

PART TWELVE "LIFE" WEYAHE "NEW BIRTH" 47.28--50.26

PREFACE FOR THE READER

Method: In these commentaries the translation is in plain "Times New Roman" script and the comments which follow in "italic". All the information given is within the text so that there are no footnotes or other chapter notes. The commentary makes no claim to adduce or compare the views of other writers but seeks compliance with the original Hebrew of the Or 2626-8 Shephardic biblical text and its plain spiritual sense. The beauty of this text is that it does not affirm "majority readings" but identifies instead with the Leningrad MS in which Dr Paul Kahle as the foremost student of rabbinic Masoretic text finds such excellence that he concludes it relays the Ben Asher Masoretic text and is to be preferred to the Ben Chayyim recension. Hebraisms are imported where they illumine translation. Infrequent reference to current scholarship does not reflect conceit on the part of the author but simply the fact that because of concentration on text to the detriment of reading viewpoints he is not a qualified juggler of opinions. The method is esoteric but it is hoped "refreshing" and no less profitable or incisive, one hopes, than other current work.

INTRODUCTION TO PART 12-LIVING AS A NEW CREATION

The primary sense of HAYAH is "living" or "becoming" and the secondary "falling". This book begins with the creation or "becoming" of man and proceeds to testify of his "falling" but the book ends with man "becoming". So we see in this section the new creation typified in its many facets. Joseph appears again after apparently being dead (48.11) to the great excitement and surprise of Jacob; the "Angel-Christ" who promotes this life looms large (48.3 & 16) even as Shiloh 49.10. In 50.16 the wonderful advice of Jacob which promoted the search for forgiveness and closure of the once cold relationship between Joseph and his brothers-such that Joseph named his first son Manasseh-"forget them" leads to vibrant fellowship and life. Finally Joseph speaks, "I will die...but God will come to your aid"-life with all its abundance is experienced by the brothers in Egypt and lies ahead of mankind in the aid Messiah has brought and will bring. Joseph may have been placed in a coffin but Christ said, "I am the God of Abraham and of Isaac and of Jacob"(and He might have added Joseph)-all of whom live on in Abraham's bosom. This new life is found in the experience of God that Jacob personifies through his Bethel and Peniel personal experience of the Angel or messenger of good news.

Life, life, abundant life-Jesus alone is the giver

Life, life, abundant life-glory to Jesus for ever!

This "New Life" in the NT is the subject of a long conversation between Rabbi Y'shua Ben David and Rabbi Nicodemus Ben Gurion (Read it in full in John Chapter 3)

READING No.1 47.28-48.9

JACOB REHEARSES THE LORD'S LAND PROMISE TO JOSEPH

And Jacob lived in the land of Egypt 17 years and all the days of Jacob's life were 147 years. And when the days Israel's death approached he called Joseph and said to him, "If I have found grace in your eyes place your hand under my thigh and make me an ordinance of covenant love that you will please not bury me in Egypt but when I rest with my fathers bear me up from Egypt and bury me in their place of burial and he said, "I will do as you direct". And he said, "Swear to me" and he swore to him. And Israel worshipped on the head of his staff or of his bed. *In the presence of his noble son Israel bowed before God upon **the post of his bed** (cf 48.2) or perhaps his sceptre(Hebrew NATAH) for till the end Jacob was a "prince with God" Chapter 48* And it happened after these actions that it was said to Joseph, "Behold your father is ill; (Hebrew HALAH[As in Isa53.4]"worn down" or "in pain" or "diseased") and he took his two sons Manasseh and Ephraim with him. And it was told Jacob, "Look your son Joseph is come to you." And Israel held himself up and sat up upon his bed and he said to Joseph, "God Almighty

allowed Himself to be seen of me in Luz in the land of Canaan and blessed me there. *There it was that his dear Rachel-the mother of Joseph and Benjamin- died.* And He said, "Behold me act to make you fruitful and numerous and cause you to become a congregation of people and give this land to your seed as an age-long holding. *The **singularity** of the "seed" in this and other "land-promise" statements entails that Canaan for the time of Christ's age-long rule will be ruled by Messiah-it does not entail earlier freehold though earlier leasehold has been given. This matter has occasioned much debate between Orthodox and Secular Jews who hold opposite opinions on their present entitlement.*

