

VAYECHI (And He Lived)

GENESIS (B'RESHIYT 47:28 – 50:26)

INTRODUCTION:

1. In the closing portion of Genesis we see that Jacob lived 17 years in Egypt (in exile).
 - a. He lived about 20 in Syria (exile) meaning about 110 years in Canaan.
 - b. Interesting because 17 was age of Joseph when he was sold into Egypt.
 - c. 110 was number of years Joseph lived.
2. In those years he had endured many hardships:
 - Fleeing and overcoming Esau.
 - Dinah and events at Shechem.
 - Losing Joseph.
 - Famine and prospect of losing other sons.
3. Therefore, the portion – “and he lived” – infers life is bound to have its trials.
 - a. Y’shua foretold us of this fact.

“I have said these things to you, that **in me you may have peace. In the world you will have tribulation. But take heart; I have overcome the world.” – John 16:33**

“Who shall separate us from the love of Messiah? Shall tribulation, or distress, or persecution, or famine, or nakedness, or danger, or sword?” – Romans 8:35

4. In both of these verses, the Hebrew equivalent of Greek word translated as “tribulation” is צרה *tzarah*, meaning “to squeeze, trouble.”
 - a. This root is also related to word מצרים *mitzrayim* – “Egypt.”
5. In this world we will all have to be in Egypt but that won’t separate us from Messiah.
 - a. The LORD said to Jacob:

“Behold, I am with you and will keep you **wherever you go, and will bring you back to this land. For I will not leave you until I have done what I have promised you.” – Genesis 28:15**

“And behold, I am with you always, to the end of the age.” – Matthew 28:20

6. Jacob (Israel) had endured many hardships but he “lived.”
 - a. Because of his relationship with God, he had been a force in the world; died blessing.
 - b. Many had been blessed and enriched because of his sojourn on the earth.
 - c. God is the God of the living not of the dead.
 - d. Yet, to live means we must walk a particular path as Y’shua said:

“Because strait is the gate, and narrow (lit. “troublesome, hard”) is the way, which leads **unto life, and few there be that find it.” – Matthew 7:14**

7. Greek word translated “narrow” is same word found in John 16:33 & Romans 8:35 above.

- a. The Hebrew equivalent is also צרה *tzarah* – only way to life is to be pressed, squeezed.
- 8. The reason few choose this path is because of the “squeezing.”
 - a. When Israel departed Egypt, they did so by going into a gorge – a narrow passage.

“And the LORD spoke unto Moses, saying, ‘Speak unto the children of Israel, that they turn [Heb. שוב *shuv*] and encamp before Pihahiroth [lit. “mouth of the gorges”], between Migdol and the sea, over against Baalzephon: before it shall ye encamp by the sea. For Pharaoh will say of the children of Israel, They are entangled in the land, the wilderness hath shut them in.’” – Exodus 14:1-3

- 9. To end up at the “mouth” of the gorges means they traversed a gorge – a strait, narrow path.
 - a. Between two and three million people were being squeezed into this passage.
 - b. It was the only path that led to life – to go the other way would enable Pharaoh to kill.
 - c. Path to destruction is broad.
- 10. What happens to the father’s is a portent for the children – Israel went down into Egypt.
 - a. All Israel will “go down into Egypt” and be squeezed but will not be forsaken.
 - b. This is the path that leads to life – so that it can be said of us – “and he lived.”
- 11. Consequently, we also see in this portion what is to become of the tribes at time of the end.
 - a. i.e. the Messianic age and/or the days just prior to the coming of the Messiah.
 - b. In conjunction with elevating Joseph’s sons to status of being Israel’s own sons.
 - c. Indicating that those adopted half-breed sons are rightful heirs of Israel.
 - d. In fact, Joseph (the “Egyptian”) is given a double portion of the inheritance.
- 12. The righteous man/father has ability to confer a blessing upon his children.
 - a. Obviously Heaven honors these blessings – there is power in these blessings.
- 13. In blessing Joseph’s sons, Jacob blessed Joseph as well.
 - a. Joseph’s sons, though born in Egypt, followed ideals of Israel and the God of Israel.
 - b. That Joseph was able to propagate this through his sons is mark of a great man.
 - c. Thus, he was worthy of the birthright.
- 14. Jacob also blessed his other sons, revealing their tribe’s future in the end of days.
 - a. Likened unto Adam who gave names to all living creatures, revealing their nature.
 - b. Those names have remained with them to this day.
 - c. Jacob, likewise, had ability to perceive his sons’ personality and destiny.
 - d. At the end of his life he conferred these things upon them in a blessing.
- 15. Some are given priesthood, others scholarship, birthright and kingship – each plays part.
 - a. Messiah makes some apostles, prophets, evangelists, pastors and teachers (Eph. 4:11).
 - b. All are important in God’s plan for all – each must function in their purpose.

CHAPTER 47: JACOB MAKES A REQUEST OF JOSEPH

- 1. V 28: “And Jacob lived [Heb. ויחי *vayechi*] in the land of Egypt seventeen years; so his days were one hundred and forty seven years.”
 - a. Consider that Jacob and family went down into Egypt to be sustained during famine.
 - b. Why didn’t they return to Canaan after the famine ended? To stay close to Joseph?
 - c. Tradition states, God told to Jacob to remain there thus he “lived,” not “sojourned.”
 - d. “And he sojourned” would be ויגר *vayagar*.

“And when the time drew near that Israel must die, he called his son Joseph and said to him, ‘If now I have found favor in your sight, put your hand under my thigh and promise to deal kindly and truly with me. Do not bury me in Egypt, but let me lie with my fathers. Carry me out of Egypt and bury me in their burying place.’ He answered, ‘I will do as you have said.’” – Genesis 47: 29-30

2. V 29: Jacob called for Joseph because he was the only one with authority to accomplish this.
 - a. Implies that Israel already surmised they were not as free to go as you might think.
3. V 29: “Put your hand under my thigh” – as means of swearing an oath.
 - a. Asks Joseph to do what Abraham asked Eliezer to when giving an oath (Gen. 24:2).
 - b. The oath: bury me not in Egypt but with the patriarchs in Cave of Machpelah.
 - c. Not in a strange land, a pyramid or painted chamber, but a humble cave.
4. Established for posterity that ISRAEL is not to remain in Egypt (the nations).
 - a. The land of Israel is the heritage of Abraham’s seed.
 - b. This, no matter how successful they may be in other lands – it is not their home.

“And if you are Messiah's, then you are Abraham's seed, heirs according to **the promise.”**
– Galatians 3:29

5. The land of Israel is integral part of the promise and covenant – can’t be separated from it.
 - a. This begs the question, Where was Judah, Levi etc. buried?
 - b. Tradition states they also, like Joseph, were buried in Israel – text doesn’t say.
6. Commentary suggests the oath was so Joseph could avoid embarrassing political situation.
 - a. Pharaoh might be insulted by request; demonstrating Jacob’s non-allegiance to Egypt.
 - b. But if Joseph gave his oath to his dead father, Pharaoh less likely to resist.
 - c. Pharaoh does indicate that the oath factors into his approval.

