

GENESIS Lesson 54 – 11/24/19

Jacob dies

50:1: And Joseph fell upon his father's face, and wept upon him, and kissed him.

50:2: And Joseph commanded his servants the physicians to embalm his father: and the physicians embalmed Israel.

50:3: 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.

50:4: 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,

50:5: 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.

50:6: And Pharaoh said, Go up, and bury thy father, according as he made thee swear.

50:7: 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,

50:8: 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.

50:9: And there went up with him both chariots and horsemen: and it was a very great company.

50:10: 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.

50:11: 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 Abel-mizraim, which is beyond Jordan.

50:12: And his sons did unto him according as he commanded them:

50:13: 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.

So Jacob is now dead, and Joseph mourns for his father. Such is the life of a man.

Heb. 9:27: And as it is appointed unto men once to die, but after this the judgment:

Unless we get raptured out, we all have an appointment with death.

The loss of a loved one is not easy.

Experts tell us there are five distinct stages of grief after the loss of a loved one: denial, anger, bargaining, depression and acceptance. This theory was developed by psychiatrist Elisabeth Kübler-Ross.

I have heard this, I was taught this in school and believe it that when you lose a loved one, you must take time to grieve properly.

Even God talks about grief:

Deut. 21:10-13

¹⁰ When thou goest forth to war against thine enemies, and the LORD thy God hath delivered them into thine hands, and thou hast taken them captive,

¹¹ And seest among the captives a beautiful woman, and hast a desire unto her, that thou wouldest have her to thy wife;

¹² Then thou shalt bring her home to thine house; and she shall shave her head, and pare her nails;

¹³ And she shall put the raiment of her captivity from off her, and shall remain in thine house, and bewail her father and her mother a full month: and after that thou shalt go in unto her, and be her husband, and she shall be thy wife.

The stages of grief:

1. Denial - As we process the reality of our loss, at first it seems hard to believe we have lost an important person from our life. It takes time to adjust to this new reality.

2. Anger – The first emotion people feel after they lose a loved one is anger; it is easier to feel anger than any other emotion. Expressing anger is more socially acceptable and allows us to express emotion with less fear of judgment or rejection. “Why did this happen!?”
3. Bargaining – After the anger subsides, guilt may set in and then we start compiling the “what if” statements or the “deals with God.” We realize we are helpless to change anything so we protest by bargaining, which gives us a perceived sense of control over something that feels so out of control.
4. Depression – When the panic and emotional fog over the loss begin to subside, the present is becoming unavoidable. And this realization brings in sadness. We might find ourselves retreating, being less sociable, and less likely to reach out to others about what we are going through.
5. Acceptance - When we come to this stage, we are no longer resisting the reality of the loss. It is not that we no longer feel the pain from our loss, but that we are in a place where we are not struggling as much with the other stages of grief. You now re-enter reality and come to terms with the fact that the “new” reality is that your loved one is never coming back.

Jacob was embalmed for forty days by the Egyptian physicians; and the entire nation of Egypt mourned for Jacob 70 days! This indicates that Jacob was revered in Egypt by virtue of his son Joseph.

When the days of mourning for Jacob have passed, Joseph gets permission from Pharaoh to go and bury his father Jacob in the tombs of his fathers as he requested.

So a huge funeral procession leaves Egypt and heads north for Canaan. All the Egyptian government officials join in and a portion of the Egyptian army (chariots and horsemen), the entire family of Jacob; the only ones left behind were Pharaoh, their flocks and their little ones. The bible says that it was a very great company. It was real royal procession.

And when they arrived in Canaan, specifically in Atad, they stopped and mourned some more. The Canaanites upon seeing this said, "This is a grievous mourning to the Egyptians." "Whoever this guy was, he must have been important!" The Egyptians called this place where they stopped in Canaan to mourn, Abel Mizraim, which means "mourning of Egypt".

If you read many commentaries they will tell you that the expression "beyond Jordan" in verse 11 means "to the east of Jordan," and they therefore had to have stopped somewhere north of the Dead Sea. This makes no sense because the Canaanites did not dwell east of the Jordan; they dwelt west of the Jordan. This is what happens when you approach the text with your preconceived definitions.

And the term "beyond Jordan" is used a few times in the OT to describe land west of the Jordan. The phrase is used 9 times in the OT.

References where "beyond Jordan" means west of the Jordan: Deut. 3:20, 25; Is. 9:1.

References where “beyond Jordan” means east of the Jordan: Gen. 50:10, 11; Jos. 9:10; 13:8; 18:7; Jdg. 5:17. East wins!

And after they mourned for Jacob in Abel Mizraim they went to the cave in the field of Machpelah and there they buried Jacob their father.

The boys had often disappointed their dad, but they were careful to honor him at his death, fulfilling his every last wish. The Bible says in Ex. 20:12: “Honour thy father and thy mother...”

Jacob’s funeral is the only funeral event that is recorded in the Scriptures with so much detail, and it is also the most elaborate funeral too that has ever taken place in the Bible.

