

GENESIS

JOSEPH'S GRIEF AND NATIONAL CUSTOM

EXEGESIS VERSES 1 – 3:

וַיִּפֹּל יוֹסֵף עַל־פְּנֵי אָבִיו וַיִּבֶךְ עָלָיו וַיִּשָּׁק־לוֹ: ^{WTT} Genesis 50:1

^{NAS} Genesis 50:1 Then Joseph fell on his father's face, and wept over him and kissed him.

ל נשק ו על בכה ו אב פנה על יוסף נפל ו) [*waw consec. + v/qal/IPF/3ms: naphal; "and he fell"; + proper n; "Joseph"; + prep: -al + n/com/b/pl/constr: paneh; "over the face of"; + n/com/m/s/constr. w/3ms suff: 'ab; "his father"; + waw consec. + v/qal/IPF/3ms: bakah; "and he wept"; + prep. w/3ms suff: -al; "over him"; + waw consec. + v/qal/IPF/3ms: nashaq; "and he kissed"; + prep. w/3ms suff: lamed; "for him"])*

וַיִּצַו יוֹסֵף אֶת־עֲבָדָיו אֶת־הַרְפָּאִים לְחַנֵּט ^{WTT} Genesis 50:2
אֶת־אָבִיו וַיַּחְנִטוּ הַרְפָּאִים אֶת־יִשְׂרָאֵל:

^{NAS} Genesis 50:2 And Joseph commanded his servants the physicians to embalm his father. So the physicians embalmed Israel.

ל רפא ה את עבד את יוסף צוה ו) *[waw consec. + v/Piel/IPF/3ms: tsawah; "and he commanded"; + proper n: "Joseph"; + sign of d.o. + n/com/m/pl/constr. w;/3ms suff: -ebed; "his servants"; + sign of d.o. + d.a. + v/qal/ptc/m/pl/abs: rapha' {lit. heal; same as 20:17}; "the healers/physicians"; + prep: lamed w/ v/qal/inf/constr: chanath {lit. to make spicy; used 4x w/2x our verse: Gen.50:26; SOS.2:13}; "to embalm"; + sign of d.o. + n/com/m/s/constr. w/3ms suff: 'ab; "his father"; + waw consec. + v/qal/IPF/3mpl; chanath; "so they embalmed"; + d.a. + v/qal/ptc/m/pl/abs: rapha'; "the physicians/healers"; + sign of d.o. + proper n: "Israel"])*

וַיִּמְלְאוּ־לוֹ אַרְבַּעִים יוֹם כִּי בֵן יִמְלֵאוּ יָמָיו ^{WTT} Genesis 50:3
הַחַנְטִים וַיִּבְכוּ אֹתוֹ מִצְרַיִם שִׁבְעִים יוֹם:

^{NAS} Genesis 50:3 Now forty days were required for it, for such is the period required for embalming. And the Egyptians wept for him seventy days.

כִּי יוֹם אַרְבַּעִים ל מלא ו) *[waw consec. + v/qal/IPF/3mpl: mala' {lit. to fill}; "Now they required/they fulfilled"; + prep. w/3ms suff: lamed; "for him"; + adj/b/pl/abs: 'arebba-iyim; "forty"; + n/com/m/s/abs: yom; "days"; + conj: kiy; "for/because"; + adv: ken; "such"; + v/qal/IPF/3mpl: mala'; "they required/needed filled"; + n/com/m/pl/constr: yom; "the days of"; + d.a. + adj/m/pl/abs: chanuth; "the embalmed ones"; + waw consec. + v/qal/IPF/3mpl: bakah; "and they wept"; + prep. w/3ms suff: 'eth; "with him"; + proper n: "the Egyptians"; + adj/b/pl/abs: shibe-iyim; "seventy"; + n/com/m/s/abs: yom: "days"])*

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ANALYSIS VERSES 1 – 3:

1. The series of the Hebrew *waw* connectives in vs.1 suggest a continued sequence of events immediately following the passing of Jacob ending his life at 147 years (47:28) in Gen.49:33.
2. **Joseph** would have been ~56 years old (allowing a couple of years into the famine before the arrival of Jacob and family: 30 [41:46] + 9 + 17 [47:28]) giving us a chronological marker of ~1639 BC.
3. It appears that the time of Jacob's final moments in life after asserting his last will and testament was at the most measured in a few hours if not minutes.
4. With the family already together (chptr.49), the reader might conclude that they would have remained at his side during this time.
5. Upon his final exhale of breath and his death obvious, “**Then Joseph fell on his father's face, and wept over him and kissed him**/waw naphal Joseph –al paneh ‘ab waw bakah –al waw nashaq lamed”.
6. The scenario pictures **Joseph** as already positioned immediately beside his father attentive to his breathing (**face**) and then responding with grief.
7. His tears were an expected response in light of losing his dad.
8. His kiss further suggests that Jacob died in Joseph's presence and he felt the last warmth of his father's body as he expressed his goodbye for now.
9. That his siblings are not here mentioned implies that they gave **Joseph** this close position at the bedside out of respect and shouldn't suggest they were absent or themselves not grieving.
10. The experience of the preceding bible class and now observing their father dying would have engendered spiritual sobriety among them.
11. Who knows? Maybe compassion and grace now reign in their own lives and consider allowing **Joseph** these moments of closeness only right (if not intimidated into withdrawal cf.vs.15).
12. They did rob him of years of being with his father even knowing the closeness of the two!!
13. No matter the brothers' reasoning, the author chooses to center on the relationship between Jacob and **Joseph** highlighting Joseph's grief.
14. It is a reminder of their soulish compatibility.
15. Like Abraham, **Joseph** expresses the pain of his soul at the death of one most dear. Cp.Gen.23:1-3
16. The pain of death is the loss of someone to whom you have an emotional attachment.
17. The reality of physical death came as a result of the introduction of the STA and spiritual death into the world. Gen.2:17
18. This reality will continue for mankind even through the Millennium but will eventually be eliminated by Christ. 1Cor.15:56; Rev.1:18; 21:4
19. While grief is a normal response to death, the adjusted believer mitigates it by their understanding of the doctrines of life after death and the resurrection.
20. Believers are not to grieve as the cosmos does having no hope. 1The.4:13-18 cp.Joh.11:1ff
21. Having vented his initial grief, **Joseph** collects himself and moves on with the physical demands of death, the disposition of the body.
22. He takes advantage of his royal position in the Egyptian hierarchy “**And Joseph commanded his servants the physicians to embalm his father. So the physicians embalmed Israel**/waw tsawah Joseph –ebed ha rapha' lamed chanath ‘ab waw chanath ha rapha' Israel” (vs.2).

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23. As second in command, **Joseph** had both the authority and access to all medical services available.
24. The Hebrew substantival participle *rapha'* (**physicians**) means “*healers*” and indicates that the medical professionals of the time also practiced as morticians.
25. The Hebrew verb *chanath* (**embalm[ed]**) means “to make spicy” and indicates that these medical professionals were taught in the art of natural science/medicine.
26. The steps for ancient Egyptian embalming included: ancientegyptianfacts.com/
 - A. First, to wash the dead body with the holy waters of the Nile River. Wine and spices were mixed with the water in a ritual of “purification”. After washing, all the parts of the body that could decay were removed.
 - B. The brain was removed by smashing the brain. Embalmers were expert at this. They then removed the brain through the nose. The heart was allowed to stay in the body as Egyptians thought that the dead would need it in his afterlife. From a cut on the side of the body, organs such as stomach, liver and intestines were removed.
 - C. The body was stuffed and completely covered with natron, a natural salt and preservative. The body was then placed in a slanting position so its remaining fluids would drip out.
 - D. The removed organs were also stuffed with natron before being put into the four jars protecting the organs. Initially these jars with organs were placed alongside the dead bodies. Later the organs were bandaged in linen and stuffed back into the bodies.
 - E. The body was left drying for **forty days**. It was then washed again with the waters of the Nile. Fragrances and oils of different kinds were applied both inside and outside the body. This helped keep the skin soft.
 - F. The embalmers tried to make the body regain its original shape by stuffing sawdust and dried leaves into it. After this, they adorned the body with jewelry.
 - G. The mummified body was then wrapped in many folds of white cloth and placed in the mummy case.
 - H. Another form of embalming was to make no incisions on the body and via syringes, filled with oil of cedar at the abdomen and steeped in natrum, would remove the vitals in a state of dissolution when voiding the oil from the body (all that is left is skin and bones).
 - I. In some cases, incisions have been observed near the rectum and the fact that this procedure required 70 days for completion disqualifies it as vs.3 makes clear.
27. The process of ancient Egyptian embalming was so effective that the body of a man named Ginger having lived more than 5000 years ago still lies preserved in the British Museum, London. *Ibid*
28. Vs.3 confirms that the process took **forty days**, “**for such is the period required for embalming**/kiy ken mala' yom ha chanuth”.
29. External sources further agree with the Scriptures as to the length of mourning period as Moses inserts, “**And the Egyptians wept for him seventy days**/waw bakah 'eth Egyptians shibe-iyom”.
30. The **70 days** included the 40 for embalming.
31. While Egyptian customs to **embalm** would include pagan ideology, that would have no negative bearing on Joseph's beliefs otherwise any more than having unbelieving **servants** performing their duties according to Egyptian custom.
32. Apart from our record of Jacob and **Joseph** being embalmed (cf.vs.26), it was not practiced by the Hebrews.

