

# GENESIS 50

## The Burial Of Jacob; The Death Of Joseph

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### KEYWORD

### REVERANCE

God (Plural)  
God (Singular)  
LORD  
GOD  
Lord  
lord  
El Olam  
Bara  
Asah  
Beth  
Numbers

Elohim (The Trinity)  
El  
Jehovah & or Yahweh (YHWH)  
Jehovah & or Yahweh  
GOD the Master (Kurios), Adonai  
Man the Master  
Everlasting God  
God creating from nothing  
God making or assembling from existent materials  
House

- 1 - Unity between God the Father & His Son Jesus (John 10:30)
- 2 - Represents union, division, and verification
- 3 - Harmony, New Life & completeness (467 times)
- 4 - Creation & The creative ability of God.
- 5 - God's grace, goodness and favor toward humans (318)
- 6 - Imperfection of man and the sin and weakness he has
- 7 - Perfection
- 8 - New beginnings
- 9 - Divine completeness or conveys the meaning of finality (49)
- 10 - God's authority, completeness, order, and divine perfection
- 11 - Disorder, chaos and judgment (11 - 24 & "11th" - 19)
- 12 - God's power and authority (187)
- 13 - Rebellion
- 40 - Represent completeness or wholeness.
- 70 - Perfect spiritual order carried out with all power.

### Keywords

"create" (bara), "make" (asah), and "form" (yatsar). In Isaiah 43:7 - All the three are used.

*Jehova means the becoming one as God relates to man and man's needs and becomes to man whatever man may need.*

## CORE

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Monday, August 7, 2023 @ 4:50 AM

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I was created in the beginning as a spirit. (Genesis 1:27) As a spirit I know God only in 1 dimension and that's God the creator.

However, God the creator desires that I know him in rather multiple dimensions such as but not limited to:

God the lover, healer, caretaker, friend, dad so much more

So he brings me on earth to experience and know him in all the different dimensions that are presented here on Earth.

You see it's only here on Earth that I will be given the opportunity to know him in all dimensions.

After I have known him in all these different dimensions, then I can worship him in truth and in spirit.

Then I can see him without the fear to run or be intimidated. Then he can dwell and I can dwell in him as one.

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**PRAYER**

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**Father we thank you for the privilege of studying your word together.**

Thank you for the records Jesus, that lead us to you and eternal life in you.

**Jesus let your Holy spirit now implant upon our hearts your truths.**

Thank you Jesus that revelation knowledge will flow freely, uninterrupted & un-hindered by satanic or demonic forces.

**In Jesus's name and everybody say Amen!**



### REVIEW

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Immediately following Jacob's death in Genesis 49:33, Joseph wept openly and fell on his father's body and kissed his face. *His dad's death hit him so hard.*

So Joseph ordered Jacob's body to be embalmed—likely meaning mummified—by the Egyptian doctors.

Also the state of Egypt observed an official 70-day period of mourning which was an extraordinary gesture towards a man unconnected to their culture.

Then Joseph asked the Pharaoh for permission to leave the country to go and bury his dad.

Notice, he does so through a messenger, possibly because those in mourning were not allowed to physically see the Pharaoh.

Not only does Pharaoh agree to allow Joseph and his brothers to leave for the burial, he sent a huge delegation of Egyptian servants and dignitaries along to honor Jacob.

In addition, Pharaoh sent horsemen and chariots.

Along the way, the massive funeral procession stopped at a field spending seven days in traditional ritual mourning rites. The event was so big that the Canaanites renamed that field.

After these events, Joseph's brothers were overwhelmed with guilt and fear for they were concerned that Joseph was only holding back his rage against them for the sake of Jacob.

However, Joseph reassured them that he had no intention of seeking revenge.

Joseph lived long enough to see his great-great-grandchildren and died at the age of 110 years and the rest of Joseph's life story is summarized by a few verses explaining his good fortune.

As Jacob did, Joseph made his brothers swear to take his body from Egypt someday and fortunately this was accomplished by Moses, centuries in the future in Exodus 13:19.

When Joseph died, he was also embalmed and kept in a coffin in the possession of Israel.

This ends the book of Genesis. The early verses of the book of Exodus explain how Israel grew and prospered. That process continued for centuries.

Unfortunately, a new regime came to power in Egypt, with no memory or love of Joseph.

This dynasty brutally enslaved Jacob's descendants, setting up God's rescue and the establishment of Israel as a nation in Exodus 1:6-14.

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*That's it, The Summary of Genesis 50*

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### GEN 50: 1

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And Joseph fell upon his father's face and wept upon him, and kissed him.

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The passing of Jacob in the presence of his sons must have been a deeply moving and dramatic scene.

Also the fact that Joseph was present at his father's death fulfilled God's promise to Jacob.

