

10/2/05

Genesis 47-48

Joseph has met with his father and brother at Goshen to prepare them for their audience before Pharaoh.

Now Joseph is going to Pharaoh to inform him of their arrival in Goshen.

A better division for the chapter would be at verse twenty-eight of the chapter 46, as Israel and his sons meet Joseph. Vs. 28-34

47:1-6 Joseph brought his brothers before Pharaoh.

47:1-2 The selection from the ten.

- 1) The audience before Pharaoh. Vs. 1
 - a) The announcement by Joseph to Pharaoh was simply to inform him of their arrival with all their possessions. Vs. 1a-c
 - b) Their place of residing was in the land of Goshen.” Vs. 1d-e
- 2) The brothers accompanied Joseph, five in number were presented to Pharaoh. Vs. 2

46:3-6 The inquiry of Pharaoh.

- 1) The anticipated question of Pharaoh came a Joseph had prepared them. Vs. 3
 - a) Pharaoh asked his brothers their occupation? Vs. 3a-b
 - b) Their answer to Pharaoh was just as Joseph to them to answer, “Your servants are shepherds, both we and also our fathers.” Vs. 3c-e
- 2) They requested from Pharaoh residence in Egypt. Vs. 4
 - a) Their purpose in coming was as immigrants, a temporal stay. Vs. 4a-d
 - b) Their petition was that they might dwell in the land of Goshen.” Vs. 4e-f
- 3) The allotment of land given by Pharaoh was granted. Vs. 5-6
 - a) The proclamation of Pharaoh was for them to dwell in the best of the land, in the land of Goshen.” Vs. 5-6a-c
 - * The best of the land encompasses the “good God meant for them”. Gen. 50:20
 - b) The petition of Pharaoh to Joseph was to solicit competent men among them and make them chief herdsmen over my livestock.” Vs. 6d-e
 - 1)) The brothers became officers of the Pharaoh, enjoying legal protection.

- 2)) The term chief herdsman “sar” is mentioned frequently in Egyptian inscriptions.

47:7-12 Joseph brought his father before Pharaoh.

47:7-10 The lesser is blessed by the greater.

- 1) Jacob presents himself not as Pharaoh’s servant but his superior. Vs. 7
 - a) The entrance of Joseph sets his father Jacob before Pharaoh.” Vs. 7a
 - b) The initiation of Jacob is to bless Pharaoh.” Vs. 7b
 - * Seven times he is called Jacob. Vs. 7 (2x’s), 8, 9, 10, 28 (2x’s)
 - 1) The word blessed “barak” is a key word in Genesis, first used by God over Adam and Eve and creation. Gen. 1:28; 2:3
 - 2) The promise to Abraham was that he would be a blessing and in him all the families of the earth would be blessed. Gen. 12:2c, 3c
- 2) Pharaoh was inquisitive of Jacob’s age. Vs. 8-9
- a) Pharaoh asked Jacob, “How old are you?” Vs. 8
 - b) The response of Jacob to Pharaoh, was, “The days of the years of my

pilgrimage are one hundred and thirty years.” Vs. 9a-b

- 1)) Abraham lived to be one hundred and seventy-five years.” Gen. 25:7
 - 2)) Isaac lived to be one hundred and eighty years.” Gen. 35:28
- c) The quality of life was stipulated, “Few and evil have been the days of the years of my life.” Vs. 9c
- 1)) Few in that they go by so fast and in comparison to eternity.
 - 2)) Evil “ra” unpleasant and difficult, in that he had so many problems and heart ache to enjoy life!
 - 3)) The flight to Mesopotamia, the treacherous betrayal of Laban, the rape of Dinah and the supposed death of Joseph,
- d) The comparison to the Patriarch was given, “And they have not attained to the days of the years of the life of my fathers in the days of their pilgrimage.” Vs. 9d
- 1)) He would live seventeen more years, to 147, no one lived as long as Jacob after this point on.
 - 2)) They were pilgrims “maguwr”, passing through. Heb. 11:13
- 3) Jacob pronounced a blessing over Pharaoh. Vs. 10

- a) He did it as the ambassador of heaven, “So Jacob blessed Pharaoh”. Vs. 10a
- b) He dismissed himself, “And went out from before Pharaoh.” Vs. 10b

47:11-12 The implementation of the words of Pharaoh by Joseph.

