

Genesis 197
Truthful Living
Genesis 50:4-11
April 6, 2025
Dr. Andy Woods

Let us take our Bibles this morning and open them to Genesis 50:4. The title of our message this morning is "Truthful Living." We are continuing on with our verse-by-verse study of the Book of Genesis; coming now to the end of the book, where God has, in chapters 37-50, used Joseph so strategically to save His people physically from famine, and to see them safely incubated for a period of about 400 years in Egypt, in a place called Goshen.

- II. Jacob's Burial (Genesis 50:4-14)
 - A. Joseph's request (4-5)
 - B. Request granted (6)
 - C. Funeral procession (7-9)
 - D. Arrival (10-11)
 - E. Jacob's burial (12-13)
 - F. Return to Egypt (14)

We come to the very last chapter of the Book of Genesis, where Jacob, Joseph's father, is buried; and Joseph will pass away towards the end of this chapter. Before Joseph passes away, he has one more thing he has to do before God—one more promise to keep, one more obligation. That is to bury Jacob, his father.

Jacob has given Joseph very specific instructions while in Egypt that "I want my body buried in Canaan in the burial plot that Abraham purchased" (as I will show you in a minute, all the way back in Genesis 23). Joseph has to get permission from the boss to leave Egypt, to bury Jacob. What you see there in Genesis 50:4-5 is Joseph's basic request. Notice what he says here in Genesis 50:4:

"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.'"

The days of weeping for Jacob in Egypt are over. Now, as we are going to see, once they arrive at the burial plot, there is going to be a lot more weeping; but for the time being, there has been, as we studied last week, 40 days of embalming and then 70 days of weeping. There is probably an overlap in those two time periods. I am not sure they run necessarily consecutively, but those are the two time periods that have elapsed and the days of weeping are over. Now it is time for the burial.

Joseph approaches Pharaoh and asks permission. It is interesting that here Joseph seems to be working through liaisons (Genesis 50:40), because it says, *"Joseph spoke to the household of Pharaoh..."* Pharaoh is going to come into the picture more directly in just a minute, but Joseph has to get permission from his employer to leave temporarily to

do this burial of his father.

Notice the basis that Joseph gives there in Genesis 50:4:

"...saying, 'If I have now found favor in your sight...'"

Joseph had favor before Pharaoh and Pharaoh's household, because his work performance was exemplary. He was in an administrative role; you will remember he was appointed by Pharaoh, second-in-command over Egypt. I wonder if Joseph had been a haphazard employee—careless, negligent, showing up when he wanted—whether he would have had this favor from Pharaoh and his household to leave Egypt, go to Canaan, and come back. We know he is going to come back because he is a man of his word.

What if Joseph did not have a good reputation on the job site? He probably would not have had the liberty to leave and fulfill his obligation to his father. I think a lot of times as Christians, we forfeit ministry opportunities because our work performance is maybe a little subpar. There is a lot of rhetoric coming out of our mouths, but a lot of times what we need is a lifestyle that backs up that rhetoric. That is when the world starts taking you very seriously.

Colossians 3:23 says,

"Whatever you do, do your work heartily, as for the Lord rather than for men,"

Ultimately you are not working for a paycheck; ultimately you are not working for a boss; ultimately you are working for the Lord. You want to do a good job. We want to do a good job wherever God has us, because we want Him to be glorified through our lives. I think if we had more of that mindset as we go about secular employment, secular vocations, even ministry employment, and ministry vocations, we would have much more favor from those above us on the corporate hierarchy. It is interesting to me that Joseph had that favor. He would not have had it if there had been deficiencies in his work product.

You see the same thing with Daniel, by the way, when Daniel's enemies in Daniel 6 came to accuse and condemn. They started to find a skeleton in the closet, let us put it that way. The more they looked, they could not find one. There was no misfeasance; there was no negligence; there was no malfeasance; there was none of those things. It is just Daniel doing a great job in a place of government, not only before the Babylonian authorities, but also for the Persian authorities.

