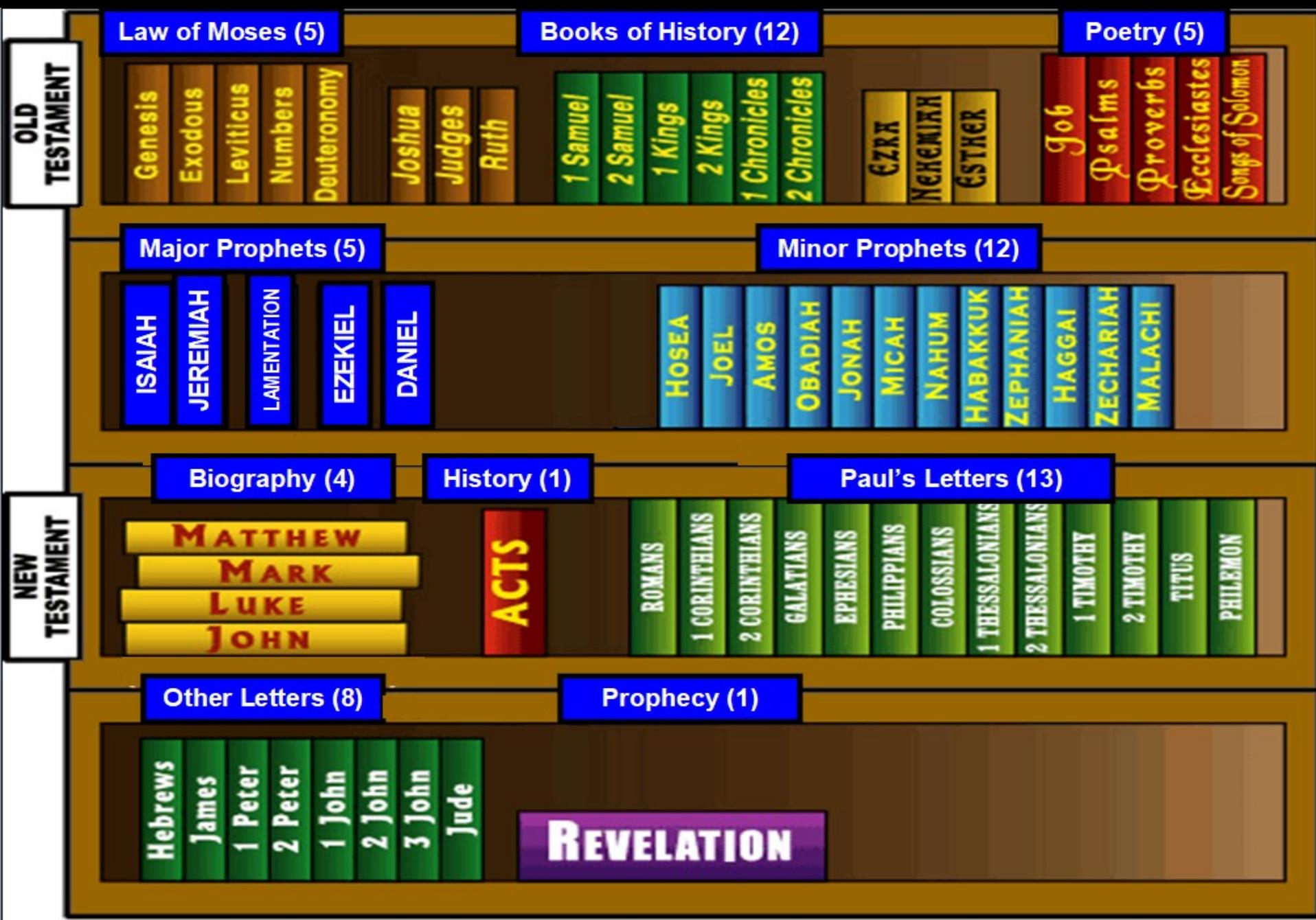


Patriarchal Age – The Patriarchs.

**Genesis
48:1; to 50:26;
Jacob blesses his sons.
Graeme Morrison**

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Jacob Blesses His Sons. Gen 48:1-6;

Joseph Receives The Birthright.

Joseph Received a Double Portion.

Ephraim and Manasseh would be treated as the sons of Jacob just as Reuben and Simon etc.

Ephraim, the younger would become a greater nation than Manasseh.

**Though Joseph was the 11th son according to age,
he was the oldest son
of Jacob's most beloved wife Rachel.**

something.

Jacob Blesses His Sons. Gen 48:1-2;

Though **Joseph** was the 11th son according to age, **he was the oldest son of Jacob's most beloved wife Rachel.**

Furthermore, **Reuben** had committed incest with **Bilhah**, his father's wife.

1 Chronicles 5:1; specifically says that it was **Reuben's sin with Bilhah** that **kept him from receiving the birthright.**

Jacob Blesses His Sons. Gen 48:1-6;

“One day not long after this, word came to Joseph that his father was failing rapidly. So, taking with him his two sons, Manasseh and Ephraim, he went to visit him.”

“When Jacob heard that Joseph had arrived, he gathered his strength and sat up in the bed to greet him, and said to him, God Almighty appeared to me at Luz in the land of Canaan and blessed me.”

“God said to me, `I will make you a great nation and I will give this land of Canaan to you and to your children's children, for an everlasting possession.”

“now, as to these two sons of yours, Ephraim and Manasseh, born here in the land of Egypt before I arrived, I am adopting them as my own, and they will inherit from me just as Reuben and Simeon will.”

Jacob Blesses His Sons. Gen 48:1-6;

“But any other children born to you shall be your own, and shall inherit Ephraim's and Manasseh's portion from you.”

Joseph was told that his father **Jacob** was sick and near death.

Joseph brings his two sons, **Manasseh** and **Ephraim**, to speak with Jacob.

Jacob tells **Joseph** that he would **count Manasseh and Ephraim as his own sons** in relation to dividing up the land of Canaan.

Any children and grandchildren **Joseph** had in **addition** to **Manasseh** and **Ephraim** would operate under the banner of **Manasseh** and **Ephraim** in the land of Canaan.

Jacob Blesses His Sons. Gen 48:7-16;

“And as for me, when I came from Paddan, Rachel died by me in the land of Canaan in the way, when there was still some distance to come unto Ephrath: and I buried her there in the way to Ephrath (the same is Bethlehem).”

“Israel beheld Joseph's sons, and said, Who are these? And Joseph said unto his father, They are my sons, whom God hath given me here.”

“he said, Bring them, I pray thee, unto me, and I will bless them.”

“Now the eyes of Israel were dim for age, so that he could not see. And he brought them near unto him; and he kissed them, and embraced them.”

Jacob Blesses Ephraim and Manasseh.
Gen 48:7-16;



Jacob Blesses His Sons. Gen 48:7-16;

“Israel said unto Joseph, I had not thought to see your face: and, lo, God has let me see your seed also. And Joseph brought them out from between his knees; and he bowed himself with his face to the earth.”

“Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near unto him.”

“Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the first-born.”

Jacob Blesses His Sons. Gen 48:7-16;

**“Jacob blessed Joseph, and said,
The God before whom my fathers
Abraham and Isaac did walk.”**

**“The God who has fed me all my life
long unto this day, the angel who has
redeemed me from all evil, bless the lads;”**

**“Let my name be named on them,
and the name of my fathers Abraham and Isaac;
and let them grow into a multitude
in the midst of the earth”**

Jacob Blesses His Sons. Gen 48:7-16;

Jacob considered himself greatly blessed of God in that he not only was able to see Joseph again but Joseph's seed. (i.e., Manasseh and Ephraim).

Jacob kisses and embraces the boys in a parental loving manner.

Jacob desires to bless the boys.

Joseph prepares his sons for the blessings by lining them up so that Jacob would place his right hand over Manasseh (the older son) and his left over Ephraim (the younger son).

To Joseph's surprise, Jacob crosses his hands and places his right hand over the head of Ephraim and his left over Manasseh's head.

Jacob Blesses His Sons. Gen 48:7-16;

Jacob refers to God as the
“angel who has redeemed me from all evil.”

No doubt Jacob had in mind **the Yahweh angel**
of Genesis 32:24ff that **he wrestled with.**

Jacob learned that God’s blessings
were to be sought through humility and prayer
rather than by taking them by force.

God’s great blessing for man is the forgiveness
of sins. Jacob seems to have knowledge of this
wonderful blessing that would ultimately come
through Jesus Christ.

Jacob Blesses His Sons. Gen 48:7-16;

**For the first time in God's Word
we run across the word "redeem."**

**Jacob catches a glimpse of the future
redemptive work of Christ
in relation to his and the world's sins.**

**The Hebrew word for "redeem" is gaal
which is defined as
"release by the payment of a price."**

**Jesus said that Abraham saw His day
and looked forward to it. (John 8:56;)**

Jacob Blesses His Sons. Gen 48:7-16;

It seems very clear that early on, in God's word, **mankind understood their dilemma of sin and God's promise to forgive them through the future Messiah.**

The apostle Peter said,
“Concerning which salvation the prophets sought and searched diligently, who prophesied of the grace that should come unto you:” (1 Pet 1:10;)

Through **Christ not only the Old Testament and New Testament** men and women found **comfort through the forgiveness of sins.**
As we do too. (cf. Gal 3:13;)

Jacob Blesses His Sons. Gen 48:17-20;

“When Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head.”

“His father refused, and said, I know it, my son, I know it. He also shall become a people, and he also shall be great: howbeit his younger brother shall be greater than he, and his seed shall become a multitude of nations.”

“Jacob blessed them that day, saying, In you will Israel bless, saying, God make you as Ephraim and as Manasseh: and he set Ephraim before Manasseh.”

Jacob Blesses His Sons. Gen 48:17-20;

**When Joseph sees that Jacob's hands are crossed
he protest yet Jacob tells him that this is
the divine appointment for Ephraim and Manasseh.**

**Ephraim was divinely appointed
to be greater than Manasseh
and so history reveals this to be the case.**

**Ephraim was second only to Judah
in name and influence.**

Judges 4:5; 5:14ff;

Lessons from Genesis 48;

Jacob recognizes God's rich blessings in his life.

