

Hello everyone,

PERCENT OF BIBLE COMPLETED: 3.8%

Weekly Readings will cover: Genesis 46 - 50

Sunday: Genesis 46

Monday: Genesis 47

Tuesday: Genesis 48

Wednesday: Genesis 49: 1 - 12

Thursday: Genesis 49:13 - 33

Friday: Genesis 50:1 - 14

Saturday: Genesis 50:15 - 26

Current # of email addresses in group: 551

This week we conclude both the story of Joseph and the first book of our reading program: Genesis. You might assume we are moving straight into Exodus next week, but the chronological reading plan I use will have us pivot to the book of Job first. Initially I thought we would start into the book of Job at the end of this week, but Genesis 49 was packed with information, and I decided to break it up over two days, as well as Genesis 50 and just conclude Genesis this week before starting Job the following.

In addition to listing the audio recordings on our UCG San Francisco Bay Area website, Mr. James Malizia is now also attaching a PDF of each days reading on the same site. For those who would prefer not to use the email/PDF that has the entire week's reading in one document, you can now access the content for each day at:

<https://www.ucg.org/congregations/san-francisco-bay-area-ca/posts/audio-links-re-three-year-chronological-deep-dive-reading-program-circa-2022-2025-903711>

3 YEAR CHRONOLOGICAL STUDY: Week 8

Read the following passages & the Daily Deep Dive on the daily reading.

Day 43 - SUNDAY: December 11th

Genesis 46

Daily Deep Dive:

Verse 1 – By taking everything he owns, it's clear that Jacob is leaving and intending to stay in Egypt. Along the way, he stops at the place where both Abraham (Gen 21:33) and Isaac (Gen 26:25) have both previously worshiped God and Jacob does the same.

Verse 3 – It says that “Joseph will put his hand on your eyes.”

According to commentaries, God is telling Jacob that both Joseph is truly alive and that Joseph will be by the side of Jacob when he dies and Joseph will close his eye lids at his death. John Gill’s commentary states “and so close them when he was dead; this, as Aben Ezra says, was a custom of the living to the dead, and it used to be done by the nearest relations and friends”. While we don’t see in scripture do this, we do see that Joseph is literally weeping over Jacob’s body at the moment of his death (Gen 50 – Thursday’s reading).

Verse 7 – 27: The UCG Reading program states “Genesis 46 catalogs the names of all the members of the family of Israel that immigrated to Egypt. Once there, counting Joseph and his family, the total came to 70 persons. We know from the book of Exodus that this small group of people will grow to 600,000 men at the time of their deliverance from Egypt (Exodus 12:37), which probably indicates a total population of two to three million people. Joseph settles his father’s family in the land of Goshen—the part of Egypt closest to Canaan and a land well-watered with rich soil and well furnished with pastures for their herds—where the family and its descendants will live until the time of the Exodus.” [END]

Verse 28 – Why was someone sent before the whole group? Jamieson-Faucet-Brown commentary states: “This precautionary measure was obviously proper for apprising the king of the entrance of so large a company within his territories; moreover, it was necessary in order to receive instruction from Joseph as to the *locale* of their future settlement.”

Why was Judah the one selected? Here’s what John Gill’s commentary states: “Who was the more honorable of his sons, and in greater esteem with Jacob than his elder brethren were, Reuben, Simeon, and Levi, who by their conduct had greatly displeased him: moreover, he was a man of a polite address, and had endeared himself to Joseph by his speech to him, in which he discovered so much affection both to his

father, and his brother Benjamin, and was upon all accounts the fittest person to be sent to Joseph:"

Verse 29 – Finally, after all this time, Joseph & his father Jacob have their reunion! What a moment this must have been! Jacob hadn't seen him since he was 17 years old. How much had Joseph changed even in appearance over that time? God had refined Joseph so much, he would have been such a different person now.

They embraced and cried for a long time.

Verse 30 – After mourning for Joseph for more than two decades, after now having the immense joy of seeing him now alive and well. Jacob is now in a place of satisfaction.

Verses 31-34: I found the following two commentaries interesting on these verses. First, the Adam Clarke's commentary states "The land of Goshen, called also the land of Rameses, lay east of the Nile, by which it was never overflowed, and was bounded by the mountains of the Thebaid on the south, by the Nile and Mediterranean on the west and north, and by the Red Sea and desert of Arabia on the east. It was the Heliopolitan *nome* or district, and its capital was called On. Its proper name was Geshen, the country of grass or pasturage, or of the shepherds, in opposition to the rest of the land which was sown after having been overflowed by the Nile." - Bruce. As this land was both fruitful and pleasant, Joseph wished to fix his family in that part of Egypt; hence he advises them to tell Pharaoh that their trade had been in cattle from their youth: and because every shepherd is an abomination to the Egyptians, hence he concluded that there would be less difficulty to get them quiet settlement in Goshen, as they would then be separated from the Egyptians, and consequently have the free use of all their religious customs." [END]

The John Gill commentary states "That was their occupation and employment, by which they got their livelihood. Joseph was not ashamed of the business his father and brethren followed, even though mean; and besides, such men were an abomination to the Egyptians: this he thought proper to tell Pharaoh, lest he should think of putting

them into some offices of the court or army, which would expose them to the envy of the Egyptians, and might endanger the corruption of their religion and manners, as well as be the means of separating them one from another, which he was careful to guard against” [END]

Here again we see comments about “every shepherd is an abomination to the Egyptians”.

