LESSON 12

Forgiveness Sealed

You planned evil against me; God planned it for good to bring about the present result — the survival of many people.

— Genesis 50:20

With their father buried, the brothers wait for Joseph to get even, and Joseph answers their fear with the sentence this whole story has been waiting for.

Introduction

THE FUNERAL IS OVER, AND TEN MEN ARE DOING THE MATH. Joseph was seventeen when they sold him (37:2). He's fifty-six now. It's been thirty-nine years since the pit, and seventeen since the day he wept in front of them and said, *God sent me ahead of you to preserve life* (45:5). For seventeen years he has fed their children. Genesis never records him bringing it up.

None of that helps them tonight. Their father is dead.

They know this family's history better than we do, and they know what a grudge does when it's made to wait. Their uncle Esau nursed one, and he said out loud what he was waiting for: *The days of mourning for my father are approaching; then I will kill my brother Jacob* (27:41). Esau meant to wait until Isaac was gone. Why wouldn't Joseph?

So, they do what this family has always done when it's afraid. They make something up.

The whole study has been holding back one verse, Genesis 50:20, and it comes in this chapter. Notice where Genesis puts it, though: in a room full of frightened, guilty, middle-aged men who still can't believe they've been forgiven. The most famous sentence in Joseph's story is spoken to men who've just lied to him.

The chapter runs five more verses, past the forgiveness and past Joseph's own death, and it ends at a box in Egypt.

Over His Father's Face (50:1–3)

Then Joseph, leaning over his father's face, wept and kissed him.

Count it. This is the sixth time Genesis tells us Joseph wept. He wept turned away from his brothers (42:24), in a back room (43:30), loud enough for Pharaoh's house to hear (45:2), on Benjamin's neck and then on all of them (45:14–15), and on his father's neck the day Jacob arrived in Goshen (46:29). Seventeen years ago he fell on his father's neck. Today it's his father's face.

Hughes points out that every tear Joseph sheds in this story is for somebody else. Not one is for himself, though Genesis gave him plenty of reasons.[176]

Then the man who runs Egypt goes to work. *He commanded his servants who were physicians to embalm his father. So they embalmed Israel.*

Egypt had a whole profession for this, with its own rites and its own gods. Joseph sends for the doctors. Kidner thinks that's the point. Physicians could do the work without the priests. Jacob gets what he needs for a long trip and none of the religion that came with it.

They took forty days to complete this, for embalming takes that long, and the Egyptians mourned for him seventy days.

Seventy days. Egypt mourned a Pharaoh seventy-two. For an old Canaanite shepherd who called his years *few and hard* (47:9), the whole nation mourns two days short of a king.[177]

Up to Canaan (50:4–14)

Then Joseph has to ask permission.

He doesn't walk in on Pharaoh. *Joseph said to Pharaoh's household, "If I have found favor with you, please tell Pharaoh that my father made me take an oath."* He goes through the courtiers. Maybe he's unshaven from mourning, or maybe a man who has been handling a corpse stays out of the throne room. Either way, the second most powerful man in Egypt needs the king's leave to bury his own father, and he closes with a promise: *Then I will return.*

Hughes notices what Joseph leaves out. Jacob's words were *Do not bury me in Egypt* (47:29). Pharaoh never hears that part.[178]

Pharaoh says yes, and then the parade.

Then Joseph went to bury his father, and all Pharaoh's servants, the elders of his household, and all the elders of the land of Egypt went with him, along with all Joseph's family, his brothers, and his father's family. Then horses, then chariots. *It was a very impressive procession.*

The verb Genesis keeps using for this trip is *went up*. It says it six times between verse 5 and verse 14, and the CSB prints it once, in verse 9: *Horses and chariots went up with him.* The family went down to Egypt. In chapter 37 Jacob swore he would go down to Sheol mourning for his son (37:35). Now Jacob goes up, with Egypt walking behind him.

