

of encouragement (ch. 46: 1-4). His first interview with Joseph was very tender (29, 30). Joseph presented him and some of his family to Pharaoh, who received them kindly and assigned them a home in Goshen (ch. 47). At the end of seventeen years Jacob died. Joseph and his brethren carried the body for burial to the land of Canaan, attended by the royal retinue, the Egyptians thus honoring Jacob for Joseph's sake.

### I. Joseph Survives his Father, 15 (a).

V. 15. *When Joseph's brethren saw that their father was dead.* The restraint of his great respect for his father will now be removed from Joseph—so the brethren think.

### II. Forgives his Brethren, 15 (b)-21.

V. 15. *Joseph will peradventure* (possibly, likely) *hate us and will certainly requite us.* They judge Joseph by themselves. Under the smitings of conscience they fear he will punish them for their old wrongdoing.

Vs. 16, 17. *They sent a message* (Rev. Ver.). Perhaps Benjamin was sent with the message because Joseph would possibly be more favorable to him. *Thy father did command before he died.* In their anxiety they had spoken to Jacob regarding the matter before his death. *Forgive . . . the trespass . . . sin . . . evil.* The words seem to indicate that their sense of sin was keen, their humiliation deep, and their repentance genuine. *Forgive the trespass of the servants of the God of thy father.* They base their plea on their relation to the God of their father (ch. 49: 25), the same God whom Joseph served. A common faith and worship is a close bond. *Joseph wept when they spake unto him*; grieved that he should be still distrusted by his brethren, notwithstanding all the evidence they had of his love.

V. 18. *Fell down before his face*; unconsciously fulfilling Joseph's dreams, ch. 37: 6-9. *We be thy servants.* They submit themselves unconditionally to him. They had sold him as a slave; now they express willingness to be his slaves.

Vs. 19-21. *Fear not.* Joseph is too great and good even to think of revenge. *Am I in the place of God?* Joseph had a true New

Testament conception of forgiveness, Matt. 5: 44, 45; Rom. 12: 19-21. *Ye meant evil against me, but God meant it for good* (Rev. Ver.). Not that their sin was any the less grievous, but that God's power used their crime to further His purposes of goodness. *Fear ye not.* The words are repeated to remove all shadow of doubt from their minds. *I will nourish you and your little ones*; a repetition of the promise with which he accompanied his first invitation of them and his father to Egypt, ch. 45: 10, 11.

### III. Dies in Old Age, Honor, and Hope, 22-26.

V. 22. *Joseph lived an hundred and ten years.* This statement carries us across a gap of sixty-one years in the narrative, during which it may be supposed the children of Israel enjoyed the favor of God in prosperity and growth. Joseph lived in Egypt about ninety-three years, and there does not seem to have been any change of dynasty nor any lessening of the favor shown him and his people.

V. 23. *Ephraim's children of the third generation*; Ephraim, Joseph's son, was born before Joseph was 37 years of age (41: 50-52). It was nothing wonderful, therefore, that he saw before his death, at 110 years, Ephraim's great-great-grandchildren. *Brought up upon Joseph's knees.* "To be borne on anyone's knees is equivalent to being received into his or her bosom with paternal or maternal joy." (Delitzsch.)

V. 24. *Joseph said unto his brethren, I die.* Compare Heb. 11: 22. *And God will surely visit you and bring you up out of this land.* Though he has enjoyed the highest favor and occupied the loftiest station in Egypt, Joseph's heart is still set steadfastly upon



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