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33. We note that Moses doesn't say that the Hebrews participated in the lengthy period set aside for mourning by the Egyptians.
34. Yet, as foreigners, they allowed the custom into their schedules so as not to offend.
35. Under the Law, the Jews were to avoid a dead corpse or become ceremonially unclean. Num.19:11-22
 - A. Contact with a corpse rendered one ceremonially unclean (vs.11).
 - B. This illustrates carnality that becomes a reality in the life of the believer as a result of association with those that are spiritually dead.
 - C. Ceremonial cleansing was required teaching the necessity of R_B for dealing with the uncleanness and resultant guilt.
 - D. Obviously, there were those that had to come into contact with the corpse for burial and this teaches the inevitability of the believer of sinning as a result of associations.
 - E. The section deals with the strict necessity of practicing the doctrine of separation.
 - F. Failure to apply renders the believer unclean before God and unfit for service (vs.13).
 - G. The entire house of a dead man was rendered unclean by association with that dead man (vs.14).
 - H. This illustrates carnality among believers as a basis for the doctrine of separation.
 - I. The open vessels indicate that social life with carnal believers is equally defiling.
 - J. Vs.16 teaches the importance of maintaining a distance from negative types on the job and in the world at large (cp.Jam.4:4).
 - K. The clear teaching is the reality that believers must carefully monitor all associations, lest they themselves become carnal.
 - L. The purpose of the clean participating in the ritual points to the importance of maintaining fellowship with those that otherwise practice separation (vss.17,18).
 - M. Another truth is that carnality is transmitted by wrong associations and spirituality is not transmitted at all. Cp.Hag.2:11-13
 - N. The defiled person defiles others in his periphery. Num.19:22

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JOSEPH'S REQUEST TO PHARAOH

EXEGESIS VERSES 4 – 6:

וַיֵּעֲבְרוּ יְמֵי בְכִיתוֹ וַיְדַבֵּר יוֹסֵף אֶל־בֵּית פַּרְעֹה
 לֵאמֹר אִם־נָא מִצָּאתַי חֵן בְּעֵינֶיכֶם דַּבְּרוּ־נָא בְּאָזְנֵי פַרְעֹה
 לֵאמֹר:

NAS Genesis 50:4 And 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, (וַיֵּעֲבְרוּ יְמֵי בְכִיתוֹ וַיְדַבֵּר יוֹסֵף אֶל־בֵּית פַּרְעֹה לֵאמֹר אִם־נָא מִצָּאתַי חֵן בְּעֵינֶיכֶם דַּבְּרוּ־נָא בְּאָזְנֵי פַרְעֹה לֵאמֹר) [waw consec. + v/qal/IPF/3mpl: -abar {lit. to pass over}; "when they passed"; + n/com/m/pl/constr: yom; "the days of"; + n/com/f/s/constr. w/3ms suff: bekiyth {lit. to weep}; "his mourning"; + waw consec. + v/Piel/IPF/3ms: dabar; "then he spoke"; + proper n: "Joseph"; + prep: 'el + n/com/m/s/constr: bayith; "to the household of"; + proper n: "Pharaoh"; + prep: lamed w/ v/qal/inf/constr: 'amar; "while saying"; + conj: 'im + interj.part: na'; "if now"; + v/qal/PF/1cs: matsa'; "I have found"; + n/com/m/s/abs: chen; "favor/grace"; + prep: bet + n/com/b/dual/constr. w/2mpl suff: -ayin; "in your eyes/sight"; + v/Piel/imp/m/pl: dabar; "you all speak"; + interj.part: na'; "please"; + prep: bet + n/com/f/dual/constr: 'ozen; "in the ear of"; + proper n: "Pharaoh"; + prep: lamed w/ /qal/inf/constr: 'amar; "while saying"])

אָבִי הִשְׁבִּיעַנִי לֵאמֹר הִנֵּה אָנֹכִי מֵת בְּקִבְרִי
 אֲשֶׁר כָּרַיתִי לִי בְּאֶרֶץ כְּנָעַן שָׁמָּה תִקְבְּרֵנִי וְעַתָּה אֶעֱלֶה־נָּא
 וְאֶקְבְּרָה אֶת־אָבִי וְאָשׁוּבָה:

NAS Genesis 50:5 '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.'" (לֵאמֹר אִם־נָא מִצָּאתַי חֵן בְּעֵינֶיכֶם דַּבְּרוּ־נָא בְּאָזְנֵי פַרְעֹה לֵאמֹר אִם־נָא מִצָּאתַי חֵן בְּעֵינֶיכֶם דַּבְּרוּ־נָא בְּאָזְנֵי פַרְעֹה לֵאמֹר אָבִי הִשְׁבִּיעַנִי לֵאמֹר הִנֵּה אָנֹכִי מֵת בְּקִבְרִי אֲשֶׁר כָּרַיתִי לִי בְּאֶרֶץ כְּנָעַן שָׁמָּה תִקְבְּרֵנִי וְעַתָּה אֶעֱלֶה־נָּא וְאֶקְבְּרָה אֶת־אָבִי וְאָשׁוּבָה) [n/com/m/s/constr. w/1cs suff: 'ab; "My father"; + v/Hiphil/PF/3ms w/1cs suff: sheba-; "he caused me to swear/make an oath"; + prep: lamed w/ v/qal/inf/constr: 'amar; "while saying"; + interj.part: hinneh; "Behold!/Look!"; + pro/1cs: 'anokiy; "I myself"; + v/qal/ptc/m/s/abs: muth; "am dying"; + prep: bet + n/com/m/s/constr. w/1cs suff: qeber; "in my grave/sepulcher"; + rel.pro: 'asher; "which"; + v/qal/PF/1cs: karah; "I dug"; + prep. w/1cs suff: lamed; "for myself"; + prep: bet + n/com/f/s/constr: 'erets; "in the land of"; + proper n: "Canaan"; + adv: sham; "there"; + v/qal/IPF/1cs: qabar; "I would be

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buried"; + waw conj. + adv: -attah; "and now/at this time"; + v/qal/IPF/1cs/cohort: -alah; "let me ascend/go up"; + interj.part: na'; "please"; + waw consec. + v/qal/IPF/1cs: qabar; "let me bury"; + sign of. d.o. + n/com/m/s/constr. w/1cs suff: 'ab; "my father"; + waw consec. + v/qal/IPF/1cs/cohort: shub; "then let me return"])

וַיֹּאמֶר פַּרְעֹה עֲלֶה וְקַבֵּר אֶת־אָבִיךָ כַּאֲשֶׁר
הִשְׁבִּיעֶךָ: ^{WTT} Genesis 50:6

^{NAS} Genesis 50:6 **And Pharaoh said, "Go up and bury your father, as he made you swear."**
(וַיֹּאמֶר פַּרְעֹה עֲלֶה וְקַבֵּר אֶת־אָבִיךָ כַּאֲשֶׁר כִּשְׁבַע אֲשֶׁר עָלָה עִיךָ אֲמַר ו) [*waw consec. + v/qal/IPF/3ms: 'amar; "then he said"; + proper n: "Pharaoh"; + v/qal/imp/m/s: -alah; "ascend/go up"; + waw conj. + v/qal/imp/m/s: qabar; "and bury"; + sign of d.o. + n/com/m/s/constr. w/2ms suff: 'ab; "your father"; + prep: kaph + rel.pro: 'asher + v/Hiphil/PF/3ms w/2ms suff: sheba-; "just as which he caused you to swear/promise"])*

ANALYSIS VERSES 4 – 6:

1. The phrase “**the days of mourning for him were past**/-abar yom bekith” (vs.4) refers to the 70 day Egyptian custom ending vs.3.
2. During this time, the grieved would remain fairly isolated and would wear attire to signify their loss. Cf.Gen.37:34
3. The English “**mourning for him**” in the Hebrew is literally “*his weeping*” recognizing Joseph’s position and relationship to his father as the impetus behind the national observance by all the Egyptians.
4. The 70 day period on a national scale was afforded those conferred as royalty.
5. Otherwise the Egyptians had no other personal interest in Jacob’s life.
6. The Egyptians collaboration in the **mourning** period reflects the high esteem that they held for the 2nd in command in Egypt.
7. There is no indication that the Egyptians were commanded to participate otherwise.
8. It is noted by some commentaries that 72 **days** for national **mourning** were reserved for a **Pharaoh**.
9. The period of **mourning** for Aaron and Moses was 30 **days**. Num.20:29; Deu.34:8
10. Later historic time the period narrowed to 7 **days**. 1Sam.31:13; Job 2:13
11. Egyptian custom was excessive and reflects an attitude of permanent loss not becoming for those oriented to BD.
12. Yet, the adjusted believer should not infringe on the practices of others and being in a political position representing national custom, **Joseph** applies grace in respect.
13. Their respect for **Joseph** is in reciprocation for the respect that **Joseph** applied towards them and others. Cf.Gal.6:7
14. His was not a tyrannical rule but one of concern and service to others.
15. Another example of his respectful character is now exposed in his request to **Pharaoh** for a leave of absence to have Jacob interred.

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16. His approach on this occasion was not to go to **Pharaoh** directly, but he “**spoke to the household of Pharaoh, saying, ‘If now I have found favor in your sight, please speak to Pharaoh .../dabar ‘el bayith Pharaoh lamed ‘amar ‘im na’ matsa’ chen bet –ayin dabar ‘na bet ‘ozen Pharaoh ...’**”.
17. Joseph’s addressing Pharaoh’s **household** was to address the royal family, servants and even other dignitaries and officers in the diplomatic hierarchy (cf.vs.7).
18. That **Joseph** did not go directly to Sesostris in spite of his exalted position is the kind of detail noted by a true witness of events (i.e., H.S.) and not made up by a storyteller.
19. The request by **Joseph** has as foundation the extension of grace by Pharaoh’s house as implied by the phrase “**have found favor/grace**”.
20. Some suggestions that have been floated as to Joseph’s approach here includes:
 - A. No man was to appear before a king in a mourning habit. Cf.Est.4:2
 - B. He did not want to presume too much upon his own interest.
 - C. His original position as Vizier had been reduced after the famine and now ranked lower in the hierarchy.
 - D. He was in Goshen where Jacob died and sent his own servants to make the request and here is simply a matter of protocol in the COC.
 - E. A desire to alleviate any suspicion in the mind of **Pharaoh** about his loyalty to Egypt and future plans.
21. While some merit is recognized as to B., the remaining fall short of a real disclosure: A. The period of mourning is over before he makes the request; C. This is speculation; D. He had time to return to Egypt and vs.2 implies that Jacob’s body had been returned to the palace; E. Why would **Pharaoh** be suspicious after some 26 years of loyal service by **Joseph**.
22. The crux of reasoning lies in that already alluded to and that is the respect and consideration **Joseph** had for those both subordinates and authority.
23. Vs.5 graphs the reasoning as to Joseph’s intent, “**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/’**ab sheba- lamed ‘amar hinneh ‘anokiy muth bet qeber ‘asehr karah lamed bet ‘erets Canaan sham qabar”.
24. He first appeals to his integrity of having made a promise to his **father**.
25. Joseph’s integrity as to keeping his word is the balance on which a decision is to be made.
26. His integrity and loyalty characterizes how **Joseph** built his relationships with others.
27. Secondly, he reveals that in order to **bury** his **father** meant he would have to travel some ~300 miles to **Canaan** near present day Hebron, south of Jerusalem.
28. In ancient times, this would mean a leave of absence for **Joseph** as Vizier for some 2 months.
29. This not only would affect **Pharaoh** but also his entire **household** whom **Joseph** had responsibility to oversee (cf.Gen.41:40).
30. As an authority over others, **Joseph** would not leave anyone hanging as having to take up any slack in his absence without proper notice.
31. That those in the **household** would be the ones’ addressing **Pharaoh**, if there were any issues or dissent, they would be free to speak up without risk of coercion.
32. While **Joseph** had an obligation to his **father**, he also had an obligation to those others whom he served.
33. That he formulates his oath to his **father** into a request from those whom ongoing life depended upon his service reveals his priorities in the matter.

