

Genesis 50 - Death and Burial of Jacob; Joseph's Reassurance; Joseph's Death

II. Epilogue: Patriarchal history (Gen 11:10—50:26)

(4) Life of Joseph (Gen 37:1—50:26)

(D) Guarantee of future covenant preservation (Gen 47:27—50:26)

(d) Jacob's death and burial (Gen 49:29—50:14)

(ii) Burial in Canaan (50:1-14)

(e) Joseph's reassurances to his brothers (50:15-21)

(f) Joseph's death (50:22-26)

Genesis 50

(d) Jacob's death and burial (Gen 49:29—50:14)

(ii) Burial in Canaan (50:1-14)

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

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1 Then Joseph embraced his father, cried over him, and kissed him.

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

- Joseph mourned upon the death of his father, but he must have been blessed to have spent the last 17 years together

2 Joseph commanded his servants the physicians to embalm his father. So the physicians embalmed Israel.

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2 After this, he issued orders to his physician servants to embalm his father. So they embalmed Israel.

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

- Joseph used physicians, not professional embalmers, to embalm Jacob's body

— The purpose of embalming was to preserve the body so it could be buried in Canaan

— Joseph deliberately chose physicians probably to avoid the magic and mysticism practiced by the Egyptian embalmers

3 Now forty days were required for it, for such is the period required for embalming. And the Egyptians wept for him seventy days.

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3 It took 40 days to complete the process, the normal period required for embalming. Meanwhile, the Egyptians mourned for him for 70 days.

3 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.

- Embalming required 40 days! The Egyptians mourned for Jacob 70 days—2-1/2 months—two days short of the normal time of mourning for a Pharaoh

— This showed the great respect the Egyptians had for Joseph

Egyptian Embalming

Herodotus, a Greek historian who visited Egypt, described the process that the Egyptians used to embalm a body. The procedure was as follows. First, a period of seventy days was allowed for embalming and mourning. Second, the body was taken to the embalmers and laid on a wooden table. Third, they removed the brain through the nose using a hooked instrument, which fragmented the brain and made it difficult to preserve it. Fourth, they removed the entrails by making an incision on the left side with a stone knife, and then all the organs were removed except for the heart, and sometimes the kidneys were left inside. Fifth, the entrails were placed in a jar and preserved in a substance called natron, which was a mixture of four elements: sodium carbonate, sodium bicarbonate, sodium chlorite, and sodium sulfate. Sixth, later, the four entrails of the liver, the lungs, the stomach, and the intestines were put in four jars and each was dedicated to the four genies of the underworld. It was because of this particular magical, mystical art that was practiced that Joseph probably chose to use physicians rather than professional embalmers. Seventh, the cavity of the body was then filled with spices. Eighth, the body was placed in natron and then treated with salt for seven days, causing a rapid dehydration of the body while preventing decomposition. Ninth, the natron was removed, and the body was then washed with water, perfumes, and palm wine. Tenth, the body was doused with pitch or gums, and the skin was anointed with resin. Eleventh, the body was then swathed in many folds of white linen cloth soaked in resin. Twelfth, the body was laid in a mummy case. Thirteenth, the embalmers then cleaned the shop, and all the embalming tools that touched the body were put in jars and would be stored in the tomb. This was the general procedure, and no doubt this was basically followed for Jacob, except for the magical side of it.

4 When the days of mourning for him were past, Joseph spoke to the household of Pharaoh, saying, "If now I have found favor in your sight, please speak to Pharaoh, saying,

4 When the days of mourning for him were past, Joseph spoke to the household of Pharaoh, saying, "If now I have found favor in your sight, please speak to Pharaoh, saying,
4 At the conclusion of the mourning period, Joseph addressed Pharaoh's household. "If you're satisfied with me, would you please take this message to Pharaoh for me? Tell him,
4 And when the days of his mourning were past, Joseph spoke 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,

5 'My father made me swear, saying, "Behold, I am about to die; in my grave which I **dug** for myself in the land of Canaan, there you shall bury me." Now then, please let me go up and bury my father; then I will return.'"

5 'My father made me swear, saying, "Behold, I am about to die; in my grave which I dug for myself in the land of Canaan, there you shall bury me." Now therefore, please let me go up and bury my father; then I will return.'"

5 'My father told me, "Look! I'm about to die. Bury me in my grave that I dug for myself in the land of Canaan." So please let me travel to bury my father. I'll be right back.'"

5 My father made me swear, saying, Lo, I die: in my grave which I have digged for me in the land of Canaan, there shalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again.

