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## Carry Me Out of Egypt

### 47: 27-31

**Carry Me Out of Egypt 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: What preparations have you made to ease the burden on your family at the time of your death? 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 (Ezeki'el 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 hundreds of **Israelites** having entered **Egypt (to see link click [Km - Jacob's Genealogy](#))**, they would leave with over two million (**Num 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**, God dealt harshly with him, thus fulfilling **God'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

(see my commentary on Deuteronomy, to see link click [Af](#) - Parashah)

Reunion in Egypt highlights the activity of the Torah portion and forms the context for the Haftarah. In this reading **Judah** has matured into the nation that gives spiritual direction, but it has been exiled for seven years from the Temple. The tribes have matured, but they lead disconnected lives. Brotherly hatred had replaced brotherly love. Now the prophet **Ezeki'el**, in exile with **his people**, promises complete restoration between the tribes led by the southern kingdom of **Judah** and the northern kingdom of Isra'el led by **Joseph's** son **Ephraim**. Indeed, the two kingdoms will be united under a king from **Judah (Ezeki'el 37:22-24)**. **God** promised to purify **His people** into a holy **Kingdom (Ezeki'el 37:23)**. **He** promised a covenant of peace, and a Sanctuary in which **He** would dwell among **His people**. Only then, would **the nation** find its place among the nations of the world.

## B'rit Chadashah suggested reading for Parashah vaYigash: Luke 6:12-16; Acts 7:9-16 (specifically verses 13-15)

**Yeshua**, a descendant of **David**, a descendant of **Judah**, begins to redeem the prophecy of **Ezeki'el**. When **Messiah** came to Rome, it was the world super-power, with king Herod, an Edomite, in charge. In this reading, **Yeshua** devotes all night to prayer for the purpose of selecting from **His** disciples **twelve apostles** as **foundation** stones (**Lk 6:13; Eph 2:20**). The Hebrew equivalent of **apostle**, or *shaliach*, describes *on who is sent forth* with a message and authority of the one who sent him. **Yeshua** represents **Himself** as a *shaliach* of **God the Father (John 5:19, 24, 30)**. Here, **Yeshua** selects **the twelve** to represent corporate **Isra'el**. It is interesting that **Judas Isacriot** comes from a town in the heart of **Judah (Joshua 15:25)**. How ironic that **Judah's** own nation must be purified of men who sin against **the Father** by selling a **Brother** for **thirty pieces of silver**.

## Parashah 12: vaY'chi (He lived) 47:28-50:26

**The Key People** include **Jacob, Joseph, Ephraim, Manasseh, all the sons, and Pharaoh**.

**The Scenes** include **Egypt, Canaan, Shechem, the cave of Machpelah, Goshen, and Abel-mizraim**.

**The Main Events** include **Jacob's** seventeen years **in Egypt, his** request for burial with **his fathers**, the adoption of **Ephraim** and **Manasseh** by **Joseph, the younger son** getting **the blessing, Jacob's** final words for each **tribe, Judah's** position of praise, **Jacob's**

**death, his burial in Canaan, Joseph's brothers** fearing **him** after **Jacob's death**, **Joseph's** reassurance, and **Joseph's death** at 110 - declaring that **YHVH** would deliver **the Israelites** out of **Egypt** and **they** must carry **his bones** back to rest **in the Land**.

The subject of **death** dominates this week's portion, which records the passing away of two of the most important people in the history of redemption: **Jacob** and **Joseph**. Obviously, we cannot always determine the time of our own **death**, but sometimes **ADONAI** gives us sufficient time to make the necessary preparations. This is the case with **Jacob** in parashah vaY'chi. **He** was not taken by surprise; **he** had more than adequately prepared for **his death**.

**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**.

Did **Jacob** not trust **his** favorite **son**? This was not the issue at all. **Jacob** wisely knew that **Pharaoh** might take it as an insult or question **Isra'el's** allegiance, if **Joseph** asked to **bury his father** outside of **Egypt**. By requesting that **Joseph** make a legal oath; **Jacob** made it possible to request permission from **Pharaoh** from an entirely different standpoint - the legal agreement between **him** and **his father Jacob**. Indeed, that is exactly the reason why **Pharaoh** did give **him** permission, saying: **Go up and bury your father as he made you swear (50:6)**. Thus, **Jacob** took the matter out of **Joseph's** hands and made a legal issue out of it that **Pharaoh** would honor. This is but one example of a legal matter which **Jacob** had the foresight to take care of out of love and consideration for **his** family. It would be wise for all of us to follow **the patriarch's** example and ease the burden of decision-making upon our loved ones at the time of our **deaths**.

**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 **worshiped upon his bed (First Kings 1:47-48)**.<sup>738</sup> 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.<sup>739</sup> 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; Ezeki'el 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)**.<sup>740</sup>

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.<sup>741</sup> **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.**