

**Jacob Makes Joseph Swear (Gen. 47:27-31)**

*27 So Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions there and grew and multiplied exceedingly. 28 And Jacob lived in the land of Egypt seventeen years. So, the length of Jacob's life was one hundred and forty-seven years. 29 When the time drew near that Israel must die, he called his son Joseph and said to him, "Now if I have found favor in your sight, please put your hand under my thigh, and deal kindly and truly with me. Please do not bury me in Egypt, 30 but let me lie with my fathers; you shall carry me out of Egypt and bury me in their burial place." And he said, "I will do as you have said."*

*31 Then he said, "Swear to me." And he swore to him. So Israel bowed himself on the head of the bed.*

- The people of Israel were prospering, no matter what was taking place in Egypt as a whole. This continued into the future:
  - *Now there arose a new king over Egypt, who did not know Joseph. And he said to his people, "Look, the people of the children of Israel are more and mightier than we; come, let us deal shrewdly with them, lest they multiply, and it happen, in the event of war, that they also join our enemies and fight against us, and so go up out of the land." Therefore they set taskmasters over them to afflict them with their burdens. And they built for Pharaoh supply cities, Pithom and Raamses. But the more they afflicted them, the more they multiplied and grew. (Exodus 1:8-12a)*
- The importance of this oath transaction is emphasized by the fact that Joseph puts his hand under his thigh.

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- He wants to be buried in the Land of Canaan with his fathers.
- The language of Jacob’s request was unusual, and we don’t know why.
- Once this happens, he is again described as Israel. He prays or worships on his bed, apparently kneeling towards the head of the bed.

**Jacob’s Testament (Gen. 48:1-7)**

*1 Now it came to pass after these things that Joseph was told, “Indeed your father is sick”; and he took with him his two sons, Manasseh and Ephraim. 2 And Jacob was told, “Look, your son Joseph is coming to you”; and Israel strengthened himself and sat up on the bed. 3 Then Jacob said to Joseph: “God Almighty appeared to me at Luz in the land of Canaan and blessed me, 4 and said to me, ‘Behold, I will make you fruitful and multiply you, and I will make of you a multitude of people, and give this land to your descendants after you as an everlasting possession.’*

*5 And now your two sons, Ephraim and Manasseh, who were born to you in the land of Egypt before I came to you in Egypt, are mine; as Reuben and Simeon, they shall be mine. 6 Your offspring whom you beget after them shall be yours; they will be called by the name of their brothers in their inheritance. 7 But as for me, when I came from Padan, Rachel died beside me in the land of Canaan on the way, when there was but a little distance to go to Ephrath; and I buried her there on the way to Ephrath (that is, Bethlehem).”*

- Jacob is now going to recite for them the covenant, and how God confirmed it: first God blessed him; then God said he would multiply him; finally, God said he would give him the Promised Land as an everlasting possession.
- Jacob now calls Joseph’s sons his own. They will be his, just as much as Reuben and Simeon are. If Joseph has more sons, they will be considered sons of Joseph.

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- All this means that Joseph is getting the double inheritance of the firstborn. Recall that Reuben had forfeited those rights.
- Why does Jacob mention Rachel here? It is likely his way of expressing the fact that he was deprived of having more sons from the love of his life, and so he will favor Rachel by giving her children three shares in Israel instead of two.

**Jacob Sees The Sons Of Joseph (Gen. 48:8-12)**

*8 Then Israel saw Joseph’s sons, and said, “Who are these?”<sup>9</sup> Joseph said to his father, “They are my sons, whom God has given me in this place.”*

*And he said, “Please bring them to me, and I will bless them.”<sup>10</sup> Now the eyes of Israel were dim with age, so that he could not see. Then Joseph brought them near him, and he kissed them and embraced them. <sup>11</sup> And Israel said to Joseph, “I had not thought to see your face; but in fact, God has also shown me your offspring!”<sup>12</sup> So Joseph brought them from beside his knees, and he bowed down with his face to the earth.*

- Joseph bows down in his reverence and in his emotion. The dying blessing of these men carried power, and prophetic revelation from the Holy Spirit.

**Jacob Blesses His Grandsons (Gen. 48:13-16)**

*13 And Joseph took them both, Ephraim with his right hand toward Israel’s left hand, and Manasseh with his left hand toward Israel’s right hand, and brought them near him. <sup>14</sup> Then Israel stretched out his right hand and laid it on Ephraim’s head, who was the younger, and his left hand on Manasseh’s head, guiding his hands knowingly, for Manasseh was the firstborn. <sup>15</sup> And he blessed Joseph, and said:*

*“God, before whom my fathers Abraham and Isaac walked,  
The God who has fed me all my life long to this day,*

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*16 The Angel who has redeemed me from all evil,  
Bless the lads;  
Let my name be named upon them,  
And the name of my fathers Abraham and Isaac;  
And let them grow into a multitude in the midst of the earth.”*

- Joseph steers the young men towards Jacob according to birth order. The right hand was the hand of blessing.
- He blesses Joseph, and yet we are not told of the content of this blessing.
- Jacob blesses them by referring to God or His blessings in three ways:
  - First, he calls God the God before whom Abraham and Isaac walked. This speaks of the Presence of God.
  - Second, he calls God the one who has fed him. This speaks of the provision of God.
  - Third, he speaks about the Angel who redeemed him from all evil. This is probably a reference to the Angel of the LORD. This speaks of the protection of God and God’s providence.
  - This word for redeem is a powerful word – a word of deliverance. The next time this word appears is when God tells Moses, *“I am the LORD, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments...”* (Exodus 6:6)
- This word was fulfilled; Ephraim became large and produced prominent people. By the time we get to Judges, Ephraim is a leader of the northern tribes.

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### **God's Choice Seen Again (Gen. 48:17-19)**

*17 Now when Joseph saw that his father laid his right hand on the head of Ephraim, it displeased him; so he took hold of his father's hand to remove it from Ephraim's head to Manasseh's head. 18 And Joseph said to his father, "Not so, my father, for this one is the firstborn; put your right hand on his head."*

*19 But his father refused and said, "I know, my son, I know. He also shall become a people, and he also shall be great; but truly his younger brother shall be greater than he, and his descendants shall become a multitude of nations."*

- This is the first time we see Joseph displeased about anything!
- We need each other's perspective and to hear what God may be saying to others.
- Again God is giving blessings and appointing leaders as He saw fit.
- We should avoid needless and unfruitful speculations about unclear things.

### **A Portion Above (Gen. 48:20-22)**

*20 So he blessed them that day, saying, "By you Israel will bless, saying, 'May God make you as Ephraim and as Manasseh!'" And thus he set Ephraim before Manasseh. 21 Then Israel said to Joseph, "Behold, I am dying, but God will be with you and bring you back to the land of your fathers. 22 Moreover I have given to you one portion above your brothers, which I took from the hand of the Amorite with my sword and my bow."*

- So Jacob establishes a new blessing for the people of Israel.
  - God will surely bring them back to the Land of Canaan.
  - Another mystery: we have no idea what this passage about the Amorites means.
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