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Let's resume our study now in Genesis chapter 49. And having completed the oracle to his sons, and we have the little benedictory verse in verse 28, we now have the account of Jacob's death and burial. And there's a pretty good amount of space devoted to this.

And I ask myself, why? In a lot of other cases where somebody passes away, they say, well, he died and was gathered to his people, or he breathed his last, and then they move on and go on with the story. But here, you notice this starts in, he's going to have one more little thing to say in verse 29 through 33, and then chapter 50, the burial of Jacob goes from verse 1 all the way down to verse 14. There's 14 verses just getting Jacob's body up to Canaan and buried.

So, we want to try to figure out why this is. But first, we have this little statement in verses 29 through 33. Jacob is speaking here from his deathbed.

It says, he charged them and said to them, I am to be gathered to my people. Bury me with my fathers in the cave that is in the field of Ephron the Hittite, in the cave that is in the field of Machpelah, which is before Mamre in the land of Canaan, which Abraham bought with the field of Ephron the Hittite as a possession for a burial place. You notice he describes this in some detail.

And what does this accomplish? This is Jacob's statement of legal title to that land. People who deal with genealogy and like to track down ancestors and things often go to the cemeteries to find tombstones and so on. And it's very aggravating and a lot of people get up in arms if a cemetery gets displaced after a certain number of generations go by and all of the immediate family seems to have forgotten that they've got any people buried there.

Maybe a company will buy land and want to do development on it and they'll just quietly kind of remove the headstones and pave it over and start building. And then somebody comes later and they've got some old family records and they say, well, where's great-great-granddad? And they get to looking around and it's underneath a pad for a Dempsey dumpster or something. And it gets them quite upset.

There was a situation right over here in Fort Worth where there was a small family cemetery and they were putting in an on-ramp and an access road. And in the dark of night they went out there and they moved the cemetery. Actually, they moved the headstones.

They kept the pattern of them and they displaced them about 50 yards so that they wouldn't have to go through all the legal hassle of uncrating and reburying all of these people. Well, come to find out, some of those descendants are still around and they went out there on Decoration Day to put a wreath on great-granddad's grave and there's

pavement there, trucks and stuff whizzing by. And they got to wandering around in the nearby woods and here are these headstones set up in the midst of trees.

There's nobody buried under those tombstones anymore. So they were all irate and it was a big thing in the news. But the point is, your burying place, if you want it to be significant to your descendants, it's got to be permanent.

It has to last. So purchasing a burial place was a very important thing and it was supposed to be honored by everybody from then on. So when Jacob says, I want you to bury me in the cave that is in the field of Ephron the Hittite.

You know how you do a title search when you buy a house and they go back and they research it all the way back in Texas? It goes all the way back to statehood. And where did the land grant come from? In Oklahoma, it goes back usually to 1905. Indian Territory allocated.

Somebody purchased it or was assigned it in the land run and it goes forward from there. Well, here Jacob is passing on to his sons the deed trust for that land. And he says, this is why this land is ours.

Abraham bought it. Of course, he's talking to the great-grandsons of Abraham. Ephron the Hittite cave in the field of Machpelah before Mamre in the land of Canaan, which Abraham bought with the field of Ephron the Hittite as a possession for a burying place.

I find this fascinating because in the preceding context, Jacob has been looking forward to what's going to happen with his grandsons and great-grandsons and on down the line and how their fate is going to turn out. Now, on his deathbed, he turns around and looks back to his grandfather and to events and things that took place. And you can tell that Jacob's mind is still sharp because he remembers exactly when and where and how much.

And he has a real clear idea of where he wants to be buried. He says, I don't want to be buried in Egypt. I want to be buried... And you think about it, this is no small undertaking.

It's not like you can pop him in the station wagon and drive a few hours and be there. They're down in Egypt. He's down in the land of Goshen.

