to God, and stop demanding repayment for the wrong that was done. To forgive is to step out of the judge's seat and acknowledge that ultimate justice belongs to God alone. As long as we continue to internally prosecute the offender—rehearsing the offense, demanding apologies, or waiting for emotional repayment—we remain bound to the hurt.

True forgiveness entrusts the matter to God's righteousness, believing that He sees fully, judges rightly, and will address what we cannot. This does not minimize the wrong or deny accountability; rather, it frees the wounded heart from carrying a burden it was never meant to bear. When repayment is no longer demanded, peace becomes possible—not because the offense was small, but because God is greater.

A helpful way to discern whether you have truly forgiven someone is to ask yourself an honest, prayerful question: *Have I made a conscious, God-directed decision to release this person from my judgment?* This moment of surrender is often quiet and deeply personal, taking place not in the realm of emotions but in the presence of God. If the answer is yes, then forgiveness has

genuinely begun—even if feelings of pain, sadness, or anger still surface.

Emotional residue does not invalidate forgiveness; it simply reveals the depth of the wound. What matters is that the will has aligned with God's command, choosing obedience over resentment. As that decision is continually reaffirmed before the Lord, emotions gradually lose their authority, and healing is allowed to unfold in God's timing rather than our own.

One of the clearest signs that forgiveness has taken root is when you stop *rehearsing* the offense in your mind. Unforgiveness keeps wounds alive through repetition—replaying conversations, reliving moments, and revisiting emotional pain as if it were happening again. Scripture speaks directly to this when it says, “*Love keeps no record of wrongs*” (1 Corinthians 13:5). This does not mean the event is erased from memory or that wisdom and discernment are abandoned.

Rather, it means the offense is no longer used as emotional fuel, no longer stored as leverage, and no longer rehearsed to justify resentment. Forgiveness breaks the cycle of mental replay by releasing the memory back to God each time it surfaces. A helpful test is this: when the memory arises, do you feed it—or do you surrender it again to the Lord? Releasing it repeatedly is not failure; it is often the very process by which forgiveness matures and the heart is gradually set free.

Another revealing sign of true forgiveness is the absence of a desire to see the other person punished. This requires deep honesty before God. Ask yourself: *Do I secretly want them to suffer? Do I feel a sense of satisfaction when I imagine consequences coming their way?*

These quiet desires often expose lingering unforgiveness, even when outward words sound gracious. Forgiveness does not deny that justice matters, nor does it excuse wrongdoing. Instead, it releases your personal role as judge and executioner.

Scripture reminds us that vengeance belongs to God, not to us. When forgiveness is genuine, the heart no longer finds pleasure in another person's downfall but entrusts justice to a God who is perfectly righteous and perfectly merciful. This shift does not always happen instantly, but when the desire for punishment fades, it signals that forgiveness is no longer theoretical—it has begun to transform the heart.

One of the most telling indicators of genuine forgiveness is a noticeable change in how you pray for the person who hurt you. When unforgiveness is present, prayers are often laced with venom—thinly veiled accusations, demands for correction, or appeals for God to “deal with” the offender on our behalf. But as forgiveness takes root, the tone of prayer begins to soften. Even the ability to pray without bitterness, if only briefly, is strong evidence that forgiveness is real.

Jesus Himself said, *“Pray for those who mistreat you”* (Luke 6:28), not as a suggestion, but as a pathway to freedom. Over time, prayer may shift from control-driven petitions to surrender-filled ones—moving from *“Lord, deal with them”* to *“God, I am releasing control over both the person and the outcome, and I am trusting Your righteousness instead of my judgment.”* When prayer becomes an act of trust rather than accusation, forgiveness is no longer just a decision; it is shaping the heart.

A profound sign that you have truly forgiven someone is when the offense no longer defines your identity or determines the direction of your life. Unforgiveness has a way of binding us to the past, subtly shaping how we see ourselves, others, and even God. When forgiveness begins to take hold, you stop filtering every experience through the wound. Decisions are no longer driven primarily by what happened to you, and your inner narrative shifts—you no longer introduce yourself internally as *“the one who was wronged.”*

This does not mean the pain disappears or that the memory loses all emotional weight. It means the wound no longer leads.

Forgiveness restores freedom by allowing Christ, rather than the offense, to shape your identity and guide your steps forward.

Another important sign of true forgiveness is the understanding that boundaries can exist without contradicting grace. Forgiveness does not require immediate trust, full reconciliation, or the continuation of a relationship. These are relational outcomes that depend on

repentance, change, and safety—not simply on forgiveness itself. Biblical forgiveness releases the offender from personal judgment, but it does not remove wisdom or discernment.

In fact, healthy boundaries often reflect maturity, not bitterness. You can forgive someone fully before God while still recognizing that proximity may be harmful or that trust must be rebuilt over time, if at all. When forgiveness is genuine, boundaries are no longer erected to punish or control, but to protect what God is healing. This distinction is especially vital for those who have experienced deep wounds or abuse, affirming that forgiveness frees the heart without requiring the restoration of what may not yet be safe or appropriate.

Because forgiveness is often a process rather than a single moment, Scripture invites us to examine the posture of our hearts honestly before God. These self-check questions help reveal whether forgiveness is actively being lived out rather than merely confessed in words.