“And Pharaoh answered, ‘Go up, and bury your father, **as he made you swear.’”**
– Genesis 50:6

7. V 29: “Deal kindly and truly with me” [Heb. **חסד ואמת** *chesed v’emet*].
 - a. Emphasizing how important it is to Jacob that Joseph sees to this.
 - b. Highest form of regard is that shown to one who is dead - **חסד של אמת**.
8. Another interesting parallel between Joseph and Messiah.
9. Joseph sent his brothers to tell his father “of all my glory” – Jacob beheld that glory.
 - a. Now asks him to deal with me with kindness and truth - *chesed v’emet*.

“And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, **full of grace and truth.” – John 1:14**

10. The Hebrew translation of “full of grace and truth” is **מלא חסד ואמת** – *milah chesed v’emet*.
 - a. In short, Joseph “full of grace and truth” promised to bring Israel out of Egypt.
 - b. V 30: “I (personally) will do as you have said.”
11. V 31: “And Jacob prostrated himself upon the bed’s head.”
 - a. i.e. He worshiped God upon his bed.
 - b. Another version implies that he bowed himself to Joseph – fulfilling second dream.

- c. Argued that Jacob does this as paying honor, not to a son, but to a royal officer.
- 12. The word translated “bed” is מטה *mitah* – from root that means, “to stretch or spread out.”
 - a. Same word, pronounced מטה *mateh* appears in other passages as “tribe.”
 - b. e.g. Numbers 18:2 “tribe of Levi.”
 - c. Can also mean “ruling (with rod, staff, scepter).”
 - d. Thus allusion to Jacob bowing to Joseph – the one who rules.

CHAPTER 48: JACOB TRANSFERS BIRTHRIGHT

“After this, Joseph was told, ‘Behold, your father is ill.’ So he took with him his two sons, Manasseh and Ephraim. And it was told to Jacob, ‘Your son Joseph has come to you.’ Then Israel summoned his strength and sat up in bed.” – Genesis 48:1-2

- 1. Apparently, after Joseph returned from Goshen, Jacob took ill.
- 2. V 2: Yet, Israel strengthened himself when he heard Joseph was coming to him.
- 3. V 3-4: Jacob briefly recounts his story and promise of God’s blessing.
 - El Shaddai appeared to me at Luz (Bethel).
 - Blessed me and promised to multiply me and make me fruitful.
 - “I will make of you a company (alt. congregation) of peoples.”
- 4. Hebrew “company of peoples” is קהל עמים *k’hal amim*.
 - a. Root word קהל *kahal* is “assembly, congregation, multitude.”
 - b. Denotes “gathering together to implement plan.”
 - c. Greek equivalent is *ekklesia* which is “called out.”
 - d. This is word often translated “church” – e.g. Mat. 16:18: “Upon this rock...”
- 5. The Hebrew equivalent in Messiah’s statement would be “I will build my קהל *kahal*.”
 - a. Stephen used word *ekklesia* referring to “church in the wilderness.”

“This is he, that was in the church in the wilderness with the angel which spoke to him in the Mount Sinai, and with our fathers: who received the lively oracles to give unto us.”

– Acts 7:38

- 6. The only “church” mentioned in Tanakh is the congregation of Israel.
 - a. One of the words translated congregation is *kahal*; e.g. Lev. 16:17.
 - b. Other word translated “congregation” is עדה *edah*; from root meaning “witness.”
 - c. קהל *kahal* is related to word קול *kol* “voice or sound” – implying multiplying sound.
 - d. Voices multiplied is synonymous with being witnesses.
- 7. Those confessing Y’shua as Messiah and Son of Living God acknowledge “rock” upon which He will build His *kahal*.
 - a. Those same people are called to be His witnesses – e.g. Acts 1:8.
- 8. When God blessed Jacob, promised nation **and** company of nations would descend from him.
 - a. Genesis 35:11
 - b. Rabbis suggest this implies that Jacob would have other children besides twelve sons.
 - c. Which is why he adopted Joseph’s sons (half Egyptian) as his own.

“And now your two sons, who were born to you in the land of Egypt before I came to you in Egypt, are mine; Ephraim and Manasseh shall be mine, as Reuben and Simeon are. And

the children that you fathered after them shall be yours. They shall be called by the name of their brothers in their inheritance.” – Genesis 48:5-6

9. Later prophesied that Ephraim would become a “multitude of nations.”
 - a. This could also be hinted at when he was blessed with command to be “fruitful.”
 - b. The Hebrew word is פרה *parah* and root from which is derived אפרים Ephraim.
 - c. Rachel, who Jacob mentions, buried on road to אפרת (ה) Ephrat(ah) – “fruitfulness.”
10. Jacob makes these two equal to any of his other sons, giving them tribal status.
 - a. With this, he gives Joseph a double portion in the land, granting him firstborn status.
 - b. Why are Reuben and Simeon mentioned? Because they were first two sons of Jacob?
 - c. V 6: All Joseph’s children born after these are to be considered Joseph’s sons.
 - d. Yet, other than grandchildren, Scripture mentions no others children of Joseph.
11. V 7: “When I came from Paddan, Rachel died in Canaan on the way to Ephratah.”
 - a. Why mention death of Rachel here?
12. Perhaps accentuating his reason for adopting Joseph’s sons, Rachel’s grandchildren.
 - a. Instead of being mother of two tribes, she becomes mother of three.
 - b. He makes note of the fact that Ephrat(ah) is the same as Bethlehem – “house of bread.”
 - c. She died before seeing future birthplace of Messiah Y’shua (Joseph).
 - d. He would be born of Joseph and Miryam - “bitterness, rebellion.”

“When Israel saw Joseph's sons, he said, ‘Who are these?’ Joseph said to his father, ‘They are my sons, whom God has given me here.’ And he said, ‘Bring them to me, please, that I may bless them.’ Now the eyes of Israel were dim with age, so that he could not see. So Joseph brought them near him, and he kissed them and embraced them.”

– Genesis 48:8-10

13. V 8: Seems to be a strange statement - whose are these - seeing he just claimed them as his.
 - a. His eyes dim with age, that might explain why he didn’t know who they were.
 - b. Interesting, he didn’t recognize them even as he spoke of them.
 - c. Also consider they looked, outwardly, like Egyptians.
14. Israel speaks of “his sons” and doesn’t recognize them while they stand before him.
 - a. Can’t discern Ephraim and must be guided by the Spirit (when he went to bless).
 - b. Notice he beheld Joseph’s sons right after noting birthplace of Messiah.
 - c. Jacob utters phrase, מי אלה *“mi aleh?”* – “Who are these?” or “Whose are these?”
 - d. מי אלה *mi aleh* rearranged is אלהים *elohim* - Is this coincidental?
15. V 9: “Joseph said, ‘They are my sons, whom God [Heb. אלהים *elohim*] has given me.’ ”
 - a. Context of Jeremiah 31 punishment of Ephraim and return of outcasts (Ephraim).
 - b. It speaks of Rachel weeping for her children – Jeremiah 31:15.
 - c. Through the prophet, God speaks:

“I have heard Ephraim grieving, 'You have disciplined me, and I was disciplined, like an untrained calf; bring me back that I may be restored, for you are the LORD my God. For after I had turned away, I relented, and after I was instructed, I struck my thigh; I was ashamed, and I was confounded, because I bore the disgrace of my youth.' Is Ephraim my dear son? Is he my darling child? For as often as I speak against him, I do remember him

still. Therefore my heart yearns for him; I will surely have mercy on him, declares the LORD.” – Jeremiah 31:18-20

16. In Jeremiah 31:9, God said, “For I am a father to Israel, and Ephraim is my firstborn.”

17. In this chapter, He also declares that He will make “a new covenant with the house of Israel and the house of Judah (Jer. 31:31).

