

10/9/05

Genesis 49-50

We come to the last two chapters of Genesis where Israel prophecies over his sons regarding their future and the funeral services for Israel are recorded for us.

49:1-2 The Patriarchal blessing

- 1) The context is stated in the first verse, Jacob called his sons together to tell them what would befall them in the last days. Vs. 1
 - a) The term is used by Jacob as he called his sons just before he died and spoke prophetically, "Gather together, that I may tell you what shall befall you in 'the last days'". Gen. 49:1
 - 1)) The prophecy had it's fulfillment in their future history based on their character.
 - 2) It is overall theme of Genesis, to restore the lost blessings by Adam, through the seed of Abraham..
 - b) The terms is also used to describe the time of Israel's turning to the Lord, the restoration of Israel, the establishing of God's Kingdom and for events at the end of the Great-

Tribulation. Deut. 4:30; Is. 2:2; Jer. 23:20,30:24; Hos. 3:5; Mic. 4:1

- 2) The content was prophetic in nature. Vs. 2
 - a) He calls them to hear the words of God, many have word plays.
 - b) He is Israel, the one depending on God and the head of the nation to be raised up by the twelve tribes.
- 3) The order of their names follow their birth. Gen. 29-30

49:3-4 Ruben, "behold a son".

- 1) Ruben is described by his inherent potential, the first son of Leah, "Reuben, you are my firstborn, My might and the beginning of my strength," Vs. 3a-c
- 2) Ruben is next described by his natural own ability, "The Excellency of dignity and the Excellency of power." Vs. 3d
- 3) Ruben is then declared to of forfeited due to his instability, "Unstable as water, you shall not excel." Vs. 4a-b
 - * A play on words "not excel", none ever did excel, settling on the east side of Jordan.
- 4) Ruben is given the reason, "Because you went up to your father's bed; Then you defiled it --He went up to my couch." Vs. 4d-e

* Jacob did not say much then but now at the end, he says all. Gen. 35:22

- 5) The Rubenites questioned the right of Moses to rule. Num. 16

49:5-7 Simeon “heard” and Levi “joined to”.

- 1) Simeon and Levi were brothers by the same mother Leah and described as instruments of cruelty are in their dwelling place or nature. Vs. 5
 - a) Their birth is recorded. Gen. 29:32-34
 - b) Their cruelty was the slaughter of Shechem and all the men for the defilement of their sister Dinah. Gen. 34
- 2) They are rejected by Jacob for their deed, Vs. 6
- 3) They are cursed by Israel, “Cursed be their anger, for it is fierce; And their wrath, for it is cruel!” Vs. 7a-c
- 4) They were to be divided and scattered in Israel. Vs. 7d
 - 1)) This is exactly what took place, Simeon was absorbed into the tribe of Judah after the conquest of the land. Josh. 19:1. 1Chron. 4:24-43
 - 2)) At second numbering under Moses Simeon only numbered 22,000. Num. 26:14
 - 3)) Simeon became the wickedest of all and were passed over in the blessings

of Deuteronomy, receiving no inheritance or territories, but a few cities within Judah. Duet. 33; Josh. 19:1-9

- 4)) Levi was scattered and given only cities and suburbs for priesthood, no land inheritance. Josh. 21:1-40

49:8-12 Judah “praise”.

- 1) Judah means praise and the other tribes would praise him. Vs. 8a-b
 - a) Judah apparently had a real change of heart.
 - b) Judah offered himself as the substitute for Benjamin to remain in Egypt.
- 2) Judah’s hand would be on the neck of his enemies and Israel’s children would bow down before him. Vs. 8c-d
 - a) This is indicative of the tribe of Judah who put it’s enemies to flight and the kingly line.
 - b) David was from the tribe of Judah and Israel bowed, being the mayor tribe under the divided kingdom.
- 3) Judah is described as a lion’s whelp; who learns and grows into a fierce lion. Vs. 9

* Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book and to loose the seven seals thereof. Rev. 5:5

- 4) Judah would be the tribe from which the Messiah would come. Vs. 10
- a) The Messiah would come when the authority to rule itself had been taken away, this was Rome, “The scepter shall not depart from Judah, Nor a lawgiver from between his feet, Until Shiloh comes, indicating.” Vs. 10a-c
- 1) Shiloh “Shiyoh” means he to who it belongs, indicative of the Messiah.
- 2) That is why the Jew had to ask Pilate to crucify Jesus.
- 3) Child born, government upon his shoulders, called Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace. Is. 9:6; Num. 24:7
- 4) This is not a reference to Shiloh where the ark was taken from to battle with the Philistines, North of Bethel. 1Sam. 4
- 5) The Ark rested 40 years till David took it out of Abinadabs home. 1Chron. 13:7
- b) The Messiah would set up His kingdom, this is the Millennium, “And to Him shall be the obedience of the people.” Vs. 10d

- 1) The scepter was never in Judah’s hand until David and remained until Christ.
- 2) This is the duel prophecy of Solomon and Jesus.
- 3) Prophet, priest and King after, Solomon prophesied.
- 4) Come on to me, all ye that labor and are heavy laden and I will give you rest. Matt. 11:28
- 5) The character of peace and abundance. Vs. 11-12
- a) 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. Vs. 11
- 1) Jesus rode in on a colt--the foul of an ass, symbol of peace, being able to reproduce itself find.
- 2) Jews didn’t breed them for it was against Levitical Law. Lev. 19:19
- 3) Solomon rode on David’s mule, cannot reproduce itself, used by rich. 1Kings 1:33
- 4) Solomon’s name meaning a man of rest. 1Chron. 22:9-10
- b) His eyes are darker than wine, And his teeth whiter than milk. Vs. 12
- 1) Isaiah tells us all the nations shall come to Jerusalem. Is. 2:2-3

- 2)) Shall overturn and be no more,
until he comes who's right it is,
and I will give it him. Ezk. 21:27

49:13` Zebulun.

- 1) Zebulun is described by his geographical location. Vs. 13a-b
 - a) The order is broken as Zebulun precedes Issachar, the sons of Leah.
 - b) The territory between the Sea of Galilee and the Mediterranean Sea, the area of Lebanon.
 - b) For a haven of ships", the unloading of ships, extending into the bay of Acco,
- 2) Zebulun is described by her association. Vs. 13c
 - a) His border shall adjoin Sidon.
 - b) The reference is probably to the Phoenicians.

49:14-15 Issachar "exalted".

- 1) Issachar is a strong donkey, Lying down between two burdens. Vs. 14
* Strong but lazy.
- 2) 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. Vs. 15
* Became servants to the Canaanites.

49:16-18 Dan "judge".

- 1) Dan shall judge his people As one of the tribes of Israel. Vs. 16
 - a) Son of Bilhah.
 - b) They inherited the land on the base of Mount Hermon, the area of the Huleh Valley, between the mountains of Lebanon and the Golan Heights.
- 2) 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. Vs. 17
 - a) Dan would be marked by treachery and became one of the centers of calf worship of the northern kingdom.
 - b) Dan is omitted from the list in Revelation. Rev. 7
- 3) I have waited for your salvation, O LORD! Vs. 18
 - a) An expression of hope in Yahweh!
 - b) The word salvation is "yashuw' ah", which means Joshua or Jesus.

49:19 Gad "troop".

- 1) Gad, a troop shall tramp upon him, But he shall triumph at last. Vs. 19
 - a) Son of Zilpah.
 - b) They would be harassed by nomadic tribes and repel them, settling in the east side of Jordan, along with Ruben and half of the tribe of Mannaseh.

49:20 Asher “happy”.

