

Dr. Kenneth Mathews, Genesis, Session 24, Joseph and Jacob Reunited, Genesis 46-47

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This is Dr. Kenneth Mathews and his teaching on the book of Genesis. This is session 24, Joseph and Jacob Reunited, Genesis 46-47.

Lesson 24 is entitled Joseph and Jacob Reunited, chapters 46 and 47.

The last five chapters of Genesis, that is 46 through chapter 50, the last chapter of the book, are actually a merging of two conclusions. The Joseph story, which began in chapter 37, verse 2, ends here in chapters 46 and 47 with the uniting of Joseph and his father Jacob. And the Jacob story concludes in chapters 48 through 52, 50.

And let me explain that because if you've been following the way we have tracked the book, we have found this recurring expression in the generations of, and the expression in Hebrew is toledoth, and your versions will say on the account of, or in the account of, or in the story of. That begins for Jacob in chapter 25, with the birth of Jacob and Esau. And then the next toledoth expression began in chapter 37 with the Jacob, Joseph account.

So, how do we find that the Jacob story is ongoing? And this is because, in the Joseph account, we have three primary figures, Joseph and then Jacob. Jacob is a prominent figure in the story of Joseph, and he takes on increasingly more importance as we look at the last three chapters, 48 through 50. The third figure emerges through Joseph's account, and then he appears in Jacob's conclusion, which is Judah.

Now, we will find that in these last five chapters, there's a recurring reference to blessing. In chapters 48, 49, and 50, for example, it just continually seems to appear. You have, for example, in chapter 48, the blessing of Joseph's two sons by Jacob, and that would be Manasseh and Ephraim.

And then, in chapter 49, you have more or less the deathbed blessing upon the sons of Jacob again by Jacob. And so that alone, and in other places like in chapter 50, the idea of blessing is recurring as well as the term. So, if we were to look at these five chapters, and today we're going to take the conclusion to the Joseph story in chapters 46 and 47, but when you look at the whole of the five, we have a reminder of the partial fulfillment of blessings to the patriarchs.

Remember, this is the theme, the recurring theme of God's created purposes. The promissory blessings were first spoken in Genesis chapter 1. And you remember in Genesis chapter 1, we had again and again the idea of blessing. So that would be the

bookend, so to speak, of the book, beginning with blessing and then concluding with blessing.

But the blessings are only partially fulfilled, but you want to remember that the patriarchal families are in Egypt, they're not yet in the promised land of Canaan. So, as a consequence, these last chapters show what we found throughout the book, and that is an orientation toward the future. And that's appropriate, isn't it? Because the promises are not limited to Abraham and his immediate successors but rather to all the descendants of the Abrahamic family.

And so there is this orientation, forward-looking aspect that is repeatedly seen either explicitly or subtly throughout the book. That's one reason why you have prominence in genealogies. Another idea that we'll find is that God's sovereign purpose continues despite obstacles, despite difficulties along the way.

We have found this ongoing from the garden to chapter 50. So, the problem of the famine serves as the background for understanding the three journeys that Jacob's family takes. The first brothers go down in chapter 42, and then their second journey is in chapters 43 through 45.

Today, we'll be looking at the third journey, which is the migration of Jacob himself and his whole family and relations. So, when we begin with chapter 46, we'll recall that in the previous chapters, there's a description of the disclosure by Joseph himself of his identity, and then he grants his startled, troubled brothers peace, and there is a reconciliation. Then, he dispatches them to return to tell Jacob of his survival and the steps that he is taking to take place in order for Jacob to migrate.

So, at the end of chapter 45, verse 28, Joseph finally believes, and in verse 28, you have the substitution Israel. Israel said, I'm convinced. So, he is convinced by the brothers.

After all, they had lied before. He was suspicious of that. And now, what do they have up their sleeve? And so finally he agrees, and he says at the end here, my son Joseph is still alive.

I will go and see him before I die. So, let's begin then with the migration to Egypt in chapter 46 verses 1 through 27. This is going to prepare us, this migration to Egypt, for the ongoing story of the Hebrew people who were enslaved in Egypt some 400 years later, and then their exodus from Egypt and their long trek with all of its problems to Canaan.