- a. Messiah referred to this on the eve of His crucifixion.
- b. His death (new covenant) is what made the return of exiles possible.
- c. So, when Jacob asks, “Who(se) are these?” does it allude to the above scenario?

CHAPTER 48: THE FULLNESS OF THE GENTILES

1. V 9: “Bring them unto me and I will bless them.”
 - a. V 10: “He kissed them and embraced them.”
 - b. Is same word - נשק *nashak* - used when Esau kissed Jacob.
 - c. V 11: Not only does Israel “see” Joseph but his seed as well.
2. V 12: “Joseph brought them out from between his knees and he fell down on his face.”
 - a. To place the child “on the knees” or between was a sign of adoption.
 - b. Hebrew word “knees” is ברך *berekh* and related to ברח *barach*, “to bless.”
 - c. Thus, blessing is related to concept of adoption.
3. Scripture contains abundant passages that refer to our adoption through work of Messiah.
 - a. Romans 8:15, 23; 9:4; Galatians 4:5; Ephesians 1:5.
 - b. Our adoption is even clearer when we see what happens to Ephraim.
4. Apparently, the boys had been between or on Jacob’s knees to be adopted.
 - a. Joseph then removes them and prostrates himself before Jacob in appreciation.

“And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near him. And Israel stretched out his right hand [Heb. ימין *yamin*] and laid [Heb. root שית *shiyt*] it on the head [Heb. ראש *rosh*] of Ephraim, who was the younger, and his left hand on the head of Manasseh, crossing [Heb. שכל *sikel*] his hands, for Manasseh was the firstborn.”

– Genesis 48:13-14

5. Traditionally, the right hand [ימין *yamin*] is seen as symbolizing power and authority.
 - a. It is the preferred hand for performance of task or commandment.
 - b. We see this concept where Messiah is concerned.

“The LORD said to my Lord: ‘Sit at my right hand, until I make your enemies your footstool.’” – Psalm 110:1

“And Y’shua said, ‘I am (the Son of God), and you will see the Son of Man seated at the right hand of Power, and coming with the clouds of heaven.’ - Mark 14:62

“And he said, ‘Behold, I see the heavens opened, and the Son of Man standing at the right hand of God.’” – Acts 7:56

6. Jacob **laid** his right hand on Ephraim's **head**.
 - a. Hebrew word "placed" is שִׁית *shiyt* means "to appoint, to place, to set."
 - b. It is related to name Seth (Heb. שֵׁת) – he was appointed in the stead of Abel.
 - c. Suggests Jacob was "appointing" Ephraim for leadership – to be רושׁ *rosh*.
 - d. Interesting note: combining רושׁ *rosh* and שִׁית *shiyt* is רֵשִׁית *reshiyt*.
 - e. "beginning" (of something).
7. Jacob "maneuvered" or "guided his hand wittingly" to place hand of authority on Ephraim.
 - a. He crossed his hands, thus, promoting the younger over the older.
 - b. The Hebrew root is שָׁכַל *sakal* – "to understand," "be prudent," "have insight."
 - c. It is related to word for "bereaved, bereft, lose" - שָׁכַל *shakal*.
8. This is the word used in Genesis 42 & 43 when Jacob speaks of being bereaved of children.

"And Jacob their father said to them, 'You have **bereaved me of my children: Joseph is no more, and Simeon is no more, and now you would take Benjamin. All this has come against me.'**" - Genesis 42:36

"May God Almighty grant you mercy before the man, and may he send back your other brother and Benjamin. And as for me, if I am **bereaved of my children, I am **bereaved**."**
 – Genesis 43:14

9. So interesting that this word used to describe how he knowing guided his hand to Ephraim.
 - a. Was bereaved at loss of Joseph but now knowingly blesses Joseph's son.
10. This was first account of laying on of hands in act of blessing.
 - a. Once again it is not the first born of flesh but the younger or first born of spirit.
 - b. Could not bestow blessing upon one who represented Joseph's forgetting.
 - c. Instead blessed the one who represented the promise made to him - fruitfulness.

"And he blessed Joseph and said, 'The God before whom my fathers Abraham and Isaac walked, the God who has been **my shepherd all my life long to this day; the angel who has **redeemed me from all evil**, bless the boys; and **in them let my name be carried on**, and the name of my fathers Abraham and Isaac; and let them **grow into a multitude** in the midst of the earth.'**" – Genesis 48:15-16

11. He acknowledges God as his shepherd "all my life" beginning in womb.
 - Esau was poised to strike Jacob on the head with his heel but was protected.
 - Used the stone (picture of Messiah) to protect his head at Bethel.
 - Was with him while Laban schemed against him.
 - Delivered from Esau when entering the land.
 - Put dread upon the inhabitants of Canaan.
 - Had sustained him in the famine.
12. Not only did He shepherd Israel the man but Israel the nation.

"Know that the LORD, he is God! It is He who made us, and we are his; we are his people, and the sheep of his pasture." - Psalm 100:3

"Behold, he who keeps Israel will neither slumber nor sleep." - Psalm 121:4

13. Says this while blessing Joseph and his sons, alluding to fact God will be Joseph's shepherd.

"Give ear, O Shepherd of Israel, you who lead Joseph like a flock! You who are enthroned upon the cherubim, shine forth." – Psalm 80:1

14. This is extended into the future when God will lead "Joseph" back into the land.

"Hear the word of the LORD, O nations, and declare it in the coastlands far away; say, 'He who scattered Israel will gather him, and will keep him as a shepherd keeps his flock.'"
– Jeremiah 31:10

15. This is ultimately fulfilled in the Messiah Y'shua, the Good Shepherd (Jn. 10:11, 14).

"And you, O Bethlehem, in the land of Judah, are by no means least among the rulers of Judah; for from you shall come a ruler who will shepherd my people Israel."
– Matthew 2:6

16. Which leads to the acknowledgment of the angel who "redeemed me from all evil."

- a. Rabbinical commentary maintains that Jacob does not address the angel himself.
- b. Targum of Jonathan translates this verse:

"The God whom my fathers, Abraham and Isaac, worshipped, the God who has nourished me all my life long unto this day – may it be your will that the angel whom you did appoint to redeem me from all evil, bless the lads."

