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Then Jacob Blessed Pharaoh and Went Out from His Presence 47: 1-10

Then Jacob blessed Pharaoh and went out from his presence DIG: How do Jacob and his sons conduct themselves before the king of Egypt? How does Ya'akov portray himself?

REFLECT: Jacob could have acted like a big shot in front of Pharaoh. But he chose to be humble and give the glory to God. How do you react when you have something to brag about? Is there a difference between good self-esteem and conceit? How do you know where to draw the line?

Although **Joseph** was only accountable to **Pharaoh** in all **of Egypt**, **he** could not make the decision to allow **his** family to **settle in the best part of the land**, namely, **Goshen (45:10)** without approval from **the king**. But because they were in the midst of famine, in reality, no **land** was particularly valuable at that time. **So** having temporally **settled his** family in **Goshen, Joseph** went to **Pharaoh** and said: **My father and brothers, with their flocks and herds and everything they own, have come from the land of Canaan and are now in Goshen** awaiting **your** pleasure **(47:1).** This was where **Joseph** wanted **them** to **settle** all along **(45:10. 46:28).**

He chose five of his eleven **brothers and presented them before Pharaoh (47:2).** The text says that **Joseph** chose from all **his brothers**. But in Hebrew it literally reads that **he chose** *from the edge, end or extremity*. This suggests that **Joseph** selected the most outstanding ones, or **the brothers** who would make the best impression. The same term is used in **First Kings 12:31**, where Jeroboam purposefully chose non-Levites for the priesthood of Isra'el. It was not a random selection by **Joseph**. Like everything else he did, it was planned very carefully.[716] **However, the rabbis take the opposite position. They teach that Joseph took five of the most inferior brothers, fearing that Pharaoh would make soldiers out of the stronger brothers if Joseph had taken them. According to rabbinic tradition, Joseph took Reuben, Simeon, Levi, Benjamin and**

Issachar with him.

As **Joseph** had anticipated, **Pharaoh asked the brothers, "What is your occupation?"** And according to **Joseph's** instructions **(46:34)**, **they** replied: **Your servants are** herdsmen, **just as our fathers were (47:3).**[717] **They** threw **themselves** upon the mercy and good grace of **the king of Egypt**.

They also said, "We have come to live here awhile, because the famine is so severe in Canaan and your servants' flocks have no pasture." They had no intention of permanently living in **Egypt**. **So now, please let your servants settle in Goshen. Pharaoh** responded directly **to Joseph** and said: **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. Let them live in Goshen. And if you know of any among them with special ability, put them in charge of my own livestock (47:4-6).** Again, this shows that **Pharaoh** was a Semitic Hyksos ruler, because that simply would not have been the case if he were **Egyptian**. But the meeting was a success in gaining permission for **Jacob's** family to live in **Goshen**. But it reached its climax in the conversation between **Pharaoh** and **Ya'akov**.[718]

Then Yosef brought his father Jacob in and presented him before Pharaoh. This must have been quite a meeting, the earth's greatest **king** encountering **the man** chosen by **God** to lead **His** people of that day. The aged and feeble patriarch stood before **Pharaoh**. Though **the king** was more powerful, **Jacob** was clearly superior, for it was **he** who **blessed Pharaoh (47:7)**. Melchizedek had **blessed** Abraham **(14:19)**, thus showing **His** superiority to Abraham, for **the lesser person is blessed by the greater (Hebrews 7:7)**. When you read between the lines, you get the feeling that **the king of Egypt** also sensed this.

He seemed subconsciously to recognize that **he** was speaking to **a man** of unusual spiritual depth and understanding, **a man** who had walked with **ADONAI** for many years.[719]

Therefore, **Pharaoh asked him, "How old are you?" And Jacob said to Pharaoh, "The years of my pilgrimage are a hundred and thirty."** Then, because of **his** many years of conflict with Esau and Laban, Rachel's death and **Joseph's** supposed death, **he** added: **My years have been few and difficult, and they do not equal the years of the pilgrimage of my fathers (47:8-9).** Indeed **his** grandfather Abraham had died at a hundred and seventy-five years of age **(25:7)**, and **his** father Isaac had died at a hundred and eighty years of age **(35:28).** Although **he** lived another seventeen years in **Egypt (47:28)**, **he** knew **he** could not hope to live as long as **they** had. The longevity of mankind had begun to gradually decline from what it had been before the Flood. But the point here is that **Ya'akov** had the opportunity to brag about **himself** and act like a big shot in front of the most powerful **man** in the world; however, **he** chose to be humble and give **God** the glory for **his** life.[720]

Scripture doesn't record their entire conversation, but before concluding, **Jacob** once again **blessed Pharaoh and went out from his presence (47:10).** There is finality to this statement and **Pharaoh** never saw **him** again. At any rate, in addition to the continuing witness of **Yosef**, this pagan **king** had been the recipient of the testimony, and the object of the prayers of the greatest **man** of **his** generation.[721]