And so, when you look at the Exodus story, which, if you can listen or turn there in chapter 1, there is a back reference to what we are finding in the ending of Genesis.

And it does say in verse 5, Exodus chapter 1, that the descendants of Jacob numbered 70 in all. Joseph was already in Egypt.

Now Joseph and all his brothers and all that generation died. But the Israelites, and here is an echo of chapter 1 verse 28, but the Israelites were fruitful and multiplied greatly and became exceedingly numerous, so that the land was filled with them. Then, a new king who did not know about Joseph came to power in Egypt.

So, in order to understand Exodus fully, it is helpful to have known the story of the patriarchs as recounted in Genesis. So, Jacob's descent begins in verses 1 through 7. Verse 1, so Israel set out with all that was his, and that's going to be important, it's going to be repeated, all. In other words, the totality of the family descendants, all of his possessions, are gathered and migrated, taken down to Egypt.

So, it's inclusive. And so, the survival of Jacob and his family is inclusive. None of the descendants of his sons or any of his sons are left behind.

So, when he reached Beersheba, he offered sacrifices to the God of his father, Isaac. So, when he descended in his journey southward and arrived at Beersheba, he stopped to come before the Lord in worship. The itinerary, I think, is important for us to remember because you'll recall that in chapter 28, you have the incident of the night dream, the vision of the ladder stretching from heaven to earth.

And there is the appearance of God to Jacob, and he named that place Bethel. There is a promise in chapter 28 saying, I will bring you back to this land, says the Lord. And then the declaration to return to Bethel is found in chapter 31.

So, he moves then, as the Genesis story recounts, he leaves Paddan Aram. This is outside the land. This is northeast of the promised land.

And he moves to Bethel. And then we can reconstruct that he moved on from Bethel southward to the patriarchal compound, you might say, a place where Abraham and Isaac, and also, we will find with Jacob, find Hebron as a region where they spent a great deal of time and settled there. From Hebron on down to Beersheba, further south, it is not all that far to the descent from Beersheba into Egypt.

So, he wants the assurance that God is with him. And we find this is the case in the Seder of Moses. Moses tells the Lord, we can't possibly leave Mount Sinai, travel through the wilderness, and arrive safely in Canaan unless you go with us.

And I think that is what is in mind here with Jacob. But also, because we found in reading about Isaac in chapter 26, verse 2, that there is famine. But the Lord told Isaac, don't go down into Egypt, stay where you are; that happened to be in the region of Gerar, a city-state of the Philistines.

Stay there, and I'll be with you, you will prosper, and don't be afraid. So here we are in this vision, verse 2, and you have the call of God. Jacob, Jacob, here I am, he replied.

I wonder if Here I Am is ringing in your head from earlier narratives. And the one that I want to bring your attention to is chapter 22, verse 1. And this is where Abraham has the great test of his faith in God because of the assignment God gives him in testing him to take his son, his most beloved son, this unique one who is the son of promise, take him to Mount Moriah, and there offer him as a human sacrifice in worship. So it begins that way.

Abraham says here I am. And then, as Abraham is about to plunge the knife into his son as a sacrifice, the angel of the Lord says, Abraham, Abraham, and Abraham responds, here I am. So here we have that echo in mind when Jacob responds, here I am.

This, along with other occasions in these last chapters, brings forward all of the promissory blessings that were given to Abraham in chapter 12, repeated to Isaac, and repeated to Jacob. So, in this next verse 3, we have the identification of who God is. This is very important, obviously, in the polytheistic culture of that time.

But also, to bring to the fore the connection of the promises intended for Abraham's descendants. I am God, the God of your father, he said. Now, we can take father as referring to Isaac, but father is also a reference at times to an ancestor.

And so, it may be Isaac or it may be a reference to his ancestor Abraham as well. Do not be afraid to go down to Egypt. Well, time and again, time and again, time and again, we will find so many occasions where the Lord will appear, the angel Lord will appear in these opening five books.

