

Genesis 49-50

Bible Study

Review

Chapter 46

Jacob and the entire family come to Egypt beginning a four hundred year sojourn in Egypt

Jacob and Joseph embrace and weep after having not seen each other 22 years

Chapter 47

Pharaoh invites Jacob and his family to live in the best of the land—in Goshen

Chapter 48

Jacob adopts Joseph's son's—Ephraim and Manasseh as his own—and places his name "Israel" on them

- They receive the birthright inheritance

Ephraim, the younger is set before his older brother Manasseh

Genesis 48:22

²²Moreover I have given to you **one portion above your brothers**, which I took from the hand of the Amorite with my sword and my bow."

Background scriptures to the prophecy of Genesis 49:

Acts 17:26

²⁶And He has made from one [£]blood every nation of men to dwell on all the face of the earth, and has determined their preappointed times and the boundaries of their dwellings,

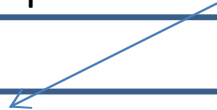


God intended from the beginning of history that various peoples would inhabit specific territories of the earth

Deuteronomy 32:8-9

⁸ When the Most High divided their inheritance to the nations, When He separated the sons of Adam, He set the boundaries of the peoples According to the number of the children of Israel.

⁹ For the Lord's portion *is* His people; Jacob *is* the place of His inheritance.



The nation of Israel was set apart as a model for the rest of the world

Amos 9:9

⁹ “For surely I will command, And will sift the house of Israel among all nations, As *grain* is sifted in a sieve; Yet not the smallest grain shall fall to the ground.

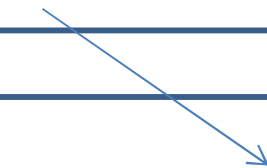
The nation of Israel after being conquered and taken away from their land by the Assyrians were prophesied to be scattered....but to land where God had appointed them to be:



“Yet not the smallest grain shall fall to the ground”—not one kernel lost....to know where they are.....generally close to each other

(United States and Britain in Bible Prophecy, UCG)

“Biblical prophecies indicate that the descendents of the lost tribes of Israel would eventually settle in an area northwest of their Middle Eastern homeland”



Resettling in Northwestern Europe

Chapter 49

Jacob's last words before his death
to his 12 sons

(New Bible Com) ""one of the earliest prophetic
texts in the OT"

¹And Jacob called his sons and said, "Gather together, that I may tell you what shall befall you
in the last days:

² "Gather together and hear, you sons of Jacob, And listen to Israel your father.

Many biblical prophecies speak of the restoration of all of the tribes as one nation under the rule of
Christ [Ezekiel 37: 21-27]...

➤ This prophecy shows that all of the tribes of Israel will exist as distinct peoples in the end time

The phrases "in the last days" or "in the latter days" appear about 20 times in the Bible...referring
to the time period at the end of the age leading to God's kingdom

[Isa. 2:2; Micah 4:1; II Tim. 3:1; II Pet. 3:3]

Some of the **character traits** and destinies of Jacob's sons would be fulfilled partly in Old Testament
times..but the prophecies would be fulfilled in future time leading up to the establishment of God's
kingdom

(BKC) "This chapter includes the last of several great **sayings of destiny** in Genesis"

v.2

Jacob—physical
Israel--spiritual

v.1 (last part)

“that I may tell you what shall befall you **in the last days**”

(Bible Knowledge Commentary) “Jacob, in faith and as God’s covenantal instrument, looked forward to the conquest and settlement of Israel in the land of Canaan, and then beyond to a more glorious age”

v. 18 [key verse] “I have waited for your salvation, O Lord”

Identifying the tribes “in the last days”

(United States and Britain in Bible Prophecy, UCG)
“Joseph’s modern descendents are the **easiest to identify** of all the tribes of Israel because the specific blessings they were to receive stand out so distinctly from those of the other tribes”

“God promised to Joseph’s descendents—through his sons Ephraim and Manasseh—all the *birthright* promises of national greatness and overflowing prosperity”

³ “**Reuben**, you are my firstborn, My might and the beginning of my strength, The Excellency of dignity and the Excellency of power.

Jacob describes the honor and prestige that Reuben naturally had as firstborn son

(Adam Clarke) “The eminence or **dignity** mentioned here may refer to the priesthood; the ‘power’ to the regal government or kingdom”

⁴ Unstable as water, you shall not excel, Because you went up to your father’s bed; Then you defiled *it*— He went up to my couch.

(Adam Clarke) “**Unstable** has a bad meaning in other places in the scripture, being applied to dissolute debauched and licentious conduct”

“you shall not excel”

