

**TruthInScripture**  
**Pastor Rick Kabrick**  
**Genesis 47.**

My new grandchild, GOD is good... We will do the LORD's Supper at the end.

We continue our study of how the Israelites came to be, how the Nation of Israel came to be. And all of the typology that is within this story. Yosef as a type of Yeshua.

CH 46 was a very detailed CH, but one that none the less is important to understand. The main message there is simply that Israel would begin with the entire generation, the entire household of Yakob.

And that will suffice as our summary of that CH. So, we are ready to move on to CH 47.

Most I dare say most believers in Yeshua desire to serve HIM. But all too often the reality is this that we are all disobedient, to one degree or another.

/Far too many of those believers are more interested in telling GOD what they want instead of asking and learning what it is that GOD wants.

We often want GOD to bless us in what we want, bless us in our purposes and how we want to accomplish our own desires.

When we reject GOD's calling, when we aren't interested in HIS revelation, we are not going to be where GOD wants us to be. That is how we got to this point in our story.

That is the story of Jonah, among others.

So here in Genesis 47, we have the children of Israel in Egypt, and to us that doesn't seem right somehow. After all Egypt represents the world...etc.

As we have seen since GEN 37, the children of Yakob (Yosef's brothers) the patriarchs of each tribe, were not interested in Yosef's calling and the revelation

GOD gave them regarding that calling.

/They weren't interested in GOD's revelation, in fact they wanted to kill Yosef. In the end, they sold him into slavery.

In a few generations they (those families, those tribes) too are going to be in bondage. And when GOD calls Moses to lead HIS people out of Egypt some will actually decline.

/Now all that is GOD's Will, it is HIS permissive Will. GOD permits the free will decisions of man to exist and sometimes that free will leads to sin. However, GOD's

Sovereign Will indeed will accomplish HIS purpose.

So, individuals sin and thus they are outside of the perfect plan of GOD. Because the perfect plan of GOD does not involve you sinning.

However, if/when we sin, GOD is still with the believer, and that is why we utilize rebound to get back into that plan. Ultimately, GOD will accomplish HIS purpose.

**ISA 46:10, Declaring the end from the beginning, And from ancient times things which have not been done, Saying, 'My plan will be established, And I will**

**accomplish all My good pleasure’;**

But for us as believers, the road, is a lot better inside that plan, GOD’s plan. Yes, HIS discipline is useful and sometimes needed, but again everything is easier if we remain in HIS plan.

They were not experiencing GOD’s best. They are not in the midst of GOD’s will. They chose sin and thus they were choosing exile outside of HIS plan.

/However, GOD is not going to leave them, remember HE told Yakob **I will be with you and I will bring you down to Egypt and I will bring you back.**

Meaning the Nation will come out, but it will be awhile. Yakob in his life is never going to see the promised land. And there is a lesson there.

/GOD has called us, and HE has a plan for that calling. Now we all have failed, and we all will fail. However, right now, look around...be the blessing to all around you, live in that plan that you see, because that is a part of the plan that GOD sees.

Let's go to CH 47.

**1 Then Yosef went in and told Pharaoh, and said, "My father and my brothers and their flocks and their herds and all that they**

**have, have come out of the land of Canaan; and behold, they are in the land of Goshen.”**

Remember that Yosef had tremendous power in his position, but after all, Pharaoh had more.

So, Pharaoh’s willingness to allow Yosef’s family to settle in Egypt meant life for them, amid the severe famine in the land.

Yosef announces to Pharaoh that his Hebrew family have arrived with everything they own.

And that they are in the land of Goshen, the fertile land of the Nile delta. This location of Goshen has a physical reason or meaning and a spiritual reason or meaning.



/In your walk with GOD, the plan of GOD, there will be physical and spiritual meanings and reasons for things that happen, and things that don't happen.

In that file.....

So the family of Yakob were taken to the land of Goshen because Yosef knows they are shepherds, that is their occupation.

