

Genesis 49:1-27

49:1 – Then Jacob called his sons and said, “Gather yourselves together, that I may tell you what shall happen to you in days to come.

622 [e] hê·'ā·sə·pū	559 [e] way·yō·mer,	1121 [e] bā·nāw;	413 [e] 'el-	3290 [e] ya·'ā·qōb	7121 [e] way·yiq·rā
וַיִּקְרָא	וַיֹּאמֶר	בָּנָיו	אֶל־	יַעֲקֹב	וַיִּקְרָא ¹
Gather together	and said	his sons	unto	Jacob	And called
V-Nifal-Imp-mp	Conj-w V-Qal-ConseclImperf-3ms	N-mpc 3ms	Prep	N-proper-ms	Conj-w V-Qal-ConseclImperf-3ms

3117 [e] hay·yā·mîm.	319 [e] bə·'a·hă·rît	853 [e] 'et·kem	7122 [e] yiq·rā	834 [e] 'ā·šer-	853 [e] 'êṭ	5046 [e] wə·'ag·gî·dāh
הַיָּמִים:	בְּאַחֲרִית	אֵתְכֶם	יִקְרָא	אֲשֶׁר־	אֵת	לְכֶם וְאֶגִּידָה
the days	in last	you	shall befall	what	-	you that I may tell
Art N-mp	Prep-b N-fsc	DirObjM 2mp	V-Qal-Imperf-3ms	Pro-r	DirObjM	Prep 2mp Conj-w V-Hifil-ConjImperf.Cohort-1cs

- Jacob is 147 years old. He has lived in the land of Goshen in Egypt for 17 years.
- This chapter needs to be classified as prophecy or a forecast of likely expectations derived from a lifetime of observation.
- Focus is on the destinies of the twelve sons
- This chapter is written in three genres:
 - Deathbed blessing (including curses)
 - Farewell address (Joshau 23)
 - Tribal poem – note Moses speaking to the 12 tribes in Deuteronomy 33
- This chapter is different than the rest of the book of Genesis which means it may be a document written alone and collected into this book. This would make this chapter authentic and original. And, would match the collective formation of the book of Genesis as Moses would have edited together previously written authentic documents to create the book of Genesis.

For example:

- Generations of heaven and earth, 2:4-4:26
- Generations of Adam, 5:1-6:8
- Generations of Noah, 6:9-9:29
- New Creation, 8:1-9:29
- Generations of Shem, Ham, Japheth, 10:1-11:9
- Generations of Shem, 11:10-26
- Generations of Terah, 11:27-25:11
- Generations of Ishmael, 25:12-18
- Generations of Isaac, 25:19-35:29
- Generations of Esau, 36:1-37:1
- Generations of Jacob, 37:1-50:26
 - Genesis 49 could be another written document placed here
 - Yet, Genesis 49 only makes sense in light of events that are recorded in Genesis

6. The Hebrew language in this chapter is ancient and this is apparent even to us by the:
 - a. Ambiguity of some of the terms
 - b. Obscurity of wordplays
 - c. Uncertainty of the meaning of some of the metaphors
 - d. Also, by the time of Joshua, or the Judges, or the Monarchy some of these predictions and blessing had morphed or developed into the situations of the days of the twelve tribes or the days of the two nations of Judah and Northern Israel

7. JOSHUA 14-19 identifies land allotted to each tribe. Here is the opening verses Jos. 14:1-5:

“These are the inheritances that the people of Israel received in the land of Canaan, which Eleazar the priest and Joshua the son of Nun and the heads of the fathers’ houses of the tribes of the people of Israel gave them to inherit. 2 Their **inheritance was by lot**, just as the Lord had commanded by the hand of Moses for the nine and one-half tribes. 3 For Moses had given an inheritance to the two and one-half tribes beyond the Jordan, but to the Levites he gave no inheritance among them. 4 For the people of Joseph were two tribes, Manasseh and Ephraim. And no portion was given to the Levites in the land, but only cities to dwell in, with their pasturelands for their livestock and their substance. 5 The people of Israel did as the Lord commanded Moses; they allotted the land.”