- "...dug" - *karah*, bought

— The burial place was actually bought by Abraham but now reckoned to Jacob

- All the sons were under the oath to have their father buried, but the oath was particularly applied to Joseph since he took a solemn oath

6 Pharaoh said, "Go up and bury your father, as he made you swear."

6 Pharaoh said, "Go up and bury your father, as he made you swear."

6 "Please go," Pharaoh replied. "Bury your father, as he asked you to do."

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

7 So Joseph went up to bury his father, and with him went up all the servants of Pharaoh, the elders of his household and all the elders of the land of Egypt,

7 So Joseph went up to bury his father, and with him went up all the servants of Pharaoh, the elders of his household and all the elders of the land of Egypt,

7 So Joseph got up and went to bury his father, accompanied by all of Pharaoh's servants, all of the elders of Egypt,

7 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 Joseph's first time back in his homeland in 39 years (he had been in Egypt 22 years before Jacob moved there and Jacob had lived there 17 years)
- Jacob's funeral procession included the House of Egypt, elders of Pharaoh's house, and members of the Egyptian nobility
- This shows that both Joseph and Jacob gained a high level of respect among the Egyptians during the 17 years that they lived together in Egypt

8 and all the household of Joseph and his brothers and his father's household; they left only their little ones and their flocks and their herds in the land of Goshen.

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8 all of Joseph's household, his brothers, and his father's household. They left behind in the territory of Goshen only their youngest children, their flocks, and their herds.

8 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.

- The procession also included the House of Israel and the entire extended family

— The only ones to stayed behind in Egypt were the youngest children (too young to travel that distance) and the livestock

- Centuries later the children of Israel would leave Egypt again, taking with them the bones of a patriarch, Joseph himself

9 Chariots with teams of horses also went up with him; and it was a very great company.

9 There also went up with him both chariots and horsemen; and it was a very great company.

9 Chariots and horsemen also accompanied Joseph, so there were a lot of people.

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

- Pharaoh provided a royal bodyguard

10 When they came to the threshing floor of Atad, which is **beyond the Jordan**, they mourned there with a very great and sorrowful lamentation; and he observed seven days of mourning for his father.

10 When they came to the threshing floor of Atad, which is beyond the Jordan, they lamented there with a very great and sorrowful lamentation; and he observed seven days mourning for his father.

10 When they arrived at Atad's threshing floor, which is located beyond the Jordan River, they held a great and mournful memorial service, during which Joseph spent seven days mourning for his father.

10 And they came to the threshingfloor 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.

- "...beyond the Jordan" - in this case, the Cis-Jordan or the west side of the Jordan, since the Canaanites were present

— Normally this term would refer to the trans-Jordan or the east side of the Jordan

— This arrival kicked off another round of mourning; Joseph mourned for seven days (note the change in pronoun, "they" to "he")

11 Now when the inhabitants of the land, the Canaanites, saw the mourning at the threshing floor of Atad, they said, "This is a grievous mourning for the Egyptians." Therefore it was named Abel-mizraim, which is beyond the Jordan.

11 Now when the inhabitants of the land, the Canaanites, saw the mourning at the threshing floor of Atad, they said, "This is a grievous mourning for the Egyptians." Therefore it was named Abel-mizraim, which is beyond the Jordan.

11 As soon as the Canaanites who lived in the land observed the mourning going on at Atad's threshing floor, they commented "This is a significant time of mourning for the Egyptians." That's why the place, which is located beyond the Jordan River, became known as Abel-mizraim.

11 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 Abelmizraim, which is beyond Jordan.

- It would be highly unusual for Egyptian dignitaries to be brought to Canaan for a burial, thus they renamed the place "the mourning of Egypt"

12 And so his sons did for him as he had commanded them;

12 Thus his sons did for him as he had charged them;

12 And so Israel's sons did what he had instructed them to do:

12 And his sons did unto him according as he commanded them:

13 for his sons carried him to the land of Canaan and buried him in the cave of the field of Machpelah opposite Mamre, which Abraham had bought along with the field as a burial site from Ephron the Hittite.

13 for his sons carried him to the land of Canaan and buried him in the cave of the field of Machpelah before Mamre, which Abraham had bought along with the field for a burial site from Ephron the Hittite.

13 they carried him to the territory of Canaan and buried him in the cave in Machpelah field near Mamre that Abraham had purchased as a cemetery from Ephron the Hittite.

13 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 buryingplace of Ephron the Hittite, before Mamre.

14 And after he had buried his father, Joseph returned to Egypt, he and his brothers, and all who had gone up with him to bury his father.