Ask yourself: *Have I released my right to judge this person before God? Do I stop myself when I begin to rehearse the offense? Do I desire their repentance more than their punishment? Can I entrust justice to God without trying to control the outcome?* These questions are not meant to condemn but to clarify.

If your answers are imperfect or mixed, it does not mean forgiveness is absent—it may simply mean it is still being worked out. True forgiveness consistently moves the heart away from

control and retaliation and toward trust in God's righteousness, timing, and redemptive purposes.

For deep wounds, forgiveness is rarely a one-time event; it is more often a commitment that must be reaffirmed over time. Jesus' instruction to forgive "*seventy times seven*" was not given because people endlessly deserve fresh forgiveness, but because painful memories have a way of resurfacing.

Each return of the memory presents a choice—not to reopen the wound, but to re-release it to God. When you reaffirm forgiveness, you are not failing or starting over; you are strengthening the very decision you already made.

This ongoing surrender is not weakness—it is obedience in motion. Over time, as forgiveness is consistently reaffirmed, its grip becomes firmer, its weight lighter, and its fruit more evident, allowing God's healing to take deeper root in the heart.

B. Joseph comforts his brothers' fears.

1. ([Genesis 50:15](#)) The fears of Joseph's brothers.

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."

- a. **Perhaps Joseph will hate us**: The brothers feared that perhaps Joseph would turn on them after Jacob's death. Knowing human nature, this was certainly possible.
- b. **And may actually repay us for all the evil which we did to him**: Here, they freely acknowledged **all the evil which they did**. What they worried about was *justice*. They feared *righteous* retribution. Joseph, with his high status and prestige in Egypt, was certainly capable of bringing this retribution.

2. ([Genesis 50:16-18](#)) The unlikely story of Joseph's brothers.

So they sent **messengers** to Joseph, saying, “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; 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. Then his brothers also went and fell down before his face, and they said, “Behold, we **are** your servants.”

- a. **Before your father died he commanded**: This story was probably made up. They didn't feel they had the moral right to ask Joseph for mercy, since they sinned against him so greatly. So they put the request for mercy in the mouth of their honored and dead father.
- b. **Joseph wept when they spoke to him**: Joseph probably wept because it seemed that his brothers thought so little of him and they doubted his character so greatly.
- c. **Fell down before his face, and they said, “Behold, we are your servants”**: They backed up their plea for mercy with a genuine display of humility.

3. ([Genesis 50:19-21](#)) Joseph comforts his brothers.

Joseph said to them, “Do not be afraid, for **am** I in the place of God? 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. Now therefore, do not be afraid; I will provide for you and your little ones.” And he comforted them and spoke kindly to them.

- a. **Am I in the place of God**: Joseph first understood he was not **in the place of God**. It wasn't his job to bring retribution upon his brothers. If the LORD chose to punish them, He would have to find an instrument other than Joseph.
 - i. From a human perspective, Joseph had the right and the ability to bring retribution upon his brothers, but he knew God was God and he was not. Such retribution was God's **place**, not Joseph's.
- b. **As for you, you meant evil against me; but God meant it for good**: Joseph did not romanticize the wrong his brothers did. He plainly said, “**You meant evil against me**.” Although this was true, it was not the **greatest** truth. The greatest truth was “**God meant it for good**.”
 - i. Every Christian should be able to see the overarching and overruling hand of God in their life; to know that no matter what **evil** man brings against us, God can use it for **good**.
 - ii. Joseph did not have the text of [Romans 8:28](#), but he had the truth of it: *And we know that all things work together for good to those who love God, to those who are called according to His purpose.* Sadly, many of us who have the text do not have the truth.
 - iii. Ultimately, our lives are not in the hands of men, but in the hands of God, who overrules all things for His glory.

iv. There was an old minister who had a unique gift to minister to the distressed and discouraged. In his Bible, he carried an old bookmark woven of silk threads into a motto. The back of it, where the threads were knotted and tied, was a hopeless tangle. He would take the bookmark out and show the troubled person this side of the bookmark and ask them to make sense of it. They never could. Then the pastor would turn it over, and on the front were white letters against a solid background saying, "God is love." When events in our life seem tangled and meaningless, it is because we can see only one side of the tapestry.

c. **To save many people alive**: This was the immediate good in the situation. If this large family did not come to Egypt and live, it would have perished in the famine. Had the family barely survived, it would have assimilated into the Canaanite tribes surrounding it. Only by coming to Egypt could they be preserved and grow into a distinct nation.

i. As said before, if Joseph's brothers never sold him to the Midianites, then Joseph would never have gone to Egypt.

- If Joseph never went to Egypt, he would never have been sold to Potiphar.
- If Joseph was never sold to Potiphar, Potiphar's wife would never have falsely accused him of rape.
- If Potiphar's wife never falsely accused Joseph of rape, then Joseph would never have been put in prison.
- If Joseph was never put in prison, he would have never met the baker and butler of Pharaoh.
- If Joseph never met the baker and butler of Pharaoh, he would have never interpreted their dreams.
- If Joseph never interpreted their dreams, he would have never interpreted Pharaoh's dream.
- If Joseph never interpreted Pharaoh's dream, he never would have become prime minister, second in Egypt only to Pharaoh.
- If Joseph never became prime minister, he never would have wisely prepared for the terrible famine to come.
- If Joseph never wisely prepared for the terrible famine, then his family back in Canaan would have died in the famine.
- If Joseph's family back in Canaan died in the famine, then the Messiah could not have come from a dead family.

