

GENESIS

THE ADOPTION OF MANASSEH AND EPHRAIM BY JACOB

CHAPTER 48

ISRAEL'S LAST DAYS

EXEGESIS VERSES 1 – 4:

וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וַיֹּאמֶר לְיוֹסֵף הִנֵּה
אָבִיךָ חָלָה וַיִּקַּח אֶת־שְׁנֵי בָנָיו עִמּוֹ אֶת־מְנַשֶּׁה וְאֶת־אֶפְרַיִם

^{NAS} Genesis 48:1 Now it came about after these things that Joseph was told, "Behold, your father is sick." So he took his two sons Manasseh and Ephraim with him. (וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וַיֹּאמֶר לְיוֹסֵף הִנֵּה אָבִיךָ חָלָה וַיִּקַּח אֶת־שְׁנֵי בָנָיו עִמּוֹ אֶת־מְנַשֶּׁה וְאֶת־אֶפְרַיִם [waw consec. + v/qal/IPF/3ms: hayah; "and it came about"; + adv: 'acherey; "after"; + d.a. + n/com/m/pl/abs: dabar; "the things"; + d.a. + adj/b/pl: 'elleh; "these"; + waw consec. + v/qal/IPF/3ms: 'amar; "and he said/it was said"; + prep: lamed + proper n: "to Joseph"; + interj.part: hinneh; "Behold!"; + n/com/m/s/constr. w/2ms suff: 'ab; "your father"; + v/qal/ptc/m/s/abs: chalah; "is sick"; + waw consec. + v/qal/IPF/3ms: laqach; "so he took"; + sign of d.o. + adj/m/dual/constr: shenayim; "two of"; + n/com/m/pl/constr. w/3ms suff: ben; "his sons"; + prep. w/3ms suff: -im; "together with him"; + sign of d.o. + proper n: "Manasseh"; + waw conj. + sign of d.o. + proper n: "and Ephraim"])

וַיִּגַּד לְיַעֲקֹב וַיֹּאמֶר הִנֵּה בִנְךָ יוֹסֵף בָּא אֵלַיךָ
וַיִּתְחַזַּק יִשְׂרָאֵל וַיֵּשֶׁב עַל־הַמֶּטֶה

^{NAS} Genesis 48:2 When it was told to Jacob, "Behold, your son Joseph has come to you," Israel collected his strength and sat up in the bed. (וַיִּגַּד לְיַעֲקֹב וַיֹּאמֶר הִנֵּה בִנְךָ יוֹסֵף בָּא אֵלַיךָ וַיִּתְחַזַּק יִשְׂרָאֵל וַיֵּשֶׁב עַל־הַמֶּטֶה [waw consec. + v/Hiphil/IPF/3ms: nagad; "When he caused to tell/make known"; + prep: lamed + proper n: "to Jacob"; + waw consec. + v/qal/IPF/3ms: 'amar; "and he said"; + interj.part: hinneh; "Behold!"; + n/com/m/s/constr. w/2ms suff: ben; "your son"; + proper n: "Joseph"; + v/qal/PF/3ms: bo'; "has come"; + prep. w/2ms suff: 'el; "to you"; + waw consec. + v/Hithpael/IPF/3ms: chazaq; "and he strengthen himself/collected his strength"; + proper n: "Israel"; + waw consec. + v/qal/IPF/3ms: yashab; "and he sat up"; + prep: -al; "upon"; + d.a. + n/com/f/s/abs: mittah; "the bed"])

וַיֹּאמֶר יַעֲקֹב אֶל־יוֹסֵף אֵל שְׁדֵי נְרָאָה־אֵלַי בְּלוּז
בְּאָרְזִי כְּנֻעַן וַיְבָרֶךְ אֹתִי