As he left Canaan to move his family to Egypt, God told Jacob in Genesis 46:4:

*"I myself will go down with you to Egypt, and I will also bring you up again, and Joseph's hand shall close your eyes"*

Now; although none of the other brothers are mentioned as displaying such emotion over Jacob's death, we should not believe that only Joseph did this.

The probable reason for these actions of Joseph being mentioned was the promise which God made to Joseph in Genesis 46:4.

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### GEN 50: 2-3

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And Joseph commanded his servants the physicians to embalm his father; and the physicians embalmed Israel.

(Due to Joseph's position, he had a special detail of physicians who were commissioned to watch over his health

These were skilled in the science of embalming, probably even more than the professional embalmers.

So the reason for Jacob's being embalmed lay in the fact that a long period of mourning was scheduled, and also in the necessity to transport the body over a great distance to the land of Canaan.

Egyptian embalming was an extensive process resulting in what we now call mummification.

It involved the removal of the brain and intestines, and the stomach cleansed and filled with spices.

The body was then steeped in a mixture of salt and soda (called natron), for forty or more days, to preserve from decay.

Next, it was bound up in strips of linen smeared with a sort of gum; and finally it was placed in a wooden case, shaped like the human body, and deposited in a sepulchral chamber.

Egyptian mummies preserved for centuries bear silent witness to the remarkable efficiency of these embalmers.

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This method of preparing bodies for burial was followed for generations by the Jews, as evidenced in the burial of Jesus himself in John 19:40.

Only Jacob and, later, Joseph are described in the Old Testament as having been embalmed.

This level of attention was a sign of status in Egypt, something fitting to Joseph's position as the second in command in the nation.

Now the two time periods mentioned here, the forty days for embalming and the seventy days of mourning probably ran concurrently, since they would hardly have waited until the embalming was completed to begin mourning.

This long period of public mourning indicates that the Egyptians gave Jacob "a royal funeral, since it was customary to bewail a Pharaoh's death for seventy-two days."

This honour was very similar to that conferred by Uganda when a "nineteen gun salute" is accorded a prime minister, contrasted with a "twenty-one gun salute" for the head of a state.)

<sup>3</sup>And forty days were fulfilled for him; for so are fulfilled the days of those which are embalmed; and the Egyptians mourned for him threescore and ten days.

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The art of embalming which the Egyptians had developed was a tremendous skill and it wasn't an easy process, and it took forty days to do the embalming.

Not everyone was embalmed, only the very prominent such as, the Pharaohs.

If the cave of Machpelah was accessible today, it would be fascinating to explore it and try to find Jacob's mummy.

The others buried there such as Abraham, Sarah, Isaac, Rebekah and Leah would, by now, be dust; but, Jacob's body is probably still preserved being embalmed after the manner of the Egyptians.

The Pharaoh's bodies are still preserved, mummified bodies, and so you would probably be able to find Jacob and possibly Joseph because he was embalmed too.

A royal mourning period in Egypt was 72 days and Jacob was mourned for 70 days implying that he was greatly honoured.

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### GEN 50: 4-5

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And when the days of his mourning were past, Joseph spake unto the house of Pharaoh, saying, If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh saying,

(For all of Joseph's power in Egypt, he was still technically a slave owned and controlled by the absolute authority of the Pharaoh.)

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So Joseph brought the request indirectly, asking someone in the household of Pharaoh to present it for him.

It's unclear why Joseph would not go straight to the Pharaoh himself now that the 70 days of mourning have passed.

Perhaps he felt that this individual in Pharaoh's household may have more influence than he himself would.

Another possibility is that local etiquette prevented someone from appearing before Pharaoh while in a state of mourning.

In any case, Joseph approaches this person with great respect, asking for this favor to be based on his own reputation in the land:

*"If I have found favor in your eyes, please speak in the ears of Pharaoh."*

He spells out the request in the following verse 5.)

<sup>5</sup>My father made me swear, saying, Lo, I die; in my grave which I have digged for me in the land of Canaan,

(Though the burial cave was purchased by Abraham for the family, it's likely Jacob cut out his own resting place within the cave, though he is never quoted as saying so himself.

By the time he was reunited with Joseph, and moved into Egypt, he was already 130 years old (Genesis 47:9).

Making such preparations would have been normal especially during Leah's burial.)

there shalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again.

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Pharaoh might have been fearful that they would all leave.

Joseph had proved to be very valuable to Pharaoh and thus the Pharaoh would be reluctant to see him move back to the land of Canaan at this point.

It is interesting that Joseph doesn't go to the Pharaoh himself; instead, he goes to those in the Pharaoh's household.

Joseph's request to leave Egypt, even temporarily, foreshadows similar requests made by Moses to another Pharaoh, centuries in the future in Exodus 5:1-4.

The Pharaohs who rule during Moses' life will have neither knowledge nor honor for Joseph (Exodus 1:8), and so will not respond as warmly as does the Pharaoh of Joseph's era.