Reuben **lost** his status and the privilege of the firstborn



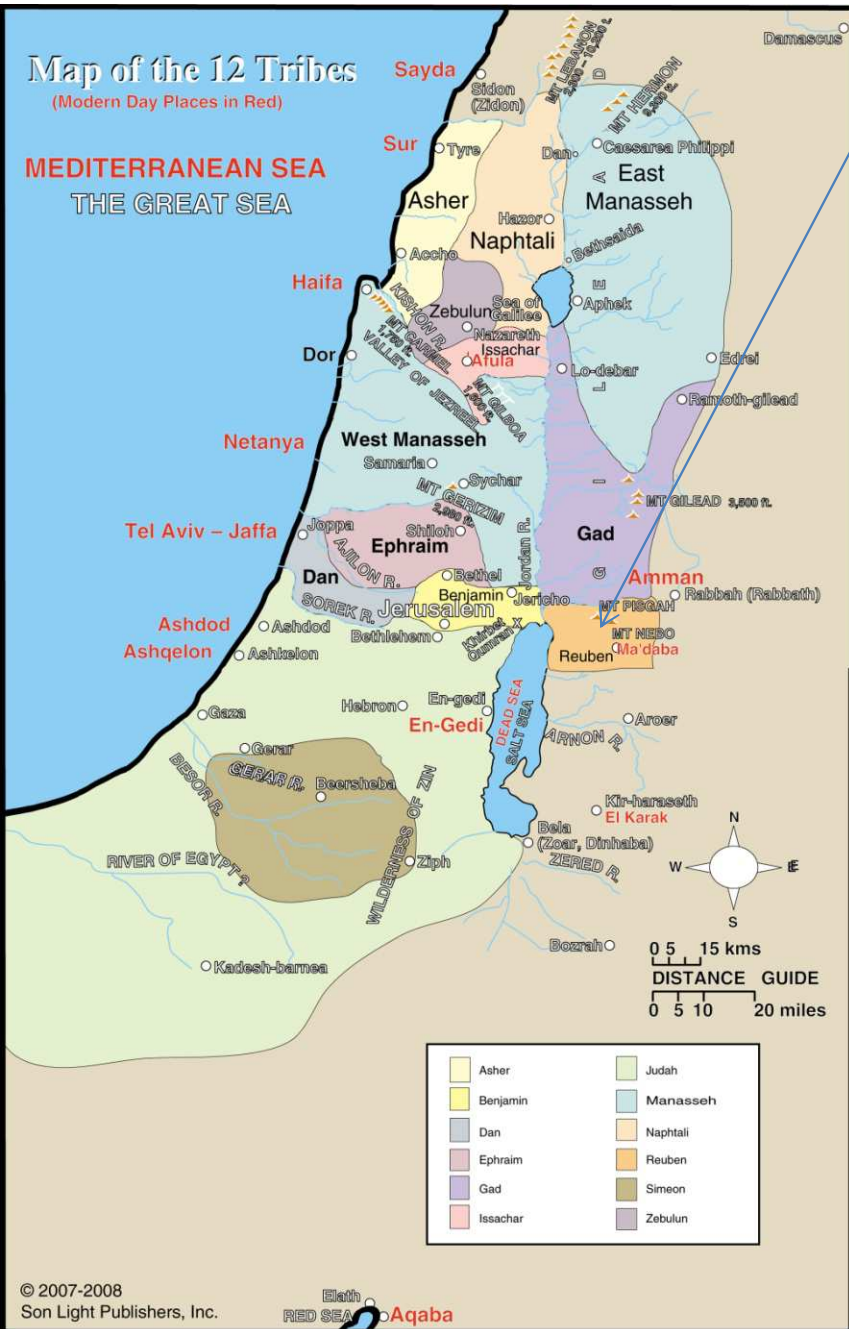
I Chronicles 5:1-2

¹Now the sons of Reuben the firstborn of Israel—he *was* indeed the firstborn, but because he defiled his father’s bed, **his birthright was given to the sons of Joseph**, the son of Israel, so that the genealogy is not listed according to the birthright;

²yet Judah prevailed over his brothers, and from him *came* a ruler, although the birthright was Joseph’s—

Reuben
(in promised land, Canaan)

France



5 “Simeon and Levi *are* brothers; Instruments of cruelty *are in* their dwelling place.

“are brothers”—the sense is allies or confederates

The description of cruelty refers to their sacking/slaughter of the city of Shechem [Ch. 34]

6 Let not my soul enter their council; Let not my honor be united to their assembly; For in their anger they slew a man, And in their self-will they hamstrung an ox.

“their council”... “their assembly”—Their behavior makes Jacob want to shun their company

“hamstrung an ox” (OKJ) “dug down a wall”—[JFB] not a correct translation...more likely refers to the leader of the city

7 Cursed *be* their anger, for *it is* fierce; And their wrath, for it is cruel! I will **divide** them in Jacob And **scatter** them in Israel.

↓
Scattered throughout the other tribes

8 “**Judah**, you *are he* whom your brothers shall praise; Your hand *shall be* on the neck of your enemies; Your father’s children shall bow down before you.

Judah (Heb.)= praise—verse refers to the supremacy of Judah...chosen as the royal tribe

(Expositors) “the words of Jacob regarding Judah anticipated in many details the future rise of David to Israel’s throne”

“Your hand shall be on the neck of your enemies”—a warrior

Just as Joseph’s brothers bowed down to him in Egypt—this image is transferred to the house of Judah

9 Judah *is* a lion’s whelp; From the prey, my son, you have gone up. He bows down, he lies down as a lion; And as a lion, who shall rouse him?

(Expositors) “The image of the victorious warrior is extended with the picture of Judah as a ‘young lion’...in verse 10 the picture is filled out with a description of the young warrior as a king”



Map of the 12 Tribes

(Modern Day Places in Red)

MEDITERRANEAN SEA
THE GREAT SEA



Judah (Jewish people)

Present day nation of Israel
and scattered throughout the world

10 The **scepter** shall not depart from Judah, Nor a lawgiver from between his feet, Until **Shiloh** comes; And to Him *shall be* the obedience of the people.

“**scepter**”—first time word is used—a symbol of kingship
“shall not depart from Judah”—a line of kings would exist until a specified time...”**until Shiloh** comes”

“**Shiloh**”= Peaceable one/ Savior / and to whom it [the scepter] belongs—all referring to Jesus Christ the Messiah

Judah’s royal line would exist until the coming of Shiloh—the 2nd coming of Christ [in the last days]

11 Binding his donkey to the vine, And his donkey’s colt to the choice vine, He washed his garments in wine, And his clothes in the blood of grapes.