- 49:2 – **“Assemble and listen, O sons of Jacob,
listen to Israel your father.**

1. Organized according to birth order with the respective mother
 - a. Leah’s six sons first: Reuben, Simeon, Levi, Judah, Zebulun, Issachar (Zebulun proceeds Issachar?)
 - b. The two concubines with Zilpah’s two sons (Gad, Asher) being listed in between Bilhah’s two sons (Dan, Naphtali)
 - c. Rachel’s beloved two sons listed last (Joseph, Benjamin)

- 49:3 – **“Reuben, you are my firstborn,
my might, and the firstfruits of my strength,
preeminent in dignity and preeminent in power.**

- 4 **Unstable as water, you shall not have preeminence,
because you went up to your father's bed;
then you defiled it—he went up to my couch!**

1. Qualities necessary for a leader:
 - a. preeminent in dignity
 - b. preeminent in power
2. These qualities were forfeited due to stability as unstable as water
3. Jacob remembers!!

“You went up to your father’s bed! Then you defiled it!”

“He went up to MY couch!!”Nope, done.
4. Jacob mentions it twice: “father’s bed” and “my couch”
5. This was the first tribe to disappear after settling on the east side of the Jordan.

GENESIS 49 - Age of Jacob's Sons

1. Reuben, 67
2. Simeon, 66
3. Levi, 65
4. Judah, 64
5. Dan, 63
6. Naphtali, 62
7. Gad, 62
8. Asher, 63
9. Issachar, 61
10. Zebulun, 59
11. Joseph, 56
12. Benjamin, 51

49:5 – “**Simeon** and **Levi** are brothers;
weapons of violence are their swords.

6 **Let my soul come not into their council;
O my glory, be not joined to their company.**

1. Consequence of their violence in Shechem in Genesis 34.
2. They used the sign of the covenant (circumcision) as a tool of violence.
3. They are virtually disinherited
4. The tribes of Simeon and Levi are to be:
 - a. Dispersed
 - b. Deprived of identified land boundaries
5. **Simeon** is eventually assigned villages through out the land of Judah in Joshua 19:1-9:

“The second lot came out for Simeon, for the tribe of the people of Simeon, according to their clans, and their inheritance was in the midst of the inheritance of the people of Judah. 2 And they had for their inheritance Beersheba, Sheba, Moladah, 3 Hazar-shual, Balah, Ezem, 4 Eltolad, Bethul, Hormah, 5 Ziklag, Beth-marcaboth, Hazar-susah, 6 Beth-lebath, and Sharuhem—thirteen cities with their villages; 7 Ain, Rimmon, Ether, and Ashan—four cities with their villages, 8 together with all the villages around these cities as far as Baalath-beer, Ramah of the Negeb. This was the inheritance of the tribe of the people of Simeon according to their clans. 9 The inheritance of the people of Simeon formed part of the territory of the people of Judah. Because the portion of the people of Judah was too large for them, the people of Simeon obtained an inheritance in the midst of their inheritance.”
6. **Levi** was given cities through out the land, but no territory. Described in Numbers 35:

“The Lord spoke to Moses in the plains of Moab by the Jordan at Jericho, saying, 2 “Command the people of Israel to give to the Levites some of the inheritance of their possession as cities for them to dwell in. And you shall give to the Levites pasturelands around the cities. 3 The cities shall be theirs to dwell in, and their pasturelands shall be for their cattle and for their livestock and for all their beasts. 4 The pasturelands of the cities, which you shall give to the Levites, shall reach from the wall of the city outward a thousand cubits (or, 1,500 feet, or, 500 yards) all around.”

**For in their anger they killed men,
and in their willfulness they hamstrung oxen.**

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.**

1. The statement, “*I WILL DIVIDE THEM IN JACOB AND SCATTER THEM IN ISRAEL*” sounds like a prophetic word directly from the Lord pronounced by his prophet Jacob.
2. This word to Simeon and Levi can be divided into parts:
 - a. Address or heading (5a)
 - b. Accusation (5b-c)
 - c. Statement of dissociation from the criminals (6a-b)
 - d. Justification for this dissociation (6d-e)
 - e. Pronouncement of a curse (7a-b)
 - f. Particulars of this curse:
 - i. Past (5-7b)
 - ii. Future (7c-d)

49:8 – “**Judah**, your brothers shall praise you;
your hand shall be on the neck of your enemies;
your father’s sons shall bow down before you.

9 Judah is a lion’s cub;

from the prey, my son, you have gone up.

He stooped down; he crouched as a lion
and as a lioness; who dares rouse him?

