

Dr. Kenneth Mathews, Genesis, Session 25, Jacob's Blessings, Joseph's Sons, and Deaths of Jacob and Joseph, Genesis 48-50

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This is Dr. Kenneth Mathews in his teaching on the book of Genesis. This is session 25, Jacob's Blessing, Joseph's Sons and the Deaths of Jacob and Joseph, Genesis 48-50.

Today is lesson 25, Jacob's blessings and the burials of Jacob and then the anticipated burial of Joseph, chapters 48 through 50.

So, these three chapters now bring the whole of the book to its grand conclusion. Last time I spoke of how chapters 46 and 47 merge with chapters 48, 49 and 50. We have two conclusions side by side, 46 and 47, the conclusion to the Joseph narrative.

Then we have 48, 49, and 50, our discussion for today, which takes up Joseph and then Jacob. Merges these two prominent figures in the conclusion to the whole of the book. And this is possible because Jacob is a very important figure in the Joseph story.

Of course, in his own story, as we see in 48 through 50, he still takes on a prominent place. When you look at the two stories together, these three figures are the prominent characters in the story. He will have Joseph and Jacob, and of the remaining sons, Judah, especially, takes on prominence.

So, what we find then is an appropriate conclusion to the way in which the book is to be interpreted and understood. And that is, as we saw in chapter one, God's good purposes for his creation. And so, the God of Israel is the God of creation, we discovered, and also the God of blessing.

The emphasis on blessing the human family is found in chapter one, verses 26 through 28. And we learned that God created men and women in his image, meaning that he created men and women as persons. And this enables them to have a relationship that is personal with God because God is also personal.

As I've said in the past, he's intensely personal. Out of his own nature and character, he is zealous for a relationship with the created order, especially a personal relationship with the human family. And so, he designs a blessing for the human family.

As we saw in verses 26 through 28 of chapter one, there is a blessing intended for the human family to have this relationship. We can just use the word blessing. To procreate is to multiply and then to exercise authority over the whole creation.

Since the focus of that creation is on the land, on the earth, the terrestrial sphere of God's rule is expressed through the human family, so we can speak of it as land. These three elements are then expressed anew in the promises made to Abraham. In the first occasion of hearing these promises, chapter 12, verses one through three, where there God says to Abraham, you will be blessed by a relationship with me.

And then you will have land, and you will have a mighty nation with many, many descendants. We see this theme of God's promissory blessing throughout the narratives of Genesis. As we look through these chapters, today's passage will remind you of these three elements of the theme of Genesis.

And for that matter, it will be the theme of the whole Pentateuch, Genesis, all the way through Deuteronomy. So, when it comes to this conclusion, I want to remind us further that we know that God expressed Himself through His creation with an authoritative word when He made creation. And then the motivation for this, we understand on the larger tenor of Scripture, that God created, that God made humanity, that God was zealous for this relationship and set about to ensure a relationship.

He did so out of love. And when it comes to the nation of Israel, as the Israelites would read the Pentateuch, as they would reflect upon how the God who revealed Himself at Sinai informed of them a people that had been delivered out of Egypt, that had been led successfully through the desert, and then the generation that stood at the precipice of entering into the land heard Moses give his final instructions in the book of Deuteronomy. This is what we find in Deuteronomy chapter 7. When we look at this passage, I encourage you to listen carefully or to turn to that passage because it expresses why God chose Israel and why God chose Abraham, Isaac, and Jacob, what we've been reading about.

So, if you will look at chapter 7, we will be reading verse 7. It reads, The Lord did not set His affection on you and chose you because you were more numerous than other peoples, for you were the fewest of all peoples. In other words, Israel was not chosen because it was more attractive to God or merited His special attention.

But He goes on to say in verse 8, But it was because the Lord, Moses says, loved you and kept the oath He swore to your forefathers that He brought you out with a mighty hand and redeemed you from the land of slavery, from the power of Pharaoh, king of Egypt. Know, therefore, that the Lord your God is God. He is the faithful God.

Then moving to verse 12. If you pay attention to these laws that God revealed at Sinai and are careful to follow them, then the Lord your God will keep His covenant of love with you. As He swore to your forefathers, He will love you, bless you, and increase your numbers.