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34. This images the POG as giving priority to the living over the dead. Cp.Mat.22:32; Mar.12:27; Luk.20:38
35. His request insinuates that if denied, he would then find another way to ensure his obligation to his dad was met.
36. His finesse in executing his office as an authority is sterling as he considers the needs for all concerned and uses tact rather than force to pave the way.
37. As we addressed earlier in 49:31, Jacob had earlier buried Leah at the grave site and pre-prepared his own niche for burial satisfying the phrase “**which I dug for myself**”.
38. Obviously the last word as to the request lies in Pharaoh’s hands as vs.5 finishes, “**please let me go up and bury my father; then I will return**/waw –attah –alah na’ qabar ‘ab waw shub”.
39. The phrase “**then I will return**” indicates that he will not linger any longer than necessary to take care of business and **will return** to his duties ASAP.
40. That Joseph’s integrity of service carries the day is then seen in Pharaoh’s approval to request, “**Go up and bury your father, as he made you swear**/-alah waw qabar ‘ab kaph ‘asher sheba-” (vs.6).
41. Vs.6 comes off as if **Pharaoh** gave no hesitation in approving the request.
42. This would mean no dissent was otherwise offered by any of the **household** and in fact they were 100% behind being able to return a **favor** to the one who has extended **favor** to them for so many years (cf.vs.7).
43. **Joseph** had built such a reputation as to keeping his word and honesty in life that the most powerful king of the time almost seemed to jump at the opportunity to grant request.
44. The final phrase “**as he made you swear**” highlights the attribute of “keeping his word” as a driving force of Pharaoh’s affection for **Joseph**.
45. Whatever other STA shortcomings **Joseph** may have entertained, his commitment to the virtue of truth in both administering and keeping his word went unscathed.
46. This propelled by adhering to the truth of BD throughout his life (*a vine bearing fruit by a spring*; 49:22).
47. Joseph’s reputation mirrored the doctrine of the POG that places emphasis on the integrity of truth as priority even over name. Cp.Psa.138:2

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THE FUNERAL POSSESSION, BURIAL AND RETURN TO EGYPT

EXEGESIS VERSES 7 – 14:

וַיַּעַל יוֹסֵף לִקְבֹּר אֶת־אָבִיו וַיַּעֲלוּ אִתּוֹ כָּל־עֲבָדָיו
פְּרַעְהָ זִקְנֵי בֵיתוֹ וְכָל זִקְנֵי אֶרֶץ־מִצְרַיִם: WTT Genesis 50:7

NAS Genesis 50:7 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, (זִקְנֵי כָּל וּ בֵית זִקְנֵי פְרַעְהָ עֲבָד כָּל אֵת עֲלָה וּ אָב אֵת קִבְר ל יוֹסֵף עֲלָה זִקְנֵי אֶרֶץ מִצְרַיִם [waw consec. + v/qal/IPF/3ms: -alah; "and he ascended/went up"; + proper n: "Joseph"; + prep: lamed w/ v/qal/inf/constr: qabar; "to bury"; + sign of d.o. + n/com/m/s/constr. w/3ms suff: 'ab; "his father"; + waw consec. + v/qal/IPF/3mpl: -alah; "and they ascended/went up"; + prep. w/3ms suff: 'eth; "together with him"; + n/com/m/s/constr: kol; "each of"; + n/com/m/pl/constr: -ebed; "the servants of"; + proper n: "Pharaoh"; + adj/m/pl/constr: zaqen; "the elders of"; + n/com/m/s/constr. w/3ms suff: bayith; "his household"; + waw conj. + n/com/m/s/constr: kol; "and each of"; + adj/m/pl/constr: zaqen; "the elders of"; + n/com/f/s/constr: 'erets; "the land of"; + proper n: "Egypt"])

וְצִאָנָם וּבְקָרָם עֲזָבוּ בְּאֶרֶץ גֹּשֶׁן:
וְכָל בֵּית יוֹסֵף וְאֶחָיו וּבֵית אָבִיו רַק טַפָּם WTT Genesis 50:8

NAS Genesis 50:8 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. (ב עֲזָבוּ בְּקָר וּ צִאָן וּ טַף רַק אָב בֵּית וּ אָח וּ יוֹסֵף בֵּית כָּל וּ זִקְנֵי אֶרֶץ גֹּשֶׁן [waw conj. + n/com/m/s/constr: kol; "and each of"; + n/com/m/s/constr: bayith; "the household of"; + proper n: "Joseph"; + waw conj. + n/com/m/pl/constr. w/3ms suff: 'ach; "and his brothers"; + waw conj. + n/com/m/s/constr: bayith; "and the household of"; + n/com/m/s/constr. w/3ms suff: 'ab; "his father"; + adv: raq; {lit. thin}; "only"; + n/com/m/s/constr. w/3mpl suff: thaph; "their little children"; + waw conj. + n/com/f/s/constr. w/3mpl suff: tso'n; "and their flocks"; + waw conj. + n/com/m/s/constr. w/3mpl suff: baqar; "and their herds"; + v/qal/PF/3cpl: -azab; "they left"; + prep: bet + n/com/f/s/constr: 'erets; "in the land of"; + proper n: "Goshen"])

וַיַּעַל עִמּוֹ גַם־רִכְבּ גַם־פָּרָשִׁים וַיְהִי הַמַּחֲנֶה כְּבָד
מֵאֲדָ: WTT Genesis 50:9

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NAS Genesis 50:9 **There also went up with him both chariots and horsemen; and it was a very great company.** (מָאֵד כְּבֹד מַחֲנֶה הָּ הָיָה וּ פָרָשׁ גַּם רֶכֶב גַּם עִם עָלָה ו) [waw consec. + v/qal/IPF/3ms: -alah; "and there ascended/went up"; + prep. w/3ms suff: -im; "with him"; + conj: gam; "also"; + n/com/m/s/abs: rekeb; "chariots"; + conj: gam; "also"; + n/com/m/pl/abs: parash; {lit. horse; used 57x, w/ all but 3x in the plural; some lexica suggest that it always refers to the horse and if horsemen is ever allowable, it is ref. to those charged with managing the horses as with a chariot, not those that mount for riding [Mosinckel]} "horses"; + waw consec. + v/qal/IPF/3ms: hayah; "and it became"; + d.a. + n/com/b/s/abs: machaneh; "the camp/company"; + adj/m/s/abs: kabad; "a great one"; + adv: me'od; "exceedingly"])

וַיָּבֹאוּ עַד־גֹּרֵן הָאֲטָד אֲשֶׁר בְּעֵבֶר הַיַּרְדֵּן WTT Genesis 50:10
וַיִּסְפְּדוּ־שָׁם מִסְפָּד גָּדוֹל וְכֹבֵד מְאֹד וַיַּעַשׂ לְאָבִיו אֵבֶל שִׁבְעַת
יָמִים:

NAS Genesis 50:10 **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.** (וַיָּבֹאוּ עַד גֹּרֵן הָאֲטָד אֲשֶׁר בְּעֵבֶר הַיַּרְדֵּן וַיִּסְפְּדוּ שָׁם מִסְפָּד גָּדוֹל וְכֹבֵד מְאֹד וַיַּעַשׂ לְאָבִיו אֵבֶל שִׁבְעַת יָמִים) [waw consec. + v/qal/IPF/3mpl: bo'; "when they came"; + prep: -ad; "as far as"; + proper n: goren - h'athad; "the threshing floor of Atad" {used 2x, here and vs.11}; + rel.pro: 'asher; "which"; + prep: bet; "is by"; + -aber; "beyond"; + d.a. + proper n: "Jordan"; + waw consec. + v/qal/IPF/3mpl: saphad {same as 23:2}; "then they lamented"; + adv: sham; "there"; + n/com/m/s/abs: miseped; "wailing" {used 16x}; + adj/m/s/abs: gadol; "a great one"; + waw conj. + adj/m/s/abs: kabad; {lit. heavy} "and a grievous one"; + adv: me'od; "exceedingly"; + waw consec. + v/qal/IPF/3ms: -asah; "and he observed"; + prep: lamed + n/com/m/s/constr. w/3ms suff: 'ab; "for his father"; + n/com/m/s/abs: 'ebel; "lament"; + adj/m/s/constr: sheba- + n/com/m/pl/abs: yom; "seven days"])

וַיֵּרְאוּ יוֹשְׁבֵי הָאָרֶץ הַכְּנַעֲנִי אֶת־הָאֵבֶל WTT Genesis 50:11
בְּגֹרֵן הָאֲטָד וַיֹּאמְרוּ אֵבֶל־כְּבֹד זֶה לְמִצְרַיִם עַל־כֵּן קָרָא
שְׁמָהּ אֵבֶל מִצְרַיִם אֲשֶׁר בְּעֵבֶר הַיַּרְדֵּן:

NAS Genesis 50:11 **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.** (לָּזֶה כְּבֹד אֵבֶל אָמַר וּ גֹרֵן הָאֲטָד בְּ אֵבֶל הָ אֶת פְּנֵעֵי הָ אֶרֶץ הָ יִשְׁבֵי) [waw consec. + v/qal/IPF/3ms: -asah; "and he observed"; + prep: lamed + n/com/m/s/constr. w/3ms suff: 'ab; "for his father"; + n/com/m/s/abs: 'ebel; "lament"; + adj/m/s/constr: sheba- + n/com/m/pl/abs: yom; "seven days"])

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יִרְדְּן הָ עֵבֶר בְּ אֲשֶׁר אֵבֶל מִצְרַיִם שָׁם קָרָא בֵּן עַל מִצְרַיִם [waw consec. + v/qal/IPF/3ms: ra'ah; "when they saw"; + v/qal/ptc/m/s/constr: yashab; "the inhabitants/dwellers of"; + d.a. + n/com/f/s/abs: 'erets; "the land"; + d.a. + proper n: "Canaanites"; + sign of d.o. + d.a. + n/com/m/s/abs: 'ebel; "the lament/mourning"; + prep: bet + proper n: "at the threshing floor of Atad"; + waw consec. + v/qal/IPF/3mpl: 'amar; "then they said"; + n/com/m/s/abs: 'ebel; "the lament"; + adj/m/s/abs: kabad; "is a grievous one"; + adj/m/s: zeh; "this one"; + prep: lamed + proper n: "for the Egyptians"; + prep: -al + adv: ken; "upon thus/therefore"; + v/qal/PF/3ms: qara'; "is was called"; + n/com/m/s/constr. w/3fs suff: shem; "its name"; + proper n: 'abel - mitserayim; "Abel-mizraim" {"the mourning of the Egyptians"}; + rel.pro: 'asher + prep: bet + n/com/m/s/constr: -eber; "which is at beyond"; + d.a. + proper n: "the Jordan")]

וַיַּעֲשׂוּ בָנָיו לוֹ כִּן כַּאֲשֶׁר צִוָּה: WTT Genesis 50:12

NAS Genesis 50:12 **And thus his sons did for him as he had charged them;** לְ בֵּן עָשָׂה וַ [waw consec. + v/qal/IPF/3mpl: -asah; "and they did"; + n/com/m/pl/constr. w/3ms suff: ben; "his sons"; + prep. w/3ms suff: lamed; "for him"; + adv: ken; "so"; + prep: kaph; "like/as"; + rel.pro: 'asher; "which"; + v/Piel/PF/3ms w/3mpl suff: tsawah; "he charged/commanded them"]]