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6. That the finality of Jacob's life is certain, a messenger is dispatched to **Joseph**, and he **“was told, ‘Behold, your father is sick’**/waw ‘amar hinneh ‘ab challah”.
7. The interjectory **“Behold!”** (*hinneh*) captures the sense of urgency behind Jacob's illness.
8. The Hebrew participle *challah* (**sick**) has the nuance of “weak” and further suggests the illness is beyond recovery.
9. Gen.49:33 finishes Jacob's life in the very “death **bed**” (*mittah*) now in view in vs.2.
10. **Joseph** clearly understands that time is of the essence and he immediately heads out to Goshen and **“he took his two sons Manasseh and Ephraim with him**/laqach shenayim ben –im Manasseh waw Ephraim”.
11. Moses mentions the names of Joseph's **two sons** in the order of their birth (41:51,52).
12. Their ages would have been ~21 and 20 years old respectively (cf.41:50).
13. As context reveals, a primary purpose for Joseph's visit is that a patriarchal blessing was to be given.
14. The blessing itself was to honor **Joseph** with the rights of primogenitor. Cp.1Chr.5:1-2
15. Reuben forfeited his position in the family due to the rebellion of his –V that expressed itself in the adulterous affair with Bilhah.
16. Reuben's sexual infidelity and rebellion against his authority mirrored his spiritual defiance towards doctrine and **God**. Cp.2Cor.4:1,2; Jam.4:4
17. Further, as vs.5ff notes, the **two sons** are assumed being instrumental to the blessing.
18. This implies that it was **Jacob** that ordered the message sent and asked for the accompaniment of **Manasseh and Ephraim** together **with Joseph**.
19. Upon **Joseph** and sons arrival, **“it was told to Jacob, ‘Behold, your son Joseph has come to you’**/nagad lamed Jacob waw ‘amar hinneh ben Joseph bo’ ‘el” (vs.2).
20. Though the messenger on both occasions is unidentified, a faithful servant of **Jacob** both delivering the message to Joseph's house and in turn reporting his arrival makes sense.
21. Further, his manner of address again employs the interjectory particle *hinneh* (**Behold!**) declaring Joseph's arrival suggesting one person repeating himself in address.
22. The interjectory nature of both particles emphasizes that the previous urgency expressed (vs.1) has now been met with Joseph's arrival.
23. With the notice of Joseph's presence, **“Israel collected his strength and sat up in the bed**/chazaq Israel waw yashab –al ha mittah”.
24. Although **Jacob** the old man was dying, **Israel**, the new man, summons **strength** from +V and doctrine and elevates himself from the prone to sitting position.
25. He has final applications to perform and as the divinely appointed head of the race, he wants to complete his course in action with honor.
26. He reflects an example of +V leaving this world under dying grace (applying to the end).
27. In vss.3-4, **Jacob** first reflects upon a past event and **“said to Joseph, ‘God Almighty appeared to me at Luz in the land of Canaan and blessed me’**/amar ‘el Joseph ‘el shadday ra’ah ‘el bet Luz bet ‘erets Canaan waw barake ‘eth”.
28. The title **“God Almighty”** could be better translated as **“God All-sufficient”** as the Hebrew *shadday* means “breast” symbolizing that which provides the source of life on behalf of the helpless infant. Cp.Gen.49:25
29. The Hebrew *‘el* (**God**) emphasizes his attribute of omnipotence recognizing that **God** is also all-powerful and able to accomplish His will towards men. Cp.Exo.14:13; Ps.57:2; 138:8; Isa.9:7; 46:10; Jer.30:23-24; Eze.20:21

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30. God's appearance at **Luz** was the previous name by which Bethel was known.
31. Twice **God** appeared to **Jacob** at **Luz** as recorded in Gen.28:10-19 and 35:6-15.
32. Which time of visit is not explicit as to Jacob's reference and could be inclusive of both occasions in his thoughts.
33. Yet, his reminiscing about Rachel immediately following in vs.7 suggests it was the visit on his return from Paddan-aram (35:9) after the Shechem affair (Gen.34) that is in view.
34. On that occasion, God's acknowledgment of Jacob's maturity is reiterated (35:10).
35. **God** identified Himself as '*el shadday*' on that occasion (35:11).
36. Further, Jacob's words attributed to **God** in vs.4 better matches the passage in Gen.35, "**Behold, I will make you fruitful and numerous, and I will make you a company of peoples, and will give this land to your descendants after you for an everlasting possession/hinneh pharah waw rabah waw nathan lamed qahal –am waw nathan ha 'erets ha zo'th lamed zera- 'acharey 'achuzzah --olam**" (cp.35:11,12).
37. The Hebrew words *pharah* (**fruitful**) and *rabah* (**numerous**) are used by **God** in 35:11 and only used by Isaac in 28:3.
38. What **Jacob** is expressing to **Joseph** is celebrating the occasion of God's visitation at a time which he had a real appreciation for the promises being a mature and adjusted believer.
39. This now stands out in his mind as he is going to pass on the rights of first-born to his +V, mature and adjusted son **Joseph**.
40. These virtues are what qualify **Joseph** to receive this special blessing.
41. The same reason **Jacob** was **blessed** by **God** on the fore mentioned occasion.
42. **Jacob**, by rights of primogenitor, received the patriarchal blessings of the Abrahamic Covenant and now passes down that blessing to **Joseph**.
43. Even as **Jacob** has been and will be blessed in this way, so will **Joseph**.
44. Indeed, **Jacob** has enjoyed sexual prosperity since he has 12 sons and many daughters.
45. Indeed, he was already a **company of people** having arrived in Egypt with the 66 of 46:26.
46. In the future, he will inherit the **land** of **Canaan**, just as **Joseph** will.
47. This promise adds to the symmetry of both **Jacob** and **Joseph** being buried in **Canaan**.
48. Their enjoyment of blessing in terms of SG₃ in resurrection is implied with the final phrase "**for an everlasting possession**".
49. Both believers recognize **God** as the source of blessing and fulfillment based on grace and not their own resources or devices.
50. **Jacob** opens his discourse with **Joseph** with words for contemplation and celebration of that fact.
51. Further, it discloses Jacob's authority by **God** to pass down this blessing in the manner that will follow.
52. He has the authority to hand down the inheritance of the **land** as he sees fit.
53. In Joseph's case, as the primogenitor heir, that division will be two-fold on his part.