Shepherds and ranchers want to live in a certain type of area. The land of Goshen was the best of the land of Egypt, it was perfect for being shepherds. That's the physical reason.

Everything that Yosef did, he did it out of obedience to GOD. GOD

placed Israel, spiritually in the land of Goshen because they needed to learn how to draw near to GOD. Learn how to approach GOD. Yet to remain clear of the Egyptian worship culture of false god's.

**2 Yosef took five men from among his brothers and presented them to Pharaoh.**

**2 Yosef took** (yaht sag = set them before) **five** (kah mashe) **men from among** (kat say = the end or the extremity) **his brothers and presented them to Pharaoh.**

Yosef reports to Pharaoh and presents five of his brothers to the King of Egypt.

5 is the number of grace, and GOD's grace certainly abounds here.

Many scholars who study Egyptian numerology (I am NOT one) agree that 5 was a favorite number of the ancient Egyptians as well.

Exactly what it indicated to them I really don't know, however Yosef had a reason as to the selection of 5 of his 11 brothers.

Which brothers? We are not told, many different theories exist and all could be possible, but really it is not that important or we would have been told.

/Well, this petition, which is what it was really was is granted by the

Pharaoh. They get permission from Pharaoh to dwell in Goshen.

Yosef knows that he is highly favored by Pharaoh, but he wants to make the best home for his own people while avoiding any ill will between them and the Egyptians.

**/3 Then Pharaoh said to his brothers, “What is your occupation?”** ( מַעֲשֵׂה ma‘ăšê = my as s eye = deeds, what do you make or produce from asa = create...) **So they (plural) said to Pharaoh, “Your servants are shepherds, both we and our fathers.”**

They answer exactly as Yosef has instructed them, describing

themselves as lifelong shepherds, as their fathers were.

This is an interesting choice, since Yosef made it clear to his family that shepherds were not exactly cherished in the Egyptian culture, especially foreigners like the Hebrews being shepherds.

Yosef wants to secure enough fertile land to support their livestock. And the Nation of Israel will begin to grow in earnest right there in the land of Goshen.

He knows skilled shepherds would fill a need in Egyptian culture. Being in a remote location, and performing an unpopular profession, would allow his family

to remain somewhat separate from Egyptian society.

That would for the time being protect their spirituality as well, as their own unique people.

So, they tell Pharaoh that they are shepherds.

**4 They also said to Pharaoh,  
“We have come to sojourn (goor = qal = they were there to simply ride out the famine in fear and respect, the cause is the famine)  
“We have come to sojourn in the land, for there is no pasture for your servants’ flocks, for the famine is severe in the land of Canaan. Now, therefore, please**

**let your servants live in the land of Goshen.”**

The brothers describe themselves as sojourners, travelers, and Pharaoh’s servants.

This a part of the prophesy given to Abraham about his descendants in GEN 15:13: **certainly your offspring will be sojourners in a land that is not theirs and will be servants (slaves) there, and they will be afflicted for 400 years.**

**5 Then Pharaoh said to Yosef, “Your father and your brothers have come to you.**

**6 “The land of Egypt is at your disposal (panim = at your face, in front of you, it is theirs); settle**

**your father and your brothers in the best of the land, let them live in the land of Goshen; and if you know any capable men among them, then put them in charge of my livestock.”**

/Pharoah obviously had his own livestock for his use, for his household. Plus, the people had given their livestock to Pharoah for grain. That may seem cruel, but Pharoah could take care of the livestock.

**7 Then Yosef brought his father Yakob and presented him to Pharaoh; and Yakob blessed Pharaoh.**



## **8 Pharaoh said to Yakob, “How many years have you lived?”**

/This is a special moment in HIS Story or history. Each man represents a nation, and those nations will become involved with each other for many centuries to follow. That relationship will include a long period of slavery for the nation of Israel at the hands of the Egyptians.