And God says, or the angel will say, don't be afraid, don't be afraid, don't be afraid. And this is because he wants, that is, the Lord, to assure the person to whom he reveals himself, to assure that his appearance is one of a happy sort. Nowhere is an appearance of promise and also, enablement.

It says accordingly, do not be afraid to go down to Egypt, for I will make you into a great nation there. And we saw that when we read Exodus, I will go down to Egypt with you. This is a repetition of the promise made to Jacob at Bethel.

I will go down to Egypt with you. In other words, the theology of presence is so important in coming to a place of assurance and trust in what God has unfolded for the patriarchs and their families. And he says, and I will surely bring you back again.

And Joseph's own hand will close your eyes. Well, this actually occurs. The story will conclude, will show us how this takes place in the way in which Joseph plans and prepares for bringing his father down to Egypt.

And his father does die. Jacob does die in Egypt. And Joseph does oversee his return, as recounted in chapter 50, a promise that Jacob will be returned as well as Joseph.

This takes place in the last chapter of Joshua, where Joseph's burial takes place. And where we will find in the case of Jacob, his bones are returned, his body is returned. According to Jacob's request, Joseph buries him in the family funeral area, cemetery, and the cave of Mithila.

So, for clarification, Jacob will be buried before Genesis closes out. Then Joseph later will be buried. He is taken with the exiles who leave Egypt and eventually will take up residence in Canaan.

So, we find that he leaves Beersheba, and he takes with him. We are told at the end of verse seven that all his offspring are there. Again, inclusive, the idea is the survival of the whole family. After which, we have a genealogy.

This is important because we've already seen this theme of inclusiveness. That's what's in mind in this genealogy, a listing of the sons born to Jacob's son. So, in verses eight through 27, we have Jacob's descendants in Egypt.

That explains the listing. It shows the fulfillment of the promise, the proliferation of the family, and what will become of the family. And there will be a great multitude over the course of their exile in Egypt—so numerous, in fact, that they became a threat in the eyes of Pharaoh.

And he will institute a policy of genocide. So, some will indicate, and I think there's justification for this, that really 70 would not be seen as very many. In fact, it was a small number but it exploded in number because of the blessing of God.

But I think the point is that the whole of Israel's ancestors, that is, the fathers of the 12 tribes, are all to be found in Egypt. So, you have that kind of survival, protection, provision, and then the basis, the beginnings of a great proliferation of family. So there is a good arrangement here.

We have the names of Leah first, her offspring, her maiden Zilpah, Rachel, and then Bilhah. After each one, there's a number given. So, for example, if you add up all these numbers, you start in verse 15 with 33, verses 18 and 16, verses 22 and 14, and then verse 25 with another 7. Collectively, then you have 70.

There's an explanation of what's at work here. Verse 26, in terms of the number of those, 70 or 66. And there's an explanation of what it is, an explanation for the difference in the two numbers.

All those who went to Egypt with Jacob, those who were his direct descendants, not counting his son's wives, numbered 66 persons. With the two sons who had been born to Joseph in Egypt, the members of Jacob's family, which went to Egypt, were 70 in all. So, the writer is explaining the difference between the 66 and the 70.

So, it has to do, I think, and the best explanation of this is actually found earlier. If you look at verse 12 in chapter 46, it speaks of Ur and Onan, who had died in the land of Canaan. So, if you take your 70 and subtract them, then you're down to 68.

And then, in verse 19, it says that Rachel birthed Joseph and Benjamin. Now, in Egypt, see, in Egypt, two were born to Joseph, Manasseh, and Ephraim. So, if you don't count them, then you go from 68 to 66.

I think that is probably the most popular explanation of the difference between 66 and 70. And so that brings us then to the third preeminent figure, Judah. And so, if you look at verse 28, through the end of the chapter, we're going to start with the description of the pilgrimage.

And so, here we have the depiction of Joseph as the Savior. He's the Savior of the family. And so, in chapter 46:28, through the end of the chapter, we have the depiction of Joseph, who is the mediator.