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JACOB CLAIMS ADOPTION OF EPHRAIM AND MANASSEH

EXEGESIS VERSES 5 – 7:

וְעַתָּה שְׁנֵי־בָנֶיךָ הַנּוֹלָדִים לְךָ בְּאֶרֶץ מִצְרַיִם
עַד־בָּאִי אֵלַיךְ מִצְרַיִמָּה לִי־הֵם אֶפְרַיִם וּמְנַשֶּׁה כְּרֵאוּבֵן
וְשִׁמְעוֹן יִהְיוּ־לִי

NAS Genesis 48:5 "And now your two sons, who were born to you in the land of Egypt before I came to you in Egypt, are mine; Ephraim and Manasseh shall be mine, as Reuben and Simeon are. (וְעַתָּה בְּבֵן שְׁנַיִם עִתָּה וְ) אֵל בּוֹא עַד מִצְרַיִם אֶרֶץ בְּ לַ יֶלֶד הַ בֵּן שְׁנַיִם עִתָּה וְ) לִי הֵם מִצְרַיִם לְ מִצְרַיִם [waw conj. + adv: -attah; "and now"; + adj/m/dual/constr: shenayim + n/com/m/pl/constr. w/2ms suff: ben; "your two sons"; + d.a. + v/Niphal/m/pl/abs: yalad; "who were born"; + prep. w/2ms suff: lamed; "to you"; + prep: bet + n/com/f/s/constr: 'erets; "in the land of"; + proper n: "Egypt"; + prep: -ad w/ v/qal/inf/constr. w/1cs suff: bo'; "before I came"; + prep. w/2ms suff: 'el; "to you"; + proper n: "in Egypt"; + prep. w/1cs suff: lamed; "for me"; + pro/3mpl: hem; "are they themselves"; + proper n: "Ephraim"; + waw conj. + proper n: "and Manasseh"; + prep: kaph; "just as"; + proper n: "Reuben"; + waw conj. + proper n: "and Simeon"; + v/qal/IPF/3mpl: hayah; "will exist/become"; + prep. w/1cs suff: lamed; "for me""])

וּמוֹלֶדֶתְךָ אֲשֶׁר־הוֹלֶדְתָּ אַחֲרֵיהֶם לְךָ יִהְיוּ עָלַי שֵׁם
אֲחֵיהֶם יִקְרְאוּ בְּנַחֲלָתָם

NAS Genesis 48:6 "But your offspring that have been born after them shall be yours; they shall be called by the names of their brothers in their inheritance. (וְ) יֶלֶד אֲשֶׁר מוֹלֶדֶת וְ) בְּקִרְאָתָם אֶת שֵׁם עַל הֵיה לְ אַחֲרָי נַחֲלָה [waw conj. + n/com/f/s/constr. w/2ms suff: moledeth; "and your offspring"; + rel.pro: 'asher; "which/that"; + v/Hiphil/PF/2ms: yalad; "you have caused to give birth/begat"; + adv. w/3mpl suff: 'acharey; "after them"; + prep. w/2ms suff: lamed; "for you"; + v/qal/IPF/3mpl: hayah; "they will become"; + prep: -al + n/com/m/s/constr: shem + n/com/m/pl/constr. w/3mpl suff: 'ach; "upon the name of their brothers"; + v/Niphal/IPF/3mpl: qara'; "they will be called"; + prep: bet + n/com/f/s/constr. w/3mpl suff: nachalah; {same as 31:14} "in their inheritance/heritage""])