Jacob indeed was important because he is the father of the Jewish nation; the nation that came out of him bears his name—Israel; his descendants bear his name—Israelites.

Joseph’s brothers are worried

50:14: 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.

50:15: 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.

50:16: And they sent a messenger unto Joseph, saying, Thy father did command before he died, saying,

50:17: 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.

50:18: And his brethren also went and fell down before his face; and they said, Behold, we be thy servants.

50:19: And Joseph said unto them, Fear not: for am I in the place of God?

50:20: 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.

50:21: Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and spake kindly unto them.

So here we have more drama that follows the family of Jacob even after his death. As they are heading home, after having buried their father, the brothers are convinced that Joseph will take vengeance on them for what they did to him now that Jacob is dead.

They still haven't understood Joseph's commitment to God. At this point in his life—Joseph is now 56 years of age—he knows this was all God's plan. Joseph understood he was not in the place of God. It wasn't his job to bring vengeance upon his brothers.

If they were going to get punished it would have to be from the Lord, the Lord would have to find an instrument other than Joseph.

So in fear of retribution the brothers hatch a plan by appointing a messenger to tell Joseph that Jacob had told him—this was all a lie—to tell Joseph that he should forgive his brothers and not exact any retribution.

When Joseph hears this message, he breaks down and starts crying. Now we can say that Joseph is still tore up about his father's death and the fact that this message is from "dad," it means a lot to him and he breaks down.

Or we can say that Joseph weeps because his brothers have yet not understood what type of person he really was. Has your integrity ever come into question by someone you love? How does that make you feel?

Joseph had already forgiven them and he reiterated to them (see Gen. 45:5-8) that this was all God's plan—"Am I in the place of God?"

If we examine the words of Joseph in verses 20 & 21 we will see parallels with the way Christ spoke to his disciples, "his brethren".

Joseph tells his brothers his purpose for coming to Egypt was to "save much people alive."

Jesus said in Luke 19:10: "For the Son of man is come to seek and to save that which was lost."

Joseph tells them: "fear ye not."

Jesus tells his disciples in John 14:27: Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

Joseph comforted his brothers.

In John 14:16 Jesus said, “And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;”

One commentator said, “Often, the problem we have *when it comes to* 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.”

Conclusion

50:22: And Joseph dwelt in Egypt, he, and his father's house: and Joseph lived an hundred and ten years.

50:23: And Joseph saw Ephraim's children of the third generation: the children also of Machir the son Manasseh were brought up upon Joseph's knees.

50:24: 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.

50:25: 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.

50:26: So Joseph died, being an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt.

Joseph was the finest man to come out of Jacob, his character was far above that of Jacob's other sons, even Jacob himself. In many ways, his sterling attributes paralleled those of our Lord Jesus Christ. This is

worth repeating and of our deepest consideration: the Scripture mentions no fault or sin of Joseph. The only other OT hero to receive such honor is the prophet Daniel.

Through the life of Joseph we learn one very important lesson: Every Christian should be able to see the hand of God in their life; to know that no matter what evil you may face or trial you may go through, God will bring good out of it.

Rom. 8:28: And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

But even Joseph despite his character, courage, conviction, and commitment to God couldn't save himself from certain death.

Joseph's faith in God was strong even to the very end where he tells his brothers: "God will surely visit you." And Joseph adds, "When He does, take my bones out of here."

There is archeological evidence that some believe to be the location of where Joseph lived; a palace found at a place called Tell El-Dab'a.

Archeologists tell us that the Hyksos, an Asiatic people lived there. Josephus cites Manetho's history and associates the Israelites with the Hyksos. If you recall from Lesson 44 we mentioned that in the 3rd century BC the Pharaoh Ptolemy II commissioned a priest named Manetho to compile a history of Egypt.