JACOB ADOPTS MANASSEH AND EPHRAIM

Now then the two sons born to you in Egypt before I came to you **are mine**. *Jacob was claiming his inheritance in these two who, just as they were sons of an Egyptian (another nation) would spread abroad and link up in the latter day with other nations. The Almighty had them in mind just as Reuben and Simeon are mine. Reuben was involved in the sack of Shechem and probably took a Canaanite wife from the women they captured there. In 46.10 Simeon already had seed from a Canaanite-so through three sons (Reuben Simeon and Joseph) the Canaanites and Egyptians (other Nations) were drawn in to the lineage of Jacob. Any children born after them will be yours. They (Manasseh & Ephraim) will be alongside the name of their brothers (or uncles) called into their inheritance. And as I came from Padan Rachel died on me in the way to the land of Canaan on the road when there was still "some distance" to go to Ephrath (cf "Ephraim") and I buried her there on the way to Ephrath, which is Bethlehem. It is significant and it is **prophetic TORAH** when Jacob and then Moses in writing the full narrative mentioned Bethlehem for there our everlasting hope Jesus Christ, "the seed" was born. And Jacob saw the sons of Joseph and said, "Who are these?" And Joseph said, "These are the sons God has given me in this place". And he said, "Please bring them to me and he blessed them"*

READING No.2 48 10-16 JOSEPH WORSHIPS THE LIFE-GIVING LORD

The eyes of Israel were failing because of old age and he was not able to see far. And he (Joseph) brought them near and Jacob kissed and embraced them. And Jacob said to Joseph, "I did not judge or pray that I might see your face and behold God has acted that I should see your seed." *The grace of God was such over these 17 years in Egypt that Jacob was comforted and the little boys were brought to Goshen's homestead to meet their grandfather. And Joseph brought them off Jacob's knees and worshipped bowing his face again and again to the ground. (Hebrew Piel of SHATHAH) This was a moment for the boys to witness and one Joseph felt as deeply as any in his life. His father had spoken the truth. God had kept him **in life** and kept his father **alive**. **What abundant life!** And Joseph took his two sons; Ephraim on his right towards Israel's right hand and Manasseh on his left opposite Israel's right hand and brought them near to him. And Israel put out his right hand and placed it on the head of Ephraim and he was the smaller and his left hand over Manasseh, **prudently placing his hands** for Manasseh was the firstborn. And he blessed Joseph and said, "The God before whose face my fathers Abraham and Isaac walked; the God who shepherded me again and again till this day, **the Angel** who has delivered me from all harm bless these boys. Time and again we have mention of "The Angel" in the O.T narrative. It is specific of the pre-incarnate Christ and as such **prophetic TORAH** of the Christ who is the source of all blessing. And they will be called by my name and the name of my fathers Abraham and Isaac and may they multiply ("like fish" Hebrew DAGAH) and become great in the midst of the earth or in the advance of the earth. There is some humour in Jacob's blessing-but it is meant with utmost solemnity-that as history reaches its later days these children will have numerous progeny. This reading seeks the same blessing for the boys as he Jacob enjoyed-the keeping power of Christ. He desires **their life** be protected by God's shepherd care.*

READING No.3. 28 17-22 JACOB EMPHASISES IT IS THE LIFE-GIVING CHRIST NOT JOSEPH OR ANY MAN WHO DETERMINES BLESSING

And Joseph saw that his father had placed his right hand on the head of Ephraim and it was displeasing in his sight and he took hold (*Hebrew TAMACH*) of his father's hand to take it off the head of Ephraim on to the head of Manasseh. And Joseph said, "No Father, this is not the established way for this is the firstborn-put your right hand upon his head. But his father was unwilling and he said, "I know my son, I know". "He also will become a nation, a great and long enduring nation but his younger brother will be greater than he and his seed will **pour into** (*Hebrew MALAH*) the gentile nations *We have to acknowledge if this prophecy means anything that the dissemination of Jewish family life worldwide is largely Manasseh based although because of the maintenance of the priestly families Levi seems to be the name most familiar amongst the Gentiles.* And he blessed them that day saying, "In **You** (*singular and I believe further conscious reference to the "angel" and an added prophetic TORAH*) Israel will bless, saying, "May God place **you** as Ephraim and Manasseh and he placed Ephraim before Manasseh. *There is something mystical here. There certainly may even be a reference to the tomb of Joseph which was to be placed in Manasseh. He may have Joseph in his heart and again he may be musing on the Angel that lead him and that was a vivid reality and very real presence guiding him to Himself as he (Jacob) was in his last days. His blessing became effective through the life-giving Christ* And Jacob said to Joseph, "Behold I die but God will be with you and bring you back to the land of your fathers. And to you, the first among your brothers, I give **Shechem** or "a portion" which I took from the Amorite with my sword and my bow. *The slaying of the Shechemites by Simeon and Levi in Chapter 34 I consider unlikely since in Chapter 49 Jacob shows they mauled their victims with wood cutters whereas this victory was achieved by swords. This portion of land fell naturally under the sovereignty of Israel from the first. This area was granted by Joshua to the tribe of Manasseh and within the immediate area the tomb of Joseph is located-tending to show that Joseph and his seed held sway in that area even prior to the settlement.*