When it came time to accuse Daniel, they had to make stuff up about him. So let us be like Daniel and Joseph when the time comes to accuse us, let it be not because we have given our opponents ammunition, but because they just do not like us and they have to make up stuff to get rid of us. You see this kind of thing in these great biblical characters. Nehemiah (who I will refer to in just a minute) was like that as well.

It says there at the end of Genesis 50:4-5, the specific request of Joseph to Pharaoh through these liaisons:

"...speak to Pharaoh saying, '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.'"

Joseph made a prior promise to his father that this is what he would do when Jacob dies. The body is to go from Egypt to Canaan, a distance of about 250 miles. "You need to find that burial plot, and I want to be buried there." When it says "the grave which I dug," I think what it means, when you factor in Genesis 50:13 which says,

"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."

It is basically referring to a tract of real estate that Abraham purchased. Joseph is the inheritor. First Jacob is the inheritor of this burial site. I think that is what it means there, *"which I dug."* It is really speaking of the purchase of Abram and how that has been passed down to Jacob. That is where Jacob wants his corpse—his body which has now been preserved through the embalming process—to be buried. Genesis 23 is when Abraham purchased this burial site for Sarah. Many luminaries have been buried there, and Jacob is going to be the next one.

Genesis 12-25: Abraham's Early Journeys

- | | |
|--|---|
| I. Unconditional promises (12:1-3) | XI. Sodom & Gomorrah (18-19) |
| II. From Haran to Canaan (12:4-5) | XII. Abraham & Abimelech (20) |
| III. In Canaan (12:6-9) | XIII. Isaac's birth (21:1-7) |
| IV. In Egypt (12:10-12) | XIV. Ishmeal's expulsion (21:8-21) |
| V. Abram and Lot Separate (13:1-3) | XV. Abraham & Abimelech's covenant (21:22-34) |
| VI. Reaffirmation of Abram's promises (13:14-18) | XVI. Abraham sacrifices Isaac (22) |
| VII. Abram Rescues Lot (14:1-24) | XVII. Sarah's death (23) |
| VIII. Abrahamic Covenant (15:1-21) | XVIII. Isaac's marriage (24) |
| IX. Hagar & Ishmael (16:1-16) | XIX. Abraham & Keturah (25:1-6) |
| X. Circumcision (17:1-27) | XX. Abraham's death (25:7-11) |

As Joseph is getting permission from his boss to leave to accomplish this, he makes a return promise that he is coming back. It is at the very end of Genesis 50:5:

"...Now therefore, please let me go and bury my father; then I will return."

He does not say "I might return" or "I could return," but "I will return." Why in the world would Joseph come back from Canaan to Egypt? Because he was in an administrative position and he took that administrative position very seriously. To Joseph, one of the ways to glorify God was through his vocation, and he did not want to shortchange his boss.

Nehemiah, who I mentioned a little earlier, was of the same mindset. You remember the story of Nehemiah, how he wanted to leave Susa in Persia, and return to the land of Israel and rebuild the wall around the city of Jerusalem. He had to get permission from Artaxerxes, his boss, the Persian king. Nehemiah made the same kind of promise. It says in Nehemiah 2:5-6:

"I said to the king, 'If it please the king, and if your servant has found favor before you, send me to Judah, to the city of my father's tombs, that I may rebuild it.' Then the king said to me, the queen sitting beside him, 'How long will your journey be, and when will you return?' So it pleased the king to send me, and I gave him a definite time."

It is interesting to me how seriously Nehemiah took his role in government as cupbearer in Persia. It is interesting to me how seriously Daniel took his role in government administration. Also, in the Persian Empire, and long before there was a Nehemiah and a Daniel, there was Joseph role modeling this for us.

Sometimes the loudest sermon you can preach in your place of employment or your workplace is your work ethic. When people see that, they notice something is very different about you. Then the opportunity comes to share your faith. Suddenly you have a pulpit or a platform, and opportunities and privileges that you probably would not have if you were somewhat slack in your work performance.