17. Yet, Hebrew phrase "the angel who has redeemed me" is **הַמַּלְאֲךְ הַגֹּאֵל** *ha'malakh ha'goel*.

- a. Literally, "the angel, the Redeemer" – the messenger is the *go'el*.
- b. Appears to me Jacob equates "God my shepherd" with "the angel, the redeemer."
- c. May he, the messenger who seems to be manifestation of God, bless the lads.

18. The Redeemer is the one who watches over the heads – the shepherd and guardian of Israel.

- a. The angel/man Jacob wrestled in Genesis 32.
- b. Perhaps the man who met Joseph wandering in the field who sent him to Dothan.

19. V 16: "Let my name be named in them and the name of my fathers, Abraham and Isaac."

- a. These are the adopted sons he speaks of; those who are born half-Egyptian.
- b. These too are to bear the name Israel and be considered seed of Abraham.

20. They are to function as Israel asserting the spiritual authority that goes with that name.

- a. As Israel we are to place our heel on the serpent's head.
- b. "The steps of a good man are ordered of God."
- c. Ironically, so many "in Messiah" do not consider themselves "Israel."
- d. Consequently, they do not walk as "Israel" and are thus subject to be struck by serpent.

21. V 16: "Let them grow into a multitude in the midst of the earth."

- a. Alt. "May they proliferate abundantly like fish."
- b. Hebrew phrase is **וַיִּדְגּוּ לָרֹב בַּקֶּרֶב הָאָרֶץ** *v'yidgu larov bekerev ha'aretz*.
- c. Word "grow" from root word **דָּגָה** *dagah* – "multiply rapidly, spawn (as fish, **דָּג** *dag*).

- d. קרב *kerev* related to קרב *karav* which is “to approach, draw near.”
22. Messiah called for his disciples to be “fishers of men” meaning we are viewed as fish.
- Many believers identify with the fish symbol.
 - Another word associated with fish is נון *nun* – perpetuity - as in Joshua son of Nun.
 - He was from the tribe of Ephraim.
 - Also a prototype of the Messiah ישוע *Y’shua*; compare to יהושע *Yehoshua*.
23. Joseph objects to Jacob’s preference for Ephraim.

“And Joseph said to his father, ‘Not this way, my father; since this one is the firstborn, put your right hand on his head.’ But his father refused and said, ‘I know, my son, I know. He also shall become a people, and he also shall be great. Nevertheless, his younger brother shall be greater than he, and his offspring shall become a multitude of nations.’”

– Genesis 48:18-19

24. V 19: Jacob was well aware that Manasseh was the firstborn.
- Throughout Scripture the younger is preferred on multiple occasions.
 - Abel, Abraham, Isaac, Moses, David and Jacob himself.
 - That he repeats the phrase, “I know” is said to hint at other things he knows.
25. Perhaps that includes that Ephraim’s seed will be “a multitude of nations.”
- Hebrew phrase is מלא-הגוים *m’lo ha’goyim*.
 - מלא *m’lo*, in root form, מלא pronounced *malah* – “fill to abundance.”
 - It is used as the “fullness” of a fruitful field or vineyard (Ex. 22:29, Deut. 22:9).
 - It also implies completion; something empty that is filled is completed.
26. Thus, Jacob says, Ephraim’s seed will produce “fullness of nations” – or גוים *goyim*.
- Actually, the definite article ה is used so literally “the nations” or “the gentiles.”
 - Ephraim’s seed will become “the fullness of the gentiles.”

“For I would not, brethren, that you should be ignorant of this mystery, lest you should be wise in your own conceits; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved: as it is written, ‘There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins.’” – Romans 11:25-27

27. The context of Paul’s statement here is:
- A cultivated olive tree where branches have been broken off because of unbelief.
 - A wild branch is grafted into the tree contrary to nature.
 - The tree is Israel; the branches broken off are some of natural descent.
 - The wild branch is gentiles.
28. The phrase “fullness of the Gentiles” alludes to Jacob’s statement concerning Ephraim.
- Greek word for “fullness” – *pleroma* – means, “completion, to fill.”
 - Identical with the Hebrew word מלא *mala* or *m’lo*.
 - If writing in Greek, Paul would be thinking in Hebrew and using Hebrew concepts.
29. The tree is to produce “fruit” – פרי *p’ri* – but Messiah said, “much fruit” – אפרים *Ephraim*.
- The olive tree does not produce abundance of fruit until the graft takes hold.
 - Typically this will occur on the third day after the cut is made in side of tree.
 - At that point, the scion “heir” will be bound to the tree at the cut.

- d. When the grafted branch becomes “one” with the tree, the other branches produce.
 - e. They are “provoked” to bear much fruit.
30. Paul indicates that the tree fulfills its purpose when both branches are producing fruit.
- a. The key is the wild branch (hinted at by Ephraim).
 - b. Partial blindness affects all branches – natural and wild.
 - c. When those who are “half-Egyptian” realize their identity, other branch will see also.
 - d. That is when the Deliverer comes out of Zion.

“So he blessed them that day, saying, ‘By you Israel will pronounce blessings, saying, God make you as Ephraim and as Manasseh.’ Thus he put Ephraim before Manasseh.”

– Genesis 48:20

31. On Erev Shabbat, fathers bless their sons in this manner centuries later.
- a. Why does the blessing upon sons invoke the names of Ephraim and Manasseh?
 - b. They were half Egyptian; they gave their aristocracy in that culture.
 - c. They denied themselves what would have come so easy and naturally.
 - d. They identified themselves with the alien Hebrew, the despised shepherds.
 - e. Fathers want their sons to display such courage and loyalty.
32. Did this pre-eminence create animosity among the tribes? Sibling rivalry?
- a. Notice: when He gathers all His people from all over the world, one result is:

“Ephraim shall not be jealous of Judah, and Judah shall not harass Ephraim.”

– Isaiah 11:13

33. V 21: “Jacob said to Joseph, ‘I am dying, but God will bring you back into the land.’”
- a. He left Joseph with an encouraging word – the outcast(s) would return to Israel.
 - b. Joseph did go back to the land physically but only for a brief time.
 - c. His bones traveled back 200 years later to be interred in Shechem.
 - d. But his bones don’t come back together and “live” until the regathering.

“And he said to me, ‘Son of man, can these bones live?’ And I answered, ‘O Lord GOD, you know.’ Then he said to me, ‘Prophecy over these bones, and say to them, O dry bones, hear the word of the LORD. Thus says the Lord GOD to these bones: Behold, I will cause breath to enter you, and you shall live....Then he said to me, ‘Son of man, these bones are the whole house of Israel. Behold, they say, Our bones are dried up, and our hope is lost; we are indeed cut off [Heb. גזר *gazar*]. Therefore prophesy, and say to them, Thus says the Lord GOD: Behold, I will open your graves and raise you from your graves, O my people. And I will bring you into the land of Israel.’ – Ezekiel 37:3-5, 11-12

34. In my opinion, these bones are “Joseph’s bones” – after this two branches become one.
- a. Footnote: “cut off” is גזר *gazar* – “to be cut up, divided into pieces.”
 - b. The root גרז *garaz* means “to be cut off” – is root of Gerizim – near Shechem.
35. V 22: “I have given you one **portion** above your brothers.” – “portion” is שכם *sh’chem*.
- a. This can allude to multiple meanings – a double portion because of two sons.
 - b. Could also allude to the city of Shechem in addition to above.
36. Jacob purchased this plot of ground from Hamor (Gen. 33:19) – future site of Joseph’s tomb.