- If the Messiah did not come forth, then Jesus never came.
- If Jesus never came, then we are all dead in our sins and without hope in this world.
- *We are grateful for God's great and wise plan.*

d. **And he comforted them and spoke kindly to them:** Because Joseph trusted the overarching hand of God, even in all the evil that came upon him through his brothers, he showed the love and compassion to them he did.

i. Often, the problem we have in loving others and in freeing ourselves from bitterness we may have towards them is really a problem of not knowing who God is and trusting Him to be who He says He is.

e. **I will provide for you and your little ones:** Joseph's love for his brothers was shown not only in feelings and words, but also in practical action. He actually did provide for his brothers and their families.

Chapter 50

And Joseph fell upon his father's face, and he wept upon him, and kissed him. And Joseph commanded his servants the physicians to embalm his father: and the physicians embalmed Israel. And forty days were fulfilled for him; for so are the days which they take to embalm them: and the Egyptians mourned for him for seventy days (Gen 50:1-3).

Now embalming processes took forty days and the period of mourning in Egypt for a great person was seventy days. And so it fulfilled the traditional things.

Now it would be interesting if you could find the cave of Machpelah because though you wouldn't find any remains of Abraham and Isaac and their wives, you should find a coffin and the mummified body of Jacob still existing there. And so it would be interesting if you could come across the cave of Machpelah and go down in and see the mummy Jacob because of the embalming of Egypt. He would be preserved like King Tut and some of the others who were embalmed by the Egyptian arts of embalming. Also Joseph was embalmed. So you ought to be able to find Joseph, too. That is, if you're interested in looking for mummies. One thing you'll never find, that's the body of Jesus.

And when the days of his mourning were past, Joseph spoke to the house of Pharaoh, saying, If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying, My father made me swear, saying, Lo, I'm going to die: in my grave which I have digged for me in the land of Canaan, there shall you bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again. And Pharaoh said, Go up, and bury your father, according as he has made you to swear (Gen 50:4-6).

Now though he was buried in a cave and they didn't need to dig the grave that way, yet in these caves they dug niches in the walls and they would lay the bodies in these niches in the wall.

If you've been to the catacombs in Rome, you've seen it there, the niches in the walls that they have dug out for the bodies. And the same is true in Israel; there are caves right up at the top of the Mount of Olives just below the Intercontinental Hotel. There is an interesting burial cave there and all of these niches in the wall of the cave that they dug out for the various people, who in times past were buried in them.

And so he had dug out his own niche and so that's where he means "in the grave, which I dug". He had dug out his niche in this cave when he dug out Leah's niche. He probably no doubt dug out his own niche to be buried by her in the cave.

And so Joseph is now asking the Pharaoh for permission. And of course, they at this time have become an important part of the whole Egyptian prosperity and the Egyptians probably did not want them to leave at this point. And so to ensure the fact that they aren't just migrating back now to Canaan, he's asking permission to go and to bury his father but with the assurance that we will come back again to the land. "And I will come again", he declares, in verse five. And Pharaoh said, "Go up, and bury your father, according as he made you to swear."

And Joseph went to bury his father: and with him the servants of Pharaoh, the elders of his house, and all of the elders of the land of Egypt, And all the house of Joseph, and his brothers, and his father's house: only their little ones, and their flocks, and their herds, they left in the land of Goshen ([Gen 50:7-8](#)).

So they didn't take the children but the adults all went. Of course, leaving their children and the herds was one of the greatest guarantees that they're not immigrating back but they're just going for the burial. Now a great multitude went.

There went up with him both chariots and horsemen: and it was a great company of people. And so they came to the threshingfloor of Atad, which is beyond Jordan, and ([Gen 50:9-10](#))

As they came up, they actually came up on the eastern side crossing above the Red Sea coming up on the eastern side of the Dead Sea into the area about where Joshua crossed in the area of Jericho. And from Jericho coming up the pass towards Jerusalem veering to the left, coming up through the area of Bethlehem across through the valley of Eshcol and to Hebron where the cave existed.

So they came up on the east bank of the Jordan because there are more fresh water supplies on the east bank. Coming up the West Bank of the Dead Sea, it would have been a long, hard journey without water because there are very few water tributaries coming into the Dead Sea from the west side. But there are some good streams and springs on the east side of the Dead Sea. So that's why

they made their journey up that way, then crossed the Jordan river on the north side of the Dead Sea and then on up. As I said, that valley towards Jerusalem, cutting across to Bethlehem and down through the valley of Eshcol to Hebron where Jacob was to be buried.

But they stopped for a little celebration on the east side of the Jordan River and,

there they mourned with a very great and sore lamentation: and he made a mourning for his father for seven days. And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, This is a grievous mourning to the Egyptians: wherefore the name of it was called Abelmizraim, which is beyond Jordan ([Gen 50:10-11](#)).

And so they, of course, didn't know probably that it was actually Jacob that his sons Joseph, they just figured they were all Egyptians.

And his sons did unto him according as he commanded them: for the sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field for a possession of a buryingplace of Ephron the Hittite, before Mamre. And Joseph returned into Egypt, he, and his brothers, and all that went up with him to bury his father, after he had buried his father ([Gen 50:12-14](#)).