וְאֵנִי בָבְאִי מִפְּדֹן מִתָּה עָלַי רָחֵל בְּאֶרֶץ כְּנָעַן
בְּדֶרֶךְ בְּעוֹד כְּבָרְתָּ אֶרֶץ לְבָא אֶפְרַתָּה וְאַקְבְּרָהָ שָׁם בְּדֶרֶךְ
אֶפְרַת הוּא בֵּית לְחָם

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NAS Genesis 48:7 "Now as for me, when I came from Paddan, Rachel died, to my sorrow, in the land of Canaan on the journey, when there was still some distance to go to Ephrath; and I buried her there on the way to Ephrath (that is, Bethlehem)." (מֵן בּוֹא בְּאֵנִי וְ) בּוֹא לְאֶרֶץ כְּבָרְהָ עוֹד בְּדֶרֶךְ הָ בְּכַנְעַן אֶרֶץ בְּרַחֵל עַל מוֹת פְּדָן אֶפְרַתָּה בֵּית לָחֶם הִיא אֶפְרַתָּה דֶרֶךְ בְּשָׁם קִבְרָ וְ אֶפְרַתָּה [waw conj. + pro/1cs: 'aniy; "and I myself"; + prep: bet w/ v/qal/inf/constr. w/1cs suff: bo'; "when I came"; + prep: min + proper n: "from Paddan"; + v/qal/PF/3fs: muth; "she died"; + prep: w/1cs suff: -al; "beside/over me"; + proper n: "Rachel"; + prep: bet + n/com/f/s/constr: 'erets; "in the land of"; + proper n: "Canaan"; + prep: bet + d.a. + n/com/b/s/abs: derek; "on the way/road"; + prep: bet + adv: -od; "with still"; + n/com/f/s/constr: kebarah; "distance of"; + n/com/f/s/abs: 'erets; "land"; + prep: lamed w/ v/qal/inf/constr: bo'; "to come to"; + proper n: 'epherathah; "Ephrath"; + waw consec. + v/qal/IPF/1cs w/3fs suff: qabar; "and I buried her"; + adv: sham; "there"; + prep: bet + n/com/b/s/constr: derek; "on the way"; + proper n: "Ephrath"; + pro/3fs: hiy'; "that is"; + proper n: "Bethlehem"])

ANALYSIS VERSES 5 – 7:

1. Having set the context in discourse of the promised descendant and real estate clause of the Abrahamic Covenant, Israel now reveals the effect on the part of Joseph.
2. That is with him, the blessing of inheritance is destined to increase two-fold.
3. He is to receive a “double blessing” that will increase his heritage both as to tribal descendants and inheritance in the land.
4. His blessing is to surpass the normal patriarchal blessings handed down to his remaining brothers and memorializes his heritage as both Ph₁ and Ph₂ +V distinguished from the rest (cf.49:26).
5. It is representative of Joseph’s blessing both in time and eternity celebrated as a prize winner.
6. How that blessing is to be fulfilled legally is through adoption.
7. While the blessing integrates Joseph’s **sons**, it is important to understand that the blessing is upon Joseph (cf.vs.15).
8. These spiritual realities then underwrites Israel’s comments to Joseph, “**And now your two sons, who were born to you in the land of Egypt before I came to you in Egypt, are mine**/waw –attah shenayim ben ha yalad lamed bet ‘erets Egypt –ad bo’ ‘el Egypt lamed hem”.
9. Israel defers to Joseph’s first **two born sons born** prior to the famine in **Egypt** (cf.41:50).
10. This at least **two** years **before** Jacob’s arrival with the rest of his clan.
11. Any significance as to the mention of the timing of their births in contrast to Jacob’s relocating might relate to God’s timing in the fulfillment of Joseph’s dreams.
12. That is, Joseph’s early arrival is marquee as to God’s provision for Israel to ensure deliverance for all concerned.
13. In the dreams, Joseph was portrayed as preeminent to Israel and sons and his early arrival was predetermined by God to display his dominance over the situation.