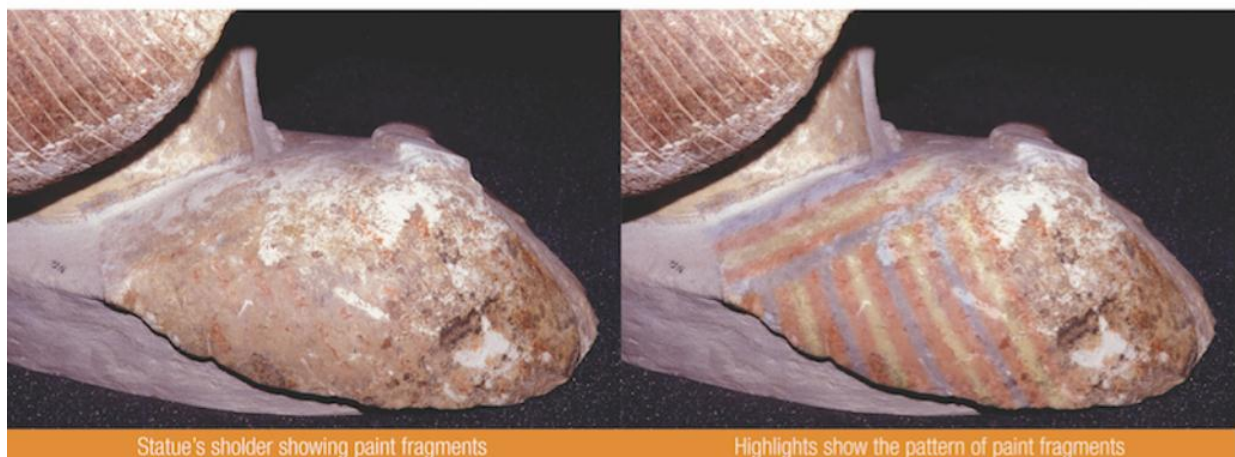
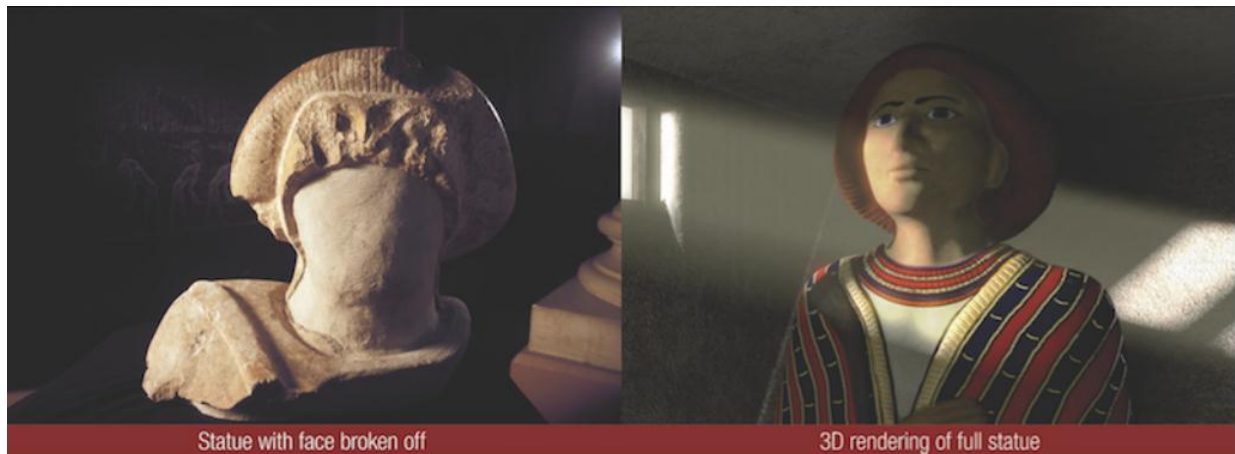
The Hyksos are well known from ancient texts, and their expulsion from Egypt was recorded in later ancient Egyptian historical narratives. Manetho wrote of the Hyksos' violent entry into Egypt from the north,

and that their capital was Avaris; a city associated with the famous excavations at Tell El-Dab'a.

Modern archeologists and scholars do not believe that the Hyksos were the Israelites. But the place where the Hyksos had lived (Avaris) is where the Israelites established their presence. The Bible calls this place Rameses (Gen. 47:11).

<https://www.biblicalarchaeology.org/daily/news/the-expulsion-of-the-hyksos/>

Behind the palace, and pyramid shaped tomb was found there with a broken statue that some believe was a statue of Joseph.



<https://patternsofevidence.com/wp-content/uploads/2019/06/Josepf-Statue.png>

The statue found there had red hair, a feature only found in Semitic people (think of Esau) and not Egyptians. A remarkable feature of this tomb was that it contained no bones!

<https://www.youtube.com/watch?v=FiUyZ0ncQDU>

Archeological records tell of another Asiatic people called the Habiru (also spelled Apiru) were slaves and later invaded Canaan and conquered the people who lived there. These Habiru are the Israelites of the Bible. We will look at them when we get into the book of Exodus.

The Book of Genesis ends with “a coffin in Egypt” and the Old Testament ends with “a curse.”

Mal. 4:6: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

This is how God sees things. He doesn't put on rose colored glasses; He tells it like is. God looks at mankind and says, “You shall surely die.”

Here we have it, a story of how it all began, and how quickly things spiraled out of control. And we have seen throughout the book instances where God every once in while would step in and apply a correction to the course of the history of man.

We have gone through 3 dispensations and two covenants. We have seen the fall of man, Noah's flood, the call of Abraham, and fulfilment of God's promise to Abraham. Through Abraham we learn that

justification is by faith and not of works. Gen. 15:6: And he believed in the LORD; and he counted it to him for righteousness. No one can get saved unless they believe in God.

As we have said, this was a book of beginnings; we saw the beginning of creation, the beginning of sin in this world, the beginning of redemption, the beginning of Mystery Babylon, the beginning of the nations, and the beginning of Israel.

The rest of the OT will now focus on the history of this very important nation; the nation of Israel. The history of Israel is basically a genealogical record of the coming Messiah.

Israel is now in Egypt and there God will make of them a great nation.

Next week we start the book of Exodus.