



Genesis 50

# THE FINAL CHAPTER ACCORDING TO GOD

*The Book of Genesis began with the brightness and glory of God's original creation. All that He did was pronounced good, and the earliest earth was a divine masterpiece. However, sin entered the picture, and the book ends not with man in a beautiful garden but with the bones of Joseph in a coffin. His coffin is a grim reminder of the effects of sin and depravity. But just as Joseph was hopeful and optimistic when he died, so we rejoice in the redemption which God has provided. While our bones may rest in the wilderness of a cursed earth, they will one day be resurrected, and there will be a new heaven and a new earth.*

—John J. Davis

## A The brother's envy and hatred toward Joseph (37:1-28)

B Jacob mourns the "death" of Joseph (37:29-36)

C Interlude: The birth of Judah's sons (38:1-30)

D Unexpected reversal: righteous Joseph in prison (39:1-23)

E Joseph: the savior of Egypt (40:1-41:57)

F Journey of the brothers to Egypt (42:1-43:34)

G Joseph tests his brothers (44:1-34)

H Joseph reveals his identity (45:1-15)

G Joseph provides for his brothers (45:16-28)

F Journey of the family to Egypt (46:1-27)

E Joseph: the savior of Israel and Egypt (46:28-47:31)

D Unexpected reversal: younger blessed over the older (48:1-22)

C Interlude: The blessing of Jacob's sons (49:1-28)

B Joseph mourns the death of Jacob (49:29-50:14)

## A Joseph's forgiveness and grace toward his brothers (50:15-26)

*This scene concludes Jacob's finest hour. On his deathbed, Jacob has assumed total and dynamic leadership of the family. Even Joseph bows down to him.*

—Bruce K. Waltke

*Mummification was a long, complex process which could involve extracting the internal organs, filling the space with spices, soaking the body in niter, and finally wrapping it in linen bandages.*

—Gordon J. Wenham

**Wept.** Hebrew, *bakah*, "to shed tears, cry, weep" (50:1, 3, 4, 17).

**Lament.** Heb., *saphad*, "to wail, lament, beat the breast or tear the hair as a sign of grief" (50:10).

**Mourn.** Heb., *abel*, "mourning, esp. for the dead" (50:10, 11).

Interestingly, the years of the patriarchs form a unique pattern:

- Abraham 175 = 7 x 5<sup>2</sup>
- Isaac 180 = 5 x 6<sup>2</sup>
- Jacob 147 = 3 x 7<sup>2</sup>
- Joseph 110 = 1 x 5<sup>2</sup> x 6<sup>2</sup> x 7<sup>2</sup>

*The narrator suggests that Joseph symbolically brings to a conclusion the patriarchal narratives.*

—Victor P. Hamilton

## INITIAL OBSERVATIONS ON GENESIS 50

- It is a chapter with two \_\_\_\_\_.
  - This is the final chapter of Jacob's life (Genesis 25-50).
  - This is the final chapter of Joseph's life (Genesis 30-50).
- It is a chapter with a lot of \_\_\_\_\_.
  - Tears are mentioned \_\_\_\_\_ in Genesis 50 (vs. 1, 3, 4, 10<sup>3x</sup>, 11<sup>2x</sup>, 17).
  - Joseph weeps seven times in Genesis 42-50:
    - He weeps at his brothers' confession of guilt (42:24).
    - He weeps when he sees his brother, Benjamin, is alive (43:30).
    - He weeps when he reveals his identity to his brothers (45:2).
    - He weeps when he reconciles with his brothers (45:14-15).
    - He weeps when he reunites with his father, Jacob (46:29).
    - He weeps when he sees his father, Jacob, die (50:1).
    - He weeps at his brothers' ongoing guilt and fear (50:17).

## THE TEARS OF THIS WORLD

1. Life is short and it is \_\_\_\_\_.

*My pilgrimage has lasted 130 years. My years have been few and hard. (47:9b)*

2. Death is \_\_\_\_\_.

*Then Joseph, leaning over his father's face, wept and kissed him. (50:1)*

3. Relationships are \_\_\_\_\_.

*"It may be that Joseph will hate us and pay us back for all the evil that we did to him." (50:15b)*

4. There is no real \_\_\_\_\_ in this world.

*Joseph died at the age of 110. They embalmed him and placed him in a coffin in Egypt. (50:26)*

## THE TRUTHS OF HIS WORD

1. God is sovereign and He is \_\_\_\_\_.

*But Joseph said to them, "Don't be afraid. Am I in the place of God? You intended to harm me, but God intended it for good to accomplish what is now being done, the saving of many lives." (50:19-20)*

2. God's promises are \_\_\_\_\_.

*And Joseph said to his brothers, "I am dying; but God will surely visit you, and bring you out of this land to the land of which He swore to Abraham, to Isaac, and to Jacob." (50:24)*

3. Relationships can be \_\_\_\_\_.

*"Now therefore, do not be afraid; I will provide for you and your little ones." And he comforted them and spoke kindly to them. (50:21)*

4. There is real \_\_\_\_\_ in Jesus Christ!

*God will surely visit you... (50:24-25; cf. Ex. 3:16; Luke 1:68; John 1:14)*

*Life is full of misery, loneliness, and suffering—and it's all over much too soon. —Woody Allen*

*Those who do not weep, do not see. —Victor Hugo*

*God is so good that He does not permit evil to be done unless He can draw great good from it. —Augustine (354-430)*

*God overrules the plans of the wicked to achieve his own purposes of good... Through the suffering of the righteous Joseph at the hands of his wicked brothers, life was brought to the world. —Gordon J. Wenham*

*He probably weeps because, after seventeen years of kindness to them that reinforced his original forgiveness of them (45:7-8), they still misunderstand his goodness and think that he will at last take his revenge. —Bruce Waltke*

*The word פקד / **pakad** [visit] is a crucial term in the Torah. While it can mean "to pay attention" or "to attend to," it especially means "to know someone or something," not with hazy generalities, but with precision and unique detail. It is the way in which we want G-d to know us. —Rabbi Neal Gold*

***Paqad** indicates a time when the Eternal God breaks into human history in order to bless or punish individuals or nations. This visitation always changes the destiny of the person or nation, whether they are ready for it or not. —Dave Gibson*

*Joseph's dying words epitomized the hope in which the OT, and the New (Rev. 22:20), would fall into expectant silence: **God will surely visit you!** —Derek Kidner*