He is the one who came before Pharaoh. And then continuing chapter 47, verse 1, down through verse 12, we have Joseph's brothers coming then involved, okay, before Pharaoh, and also Jacob before Pharaoh. So what we have then is the emergence of Pharaoh again.

And the importance of this is, I think, rather obvious. We'll see these critical verses emerge in chapter 46, verse 28, and in chapter 47, verse 12, as well as these ideas. And then is that the Israelites acknowledge that they are aliens, sojourners, and this has been true through Genesis and will be the case that these people, although they receive Goshen, and they will thrive there, they are very much aware, this is not our homeland.

And so that's the orientation toward thinking of what is forward-looking. What you have with Jacob's story is that you see his descent and the prosperity of his family in Goshen, and then Joseph himself returns after his death, and he's buried at Machpelah in the land of promise. And so, Jacob's story is Israel's story.

Israel has been brought down these 12 tribes, they're brought to a place of survival, they thrive at Goshen, it's called a blessed, beautiful, the best land. And then they fall into the land of servitude, it's called Egypt. And eventually, they will emerge, they will return in migration to the land of Canaan, and there take up residence, a permanent residence in Canaan.

So, everything that has preceded, you can see, has been instrumental in preparing for the nation. So, when we read the accounts of Genesis, we need to be thinking in terms of the totality of the story of the Hebrew people found in the Pentateuch. So, let's begin with 28.

Now Jacob sent Judah ahead of him to Joseph to get directions to Goshen. Now, why is it that prominence is given to Judah? Because as we will come to see, there are hints, and then in chapter 49, it makes it rather clear in the blessing that's given to Judah, that from Judah's tribe will come the royal household that God has in mind for the people of Israel. This points forward to King David, who is of the tribe of Judah, and ultimately to the Lord Jesus Christ, who is identified as the son of David and is of the household of royal figures.

Then Joseph appeared before his father, Israel. So, we find in verse 29 a reunification of Joseph and Jacob after all of these years of separation. And they threw their arms around one another, and they it says for a long time.

It's as though they dare not let go of one another lest they experience that separation that they had already known. So, verse 30, Now I am ready to die, says Israel, that is Jacob, since I have seen for myself that you are still alive. Well, in effect, what Jacob is saying is that since he has been reunited with Joseph, he knows that he's alive, he's seen him, then he is, I think, implying that God has preserved his life so that he might enjoy this time with his son.

And so now he's prepared to die. It reminds me of Simeon, in Luke chapter 2, where you had the occasion where Joseph and Mary take baby Jesus to the temple. And there, there is a circumcision of the baby, and according to the law, and there is Simeon, an aged man who refers to how God is answering his prayers.

We'll pick it up in Luke chapter 2. Bear with me. Verse 28, Simeon took Jesus, the baby, in his arms and praised God, saying, Sovereign Lord, as you have promised, you may now dismiss your servant in peace. He's ready to die now.

He has seen the salvation of the Lord, for my eyes have seen your salvation, which you have prepared in the sight of all nations, a light for revelation to the Gentiles and the glory of your people Israel. So that certainly reminds us of what God is at work in bringing Jesus into the world, the Savior of Israel and the Savior of all nations.

And this will remind us of God's promissory blessing intended for all people. Then we find the explanation to Pharaoh regarding the occupation of his family, and he says in verse 32, see, he's breaking ground here, preparing Pharaoh. The men are shepherds; they tend livestock, and they have brought along their flocks and herds and everything they own.

Again, the idea of inclusive. When Pharaoh calls you in and asks, he's saying to his brothers, what is your occupation? You shall answer your servants have tended livestock from our boyhood on just as our fathers did. And now this is the important point.

Then, you will be allowed to settle in the region of Goshen. You can see that Joseph has taken a number of steps to ensure that Goshen will fall into the hands of his family because Goshen is seen as a part of the most blessed land, the most fruitful land, the best land. And also, it will give them some isolation, as this last clause says in chapter 46.

