

Genesis - Lesson 49

Genesis Chapter 49

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Memory verses for this week: *Pro 30:18 There be three things which are too wonderful for me, yea, four which I know not: Pro 30:19 The way of an eagle in the air; the way of a serpent upon a rock; the way of a ship in the midst of the sea; and the way of a man with a maid.*

Introduction: We continue our study on the book of Genesis this week as Jacob calls his sons in to reveal what the future held for their offspring as he becomes a prophet to his own family.

I. The Future of the Son's of Leah

Jacob calls for all of his sons to come, so that he might tell them what would happen to their offspring. We do not ordinarily think of Jacob as a prophet, yet this chapter contains some remarkable prophecies. Like many other prophecies there is a double fulfillment. While many of these have been fulfilled in part, yet there is much to be fulfilled in the last days. Much of the Old Testament history unfolded just as it was prophesied in Genesis 49. This is very noticeable in the book of Joshua, as well as elsewhere.

Gen 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.

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

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

Gen 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.

Reuben was Jacob and Leah's firstborn. As the firstborn, he would have first rank among his brethren, leadership of the tribes and a double share of the inheritance.

Gen 27:29 Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee.

Deu 21:17 But he shall acknowledge the son of the hated for the firstborn, by giving him a double portion of all that he hath: for he is the beginning of his strength; the right of the firstborn is his.

While Reuben was the firstborn, through sinful acts he forfeited these blessings. He was involved in some bad situations that caused him to forfeit the birthright of the first born. We have verses to show his involvement in lust in Gen. 35. He was also accused of being unstable. Sin will make a woman or man unstable in their ways.

Gen 35:22 And it came to pass, when Israel dwelt in that land, that Reuben went and lay with Bilhah his father's concubine: and Israel heard it. Now the sons of Jacob were twelve:

Deu 27:20 Cursed be he that lieth with his father's wife; because he uncovereth his father's skirt. And all the people shall say, Amen.

Jas 1:6 But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.

Jas 1:7 For let not that man think that he shall receive any thing of the Lord.

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

2Pe 2:14 Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children:

The fulfillment of this prophecy certainly came to pass. Reuben did not prevail in regard to the birthright.

1Ch 5:1 Now the sons of Reuben the firstborn of Israel, (for he was the firstborn; but, forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birthright.

1Ch 5:2 For Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's:)

Reuben prevailed in nothing. No king, no prophet or judge came from Reuben. Even when the other descendants went into the promised land, Reuben's descendants settled on the wilderness side of Jordan.

Num 32:1 *Now the children of Reuben and the children of Gad had a very great multitude of cattle: and when they saw the land of Jazer, and the land of Gilead, that, behold, the place was a place for cattle;*
Num 32:2 *The children of Gad and the children of Reuben came and spake unto Moses, and to Eleazar the priest, and unto the princes of the congregation, saying,*
Num 32:3 *Ataroth, and Dibon, and Jazer, and Nimrah, and Heshbon, and Elealeh, and Shebam, and Nebo, and Beon,*
Num 32:4 *Even the country which the LORD smote before the congregation of Israel, is a land for cattle, and thy servants have cattle:*
Num 32:5 *Wherefore, said they, if we have found grace in thy sight, let this land be given unto thy servants for a possession, and bring us not over Jordan.*

Jdg 5:15 *And the princes of Issachar were with Deborah; even Issachar, and also Barak: he was sent on foot into the valley. For the divisions of Reuben there were great thoughts of heart.*
Jdg 5:16 *Why abodest thou among the sheepfolds, to hear the bleatings of the flocks? For the divisions of Reuben there were great searchings of heart.*

They were given the smallest portion and this tribe was numerically weak. According to Num. 1:21, they numbered 46,500, yet in Numbers 26:7, they had shrunk to 43,000, although other tribes had grown.

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

Simeon and Levi were called instruments of cruelty by Jacob. Their sin was described in Gen. 34:25.