Look at what stays behind, though. *Only their dependents, their flocks, and their herds were left in the land of Goshen.*

Every child stays in Egypt, and every animal. The men may go bury their father, but their families guarantee they come back. Hughes reads the whole procession as a dress rehearsal for the exodus. Egyptian chariots escort Israel out of Egypt here. The next time they follow Israel out, they will be chasing it to the sea (Exodus 14:9). And another Pharaoh will one day offer Moses this same arrangement: go and worship, but leave your children, then leave your flocks (Exodus 10:10–11, 24).[179]

They stop at the threshing floor of Atad, near the Jordan, and mourn seven more days, loudly enough that the Canaanites name the place for it. *This is a solemn mourning on the part of the Egyptians.* The CSB's footnote gives the meaning of the name: *Abel-mizraim*, Mourning of Egypt. A spot on the road to Jacob's grave is named for Egyptians crying.[180]

Then the sons do the last thing alone. *So Jacob's sons did for him what he had commanded them. They carried him to the land of Canaan and buried him in the cave at Machpelah.*

These are the men who once sent their father a bloody robe and let him believe a lie for twenty-two years. Now they carry his body into the cave themselves, and they do exactly what he told them.

And then they go back down. *After Joseph buried his father, he returned to Egypt with his brothers and all who had gone with him.*

Nobody stays in Canaan. Joseph said he would return, and he does. The brothers ride south with the funeral behind them and nothing left standing between them and Joseph.

Your Father Gave a Command (50:15–17)

When Joseph's brothers saw that their father was dead, they said to one another, "If Joseph is holding a grudge against us, he will certainly repay us for all the suffering we caused him."

Holding a grudge. The CSB used those words once before, about Esau (27:41), and the same word stands behind both. The brothers never needed Genesis 27 to tell them what grudges do in this family. They grew up in it.[181]

Hughes is blunt about where the fear came from. Joseph had done nothing in seventeen years to feed it. It was guilt. They had hated their brother when he was a boy, and they couldn't believe he didn't hate them back.

So they send a message.

Before he died your father gave a command: "Say this to Joseph: Please forgive your brothers' transgression and their sin — the suffering they caused you."

Go back through chapters 47, 48, and 49 and look for Jacob saying it. He never does. He makes Joseph swear about his burial (47:29–31), blesses Joseph's sons (48:15–20), tells all twelve the truth about themselves (49:1–28), and gives the burial instructions again (49:29–32). There's not a word about forgiveness anywhere, and Jacob had Joseph at his bedside more than once.

Hughes, Kidner, Borthwick, and Grigoni and his coauthors all land in the same place. The message is made up.[182]

These men are finally asking for forgiveness. They confessed to each other once (42:21), and Judah confessed to an Egyptian governor he didn't recognize (44:16). This is the first time they've asked Joseph himself. They can't do it in their own voice. They borrow a dead man's.

It's the oldest trick in the house. Jacob once stood in front of his blind father and borrowed his brother's name to get a blessing (27:19). His sons once *sent* a robe dipped in goat's blood to their father and let him draw the conclusion (37:32). Now they *send* a message to their brother and put their father's name on it. Borthwick traces the line straight back through Isaac to Abraham. This family lies when it's scared.

Then, at the end, a sentence of their own. *Therefore, please forgive the transgression of the servants of the God of your father.* No euphemisms. *Transgression*, *sin*, and twice the word our English prints as *suffering*, the harm they did him. Hughes puts it well: the wrapping was a lie, and the confession inside it was real.

The word *forgive* appears twice in this chapter. Both times the brothers say it. Joseph never does.

He didn't say it in chapter 45 either. He said *don't be grieved*, and *come near*. He kissed them and wept on them and fed them for seventeen years. Maybe that's why they never quite believed it.

Joseph wept when their message came to him.