14 After he had buried his father, Joseph returned to Egypt, he and his brothers, and all who had gone up with him to bury his father.

14 After he had buried his father, Joseph and his brothers returned to Egypt, along with everyone who had gone with him to attend the burial.

14 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.

- Everyone who left Egypt to bury Jacob returned to Egypt; no one who came stayed in Canaan

(e) Joseph's reassurances to his brothers (50:15-21)

15 When Joseph's brothers had seen that their father was dead, they said, "What if Joseph holds a grudge against us and pays us back in full for all the wrong which we did to him!"

15 When Joseph's brothers saw that their father was dead, they said, "What if Joseph bears a grudge against us and pays us back in full for all the wrong which we did to him!"

15 Later, after Joseph's brothers faced the reality of their father's death, they asked themselves, "What happens if Joseph decides to hold a grudge against us? What if he pays us back in full for all the wrong things we did to him?"

15 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.

- As long as Jacob was alive, the brothers viewed him as their protector against Joseph's vengeance; but now that Jacob was dead, they feared Joseph would take vengeance on them for the past mistreatment

16 So they sent instructions to Joseph, saying, "Your father commanded *us* before he died, saying,

16 So they sent *a message* to Joseph, saying, "Your father charged before he died, saying,

16 So they sent this message to Joseph:

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

17 'This is what you shall say to Joseph: "Please forgive, I beg you, the offense of your brothers and their sin, for they did you wrong.'" And now, please forgive the offense of the servants of the God of your father." And Joseph wept when they spoke to him.

17 'Thus you shall say to Joseph, "Please forgive, I beg you, the transgression of your brothers and their sin, for they did you wrong.'" And now, please forgive the transgression of the servants of the God of your father." And Joseph wept when they spoke to him.

17 "Before he died, your father left some instructions. He told us, 'Tell Joseph, "Please forgive your brothers' offenses. I beg you, forgive their sins, because they wronged you.'" So please forgive the transgression of the servants of your father's God."

Joseph wept when they talked to him.

17 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.

- The brothers made up a command, supposedly from Jacob, that Joseph was to forgive the brothers for their past mistreatment

- That they would even think that Joseph would to take vengeance on them caused him to weep over such a misjudgment

18 Then his brothers also came and fell down before him and said, "Behold, we are your servants."

18 Then his brothers also came and fell down before him and said, "Behold, we are your servants."

18 So Joseph's brothers went to visit him, fell prostrate in front of him, and declared, "Look! We're your servants."

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

- Once again, Joseph's dreams are fulfilled

- The brothers were willing to be enslaved by Joseph, thinking it better than to be executed

19 But Joseph said to them, "Do not be afraid, for am I in God's place?

19 But Joseph said to them, "Do not be afraid, for am I in God's place?

19 "Don't be afraid," Joseph responded. "Am I sitting in God's place?

19 And Joseph said unto them, Fear not: for am I in the place of God?

- Joseph had a realistic view of his role: God is the One Who will be the Judge

- God does not want us to retaliate for wrongs done to us. Vengeance belongs to Him (Deut 32:35; Rom 12:19)

20 As for you, you meant evil against me, *but* God meant it for good in order to bring about this present result, to keep many people alive.

20 As for you, you meant evil against me, *but* God meant it for good in order to bring about this present result, to preserve many people alive.

20 As far as you're concerned, you were planning evil against me, but God intended it for good, planning to bring about the present result so that many people would be preserved alive.

20 But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive.

- Joseph related his faith in the providence of God over the events that had taken place, and he distinguished between the plan of men and the plan of God

— Concerning the plan of men, the brother's motivation was evil against Joseph

— Concerning the plan of God, His purpose was for good, to bring about a situation exactly the way it turned out and to save many lives, including Egyptians, Jews, and no doubt it also included many Canaanites who also sojourned in Egypt during the famine or traveled to Egypt to buy bread.

— The plots of his brothers, and even Potiphar's wife, turned out for good for "those who love God, who the called according to His purpose" (Rom 8:28)

21 So therefore, do not be afraid; I will provide for you and your little ones." So he comforted them and **spoke kindly to them**.

21 So therefore, do not be afraid; I will provide for you and your little ones." So he comforted them and spoke kindly to them.

21 So don't be afraid! I'll take care of you and your little ones." So Joseph kept on comforting them, speaking to the needs of their hearts.

21 Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and spake kindly unto them.