There are various answers as to why this may be. Here are some thoughts on that topic:

Adam Clarke’s commentary: “Three reasons may be assigned for this:

1. Shepherds and feeders of cattle were usually a sort of lawless, free-booting bandits, frequently making inroads on villages, etc., carrying off cattle, and whatever spoils they could find. This might probably have been the case formerly, for it is well known it has often been the case since. On this account such persons must have been universally detested.
2. They must have abhorred shepherds if Manetho’s account of the *hyksos* or king-shepherds can be credited. Hordes of marauders under this name, from Arabia, Syria, and Ethiopia, (whose chief occupation, like the Bedouin Arabs of the present day, was to keep flocks), made a powerful irruption into Egypt, which they subdued and ruled with great tyranny for 259 years. Now, though they had been expelled from that land some considerable time before this, yet their name, and all persons of a similar occupation, were execrated by the Egyptians, on account of the depredations and long-continued ravages they had committed in the country.
3. The last and probably the best reason why the Egyptians abhorred such shepherds as the Israelites were, was, they sacrificed those very animals, the ox particularly, and the Sheep, which the Egyptians held sacred. Hence the Roman historian Tacitus, speaking of the Jews, says: “*Caeso Ariete velut in contumelia Ammonis; Bos quoque immolatur, quem Aegyptii Apim colunt.*” “They sacrifice the

ram in order to insult Jupiter Ammon, and they sacrifice the ox, which the Egyptians worship under the name of Apis.”

While Adam Clarke appears leans toward the third explanation, John Gill’s commentary believes that’s not the case: “not because shepherds ate of the milk and flesh of the creatures they fed, which the Egyptians abstained from; for the Egyptians in those times did eat the flesh of slain beasts, see Gen 43:16; nor because they fed, and slew, and ate those creatures, which the Egyptians worshipped as gods, as Jarchi; for it does not appear that the Egyptians were so early worshippers of such creatures; nor is this phrase, "every shepherd", to be understood of any other than foreign shepherds; for one of the three sorts of the people of Egypt, as distinct from, and under the king, priests, and soldiers, according to Diodorus Siculus (d), were shepherds, and were not despised on that account; for, as the same writer says, all the Egyptians were reckoned equally noble and honorable (e); and such it is plain there were in Egypt, in the times of Joseph, see Gen 47:6; and goat herds were had in esteem and honor by those about Mendes, though swine herds were not (f): wherefore this must be understood of foreign shepherds, the Egyptians having been greatly distressed by such, who either came out of Ethiopia, and lived by plunder and robbery (g), or out of Phoenicia or Arabia; for, according to Manetho (h), it was said that they were Arabians or Phoenicians who entered into Egypt, burnt their cities, &c. and set up kings of their own, called their Hycsi, or pastor kings: and therefore Joseph might the rather fear his brethren and father's family would be the more contemptible in that they came from Canaan, which was near to Arabia and Phoenicia; but Dr. Lightfoot (i) is of opinion, that the Egyptians, being plagued for Abraham's and Sarah's sake, made a law, that for the future none should converse with Hebrews, nor with foreign shepherds, so familiarly as to eat or drink with them.

(d) Bibliothec. l. 1. p. 67. (e) Ibid. p. 83. (f) Herodot. Euterpe, sive, l. 2. p. 46, 47. (g) Gaulmin. Not. in Dfore Hayamim, p. 267. (h) Apud Joseph. contr. Apion. l. 1. sect. 14. (i) Works: vol. 1. p. 694.” [END]

Let’s end by lifting an excerpt from the book “***The Divine Legation of Moses*** “. In a book by 18th century English theologian, William Warburton, he writes the following observation on this chapter: “The promise God made to Abraham, to give his posterity the land of Canaan, could not be performed till that family was grown strong enough to take and keep possession of it. In the meantime, therefore, they were necessitated to reside among idolaters, and to reside unmixed; but whoever examines their history will see that the Israelites had ever a violent propensity to join themselves to Gentile nations, and practice their manners. God therefore, in his infinite wisdom, brought them into Egypt, and kept them there during this period, the only place where they could remain for so long a time safe and unconfounded with the natives, the ancient Egyptians being by numerous institutions forbidden all fellowship with strangers, and bearing besides a particular aversion to the profession of the Israelites, who were shepherds. Thus the natural dispositions of the Israelites, which in Egypt occasioned their superstitions, and in consequence the necessity of a burdensome ritual, would in any other country have absorbed them into Gentilism, and confounded them with idolaters.” [END]

While this is speculation of course, it may reflect a partial reason why God chose to work in this way.

Day 44 - MONDAY: December 12th

Genesis 47

Daily Deep Dive:

Verse 6 – John Gill commentary states “as Pharaoh here suggests, the best part of the land, the most fertile and fruitful, and the fittest for cattle, being full of pastures through the river Nile and the canals of it, and Goshen being the most fertile portion in the land of Rameses, as in

Gen 47:11; this, Dr. Shaw observes (“Travels” page 306), could be no other than what lay within two or three leagues at the most from the Nile, because the rest of the Egyptian Arabia, which reaches beyond the influence of this river to the eastward, is a barren inhospitable wilderness:”

John Gill later includes this about verse 6 “that is, over his shepherds, to take care that they do their work well and faithfully: from whence it appears that Pharaoh had flocks and herds and shepherds; and therefore it cannot be thought that the Egyptians in those times abstained from eating of animals, or that all shepherds, without exception, were an abomination to them, only foreign ones that lived on spoil and plunder, and made excursions into their country for such purposes”

Verse 9 – Jacob is now 130 years old. He calls these years a “my pilgrimage”. John Gill does a nice job of outlining all the places Jacob had traveled over his years. “Jacob's life was very emphatically and literally a pilgrimage; he first dwelt in Canaan, from thence he removed to Padanaram, and sojourned there awhile, and then came to Canaan again; for some time he dwelt at Succoth, and then at Shechem, and after that at Hebron, and now he was come down to Egypt”.