(Gen 48:10-11;)

Jacob understands the redeeming power of God toward sinful man. (Gen 48:16;)

Redemption = "to release by payment of a price."

That which Jacob was redeemed from was the consequences of all his evil deeds.

(Gen 48:16;)

Jacob found comfort of soul in God's future redemption and so we too find comfort in our present redemption through the blood of Christ. (Eph 1:3-7; Gal 3:13-14;)

Jacob tells his sons what shall take place in the “latter days.” Gen 49:1-27;

**“Jacob called unto his sons, and said:
gather yourselves together, that I may tell you
that which shall befall you in the latter days.”**

**“Assemble yourselves, and hear, you sons of Jacob;
And hearken unto Israel your father.”**

**After Jacob’s meeting with Joseph, Ephraim,
and Manasseh the patriarch calls together
all of his sons to tell them
what shall come to pass in the “latter days.”**

**The revelation that Jacob was to pronounce
was of great importance
and he so desired all of his sons to be present.**

Jacob Blesses His Sons. Gen 49:1-27;

Sons of Leah. (49:1-15)

Reuben: Firstborn, would not excel.

Simeon and Levi: Instruments of cruelty,
would be scattered in Israel.

Judah: Rulers would come from him
including the Messiah.

Issachar: Became a band of slaves.

Zebulun: Shall live by the sea.

We need to say something more about Jacobs descendants?

Ignoring the sons of Jacob means
to ignore the story of the nation of Israel.

Jacob (Israel).

Leah ----- **Rachel** ----- **Bilhah** ----- **Zilpah**

Reuben

Joseph

Dan

Gad

Simeon

Benjamin

Naphtali

Asher

Levi

Judah

Issachar

Zebulun

Dinah

Reuben. Gen 49:3-4;

**“Reuben, you are my oldest son,
the child of my vigorous youth.**

You are the head of the list in rank and in honour.”

**“But you are unruly as the wild waves of the sea,
and you shall be first no longer. I am demoting you,
for you slept with one of my wives
and thus dishonoured me.”**

**The pre-eminence among all the brothers
belonged to Reuben due to his being
the first born of Jacob; however,
he forfeited this right with his sin.**

**Reuben had slept with Rachel's handmaid Bilhah.
(Jacob's wife.) (Gen 35:22;)**

Reuben. Gen 49:3-4;



Reuben. Gen 49:3-4;

Reuben the man with
the **irresolute** and **vacillating** nature.

Irresolute... adj 1: uncertain how to act or proceed;
2: lacking decisiveness of character;
unable to act or decide quickly or firmly;

Vacillating...To sway from one side to the other;
oscillate. To swing indecisively from
one course of action or opinion to another.

Reuben revealed some **characteristics**
inappropriate for one upon whom
high responsibilities should have devolved.

Reuben. Gen 49:3-4;

In Reuben, we can see the typical Christians that are not clear in the concept of what they want. Heaven or the world?

Reuben lacked determination and courage that one expects to find in the eldest son of the family.

Jacob describes his first son as being “unstable waters.” 49:4;

Reuben. Gen 49:3-4;

**“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.”**

**Water is a suggestive symbol
of instability.**

**Think of the water fall,
as it splashes against
the edges of the rock!**

**That is Reuben,
That is many Christians!**

**Brother and sisters, the tribe of Reuben never ever
arose to prominence! And the tribe of Reuben was
always among those to be first carried into captivity.**

1 Chronicles 5:25-26;

Reuben. Gen 49:3-4;

Reuben lost all the honours that should have been his **because of his adulterous act** with Bilhah, his father's concubine. Everyone knew about his sin, **he was well aware of what he did.**

What happened with Reuben in the end?
Can it be that in spite of all of his sad failures, that there is a ray of hope for Reuben in the prophetic blessing of Moses? Deuteronomy 33:6...

“Let Reuben live forever, may his tribe increase!”

Is this an evidence of divine grace-life for a sinner who merited death?

There is a tribe of Reuben in the Israel of God.
Revelation 7:4-5;

Reuben. Gen 49:3-4;

How many Christians have you seen that are like Reuben? **They don't know what to choose,** they want to be **with God** and they want to be **with World**, and they are confused. **They are not stable; they live in a divided mind.**

**“Set your mind on things above,
not on things on the earth.” Colossians 3:2;**

**“he is a double-minded man,
unstable in all his ways.” James 1:8;**

**“Draw near to God and He will draw near to you.
Cleanse your hands, you sinners; and purify
your hearts, you double-minded.” James 4:8;**

Reuben. Gen 49:3-4;

We can all learn something from Reuben.

There are many blessings and privileges that we can forfeit for not following God's word the way that we should.

If we live our lives with Irresolute and vacillating nature we will miss heaven one day.

**Sin will be punished by God
He will not hide anything from us.
His righteousness will not allow man
to hide his sin from His presence.**

Simeon and Levi. Gen 49:5-7;

**“Simeon and Levi are two of a kind.
They are men of violence and injustice.”**

**“O my soul, stay away from them.
May I never be a party to their wicked plans.
For in their anger they murdered a man,
And maimed oxen just for fun.”**

**“Cursed be their anger, for it is fierce and cruel.
Therefore, I will scatter their descendants
throughout Israel.”**

Simeon and Levi. Gen 49:5-7;
Simeon and Levi were not only
from **the same parentage**
but **they were brothers in crime.**

When Dinah, Jacob's daughter, was humbled
by Shechem the brothers raided, murdered,
and kidnapped the Shechemites. (Gen 34:25ff.)
Jacob refers to their actions as "cruel."

Jacob pronounces a curse upon
the two brothers for their wickedness.

Later, **Simeon** is completely absorbed
by the tribe of Judah (Josh 19:1ff)

Levi is never given an inheritance of land
but rather a few scattered cities. (cf. Josh 21:1, 40;)

Judah. Gen 49:8-12;



Jacob (Israel).

Leah ----- **Rachel** ----- **Bilhah** ----- **Zilpah**

Reuben

Joseph

Dan

Gad

Simeon

Benjamin

Naphtali

Asher

Levi

Judah

Issachar

Zebulun

Dinah

“And she conceived again and bore a son, and said, **“Now I will praise the Lord.”** Therefore she **called his name Judah.** Then she stopped bearing.”

Genesis 29:35;

Judah. Gen 49:8-12;

**“Judah, your brothers will praise you.
You will defeat your enemies.
All your relatives will bow before you.”**

**“Judah is a young lion that has finished eating
its prey. He has settled down as a lion
who will dare to rouse him?”**

**“The sceptre shall not depart from Judah
until Shiloh comes, whom all people shall obey.”**

**“He has chained his steed to the choicest vine,
and washed his clothes in wine. His eyes are darker
than wine and his teeth are whiter than milk.”**

Judah. Gen 49:8-12;

**Jacob reserves his greatest blessing to Judah.
(have the pre-eminence among his brethren.)**

**All Israel would praise Judah and he would have
future success against his enemies.**

**Not only was Judah to experience pre-eminence
but great power. Jacob compares Judah
to a “lion’s whelp.”**

**“The sceptre shall not depart from Judah,
Nor the ruler’s staff from between his feet,
Until Shiloh comes,
And to him shall be the obedience of the peoples.”**

Judah. Gen 49:8-12;

Pre-eminence, power, and lastly great authority belonged to Judah. Jacob states that the “sceptre” of sovereignty and authority will not depart from Judah “until Shiloh come.”

The name “Shiloh” A title of the Messiah. 49:10; The author of Hebrews states, “For it is evident that our Lord hath sprung out of Judah...” (Heb 7:14;)

The genealogies of Matthew 1:1ff; illustrate the lineage of Christ through Judah. (Matt 1:2-3;)

Judah. Gen 49:8-12;

The importance of Jacob's announcement was that he made a prophetic proclamation of through whom the promised Messiah would come

Jesus was pre-eminent, (Col 1:18;), powerful (i.e., able to forgive mankind of their sins; Mk 2:10; Jn 17:2;) one of all authority. (Matt 28:18ff;)

All nations would give account to Shiloh as the pre-eminent, powerful, and authoritative one from God.

Judah. Gen 49:8-12;

**Judah will be blessed
with fertility of land and great prosperity.**

Why did Judah receive in this blessing?

**1. HIS PRAISE:- “Judah, you are he whom
your brothers shall praise;**

The meaning of his name is: **“praise of the Lord.”**
Remember that another distinguished mother
praised the Lord for the greatest Son,
who came from the tribe of Judah.

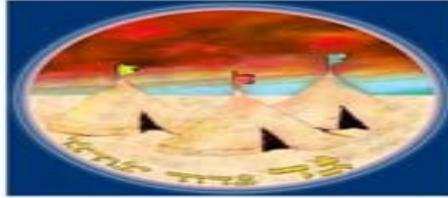
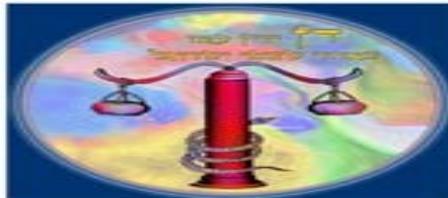
**“And Mary said: “My soul magnifies the Lord,
and my spirit has rejoiced in God my Saviour.
Luke 1:46-47;**

Judah. Gen 49:8-12;

2. HIS CONQUEST:-

“You shall be on the neck of your enemies.”

**Here we have a prophecy of a conqueror.
The anticipation of the figure of the Lion.
This symbol of the lion was emblazoned
in the flag of Judah. Judges 1:1-4;**



Judah. Gen 49:8-12;

3. HIS PREEMINENCE:-

“Your father’s children shall bow down before you.”

The superiority of the tribe of Judah continued almost to the end of the Old Testament and passed on to Him who has the Pre-eminence of all things.

“And He is the head of the body, the church, who is the beginning, the firstborn from the dead, that in all things He may have the pre-eminence.”

Colossians 1:18;

Judah was the first in number, first in territory, first in marching order, first in skills, and first in war.

Judah. Gen 49:8-12;

4. HIS REGAL DIGNITY:-

“Your father’s children shall bow down before you.”

The lion- king of the forest became the symbol of Judah, as the King of the tribes.