That's the seventh time, and the last. The first time Joseph wept in this story, his brothers were confessing in front of him and had no idea he understood (42:24). The last time, they're too afraid of him to come in the room. Kidner thinks that's what broke him, the lie and the distance together. Seventeen years at his table, and they sent a messenger.[183]

We Are Your Slaves (50:18)

Then they come anyway.

His brothers also came to him, bowed down before him, and said, "We are your slaves!"

Where have you seen that before? A seventeen-year-old told his brothers his sheaf stood up and theirs bowed down to it. Then he told them about the sun and moon and eleven stars. His father asked him, *Am I and your mother and your brothers really going to come and bow down to the ground before you?* (37:10). His brothers asked him whether he really meant to rule over them, and they hated him all the more (37:8).

They've bowed to him before, at 42:6, 43:26, and 44:14, and every time they thought he was an Egyptian. This time they know exactly who he is. Nobody makes them do it. Grigoni and his coauthors catch it: the brothers fulfill the very dreams that made them sell him.[184]

And listen to what they offer. *We are your slaves.* The last time a brother of theirs became a slave, they arranged it, *for twenty pieces of silver* (37:28). Judah offered himself once already, *as my lord's slave, in place of the boy* (44:33). Now all of them offer. They'll be what they made him, if only he lets them live.

Joseph never dreamed again after chapter 37. He doesn't need to. Every sheaf in the field is on its face.

He doesn't want it.

God Planned It for Good (50:19–21)

But Joseph said to them, "Don't be afraid. Am I in the place of God?"

His first words are *Don't be afraid*, and his last words will be the same (50:21). Hughes notices it.[185]

Then the question. *Am I in the place of God?*

In Egypt that's no idle question. Joseph has Pharaoh's ring. He has bought nearly every field in the country. One word from him to a guard and ten men are gone by sundown, and nobody in Egypt asks why. He's as close to a god as these brothers will ever stand.

Jacob asked this same question once, almost word for word. Rachel was demanding children from him, and he snapped back that he wasn't God (30:2). He meant *leave me alone*. His son says it gently, and means more by it. Judgment belongs to God, and so does getting even. Paul will put it in a sentence centuries later, *Vengeance belongs to me; I will repay*, says the Lord (Romans 12:19), and Kidner sends us straight there.[186]

Then the sentence.

You planned evil against me; God planned it for good to bring about the present result — the survival of many people.

Look at the verbs. *You planned. God planned.* Genesis uses one verb for both, and the CSB keeps it. Two sets of plans were laid on the same day about the same boy. Ten brothers at Dothan planned to be rid of him. God planned too, with the same pit and the same caravan and the same twenty pieces of silver.

Now the noun. Twice the brothers have called what they did *suffering* (50:15, 17). Joseph answers, *You planned evil against me*, and the same word stands behind *suffering* and *evil*. He hands their word back to them without shrinking it. It was evil. He just won't let theirs be the only plan made that day.[187]

Joseph never uses that sentence to tell them it was fine. Hughes is right that in chapter 45 he was comforting frightened men, and he's doing it again here. But these are guilty men, and he won't pretend they aren't. They did it, and God planned it for good, and Joseph says both in one breath.

The survival of many people. Egypt ate, and Canaan ate. A family that would carry the promise to every nation on earth lived through a famine that should have killed it, and the men on their faces in front of him are on that list.

Therefore don't be afraid. I will take care of you and your children.

Kidner says the *I* is emphatic. This is personal. It isn't the state granary talking.

And he comforted them and spoke kindly to them. The CSB's footnote gives the literal sense: he *spoke to their hearts.*

This lesson *is called Forgiveness Sealed*, so look at what seals it. There's no ceremony, and nobody signs anything. A man who's just been lied to tells the liars, a second time, that he isn't their judge and that he'll take care of them. Sometimes forgiveness has to be said twice, because the people who got it couldn't believe it the first time. Joseph says it again.[188]

A Coffin in Egypt (50:22–26)

Then Genesis fast-forwards.

Joseph and his father's family remained in Egypt. Joseph lived 110 years.

