

has placed them where HE wanted them to be. And as HE GOD promised, they would indeed prosper and they would indeed multiply.

Yakob blesses Pharaoh, not once but twice. He tells Pharaoh that he is 130 years old and has lived a hard life.

Yosef's family is blessed in Egypt as much as they've been in Canaan, GOD remaining faithful to them even in a foreign land.

Now that should have been and is a comforting message for a Jewish audience that repeatedly faced exile. And it is a comforting message for us as well. When the

LORD Yeshua said I will never leave you nor forsake you, us, HE meant it. HE means it.

/HEB 13:5-8, Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.

6 So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.

7 Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation.

8 Jesus Christ the same yesterday, and today and forever.

Before he dies, Yakob is even in a position to offer his benefactor Pharaoh a blessing.

Meanwhile, the famine grows worse in both Egypt and Canaan. All the money in both lands is spent in exchange for grain; after that, the people give their livestock in exchange for food.

The following year, the people have nothing left to give, so they sell their land and then themselves in exchange for food.

Yosef gives seed to the people and instructs them to sow the land;

four-fifths of the grain will be for them and one-fifth for Pharaoh.

The famine gets progressively worse, to the point that people are willing to enslave themselves in order to eat. Thanks to Yosef's prudent planning, he is able to equip the people to provide for themselves.

In Goshen, Yakob's family prospers. Yakob lives 17 years more and dies at age 147.

/Before he dies, Yakob calls his sons to himself and asks them to swear that they will not bury him in Egypt; they must carry his body back to Canaan and bury him with his ancestors instead.

So, we can continue to CH 48. We begin in CH 47 for context.

47:28 And Yakob lived in the land of Egypt 17 years: so the whole age of Yakob was 147 years.

17 years for Yosef...

29 And the time drew near that Israel would die: and he called his son Yosef, and said unto him, If now I have found grace in thy sight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt:

30 But I will lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their

burying place. And he said, I will do as thou hast said.

Machpalah

31 And he said, Swear unto me. And he swore unto him. And Israel bowed himself upon the bed's head.

Right into CH 48.

48:1 Now it came to pass after these incidents that it was told to or said to Yosef, “Behold, your father is ill (kah lah = seriously sick, first used here).” So, he took his two sons with him, Manasseh and Ephraim.

Notice Manasseh and Ephraim.
This is according to their

birth...many think they were twins actually...

Some say that Ephraim was accustomed to study the Word of GOD with his grandfather Yakob. And so when Yakob became ill, he told his father Yosef. Again remember that Ephraim is the youngest.

**2 And it was told to Yakob
“Behold, your son Yosef is
coming to you.” And Israel
summoned or gathered his
strength and sat up on the bed.**

/Apart from these details nothing more is known about the lives of Yakob and his family in the land of Egypt during those 17 years.

Not much is said about the 54 years that Yosef will outlive Yakob.

Only the patriarch's farewell blessings to his sons are quoted at length, and the funeral arrangements are also given in some detail.

**3 And Yakob said to Yosef,
“Almighty GOD (El Shaddai)
appeared to me in Luz, in the
land of Canaan, and HE blessed
me.**

**4 And GOD said to me, 'Behold,
I will make you fruitful and
cause you to multiply, and I will
make you into a congregation of
peoples, and I will give this land**

to your seed after you for an everlasting inheritance.'

/“GOD Almighty”: This is the name El Shaddai. El in Hebrew refers to “Mighty GOD.” Shaddai points to GOD’s compassion, grace, and mercy. El = GOD shay dai = that is enough or sufficient. Basically this is a term that GOD is over all things.

Mighty GOD, full of tender mercy, has watched over Yakob through the years. Yakob summarizes the key components of the Abrahamic covenant. Yakob may be losing his health, but he has not lost his mental abilities.

Yakob repeats with absolute clarity the promises that GOD first made to Abraham and then reaffirmed to Isaac and Yakob throughout the years.

Yosef has brought his two sons to Yakob. Yakob began to recall the time GOD Almighty appeared to him at Bethel, also known as Luz.

/There, the LORD had blessed him. This was when Yakob was returning to Canaan after spending 20 years working for his father-in-law in Padan-aram while hiding from the wrath of his brother Esau.