Judah. Gen 49:8-12;

“Everyone of the children of Israel shall camp by his own standard, beside the emblems of his father’s house; they shall camp some distance from the tabernacle of meeting.”

“On the east side, toward the rising of the sun, those of the standard of the forces with Judah shall camp according to their armies; and Nahshon the son of Amminadab shall be the leader of the children of Judah. And his army was numbered at seventy-four thousand six hundred.
Numbers 2:2-4;

Judah. Gen 49:8-12;

5. HIS DESCENDANT:-

In Judah, we have the most

Powerful descendant that any tribe could have left.

“The book of the **genealogy of Jesus Christ,
the Son of David, the Son of Abraham:
Abraham begot Isaac, Isaac begot Jacob,
and Jacob begot Judah and his brothers.
Matthew 1:1-2;**

**“But you, Bethlehem, in the land of Judah,
are not the least among the rulers of Judah;
**For out of you shall come a Ruler Who will
shepherd My people Israel.**” Matthew 2:6;**

Judah. Gen 49:8-12;

**“But one of the elders said to me,
“Do not weep.**

**Behold, the Lion of the tribe of Judah,
the Root of David, has prevailed to open
the scroll and to loose its seven seals.”**

Revelations 5:5;

Isaiah 1:17-20;

**“Learn to do good; Seek justice,
Rebuke the oppressor; Defend the fatherless,
Plead for the widow.”**

**“Come now, and let us reason together,”
Says the Lord,
“Though your sins are like scarlet,
They shall be as white as snow;
Though they are red like crimson,
They shall be as wool.”**

**“If you are willing and obedient,
You shall eat the good of the land; But if you
refuse and rebel, You shall be devoured by
the sword; For the mouth of the Lord has spoken.”**

1 John 1:5-9;

“This is the message which we have heard from Him and declare to you, **that God is light and in Him is no darkness at all.** If we say that we have fellowship with Him, and walk in darkness, we lie and do not practice the truth.”

“But if we walk in the light as He is in the light, we have fellowship with one another, and **the blood of Jesus Christ His Son cleanses us from all sin.”**

“If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.”

“If we say that we have not sinned, we make Him a liar, and His word is not in us.”

Judah. Gen 49:8-12;

What a blessing it was for Judah, to be a part of the tribe from which the Lord Jesus came from.

The blessing is even greater for each and everyone of us who know that we are children of God and that we can learn from His Word and know how to do good.

We have learned from Judah that the Lord can give us another opportunity to redeem ourselves if we really want to do things right.

**MAY THE LORD BLESS US ALL
AS WE STRIVE TO SERVE HIM!**

Zebulun. Gen 49:13;

**“Zebulun shall dwell at the haven of the sea;
And he shall be for a haven of ships;
His border shall be upon Sidon.”**

**Interestingly, this prophecy actually
came to pass for Asher rather than Zebulun.**

Zebulun did not border the Mediterranean
or the Sea of Galilee but **was rather located
between Asher and Naphtali.** (Joshua 13-21;)

Issachar. Gen 49:14-15;

**“Issachar is a strong ass,
Couching down between the sheepfolds:
He saw a resting place that it was good.”**

**“And the land that it was pleasant;
He bowed his shoulder to bear,
And became a servant under taskwork.”**

**Issachar’s inheritance in Canaan was small
and located due south of Zebulun.**

**Issachar seemed only interested in gaining wages
through agriculture rather than warring with the Canaanites
and helping his brethren.
He couched in his land as a lazy ass content to be left alone.**

Jacob Blesses His Sons. Gen 49:16-21;

Sons of the Handmaids. (49:16-21;)

Dan: Shall judge his people.

Gad: Shall be tramped upon,
but will triumph in the end.

Asher: His food shall be bountiful.

Naphtali: Uses beautiful words.

Dan. Gen 49:16-17;

“Dan shall govern his people like any other tribe in Israel. He shall be a serpent in the path that bites the horses' heels, so that the rider falls off.”

Dan's inheritance in Canaan would border the Mediterranean Sea to the south and west of Ephraim.

Though Dan would experience independence the people were like snakes in the way.

Jacob's statement of faith. Gen 49:18;

“I have waited for thy salvation, O Yahweh!”

“I trust in you for salvation, O Lord!”

New Living Translation.

After mentioning the snake like spirit of deception that belonged to Dan, Jacob erupts with a statement of great faith.

The blessing of all nations through the seed of Abraham, Isaac, and Jacob was a reality to the patriarch.

Gad. Gen 49:19;

**“Gad, a troop shall press upon him;
But he shall press upon their heel.”**

**Gad’s inheritance lies
to the east of the Jordan River.**

**Gad was to be troubled
by various attacks of troops yet prevail.**

Asher. Gen 49:20;

**“Out of the Asher his bread shall be fat,
and he shall yield royal dainties.”**

Asher would occupy a fertile soil in Canaan.

**The inheritance of Asher
would lie due west of Naphtali
and bordered the Mediterranean Sea.**

Naphtali. Gen 49:21;

**“Naphtali is a hind let loose:
He gives goodly words.”**

**The inheritance of Naphtali
was a large plot of land primarily
to the North West of the Sea of Galilee.**

**Naphtali is compared to a gazelle
as to their free movements in war.**

Joseph. Gen 49:22-26;

**“Joseph is a fruitful tree beside a fountain.
His branches shade the wall.”**

**“He has been severely injured by those who shot at him
and persecuted him, but their weapons were shattered by
the Mighty One of Jacob, the Shepherd, the Rock of Israel.”**

**“May the God of your fathers, the Almighty, bless you
with blessings of heaven above and of the earth beneath,
blessings of the breasts and of the womb.”**

**“blessings of the grain and flowers,
blessings reaching to the utmost bounds
of the everlasting hills.**

**These shall be the blessings upon the head
of Joseph who was exiled from his brothers.”**

Joseph. Gen 49:22-26;

**Many words, in comparison to the other sons,
are reserved for Joseph
who is represented by Ephraim and Manasseh.**

**Joseph was the favoured and well beloved son
of Jacob being the firstborn of his beloved Rachel.**

**The lands of Joseph
(i.e., Ephraim and Manasseh)
far exceed the other tribes in land mass.**

Joseph. Gen 49:22-26;

Jacob reveals to him that **this land will be fruitful; however, not without problems from enemies.**

Though the enemies bow and arrow would trouble Joseph he shall nonetheless prevail against them.

God's blessings and help would be with Joseph and others would look to him as the rock of Israel for influence and strength.

Joseph. Gen 49:22-26;

Did Joseph have a Tribe?

This is what many ask:

**If Joseph was a part of the twelve sons of Jacob,
WHY don't we hear about the Tribe of Joseph?**

“These were the sons of Israel:

**Reuben, Simeon, Levi, Judah, Issachar,
Zebulun, Dan, Joseph, Benjamin,
Naphtali, Gad, and Asher.”**

1 Chronicles 2:1-2;

Joseph. Gen 49:22-26;

**We have heard about
the tribes of Manasseh and Ephraim?**

“Joseph took them both, Ephraim with his right hand toward Israel's left hand, and Manasseh with his left hand toward Israel's right hand, and brought them near him.” Genesis 48:13;

**Who are these two names,
Where did they come from?**

**Manasseh and his brother Ephraim
were always the ones representing his father.**

Joseph. Gen 49:22-26;

“To Joseph were born two sons before the years of famine came, whom Asenath, the daughter of Potiphera priest of On, bore to him.”

“Joseph called the name of the firstborn Manasseh: For God has made me forget all my toil and all my father's house. And the name of the second **he called Ephraim:** For God has caused me to be fruitful in the land of my affliction.”

Genesis 41:50-52;

Joseph. Gen 49:22-26;

“from the tribe of Joseph, that is, from the tribe of Manasseh, Gaddi the son of Susi;”

Numbers 13:11;

“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;”

1 Chronicles 5:1;

“By faith Jacob, when he was dying, blessed each of the sons of Joseph, and worshipped, leaning on the top of his staff.” Hebrews 12:21;

Benjamin. Gen 49:27;

**“Benjamin is a wolf that prowls.
He devours his enemies in the morning,
and in the evening divides the loot.”**

**Benjamin, the second son born to Jacob
through his beloved wife Rachel.**

**The tribe of Benjamin was to inherit the small
portion of land just north west of the Dead Sea.**

**The people of Benjamin
were powerful warlike people and so
the comparison to a ravening wolf devouring prey.**

Jacob's Burial Instructions and death. Gen 49:28-30;

**“All these are the twelve tribes of Israel:
and this is it that their father spoke unto them
and blessed them; every one
according to his blessing he blessed them.”**

**“He charged them, and said unto them,
I am to be gathered unto my people:”**

**“Bury me with my fathers in the cave
that is in the field of Ephron the Hittite,
in the cave that is in the field of Machpelah,
which is before Mamre, in the land of Canaan.”**

**which Abraham bought with the field from Ephron
the Hittite for a possession of a burying-place.”**

Jacob's Burial Instructions and death. Gen 49:28-30;

**After delivering the blessings
to his sons through prophecy.**

**Jacob instructs his sons to carry him back
to Canaan and bury him in the cave of Machpelah
that Abraham had purchased from the Hittite.**

**Machpelah was the burial place
of Jacob's ancestors.**

Jacob's Burial Instructions and death. Gen 49:31-33;

**“there they buried Abraham and Sarah his wife;
there they buried Isaac and Rebekah his wife;
and there I buried Leah:**

**The field and the cave that is therein,
which was purchased from the children of Heth.”**

**“When Jacob made an end of charging his sons,
he gathered up his feet into the bed, yielded up
the ghost, and was gathered unto his people.”**

Jacob dies at the approximate age of 147.

**Jacob finishes his prophetic speech
to his sons and thereby completes his life.**

Some Lessons Learned from Genesis 49;

The greatest blessings of Jacob to his sons was reserved for Judah. The promised seed to come through Judah.

Heb. 7:14;

Attributes of Judah and Shiloh:

Judah is a lion's whelp. (symbol of power.)

The sceptre of God shall not depart from Judah.
(symbol of authority.)

Shiloh (a title for the Messiah; i.e., peace):

All peoples shall be **obedient** to Shiloh!