READING No.4 49.1-17

THE MESSIANIC BLESSINGS GIVEN THROUGH JUDAH FEATURE ETERNAL LIFE THROUGH BLOOD ATONEMENT

And Jacob called his sons and said, "Gather together and I will explain to you what will happen (*Hebrew QARAH meaning "meet" or "advance towards you" or what "you will receive"*) in the latter days.

Make quibbutz (*The word could even mean "hold my hand"*) and listen or obey your father you sons of Jacob.

1...Reuben, you are my firstborn, my bodily strength (*Hebrew KOH "panting" "Power to exert strength"*) and the first sign of my excelling or victory; **eminent** both in honour and 'strength'; (*Hebrew hAZ meaning "growing strength or fortitude for battle as an armed soldier"*) wanton(or)leaping like water you will not continue eminent or victorious because you went up to the bed of your father and at that time on several occasions you defiled my spread couch -he defiled my spread couch. *The addition of the 3rd person to the 2nd person is a stern rebuke before his brethren.*

2-3...Simeon and Levi are brothers. Their wood cutting implements (*Hebrew KARATHIM "cutters" are generally wood cutting tools*) are instruments of violence. I would not enter into their plot or consultation or intimate secret nor would my soul (with its understanding and conscience) unite with (*Hebrew YAHADH "to be at one with"*) the assembly they called for they slew a man in their anger and destroyed/hamstrung a herd of oxen just for their wanton pleasure. Cursed be their anger-fierce and such as grows vehement -and their transgression or passing bounds for it is stubborn and unyielding; (*Hebrew QASHAH*) I will allot them within Jacob and disperse them in Israel. *This happened in the land settlement under Joshua. Simeon and Levi respectively were treated in such a way that Simeon had land allotted and Levi was dispersed mainly in the area of Judah. The slaying of Shechem was a dark episode in Jacob's mind but the continuing harshness and stubborn way of these was cursed however valued their service or however many significant persons sprang from their root-because in the latter day the religious Pharisees and leaders moved by blind anger would be complicit in the slaying of the one who called Himself the Christ-whom Messiachim and Christians acknowledge.*

4...Judah your brothers will praise you. Your hand will be on the neck of your enemies. Your father's sons will worship you. O Judah you are as the whelp of a lion following prey. Like a lion you mount up sinking low and lying down and like a lioness -who will raise him up? *This applies not to Judah 3500 and more years ago-but it applies supremely as **prophetic TORAH** to the Christ in the latter day. Jesus was of course from the line of Judah on both sides and born according to scripture at Bethlehem. The prophetic **TORAH** message spoken by Jacob directs readers to the Prince of life, Jesus Christ. His redeeming blood is referred to under the image of the vine and directly by the mention of purifying blood. Through his first appearance the forgiveness of the brothers and the life of all the redeemed is secured and in his second coming-also prophesied the future life of Israel is protected and assured*

PROPHECIES OF ISRAEL'S KING FIT ONLY JESUS CHRIST

(1)Messianic prophecy

*"He sank low"(**prophetic TORAH**) on His way to the cross and was laid down in the grave but thereafter mounted up. The question as to who would raise him up is answered in the NT.(NT Testimony: Matt 16.21,17.23,28.6,Mark16.6,9,,14,Lk9.22,John 21.14, Acts 2.24,2.32,3.15 , 3.26,4.10,5.30,10.40,13.2313.30,13.33,13.34,17.31, Rom4.25,6.4,6.9(Christ), 7.4,8.11(Spirit)10.9,1Cor6.14,1Cor15.15,16,17,35,42,52Cor4.14,Gal1.1,Eph1.20,Col2.12,1Thess1.10 ,2Tim2.8,1Pet1.21*

