

Bibles???

The Word of God is the Absolute Truth and the Final Authority

The number 70???

Seven = number of completion and perfection

Ten = completeness

Let's pray...

So as we start chapter 48, it is important to note that the famine in the land is long gone.

The seven years of plenty and the seven years of famine have come and gone – just like God spoke through Joseph when he interpreted the dream of Pharaoh.

Jacob and his children have been in Egypt for 17 years already living in isolation in the area of Goshen were they are prospering.

One of the last things that we learned last week is the Jacob's time on earth is coming to an end.

In fact, the last thing that we read in chapter 47 was the Jacob bowed himself on the head of the bed which means that due to his age and health, he is confined to living the rest of his years on his bed. He is in hospice care waiting for his time to die.

And as we begin chapter 48, it appears that the time is approaching for Jacob.

[Gen 48:1-22 NKJV] 1 Now it came to pass after these things that Joseph was told, "Indeed your father [is] sick"; and he took with him his two sons, Manasseh and Ephraim.

As I mentioned last week, one of the ancient customs that was practiced during this time was to have the nearest, dearest next of kin at your bedside when you die.

The person chosen would have the honor of closing your eyelids after death and give you one last parting kiss goodbye.

And it appears that Joseph is the one that Jacob has selected for this great honor.

It is not a big surprise since Joseph was the oldest son from Rachel – who we all know is the one that Jacob loved.

Not only does Joseph go to Jacob, he brings his two Egyptian sons with him, Manasseh and Ephraim.

Keep in mind the order that the names are given. Manasseh and Ephraim.

He's going to take them to go see good ole grandpa Jacob before he dies.

Manasseh and Ephraim are not children, they should be in the early 20's when all this is going on.

2 And Jacob was told, "Look, your son Joseph is coming to you"; and Israel strengthened himself and sat up on the bed.

So despite being in pretty bad shape, Jacob appears to be recharged when he hears that his favorite son is coming by and now as Israel he is able to prop himself up.

3 Then Jacob said to Joseph: "God Almighty appeared to me at Luz in the land of Canaan and blessed me, 4 "and said to me, 'Behold, I will make you fruitful and multiply you, and I will make of you a multitude of people, and give this land to your descendants after you [as] an everlasting possession.'

Now, there is a reason that Jacob is retelling Joseph about the promises that God had made to him twice in Bethel/Luz.

One of the instances was when he had the dream of the **stairway up to heaven** in chapter 28 and the other instance was when he returned to Bethel in chapter 35.

Here, Jacob is paraphrasing the words that were spoken by God to him in both accounts and he has also included some of the promises that God had given to Abraham – the fruitful and multiply portion was given to Abraham in Genesis 17.

Now, the reason that Jacob is telling him this is because of what he is going to do next.

5 "And now your two sons, Ephraim and Manasseh, who were born to you in the land of Egypt before I came to you in Egypt, [are] mine; as Reuben and Simeon, they shall be mine. 6 "Your offspring whom you beget after them shall be yours; they will be called by the name of their brothers in their inheritance. 7 "But as for me, when I came from Padan, Rachel died beside me in the land of Canaan on the way, when [there was] but a little distance to go to Ephrath; and I buried her there on the way to Ephrath (that is, Bethlehem)."

So Jacob tells Joseph, Your two sons – first of all, notice the order that Jacob lists them as Ephraim and Manasseh. Manasseh was the older one and Ephraim, the younger one.

Jacob tells Joseph – I am adopting them as my own children. I will treat them as I would treat my two oldest sons, Reuben and Simeon.

In other words, Jacob is going to give them an inheritance as if they were his own children.

This essentially gives Joseph a “double portion” when it comes time to split the inheritance because instead of him getting one share of Jacob’s inheritance, his sons will each get a share.

Now as we read about the 12 tribes of Israel in the scriptures, we will notice that the names of the tribes change from list to list.

However, they are always listed as 12 tribes and some lists will leave Levi off and other lists will leave off one of the other brothers.

There are 20 different ways of listing the 12 tribes in the Old Testament.

That is because the number 12 is often associated with government or administration in the eyes of God.

Joseph is only mentioned once when the tribes are listed – and that is in the book of Revelation.