Great **blessings** with Judah and Shiloh.

Burial Arrangements. Gen 50;

Burial arrangements for Israel (1-3)

Joseph's petition to Pharaoh (4-6)

Preparation to bury Jacob (7-9)

Mourning over Jacob (10-12)

Burial of Jacob (12-14)

Joseph's brothers petition him (15-21)

Burial arrangements & death of
Joseph (22-26)

Jacob buried in Canaan. Gen 50:1-3;

**“Joseph fell upon his father's face,
and wept upon him, and kissed him.”**

**“Joseph commanded his servants the physicians
to embalm his father:
and the physicians embalmed Israel.”**

**“forty days were fulfilled for him;
for so are fulfilled the days of embalming:
The Egyptians wept for him
three-score and ten days.”**

Jacob buried in Canaan. Gen 50:1-3;

Joseph appears to be the first, if not only, among his brethren to fall upon their father in sadness and weeping to kiss him one final time while his fleshly body was in their presence.

Joseph's servants embalm Jacob taking 40 days (possibly mummification) and then all Egypt mourned with the Israelites for 70 days.

Jacob buried in Canaan. Gen 50:4-9;

“When the days of weeping for him were past, Joseph spoke to the house of Pharaoh, saying:-”

“If now I have found favour in your eyes, speak, I pray you, in the ears of Pharaoh, saying, My father made me swear, saying, Lo, I die: in my grave which I have digged for me in the land of Canaan, there will you bury me.”

“Now therefore let me go up, I pray you, and bury my father, and I will come again.”

Jacob buried in Canaan. Gen 50:4-9;

“Pharaoh said, Go up, and bury your father, according as he made you swear.”

“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”

“All the house of Joseph, and his brethren, and his father's house: only their little ones, and their flocks, and their herds, they left in the land of Goshen.”

“There went up with him both chariots and horsemen: and it was a very great company.”

Jacob buried in Canaan. Gen 50:4-9;

**The burial procession
must have been a great sight to see.**

**The presence of Egyptian nobles and equipment
illustrates the great respect
that the Egyptians had for Joseph and his family.**

Jacob buried in Canaan. Gen 50:10-14;

“When they arrived at Atad
(meaning **‘Threshing Place of Brambles’**),
beyond the Jordan River, they held a very great
and solemn funeral service, with a seven-day
period of lamentation for Joseph's father.”

“The local residents, the Canaanites,
renamed the place **Abel-mizraim**
(meaning **‘Egyptian Mourners’**)
for they said, **It is a place**
of very deep mourning by these Egyptians.”

Jacob buried in Canaan. Gen 50:10-14;

“So his sons did as Israel commanded them, and carried his body into the land of Canaan and buried it there in the cave of Machpelah, the cave Abraham had bought in the field of Ephron the Hethite, close to Mamre.”

“Then Joseph returned to Egypt with his brothers and all who had accompanied him to the funeral of his father.”

When the inhabitants of Canaan saw the great lamenting by the Egyptians they perceived that a very important person had died and cause them great sorrow.

Notice that it was not only Joseph involved in burying Jacob but his brothers too.

The Final Days of Joseph. Gen 50:15-22;

**“Now that their father was dead,
Joseph's brothers were frightened.**

**‘Now Joseph will pay us back
for all the evil we did to him,’ they said.”**

**“So they sent him this message: ‘Before he died, your father
instructed us to tell you to forgive us for the great evil
we did to you. We servants of the God of your father
beg you to forgive us.’ When Joseph read the message,
he broke down and cried.”**

**“Then his brothers came and fell down before him
and said, We are your slaves.”**

**“But Joseph told them, Don't be afraid of me.
Am I God, to judge and punish you?”**

The Final Days of Joseph. Gen 50:15-22;

“As far as I am concerned, God turned into good what you meant for evil, for he brought me to this high position I have today so that I could save the lives of many people.”

“No, don't be afraid. Indeed, I myself will take care of you and your families. He spoke very kindly to them, reassuring them.”

“So Joseph and his brothers and their families continued to live in Egypt. Joseph was 110 years old when he died.”

The Final Days of Joseph. Gen 50:23-26;

“He lived to see the birth of his son Ephraim's children, and the children of Machir, Manasseh's son, who played at his feet.”

“Soon I will die, Joseph told his brothers, but God will surely come and get you, and bring you out of this land of Egypt and take you back to the land he promised to the descendants of Abraham, Isaac and Jacob.”

“Then Joseph made his brothers promise with an oath that they would take his body back with them when they returned to Canaan.”

“So Joseph died at the age of 110, and they embalmed him, and his body was placed in a coffin in Egypt.”

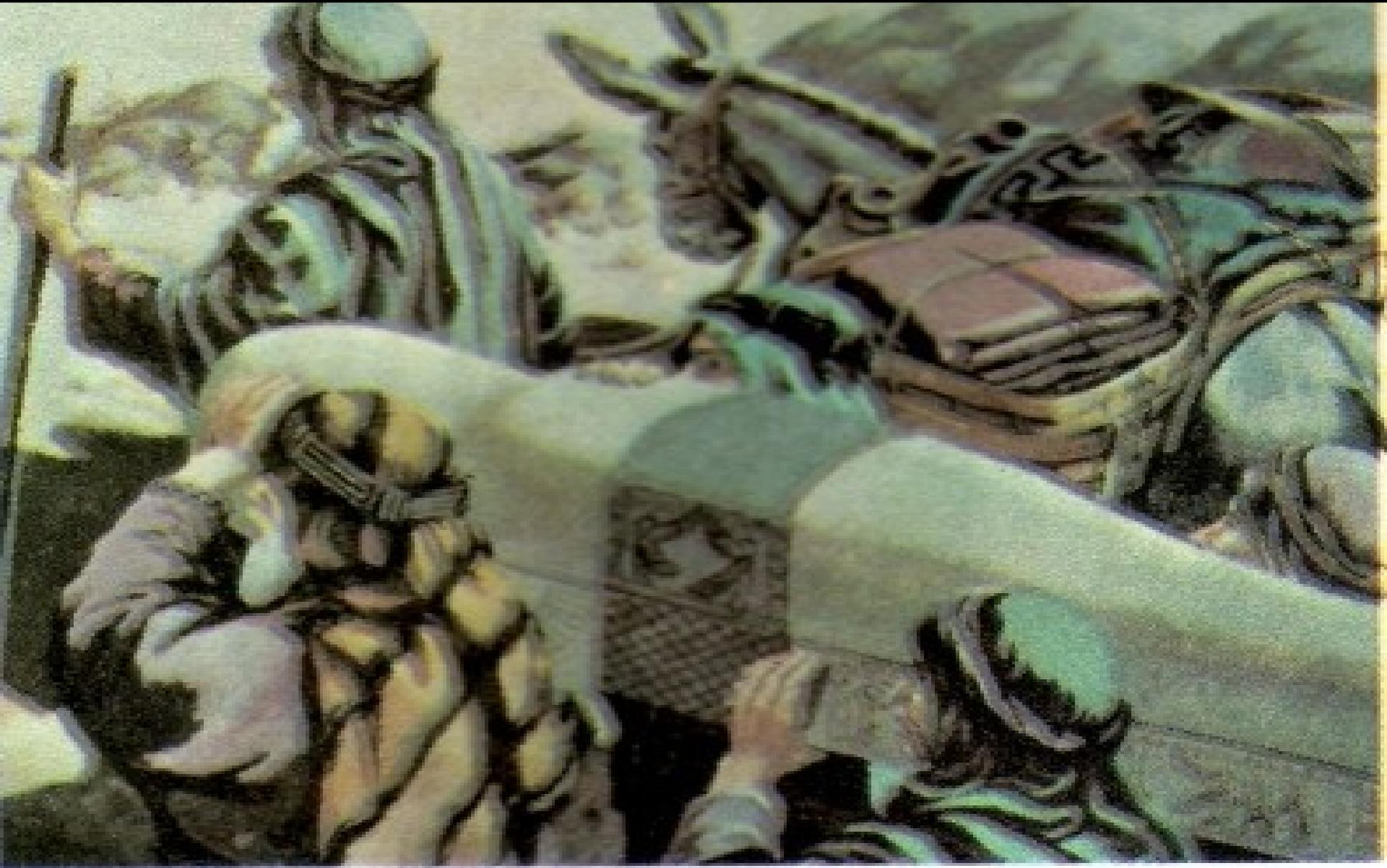
Genesis 50:24-26



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

**“By faith Joseph, when he was dying, made mention of the departure of the children of Israel, and gave instructions concerning his bones.”
Hebrews 11:22;**

Joseph requested that his body be carried back and buried in the land of Canaan.



The Final Days of Joseph. Gen 50:23-26;

The final words of Joseph illustrate his great faith in the promises of God.

Joseph showed great wisdom, brotherly love, faithfull devotion, and utter submission to God.

“He said, "Peace be with you, do not be afraid. Your God and the God of your father has given you treasure in your sacks; I had your money. Then he brought Simeon out to them. Gen 43:23;

“So now it was not you who sent me here, but God; and He has made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.” Genesis 45:8;

The Final Days of Joseph. Gen 50:23-26;

“Then Joseph brought in his father Jacob and set him before Pharaoh; and Jacob greeted Pharaoh.”

Genesis 47:7;

Joseph really did know how to pay good for evil.

**“Now therefore, do not be afraid;
I will provide for you and your little ones.”**

Gen 50:21;

**If we cannot have all the gifts that Joseph,
who is a perfect type of Jesus
we can certainly covet all his graces.**

**If we cannot have his greatness,
we can certainly emulate his goodness.**

Some Lessons Learned from Genesis 50:

Joseph's great love for his earthly father Jacob.

(50:1;)

Joseph's great love for his earthly brothers.

(50:21;)

God's providential care for His people.

(50:20;).

**Joseph Did everything that Pleases the Lord
and because of his Obedience to God
he was blessed in many ways.**

**Do we obey God in:
Faithfulness, Loyalty, and Honesty
as Joseph did?**



**Jacob was given the name Israel
the night he wrestled with an angel. (Gen
32:24-28;)**

**The tribes that formed the nation
of Israel came from Jacob's 12 son's.**

The Pattern of Israel's purpose:-

Altars and Worship.