Jacob also tells Pharaoh that the years of his life have been “few and evil”. Few in comparison to the years of his father Isaac (180 years) and grandfather Abraham (175 years).

John Gill’s commentary states this about why his days were labeled “evil”: “because of the many afflictions he had met with; as from Esau, from whose face he was obliged to flee lest he should kill him, Gen 27:41; and in Laban's house, where he served for a wife fourteen years, and endured great hardships, Gen 31:41; and at Shechem, where his daughter was ravished, Gen 34:2, and his sons made that slaughter of the Shechemites, Gen 34:25, which he feared would cause his name to stink, Gen 34:30; and at Ephrath, where he buried his beloved Rachel, Gen 35:16; and at Hebron, where his sons brought him

such an account as if they believed his beloved son Joseph was destroyed by a wild beast, Gen 37:32,” [END]

Jacob had endured a great many difficult things in his life. Did it have to be that way? The UCG reading program draws out the following: “Jacob’s life should be a lesson to us about reaping what we sow (see Galatians 6:7). Of course, all of us have sinned (Romans 3:23). And we can be thankful that, upon our repentance, God will relieve us of some of the consequences of sin. But He won’t remove *all* of them in this life—so that we may learn important lessons, as Jacob’s story shows. His life, in the end, wasn’t *all* bad. After all, he became a man whose name was changed to *Israel*, meaning “Prevailer with God” (Genesis 32:28). Though he was ready to die upon seeing Joseph, God gave Jacob 17 more years to spend with Joseph and the rest of his growing family (Genesis 47:28). Indeed, in our next reading we will see Jacob state at the end of his life that God had “redeemed [him] from all evil” (Genesis 48:16), at last finding happiness in his final years.

Still, it was a long and difficult road in getting there. But it didn’t have to be—if Jacob hadn’t sown the corrupt seed he did in earlier years. This lesson is “written for our learning” (Romans 15:4). If *we’ve* been sowing bad seed, the answer is to stop now—asking God’s forgiveness—and to start, with His help, sowing *good* seed to reap a better tomorrow. The choice is ours to make.” [END]

Verse 11 – Commentaries draw out that the land of Goshen was also known as the land of Rameses.

Verse 13 – Eventually all the private or family storehouses have run out.

Verse 14 & 15 – Over these first 2 or 3 years of the famine, the people of the land of Egypt have had to buy grain from Joseph. Now the money has run out, and all the wealth of the land belongs to Pharaoh.

Verse 16 – With no money, Joseph requires people to sell their animals to him in exchange for the food they require. This would allow both the people, as well as the animals, to remain alive.

Verse 18 - Over that next year, Egypt would take possession of the animals of the land, in addition to their money.

Verse 20 – In addition to all the livestock and money, now Pharaoh owns all the land.

Verse 21 – Commentaries state that since those farming could not produce anything from the land, it made more practical sense to have everyone move close together for the distribution of food and needs.

Verse 26 – These people had lost everything and on the surface were in a very dire place. However, Joseph looked to the time when the famine would end. A new plan was created, where they could continue to use and retain their land once it could again produce food, but since it really belonged now to Pharaoh, they would give 20% of their gross gains from the land to Pharaoh each year, and would both eat and replant each year from their remaining 80%. This plan would ensure the people had land again and could live off that land, while continuing to grow the power and might of Egypt!

Verse 27 – The people of Israel they become fruitful and increase.

Verse 28 – Throughout this story, I think we constantly think of Jacob as being frail and about to die, but we see in this verse that Jacob lives another 17 years after moving to Egypt, to the age of 147.

Day 45 - TUESDAY: December 13th

Genesis 48

Daily Deep Dive:

Jacob is close to death after learning of his rapid decline, Joseph goes to visit and takes with him his two sons Manasseh and Ephraim. This chapter is very important in understanding the world scene today.

Verse 5 – Jacob takes Manasseh & Ephraim as if they were his own sons. They are now apart of his family and will receive a blessing at his death for being his sons. This is amazing! These sons no longer belong to Joseph. Any children born after this point will be his, but these two

belong to the sons of Jacob and would be no different in that regard than any of his other sons.

Verse 6 – Any future children of Joseph, would not get their own tribe or inheritance, but would roll up under either Manasseh or Ephraim.

Verse 7 – It's interesting here that Jacob reminds Joseph, and all of us by extension, about Rachel. Rachel was the one that Jacob was supposed to marry (not Leah). Let's pretend for a moment, that Jacob had married only Rachel and had sons with her. That firstborn son would receive the "firstborn" inheritance. Joseph represented that son. Now, that's not what really happened. Reuben was Jacob's true firstborn son, born from Leah.