- 1) And Joseph situated his father and his brothers, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded.” Vs. 11
 - a) Goshen was situated in the Northeast of the Nile Delta, a very fertile region.
 - b) Rameses could have been a district which later became the city of Rameses. Ex. 12:37; Num. 33:3, 5
- 2) Then Joseph provided his father, his brothers, and all his father’s household with bread, according to their families.” Vs. 12
 - a) This was the promised invitation of Joseph.
 - b) This was the command of Pharaoh.

47:13-26 **The ad ministerial wisdom of the remaining years of famine in Egypt.**

47:13-14 The famine continued, so did Joseph to sell grain.

- 1) The situation became severe. Vs. 13

- a) There was no bread in all the land; for the famine was very severe. Vs. 13a-b
 - 1)) Two years had passed.
 - 2)) Five were left.
 - 3)) There is no way of knowing what year this was but this could include the first three years of the remaining five.
- b) The famine was extensive, through the land of Egypt and the land of Canaan languished due to the famine.” Vs. 13c
 - 1)) The famine had affected much of Africa, the Blue Nile was not overflowing to the Nile River.
 - 2)) Canaan also was affected, both languished “lahahh” means to faint or exhausted.
- 2) The solution to sell depleted the money. Vs. 14
 - a) Joseph gathered up all the money that was found in the land of Egypt and in the land of Canaan, for the grain sold. Vs. 14a-b
 - * The word gathered up “laqat” stresses the severity of the famine, it is used for gleaning the scarps. Ruth 2:3
 - b) The money was brought into the house of Pharaoh. Vs. 14c

47:15-17 The next steps Joseph resorted to was to exchanged their livestock for grain.

- 1) The situation went from bad to worse. Vs. 15
 - a) The money failed in the land of Egypt and in the land of Canaan,” Vs. 15a
 - b) The Egyptians came to Joseph and acknowledged their poverty and asked him to give them bread, for why should they die in his presence, just because their money had failed. Vs. 15b-d
- 2) The solution used was a barter system. Vs. 16
 - a) Then Joseph took their livestock and gave them bread. Vs. 16a-b
 - b) Since the money was gone.” Vs. 16c
- 3) The summary statement. Vs. 17
 - a) The various animals are listed. Vs. 17a-d
 - * This is the first mention of the horse in the Bible.
 - b) Thus Joseph fed them with bread for all their livestock that year. Vs. 17e
 - * This would be the fourth of the five year of famine left.

47:18-22 The third step of Joseph was to take their lands for grain and made them servants of Egypt.

- 1) The situation got desperate. Vs. 18

- a) At the end of the fourth year of famine and beginning the fifth they had no more herds of livestock. Vs. 18a-c
 - * This has to be the fifth and last years of the famine.
- b) They declared their destitution, having only their bodies and lands. Vs. 18d
- 2) The solution came direct from the people’s own mouth. Vs. 19
 - a) They came to drastic measures by selling themselves in servant-hood to Pharaoh. Vs. 19a-d
 - 1)) At this point, though there is only one year left of the famine, if they do not take this drastic measure, they will be dead.
 - 2)) Their lands would do them no good.
 - b) They petitioned for seed to work the land. Vs. 19e-g
 - 1)) The people and Joseph knew the famine would be over at the end of seven years, this being the seventh, the fifth of the remaining five.
 - 2)) Jacob came to Egypt on the second year of the famine. Gen. 45:6
 - 3)) Therefore they knew that if they plowed the land, the following year the would have a harvest.”

- 3) The implementation of the drastic measures. Vs. 20
- a) Joseph did as the people asked because the famine was severe. Vs. 20a-c
 - b) The land became Pharaoh's Vs. 20d
- 4) The sound wisdom of Joseph. Vs. 21-22
- a) He moved the people into the cities, from one end of the borders of Egypt to the other end. Vs. 21
 - 1)) To have the people close to the supply of grain, for efficiency and not having to travel long distances.
 - 2)) This confirms it is the last year of famine.
 - b) He excluded only the land of the priests from purchase, since the priests had rations allotted to them by Pharaoh. Vs. 22
 - * Levites also had certain exceptions.