And if you get your Bible map out and look at the Nile Delta region, and then you go all the way around, you've got the desert there to the east, and you've got to come up and go all the way... It would normally not have taken 40 years to get there, but it was a pretty good trek. And thank goodness they're in Egypt and they have him bombing because what are they going to have left of him by the time they get there except for these wonderful scientific advancements they have in Egypt? They did Jacob just like they do the pharaohs. And so they performed the things to be able to take him up there.

But this is what he wants. So take me up there before Mamre in the land of Canaan, which Abraham bought with the field of Ephron the Hittite as a possession for a burial place. We have legal title to that land.

That's where Abraham's buried. That is where Sarah is buried. That is where Isaac is buried.

That's what he goes on to say in verse 31. They buried Abraham and Sarah, his wife. There they buried Isaac and Rebekah, his wife.

And there I buried Leah. Now, this is the first notice that we have had of Leah's death. Of course, Rebekah, we know where she's buried, the other wife of Jacob.

She died giving birth to Benjamin and was buried not far from Bethlehem or Bethlehem. But he goes on to say, The field and the cave, it is there, were purchased from the sons of Heth. He is very emphatic on this point.

He wants to be sure his children understand that that is the one portion out of all of the land that God promised them, that is one portion that they have legal title to. God told Abraham, Every place your foot tramps, told the same thing to Isaac and Jacob, it's all yours. But it's all, there's squatters in there.

All of these Canaanites think it belongs to them when God promised it to Abraham and his descendants. But there's one little parcel, one field that has a cave that they have actual legal claim to and that's where he's going to be buried. And the significance of this is that Jacob wants his burial place to stand as a symbol of his belief in the promise of God.

He believes that God is going to give them all of that land and he wants to be in it. He's looking forward to the resurrection. He doesn't rise up and see a bunch of Egyptians and be way displaced from the land of promise.

He wants to be up there near the Oaks of Mamre. This is where God appeared to Abraham. This is near the place where God appeared to him.

And that's where he wants his bones planted. Where you can anticipate and probably already know that Joseph is going to use his bones as a strong symbol of hope and of looking forward, looking to the future for the nation of Israel. Well, Jacob beat him to that idea because Jacob says, well, you can keep old Joseph down there in Egypt and carry him up with you when you come, but I'm going to be there when you arrive.

When you get there, I'm already there, so you can come rejoin me. The field and the cave that is there were purchased from the sons of Heth. And when Jacob had finished commanding his sons, he drew his feet up into the bed and breathed his last and was gathered to his people.

There's a lot of things that are fun to see when you look at this in Hebrew, and I don't know that it has any real relevance, but I'll tell you this anyway just because I find it entertaining. But when it says he drew his feet up into the bed, the verb there in Hebrew is gather. It's the very same one that's used in the next phrase, and it says he was gathered to his people.

So he gathered up his feet and then he was gathered to his people. So there's like a double gathering. And it's the same root from which Joseph's name comes.

The gathering is one way of translating his name. But there are all kinds of word plays in Hebrew, and some of them are just there to, I think, keep you interested. But he finished commanding his sons, and apparently this was like a movie ending.

You always wonder how these people can get out this wonderful dying speech. They say everything they want to say, and then they just close their eyes and their head slants to one side and it's all done. You think, well, only in the movies.

But Jacob, apparently under divine inspiration, is able to deliver himself of these statements and these commands, and then he literally pulled his feet up into the bed, laid down, and died. Mark Twain once wrote that people in Hawaii were so big when he was traveling and the innocents abroad. This was another book that he wrote.

I forget the title. But he went to Hawaii, the Hawaiian islands. He was talking about them, and he said that those people were so fanatical about having a good burial and about being well-planted and so forth that he said, if you promise a Hawaiian a great funeral, he'll just lay down and die on the spot.

Just die by willpower. He told it for truth. I don't know.