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### GEN 50: 6-8

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And Pharaoh said, Go up, and bury thy father, according as he made thee swear.

(Pharaoh agreed, apparently with no hesitation whatsoever.)

Thanks to Joseph's impeccable integrity and success, Egypt's ruler has always agreed to Joseph's requests.

At times, he has given far more than was asked for in Genesis 45:16–20.

Joseph clearly found favor in Pharaoh's eyes.

His God-given interpretation of Pharaoh's dream saved Egypt from starvation (Genesis 41:28–31, 53–57).

Joseph's administration also made Pharaoh an enormously wealthy and powerful (Genesis 47:20–21).

In addition, doubtless with Pharaoh's approval, Egypt has just completed 70 days of mourning for Jacob.

It comes as no surprise to read that he will allow Joseph to bury his own father, and to honor his last request.)

<sup>7</sup>And 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 was a dramatic burial.)

The entire clan gathered together to pay tribute to the man who was the last link with the patriarchs.

In addition, Pharaoh sent a huge delegation to Canaan for the funeral.

The Egyptians sent on this journey included Pharaoh's servants, the elders of his household, and all the elders of the land of Egypt.

At the time Jacob's family moved into Egypt, they numbered seventy people (Genesis 46:27).

Even seventeen years later (Genesis 47:28), it's likely there were more Egyptian dignitaries at Jacob's funeral than members of his own family.

Pharaoh truly held Joseph and his father in great esteem.

Of course, God is the one ultimately responsible for returning Jacob's body to the Promised Land of Canaan.

As Jacob was leaving Canaan 17 years earlier, God told him directly in Genesis 46:4,

*"I myself will go down with you to Egypt, and I will also bring you up again".*

God has kept another of His promises to Jacob.

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Actually there is no burial recorded in the Scriptures quite as honourable as this or with such wealth of detail.)

<sup>8</sup>And all the house of Joseph, and his brethren, and his father's house; only their little ones, and their flocks, and their herds, they left in the land of Goshen.

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Ephraim and Manasseh were in their twenties now and Joseph was fifty-six when Jacob died.

Now Genesis pointedly reveals, though, that the children, flocks, and herds were left behind in the land of Goshen in Egypt. The family was not moving back to Canaan.

All will return after Jacob has been buried; this is a temporary excursion.

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### GEN 50: 9-10

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And there went up with him both chariots and horsemen; and it was a very great company.

(The travelling group was large enough to warrant chariots and horsemen.

These may have been armed soldiers sent to protect the company along the way.

The following verses will reveal that so many Egyptians came along with Jacob's sons that the local Canaanite people thought this was an Egyptian expedition.)

<sup>10</sup>And they came to the threshing floor of Atad, which is beyond Jordan, and there they mourned with a great and very sore lamentation; and he made a mourning for his father seven days.

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They went past the Red Sea, over to the Eastern side of the Dead Sea, and up on the Eastern side of the Dead Sea until they came to the Jordan River.

This was about the same route that their fathers will take later, under Joshua.

They crossed the Jordan River and then made their way to Hebron where the cave of Machpelah was and there they buried Jacob.

They came to Atad, which is actually on the other side of the Jordan in the area that today is called Jordan; but, it was the area of Moab at that time.

They came to the threshing floor of Atad, where they mourned with a great and solemn lamentation for seven days.

Threshing is the process of knocking grain seeds from stems, before separating out the edible parts.

This was probably a large, flat, open area.

The funeral party spent seven days there joining together in the custom of loud and vigorous mourning.

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As is still practiced in many cultures today, this could include shouting, crying, and tearing of clothing.

Joseph himself participated in this week-long mourning event.

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### GEN 50: 11

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And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, This is a grievous mourning to the Egyptians; wherefore the name of it was called Abel-mizraim, which is beyond Jordan.

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Clearly, this was a strange sight to see for the local people of the region.

The news would have spread quickly:

*...a large company of Egyptians arrived at the threshing floor of Atad—likely a large flat meadow—with an armed escort of horsemen and chariots.*

There, they have been mourning—with great emotion and ceremony—for a week (Genesis 50:7–10).

The locals may never have known that the loud, wealthy, Egyptian group was there to honour a Canaanite patriarch of a clan of Hebrews (Genesis 49:33).

Whether they knew the exact reasons or not, the event was significant enough to earn the place a new name: 'ābēl' Misra'im.

The root word 'abel means "meadow," and variations on Mizraim are references to Egypt.

There is wordplay involved, however, since the rhyming word 'ebel refers to mourning.

Paraphrased, the text says "the Canaanites saw the 'ebel...they said, 'this is grievous 'ebel'...therefore it was named 'Abel-Mizraim."

This is not unlike how, in English, the terms "morning" and "mourning" are almost identical.