(2)Messianic prophecy

The sceptre will not be driven out or remove from **Judah** nor the legislator from between his legs (i.e. progeny) until when **Shiloh** (Hebrew **SHILOH** or **LO**+ **ASHER**+ **SH** "tranquillity" or "He to whom it belongs [i.e. the sceptre]) comes and **to Him** the peoples shall assemble (Hebrew **thq**) Further **prophetic TORAH**

(3)Messianic prophecy The fastening of the full grown ass colt or young ass (Hebrew **hAIR**)belongs to a noble vine. We have a wealth of **prophetic TORAH** in this great statement and this one features Christ the True or Noble Vine-not just Israel-but the perfect Israelite and her Saviour. The only occasion when an ass's colt figures elsewhere in scripture is in the NT account of Jesus passage through Bethphage on his way to the cross-the noble Saviour about to shed his blood-the true vine(as He called Himself in **John 14**) used that colt which was tied in Bethphage

(4)Messianic prophecy The son of his slow stepping she ass to the noble vine(Hebrew **SHARAQ**) Two donkeys are prophesied to be associated with Christ's death. **Matthew 21.2** The other gospels refer to the colt but the company of the older she ass is affirmed by Matthew. The vine and the bound and burdened ass tied to the vine is **prophetic TORAH** of the Noble Saviour taking our burdens upon Him

(5)Messianic prophecy He will keep washing his garment in blood The precious garment of Joseph was dipped in animal blood-the Messiah of whom Joseph is a type will trample his garment of war in blood (Hebrew Piel of **KABAS**) This **prophetic TORAH** or portrayal of the supposed death of Joseph which brought about the reconciliation of His brothers portrays Christ's death as it purges men of all nations.

(6)Messianic prophecy He will continually wash his garment of covering or appeasement (Hebrew **SWI+K** [Samaritan Pentateuch has the unabbreviated word]) this is symbolic of numerous repeated pardons. Forgiveness ultimately comes through the cross and Messiah's cross covers the sin of the brothers and sons of Jacob-so these references are vital to them and directed to give them assurance of pardon.

(7)Messianic prophecy His eyes shall be darker than wine and his teeth whiter than milk We learn from this **prophetic TORAH** concerning the person of the Lion of Judah that He will be very fierce in judgment and very excellent in person.

JACOB LONGS FOR THE SALVATION OF HIS PEOPLE

5...Zebulun will dwell laved by the waves of the shore, *a coast suited to ships*; his furthest borders towards Sidon Zebulun did indeed touch Galilee about 7 miles north of Tiberias and his land s

marginated the sea right to where Jordan leaves the sea. His most northerly point is just 55 miles due south of Sidon. The further Messianic significance of this is that in the latter days Jesus Christ would ride the storms of that sea in a ship and still its waves. Nazareth falls within his limits

6...Issachar is a great powerful body of an ass lying between two saddlebags (*Literally "places to put things" Hebrew SHEPHATAIM which word may also mean "stalls" or "courts of sacrifice"*)In this area in the latter days the battle of Armageddon is to be fought. The picture is one of consummate ease security and tranquillity. In Judges 15.16 the word here translated "donkey" means "heap" and it is a "heap of bodies" slain by Samson's jawbone. The prophecy may be read, **"Issachar is a powerful heap of bodies lying between two scenes of sacrifice"** and thus the last great battle before the inception of the kingdom of Christ can also be read from this prophecy. Great nations and mighty men are to fall in the valley of Jezreel which has its centre in Megiddo. When he sees the rest is good and the land is pleasant he will incline his shoulder to the burden or grief and will be under the taxation of servitude or a vassal. This northerly sector of Israel echoes to the tramp of invaders from the days of Sennacherib onwards to the time of the Greeks and Romans and it will be no different in the end-times

7...Dan (lying just south of Hermon in the settlement) will judge his people as one of the tribes or portions measured of or chastening rods of Israel. He will be a snake on the toe-path, a black and white gliding serpent or viper on the road (where horse drawn carriages move) biting the heel of the horse and his rider will fall backward. **For your Salvation (or Y'shua) I await O Yahweh.** The history of Dan is one of subtlety and of false religion -as we read in Judges 5 they first had the grandson of Manasseh as their priest and eventually turned to idols. Well might Jacob long for the coming of Jesus-Y'shua!

READING No.5 19-26

GOD'S BLESSINGS ARE BEYOND IMAGINING & ETERNALLY LIFE-GIVING

8...Gad will be pressed or cut through by a troop and he will break through incisive at their heels.

