

Genesis 49 and 50

It's not how you start, it's how you finish.

What are you seeking to pass down?

Jacob sets the landscape for the future of his descendants, he re-arranges the priority of the brothers, and thus the tribes for the future of Israel. Having done so, he commits his body to joining in the hope that his ancestors had strived for, and commanded that his physical body would become a symbol that God's promise of a return to the land would come to pass.

Jacob's words were a revelation of human character and conduct as well as of divine purposes. Three other sons learned that the past conduct had cost them their future inheritance, for we always reap what we sow. However, there were also encouragement during that time, they were inside Egypt. As all 12 tribes are mentioned as gathering in the promised land.

The landscape shows that Reuben, Simeon and Levi would lose position, due to their actions, one for seeking undue authority in an inappropriate manner, the others for abusing the symbol of God, "circumcision" and weaponising it.

III- Nazi flag and its use- "Shelter Under The Swastika: The John Rabe Story"-In 1937, a decade of skirmishes between Japan and China erupted into full-scale war. The Japanese army conquered the ancient Chinese capital of Nanking that December with such brutality that the event became known immediately as the Rape of Nanking.

III- Red Cross and Red Crescent symbol and war.

Simeon ends scattered, but Levi, due to their fervour for God in the desert are called to become the priestly tribe.

God wants to redeem, because of all God's qualities, mercy shines brightest.

The world will pressure us to turn away from God's agenda

What gets rewarded gets done.

What is important gets done

Sometimes, what is rewarded is not what is important!

People are exactly the place they want to be with God.

Joseph, specifically Ephraim is lifted to become preeminent, and receives great physical blessing.

Yet the Spiritual blessing goes to Judah, they were assured the sceptre would not pass from them, this adds to the statements of Gen 3 the promise of a saviour, Ten, the promise the people would be blessed through Abraham's descendants, to now a specific tribe, later prophecies, would specify the tone of birth, and the type, and later parts of God's revelation inform that all will bow to this person,

Isaiah 45:22-23 (NLT) Let all the world look to me for salvation!
For I am God; there is no other.
23 I have sworn by my own name;
I have spoken the truth,
and I will never go back on my word:
Every knee will bend to me,
and every tongue will declare allegiance to me.

Romans 14:11 (NLT) For the Scriptures say,
"As surely as I live," says the Lord,
'every knee will bend to me,
and every tongue will declare allegiance to God.'"

Philippians 2:9-11 (NLT) Therefore, God elevated him to the place of highest honor
and gave him the name above all other names,
10 that at the name of Jesus every knee should bow,
in heaven and on earth and under the earth,
11 and every tongue declare that Jesus Christ is Lord,
to the glory of God the Father.

God wins, to quote "Warren Wiersbe stated "To bow before Him now means salvation; to bow before Him at the judgment means condemnation.""

First Fruit

Jacob with his very body becomes a first fruit a promise of things to come, Joseph completes this circle giving a physical point for the people to rally to .

Jesus goes to heaven to prepare a place

John 14:1-4 (NLT) “Don’t let your hearts be troubled. Trust in God, and trust also in me. 2 There is more than enough room in my Father’s home. If this were not so, would I have told you that I am going to prepare a place for you? 3 When everything is ready, I will come and get you, so that you will always be with me where I am. 4 And you know the way to where I am going.”

The Holy Spirit is left as a first fruit , to show the promise of so much more.

Romans 8:23 (NLT) And we believers also groan, even though we have the Holy Spirit within us as a foretaste of future glory, for we long for our bodies to be released from sin and suffering. We, too, wait with eager hope for the day when God will give us our full rights as his adopted children, including the new bodies he has promised us.

2 Corinthians 5:4-5 (NLT) While we live in these earthly bodies, we groan and sigh, but it’s not that we want to die and get rid of these bodies that clothe us. Rather, we want to put on our new bodies so that these dying bodies will be swallowed up by life. 5 God himself has prepared us for this, and as a guarantee he has given us his Holy Spirit.