Gen 34:25 *And it came to pass on the third day, when they were sore, that two of the sons of Jacob, Simeon and Levi, Dinah's brethren, took each man his sword, and came upon the city boldly, and slew all the males.*
Gen 34:26 *And they slew Hamor and Shechem his son with the edge of the sword, and took Dinah out of Shechem's house, and went out.*

Because of their actions, Jacob was very upset with Simeon and Levi. God's judgment came upon them. Your sin will find you out. Simeon received his inheritance within the tribe of Judah.

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 19:2 And they had in their inheritance Beersheba, or Sheba, and Moladah,

Jos 19:3 And Hazarshual, and Balah, and Azem,

Jos 19:4 And Eltolad, and Bethul, and Hormah,

Jos 19:5 And Ziklag, and Bethmarcaboth, and Hazarsusah,

Jos 19:6 And Bethlebaoth, and Sharuhem; thirteen cities and their villages:

Jos 19:7 Ain, Remmon, and Ether, and Ashan; four cities and their villages:

Jos 19:8 And all the villages that were round about these cities to Baalathbeer, Ramath of the south. This is the inheritance of the tribe of the children of Simeon according to their families.

Their number shrank from 59,300 in Num. 1, to 22,200 in Num. 26. Without God's blessings in our lives, we will not thrive nor prosper.

1Ch 4:24 The sons of Simeon were, Nemuel, and Jamin, Jarib, Zerah, and Shaul:

1Ch 4:25 Shallum his son, Mibsam his son, Mishma his son.

1Ch 4:26 And the sons of Mishma; Hamuel his son, Zacchur his son, Shimei his son.

1Ch 4:27 And Shimei had sixteen sons and six daughters; but his brethren had not many children, neither did all their family multiply, like to the children of Judah.

Levi only received cities scattered throughout the land.

Jos 14:3 For Moses had given the inheritance of two tribes and an half tribe on the other side Jordan: but unto the Levites he gave none inheritance among them.

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.

Levi joined Simeon in cruelty, but he was afterward joined to the Lord in grace.

Exo 32:26 Then Moses stood in the gate of the camp, and said, Who is on the LORD'S side? let him come unto me. And all the sons of Levi gathered themselves together unto him.

Exo 32:27 And he said unto them, Thus saith the LORD God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour.

Exo 32:28 And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men.

Exo 32:29 For Moses had said, Consecrate yourselves to day to the LORD, even

every man upon his son, and upon his brother; that he may bestow upon you a blessing this day.

Num 25:6 And, behold, one of the children of Israel came and brought unto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the congregation of the children of Israel, who were weeping before the door of the tabernacle of the congregation.

Num 25:7 And when Phinehas, the son of Eleazar, the son of Aaron the priest, saw it, he rose up from among the congregation, and took a javelin in his hand;

Num 25:8 And he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through her belly. So the plague was stayed from the children of Israel.

Num 25:9 And those that died in the plague were twenty and four thousand.

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:

Num 25:13 And he shall have it, and his seed after him, even the covenant of an everlasting priesthood; because he was zealous for his God, and made an atonement for the children of Israel.

Matthew Henry had this to say about these two sons, Simeon and Levi.

These were next in age to Reuben, and they also had been a grief and shame to Jacob, when they treacherously and barbarously destroyed the Shechemites, which he here remembers against them. Children should be afraid of incurring their parents' just displeasure, lest they fare the worse for it long afterwards, and, when they would inherit the blessing, be rejected. Observe, 1. The character of Simeon and Levi: they were brethren in disposition; but, unlike their father, they were passionate and revengeful, fierce and uncontrollable; their swords, which should have been only weapons of defence, were (as the margin reads it, [Gen 49:5](#)) *weapons of violence*, to do wrong to others, not to save themselves from wrong. Note, It is no new thing for the temper of children to differ very much from that of their parents. We need not think this strange: it was so in Jacob's family. It is not in the power of parents, no, not by education, to form the dispositions of their children; Jacob bred his sons to every thing that was mild and quiet, and yet they proved to be thus furious.

Gen 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.

Gen 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?