- a. “Which I took out of the hand of the Amorite with my sword and my bow.”
 - b. No mention of this in Scripture: unless referring to the events involving Dinah.
 - c. Might also mean that he had to retake the ground from the Amorites in a battle.
37. Prophetically hints at fact, it will have to be retaken with “sword and bow” for this is Nablus.
- a. Joseph’s tomb has been desecrated on multiple occasions – this is the “West Bank.”
 - b. When “Joseph” and “Judah” reunite, it will be on mountains of Israel – this area.
 - c. Ezekiel 37, Isaiah 11, Obadiah.

CHAPTER 49: JACOB PROPHECIES OVER LEAH’S SONS

“Then Jacob called his sons and said, ‘**Gather** [Heb. אסף *asaf*] **yourselves together**, that I may tell you what shall happen to you in the end of days. **Assemble** [Heb. קבץ *kabatz*] and listen, O sons of Jacob, listen [Heb. שמע *sh’mā*] to Israel your father.’” – Genesis 49:1-2

1. V 1: Jacob calls them to declare their future and destiny as individual tribes.
 - a. The literal meaning is “what will call to you in the end of days.”
 - b. Word קרא *kara*, “call” as opposed to קרה *karah*, “befall,” removes happenstance.
 - c. Meaning everything serves its purpose; everything pertains to call of God.
 - d. “End of days” pertains to the Messianic era.
2. Which also hints at a collective “call” from God at the end of days – “assemble and gather.”
 - a. Meaning the restoration of the Kingdom to Israel

“I will surely **assemble** [Heb. אסף *asaf*] **all of you**, O Jacob; I will **gather** [Heb. קבץ *kabatz*] **the remnant of Israel**; I will set them together like sheep in a fold, like a flock in its pasture, a noisy multitude of men.” - Micah 2:12

3. Hebrew אסף *asaf* is root for יוסף *Yosef*; Joseph was “cut off” and “torn” into “pieces.”
 - a. All these terms are used when speaking of the restoration (Ez. 37, Hos. 6).
 - b. קבץ *kabatz* is gathering (“cut up, torn”) parts and collecting in one place.
 - c. Thus they are together like sheep in a fold – lost sheep is returned to the flock (Lk. 15).
4. This re-gathering was on the mind of Y’shua’s disciples:

“So when they had **come together**, they asked him, ‘Lord, will you at this time **restore the kingdom to Israel**?’ He said to them, ‘It is not for you to know times or seasons that the Father has fixed by his own authority.’” – Acts 1:6-7

5. It would happen, but at the end of days – they had to go preach to the lost sheep.
 - a. The sheep would “hear” - שמע *sh’mā* - their shepherd’s voice in message of disciples.
6. Jacob actually rebukes his older sons for their impetuous behavior.
7. Reuben – “You are my firstborn” – have birthright, dignity of firstborn and opportunity.
 - Should have inherited priesthood and kingship.
 - Forfeited those things because he has no strength of character.
 - A man who begins good actions but doesn’t complete them.
8. In days of Deborah and Barak, when other tribes were taking action, in Reuben there were “great thoughts of heart” but no action (Judges 5:15).
9. Onkelos wrote:

“For thee it was provided to receive three portions, the right of the first born, the priesthood and the kingdom. “

10. The birthright went to Joseph; the priesthood went to Levi and the kingdom to Judah.
 - a. Because Reuben is “unstable as water” (v. 4).
 - b. Implies recklessness: fast-flowing water rushing ahead without consideration.
 - c. Any breeze can ruffle its surface; blown about by any wind of doctrine (Eph. 4:14).
11. Reuben is a two-edged sword; has vitality and passion which can sometimes be good.
 - a. Reuben has weakness of will, lack of self-control and resolution of purpose.
 - b. A leader can’t be rash; must consider consequence of his actions before taking them.
12. The word “unstable” is *פָּחַז* *pachaz* – recklessness; in Aramaic “to be lascivious.”
 - a. He defiled his father’s bed, obviously not considering the dire consequences.
 - b. Perhaps this trait is what led to their participation in the wilderness revolt (Num. 16).
13. V 5: “Simeon and Levi are brethren; weapons of violence [Heb. *חַמָּס* *hamas*] their kinship.”
 - a. Alt. “Instruments of cruelty are in their habitations” – referring to events at Shechem.
 - b. Noted that Esau is the one who is to live by the sword, not Israel.
 - c. Levi used “violent instruments” in the Temple service.
14. V 6: “Let my soul not come into their council; let not my glory unite with their assembly.”
 - a. Council is *סֹדֶם* *sodam* from root *סֹד* *sod* – “secret” or “secret confederacy.”
 - b. Implying they acted without other brother’s knowledge in Shechem.
 - c. Looking into future, elements of Simeon participated in a rebellion (Num. 25).
 - d. Korah, from Levi, led a rebellion against Moses and Aaron (Num. 16).
15. Considering this pertains to “end days” what does that say of their council now?
 - a. Should everything that Levi/Simeon say now be considered trustworthy?
 - b. What does this say of their anger in the end days?
16. V 6: “For in their anger they slew men, and in their self-will they maimed an ox.”
 - a. Their anger was vindictive destructiveness.
 - b. An example – disciples wanting to call fire down on Samaritans (Lk.9:52-55)
 - c. “Maim” is intended to suggest sever sinews in order to make animal helpless.
 - d. The circumcision did that in Shechem.
 - e. Ox is a symbol of Joseph (Dt. 33:17) – they disabled Joseph somewhat in their anger.
 - f. Ironically, they destroy men of Shechem where Joseph would later be buried.
17. V 7: “Cursed be their anger, for it was fierce; and their wrath for it was cruel.”
 - a. He cursed their anger but not the men.
 - b. Likewise, God cursed the ground for Adam’s sake but not Adam or Eve.
 - c. “I will divide them in Jacob and scatter them in Israel.”
 - d. Simeon intermingled with and lived in midst of Judah (Judges 19:1).
 - e. Levi was scattered throughout the land among the other tribes.
18. V 8: “Judah, you shall your brothers praise; your hand shall be on the neck of your enemies.”
 - a. Sharp contrast between the previous three sons and Judah.
 - b. Was not due the birthright or opportunity of the firstborn but displays strength.
 - c. Was true to purpose when under pressure.
 - d. Capable of error but quick to repent
 - e. The markings of a leader.
19. “You” is emphatic as if to say, Judah is not like the other brothers previously mentioned.
 - a. Midrash has this to say:

“So admired will you be by all your brothers that men will not say, ‘I am a Reubenite or a Simeonite, but I am a Yehudi.’”

