- The one(s) *seeking* forgiveness (i.e. evil done by) = 'Do not fear!'

No excuses. No covering it up.
Rather… Speak the truth about your sin. Seek forgiveness for your sin.

Don't avoid dealing with your sin, don't have someone else do it for you, don't take it lightly, don't disbelieve forgiveness when it's granted.

Why can they receive their brother's forgiveness completely?

50:22-26 Joseph commands his people…and demonstrates confident faith.

"So Joseph remained in Egypt, he and his father's house. Joseph lived 110 years." (v. 22)

And Joseph saw Ephraim's children of the third generation… (v. 23)

And Joseph said to his brothers, 'I am about to die…' (vv. 24-25)

…but God will visit you and bring you up out of this land to the land that he swore to Abraham, to Isaac, and to Jacob.'

…God will surely visit you, and you shall carry up my bones from here.'

ESV **Hebrews 11:22** By faith Joseph, at the end of his life, made mention of the exodus of the Israelites and gave directions concerning his bones.

So Joseph died, being 110 years old. They embalmed him, and he was put in a coffin in Egypt. (v. 26)

Joseph's confident faith…

…looked at the past, the present, and the future and responded properly;
…took the word of others seriously and fulfilled his own word to others;
…acted appropriately toward the positions of authority of others around him;
…compelled those around him.

Sunday, July 28, 2024
Danny Capon, *Pastor*

ORIGINS—The Book of Genesis
The Beginning and Meaning of Everything That Matters
No. 67 | COVENANT—Jacob, pt. 14

Genesis 50:1-26

Review

CREATION

Genesis 1:1-2:3 | The Seven Days of Creation
Genesis 2:4-25 | Man and Woman in the Garden

CORRUPTION

Genesis 3:1-24 | The Fall of Man
Genesis 4:1-5:32 | The Progress of Sin
Genesis 6:1-8:22 | The Judgment of God
Genesis 9:1-11:32 | The Necessity of Covenant

COVENANT

Genesis 12:1-25:18 | Abraham
Genesis 25:19-37:1 | Isaac
Genesis 37:2-50:26 | Jacob

CREATION (1:1-2:25) **> CORRUPTION** (3:1-11:32) **> COVENANT** (12:1-50:26)

Covenant—Jacob, pt. 14 **Genesis 50:1-26**

Outline

50:1-26 Joseph, following his father's death (47:27-49:33), demonstrates confident faith in how he acts towards his father, his brothers, and the future of Israel.

50:1-14 Joseph asks Pharaoh if he can bury his father in Canaan.

50:15-21 Joseph encourages his brothers regarding their sin against him.

50:22-26 Jospeh commands Israel to bring his bones up from Egypt.

What's going on in this chapter?

- This chapter wraps up the narrative (story) of Joseph, along with the patriarchs of Israel (Abraham, Isaac, and Jacob), and the book of Genesis; it thus provides a fitting conclusion to what's taken place in Genesis, while anticipating the events to unfold in the book of Exodus (and beyond).
- This chapter begins on the heels of the end of the previous chapter, and ends by mentioning Joseph's death; it thus starts out about 17 years since Joseph revealed himself to his brothers (45:1-15), and covers about 54 years leading up to Joseph's death.

Adam's "birth" to Noah's death = 2006 years (Genesis 1-9)
Noah's death to Abraham's birth = 390 years (Genesis 10-11)
Abraham's birth to Joseph's death = 361 years (Genesis 12-50) **= 2757**

- This chapter is closely linked with Joseph's early dreams and treatment by his brothers (37:2-36), Joseph's initial assurance to his brothers and statement of God's intervention in his life (45:4-15), God's assurance and promise to Jacob in moving down to Egypt (46:1-4), and Jacob's blessing of Pharaoh and Israel's provision of the best of Egypt (47:1-12).
- This chapter is bracketed by Jacob's "swearing" of Joseph to bury him in Canaan (50:4-5; cf. 47:29-31) and by Joseph's "swearing" of the sons of Israel to bury him in Canaan (50:24-25); it thus begins and ends with Joseph's words and actions that demonstrate his confident faith, with his surprising statement and treatment of his brothers taking place in the middle (50:15-21).

Jospeh responds properly to his father, his brothers, and his people, and demonstrates his confident faith in God who keeps His word.

Explanation

50:1-14 Joseph buries his father…and demonstrates confident faith.

- He fell on his father's face, wept over him, and kissed him (v. 1)

  ESV **Genesis 49:33** When Jacob finished commanding his sons, he drew up his feet into the bed and breathed his last and was gathered to his people.

  ESV **Genesis 46:29** Then Joseph prepared his chariot and went up to meet Israel his father in Goshen. He presented himself to him and fell on his neck and wept on his neck a good while.

- He commanded his servants to embalm his father (vv. 2-3)

  40 days…
  70 days…

- He asked Pharaoh if he could leave Egypt to bury his father (vv. 4-6).

  Joseph "spoke to the household of Pharaoh…" (cf. **v. 16**)

  Why ask Pharoah?
  Why insist he'll return?

- He went up to bury his father in the land of Canaan (vv. 7-13).

  "With him went up…a very great company…"

  Why did so many go with him (and so many different groups)?
  Why mention the specifics of his father's burial place?

- He returned to Egypt after he buried his father (v. 14).

50:15-21 Joseph forgives his brothers…and demonstrates confident faith.

"When Joseph's brothers saw that their father was dead, they…" (v. 15)

…said, 'It may be that Joseph will hate us and pay us back for all the evil that we did to him.'

Why are they so afraid?

…sent a message to Joseph, saying, 'Your father gave this command before he died: "Say to Joseph, 'Please forgive the transgression of your brothers and their sin, because they did evil to you.'" And now, please forgive the transgression of the servants of the God of your father.' (cf. **v. 5**)

Please forgive…

…the transgression, sin, evil…

…of your brothers…

…servants of the God of your father.

"Joseph…

…wept when they spoke to him. (v. 17b)

His brothers also came and fell down before him and said, 'Behold, we are your servants…' (v. 18)

But Joseph…

…said to them, 'Do not fear, for am I in the place of God? As for you, you meant evil against me, but God meant it for good, to bring it about that many people should be kept alive, as they are today. So do not fear; I will provide for you and your little ones.' Thus he comforted them and spoke kindly to them.

Do not fear…

…am I in the place of God…

…you meant evil, God meant it for good…

…I will provide for you.

- The one *forgiving* (i.e. evil done to) = 'Am I in the place of God?'

No retaliation. No holding it over.
Rather… No fear, for its forgiven. No fear, for I will be kind.

Don't hate, don't pay back, don't insist on groveling, don't stay away.

Why does he respond to his brothers the way that he does?