47:23-26 Joseph prescribed the conditions of their servitude. Vs. 23-26

- 1) He affirmed their contract. Vs. 23
 - a) Notice the land was not Joseph's but Pharaoh's. Vs. 23a-b
 - b) He gave them seed to sow the land. Vs. 23c
- 2) He announced the allotted portion they were to give to Pharaoh. Vs. 24

- a) At harvest they were to give one-fifth to Pharaoh. Vs. 24a
 - 1)) The tax was 20%.
 - 2)) The tax in countries at times was 40-50%, about what our is in the U.S.A. , if you add up all the taxes.
 - b) Four-fifths or 80% would be their own, food for their households and their little ones. Vs. 24b-d
- 3) He heard the appreciation of the people. Vs. 25
- a) They credited Joseph with having saved their lives. Vs. 25a-b
 - b) They were grateful to be Pharaoh's servants." Vs. 25c-d
 - * Slavery was the accepted way of bailing out the destitute and the Levitical law equally has it for six years. Ex. 21:5-6; Deut. 15:12-17
- 4) He decreed it a law. Vs. 26
- a) The law affected all the land of Egypt to the day. Vs. 26a
 - b) Pharaoh should have one-fifth. Vs. 26b
 - c) The one exception was the land of the priests. Vs. 26c-d
 - * The famine during the tribulation, the third seal. Rev. 6:6
- 1)) There are times when one has to take extreme measures in financial difficulties, even as Christians

- 2)) There are to be priorities in how I make financial decisions as a Christian.
- 3)) There are certain things that if you don't have, it will cost you more in the end, such as medical insurance, life insurance and down the road some form of retirement.
- * And God is able to make all grace abound toward you, that you, always having all **sufficiency** in all things, may have an abundance for every good work." 2Cor. 9:8

47:27-31 The providential care by God for the family of Jacob in Egypt.

47:27 The promise of God to multiply them.
Vs. 27

- 1) The method of God was a shocker by putting them in the land of Egypt." Vs. 27a
- a) Egypt is always a type of the world in Scripture.
- b) Abraham went down to Egypt during a famine under his own cleverness and lost his witness. Gen. 12:10-20
- c) God forbade Isaac to go down to Egypt during another famine. Gen. 26:2

- 1)) The Lord wants to increase you in your life in the knowledge of God's word in our life.
- * "But **grow** in the grace and knowledge of our Lord and Savior Jesus Christ. To Him *be the glory* both now and forever. Amen." 2Pet. 3:18
- 2)) The Lord would have each believer to understand that He adds to the church those to be saved.
- d. This is the first time "Israel" is used collectively as the family of Jacob that will be the nation of Israel.
- 2) The key is to go to Egypt only when God says and has prepared the way.
- a) God revealed the famine to come to the Pharaoh of Egypt in a dream. Gen. 41:1-8
- b) God had sent Joseph ahead to Egypt for the purpose of raising him up second to Pharaoh. Gen. 41:9-46
- c) God told Jacob at Beersheba to go down to Egypt. Gen. 46:3a-c
- d) God even sent His son down to Egypt to protect him from Herod. Matt. 2:13
- 3) The manner of blessing was the best, in the country of Goshen. Vs. 27b
- a) Goshen being a very fertile region Northeast of the Nile Delta.

- b) The conditions for raising sheep were ideal.
- c) They would be isolated a bit more from the general population of Egypt.
- 4) The propagation of the nation came to be, as they had possessions there and grew and multiplied exceedingly. Vs. 27c
 - a) God told Abraham He would put him in Egypt for 400 years. Gen. 15:13
 - b) God told Abraham he would multiply him as the stars of the heavens and sands of the seas. Gen. 15:5; 22:17
 - c) God to Jacob at Beersheba, “For I will make of you a great nation there. I will go down with you to Egypt, and I will also surely bring you up again.” Gen. 46:3d-4b
 - d) This is the same phrase used in the book of Exodus. Ex. 1:7
 - e) 600,000 men walked on foot in the Exodus, add a woman for each makes it one million 200 thousand, add three kids conservatively, that make it three million. Ex. 12:37
 - f) The ultimate return to the land in the last days was revealed to Ezekiel in the vision of the valley of dry bones. Ezk. 37:10-12

47:28-29b The promise regarding Israel’s death.

- 1) The time Jacob resided in Egypt before his death was seventeen years. Vs. 28a
 - a) Just as God had told Jacob at Beersheba. Gen. 46:4c
 - b) It would be seventeen years after their migration.
- 2) The long life of Jacob was one hundred and forty-seven years.” Vs. 28b
 - a) 77 in Canaan, 20 in Padan-aram, 33 in Canaan again and 17 in Egypt.
 - b) In 17 years from 70 people, rounded off to 100 at 5% per year would be 220. (Genesis Record:Morris: 642-43)
 - c) An annual 5% growth of 100 people in just 215 years they would be 2 million.
- 3) The death of Jacob in the presence of Joseph was God’s promise. Vs. 29a-b
 - a) The mercy of God allowed him 17 years with Joseph.
 - b) The laws of God was seen consistent, every person dies once.