Now this was Jacob's desire and it was probably a desire; it did express faith, the faith of Jacob that this is the land God has given us up here. And so by faith Jacob made mention of his bones before he died asking them to bury him back in the land. It was a mark of faith. But really it was putting upon the family certainly an unnecessary burden. To carry that body all the way from Egypt clear on up to Hebron to bury it there, what an unnecessary strain and burden he's putting upon the family. But there was a special purpose for it and so it was an expression of faith. This is the land that God has promised. This is the land where I want to be buried.

But let me tell you something. God hasn't promised me any land and I don't care where they bury me because I think that we make much too much fuss over the old house. Once the spirit has departed, all it is is an empty shell. It's the tent in which the person used to dwell. But they now have a "building of God, not made with hands, eternal in the heavens" ([2 Corinthians 5:1](#)). And I think that we make much too much fuss over the old tent.

Sure we sorrow. And there's nothing wrong with sorrow. Surely we grieve and that's only natural. We're going to miss them. We can't help but miss them. There's nothing sinful or wrong with sorrowing or grieving because a loved one has been taken from us. But to make a big fuss over the body, to get all upset because the casket, you know, just isn't what you wanted or the florist just didn't fix the flowers right, and you know to have a big old thing, such a shame.

My wife said to me the other day, "What do you want me to do with you if you should go before I do?" I said, "I really don't care. Cremate me if you want and scatter my ashes in a big surf." You know it really doesn't matter. Once I leave this old tent, it really doesn't make any difference. You say, "Oh, but cremation. Can Christians be cremated?" I look upon cremation as just a speeding up of nature's process. Cremation will do in thirty-seven minutes what nature will do in thirty-seven years. I see no problem with it spiritually. In time if there were going to be time, the body is just going to go back to the dust again, the tent.

But the tent is me. It has never been me. It has only been the place where I have been living. Now we learn to relate people to the body and that is rightfully so. But once the person's spirit leaves the body, we shouldn't relate them to that body anymore. "Behold, I show you a mystery though; We're not going to all sleep, we're all going to be changed, in a moment, in a twinkling of an eye" ([1 Corinthians 15:51,52](#)). I'm looking forward to that.

Now when Joseph's brothers saw that their father was dead, they said, Aha, Joseph will now hate us, and he'll certainly require from us all of the evil which we did him ([Gen 50:15](#)).

He's going to get even now. He's going to requite us all of that evil.

And they sent a messenger unto Joseph, saying, Your father did command before he died, saying, So shall you say to Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of the God of thy father. And Joseph wept when they spoke unto him ([Gen 50:16-17](#)).

They sent messengers to Joseph saying, Your dad Jacob before he died said, "Hey, treat your brothers all right, will you?" And the brothers came in and said, "You know, hey, we're the servants of your father's God. Please, you know, forgive us the things that we've done." And Joseph wept before them.

And his brothers also went and they fell down before his face; and they said, Behold, we'll become your slaves. And Joseph said unto them, Don't be afraid: for am I in the place of God ([Gen 50:18-19](#))?

Now this is a very illuminating phrase because it shows that Joseph has a right estimate of things. That is, that judgment belongs to God. Am I in the place of God? Am I in the place of bringing retribution? Am I in the place of bringing judgment? Am I in the place of bringing vengeance upon you? God said, "Vengeance is mine; I will repay, saith the Lord" ([Romans 12:19](#)).

Therefore, it is not up to me to bring judgment or vengeance upon a person who I feel has wronged me. That's God's place. It isn't my place at all. And Joseph recognizing it as God's place then had the right attitude towards his brothers in this whole thing. Am I in the place of God? That shows us actually the secret behind his attitude is his commitment to God, and that area to God. And we also need to commit to God that area of judgment.

There are people that will say horrible things against you if you do anything. If you don't do anything, no one's going to say anything. But if you dare to do anything for the Lord, you're going to get your critics. Now you can waste your time going around trying to answer all your critics or you can just go on doing the work of the Lord and let the Lord take care of the critics that rise. And if you have the right perspective, you'll just leave that in the hands of the Lord. You'll not try to defend yourself or whatever. But, you know I think it's one of Satan's tricks really to get us off of the real work of God and into the area of Apologetics and Defense, get us fighting.

Fighting communism. Fighting liberalism. Fighting, you know, so many different things. And we're no longer really proclaiming the power of God and the love of God and the work of God, but we're fighting now all of these, you know, entities that are out there, fighting the devil. I think that it's a trap that it's easy to fall into.

But as for you, [Joseph said] you thought evil against me; but God intended it for good, to bring to pass, as it is this day, the salvation of many people alive ([Gen 50:20](#)).

Now your intentions were evil. You were wrong. Your motives were wrong, but even behind it God was working. The Bible says that God uses "the wrath of man to praise His name" ([Psalm 76:10](#)). It is interesting to me how so many times God turns the tables on the devil. He'll prepare a trap for the children of God and God will just turn the tables on him.

Now here the brothers of Joseph, their intentions were evil, no getting around that, but behind it God was working for good. And this is true all the way through life for "no weapon that is formed against you will prosper. This is the heritage of the children of the LORD" ([Isaiah 54:17](#)). Though man may intend to evil and to hurt you and all, God is able to turn it around and to bring good from it. We need to have that kind of confidence in God that "all things are working together for good to those who love God and are called according to His purpose" ([Romans 8:28](#)). And even though a person might maliciously seek to malign you and hurt you, God can turn it for good. You meant it for evil but God has intended it for good, for the salvation of many people.