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14. Joseph's preceding in time transcended to his precedence in rule demonstrating preeminence.
15. The principle of "preeminence" rightly defines his status as "primogenitor" (cf.49:3,4).
16. Joseph's preeminence subtly types Christ who existed before men and was predetermined to be the first-born in the POG resulting in his rulership over men. Cp.Joh.1:1; Act.2:3; Col.1:13-15; 1Tim.6:13-16; Rev.17:14; 19:15-16
17. Having addressed the birth of Joseph's **two sons**, Israel then stakes claim on their son-ship stating literally, "**they themselves are mine**".
18. He then makes clear that he is speaking of legal adoption in the following clause, "**Ephraim and Manasseh shall be mine, as Reuben and Simeon are**/Ephraim waw Manasseh kaph Reuben waw Simeon hayah lamed".
19. Joseph's **sons** are elevated to become Israel's **sons**.
20. They are to become equal coinheritors with their uncles.
21. The purpose for the adoption is to give legal right of transfer for the double portion of descendent and real estate clause of the Covenant upon Joseph.
22. He clearly identifies Joseph's **sons** by name and he is already dropping a hint at their significance in blessing by reversing their names as to the order of their birth.
23. Some might consider this a slip of the tongue by a dying old man, but it is indeed intentional.
24. He knows that the older will be inferior to his younger brother (cf.48:19).
25. The irony can't be missed as Israel was in a unique position to appreciate the humor in this.
26. They are to be elevated to the status of full son-ship and in no way to be considered inferior to the real **sons, Reuben and Simeon**, Jacob's first **two sons** by Leah (cf.29:32,33).
27. Neither are they to be considered replacement for the **two**.
28. They will become tribal ancestors in the nation, making a total of 14 at this point.
29. In Num.1:20-43, the tribes listed in the registry of Israel are 12; Joseph and **Ephraim** being combined and Levi being omitted.
30. Rev.7:4-8 counts 12 tribes listed in the tribulation excluding **Ephraim** and Dan.
31. In terms of inheriting the **land**, the Levites are omitted since their inheritance is the Lord Himself (and tithe). Num.18:21-26; Deu.10:9
32. Joseph and **Ephraim** are most often consolidated leaving a total of 12 tribes in any matter of real estate inheritance.
33. The adoption of **Ephraim and Manasseh** elevates Joseph's inheritance to a double portion.
34. Vs.6 reveals that Joseph already had other **sons** by this time, but they were not part of the formal blessing, "**But your offspring that have been born after them shall be yours**/waw moledeth 'asher yalad 'acharey lamed".
35. Their portion of inheritance would fall under "**the names of their brothers in their inheritance**/hayah –al shem 'ach qara' bet nachalah".
36. The brothers of **Ephraim and Manasseh** will be counted as Ephraimites and Manassites.
37. Israel's reminiscing of vs.7 has prompted different views, "**Now as for me, when I came from Paddan, Rachel died, to my sorrow, in the land of Canaan on the journey, when there was still some distance to go to Ephrath**/waw 'aniy bet bo' min Paddan muth –al Rachel bet 'erets Canaan be ha derek bet –od kebarah 'erets lamed bo' Ephrath".
38. That which best describes his words is nostalgic irony.
39. It is a mix of contrasting his fleshly infatuation with **Rachel** with the superlative blessing that is now being bestowed upon her first-born, Joseph (cf.30:22-24).
40. Jacob's marriage to **Rachel** was a pursuit of energy of the flesh.

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41. Her portfolio would include:
 - A. She was beautiful and well built.
 - B. She was Jacob's favorite.
 - C. Infertile initially.
 - D. Jealous of Leah's fertility.
 - E. Engaged in further MAS and revenge tactics.
 - F. Resorted to mysticism in order to have children.
 - G. Was a religious reversionist.
 - H. Had one son, Joseph, Jacob's favorite.
 - I. Died the SUD having the second son, Benjamin.
42. Interpreters are prone to simply equate Jacob's affinity for Joseph based on the physical tie in relationship with **Rachel** by both father and son.
43. Yet, Gen.37:3 says Jacob loved him more than his other **sons** "*because he was the son of his old age*", using the name *Israel* paralleling his spiritual maturity with his chronological age.
44. The love Israel had for Joseph was based on the congruence of their +V Ph₂, not who his mother was.
45. The English, "**to my sorrow**" is literally in the Hebrew "*over me*" (-al w/1cs suff).
46. It is a euphemism describing the regret that Jacob had for pursuing **Rachel** only having to watch her leaving this life SUD as a result of having his 2nd child Benjamin.
47. Her SUD is then implied in the final phrase, "**and I buried her there on the way to Ephrath (that is, Bethlehem)**/waw qabar sham bet derek Ephrath kiy Bethlehem".
48. She was not afforded a burial plot with Jacob, as Leah was (cp.49:31), but immediately **buried** along the way.
49. "**Bethlehem**" means "house of bread" and her failure to arrive at the destination parallels her falling short of having communion/FHS with God in her Ph₂. Cp.1Cor.11:27-28
50. "Bread" is used to parallel symbolically the spiritual nourishment of BD. Mat.4:4
51. Yet, in spite of spiritual failure, what ensued was the +V of Joseph from this same person.
52. Israel's words are an ironic reflection of God's grace that even with a negative wife coupled with his own personal failure in the matter he was blessed with a very positive **son**.
53. A **son** so spiritually adjusted that he is being exalted to the rights of primogenitor with a double blessing.
54. Israel fully recognized that volition is solely independent of any other living thing in how it will manifest itself negative or positive.
55. It is a nostalgic and ironic reflection that the blessing upon Joseph was a bitter-sweet occasion for Israel.
56. The Israel, **Rachel** and Joseph relationship example:
 - A. As a warning to reversionist believers of the consequence of SUD robbing the believer from experiencing the blessings bestowed upon the adjusted believer.
 - B. As a warning for an otherwise +V believer for pursuing relationships under the energy of the flesh that will rob them of the full +H the relationship would otherwise enjoy.
 - C. As an example of grace bestowed upon +V absent in -V otherwise.
 - D. As a lesson on volition manifesting itself +V (or -V) independent of ancestry (or environment).