8 Then Israel saw Joseph's sons, and said, "Who [are] these?"

9 And Joseph said to his father, "They [are] my sons, whom God has given me in this [place]." And he said, "Please bring

them to me, and I will bless them." 10 Now the eyes of Israel

were dim with age, [so that] he could not see. Then Joseph

brought them near him, and he kissed them and embraced

them.

This is very similar when Isaac was ready to bless his children – as Isaac's sight was poor and Jacob deceived Isaac into giving him the blessing over his brother Esau.

11 And Israel said to Joseph, "I had not thought to see your face; but in fact, God has also shown me your offspring!" 12 So Joseph brought them from beside his knees, and he bowed down with his face to the earth. 13 And 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.

The right hand was the hand of favor, so Joseph guides Manasseh toward his father's right hand. He is the oldest so Joseph is expecting to give his son the blessing of the firstborn.

14 Then Israel stretched out his right hand and laid [it] on Ephraim's head, who [was] the younger, and his left hand on

Manasseh's head, guiding his hands knowingly, for Manasseh [was] the firstborn. 15 And he blessed Joseph, and said: "God, before whom my fathers Abraham and Isaac walked, The God who has fed me all my life long to this day, 16 The Angel who has redeemed me from all evil, Bless the lads; Let my name be named upon them, And the name of my fathers Abraham and Isaac; And let them grow into a multitude in the midst of the earth."

So as Joseph's brings his sons to blessed, Jacob purposely crosses his hands and blesses Ephraim.

17 Now when Joseph saw that his father laid his right hand on the head of Ephraim, it displeased him; so he took hold of his father's hand to remove it from Ephraim's head to Manasseh's head. 18 And Joseph said to his father, "Not so, my father, for this [one is] the firstborn; put your right hand on his head." 19 But his father refused and said, "I know, my son, I know. He

also shall become a people, and he also shall be great; but truly his younger brother shall be greater than he, and his descendants shall become a multitude of nations."

You see, what is happening is that God had revealed to Jacob that Ephraim would be greater than Manasseh so he blessed Ephraim. He knew what he was doing all along, as he was simply going along with the will of God.

This is very different from his own father, Isaac, who knew that God had revealed to Rebekah that Esau was going to serve Jacob – however, he still tried to give his blessing to Esau instead of Jacob. Manasseh would be great – but Ephraim would be greater.

Much later in scriptures where the tribes split into the Kingdoms of Israel and Judah, The Northern Kingdom and the Southern Kingdom - the Northern Kingdom (Israel) which consists of 10 of

the tribes, will also be known as Ephraim because of how predominant the tribe of Ephraim had become among the tribes.

Joshua – the person that leads the tribes into the Promised Land was from the tribe of Ephraim.

20 So he blessed them that day, saying, "By you Israel will bless, saying, 'May God make you as Ephraim and as Manasseh!' " And thus he set Ephraim before Manasseh. 21

Then Israel said to Joseph, "Behold, I am dying, but God will be with you and bring you back to the land of your fathers. 22

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

Verse 21 is interesting because it appears that Jacob is passing the torch unto Joseph and he reassures them that the torch will

continue to be passed because that is the way God works. He simply lifts someone else to take the place of the predecessor.

We see this throughout the Old Testament with the patriarchs, we see this with Moses and Joshua, with Elijah and Elisha and even in the New Testament when they stone Stephen to death – Saul was there, as the torch was passed onto him.

So Jacob is encouraging Joseph and his sons that the presence of God will be with them in the same way that God was with him.

[Gen 49:1-33 NKJV] 1 And Jacob called his sons and said, "Gather together, that I may tell you what shall befall you in the last days: 2 "Gather together and hear, you sons of Jacob, And listen to Israel your father.

So, in the same way that Jacob has prophesized over Ephraim and Manasseh, Jacob is now going to do the same thing with his other sons.

Now, I am not going to cover every single tribe because some of the prophecies simply have to deal with the area that they are going to inherit.

Also, there is a poetic element to the prophecy that is lost in translation. In Hebrew, instead of rhyming, they simply would try to describe something similar.

So he starts off with the three oldest sons –Reuben, Simeon and Levi.

3 "Reuben, you are my firstborn, My might and the beginning of my strength, The excellency of dignity and the excellency of power. 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.

Reuben had everything going for him, he was the firstborn. But he blew it all away because he could not control his desires.

