

Genesis Chapter 50 Commentary

1 ¶ And Joseph fell upon his father's face, and wept upon him, and kissed him. 2 And Joseph commanded his servants the physicians to embalm his father: and the physicians embalmed Israel. 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.

"and the Egyptians mourned for him threescore and ten days." This seventy days of mourning is; forty days for the embalming process (according to history), and thirty additional days of mourning.

Why did the Egyptians mourn for Israel? They mourned with Joseph out of great respect for Joseph. We have such scripture ourselves, seen in: **Ro 12:15** *"Rejoice with them that do rejoice, and weep with them that weep."*

4 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, 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. 6 And Pharaoh said, Go up, and bury thy father, according as he made thee swear.

Notice, Joseph, though second in command in Egypt, still acknowledged the Pharaoh, and sought permission to go to bury his father in Canaan. Notice, Joseph confesses that his father made him swear an oath to bury him in Canaan, and Pharaoh acknowledges that Joseph made an oath, and he should fulfill his oath. Egypt knows that Joseph is a man of his word. Joseph, in making his request to bury the dead also promises to return upon completion thereof.

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

I first thought that the Egyptians stopped, and waited for Joseph to return, here at the border of Egypt. This would not give the appearance that the Egyptians were trying to sneak in and attack the land if they stopped. However, if you read closely, *"And they came to the threshingfloor of Atad,"* as *"they"* would include the whole group, we understand the Egyptians went all the way with Joseph. The group stopped and had the seven days of mourning, when they crossed the river into Canaan. The seven days of mourning established that the Egyptians were indeed mourning, and not attacking or spying out the land the land.

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

"And his sons did unto him according as he commanded them:" Jacob's sons performed the burial in the presence of the whole burial congregation. This is no different than when we have a funeral service today. The funeral is the family's duty to carry out, but their friends accompany them, and mourn with the all the way from death to the burial, and even after the burial.

"And Joseph returned into Egypt, he, and his brethren, and all that went up with him to bury his father," Joseph kept his promise to Pharaoh to return. Verse fourteen reaffirms; the whole congregation went all the way, to the burying place and back.

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

Finally, we see confession from Joseph's brethren, for their sin of selling him into slavery. They beg forgiveness in their father's name, believing that this will make Joseph more amenable to forgiving them. Have you ever asked forgiveness of wrong to someone, hiding behind the cause being someone else's, or maybe demanding it because scripture requires us to forgive one another? This is not a true confession, if you are hiding behind some scheme or demanding forgiveness.

There is a good lesson to be learned here, for us today, seen in:

- ***Jas 5:15-16; 15 "And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. 16 Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much."***
- ***1Jo 1:7-10; 7 "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. 8 ¶ If we say that we have no sin, we deceive ourselves, and the truth is not in us. 9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 10 If we say that we have not sinned, we make him a liar, and his word is not in us."***

As we see in these texts; confessing our sin, forthrightly, and praying for forgiveness, not demanding, is the rightful action of a penitent sinner. We understand that all sin is ultimately against our Lord and Saviour, however, we demonstrate our faithfulness to the word of God by confessing to one another.

This does not mean that you need to get up in church and confess all your sins. Those sins, committed before the rebirth and joining the organized church, are not for the church to consider for forgiveness, or to pass judgment on. They were forgiven by God at the rebirth of your soul. God already knows about them. They will continue with you in your memory, and the devil will confront you with them, from time to time, tempting you to discount your faith and trust in Christ.

It does mean, after your rebirth and joining the organized church body, if you sin or offend another person, or do them harm, you should make your confession. Sins against another member of the church are to be dealt with as commanded in: **Mt 18:15-17; 15 ¶ *"Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. 16 But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. 17 And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican."***

When confessing to Christ; if we have committed specific sins of which we are aware, we need to confess that specific sin to Christ, praying for his forgiveness. However, if we have no specific sins to confess, we are sinners by our inherit adamic nature and we should always confess to Christ, we are sinners. Remember the teaching of Christ in: **Lu 18:10-13; 10 *"Two men went up into the temple to pray; the one a Pharisee, and the other a publican. 11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. 12 I fast twice in the week, I give tithes of all that I possess. 13 And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner."*** Let us not be found as the Pharisee; living in hypocrisy.

18 And his brethren also went and fell down before his face; and they said, Behold, we be thy servants. 19 And Joseph said unto them, Fear not: for am I in the place of God? 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.

Again, we see the dream of Joseph fulfilled in his brethren bowing down to him in **Ge 37:7-10**.

Here is a good lesson on forgiving one another for us. Joseph acknowledges that they did indeed sin against him, and it was a very bad sin, but, Joseph understands that it was the hand of God working in his own life, to preserve life for Joseph's family, and the fulfillment of God's prophecies to his forefathers. Did you notice that Joseph would not put himself in the place of God? If we are not careful; we will forget that all sin is against God and try to avenge ourselves. What great understanding Joseph was given to know his proper place.