A hundred and ten years was the life Egyptians wished for, and Kidner calls it a crowning touch on Joseph's honor there. He spent ninety-three of them in Egypt.[189]

He saw Ephraim's sons to the third generation; the sons of Manasseh's son Machir were recognized by Joseph. The CSB's footnote again: literally they *were born on the knees of* Joseph. The last time we saw grandchildren on knees in this family, Jacob was pulling Ephraim and Manasseh onto his, and Joseph took them off his father's knees and bowed (48:12). Now Joseph's own knees are full.

Then Joseph does what his father did and calls his brothers in to talk about death.

I am about to die, but God will certainly come to your aid and bring you up from this land to the land he swore to give to Abraham, Isaac, and Jacob.

Bring you up. There it is, one last time. They came down. God will bring them up.

Then he does something Jacob didn't. *So Joseph made the sons of Israel take an oath: "When God comes to your aid, you are to carry my bones up from here."*

Jacob wanted to be carried home at once, with chariots. The man who saved Egypt could have had any funeral he wanted. He asks to wait. Leave me here until God comes, he says, and then take me with you. No procession was needed, Kidner says. The matter could wait for God's time and a better exodus.[190]

Joseph died at the age of 110. They embalmed him and placed him in a coffin in Egypt.

That's how Genesis ends.

Kidner says it in a sentence: the book that began in Eden ends with a coffin. The family that was promised a land is living in somebody else's, and the best man it has produced lies in a box in the wrong country, waiting. Nobody in Genesis 50 knows for how long.

Looking to Christ

Two lines run from this chapter to Christ. The New Testament draws one of them itself. The other it never draws.

The first runs through Joseph's bones. Hebrews picks one act out of Joseph's whole life as the one that showed his faith. It passes over the pit, Potiphar's house, the prison, and the throne. *By faith Joseph, as he was nearing the end of his life, mentioned the exodus of the Israelites and gave instructions concerning his bones* (Hebrews 11:22).

Moses remembered. *Moses took the bones of Joseph with him, because Joseph had made the Israelites swear a solemn oath, saying, "God will certainly come to your aid; then you must take my bones with you from this place"* (Exodus 13:19). They carried that coffin through the sea and forty years of wilderness, and they buried him at last at Shechem, on the land his father bought (Joshua 24:32).

And when Moses appears again in Scripture, on a mountain with Elijah and Jesus, Luke tells us what they talked about. *They appeared in glory and were speaking of his departure, which he was about to accomplish in Jerusalem* (Luke 9:31). Hebrews says *exodus*. Luke says *departure*. The same word stands behind both. Joseph died waiting for an exodus. Jesus walked into Jerusalem to accomplish one.[191]

The second line is quieter. Nobody in the New Testament sets it beside Genesis 50, so don't press it.

Joseph had forgiven them. What the brothers couldn't do was believe it once the man they thought was protecting them was dead. So they invented an intercessor. They put words in their father's mouth and hoped it would be enough.

Paul asks the brothers' question for every guilty conscience. *Who can bring an accusation against God's elect? God is the one who justifies. Who is the one who condemns? Christ Jesus is the one who died, but even more, has been raised; he also is at the right hand of God and intercedes for us* (Romans 8:33–34).

The brothers had a dead father who never said what they needed him to say. We have an intercessor who died and didn't stay dead, and nobody has to invent what he says for us.

Applying the Text

Believe the forgiveness you've already been given. The brothers lived seventeen years at Joseph's table and never stopped flinching. Plenty of Christians live that way with God. You were baptized and forgiven, and some part of you is still waiting for him to get even. He won't. Stop sending messages through intermediaries and come in the room.

Ask in your own name. The brothers couldn't say *we're sorry* without borrowing their father's voice. If you owe somebody an apology, don't route it through a spouse or a mutual friend or a carefully worded text that lets you hide. Go yourself. Say what you did. Call it what it was.