If you are a student in college and you want to get your college professor's attention, there is a way to do that. It is not by raising your hand every five seconds to spout off your own philosophies of life. College professors really are uninterested in that; but there is a way to get that college professor's attention. It is to turn your work in on time and to make sure it is above and beyond what your classmates are producing—you start getting straight A's on quizzes and exams, and believe me, you will get your college professor's attention, and you will not have to say a single word.

Then when the time comes where he or she wants to know what is different about you, now the platform and pulpit have already been built. You have some credibility behind your words. That is what you see exemplified in all of these biblical greats.

Joseph has quite a job here. He has to leave Egypt and he has to go to Canaan. That is a journey of about 250 miles (pre-airplane, by the way). It is interesting that when the Bible gives us these stories, it treats them as actual history, actual places that existed that you can document today—people living in those areas today.

He has to bury his father and the only thing he really has going for him is his word saying, "I am going to come back." Pharaoh and Pharaoh's household trusted him because of the high level of his job performance, so the request is granted there in Genesis 50:6.

"Pharaoh said, 'Go up and bury your father, as he made you swear.'"

When a person starts following the plan of God for their life, it is interesting how people have a tendency to start cooperating with it. Not always—sometimes there are roadblocks and obstructions, but sometimes we are so worried about how someone in authority is

going to react if I do such and such for the Lord, that we look at that person as the one having the final say, which is really not the case at all—God has the final say.

If God wants you to move from place A to place B, and you are in God's will, then it is up to God to change the person's heart in authority to let you go. We need not fear man the way we frequently do—we need to have fear of God. I need to walk in His will; as I am walking in His will, then people are really not obstacles because God can change the heart of any human being.

Proverbs 16:7 says,

*"When a man's ways are pleasing to the Lord,
He makes even his enemies to be at peace with him."*

This is the kind of thing that is happening here as Joseph is walking out God's purpose for his life at this particular life stage.

As you go down to Genesis 50:7-9, what you will see is a giant funeral procession from Egypt, to Canaan, to this field that was purchased all the way back in Genesis 23.

Who is in the procession? The first person in the procession is Joseph—it is a 250-mile journey. It says in Genesis 50:7,

"So Joseph went up to bury his father..."

Who else is in this funeral procession? It is the house of Egypt going with Joseph, which Joseph never asked for. If you look at Genesis 50:7, it says,

"...and with him went up all the servants of Pharaoh, the elders of the household and all the elders of the land of Egypt."

Apparently Jacob was extremely well thought of by the Egyptians. It was not the kind of thing where, "Oh, a Hebrew died; we do not care." You have seen them mourning over Jacob for 70 days. They are going to keep weeping once they get to Canaan. They are going to weep so much, these Egyptians, that they are going to have to rename the burial place (as you are going to see in just a minute).

It is interesting to me how well thought of Jacob was by the outside world, by the unsaved world, by the great wash of Gentile humanity. Jacob was revered not just within Israel or the family of Israel or the Hebrews, but he was revered very strongly by the Egyptians, or else they would not have sent this massive throng of people that Joseph never even asked for to come with him.

I bring this up because in this church, we are in the process of selecting elders and deacons. What kinds of elders and deacons do you select? God has a list of priorities in 1 Timothy 3:1-13. There is a list of the qualities an elder must possess (1 Timothy 3:1-7); there is a list of the qualities or characteristics that a deacon must possess (1 Timothy 3:8-13).

One of the things that must be said about an elder, in order for an elder to be approved

as an elder in a local church, according to 1 Timothy 3:7:

"And he must have a good reputation with those outside the church, so that he will not fall into reproach and the snare of the devil."

If an elder does not have a good reputation outside the church in his business practices—he is bouncing checks all over Houston like basketballs—how in the world is the outside world supposed to take the church seriously? They have a lousy reputation, financially, outside the church. Such a person should not be promoted into the office of elder, because that opens the church up to criticism. In this case, the criticism is justified because we created the criticism in advance.

That is why these guidelines about character, for elders and deacons, are mentioned. It has to do with the integrity of the local church.