1 Chronicles 5:1-2 states "Now 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; yet Judah prevailed over his brothers, and from him *came* a ruler, although the birthright was Joseph's"

Verse 11 – Imagine the joy! Not only is Joseph alive, but now you get to see his kids too! Jacob's heart must have been so full here at the end of his life.

Verse 13 – Initially Joseph's two sons are positioned where the eldest, Manasseh, would receive the greater blessing (firstborn blessing).

Verse 14 – Here Jacob (Israel) crosses his hands, so that the greater blessing would fall on Ephraim (not Manasseh).

Verse 16 – The NKJV translates this "Angel". This word in Hebrew ("Malak") denotes a "messenger" as I believe I brought out in a previous day's study.

I recently gave a sermon entitled "The Word: Logos"

(<https://www.ucg.org/sermons/the-word-logos>) where I looked at how Jesus Christ was both the "Message" and the "Messenger" of God the Father, and how He appears at times in the Old Testament as "the Angel of the Lord" or "the Messenger of the Lord". The word "Angel" (Greek "aggelos") was of Greek origin. The Greek word also means

“Messenger”, so modern translators have used “Angel” in place of spiritual messengers and insert/translate “messenger” in place of human messengers. The Apostle John would also later reveal Jesus Christ as “the Word”.

Here Jacob uses the Hebrew “Malak” or “Messenger” for the God that “redeemed” (to buy back) him from evil. He asks Him to apply his name (Israel) to these two young men, and also to apply the name of Abraham and Isaac to them. This is meant to tie all the blessings that God had promised the forefathers to Ephraim & Manasseh.

He concludes this first blessing on both boys by asking God to make these two sons to become very numerous on the Earth.

Verse 19 – After Joseph tried to correct what he thought was a mistake, where maybe in his old age, Jacob had gotten confused and put his hands on the wrong heads, but Jacob assures Joseph that this is not a mistake.

Manasseh, while older in age, would become great nation, but it was Ephraim that would become even greater and become a multitude of nations.

Verse 20 – The greatness of God’s blessings on Ephraim & Manasseh would lead the other tribes of Israel to use their tribes as the epitome of God’s blessings.

The UCG reading program discusses these blessings and lays out the standard teaching of the Church of God about the extent of these blessings:

“God was using this situation to indicate that He had special plans for the descendants of the sons of Joseph, and that Ephraim would indeed be greater in wealth and power than his older brother, Manasseh. As the chapter begins, they were mentioned in order of age, “Manasseh and Ephraim” (verse 1). But a point is later made of a switch in name order. Jacob “blessed them that day, saying, ‘By you Israel will bless, saying, “May God make you as [note the order] Ephraim and Manasseh!”’ *And thus he set Ephraim before Manasseh*” (verses 18-20).

Furthermore, we see clarified here that the national birthright blessing of a nation and company of nations given in Genesis 35:11 did not refer to the tribes of Israel generally. Instead, Manasseh was to become the great single nation and Ephraim the company of nations. Indeed, as incredible as it sounds, Manasseh is today the United States of America—the greatest single nation the world has ever seen. And Ephraim comprises the prophesied “company of nations”—the related Commonwealth nations of Britain, Canada, Australia and New Zealand and a small segment of South Africa and other former British colonies. Prior to America’s national greatness, Britain ruled over the largest empire in the history of the world. (To learn the amazing story of how this came to be, request or download our free booklet [*The United States and Britain in Bible Prophecy*](#).) We will see more details of the tremendous blessings that were to come upon the family of Joseph in our next reading, Genesis 49.” [END]

Jacob wasn’t just doing his own thing, deciding which grandson he liked more, it’s clear he was following God’s direct commands.

While these blessings were poured out during their lives in their current time periods, their greatest fulfillment was prophetic and extends to the time we are living in now.

Day 46 - WEDNESDAY: December 14th

Genesis 49:1 - 12

Daily Deep Dive:

Verse 1 - Now that the blessings of Ephraim & Manasseh have been prophesied, Jacob now calls in the rest of his sons and tells them all what will occur “in the last days”.

In my research, I counted 13 times these same two Hebrew words, forming the phrase “last days/latter days” are used together in the Old Testament. When these two words are used together, it points to the time just before the establishment of the Kingdom of God (at the

second coming of Jesus Christ). A similar Greek phrase appears in the New Testament that in all but one case points to the same time period. The one exception in the New Testament is John 7:37 when “last day” is in reference to the final day of the fall Feast celebration.

Here’s what the UCG reading program states about this phrase and its implications: “Genesis 49 details Jacob’s last words to his sons shortly before he died. Jacob, under God’s inspiration, describes the state of his descendants in the future—each of the 12 sons of Israel is mentioned. Some commentaries look for the fulfillment of these prophecies for each tribe by looking at the history recorded in books of the Old Testament. Of course, some of the characteristics and destinies outlined by Jacob were fulfilled in small measure during those times. However, note when Jacob said these prophecies would come to pass: “Gather together, that I may tell you what shall befall you *in the last days*” (verse 1).

The phrases “in the last days” and “in the latter days” appear around 20 times in the Bible. They refer to the period of time at the end of the age leading into the establishment of God’s Kingdom on Earth (e.g., Isaiah 2:2; Micah 4:1; 2 Timothy 3:1; 2 Peter 3:3). So, rather than foretelling the condition of the tribes at the times recorded in the books of Kings and Chronicles, Jacob describes the circumstances of the tribes at the end of the age. This tells us something very interesting: All of the tribes of Israel will exist as distinct peoples at the time of the end, shortly before the return of Jesus Christ—except for Simeon and Levi, of course, who will exist as peoples, but will be scattered throughout the other tribes.