10 The scepter shall not depart from Judah,
nor the ruler’s staff from between his feet,
until tribute comes to him;

and to him shall be the obedience of the peoples (nations).

11 Binding his foal to the vine

and his donkey’s colt to the choice vine,

he has washed his garments in wine

and his vesture in the blood of grapes.

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

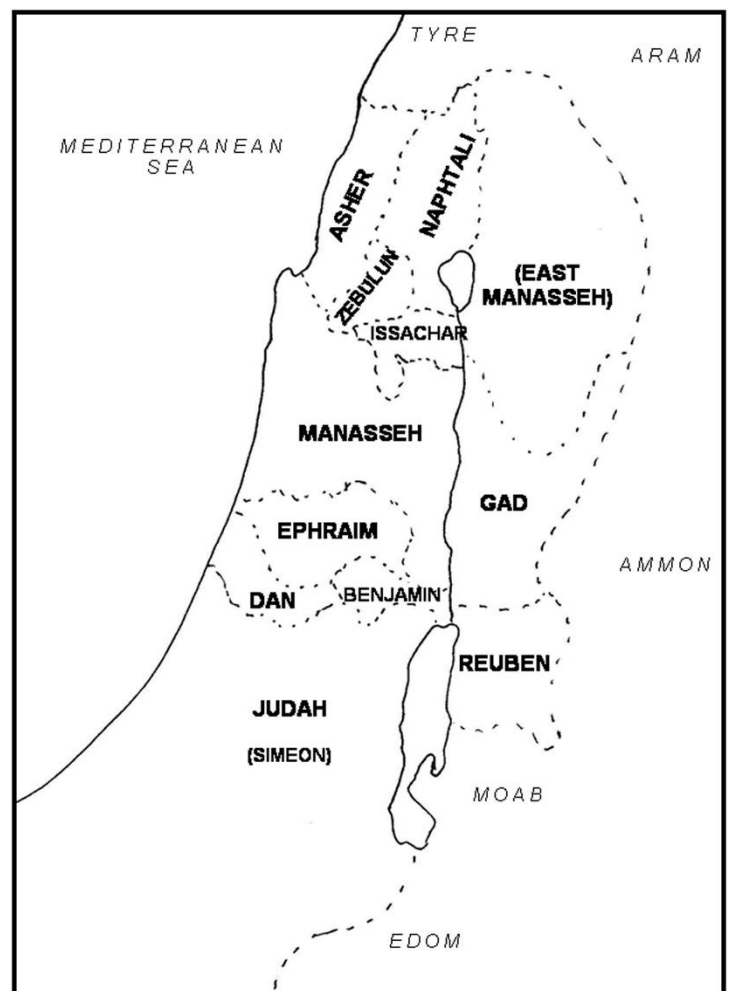
1. Second longest portion. Second in length behind Joseph’s.
2. “Your father’s sons shall bow down before you” (49:8) may be the legal transfer of clan leadership from the firstborn to Judah. (Note, the first three older sons had been disqualified: Rueben, Simeon, Levi).
 - a. Joseph received the double portion:
 - i. Manasseh
 - ii. Ephraim
3. “Lion”
 - a. In Egypt the lion was then a symbol of the king
 - b. Usually the lion metaphor presents fierceness, cruelty and power.
 - c. This is the verse where the phrase, “Lion of the tribe of Judah” originates
 - i. This is the same as the “seed of the woman”
 - ii. This is the same “seed (singular) of Abraham” of Genesis 12:7 referred to by Paul in Galatians 3:16
 - d. This royalty would first manifest as King David of the tribe of Judah. But, David would be promised a son to sit on the throne forever:
 - i. “The LORD swore to David a sure oath from which he will not turn back: “One of the sons of your body I will set on your throne.”
– Psalm 132:11
 - ii. “I will raise up your offspring to succeed you, your own flesh and blood, and I will establish his kingdom. He is the one who will build a house for my Name. “
– 2 Samuel 7:12–13
 - e. This illustration of the lion of Judah here is less active and non-threatening presenting the image of quiet, established power at rest and something no one wants to arouse or disturb.