Yosef, Manasseh, and Ephraim listen as Yakob continues to

describe one of the central promises given to him by GOD.

GOD would make Yakob “to be fruitful and multiply.” This meant that his offspring would be very numerous, starting with his own 12 sons and their sons after them.

Next Yakob told Yosef that GOD said his family would become a company of peoples who would take “everlasting possession” of the land of Canaan.

/Despite his failure from time to time, Yakob has held on to this promise from GOD throughout his life. Now, on his deathbed, he means for Yosef to understand that

the family's future blessing is in Canaan, not in Egypt.

4 And GOD said to me, 'Behold, I will make you fruitful and cause you to multiply, and I will make you into a congregation of peoples, and I will give this land to your seed after you for an everlasting inheritance.'

5 And now, [as for] your two sons, who were born to you in the land of Egypt, until I came to you, to the land of Egypt they are mine. Ephraim and Manasseh shall be mine like Reuben and Simeon.

Reuben and Simeon are the first and second sons of Yakob...

When Yakob said that Yosef's two sons, Ephraim and Manasseh, were counted as his.

Yakob elevated them to the same status as his other sons, meaning they were first in line for an inheritance.

After reminding Yosef of GOD's promise to give to his descendants the land of Canaan as an "everlasting possession," Yakob now turns to blessing Yosef's sons.

/This is a tremendous blessing; Yakob formally adopts Ephraim and Manasseh as his own two sons. No longer will they be considered simply grandsons.

Instead, they will be given the same privileges as Yakob's sons. More than that: Jacob appears to elevate Yosef's two sons to the rank of his firstborn sons above or at least equal to Reuben and Simeon.

The effect of Yakob's action is that Yosef's family will now receive the birthright and a double portion of the family inheritance.

Why? As the text will reveal, Yakob has not forgotten the sins of his oldest sons Reuben and Simeon.

/But it's more than that. Yakob has remained faithful to the end in his devotion to his beloved late wife

Rachel and the two sons that she bore to him. Yosef and Benjamin.

6 But your children, if you beget [any] after them, shall be yours; by their brothers' names they shall be called in their inheritance.

If you have any more [children], they will not be counted among my sons, but will be included among the tribes of Ephraim and Manasseh. They will not have a separate]name like the other tribes as regards the inheritance.

Yakob is dying. Yosef has brought his two sons to his father so that three of them may receive a blessing. Yakob's blessings and

predictions for his other sons will be recorded in the following chapter.

Yakob then says: Yosef any other children you have I will not be placing any claim on those children. This deal here is only for the 2 sons, Ephraim and Manasseh.

Those future sons or grandchildren will take their place under Ephraim and Manasseh in the inheritance.

This emphasizes the fact that Yakob will truly consider Ephraim and Manasseh as his own sons, giving to each a full portion of the inheritance.

7 As for me, when I came from Padan, Rachel died to me in the

**land of Canaan on the way,
when there was still a stretch of
land to come to Ephrath, and I
buried her there on the way to
Ephrath, which is Bethlehem.”**

Yakob is claiming as his own
Yosef’s two oldest sons as his own
sons and elevating them to the
rank of his oldest sons.

As a result, Yosef’s sons will
receive the birthright and a double
portion of the family inheritance.

/As we will see there are actually
then 13 tribes of Yakob, including
these 2 sons of Yosef who have
been elevated to the status of the
other patriarchs (12 sons). Yosef

did not receive any land in the promise land.



There are still 12 tribes that receive land within the Promise land. The Levis are not given any particular land but land within each tribal area. They would handle the priestly duties.

There are several reasons why Yakob would do something so drastic.

In part, he is holding his oldest two sons Reuben and Simeon accountable for their sins. We will

see more of that in the next section of text.

But now Yakob reveals another motive, his real motive many believe: His love and heartbreak over his late wife, Rachel and the 2 sons she gave to him.

Yakob began this conversation with Yosef by remembering the promises GOD made to him at Bethel, also called Luz.

Immediately following that appearance from GOD, Yakob's beloved wife died in childbirth while the family was traveling toward Bethlehem. Yakob buried her body there and built a pillar over her grave.