Now therefore don't be afraid: for I will nourish you, and your little ones. And he comforted them, and spoke kindly to them. And Joseph dwelt in Egypt, he, and his father's house: and Joseph lived a hundred and ten years ([Gen 50:21-22](#)). Chuck smith

◀ Forgiveness and Trust ▶

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Topical Encyclopedia

Forgiveness

Forgiveness is a central theme in Christian theology, reflecting the character of God and His relationship with humanity. The concept of forgiveness is rooted in the nature of God as merciful and compassionate, as seen throughout the Scriptures. In the Old Testament, the Hebrew word for forgiveness, "salah," is often used to

describe God's willingness to pardon sin. For instance, in [Psalm 103:12](#) , it is written, "As far as the east is from the west, so far has He removed our transgressions from us."

The New Testament further develops the theme of forgiveness through the life and teachings of Jesus Christ. Jesus' sacrificial death on the cross is the ultimate act of divine forgiveness, offering redemption and reconciliation to all who believe. In [Ephesians 1:7](#) , Paul writes, "In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace."

Jesus emphasized the importance of forgiveness in His teachings, instructing His followers to forgive others as they have been forgiven by God. In the Lord's Prayer, He teaches, "And forgive us our debts, as we also have forgiven our debtors" ([Matthew 6:12](#)). Furthermore, in [Matthew 18:21-22](#) , when Peter asks how many times he should forgive a brother who sins against him, Jesus responds, "I tell you, not just seven times, but seventy-seven times."

Forgiveness is not merely a personal act but a reflection of God's grace working through believers. It is an essential aspect of Christian living, promoting healing, reconciliation, and peace within the community of faith. [Colossians 3:13](#) exhorts believers to "bear with one another and forgive any complaint you may have against someone else. Forgive as the Lord forgave you."

Trust

Trust, in the biblical context, is the reliance on God's character, promises, and faithfulness. It is an essential component of faith, as believers are called to place their confidence in God rather than in human understanding or strength. [Proverbs 3:5-6](#) instructs, "Trust in the LORD with all your heart, and lean not on your own understanding; in all your ways acknowledge Him, and He will make your paths straight."

The Bible presents numerous examples of trust in God, from the patriarchs to the prophets and apostles. Abraham's willingness to leave his homeland and follow God's call is a profound demonstration of trust, as noted in [Hebrews 11:8](#) : "By faith Abraham obeyed when he was called to go to a place he would later receive as his inheritance. He went out without knowing where he was going."

Trust in God is also evident in the life of David, who, despite facing numerous adversities, consistently relied on God's deliverance and protection. In [Psalm 56:3-4](#) , David declares, "When I am afraid, I put my trust in You. In God, whose word I praise—in God I trust; I will not be afraid. What can man do to me?"

The New Testament continues to emphasize trust in God through the teachings of Jesus and the apostles. Jesus calls His followers to trust in God's provision and care, as seen in [Matthew 6:25-34](#) , where He encourages them not to worry about their needs, for "your heavenly Father knows that you need them."

Trust is foundational to the believer's relationship with God, enabling them to live in obedience and hope. [Hebrews 11:6](#) states, "And without faith it is impossible to please God, because anyone who approaches Him must believe that He exists and that He rewards those who earnestly seek Him."

In summary, forgiveness and trust are intertwined in the Christian life, reflecting the believer's response to God's grace and faithfulness. Through forgiveness, believers extend God's mercy to others, while trust empowers them to live confidently in His promises.

Jamieson, Fausset & Brown Commentary on Genesis 50

The First Book of Moses, Called Genesis
Commentary by ROBERT JAMIESON
CHAPTER 50

[Gen 50:1-26](#). MOURNING FOR JACOB.

1. Joseph fell upon his father's face, &c.--On him, as the principal member of the family, devolved the duty of closing the eyes of his venerable parent (compare [Gen 46:4](#)) and imprinting the farewell kiss.

2. Joseph commanded his servants the physicians to embalm his father, &c.--In ancient Egypt the embalmers were a class by themselves. The process of embalment consisted in infusing a great quantity of resinous substances into the cavities of the body, after the intestines had been removed, and then a regulated degree of heat was applied to dry up the humors, as well as decompose the tarry materials which had been previously introduced. Thirty days were allotted for the completion of this process; forty more were spent in anointing it with spices; the body, tanned from this operation, being then washed, was wrapped in numerous folds of linen cloth--the joinings of which were fastened with gum, and then it was deposited in a wooden chest made in the form of a human figure.

3. the Egyptians mourned, &c. It was made a period of public mourning, as on the death of a royal personage.

4, 5. Joseph spake unto the house of Pharaoh, &c.--Care was taken to let it be known that the family sepulchre was provided before leaving Canaan and that an oath bound his family to convey the remains thither. Besides, Joseph deemed it right to apply for a special leave of absence; and being unfit, as a mourner, to appear in the royal presence, he made the request through the medium of others.

7-9. Joseph went up to bury his father,--a journey of three hundred miles. The funeral cavalcade, composed of the nobility and military, with their equipages, would exhibit an imposing appearance.

10. they came to the threshing-floor of Atad, &c.--"Atad" may be taken as a common noun, signifying "the plain of the thorn bushes." It was on the border between Egypt and Canaan; and as the last opportunity of indulging grief was always the most violent, the Egyptians made a prolonged halt at this spot, while the family of Jacob probably proceeded by themselves to the place of sepulture.

