

GENESIS Lesson 52 – 11/10/19

Jacob blesses his sons

49:1: 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.

49:2: Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father.

Jacob now prepares to die, and he calls his sons to him that he may tell them what will befall them in the last days. This is important; Jacob will prophesy and tell each of his boys, one-by-one, their end. This was the last significant act of Jacob as a patriarch. The last days refer to the first and second advent of Christ.

Heb. 1:2: Hath in these last days spoken unto us by his Son...

The first prophecy in the Bible is found in Gen. 3:15 and it was uttered by God. This is a very important verse and every student of the Bible should know it.

Gen. 3:15: And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

And in Genesis 49 we have the first recorded prophecy uttered by any man.

Jacob left alone 70 years ago, and now he even has great-grandchildren.

Everything that God told him came to pass, not one thing failed.

Genesis 49 is one of the most important prophetic chapters. In Genesis 49 Jacob covers both advents of the Lord Jesus Christ, gives the nature of both advents and the two titles of the Messiah at both advents, points out the Antichrist, tells the future of the twelve tribes, and identifies the tribe which will rule.

Reuben, Simeon and Levi

49:3: Reuben, thou art my firstborn, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power:

49:4: Unstable as water, thou shalt not excel; because thou wentest up to thy father's bed; then defiledst thou it: he went up to my couch.

49:5: Simeon and Levi are brethren; instruments of cruelty are in their habitations.

49:6: O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united: for in their anger they slew a man, and in their selfwill they digged down a wall.

49:7: Cursed be their anger, for it was fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel.

Reuben's immorality with his father's concubine Bilhah cost him the birthright and he was relegated to a status of mediocrity (Gen. 35:22). There is a high price to pay for disobedience. The Bible teaches that all sin is sin regardless of its seriousness, but the consequences are different. God will forgive murder, but you may still have to face the death penalty.

Spurgeon said, "So a man may have great opportunities, and yet lose them. Uncontrolled passions may make him very little who otherwise might have been great."

There came a time when the sons of Reuben under the direction of Korah tried to take back the birthright (to lead) but their efforts turned into disaster.

Num. 16:1: Now Korah, the son of Izhar, the son of Kohath, the son of Levi, and Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took men:

But look at what the end of their rebellion was:

Num. 16:31: And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that was under them:

Num. 16:32: And the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods.

Reuben, along with Gad and half of Manasseh were the first tribes to lose their inheritance.

2 Kings 10:32: In those days the LORD began to cut Israel short: and Hazael smote them in all the coasts of Israel;

2 Kings 10:33: From Jordan eastward, all the land of Gilead, the Gadites, and the Reubenites, and the Manassites, from Aroer, which is by the river Arnon, even Gilead and Bashan.

Reuben was unstable as water. An unstable man shall not prosper; a wishy-wash man will always vacillate between two opinions.

James 1:8: A double minded man is unstable in all his ways.

Next we see Simeon and Levi lumped together. Jacob had nothing good to say about them. He called them, "Instruments of cruelty." And because of what they did to the men of Shechem, Jacob said they would be scattered among the tribes of Israel; they would not have distinct territorial boundaries. They killed all the men of Shechem in retaliation for the rape of their sister Dinah (Gen. 34:25-29).

Though forgiven, certain sins may carry consequences that we may face for a lifetime. So both Simeon and Levi were to be scattered.

Jos. 19:1: And the second lot came forth to Simeon, even for the tribe of the children of Simeon according to their families: and their inheritance was within the inheritance of the children of Judah.

Jos. 14:4: For the children of Joseph were two tribes, Manasseh and Ephraim: therefore they gave no part unto the Levites in the land, save cities to dwell in, with their suburbs for their cattle and for their substance.

The tribe of Simeon started out from Egypt being the third largest tribe at 59,300 men (Num. 1:23), but during the wilderness wanderings, some 40 years later, they became the smallest tribe in Israel at 22,200 (Num. 26:14). Many Simeonites perished along the way. Tribe of Simeon is completely passed over in the blessing of Moses given in Deuteronomy 33; not one mention of him.

But Levi does receive a blessing pronounced by Moses; in fact he receives one of the richest blessings of any of the tribes. Possibly because of God foresaw what Phinehas would do.

Num. 25:10: And the LORD spake unto Moses, saying,

Num. 25:11: Phinehas, the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel, while he was zealous for my sake among them, that I consumed not the children of Israel in my jealousy.

Num. 25:12: Wherefore say, Behold, I give unto him my covenant of peace:

Jacob never said anything good about Levi, but the Lord had a purpose for this tribe knowing the zeal of Phinehas, Aaron's grandson. What one man did affected his entire posterity.

Judah

49:8: Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee.

49:9: Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?

49:10: The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.