/While blessing Yosef's sons,
Yakob remembers that moment.
Perhaps he is thinking of his own
approaching death.

Perhaps he is explaining how he
wishes to honor his late wife
Rachel by elevating Yosef's sons
that she bore to him.

**8 When Israel saw Yosef's sons,
he said, "Who are these?"**

"Who are these?" This is an
unusual statement. Yakob, it is
said by Jewish sources taught
Ephraim and Manasseh the Word
of GOD. But that Ephraim had a
zeal for learning, tradition.

/So why does Yakob ask who was
there with Yosef? Well, we will

see that the eyes of Yakob were dim due to his age. However, there was another reason, Yakob knew who they were but was identifying them as part of a legal ritual of adoption and blessing.

The LXX says:

8 And when Israel saw the sons of Yosef, he said, Who are these to you?

So, Yakob is saying: Who are these? Where did these come from: From whom were they born? Because legally I am about to change that.

9 Yosef said to his father, “They are my sons, whom GOD has given me here (meaning here in

Egypt in this situation, identification as Yakob knew where they were born).” **So, Yakob said, “Bring them to me, please, that I may bless them.”**

Yosef has just learned that his dying father Yakob has claimed Yosef’s sons Ephraim and Manasseh, as his own in order to give them the family blessing.

As a result, Yosef’s family will receive the birthright and the blessing. This change from the natural birth rank is just as Yakob received blessing ahead of his older brother, Esau.

In that case, however, Yakob’s blessing came under a false

pretense, a scam done with his mother Rebecca. In fact, it was her plan.

Yakob and Rebecca lied to his blind father, disguising himself and taking what was meant for someone else.

Yosef refers to his 2 sons as GOD's gift to him. GOD gave them to him here, meaning there in Egypt where Yosef was first a slave, then elevated to the second most powerful position in the nation.

Yosef had named his sons as recognition that GOD had cared for him and blessed him, even in Egypt.

Manasseh – caused to forget and
Ephraim doubly blessed or fruitful

...

Yakob asks Yosef to bring them to
him so that he can bless them.

Ephraim and Manasseh were born
before the seven years of famine
began, and it has been seventeen
years since Jacob moved to Egypt.

**10 Now the eyes of Israel were
dim from age he could not see.
Then Yosef brought them close
to him, and he kissed them and
embraced them.**

**11 Israel said to Yosef, “I never
expected to see your face, and
behold, GOD has let me see your
children as well.”**

/LXX 12 And Yosef brought them out from [between] his knees, and they did reverence to him (bow), with their face to the ground...



Yakob was lying down or seated upright in his bed. Yosef preparing for the official blessing, moves them into position at the side of Yakob.

This is the boys bowing, as well as Yosef. Yosef bows to show respect for his father.

BTW they were NOT little kids, they would be 20 or so at this time.

Yakob, on his death bed, is preparing to give his formal blessing to Yosef's two sons Ephraim and Manasseh. Yakob embraces them and kisses them, praising GOD for the great gift of allowing him to see his son Yosef alive again and even to see his grandchildren.

Yakob was lying down or seated upright in his bed. Yosef preparing for the official blessing, moves them into position at the side of Yakob.

This is a great show of humility on Yosef's part. He is the second-

most powerful man in Egypt. And yet to honor his father, he bows with his face to the earth.

13 And Yosef took them both, Ephraim with his right hand toward Israel's left, and Manasseh with his left hand toward Israel's right, and brought them close to him.

Yosef's two oldest sons, Ephraim and Manasseh, are in the process of receiving a blessing.

/Yakob has, in essence, adopted them and put them in the position of his two oldest sons ahead of Reuben and Simeon.

Yosef moves his two sons into position again. Yosef positions them according to birth order.

Ephraim on Yosef's right side so that Yakob's left hand will be on Ephraim's head for the blessing.

Manasseh is on Yosef's left so that Yakob's right hand will be on his head.

Since Manasseh is the oldest the custom was that he be the one to receive the greater blessing.

Yosef naturally expected that Yakob's right hand would fall upon the head of Manasseh, as the firstborn.