- f. Ancient art that used the lion to represent kings, gods or goddess portrayed the male lion but never the lioness or the cub lion.
4. Three references to royalty:
 - a. Lion
 - b. Scepter
 - c. Royal colored garments
5. The abundant wealth and prosperity is revealed in these lines:
 - a. "Binding his foal to the vine" – so many fruit producing vines they'd tie the foal to the vine and the foal would eat the fruit
 - b. "Binding...his colt to the choice vine" – likewise, the donkey's are tied to the choice vines...so much excess.
 - c. "Washed his garments in wine" – use wine to wash clothes
 - d. "Washed...his vesture in the blood of grapes" – use grapes to wash clothes (royalty)
 - e. This illustration of the lion of Judah here is less active and non-threatening presenting the image of quiet, established power at rest and something no one wants to arouse or disturb.
 - f. Ancient art that used the lion to represent kings, gods or goddess portrayed the male lion but never the lioness or the cub lion.
6. The color of royalty was blue/purple/red dye attained by crushing the murex snail from Tyre (Phoenicia) is first recorded on the isle of Crete in 1600's BC. These are the same colors attained from wine and crushed grapes that Judah's garments are dyed. This means Judah's garments are stained the color of royalty using a technique before the use of the murex snail.

49:13 – "**Zebulun** shall dwell at the shore of the sea;

**he shall become a haven for ships,
and his border shall be at Sidon.**

1. Zebulun never possessed land on the Mediterranean coast according to history, records or Scripture.
2. Zebulun's land was landlocked and 65 miles south of Sidon (Joshua 19:10-16).
 - a. This indicates that this is a very early chapter recorded before Joshua's distribution of the land otherwise it would not appear so contradictory.



- b. It is possible that very early, or at some point, Zebulun did extend to the coast
- c. Or, the word translated “dwell (*shakan*)” could refer to temporary “dwellings” such as tents or temporary trade settlements beyond the cities and houses of Zebulun.
- 3. Zebulun is one of three tribes (Dan, Asher) who are described as navigational.
 - a. These tribes may have been familiar with the seafaring ways, practice and trade of the Phoenicians and the Philistines.
- 4. Jesus was from the tribe of Judah, but he lived and grew up in the land of the tribe of Zebulun. And, Jesus was familiar with ships, boats and the Sea of Galilee.

49:14 – “**Issachar is a strong donkey,
crouching between the sheepfolds.**

15 **He saw that a resting place was good,
and that the land was pleasant,
so he bowed his shoulder to bear,
and became a servant at forced labor.**

- 1. “crouching” or “Lying down” symbolizes exhaustion from labor or stubbornness
- 2. Rabbis teach Issachar is waiting among the sheepfolds of the Canaanites serving in bondage until the time comes for their full deliverance into the Promised Land

49:16 – “**Dan shall judge his people
as one of the tribes of Israel.**

17 **Dan shall be a serpent in the way,
a viper by the path,
that bites the horse’s heels
so that his rider falls backward.**

18 **I wait for your salvation, O Lord.**

- 1. Here is a “judge” of Israel, but yet merely one of the tribes.
 - a. This could be translated “judge his people”, “rule his people”, “take vengeance on his people”
 - b. This could refer to betraying or turning on the people of Israel
- 2. The “serpent” along the road refers to the viper that hides in the sand along the side of the road and surprises the horse as it passes. The horse rears up and throws off the rider.
- 3. Jacob, or Israel, ends this prediction/prophecy by saying “I WAIT FOR YOUR SALVATION, O LORD!”
 - a. Jacob expresses the need to pray for the Lord’s salvation at this point.
 - b. Some connect this tribe of Dan to the tribe that produces the antichrist or the false prophet or one of the villains of eschatology.

49:19 – “**Raiders shall raid Gad,**
but he shall raid at their heels.

	6119 [e]	1464 [e]	1931 [e]	1464 [e]	1416 [e]	1410 [e]	
s	‘ā·qêḇ.	yā·gud	wə·hū	yə·gū·den·nū;	gə·dūd	gād	
ס .	עקב:	גָּד	וְהוּא	יַגִּידֵנּוּ	גִּדּוּד	גָּד	19
-	at last	shall triumph	but he	shall tramp upon him	a troop	Gad	
Punc	N-ms	V-Qal-Imperf-3ms	Conj-w Pro-3ms	V-Qal-Imperf-3ms 3mse	N-ms	N-proper-ms	

1. four of these six Hebrew words are a play on GAD's name (gad)