So, this will be reminiscent then of how God is expressing His blessing for the human family through His love and blessing for Israel. In particular, because of the love that God had for the fathers. And that's very important for us to remember that God chose, that is out of His elective love, this particular family in order to reach through this family, through this emerging nation, all nations, all peoples.

And how this purpose and plan of inclusion met with many obstacles. But God, in His mercies and kindness, did not let the threats made within Israel itself, within the fathers themselves, their acts of immorality and disobedience. And at times, their disloyalty or the threats that came from outside the fathers and outside of Israel.

Such as the nations or the not just the military dimension but also the immorality and wickedness of the nations. God overcame these kinds of threats, within or without, with the power of His elective love. In some cases, rather strong correctives were necessary.

This was all done to preserve the relationship between the Lord and the people. So that He might have a people, a holy people, a nation of priests, we are told in Exodus chapter 19 just as they were at the foot of Mount Sinai about to receive in Exodus 20, the Ten Commandments.

So by this means then, He would bring about this great salvation for all the world. And this is reflected in the Joseph story. For you remember, repeatedly we were told in chapters 45, 46, and 47.

That Joseph was the means by which God would preserve the family of Jacob against this horrible famine. That was so great and so severe, the Bible tells us. And also, that He would be a savior to all peoples who descended to Egypt from the ancient Near East.

And who were the recipients then of the grain that was necessary for them to survive? Now, when we pick up what we find in chapters 48 and 49 through verse 28. We can entitle this Jacob's blessings.

And so, the blessings that we are in view would be the blessing of Joseph's two sons, who were born to him in Egypt. You remember Pharaoh gave him an Egyptian wife. He had two children.

This is recounted in chapter 41, verses 50 through 52. The two sons were Manasseh and Ephraim. And then we will find that there is a blessing for his 12 sons in chapter 49 verses 1 through 28.

Those would be the two blessings in view in this narrative. Let's pick it up with Jacob, who blesses Joseph's two sons in chapter 48. Now, Joseph recognizes that this is at the end of Jacob's days.

In accordance with custom, the patriarch of a family would express blessing upon the sons. And so Joseph, although he would have been the recipient, wanted a blessing. He wanted his two sons to be counted among the 12 sons of Jacob.

That the blessing that God had intended in the promises to Jacob would also be received by his two sons. And you can well imagine his concern over this, given that these two sons are grandsons to Jacob. Not actually his immediate descendants.

These two were also not known to Jacob. And then, of course, they had an Egyptian mother and no doubt dressed and lived according to the customs of Egypt. So, as a result, Joseph approached his father and expressed his concern about his two sons Manasseh and Ephraim.

And so, we hear when Joseph approached his father, Jacob said to Joseph in verse 3, God Almighty, and so we have here reference to the God who appeared. Now this is the God who revealed himself, you remember, in the occasion of the night vision in chapter 28, when Jacob was leaving the land of his birth and was headed to Paddan Aram, fleeing out of fear because of the grudge that his twin brother Esau had against him. And in verse 3, he gives the old name for what became known as Bethel.

This is Luz. He appeared to me at Luz in the land of Canaan, and there he blessed me. Now, we actually have the three elements of the promissory blessings.

So, he blessed me and said to me, I'm going to make you fruitful and will increase your numbers. And I will make you a community of people. So, this would be the procreation of Jacob, and certainly, he did become a community of many peoples since he became the father of twelve sons.

And then I will give you this land as an everlasting possession to your descendants after you. Now, all that was in Jacob's memory from long ago when he was in flight from the land. Now, he's not in the land now.

He fled to Paddan Aram and eventually returned to the land, and now here is this great famine, and he has to depart the land to secure a future, to secure safety in the midst of this famine. So, he's not in the land, but in his mind, and rightly so, according to the book of Genesis, that although he's not in the land, God was still

going to restore Jacob's family to the land, that this was part of the eternal, everlasting promises of God. So, what we discover then is a reference to the two sons of Joseph in the context of the promises made to Abraham's descendants.

Okay, now importantly, he adopts Ephraim and Manasseh, and actually, the stretch of discourse on this would be counted in verses 1 through 12. But very importantly, he says in verse 5 that these two were born in Egypt. Before I came to you here, these two will be counted as mine.

See, that's the adoption language. They would have the same status as Joseph himself, and that is a descendant of Jacob who would be blessed and receive the promissory blessings. And he compares them to his first two sons born, Reuben and Simeon are mine.