- Joseph promised to sustain and protect them, and he fulfilled that promise

- "...spoke kindly to them" - in Hebrew, it is a bit more intimate: "He spoke to their heart"

(f) Joseph's death (50:22-26)

22 Now Joseph stayed in Egypt, he and his father's household, and Joseph lived 110 years.

22 Now Joseph stayed in Egypt, he and his father's household, and Joseph lived one hundred and ten years.

22 Joseph continued to live in Egypt, along with his father's household, until he was 110 years old.

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

- Joseph died 54 years after Jacob's death

23 Joseph saw the third generation of Ephraim's sons; also the sons of **Machir**, the son of Manasseh, were born on Joseph's knees.

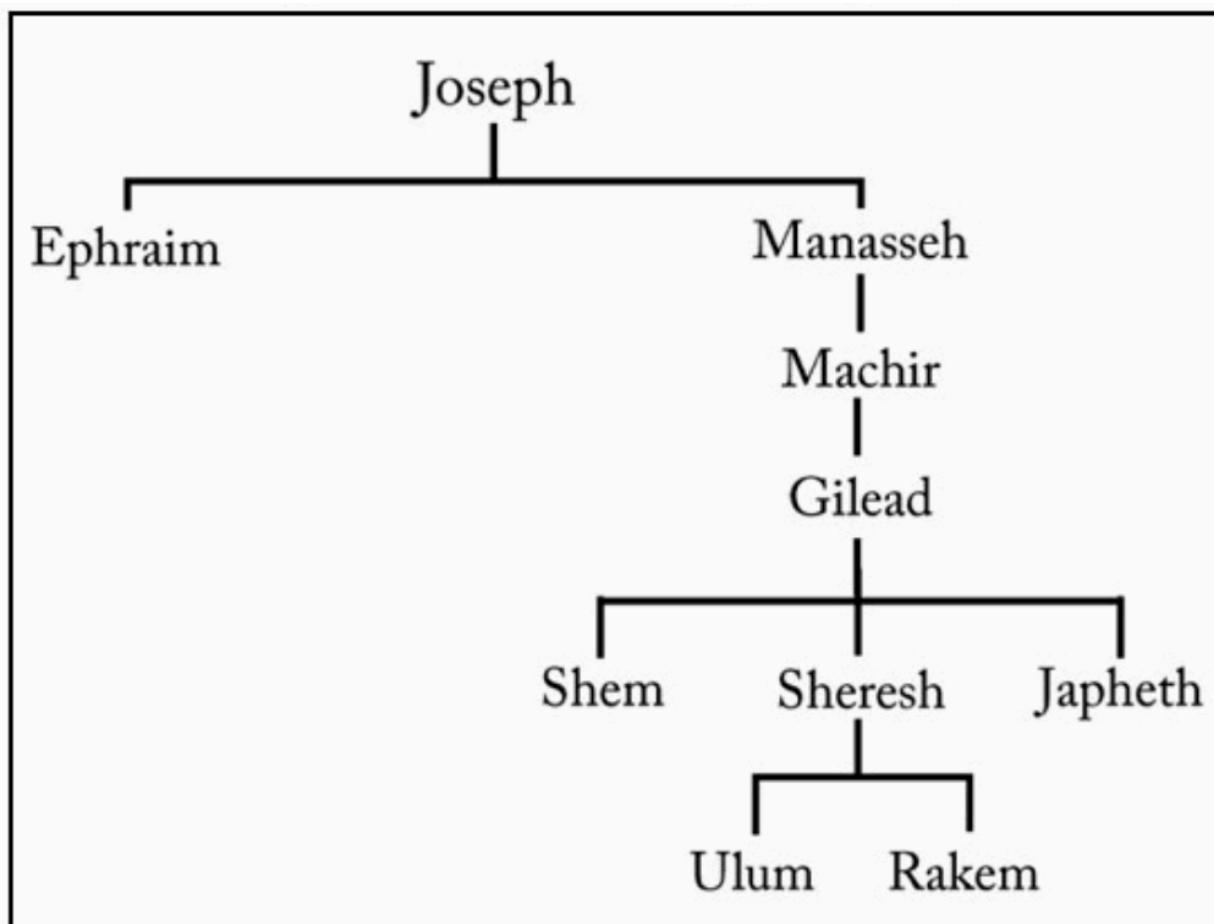
23 Joseph saw the third generation of Ephraim's sons; also the sons of Machir, the son of Manasseh, were born on Joseph's knees.

23 Joseph saw the third generation of Ephraim's children, as well as the children who had been born to Manasseh's son Machir, whom he adopted as his own.

23 And Joseph saw Ephraim's children of the third generation: the children also of Machir the son of Manasseh were brought up upon Joseph's knees.