14 But Israel reached out his right hand and placed it on the head of Ephraim, who was the younger, and his left hand on Manasseh's head, crossing his hands, although Manasseh was the firstborn.

So, Yakob crosses his hands. He puts his right hand on the younger son's head, and he puts his left hand on the older one.

/From his perspective, Yosef will see this as a serious misstep. After all, this blessing will carry the weight of the blessing of GOD, in addition to conferring legal ramifications for the inheritance.

And not just the family of Yakob and Yosef, but the Nation of Israel which is why Israel is used in that text.

After the blessing is given, Yosef will object. However, Yakob will reveal it was no mistake; he knew what he was doing and did it intentionally.

15 And he blessed Yosef, and said, “The GOD before whom my fathers Abraham and Isaac walked, The GOD who has been my shepherd all my life to this day,

16 The angel who has redeemed me from all evil, Bless the boys; And may my name live on in

them, And the names of my fathers Abraham and Isaac; And may they grow into a multitude in the midst of the earth.”

Multitude is robe, numerous, too many to count...

/So, Yakob clearly sees that the GOD of Abraham and Isaac had providentially guided his life. Just as GOD had faithfully guided him, so GOD would continue to guide his descendants.

“My shepherd all my life” A shepherd watches over, protects, and makes provisions for sheep with one-on-one attention. The Hebrew word here is raw ah = to

watch over, to shepherd, in the qal to associate with.

This is exactly what GOD had done for Yakob through his many years. This is the first reference in the Bible to GOD as a shepherd.

Yeshua of course would be called the good shepherd (JOHN 10:11), the chief shepherd (1 PET 5:4), and the great shepherd (HEB 13:20).

“The angel who has redeemed me”.

Appearances of the Angel of the LORD in Old Testament times were appearances of the preincarnate Yeshua, a Theophany...

The Angel of the LORD had appeared to Abraham to prevent him from slaying Isaac on the altar.

Here we are told that Yeshua watched over and protected Yakob. Of course we know HE did. Yeshua promised that Yakob would prosper wherever he was.

This verse is also special because it is the first mention of Yeshua being a Redeemer.

/16 The Angel which redeemed
(גֹּאֲלִי gā'al = redeem, first mention)
me from all evil, bless the lads
(נַח אֲרָם nah ar = boys = plural); **let my**
name be named on them, and the
name of my fathers Abraham

and Isaac; and let them grow into a multitude in the midst of the earth.

/A redeemer is one who buys back or purchases or liberates or sets free. It is the same word used of Boaz in the story of Ruth. Boaz was a redeemer of Ruth.

The New Testament often uses this term of Yeshua, who has purchased us and liberated us from the slave market of sin.

/ROM 3:24, for all have sinned and fall short of the glory of GOD, being justified as a gift by HIS grace through the redemption which is in Christ Jesus.

EPH 1:7, In HIM (Yeshua) we have redemption through HIS blood, the forgiveness of our wrongdoings, according to the riches of HIS grace.

Many other as well,

COL 1:14, In HIM in whom we have redemption, the forgiveness of sins.

Back to GEN 48.

**15 And he blessed Yosef and said, “GOD (Elohim), before Whom my fathers, Abraham and Isaac, walked, GOD (Elohom) Who sustained me as long as I am alive, until this day,
16 may the angel who redeemed me from all harm bless the**

youths, and may they be called by my name and the name of my fathers, Abraham and Isaac, and may they multiply abundantly like fish, in the midst of the land.”

Look at how Yakob puts it...the GOD of my fathers is the same as my GOD and the GOD also is the One, the GOD Yeshua Who redeemed me from harm. The malach = the Angel. But notice that Yakob hold the 3 the 2 references to GOD = Elohim and the Malach = Angel as the same.

Also, may they be called by my name is the reference to a formal adoption taking place.

17 And Yakob saw (rah ah = he was looking with interest) that his father was placing his right hand on Ephraim's head (remember he was the youngest), and it displeased him (rah = evil Yosef saw this as very wrong). So, he held up (tomach = grasped, grabbed, seized) his father's hand to remove it from upon Ephraim's head [to place it] on Manasseh's head.