12 His eyes *are* darker than wine, And his teeth whiter than milk.

v. 11 a symbol of prosperity and blessing for everyone—(Expositors) “Poetically this idea of plentitude is expressed with the images of the donkey tethered to the choicest of vines and clothing washed in vintage wine”

v. 12 (Expositors) “He is a picture of strength and power”

¹³ “**Zebulon** shall dwell by the haven of the sea; He *shall become* a haven for ships, And his border shall adjoin Sidon.

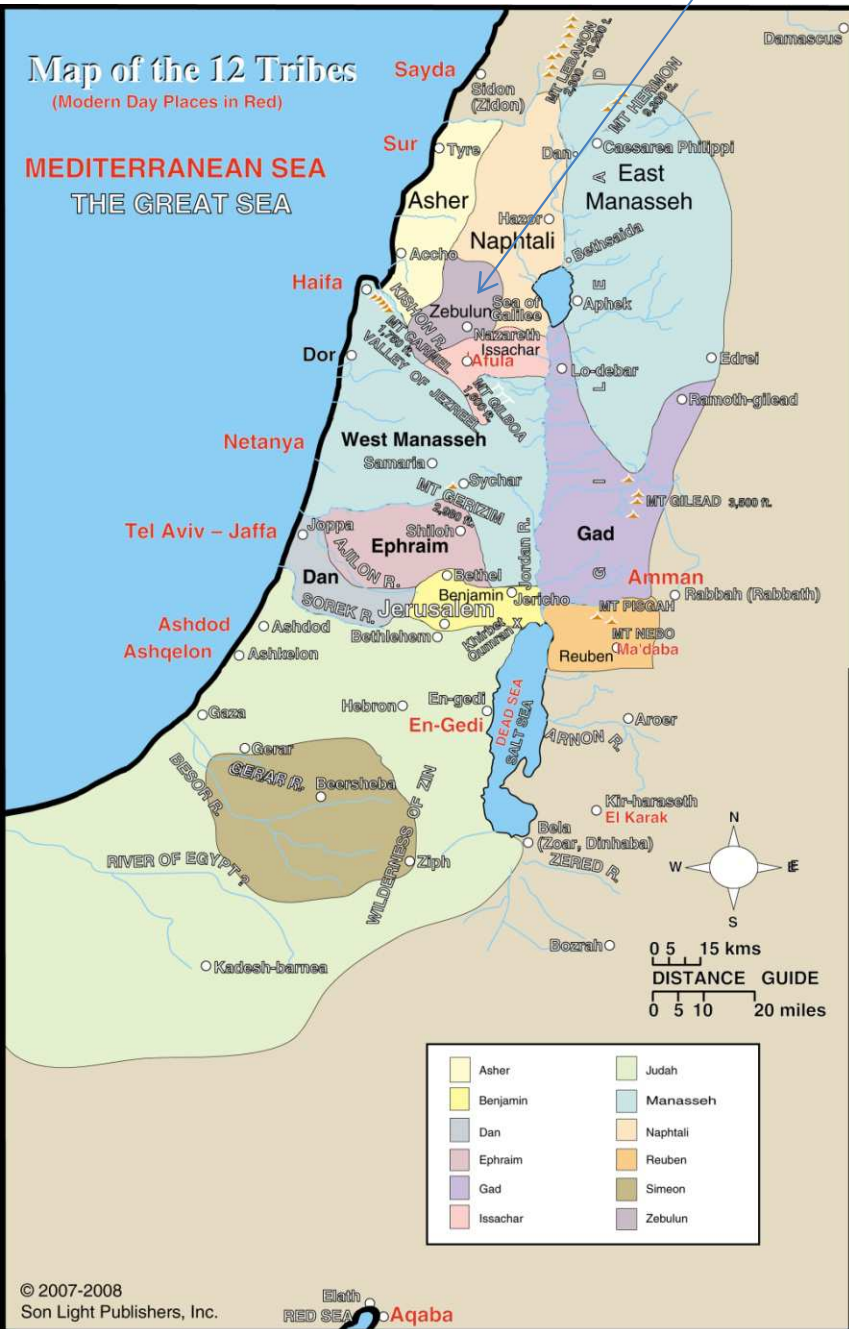
(JFB) “The occupations would be chiefly maritime...”

(International Standard Bible Encyclopedia) “the tribe was assigned a beautifully diversified stretch of **country in the north**” [Jos. 19: 10-16]

(AID) “Since Sidon was to the north of Israel and since Zebulon’s territory was to be toward Sidon, the location of **Zebulon’s territory was to be a northern one**”

Zebulun (promised land)

Holland (Netherlands)



14 “Issachar is a strong donkey, Lying down between two burdens;

15 He saw that rest *was* good, And that the land *was* pleasant; He bowed his shoulder to bear a *burden*, And became a band of slaves. (OKJ) “he became a servant unto tribute”

v. 14 “Lying down between two burdens”
(Adam Clarke) “bearing it patiently, as most understand it...”

v. 15 “He saw that rest..”



(AID) “The land assigned them was indeed ‘pleasant’ ...good for agriculture. Issachar seems to have accepted well the hard labor involved in such work.

Willingness is indicated by his ‘bending down his shoulder to bear burdens.’

“became a servant unto tribute” —
(Matthew Poole) “Willingly paying whatsoever tribute imposed upon him...rather than forfeit his pleasant and fruitful country...”

Issachar
(in the promised land)

Issachar
Finland



¹⁶ “Dan shall judge his people As one of the tribes of Israel.

¹⁷ Dan shall be a serpent by the way, A viper by the path, That bites the horse’s heels So that its rider shall fall backward.

(BKC) “Dan was to provide justice (Dan means judge) but the tribe chose treachery, like a snake by the roadside.