20. The world today regards Israel to be equivalent to Jews.
 - a. Mordechai is called Yehudi even though from tribe of Benjamin (Est. 2:5).
21. Judah is able to identify his enemy and, through military might, lay hold on them.
 - a. David subdued the Edomites and Philistines.
 - b. As king, Judah’s “brothers shall bow down to you.”
 - c. This comes after Judah had bowed to Joseph (Y’shua).
22. V 9: “Judah is a lion’s whelp” – at time of blessing Judah was but a cub.
 - a. In the future, Judah would be like a mature lion, the king of the beasts.
 - b. The emblem of Judah would be the lion.

“The scepter shall not depart from Judah, nor the ruler’s staff from between his feet, **until Shiloh [Heb. שילה] come: and unto him shall the obedience [alt. assembly] of the peoples be.” – Genesis 49:10**

23. The blessing of being king didn’t take effect immediately; in fact, Saul of Kish was first king.
 - a. Jacob’s blessing in effect only when the kingdom permits for a king.
 - b. That didn’t take effect until David; during exile can function.
 - c. Will be resumed when Messiah sits upon “throne of His father David” (Luke 1:32).
24. Alternate renderings of “until Shiloh comes” because considered difficult to understand.
 - a. e.g. “Until that which is his shall come;” “till peace comes.”
 - b. Onkelos and Rashi render: “Until Messiah comes, to whom the kingdom belongs.”
 - c. Midrash states שילה is comprised of שי לה, meaning “a gift to him (Messiah).”
 - d. This because all men will bring gifts unto him: gold, frankincense and myrrh.
 - e. Footnote: Shiloh [Heb. שלה] was capital of Ephraim and housed the *mishkan*.
25. The word “until” is not to suggest that when Messiah comes Judah’s blessing will end.
 - a. Means that when Messiah reigns, Judah’s blessing will be fully realized and greater.
 - b. That is why Messiah came and will come – to make things full, complete; i.e. fulfill.
 - c. Shiloh comes from root - שלה - that means “to be at ease, tranquil; without effort.”
26. Hebrew phrase “until Shiloh comes” - יבא שילה *yavo Shiloh* – equates to 358.
 - a. Mashiach - משיח - also equates to 358.
27. V 11-12: Jacob prophesies of Judah’s prosperity and blessing:
 - Able to harness his foal in order to collect fruit from just one vine.
 - One donkey required to carry away fruit from just one vine.
 - His eyes will sparkle like wine
 - His teeth will be as white as milk.
28. Judah’s donkey alludes also to the Messiah; when he reigns it will be time of prosperity.

“Rejoice greatly, O daughter of Zion! Shout aloud, O daughter of Jerusalem! Behold, your king is coming to you; righteous and having salvation is he, humble and mounted on a donkey, **on a colt, the foal of a donkey.” – Zechariah 9:9**

29. “Colt” and a “foal” is what is referred to in Jacob’s prophecy concerning Judah’s prosperity.
 - a. Messiah came riding into Jerusalem on such, partially fulfilling this prophecy.

- b. As he did the people shouted, “Hoshia na to the son of David” – “save now”
- c. Taken from Psalm 118 which says:

“Save now [*hoshia na*], I beseech you, O LORD: O LORD, I beseech you, send now prosperity.” – Psalm 118:25

- 30. Fullness of Judah’s blessing is under kingship of Messiah in a time of prosperity.
 - a. Before that prosperity, will be a time of travail – hinted at?

“He washed his garments in wine, and his clothes in the blood of grapes.” – Genesis 49:11

- 31. When Messiah comes, he will do battle on behalf of His people; He will come from Edom.

“Why is your apparel red, and your garments like his who treads in the winepress? ‘I have trodden the winepress alone, and from the peoples no one was with me; I trod them in my anger and trampled them in my wrath; their lifeblood spattered on my garments, and stained all my apparel. For the day of vengeance was in my heart, and my year of redemption had come.’” – Isaiah 63:2-4

- 32. V 13: “Zebulun shall dwell at the shore of the sea ... his flank shall be upon Zidon.”
 - a. This tribe was sea-farers engaging in commerce.
 - b. Their territory stretched from Sea of Galilee to Mount Carmel.
 - c. That their function seems to be commerce, they presumably supported scholars.
- 33. V 14: “Issachar is a strong-boned donkey; he rests between the sheepfolds.”
 - a. They possess great physical power but also spiritual prowess.
 - b. Hebrew for “sheepfolds” is *המשפטים* *ha'mishp'atim*.
 - c. Interesting because *המשפטים* *ha'mishpatim* is “the judgments.”
 - d. Issachar is a tribe of Torah scholars.

“Of Issachar, men who had understanding of the times, to know what Israel ought to do, 200 chiefs, and all their kinsmen under their command.” – 1 Chronicles 12:32

- 34. V 15: “He saw a resting place [Heb. *מנוחה* *m'nuchah*] that was good...and became a servant.”
 - a. *מנוחה* *m'nuchah* related to *menachem* “comforter.”
 - b. Hebrew word for “servant” is *עבד* *eved*;
 - c. Perhaps hinting that Issachar works very hard at understanding God’s judgments.
 - d. He has submitted to being a servant in this respect so that others will understand.
 - e. Maybe even hinting at being directed by the Spirit to glean this understanding.

CHAPTER 49: JACOB PROPHECIES OVER HANDMAIDS’ SONS

- 1. V 16: “Dan shall judge [Heb. *ידין* *yadin*] his people as one of the tribes of Israel.”
 - a. Dan means “to judge” and so he will judge: could also be “defend, avenge.”
 - b. Phrase “as one of the tribes” is *כאחד שבטי* *k'achad shivtei - shevet* is also “rod.”
 - c. Believed to allude to Judah who has the rod of kingship.
 - d. Some understand this to be referring to days of Judges under Samson.

2. There is a connection between Judah and Dan – Judah led the way through wilderness.
 - a. Dan was the rearguard – defending – of the camp (Numbers 10:25).
 - b. Was in an exposed position to the north.
 - c. Judah was beginning (א), Dan was the end (ת).
 - d. Dan [דן] combined forms letter ת *tav*.
3. V 17: “Dan shall be a serpent [Heb. נחש *nachash*] in the way, a horned snake in the path.”
 - a. Suggesting that Dan will be deadly at the art of guerilla warfare.
 - b. This is type of tactic practiced by Samson.
 - c. Dan’s tribal emblem was a serpent – “wise as a serpent”?
4. V 17: “That bites the horse’s heel and makes his rider fall backward [Heb. אכור *achor*].”
 - a. Samson pulled the temple down and killed 3,000 Philistines.
 - b. In surrendering his life, he destroyed many of the enemy.
 - c. At the end of days, there is a remnant that overcome enemy...loved not their lives.
5. These prophecies are what happen at the end of days.
 - a. אכור *achor* hints at “at the end” – reminiscent of Rev. 6 – four horsemen riding.
 - b. Perhaps that’s why Jacob says, “I wait for your salvation, O LORD” (49:18).
 - c. Salvation is the word ישוע *yeshua*.
 - d. He surrendered his life and destroyed the works of the devil.
6. V 19-21: Prophecies concerning Gad, Asher and Naphtali.
 - Gad is a raiding troop who bands together against invaders.
 - Asher will be rich in oil (olive oil or crude?).
 - Naphtali is swift.

