

# Genesis 49:29-33 and 50:1-26

- Egyptians preserved the body for the spirit could reinhabit the body in the after life
- Physicians were mortuary priests who were experts in embalming
- Embalming began in 2600 BC
- Embalming process
  - Dehydrate the body for 40 days and remove body fluids
  - protect the body from future moisture and insects with wraps
  - Finally, a liquid resin poured over the body
- Herodotus indicates a 70-day period mourning process with embalming
- Cave of Machpelah has six people:
  - Abrahm and Sarah
  - Isaac and Rebekah
  - Jacob and Leah
- Burial plot was a business deal by Abraham
  - Purchased
  - Not taken in conquest from Hittites
- Genesis 50:1-14 has four stages:
  - Mourning and embalming \_50:1-3
  - Permission to leave Egypt 50:4-6
  - Funeral procession 50:7-13
  - Return to Egypt 50:14
- Joseph asks for or states these things to Pharoah:
  - Leg me go up
  - Bury my father
  - Return
- Jacob was promised by the Lord in 46:4 that Joseph's own hand would close his eyes and now Joseph is at Jacob's "face" when he dies
- Pharoah would have appreciated Jacob's pre-prepared tomb since pharaohs made theirs
- Abel Mizraim – "mourning of the Egyptians" was remembered because:
  - Large number of people
  - Important dignitaries
  - Solemn pageantry
  - High threshing floor
  - Sound
  - Seven days
  - Egyptians mourning and burying a Hebrew
  - Egyptians burial in Canaan
- Joseph's great-grandchildren born to Makir the son of Manasseh
- Makir tribe (Josh 17:1; Judges 5:14):
  - Produced powerful Gileadites
  - Joshua
  - Joseph adopts his descendants like Jacob adopted Manasseh and Ephraim

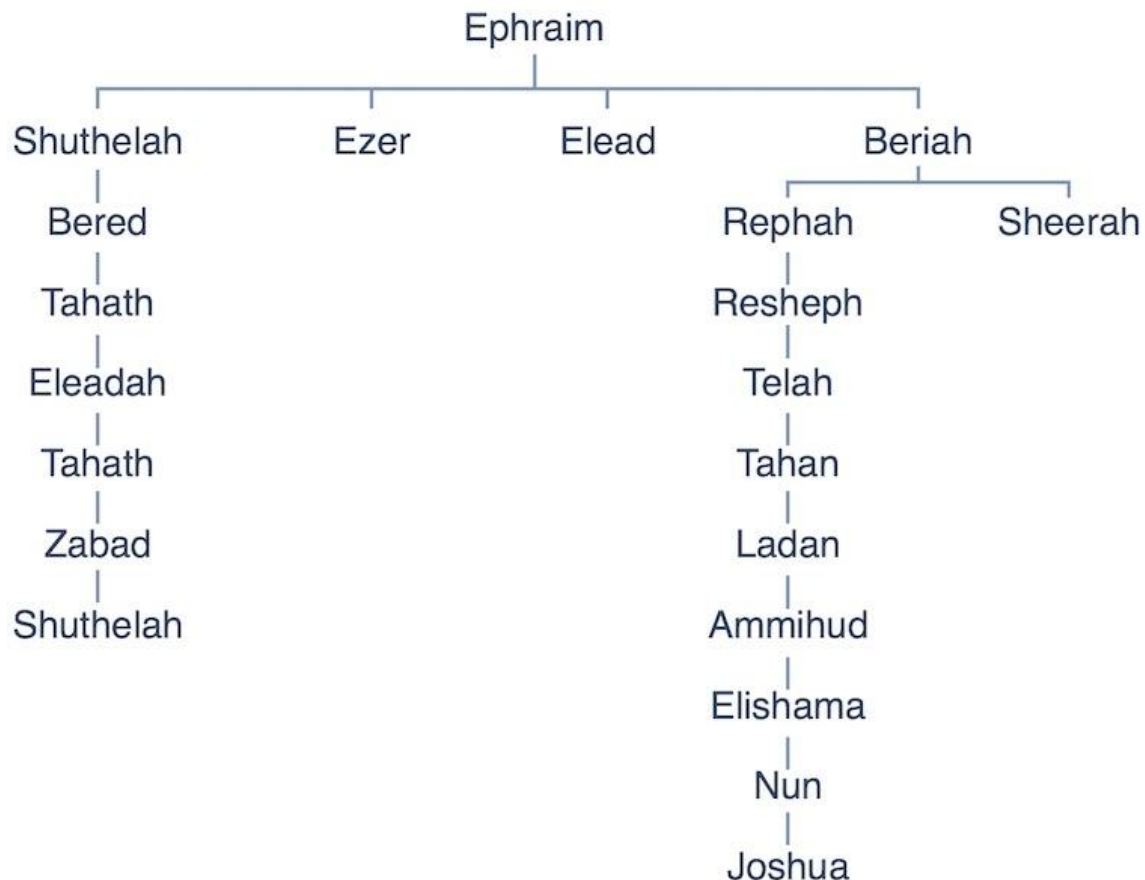
- 50:26 book ends with the last verse being “death”
- Exodus 13:19 final journey of coffin
- Joshua 24:32 – Joseph and Joshua burials in Canaan (Joshua 24:29-33)

#### Numbers 26:28-37 -

“28 The sons of **Joseph** according to their clans: **Manasseh** and **Ephraim**.