In the time of the Judges the first major practice of idolatry appeared in the tribe of Dan”

v. 17 “a serpent” (Companion) “Beguiling to idolatry. The first tribe to do so”

Judges 18:30

³⁰Then the children of Dan set up for themselves the carved image;

17 Dan shall be a serpent by the way, A viper by the path, That bites the horse's heels So that its rider shall fall backward.

v. 17 "Dan shall be a serpent by the way"—another translation from the original Hebrew: 'Dan shall be a serpent's trail'

On the road they traveled

Jeremiah 31:21

21 "Set up signposts, Make landmarks; Set your heart toward the highway, The way in *which* you went. Turn back, O virgin of Israel, Turn back to these your cities.

(United States and Britain in Prophecy, Herbert W. Armstrong)

"It is a significant fact that the tribe of Dan, of the ten tribes, named every place they went after their father Dan."

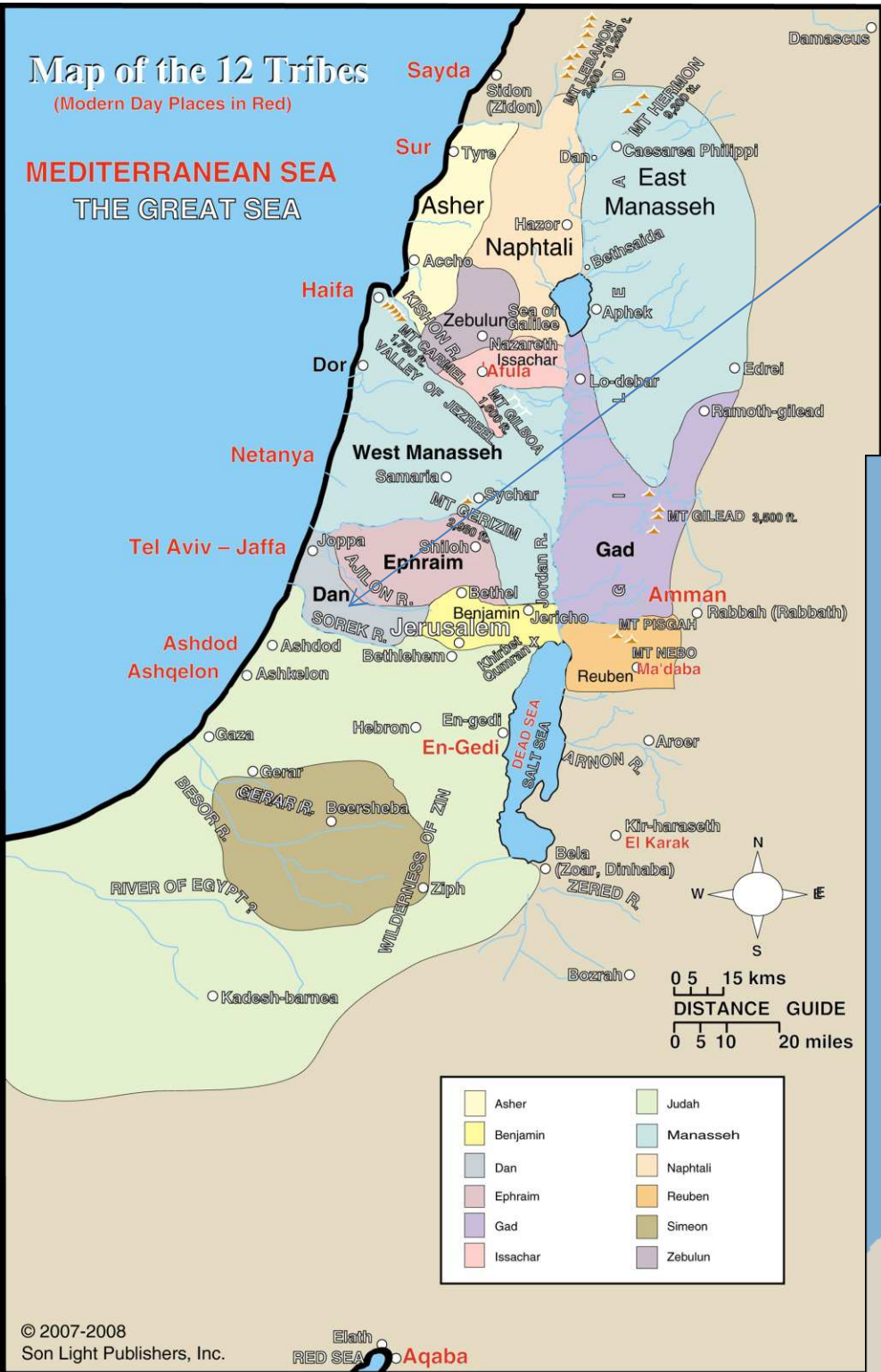
"Irish annals and history show that the news settlers of Ireland...were the Tuatha de Danaan, which means, translated, 'tribe of Dan'....

"In Ireland we find these 'way marks' Donegal, Dunsmor, Dun-glow....the name Dunn in the Irish language means the same as Dan in the Hebrew: judge" [v.16]

Map of the 12 Tribes

(Modern Day Places in Red)

MEDITERRANEAN SEA
THE GREAT SEA




Dan (promised land)

Modern Ireland/branch of Denmark



¹⁸ I have waited for your salvation, O Lord!

(Expositors) “Breaking in, as it does, on the increasingly terse poetic images, this expression provides the much-needed clue to the meaning of Jacob’s words.”



“In the individual and future destiny of the sons is embodied the hope of all Israel....At the center of that hope is the king from the tribe of Judah”

“salvation” (Companion) “Put for Him Who brings deliverance from all the works of the old serpent”

v. 17 [Dan] “a viper by the path”v. 18 “waited for your salvation:

➤ Dan was known particularly for its apostasy...