CHAPTER 49: JACOB PROPHECIES OVER RACHEL’S SONS

1. The most eloquent blessing is reserved for Joseph who:
 - Unites the best qualities of Reuben and Judah.
 - He is a dreamer, a visionary but also balances it with moral and spiritual strength.
2. V 22: “Joseph is a fruitful vine; a fruitful vine by a fountain; its branches run over the wall.”
 - a. Alt. “Charming son is Joseph; a charming son to eye; daughters climbed high to gaze.”
 - b. Reason being, בן פרת *ben parot* is literally, “son of fruit.”
 - c. “Fountain/eye” is עין *ayin* which can be either of the two words.
 - d. Word translated “branches/daughters” is בנות *banot*.
3. Either way, he is described accurately – he was fair to look upon (Potiphar’s wife).
 - a. He was fruitful in the land of his affliction (Ephraim).
 - b. He was planted by a fountain of waters.

“Blessed is the man who walks not in the counsel of the wicked, nor stands in the way of sinners, nor sits in the seat of scoffers; but his delight is in the law of the LORD, and on his law he meditates day and night. He is like a tree planted by streams of water that yields its fruit in its season, and its leaf does not wither. In all that he does, he prospers.”

– Psalm 1:1-3

4. V 23: “The archers [Heb. בעלי חצים *ba’alei chitzim*] shot at him and hated him.”
 - a. Archers is literally “masters” or “lords of piercing (arrows).”
 - b. On one level this probably refers to his brothers who dealt bitterly with him.

- c. Harassed by Potiphar's wife; her "bitter words" are "arrows" against him (Ps 64:3).
- d. On another level, speaks of Messiah (Joseph) was pierced by his brothers.
- e. "They will look upon Him whom they have pierced."
- 5. Still on another level, can refer to Body of Messiah and the arrows of the enemy.
 - a. With the shield of faith, we can quench the fiery darts of the enemy (Eph. 6:16).
 - b. This is about what happens at the end of days.
 - c. Rider of white horse in Rev. 6 carries a bow - archer.
- 6. V 24: In spite of all that is fired at Joseph, he emerged stronger because God was with him.
 - a. His power remained steadfast; his arms active by the "Mighty One of Jacob."
- 7. Who is also called "the Shepherd; the Stone [Heb. אבן *even*] of Israel."
 - a. This is a rare statement compared to the better known "Rock of Israel."
 - b. I believe referring back to "the stone" of Bethel
 - c. Thus, the Mighty One is the Shepherd and Stone of Israel – watching over the heads.
 - d. This is Messiah, the "angel who has redeemed me" – (Gen. 48:16).
 - e. Y'shua is the Good Shepherd to Joseph.
- 8. Word "stone" can be viewed as a contraction of two words: אב *av* "father" and בן *ben* "son."
 - a. This is the cornerstone upon which the "house of Israel" is built.
 - b. Y'shua said: "I and the Father are one" (John 10:30).
- 9. Peter's declaration: "You are the Messiah and son of the living God" is the Rock (stone) upon which the congregation is built.
 - a. That is, Y'shua is the Word made flesh, thus He and Father are one (stone).
- 10. V 25: Jacob goes on to reiterate God's presence with Joseph granting him the blessings of:
 - Heaven above – rain, dew, sunshine and hints at waters above firmament.
 - Subterranean waters [Heb. תהום *tehom*] "abyss" – alluding to waters beneath firmament.
 - The Breasts and Womb – offspring and provision - conception and sustenance

"The blessings of your father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: They shall be on the head of Joseph, And on the crown of the head of him that was separate [Heb. נזיר *nazir*] from his brethren."

– Genesis 49:26

- 11. נזיר *nazir* is word used for Nazarite – someone who has taken a vow to be set apart.
 - a. The hair of the Nazir is considered to be a visible sign of his consecration.
 - b. The Hebrew term for this consecration is נזר *nazar* – same as crown of High Priest.
 - c. Here it suggests that Joseph was "set apart" to be a prince ("crown") among brothers.
- 12. נזיר *nazir* also used to refer to an "unpruned vine (Lev. 25:5) – it grows wild - hair unshorn.
 - a. This alludes to a "wild branch" that has been set apart for God's purposes.
- 13. The blessings received by Jacob surpassed what was given to Abraham and Isaac.
 - a. Jacob now bestows these blessings upon Joseph, who is the heir of these blessings.
 - b. In spite of and because of all hardships he endured, Jacob regards him as "crown."
- 14. V 27: "Benjamin is a ravenous wolf: in the morning he devours the prey; in the evening he divides the spoil."
 - a. Benjamin "tears" his prey because he is a warring tribe; e.g. Judges 19-20.
 - b. Mordechai and Esther were from Benjamin as was Paul.
 - c. Benjamin also seems to hold key to the restoration of the family.
- 15. All these prophecies are to describe the tribes and pronounce what occurs at the end days.

- a. The words of a father are very powerful.
- 16. V 29: “He charged them, ... ‘bury me with my fathers in the cave that is in Machpelah.”
 - a. Had already instructed Joseph in this, now instructs the other sons to see to this.
 - b. Perhaps this is done in case Joseph is not permitted to leave Egypt.
 - c. He describes in detail – it has been 17 years since his sons have been there.
- 17. Also reiterates that Abraham bought the land in case there are squatters.
 - a. Notes that Abraham, Sarah, Isaac, Rebecca and Leah are interred there.
 - b. Loves Rachel but will be buried with Leah.

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

CHAPTER 50: JOSEPH BURIES HIS FATHER

“Then Joseph fell on his father's face and wept over him and kissed him. And Joseph commanded his servants the physicians to embalm his father. So the physicians embalmed Israel. Forty days were required for it, for that is how many are required for embalming. And the Egyptians wept for him seventy days.” – Genesis 50:1-3

- 1. No doubt his other sons wept over him too but Joseph was the one who was to close his eyes.
- 2. Embalming was an Egyptian custom born out of idolatrous beliefs; why is Israel embalmed?
 - a. It would make sense considering the long journey to Canaan in a warm climate.
 - b. But this means, Israel was preserved (perhaps, even still preserved).
- 3. Why did the Egyptians mourn Jacob? - Most likely out of respect for Joseph.
- 4. V 4: “When the days of weeping were past, Joseph spoke to the house of Pharaoh.”
 - a. Apparently, Joseph who is in mourning, did not go personally.
 - b. Sending word to Pharaoh, Joseph appealed for permission to carry out his promise.
 - c. Being an important man, his absence could affect the country's welfare.
 - d. Also seeing, Jacob and his sons saw Canaan as home, Pharaoh might be concerned.

“‘Now therefore, let me please go up and bury my father. Then I will return.’ And Pharaoh answered, ‘Go up, and bury your father, as he made you swear.’” – Genesis 50:5-6

- 5. It would seem that Joseph is not free to go and come as he pleases, at least out of country.
 - a. Also Pharaoh concedes based largely on fact “he made you swear.”
 - b. Joseph has to assure Pharaoh he will return.