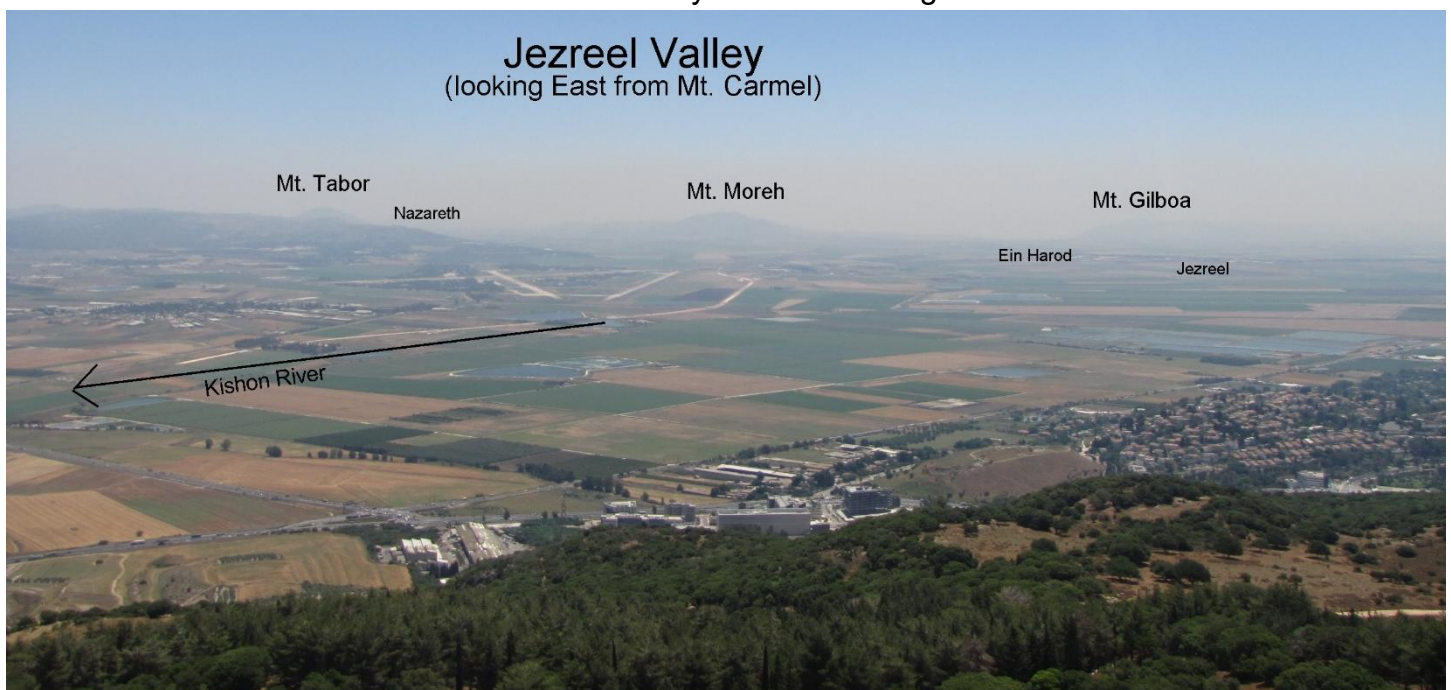
a. gad gedud yegudennu = "Gad-a band will attack him"

b. yagud = "he will attack"

- a. Since Gad settled in Gilead on the east side of the Jordan many of the national invasions or raids went through Gad first.

49:20 – “**Asher's food shall be rich,**
and he shall yield royal delicacies.

1. Rich farmers serving the royal table
2. Tribal allotment included the Jezreel Valley and north along the coast



49:21 – “**Naphtali** is a doe let loose

that bears beautiful fawns.

1. Land was parallel with Asher and include land west and northwest of the Sea of Galilee
2. “beautiful fawns” (*imre-sheper*) is obscure. Some translation ideas are” beautiful words” or “goodly boughs”
3. The thought is Naphtali would become the courier of good news.

49:22 – “**Joseph** is a fruitful bough,

a fruitful bough by a spring;

his branches run over the wall.

23 **The archers bitterly attacked him,**

shot at him, and harassed him severely,

24 **yet his bow remained unmoved;**

his arms were made agile

by the hands of the Mighty One of Jacob

(from there is the Shepherd, the Stone of Israel),

25 **by the God of your father who will help you,**

by the Almighty who will bless you

with blessings of heaven above,

blessings of the deep that crouches beneath,

blessings of the breasts and of the womb.