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### GEN 50: 12-13

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And his sons did unto him according as he commanded them.

**(Jacob's sons had often opposed or disappointed him in life but for this one command, they were all together like Nsanafu and fulfilled their father's wishes, as the following verses will describe in detail ☺)**

<sup>13</sup>For his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field for a possession of a burying place of Ephron the Hittite, before Mamre.

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This location was an historic place indeed.

This cave and field at Machpelah are the same Abraham insisted on buying outright from the Hittites when the time came to bury his wife Sarah in Genesis 23:17–20.

It was where Isaac and Ishmael had reunited to bury Abraham (Genesis 25:8–9).

It was where Jacob and Esau had reunited to bury their father Isaac (Genesis 35:27–29).

And now it becomes the place where all twelve of Jacob's sons stood together, united, to bury him.

This goes without saying that this chapter records the burial of Jacob by the side of Leah, instead of by Rachel his favourite wife.

Apparently, Jacob finally accepted the rightful place of the long-despised Leah as actually his true wife.

After the death of Rachel, Leah had Jacob alone for a number of years.

Did she finally win his love, and did Jacob see that her love was far more meaningful than the fitful passion of the more beautiful Rachel?

We cannot tell for certain, but this passage hints at Leah's ultimate victory over Rachel.

In connection with this, it should be recalled that Judah (Leah's son) emerged as the spiritual leader of Israel, that the Messiah came through Leah, and that, at last, in the cave of Machpelah, her body rested alone by the side of Jacob.

On the other hand, Rachel apparently continued to be an idolater, as witnessed by her stealing the gods of Laban, and her son Joseph's marriage to the daughter of a pagan priest probably planted the seeds of destruction for all of northern Israel (the Ten Tribes).

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### GEN 50: 14

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And Joseph returned into Egypt, he, and his brethren, and all that went up with him to bury his father, after he had buried his father.

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Once the burial of Jacob was completed (Genesis 50:7–13), the large company of Joseph, his brothers, all his father's household, and the enormous delegation of Egyptians who had come along to mourn with them headed back to Egypt.

This must have been a bittersweet trip for Joseph.

Of course, he was mourning the loss of his father (Genesis 49:33; 50:1).

This trip was also the first time he had been in the Promised Land of Canaan in 39 years—since the day his brothers sold him into slavery (Genesis 37:26–28).

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## GENESIS 50 THE BURIAL OF JACOB; THE DEATH OF JOSEPH

Though Joseph is now the second-in-command over all of Egypt (Genesis 41:44), he is still a slave to Egypt's ruler, the Pharaoh (Genesis 50:4–6).

Joseph knew this was likely the last time he would see Canaan in his lifetime.

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### GEN 50: 15

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And when Joseph's brethren saw that their father was dead, they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him.

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Now that Jacob is dead, Joseph's brothers are afraid.

What if Joseph has been holding back his hatred for them only because of Jacob?

They worry that all Joseph's kind treatment (Genesis 47:11–12) has been solely out of respect for their father.

Now that Jacob is gone, they fear Joseph will finally "pay them back."

It's important to recognize that the brothers understand that they would deserve retribution.

They had jealously sold Joseph into slavery as a 17-year-old boy (Genesis 37:18–36).

They themselves refer to it as "all the evil that we did to him" (Genesis 42:21–22).

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### GEN 50: 16-17

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And they sent a messenger unto Joseph, saying, Thy father did command before he died, saying,

(This story was probably made up.

They didn't feel they had the moral right to ask Joseph for mercy, since they sinned against him so greatly.

So they put the request for mercy in the mouth of their honoured and dead father.)

<sup>17</sup>So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil; and now, we pray thee, forgive the trespass of the servants of the God of thy father. And Joseph wept when they spake unto him.

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Joseph probably wept because it seemed that his brothers thought so little of him and they doubted his character so greatly.

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### GEN 50: 18-21

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And his brethren also went and fell down before his face; and they said, Behold, we be thy servants.

(With that preparation, the brothers arrived in person, throwing themselves down in submission.

The same men who once sneered at Joseph for his prophetic dreams (Genesis 37:5–11) now declare exactly what his dreams predicted.

They declare themselves his servants and hope he will be merciful.

They've taken this posture with Joseph before, but only when they believed he was "only" a powerful Egyptian (Genesis 44:14–16).

Now, they do so in fear of well-deserved vengeance.)

<sup>19</sup>And Joseph said unto them, Fear not; for am I in the place of God?

(Jacob asked the same question of Rachel who had complained about not having a child; and there, it meant, "Do I have the power to enable you to conceive and bear a child?

The answer, in both cases, of course, is no.

Anyways Joseph's astounding response showed they didn't need to deliver—or, possibly to invent—a deathbed message from Jacob to secure forgiveness.