And so, any additional children besides Ephraim and Manasseh will be yours, Joseph, but these two are mine. They have the same important status. And then in verse 7, as I was returning from Padan to my sorrow, Rachel died in the land of Canaan.

Now, that's in chapter 35, verses 16 through 19, and he describes the death of Rachel. Now, why the reference to Rachel? It's because Joseph was born to Rachel. So, he brings this to mind.

Now, what we have beginning in verse 8 would be a series of references to Jacob as his alternative name, Israel. And remember that he was named by the angel of the Lord, namely the Lord himself, in chapter 32, where he wrestled with the angel of the Lord and received the new name, Israel. And Israel means God strives.

And so, there was this wrestling between the two, and Jacob received the blessing of the Lord, and he had that personal encounter with the Lord. And so, the purpose, probably, I should think, for referring to Israel so often in this stretch of discourse, beginning in verse 8 through verse 12, will be this emphasis that we find on adoption, and that these two, Ephraim and also Manasseh, are part of Israel. And since Jacob is, in effect, Israel, just as Jacob goes, so will go Israel, this is reassuring to the reader of the status of these two.

So, it begins in verse 8, Israel, and then, verse 9, Israel said, and then in verse 10, Israel's eyes, verse 11, Israel said to Joseph, verse 12, Israel's knees. Now, it is striking that there is this play on the weakening, blinding of Israel's eyes, that is, Jacob's eyes. And so, that's why he, for reinforcement, says, who are these? And there's a bit of an irony here, don't you think, that even though Israel's eyes were failing, in verse 10, he had spiritual insight, and it was the spiritual insight that took precedence over his weakening eyes.

There's also, embedded in this, an echo of what we find with Jacob and Esau because you remember that this was by means of trickery on the part of Jacob that he received the blessing from his aged and blind father, Isaac. But there's no trickery here. Jacob and Joseph are speaking candidly and truthfully to one another.

So, in verse 12, we have reference to the custom that we find in verse 12 of, in this case, we have the knees, which would be tantamount to the thighs and the loins. And this, of course, would be a reference to birth, a figure of speech to birth. In fact, when you look at chapter 24, remember that Abraham sent his servant to seek out a wife for Isaac.

And he brought back Rebekah. But in doing so, Abraham called for the servant to place his hand on his thigh and take an oath. Now, in verses 13 through 20, after this adoption, Jacob blesses Ephraim and Manasseh.

So, what's at work here is the way in which Joseph is, of course, highly invested in his eldest son receiving the blessing, which, again, would have been customary. And as we sing through the book of Genesis repeatedly, the younger of siblings takes precedent over the older. And this occurred with Esau and Jacob themselves, according to the birth narrative in chapter 25, how Jacob would supersede that of Esau.

That's exactly what occurs in Jacob's narrative. So, in this case, what we find is that Joseph positioned them, in verse 13, with Ephraim on his right toward Israel's left hand and then Manasseh on his left toward Israel's right hand. So, you can envision that you have Manasseh here with Jacob's right hand.

It would be easy and poised, a poised position to bless him. Joseph put his hand here, and then Ephraim on this side, the right side of Joseph. And so, he would give him the second lesser blessing.

Well, what happened is that Jacob crossed his hands. And it says in verse 14, But Israel reached out his right hand and put it on Ephraim's head, though he was the younger. Crossing his arms, he put his left hand on Manasseh's head, even though Manasseh was the firstborn.

And then he blessed Joseph, but this is, in effect, tantamount to blessing Joseph's sons. And many times, you will find throughout the Pentateuch and in the Prophets, reference to Joseph as a substitute for his sons, Manasseh, and Ephraim. For example, when it comes to the time of distribution of the land, such as we find in the book of Joshua, there are references made to the two sons who are representative of Joseph.

And so, we do find this blessing that occurs in verses 15 and 16. Now, Joseph attempts to correct his father, but Isaac will not, excuse me, Jacob will not do so. It says in verse 19, but his father refused.

So, Joseph wanted to uncross his hands, but his father refused and said, I know my son, I know. He knows all well, experientially and otherwise. He, too, that is, Manasseh, the firstborn, will become great.

Nevertheless, his younger brother will be greater than he is now, and his descendants will become a group of nations. So, he blessed them that day, and he said, in your name will Israel pronounce this blessing. May God make you like Ephraim and Manasseh.