וַיִּשְׂאוּ אֹתוֹ בָנָיו אֶרֶץ כְּנָעַן וַיִּקְבְּרוּ אֹתוֹ
בְּמַעְרַת שְׂדֵה הַמְּכַפְלָה אֲשֶׁר קָנָה אַבְרָהָם אֶת־הַשְּׂדֵה
לְאֶחָזֶת־קֵבֶר מֵאֵת עֶפְרוֹן הַחִתִּי עַל־פְּנֵי מְמָרָא: WTT Genesis 50:13

NAS Genesis 50:13 **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.** אֵת קֵבֶר וַ כְּנָעַן אֶרֶץ בֵּן אֵת נָשָׂא וַ [waw consec. + v/qal/IPF/3mpl: nasa'; "and they carried"; + sign of d.o. w/3ms suff: 'eth; "him"; + n/com/m/pl/constr. w/3ms suff: ben; "his sons"; + n/com/f/s/constr: 'erets; "to the land of"; + proper n: "Canaan"; + waw consec. + v/qal/IPF/3mpl: qabar; "and they buried"; + sign of d.o. w/3ms suff: 'eth; "him"; + prep: bet + n/com/f/s/constr: me-arah; "in the cave of"; + n/com/m/s/constr: sadeh; "the field of"; + d.a. + proper n: "Machpelah"; + rel.pro: 'asher; "which"; + v/qal/PF/3ms: qanah; "he bought/acquired"; + proper n: "Abraham"; + sign of d.o. + d.a. + n/com/m/s/abs: sadeh; "the field"; + prep: lamed + n/com/f/s/constr: 'achuzah; "for a possession of"; + n/com/m/s/abs: qeber; "a grave/sepulcher/burial plot"; + prep: min + sing of d.o. + proper n: "Ephron"; + d.a.

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+ *proper n*: "the Hittite"; + *prep*: -al + *n/com/b/pl/constr*: paneh {lit. faces}; "upon the site of/surface of"; + *proper n*: "Mamre"])

וַיָּשָׁב יוֹסֵף מִצְרַיִם הוּא וְאָחָיו
וְכָל־הָעֲלִיָּים אִתּוֹ לִקְבֹּר אֶת־אָבִיו אַחֲרַי קָבְרוּ אֶת־אָבִיו:
WTT Genesis 50:14

^{NAS} Genesis 50:14 **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.** (וַיָּשָׁב יוֹסֵף וְאָחָיו מִצְרַיִם וְכָל־הָעֲלִיָּים אִתּוֹ לִקְבֹּר אֶת־אָבִיו אַחֲרַי קָבְרוּ אֶת־אָבִיו הוּא וְאָחָיו) [waw consec. + v/qal/IPF/3ms: shub; "and he returned"; + *proper n*: "Joseph"; + *proper n*: "to Egypt"; + *pro/3ms*: hu'; "he himself"; + waw conj. + *n/com/m/pl/constr*. w/3ms suff: 'ach; "and his brothers"; + waw conj. + *n/com/m/s/constr*: kol; "and all"; + *d.a.* + v/qal/ptc/m/pl/abs: -alah; "the ones having gone up/ascended"; + *prep*. w/3ms suff: 'eth; "with him"; + *prep*: lamed + sign of *d.o.* + *n/com/m/s/constr*. w/3ms suff: 'ab; "for his father"; + *adv*: 'acharay; "after"; + v/qal/inf/constr. w/3ms suff: qabar; "burying him"; + sign of *d.o.* + *n/com/m/s/constr*. w/3ms suff: 'ab; "his father"])

ANALYSIS VERSES 7 – 14:

1. With Pharaoh's approval, "**Joseph went up to bury his father**/–alah Joseph qabar 'ab" in **Canaan**.
2. As vs.9 denotes, those that accompanied **Joseph** "**became a very great company**/hayah ha machaneh kated me'od".
3. The Hebrew phrase *kated me'od* (**very great**) literally means "**a great one, exceedingly**" and suggests hundreds if not in the thousand that formulated this funeral procession.
4. The categories of companions are listed in vss.7-9:
 - A. "**All the servants of Pharaoh**/kol –ebed Pharaoh" (vs.7).
 - B. "**The elders of his household**/zaqen bayith" (vs.7).
 - C. "**All the elders of the land of Egypt**/kol zaqen 'erets Egypt" (vs.7).
 - D. "**All the household of Joseph**/kol bayith Joseph" (vs.8).
 - E. "**His brothers**/'ach" (vs.8).
 - F. "**His father's household**/bayith 'ab" (vs.8).
 - G. "**Also both chariots and horsemen**/gam rekeb gam parash" (vs.9).
5. By all appearances, **Pharaoh** was left with a skeleton crew to carry on his administration in the absence of his Vizier.
6. Only those essential to maintain the welfare of the state remained behind.
7. This is further suggested with the use of the Hebrew noun *kol* (**all**) that is in the singular person and could be translated "**each**" indicating designated appointees to accompany **Joseph** (i.e., certain **servants**; certain **elders of the land of Egypt**; and certain of the **household of Joseph** [leaving behind those he trusted to handle his affairs]).
8. While some stayed behind, each level of service and political hierarchy sent representatives for their departments.

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9. Otherwise, the entire high ranking officials of Pharaoh's personal staff, Joseph's **brothers** and Jacob's **household all** joined **Joseph**.
10. The liberal participation of Pharaoh's **household** evidences the admiration of those working closest with **Joseph** and the remote respect for the remaining **elders of the land**.
11. The exceptions to Joseph's family attending were "**only their little ones and their flocks and their herds in the land of Goshen**/raq thaph waw tso'n waw baqar –azab bet 'erets Goshen".
12. The children of the brother's families that would be an additional burden of care for the trip remained behind with either their mothers or other servants left for their care.
13. The reference to their sheep and cattle business is an indirect reference to those otherwise left behind necessary to protect and sustain the family businesses.
14. Some commentaries suggest that those retained were security to **Pharaoh** for Joseph's return.
15. This with the added military escort of **chariots and horsemen** (vs.9).
16. While a sense of surety may be afforded by these actions, it implies that **Pharaoh** has developed a sense of distrust towards him that is without merit.
17. A more practical application for leaving behind the kids and the quick moving security force can be advanced.
18. As we noted, the trip was some ~300 miles one way, so speed would be of the essence.
19. To ensure a quick trip, it is not a stretch that any was left on foot for travel and horse drawn wagons would be provided (cp.Gen.45:19,21).
20. The Chariot Company was sufficient as a security force for protection of dignitaries and **all** others avoiding any need of foot soldiers.
21. This leads some credence to the view that the Hebrew *parash* (**horsemen**) refers to those that care for horses rather than those that mount them for riding as a constant change of horses would be needed for the long trip to draw the wheeled vehicles.
22. That a distinction between a military image of **chariots** and any attending **horsemen** otherwise is seen in the Hebrew conjunction *gam* (**also**) that immediately precedes each noun i.e., "**also chariots, also horsemen**".
23. This scenario makes sense and could effectively cut the needed travel time in half if not less.
24. Combined, the military escort and fast rate of travel would be efficient security.
25. Vs.10 denotes that the procession made a stop on the way, "**When they came to the threshing floor of Atad, which is beyond the Jordan**/waw bo' –ad goren – h'athad 'asher bet –aber ha Jordan".
26. "**The threshing floor of Atad**" is here viewed as a place belonging to a particular man, although the phrase may be translated "**threshing floor of the bramble/thorn**".
27. The title is only used in vss.10,11 in the OT and most likely "**bramble/thorn**" is just the meaning of the man's name.
28. A **threshing floor** arena would provide an open area when grain would be culled from the stalk.
29. The significance as to this choice of area being a **threshing floor** may symbolically imply that God has removed the believer Jacob through death as a seed of Israel. Cp.Luk.3:17 cf.Amo.9:9 *where Israel is likened to grain*.
30. The challenge continues in these funeral verses to keep distinct the viewpoint of BD as held by **Joseph** and Egyptian custom.

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31. That a stopping point before the actual burial occurred suggests another **Egyptian** custom in the **mourning** process (cf.vs.3).
32. The custom is then to be fielded by the doctrinally oriented believer **Joseph** (and other attendant adjusted believers).
33. The actions of Joseph and company then reveal the contrasting viewpoints, “**they lamented there with a very great and sorrowful lamentation; and he observed seven days mourning for his father**/saphad sham miseped gadol waw kabed me’od waw –asah lamed ‘ab ebel sheba- yom”.
34. The emotionalism displayed was completely overboard as it is characterized as “**very great and sorrowful**”.
35. The “**they**” of the plural verb “**lamented**” emphasizes the **Egyptians** following custom.
36. This is strongly suggested in vs.11 that notes that “**when the inhabitants of the land, the Canaanites**/waw ra’ah yashab ha ‘erets ha Canaanites” saw this spectacle, they understood it as “**a grievous mourning for the Egyptians**’ebel kabed zeh lamed Egyptians”.
37. As a result, they then renamed the area “**Abel-mizraim**” that literally means “*mourning of Egyptians*”.
38. The final clause of vs.10, “**and he observed seven days mourning for his father**” employs a singular person in the verb “**observed**” highlighting Joseph’s viewpoint in participation.
39. The number **seven** in numerology is noted as symbolically meaning “complete” or “perfect” (cf.Gen.2:2).
40. Intended or not by our author, put the symbolism of the **threshing floor** and **seven** together it images the death of a believer having made the MAJG (cf.Phi.3:12,15; Col.4:12).
41. The symbolism further suggests that the choice of location and term of observance was divinely inspired.
42. We see again the tact of **Joseph** allowing the customs of his land to be **observed** in this emotional lament while he celebrates his father’s promotion to Ph₃ as a prize winner.
43. Any lament on the part of **Joseph** would have been the emotional “bitter-sweet” reflection of being separated from not only a loved one, but one likeminded in doctrine.
44. Again we are to consider the contrast between the adjusted believer **Joseph** who **observed** a period of **mourning** with restraint and the maladjusted that turn the funeral into a stage production.
45. The greatest civilization of the time, with all their trappings of religion and the “advanced culture” are viewed here as spiritually bankrupt, without God and without true hope.
46. All this show over a corpse reveals the futility of unbelief in resurrection and eternal life with God.
47. Even the unbelieving Canaanites perceive their emotionalism as a hopeless endeavor.
48. The final phrase in vs.11, “**which is beyond the Jordan**’asher bet –eber ha Jordan” is presented by some as simply relating to the “region”.
49. Yet, the context determines the speaker’s point of view as being on the east side of **Jordan** with the origin of travel being from **Egypt** per the Hebrew noun –eber (**beyond**) that means to pass or cross over.
50. In vs.12, Moses acknowledges that Jacob’s “**sons did for him as he had charged them**/-asah ben lamed ken kaph ‘asher tsawah”.
51. Vs.13 then details the fulfillment of their responsibilities, “**for his sons carried him to the land of Canaan, and buried him in the cave of the field of Machpelah before**

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Mamre/waw nasa- ‘eth ben ‘erets Canaan waw qabar ‘eth bet me-arah sadeh ha Machpelah...-al paneh Mamre”.