He had already forgiven them.

Despite all his power, Joseph clearly understands that ultimate judgment is not his to deliver.

He is not "in the place of God."

After seeing all that has happened—including his own rise to power, the famine, and Israel's rescue—he clearly understands there has been a divine hand at work.

And so, Joseph has left it to God to judge those who have done evil to him.

He has surrendered his right to take revenge.

Paul's command in Romans 12:19 will reinforce this idea:

*"Beloved, never avenge yourselves, but leave it to the wrath of God, for it is written, 'Vengeance is mine, I will repay, says the Lord.'"*

The following statement (Genesis 50:20) is a powerful, direct summary of Joseph's perspective.

This clarifies that God—not man—is ultimately in control, and that even those things men do for evil reasons can be used to achieve His godly ends (Romans 3:28).)

<sup>20</sup>But as for you, ye thought evil against me; but God meant it unto good,

(Joseph did not romanticize the wrong his brothers did but he plainly said,

*“You meant evil against me.”*

Although this was true, it was not the greatest truth. The greatest truth was *“God meant it for good.”*

- Every Christian should be able to see the overarching and overruling hand of God in their life; to know that no matter what evil man brings against us, God can use it for good.
- Joseph did not have the text of Romans 8:28, but he had the truth of it:

*And we know that all things work together for good to those who love God, to those who are the called according to His purpose.*

Sadly, many of us who have the text do not have the truth.

- Ultimately, our lives are not in the hands of men, but in the hands of God, who overrules all things for His glory.
- There was an old minister who had a unique gift to minister to the distressed and discouraged.

In his Bible, he carried an old bookmark woven of silk threads into a motto.

The back of it, where the threads were knotted and tied, was a hopeless tangle.

He would take the bookmark out and show the troubled person this side of the bookmark and ask them to make sense of it which often times they never could.

Then the pastor would turn it over, and on the front were white letters against a solid background saying, “God is love.”

When events in our life seem tangled and meaningless, it is because we can see only one side of the tapestry.)

to bring to pass, as it is this day, to save much people alive.

(This was the immediate good in the situation.

If this large family did not come to Egypt and live, it would have perished in the famine.

Had the family barely survived, it would have assimilated into the Canaanite tribes surrounding it.

Only by coming to Egypt could they be preserved and grow into a distinct nation.

- As said before, if Joseph’s brothers never sold him to the Midianites, then Joseph would never have gone to Egypt.
- If Joseph never went to Egypt, he would never have been sold to Potiphar.

- If Joseph was never sold to Potiphar, Potiphar's wife would never have falsely accused him of rape.
- If Potiphar's wife never falsely accused Joseph of rape, then Joseph would never have been put in prison.
- If Joseph was never put in prison, he would have never met the baker and butler of Pharaoh.
- If Joseph never met the baker and butler of Pharaoh, he would have never interpreted their dreams.
- If Joseph never interpreted their dreams, he would have never interpreted Pharaoh's dream.
- If Joseph never interpreted Pharaoh's dream, he never would have become prime minister, second in Egypt only to Pharaoh.
- If Joseph never became prime minister, he never would have wisely prepared for the terrible famine to come.
- If Joseph never wisely prepared for the terrible famine, then his family back in Canaan would have died in the famine.
- If Joseph's family back in Canaan died in the famine, then the Messiah could not have come from a dead family.
- If the Messiah did not come forth, then Jesus never came.
- If Jesus never came, then we are all dead in our sins and without hope in this world.
- We are grateful for God's great and wise plan.

Furthermore ...

The statement made here brilliantly summarizes the difference between God allowing something, God deliberately causing something, and God "doing nothing" in response to human needs.

Even when human beings try to do evil—and even when they succeed—God is still able to use those efforts to accomplish a greater good.

This landmark verse makes no excuse for human sin, while emphasizing that events we cannot understand are still part of God's greater plan (Romans 8:28).

In the previous verse, Joseph tried to calm his brothers' fear that he would revenge on them (Genesis 50:15–18).

He had already forgiven, already submitted vengeance to God, and already accepted that he was not in any position to question God's choices (Genesis 50:19).

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Joseph does not downplay what they did to him.

Selling him into slavery as a teenage boy was evil (Genesis 37:26–28), and they meant it for evil—there was no good intention behind their act.

They know full well they are guilty of that (Genesis 42:21–22).

As he has done before (Genesis 45:5–7), Joseph insists that God's power and God's plan for His people is more powerful than the ability of mere human beings to do evil to each other.

He is convinced that not only was God ultimately responsible for allowing the evil act to happen, but He also mysteriously built it into a larger plan to save His people—and many others—from the ravages of a deadly drought.

Without his thirteen years of suffering (Genesis 37:2; 41:46), Joseph would not have been gifted with eighty years of immense power and prestige (Genesis 41:46; 50:26).