Get out of the judge's chair. *Am I in the place of God?* Joseph had the power to settle every score, and he refused the seat. Somebody has wronged you badly, and you've rehearsed what you'd do if you ever got the chance. Leave it with God. He sees it more clearly than you do, and he's more just than you'd be.

Say it again if you have to. Joseph had already forgiven them, and he forgave them again anyway, through tears, without a word about how much their lie hurt. Somebody you've forgiven may not believe you. Don't take offense. Tell them again, and keep showing them.

Say Genesis 50:20 about your own pain first. Joseph said *God planned it for good* about what happened to Joseph. He's the one who went into the pit, and he's the one who gets to say it. Before you quote it to a grieving friend, make sure you can say it about your own pit. Until you can, sit with them and keep quiet.

For Discussion

1. Read 50:15 beside 27:41. What did the brothers expect Joseph to do, and why would that expectation make sense in this family?

2. Go through chapters 47–49 and look for the message the brothers quote in 50:16–17. What do you find? Why do you think they couldn't simply ask for forgiveness themselves?

3. Joseph never uses the word *forgive*, in chapter 45 or here. What does he say and do instead? Did his brothers have good reason to doubt him?

4. Set *You planned evil against me; God planned it for good* (50:20) beside Joseph's speech in 45:4–8. What does Joseph refuse to deny? What does he refuse to let have the last word?

5. Is there a sin you've confessed and been forgiven for that you still act as though God is holding over you? What would it look like to stop flinching?

6. Who is the person you'd most like to see on their face in front of you saying *We are your slaves*? What would it take for you to answer the way Joseph did?

Looking Ahead

Lesson 13: Conclusion: Living with Providence and Forgiveness (Genesis 37–50)

The story's done. Jacob is in the cave at Machpelah, and Joseph is in a coffin in Egypt, waiting. Next week we step back and look at all fourteen chapters at once, from a coat to a coffin, and ask what God was doing the whole time.

Before you come: read Genesis 37 and Genesis 50 back-to-back, in one sitting. Count how many times God is named in each chapter. Then make a list of every time someone in these fourteen chapters says that God did something and write down who said it.

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[176] Joseph was seventeen when sold (37:2) and thirty when he entered Pharaoh's service (41:46); Jacob arrived after the seven years of plenty and two of famine (45:6) and lived in Egypt seventeen years (47:28). Joseph was therefore about fifty-six at his father's death, thirty-nine years after the pit. This arithmetic is an observation on the text. Hughes, *Genesis*. On 50:1 he contrasts Joseph falling on his father's face here with falling on his father's neck at their reunion (46:29), and observes that the only tears recorded in Joseph's life were shed for his brothers and his father, never for himself. The count of seven weepings (42:24; 43:30; 45:2; 45:14–15; 46:29; 50:1; 50:17) is an observation on the text, taking 45:14–15 as a single scene.

[177] Kidner, *Genesis*. On 50:2 he explains that embalmers and physicians were distinct professions, and that physicians were fully competent to do the work while sparing Joseph the magico-religious rites of the professional embalmers. On 50:3 he notes that the embalming period was seldom less than a month and, from the Eighteenth Dynasty onward, normally seventy days, and with von Rad observes that the mourning for Jacob fell just short of the seventy-two days observed for a Pharaoh. Hughes, *Genesis*. On 50:2–3 he likewise reads the use of physicians as purely practical, and suggests the seventy days may have combined forty of embalming with thirty of Hebrew mourning (cf. Numbers 20:29; Deuteronomy 34:8). Grigoni et al., *Joseph*. On 50:3 they take the same view of the seventy days.

[178] Hughes, *Genesis*. On 50:4–5 he suggests Joseph approached Pharaoh through his household because of recent contact with the body or his unkempt state in mourning, and notes that his tactful request omits Jacob's insistence that he not be

buried in Egypt. Smith, *Pentateuch*. On 50:4–9 he observes that why Joseph did not approach Pharaoh directly is not clear. Kidner, *Genesis*. On 50:5 he notes that the verb rendered *made* could equally mean *bought*, and prefers that sense.