29 The sons of Manasseh: of **Machir**, the clan of the Machirites; and Machir was the father of **Gilead**; of Gilead, the clan of the Gileadites. 30 These are the sons of Gilead: of **Iezer**, the clan of the Iezerites; of **Helek**, the clan of the Helekites; 31 and of **Asriel**, the clan of the Asrielites; and of **Shechem**, the clan of the Shechemites; 32 and of **Shemida**, the clan of the Shemidaites; and of **Hepher**, the clan of the Hepherites. 33 Now **Zelophehad** the son of Hepher had no sons, but daughters. And the names of the daughters of Zelophehad were Mahlah, Noah, Hoglah, Milcah, and Tirzah. 34 These are the clans of Manasseh, and those listed were 52,700.

35 These are the sons of Ephraim according to their clans: of **Shuthelah**, the clan of the Shuthelahites; of **Becher**, the clan of the Becherites; of **Tahan**, the clan of the Tahanites. 36 And these are the sons of Shuthelah: of Eran, the clan of the Eranites. 37 These are the clans of the sons of Ephraim as they were listed, 32,500. These are the sons of Joseph according to their clans.



Taken from this site → <https://egyptchristiantours.com/avaris-the-forgotten-capital-of-the-hebrews-in-egypt/>

Avaris, located at the modern site of Tell el-Dab'a in Egypt's eastern Nile Delta, became the capital of the Hyksos rulers during the Second Intermediate Period. But before the Hyksos dynasty rose to power, this site was already home to a large Semitic population—shepherds and settlers who had come from Canaan, just as Genesis 47 describes.

Archaeologist **Manfred Bietak**, who led decades of excavations at Tell el-Dab'a, discovered extensive remains of a Semitic people who settled peacefully in the region. Their material culture—pottery styles, burial practices, and architecture—clearly differs from native Egyptian traditions, instead pointing to a Canaanite origin. Bietak himself remarked that these early settlers were not invaders but immigrants who rose to prominence in Egypt. Among their dwellings was a large, stately house featuring a pyramid-shaped garden tomb—possibly belonging to a high-ranking Semite official. The even contained a statue of a Semitic man with red hair and a multi-colored tunic, suggestive of **Joseph's coat of many colors**. *Could this be Joseph himself?*



Prof Manfred Bietak has been digging at Tell el-Dab'a in Egypt for over 40 years. He has identified it as “Avaris”, the ancient Hyksos capital. Avaris is smack dab in the middle of the area the Bible calls “Goshen” i.e., the area that the Israelites lived in prior to the Exodus. The word “Avaris” means nothing in Egyptian. But, in the Torah, Joseph is repeatedly called a “Hebrew”; “Ivri” in the Hebrew language. He is also repeatedly and curiously called “Ha Ish”; “The Man”. In other words, the word “Avaris” may very well be related to Joseph, the “Ish Ivri”, or the “Hebrew Man” ([Genesis 39:14](#)). All this is lost in translation when Joseph is simply called a “Hebrew”. Put differently, the so-called Hyksos capital seems to be named after Joseph the “Ish Ivri” i.e., Avar-Ish.





According to Bietak's description, the statue was found in fragmentary form, within a robber's pit inside the funerary chapel preceeding the small pyramidal burial tomb. The statue was smashed intentionally, suggesting that there was political turmoil in the region. It is unclear whether this tomb belonged to the 'Mittelsaalhaus', which could be considered a predecessor of the palace of the early 13th Dynasty in the stratum above, or whether it belonged to this palace ([inspect](#)). From its position in relation to the 'Mittelsaalhaus' and to the other tombs, Eigner considers it probable that it belongs to late 12th Dynasty.

In a robbers' pit sunk in to the chapel of Tomb 1, excavators found fragments of this colossal statue depicting an Asiatic dignitary. The statue was found in a layer corresponding to the year circa 1700 BCE. Over the statue's right shoulder you can still see his "throw stick" i.e., the symbol of his rule. Carved out of limestone the colossal statue depicts an asiatic dignitary with a mushroom-shaped coiffure holding a throw-stick at his right shoulder.

The statue was found in a layer corresponding to the year c. 1,700 BCE. In other words, if we take 1,500 BCE as the date for the Exodus, and if the Israelite sojourn in Egypt was around 200 years, the statue of this ruler perfectly fits the story of the Biblical Joseph who ruled around 215 years prior to the Exodus.







Joseph's Tomb at Shechem

