

The Death of the Past



Genesis 50

GIVE ME A LIFETIME
(PART 15)

Outline of Chapter 50

The mourning for Jacob. (1-6)



Jacob's State Funeral (7-14)



Joseph's brothers beg for his pardon, he comforts them. (15-21)



Joseph's instructions about his bones, his death. (22-26)

Featured Verses

Verse 20: 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.

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

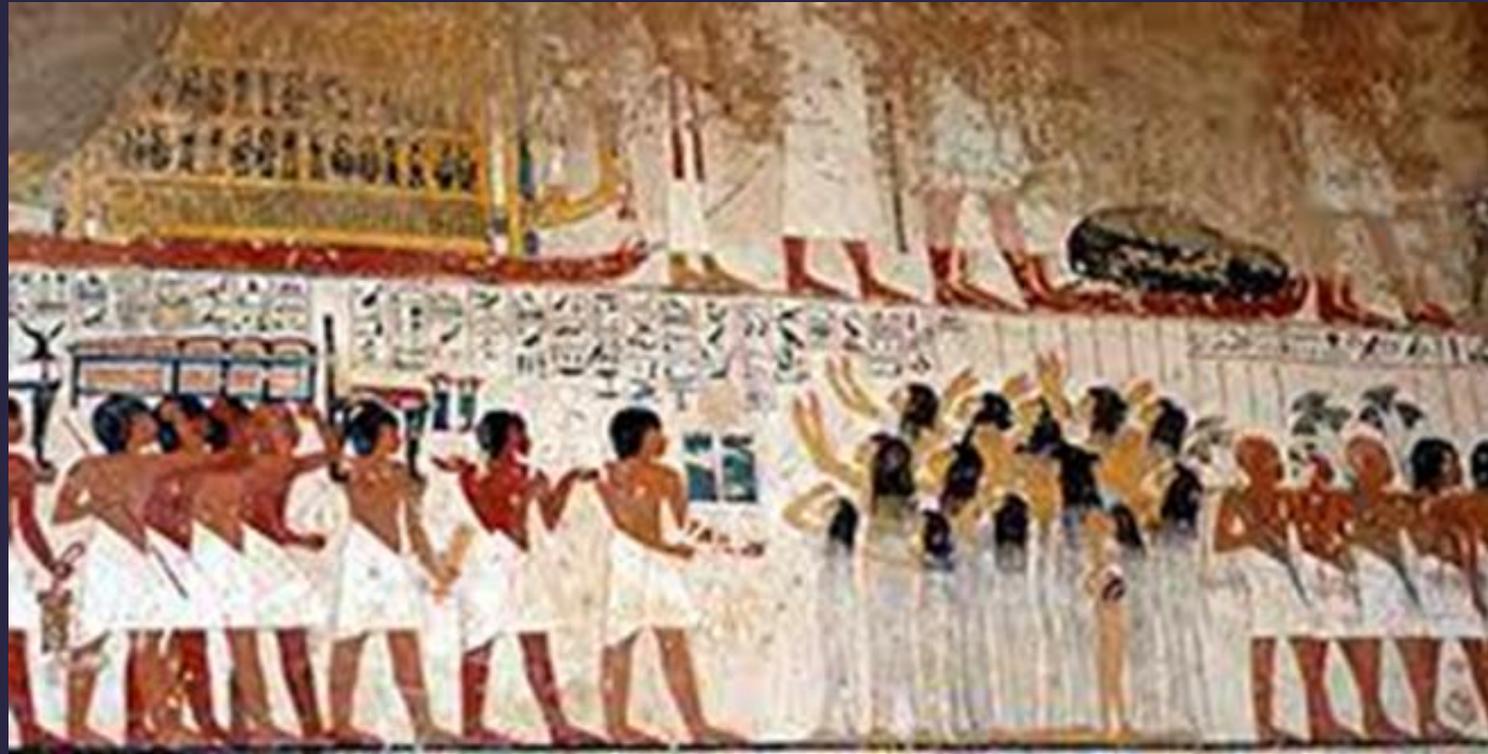
Key Word

Verse 17, "forgive."

Key Thought

Verse 17. The brothers show that they still do not fully believe that Joseph's love for them is total and genuine.