Many of the prophecies about individual tribes prove difficult to apply with a specific meaning, due to the broad scope of the language employed. Of all the particulars mentioned, verse 10, regarding Judah, is more readily interpreted. Since the “scepter shall not depart from Judah,” we know that a succession of kings descended from Judah

would exist until a specified time, being that a scepter is a symbol of kingship. The specific time frame mentioned is “until Shiloh comes.” Shiloh is interpreted as “Peaceable and Prosperous One,” or as the “Savior,” or even as “To Whom It [the Scepter] Belongs,” all of which are clear references to Christ, to whom would be the “obedience of the people.” Since the royal line would exist until the “last days,” the coming of Shiloh here must indicate Christ’s second coming. Indeed, this prophecy explains that Christ will assume the throne of Judah in the end time—meaning that there has to be a throne of kings of Jewish descent in existence for Him to return to. And indeed there is. (To learn more about it, please refer to our online publication, “[The Throne of Britain: Its Biblical Origin and Future](#)”.)” [END]

Verse 3 – The firstborn inheritance should have belonged to Reuben (“the beginning of my strength” (Deut 21:17)), here addressed first before all his brothers. Reuben was in the position to have authority over the family, and the dignity & power associated with being the firstborn. He lost all of that by his own decisions and actions.

Jamieson-Faucet-Brown states: “His posterity never made any figure; no judge, prophet, nor ruler, sprang from this tribe.”

Verse 5 – Simeon & Levi were not only brothers in the sense of the same mother & father, but also in their common cruelty.

Verse 6 – The NKJV says “Let not my soul enter their council; Let not my honor be united to their assembly”. This may not be easy to follow.

The NLT states this morning plainly as: “May I never join in their meetings; may I never be a party to their plans.” These two brothers apparently didn’t just act this way on one occasion, but it was a part of who they were and what they did.

Verse 7 - Notice the curse that Jacob prophesizes on the tribes of Simeon & Levi: “I will divide them in Jacob And scatter them in Israel.” Both of these nations would be dispersed throughout the other tribes. Levi, would end up with 48 cities spread around and Simeon would have a few lots spread around (Joshua 19:1). Jarchi (aka Rashi), a

French Rabbi, states, that a great many of this tribe (Simeon) were scribes and teachers of the law, and even teachers of children, and by which they lived among the several tribes.

Verse 8 – The name Judah, means “Praised” (Brown-Driver-Briggs). Jacob shows that this tribe would take top honor, authority & dignity above all the rest of the tribes.

“Your hand *shall be* on the neck of your enemies” shows that they would rule over and defeat militarily their enemies (compare Psalm 18:40), and it states “Your father's children shall bow down before you” showing that the tribe of Judah would rule over all the other tribes. We see this through King David & King Solomon, but has it’s greatest fulfillment David’s descendent, Jesus Christ, the Messiah (Rev 19:16, Rev 11:15-17).

Verse 9 – Compares Judah to various stages of a lion. From a young lion (lion’s whelp – meaning cub, young), to a strong mature lion that is satisfied from eating its prey, who can stoop down and rest and not be disturbed.

Verse 10 – Here in this verse, we have several words that are used for the very first time in the Bible.

“Scepter” – Hebrew word meaning, “rod, staff, branch, scepter, tribe”. It’s used 190x in the bible, being translated 140x times “tribe”, 34x “rod” and 10x “scepter”.

“lawgiver” – Hebrew word meaning “to hack, that is, engrave” (Strong’s). It’s used 19x in the Bible, being translated most often “lawgiver” (6x), but also governor (2x), decree (2x), “engrave” (2x), and some one offs. But it’s clear that this word has to do with those who make and record the rules, laws, decrees, etc...

“Shiloh” – This is the one and only time this word is used in the Bible, so it’s difficult for individuals to determine its exact meaning. Both Strong’s and Brown-Driver-Briggs record that it comes from a root word meaning “tranquil (verb)”. Some have then concluded that that this noun form means “Peaceable One” or “Peacemaker”. Another

proposed meaning has been “He whose it is” or “that which belongs to Him”, referring to the “rod/scepter”.

From these words, and in connection with verse 8, it seems clear to me, that Judah is being given authority to rule (“rod/scepter”), and to make and record law (lawgiver), for a period of time, until the One will come who will bring Judah’s military power and rule to an end: The Peaceable One, the Peacemaker, and the One whose Kingdom will reign forever and never end.

Verse 11 & 12 – I’m not clear if these verses are still referring to Shiloh or back to Judah. It may be both.

I’m going to include excerpts from John Gill’s commentary on these 2 verses as he speculates about possible meanings:

About: Binding his foal unto the vine, and his ass's colt unto the choice vine,....