A Sense of Purpose.

A Sense of Unity.

A Sense of Racial and Religious Purity.

The PATRIARCHAL Age –The Patriarchs.

Summary *Genesis 12-50*

- **Abraham** *Gen. 12-25*
- **Isaac** *Gen. 25-28*
- **Jacob** *Gen. 28-35*
- **Joseph** *Gen. 37-50*

How Long were the Israelites in Bondage in Egypt.

In Exodus 12:40; It says:-

brought from Egypt, they baked cakes
leavened bread. The dough was without yeast
because they had been driven out of Egypt and
did not have time to prepare food for them-
selves.

⁴⁰Now the length of time the Israelite peo-
ple lived in Egypt^a was 430 years. ⁴¹At the
end of the 430 years, to the very day, all the
LORD's divisions left Egypt. ⁴²Because the LORD

Exodus 12:40 bring them out of Egypt,
on this night all the Israelites are to keep vigil

If we do some Mathematics

we see that **this statement is not possible.**

Moses was 80 years old when he left Egypt. Ex 7:7;

His Father Amram lived to 137 years. Exod 6:20;

His Father Kohath lived to 133 years. Exod 6:18;



$$133 + 137 + 80 = 350$$

Kohath was one of the 66 persons that went with Jacob down into Egypt in Genesis 46:26;

If we assume **Kohath** was new born baby
when he arrived in Egypt?

And **Amram** was born the year his father died?

And **Moses** was born the year that his father died?



This means that the maximum amount of time
that **the Israelites were in Egypt**
could have been no longer than **350 years**.

More than Likely **Kohath was NOT**
a **new born baby** when he arrived in Egypt.

Kohath 133yrs

Amram 137yrs

Moses 80yrs

← **Years in Egypt** →

350yrs Maximum

More than Likely **Moses was NOT**
the year his father died.

Kohath 133yrs

Amram 137yrs

Moses 80yrs

← **Years in Egypt** →

350yrs Maximum

More than Likely **Amram was NOT** born the year his father died.



Which means the amount of time Israel was in Egypt was significantly less than 350 years.

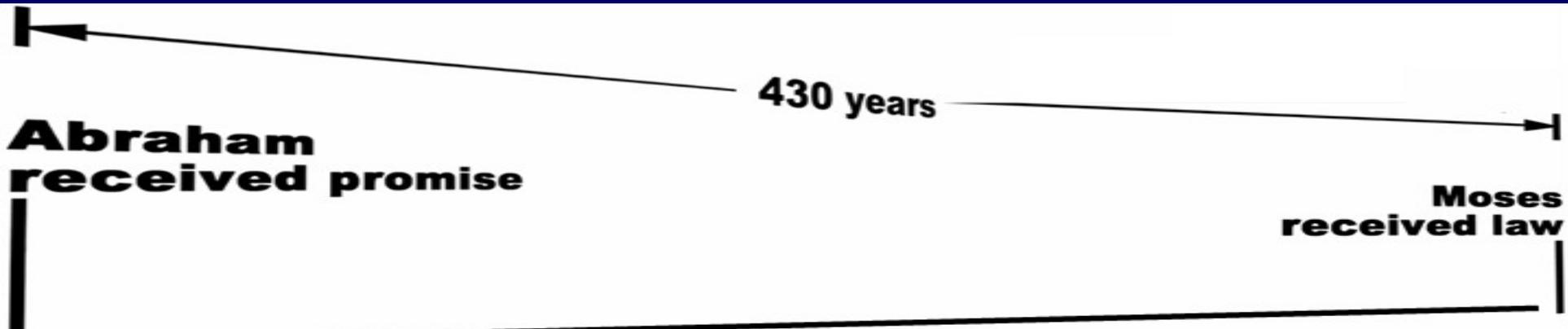
So why does Exodus 12:40 say that the Israelites were in Egypt 430 years.

⁴⁰Now the length of time the Israelite people lived in Egypt^a was 430 years. ⁴¹At the end of the 430 years, to the very day, all the LORD's divisions left Egypt. ⁴²Because the LORD **Exodus 12:40** bring them out of Egypt,

The key to the question is found
in one of Paul's letters. Gal 3:16-17;

16 Now to Abraham and his Seed were the promises made. He does not say, "And to seeds," as of many, but as of ^aone, ^b"And to your Seed," who is ^cChrist.

17 And this I say, *that* the law, ^awhich was four hundred and thirty years later, cannot annul the covenant that was confirmed before by God ¹in Christ, ^bthat it should make the promise of no effect. Galatians 3:16,17



From the time Abraham received the promise
Until Moses received the law was 430 years.

Abraham entered Canaan when He was 75.

Gen 12:3-7;

When he was 100 Isaac was born. Gen 21:5;

Jacob was born when Isaac was 60. Gen 25:26;

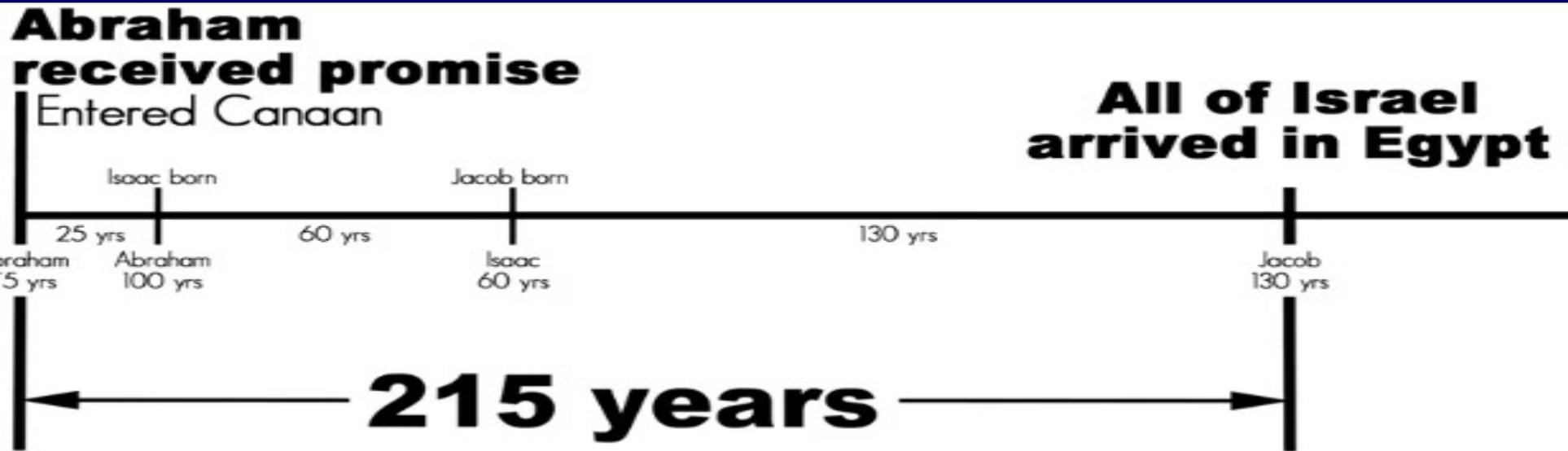


$$25 + 60 + 130 = 215$$

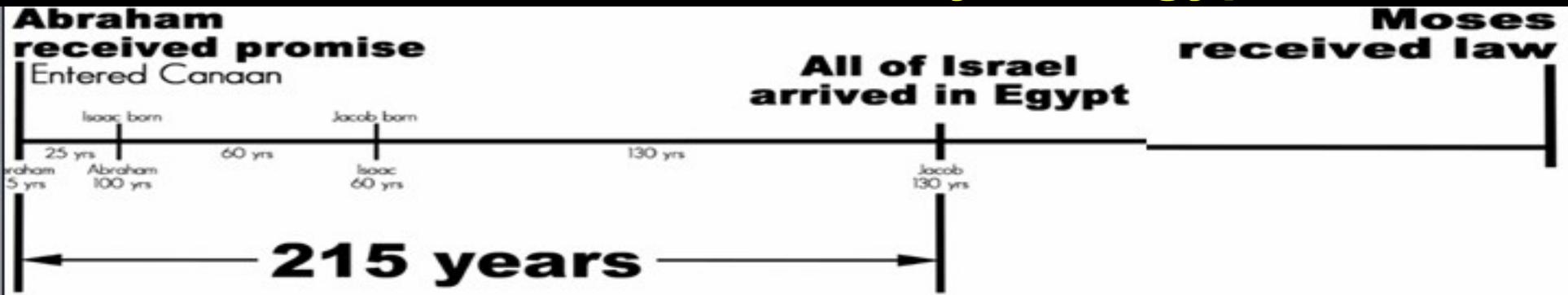
**When Jacob was 130 years old
All Israel entered Egypt.**

Gen 47:9;

Therefore there was **215 years** between the time that **Abraham entered Canaan** and the time that **All of Israel entered Egypt**.



Moses received the Law
at the same time as they left Egypt.



Remember the Israelites were living in Goshen
Then Moses led them out of Goshen
and brought them to the sea.



Then **God split the sea** and **Moses led them to Mount Sinai** where **Moses received the 10 Commandments.**



So **Paul** is saying that there was **430 years** between Abraham receiving the promise and Moses going into Egypt.



This **point** to this **point**.

And according to the Old Testament there is **215 years** between this **point** and this **point**.



**Subtract 215 years from 430 years
and we see that the amount of time
Israel was actually in Egypt was 215 years.**



**This is exactly what the Greek Septuagint says
In Exodus 12:40;**

GREEK SEPTUAGINT

“And the sojourning of the children of Israel, while they sojourned in the land of Egypt and the land of Chanaan, [was] four hundred and thirty years.”

-Exodus 12:40 (*Greek Septuagint*)

The Samaritan Pentateuch says the same thing.

SAMARITAN PENTATEUCH

"Now the sojourning of the children of Israel and of their fathers which they had dwelt in the land of Canaan and in Egypt was four hundred and thirty years"

-Exodus 12:40 (*Samaritan Pentateuch*)

Flavius Josephus says:-

FLAVIUS JOSEPHUS
1ST CENTURY JEWISH HISTORIAN

“They left Egypt...four hundred and thirty years after our forefather Abraham came into Canaan, but two hundred and fifteen years only after Jacob removed into Egypt.”