47:29c-31 The promise of the land would equally take place in time.

- 1) The promise to bury Jacob in Canaan. Vs. 29c-30
 - a) Jacob make Joseph take an oath. Vs. 29c-f
 - 1)) This was the customary manner for an oath.

- 2)) Eleazar the servant of Abraham did so when he sought Rebekah as the wife of Isaac. Gen. 24:2, 9
- b) Jacob wanted to be carried out of Egypt and bury me in their burial place. Vs. 30a-b
- 1)) The cave of the field of Machpelah, before Mamre in Canaan. Gen. 23; 25:9; 35:27-29; 49:9-32
- 2)) The burial place Sarah, Abraham Rebekah, Isaac and Leah.
- 3)) Many Jew pay big money to be buried on the foot of the Mount of Olives, across from the east gate because tradition says they will be the first to be raised.
- c) Joseph swore, "I will do as you have said." Vs. 30c-d
- 1)) Jacob has become a man of faith finally!
- 2)) Joseph as a man of faith confirms his oath.
- 2) The promise affirmed by Joseph. Vs. 31
- a) Then he said, "Swear to me."
* Jacob wanted assurance.
- b) And he swore to him.
* Joseph gave him that assurance.
- c) So Israel bowed himself on the head of the bed.

- 1)) The book of Hebrews says, "he worshipped on top of his staff", quoting the LXX. Heb. 11:21
- 2)) The idea of being old and feeble.
- 3)) One day, we will make that great transition to be face to face with my Lord and Savior, Jesus Christ.
* "Finally, there is laid up for me the **crow**n of righteousness, which the Lord, the righteous Judge, will give to me on that Day, and not to me only but also to all who have loved His appearing." 2Tim. 4:8
- 4)) The blessed hope is that one day the church will reach her full number and be raptured from this earth.

48:1-7**The death of Jacob was near.**

- 48:1-2** The news that Jacob was ill reached Joseph.
- 1) The years had taken a toll on Jacob. Vs. 1
- a) Jacob had become physical ill. Vs. 1a-b
* The word sick "chalah" means to become weak and worn down by disease. 1Kings 14:1, 5
- b) Joseph proceeded to go see his father, taking with him his two sons, Manasseh and Ephraim." Vs. 1c-d

- 1)) The two were born during the years of plenty but before the years of famine. Gen. 41:50
- 2)) They were anywhere from twenty to twenty-seven years old, Joseph is 59 years of age.
- 2) The coming of Joseph was announced to Jacob and he mustered enough strength to sit up. Vs. 2
 - a) Israel, the man of faith, was looking to God!
 - b) Jacob “Ya’ aqob” means heel catcher, supplanted, con artist the sinful nature and character.
 - c) Israel “yisra’ el” means “God prevails, fights or rules”, implying a new character, one who is governed by God by willful surrender to His power, God ruling over a person’s life.

48:3-4 The blessing of Jacob by God.

- 1) This was the first time God appeared to Jacob at Luz. Vs. 3
 - a) The identity of God is unique, “God Almighty.” Vs. 3a-b
 - * “El Shadai” the most and all-powerful God. Gen. 17:1, 28:17, 19, 35:9, 11

- b) The location was chosen by God, Bethel when he was fleeing from Esau. Vs. 3b,
 - * Gen. 28:10-19; 35:6-13
- c) The communication came directly from God, “And blessed me.” Vs. 3b
- 2) This was the first promise to Jacob as the third Patriarch. Vs. 4
 - a) To have many children. Vs. 4a-b
 - b) To make him into a nation. Vs. 4c
 - 1)) The word multitude “qahal” means congregation.
 - 2)) Used to indicate all of Israel. 1Sam. 17:47; Ps. 22:23
 - 3)) The person pronoun “I” repeated emphasizes that God would accomplish it!
 - c) To bequeath the land of Canaan. Vs. 4d
 - 1)) The land belongs to God and He gave it to the Jews!
 - 2)) This was also the blessing of Isaac over Jacob. Gen. 28:3-4
 - d) To be theirs forever, “As an everlasting possession.” Vs. 4d
 - * The duration of the possession of the land is forever! Gen. 17:8

48:5-7 The adoption of the sons of Joseph.