“Which may be understood either of the tribe of Judah, and signify that vines should grow in such plenty, and so large and strong, that a man might fasten his ass to one of them, and if it ate and destroyed it, it would give no great concern, since the country abounded with them”

“or else of Shiloh the Messiah, which some interpret literally of him, when the prophecy in Zec 9:9 was fulfilled, as is recorded in Mat 21:2 but others better, figuratively, of Christ's causing the Gentiles, comparable to an ass's colt, for their impurity, ignorance of, and sluggishness in spiritual things, to cleave to him the true vine, Joh 15:1 in the exercise of faith, hope, and love, or to join themselves to his church and people, sometimes compared to a vine or vineyard, Isa 5:1”

About: and he washed his garments in wine, and his clothes in the blood of grapes:

“an hyperbolic expression, setting forth the great abundance of wine in this tribe, of which there was such plenty, that if they would, they might have used it instead of water to wash their clothes in, but not that they did do so, only might if they would; and may denote the great quantity of spiritual blessings flowing from the love of God, which come by Christ; and of his word and ordinances, which are comparable to

wine and milk, and are a feast of fat things, of wine on the lees, well refined, Isa 26:6 and may be applied to Christ, to the garment of his human nature, which, through his sufferings and death, was like a vesture dipped in blood, and he became red in his apparel, Isa 63:1 or to his church and people, which cleave to him as a garment, and whose garments are washed and made white in the blood of the Lamb, Rev 1:5”

About: **His eyes shall be red with wine,**

“as applied to the Messiah, the antitype of Judah, and who was of this tribe, it may denote not so much the beauty of his eyes, as the Targums paraphrase it; as the joy and pleasure that sparkled in his eyes when he shed his blood on the cross, enduring that, and despising the shame of it, for the joy of the salvation of his people; or the clearness of his sight in beholding the actions of his enemies, and especially of the fierceness and fury of his wrath against them, whose eyes are said to be an flames of fire, Rev 1:14.”

About: **and his teeth white with milk**

“denoting the fruitfulness of his land, producing fine pastures, on which flocks and herds fed, and gave abundance of milk”

“ay respect Christ and his people, and be expressive of the purity of his nature, life, and doctrine, and of the holiness of his members, their faith and conversation” [END]

Day 47 - THURSDAY: December 15th

Genesis 49:13 - 33

Daily Deep Dive:

Verse 13 – About Zebulun John Gill writes “f the sea of Galilee, sometimes called the sea of Tiberias and of Gennesaret; and of the Mediterranean sea; and accordingly we find that the border of this tribe, when settled in the land of Canaan, was toward the sea, Jos 19:10 and this was done, not at the discretion of Joshua, or at the choice of this tribe, but by lot; and which shows that Jacob said this

under a spirit of prophecy, and which had its fulfilment two hundred years after; and is a full proof of the prescience and providence of God” Verse 14 – Issachar is compared to a donkey that is in the middle between two saddlepacks. Adam Clarke’s commentary states: “The two burdens literally mean the two sacks or panniers, one on each side of the animal’s body; and couching down between these refers to the well-known propensity of the ass, whenever wearied or overloaded, to lie down even with its burden on its back.”

Verse 15 – The NLT translates it: “When he sees how good the countryside is and how pleasant the land, he will bend his shoulder to the load and submit himself to hard labor.” John Gill’s commentary would align with this translation: “he part and portion of the good land allotted him; he saw that a quiet industry exercised in a diligent cultivation and manuring his land was preferable to the hurry of a court, or the fatigue of a camp, or the dangers of the seas:”

The Bible typically portrays Issachar as providing powerful assistance (Judges 5:15) and being valiant warriors (1 Chr 7:1-5). Adam Clarke’s commentary states: “It appears they were a laborious, hardy, valiant tribe, patient in labor and invincible in war; bearing both these burdens with great constancy whenever it was necessary.”

Verse 16 – Dan, while being the oldest son of Rachel’s maid Bilhah, he is shown as not being a lesser tribe or son of Jacob. The NKJV states, that Dan will “judge” people. Again, considering the prophetic nature of Jacob’s words, we will later see that the judge Samson would come from this tribe of Dan (Judges 13:2, 15:20).

Verse 17 – Dan is compared to a serpent (general word for “snake” as used of Satan in the garden (Gen 3:1) and also to an “adder”. A type of “horned snake”. Vipers would also be considered a type of adder. In Israel there is the “Desert Horned Viper”, the “Painted Saw-Scaled Viper”, the “Bornmuller’s Viper”, the “Israeli Mole Viper”, the “Saharan Sand Viper”, the “Blunt-Nosed Viper”, and the “Field’s Horned Viper” to name a few. A number of these can easily blend in with the sand and environment. Adam Clarke’s commentary states “It is intimated that

this tribe should gain the principal part of its conquests more by cunning and stratagem, than by valor; and this is seen particularly in their conquest of Laish, Judges 18, and even in some of the transactions of Samson, such as burning the corn of the Philistines, and at last pulling down their temple, and destroying three thousand at one time, see Jdg 16:26-30.”

Verse 19 – Gad means “troop” (Brown-Driver-Briggs). This verse is interesting in that several of the words of this verse are sort of a pun or play on words.

Gad – Hebrew “gad”

Troup – Hebrew “gedud” – A band or troop

Overcome – Hebrew “gud” – to invade or attack. (Used twice in this sentence).

All these words are connected to a common root word “gadad” which means to “to penetrate, cut, attack, invade”.