-(*Josephus, Antiquities of the Jews 2.15.2*)



So why do so many modern translations say:-

40 Now the length of time the Israelite people lived in Egypt^a was 430 years. 41 At the end of the 430 years, to the very day, all the LORD's divisions left Egypt. 42 Because the LORD

Exodus 12:40 bring them out of Egypt,



Many modern translations are translated from the **Hebrew Masoretic text** which is not the earliest text.

Many modern translations are copied from The Masoretic Leningrad Text from 11th Century AD.



Hebrew Masoretic
Leningrad Codex

1008 A.D.



The Greek Septuagint was translated 1000 years before that in 250 BC.

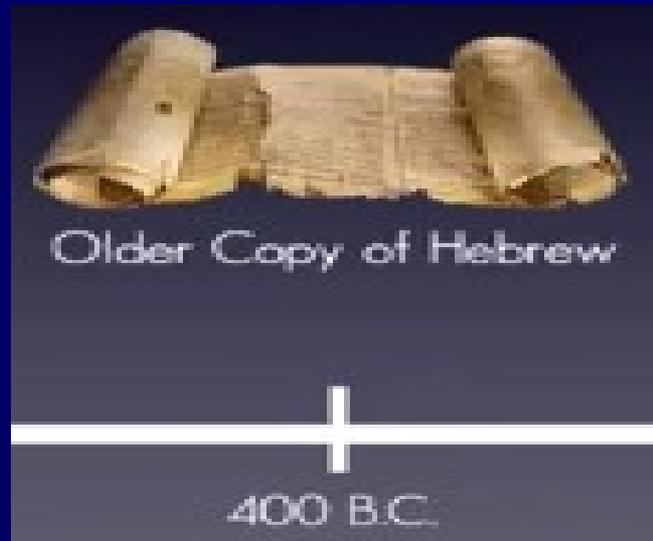


GREEK SEPTUAGINT

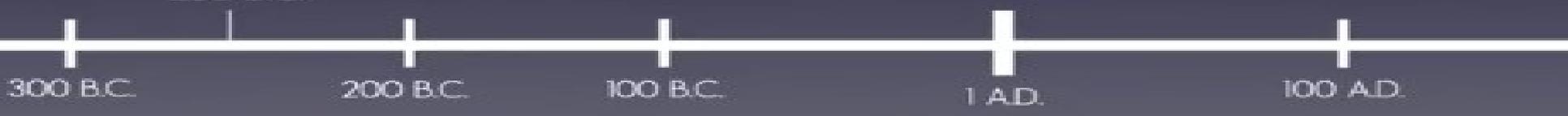
250 B.C.



This means that the Greek Septuagint was translated from an even older copy.



This is true also of the Samaritan Version and Flavius Joseph and even the Apostle Paul.



Paul knew Hebrew for in Acts 26:14 we read:-

I heard a voice speaking to me and saying in the Hebrew language, 'Saul, Saul, why are you persecuting Me? *It is hard for you to kick against the goads.*'

15 "So I said, 'Who are You, Lord?' And He said, 'I am Jesus, whom you are persecuting.

16 'But rise and stand on your feet; for I have appeared to you for this purpose, to make you

Acts 26:14

a witness both of the things

14 "And when we all had fallen to the

I heard a voice speaking to me and s

the Hebrew language, 'Saul, Saul, why

persecuting Me? *It is hard for you*

against the goads.'

15 'So I said, 'Who are You, Lord?'

said, 'I am Jesus, whom you are perse

16 'But rise and stand on your feet; fo

Acts 26:14

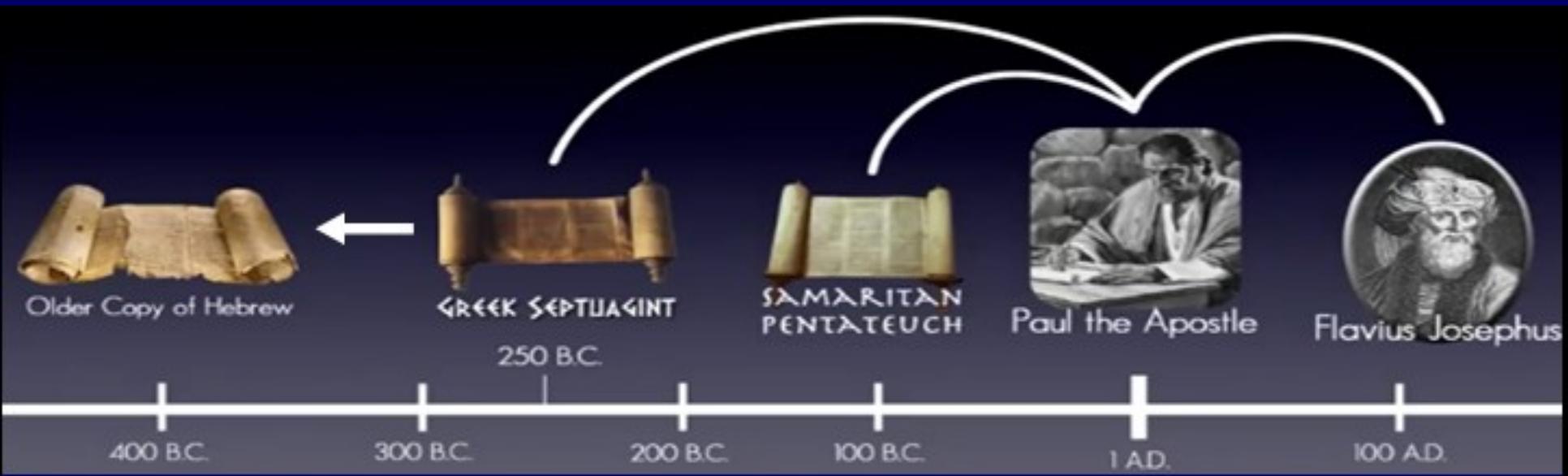
appeared to you for this purpose, to m

and Paul understood him!

16 Now to Abraham and his Seed were the promises made. He does not say, "And to seeds," as of many, but as of ^aone, ^b"And to your Seed," who is ^cChrist.

17 And this I say, that the law, ^awhich was four hundred and thirty years later, cannot annul the covenant that was confirmed before by God ¹in Christ, ^bthat it should make the promise of no effect. Galatians 3:16,17

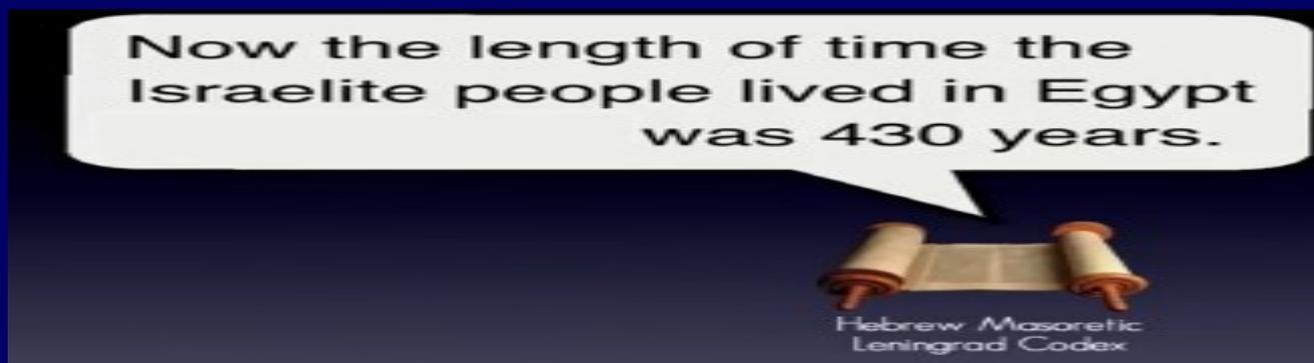
So what Paul says in Gal 3:16-17;
Is consistent with all these translations
that were copied from the Older Version.



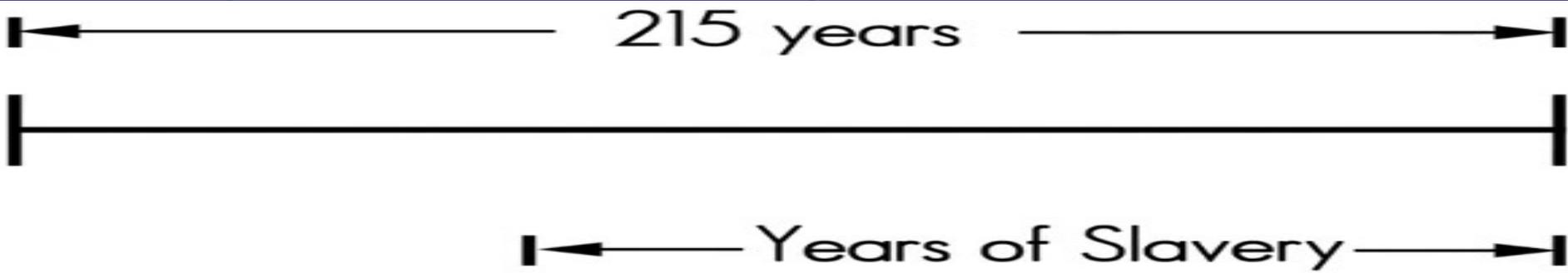
So we now have 4 witnesses that all show that the original text should have read Egypt and Canaan.



**When the Masoretic text was copied 1000 years later
The copyist had missed “and Canaan” from the text.**



The years of slavery also becomes problematic if as we now know they were in Egypt 215 years they were not obviously slaves all that time.