For all shepherds are detestable to the Egyptians. So, there's going to be a segregation policy. And this is going to prove to be fruitful because it will mean that the Hebrew people will have their own territory and retain their own identity and not be mixed ethnically through intermarriage with the Egyptians and will not as a result be tempted to adopt Egyptian culture with its gods.

So, this is what's in mind here is that after the reconciliation reunification with Jacob, in verse 31, he prepares his brothers for what to say before the mighty Pharaoh. Then, in chapter 47, we have verses 1 through 6. Joseph went and told Pharaoh 1 through 6, my brother's here, my father is here. And so, there's a meeting now.

Pharaoh is going to examine the brothers in chapter 47. So why were five chosen by Joseph? That could be explored maybe on another occasion. He chose five of his brothers and presented them before Pharaoh.

That's found in verse 2. So, Pharaoh wants to know, tell me what it is that you do. And they explain that they're shepherds. They explain that they left Canaan because of this great famine.

And then they request a land in Goshen, verse 5. Pharaoh said to Joseph, your father and your brothers have come to you, and the land of Egypt is before you. Settle your father and your brothers in the best part of the land. So, because of what Joseph has done for Pharaoh's household and for the whole nation or country of Egypt, I think Thanksgiving, he says, choose what you want.

And it appears that Goshen is what you want. And so, in fact, not only will I give them a territory, but I'll give them the opportunity to rise in Egyptian culture by giving

them charge of my own royal livestock. So, this is not actually spelled out in the remainder of the book.

But I think the point is that they are favored by Pharaoh. Now, what we find in verses 7 through 12 would be Jacob who comes before Pharaoh in verses 7 through 12. Now, this is a striking dialogue between these two.

It's rather remarkable that we have this aged Jacob and how Pharaoh actually expresses a submissive spirit toward Jacob. Notice what it says in verse 7. Jacob blessed Pharaoh. And then there's a dialogue.

And then in verse 10, it says Jacob blessed Pharaoh. Now, the indication here is that Jacob is greater than Pharaoh. And that is a remarkable way in which to understand the relationship between Jacob, the father of the Israelites, all Israel, all 12 tribes.

Here before Pharaoh, and he blesses Pharaoh. This is this motif of blessing that is in view. And it's very important to remember that the blessing of God is intended through Abraham's descendants, through Jacob, Israel, to all nations.

And the archenemy of Israel, the nation that will enslave the descendants of Israel, here receives a blessing from God that was intended for Egypt and all nations. If they would continue to respect the Israelites, which they failed to do. Now, let's look at this dialogue in verse 9, where Jacob speaks of his pilgrimage for 130 years.

My years have been few and difficult, he says, and they do not equal the years of the pilgrimage of my fathers. And he doesn't live as long as Abraham, for example. We are told in verse 28 that Jacob lived in Egypt for 17 years, and the years of his life were 147.

Abraham lived to be 175. But you can imagine how striking and encouraging it must have been when these stories were recounted for the exiles, the slaves of the Hebrew people in Egypt. If they would place their faith and trust in God's promises, liberation would come about.

And that the Israelites are to understand that they have a place with God. They're not like the other nations because God has a higher purpose, a noble purpose for them to carry out if they will remain faithful, even in the midst of their suffering. So especially if you will continue through the Pentateuch, and to that generation that survived the wilderness and entered into the land, what a great encouragement it must have been to them to see what God is doing in the life of the patriarchs and of their forefathers.

So, he goes on to say in verse 19, that Jacob blessed Pharaoh and went out from his presence. So that's the narrator. Now, we want to pick it up where we find the specific place where they took up residence.

Again, it's said to be the best part of the land, the district of Ramses. Ramses was a region and a city that was built there 65 miles northeast of what we know today as Cairo. So things are settling, and things are provided.

It's looking very hopeful, despite the severity of the famine. Now we turn to verse 13 through the end of the chapter, and this has to do with Joseph's wisdom. And he was certainly chosen by Pharaoh on the basis of how Joseph interpreted his dreams.

He was a man seen as wise. He had the favor of God or gods upon him, and he was a very valued man in the eyes of Pharaoh. And a part of that evidence of wisdom is his administration.