(NSB) “Yet the godly can still expect salvation from the Lord”

¹⁹ “**Gad**, a troop shall tramp upon him, But he shall triumph at last.

(OKJ) “Gad, a troop shall overcome him: but *he* shall overcome at the last”

(Companion) “overcome him” — “shall troop (or press) upon him, but he shall press upon their heel”

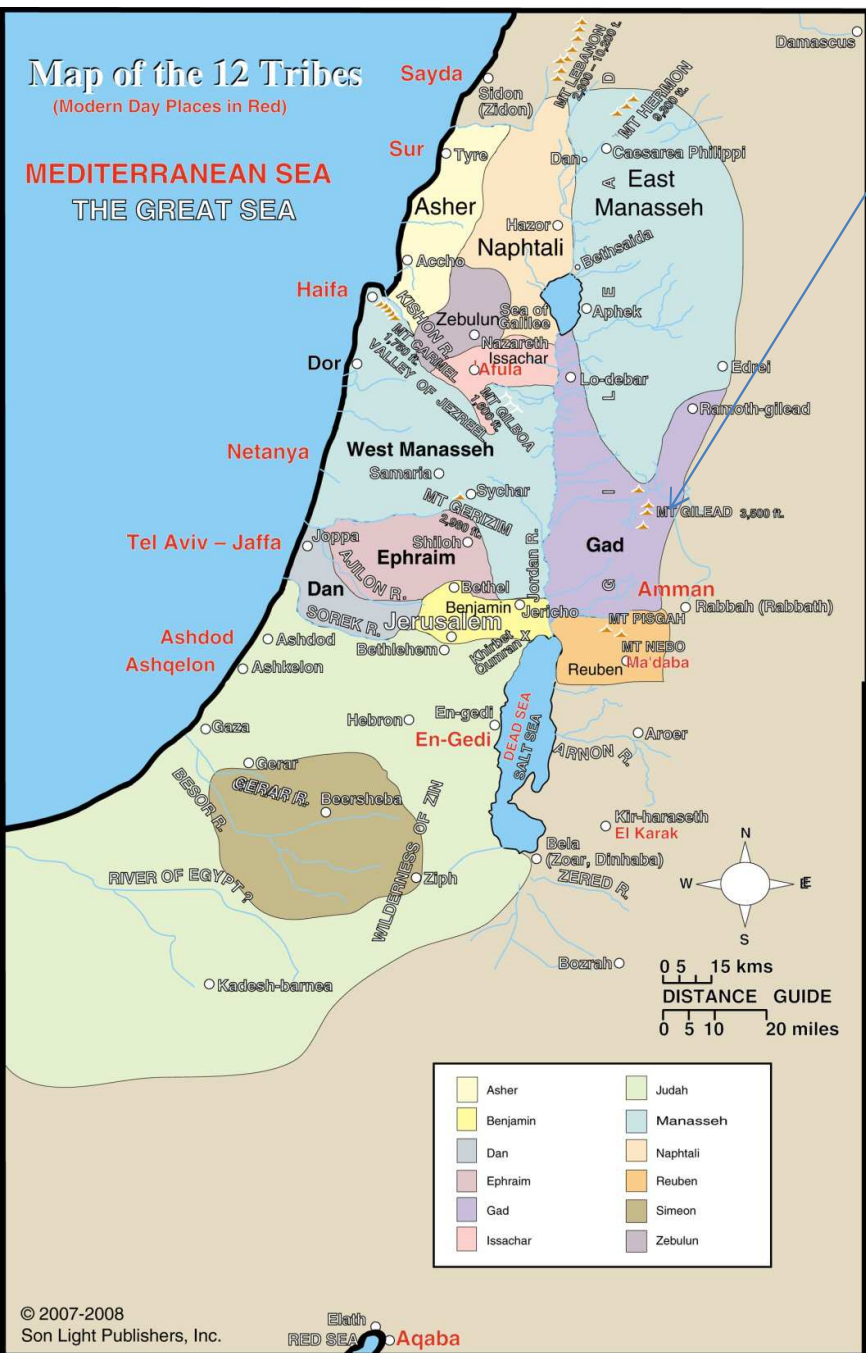
(AID)“The tribe of Gad followed the occupation of their fathers as raisers of livestock. For this reason they requested as their allotment of territory the cattle country East of the Jordan [river]...

...they supplied their quota of fighters to cross the Jordan for the conquest of the land”

(AID) “The tribe was not afraid to have one side (the east) of their boundary open to marauder bands. Jacob’s parting words to Gad were as a command **to strike back confidently** at those marauding him and violating his borders”

Gad
(promised land)

Gad
Switzerland/Central Europe



20 “Bread from **Asher** shall be rich, And he shall yield royal dainties.

(AID) “Moses prophetic blessing predicted a prosperous portion for Asher. Their allotment of territory stretched along the Mediterranean coastal plains....this included some of the **most fertile land** in all Palestine, where olive trees would provide abundant oil, while other fruits would provide dainties fit to grace a royal table”



21 “Naphtali is a deer let loose; He uses beautiful words.”

(Poole) “Or like a tame hind left to its liberty, in which the owner takes delight, as in Prov. 5: 19; for he seems to be commended rather for arts of peace than war”



Naphtali (promised land)

Sweden



1 Chronicles 5:1

¹Now the sons of Reuben the firstborn of Israel—he *was* indeed the firstborn, but because he defiled his father's bed, **his birthright was given to the sons of Joseph**, the son of Israel, so that the genealogy is not listed according to the birthright;

“his birthright was given to Joseph..”



The physical, material and national greatness went to Joseph

²² “**Joseph** is a fruitful bough, A fruitful bough by a well; His branches run over the wall.