- 1) Jacob joined the two sons of Joseph to the twelve tribes. Vs. 5

- a) Only the first two, Ephraim and Manasseh. Vs. 5a-d
- b) As legal sons, “As Reuben and Simeon, they shall be mine.” Vs. 5e-f
- c) The commentary of scripture is that Ruben’s birthright was given to the two sons of Joseph. 1Chron. 5:1-2
- 2) Joseph would have the remainder. Vs. 6
- 3) Jacob recalled his beloved Rachel. Vs. 7
 - a) She died as they returned to Canaan. Vs. 7a-b
* Almost verbatim. Gen 35:16:20
 - b) She was buried near Bethlehem. Vs. 7c-e
 - c) The future birth-place of the David and the Messiah. 1Sam. 17:12; Micah 5:2; Matt. 2:1

48:8-16 The blessing of Joseph’s two sons.

48:8-12 The preparation for the blessing.

- 1) The inquiry of Israel. Vs. 8
 - a) He did not recognize them and asked who they were. Vs. 8b-c
 - b) Israel had been informed that Joseph was coming but not his grandsons. Vs. 2
 - c) Israel’s sight was failing. Vs. 10
- 2) The response of Joseph. Vs. 9

- a) The response of Joseph identified them as his son, whom God has given to him in Egypt.” Vs. 9a-c
- b) The request of Israel was to draw them closer in order to bless them.” Vs. 9d-f
* A key word, “bless, blessing”, appearing 19 times in 27:1-28:8, nine times in 48-49, a total of 37 times in the life of Jacob.
- 3) The explanation of Israel’s inability to recognize his grandchildren. Vs. 10
 - a) Israel was going blind. Vs. 10a-b
* But his spiritual perception was the sharpest ever!
 - b) Joseph moved them closer and he kissed them and embraced them.” Vs. 10c-d
- 4) The declaration of Israel. Vs. 11
 - a) The amazement of Israel was that he never thought he would see the face of Joseph. Vs. 11a-b
 - b) The appreciativeness of Israel for God was greater in that he got to see his sons. Vs. 11c-d
- 5) The respect of Joseph for his father Israel was demonstrated by presenting his son and prostrating himself before him. Vs. 12

48:13-14 The presentation to receive the blessing.

- 1) Joseph took the initiative, directing them to their proper place according to birthright. Vs. 13a-c
* The right hand is the place of honor. Deut. 11:29, Ps. 110:1
- 2) Joseph positioned them to be blessed. Vs. 13d
- 3) Israel took the directive from God and criss-crossed his hands. Vs. 14
 - a) His right hand and laid it on Ephraim's head, which was the younger." Vs. 14a-b
 - b) His left hand on Manasseh's head, guiding his hands knowingly, for Manasseh was the firstborn.' Vs. 14c-d

48:15-16 The confirmation of the blessing.

- 1) The blessing was of Joseph. Vs. 15-16a
 - a) It was the Patriarchal blessing, "God, before whom my fathers Abraham and Isaac walked." Vs. 15a-c
 - 1)) Joseph was the oldest son of Rachel, with a double portion. Deut. 21:17
 - 2)) Joseph had walked with God, meaning in communion being dependent and led by God!
 - b) It was a personal blessing. Vs. 15d

- 1)) The basis was the covenant of Abraham. Gen. 12:1-3
- 2)) The word fed "ra' ah" means to shepherd, tend and graze, implying caring provisions. Gen. 17:7
- 3)) This is the first time it appears in reference to God as our shepherd.
- c) It was a protective blessing, through the Angel who redeemed me from all evil." Vs. 16a
 - 1)) The word redeemed "ga' al" means the kinsman redeemer to avenge and ransom a relative. Lev. 25:25-28, Num. 35:19
* This is also the first time this word appears and is in reference to the preincarnate Christ, Jesus.
 - 2)) God revealed Himself in a dream as he was fleeing from Esau at Bethel. Gen. 28:12-15
 - 3)) The Angel promised protection from Laban's dishonesty in a dream and to multiply his sheep. Gen. 31:11,42
 - 4)) Angels escorted Jacob back to the land with angels and called it Mahanaim, two hosts. Gen. 32:1-2
 - 5)) The Angel of the LORD, Jesus, wrestled with Jacob, rescuing him from Esau and bringing him to the end of himself and changed his

name, naming it Peniel “facing God”, for he saw God face to face. Gen. 32:27-30

6) God protected Jacob as he returned to Bethel or Luz after the slaughter at Shechem by putting the terror of God on the cities, in order that they not retaliate against him. Gen. 35:5