Some forty years earlier, Reuben was the one who slept with one of his father's concubines.

And as it turns out, the tribe of Reuben never did excel. No prophet, no judge, or no king that we know of came from the tribe of Reuben.

Now, to the believer, Reuben is a perfect example of what Jesus described in Matt 19:30

[Mat 19:30 NKJV] 30 "But many [who are] first will be last, and the last first.

Jacob then deals with Simeon and Levi -

5 "Simeon and Levi [are] brothers; Instruments of cruelty [are in] their dwelling place. 6 Let not my soul enter their council; Let not my honor be united to their assembly; For in their anger they slew a man, And in their self-will they hamstrung an ox. 7 Cursed [be] their anger, for [it is] fierce; And their wrath,

for it is cruel! I will divide them in Jacob And scatter them in Israel.

Simeon and Levi were sons #2 and #3. They were the next in line after Reuben was disqualified. They also blew it because of the incident at Shechem – where in their rage, they killed every male in the city in response to the rape of their sister.

And their curse was that they were always going to be scattered. The Levites do redeem themselves and are appointed priests – however, they never get an inheritance to call home.

And the tribe of Simeon becomes so insignificant that they simply blended and merged among the other tribes.

The tribe of Simeon is the tribe that loses the most people during the 40 years in the wilderness. (You can look up the numbers in the book of Numbers)

As all this is going on, I am pretty sure that Judah is scared of what Jacob is going to say about him.

After all, he was the one that suggested to the brothers that they sell Joseph into slavery.

He was the one that kept Tamar from marrying his youngest son.

He is the one who slept with a prostitute and didn't realize it was his daughter in law.

What is Jacob going to say about him...

8 "Judah, you [are he] whom your brothers shall praise; Your hand [shall be] on the neck of your enemies; Your father's children shall bow down before you. 9 Judah [is] a lion's whelp; From the prey, my son, you have gone up. He bows down, he lies down as a lion; And as a lion, who shall rouse him? 10 The scepter shall not depart from Judah, Nor a lawgiver from between his feet, Until Shiloh comes; And to

Him [shall be] the obedience of the people. 11 Binding his donkey to the vine, And his donkey's colt to the choice vine, He washed his garments in wine, And his clothes in the blood of grapes. 12 His eyes [are] darker than wine, And his teeth whiter than milk.

Jacob pours out a rich blessing on Judah, the 4th son and the one who, next to Joseph, had proven himself most capable of carrying on in the spiritual footsteps of his forefathers.

Judah inherits the leadership aspect of the firstborn's inheritance, meaning that many kings would come out of Judah, King David came from the tribe of Judah and ultimately it points to Jesus Christ.

You will notice in verse 9 that the reference to a lion.

And in the book of Revelation, Revelation 5:5, Jesus is identified as the lion of Judah.

13 "Zebulun shall dwell by the haven of the sea; He [shall become] a haven for ships, And his border shall adjoin Sidon.

14 "Issachar is a strong donkey, Lying down between two burdens; 15 He saw that rest [was] good, And that the land [was] pleasant; He bowed his shoulder to bear [a burden], And became a band of slaves. 16 "Dan shall judge his people As one of the tribes of Israel. 17 Dan shall be a serpent by the way, A viper by the path, That bites the horse's heels So that its rider shall fall backward. 18 I have waited for your salvation, O LORD!

Dan, is interesting because Samson was from the tribe of Dan.

However, through the tribe of Dan is also where idolatry is introduced to Israel.

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

Gad was one of the tribes that settled east of the Promised Land.

They chose not to come into the Promised Land because they preferred the area outside the Promised Land because it was better grazing land.

However, by being east of the Jordan, this made them easier targets to attackers.

20 "Bread from Asher [shall be] rich, And he shall yield royal dainties. 21 "Naphtali [is] a deer let loose; He uses beautiful words. 22 "Joseph [is] a fruitful bough, A fruitful bough by a well; His branches run over the wall. 23 The archers have bitterly grieved him, Shot [at him] and hated him. 24 But his bow remained in strength, And the arms of his hands were made strong By the hands of the Mighty [God] of Jacob (From there [is] the Shepherd, the Stone of Israel), 25 By the God of your father who will help you, And by the Almighty who will bless you [With] blessings of heaven above, Blessings of the

deep that lies beneath, Blessings of the breasts and of the womb. 26 The blessings of your father Have excelled the blessings of my ancestors, Up to the utmost bound of the everlasting hills. They shall be on the head of Joseph, And on the crown of the head of him who was separate from his brothers.