But this happens immediately upon speaking these words. It is notable in verse 33 that it does not say that Jacob died. And unlike most of his predecessors in Genesis, it says he breathed his last and was gathered to his people, but it just doesn't use the verb that he died.

And this is a reminder, the combination of emphasis on his burial in the land with his father's that he has a future hope. What is the point if Abraham's never coming back of Isaac and Sarah and Rebecca and all of the other family members other than just a sentimental idea? Why would he want to be there with the rest of them? Well, just think on resurrection day, they're all going to be reunited. And so the fact that it says he breathed his last and was gathered to his people, he's gathered to his people not yet in the sense of his physical burial, but gathered to them in the spiritual sense that he is joining them in the life beyond.

Then we move into chapter 50. I know you thought we would never get here, but after lo these many years in Genesis, we have arrived at the last chapter. And it says that in

chapter 50 verse 1, Joseph fell on his father's face and wept over him and kissed him.

We've seen people falling on one another's neck earlier in the book. Esau and Jacob they meet, he falls on his brother's neck. When Joseph and Jacob are reunited, Joseph falls on his father's neck and weeps.

Every time that we have seen Joseph weep up to this point, it has been an occasion for joy or we saw him weep in the presence of his brothers. He had to go out of the room and weep. When he saw Benjamin, he had to go out of the room and weep.

But here, these are tears of grief. He fell on his father's face and wept over him and kissed him. And it is also a reminder there when it says he fell on his father's face, this is I think the only place in the Bible where someone falls on someone else's face.

But he has laid down in the bed and passed away, breathed his last. But you remember the promise that God gave to Jacob a couple of chapters back when he said you will return to the land of your fathers. He was reassuring him.

When he came down to Egypt, Joseph brought them all down to survive the famine. God says in chapter 46, verse 3, I am God, the God of your father. Do not fear to go down to Egypt for I will make of you a great nation there.

I will go down with you to Egypt and I will also bring you up again. And Joseph will put his hand on your eyes. Of course, this is a reference that Joseph will be with him when he breathes his last and passes away.

Just like in the movies, they reach over and they shut someone's eyes when they pass away. Well, this is literally what Joseph does here in chapter 50, verse 1. He fell on his father's face and wept over him and kissed him. Now, you know from the later law that was handed down to Israel, what does touching a dead body do to you? You're ceremonially unclean and there are certain things that you can't do in that status until your time of purification is over.

And the fact that Joseph makes contact with his father's body renders him, even in the pre-Mosaic law days, a lot of the ideas that are in the law of Moses went back all the way to Adam and Eve. The idea of sacrifice and many of the other rituals, clean and unclean foods, went well before the time of Moses. And that's important because in verse 2, when Joseph commanded his servants, the physicians, to embalm his father, the physicians embalmed Israel.

And once again, you have the choice of names. It doesn't say they embalmed Jacob. They embalmed Israel.

This is another looking forward. He's preserved. And Israel, that's his fulfillment name.

That's his land of promise, nation of God, people of God name. And anytime Jacob is referred to as Israel personally, that's God looking at him from the Deuteronomy view rather than the Genesis view. It's what he is going to become.

And when it says they embalmed Israel, it is a reminder that even though he is gone for a time, it always makes me smile. Famous people like to have an epitaph. And sometimes while they're still alive, someone will ask them, well, what do you want your epitaph to be? What do you want people to remember you for? And they asked Johnny Carson this.

They said, Johnny, when you die, what do you want on your tombstone? And he said, I'll be right back. And in a sense, this is Jacob's legacy to his descendants. This of course is a physical preservation, but it is symbolic of the fact that it's a borrowing from Egyptian culture.

The Egyptians embalmed and preserved the physical body because they thought that this was somehow having a big effect in the next life. And that's why they slew servants and animals and put all kinds of statues and everything they thought their pharaoh or their other high ranking official was going to need in the next life. They put those in the tomb with them because they saw a connection between the physical and the future.