In Genesis 50 we are not in the Church Age. This is God's dealings with the Nation of Israel; but the principle, as far as I am concerned, remains the same. The Egyptians loved Jacob because Jacob was not a hostile person towards the Egyptians. He was a man that stood firm, but he was a kind man. He was a gentle man—a gentleman. Might we say he was someone that was looking out not only for the best interests of the Hebrews, but for the Egyptians as well.

When this burial opportunity arises, you see this massive parade, 250 miles. Joseph is in it, because he made the oath; and here comes the house of Egypt. That group in the parade is also followed by the household of Jacob—the Hebrews, or the Israelis. It says in Genesis 50:8:

"and all the household of Joseph and his brothers and his father's household..."

It is a growing household, as we have seen. Jacob had two wives. (I am not recommending you go out and do that, by the way, but that is how it worked in Jacob's life.) Then came different servants that were given to him—bride servants. From Jacob, Leah, Zilpah, Bilhah, and Rachel came Jacob's Dozen. His 12 sons would become the Twelve Tribes of the Nation of Israel. Those sons had children, and their children had children, so you have a population growth within the Nation of Israel, which should not surprise anybody.

When God gave the foundational Abrahamic covenant, He said, "I will multiply you as the stars of heaven," and you are seeing that transpire. Beyond that, when we get to the Book of Exodus, the Nation is growing so greatly that there arose a Pharaoh who did not know Joseph, who would say, "We have to get this whole thing under control. We have to enslave these people. We have to subjugate these people." This sets the foundation for everything that will follow in the Book of Exodus.

You see this love that Joseph had towards Jacob, the Hebrews had towards Jacob, and the Egyptians had towards Jacob. There is a very interesting statement there at the end of Genesis 50:8. It says, as the Hebrews left,

"...they left only their little ones and their flocks and their herds in the land of Goshen."

Where is the Land of Goshen? It was a very special place that God ordained for His nation to settle for 400 years. As we studied, the Land of Goshen and where they were in the land of Goshen was not just an elite protected place. It was what we call the best of the best. That is where His nation was to be for 400 years. As this giant throng leaves Egypt and goes to Canaan, they have no problem leaving behind their children in Goshen.

Would you leave your children behind like this? They did.

"...they left only their little ones and their flocks and their herds in the land of Goshen."

What parent would do that? These parents were unique and different because they had a promise from God. God had made them a promise. The promise is found in Genesis 15:13.

"God said to Abram, 'Know for certain that your descendants will be strangers in a land that is not theirs, where there will be enslaved and oppressed for four hundred years.'"

In other words, "You guys are not going anywhere. Go, do the burial; but come back; and you might as well leave your herds and your children there in Goshen, because you are supposed to be here for 400 years." Obviously, for them to do that, they believed exactly what God said. When God says, "You are going to be here for 400 years," God means what He says and says what He means.

The same thing happened with the Babylonian captivity when they went into the captivity in Babylon later on in biblical history. The prophet Jeremiah in Jeremiah 25:11 and 29:10, says two times, "You are going to go for 70 years." When you get into some of these exilic prophets like Ezekiel, who is prophesying to these exiles in the Babylonian captivity, you see that they thought it was going to be a weekend trip.

"Hey, we are just going to be in Babylon for the weekend. We are going home." Ezekiel is saying, "Get comfortable. You are not going anywhere. You are going to be here for 70 years." What is the secret meaning of 70 years? 70 years means 70 years; 400 years means 400 years. "Leave the herds and the children behind as you do this burial."

Genesis 15:16 says,

"Then in the fourth generation they will return here, for the iniquity of the Amorite is not yet complete."

Now you are starting to see why God allowed this 400-year time period in Egypt, because when they go back into Canaan permanently, they are to execute all the Canaanites. They are to bring judgment under General Joshua. What God is doing here is giving these Canaanites 400 years to repent—400 years to get your act together before judgment comes, which is part of the nature of God. Before God brings judgment, He gives those

that are to be judged an opportunity to get right with him.