[179] The verb *ʿālâ*, "go up," occurs six times in 50:5–14 (vv. 5, 6, 7 twice, 9, 14). The CSB renders it *went up* only at 50:9, and otherwise *go*, *went*, or *had gone*. This count is an observation on the Hebrew. Hughes, *Genesis*. On 50:7–9 he calls the procession a mini-rehearsal of the exodus, noting that its vocabulary of Pharaoh's servants, flocks, herds, chariots, and horsemen recurs in the exodus story, that the Egyptian chariots that escort the family here will oppose Israel then (Exodus 14:9, 17–18, 26, 28), and that the children left behind now will go out with Israel then. Kidner, *Genesis*. On 50:4–13 he sees the family and its company of Gentiles rehearsing in miniature the final homecoming of Israel from all the nations, upon horses and in chariots (Isaiah 66:20). The parallel with Pharaoh's terms in Exodus 10:10–11, 24 is an observation on the text.

[180] The CSB margin at 50:11 gives the meaning of the name as *Mourning of Egypt*. Kidner, *Genesis*. On 50:11 he notes a wordplay, since the first element can mean either *mourning* or *watercourse*. On 50:10 he takes the route as a detour around the Dead Sea but argues from the mention of Canaanites in 50:11 that the mourning itself took place west of the Jordan. Hughes, *Genesis*, on 50:10–11, and Smith, *Pentateuch*, on 50:10–11, place it on the east side, on the same roundabout route Israel would take under Moses.

[181] The verb *śāṭam*, "hold a grudge," appears at 27:41 and 50:15; the CSB renders both with *held a grudge* and *holding a grudge*. This link is an observation on the Hebrew. Grigoni et al., *Joseph*. On 50:15 they suggest the brothers had seen Jacob as a restraining force on Joseph, who loved his father too much to bring him more grief. Smith, *Pentateuch*. On 50:15–17 he says the brothers thought Joseph had held back his punishment out of consideration for their father.

[182] Hughes, *Genesis*. On 50:16–18 he says there is no hint anywhere that Jacob gave such a command, that the brothers' plea was introduced with a lie, and that the confession within it was nonetheless real and free of euphemism. On 50:15 he attributes their fear to guilt, since Joseph had done nothing in seventeen years to provoke it, and notes that they had never confessed to Joseph or asked his forgiveness. Kidner, *Genesis*. On 50:14–21 he judges that the manner of telling strongly suggests the message in Jacob's name was fictitious. Grigoni et al., *Joseph*. On 50:16–17 they observe that the Bible does not record any such exchange and that the story seems contrived. Borthwick, *Life of Joseph*. In his leader's notes on 50:16–17 he says there is no record of Jacob ever saying these words.

[183] Kidner, *Genesis*. On 50:14–21 he attributes Joseph's tears to the fictitious message together with the arm's-length approach of 50:16, which told its own tale of fear and mistrust. Borthwick, *Life of Joseph*. On 50:16–17 he traces the brothers' lie to a family heritage of lying under pressure: Abraham concerning Sarah (12:11–13), Isaac concerning Rebekah (26:7–10), and Jacob throughout (25:29–34; 27:5–30). That the word *forgive* appears only on the brothers' lips in 50:17, and that Joseph does not use it in chapter 45 or 50, is an observation on the text. The verb *sent* at 37:32 and 50:16 is likewise an observation on the text.

[184] Grigoni et al., *Joseph*. On 50:18 they observe that in offering themselves as Joseph's slaves the brothers fulfilled the very dreams that had prompted them to betray him. Smith, *Pentateuch*. On 50:18–21 he notes that they threw themselves before him as his slaves. The earlier bowings at 42:6, 43:26, and 44:14 took place before the brothers knew who Joseph was; this is an observation on the text.