- 1) Bread from Asher shall be rich.
 - a) Son of Zilpah.
 - b) They would be skilled farmer, producing rich variety of products.
- 2) He shall yield royal dainties, fit for kings.

49:21 Naphtali “wrestling”.

- 1) Naphtali is a deer let loose; who settled in the rich Huleh Valley, between the Lebanon mountains to the west and Bashan to the east.
 - * Son of Bilhah.
- 2) He uses beautiful words, they helped other tribes to defeat their enemies. Judges 4:6, 10,;5:18b

49:22-26 Joseph “Yahweh adds”.

- 1) Joseph is described by his fruitfulness, comprising of two tribes, Ephraim and Mannaseh, “Joseph is a fruitful bough, A fruitful bough by a well; His branches run over the wall.” Vs. 22
 - * Son of Rachel.
- 2) The bitter suffering due to his brothers, the wife of Potiphar are described poetically, “The archers have bitterly grieved him, Shot at him and hated him.” Vs. 23
- 3) The source of Joseph’s enduring strength is identified. Vs. 24

- a) Despite the hardship, “But his bow remained in strength, And the arms of his hands were made strong.” Vs. 24a-b
- b) Dependent on God, “By the hands of the Mighty God of Jacob (From there is the Shepherd, the Stone of Israel),” Vs. 24c-e
 - 1)) El Shaddai Elohim, the Almighty Creator, Who was in control.
 - 2)) The Shepherd, the One who led, guided and protected him.
 - 3)) The Stone of Israel, the key-stone of man’s relationship to God.
- 4) The future blessing of Joseph. Vs. 25-26
 - a) To make him fruitful in harvest and children, “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.” Vs. 25
 - b) To make him the most blessed, “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.” Vs. 26

49:27-28 Benjamin “son of my right hand”.

- 1) Benjamin is described by they being fierce warriors, the son of Rachel. Judges 19-21; 1Chron. 8:40; 12:2
 - * “Benjamin is a ravenous wolf; In the morning he shall devour the prey, And at night he shall divide the spoil.” Vs. 27
 - a) The first King of Israel, Saul was a Benjamite. 1Sam. 11:6-11
 - b) The tribe was almost eliminated at one point.
 - c) Saul of Tarsus was of the tribe of Benjamin.
- 2) Benjamin was the only tribe that remained faithful to David in the division of the Kingdom.

49:28 The summary statement of the prophetic blessings.

- 1) The number of tribes are twelve, not thirteen or fourteen, “All these are the twelve tribes of Israel,” Vs. 28a
- 2) The record contains the words spoken by Israel to his sons. Vs. 28b
- 3) The blessings of each according to his own blessing. Vs. 28c

49:29-33 The charge of Jacob regarding his burial.

- 1) He charged them as he was about to die, “I am to be gathered to my people”. Vs. 29a-b
- 2) He requested to be buried with his fathers, Abraham and Isaac, in the cave that is in the field of Ephron the Hittite, Vs. 29c
- 3) He specifies the one Abraham bought, “In the cave that is in the field of Machpelah, which is before Mamre in the land of Canaan, with the field of Ephron the Hittite as a possession for a burial place.” Vs. 30, Gen. 23
- 4) He catalogues those buried in the cave, “There they buried Abraham and Sarah his wife, there they buried Isaac and Rebekah his wife, and there I buried Leah.” Vs. 31
- 5) He re-iterates that it was purchased, “The field and the cave that is there were purchased from the sons of Heth.” Vs. 32
- 6) He then died, “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.” Vs. 33

50:1-14 The funeral of Jacob.**50:1-6** The procedure for the burial.

