

BOOK OF GENESIS

GENESIS 50

VERSES 1-14

1 Joseph threw himself on his father and wept over him and kissed him.

2 Then Joseph directed the physicians in his service to embalm his father Israel. So the physicians embalmed him,

3 taking a full forty days, for that was the time required for embalming. And the Egyptians mourned for him seventy days.

4 When the days of mourning had passed, Joseph said to Pharaoh's court, "If I have found favor in your eyes, speak to Pharaoh for me. Tell him,

5 'My father made me swear an oath and said, "I am about to die; bury me in the tomb I dug for myself in the land of Canaan." Now let me go up and bury my father; then I will return.'"

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

7 So Joseph went up to bury his father. All Pharaoh's officials accompanied him—the dignitaries of his court and all the dignitaries of Egypt—

ADDED TEXTUAL NOTES, QUESTIONS, OTHER

Verses 2-4— What is interesting about this scene?

Verse 7-9— The funeral procession is MASSIVE: Pharaoh's officials, Egyptian dignitaries, Joseph's household, all his brothers, chariots, horsemen. "A very large company." This isn't a family funeral—it's a state funeral! Egypt honors Israel because of Joseph. What opportunity does this present, even if for secondary reasons?

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8 besides all the members of Joseph's household and his brothers and those belonging to his father's household. Only their children and their flocks and herds were left in Goshen.

9 Chariots and horsemen also went up with him. It was a very large company.

10 When they reached the threshing floor of Atad, near the Jordan, they lamented loudly and bitterly; and there Joseph observed a seven-day period of mourning for his father.

11 When the Canaanites who lived there saw the mourning at the threshing floor of Atad, they said, "The Egyptians are holding a solemn ceremony of mourning." That is why that place near the Jordan is called Abel Mizraim.

12 So Jacob's sons did as he had commanded them:

13 They carried him to the land of Canaan and buried him in the cave in the field of Machpelah, near Mamre, which Abraham had bought along with the field as a burial place from Ephron the Hittite.

14 After burying his father, Joseph returned to Egypt, together with

Verse 10-11— They stop at the threshing floor of Atad (east of Jordan) for seven more days of mourning. The Canaanites witness this display and name the place "Abel Mizraim" ("mourning of Egypt"). Even pagans recognize something significant is happening. God's people, even in death, testify to the watching world.

Verse 13— Jacob is buried in Machpelah with Abraham, Sarah, Isaac, Rebekah, and Leah. The cave Abraham bought (Gen 23) now holds three generations of patriarchs and matriarchs. This is covenant continuity—they're "gathered to their people" (49:33), united in death as in life. The land of promise begins with a burial cave. Remember why?

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his brothers and all the others who had gone with him to bury his father.

VERSES 15-21

15 When Joseph's brothers saw that their father was dead, they said, "What if Joseph holds a grudge against us and pays us back for all the wrongs we did to him?"

16 So they sent word to Joseph, saying, "Your father left these instructions before he died:

17 'This is what you are to say to Joseph: I ask you to forgive your brothers the sins and the wrongs they committed in treating you so badly.' Now please forgive the sins of the servants of the God of your father." When their message came to him, Joseph wept.

18 His brothers then came and threw themselves down before him. "We are your slaves," they said.

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

20 You intended to harm me, but God intended it for good to accomplish what is now being done, the saving of many lives.

ADDED TEXTUAL NOTES, QUESTIONS, OTHER

Verse 15— The brothers' fear reveals their guilty conscience. They've lived for 17 years with Joseph's forgiveness (45:1-15), but they still doubt it.

"What if Joseph holds a grudge?"

What's this all about?

Why do we struggle to believe we're truly forgiven?

Verse 16-17— Did Jacob really leave these instructions, or are the brothers making this up?

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21 So then, don't be afraid. I will provide for you and your children." And he reassured them and spoke kindly to them.

Verse 17b— "When their message came to him, Joseph wept." Why does Joseph weep?

Do we wound others by continually doubting their forgiveness?

Verse 18— The brothers throw themselves down—literally "fell before him"—fulfilling Joseph's dreams again (37:7, 9). But Joseph doesn't want slaves; he wants brothers! "We are your slaves" is their fourth self-designation: slaves (v. 18), servants of God (v. 17), wrongdoers (v. 17), brothers (Joseph's designation, v. 19, 21). Which identity we accept determines how we relate to others.

Verse 19— "Am I in the place of God?"—Joseph refuses to play God. What does Joseph mean?

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<p>VERSES 22-26</p>	<p>Verse 20— GENESIS'S THEOLOGICAL CLIMAX: "You intended to harm me, but God intended it for good to accomplish what is now being done, the saving of many lives." God didn't cause their sin, but He used it redemptively. This is Romans 8:28 in seed form. How does this perspective transform how we view our suffering?</p> <p>Verse 21— Joseph REPEATS his promise: "Don't be afraid. I will provide for you and your children." He reassures and speaks "to their hearts" (Hebrew: 'al-libbām—tender, comforting speech). Forgiveness isn't one-time; it's ongoing reassurance and kindness. Joseph continues to actively bless those who harmed him. This is gospel love.</p> <p>ADDED TEXTUAL NOTES, QUESTIONS, OTHER</p>
<p>22 Joseph stayed in Egypt, along with all his father's family. He lived a hundred and ten years 23 and saw the third generation of Ephraim's children. Also the</p>	<p>Verse 22— Joseph lived 110 years—the ideal Egyptian lifespan, considered a divine blessing. This is interesting to happen...why the cultural tie in here?</p>

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children of Makir son of Manasseh were placed at birth on Joseph's knees.

24 Then Joseph said to his brothers, "I am about to die. But God will surely come to your aid and take you up out of this land to the land he promised on oath to Abraham, Isaac and Jacob."

25 And Joseph made the Israelites swear an oath and said, "God will surely come to your aid, and then you must carry my bones up from this place."

26 So Joseph died at the age of a hundred and ten. And after they embalmed him, he was placed in a coffin in Egypt.

Verse 23— "Placed at birth on Joseph's knees"—an adoption formula. Joseph adopted Manasseh's children (Makir's line) as his own, extending the family. He saw FOUR generations of his descendants—children, grandchildren, great-grandchildren, great-great-grandchildren. The promise is being fulfilled: "be fruitful and multiply" (Gen 1:28; 9:1; 17:6). Joseph's line is thriving.

Verse 24— Joseph's deathbed prophecy: "God will surely come to your aid and take you up out of this land." The Hebrew ("visiting He will visit") is emphatic—God WILL come! Joseph uses the covenant formula: "the land he promised on oath to Abraham, Isaac and Jacob." He's passing on covenant hope. Egypt is NOT home. God will bring His people OUT and UP (exodus language). This becomes Exodus 3:16-17 when God appears to Moses *using Joseph's exact words*.

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Verse 25— Joseph makes Israel SWEAR an oath: "carry my bones up from this place." Like Jacob (47:29-31), Joseph insists on burial in Canaan—eventually. He's willing to wait. His bones become a prophetic symbol: "We're leaving Egypt someday." The oath is fulfilled 400+ years later: "Moses took the bones of Joseph with him" (Ex 13:19), and Joshua buries him in Shechem (Josh 24:32). What is significant about this?

What does this teach us about our own death's and burials, etc.?

Verse 26— "He was placed in a coffin in Egypt." GENESIS ENDS IN A COFFIN IN EGYPT. This is shocking! The book began with "In the beginning God created the heavens and the earth" (1:1) and ends with death and exile. From creation to coffin, from garden to Egypt, from life to death. Why?