/LXX 17 And Yosef having seen that his father put his right hand on the head of Ephraim, it seemed grievous to him; and Yosef took hold of the hand of his father, to remove it from the head of Ephraim to the head of

Manasseh. 18 And Yosef said to his father, Not so, father; for this is the first-born; lay thy right-hand upon his head.

/So, Yakob is clearly going against normal protocol of placing the right hand on the head of the firstborn, Yakob crossed his hands and placed his right hand on the younger son, Ephraim, instead of the older son, Manasseh.

Yosef was aware of it and was angered by it. Yosef knew this was not a mistake, this was on purpose, so he tries to correct it.

Yosef thought that his father in his blindness had made an innocent mistake when placing his right

hand upon Ephraim. Yosef tried to act quickly because the blessings, once uttered, were considered to be irreversible.

18 And Yosef said to his father, “Not so, Father, for this one is the firstborn; put your right hand on his head.”

19 But his father refused (mah een = peiel intensive), and he said, “I know, my son, I know; he too will become a people, and he too will be great. But his younger brother will be greater than he, and his children will fill the nations.”

/The eldest son normally gets the firstborn blessing, but there are

exceptions throughout the Word of GOD.

David was the last one born in Jesse's family, but he is called the firstborn because of the preeminent position GOD placed him in.

The word in COL 1 the first born is prototikos = pre eminent...

Among the descendants of Abraham, the younger son received the birthright blessings for four consecutive generations:

Isaac over Ishmael, Yakob over Esau, Yosef over Reuben, and Ephraim over Manasseh.

Yosef knew, better than most, that GOD's ways are not man's ways.

19 But his father refused, and he said, "I know, my son, I know; he too will become a people, and he too will be great. But his younger brother will be greater than he, and his children will fill the nations."

He accepted Yakob's correction regarding Ephraim's blessing without debate.

Yakob was bestowing blessings according to the Divine plan, not according to normal human custom.

In verse 1 we read that Yosef **"took with him his two sons,**

Manasseh and Ephraim.” But then Yakob said, “Ephraim and Manasseh shall be mine.”

This is a subtle communication that Ephraim would receive the firstborn blessing.

There is a slight irony here.

/Yosef had been successful in interpreting the dreams of the chief baker, the chief cupbearer, and even Pharaoh. When it came to the future of his own sons, however, he was without and Divine insight.

This lack of insight was cleared up when Yakob informed him that Ephraim would be the greater.

“His younger brother (Manasseh’s younger brother Ephraim) shall be greater”.

20 He blessed them that day, saying, “By you Israel will pronounce blessing, saying, ‘May GOD make you like Ephraim and Manasseh!’”

Thus he put Ephraim before Manasseh.

So this completes or nearly so the deathbed blessing to the two oldest sons of Yosef. They are being honored even beyond Yakob’s naturally-born oldest sons.

Yakob explained that he blessed Ephraim over Manasseh. Although he also makes it clear that

Maneesha will be a large group,
his younger brother Ephraim will
grow into a larger group of people.

/BTW Gideon will come from the
tribe of Manasseh. Joshua will
come from the tribe of Ephraim
the one who will distribute the
land and teach Torah to Israel.

Now Yakob concludes his blessing
on the two boys. Both will be
greatly blessed. Both will be held
up in Israel as an example of
GOD's blessing and prayer for
others to be blessed likewise
(Ephraim more so...

That is what Israel was and is to
do. They are to bless the nations.
That was the to Spread the good

news...they failed in that many times...

21 And Israel said unto Yosef, Behold, I die: but GOD shall be with you, and bring you again unto the land of your fathers.

You will come out of Egypt. His bones will be buried at Shechem.

22 Moreover, I have given to you one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow.

No other passage found in the Bible speaks of Yakob's defeat of the Amorites with sword and bow, so it is unclear what this is referring to.

Some Bible commentators say that Yakob may have viewed Simeon and Levi's slaughter of the Shechemites as his own taking of the city by proxy, if you will.

Others suggest that Moses was using it as a reference to a future time.

/There are some accounts where the property of Yakob at Shechem was later taken by the Amorites, and Yakob had indeed taken the land back. It is not in our canon of scripture however, but is in other Jewish documents.

Joshua would later defeat the five kings of the Amorites in the book of Joshua.