9...Asher's food or bread will be fat or of the best and he will give or provide the Edenic pleasures of a king. Asher inherited a long strip of land margining Phoenicia and benefited both from Mediterranean trade and local home-grown fruit and produce. However the soft ease and luxury of Asher which is not conducive to spirituality is also predicted.

10...Naphtali is a hind (Hebrew AIYELETH "gazelle of the dawn" which is what the Arabs call the "morning sun") sent out as a messenger (Hebrew j l v)that gives words of beauty The sun of revelation shone along the northern margins of the lake of Galilee and His words were the most beautiful that ever graced human lips. The NIV translators see that "beautiful words" could be the preferred sense but they have not interpreted the "hind" protasis clause. The title of Psalm 22 should have given them the scent.

11...Joseph is a son of fruit, the son of a fruitful tree (much in the sense we use of "family tree") near a spring or well of water whose sons slowly mount over a wall. The wall is **Shur** (Hebrew) or Suez and the sons who move over that barrier along with the other Israelites do so in the Passover days of the Exodus 400 years later. With bitterness possessors of archers will attack him. They will lay snares for him. These great tracts of county (Manasseh's territory ran the whole length of the Jordan between the two seas, whilst Ephraim due south held territory 25 miles north to south and 35 miles east to west)were first taken by the Babylonians and Assyrians and successively under attack by foreign powers. But his bow returned constantly or perennially and his right arm strong and agile from the arm of the mighty one of Jacob (cf also Isaiah 1.24)Isaiah as he begins to write quotes this word of Jacob probably in the context of Israel's defeat of Sennacherib by the arm of the LORD from the name of the Shepherd, the Rock of Israel Jacob names the LORD "Shepherd" and "Rock" for His combined care and firm faithfulness to him and belief in that same care of his people over future time. Because the God of your father will help you and because of Shaddai who will bless you with blessings of heaven above and blessings of the depths of reclining places for flocks underneath (heaven),blessings of breast and womb. The blessings of your father **are greater than my conception of mind** (Hebrew hrh) **even to the dwellings of the everlasting hills** -let these be for the head of Joseph and for the crowned brow of the prince of his brothers Jacob wants more than earthly blessing-he wants the eternal blessing for this

dear son he lost for so many years. This **prophetic TORAH** looks to that eternal life which is in the Rock of Ages and the Shepherd of Israel. We need to see that all physical blessings fade into insignificance before the blessings of the Shepherd; the Rock; the El Shaddai. **It is life everlasting that Jacob seeks ultimately for Joseph and this is as Jacob says the real blessing that Jacob wished for his sons.**

READING NO.6 49.27-50.20

BLESSING OF BENJAMIN & JOSEPH: THE DEATH & BURIAL OF JACOB

Benjamin is a wolf, he will tear in pieces. In the morning he devours his prey, in the evening he divides the spoil. All these are the twelve tribes of Israel and these are the words which their father directed to them and **he will in future have blessed them** (Hebrew Pual YIBORACH) Moses is saying that it seemed curious to them at the time and impossible to decipher or fully comprehend continually blessing (Hebrew Piel BARECH) each man according to his blessings. Each had at least one blessing but for them all he desired his own blessings which were more than he could conceive and linked to the everlasting kingdom. And he gave them commandment saying to them, "I am gathering myself to my people This puts paid to the idea that the expression means that others laid the bones together. Jacob was conscious of a homecoming to Abraham and Isaac and others gone to the bosom of the Fathers. Bury me with my fathers at Machpelah which is in the field of Ephron the Hittite. In the "awakening" or "rousing" [Hebrew hAOR+B] (place) which is in the field of Machpelah which is before Mamre ("**fulness**" of life) in the land of Canaan which Abraham bought from Ephron the Hittite to hold as a burial place. There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife and there I buried Leah. The field and the cave in it were bought from the sons of Heth.