26 **The blessings of your father**

are mighty beyond the blessings of my parents,

up to the bounties of the everlasting hills.

May they be on the head of Joseph,

and on the brow of him who was set apart from his brothers.

1. The longest blessing
2. This is the blessing of the first born
3. This included the double blessing.
 - a. If there were 5 sons the inheritance would be divided into 6 parts and the extra part would be the firstborn’s second share, or the double blessing.
 - b. Jacob has 12 sons, so he divides his inheritance into 13 parts by adopting Manasseh and Ephraim as sons. Thus, giving Joseph two parts or the double blessing of the first born.
4. 49:22 – “branches run over the wall” means Joseph will occupy his inheritance fully
5. 49:23-24 – when attacked with weapons Joseph will remain unmoved and fight back
6. God’s presence with the tribe of Joseph to help and sustain him are identified by multiple names for God that Jacob knew and had experienced. The names of God for Joseph are:
 - a. The Mighty One of Jacob
 - b. Shepherd
 - c. The Rock of Israel
 - d. Father’s God
 - e. The Almighty

7. "Blessings of heaven above, blessings of the deep" = plenty of water and rainfall
8. Note the Abrahamic blessing in the wording, "The blessings of your father (Jacob) are mighty beyond the blessings of my parents (Isaac and Rebekkah)"

49:27 – **Benjamin is a ravenous wolf,
in the morning devouring the prey
and at evening dividing the spoil."**

1. The vengeance and battle speed of Benjamin is captured in "morning" battle to "dividing the battle spoil that evening"
2. Benjamin had some of the great warriors

49:28 – **All these are the twelve tribes of Israel. This is what their father said to them as he blessed them, blessing each with the blessing suitable to him.**

49:29 – **Then he commanded 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,**

49:30 – **in the cave that is in the field at Machpelah, to the east of Mamre, in the land of Canaan, which Abraham bought with the field from Ephron the Hittite to possess as a burying place.**

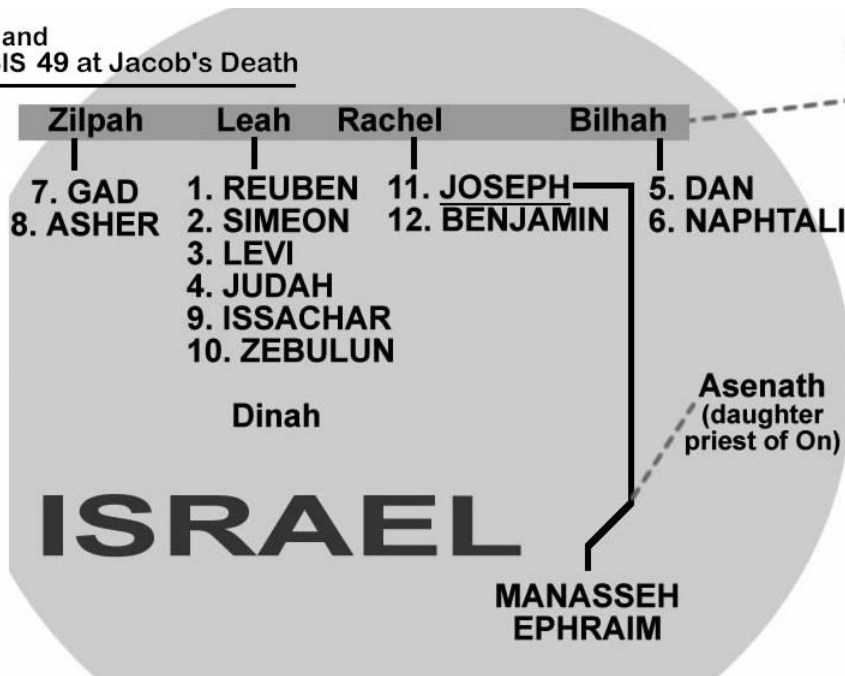
49:31 – **There they buried Abraham and Sarah his wife. There they buried Isaac and Rebekah his wife, and there I buried Leah—**

49:32 – **the field and the cave that is in it were bought from the Hittites."**

49:33 – **When Jacob finished commanding his sons, he drew up his feet into the bed and breathed his last and was gathered to his people.**