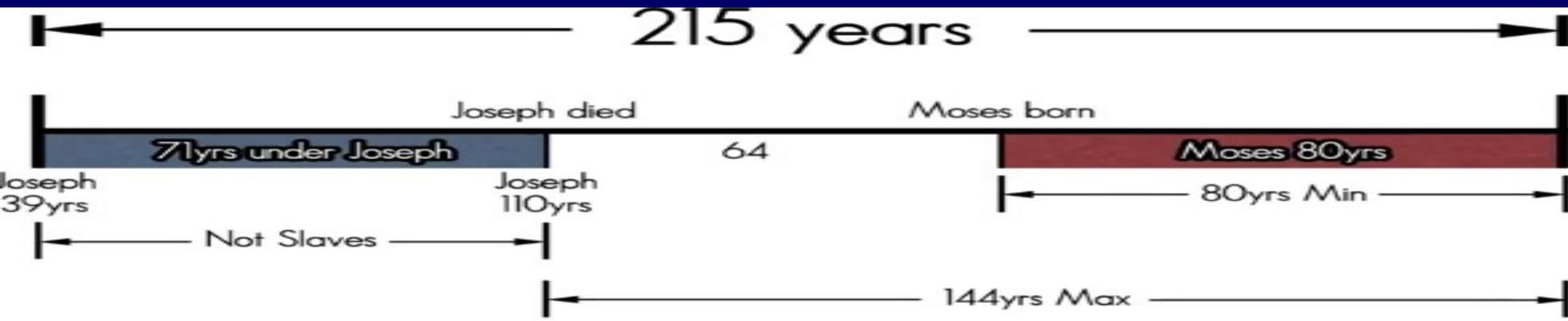
The Israelites did not become slaves until after Joseph and that generation died and an new king arose.

6 And Joseph died, all his brothers, and all that generation.
7 But the children of Israel were fruitful and increased abundantly, multiplied and grew exceedingly mighty; and the land was filled with them.
8 Now there arose a new king over Egypt, who did not know Joseph.
9 And he said to his people, "Look, the people of the children of Israel are more and
Exodus 1:6,8

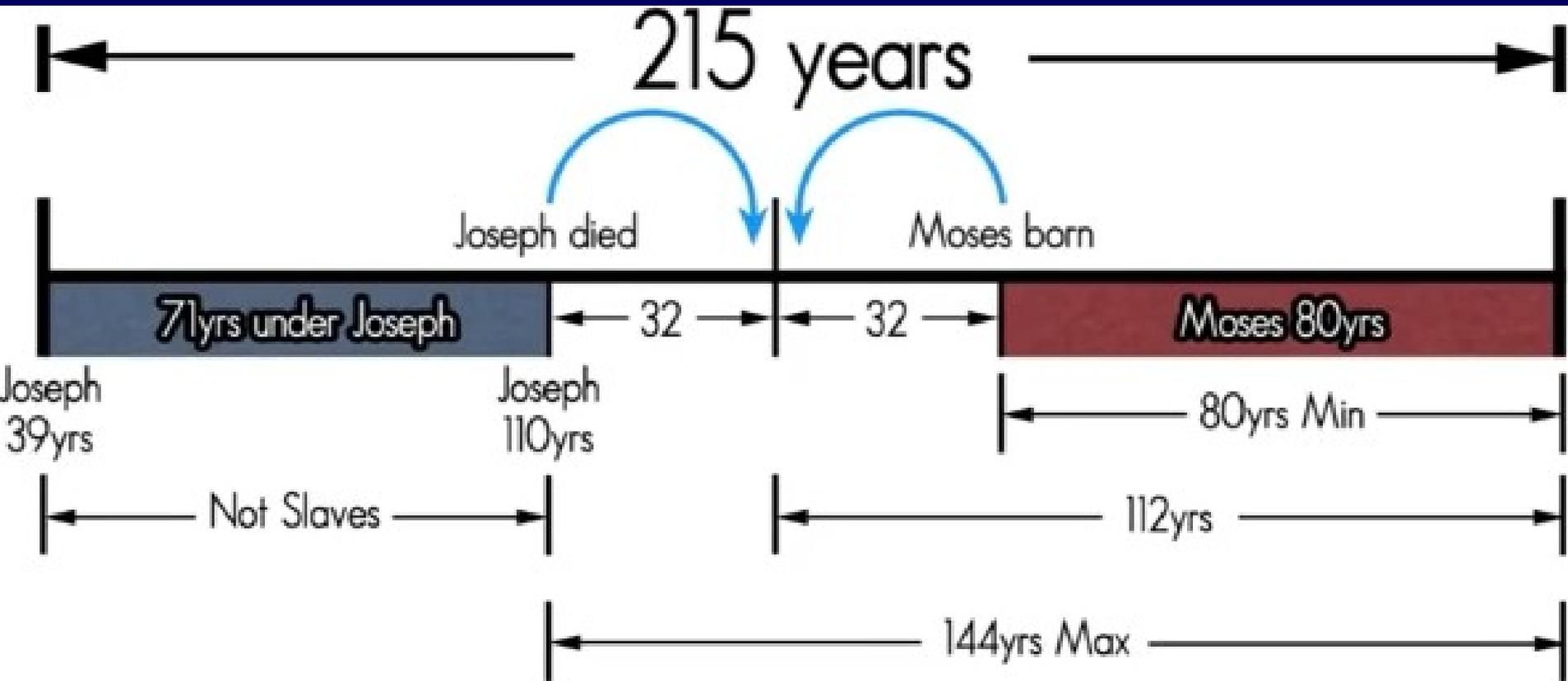
If we take away Joseph life and death it means that the Israelites were slaves in Egypt 144 yrs maximum



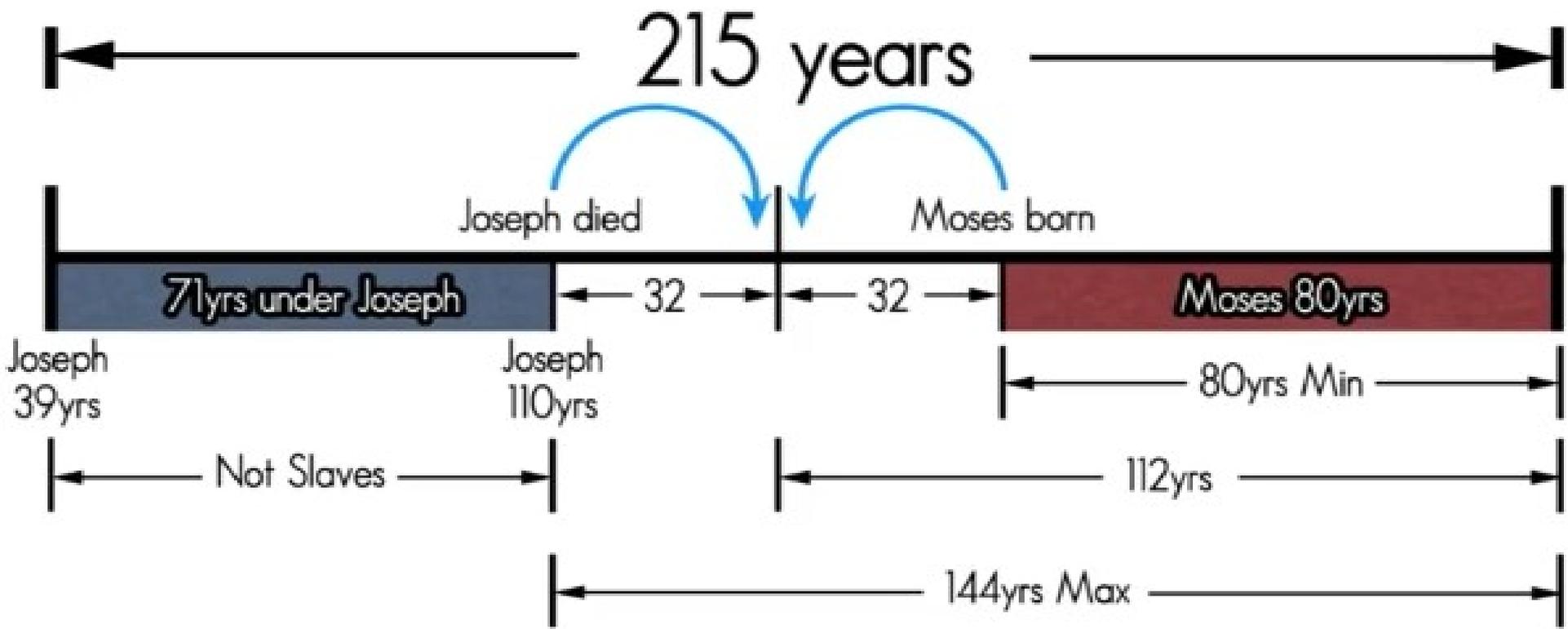
Moses was 80 years old when they left Egypt and they were already in slavery when Moses was born So they could not be slaves for any less that 80 yrs.