The tribe of Judah is of course the line from which our Lord Jesus Christ descended in

lineage. Judah is called the Lion's whelp. This son was to be praised by his brethren. That was then and also through the Messianic fulfillment in Christ.

1Ch 5:1 *Now the sons of Reuben the firstborn of Israel, (for he was the firstborn; but, forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birthright.*

1Ch 5:2 For Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's:)

Psa 78:67 Moreover he refused the tabernacle of Joseph, and chose not the tribe of Ephraim:

Psa 78:68 *But chose the **tribe of Judah**, the mount Zion which he loved.*

Psa 78:69 And he built his sanctuary like high palaces, like the earth which he hath established for ever.

Judah was a lion's whelp. The greater Lion of Judah has growing power and is part of the three part God head which is omnipotent.

Rev 5:1 And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals.

Rev 5:2 And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

Rev 5:3 And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

Rev 5:4 And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

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.*

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.

Verse 10 is certainly prophetic. It speaks of how the sceptre shall not depart from Judah, nor a lawgiver come from between his feet, until Shiloh comes. Unto him shall the gathering of the people be it says. The sceptre-rulership is described as a tribe in II Sam. 5:1-3.

2Sa 5:1 *Then came all the tribes of Israel to David unto Hebron, and spake, saying, Behold, we are thy bone and thy flesh.*

2Sa 5:2 Also in time past, when Saul was king over us, thou wast he that leddest out and broughtest in Israel: and the LORD said to thee, Thou shalt feed my people

Israel, and thou shalt be a captain over Israel.

2Sa 5:3 So all the elders of Israel came to the king to Hebron; and king David made a league with them in Hebron before the LORD: and they anointed David king over Israel.

Shiloh of course spoken of is the Messiah which is the Lord Jesus Christ.

Adam Clarke made these comments about the Sceptre and Shiloh coming.

From Judah the scepter shall not depart - The Jews have a quibble on the word שבט shebet, which we translate scepter; they say it signifies a staff or rod, and that the meaning of it is, that "afflictions shall not depart from the Jews till the Messiah comes;" that they are still under affliction and therefore the Messiah is not come. This is a miserable shift to save a lost cause. Their chief Targumist, Onkelos, understood and translated the word nearly as we do; and the same meaning is adopted by the Jerusalem Targum, and by all the ancient versions, the Arabic excepted, which has kazeeb, a rod; but in a very ancient MS. of the Pentateuch in my own possession the word sebet is used, which signifies a tribe. Judah shall continue a distinct tribe till the Messiah shall come; and it did so; and after his coming it was confounded with the others, so that all distinction has been ever since lost.

Gen 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:

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

Judah as well as Shiloh would have great prosperity. Messianic meaning is shown in Isa. 63:1-3.

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.

Isa 63:2 Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat?

Isa 63:3 I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment.

Gen 49:13 Zebulun shall dwell at the haven of the sea; and he shall be for an haven of ships; and his border shall be unto Zidon.

The tribe of Zebulun would dwell by the sea. Here we note that Jacob passes from the 4th son to the 10th. Christ was to come out of Judah, but to live in the land of Zebulun. Deborah praised Zebulun.

Jdg 5:18 Zebulun and Naphtali were a people that jeopardated their lives unto the death

in the high places of the field.

They were faithful to David and were not of a double heart.

1Ch 12:33 Of Zebulun, such as went forth to battle, expert in war, with all instruments of war, fifty thousand, which could keep rank: they were not of double heart.

1Ch 12:38 All these men of war, that could keep rank, came with a perfect heart to Hebron, to make David king over all Israel: and all the rest also of Israel were of one heart to make David king.

1Ch 12:39 And there they were with David three days, eating and drinking: for their brethren had prepared for them.

1Ch 12:40 Moreover they that were nigh them, even unto Issachar and Zebulun and Naphtali, brought bread on asses, and on camels, and on mules, and on oxen, and meat, meal, cakes of figs, and bunches of raisins, and wine, and oil, and oxen, and sheep abundantly: for there was joy in Israel.