We see a prophetic picture of this in: **Ro 8:18 *"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."*** As we think of the life of Joseph, we see a picture of what Paul is saying in Romans. As Joseph suffered in his youth, he maintained his faith in God's promises and dreams given to him. He was richly rewarded in his later life, and was made ruler over all Egypt; and he became a saviour to his own family.

This is a prophetic picture of our Saviour, Jesus Christ, who has preceded us into the land of Egypt, in incarnation in the world, and he suffered many things on our behalf. It was our sin that brought him to earth to die. He knew that we would come to him confessing that our sins nailed him to the cross. He knew that it was needful that he preceded us to bring about our remission of sins and eternal salvation. He is now seated at the right hand of the Father, elevated to be supreme ruler over all things.

We, like Joseph, have God's promises, and the dreams and hope that he has given us, to help carry us through the troublesome times of life on the earth. Realizing that at the fulfilling, of the promise of resurrection from the dead, we too will be like Joseph's brethren, and shall fall down and worship our Saviour and King forever.

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

Telling his brethren; I do not hold your actions against you; Joseph proceeds to tell them he will continue to provide for them and their families. Hasn't Jesus told us that he will not leave or forsake us? Remember: **Heb 13:5-6; 5 "Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. 6 So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me."** Certainly, these are comforting words.

We have the same kind of compassion bestowed upon us, and the same commandment to forgive, to pray for, and to love one another, in many New Testament scriptures.

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

If I calculated correctly, we have here five living generations.

- Joseph is the first generation.
- Ephraim is the second generation of Joseph.
- Ephraim's child is the first generation of Ephraim, and the third generation of Joseph.
- The child of Ephraim's first generation is Ephraim's second generation, and Joseph's fourth generation
- The child of Ephraim's second generation is Ephraim's third generation, and Joseph's fifth generation

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.

"And Joseph said unto his brethren, I die" Again we see proof that men know when it is their time to die, at least sometimes they do.

"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." Again, we see Joseph's unfaltering faith in God. He was well aware of the promise of God, which had been handed down from generation to generation, as we see in:

- **Ge 15:14-21; 14 "And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. 15 And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. 16 But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full. 17 ¶ And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed**

between those pieces. 18 In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates: 19 The Kenites, and the Kenizzites, and the Kadmonites, 20 And the Hittites, and the Perizzites, and the Rephaims, 21 And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites."

- *Ge 26:1-5; 1 ¶ "And there was a famine in the land, beside the first famine that was in the days of Abraham. And Isaac went unto Abimelech king of the Philistines unto Gerar. 2 And the LORD appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of: 3 Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father; 4 And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed; 5 Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws."*
- *Ge 35:10-12; 10 "And God said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel. 11 And God said unto him, I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins; 12 And the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land."*
- *Ge 46:1-4; 1 ¶ "And Israel took his journey with all that he had, and came to Beersheba, and offered sacrifices unto the God of his father Isaac. 2 And God spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here am I. 3 And he said, I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation: 4 I will go down with thee into Egypt; and I will also surely bring thee up again: and Joseph shall put his hand upon thine eyes."*
- *Ge 48:21 "And Israel said unto Joseph, Behold, I die: but God shall be with you, and bring you again unto the land of your fathers."*

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

Why was Joseph buried in Egypt? Several reasons come to mind, such as:

- Joseph was a very beloved and respected ruler in Egypt. Any attempt to bury him somewhere else, at the time of his death, would have brought the wrath of Pharaoh and the Egyptians upon the Israelites.
- Joseph's body being buried in Egypt, gives us a prophetic picture of Christ incarnate and his death and burial. How? Jesus's body was buried in stone tomb, in this world, a picture of Joseph being buried in Egypt.
- This picture gives us the perspective, of the Promise of God to all his people. We have the promise of a resurrection, coming with the return of Christ, and after the resurrection, we have the promise of being carried away to the eternal land of promise, which Christ has gone to prepare for us.

Why would Joseph want his body moved to the land of promise? They, Israel, had all the promises of a coming Messiah, who they thought would set up a natural kingdom, in the land of promise, and

rule and reign over Israel and the world from that place. They did not want to be buried somewhere else and not be present for the first coming of Christ.

Praise God, we have the New Testament scriptures which teach us; no matter where we are buried; no matter the state of our bodies; at the command of Christ, who made all things to start with by the command of his voice, every molecule of our bodies will be gathered together, and we shall arise from the dead, or be changed if still living, and meet the Lord in the air. The risen bodies will be immortal, incorruptible, and glorified. Bodies made into sinless perfection, with the ability to dwell in the presence of God forever. Hallelujah! Praise ye the Lord!