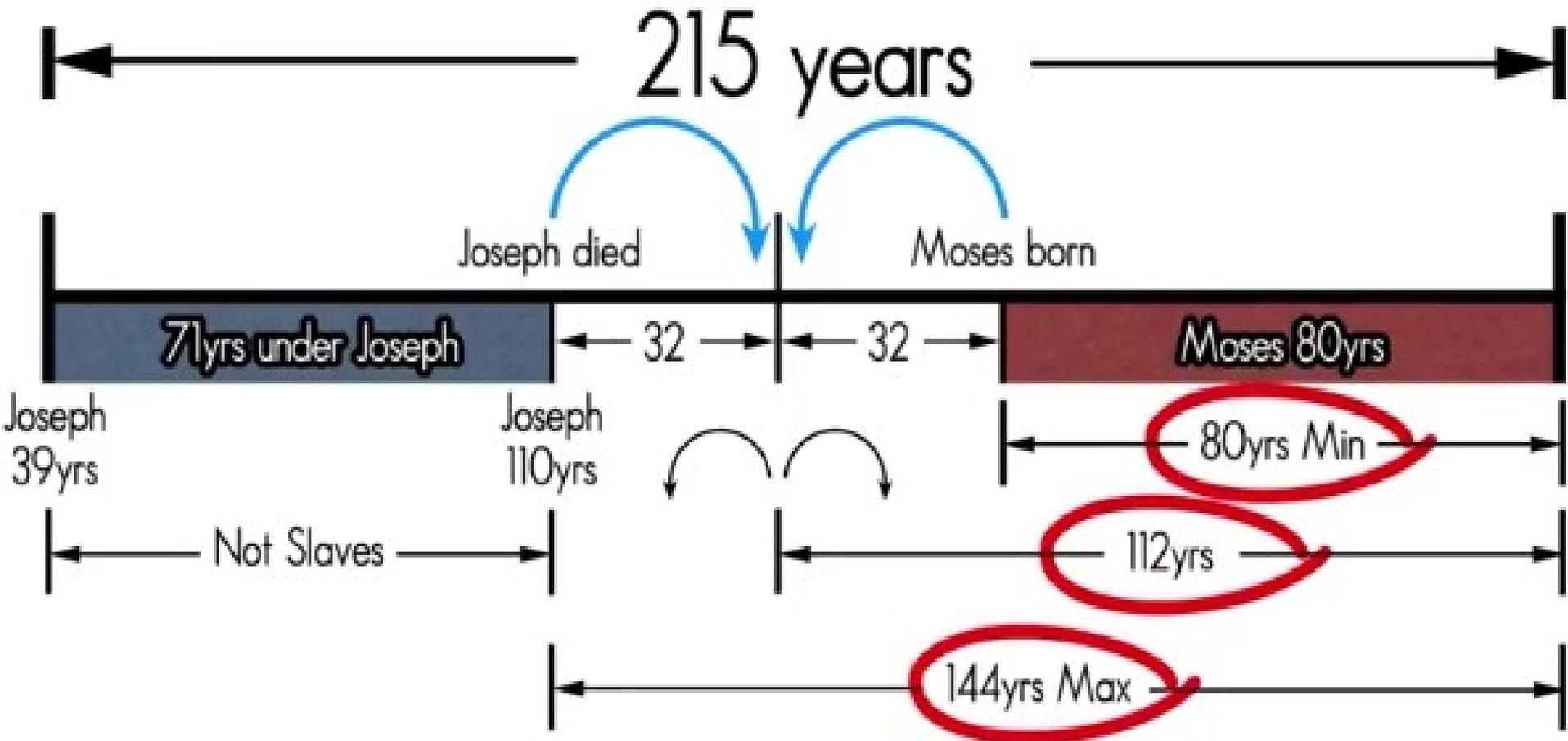
The Israelites became slaves sometime after Joseph died and Moses was born.



If we assume that at the **midpoint** between Joseph's death and Moses birth it would be 32 years
If this was the case
then the Israelites were slaves for 112 years



This would be a 112 years
perhaps a little more or little less.
But no more than 144 yrs no less that 80 yrs



But doesn't Genesis 15:13 say that they'll be enslaved 400 years?

13 Then the LORD said to him, "Know for certain that your descendants will be strangers in a country not their own, and they will be enslaved and mistreated four hundred years. 14 But I will punish the nation they serve as slaves, and afterward they will come

NO IT DOES NOT.

**It says that they will be enslaved and mistreated
for four hundred years**

**Genesis does not say that they will be enslaved
In Egypt for four hundred years**

**Genesis 15:13; does not say
that they will be enslaved
In Egypt for four hundred years**

The
Israelites
will be
enslaved
in
Egypt
400 years

**It says Abraham's seed will be enslaved and
mistreated in a land not their own 400 years.**

Abraham's seed
will be
enslaved & mistreated
in
a land not their own
400 years

Canaan was a land not their own.

Egypt was a land not their own.

Isaac
(Abraham's seed)

Jacob
(Abraham's seed)

Multitudes in Egypt
(Abraham's seed)

Canaan

Egypt

Land not their own

Land not their own

Isaac was mistreated in Canaan.

Isaac
(Abraham's seed)

Canaan

Land not their own

Egypt

Land not their own

Paul said that Ishmael PERSECUTED Isaac.

Hagar and Ishmael Depart

8 So the child grew and was weaned. Abraham made a great feast on the same day that Isaac was weaned.

9 And Sarah saw the son of Hagar the Egyptian, whom she had borne to Abraham, scoffing.

10 Therefore she said to Abraham, "Cast out this bondswoman and her son; for the son of this bondswoman shall not be heir with my son Isaac."

Genesis 21:9

28 Now we, brethren, as Isaac was, are children of promise.

29 But, as he who was born according to the flesh then persecuted him who was born according to the Spirit, even so it is now.

30 Nevertheless what does the Scripture say? "Cast out the bondswoman and her son, for the son of the bondswoman shall not be heir."

Galatians 4:29

Paul says Isaac was Persecuted in Canaan a land not his own.

Isaac (Abraham's seed)
was persecuted (mistreated)
in Canaan (a land not his own)

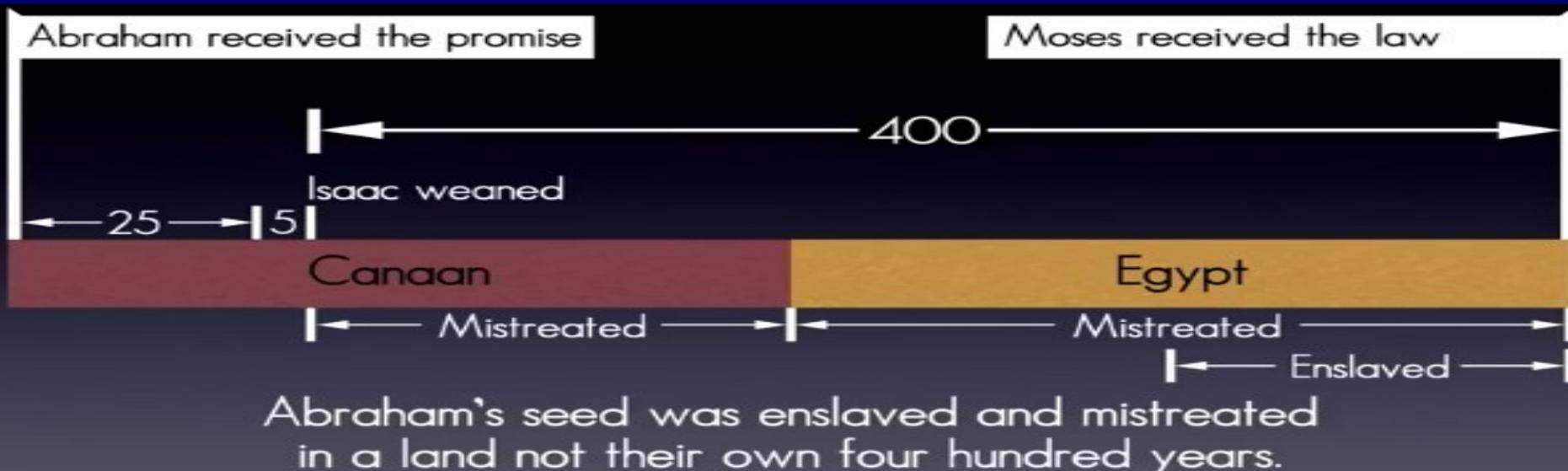
Canaan

Egypt

Land not their own

Land not their own

Gen 21:8; says that Ishmael scoffed at Isaac the same day he was weaned, the Talmud says a child should be allowed to nurse up to the age of 5 years, This takes us to **400 years.**



When you take **the prophecy in Genesis** and **match that up with the timeline in Exodus** you can easily see how the pieces fit together.



Genesis

Exodus

The **main reason** people get the 430 years instead of 400 years is the **misunderstanding that is in the Masoretic text**
The copyist made an error
and dropped the **“and Canaan.”**

Now the length of time the Israelite people lived in Egypt was 430 years.



Hebrew Masoretic
Leningrad Codex

1008 A.D.



The truth is they were in Egypt for only half that time, for 250 years.

According to the documentary
Patterns of Evidence – Exodus.

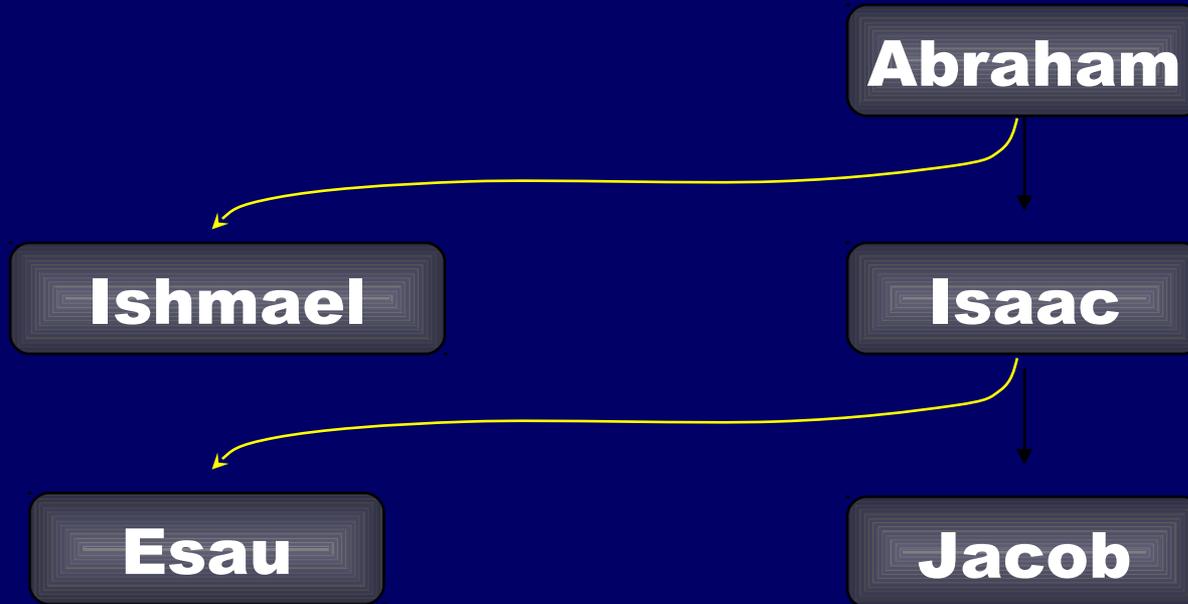
The Israelites arrived in Egypt 1665 BC.



That is why it is important to understand Biblical history first in order to be able to harmonise it with know Egyptian archaeology.

Seed of the Serpent

Seed of the Woman



**Whose Seed
are You?**

Genesis
48:1; to 50:26;
Jacob blesses his sons.

Prepared by
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