Here’s what John Gill’s commentary adds “There is a paronomasia, or an allusion to the name of Gad almost in every word of the verse, which signifies a troop: the whole is a prediction that this tribe would be a warlike one, and have the common fate of war, sometimes be conquered, and at other times conquer, but however should be at last entirely victorious; all the three Targums refer this to this tribe passing over Jordan at the head of the armies of Israel, into the land of Canaan, in Joshua's time, which, when they had subdued, they returned to their own inheritance on the other side Jordan, Jos 1:12 and so Jarchi; but it rather seems to refer to what befell them in their own tribe, which being seated on the other side Jordan was exposed to the incursions and spoils of the Moabites and Amonites;” [END]

Verse 20: Asher’s tribe allotment fell from the seacoast of Tyre to Carmel. Jamieson-Faucet-Brown records that this land was very fertile and is said to have produced the finest corn and oil in all of Palestine, while John Gill’s commentary records that this area was exceedingly fruitful in wine, oil and had the best wheat.

John Gill further records a connection to this idea of “fat” or “richness”:
“in this tribe, was the valley of Asher, called the fat valley, which began five miles from Ptolemais, and reached to the sea of Galilee, and contained more than ten miles in length; the soil of which was exceeding fat and fruitful, and produced the most delicate wine and wheat, and might be truly called the fat valley.

Verse 21 – NKJV states: “Naphtali *is* a deer let loose; He uses beautiful words.”

The Hebrew for let loose is used a lot in the bible (847x and 566x is translated “send”, 73x “go”, send forth (54x), send away (48x)...all other translations of this word are found 14x or fewer times in the Bible. I wondered whether the tribe of Naphtali was used in the sense of skilled peaceable communicator that would represent Israel in a sort of Ambassador like role, but I couldn’t find that to be the case.

John Gill states this: “Some will have this prophecy to be fulfilled in Barak, as Ben Gersom, Abendana, and others, who was of this tribe, and who at first was fearful like the hind, and backward to go out to war when called, but afterwards readily went out with Deborah, and at last gave goodly words in the song they both sung: but it better describes the genius, disposition, and manners of the tribe, who were kind and loving, swift and expeditious in their affairs; lovers of liberty, well-spoken persons, humane, affable, courteous, of a good address and pleasing language”

Verse 22 – In speaking of Joseph here, we understand that this also includes Ephraim & Manasseh (compared Joshua 17:17).

The translation of this verse is a bit of a mystery to me. I would like to take a fresh look at the Hebrew words to try to gain a clear meaning of these words.

Joseph means “will add” or “Adding”. We see the next connection with him being “fruitful”. This is the same word God used in Genesis 1:22, 28 about “be fruitful and multiply”.

The word “Bough” is a strange translation to me. The Hebrew word is used 4,906 times in the OT and is almost always translated “son” 2,978x

or children/child 1,578x. The clear sense to me is that Joseph is to be a fruitful son who produces a lot of people and offspring for Jacob. This is then repeated that he is a fruitful son by “a well”. This word for “well” is found 887x and is translated as “eye or sight” 711x. It is translated “fountain or well” 22x. Is it saying, Joseph is a fruitful son by sight or in other words, it’s clear to see that Joseph has become fruitful? Not sure. If fountain or well is intended, then it would make sense that like water makes plants fruitful, Joseph is connected to a source that makes him fruitful.

This verse continues and the NKJV uses the word “branches”. Out of 588x this Hebrew word is used, this is the only time they translated it “branches”. It’s almost always translated “daughter(s)” 526x. It’s also occasionally translated town/village (44x) and after that it’s a few various words. So what does his daughters do? They “run” or “go” over the wall. Young’s Literal Translation renders this verse as “Joseph *is* a fruitful son; A fruitful son by a fountain, Daughters step over the wall; “

This seems to allude that this fruitful son, his offspring spread out beyond their natural borders and create cities beyond the border. John Gill states: “which some refer to the daughters of Manasseh and Zelophehad, who received their inheritance on both sides of Jordan; and others interpret it of the cities of the tribes of Ephraim and Manasseh, as cities are sometimes called”.

Verse 23 – This verse tells us that Joseph (Ephraim & Manasseh) will have enemies attack them out of bitterness & hate. Yet, in verse 24, we find that in spite of enemies trying to hurt him & his descendants, that through God’s direct intervention and help, they will remain strong.

Verse 25 – We continue to see that it is by God’s direct blessings that will cause blessings from all directions and in so many ways. Ways that would confound common logic. These blessings (as verse 26 adds) will exceed even the blessings of the patriarchs.

Verse 27 – Finally we come to the youngest Benjamin. Benjamin is described as a wolf with a ravenous appetite, starting early in the day and not quitting until nightfall.

John Gill's commentary records numerous ways this scripture could be prophetic through time:

“we have an early instance of the valor and success of this tribe in a war waged with all the other tribes, and in two pitched battles, in one with 26,000 men it beat 400,000, Jdg 20:15, and if this tribe is compared to a wolf for rapaciousness, this may be illustrated by the remainder of those, after the loss of a third battle, catching and carrying away the daughters of Shiloh, and making them their wives, Jdg 21:23. Some apply this to particular persons of this tribe, as to Saul the first king of Israel, who was of Benjamin; and who as soon as he took the kingdom of Israel, in the morning, in the beginning of that state, fought against all his enemies on every side, against Moab, Ammon, Edom, the kings of Zobah, and the Philistines, and the Amalekites, 1Sa 14:47 and to Mordecai and Esther, who were of the same tribe, who after the captivity, and in the evening of that state, divided the spoil of Haman, Est 8:1”

He continues “Some of the Christian fathers have applied the prophecy to the Apostle Paul, who was of the tribe of Benjamin; who in the morning of his youth was a fierce and ravenous persecutor, and made havoc of the church of God: and in the evening, or latter part of his life, spent his days in dividing the spoil of Satan among the Gentiles...”