The same can be said of the most wise king, Solomon, and how there's a description of his wisdom in organizing his kingdom, his administration. So administration and enrichment, possessions, and things of that positive description are important in evaluating men who exhibited a great deal of wisdom and recognition. So let's begin then with what we find in the beginning part of his administration, which we found in verses 13 through 19.

And what we're going to discover is that there are three stages we find in the progression as the famine is underway, and how the people survive as a consequence of the way in which Joseph has administered, not only the years of plenty but here in the years of deepest famine. Picking it up, then, in verse 14, Joseph collected all the money that was to be found in Egypt and Canaan in payment for the grain they were buying, and he brought it to Pharaoh's palace. So, he continues as a mediator, mediator for his family, and a mediator between the people and Pharaoh for whom he's or to whom he's obligated.

So that would be stage one, providing grain for the people through their purchase using their money. And they find themselves in a desperate condition. I think this is important for us to recognize that these were exceptional circumstances.

And so, the people say, why should we die before your eyes? Our money is used up. So, they recognize that they were in need of food, they had a momentary survival, and now they move into stage two, verse 16. This has to do with the selling of their livestock and all their possessions.

In verse 16, then bring your livestock, said Joseph, and I will sell your food, your food in exchange for your livestock since your money is gone. So, Joseph is seen as a provider, a conduit of that which will preserve the people. Now, they do lose all their

livestock, but they have to somehow exchange, we are told, they have to exchange their livestock so they can survive.

I guess you could look at it as a desperate situation that Joseph is taking advantage of them, but I don't think that was their perspective. Their perspective was that not only did he control the source of their survival, but he was not stingy with it. And he was not cruel because he was answering their need and at the same time showing responsibility to the house of Pharaoh.

So, after that year, we move into verse 18. When that year was over, they came to him the following year and said, we can't hide from what's happening to us. There is nothing left for our Lord except our bodies and our land.

So, stage three then would be their detour enslavement. They are willing to give themselves as slaves to Pharaoh in order to gain the grain necessary for their survival. In other words, they're going to work.

That's all they have to offer. Verse 19, why should we perish before your eyes? We and our land as well. Buy us and our land in exchange for food, and then we will be in servitude to Pharaoh.

This is the only way that they can survive. They say as much: give us seeds so that we may live and not die and that the land may not become desolate. In other words, by virtue of the fact that you don't have a population that has some oversight in maintaining the land, even though it would have been minimal given that there is this great famine, it would not become a wild wilderness.

I think that's what's in view here. Now, it could be well said that these transactions are offensive to us, given that the people had to go into servitude. But first, in terms of Joseph, we have to remember that these transactions are not enriching him personally.

They're enriching the state. And also, we have to remember that this is a crisis. It's not going to be on a permanent basis.

The famine is going to come to an end. There's going to be possibilities for people returning to the land. And I think this is what we find in the instructions in verses 20 through 31 that in part had to do with accepting the Egyptian priests.

I think the priests and this is one thing that we know from extra-biblical Egyptian culture, and you remember, this is also the case with the Hebrew people. God did not give the Levites, the priestly tribe, land, but they were provided for by the other tribes. And they provided for the priests and their families and their survivors.

And God gives them 48 cities and their environs. So now we come to verse 21, and Joseph reduced the people to servitude from one end of Egypt to the other. And there is an alternative reading that you may find in your version.

However, most of the versions will translate the Hebrew verse 21 as the NIV does, placing the people in service. However, it is possible to understand a variation in Hebrew. It's very slight, but it has a significantly different meaning.

It would be translated, and he moved the people into the cities. In either case, the land becomes Pharaoh's. He's going to have to have some form of workers, and it appears to be the population.

Then we're told about the exception of the priests. And there is a fifth, he says, to the people. Here's the seed.

We're going to see without people planting the seed for a future harvest, once the famine is lifted, that's why you can see the land would become desolate, unproductive. So that has to be worked out. Therefore, a fifth of the crop was assigned to the Pharaoh

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Now, here is the viewpoint of the people in verse 25. And I think this is important in the way that we understand the relationship between Pharaoh, Joseph, and the people. The people understand that they have been provided for by Joseph and his God.