The tribe of Zebulun would be a haven of ships and a seafaring people.

Mat 4:14 That it might be fulfilled which was spoken by Esaias the prophet, saying,

Mat 4:15 The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles;

Mat 4:16 The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.

Isa 9:1 *Nevertheless the dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations.*

Isa 9:2 The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.

Isa 9:3 Thou hast multiplied the nation, and not increased the joy: they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil.

Isa 9:4 For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian.

Isa 9:5 For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire.

Isa 9:6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

Isa 9:7 Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

*Gen 49:14 Issachar is a strong ass couching down between two burdens:
Gen 49:15 And he saw that rest was good, and the land that it was pleasant; and bowed his shoulder to bear, and became a servant unto tribute.*

Issachar was prophesied to be very strong. The ass was a useful animal and it was no disgrace to be called one. Horses were forbidden. He was to bear burdens. This tribe grew to be numerous and strong. In Num. 26:25 they numbered 64,300, but they increased to 87,000. I Chron. 7:5

II. The Future of the Sons of the Concubines

*Gen 49:16 Dan shall judge his people, as one of the tribes of Israel.
Gen 49:17 Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward.
Gen 49:18 I have waited for thy salvation, O LORD.*

Jacob says that the tribe of Dan will be like a serpent by the way. A snake in the grass is not a becoming term to have yourself referred as. Dan was of low birth.

*Gen 30:1 And when Rachel saw that she bare Jacob no children, Rachel envied her sister; and said unto Jacob, Give me children, or else I die.
Gen 30:2 And Jacob's anger was kindled against Rachel: and he said, Am I in God's stead, who hath withheld from thee the fruit of the womb?
Gen 30:3 And she said, Behold my maid Bilhah, go in unto her; and she shall bear upon my knees, that I may also have children by her.
Gen 30:4 And she gave him Bilhah her handmaid to wife: and Jacob went in unto her.
Gen 30:5 And Bilhah conceived, and bare Jacob a son.
Gen 30:6 And Rachel said, God hath judged me, and hath also heard my voice, and hath given me a son: therefore called she his name Dan.*

So Dan descended from Rachel's handmaid Bilhah. Rachel lost patience and thought Jacob would no longer love her if she didn't have children like Leah. So she gave her handmaid to Jacob. While God worked this all to good in the end, it is never good to lose patience when it comes to the things of the Lord. God may have a whole different plan in mind for our lives rather than what we think.

Dan's descendants are named in Num. 26:42, and are omitted in I Chron. 2-10 and Rev. 7. It was the first tribe to go into idolatry.

Jdg 18:29 And they called the name of the city Dan, after the name of Dan their father, who was born unto Israel: howbeit the name of the city was Laish at the first.

Jdg 18:30 And the children of Dan set up the graven image: and Jonathan, the son of Gershom, the son of Manasseh, he and his sons were priests to the tribe of Dan until the day of the captivity of the land.

Jdg 18:31 And they set them up Micah's graven image, which he made, all the time that the house of God was in Shiloh.

Jacob said that Dan shall judge his people in verse 16. The mighty man Samson was of Dan.

Jos 19:40 And the seventh lot came out for the tribe of the children of Dan according to their families.

Jos 19:41 And the coast of their inheritance was Zorah, and Eshtaol, and Irshemesh,

Jdg 13:2 And there was a certain man of Zorah, of the family of the Danites, whose name was Manoah; and his wife was barren, and bare not.

Jdg 13:3 And the angel of the LORD appeared unto the woman, and said unto her, Behold now, thou art barren, and bearest not: but thou shalt conceive, and bear a son.

Jdg 13:4 Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean thing:

Jdg 13:5 For, lo, thou shalt conceive, and bear a son; and no razor shall come on his head: for the child shall be a Nazarite unto God from the womb: and he shall begin to deliver Israel out of the hand of the Philistines.

So Dan was considered by Jacob to be a serpent. As I said earlier, this is not a flattering comparison. Remember how Satan came to Eve in the garden of Eden.