[185] Hughes, *Genesis*. On 50:19–21 he notes that Joseph's first and last words are *Do not fear*, and organizes the reply as three reasons for comfort: that Joseph had no desire to play God, that God had meant their evil for good, and that Joseph would provide for them. On 50:19 he observes that Joseph was in a position to be god in their lives had he chosen to.

[186] The question of 50:19 repeats almost exactly the wording of Jacob's question to Rachel at 30:2; this is an observation on the Hebrew. Kidner, *Genesis*. On 50:19 he describes Joseph's refusal as leaving all the righting of one's wrongs to God (cf.

Romans 12:19; 1 Thessalonians 5:15; 1 Peter 4:19). Smith, *Pentateuch*. On 50:18–21 he says Joseph would not assume the role of God to judge his brothers.

[187] The noun *rāʿâ*, "evil" or "harm," stands behind *suffering* at 50:15 and 50:17 and *evil* at 50:20. The verb *ḥāšab*, "plan," is used of both the brothers and God at 50:20, and the CSB keeps *planned* on both sides. These are observations on the Hebrew. Kidner, *Genesis*. On 50:20 he calls Joseph's sight of God's providence in human malice one of the pinnacles of Old Testament faith, and refers back to his comment on 45:5. Hughes, *Genesis*. On 45:5–8 he argues that Joseph was comforting his brothers rather than giving them a theological lesson.

[188] The CSB margin at 50:21 reads "Lit *spoke to their hearts*." Kidner, *Genesis*. On 50:21 he notes that the pronoun *I* is emphatic, so that Joseph promises something more personal than philanthropy, and calls the repayment of evil with practical affection an attitude that anticipates the word *Christlike* (cf. Luke 6:27). Hughes, *Genesis*. On 50:21 he likewise connects Joseph's kindness with Luke 6:27.

[189] Kidner, *Genesis*. On 50:22–26 he calls the life span of 110 years a crowning touch to Joseph's honor in Egypt, where it was regarded as ideally desirable, and notes that Machir founded a vigorous clan in Manasseh (Joshua 17:1; Judges 5:14). On *born on Joseph's knees* he refers to his note on 30:3. The CSB margin at 50:23 reads "Lit *were born on the knees of*," referring to a ritual of adoption or legitimation (cf. 30:3). Hughes, *Genesis*. On 50:22–23 he notes that ninety-three of Joseph's 110 years were lived in Egypt. Grigoni et al., *Joseph*. On 50:22 they also call 110 years the ideal span in Egyptian culture. Smith, *Pentateuch*. On 50:22–26 he reckons that Joseph held office in Egypt some eighty years.

[190] Kidner, *Genesis*. On 50:22–26 he observes that Genesis ends by pointing beyond its own story, man having travelled far from Eden to a coffin, that no funeral procession like Jacob's set out because the matter could bide God's time and a better exodus, and that Joseph's words *God will surely visit you* epitomize the hope in which both Testaments fall into expectant silence (cf. Revelation 22:20). Hughes, *Genesis*. On 50:24–26 he contrasts Jacob's immediate burial in Canaan with Joseph's temporary interment in Egypt, which identified him with the generations who would wait there, and notes that *a coffin* is literally *the coffin*, a sarcophagus of the kind used for high officials.

[191] The Greek *exodos* stands behind *exodus* at Hebrews 11:22 and *departure* at Luke 9:31. This link is an observation on the Greek. Kidner, *Genesis*. On 50:22–26 he notes that Joseph's charge concerning his bones was a gesture of faith (Hebrews 11:22) that would not be disappointed (Exodus 13:19; Joshua 24:32). Hughes, *Genesis*. On 50:24–26 he traces the bones through the exodus and reads the Messiah's coming as a second exodus from the bondage of this world. Grigoni et al., *Joseph*. In their application to chapter 8 they compare the brothers' inability to accept Joseph's forgiveness with Christians who fail to let God's forgiveness in Christ permeate their lives.