50:1-3 The lamentation and embalming prior for the burial. Vs. 1-3

- 1) Joseph was sorely grieved. Vs. 1
 - a) Joseph fell on his father's face. Vs. 1a
 - * Jacob just finished prophesying over his sons regarding the "last days and breathed his last". Gen. 49:2, 33
 - b) Joseph wept over him. Vs. 1b
 - 1)) The word for wept "bakah" means to weep bitterly in grief or bewail, Joseph is the focus, due to his close relation.
 - 2)) The word is a key word. Gen. 21:16; 29:11; 37:35; 42:24; 43:30; 45:14, 15; 46:29
 - c) Joseph kissed him as a token of his love and affection. Vs. 1c
 - * This was in fulfillment of God's prophetic promise to Israel that Joseph would put his hands on Israel's eyes. Gen. 46:4c
- 2) Joseph ordered the care of his father. Vs. 2-3a-b
 - a) Joseph commanded his servants the physicians to embalm his father. Vs. 2a
 - * The physicians, literally, the healers, from the root, to sow together or mend, are called the servants of Joseph.

b) Joseph's command was carried out by the physicians to embalm Israel. Vs. 2b

- 1)) The word embalming literally means to spice or season his father, a process and procedures which is unknown, whereby the body is preserved without usual decay.
 - a)) The historian Herodotus and Diodorus Siculus describe some of the procedures. (Her. 2:26; Sic. 1.91)
 - b)) The brain was removed with a crooked steel bar inserted through the cavity of the nose and the skull thoroughly cleansed.
 - c)) Then by making an incision on the left side of the abdomen, the internal organs were removed and stored in separate jars for the next life.
 - d)) Then the disemboweled corpse was filled with every sort of spices and the opening sowed close.
 - e)) Then body was allowed to dry, then washed and wrapped in linen bandages, which is confirmed by the mummies that have been discovered by many archeologist.
 - f)) The body of Jacob should be well preserved today.

- g) All Jews are buried within 24 hours before the body begins to decay.
- 2)) The Patriarch finished well, he is called “Israel”.
 - a)) One ruled by God.
 - b)) One who had come to the end of himself, able to be victorious.
- c) Joseph waited the required forty days for embalming. Vs. 3a-b
 - 1)) Forty in the Scriptures is judgment.
 - 2)) It rained for forty days and nights at the flood of Noah. Gen. 7:12
 - 3)) Moses was in the Mount forty days and nights without bread and water, as God wrote the tables of stone. Ex. 34:28
 - 4)) Forty strips were given to man, less one was mercy. Deut. 25:3
 - 5)) Forty years was the death march of Israel in the wilderness. Num. 14:34; Josh. 4:13
 - * To say that it means refinement as Rick Warren clearly does in his Purpose Driven Life and Church, is to teach them out of context.
- 3) Joseph was honored by the Egyptians as they mourned for his father seventy days. Vs. 3c

* This was the usual time spent in morning for people of importance, 72 for Pharaoh.

- 50:4-6** The petition of Joseph for the burial.
- 1) Joseph made petition to the household of Pharaoh regarding the burial. Vs. 4
 - a) The specific time was when the days of his mourning were expired. Vs. 4a
 - b) The words were addressed to the household of Pharaoh. Vs. 4b
 - 1)) The term household “bayith” is indicative of royal family of Pharaoh?
 - 2)) The reason was due to Joseph being ceremonial unclean and remember, Pharaoh was the only one greater than Joseph.
 - 2) Joseph made his petition as a humble servant. Vs. 4c-f
 - a) The request was presented as a favor, “Saying, If now I have found favor in your eyes.” Vs. 4c-d
 - b) The request was for their intercession on behalf of Joseph to Pharaoh. Vs. 4e-f
 - 3) Joseph made his petition based in view of his vow to his father. Vs. 5
 - a) Joseph repeated the words of his father. Vs. 5a-f

- 1)) The sepulcher was the cave of Machpelah, before Mamre. Gen. 23
- 2)) He had dug out of the rock a place for himself.
- b) Joseph's passionate plead. "please let me go and bury my father". Vs. 5g-h
- c) Joseph's prompt pledge, "And I will come back." Vs. 5i
- 4) Joseph was granted his petition by Pharaoh. Vs. 6

50:7-14 *The procession of the burial.*

50:7-9 The procession was impressive.