Gen 3:13 And the LORD God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat.

Gen 3:14 And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:

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.

Some scholars think that the anti-christ will come from this tribe.

Gen 49:19 Gad, a troop shall overcome him: but he shall overcome at the last.

The tribe of Gad would be an overcomer. Initially, he would be defeated, but he would come back and overcome the obstacles in his path.

Deu 33:20 And of Gad he said, Blessed be he that enlargeth Gad: he dwelleth as a lion, and teareth the arm with the crown of the head.

Deu 33:21 And he provided the first part for himself, because there, in a portion of the lawgiver, was he seated; and he came with the heads of the people, he executed the justice of the LORD, and his judgments with Israel.

Gad's inheritance was in the land of Gilead, and they were subject to constant attacks by the Ammonites and Midianites. They were the first tribe to go into captivity.

1Ch 5:18 The sons of Reuben, and the Gadites, and half the tribe of Manasseh, of valiant men, men able to bear buckler and sword, and to shoot with bow, and skilful in war, were four and forty thousand seven hundred and threescore, that went out to the war.

1Ch 5:19 And they made war with the Hagarites, with Jetur, and Nephish, and Nodab.

1Ch 5:20 And they were helped against them, and the Hagarites were delivered into their hand, and all that were with them: for they cried to God in the battle, and he was intreated of them; because they put their trust in him.

1Ch 5:21 And they took away their cattle; of their camels fifty thousand, and of sheep two hundred and fifty thousand, and of asses two thousand, and of men an hundred thousand.

1Ch 5:22 For there fell down many slain, because the war was of God. And they dwelt in their steads until the captivity.

1Ch 5:23 And the children of the half tribe of Manasseh dwelt in the land: they increased from Bashan unto Baalhermon and Senir, and unto mount Hermon.

1Ch 5:24 And these were the heads of the house of their fathers, even Epher, and Ishi, and Eliel, and Azriel, and Jeremiah, and Hodaviah, and Jahdiel, mighty men of valour, famous men, and heads of the house of their fathers.

1Ch 5:25 And they transgressed against the God of their fathers, and went a whoring after the gods of the people of the land, whom God destroyed before them.

1Ch 5:26 And the God of Israel stirred up the spirit of Pul king of Assyria, and the spirit of Tilgathpilneser king of Assyria, and he carried them away, even the Reubenites, and the Gadites, and the half tribe of Manasseh, and brought them unto Halah, and Habor, and Hara, and to the river Gozan, unto this day.

Matthew Henry said this about the tribe of Gad.

Concerning Gad, [Gen 49:19](#). He alludes to his name, which signifies a *troop*, foresees the character of that tribe, that it should be a warlike tribe, and so we find ([1Ch 12:8](#)); the *Gadites were men of war fit for the battle*. He foresees that the situation of that tribe on the other side Jordan would expose it to the incursions of its neighbours, the Moabites and Ammonites; and, that they might not be proud of their strength and valour, he foretells that the troops of their enemies should, in many skirmishes, overcome them; yet, that they might not be discouraged by their defeats, he assures them that they

should *overcome at the last*, which was fulfilled when, in Saul's time and David's, the Moabites and Ammonites were wholly subdued: see [1Ch 5:18](#), etc. Note, The cause of God and his people, though it may seem for a time to be baffled and run down, will yet be victorious at last.

Gen 49:20 Out of Asher his bread shall be fat, and he shall yield royal dainties.

The tribe of Asher was to provide dainties for royalty.

Deu 33:24 And of Asher he said, Let Asher be blessed with children; let him be acceptable to his brethren, and let him dip his foot in oil.

Olive oil and now petroleum oil is found in this region. Another descendant of Asher was Anna, the prophetess mentioned in the book of Luke Chapter 2.

Luk 2:36 And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity;

Luk 2:37 And she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day.

Luk 2:38 And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.

Gen 49:21 Naphtali is a hind let loose: he giveth goodly words.

The word Naphtali means wrestling. This indicates a lack of self control. Goodly words not used wisely. Capernaum, Bethsaida and Chorazin in the territory of Naphtali.