JACOB'S CERTAINTY OF FAITH IN THE LIFE TO COME

When Jacob completed his commands to his sons he gathered his legs into his bed he breathed out his life and was gathered to his people. *The glorious statement he made at the conclusion of his blessings-"I am gathering myself to my people" was fulfilled as with deep desire and determination he set out for the everlasting hills-as happy a man as ever died and as perspicuous a father as ever brought up a family and as prophetic a patriarch as ever lived. He was going on to life eternal (Chapter 50)* Joseph fell upon the face of his father and wept over him and kissed him. Joseph commanded his servants the physicians to embalm his father Israel and they embalmed him taking a full forty days for that was the established time for embalming. And the Egyptians wept for him for seventy days. When the days of mourning were passed Joseph spoke to the house of Pharaoh saying, "If now I have please found grace in your eyes please speak in the ear of Pharaoh saying, 'My father made me swear saying, 'Behold I am dying.' Bury me in the tomb I cut out for myself -there I shall be buried.' Now please let me go up and bury my father and I will return. Clearly Joseph felt Pharaoh needed reassurance that he would be back. By now as Vizier he was vital to the nation's stability in perilous times And Pharaoh said to Joseph, "Go up and bury your father in line with all he made you swear." And Joseph went up to bury his father and the ancients of Pharaoh's house and all the senators of Egypt went up with him. And all the house of Joseph, his brothers, the house of his father went up; only the children and flocks and cattle remained in Goshen. Also a chariot and horsemen; it was a very great host.

JACOB CARRIED THROUGH THE LAND OF PROMISE TO HEBRON

When they came to the level threshing floor of Atad (Hebrew "black thorn" or "established") which is at the crossing of the Jordan they were wailing there with very exceeding great lamentation. *Three descriptives are used to convey the impression of deep spiritual feeling as, after travelling the King's Highway through Petra and what is modern day Jordan they reached Abel by Gilgal(the present Allenby or King Hussein bridge), the fording place. Joseph was back at the borders of the land of promise and the experience awakened the deepest emotions -for it was here that Jacob had lived as a stranger and along this river that he had met God at Peniel. This river as always spoke of Life-*

irrigating as it did not alone the basin but the whole land. In this land of promise one day Shiloh would appear-the one of whom Jacob spoke on his death-bed. There Joseph made a seven day stop for mourning on behalf of his father. When the Canaanites who lived there saw the very great mourning they said, "This is a solemn ceremonial mourning of the Egyptians." On this account that place is called Abel Mizraim which is at the passage of the Jordan. The characteristic of such mourning was that everyone walked with downcast head (Hebrew aBAL) Jacob's sons did exactly what he established by command for them. They carried him (shoulder high) through the land of Canaan and buried him in the cave of the field of Machpelah (This word means "double folded" or "inexplicable" complicated" and is used predominantly of "wisdom". There is much in the story of Jacob that is complicated but through it all the manifold wisdom of God is shown) which field Abraham bought for a burial place from Ephron the Hittite; it is close to or marches with Mamre. And Joseph returned to Egypt; he and his brothers and all who came up with him to bury his father; after they had sealed his father in the sepulchre.

JOSEPH'S REASSURANCE TO HIS BROTHERS ON THE MATTER OF THEIR LIFE AND SAFETY 15-21

And the brothers of Joseph looked ahead for their father was dead and they said of him, "What if Joseph will become an adversary to us (*literal Hebrew "SATAN"*) and repenting visits on us all the evil which we loaded on him?" (*Literal Hebrew "like a camel burden"*) And they kept appointing representatives to go to Joseph to say, "Your father commanded before the time of his death, saying, '**Thus you will say to Joseph, I pray bear (with them) or "lift up their sin" "Pardon" please the offence or "rebellion" of your brothers and their sin for they did a camel load of evil against you'** This was designed to bring back memories of the camels on which the Ishmaelites took Joseph down to Egypt Please lift the burden of rebellion of the servants of the God of your father .

THE DEEP IMPACT OF JUDAH'S HONESTY & REALITY (tears)

Joseph wept over these meaningful active words to him. *The brothers were where they should be spiritually-confessors of the faith of their father. That pleased Joseph very greatly. His tears were tears of joy. All of his compassion and every act in the drama as he gradually revealed his real identity are directed towards bringing these men to themselves. This voyage of self discovery was complete. Joseph mirrors our LORD in the day when our hearts were opened and cleansed though the atonement as Jesus lifted our load. The day we appear before Him is also typified and certainly there will be no more sorrow to face and fears will be at an end in that day. And his brothers came and threw themselves down before his face and said, "We belong to you; we are your servants" Because of the everlasting mercy we too are captive to such love as Christ has shown us and His service is the delight of our days And Joseph said to them, "**Do not fear because I am under God**" Joseph was literally saying, "I may seem high and exalted but I put myself low under the command of God-I like you sink to the ground in honour of Him"-this expansion of the Hebrew thought enables us to see into the humility and worship and devotion of Joseph. You meditated like a damasking weaver the evil against me but God was meditating in order that the damasking weaver for good in order that He might accomplish this day **the giving of life** to a great people.*