- This was in fulfillment of 49:25

- "...Machir" - also mentioned in Num 26:28-34; 32:39; Joshua 17:1; Judges 5:14; 1 Chr 7:14-18



24 Joseph said to his brothers, "I am about to die, but God will assuredly take care of you and bring you up from this land to the land which He promised on oath to Abraham, to

Isaac, and to Jacob."

24 Joseph said to his brothers, "I am about to die, but God will surely take care of you and bring you up from this land to the land which He promised on oath to Abraham, to Isaac and to Jacob."

24 Later, Joseph told his brothers, "I'm going to die soon, but God will certainly provide for you and bring you up from this land to the land that he promised with an oath to give to Abraham, Isaac, and Jacob."

24 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.

- Joseph knew, as Jacob did, that he would die in the land of Egypt. And like Jacob, he made a statement of faith in God's promises to them for the future.

- Joseph never received a direct revelation from God; there is no record of God speaking directly to Joseph as He did to Abraham, Isaac, and Jacob

- Yet Joseph had faith, because he believed in the Word of God that had been passed down from Abraham to Isaac and to Jacob

- He also had faith in the promise of the Abrahamic Covenant; the content of his faith was what was revealed up to that point, and in particular this entailed the Abrahamic Covenant

25 Then Joseph made the sons of Israel swear, saying, "God will assuredly take care of you, and you shall carry my bones up from here."

25 Then Joseph made the sons of Israel swear, saying, "God will surely take care of you, and you shall carry my bones up from here."

25 So Joseph made all of Israel's other children make this promise: "Because God is certainly going to take care of you, you are to carry my bones up from here."

25 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.

- Heb 11:22 states that Joseph's request to bring his bones out of Egypt was itself an act of faith

- The fulfillment of this is in Ex 13:19, which speaks of the removal of his bones from Egypt, and in Joshua 24:32, which records the burial of his bones in the Land of Israel

26 So Joseph died at the age of 110 years; and they embalmed him and placed him in a coffin in Egypt.

26 So Joseph died at the age of one hundred and ten years; and he was embalmed and placed in a coffin in Egypt.

26 Some time later, Joseph died at the age of 110 years, and he was embalmed and placed in a coffin in Egypt."

26 So Joseph died, being an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt.

- Joseph died at 110 and, like Jacob, was embalmed (Abraham lived to be 175; Isaac, 180; and Jacob, 147)

— This was a wooden mummy case, to ensure his bones would remain intact and could later be carried to Canaan

- The Book of Genesis closes with the promise of the Land yet unfulfilled, but with the expectation of a visitation from on high

- The words of Joseph, given twice, amazingly summarize the hope expressed throughout the OT as well as the New: God will surely come to your aid.

- The Book opens with "In the Beginning God..." and closes with "...in a coffin in Egypt"

- Man's failure brought a curse. God's Plan of redemption will be presented through a nation that will be born in the caldron of Egypt...

Chronology of the Patriarchs

Date	Milestone	Years Elapsed
1952 B.C.	Abraham Born	
1852 B.C.	Isaac Born (21:5)	100
1792 B.C.	Jacob Born (25:26)	60
1777 B.C.	Abraham Dies (25:7)	15
1701 B.C.	Joseph Born	76
1684 B.C.	Joseph Sold (37:2, 28)	17
1672 B.C.	Isaac Dies (35:26)	12
1662 B.C.	Jacob moves to Egypt (47:9)	10
1645 B.C.	Jacob Dies (47:28)	17
1591 B.C.	Joseph Dies (50:26)	54
	Total	361

Chronology of Genesis

Name	Year of Birth	Age at Birth of Seed-Son	Age at Death	A.H. Year of Death
Adam	0	130	930	930
Seth	130	105	912	1042
Enosh	235	90	905	1140
Cainan	325	70	910	1235
Mahalalel	395	65	895	1290
Jared	460	162	962	1422
Enoch	622	65	365	987
Methuselah	687	187	969	1656
Lamech	874	182	777	1651
Noah	1056	502 [103]	950	2006
Shem	1558	100	600	2158
Arpaxad	1658	35	438	2096
Shelah	1693	30	433	2126
Eber	1723	34	464	2187
Peleg	1757	30	239	1996
Reu	1787	32	239	2026
Serug	1819	30	230	2049
Nahor	1849	29	148	1997
Terah	1878	130 [104]	205	2083
Abraham	2008	100	175	2183
Isaac	2108	60	180	2288
Jacob	2168	Not known	147	2315
Joseph	2259	Not known	110	2369