Joseph even named his two eldest sons in recognition of this (Genesis 41:50–52).

Both during and after his hard times, Joseph always maintained faith that God was in control.

To the modern world, this is a startling and unusual perspective. And yet, it's how God asks Christians to view our lives, as well.

Romans 8:28 insists that

*"for those who love God all things work together for good, for those who are called according to his purpose."*

As Joseph's example clearly shows, this is not a promise that evil will never happen to God's people.

Rather, it is assurance that He still cares for us (Romans 8:31) and that nothing will separate us from His love for us in Christ (Romans 8:34–38.)

<sup>24</sup>Now therefore fear ye not; I will nourish you, and your little ones. And he comforted them, and spake kindly unto them.

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

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

In the New Testament we read, *"Vengeance is mine, I will repay sayeth the Lord."* Judgment belongs to God.

Your intentions were bad, but God used your bad intentions to work His good.

Often we find God reversing things.

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A person does things with wrong motives, but God is able still to use it for His glory.

*Don't be afraid, I am not in the place of God. I am not going to try and take vengeance against you. I know you intended evil for me, but God intended good.*

The interesting thing is that even though God intended good, Joseph went through several years of real suffering and real testing before the good came out.

Our problem is waiting upon God, waiting for the full cycle.

The seven years or so that Joseph was serving in the house of Potiphar as a slave, we would have been plotting how to run away.

The three years or more that he was in jail, we would have been planning an escape. We don't like to wait on God.

We don't like this part of the story.

We want to jump into the last chapter where they lived happily ever after.

We don't want to go through all of the drama and the hardship and the trials getting to the good place.

We want the goodies now, but yet, the purposes of God are not always accomplished immediately in our lives.

It was years before Joseph could actually see what God had intended, the purpose and the plan of God.

Often times in our own lives it is years before we see the real purpose of God for some of the hardships we have endured and the grief we have experienced.

During this time, we find ourselves complaining against God. Why?

So often God doesn't tell us why, He just says, "Wait on Me child." We get upset when God says, "Wait on the Lord, be of good courage, wait, I say on the Lord."

Don't tell me that, tell me what you are doing.

- When is this thing going to change?
- When are we going to get a turn for the better?

When are we going to see the reasons and the purposes for these things? I want to know, I want to know now! I don't want to wait.

And yet, I have to wait.

Now, the tragedy is that so many times people jump out of the fire and strike out on their own.

God hasn't responded and we've prayed for two whole weeks and nothing has happened.

Obviously God isn't working and doesn't plan to work in this situation; so, we take things into our own hands.

That is our problem.

God doesn't always work His processes out in two weeks, but sometimes it takes years.

In Hebrews the writer said, "And so, after he had patiently endured, he obtained the promise." (Heb.6:15).

Wait! The only way I can wait is to have that faith in God that He is in control and that He is working.

I don't know what He is doing.

I don't know what His plan is, but I have committed my ways unto the Lord.

I have committed my life to Him and it looks to me like it is the end, but it is all in God's hands and God is in control.

A couple of weeks ago an arsonist started a fire in the Santa Paula area.

That fire swept through our avocado grove and burned 80% of the trees.

It will be at least two years before we will be able to have avocado's on those trees again, which means that we will lose about \$900,000.00 worth of avocados in the next two years.

Whose avocados are they?

The LORD's.

Whose grove is it? The LORD's. If He wants to burn up His avocados that's His business, but I can hardly wait for the next chapter.

I would like to know what God has in mind.

Now I don't know what twists and turns are yet in the path. All I know is when I get to the last chapter they live happily ever after.

One day I'm going to enter into God's glorious eternal kingdom and He is preparing me for that day.

The tests, trials and hardships that I go through now are only preparation time for that day when I shall be with Him.

He shall be revealing unto me the exceeding richness of His love and mercy towards me through Christ Jesus, My Lord.

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I keep my eyes on the goal, upon the future, upon the end of the story; for, God has given us a beautiful insight into the end of the story.

I shall dwell in the house of the Lord forever, that is how the story ends.

Whatever I have to go through to get there, I know that He is in control, because, all the way He is leading me in the path of righteousness for His name sake. He is leading my life.

There is not a turn, there is not a twist in the path but what He isn't there leading me.

Joseph could see the plan and the hand of God through the whole thing and he wasn't about to take vengeance. This was what God had ordained and planned.

When Jesus comes again and the blindness is removed from the nation of Israel, they will see him whom they have pierced and realize that Jesus was their Messiah.

They will mourn for Him and say, "What are the meaning of these wounds in your hands?" Jesus will say, "I know you intended it for evil but God meant it for good."

It was necessary that I die that the world might be saved.

Now don't be afraid, I will provide for you." He is going to take them in and wash and cleanse them, forgive them, and pour His grace upon His people.