15-21. When Joseph's brethren saw that their father was dead, they said, Joseph will peradventure hate us, &c.--Joseph was deeply affected by this communication. He gave them the

strongest assurances of his forgiveness and thereby gave both a beautiful trait of his own pious character, as well as appeared an eminent type of the Saviour.

22, 23. Joseph dwelt in Egypt--He lived eighty years after his elevation to the chief power [see on JF & B for [Ge 41:46](#)] witnessing a great increase in the prosperity of the kingdom, and also of his own family and kindred--the infant Church of God.

24. Joseph said unto his brethren, I die--The national feelings of the Egyptians would have been opposed to his burial in Canaan; but he gave the strongest proof of the strength of his faith and full assurance of the promises, by "the commandment concerning his bones" [[Hbr 11:22](#)].

26. and they embalmed him--[See on JF & B for [Ge 50:2](#)]. His funeral would be conducted in the highest style of Egyptian magnificence and his mummied corpse carefully preserved till the Exodus.

Matthew Henry Commentary on Genesis 50

Chapter 50

Here is,

- I. The preparation for Jacob's funeral ([v. 1-6](#)).
- II. The funeral itself ([v. 7-14](#)).
- III. The settling of a good understanding between Joseph and his brethren after the death of Jacob ([v. 15-21](#)).
- IV. The age and death of Joseph ([v. 22-26](#)).

Thus the book of Genesis, which began with the origin of light and life, ends with nothing but death and darkness; so sad a change has sin made.

Genesis 50:13-21 Chuck Missler

For his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field for a possession of a buryingplace of Ephron the Hittite, before Mamre. And Joseph returned into Egypt, he, and his brethren, and all that went up with him to bury his father, after he had buried his father. And when Joseph's brethren saw that their father was dead, they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him. And they sent a messenger unto Joseph, saying, Thy father did command before he died, saying, So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of the God of

thy father. And Joseph wept when they spake unto him. And his brethren also went and fell down before his face; and they said, Behold, we be thy servants. And Joseph said unto them, Fear not: for am I in the place of God? But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive. Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and spake kindly unto them.

God does not want us to retaliate for wrongs done to us. Vengeance belongs to Him (Deut 32:35; Rom 12:19). The plots of his brothers, and even Potiphar's wife, turned out for good for "those who love God, who the called according to His purpose" (Rom 8:28).

Genesis 50:22-23

And Joseph dwelt in Egypt, he, and his father's house: and Joseph lived an hundred and ten years. And Joseph saw Ephraim's children of the third generation: the children also of Machir the son of Manasseh were brought up upon Joseph's knees.

Placing them on his knees at their birth was a gesture signifying they belonged to him (cf. Job 3:12).

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Genesis 50:24-26

And Joseph said unto his brethren, I die: and God will surely visit you, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob. And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence. So Joseph died, being an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt.

Joseph died at 110 and, like Jacob, he was embalmed. (Abraham lived to be 175; Isaac, 180; and Jacob, 147.)

The Book of Genesis closes with the promise of the land yet unfulfilled but with the expectation of a visitation from on high. The words of Joseph, given twice, amazingly summarize the hope expressed throughout the Old Testament as well as the New Testament: *God will surely come to your aid.*

The Book of Genesis opens with the "Creation of the Universe," "Let there be light" and "In the Beginning God..." The book closes with "... a coffin in Egypt." Man's failure brought a curse. God's Plan of redemption will be presented through a nation that will be born in the caldron of Egypt.

Joseph as a Type of Christ

(After A.W. Pink; see bibliography)

1) 30:24;
41:45

Meaning of his name: Joseph

("adding")

Zaphnathpaaneah ("Revealer of
Secrets")

[Heart of God, John 1:18; Heart of
brethren]

John 12:24; 14:3

Luke 2:34, 35

2) 37:2 Occupation: Shepherd
(Abel, Jacob, Joseph, Moses,
David...)

Ps 23

3) 37:2 Opposition to evil John 7:7

4) 37:3 His father's love
(Solomon: Prov 8:22,30)

Son Name

Matt 3:17

Matt 17:5

John 10:17

Phil 2:9; Rev 3:21

5) 37:3 Relation to his father's age

Jesus: Son of Father's Eternity

John 17:5

Col 2:9; 1 Tim

3:16; Mic 5:2

6) 37:3 Coat of many colors (distinction)

Long robe with sleeves

Judg 5:30

2 Sam 13:18 7) 37:4 Hatred of his brethren

Because of Who He Was

John 1:11

John 5:18; 6:41;

10:30, 31; 1 Cor

16:22; Ps 2:12

8) 37:4, 5, 8

Hated because of his words John 7:7;

John 8:40 9) 37:11 Prophetic future Isa 9:6,7;

Luke 1:31-33 10) 37:7, 9 Future sovereignty was foretold

Earthly & Heavenly

Matt 26:64

Rev 12:1, 5;

2 Pet 3:4

11) 37:4, 11

Envied by his brethren Matt 27:17, 18;

Mark 12:6, 7;

John 12:18, 19;

Acts 7:9

12) 37:13 Sent forth by his father 1 John 4:10;

Heb 10:7 13) 37:14 Seeks welfare of his brethren

Definite object of mission

John 1:11 Matt 15:24; John
3:17; Rom 15:8
14) 37:14 Sent forth from the vale of Hebron