And that idea is present here in the embalming of Jacob because Abraham wasn't embalmed. Isaac wasn't embalmed. It wasn't a practice common among Israelites, but they're in Egypt.

And in addition to the practical sense that they need to have enough of him left to bury when they get up there, it's going to be a journey measured in weeks, it is also a reminder, especially using his name Israel, it's once again an echo forward of the fact that there's going to be a resurrection. 40 days were required for him for such are the days required for those who are embalmed. And the Egyptians mourned for him 70 days.

We're starting to get into a little section of numbers here and I won't go deeply into it, but I'm going to suggest a few things to you. These 40 days are included in the 70. So there were 40 days required for the embalming process.

If you watch the Learning Channel and things like that on Egypt, people have gone into great research to determine how this process was accomplished and it was a lengthy process. Forty days were required and then the Egyptians mourned for him 70 days. So they're mourning the whole time he's being embalmed and then they go 30 days beyond that.

But you have this idea of 70, you have 40 and then 30. So you have a marking or a dividing point four-sevenths of the way through. Well, we know that there is a dividing point in human history for the nation of Israel at the 4,000-year mark.

On the 7,000-year model of human history from Adam to Christ, you have 4,000 years. And then at that point, you have the cutting off of Israel and you have the intercalation of the church age and then at the end of 6,000 years and beginning of the 7th, you have the millennial kingdom. Then in verse 4, when the days of his mourning were passed, Joseph spoke to the household of Pharaoh, saying, If I now have found favor in your eyes, please speak in the hearing of Pharaoh, saying... Now, Joseph apparently has been involved in the preparation of his father's body for burial.

Normally, Joseph has unrestricted access to the Pharaoh, but because he is over in Goshen, remember, he dwelt at the palace while his family dwelt at Goshen, but he's over there involved in the preparations for his father, so he's got to send messengers to Pharaoh. He's not co-located with him. But he sends the messengers to the household of Pharaoh, saying, If I have found favor in your eyes, speak in the hearing of Pharaoh, saying, My father made me swear, saying, Behold, I am dying in my grave, which I dug for myself in the land of Canaan.

There you shall bury me. Now, therefore, please let me go up and bury my father, and I will come back. If you compare the quote that Joseph gives in verse 5 to what Jacob actually said in verses 29 through 32, you will see that Joseph does some creative editing of what his father said.

He makes this... And we've seen this take place before, where someone sort of rephrases what is said, because he doesn't want to offend the Pharaoh. And so this, if nothing else, is a biblical example of tact. What's it going to sound like if Joseph just sends some bumbling messenger down there to Pharaoh and says, Well, Jacob doesn't want to be buried in your old land of Egypt.

He wants to go be buried in his own land up north. This might imply that a rejection or a negative idea about Egypt or that he thought he would be dishonored if he were buried in Egypt. And Joseph has no desire to offend the Pharaoh, so he leaves that part out.

My father made me swear, saying, Behold, I am dying. Bury me in my grave in Canaan. He leaves out the part where he says, Do not bury me in Egypt.

He says, I am to be gathered to my people. Bury me with my fathers in the cave and the field and all that. He doesn't communicate all that to Pharaoh.

So please let me go up and bury my father, and I will come back. He makes that promise. Pharaoh said, Go up and bury your father as he made you swear.

So Joseph went up to bury his father, and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt. This is a huge procession because each of these individuals has their own little retinue of servants and so on, as well as all the house of Joseph, his brothers, and his father's house. Only their little ones,

their flocks and their herds, do they leave in the land of Goshen.

And there went up with him both chariots and horsemen, and it was a very great gathering. And that is probably the understatement of the year. This is quite an event.

Hundreds and hundreds, perhaps thousands of people composed this march northward. And it foreshadows, in a way, if you think about it, the exodus that is going to take place a few hundred years in the future. Because at that time, all of the sons of Jacob, the tribes of Israel, are going to leave Egypt for the land of Canaan.