While they were in a life of Bondage, they were to remain faithful!!!!

Joseph, trustworthy to the end- Do we really believe we are forgiven?
The brothers not sure of Joseph even though he has forgiven them

We are forgiven, the sceptre came to Jesus, and has not passed from him, he calls us to his will, giving importance to actions to which the world will never reward, he shows all who dedicate themselves to him will be forgiving and merciful, and we can see that by holding true to his instructions that we can pass the greatest legacy to those we interact with- The opportunity to witness the kingdom of God being enacted by it’s members according to the will of the King.

Addendum

Note well, Leah, the wife, who Jacob didn't want, became the mother of Levi found that the priestly tribe, and Judah, the father of the Royal tribe.

The poem begins with the six sons of Leah (vv. 2-15), who are followed by the sons of the two maidservants in an order different from that of 30:5-13. In 49:16-21 the order is Dan (Bilhah's first son), Gad and Asher (Zilpah's sons), and Naphtali (Bilhah's second son). Rachel's sons, Joseph and Benjamin, end the list.

The oracle of Jacob concerning the tribes (49:1-28)

A fundamental principle in God's economy is that the lives and natures of the patriarchs affected their descendants. God works out the manifold destinies of His people in accordance with their moral distinctions.

God gave His people this prophecy to bear them through the dismal barrenness of their experiences and to show them that He planned all the future. For Jacob's family, the future lay beyond the bondage of Egypt in the land of promise. But the enjoyment of the blessings of that hope would depend on the participants' faithfulness. So from the solemnity of his deathbed Jacob evaluated his sons one by one, and carried his evaluation forward to the future tribes.

49:3-4. Jacob heaped praise upon **Reuben**, his **firstborn**, which collapsed when he announced that Reuben had **defiled** his father's **couch**, clearly a reference to Reuben's adultery with Jacob's concubine Bilhah (35:22). Reuben was entitled to leadership and a double inheritance (1 Chron. 5:1-2), but because he had the ungoverned impulse of boiling water (**turbulent as the waters**) he would fail in leadership. In the time of the Judges (Jud. 5:15-16), the tribe of Reuben was characterized by irresolution.

49:5-7. Simeon and Levi were men of anarchy (**violence**) and not justice, men of uncontrolled **anger** and **fury**, with disregard for men and animals. Here was God's moral judgment on their slaughter of the Shechemites (34:25-29). God distinguishes holy war from vengeance. Both tribes were later scattered (49:7). Simeon was largely disintegrated (with its land inside that of Judah; Josh. 19:1, 9), but Levi was afforded an honorable dispersion because it was the priestly tribe (Josh. 21).

Simeon and Levi, outraged their father, because they used circumcision, the sign of the covenant, for gaining tactical advantage for plundering shechem.

49:8-12. In this oracle Jacob predicted a fierce lionlike dominance of **Judah** over his **enemies** and over his **brothers** who would **praise** him. A wordplay was made here on the name Judah which means "praise" (cf. 29:35, niv marg.). The oracle pivots on the word **until** (49:10b). When the Promised One who will rule the nations appears, the scene will become an earthly paradise. These verses anticipate the kingship in Judah culminating in the reign of Messiah (cf. the tribe of Judah, Rev. 5:5), in which **nations** will obey Him.

The NASB renders the third line of Genesis 49:10, "Until Shiloh comes." Many sources, including the Targum (Aram. paraphrase of the OT), see "Shiloh" as a title of the Messiah. However, the Hebrew word **šġlo_h** should be rendered "whose it is," that is, **the scepter will not depart from Judah . . . until He comes** whose it (i.e., the scepter) is (or as the niv puts it, **to whom it belongs**). Similar words in Ezekiel 21:27, "until He comes to whom it (the crown, Ezek. 21:26) rightfully belongs" were addressed to the last king of Judah.