Here Jacob summarizes here what had happened to Joseph with his brothers and also addresses his double portion that we saw him receive in the last chapter.

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

King Saul was from the tribe of Benjamin. They were a vicious people who at one point went deep into immorality and idolatry.

28 All these [are] the twelve tribes of Israel, and this [is] what their father spoke to them. And he blessed them; he blessed

each one according to his own blessing. 29 Then he charged them and said to them: "I am to be gathered to my people; bury me with my fathers in the cave that [is] in the field of Ephron the Hittite, 30 "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 of Ephron the Hittite as a possession for a burial place. 31 "There they buried Abraham and Sarah his wife, there they buried Isaac and Rebekah his wife, and there I buried Leah. 32 "The field and the cave that [is] there [were] purchased from the sons of Heth." 33 And when Jacob had finished commanding his sons, he drew his feet up into the bed and breathed his last, and was gathered to his people.

I find it interesting that Jacob orders his children to bury him with Leah and not with Rachel, the one that he loved.

Also, we find that the promised seed goes through Judah who is the son of Leah and not Rachel.

For the past few weeks, we were fixated on how the brothers had been transformed. But in the end, Jacob was transformed as well.

[Gen 50:1-26 NKJV] 1 Then Joseph fell on his father's face, and wept over him, and kissed him. 2 And Joseph commanded his servants the physicians to embalm his father. So the physicians embalmed Israel. 3 Forty days were required for him, for such are the days required for those who are embalmed; and the Egyptians mourned for him seventy days. 4 Now when the days of his mourning were past, Joseph spoke to the household of Pharaoh, saying, "If now I have found favor in your eyes, please speak in the hearing of Pharaoh, saying, 5 'My father made me swear, saying, "Behold, I am dying; in my grave which I dug for myself in the land of

Canaan, there you shall bury me." Now therefore, please let me go up and bury my father, and I will come back.'

Notice that Joseph is not speaking to Pharaoh directly. Why???

Because he has been in mourning for 40 days and during the time of mourning, a Hebrew was not allowed to shave and would wear sackcloth.

Remember, what was the first thing they did to Joseph when they pulled him out of prison to interpret Pharaoh's dream??? The shaved him and dressed him up.

" 6 And Pharaoh said, "Go up and bury your father, as he made you swear." 7 So 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, 8 as well as all the house of Joseph, his brothers, and his father's house. Only their little ones, their flocks, and their herds they left in the

land of Goshen. 9 And there went up with him both chariots and horsemen, and it was a very great gathering. 10 Then they came to the threshing floor of Atad, which [is] beyond the Jordan, and they mourned there with a great and very solemn lamentation. He observed seven days of mourning for his father. 11 And when the inhabitants of the land, the Canaanites, saw the mourning at the threshing floor of Atad, they said, "This [is] a deep mourning of the Egyptians." Therefore its name was called Abel Mizraim, which [is] beyond the Jordan. 12 So his sons did for him just as he had commanded them. 13 For his sons carried him to the land of Canaan, and buried him in the cave of the field of Machpelah, before Mamre, which Abraham bought with the field from Ephron the Hittite as property for a burial place. 14 And after he had buried his father, Joseph returned to Egypt, he and his brothers and all who went up with him to bury his father. 15

When Joseph's brothers saw that their father was dead, they said, "Perhaps Joseph will hate us, and may actually repay us for all the evil which we did to him." 16 So they sent [messengers] to Joseph, saying, "Before your father died he commanded, saying, 17 'Thus you shall say to Joseph: "I beg you, please forgive the trespass of your brothers and their sin; for they did evil to you." ' Now, please, forgive the trespass of the servants of the God of your father." And Joseph wept when they spoke to him.

This story was probably made up.

They didn't feel they had the moral right to ask Joseph for mercy, since they sinned against him so greatly. So they put the request for mercy in the mouth of their honored and dead father.

The reason that Joseph cries is because it appears that his brothers thought so little of him that they doubted his character so greatly.