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ISRAEL MEETS JOSEPH'S SONS

EXEGESIS VERSES 8 – 12:

וַיֵּרָא יִשְׂרָאֵל אֶת־בְּנֵי יוֹסֵף וַיֹּאמֶר מִי־אֵלֶּה ^{WTT} Genesis 48:8

^{NAS} Genesis 48:8 When Israel saw Joseph's sons, he said, "Who are these?" (וַיֵּרָא אֵלֶּה 7) *[waw consec. + v/qal/IPF/3ms: ra'ah; "when he saw"; + proper n: "Israel"; + sign of d.o. + n/com/m/pl/con: ben; "the sons of"; + proper n: "Joseph"; + waw consec. + v/qal/IPF/3ms: 'amar; "then he said"; + interr.pro: miy; "who?"; + adj/b/pl: 'elleh; "are these"])*

וַיֹּאמֶר יוֹסֵף אֶל־אָבִיו בְּנֵי הֵם אֲשֶׁר־נָתַן־לִי
אֱלֹהִים בְּזֶה וַיֹּאמֶר קַח־מֵנִי אֵלַי וְאֶבְרַכְכֶּם ^{WTT} Genesis 48:9

^{NAS} Genesis 48:9 And Joseph said to his father, "They are my sons, whom God has given me here." So he said, "Bring them to me, please, that I may bless them." (וַיֹּאמֶר 7) *[waw consec. + v/qal/IPF/3ms: 'amar; "and he said"; + proper n: "Joseph"; + prep: 'el + n/com/m/s/constr. w/3ms suff: 'ab; "to his father"; + n/com/m/pl/constr. w/1cs suff: ben; "my sons"; + pro/3mpl: hem; "are they"; + rel.pro: 'asher; "whom"; + v/qal/PF/3ms: nathan; "He gave"; + prep. w/1cs suff: lamed; "to me"; + n;/com/m/pl/abs: 'elohiyim; "God"; + prep: bet + adj/m/s: zeh; "in this here"; + waw consec. + v/qal/IPF/3ms: 'amar; "and he said"; + v/qal/imp/m/s w/3mpl suff: laqach; "bring them"; + interj.part: na; "now"; + prep. w/1cs suff: 'el; "to me"; + waw conj. + v/piel/IPF/1cs/cohort w/3mpl suff: barake; "so I might bless them"])*

וְעֵינָיו יִשְׂרָאֵל כְּבָדוֹ מִזְקֵן לֹא יוּכַל לְרֹאוֹת וַיִּגֶשׁ
אֹתָם אֵלָיו וַיִּשַׁק לָהֶם וַיַּחְבֵּק לָהֶם ^{WTT} Genesis 48:10

^{NAS} Genesis 48:10 Now the eyes of Israel were so dim from age that he could not see. Then Joseph brought them close to him, and he kissed them and embraced them. (וַיִּגֶשׁ 7) *[waw conj. + n/com/b/dual/constr: -ayin; "and the eyes of"; + proper n: "Israel"; + v/qal/PF/3cpl: kabad {lit. be heavy}; "they were dim"; + prep: min + n/com/m/s/abs: zoqen; "from old age"; + neg.part: lo' + v/qal/IPF/3ms: yakal; "not able"; + prep: lamed w/ v/qal/inf/constr: ra'ah; "to see"; + waw consec. + v/Hiphil/IPF/3ms: nagash; "and he caused to bring near"; + sign of d.o. w/3mpl suff: 'eth; "them"; + prep. w/3ms suff: 'el; "to him"; + waw*