52. The verb “**carried**” suggests that the brothers abandoned their vehicles of transportation after the 7 **days** observance and became pall-bearers finishing the trip to the grave site (the exercise in part fulfills the whole of carrying to **Canaan**; note there is no preposition “**to**” in the Hebrew between “**carried...land of Canaan**”).
53. It further suggests that the **threshing floor of Atad** and the grave site were of no great distance apart (some ~30+ miles/3days travel on foot).
54. This would place the site **of Atad** at the northern tip of the Dead Sea.
55. The final clause of vs.13, “**which Abraham had bought along with the field for a burial site from Ephron the Hittite**”/asher qanah Abraham ha sadeh lamed ‘achuzah qeber min Ephron ha Hittite” recognizes that the brothers not only met their moral obligations, but also the legal obligation of Jacob’s will.
56. Rabbinical tradition proposes that after Isaac’s death, Jacob, desirous of becoming sole owner of the property, acquired Esau’s part of it in exchange for all the riches left him by his father (cf.Gen.33:9-11). *Jewish Encyclopedia; Machpelah by: Emil G. Hirsch, M. Seligsohn, Solomon Schechter*
57. The sale was ratified by a document that Jacob put in an earthen vessel to preserve it from decay. *Ibid*
58. Nevertheless, at the burial of Jacob the **cave** was the subject of a violent dispute between Jacob’s children and Esau. *Ibid*
59. The latter opposed the burial of Jacob on the ground that there was room only for four pairs and by burying Leah, Jacob had filled his part (leaves room for Esau’s 3 wives?). *Ibid*
60. Naphtali returned to Egypt for the title-deed, but meanwhile Hushim, the son of Dan, struck Esau on the head with a stick so that the latter’s eyes fell on Jacob’s knees. *Ibid*
61. Another tradition is that Esau was slain by Judah in the **cave** at Isaac’s burial (*Midr. Teh. Xviii.; Yalk., Gen. 162*). *Ibid*
62. Vs.14 closes the event with **Joseph** keeping his word to **Pharaoh**, “**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**”/waw shub Joseph Egypt hu’ waw ‘ach waw kol ha –alah ‘eth lamed ‘ab ‘acharay qabar ‘ab”.
63. It is evident that none of Israel’s family had any intention of remaining in **Canaan** at this point.
64. That **Joseph** had given his word to return suggests strongly that he had divined that this was not the time for the Hebrews to depart **Egypt**.
65. That he assumed the rights of primogenitor, he would become the spiritual spokesman for the family and related God’s will in this matter.
66. That it is not the geographical will for this fledgling nation to depart at this time suggests:
 - A. They are still in danger of assimilation by the Canaanite culture and must remain isolated.
 - B. They are not prepared physically or logistically to take the land and establish a nation.
 - C. God’s ultimate plan is to evangelize the nations around them through the conquest. Jos.2:8-11
 - D. To leave now would violate the prophecy of Gen.15:13-16.
 - E. The sins of the **Canaanites** have not reached a level to execute the 5th cycle of discipline.

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THE BROTHERS PETITION JOSEPH

EXEGESIS VERSES 15 – 17:

WTT Genesis 50:15
 וַיִּרְאוּ אֶחָיו־יֹסֵף כִּי־מֵת אָבִיהֶם וַיֹּאמְרוּ לּוֹ
 יִשְׁטַמְנוּ יֹסֵף וְהִשָּׁב יָשִׁיב לָנוּ אֶת כָּל־הָרָעָה אֲשֶׁר גָּמַלְנוּ
 אֹתוֹ:

NAS Genesis 50:15 **When Joseph's brothers saw that their father was dead, they said, "What if Joseph should bear a grudge against us and pay us back in full for all the wrong which we did to him!"** (ו יוסף שטם לו אמר ו אב מות כי יוסף אה ראה ו)
 [waw consec. + v/qal/IPF/3mpl: ra'ah; "when they saw"; + n/com/m/pl/constr: 'ach; "the brothers of"; + proper n: "Joseph"; + conj: kiy; "that/because"; + v/qal/PF/3ms: muth; "he had died"; + n/com/m/s/constr. w/3mpl suff: 'ab; "their father"; + waw consec. + v/qal/IPF/3mpl: 'amar; "then they said"; + prep: lu; {denotes potential}; "perhaps/what if"; + v/qal/IPF/3ms w/1cpl: satham; {lit. hate, oppose oneself to}; "he should bear animosity against us/bear a grudge against us" {translated "harassed" in 49:23}; + proper n: "Joseph"; + waw conj. + v/Hiphil/inf/abs: shub + v/Hiphil/IPF/3ms: shub; {lit. "causing to return back he will cause to return back"; "and paying he will pay back"; + prep. w/1cpl suff: lamed; "to us"; + sign of d.o. + n/com/m/s/constr: kol; "all of"; + d.a. + adj/f/s/abs: ra-ah; "the evil/wrong"; + rel.pro: 'asher; "which"; + v/qal/PF/1cpl: gamal; {lit. to deal, recompense}; "we requited/did"; + sign of d.o. w/3ms suff: 'eth; "him"])

WTT Genesis 50:16
 וַיִּצְווּ אֶל־יֹסֵף לֵאמֹר אֲבִיךָ צִוָּה לִפְנֵי מוֹתוֹ
 לֵאמֹר:

NAS Genesis 50:16 **So they sent a message to Joseph, saying, "Your father charged before he died, saying,** (ו צוה ל צוה אב אמר ל יוסף אל צוה ו)
 [waw consec. + v/Piel/IPF/3mpl: tsawah; {lit. command, charged}; "so they sent notice"; + prep: 'el + proper n: "to Joseph"; + prep: lamed w/ v/qal/inf/constr: 'amar; "while saying"; + n/com/m/s/constr. w/2ms suff: 'ab; "your father"; + v/Piel/PF/3ms: tsawah; "he charged"; + prep: lamed + n/com/b/pl/constr: paneh {lit. faces} + n/com/m/s/constr. w/3ms suff: muth; "before the presence of his death"; + prep: lamed w/ v/qal/inf/constr: 'amar; "while saying"])

WTT Genesis 50:17
 כֹּה־תֹאמְרוּ לְיֹסֵף אֲנִי שָׂא נָא פֶשַׁע אֲחִיךָ
 וְחַטָּאתָם כִּי־רָעָה גָּמַלְוֶךָ וְעַתָּה שָׂא נָא לְפָשַׁע עַבְדֵי אֱלֹהֵי
 אֲבִיךָ וַיִּבְרַךְ יֹסֵף בְּדַבְרָם אֵלָיו:

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NAS Genesis 50:17 '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. (רָעָה כִּי חָטְאוּת וְ אַח פָּשַׁע נָא נִשְׂא אַנָּה יוֹסֵף לְ אָמַר כֹּה) אֶל דְּבַר בֶּ יוֹסֵף בְּכֹה וְ אֵב אֱלֹהִים עֲבָד פָּשַׁע לְ נָא נִשְׂא עֲתָה וְ גַמַּל [adv: koh; "thus"; + v/qal/IPF/2mpl: 'amar; "you all will say"; + prep: lamed + proper n: "to Joseph"; + interj.part: 'anna'; "I beseech you"; + v/qal/imp/m/s: nasa'; {lit. carry, lift}; "bear/forgive"; + interj.part: na'; "now/please"; + n/com/m/s/constr: pesha-; "the transgression of/rebellion of"; + n/com/m/pl/constr. w/2ms suff: 'ach; "your brothers"; + waw conj. + n/com/f/s/constr. w/3mpl suff: chatta'th; {lit. miss the mark}; "and their sin"; + conj: kiy; "because/for"; + adj/f/s/abs: ra-ah; "the evil/wrong thing"; + v/qal/PF/3mpl w/2ms suff: gamal; "they dealt you"; + waw conj. + adv: -attah; "and now"; + v/qal/imp/m/s: nasa'; "bear/forgive"; + interj.part: na'; "please/I implore"; + prep: lamed + n/com/ms/constr: pesha-; "the transgression/rebellion of"; + n/com/m/pl/constr: -ebed; "the servants of"; + n/com/m/pl/constr: 'elohiym; "the God of"; + n/com/m/s/constr. w/2ms suff: 'ab; "your father"; + waw consec. + v/qal/IPF/3ms: bakah; "and he wept"; + proper n: "Joseph"; + prep: bet + v/Piel/inf/constr. w/3mpl suff: dabar; "over their matter/their spoken words"; + prep. w/3ms suff: 'el; "to him"])

ANALYSIS VERSES 15 – 17:

1. During times of mourning and pressure caused by the death of a loved one, a tendency to put aside other concerns in life takes precedence.
2. After the fact, it then begins to return to life as normal.
3. The English translation “**When the brothers saw that their father was dead**/waw ra’ah ‘ach Joseph kiy muth ‘ab” (vs.15) might be understood immediately after Jacob’s death.
4. Yet, there is no need to interrupt the chronological flow that has been seen throughout Genesis as to the events now recorded.
5. The literal Hebrew does not emphasize time, but perception.
6. The “seeing” (*ra’ah* – **they saw**) of **the brothers** is an intellectual insight and the Hebrew conjunction *kiy* (**that**) simply states the cause of insight being the death of Jacob.
7. After the demise of Jacob, Joseph’s **brothers** begin to reevaluate their relationship with him.
8. Once again, fear is seen to rule their lives, among other STA weaknesses.
9. They begin to fantasize that **Joseph** has only been gracious towards them for the sake of **their father**.
10. That Jacob is no longer around, they assume that **Joseph** will begin to take revenge on them.
11. No doubt, one or a few of the **brothers** begin voicing their concerns and by the time of their return to Egypt, the whole clan is now upset.
12. They are fearful since they attribute to **Joseph** their own STA predilections to be revengeful (e.g., the Shechem affair and what they did to **Joseph**).
13. It is possible that they used Joseph’s initial revenge tactics on them upon their arrival to Egypt to fuel their emotions.