And they are also going to be accompanied by Egyptian chariots and horsemen. It's not going to be quite the same relationship. Here they are an honor guard, where in the future they're going to be pursuing.

But it is a very great gathering. And then they came to the threshing floor of Atad, which is beyond the Jordan. Now, when this says beyond Jordan, this presents something of a difficulty if you take it at face value, because beyond Jordan is Transjordan.

That's east of the Jordan. And it would imply that this huge company of people went up, and when they got to the Dead Sea, they went east and went up and are on the far side of the Jordan and will have to cross the Jordan to go to the Oaks of Mamre. But this word means in the area of the Jordan.

It can be anywhere in the Jordan Valley on either side. And this Atad is actually south and a little bit east of Jericho. It's between Jericho and the northern edge of the Dead Sea.

And it has actually been found on a mosaic map in Palestine. They've uncovered a... It's like a 6th century A.D. map showing different places in Canaan land, if you will. And there's an Atad there, and archaeologists have located this place.

But it's in the land, and that's important to establish rather than saying it's beyond the Jordan because when they lament there, the Canaanites are going to see it. And they're not Canaanites if they're on the far side of the Jordan. So, they came to the threshing floor of Atad in the area of the Jordan, and they mourned there with a great and solemn lamentation.

He observed seven days of mourning for his father. Once again, we have a seven. When the inhabitants of the land, the Canaanites, saw the mourning at the threshing floor of Atad, they said, This is a deep mourning of the Egyptians.

Therefore, its name was called Abel Mitzrayim. Mitzrayim is the Hebrew name for Egypt or the Egyptians. And Abel is a pun.

It's a double word. It both means mourning, and if you point it slightly differently with the vowels, it means meadow. And there are many place names in that region that are Abel

this and Abel that, and it normally means meadow, but they've sort of punned on that and said, Well, it's the mourning of the Egyptians.

And they were very obviously Egyptians, and this is something that they saw rather than heard, and so there was visible signs of mourning. The shaving of the heads and the wearing of sackcloth-type materials and all sorts of ceremonial and symbolic actions took place during this week. You'll notice that it is called the mourning of the Egyptians, not the mourning of Jacob.

So the inhabitants may not have known who it was that was being lamented, but they could tell that this entire crowd of people were Egyptians or were from Egypt. And so his sons did for him just as he commanded them in verse 12. His sons carried him to the land of Canaan and buried him in the cave of the field of Machphela before Mamre, which Abraham bought with the field from Ephron the Hittite as property for a burial place.

And we have that repeated yet again. And after he had buried his father, Joseph returned to Egypt, he and his brothers and all who went up with him to bury his father. So he honors his promise to Pharaoh and returns.

You think, well, why didn't they stay up in the land? The famine is over. They're up in the region that has been promised to them by God. Why do they go back down to Egypt? Well, you remember God gave an oracle to Abraham and told him that his descendants would dwell outside the land for a period of time.

And in the fourth generation, they would return. And Joseph understands that the provision of God for them at that time is to dwell outside the land, and so that's where they go. When Joseph's brothers in verse 15 saw that their father was dead, they said, perhaps Joseph will hate us and will actually repay us for all the evil which we did to him.

This is the first time in Genesis that the brothers have actually admitted their wrongdoing. 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.

Joseph wept when they spoke to him. Did Jacob ever say this to the brothers? We don't have a record of it, do we? If Jacob wanted Joseph to forgive the brothers, he would probably just tell Joseph, wouldn't he? Why would he talk to the brothers and say, Well, now when I'm gone, you go tell Joseph to be sure and forgive you. He would just go straight to Joseph and say, Joseph, I want you to forgive your brothers.

Jacob knows that Joseph has already forgiven them, and he gave no such instruction. But they fabricate this because they're terrified. They think he may have just been putting

up with us for the sake of Jacob and not wanting to grieve Jacob during his lifetime.