Tragically, many people have taken the position that the Jews were to blame for the crucifixion and have sought to bring recriminations against them.

No! No! You have got to see beyond that.

It was all part of God's plan. When Pilate said to Jesus, "Don't you know I have power to put you to death?" He said, "You don't have any power but what God has given you."

My Father has given the power.

Jesus said, "I have the power, no man takes my life from me. I lay my life down", it is all with the purpose and plan of God.

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### GEN 50: 22-23

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And Joseph dwelt in Egypt, he, and his father's house; and Joseph lived an hundred and ten years.

**(This is the closing passage of the book of Genesis which concludes Joseph's story.**

**Joseph's forgiveness of his brothers—willingness to be used by God to save instead of harm them for their evil against him—has led to this quiet moment in Israel's history.**

**Jacob's twelve sons are united and their tribes are thriving and expanding in the land of Goshen, in Egypt (Genesis 47:4-6, 11-12).**

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Of course, God's promise is that Jacob's offspring will one day possess the land of Canaan though that time is not yet, but Joseph clearly anticipates it (Genesis 50:24).

This goes without saying that the age of 110 represented the Egyptian ideal of a complete life.)

<sup>23</sup>And Joseph saw Ephraim's children of the third generation; the children also of Machir (This individual headed "a powerful Manassite clan.") the son of Manasseh were brought up upon Joseph's knees.

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Joseph lived to see his great-great-grandchildren through Ephraim, as well as his great-grandchildren through his son Manasseh and grandson Machir.

The statement that Machir's children were counted as Joseph's own—"placed on his knees" in some translations—may mean that Joseph adopted them.

This would be much like his own father, Jacob, had claimed ownership of Joseph's own two oldest sons (Genesis 48:5–6).

Living long and seeing his grandchildren thrive was a sign of God's blessing on Joseph's life.

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### GEN 50: 24-26

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And Joseph said unto his brethren, I die; and God will surely visit you, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob.

(Prophetically, Joseph tells his gathered family that God will visit them at some point.

The Lord will keep the promises made to Abraham, Isaac, and Jacob (Genesis 17:5–8).

That means bringing the people of Israel (Genesis 35:10–11) out of Egypt and back to Canaan to take ownership of it.

The mention of Joseph's brothers here may refer to their sons or the representative heads of their families.

It's unknown how many of the original twelve were still living by the time Joseph reached 110 years of age.

Ten of his brothers were older than him.

Only Benjamin was younger.

Most likely, at least some of the older brothers have already passed away.)

<sup>25</sup>And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence.

(Because Joseph believes this so fervently, he follows in his father's footsteps.

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He commands a solemn oath from "the sons of Israel" (Genesis 35:10–11), likely meaning the heads of each of tribes.

They must swear to carry his remains back to Canaan after God comes to take them home.

His father, Jacob, wanted to be buried immediately in Canaan (Genesis 49:29–30).

Joseph's body will remain in Egypt, but not forever.

The request is made plausible, in part, because Joseph knows his body will be embalmed by Egyptians.

Though several hundred years will pass, his bones will retain enough structure to be transported to Canaan when the time comes (Exodus 13:19).

This promise was fulfilled some 200 years later, when Israel left Egypt in Exodus 13:19.

This command showed that Joseph's heart was in the Promised Land.

It also proved him to be a man of great faith, trusting in things not yet seen (Hebrews 11:22).

- So all during that time, when a child of Israel saw Joseph's coffin and asked what it was there for and why it was not buried, they could be answered,

*"Because the great man Joseph did not want to be buried in Egypt, but in the Promised Land God will one day lead us to."*

- Some promises of God take a long time to fulfill, and we must persevere in trusting God.
- Joseph died looking forward to God's unfolding plan of redemption, and that is where the Book of Genesis – the Book of Beginnings – ends.

It concludes looking forward to the continuation of God's eternal, loving, wise plan.)

<sup>26</sup>So Joseph died, being an hundred and ten years old; and they embalmed him, and he was put in a coffin in Egypt.

("Coffin" here was not at all like the burial caskets used today.

"The word in Hebrew is [~'arawn], primarily meaning a box, and also used for the 'ark of the covenant.'

Here the term indeed may mean coffin, but the type of coffin used for mummies in Egypt is the familiar, painted, wooden mummy case."

According to this passage and Hebrews 11:22, Joseph was never buried.

His coffin laid above ground for the 400 or so years until it was taken back to Canaan.

It was a silent witness for all those years that Israel was going back to the Promised Land, just as God said.

➤ Joseph lived a life of dramatic faith.

Yet in the end, this is how he was remembered in the Hebrews 11 Museum of Faith:

*By faith Joseph, when he was dying, made mention of the departure of the children of Israel, and gave instructions concerning his bones (Hebrews 11:22).*

- This was faith, because it trusted God's promise to His people.
- This was faith, because it knew where God's people belonged.
- This was faith, because it looked to the future.
- This was faith, because it proclaimed God's faithful promise in any way possible – even through a dead man's bones!