Servant; fellowship, communion
Phil 2:6, 7
15) 37:14 Came to Shechem

Shoulder, saddleback
(divide waters: Jordan and
Mediterranean)
Place of sin (34:25-30) Gal 4:4
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16) 37:15- 16

Became a wanderer in the field
(No place to lay his head)
Matt 13:38
John 7:53; 8:1
17) 37:17 Seeks until he finds his brethren
(in Dothan = law, custom)
Mark 9:8
18) 37:18 Conspired against Matt 12:14
19) 37:19-
20

Words disbelieved Matt 27:39-43;
John 3:18, 36
20) 37:23 Insulted; stripped Matt 27:27, 28;
John 19:23
21) 37:24 Cast into a pit (no water) Zech 9:11;
Matt 12:40
22) 37:28 Bodily lifted up out of the pit 1 Cor 15
23) 37:25-
27

Hypocrisy mingled with hatred
(Brothers heard cries: 42:21)
Matt 27:35, 36
John 18:28
24) 37:28 Sold (Judah negotiates bargain)
(Judas = Anglicized Greek equivalent;
same name)
Zech 11:12, 13
Matt 26:14-16
25) 37:31- 32

Blood presented to father
Sin offering (Cf. Deception of Isaac)
Chapter 38: In Canaan
Chapter 39: In Egypt
(Cf. Hos 11:1)
Heb 9:12, 23
Matt 2:15 26) 39:1 Becomes a servant

Bondservant (Ex 21:5,6)
Phil 2:6, 7 Ps 40 (ears digged)
27) 39:2, 3 Prospers as a servant Ps 1:3; Isa 53:10;
52:13
28) 39:4 Master was well pleased with him John 8:29
29) 39:5 Made a blessing for others

30) 39:6 A goodly person, well favored Matt 27:54
31) 39:7-12 Sorely tempted, yet sinned not

In Egypt (world)
Luke 4 2 Tim 2:22; Ps 105:19
32) 39:16-19

Falsely accused Matt 26:59, 60
33) 39:19 No defense presented when he was
accused
Isa 53:7

34) 39:20 Cast into prison, without verdict John 18:38
35) 39:20 Suffers though innocent Acts 7:9, 10;
Ps 105:17, 18;
Isa 53:7-9
36) 39:20 Suffers at the hands of Gentiles Acts 4:26, 27
37) 39:21 Won respect of his jailor
Potiphar = Captain of the guard
Luke 23:47

38) 40:1-3 Numbered with the transgressors
(Two)
Isa 53:12
39) 40:13,
19

Means of blessing to one;
judgment to the other
3 days; hung on tree as cursed
Gen 49:10-12
Gal 3:13

40) 40:8 Knowledge of future from God
Every believer obligated to set
forth the truth he has
John 12:49
1 John 1:3
1 Pet 4:11

41) 40:20-
22
Predictions came true Matt 5:18
42) 40:14 Desired to be remembered
This do in remembrance of me
Luke 22:19

43) 41:14;
40:20
Delivered from prison, in due time
Pharaoh's birthday; 3rd day
John 20:6, 7
Acts 2:24;
2 Cor 1:9

44) 45:7-9 Delivered by the hand of God
2 years later: patience
Acts 2:24, 32
Acts 10:40
45) 45:16,
25;
41:28

Seen as a Revealer of Secrets
Whole counsel of God
John 12:49;
Isa 62:2;
Rev 2:17, 3:12;
Acts 20:27;

John 8:28;
Isa 46:10;
Amos 3:7;
John 17:8;
Rev 1:1
46) 41:25-
36 :32
Warnings of Danger: urged provisions
Doubling: Verily, Verily; Amen, Amen
Matt 24 and 25
Gal 1:8, 9
47) 41:33-
36
Wonderful Counselor
“Discrete”: only here in Old Testament
Col 2:3
48) 41:37-
39
Counsel commended to officers Matt 7:28, 29;
13:54; John 7:46

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49) 41:39,
40
Exalted and set over all Egypt 1 Pet 3:22;
Rev 5, 20
50) 41:40-
43
Seated on the throne of another
[Distinction between Father and Son's
thrones]
Rev 3:21
51) 41:38 Exalted because of personal
worthiness and service
Phil 2:6-9
52) 41:42 Invested in positional insignia Acts 5:31;
Heb 2:9; Rev 1:13
53) 41:43 Authority and glory publicly owned Acts 2:36;
Phil 2:10
54) 41:45 Received a new name Phil 2:9, 10;
Matt 1:21;
Rev 3:12
55) 41:45 Has a wife (Gentile) given to him
Tamar - Canaanite; Rahab - Amorite
Ruth - Moabite; Bathsheba - Hittite
Rev 19:7, 8
56) 41:45 Marriage arranged by Pharaoh
(Cf. Jer 3:14, 20; Ezek 16:3, 31, 32;
Jer 2:3)
Two sons: “forgetting” Northern
Kingdom, past
“Fruitful” Southern Kingdom, future
Matt 22:2
Jer 31:31-34
Ezek 16:62, 63
Hos 2:19-23;
Isa 54:5-8
57) 41:46 Thirty years old when began work Luke 3:23
58) 41:46 Went forth from Pharaoh's presence Luke 3:22
59) 41:46 Service was active and itinerant Matt 4:23; 9:35
60) 41:47-
49
Exaltation followed by season of

plenty

2 Cor 6:2;

John 12:24

61) 41:53 Exaltation followed by season of
famine

[7 years: Jacob's Trouble: Jer 30:7;

Dan 12:1; Mark 13:19, 20; Isa 55:6;

Jer 8:20; Amos 8:11,12; Rev 3:10]

Rom 11:25

62) 41:55 Dispensing to a perishing world John 14:6;

Rom 11:11

63) 41:55 Alone dispenses the Bread of Life Acts 4:12;

John 6:26-59;

14:6

64) 41:57 A Savior to all people

[Every tribe...]