18 Then his brothers also went and fell down before his face, and they said, "Behold, we [are] your servants." 19 Joseph said to them, "Do not be afraid, for [am] I in the place of God? 20 "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. 21 "Now therefore, do not be afraid; I will provide for you and your little ones." And he comforted them and spoke kindly to them. 22 So Joseph dwelt in Egypt, he and his father's household. And Joseph lived one hundred and ten years. 23 Joseph saw Ephraim's children to the third [generation]. The children of Machir, the son of Manasseh, were also brought up on Joseph's knees. 24 And Joseph said to his brethren, "I am dying; but God will surely visit you, and

bring you out of this land to the land of which He swore to Abraham, to Isaac, and to Jacob." 25 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." 26 So Joseph died, [being] one hundred and ten years old; and they embalmed him, and he was put in a coffin in Egypt.

Joseph died looking forward to God's unfolding plan of redemption, and that is where the Book of Genesis – the Book of Beginnings – ends. It concludes looking forward to the continuation of God's eternal, loving, wise plan.

His body was never buried in Egypt. For 400 years, it sat there as a silent reminder, that one day, God was going to rise up someone and deliver them into the Promised Land.

Joseph didn't have a New Testament in his hand to guide him.

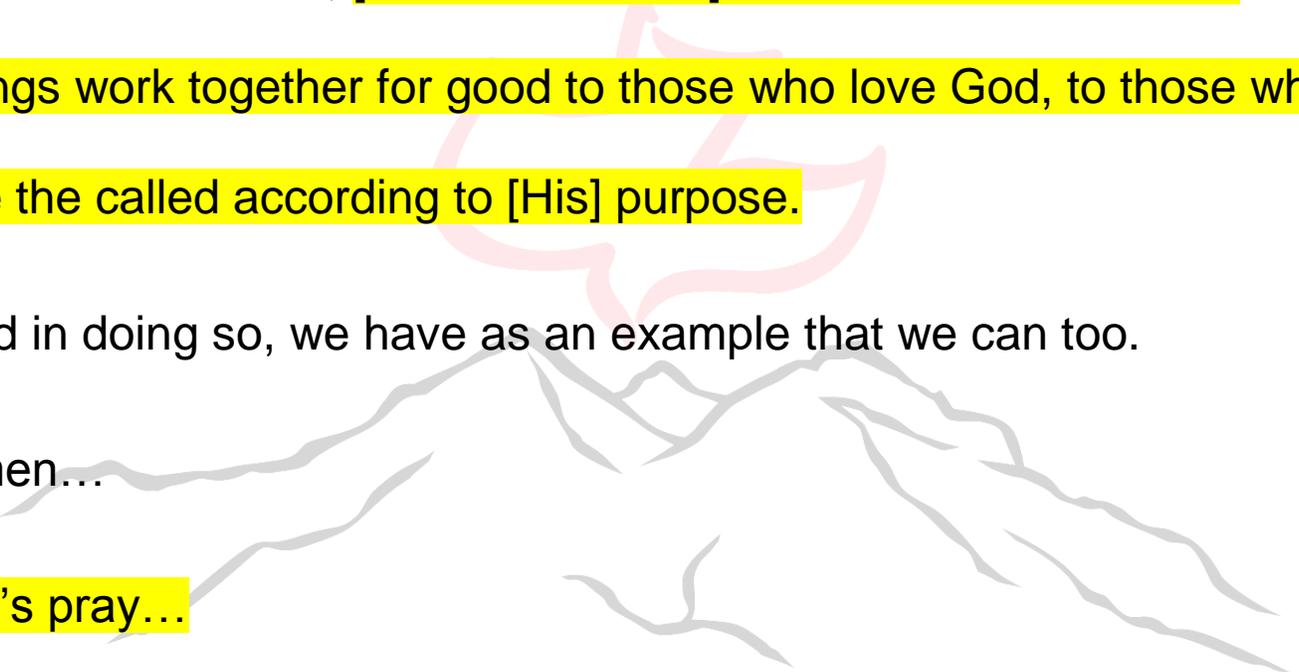
However, Joseph lived his life demonstrating that he truly believed and trusted in the work of the Lord.

He lived Rom 8:28, [Rom 8:28 NKJV] 28 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.

And in doing so, we have as an example that we can too.

Amen...

Let's pray...



CALVARY
Santa Cruz