At this time, however, Pharaoh has saved Yakob’s people during a time of desperate famine.

Pharaoh’s blessing on Abraham’s family has led to blessings on his own kingdom. Interestingly, Yakob begins this encounter by blessing the Pharaoh.

Pharaoh asks Yakob a respectful question: How old are you? How much time have you been alive?

/Yakob will reveal that he is 130 years old. His life, as he sees it, has been difficult and filled with tragedies and failure. BTW, Yakob will live another 17 years in Egypt before he dies.

**9 So Yakob said to Pharaoh,  
“The years of my sojourning are  
130; few (meh at = of little value)  
and unpleasant (rah = bad, evil)  
have been the years of my life,  
nor have they attained the years  
that my fathers lived during the  
days of their sojourning.”**

He describes those years as "few and evil" meh at = of little value and rah = evil or unproductive of good and much shorter than the lives of his fathers.

His years are few in comparison to those who preceded him. His Grandfather Abraham (175 years) and his father Isaac (180 years).

/His time had been evil in a number of ways, including his conflicts with his brother Esau, his uncle Laban. His years of believing his son Yosef had been dead these many years.

I haven't accomplished anything like my ancestors, that is Isaac and Abraham. Abraham lived to be

175, Isaac 180, Yakob will live to be 147, Yosef 110.

Yakob, the patriarch of Israel, is meeting Pharaoh, the king of Egypt. Notice that Yakob does not address himself to Pharaoh as “your servant”, as his sons did.

Pharaoh has asked Yakob his age. Yakob now responds with the surprisingly negative language that has become characteristic of his later years.

**10 And Yakob blessed Pharaoh, and went out from his presence.**

/Yosef presents his father Yakob to the Pharaoh. Yakob blesses Pharaoh both at the beginning and end of their brief encounter.

These blessings were a powerful and meaningful action, and perhaps Pharaoh understood that. I think Rashi the Jewish commentator says that Pharaoh and his household became followers of Yahweh.

Although this is not generally supported by others. But I hope it is true...

However, Pharaoh did know that Yakob's GOD was the same GOD of Yosef Who had given Yosef the meaning of Pharaohs dreams. And thus saved the world.

I am sure Pharaoh has some idea about how powerful Yakob's

blessings were, and they were from his GOD.

**11 Now Yosef settled his father and his brothers and gave them property in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had ordered.**

**Ramses...**

**12 Joseph provided his father and his brothers and all his father's household with food (lechem = bread), according to their little ones. Taf = little children**

Food supplies were limited, so food was rationed according to

how many people were in each family.

**13 Now there was no food in all the land, because the famine was very severe, so that the land of Egypt and the land of Canaan languished because of the famine.**

Food supplies were limited, so food was rationed. It was sold and distributed according to how many people were in each family. Especially the little ones.

This begins a new section of our story: The severe famine has now changed life for the people of Egypt (and the world). Under Yosef's management, grain had

been saved during the seven years of plenty that preceded the famine.

This was enough to keep the people of Egypt from starving to death.

Likewise, the people of Canaan were able to come to Egypt and buy grain to keep themselves alive. Now, with the famine well into its third year, things were getting tougher.

The land "languished," lah hah = to faint, insanity, or collapse. It is only used here and in PRO 26.

**/LXX 13 And there was no corn (lechem in the Hebrew = bread) in all the land, for the famine prevailed greatly; and the land**



**of Egypt, and the land of Canaan, fainted because of the famine.**

**14 And Yosef gathered all the money that was found in the land of Egypt, and the land of Canaan, [in return for] the bread which they bought, and he distributed corn to them; and Yosef brought all the money into the house of Pharaoh.**

*/When a resource is scarce, it becomes more valuable. The more important the resource is, and the less of it there is, determines the value. Supply and demand. That is of course in the worldly sense.*

/Thankfully, the greatest thing of value in the universe, our Salvation is only available through Yeshua the Messiah. Yet, thankfully it is freely given to those who simply believe and accept and turn to the Messiah. Ultimately it did have the highest price of all...we have been bought with a price.