2) The blessing of Joseph was passed down to the two sons in a benediction. Vs. 16b-e

a) In view of the covenant blessing by the Angel, “bless the lads”. Vs. 16a-b
* To receive all the benefits of God’s promises.

b) In view of the ancestral authority, “Let my name be named upon them, And the name of my fathers Abraham and Isaac.” Vs. 16c-d
* They would all claim the heritage of the “God of Abraham, Isaac and Jacob”.

c) In view of the promise of propagating, “And let them grow into a multitude in the midst of the earth.” Vs. 16e
* Abundance of people. Gen. 15:5; 22:17; 28:14

48:17-21 The clarification of the blessing regarding his two sons.

48:17-18 The objection to the blessing.

1) Joseph attempted to stop Jacob observing his father’s hands were crossed. Vs. 17

a) He was grieved, “It displeased him”, describing a powerful anger, being grieved. Vs. 17b

b) He grabbed his father’s hand with a firm hold, in attempt to correct him. Vs. 17c

* Esau attempted to reverse the blessing given to Jacob. Gen. 27:34-34

2) Joseph expressed it verbally, “Not so, my father.” Vs. 18a-c

a) He was looking at the mere natural order of inheritance.

b) He was not looking at the divine order of revelation.

c) He pointed his father to Mannaseh, Vs. 18d-e

* First time laying of hands in mentioned in blessing.

d) An interesting observation, that even though Joseph was used by God to interpret the dreams to Pharaoh, he did not know what God was doing at this point.

1) Confirming once more that God operates his spiritual gifts, as He wills, when He wills and through whom He wills, NOT the person!

- 2) You can miss the parallel of Jacob deceiving his nearly blind father Isaac impersonating his brother Esau and now he himself nearly blind, has perfect spiritual vision!

48:19-20 The correction to the blessing.

- 1) Israel revealed the prophetic truth. Vs. 19
 a) He first rejected Joseph's objection. Vs. 19a-d
 1) The word "but" marks the sharp contrast.
 * He knew what he was doing, he was going blind but not senile".
 b) He next reassured Joseph of a blessing on Ephraim. Vs. 19e-f
 c) He then revealed the mind of God, that his younger brother would be greater than the older, and would become a multitude of nations." Vs. 19g-h
 1) Ephraim's number in the census is greater and became the head of the Northern Kingdom of the ten tribes, in the division of the nation under Jeroboam and Reaboam.
 2) Throughout Genesis God has chosen the younger over the older.
 3) Abel over Cain, Isaac over Ishmael, Jacob over Esau, Ephraim over Mannaseh and many other, Gideon, David and Solomon, etc.

- 2) Israel recited the blessing over them. Vs. 20
 a) Similar blessing. Ruth 4:11-12
 b) This blessing is subordinate to the one in the following chapter, where Judah is the prominent figure, from which David and the Messianic line comes from. Gen. 49

48:21-22 The proclamation in view of the blessing.

- 1) The blessing marked the time of his death. Vs. 21a-c
 a) The words of Israel are those of faith, he is looking to and resting in God, not his flesh.
 * The mind and will of God is very clear to Israel now. Heb. 11:21
 b) The words of Jacob were sad, "Behold, I am dying." Vs. 21b
 * 147 years had gone so fast.
 2) The blessing was looking towards the future promise. Vs. 21d
 a) He was dying but God would be with him.
 b) The promise concerned the land, the land and the people go together, they are inseparable!
 3) The blessing favored Joseph. Vs. 22
 a) Joseph possessed two tribes. Vs. 22a

- 1)) Literally, one “sh@kem” shoulder or ridge.
 - 2)) Once again, the double portion of the first-born!
- b) Abraham fought for the land, “Which I took from the hand of the Amorite with my sword and my bow.” Vs. 22b
- 1)) What exactly this is in reference to uncertain, weather to a specific battle unrecorded or to all that was involved?
 - 2)) Both Jacob and Joseph were buried in Canaan, Jacob in the field of Machhpelah and Joseph in Shechem. Gen. 50:13; Josh. 24:32