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14. Yet, that was 17 years ago and since then, **Joseph** has extended nothing but the hand of fellowship expressing his forgiveness with the strongest of emotions as recorded in Gen.45:1-3.
15. In addition, he gave them the doctrine supporting his forgiveness in Gen.45:4-8.
16. While **Joseph** continued to make strides spiritually, once again we see his **brothers** remaining steeped in maladjustment to doctrine (failure to overrule the STA).
17. This is the manner in which the maladjusted believer thinks and views life: He often attributes to others his own human viewpoint/STA orientation.
18. This manifests a certain arrogance and stupidity.
19. Because they have problems in forgiving and moving on, they now fear retaliation from **Joseph** and most likely their fear is further fueled by continuing guilt.
20. Their failure in grace orientation and the inability to let all be “water under the bridge” now leads to more STA activity.
21. This is part of the DD on those that will not deal in an upright fashion and conduct themselves honorable; they live with the fear that **God** is out to get them through others (cf.42:21,22).
22. Their anxiety is stated in the remainder of vs.15, “**they said, ‘What if Joseph should bear a grudge against us and pay us back in full for all the wrong which we did to him/waw** ‘amar lu satham Joseph waw shub shub lamed kol ha ra-ah ‘asher gamal ‘eth?”
23. The Hebrew preposition *lu* (**what if**) is conditional/potential and their statement is called an aposiopesis that means “becoming silent” (Grk. compound απο [after] σιωπάω [silent]).
24. It is a figure of speech in which the speakers break off abruptly and leaves the statement incomplete as if not willing to consider the possibilities.
25. Their fears are expressed in the protasis (the **if**), but their real fears are left unexpressed by the failure to complete the apodosis (the then/conclusion).
26. The vividness of their imaginative fears is succinctly expressed in the double verb use of the Hebrew *shub shub* (lit. **forcibly returning he will return** i.e., **pay us back in full**) denoting a two prong attack.
27. First is Joseph’s STA conjuring up the kind of revenge with determination and second is its determined execution upon the **brothers**.
28. These men unwilling to overrule their own STA in certain areas think that ipso facto **Joseph** lets his also run unbridled.
29. In their thoughts, “What normal person would not hold a **grudge** after what we did?”
30. Putting this in the perspective of **Joseph** having the power and authority of Egypt to carry out any schemes one might see their STA fears skyrocketing.
31. In their hypothesis, they openly admit their **wrong** towards **Joseph**.
32. This highlights the guilt that they have not effectively dealt with all this time.
33. When a believer sins against another and becomes aware of the **transgression**, he/she should seek out the offended party and rectify the problem created. Cp.Luk.17:3,4
34. Failure on the part of the guilty constricts and can eventually destroy any possibility of an appropriate relationship and can also result in a measure of guilt that is never properly eliminated. Pro.18:19
35. Believers in the CA are required to do their level best to maintain the unity that the H.S. desires and produces in the local church. Eph.4:1-3

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36. Two additional outstanding features as to the brothers' STA thinking is that they were putting their faith in their **father** for their security otherwise and that **Joseph** also worshiped **their father** insinuating he was the only reason for **Joseph** extending kindness to them.
37. This strips the façade of their supposed concern to offer a peace accord to expose the crux of their perception of **Joseph** in the realm of unrighteous judging.
38. The truth of the matter is that the adjusted believer does what he does based first and foremost on doctrine, not because of relationships, no matter the type.
39. In vs.16, the **brothers** put a plan into action, "**So they sent a message to Joseph, saying, 'Your father charged before his died saying,.../waw tsawah 'el Joseph lamed 'amar 'ab tsawah lamed paneh muth lamed 'amar'**" (vs.16).
40. Their tactic is to send an emissary to first speak on their behalf to test the waters.
41. The English translation "**they sent**" is the same Hebrew verb *tsawah* correctly translated "**charged**" in its 2nd use in this verse.
42. That the idea of issuing a command is attached to the *message sent* suggests that the emissary was to present himself as one giving a legal notice.
43. His words were to be construed as a petition to the court to sue for peace.
44. The irony that peace already exists with **Joseph** on his part is not missed.
45. The words they then attribute to Jacob as **saying** in vs.17 is open for debate as having actually coming from the lips of **their father**.
46. They appeal to Joseph's love for Jacob, "**Thus you shall say to Joseph, 'Please forgive, I beg you, the transgression of your brothers and their sin, for they did you wrong/koh 'amar lamed Joseph, 'anna' nasa' na' pesh- 'ach waw chatta'th kiy ra-ah gamal'**".
47. While the spirit of the statement was in complete accord as to Jacob's understanding of doctrine in the matter, the brothers' claim that he actually told them to address **Joseph** with these words rings hollow:
 - A. There is no way to substantiate their claim as Jacob is dead.
 - B. This suggests that their legal posturing is only to provide teeth of legitimacy in their claim.
 - C. It is a claim without substantiated evidence and would be objectionable in a court of law as only "hearsay".
 - D. That Jacob would decree such a petition indicates that he did not trust Joseph's doctrinal integrity in application.
 - E. This goes against the very grain of the likeminded doctrinal relationship between Jacob and **Joseph** as recorded in Genesis.
 - F. If there are those in the family Jacob did not trust, its Joseph's **brothers**.
 - G. The **brothers** still reflect an unwillingness to actively accept responsibility, only passively admitting any guilt.
 - H. That is they do not directly confess their **transgression and sin**, but place the weight of confession on their father's lips.
 - I. It's as if they are blaming him in part for their heinous acts.
 - J. This undermines intellectually honesty in repentance.
 - K. In other words, their agenda of seeking forgiveness stems from their fear of retaliation, not that they were the real idiots of rebellion in disobedience to doctrine.
 - L. They reflect believers that pass off their sins as a product of environment, events or other people.

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48. They further insert and then complete the appeal by abasing **their father** in plea, “**And now, please forgive the transgression of the servants of the God of your father**/waw –attah nasa’ na’ lamed pasha- -ebed ‘elohiym ‘ab”.
49. The two uses of “**forgive**” in the petition is literally in the Hebrew *nasa’* that means to bear, lift, carry.
50. In other words they expect **Joseph** to carry the burden of their acts as they try to lighten their own guilt in this pathetic attempt of confession.
51. The Hebrew verb to **forgive** as in a pardon is סָלַח – salach. Exo.34:9; Lev.4:20,26 etc.
52. The phrase “**the servants of the God of your father**” is then lip service that they should be viewed as now only trying to do God’s will in life.
53. It’s the feint that they are only men with STA’s trying to serve **God** in life as if that alone should be sufficient to attain forgiveness.
54. Their suit is less than openly honest and manifests the following:
 - A. Guilt.
 - B. Lack of grace orientation.
 - C. Unrighteous judging.
 - D. Fear.
 - E. Lying.
 - F. Deception.
 - G. Cowardice.
 - H. Lack of understanding of how the adjusting believer operates.
 - I. Rationalizing their sins.
 - J. Having no documentation/evidence to support their premise.
55. Their actions produce nothing for **Joseph** but soul pain, “**And Joseph wept when they spoke to him**/waw bakah Joseph bet dabar ‘el”.
56. He sees through their ruse and recognizes their fear and total inability to deal with reality in the light of doctrine.
57. He sees their attempt to circumvent a real repentance and now trying to place their burden of guilt on his shoulders if he does not accept their suit.
58. He is crushed by their obvious lack of understanding and complete failure to grasp the fact that he had forgiven them long ago.
59. Failure to follow the straight and narrow obviously keeps the believer in darkness and under a certain amount of discipline.
60. Failure to follow the straight and narrow also adversely affects those in our periphery.
61. The adjusting believer is pained by obvious STA motivated actions and hurt by the implication that he is as petty as those that would resort to similar tactics.
62. This is one of the sorrows of the CWL which the adjusting believer must bear i.e., the maladjustment of those around him/her, particularly those about whom he cares deeply.
63. Here **Joseph** manifests the attitude of Christ: Pain at the rejection of those that are –V. Luk.19:41-44 cp. Paul: Rom.9:1-2
64. This is the lot of an adjusted ministry. Cp.2Cor.2:1-4

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THE BROTHERS' ACTIONS ASSESSED

EXEGESIS VERSES 18 – 21:

וַיֵּלְכוּ גַם־אָחִיו וַיִּפְּלוּ לְפָנָיו וַיֹּאמְרוּ הִנְנּוּ לְךָ
לְעֲבָדִים: ^{WTT} Genesis 50:18

^{NAS} Genesis 50:18 **Then his brothers also came and fell down before him and said, "Behold, we are your servants."** (ל הִנֵּה אָמַר ו פָּנָה ל נָפַל ו אָח גַּם הֵלֵךְ ו) *[waw consec. + v/qal/IPF/3mpl: halak; {lit. walk}; "then they came"; + conj: gam; "also"; + n/com/m/pl/constr. w/3ms suff: 'ach; "his brothers"; + waw consec. + v/qal/IPF/3mpl: naphal; "and they fell down"; + prep: lamed + n/com/b/pl/constr. w/3ms suff: paneh; {lit. faces}; "before his presence"; + waw consec. + v/qal/IPF/3mpl: 'amar; "and they said"; + interj.part. w/3ms suff: hinneh; lit: "Behold him"; + prep. w/3ms suff: lamed; "for you"; + prep: lamed + d.a. + n/com/m/pl/abs: -ebed; "for servants"]]*

וַיֹּאמֶר אֱלֹהִים יוֹסֵף אֶל־תִּירְאוּ כִּי הִתַּחַת
אֲנִי אֱלֹהִים אֲנִי: ^{WTT} Genesis 50:19

^{NAS} Genesis 50:19 **But Joseph said to them, "Do not be afraid, for am I in God's place?"** (אֲנִי אֱלֹהִים תַּחַת הֵּן כִּי יֵרָא אֶל יוֹסֵף אֶל אָמַר *[waw consec. + v/qal/IPF/3ms: 'amar; "but he said"; + prep. w/3mpl suff: 'el; "to them"; + proper n: "Joseph"; + neg.adv: -al + v/qal/IPF/3mpl/jussive: yara'; "let not you all be afraid"; + conj: kiy; "because/for"; + interr.part: ha; "Am?"; + prep: tachath; "instead of"; + n/com/m/pl/abs: 'elohiym; "God"; + pro/1cs: 'aniy; "am I myself"]]*)

וְאַתֶּם חָשַׁבְתֶּם עָלַי רָעָה אֱלֹהִים חֲשָׁבָה לְטוֹבָה
לְמַעַן עֲשֶׂה פִּיּוֹם הַזֶּה לְהַחֲיִית עַם־רַב: ^{WTT} Genesis 50:20

^{NAS} Genesis 50:20 **"And 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.** (חָשַׁב אַתֶּם ו) *[waw conj. + pro/2mpl: 'attem; "and you yourselves"; + v/qal/PF/2mpl: chashab; {lit. think, plan} "reckoned/meant"; + prep. w/1cs suff: -al; "upon/against me"; + adj/f/s/abs: ra-ah; "an evil thing"; + n/com/m/pl/abs: 'elohiym; "God"; + v/qal/PF/3ms w/3fs suff: chashab; "He reckoned it {suff. antecedant "an evil thing"}; + prep: lamed + n/com/f/s/abs: tobah; "for a good/beneficial thing" {used 5x; in the broadest sense of good i.e., desirability, pleasantness,*