But now that Jacob is dead, the other shoe is going to drop and we're going to get our comeuppance. But you'll notice they say, Please forgive the trespass of the servants of the God of your father. And this word trespass is the word I alluded to earlier.

This is the word that is used for the sin of the high hand, a rebellious crime. It's not the ordinary word for sin. It is a very grievous.

And they are admitting to Joseph, they say, We committed a grievous crime against you. Please forgive it. Notice they too are trying to use language that will sound good in the ears of Joseph.

Thus, you shall say to Joseph, I beg of you, please forgive the trespass of your brothers and their sin. And they say, Your father, in verse 16, before your father, why don't they say our father? But they say before your father. They're appealing to the relationship between Jacob and Joseph.

They figure this is their best chance to not get hammered. And then they say, Please forgive the trespass of the servants of the God of your father. They just don't say the servants of God or your fellow servants of God.

They say the servants of the God of your father. And this tells us a lot about the current state of thinking on the part of the brothers. They don't appear to be very close to God, do they? They can't really make an appeal on the basis of their shared worship and reverence for the God of Israel.

They say, well, He's the God of your father and we're His servants. But they don't claim Him as their own God. This explains why Joseph wept.

Why does Joseph weep? He has already forgiven them. He has already explained to them his viewpoint on it that though they meant it for evil, God meant it for good. But he's got to explain it to them again.

But notice this word is delivered by messengers. They don't want to be in there initially with this word, so they send messengers. But then Joseph calls them in.

And in verse 18, the brothers went in and fell down before His face and they said, Behold, we are your slaves. Joseph said to them, Do not be afraid. Am I in the place of God? Am I the one that forgives your sin? Am I the one who pronounces retribution? And this is kind of ironic because he is in a position to do so, isn't he? He could easily do this in the physical realm, but he understands that this is God's province.

And he reminds them again, 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. Literally, that last phrase is, he spoke to their hearts and comforted them. You see the great patience of Joseph with his brothers.

He has to be disappointed that they don't have any better appreciation for God than what is reflected here. And when they weep, in some ways it seems like it's all for naught. It seems as though they've been reconciled.

It seems as though they've come to a common understanding and a common view of life. But here the brothers are regressed. They're right back where they were where they think it's all vengeance and retribution.

And, well, I know what I would do if I was in Joseph's place. And all of the work that Joseph has done to heal the breach between himself and his brothers, it seems as though they don't have any recognition of that at all. And it would be an occasion for weeping.

There's a reminder here of the foreshadowing of the relationship between the Lord Jesus Christ and the nation of Israel. You remember that Jesus will stand on the brow of the hill overlooking Jerusalem and weep over it and say, how often I would have gathered you under my wings as a hen gathers her chicks, but you would have none of me. And even after His ministry of proclaiming good news and of healing and of trying to bring about reconciliation, they are still far apart.

And yet, Joseph continues to provide. The Lord Jesus Christ goes to the cross for the nation of Israel as well as for the rest of us even though that relationship is not there. And He asks the Father's forgiveness for them even as He is on the cross.

And that is a work in the soul that only God can do. And it's the kind of work that all of us need. So Joseph dwelt in Egypt, he and his father's household, and Joseph lived 110 years.

Joseph saw Ephraim's children to the third generation. The children of Machair, the son of Manasseh, were also brought up on Joseph's knees. Brought up on his knees means that he adopted them.

And I'm going to save the last two verses for next time, but I want to talk a little bit about 22 through 24 and it will be helpful if you have a pencil and paper here. Joseph saw Ephraim's children to the third generation. Let's think about the generations that are in view here.

You have, if we start with Abraham and number them off, Abraham is one, Isaac is two, Jacob is three, Joseph is four, Ephraim is five, Machair is six, or either Ephraim or

Manasseh. But through Manasseh you have Machair is six and Machair's children are seven. You have seven generations in view, don't you? Three generations before Joseph, three generations after Joseph.