With the coming of Messiah there will be paradise-like splendor. Kidner says that every line of Genesis 49:11-12 "speaks of exuberant, intoxicating abundance: it is the golden age of the Coming One, whose universal rule was glimpsed in [v.] 10c" (*Genesis*, p. 219). For Judah, grapevines will be so abundant that they will be used for hitching posts; **wine** will be as abundant as wash water. In

Judah, people's **eyes** will be red or bright from **wine** and their **teeth** will be white from drinking much **milk**. These are picturesque ways of describing the suitability of Judah's territory for vineyards. Such opulence will be evident in the Millennium (Isa. 61:6-7; 65:21-25; Zech. 3:10).

49:13-15. Zebulun would be enriched by seaborne trade (though it did not actually border the Mediterranean; cf. Josh. 19:10-11).

Like a strong **donkey**, the tribe of **Issachar** would be **forced** to work for others. Issachar, located in the fertile broad **pleasant** plain of Esdraelon, was often subject to invading armies. They did not have full control of their heritage, until the time of judges 5:15

49:16-17. Dan shows another disparity between calling and achievement (cf. vv. 3-4). Dan was to **provide justice** ("Dan" means "judge"), but the tribe chose treachery, like a snake **by the roadside**. In the time of the Judges the first major practice of idolatry appeared in the tribe of Dan (Jud. 18:30).

49:18. Jacob then interjected a request for **deliverance** by the **Lord**. He may have been indirectly reminding his sons of their need for dependence on the Lord (if he needed it, certainly they did too). Or he may have been expressing his desire to enjoy the messianic hope, when he would be delivered from all trouble and grief (cf. "redemption" in Anna's desires; Luke 2:38).

49:19-21. Three of the six Hebrew words in verse 19 are a play on the name Gad ("attack"): **Gad will be attacked by** a raid of *attackers*, **but he will attack**. The verb *ga_d1ad1* means "to break into" or "to attack." Border raids were often experienced by the tribes settled east of the Jordan River (e.g., 1 Chron. 5:18-19).

Deuteronomy 30 3:20-21, 1 Chronicles. 12:8

Asher would be fertile and productive, providing rich **food**. That tribe settled along the rich northern coast of Canaan.

Naphtali, like a **doe**, would be a **free** mountain people. Deborah sang of the people of Naphtali risking their lives "on the heights of the field" (Jud. 5:18). That tribe settled northwest of the Sea of Kinnereth (Galilee).

49:22-26. This oracle treats **Joseph** more lavishly than any of the others, for here the main blessing lay (cf. 1 Chron. 5:1-2). Jacob took up the promise of fruitfulness from the name of Joseph's son Ephraim (which means **fruitful**) and lavished the promise of victory (Gen. 49:23-24a) and prosperity (v. 25b) on Joseph's two tribes. Victory in battle was experienced by Joshua, Deborah, and Samuel, all of the tribe of Ephraim, and by Gideon and Jephthah, both of Manasseh's tribe. In these verses are several marvelous titles for God—the **Mighty One of Jacob . . . the Shepherd** (cf. 48:15), **the Rock of Israel . . . your father's God . . . the Almighty** (*šadday*; cf. 'e_l šadday in 17:1)—the One who ensures **blessings** from **the heavens above** (i.e., rain for crops) from **the deep . . . below** (i.e., streams and wells for water), and from **the breast and womb** (i.e., abundant offspring). Jacob bestowed on Joseph the **greater** blessings because he was **the prince among his brothers** (cf. 41:41).

49:27-28. The oracle about **Benjamin** describes a tribe violent in spirit: **a ravenous, devouring wolf** (cf. the cruel Benjamites in Jud. 20, and Saul, a Benjamite, in 1 Sam. 9:1-2; 19:10; 22:17). These oracles serve a purpose in the book similar to that of Noah's oracles about his sons (Gen. 9:24-27). Both look ahead prophetically to the destinies of the sons at the end of their respective ages—Noah in the primeval days and Jacob in the patriarchal. Also Saul/Paul was a venture might (Romans of the 11:1)