You see the exact same thing in the pre-flood days of Noah, where the Spirit was striving with man. Genesis 6:3 says "his days shall be one hundred and twenty years." 120 years is a long time—that is half the length of America. Roughly 400 years is a long time—that is almost double the length of the United States of America. 70 years is a long time—most people, if they live past 70 are considered fortunate.

We are talking about entire lifespans. God is allowing these epochs and these eras of history to occur because He loves people that much. You have to understand something about God: it is not His heart to bring judgment. The prophet Ezekiel, over and over again, God speaking through Ezekiel, says, "I do not take any pleasure in the death of the wicked. Rather, what pleases Me is that the wicked man would turn from his wicked ways and live" (Ezekiel 18:23).

The truth of the matter is, we are on the precipice of divine judgment. This whole earth is about to be judged. It does not take a rocket scientist to see the growing sin in our world and in our country. We can ask ourselves, "What is taking God so long?"

Second Peter 3:9 says,

"The Lord is not slow about His promise, as some count slowness, but is patient with you, not wishing for any to perish but for all to come to repentance."

The offer of salvation is going out. People are having the opportunity, as I speak, to hear the gospel and to repent—change their minds about Jesus by trusting in the work of the Savior. God is holding back judgment as that opportunity is being extended. It is exactly what He did pre-flood, exactly what he did pre-Joshua; but here is something that we should not be confused by: do not confuse a delay in judgment with a denial of judgment. Do not confuse postponement of judgment with a cancellation.

God said in Genesis 6:3,

"...My Spirit shall not strive with man forever..."

It is the same today—God's Spirit is alive and well. He is convicting men and women of their need to trust in the Savior, but that is not always going to be the case. His *"Spirit will not strive with man forever."* For God not to bring judgment would be for God to deny who He is in His holiness.

We see this here with Joseph, with this 400-year period. The willingness of his own family and people to leave behind their children and their flocks, because they knew they were not going anywhere—they needed to get comfortable. As Ezekiel told the Babylonian captivity, "Build a house; get comfortable."

The prophet Jeremiah, speaking in that same time period, said in Jeremiah 29:7:

""Seek the prosperity of the city.""

What city would that be? Babylon. "As that city prospers, you are going to prosper, because you are going to live under Babylon for a while, until I bring you out of the Babylonian captivity." That is who we are as Christians. We understand that the grace of God is being manifested.

We are all in different roles depending where He has us. We are not going around as troublemakers, throwing rocks at everybody. We are seeking the prosperity of the business we may be working in. We are seeking the prosperity of the city or government that we are living in, because we are living in this age of grace; but the age of grace should not be mistaken for the idea that it will last forever. It will not.

The judgment of God will come as we go down to Genesis 50:9. Before, Joseph seemed to be speaking through liaisons, but now Pharaoh seems to get more directly into the act. He says to Joseph, "Do you know what? I am going to give you your own bodyguard as you go to bury your father. I am going to give you your own military detail."

Genesis 50:9 says,

"There also went up with him both chariots and horsemen; and it was a great company."

"Can I go bury my father?" "Yes, and do you know what? All the elders are going to go with you, too, because that is how much we loved your dad. By the way, you are not going to be afraid on this 250-mile journey because I am sending with you chariots, horsemen, and a great company."

Joseph never asked for chariots, horsemen, and a great company. He just asked permission to go. When you pray to God for something that is within His will, do not be shocked if He answers the prayer request, but He goes way above and beyond what was originally asked. That has happened to me in my life so many times. It is just astounding. I am praying to God for something. When God answers the request, He does not just answer the request, He gives me a bunch of stuff that I never even asked for.

It is like Solomon in the Book of 1 Kings. God came to Solomon and said, "Ask whatever you want." (I think it was a dream or a vision.) How would you like that from God? God shows up at your doorstep and says, "Whatever you want, just ask it." Solomon did not ask for the death of his enemies; he did not ask for prosperity; he did not even ask for a long life. What he said is, "As the second king of the united kingdom, I need some wisdom on how to govern your people." (1 Kings 3).