- 1) The representatives of Egypt were present. Vs. 7
 - a) Joseph being second to the throne of Egypt is mentioned with the Egyptians. Vs. 7a
 - b) Joseph was accompanied by all the Egyptian dignitaries. Vs. 7b-d
- 2) The representatives of the house of Joseph were also present. Vs. 8
 - a) Joseph's brothers, and his father's house. Vs. 8a
 - b) The commentary provides an exception, "Only their little ones, their flocks, and their herds they left in the land of Goshen." Vs. 8b-d

- * This without doubt was to insure the return of Joseph to Egypt, rather than to remain in Canaan.
- 3) The re-enforcement of soldiers for protection were present. Vs. 9
 - a) The contingency was comprised of chariots and horsemen. Vs. 9a
 - b) The commentary was, that it was a very great gathering or encampment. Vs. 9b
 - 1)) The word great "kated" is used figuratively and has the idea of massive, heavy or weighty, being impressive.
 - 2)) The root word appears 376 times in the Hebrew Bible and 45 times for the manifested glory of Yahweh.(Theol.Wordbook.O.T:42 6-7)

50:10-11 The procession was expressive.

- 1) The location is specified. Vs. 10a-b
 - a) They came to the threshing floor of Atad. Vs. 10a
 - * The threshing of Atad, meaning thorn, was located on the east of Jordan between the Jordan and Jericho
 - b) This was beyond the Jordan. Vs. 10b
 - * The west side, modern day Jordan.

- c) The route was longer than when the brothers went to Egypt, going along the east side of the Dead Sea.
- 2) The lamentable mourning was displayed. Vs. 10c-d
 - a) They mourned with a great and very solemn lamentation. Vs. 10c
 - b) The minute detail was that He, Joseph, observed seven days of mourning for his father. Vs. 10d
- 3) The loud and long morning made an impression on the neighboring Canaanites. Vs. 11
 - a) The Canaanites seeing the mourning at the threshing floor of Atad said, “This is a deep mourning of the Egyptians”. Vs. 11a-e
 - b) The Canaanites therefore called it Abel Mizraim, which means the meadow of the Egyptians, a play on words to “the mourning of Egypt” .
 - c) The location is repeated for emphasis, “Which is beyond the Jordan.” Vs. 11f

50:12-14 The procession was a concession.

- 1) The sons of Jacob were doing what their father had commanded them. Vs. 12
 - a) Joseph had taken an oath by putting his hand under Jacob’s thigh. Gen. 47:29

- b) Joseph had told his father he would do it. Gen. 47:30d
- 2) The sons of Jacob alone carried out the desire of their father. Vs. 13-14
 - a) The record is very detailed.
 - 1)) The place they carried him to was the land of Canaan to bury him. Vs. 13a-b
 - 2)) The particular burial sight was in the cave of the field of Machpelah, before Mamre. Vs. 13b-c
 - 3)) The property belonged to Abraham, he bought it with the field from Ephron the Hittite as property for a burial place. Vs. 13d
 - a)) The negotiation was to bury Serah. Gen. 23
 - b)) The request and promise is recorded twice. Gen. 47:29-31, 49:29-32
- b) The record is an affirmation of the burial. Vs. 14
 - 1)) After Joseph had buried his father, Joseph returned to Egypt. Vs. 14a
 - 2)) Also his brothers and all who went up with him to bury his father. Vs. 14b

50:15-21

The consideration after the burial.

50:15-17 The brothers of Joseph were anxious that he might take vengeance.

