

## Genesis Chapter 48

**Ge 48:1-2** And it came to pass after these things, that *one* told Joseph, Behold, thy father *is* sick: and he took with him his two sons, Manasseh and Ephraim. **2** And *one* told Jacob, and said, Behold, thy son Joseph cometh unto thee: and Israel strengthened himself, and sat upon the bed.

In this chapter, Jacob claims Ephraim and Manasseh as his own in place of Reuben and Simeon (vs.5, see also 49:3-7). Jacob “wittingly” guided his right hand to Ephraim, the younger (vs.14). However, God has the final say. In Rev.7 we see 12,000 coming from both Reuben and Simeon, but Dan and Ephraim are left out of the list. Ephraim joined himself to idols (Hos.4:17, Zech.11:17) and Dan connects with a long robed “father” (Jdg.17:10, 18:19) and is prophesied to judge his people. He is called a serpent (Ge.49:16-17, *a connection to the antichrist*). This is the sixth time the word serpent and Dan appear in scripture. New Jerusalem will have the name of the twelve tribes on its gates, Rev.21:12.

## Genesis Chapter 49

**Ge 49:1-33** And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you *that* which shall befall you in the last days. **2** Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father. Jacob gathers his sons to tell them what should befall them in the “last days” (first mention). The last days for the Jews refer to the tribulation into the Millennium (Isa.2:2, Ac.2:17), but for the church age they are right now (2Tim.3:1). There is much to comment on regarding each tribe of Israel, but we will only comment on two others, Judah and Benjamin. The prophecy concerning Judah is clearly a reference to Jesus Christ and not Judah directly. The coming of Jesus initiates the last days. Jesus is the lion of the tribe of Judah (vs.9, Rev.5:5) as well as the Sceptre (vs.10, Num.24:17). Verse 11 references both advents in one verse separated only by a semicolon, **Ge 49:11** Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes: Next, we see Benjamin. Benjamin receives only one sentence, **Ge 49:27** Benjamin shall ravin *as* a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil. Benjamin is known for his warfare as noted in Judges 20. The apostle of the Gentiles (of the last days) came from this tribe. Paul was a militant adversary of the church as a Pharisee. And after his conversion he likened the Christian walk to that of a soldier, of warfare, and of fighting a good fight. Paul, along with every dedicated believer, “shall divide the spoil”.

## Genesis Chapter 50

**Ge 50:1-3** And Joseph fell upon his father's face, and wept upon him, and kissed him.

In the last verse of chapter 49 Jacob “yielded up the ghost, and was gathered unto his people”. This is not a reference to the grave. His people would include all those who were in Paradise/Abraham’s bosom. The soul is eternal and will go to either Heaven or Hell (Lk.16:22-23, 2Cor.5:1-8, 2Ti.4:6). Furthermore, notice in vs.5 that the grave is not Hell (Mat.9:44-48).

**Ge 50:4-14** And when the days of his mourning were past, Joseph spake unto the house of Pharaoh, saying, If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying,

Once again Pharaoh was presented with an opportunity to convert to the God of Israel upon the death of Jacob, but there is no record of this happening. The event of death should cause every individual to examine what they believe on the matter. This is one of the reasons for having a funeral. Solomon said it well in **Ec.7:2** *It is better to go to the house of mourning, than to go to the house of feasting: for that is the end of all men; and the living will lay it to his heart.* And again, in **Ec.7:4** *The heart of the wise is in the house of mourning; but the heart of fools is in the house of mirth.* He said also in **Pro.18:2** *A fool hath no delight in understanding, but that his heart may discover itself.*

**Ge 50:15-21** And when Joseph's brethren saw that their father was dead, they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him.

Now that Jacob is dead, the 11 brothers fear there is nothing holding Joseph back from taking revenge. And when they sent word of this to Joseph, he wept (vs.17). It must have grieved him that they couldn’t trust him. But he took the occasion to comfort them and speak kindly to them (vs.21). This, of course, is another type of Christ (Isa.40:1-2).

**Ge 50:22-26** And Joseph dwelt in Egypt, he, and his father's house: and Joseph lived an hundred and ten years.

Joseph died at the age of 110 which means he would have lived approximately 93 years in Egypt. Despite spending the majority of his life in that place, and seeing three generations of children, he wanted his bones removed from Egypt just as his father (vs.25, *which was fulfilled in Ex.13:19*). This event could easily serve as Josephs final picture of Christ. Jesus bones are nowhere to be found in this world (a type of Egypt). If they were, we’d be yet in our sins and most miserable (1Cor.15:17). Similarly, every believer should be looking forward to their bones being taken from this earth and being joined to Jesus. However, rejecting the truth of God will place oneself “in a coffin in Egypt”, vs.26.