“His branches run over the wall”—implying colonization and expansion to the four corners of the earth

²³ The archers have bitterly grieved him, Shot *at him* and hated him.

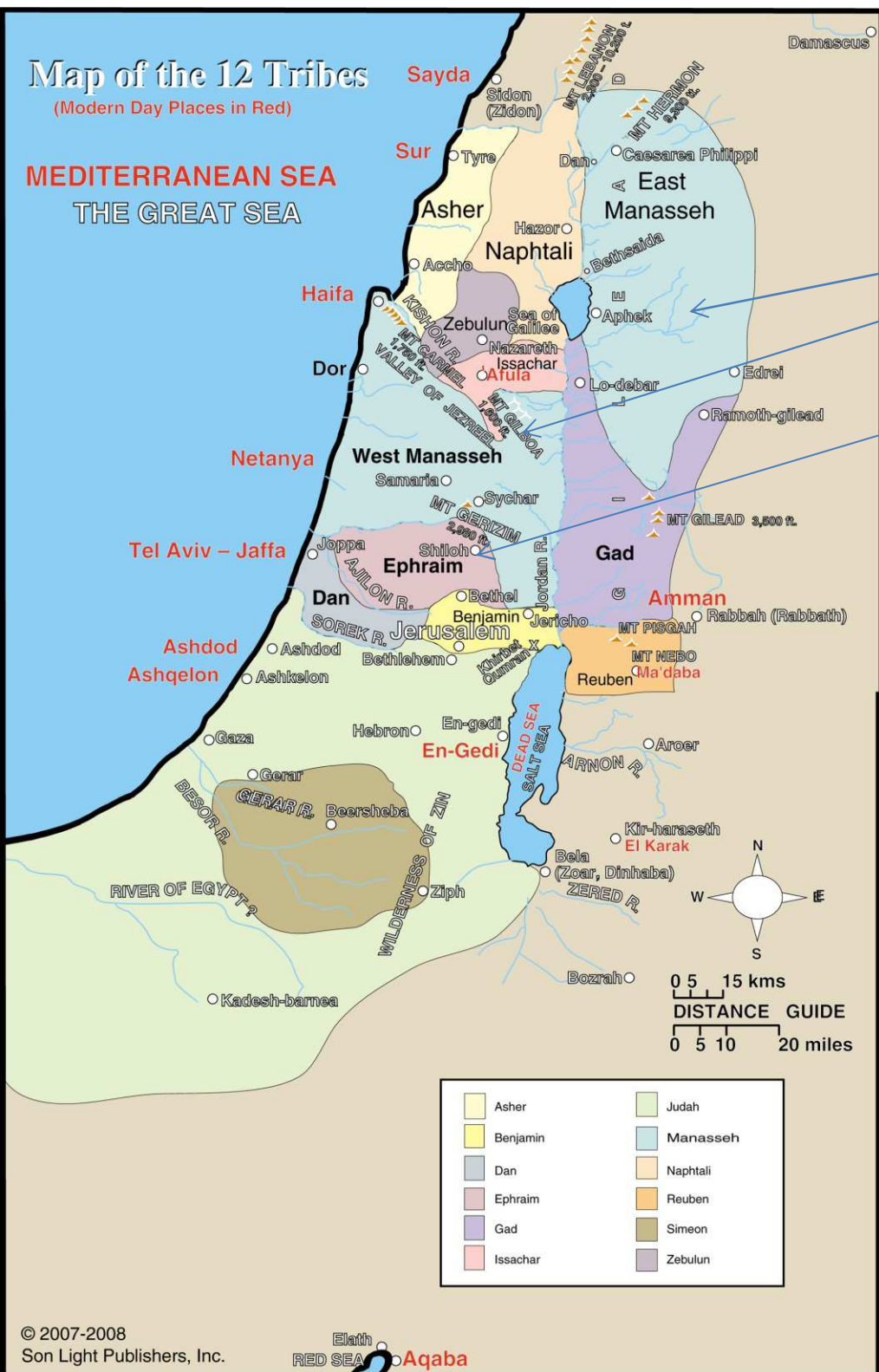
²⁴ But his bow remained in strength, And the arms of his hands were made strong By the hands of the Mighty *God* of Jacob (From there *is* the Shepherd, the Stone of Israel),

v. 24 his descendents with military might...seemingly a superpower status

Map of the 12 Tribes

(Modern Day Places in Red)

MEDITERRANEAN SEA
THE GREAT SEA



Joseph:
Manasseh
Ephraim

Ephraim: British Commonwealth—England, Canada, Australia, South Africa, Etc
Manasseh: United States

²⁵ By the God of your father who will help you, And by the **Almighty** who will bless you *With* blessings of heaven above, Blessings of the deep that lies beneath, Blessings of the breasts and of the womb.

(NSB) “Jacob called God the **Almighty**. This is the sixth and final time El Shaddai is used in Genesis. This name of God is found in association with Abraham [17:1], Isaac [28:3], Jacob [28:3, 35:11,43:14] and Joseph here. God identified Himself to Moses with this same name [Ex.6:3]

In this way, with five titles for God, Jacob prayed manifold blessings on Joseph”

“blessings of heaven above”—favorable climate and weather conditions
“blessings of the deep that lies beneath”—fertile land and agriculture, natural resources
“blessings of the breasts and womb:--a sizeable population

²⁶ The **blessings** of your father **Have excelled the blessings** of my ancestors, **Up to the utmost bound of the everlasting hills**. They shall be **on the head of Joseph**, And on the crown of the head of him who was separate from his brothers.