We've had a lot of talk about Abraham in the last chapter. Abraham is Joseph's great-grandfather. Joseph lives long enough to see his great-grandsons.

So seven generations. And you think, well, that's interesting as far as it goes, but if you do a little bit of work, and I did not do this work, I found it in a book, but I find it quite significant here. It helps us understand what's going on at the end of this.

If you remember back when we studied the life and death of Abraham, Abraham lived 175 years. So if you've got a fresh little piece of paper there, just write Abraham down at the top and put a dash and put 175. Do you remember the lifespan of Isaac? It was 180 years.

So you can write Isaac down below Abraham and put 180. Jacob lives 147 years. Abraham, 175, Isaac, 180, Jacob, 147.

We've just been told that Joseph lives 110 years. So you can write that down below. So immediately it pops right out at you what the significance of this is, doesn't it? Well, it didn't to me.

But if it did to you, God bless you. But I looked at these lifespans and thought, well, the Bible makes a point of noting them, but I don't see the significance. But I'm not near as deep into numbers as some people are.

The number 175 is 7 times 5 times 5, or 7 times 5 squared. So you might note that out beside the 175. It's 7 times 5 squared.

180, the lifespan of Isaac, is 5 times 6 squared, 5 times 6 times 6. Jacob's lifespan, 147, is 3 times 7 squared, 3 times 7 times 7. Joseph's lifespan is the sum of 5 squared plus 6 squared plus 7 squared. So if you look at the multipliers there, remember it was 7 times 5 squared, 5 times 6 squared, 3 times 7 squared, and then 1 times 5 squared plus 6 squared plus 7 squared. You have a pattern there, 7, 5, 3, 1, going from Abraham, Isaac, Jacob, and Joseph.

And he is the sum of the squares of his predecessors. There's a real amusing story that's based on the Pythagorean theorem that I won't tell you now, but part of it talks about the sons of the squares. Anyway, he is the sum of his predecessors' squares, 5 squared plus 6 squared plus 7 squared.

I am not deep into numerology, and I can't even remember the name of it, gametriology or something like that, which is the study of numerology and numbers, especially in Scripture. But one thing this does is show us that Joseph is uniquely tied together with

his ancestors, Abraham, Isaac, Jacob, and Joseph. There is a numerological relationship there, just as there is a filial or ancestor and descendant relationship.

And 110 years was the ideal, just like 3 score and 10 is mentioned in Scripture. In Egyptian literature, in Egyptian thinking, 110 was the ideal lifespan. And so that 110 that is the summation of the formation of the nation of Israel in Joseph is also the ideal for the Gentile nation of which he becomes the ruler.

And once again, this is a foreshadowing of the Lord Jesus Christ. He is the culmination of salvation in the nation of Israel, but he is also the head of all things to the church, the Gentile people of God. And both ideas are wrapped up in one person, in the Lord Jesus Christ, just as they are in Joseph.

So if there is a single idea that we carry away from looking at the blessing and then the death of Jacob and the carrying on of Joseph, and we will soon see his own death, it is the grace of God and it is the transforming power of God in the life of individuals. Joseph is an amazing figure in biblical history because of his forgiveness of his brothers, his understanding of his place in the plan of God. And if we can develop that same recognition that we occupy a place in God's plan and we have the opportunity for transformation and for reflecting the glory of God, then these scriptures will have accomplished at least a part of their purpose in our souls.

Let's close here in a word of prayer. Father, we thank you for the privilege of studying your Word together. We thank you that you have made your transforming power available to us through your Spirit and through your Word.

We pray that God the Holy Spirit will remind us of these truths in the time that we need it most, the time when we are facing our tasks and our challenges in the day, that we will remember to claim by faith your promises, the principles and doctrines of your Word that we have learned so that we can be different, we can be exceptional, we can be reflections of your glory in time as well as in eternity. We pray these things in Jesus' name, Amen.