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beauty, quality, morally, philosophically}; + *prep: lema-an*; "in order to"; + *v/qal/inf/constr: -asah*; "doing/bringing about"; + *prep: kaph*; "like/as"; + *d.a. + n/com/m/s/abs: yom + d.a. + adj/m/s: zeh*; "this day/this present result"; + *prep: lamed w/ v/Hiphil/inf/constr: chayah*; "for the purpose to cause life/make alive"; + *n/com/m/s/abs: -am*; "people"; + *adj/m/s/abs: rab*; "many"])

וְעַתָּה׃ אֶל־תִּירָאוּ אֲנֹכִי אֶכְלָל אֶתְכֶם׃
וְאֶת־טַפְּכֶם וַיְנַחֵם אוֹתָם וַיְדַבֵּר עַל־לִבָּם׃^{WTT} Genesis 50:21

^{NAS} Genesis 50:21 "So therefore, do not be afraid; I will provide for you and your little ones." So he comforted them and spoke kindly to them. (כּוֹל אֲנֹכִי יֵרָא אֶל עֵתָהּ וְ) כּוֹל אֲנֹכִי יֵרָא אֶל עֵתָהּ וְ) [waw conj. + adv: -attah; "so now"; + neg.adv: 'al + v/qal/IPF/2mpl/jussive: yara'; "let not you all be afraid"; + pro/1cs: 'anoki; "I myself"; + v/Pilpel {var. of Piel}/IPF/1cs: kul; "will utterly support/provide"; + sign of d.o. w/2mpl suff: 'eth; "for you all"; + waw conj. + sign of d.o. + n/com/m/s/constr. w/2mpl suff: thaph; "and for your children/little ones"; + waw consec. + v/Piel/IPF/3ms: nacham; "so he comforted"; + sign of d.o. w/3mpl suff: 'eth; "them"; + waw consec. + v/Piel/IPF/3ms: dabar; "and he spoke"; + prep: -al; "over/upon"; + n/com/m/s/constr. w/3mpl suff: lab; {lit. heart}; "understandingly/kindly to them")]

ANALYSIS VERSES 18 – 21:

1. Joseph's brothers' failure to faith-rest continues to dictate their actions as they "**also came and fell down before him and said, 'Behold, we are your servants/halak gam 'ach waw naphal lamed paneh waw 'amar hinneh lamed lamed ha -ebed'**" (vs.18).
2. That emotional fear is their motivation is emphasized as twice **Joseph** exhorts them in discourse "**do not be afraid/ -al yara'**" in vss.19 and 21.
3. The text is silent as to why they chose to now prostrate themselves before his presence.
4. **Joseph** gave no clear verdict as to their petition for peace as he only responded to its address with tears (vs.17).
5. It would be only with this information that the **brothers** would determine their next move.
6. While Joseph's tears should have reminded the **brothers** of Joseph's compassion for them previously (Gen.45:1-2), their fear continues to blind them as to his intentions.
7. Instead, it is obvious that they related his emotions to anger and distrust and conclude it necessary to now submit their selves "to the mercy of the court".
8. As distrustful as the **brothers** have been in their lives, they project their STA trend upon Joseph's emotional reaction as expressing no trust in them (rather than sorrow in that they did not trust him).
9. To mitigate a worst case scenario of exile or even possible death that **Joseph** had the power to adjudicate, the **brothers** submit their selves into his service as his **servants**.

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10. The irony of their STA reasoning is not to be missed: They conclude his retaliation might be satisfied with an “eye for an eye” verdict.
11. Further, Joseph’s status as Vizier in government and position of primogenitor in the family hierarchy relegates the brothers as already subordinate to his authority.
12. This makes hollow their genuflecting as to their offered sacrifice in service to him.
13. That there is no true sacrifice that they are offering removes their façade of unpretentiousness exposing an alternate agenda driving their act i.e., fear of revenge.
14. Revenge is not to be in the hands of an adjusted believer, even when they are wronged. Rom.12:19
15. In fact, if opportunity arises, the adjusted believer is to apply good to those who wronged them. Rom.12:20
16. The brothers’ opening exclamatory statement with the Hebrew particle *hinneh* with the 3rd person suffix is literally, “**Behold Him!**”
17. The question is, to whom is the 3rd person reference?
18. The form of this particle has been used one other time in Genesis in 44:16 with reference to acknowledging God.
19. The same sense is to be understood here as the **brothers** are carrying forward their appeal as **God’s servants** in vs.17 in oath to **Joseph** as his **servants**.
20. In other words, “**Observing God! We are your servants**”.
21. In vs.19, **Joseph** reads them like a book as he responds with his first admonition to stop being **afraid** as he counters, “**for am I in God’s place/kiy ha tachath ‘elohiym ‘aniy?**”
22. His insight is not here through direct revelation, but through discernment/divined knowing their spiritual weaknesses and STA predilections.
23. Commentaries here love to proclaim that Joseph’s rhetorical question expecting a no answer is that he is not here to judge his **brothers**.
24. Yet, judging them is exactly what he will do in vs.20a.
25. Joseph’s statement is to be understood in the contextual and doctrinal light that he is not the one to exact revenge upon them as they so suppose he will.
26. Through doctrinal perception/perspicacity/astuteness, **Joseph** has stripped away all of the verbal, legal and physical gyrations of the brothers’ actions seeing their STA/human viewpoint intentions for what it was.
27. He then critiques their past actions by putting it under doctrinal light, “**And 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/waw ‘attem chashab –al ra-ah ‘elohiym chashab lamed tobah lema-an –asah kaph ha yom ha zeh lamed chayah –am rab**”.
28. He exposes the method by which he has derived his discernment and that is by discerning human viewpoint from the Divine viewpoint.
29. The English verb “**meant**” (used 2x) is the Hebrew *chashab* and means to think, plan or reckon (used 5x in Genesis: 15:6; 31:15; 38:15; 50:20).
30. The verb here contextually pits the thinking of the **brothers** against the mind of **God**. Cp.1Cor.2:16
31. Whereas the **brothers** were running under their STA in rebellion/disregard/rejection to BD, their intentions are designated as **evil**.
32. The adjusted believer recognizes the paradox of the Christian life and the need to overrule the STA in order to serve **God** in obedience to BD. Cp.Rom.7:25

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33. However, this does nothing to upset the POG in his sovereign will (directive, permissive, geographical and overruling) as **Joseph** then proclaims.
34. The Hebrew adjective *tobah* (**good**) on the part of **God** means **good** in the broadest sense.
35. Joseph's rendition of God's Will here reflects Rom.8:28 that recognizes +V as the caveat for God's goodness to umbrella one's life.
36. **God** permitted the **brothers** to do **evil** against **Joseph** but then overruled the path of **evil** to promote him to Vizier and geographically reveal his directive will to **preserve many people alive**.
37. Joseph's words are reminiscent of Gen.45:5-8 with a slight change from a *remnant* (45:7) to "**many people**".
38. The combination incorporates the notion of deliverance for God's chosen as the catalyst for deliverance of other nations, such as Egypt (and those that came to them for help cp.Gen.41:57).
39. This images the world's salvation through the nation Israel as made possible through Christ. Joh.3:16
40. Even though **Joseph** had disseminated this doctrine to his brothers some 17 years earlier, they have failed to GAP it.
41. This is the lot for believers unwilling to overrule the STA and reprogram their minds with the mind of Christ as to its entire counsel. Cf.Act.20:27
42. It reflects the continued spiritual dullness of Joseph's **brothers** even at this stage in their lives.
43. They are to draw on the doctrine of God's deliverances as has been evidenced in the past to overrule the continued nagging of their STA fear.
44. Whereas the doctrine is designed to encourage them spiritually, in vs.21, **Joseph** then seeks to encourage them personally as a second antidote to their fear trend.
45. Just as he also has evidenced in the past 17 years of taking care of them, he reemphasizes in promise his continued care, "**I will provide for you and your little ones**/'anokiy kul 'eth waw thaph".
46. Let his past record speak for itself as to the integrity of his promise!
47. The provision will be afforded via Joseph's position as Vizier to include not only their immediate households, but also their **little ones** in their future destiny.
48. It was with the combination of the doctrinal critique of the situation and the open willingness for **Joseph** to apply on his part that our author inserts, "**So he comforted them and spoke kindly to them**/waw nacham 'eth waw dabar –al lab".
49. BD in thought and application is designed to bring comfort to those who believe. Psa.119:50,76,82; Zec.1:13; 1The.4:18; 2The.2:17
50. The final phrase "**spoke kindly to them**" is in the Hebrew "**spoke upon their heart**".
51. Their **heart** (*lab*) is a metaphor to describe appealing to their souls and/or doctrinal understanding. Cp.Rom.1:21; 2:5,29; 6:17 et al
52. That the **brothers** were **comforted** by Joseph's words indicates that the doctrinal orientation and exhortations had the desired effect of them overruling their present fear.
53. Even for those maladjusted to doctrine, the correct doctrinal approach can often provide a sense of emotional stability returning the person's ability for rational thought.
54. The brothers' actions illustrate the wasted time the energy of the flesh brings about in the scheme of the POG. Cf.Eph.5:15-17

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ל יִצְחָק ל ו יַעֲקֹב ל [waw consec. + v/qal/IPF/3ms: 'amar; "and he said"; + proper n: "Joseph"; + prep: 'el + n/com/m/pl/constr. w/3ms suff: 'ach; "to his brothers"; + pro/1cs: 'anokiy; "I myself"; + v/qal/ptc/m/s/abs: muth; "am dying"; + waw conj. + n/com/m/pl/abs: 'elohiyim; "and God"; + v/qal/inf/abs: phaquad; "overseeing/attending to/taking care of"; + v/qal/IPF/3ms: phaquad; "will oversee/attend to/take care of"; + sign of d.o. w/2mpl suff: 'eth; "you all"; + waw consec. + v/Hiphil/PF/3ms: -alah; "and He will cause to ascend/cause to bring up"; + sign of d.o. w/2mpl suff: 'eth; "you all"; + prep: min + d.a. + n/com/f/s/abs: 'erets + d.a. + adj/f/s: zo'th; "from the land, this one" + prep: 'el + d.a. + n/com/f/s/abs: 'erets; "to the land"; + rel.pro: 'asher; "which"; + v/Niphal/PF/3ms: shaba-; "He swore/took an oath of promise"; + prep: lamed + proper n: "to Abraham"; + prep: lamed + proper n: "to Isaac"; + waw conj. + prep: lamed + proper n: "and to Jacob"])

וַיִּשָּׁבַע יוֹסֵף אֶת־בְּנֵי יִשְׂרָאֵל לֵאמֹר פָּקֹד פָּקֹד יִפְקֹד
אֱלֹהִים אֶתְכֶם וְהֵעֵלְתֶם אֶת־עַצְמוֹתַי מִזֶּה׃^{WTT} Genesis 50:25