During a famine, those with food become the most powerful of all. Yosef, under the blessing of GOD, made Pharaoh very powerful and wealthy.

Pharaoh had empowered Yosef to store away enough grain before the famine to provide for the people

during the seven years of barren lands.

As the famine wore on, the people of Egypt and Canaan exchanged all their wealth for food and as a result Pharaoh now had all the money in the region.

As the people continued coming to Yosef looking for more food, they had no coins or other money to offer. Yet they came, both Egyptians and Canaanites, in desperation, demanding food they could not pay for, with money, for they had none.

**16 Then Joseph said, “Give up (yaw hab = provide) your livestock, and I will give you**

**food for your livestock, since your money is gone.”**

**17 So they brought their livestock to Yosef, and Yosef gave them food in exchange for the horses and the flocks and the herds and the donkeys; and he fed them with food in exchange for all their livestock that year.**

So, the famine continues and all the money is gone in the land. So, Yosef takes livestock instead of money in payment for the bread, and so they get through the fourth year.

/Vs 18 begins the 5<sup>th</sup> year of the famine. Now all their food is gone,

all their money is gone, and now all their cattle are also going away.

They are, by necessity, forced into a welfare state situation where the government has complete control over their property and their lives.

Fortunately (for that generation), the leader was Yosef.

If it had been the Egyptian leaders with their false god's they would have thousands of the populace would have been murdered for not offering incense to Isis and for trying to convert people to GOD.

In situations like this, most people will do anything to stay alive, and this is a glimpse of the condition

which will prevail on this earth during the Tribulation.

**18 When that year was ended, they came to Yosef the next year and said to him,**

**“We will not hide from my LORD that our money is all spent, and the cattle are my lord’s. There is nothing left for my LORD except our bodies and our lands.**

**19 “Why should we die before your eyes, both we and our land? Buy us and our land for food, and we and our land will be slaves to Pharaoh. So, give us seed, that we may live and not**

**die, and that the land may not be desolate.”**

/Over time, the people gave all their money to Egypt’s ruler in exchange for food. They then did the same with their animals. As the famine persisted, the people had nothing left to offer other than their lands and their own lives.

Unless the people can continue to receive grain from Yosef, they will not be able to cultivate anything from the land. So, they are left with little choice. And actually, they will be all in...

/There is already so little that it cannot sustain the people. If the people die, or leave, the land itself

would revert entirely to wilderness. The people come with the idea themselves, literally offering themselves and their land in exchange for grain and seed to plant on the land to keep it from becoming completely desolate.

If this is done it will save the people, and Pharaoh will become the owner of all the money, livestock, land, and people in the region. At this point the people are glad to give it all.

**20 So Yosef bought all the land of Egypt for Pharaoh, for every Egyptian sold his field, because the famine was severe upon them. Thus, the land became Pharaoh's.**



**21 As for the people, he removed them to the cities from one end of Egypt's border to the other.**

The LXX says made them serve as bondslaves or slaves. But many scholars say that the removal to cities is not for the purpose of slavery, but to get them to where they can get food.

**22 Only the land of the priests he did not buy, for the priests had an allotment from Pharaoh, and they lived off the allotment which Pharaoh gave them. Therefore, they did not sell their land.**

So, Yosef secured the possession of the whole land to Pharaoh by

purchase. Well, a trade for food. The people, he removed to cities, from one end of the land of Egypt to the other.

Most of the population of the whole land was sent to or near the cities in which the corn or grain was housed.

People must eat to survive. The only source of food during a crippling 7 year famine has been overseen and distributed by Yosef. The people have spent all their cash, have traded all their livestock, and now have sold their land and it appears their freedom to Pharaoh. He owns everything.

The one exception are the priests. Priests facilitated the worship of the various gods the Egyptians served.