He had mentioned, God's going to get you out of this place, you are going to be delivered.

That deliverance wasn't going to take place for another three hundred years, but, when you leave, take these bones with you.

This act of faith was enough to get him into the hall of fame.

There is a hall of fame for the believers, those of faith in Hebrews 11:22. It states,

*"By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones."*

Joseph had faith in the promises of God.

God had promised the land to Abraham and Joseph believed that God would take them back to the land.

I want to be buried in the land of promise.

That's tremendous.

All of Joseph's wealth and possessions were there in Egypt, but his heart was in the land of promise.

Where is your heart? Is it in the land of promise? I hope so.

*What a glorious book is the Book of Genesis!*

*In this marvelous narrative, the principal purpose was that of outlining the providential manner in which God brought about the separation of the Hebrews in order to bless "all the families of men,"*

*How He providentially over-ruled the sins, hatreds, failures, and disobedience of men in order to achieve His purpose, and how, for thousands of years, He guided the Chosen Nation to that hour when the angels of heaven would shout over the hills of Judea,*

*"Glory to God in the Highest ... for there is born to you this day in the city of David a Saviour which is Christ the Lord."*

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## **THE LESSONS WE LEARN FROM THIS STUDY ARE:**

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1. Joseph never forgot his true home despite his prosperity in Egypt.

It probably would have been easy for Joseph to say,

*"God has been good to us here in Egypt, there is no reason to go back to Canaan where our ancestors were shepherds and nomads."*

Prosperity's pull wasn't powerful enough of a force to cause him to believe Egypt was a better home than the one God promised his descendants.

Unfortunately, many people today are distracted from God's promises by wealth or the pursuit of wealth.

After accumulating a little money and comfort, they forget about the better home God has promised us in Heaven.

They are content to make their home in Egypt.

Let's keep our hope fixed on a better country and a better home than the one this world offers.

2. Hope in Your Eternal Inheritance Requires Being Born Again in Christ.

Israel had just died and after his mourning, Joseph faithfully executed his father's dying request to be buried in the Promised Land by

- Preparing his body and
- Seeking permission to bring him there.

3. Hope Cannot be Taken Away When It Lies in the Promised Land.

Israel's sons buried him in the same caves used for his father Isaac and his grandfather Abraham.

4. Hope Trusts in the Promises of Christ's Forgiveness of Sin.

After the burial, Joseph's brothers became filled with fear that he would retaliate

5. Hope is Only Possible Because of Christ's Suffering and Death for You.

Joseph was able to forgive his brothers because God revealed that his suffering was necessary to bring salvation to both his family and his known world.

6. Hope that Comes from Faith Will be Rewarded on Earth and in Heaven.

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Because of his faith, Joseph was blessed with a long life

### 7. Hope Provides Assurances of Your Resurrection.

Although Joseph could not expect for his family to immediately be moved to the Promised Land, he pleaded for his descendants not to bury his body so that it could one day be moved to the Promised Land.

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There's the end of Genesis. We will start from Chapter 1 Exodus next week ...

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### **IF YOU HAVEN'T RECEIVED JESUS CHRIST AS YOUR PERSONAL SAVIOUR, I WANT YOU TO PRAY THIS PRAYER WITH ME RIGHT NOW**

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- Heavenly Father, I realize that I'm a sinner
  - But right now I repent of my sins
  - I make you my Lord
  - I receive the free gift of forgiveness of sin
  - I need you, Jesus
  - Be my savior
  - So right now I declare by faith that I am saved in Jesus' name. Amen & Praise God
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If you just prayed that prayer with me online, please let us know through our website and we shall send you a free eBook as a gift to you today.

Otherwise, welcome to the family of God. Amen!

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### **LET'S STANDUP FOR THE FINAL BLESSING**

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Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us:

- Be with you, bless you and keep you
  - May the Lord cause his face to shine upon you and give you peace
  - May your heart be filled with his love
  - May you walk in the spirit
  - May you be strengthened by the work of his Holy spirit in your inner man
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## GENESIS 50 THE BURIAL OF JACOB; THE DEATH OF JOSEPH

- May you be increased in knowledge and understanding of His word, His will and His purposes for your life that you might walk before the Lord in a way that's pleasing unto him
  - And may God increase your faith and your trust
  - May he work in your life in a beautiful way as he natures you and as he leads you into that path of fellowship with him self
  - May your life be enriched in all things in Christ Jesus
  - And May the Lord and his blessings be upon you while we are absent from each other until we are brought back together again to continue our fellowship and our growing together in grace and in the knowledge of our Lord and savior Jesus Christ
  - Amen
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