God was so pleased with Solomon's request that He answered Him and gave him wisdom far beyond his years. In fact, there probably was not a wiser man that has ever walked the face of the earth, other than Jesus, than Solomon. Tragically, towards the end of his life, he started to act unwisely; but for a season in his life he had complete wisdom from God. He did not have just knowledge. He did have knowledge—Solomon was a botanist, he was a zoologist, he was a poet, he was a political ruler, and leader. He wrote three books in your Bible—the wisdom books: Ecclesiastes, Proverbs, and Song of Solomon (treasures of wisdom in those books).

God says, "Do you know what? I am going to give you a bunch of stuff that you never asked for. I am going to give you a long life. I am going to give you prosperity. I am going to give you protection from your enemies." So God answered Solomon's request and then some. That is what is happening here with Joseph in his dealings with Pharaoh. God is obviously working on Pharaoh's heart, where Pharaoh answers the request to leave and then gives him a ton of stuff that he never asked for.

Because you might be saying, "Oh, come on, this is all Old Testament stuff. God does not work like that today, does He?" Here is Ephesians 3:20. It says,

"Now to Him who is able to do far more abundantly beyond all that we ask or think, according to the power that works within us."

It is like when Paul said in Philippians 4:19,

"And my God will supply all my needs according to His riches in glory in Christ Jesus."

It is one thing to have your needs supplied; it is a completely different matter to have your needs supplied by someone who is completely and totally rich and glorious. That is who we are dealing with, with God.

You do not have to have this kind of pauper mindset that, "Oh, Lord, it is me down here. Let us get into some worm theology. I am just a little worm. I am going to ask for my little tidbit over here." We are dealing with God. Be bold in your prayers. Ask the Lord for an answer, particularly if you think it is something within His will, which is really the key.

When the answer comes, it may not come in your timetable. I have had a lot of situations in my life where I do not get the answer right away, but when I get the answer, not only did I get the answer, but I got a bunch of accompaniments that I never asked for at all. Do not be shocked and surprised if and when this kind of thing happens in your life, because after all, we are dealing with God. Amen.

Then you come down to Genesis 50:10-11, where this giant throng of people arrives at this burial plot in Canaan. Genesis 50:10 says,

"When they came to the threshing floor of Atad, which is beyond the Jordan, they lamented there a very great and sorrowful lamentation; he observed seven days of mourning for his father."

The place that they arrive at after this 250-mile journey is given a name here. Apparently, there was someone in and around the property named Atad, and that is what its name was—the threshing floor of Atad. It is tricky here because it says, *"which is beyond the Jordan."* That is typically understood by a lot of commentators to be in the Transjordan, east of the Jordan; but if you look at this very carefully, we are not dealing with something east of the Jordan. We are dealing with this area here flippantly by our media called the West Bank—west of the Jordan. It is sometimes called the Cisjordan.

We think that to be the case because when you drop down to Genesis 50:11, it says,

"Now when the inhabitants of the land, the Canaanites, saw the mourning at the threshing floor of Atad..."

This is a place where the Canaanites were dominant, so this is not east of the Jordan. This is west of the Jordan, sometimes called the Cisjordan. As I tried to explain a few moments ago, the media likes the expression West Bank. I think we should take that expression and just dump it, because that bank is not west of Israel. It is east of Israel. When you use the expression West Bank, you are taking a political position from Jordan's perspective, because the land is west of Jordan, and you are using a politically charged term without even realizing that you are using it.

It is like the word Palestine. People use the word Palestine all of the time. When you understand what Palestine is, how it was a term invented by Emperor Hadrian, a Roman emperor, in the second century, after the Jews had been pushed out of the land. He, just like the Muslims today, wanted to pretend the Jews were never there. He wanted to de-Judaize the land, so we came up with this name Palestine.

Palestine is a name that he developed from the word Philistine, one of the great enemies of Israel in the Bible. He called that land Palestine, named after Israel's ancient enemies. What he was trying to do was indicate that there was never a Jewish presence in the land. When we use the word Palestine, we are using an anti-Semitic term without even realizing it.