John 3:16

Rev 5:9

65) 41:49 Unlimited resources to meet the need Eph 1:7; 2:7; 3:8;

Col 2:9;

Rom 10:12

66) 42:1-

3, 5

Brethren driven out of own land Gen 15:13;

Deut 28:63-68

67) 42:6, 8 Unknown and unrecognized by
brethren

[20 years later]

John 1:11

Rom 11:25

68) 42:7 Brethren seen and recognized Jer 16:17;

Hos 5:3;

Ps 103:14

69) 42:7,

17

Brethren punished

[v13: thought dead, but still in family]

[Simeon ringleader? Gen 49:5]

Hos 9:17

Matt 23:38

Matt 23:35, 36

70) 42:17-

19;

42:24

Made known to them a way of
deliverance

through substitution

Acts 2:21-41

71) 42:25 Made provision for his brethren while
they were in a strange land

Jer 30:11;

Ezek 11:16

72) 45:1 Made known to his brethren at the
2nd time

[Always at 2nd time]

Moses (Ex 2:11-14)

Joshua (Num 13; Deut 34:9)

David (1 Sam 17:17-18; 1 Sam 17:28)

Acts 7:13;

Isa 65:1

Luke 19:14

73) 44:16 Brethren confess in the sight of God

[Israel to repent before He returns]

Ezek 20:42-43;

Hos 5:15

Acts 3:19-20

74) 45:3 Brethren initially troubled in his
presence

Zech 12:10

75) 45:4, 5 Demonstrated marvelous grace Gen 45:15;

Zech 13:1;

Isa 54:7-8

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76) 45:1-2 Revealed as a man of compassion

Wept seven times:

When brethren confessed

When he beheld Benjamin

When he made himself known

When brethren reconciled

Over his father, Jacob

At the death of his father

When his love was questioned

John 11:35

Gen 42:24

Gen 43:30

Gen 45:1,2

Gen 45:15

Gen 46:29

Gen 50:1

Gen 50:15-17

77) 45:1 Revealed to Judah and brethren
before rest of Jacob's household

Zech 12:7

78) 45:18 Jacob then sent for Isa 66:20

79) 45:9,

13

Brethren go forth to proclaim his glory Isa 66:19; Mic 5:7

80) 46:29 Goes forth in his chariot to meet

Jacob

Isa 66:15

81) 47:27;

47:6

Settles brethren in land of their own

(The best land)

Ezek 48

82) 50:18-

19

Brethren prostrate themselves before
him as a representative of God

Isa 9:6-7; 25:9

Phil 2:10-11

83) 42:5 Brethren dwelt in a land of famine

(That we may live and not die...)

John 6:33, 35;

42:2

84) 42:3 Brethren wished to pay for what they
received

Gal 2:16

85) 42:7-

11

Brethren assume a self-righteous

attitude before the lord of Egypt

Gal 2:20-21

86) 42:17 Cast into prison 3 days Isa 42:6-7; 61:1;

Ps 142:7

87) 42:21 Smitten of conscience

(Cf. Ex 9:27, Ezra 9:6; Ps 40:12, Dan

5:6)

John 8:9

88) 42:25 Makes known that deliverance is by

grace

Eph 2:8, 9

89) 42:26 Enjoys a brief respite

90) 42:27-

28

Superficial peace disturbed

(Replenished: Gen 43:1-2)

Heb 12:6-11

91) 43:11,

15

Brethren continue to manifest legal

spirit

(Doubled the money)

Gal 3:3

Luke 14:17

92) 43:16;

43:33,

34

Brethren dine with him and make

merry

Matt 13:20, 21

93) 44:1, 2 Joseph to bring brethren into the light John 1:4, 7-9;

2 Pet 3:9

94) 44:4,

16

Brethren take their true place before

God

1 John 1:7-9

95) 45:1 Makes himself known (alone) 1 Cor 13:12

96) 45:4, 7 Invites brethren to come near to him Matt 11:28-30

97) 45:10,

11

Brethren told of full provision for them Phil 4:19

98) 45:15 Gives proof he is fully reconciled to

them

Rom 8:31-39

99) 45:16 Joy shared by others Rev 5:9-13

100) 45:9-

13

Brethren now go forth seeking others

("Haste" twice)

Acts 1:8

101) 45:24 Admonition as they go forth 2 Tim 2:24

King Merenptah

King Merenptah was the 13th son of Ramses II and on the "Victory

Stela" there are 28 lines of metered poetical hymn celebrating victories

over a Libyan coalition, which also *includes reference to Israel as a tribe*

(Official Catalogue, Egyptian Museum, Cairo, Item 212, Gnd flr, Rm

13). Incidentally, King Merenptah's lungs contained salts indicating death by drowning in salt water.