So, in verse 25 to Joseph, it is said, you have saved our lives. That's why I have spoken of this last section, beginning in chapter 46, verse 28, all the way through chapter 47, which is that Joseph is the savior of the family. But beyond that, he's the savior of the world.

May we find favor in the eyes of our Lord, we will be, see, they voluntarily understand that there's a possibility of survival. So, then there is this law pertaining to a fifth part of whatever is produced to become Pharaoh's. So, then this last part, I would like for us to look at.

But before I do so, I can't help but think about what I find when it comes to the descendant of Jacob, a descendant of Jacob's household. Historically, this was what we find with Joseph. He's a savior.

And then later we will find that from Judah will come a great royal figure who will be also a mediator between God, in his case, and all those who will hear the message of the mediator, Jesus Christ, repent of their sins, place their faith and trust in the identity of who Jesus is, and the promises of Jesus and the events in Jesus' life, the cross, the grave, the resurrection, and then the ascension of Jesus and the sending of

the Holy Spirit, who confirms what Jesus has accomplished and proclaimed. So, I read now a passage that maybe you don't recall. 1 John 4, it's in this small letter, the evangelist John, 1 John 4, verse 14.

And this is what John, a follower of Jesus Christ, for three years at his side, and we have seen and testified that the Father has sent his Son to be the Savior of the world. The promissory blessing of the Abraham family is realized through Jesus Christ. So, in verses 27 and following to the end of the chapter, verse 31, we see an echo of the promise.

They became very fruitful and increased at Goshen. And then we're told of the death of Jacob. That is, Jacob is anticipating.

And so, Jacob's eyes are set on returning to Canaan. Remember he spent those 20 years in Padana Aram. He was exiled before.

Now, he and his family are exiled again. In the first case, because of his undoing and how he had mistreated Esau and fled. And now, because of the famine, his eyes are on Machpelah, the burial site of Abraham and Isaac.

So, he says to his son, do not bury me in Egypt. But when I rest with my fathers, carry me out of Egypt and bury me where they are buried. I will do as you say, he said.

And he's not satisfied with that. Swear to me, he said. Joseph swore to him, and Israel worshipped as he leaned on top of his staff.

And I think this is the way we understand the Hebrew text. It is possible to translate this. Israel bowed down at the head of his bed.

Of course, that would be consonant with the context as well as his expression of worship. As you know, Israel Jacob or Jacob Israel has expressed worship at key points. That's not surprising after hearing that his future will be in God's hands and God, through Joseph, taking him to that promised land.

It's striking that an expression of this sort of faith. There is every reason. There is every reason to believe that the people who live in Goshen thrive.

There's no reason to return to the land, but the promise of God. Jacob believed it. He had seen how God brought him back from Padan Aram to Bethel.

He had in traveling to Beersheba where he worshipped. God promised him, you're going to come back. I'm going to assure this.

So in Hebrews, chapter 11, verse 21, the writer to the Hebrews says this. By faith, Jacob, when he was dying, blessed each of Joseph's sons. We'll find that in chapter 48.

Next time and worship. And here's our verse as he leaned on the top of his staff. Well, this actually will occur.

This takes place during the death of Jacob in chapter 49; it's recounted in verse 29. And then in chapter 50, we will have the return of Jacob to Machpelah. That's in verse 12 and following chapter 50.

And then, as I said earlier, we have the death of Joseph and the promise his father made to his future descendants. Return, return me to the land of promise. Next session, chapters 48 through 50 will be the concluding chapters to the Jacob story, but also to the whole of the book.

God is going to ensure that his promises of deliverance, prosperity and protection and that the hope of Israel is not misspent on God. He will be the deliverer, as we find with Joseph, the savior of the world through his only begotten son, Jesus Christ, the son of the Father.

This is Dr. Kenneth Mathews and his teaching on the book of Genesis. This is session 24, Joseph and Jacob Reunited, Genesis 46-47.