This sums up the blessings upon Joseph and is a great clue to find the tribe of Joseph in the last days

27 “**Benjamin** is a ravenous wolf; In the morning he shall devour the prey, And at night he shall divide the spoil.”

“Keil and Delitzch) “Morning and evening together suggest the idea of incessant and victorious capture of booty. The warlike character which with the patriarch here attributes to Benjamin, was manifested by that tribe...”

“a ravenous wolf”

(Adam Clarke) “because of the rude courage and ferocity which they have invariably displayed, particularly in their war with other tribes, in which they killed more men than the whole of their own numbers amounted to”

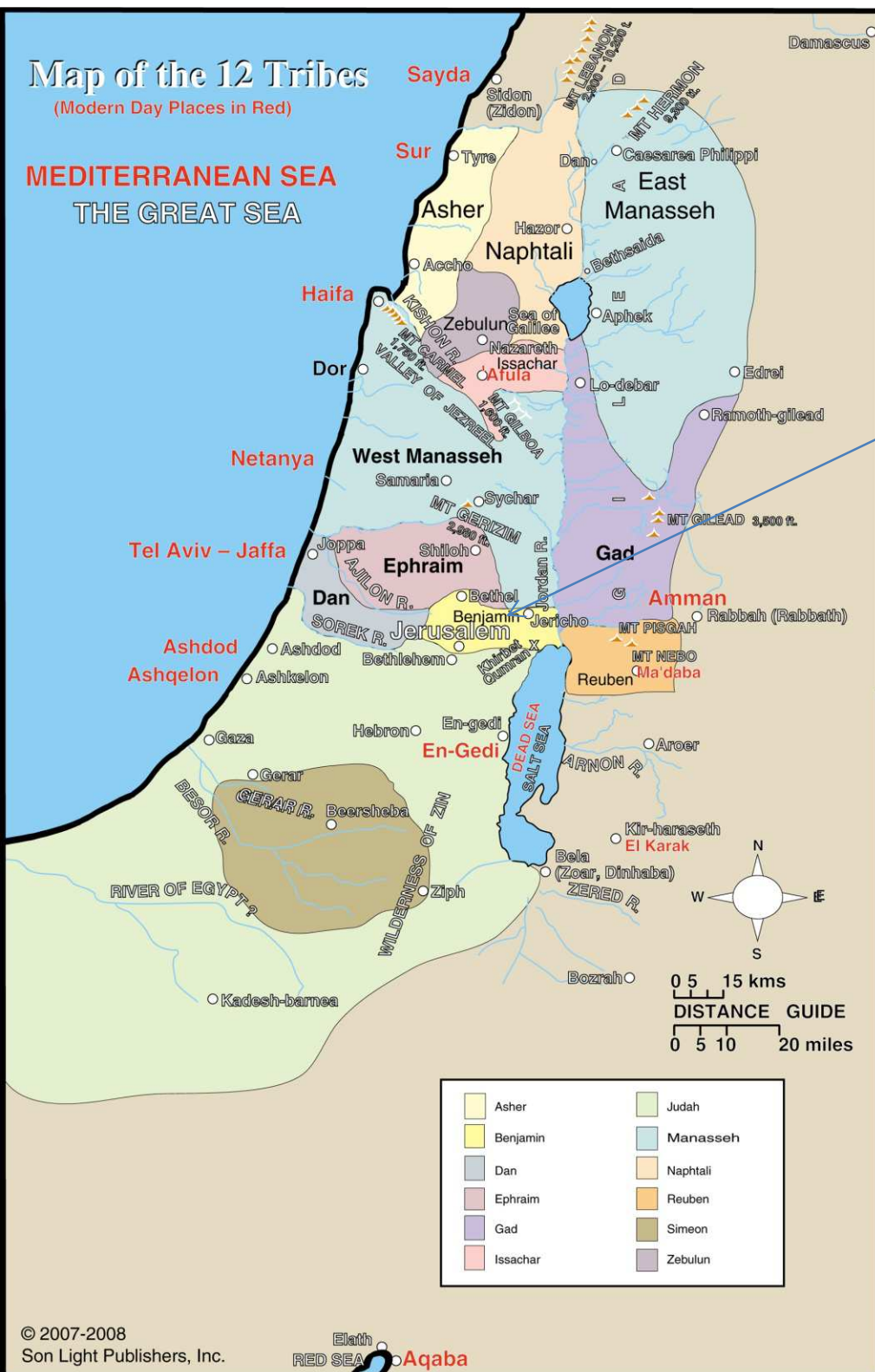
(The Northern World, edited by David M Wilson)

“The wealth of the Viking World is attested both by documentary sources and by archeological finds. Money came from plunder, from tribute...”

Map of the 12 Tribes

(Modern Day Places in Red)

MEDITERRANEAN SEA
THE GREAT SEA



Benjamin

Norway/Iceland



First time “twelve tribes” mentioned in the scriptures

²⁸All these *are* the **twelve tribes** of Israel, and **this *is* what their father spoke to them**. And he blessed them; he blessed each one according to his own blessing.

“this is what their father spoke to them” —reiterating the previous prophecy of their destinies was for them

²⁹Then he charged them and said to them: “I am to be gathered to my people; bury me with my fathers in the cave that *is* in the field of Ephron the Hittite,

Jacob had previously charged Joseph to make sure he was buried in Canaan and not in Egypt....now he wants further assurance... and charges all of the sons to make sure he is buried in Canaan in the burial cave of Machepelah

³⁰in the cave that *is* in the field of Machpelah, which *is* before Mamre in the land of Canaan, which Abraham bought with the field of Ephron the Hittite as a possession for a burial place.

³¹There they buried Abraham and Sarah his wife, there they buried Isaac and Rebekah his wife, and there I buried Leah.