That evidently became a formalized kind of blessing because Ephraim and Manasseh became two very numerous and powerful tribes in the northern state of Israel. So, you have the northern state of Israel, where ten tribes are represented. And then, in the southern state of Israel, known as Judah, you have two; you have Simeon and Judah.

And more will be said about this in chapter 49. So, in the north, we find that Ephraim becomes so powerful that in the prophets, for example, you can actually substitute the name Ephraim for the whole of the ten tribes of Israel. This brings us to the concluding verses, verses 21 and following.

Then Israel said to Joseph, I'm about to die, but God will be with you and take you back to the land of your fathers. And to you as one who is over your brothers, I give the ridge of land. I took from the Amorites with my sword and my bow.

Now, the ridge of the land refers to Shechem, the same word as Shechem. And Joshua 24, verse 32, describes how once Joseph's embalmed body is returned, that there he will be buried. So, with this conclusion of saying, look, you're not in the land now.

Your family is not in the land now, but one day, you and your family will be again in the land. An expression of Jacob's confidence, his faith. So, we come to chapter 49, verses 1 through 28, where he blesses his 12 sons.

And in the opening two verses, we have the assembling of the family to receive and hear this, so we say, deathbed blessing. And what is striking about this in terms of the whole of the Pentateuch is that we have a seam here in chapter 49. And there are three seams that are recognizable in the Pentateuch.

I'll not go into this into detail, but just simply describe to you that in addition to chapter 49, that the remaining two threads or seams where there is a joining, making

up of major narratives, chunks you might say, of the Pentateuch that are bound. The arrangement would be a narrative, followed by poetry, followed by an epilogue. So, we've had this extensive narrative up to this point.

Now, here we have the poetry in chapter 49 and its verses, and then we're going to have a concluding epilogue that begins in verse 29 through chapter 50, verse 26. So, let's then mention, and you can look this up on your own, Numbers 24, verse 14, and then Deuteronomy 31, verse 29. And so the language here, 49, verse 1, is found also in those two verses.

Gather around so I can tell you what will happen to you in days to come. That expression, in days to come, found in Numbers 24 and Deuteronomy 31, are crystal clear, aren't they, that this has to do with a prophetic expectation, and speaking then of a future orientation that Genesis has, and for that matter, the whole of the Pentateuch. An orientation that is toward descendants, an orientation toward a future land, and a blessing in that land.

So, God is at work to realize, to bring about, in part, the promises, because when we conclude here in Genesis, they're still in Egypt. When we conclude the Pentateuch in Deuteronomy, they're not yet in the formal land of Canaan. They're on the east side of the Jordan River, and they are preparing themselves in the first chapter of Joshua that follows Deuteronomy to cross that river and settle in the land of Canaan.

Now, what I'd like for us to do is to recognize that we have an order here that speaks of the children as they were born, to his two wives, and also their handmaidens, the slaves, they're called concubine wives, to the two fully recognized wives. So, he begins with Reuben, born to Leah, and we remember that in chapter 35, verse 27, Reuben, here described as turbulent as the waters, who went up into your father's bed, that is, he, Reuben, had sexual relations with Rachel's handmaiden, Bilhah, which is, of course, a great act of incest and opposition, dishonoring Jacob. And then there's a reference to Simeon and Levi, also born to Leah, and here they are described as they should be, that is, violent men.

And you remember that when it came to their violence against the Shechemites, and this is having to do with the rape of Dinah, and so he curses their anger in verse 7. He scatters them in Jacob and disperses them in Israel, so Jacob and Israel here, in this poetic expression, refer to the same. Now, when it came to Simeon, he became absorbed by the tribe of Judah, and this is recounted for you in Joshua 19, verses 1 and 9. Levi does not receive a separate tract of land, but his tribe will receive 48 towns in their pasture lands, numbers 35, verses 2 and 7. And in passing, this is how the ideal 12, the number 12, is maintained, because if you have Ephraim and Asa too, that would give too many, that would give 13 tribes. So, one way to retain the number 12 is to recognize that Levi did not receive a tract of land.

Next, in verse 8, is Judah. Now, Judah takes on a very important role, because he becomes the ancestor of the great house of kings, and that is with David. And so there is a reference to Judah as a mighty lion's cub, in other words, very strong, very aggressive.