- 1) They reflected on their past evil. Vs. 15
 - a) Joseph's brothers realized their father being dead, Joseph might repay them for the evil they did to him. Vs. 15a-c
 - b) The verse makes it very clear that this was their own plan on the way back not the words of their father.
 - 1)) Some say they had never made a confession to Joseph but the record shows that after he revealed himself to them, he kissed his brothers and wept over them and after talked with him. Gen. 4:15
 - 2)) It is hard to except that even after 17 years they had not be reconciled!
- 2) They sent messengers to Joseph. Vs. 16-17
 - a) They delivered the suppose words of Israel. Vs. 16-17f
 - b) They say the response of Joseph, "And Joseph wept when they spoke to him." Vs. 17g
 - * Joseph was devastated, that they would think him possible of such a thing after the seventeen years.

50:18-21 The brothers of Joseph presented themselves as his servants.

- 1) They went to Joseph after the messenger. Vs. 18
 - a) They fell down before his face, in fulfillment of the dreams. Vs. 18a
 - * Gen. 37:7, 9; 42:6; 43:26, 28
 - b) They said they were his servants. Vs. 18b-c
- 2) Joseph put to rest their anxiety. Vs. 19
 - a) He said to them, "Do not be afraid." Vs. 19a-b
 - 1)) Joseph realized their fear as he looked at them, so he reassured them.
 - 2)) Joseph had told them this when he revealed himself to them. Gen. 45:5-11
 - b) He mildly reproved them, "For am I in the place of God?" Vs. 19c
 - 1)) In other words, that judgment is for God alone. Deut. 32:35, Rom. 12:19
 - 2)) Joseph saw himself as one taking orders from God.
- 3) Joseph points them to God's overriding purposes. Vs. 20
 - a) He did not excuse nor ignore their evil but acknowledged it, "But as for you, you meant evil against me." Vs. 20a-b
 - b) He focused on God's ultimate plan, "But God meant it for good, in order

- to bring it about as it is this day, to save many people alive.” Vs. 20c-e
- 4) Joseph promises to continue to care for them. Vs. 21
- a) He settle the conversation, they did not need to be afraid, he would provide for them and their little ones. Vs. 21a-c
- b) He reassured them by his action. Vs. 21d
- 1)) The word comforted “macham” means to console.
- 2)) He spoke kindly “leb”, literally to their hearts “ Gen. 34:3

50:22-26 The summary statement reveals the provision by Joseph till his death

- 1) The provisions continued for fifty-one years, living to 110 years of age. Vs. 22
- 2) The providence of seeing his Great, Great Grandchildren. Vs. 23
- 3) The proclamation of his death. Vs. 24
- a) Joseph is addressing the future nation as he is dying. Vs. 24a-b
- b) Joseph is reminding them of what Abraham, Isaac and Jacob said at their death-bed, God would bring them out of this land to the land of which He swore to Abraham, to Isaac, and to Jacob. Vs. 24c-e
- * Gen. 24:1-7; 28:1-4; 47:29-31

- 4) The promised oath about God’s future visitation. Vs. 25
- a) He took an oath from the nation of Israel, “the children of Israel”. Vs. 25a
- b) They were to carry his bones from here.” Vs. 25b-d
- 1)) Moses did exactly that, when he led the Exodus. Ex. 13:19
- 2)) Joshua buried them in Shechem, in the plot of ground which Jacob had bought from the sons of Hamor the father of Shechem for one hundred pieces of silver, and which had become an inheritance fo the children of Israel. Josh. 24:32
- 5) The public obituary of Joseph. Vs. 26
- a) Joseph died, being one hundred and ten years old.” Vs. 26a-b
- * Joseph was 30 when he came to be second in Egypt, 39 when his father came to Egypt, 56 when his father died.
- b) Joseph was embalmed and put in a coffin in Egypt.” Vs. 26c-d
- 1)) “* He would lie in the coffin 359 year till Moses would carry him out of Egypt.
- 2)) “By faith Joseph, when he was dying, made mention of the departure of the children of Israel,

and gave instructions concerning
his bones.” Heb. 11:22