READING No.7 21-22

JOSEPH'S GENTLE COMFORT TO HIS BROTHERS

And now do not fear. I am crowned (*Hebrew CHALCOL means I am crowned by Pharaoh as his viceroy and it also is a reference to Chalcol a very ancient wise man who did things well and sustained others by his wisdom*) or I will **sustain your life** and that of your children. And he kept on comforted them and continued (*long*) speaking very gently in Hebrew to their hearts. *This was an audience of considerable length and never again could the brothers have had any doubt. The only comparable audience that the scripture offers is that of the upper room where Christ spoke peace to the souls of the*

*distracted disciples. And Joseph dwelt in Egypt and; he and the house of his father and Joseph **lived** (godly or "the life of God's giving") one hundred and ten years*

CONCLUSION 50 23-26

(a) THE BIRTH OF JOSEPH'S GRANDCHILDREN

*And Joseph saw the sons of Ephraim -three generations ; also the sons of Machir (*Hebrew for "sold"-by which means Joseph's son Manasseh recorded the fact that his father was "sold" as a slave into Egypt*)the son of Manasseh who were born on the knees of Joseph. *This expression is dummed down in our translation as it would seem unthinkable that Joseph should attend the births of his grandsons-but Joseph as the text earlier showed had personal physicians and doubtless could call on midwives too and it is not to be dismissed that he was alongside Machir and his wife as his grandchildren were born. The text does not say they were "set" or "given "to Joseph but "delivered on or near" the knees of Joseph... Joseph shared the wonder and the trauma of the birth of his grandchildren and no doubt of his own as well. He was a "hands on" person deeply involved with his family. He was present in the life-giving process and by this prophetic **TORAH** typifies the LORD through whom we have eternal life in the new birth.**

(b) THE DEATH OF JOSEPH

*And Joseph said to his brothers, "I am dying, but God **who is to visit will visit** you and bring you up from this land to the land he swore by Himself to give to Abraham Isaac and Jacob. And Joseph caused the sons of Israel to swear saying, "God who is to visit will visit you and you shall bring up my bones (with you) from this place... And Joseph died, the son of one hundred and ten years and they embalmed him and placed him in a coffin in Egypt. *The word "death" MOTH in Hebrew with a simple prefix hAL translates "eternity" hALMOTH. Joseph died but gained from his father precious understanding of his security for eternity. "Above" "Over" and "passing beyond" death the believer enters eternity with Christ-life everlasting and eternal in its character. The word "coffin" in Hebrew is the word "ark" (Hebrew מִקְדָּשׁ) It is not the end we are looking at in this coffin. Much is made of the fact that Genesis ends up with death but that is to miss the point of this culminating section of the great book. The reverse is the case-Joseph's soul is gone to Abraham's bosom and even his bones remain a "testimony" as were the ark of Noah and the ark in the tabernacle. Joseph testifies to the God who can **preserve life** and who by the blood of his covenant fulfils all the demands of the law and atones for the sin of the believer. Every body of a believer that ends up in an "Aron" is **a treasure** of the LORD whose body will be raised again; **a testimony** to the one who covers our sin from view and **timely & precious fruit** gathered into eternity. This is not the contradiction of life but contrariwise this is in the believer's case its full flower, its high purpose, its crowning day, its full unending spring. The longer term testimony of **Joseph's bones when laid in Shechem**-the tomb which stands till this day-a prophetic TORAH and witness to the coming kingdom of the Messiah and the fulfilment of the land promises made to all the patriarchs. This little tomb was known to our LORD at His first coming and stands even today as a reminder of Joseph who died in a figure and rose again and his utter dependence on Angel o f the God of Jacob who gathers men tot he everlasting hills and raises them to life anew in HIS KINGDOM and the NEW CREATION. As to the believer's soul the root meaning of coffin carries also the significance of "gathering fruit"-the mute proclamation of the perishing outward man in his coffin (Hebrew חָרָא)is , "the Lord has picked the fruit" and "I am absent from the body present with the LORD". "Blessed are they who die in the LORD. Yea says the Spirit for they rest from their labours and their works do follow them" (Revelation 14.13)**

The end of Part 12: "New Creation"