It says in verse 9, like a lion, he crouches and lies down, like a lioness who dares to rouse him. So, this is a very strong, leading figure who will defeat the enemies of Israel. Now, verse 10 is very important because it uses the language of the ruler.

The scepter will not depart from Judah, nor the ruler's staff from between his feet. So, when you go to the promise made to David, it's called the Davidic promise, the Davidic covenant. In 2 Samuel chapter 7, verses 13 through 16, it says that God's election of David's household will be one without end.

It will be eternal. Well, of course, when you read through the Bible and recognize the history of Israel, there is a cessation of the literal, actual reign of a Davidic king over Israel, although his genealogy, his legacy, and his descendants continue. And in particular, we know in anticipation of this offspring of David, that Jesus is identified in the New Testament, beginning with Matthew chapter 1 verse 1, how it is that he is the son of David and the son of Abraham, which brings together the promises of God to the patriarchs and also to this household of kings.

And Jesus, therefore, is qualified to be the ideal king over Israel. Actually, in Revelation chapter 5 verse 5, I'll read this to you. Then one of the elders, as John looked into heaven, one of the elders said to me, that is the evangelist John, do not weep.

See, the lion of the tribe of Judah, the root of David, has triumphed. So here we have in the book of Revelation reference to Jesus Christ as the lion of Judah, which we just found here in this metaphor, verse 9. And then also he is of the offspring of Judah, which is anticipated. Now, when it comes to verse 10 and its conclusion, this is a bit of a translation problem because there are various ways the versions have attempted to translate this.

The traditional, that is the King James Version, translates chapter 49 verse 10 this way. The scepter shall not depart from Judah, nor a lawgiver from between his feet. Now here's the challenge.

Until, and this is a transliteration of the Hebrew, this is how you would pronounce the Hebrew. Until Shiloh, or Shiloh, till Shiloh come, and unto him shall the gathering of the people be. So, Shiloh here is referencing either a person or a place, and Shiloh becomes a place where the tabernacle is located.

And it will have a very important role in the future of Israel. Another way in which this would be interpreted, and I might mention quickly, is that the New American Standard Bible also has this transliteration. Until Shiloh comes.

So, King James Version, New American Standard Bible. There's another interpretation, and a slight change in the Hebrew. It can be read this way as we find it in the English Standard Version and the New Revised Standard Version, these two versions.

This is how it reads. The scepter shall not depart from Judah, nor the ruler's staff from between his feet, until tribute. This would be booty.

This would be evidence of a victory over the enemies of Judah and the whole Israel. Until tribute comes to him, and to him shall be the obedience of the peoples. I'm reading the English Standard Version.

Now, this really does fit, and there's a strong argument, I think, for taking this as tribute, given that in the second half of the parallelism, it speaks of the obedience of the peoples, who are obviously being subjugated and have expressed submission to this great king who has overwhelmed them. And so, they respond by giving tribute. They respond by giving out of their resources as an act of submission.

So that makes great sense and may be the case. Most of your versions, however, will express verse 10 differently. And so, since I'm reading from the New International Version, notice in it, it reads, The scepter will not depart from Judah, nor the ruler's staff from between his feet, until he, this would be a person, to whom it, that C would have reference to scepter and ruler's staff, unto whom it belongs shall come.

So, this would refer to a person, and this would have reference then, not to tribute, not to Shiloh, but rather what we find earlier in the verse, its antecedent. To whom it, the scepter, belongs. Now, you'll find the translation in the versions I'll mention here.

The New Living Translation. And also, you'll find this in the standard Bible, the Christian Standard Bible, CSB. And this is what I lean toward.

I don't think that we can be definitive, but I do think that it until he comes to whom it belongs, would have reference to the scepter, his right of rule because of the response of the nations. Then, it goes on to speak of language that describes prosperity for Judah and for this household of kings. And that's why it talks about the vine, the branch, the grapes, the wine, and the milk.

These products of the land, but also of the herd with the milk. After Zebulun and Issachar, we come to Dan. And then there's a pause in verse 18 where Jacob utters a quick prayer.

I look for your deliverance, O Lord. Then we move to Gad and Asher, Naphtali. Then we come to the second prominent figure, Joseph, in verse 22.

Joseph is a fruitful vine. Now while he's talking about Joseph in light of the previous chapter, of course, we have in our mind Manasseh and Ephraim. Joseph is a fruitful vine, a fruitful vine near a spring.