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:

49:12: His eyes shall be red with wine, and his teeth white with milk.

Judah was the brother that convinced Jacob to allow Benjamin to go with them. He did so by becoming surety for him; Judah said to his father: “If I do not bring him back I will bear the blame forever.”

Gen. 43:9: I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever:

You have to remember that Judah was not an exemplary character. He suggested they profit from selling Joseph (Gen. 37:26). He did not deal faithfully with his daughter-in-law Tamar (Gen. 38:26), and he had relations with her thinking she was a prostitute (Gen. 38:18). But when confronted with his sin, he confessed and bore the blame.

Judah was Leah’s fourth son; Judah means “praise.” After she gives birth to Judah she says, “Now will I praise the LORD.” Leah allowed the Lord to fill her void and she could now praise Him. Leah knew the Lord better—driven to Him by the neglect and hatred of her husband and the scorn of her sister. His name was not given to him by coincidence.

Jacob prophesies that it would be through Judah that the Messiah would come.

Judah is called a “lion’s whelp”, a whelp is a newborn animal similar to the word puppy. (FYI – Do you know who else is called a lion’s whelp? Dan – see Deut. 33:22 and Lesson 33.)

Deut. 33:22: And of Dan he said, Dan is a lion’s whelp: he shall leap from Bashan.

In Cratylus, Plato wrote: “For as the lion’s whelp may be called a lion, or the horse’s foal a foal, so the son of a king may be called a king.”

It is not until the NT that we are told that Jesus is “the Lion from the tribe of Judah”.

Rev. 5:5: And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

Verse 10 is a goldmine and landmine; we know it as a clear prophecy about Christ. Jacob says, “the sceptre shall not depart from Judah”, but he just gave the right hand of blessing to Ephraim!? Jacob what’s up with that?

Gen. 49:10: The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.

A scepter is an ornamented staff carried by rulers, usually a king, as a symbol of their sovereignty. The word “sceptre” is also another name for Christ. Notice the capitalization in the following verse.

Num. 24:17: I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of

Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.

Who will the Star, the Sceptre, smite? Moab. If you have been with us during our study of Revelation—who can tell me the significance of this? (See Revelation Lesson 30.)

So the “sceptre” in Gen. 49:10 refers to Christ.

Now I want you reflect on a question I am about to ask: “What do you suspect the modern versions did with this verse (Gen. 49:10)?” They tampered with it. Why do you think that is?

Gen. 49:10: The scepter will not depart from Judah, nor the ruler’s staff from between his feet, until he to whom it belongs shall come and the obedience of the nations shall be his. **NIV**

Gen. 49:10: 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. **ESV**

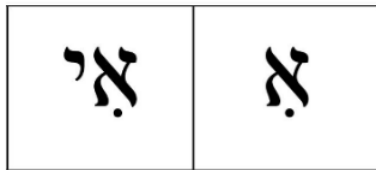
What have they done? They have removed the word “lawgiver” and “Shiloh.” The Hebrew word in Gen. 49:10 is only used once in the OT, it is very similar to another word which is also translated as Shiloh.

שִׁילֹה ← Shiloh in Gen. 49:10 and Shiloh elsewhere → שְׁלֹה

The difference is one letter the “yod”, and in both cases, in Hebrew, it is pronounced the same. The “yod” makes it a longer “ee”.

So in Hebrew both words are pronounced: “shee-lo”

chiriq-yod *chiriq*



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EE as in FEET

1 Sam. 3:21: And the LORD appeared again in Shiloh: for the LORD revealed himself to Samuel in Shiloh by the word of the LORD.

Shiloh in Hebrew comes from the Hebrew word Shalah which means to be quiet, to be at rest, to be at ease. So why change it?

I will let you in on a little secret: Many verses that have been changed, omitted or mistranslated in the modern versions have to do with the deity of Jesus Christ, directly or indirectly. This is the most attacked doctrine in modern versions because they base their translations upon a Greek text that had been tampered with by the Gnostics.

The Gnostics believed that Jesus was only ‘spiritually risen’ and that He was not God; Jesus was merely a human who attained divinity through “**gnosis**” and taught His disciples to do the same.

Now, let’s look at the word “lawgiver,” this also refers to Christ.

Isa. 2:3: And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.

Isa. 33:22: For the LORD is our judge, the LORD is our lawgiver, the LORD is our king; he will save us.

Isa. 51:4: Hearken unto me, my people; and give ear unto me, O my nation: for a law shall proceed from me, and I will make my judgment to rest for a light of the people.

Do you see what you do when you change the word “lawgiver” into “ruler’s staff”?

If the Law came from Levi, then why is Judah called the “lawgiver”?