Priests were prominent people in society supported by Pharaoh himself with a fixed income. As such, they would have continued to have money to use to buy food.

**23 Then Yosef said to the people, “Behold, I have today bought you and your land for Pharaoh; now, here is seed for you, and you may sow the land.**

**/I have bought = קָנָה qānâ (kaw naw) = of GOD originating, creating, redeeming His people.**  
Yosef said to the people: **Behold I**

**have bought (redeemed) you and your land for Pharaoh**

**24 And it shall be concerning the crops, that you shall give a fifth to Pharaoh, and the [remaining] four parts shall be yours: for seed for field, for your food, for those in your houses, and for your young children to eat."**

The land and animals, now belong to Pharaoh. The people are using the property to survive. Their annual payment for the use of those things will be one-fifth of each year's harvest. That is once the famine is over.

The people will be allowed to keep four-fifths for themselves for food

and seed for the next year's planting. This begins what amounts to a twenty percent income tax in Egypt.

**25 They replied, "You have saved our lives! Let us find favor in my lord's eyes, and we will be slaves to Pharaoh."**

Let us have the land on these favorable terms of yours Yosef.

At that time the tax rate in the middle east was over 33%, much like America. Well, actually about half the money you make is taxed, income, sales, property, car, gas, road tax, your tax, their tax, everywhere a tax tax. So, the 20% was seen as a pretty good deal.

**26 So Yosef made it a statute to this day concerning the farmland of Egypt for the one fifth. Only the farmland of the priests alone did not become Pharaoh's.**

**27 And Israel dwelt in the land of Egypt in the land of Goshen, and they acquired property in it, and they were prolific and multiplied greatly.**

/This refers to the nation of Israel. There were a group of Nomads known as the Hyksos who had conquered some or much of Egypt around this time.

That was probably the Pharaoh who is in our story. Later the

Egyptians would retake their land and replace the pharaoh and after a few of those Pharaohs, a 100 years, the memory of Yosef and the favor that the Israelites had was gone.

**28 And Yakob lived in the land of Egypt for 17 years, and Yakob's days, the years of his life, were a 147 years.**

**29 When the time drew near for Israel to die, he called his son Yosef and said to him, "If I have now found favor in your eyes, now place your hand beneath my thigh, and you shall deal with me with lovingkindness and truth; do not bury me now in Egypt.**

/So, promise me, swear to me that you will NOT bury me here in Egypt. Rather take my body to the Promise land in Hebron in the cave that they are in Machpelah. That would be a few months down the road. GOD had told Yakob that was to happen, but here Yakob makes sure that his request is given to Yosef.

The ownership of the land in Egypt changed hands. All the land except that being acquired by the Israelites or maintained by the priests.

The people were brought in from the rural areas nearer to the cities where the grain was stored. Also moving the people off the land was



a permanent sign that the land although it was used by the people, belonged to Pharaoh.

Yosef acquired both the people and their land for Pharaoh. Yosef would provide them with seed for planting and consuming, this would help when the famine ended get food supplies back to normal more quickly.

/When crops were again harvested, one fifth would be given to Pharaoh. The rest would belong to the people for food for them and the animals, and seed for the next crop. Moses writes that it like that still in his own day.

Some might find it hard to believe that Yosef could be a party to the acquisition of all the wealth of Egypt, along with the people themselves.

However, Yosef cannot be condemned for selling the grain rather than giving it away because it was not his to give. All the profit was Pharaoh's. His duty to Pharaoh was to further Pharaoh's interests, and this he did very well.

/True, there was a great discrepancy between the good fortune of the Israelites and the economic failure of the Egyptians, but this was due Pharaoh's own decisions, and of course the providence of the LORD.

The slavery which the Egyptians submitted to was not the harsh and unfair. Servanthood was not always cruel and harsh, although it certainly can be.

Even when a fellow Israelite was overtaken by poverty, he could sell himself as a slave to another. Such slavery was not forbidden, but the slave owner was under strict guidelines on the treatment of that person.