And this would, of course, speak of how the vine would be nurtured by the waters and their growth. And so, whose branches climb over a wall. But he is attacked.

Nonetheless, he is strong. He overcomes this attack, not because of his own hand, we're told. In verse 24, because of the mighty one of Jacob, because of the shepherd, the rock of Israel, because of your father's God, Jacob.

This speaks to the personal covenant relationship. This speaks to how Joseph and his brothers are descendants of Jacob and are the recipients of God's promises, protections, and provisions. So, verse 25 reads, because of your father's God who helps you, because of Shaddai, the Almighty.

Shaddai is the special name given to the patriarchs as they refer to God as El Shaddai. In chapter 17, chapter 15, is a very important reference to El Shaddai as God reveals himself to Abraham. So, we come then to the conclusion.

So, we have Joseph born to Rachel. We have Benjamin in verse 27. And then we have the conclusion in verse 28.

Perhaps I should back up a little bit and read verse 26 to help us understand. Your father's blessings are greater than the blessings of the ancient mountains. Of course, the mountains and then the age-old hills, their longevity, their stability, all speak to the promises, the blessings that are made, and how there will be longevity, how they will not be moved, how they cannot be removed, how they cannot be stolen.

So let all these rest on the head of Joseph, all of these blessings, on the brow of the prince. This refers to Joseph among his brothers. Now, when it refers to prince here, one might say, well, then this contradictory with the Judah blessing.

He is to have a scepter. He is to be a king. Here, Joseph is called a prince.

But see, he takes that position of leadership, headship in Egypt. But when it comes to Canaan, it will be Judah's household residing in Canaan, Israel, where precedence will be given to the promises made to David. And I wanted to clarify that for you.

So now he comes to the grand conclusion. And there's certainly something to be learned from it. All these are the 12 tribes of Israel.

This is what their father said to them when he blessed them, giving each blessing appropriate to him. The first thing I would say is, and this is important, that all of the tribes are blessed. There is a unity that is promoted throughout Genesis as well as the Pentateuch, a unity of the people of Israel, the tribes of Israel, the recipients.

All of these are descendants of Abraham, Isaac, and Jacob. So that's important. No one is left out.

And then, of course, it uses the language blessed, giving each the blessing appropriate to him. In other words, in accord with God's purposes for each tribe. And this is anticipating how there will be a distribution of the land that is found particularly in the book of Joshua.

Now, what is interesting to me is the translation that we find in verse 28, because the New International Version does not give us as clear and literal a rendering of what the Hebrew actually says. And if I were to give you the full Hebrew expression, you would find that the word blessed occurs three times, not the twice as you find it in the New International Version. And the English Standard Version comes closer to the Hebrew.

And you will find blessings occurring three times. So, I'll read it. All these are the twelve tribes of Israel.

This is what their father said to them as he blessed them. That's one. He is blessing each

.

That's two with the blessing suitable to him. So that's the three blessings.

I would translate it this way if I were to build on the New International Version. He blessed them. That's one.

Giving each the blessing appropriate to him. So that's two. And then the Hebrew concludes this way.

He blessed them. He blessed them first. Giving each the blessing appropriate to him.

He blessed them. So, I wanted to bring out clearly the importance of this. Now we come to the death and burial of Jacob in 49 verse 29 through chapter 50 verse 14.

And so very important, we have the family burial plot referenced at the outset where Jacob gives the command to Joseph and the other sons to return him to be buried in the cave of Machpelah where Abraham had purchased. It's told in chapter 23 verses 17 through 19, this cave with its field from Ephron the Hittite. And there you had the burial of the family. You had Abraham, Sarah, Isaac, and Rebekah, Leah.

Now Rachel was buried along the road at Bethlehem. Now in chapter 50 it describes the burial of Jacob and Cain. And first he is embalmed.

And there is a mourning period, we are told, in chapter 50. The embalming takes 40 days; that's in verses 2 and 3. And then the Egyptians mourned for him for 70 days. That concludes verse 3. So, there is an extended mourning period.

It may be the 40 days are embedded in the 70 days. However, the point is that there was a ritual mourning that gave Jacob great respect and recognition. Now that is Joseph says to Pharaoh, my father has called upon me to swear an oath to return him and to bury him in our family plot.