BIRTH ORDER and AGE IN GENESIS 49 at Jacob's Death

1. Reuben, 67
2. Simeon, 66
3. Levi, 65
4. Judah, 64
5. Dan, 63
6. Naphtali, 62
7. Gad, 62
8. Asher, 63
9. Issachar, 61
10. Zebulun, 59
11. Joseph, 56
12. Benjamin, 51



- **Reuben** - planned to rescue Joseph from pit

- **Simeon** - was Leah's second son just like Benjamin was Rachel's second son

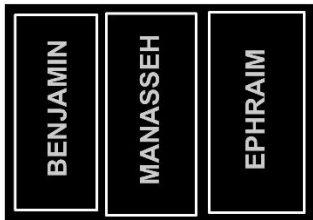
- **Judah** - suggested selling Joseph to the Caravan

- "the brothers" - planned on killing Joseph by starvation/exposure in the pit. Which of the brothers? It was NOT Reuben, Judah or Benjamin.

**CAMP OF DAN =
157,600**

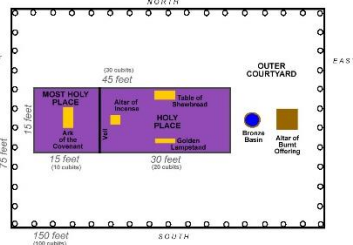


**CAMP OF EPHRAIM =
108,100**



Levites
GERSHON
7,500

Levites
MERARI
6,200



Levites
KOHATH
8,600



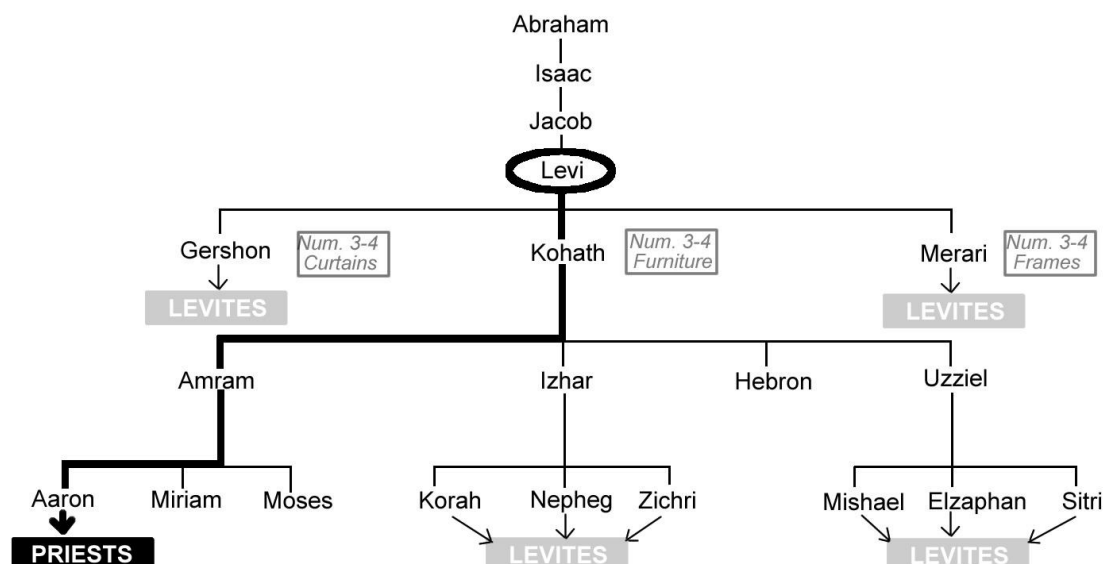
**CAMP OF REUBEN =
151,450**

**CAMP OF JUDAH =
186,400**

AARON
and the
Priests

MOSES





Jesus Genealogy

The Son of David, The Son of Abraham, The Son of Man

- Matthew's gospel records Jesus family tree from Abraham through David to show that Jesus was the King of the Jews. Luke records the genealogy back to Adam, even to God, to show that Jesus was the Son of Man.
- Matthew (Mt. 1) traces Joseph from David through the line of the kings descending from Solomon, but this line was told they would never have another king sit on the throne. (Jeremiah 36:30) Luke (Luke 4) traces Jesus lineage to Mary from David through David's son Nathan. This makes Jesus the legal heir to the throne with the blood line of Adam, Abraham and David, but by-passes the curse of Jehoiakim spoken by Jeremiah in Jer. 36:30. Indeed, Jesus was born King of the Jews.