^{NAS} Genesis 50:25 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." (בֶּן אֵת יוֹסֵף שָׁבַע ו) [waw consec. + v/Hiphil/IPF/3ms: sheba-; "then he caused to swear/promise in oath"; + proper n: "Joseph"; + sign of d.o. + n/com/m/pl/constr: ben; "the sons of"; + proper n: "Israel"; + prep: lamed w/ v/qal/inf/constr: 'amar; "while saying"; + v/qal/inf/abs: phaquad; "attending/overseeing/taking care of"; + v/qal/IPF/3ms: phaquad; "He will attend/oversee/take care of"; + n/com/m/pl/abs: 'elohiyim; "God"; + sign of d.o. w/2mpl suff: 'eth; "you all"; + waw consec. + v/Hiphil/PF/2mpl: -alah; "and you all will cause to bring up/ascend"; + sign of d.o. + n/com/f/pl/constr. w/1cs suff: -etsem; "my bones"; + prep: min + adj/m/s: zeh; "from here"])

וַיָּמָת יוֹסֵף בֶּן־מֵאָה וָעֶשֶׂר שָׁנִים וַיַּחַנְטוּ אֹתוֹ
וַיִּשֶׂם בְּאֲרוֹן בְּמִצְרַיִם׃^{WTT} Genesis 50:26

^{NAS} Genesis 50:26 So Joseph died at the age of one hundred and ten years; and he was embalmed and placed in a coffin in Egypt. (ו שָׁנָה עֶשֶׂר ו מֵאָה בֶּן יוֹסֵף מוֹת ו) [waw consec. + v/qal/IPF/3ms: muth; "so he died"; + proper n: "Joseph"; + n/com/m/s/constr: ben; "a son of"; + adj/f/s/abs: me'ah; "one hundred"; + waw conj. + adj/f/s/abs: -eser; "and ten"; + n/com/f/pl/abs: shanah; "years"; + waw consec. + v/qal/IPF/3mpl: chanath; "and they embalmed/made spicy"; + sign of d.o. w/3ms suff: 'eth; "him"; + waw conj. + v/qal/pass/IPF/3ms: siym; "and he was placed/put"; + prep: bet + d.a. + n/com/b/s/abs: 'aron; "in the coffin"; + prep: bet + proper n: "in Egypt"])

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ANALYSIS VERSES 22 – 26:

1. Moses closes the book of Genesis with a short conclusion of Joseph's future or epilogue.
2. He first records his continued residence and length of life, "**Now Joseph stayed in Egypt, he and his father's household, and Joseph lived one hundred and ten years**/waw yashab Joseph bet Egypt hu' waw bayith 'ab waw chayah Joseph me'ah waw –eser shanah" (vs.22).
3. **Joseph** remained in **Egypt** until his death.
4. There is no evidence that he did not continue to occupy his position as Vizier as Sesostris had appointed him.
5. **Joseph** ruled the land of **Egypt** in this capacity for 80 **years** as he began his rule at the age of 30 (Gen.41:46).
6. No attempt was made to leave **Egypt** that suggests that **Joseph** had figured out the prophecy to Abraham in Gen.15:13-14.
7. This means he GAP'd the doctrine drawing the difference between the Jews as simply sojourners for 400 years to specifically aliens in a land that would ultimately enslave them i.e., **Egypt**.
8. This through the application of doctrine in his time recognizing his course of events being instrumental in the prophecy.
9. That **Joseph** had assumed the position of spiritual leadership upon the death of his father and via rights of the first-born, he would have conveyed this doctrine to **his father's household**.
10. No matter where each member of this Hebrew family was at spiritually, it is clear that corporately they too recognized God's geographical will historically and remained in **Egypt**.
11. The prophecy of Gen.15 for 400 years is to be reckoned from the birth of **Isaac** in ~1846 BC.
12. This dates the Exodus from **Egypt** 1446 BC.
13. **Jacob** and family arrived in **Egypt** ~2 **years** into the famine (1656 BC) leaving another 210 **years** remaining before the Exodus.
14. In that span of time and Joseph's remaining **years**, vs.23 records he "**saw the third generation of Ephraim's sons; also the sons of Machir, the son of Manasseh**/ra'ah lamed Ephraim ben shilleshim gam ben Machir ben Manasseh".
15. The phrase "**the third generation of Ephraim's sons**" clearly refers to the **third generation** as including Ephraim, his **sons**, and his son's **sons** i.e., **son**, grandsons and great-grandsons.
16. This is deduced by the following phrase tying together the generations between Ephraim and **Manasseh** with the Hebrew conjoining conjunction *gam* (**also**).
17. The first generation began with those born in **Egypt**, namely **Manasseh**.
18. The second generation was **Machir** followed by the **third generation** of his **son(s)**.
19. The **son of Machir** was Gilead (Num.26:28; 27:1) a contemporary with Moses.
20. Moses too was of the third generation where Kohath was first generation (Exo.6:16), Amram was a second generation (Exo.6:18) that then bore Aaron and Moses (Exo.6:20).
21. The prophecy to Abraham was that the fourth generation would comprise the Exodus (Gen.15:16).
22. Giving some 35 **years** of age following the pattern of **Joseph** for his **sons** and those following having **sons** and 75 **years** remaining in Joseph's life, to see a 3rd **generation** is no stretch.
23. Further, Joseph's death would be dated ~1585 BC leaving some 139 **years** to the Exodus (1446 BC).

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24. With a life expectancy still in the upper 130+ **years** (e.g.Exo.6:16,20), allowing for the 3rd **generations** from **Joseph** being **born** in his final few **years** of life fits quite well with the 4th generation prophecy (i.e., 139 - ~30 **years** needed for the 3rd generation to bear children = 109 **years** to the Exodus).
25. The phrase “**were born on Joseph’s knees**/yalad –al bereke Joseph” is an idiom indicating that he was still quite capable of physically holding his great-grandsons on his lap.
26. Part of Joseph’s final actions in life was to make provision for his impending death and disposition of his body not unlike the actions of **Jacob** (Gen.49).
27. At the appropriate time he informs **his brothers**, “**I am about to die**/'anokiy muth” (vs.24).
28. He had earlier promised his siblings the protection and provision of his care for them and their families (cp.vs.21).
29. While he was their physical support, knowing **his** brothers’ weakness in fear (failure to faith-rest), he first encourages them that in light of his absence, “**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**”.
30. This was to continue pointing them in the proper doctrinal orientation that the POG is not contingent on any believer, no matter how great that believer may be.
31. The phrase “**will surely take care of**” in the Hebrew employs the double verb use of the infinitive followed by the imperfect *phaqad phaquad* to emphasize both spiritual and physical needs.
32. **God** not only provides the living grace needs for the believer’s survival, but the spiritual needs to compensate for all +V.
33. As **Abraham** died, the POG moved forward.
34. The same being true of **Isaac, Jacob** and now **Joseph** himself.
35. In all cases, +V was served with life sufficient to complete their course (cf.2Tim.4:7).
36. Each believer has a certain amount of time to make their contribution in the A/C and once that time is past, it is past. Cf.Joh.9:4
37. This means that one must apply based on the understanding and orientation to the POG to include where and when they live in history (an important ingredient of prophecy).
38. The strength of faith-rest comes via this orientation and believing in God’s promises associated with the prophetic realities.
39. Always, as **Joseph** recognized, **God** is the source of the believer’s protection and He will continue to fulfill his Word to the succeeding **generations**.
40. **Joseph** points his **brothers** to the prophetic fact of the next great event in the history of their ancestors as being the Exodus out of **Egypt** and back to Canaan.
41. This indicates his supreme confidence in the WOG that had been given to his predecessors, yet still unfulfilled.
42. The believer that is functioning under doctrine with faith in it does not need to see the tangible fulfillment of any given principle in order to believe it.
43. Like the 3 **generations** before him, though he too will not live to see the prophetic fulfillments, he remains occupied with the promises relating **to the land**.
44. In fact, he was so focused in faith in this regard, again not unlike his father, he binds his siblings in oath as witness and “**made the sons of Israel swear, saying, ‘God will surely take care of you, and you shall carry my bones up from here/sheba-** ben Israel lamed ‘amar phaquad phaquad ‘elohiyim ‘eth waw ‘alah –etsem min zeh”.

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45. The oath taking takes on the force of a legal obligation much like Jacob's last will and testament.
46. In other words, it draws upon the obligation of his siblings to pass on the oath to their succeeding **generations**.
47. Again, he reminds them that **God** "**will surely take care of you**" with the force of the same Hebrew construct in vs.24, *phaqad phaquad*.
48. The repetitiveness reinforces the culpability factor of obligation by **God** to ensure the fulfillment of His plan on behalf of His chosen.
49. **Joseph** is completely certain of God's role in fulfillment of the Abrahamic Covenant and so as certain of the survival of the nation **Israel** to that end.
50. So certain that he preplans to have his sarcophagus with it **bones** to be transported out of **Egypt** when the Exodus occurs.
51. Heb.11:22 points to this as Joseph's crowning act of faith in BD.
52. His request is not an immediate departure as it was with **Jacob**.
53. To have **Israel** wait until the Exodus for his removal was his way of witnessing the prophecy as it synchronized with God's will for his role in the prophetic promise i.e., his arrival in **Egypt** was the pivot for the POG to bring about the prophetic promise.
54. Just as God's Sovereignty brought him into **Egypt** apart from any doing of his own (cf.45:7,8), so will he take him out of **Egypt**.
55. In the final verse 26, Moses repeats the fact of Joseph's "**age of one hundred and ten years**" (cf.vs.22).
56. The difference: Vs.22 emphasizes that he "**lived**"; vs.26 that he "**died**".
57. This bookend reference of age parenthetically images that as the life of **Joseph** was **lived** in faith, so his death exemplified his life in the sphere of dying grace.
58. In his witness of the life, **Joseph** never forgot his spiritual heritage despite his sufferings and subsequent exaltations and glamorous position in **Egypt**.
59. Moses then concludes the book with the record that **Joseph** "**was embalmed and placed in a coffin in Egypt**/chanath 'eth waw siym bet 'aron bet Egypt".
60. Just as **Joseph** knew the custom would provide for his own embalming and memorial, he leverages that in a further reaching witness of his faith.
61. His sarcophagus would be placed in custodial-ship with the Hebrews (cf.Exo.13:19) and when others would ask about this man and his mummy, they could reply with the doctrine of the Exodus (deliverance) and the promises of **God** (the Promised Land).
62. This would serve not only in witness, but as ongoing encouragement for the **generations** to follow to continue to hang in there with the POG.
63. Genesis ends as a complete work, yet with the door open as to any further evidence of fate for the Hebrew race and the POG.
64. This fact calls for a historical continuation that is then provided by the book of Exodus.
65. While Genesis stands singularly as a complete work in itself, it remains an integral part of the whole of the WOG and books to follow.
66. For the faithful student throughout its study, he/she can find further strength of faith in the POG as to its integrity in truth historically and spiritually.
67. We observed a writing reflecting upon life some 4-6000 years ago that addressed pertinent issues facing believers today: Evolution, sexual identity, alien observance, God's Sovereign Will, etc.