Words mean things. People throw the word West Bank around constantly while they are labeling the land from the Jordanian perspective, not the Israeli perspective. If you want to know where they were, the proper name for it is Judea and Samaria.

Nothing gets me more upset than to look at a Christian study Bible and turn to the maps and find that it does not say Israel on the maps. Instead it says Palestine. If anyone ought to know better on this issue, it should be God's people. Amen. So let us watch our vocabulary very quickly. These people did not go to the Transjordan, they went to the Cisjordan. The liberal media calls this the West Bank, but you know better. It is not the West Bank, it is Judea and Samaria. That is where Abraham purchased this burial plot.

You will notice the weeping starts again. You say, "Wait a minute. I thought we already had the weeping of 70 days back in Genesis 50:3. What are they weeping for again?" That is how much they loved Jacob—they were crying a river. The Egyptians were crying; the Nation of Israel was crying.

We need to just get away from this idea that at a memorial service or a funeral for a believer, you should not weep or cry. I have heard people say that. They misread 1 Thessalonians 4:13, where Paul says,

"But we do not want you to be uninformed, brethren, about those who are asleep, so that you will not grieve as do the rest who have no hope."

The Pauline restriction is grieving for people that are saved as if you are never going to see them again. That is what you do not do. You are going to see them again at death or the Rapture or whichever comes first, so you do not grieve for a lost loved one in Christ

as if there is no hope. The world does that because they do not have any explanation as to what happens after the grave, but you do because you are a believer.

God gave you His word, and He tells you exactly what happens after the grave. When a loved one in Christ passes, of course you grieve, but you do not grieve as if there is no hope. That is the restriction. We should never tell people in that kind of situation, of course you would grieve, but you do not grieve as if there is no hope. That is the difference. We should not misquote the Bible and make it sound like there is some kind of restriction on people that is not there.

There have already been these 70 days of weeping in Egypt, and now they are weeping all over again. These people that come up with these teachings of "do not grieve," I am wondering: have they ever read the Book of Genesis? Everybody is crying when Jacob passes. It is an abnormal thing when death occurs. However, in this case, do not grieve as those who have no hope.

By the way, how long did the grieving last for? Genesis 50:10 says,

"...they lamented there with a very great and sorrowful lamentation; and he observed seven days of mourning for his father."

What does seven days mean? Seven days means seven days. It does not mean 7 million years. That is a lot of water in the tear ducts if you are going to be crying first for 70 days, and then you have to cry another 7 million years. I do not know if there is enough water in the tear ducts to accomplish that. No. Seven days in the Bible means seven days.

"Yom," the Hebrew word for "day," plus a number is always literal, all the way through the Bible, including Genesis 1. If you want to say that each of the Creation days is a million years, you have to take that Hebrew construction differently there than where you take it everywhere else. It is obvious that we are dealing with seven days in Genesis 50, the end of Genesis. Therefore, Genesis 1 has to be understood the same way—as seven days.

As I have explained in prior sermons, the reason people do not want to do that is they have already thrown in the towel to evolution—from the goo to you by way of the zoo over billions of years. People are more impressed with that coming out of the mouth of Carl Sagan. Remember Carl Sagan? I had him on all my science videos going through the public school system, and he kept talking about billions and billions and billions and billions of years.

Guess what? Carl was not there when God breathed the heavens and the earth into existence. I understand he has degrees, and he is on TV, and he has a lab coat on; but he was not there. He was not an eyewitness, and neither were you. I was not there either, but there was someone who was there—that is God.

He tells us He did it in seven days—six days, really; and a seventh day of rest. Not because He was tired, by the way, but He is setting up a pattern for the Israeli work week. "Work seven days, and rest on the seventh, just like I did in Creation" (Exodus 20:8-11; 31:15-17). By the way, when you go to work, do not tell your boss you are going to take a million years off. That is not going to fly. Work six days, and rest on the seventh;

patterned in God. Seven days means seven days in Genesis 1 and Genesis 50.