[END]

Day 48 - FRIDAY: December 16th

Genesis 50:1 - 14

Daily Deep Dive:

Verse 2 – Here Joseph gives specific orders to the physicians (the same Hebrew word used for heal/healing/healed (compared Genesis 20:17 or Exodus 21:19) to embalm his father. Jamieson-Faucet-Brown commentary states the following about the process of embalming: “The

process of embalment consisted in infusing a great quantity of resinous substances into the cavities of the body, after the intestines had been removed, and then a regulated degree of heat was applied to dry up the humors, as well as decompose the tarry materials which had been previously introduced. Thirty days were allotted for the completion of this process; forty more were spent in anointing it with spices; the body, tanned from this operation, being then washed, was wrapped in numerous folds of linen cloth - the joinings of which were fastened with gum, and then it was deposited in a wooden chest made in the form of a human figure.”

Verse 3 – From the JFB commentary of verse 2 we understand this entire process took 70 days.

The UCG reading plan adds the following: “Mourning the death of Jacob with Joseph as they would for Egyptian royalty illustrates the great respect the Egyptians had for Joseph, the man whom God had used to save them from famine and by whom their nation was greatly enriched.”

Verse 4 – Joseph must ask help of those of Pharaoh’s court to send a message to Pharaoh. Adam Clarke’s commentary states: “But why did not Joseph apply himself? Because he was now in his mourning habits, and in such none must appear in the presence of the eastern monarchs. See [Est 4:2](#).”

Verse 7 – JFB commentary records that this journey was 300 miles. Notice that Pharaoh had sent servants and elders of both his house and land with Joseph and his family. John Gill states “his senators and counsellors, his courtiers and principal officers of state, governors of provinces and cities, the chief officers, civil and military; all which was done by the orders of Pharaoh, out of respect to Joseph and his family, and to make the funeral procession grand and honorable.

This must have been some procession!

Verse 8 – John Gill adds about this verse: “Which was done both for the sake of honor and grandeur, and for safety and defense, should they be attacked by robbers in the deserts, or opposed by the Canaanites, and

be refused the use of the cave of Machpelah, and the right to it disputed.” Additionally, he adds “both for quantity and quality; the attendants at this funeral were very numerous, and many of them great personages, and upon the whole was a very honorable company, as the word signifies, and made a very great figure and grand appearance:”

Day 49 - SATURDAY: December 17th

Genesis 50:15 - 26

Daily Deep Dive:

Verse 15 – The brothers continue to struggle with the idea that Joseph could really forgive them for the evil they did to him. Yet that is the truth. True followers of God must be able to forgive others. As part of the model prayer that Jesus Christ would later use to teach His disciples to pray, it states in Matthew 6:12 “**And forgive us our debts, As we forgive our debtors.**” And again in verse 15 “**But if you do not forgive men their trespasses, neither will your Father forgive your trespasses.**” These are incredibly important instructions for you and I. We have not only this incredible example of Jesus Christ, but also examples of the disciple Stephen (Acts 7:60) as well as the ultimate example of Jesus Christ Himself (Luke 23:34).

Verse 19 – To see the incredible maturity of Joseph is amazing. He understood, God was the One in control, God was the One who chooses how to correct others, and they were God’s servants, not his.

Verse 20 - Romans 8:28 (a memory verse) tells us “And we know that all things work together for good to those who love God, to those who are the called according to *His* purpose.”

This is not a promise that all things will be easy and that trials won’t happen in our lives, but it’s a promise that God is in control and ensures that His great purpose is accomplished in the world and in the lives of His people.

Joseph understood this as he makes one of the great statements contained in God’s Word: “But 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.”

Verse 21 – Not only was he forgiving, he promised to provide and take care of their families. He also was comforting and spoke kindly to them. Joseph set such an amazing example of who followers of God should be.

Verse 23 – How amazing that Joseph lived long enough and close enough to his children that he could see and spend time with his great great grandchildren!

Verse 24 & 25 – The UCG reading program shares the following:

“Joseph also wished to eventually be buried in the land of his fathers. Knowing that God would later bring the children of Israel out of Egypt and back to Canaan, he made them swear to “carry up my bones from here” (verse 25). However, as a national figure in Egypt, he was first put in a coffin in Egypt rather than being buried in his homeland right away. That Joseph anticipated his burial in Egypt and the Exodus as well is clear from the obligation he bound on the descendants of Israel. Moses would make good on the oath more than 200 years later by taking Joseph’s bones out of Egypt during the Exodus (Exodus 13:19). The bones remained with the children of Israel until they entered the Promised Land and were eventually buried in Shechem (Joshua 24:32).

The bones of the patriarchs being buried in the land of Canaan may well have symbolized their future inheritance of the Promised Land, itself representative of God’s coming Kingdom—and indeed that is where they will awaken at the *inauguration* of God’s Kingdom when Jesus Christ returns. Of course, regardless of where our bones might be buried, the saints of God will all be awakened at Christ’s return to establish the true Promised Land, God’s Kingdom, over all the earth.”
[END]

Verse 26 – In dying at 110 years old, Joseph lived 80 years after coming to power in Egypt (compare Genesis 41:46). It’s clear through the

Genesis account that God greatly increased the power and control Pharaoh had over Egypt and the surrounding areas due to the blessings poured out on Joseph. What an amazing story and conclusion to the first book of the Bible!