Psalm 60:7: Gilead is mine, and Manasseh is mine; Ephraim also is the strength of mine head; Judah is my lawgiver;

Psalm 108:8: Gilead is mine; Manasseh is mine; Ephraim also is the strength of mine head; Judah is my lawgiver;

This is a reference that the Messiah will come from Judah.

And the last part of verse 10: “Unto him shall the gathering of the people be.” This verse was fulfilled in John 12:32

John 12:32: And I, if I be lifted up from the earth, will draw all men unto me.

The phrase “all men” is a dangerous one, because if you misapply it, you will come away confused and bewildered. If you are not careful you will read this as every man from all over the world. And you will read this into the verse and you will not understand it.

For example, look at:

Mark 1:37: And when they had found him, they said unto him, All men seek for thee.

What does this mean? If we take it in context, we will come away with the following understanding: “all men from Galilee”. Why? Because of the context.

Mark 1:28: And immediately his fame spread abroad throughout all the region round about Galilee.

How about this verse:

Luke 3:15: And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not;

Who are these “all men”? Do they include the Chinese, the Gauls, the Goths? No, it was the men who had gathered around John the Baptist who came “preaching the baptism of repentance.”

Likewise we will have to figure out what Christ meant when He said He will draw all men to Him. There are several clues in this chapter. The context begins in verse 23 when Jesus answered Philip after Philip notified Him that there were several Greeks desiring to see Him.

In John 12:25 Jesus says: “he that hateth his life...shall keep it unto life eternal.”

In John 12:26 Jesus says: “If any man serve me, let him follow me...”

And in John 12:36 Jesus says: “...believe in the light, that ye may be the children of light...”

So what is the context? He will draw all those men who will believe in Him. He will gather them together to Himself.

Christ drew the believing Jews of His day (John 10:42), secondly at His resurrection He drew all the OT saints (He led captivity captive—see Eph. 4:8; Matt. 27:52-53), thirdly He drew the church (Acts 15:14), fourthly He will draw the tribulation saints and the Jewish remnant (Rev. 7:14; Rom. 11:26; Micah 5:8), and fifthly He will draw the Gentile nations during the millennial kingdom (Isa. 2:2; 11:10; Acts 15:17).

“...unto him shall the gathering of the people be.”

We now look at verses 11 and 12; 11a is prophecy about the First Coming and the remainder a prophecy about the Second Coming. You will notice, that there is no differentiation made between the comings.

The OT prophets had no way of distinguishing between the two, as we now can. Look at the verse below

Gen. 49:11a: Binding his foal unto the vine, and his ass's colt unto the choice vine...

This is prophecy of the “Triumphal Entry.”

Mark 11:2: And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him.

This prophecy is repeated Zech. 9:9.

Zech. 9:9: Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.

(See also; Matt. 21:5-7; Mark: 11:2-7; Luke 19:30-35; John 12:15)

But when we get into the 2nd half of verse 11 and verse 12, we are dealing with the Lord's Second Coming.

Gen. 49:11b: ...he washed his garments in wine, and his clothes in the blood of grapes:

Gen. 49:12: His eyes shall be red with wine, and his teeth white with milk.

This is a reference to the Battle of Armageddon. It is obvious that Jacob's blessing was carried out under the inspiration of the Holy Spirit.

Isa. 63:1: Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save.

Rev. 19:13: And he was clothed with a vesture dipped in blood: and his name is called The Word of God.

Rev. 14:19: And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God.

Rev. 14:20: And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs.

Rev. 19:15: And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

Now, let's look at a few verses in the OT that talk about both comings as if they were one.

Micah 5:2: But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah (*up to here, the First Coming; the rest of the verse deals with the Second Coming*), yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.

Let's look at another passage:

Isa. 61:1: The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;

Isa:61:2: To proclaim the acceptable year of the LORD (*up to here, the First Coming; the rest of the verse deals with the Second Coming*), and the day of vengeance of our God; to comfort all that mourn;

Look what Jesus quotes in the following passage:

Luke 4:18: The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

Luke 4:19: To preach the acceptable year of the Lord.

Luke 4:20: And he closed the book,

Why doesn't He quote the rest of the passage?

The Holy Spirit never told the OT prophets that the Lord would have to come and die first. This is proven by the following verse:

John 12:34: The people answered him, We have heard out of the law that Christ abideth for ever (*will never die and live forever*): and how sayest thou, The Son of man must be lifted up? who is this Son of man?

Just as a reference, here are the seven titles of Christ in the Pentateuch:

1. The Sceptre (Gen. 49)
2. The Lawgiver (Gen. 49)
3. Shiloh, "The Peace Bringer" (Gen. 49)
4. The Shepherd (Gen. 49)
5. The Stone (Gen. 49)
6. The Star (Num. 24)
7. The Rock (Deut. 32)

Next week, hopefully we will finish the rest of the tribes.