Now what you see is this territory that they came to, they have to change the name. The reason they have to change the name is there is so much crying and weeping going on because Jacob was that revered and respected. It says,

"Now 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 its name was Abel-mizraim, which is beyond the Jordan" (Genesis 50:11).

"Beyond the Jordan" is not east of the Jordan, it is west of the Jordan. Here are the inhabitants of the land watching this happen, this parade. Here comes Joseph; here comes the household of Israel; here come the Egyptians; here comes this great company of chariots and horsemen. They go to this burial plot, and they just cannot control their grief—they are crying.

The Canaanites say to themselves, "We have never seen anything like this. How often do the Egyptians ever show up in Canaan, let alone emote for seven days over a Hebrew? This is unheard of." So the Canaanites themselves took the name of that place where these things happened, and they renamed it from Atad to Abel-mizraim, which means the mourning of Egypt. "There is so much crying going on here that we do not see this every day. We just have to rename this whole area."

That kind of thing is important in the Book of Genesis, which is the Book of Beginnings. Why are places named the way they are named? The Book of Genesis, to a large extent, gives you the answer to that question. Not just that question, but a plethora of questions. If you do not have the Book of Genesis, you have no concept of where things came from and why they are named the way they are named.

The Book of Genesis gives us the divine viewpoint concerning the beginning of the universe, life, man, marriage. We have a whole bunch of people—sociologists, politicians, academics, legal scholars—who want to change the definition of marriage, as if we invented marriage and we can just change it when we want. You cannot change the definition of marriage for the very simple reason that God created it. You cannot change what God created, and calling yourself trans or whatever, that is not going to help either.

Beginning Themes

- Universe
- Life
- Man
- Marriage
- Evil
- Clothing
- Religion
- Salvation
- Language
- Government
- Nations
- Israel

Morris, *Genesis Record*, 18-20.

God is the author of certain things in the Bible that man has no right to change. It is interesting to me that all these people that want to change everything, these definitions, they are the same people that want to trash the Book of Genesis. Why are they always trashing the Book of Genesis? They are always trashing the Book of Genesis, because the Book of Genesis is like the owner's manual to life. You understand the Book of Genesis and take it for what it says, which Jesus did. When Jesus was questioned about divorce and remarriage (Matthew 19:3-6), He did not start talking about Dr. Phil or whoever—He started talking about have you not read?

If you take Genesis at face value, you cannot change marriage. You cannot change anything that God made, because we did not create these things, God did. For someone to want to change the definition of marriage is for them to be so arrogant as to think that they invented marriage, therefore they can tinker with it. You cannot tinker with what God made. You can have 10,000 Supreme Court rulings going the opposite direction. Our reaction is, "So what? It does not matter what the Supreme Court says, a Supreme Court cannot change what God made, because Genesis is the foundation—Genesis is the beginning."

Psalms 11:3 says,

*"If the foundations are destroyed,
What can the righteous do?"*

Genesis gives you the origin of evil—why we need Jesus. Why do we need Jesus? Because we are living lives of constant sin, terminated by death. Why is that? The Book of Genesis tells you. Why do we wear clothes? Genesis gives us the origin of religion—man's attempt to fix his problem. Genesis gives us the origin of salvation—God will do the clothing, thank you very much. "You cannot clothe yourself. I will clothe you (Genesis 3:21), through a sacrificed, innocent animal." That is a picture of what Jesus would do for us later on in biblical history. The beginning of language—God created language. God created languages; the beginning of government and nations.

Then really what I think is the high point of Genesis—the creation of the Nation of Israel, which is His special elect nation that He would use to bless the world. God made a divine choice that He would create and use the Nation of Israel, which explains why Satan (and the world for that matter), hates Israel. You now have in Genesis an explanation as to why this territory in the Cisjordan got a name change.

What is coming is Jacob's burial, and the return to Egypt. When what is coming is Genesis 50:20, which I think is the high point of the whole Book of Genesis, where Joseph says to his brothers, "What you meant for evil, God meant for good."