Yosef was just as GODly a man here as he had been before. He wisely had prepared for the future, and his laying up a store of grain made it possible for him to save the nation from disaster.

/So, we end this CH with the Egyptians fainting under the famine, while the Israelites were flourishing. Egypt's loss, to a large degree, was their gain:

**27 Now Israel dwelt in the land of Egypt, in Goshen, and they held property in it and were fruitful and became very numerous.**

This small group called Israel prospered while the mainstream of Egyptian people remained just surviving, but they were indeed surviving.

The land they acquired was probably purchased at a good price from an Egyptian farmer who

knew he would lose his land anyway.

Was it wrong for them to be prosperous while others were doing without? Was it right for them to buy land while others had to give theirs up?

Well I will say this, on one side, the prosperity of Israel at this time paved the way for her future persecution.

/After Yosef had long since died and the Hyksos dynasty had been overthrown, the Egyptians were not inclined to feel favorably toward the Israelites, who had collaborated with the Hyksos and

had prospered while they had been impoverished.

So that is a little history that will lead to the Egyptians later on not trusting these Israelites.

But the sons of Israel were fruitful and increased greatly, and multiplied, and became exceedingly mighty, so that the land was filled with them.

**28 Jacob lived in the land of Egypt seventeen years; so, the length of Jacob's life was one hundred and forty-seven years.**

Just interesting that 17 years Yakob took care of Yosef and now 17 years Yosef will care for Yakob. It is a privilege and honor

to take care of your parents, when possible...

**29 When the time drew near for Israel to die, he called his son Yosef and said to him, "If I have now found favor in your eyes, now place your hand beneath my thigh, and you shall deal with me with lovingkindness and truth; do not bury me in Egypt**

**30 but when I lie down with my fathers (a phrase meaning when I do die), you shall carry me out of Egypt and bury me in their burial place." And Yosef said, "I will do as you have said."**

**31 He said, "Swear to me." So, he swore to him. Then Israel**

**bowed in worship at the head of the bed.**

When Yakob and his clan moved to Egypt, they were pretty much separated from the true Egyptian culture. Well, they were not assimilated into it.

/The Egyptians would have reacted strongly against too much mingling. Shepherds were held in very low regard in that Egyptian culture.

Besides that Yakob knew that his Nation was NOT to assimilate into the Egyptian culture.

So, by living near Egypt but separate from the Egyptians, they could maintain their own cultural



identity in serving the one true  
GOD.

/So, we see GOD begins to fulfill  
the Abrahamic covenant.

GOD promised in the Abrahamic  
covenant, **“I will bless those who  
bless <?>**

**<> ss you, and him who  
dishonors you I will curse”.**

Pharaoh blessed Yakob, and in  
turn Pharaoh was blessed by  
Yakob and of course GOD.

/The Israelites **“were fruitful and  
multiplied greatly”**. Another  
fulfillment of the Abrahamic  
covenant. GOD would make  
Abraham’s descendants  
innumerable. Not surprising, all

was going according to GOD's plan.

With that we will partake of the LORD's Supper.

GOD interaction with Israel teaches us as well. We are thankful and we do this the only ritual in the CA to remember.

To remember HIM.

Certainly we can apply all the typology of our current study.

**23 For I received from the Lord that which I also delivered to you, that the Lord Jesus in the night in which He was betrayed took bread;**

**24 and when He had given thanks, He broke it and said, “This is My body, which is for you; do this in remembrance of Me.”**

**25 In the same way He took the cup also after supper, saying, “This cup is the new covenant in My blood; do this, as often as you drink it, in remembrance of Me.”**

**26 For as often as you eat this bread and drink the cup, you proclaim the Lord’s death until He comes.**

**27 Therefore whoever eats the bread or drinks the cup of the Lord in an unworthy manner,**

**shall be guilty of the body and  
the blood of the Lord.**