“So Joseph went up to bury his father. With him went up all the servants of Pharaoh, the elders of his household, and all the elders of the land of Egypt, as well as all the household of Joseph, his brothers, and his father's household. Only their children, their flocks, and their herds were left in the land of Goshen.” – Genesis 50:7-8

- 6. One of two things is going on here: large Egyptian contingent is sent out of respect or concern.
 - a. Are the children left in Goshen out of convenience or as surety they will return?
 - b. The issue of flocks being left will come up in the Exodus story.
- 7. V 10: “They came to the threshing floor of Atad...and they wailed greatly for seven days.”

- a. **טוֹן** Atad is thought to mean “thorns” thus the “field of thorns.”
 - b. “West of Jordan” is to be understood from perspective of the one writing, i.e. Moses.
 - c. This place was in the land of Canaan.
8. V 11: “The inhabitants of Canaan said, ‘This is a grievous mourning for the Egyptians.’”
- a. It would have been grievous to the Egyptians; Jacob and family had brought blessings.
 - b. The place was called *Avel-mitzraim* – “field of Egypt.”
 - c. Egypt would be in mourning the next time Israel left Egypt.
9. V 12-13: His sons buried Jacob in Machpelah as he had instructed them.
- a. V 14: Joseph and the entourage returned to Egypt.

“When Joseph's brothers saw that their father was dead, they said, ‘It may be that Joseph will hate us and pay us back for all the evil that we did to him.’ So they 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.’ Joseph wept when they spoke to him.” – Genesis 50:15-17

10. No record of this instruction but if it did occur, would indicate Jacob knew what they did.
- a. Interesting that Joseph wept – was it their lack of trust in what he had told them?
 - b. Y’shua wept as well and, perhaps, for the same reason (Jn. 11:35).

“Y’shua said, ‘Take away the stone.’ Martha, the sister of the dead man, said to him, ‘Lord, by this time there will be an odor, for he has been dead four days.’ Y’shua said to her, ‘Did I not tell you that if you believed you would see the glory of God?’”

– John 11:39-40

11. Interesting that this occurs as one man is being raised from the dead.
- a. Joseph’s reply to his brothers is after he has left his father in the tomb.
 - b. V 18: His brothers, **bow** before him, offer themselves as bondmen like Egyptians did.
 - c. To which he says:

“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.” – Genesis 50:19-21

12. In saying, “am I in the place of God” conveys to them he nor they could not have prevented the outcome – it had to happen.
- a. They had evil intentions but God used that to bring about life-saving purposes.
 - b. So he spoke kindly, literally “spoke to their heart.”
 - c. Likewise, Y’shua had to be crucified even if at the hands of evil men.

“All we like sheep have gone astray; we have turned everyone to his own way; and the LORD has laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her

shearers is dumb, so he opens not his mouth....**Yet it pleased the LORD to bruise him; he has put him to grief.**” – Isaiah 53:6-7, 10

“The Son of Man goes as it has been determined, but woe to that man by whom he is betrayed!” – Luke 22:22

13. V 22: “And Joseph dwelt in Egypt...and Joseph lived a hundred and ten years.”

- a. Approximately same amount of time Jacob lived in Canaan.
- b. He outlived his father by fifty-four years.

14. V23: “Joseph saw Ephraim’s children of 3rd generation.

- a. Children of Machir, son of Manasseh, were counted as his own; i.e. adopted.
- b. One son of Machir was Gilead (Num. 26:29) – region where Elijah would later reside.
- c. The sons of Machir were the generation that witnessed the Exodus.
- d. Meaning that Joseph’s “son” (Gilead “heap of witness”) left Egypt with his father.

“And Joseph said to his brothers, ‘I am about to die, 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.’ Then Joseph made the sons of Israel swear, saying, ‘God will surely visit you, and you shall carry up my bones from here.’ So Joseph died, being 110 years old. They embalmed him, and he was put in a coffin in Egypt.” – Genesis 50:24-26

15. Apparently and ironically, it seems Joseph turned out to be the first of the 12 brothers to die.

- a. Died reassuring Israel that the LORD will “visit you” to deliver them from Egypt.
- b. These are the exact words used by Moses to the elders of Israel.

“Go, and gather the elders of Israel together, and say unto them, ‘The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt.’” – Exodus 3:16

16. Rabbinical commentary considers phrase to have been code words to Israel of deliverance.

- a. After a long period when it seemed He had forgotten them, He “visited them.”
- b. Also suggest that “bring you up” pertains to those alive and those departed.
- c. i.e. not only his bones but bones of his other brothers.
- d. Consider also Messiah wished to gather His people but they would not (Mt. 23:37).
- e. In conjunction with that He says:

“And when he drew near and saw the city, he wept over it, saying, ‘Would that you, even you, had known on this day the things that make for peace! But now they are hidden from your eyes. For the days will come upon you, when your enemies will set up a barricade around you and surround you and hem you in on every side and tear you down to the ground, you and your children within you. And they will not leave one stone upon another in you, because you did not know the time of your visitation.’” – Luke 19:41-44

17. It would seem that, discernment of time when “God visits you” imperative to deliverance.

18. Joseph left instructions that they were to carry up his bones from Egypt, which they did.

- a. Exodus 13:19

19. Ultimately he was buried in Shechem in plot of ground his father bought from Hamor.
 - a. Joshua 24:32
 - b. This was the “portion” [Heb. שָׂכָם *sh'kem*] above his brethren given to him.
 - c. Also the place where he was betrayed by his brothers.
 - d. This is area where Y'shua would speak to Samaritan woman (Jn. 4).
 - e. I believe his bones correspond to the bones of Ezekiel 37.
20. His remains were embalmed in manner of Egyptians, thus preserving him, as was Jacob.
 - a. Jacob and Joseph are preserved!
 - b. Joseph was placed in a coffin [Heb. אֲרוֹן *aron*]; same word for “ark (of covenant).”
 - c. After Sinai, children of Israel carried two “arks” through the wilderness.
 - d. One housed the Word of God; one contained a person true to the Word of God.
 - e. Also consider that “Joseph” came out of Egypt; passed thru the sea; went to Sinai.

“For I want you to know, brothers, that all our fathers were under the cloud, and all passed through the sea, and all were baptized into Moses in the cloud and in the sea, and all ate the same spiritual food, and all drank the same spiritual drink. For they drank from the spiritual Rock that followed them, and the Rock (stone) was Messiah.”

– 1 Corinthians 10:1-4

21. In other words, it is as if we also came out of Egypt; our “fathers” (Joseph?) were under the cloud.
 - a. Also, the Rock (Stone) Messiah was watching over the “heads” of Israel entire way.
22. First words of B'reshiyt are “In the beginning; last word of B'reshiyt is “in Egypt.”
 - a. Being “in Egypt” does not mean “the end” but “the beginning.”
 - b. Stage is set to call “my son out of Egypt.”
 - c. But the child must develop, be positioned and then endure travail of birth.