³²The field and the cave that *is* there *were* purchased from the sons of Heth.”

³³And when Jacob had finished commanding his sons, he drew his feet up into the bed and breathed his last, and was gathered to his people.

Chapter 50

¹Then Joseph fell on his father's face and wept over him, and kissed him.

²And Joseph commanded his servants the physicians to embalm his father. So the physicians embalmed Israel.

³Forty days were required for him, for such are the days required for those who are embalmed; and the Egyptians mourned for him seventy days.

(Word) "The OT mentions the mummification only of Jacob and Joseph [50: 26], doubtless a mark of their high standing in Egypt"

⁴Now when the days of his mourning were past, Joseph spoke to the household of Pharaoh, saying, "If now I have found favor in your eyes, please speak in the hearing of Pharaoh, saying,

⁵"My father made me swear, saying, "Behold, I am dying; in my grave which I dug for myself in the land of Canaan, there you shall bury me." Now therefore, please let me **go up** and bury my father, and I will come back.'"

(Word) "'Go up" is one of the key terms in this chapter [v.6, 7, 9, 14, 24-25] and often refers to the Exodus from Egypt

⁷So Joseph went up to bury his father; and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt,

⁸as well as all the house of Joseph, his brothers, and his father's house. Only their little ones, their flocks, and their herds they left in the land of Goshen.

⁹And there went up with him both chariots and horsemen, and it was a very great gathering.

(Word) “The grandest state funeral recorded in the Bible was given to Jacob. His life story spans more than half of Genesis...he is laid to rest with all the pomp and ceremony that Egypt could muster”

¹⁰Then they came to the threshing floor of Atad, which *is* beyond the Jordan, and they mourned there with a great and very solemn lamentation. He observed seven days of mourning for his father.

¹¹And when the inhabitants of the land, the Canaanites, saw the mourning at the threshing floor of Atad, they said, “This *is* a deep mourning of the Egyptians.” Therefore its name was called [£]Abel Mizraim, which *is* beyond the Jordan.

“Abel Mizraim”= mourning of the Egyptians (Companion Bible)

¹²So his sons did for him just as he had commanded them.

¹³For his sons carried him to the land of Canaan, and buried him in the cave of the field of Machpelah, before Mamre, which Abraham bought with the field from Ephron the Hittite as property for a burial place.

¹⁴And after he had buried his father, Joseph returned to Egypt, he and his brothers and all who went up with him to bury his father.

v. 13 It seems that the main caravan stayed at Abel Mizraim while Jacob's sons carried him to the cave at Machpelah

(JFB) "The Egyptians could not join in that ceremony, as it was contrary to their usages"

v. 14 (BKC) "The trip back to Egypt was the fourth time the majority of the brothers made the journey to Egypt, and it was Joseph's second trip"

¹⁵When Joseph's brothers saw that their father was dead, they said, "Perhaps Joseph will hate us, and may actually repay us for all the evil which we did to him."

¹⁶So they sent *messengers* to Joseph, saying, "Before your father died he commanded, saying,

¹⁷"Thus you shall say to Joseph: "I beg you, please forgive the trespass of your brothers and their sin; for they did evil to you.'" Now, please, forgive the trespass of the servants of the God of your father." And Joseph wept when they spoke to him.

¹⁹Joseph said to them, “Do not be afraid, for *am* I in the place of God?

v. 19 Joseph says: ‘Am I in a position to interfere with God’s purposes’?

²⁰But as for you, you meant evil against me; *but* God meant it for good, in order to bring it about as *it is* this day, to save many people alive.

²¹Now therefore, do not be afraid; I will provide for you and your little ones.” And he comforted them and spoke kindly to them.

v. 20-21 Joseph comforted his brothers by reassuring them ,that all that had taken place was a part of God’s plan in fulfillment of the promised blessings

²²So Joseph dwelt in Egypt, he and his father’s household. And Joseph lived one hundred and ten years.

²³Joseph saw Ephraim's children to the third *generation*. The children of Machir, the son of Manasseh, were also brought up on Joseph's knees.

v. 23 "were also brought up on Joseph's knees"

(Matthew Poole) "And some observe, that it was an ancient custom in divers nations, that the infant, as soon as it was born, was laid upon the grandfather's knees"

(Tanakh version Jewish Study Bible)

→ "implies adoption"

²⁴And Joseph said to his brethren, "I am dying; but **God will surely visit you**, and bring you out of this land to the land of which He swore to Abraham, to Isaac, and to Jacob."

²⁵Then Joseph took an oath from the children of Israel, saying, "**God will surely visit you**, and you shall carry up my bones from here."

"God will surely visit you"

(Companion) "This was the faith of Joseph referred to in Hebrews 11: 22. He had heard and believed what God had said to Abraham"

²⁶So Joseph died, *being* one hundred and ten years old; and they embalmed him, and he was put in a coffin in Egypt.

v. 26 “put in a coffin in Egypt”

(Word) “the only coffin mentioned in the OT. The story is thus complete and incomplete. The next installment must await the rise of a king who did not know Joseph [Ex. 1: 8]”

(Companion) “a coffin”

“Thus the book of Genesis begins with God, and ends with man. It begins with the creation of the heavens above, and ends with ‘a coffin in Egypt’ “

Lessons

God through Jacob gave his sons the prophecy in chapter 49 to show them that he planned all of the future.

Their future goes beyond Egypt, the entrance into the promised land but even to the return of the Messiah

Jacob learned many lessons in his life, but in the end died a man of genuine faith....he learned that the real blessings come from God

v. 24-25 “God will surely visit you”—twice for emphasis

God would visit them—see that in the Pentateuch

But also the expected visit of the promised seed—the Messiah