

When I Rest with My Fathers, Carry Me Out of Egypt

47: 27-31

DIG: What was the significance of Joseph putting his hand under the thigh of Jacob? When was this done before? Why did Jacob make Yosef swear an oath? In what way did Joseph foreshadow the life of Christ?

REFLECT: Does it make any difference where you are buried? Why was this an act of faith on Ya'akov's part? What was his hope? What is your hope?

78. Both Joseph and Yeshua settle the children of Isra'el in a land of their own. Now the Israelites settled in Egypt in the region of Goshen. They acquired property there and were fruitful and increased greatly in number (47:27). **Goshen was the best of the land of Egypt (45:18b, 47:6).** Pharaoh had told Yosef and his sons not to worry about their belongings because the best of Egypt would be theirs (45:20). **The result was that the Israelites would live in peace and multiply (Exodus 1:8).** So Palestine will be the best part of the earth during the Messianic Kingdom where the wilderness will rejoice and blossom (Isaiah 35:1-2), where the riches of the nations will be brought to the Israelites (Isaiah 60:1-16) and where they will live in peace (Ezekiel 34:25-29).

After the remaining five years of famine, the Nile River began to overflow its banks once again. The land began to flourish once more. With at least one hundred and fifty people having entered Egypt (46:8-27), they would leave with over two million (Numbers 1:46 counted over six hundred thousand men older than twenty years of age). So ADONAI blessed His people according to the promises He made to Abraham. They were becoming a great nation, as God worked behind the scenes. He blessed Pharaoh because he had blessed the descendants of Avraham with the best land that Egypt had to offer. But later, during the time of Moses, when another Pharaoh oppressed the Israelites, the LORD dealt harshly with him, thus fulfilling ADONAI's promise to Abraham: **I will bless those who bless you, and whoever curses you I will curse (12:3a).**

Haftarah Vayigash: Yechezk'el (Ezeki'el) 37:15-28

**B'rit Chadashah suggested reading for Parashah Vayigash:
Acts 7:9-16 (specifically verses 13-15)**

Parashah 12: Vayechi (He lived) 47:28-50:26

Jacob lived in Egypt seventeen years. That was the same length of time that **Joseph** had lived with **his father** in Canaan before **he** was sold into slavery. Consequently, the time period of **seventeen years** serves as bookends to the **Joseph** story. The first **seventeen** years of **his life** was spent with **his father**, and the last **seventeen years** of **his father's** life was spent with **him**. When **Ya'akov** was a **hundred and forty-seven years** old, **he** was ready to **die (47:28)**.

He called for his son Joseph and said to him, "If I have found favor in your eyes, put your hand under my thigh and promise that you will show me kindness and faithfulness" (47:29a). As seen earlier in **24:2b**, this is a euphemism for the holding of the genitals, which are the source of life. It was a symbolic gesture that if the oath were not carried out, then **Israel's** other descendants would avenge **Yosef's** unfaithfulness. **He** had one final request, and who better to make sure that **his wishes** were carried out than **Joseph?** **He** asked **Yosef** to **swear to him** that **he would not** be buried in **Egypt (47:29b)**. **He** continued: **When I rest with my fathers, carry me out of Egypt and bury me where Abraham and Isaac are buried** in the cave at Machpelah (**23:3-18**). **Joseph** said: **I will do as you say (47:30)**.

But **Ya'akov** needed more assurance, and insisted that **Joseph's** word be cemented with an oath. **Jacob** pleaded: **swear to me**. Why was this necessary? **Yosef** had just promised to **do as his father** had said! However, **Jacob** knew that if **Joseph** took an oath, it would reinforce in **Joseph's** memory **his promise to his father**. Not only that, the oath would make **Yosef** directly accountable to **God** and **His** wrath if **he** were to go back on **his promise**. **Then Joseph swore to him**.

Isra'el had talked to **Joseph** while sitting upon **his bed**. When **Yosef** **swore** to bury **him** in Canaan, **Isra'el** turned and **bowed himself on the head of his bed** worshipping **ADONAI**, thanking **Him** for granting **his last wish (47:31 NKJ)**, just as **David** also **worshipped** upon **his bed (First Kings 1:47-48)**.⁷³⁸ According to the writer of Hebrews, this was an act of **faith** because **Isra'el** knew that **his** descendants would not be in **Egypt** forever and would one day return to the Promised Land (**Hebrews 11:21b**). **Egypt** was to **Isra'el** and **his** family what the ark was to Noah, a temporary shelter from the disaster on the outside.⁷³⁹ The hope of the TaNaKh was an *earthly* hope. **Abraham** believed that **he** would be raised from the dead in Canaan and **he** wanted to be buried there. **Isaac** believed the same. Now **Ya'akov** is expressing the same faith. You see, the hope of the TaNaKh was not to be caught up to meet **the Lord** in the air and enter the city of the New Jerusalem, which is the final destination of the Church. The hope of the righteous of the TaNaKh was in **God's Kingdom** that will be set up on this earth (**Isaiah 2:2-4, 11:6-9, 65:18-23; Jeremiah 31:12-14, 31-37;**

Ezekiel 34:25-29, 37:1-6 and Chapter 40-48). That is why **Jacob** had faith in the resurrection from the Promised Land. If **Jacob** had no faith or hope in **ADONAI's** promise to **him**, why would it matter where **he** was buried? The promise of the messianic Kingdom was why **he** did not want to be buried in **Egypt**.

It took all of **his** remaining strength for **Jacob** to raise himself and utter the prophetic words of **Chapters 48 and 49**. But **he** received both **his** strength and **his** inspiration by faith, still trusting in the absolute certainty that, though **he** himself would not live to see it, **God** would give **his** seed the land of Canaan and that, someday, **all peoples on earth** would be **blessed through him (12:3b)**.⁷⁴⁰

For those who believe in, and follow **Messiah** today, it makes no difference where we are buried. At the time of the Rapture (see my commentary on **Revelation By - The Rapture of the Church**), wherever we are, we shall be raised either from death or from life. **For the Lord Himself will come down from heaven, with a loud command, with the voice of the archangel and with the trumpet call of God, and the dead in Christ will be raised first. After that, we who are still alive and are left will be caught up together with them in the clouds to meet the Lord in the air. And so we will be with the Lord forever (First Thessalonians 4:16-18)**. So it won't make any difference if **we** are buried in **Egypt**, in Canaan or in Timbuktu. The living *in Christ* and the dead *in Christ* all over the world will be caught up to be with **Him**. We don't need a launching pad to take off from. No, our hope is a *heavenly* hope.⁷⁴¹ **We wait for the blessed hope - the glorious appearing of our great God and Savior, Yeshua Messiah (Titus 2:13)**. As Rabbi Sha'ul said to the believers at Thessalonica: **Therefore, encourage each other with these words**.