Egyptian State Funeral Processions





- The ancient Egyptians' attitude towards death was influenced by their belief in immortality. They regarded death as a temporary interruption, rather than the cessation of life. To ensure the continuity of life after death, they were mummified so the soul would return to the body, giving it breath and life. Household equipment and food and drink were placed on offering tables outside the tomb's burial chamber to provide for the person's needs in the afterworld. Written funerary texts consisting of spells or prayers were also included to assist the dead on their way to the afterworld.

“Joseph will peradventure.”

(Heb. Lu Yistemenu, what if he will hold a grudge/nurse hatred against us?) Joseph's brothers feared that with their father deceased, Joseph might have plans for revenge against them because he certainly had the power and opportunity to do so.

(Treece, R., D., Genesis, 270)

"Ye thought evil against me."

(Heb. Chashavtem, to intend). It is the verb used for explaining that the brothers "thought" evil. It is also the same verb explaining that God "intended" or "meant" good. This verb exposes man's purpose as being against God's design. God clearly had His will performed, regardless of the efforts of evil, proving again that divine providence is victorious.

(Treece, R., D., Genesis, 270)

Great is repentance, because through it deliberate sins are counted as an intentional, as it is said "return, oh Israel, to the Lord your God, for you have stumbled in your iniquity" (Hosea 14:2). "Iniquity" Means deliberate sin, yet the prophet calls it "stumbling" [i.e. unintentional]

(Resh Lakish)

□ When we acknowledge our wrongs, we signal that we regret having done them. We retrospectively disassociate ourselves from them. The acts remain, but the intent does not. To that extent we turned them from deliberate sins to actions that we now wish we had not done. They become, as it were, unintentional.



“The concept that within the history of mankind its self a process was at work which would mold his future, and lead man to situations totally different from his past, seems to have found its first expression among the Jews. With the Jews, the past became, an intimate part of destiny and an interpretation of the future. The uniqueness of this concept lay in the idea of development. The past was no longer static, a mirror store of information, example and events, but dynamic, and unfolding story. The sense of narrative end of unfolding purpose bit deeply into European consciousness.”
(Plumb, The Death of the Past, 56-57)

Without being forgiven, released from the consequences of what we have done, our capacity to act would, as it were, be confined to one single deed from which we could never recover. Forgiving, in other words, is the only reaction which does not merely re-act But acts anew and unexpectedly, unconditioned by the act which provoked it and therefore freeing it from its consequences both the one who forgives and the one who is forgiven.

(Arendt, Hannah, *The Human Condition*, 233)

FOOTNOTE 1: EMBALMING

- Embalming during the time of Joseph in Middle Kingdom Egypt (c. 2040-1640 BC), the process of embalming became complex and detailed. It began with the removal of the deceased's internal organs, which were preserved in jars. The body was then treated with natron, a dehydrating sodium carbonate; resin and spices were also used on the skin. The corpse was wrapped in numerous layers of linen and placed into a wooden coffin. By the time of the New Kingdom (c. 1550-1070 BC), the process had become even more refined: it often preserved even the hair, nails, and flesh of the deceased.



FOOTNOTE 2:

JOSEPH AND JESUS COMPARATIVE STUDY

JOSEPH—A TYPE OF CHRIST		
Joseph	Parallels	Jesus
37:2	A shepherd of his father's sheep	John 10:11 27-29
37:3	His father loved him dearly	Matt. 3:17
37:4	Hated by his brothers	John 7:4-5
37:13-14	Sent by father to brothers	Heb 2:11
37:20	Others plotted to harm them	John 11:53
37:23	Robes taken from them	John 19:23-24
37:26	Taken to Egypt	Matt. 2:14-15
37:28	Sold for the price of a slave	Matt. 26:15
39:7	Tempted	Matt. 4:1
39:16-18	Falsely accused	Matt. 26:59-60
39:20	Bound in chains	Matt. 27:2
40:2-3	Placed with two other prisoners, one who was saved and the other lost	Luke 23:32
41:41	Exalted after suffering	Phil. 2:9-11
41:46	Both 30 years old at the beginning of public recognition	Luke 3:23
42:24 45:2 14 15 46:29	Both wept	John 11:35
45:1-15	Forgave those who wronged them	Luke 23:34
45:7	Saved their nation	Matt. 1:21
50:20	What men did to hurt them, God turned to good	1 Cor.2:7-8

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