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consec. + v/qal/IPF/3ms: nashaq; "and he had kisses"; + prep. w/3mpl suff: lamed; "for them"; + waw consec. + v/Piel/IPF/3ms: chabaq; "and he had embraces"; + prep. w/3mpl suff: lamed; "for them"])

וַיֹּאמֶר יִשְׂרָאֵל אֶל-יוֹסֵף רְאֵה פָנֶיךָ לֹא פָלַלְתִּי
וְהִנֵּה הִרְאָה אֶת־יְרֵעֶךָ גַּם אֱלֹהִים גַּם אֶת־זֶרְעֶךָ

^{NAS} Genesis 48:11 **And Israel said to Joseph, "I never expected to see your face, and behold, God has let me see your children as well."** (ו ראה יוסף אל ישראל אמר ו) [waw consec. + v/qal/IPF/3ms: 'amar; "and he said"; + proper n: "Israel"; + prep: 'el + proper n: "to Joseph"; + v/qal/inf/constr: ra'ah; "seeing"; + n/com/b/pl/constr. w/2ms suff: paneh; "your face"; + neg.part: lo' + v/Piel/PF/1cs: phalal {lit. to meditate, judge, reach a decision}; "I did not expect"; + waw conj. + interj.part: hinneh; "and behold!"; + v/Hiphil/PF/3ms: ra'ah + sign of d.o. w/1cs suff: 'eth; "He caused me to see"; + n/com/m/pl/abs: 'elohiyim; "God"; + conj. gam; "also"; + sign of d.o. + n/com/m/s/constr. w/2ms suff: zera-; "your seed/children"])

וַיֹּצֵא יוֹסֵף אֹתָם מֵעַם בְּרָכָיו וַיִּשְׁתַּחוּ לְאִפְיוֹ
אֲרָצָה

^{NAS} Genesis 48:12 **Then Joseph took them from his knees, and bowed with his face to the ground.** (ו יוצא יוסף את יוסף יצא ו) [waw consec. + v/Hiphil/IPF/3ms: yatsa'; "and he caused to go out"; + proper n: "Joseph"; + sign of d.o. w/3mpl suff: 'eth; "them"; + prep: min + prep: -im; "from beside"; + n/com/f/dual/constr. w/3ms suff: bereke; "his knees"; + waw consec. + v/Hishtaphel/IPF/3ms: chawah; "and he bowed himself"; + prep: lamed + n/com/m/dual/constr. w/3ms suff: 'aph; "to his nostrils"; + n/com/f/s/abs: 'erets; "with the ground"])

ANALYSIS VERSES 8 – 12:

1. Vs.8 **“When Israel saw Joseph’s sons, he said, ‘Who are these?’/waw ra’ah Israel ben Joseph waw ‘amar miy ‘elleh”**, is understood in light of vs.10a, **“Now the eyes of Israel were so dim from age that he could not see/waw –ayin Israel kabad min zoqen lo’ yakal lamed ra’ah”**.
2. The English phrase **“so dim” (kabad)** in the Hebrew literally states his **“eyes were heavy”**.
3. At the ripe old **age** of 147 years (cf.47:28), Israel’s eyesight had deteriorated to an extreme near sighted condition (myopia).
4. Even though **Israel** had requested the presence of Ephraim and Manasseh, his vision was so blurry that he could not positively identify the two men with **Joseph**.