And so, this is what does occur as is described in the remaining verses. And it was quite a pomp and ceremony when you read verses 7 through 11. And where you have the charity, you have various officials, you have a horseman in verse 9 that's mentioned.

They come to a place of Atad, we don't know exactly where that is, except that it is near the Jordan. There's loudly mourn, a period of mourning. And when the neighborhood Canaanites saw this pomp and ceremony, they were very struck by this.

So, they remark in verse 11, the Egyptians are holding a solemn ceremony of mourning. That is why this place near the Jordan is called the mourning Abel Mitzrayim of Egypt. Now, I think the purpose is if you remember that through the Abraham promise, God's intention is to bring Israel to a place of prominence where it can have an influence to the nations.

And so, this is what is going to take place by the recognition of the prominence of Jacob by the local Canaanites, but also the distant Egyptians, the near and the far. And so here we have what will occur of great importance for the slaves of Egypt, that there was a time in their history when Egypt revered our father Jacob. And this can happen again.

If God did it once, He can do it again. And now we come to the final days of Joseph. Joseph reassures his brothers that after the death of Jacob, he would not hold a grudge like Esau did against his brothers.

And so, the brothers come together and say, what is going to become of us? So they approach Joseph and express this. We don't know exactly because it's not reported in earlier narrative, but this is what they say to Jacob. Your father left these instructions before he died.

This is what you are to say to Joseph. See the brothers. I ask you to forgive your brothers the sins and the wrongs they committed in treating you so badly.

Now, please forgive the sins of the servants of the God of your father. So, what they're doing is, of course, they're using the name of Jacob and his request. And Joseph would be inclined not to take action against his brothers should Jacob make this request.

Joseph's response was that he wept. His weeping was a mourning, a moaning because the relationship that had been restored between him and his brothers was suspect in their eyes. And his brothers actually bowed and acknowledged that they were slaves.

See, they're begging for their lives and they recognize they don't deserve to be treated as brothers. And so, a way out of, I suppose, fear, but also confession and repentance. They bow.

This, you remember, is an accord of what we find in the dreams of the Joseph family by Joseph in chapter 37, verses 7 and 9 that anticipated that the family would be subservient to Joseph. It was that occasion that caused these brothers to hate their brother and to sell him into slavery. But here we find Joseph saying that this is the work of God.

Am I in the place of God? You intended to harm me, but God intended it for good. Now here we have so important to accomplish what is now being done, the saving of many lives. That's chapter 45, verses 7-8, where this reconciliation and then, in that context, the provision made for the family and beyond for all nations.

And so, he dies at 110 years. Now in verse 24, Joseph said to his brothers, I'm about to die. But, so important, God will surely come to your aid and take you up out of this land to the land He promised on oath to Abraham, Isaac, and Jacob.

So, he's brought all of that forward. And Joseph made the sons of Israel swear an oath. God will surely come to your aid.

And then you must carry my bones up from this place. And that's what happens in Exodus 13, verse 9. And then again in Joshua 24, verse 32. So, he died at 110, and after they embalmed him, he was placed in a coffin in Egypt.

So, you can see how Genesis is just begging you to turn the page to the book of Exodus, where references are made to the 12 tribes in Egypt and Joseph. And then there is slavery that occurs because, at a much later time, there is a king in Egypt who enslaves the Hebrew people. God is raising up a people who will be a mediator between Him and all the nations.

We saw this, especially in Joseph, who takes on the role of mediator between God and the provision He has made for the nations. In conclusion of our study, I'd like for us to remember that out of Abraham, Isaac, and Jacob, and then Jacob's son Judah, arises Jesus Christ, who is the incarnation of the ideal, perfect, obedient Israel. And He is the one who will accomplish and realize what was only partial to the patriarchs and to the nation of Israel.

He will bring, like a package arrangement, all the promises to bear for all the nations, inclusively of those who will bow in repentance and in worship of what God has done in Jesus Christ, who died on that cross so long ago. And by dying on that cross as a substitute, a sacrifice, for the sins of His people, for your sins and my sins, if we will repent and receive that blessing, came from the dead, and He is the mighty, ruling God, Son of God over all. Paul writes this to Timothy, for there is one God and one mediator between God and humankind, the man, Christ Jesus.

This is Dr. Kenneth Mathews in his teaching on the book of Genesis. This is session 25, Jacob's Blessing, Joseph's Sons and the Deaths of Jacob and Joseph, Genesis 48-50.