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5. As it would not be uncommon for **Joseph** to be accompanied by servants, **Israel** wants clarification before he jumps to any uncertain conclusions of identity.
6. This is a mark of an astute and discerning believer looking to first clarify that which is otherwise uncertain when intending to make application of doctrine.
7. **Israel** has learned that just to assume can lead to gross error in decisions (e.g., his assumption of the death of **Joseph**).
8. **Joseph** then identifies his boys in vs.9a, “**They are my sons, whom God has given me here**/ben hem ‘asher nathan lamed ‘elohiym bet zeh”.
9. Joseph’s preoccupation with **God** as His source of blessing is made quite clear.
10. The documentation of spiritual qualities associated with this +V adjusted believer continues to multiply in the Biblical records.
11. The phrase “**has given me here**” recognizes that **God** is not limited to where or what situation believers may be in as to providing blessings.
12. Too often believers put limitations on **God** letting their emotions and desires dictate as to what qualifies as blessings and that **God** can only bless under certain conditions. Cp.Eph.3:20
13. The key to blessings (by **God**, not the cosmos) is orientation to God’s directive and geographical wills faith-resting He will provide.
14. After clarifying his objects for application, **Israel** tells **Joseph**, “**Bring them to me, please, that I may bless them**/laqach na’ ‘el waw barake” (vs.9b).
15. Israel’s priority towards his grandsons is clearly stated as opportunity to apply the doctrine that is to be directed towards them.
16. The phrase “**that I may bless them**” is to be understood in light of vs.15a as to the actual blessing, “*And he blessed Joseph, and said...*”.
17. The blessing of primogenitor is upon **Joseph**; his two **sons** are the instruments of **God** that will be used to fulfill the blessing per vs.20, “*...May God make you (Israel) like Ephraim and Manasseh!*”
18. The two **sons** are being blessed by association with their father and grandfather.
19. **Joseph** and the two boys respond obediently to **Israel** and “**Joseph brought them close to him**/waw nagash ‘eth ‘el” (vs.10b).
20. The Hebrew *nagash* (**brought close**) is in the Hiphil form that is causative and illustrates the role of an authoritative parent leading by example instilling obedience in their children.
21. Even though the two boys were 20-21 years old, they still lived with their father and remained under his authority.
22. Because all were oriented to authority on the occasion then give opportunity for **Israel** to shower his grandsons with affection, “**and he kissed them and embraced them**/waw nashaq lamed waw chabaq lamed”.
23. With the natural affection following the application of BD as priority, we have here an example of complete love being demonstrated (both agape and phile).
24. Doctrine is to reign in priority in the believer’s relationships. Cp.Joh.14:23,24
25. When divine love takes precedence and its applications are reciprocated by the receiving parties, then the love takes on another dimension for appreciation.
26. The combination embodies a level of grace that stimulates gratitude towards **God** foreign to relationships absent divine love.

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27. A gratitude obvious to **Israel** and expressed to **Joseph**, “**I never expected to see your face, and behold, God has let me see your children as well**/ra’ah paneh lo’ phalal waw hinneh ra’ah ‘eth ‘elohiym gam zera-“ (vs.11).
28. Israel’s preoccupation with **God** is now recorded as He too understood Him as the source of all blessings.
29. Returning to the idea of invalidated assumptions alluded to in vs.8, we now see clearly that it was a weakness **Israel** was to overcome in the clause, “**I never expected to see your face**”.
30. His reflection on his maladjustment in the past now translates to his celebration of God’s grace in spite of his failures.
31. This because he had the kind of +V that persevered in life in the face of his weaknesses and failures otherwise.
32. His experience now having endured through his self-inflicted DD is to find ultimate blessing.
33. The reference to also seeing Joseph’s children is reflection that the POG marches on in spite of our failures.
34. Israel’s words do not insinuate that he had not seen Joseph’s **sons** before-hand, but are exclamatory in a moment of clarity as to the grace of **God** introduced by the interjectory particle “**behold!**”
35. **Joseph** was not only “not dead”, but his life was moving along according to God’s plan.
36. God’s plan is going to be fulfilled in spite of the world (and the STA) and the challenge is to recognize what His plan is, orient to it and watch the hand of **God** deliver. E.g., Gen.14:20; Dan.3:17
37. The English word “**expected**” is the Hebrew *phalal* indicating that **Israel** had considered the matter so as to reach a judgment.
38. His critique in essence is that **God** is *El Shadday* (cf.vs.3).
39. Vs.12a in the English is misleading, “**Then Joseph took them from his knees**/waw yatsa’ Joseph ‘eth min –im bereke”.
40. The Hebrew is literally translated, “**Then Joseph caused them to go out from beside his knees**”.
41. **Israel** was sitting up on the side of his bed (vs.2) and the two **sons** obviously knelt down in front of him when he gave them hugs and kisses.
42. **Joseph** had positioned himself behind his **sons** in a similar fashion.
43. Joseph’s last action in the verse was he “**bowed with his face to the ground**/chawah lamed ‘aph ‘erets”.
44. To gain clearance between him and **Israel** and provide an unobstructed presence before him, **Joseph** pushed his **sons** aside who had been kneeling on either side of **Israel** at the width of Joseph’s knees behind them.
45. Joseph’s final action of bowing demonstrated his total respect for his father’s authority and place in the POG operating on his behalf in the blessing.
46. While his father had **bowed** to him in fulfillment of the dreams, **Joseph** never let that go to his head and acknowledges the superiority of **Israel** as God’s agent and spokesman.
47. He epitomizes one truly adjusted as an authority and adjusted to authority remaining humble before God on both sides of the coin.
48. The lack of arrogance by **Joseph** is outstanding!! Cp.Jam.4:6; 1Pet.5:5