God would have all of us bring our bodies under subjection and show good control over our emotions.

2Pe 1:2 Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,

2Pe 1:3 According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue:

2Pe 1:4 Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

2Pe 1:5 And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge;

2Pe 1:6 And to knowledge temperance; and to temperance patience; and to patience godliness;

2Pe 1:7 And to godliness brotherly kindness; and to brotherly kindness charity.

2Pe 1:8 For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

III. The Future of the Son's of Rachel

Gen 49:22 Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall:

Gen 49:23 The archers have sorely grieved him, and shot at him, and hated him:

Gen 49:24 But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel:)

Gen 49:25 Even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb:

Gen 49:26 The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.

The tribe of Joseph would be the fruitful bough. Joseph was spoken of being fruitful in various ways. He was fruitful by a well with water. He was fruitful by a wall speaking of separation and over a wall, speaking of being a blessing to others.

Verse 23 says that Joseph was envied and persecuted. But even though he suffered many things, in the end he was blessed of God and given a double inheritance.

Eze 47:13 Thus saith the Lord GOD; This shall be the border, whereby ye shall inherit the land according to the twelve tribes of Israel: Joseph shall have two portions.

Joshua was from the tribe of Ephraim, one of the tribes of Joseph.

Num 13:8 Of the tribe of Ephraim, Oshea the son of Nun.

John Gill said this about the tribe of Joseph.

Gen 49:22 Joseph is a fruitful bough,.... Or as one, like the bough or branch of a tree laden with fruit, as he was with children; one of which he called Ephraim from his fruitfulness, and both his sons became numerous, and the heads of two tribes in Israel; and with other temporal fruits and blessings, as riches, honour, and especially with the fruits of grace and righteousness:

even a fruitful bough by a well; those are the most fruitful that are near a well or

fountain of water, as such trees are which are planted by rivers of water, see [Psa 1:3](#) this being repeated may have respect to the two boughs or branches of Joseph's family, or the two fruitful and numerous tribes that sprung from him:

whose branches run over the wall; as such trees that are set against one, and by the reflected heat of the sun grow the more, and become more fruitful. The word for "branches" is "daughters", which some refer to the daughters of Manasseh and Zelophehad, who received their inheritance on both sides of Jordan; and others interpret it of the cities of the tribes of Ephraim and Manasseh, as cities are sometimes called.

Gen 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 was prophesied to be like a wolf. The tribe of Benjamin was a warlike tribe and generally allied with Judah.

Jdg 20:20 And the men of Israel went out to battle against Benjamin; and the men of Israel put themselves in array to fight against them at Gibeah.

Jdg 20:21 And the children of Benjamin came forth out of Gibeah, and destroyed down to the ground of the Israelites that day twenty and two thousand men.

Jdg 20:22 And the people the men of Israel encouraged themselves, and set their battle again in array in the place where they put themselves in array the first day.

2Ch 17:17 And of Benjamin; Eliada a mighty man of valour, and with him armed men with bow and shield two hundred thousand.

Ehud, the man who killed Eglon, the king of Moab, was from the tribe of Benjamin.

Jdg 3:15 But when the children of Israel cried unto the LORD, the LORD raised them up a deliverer, Ehud the son of Gera, a Benjamite, a man lefthanded: and by him the children of Israel sent a present unto Eglon the king of Moab.

Jdg 3:16 But Ehud made him a dagger which had two edges, of a cubit length; and he did gird it under his raiment upon his right thigh.

Jdg 3:17 And he brought the present unto Eglon king of Moab: and Eglon was a very fat man.

Jdg 3:18 And when he had made an end to offer the present, he sent away the people that bare the present.

Jdg 3:19 But he himself turned again from the quarries that were by Gilgal, and said, I have a secret errand unto thee, O king: who said, Keep silence. And all that stood by him went out from him.

Jdg 3:20 And Ehud came unto him; and he was sitting in a summer parlour, which he had for himself alone. And Ehud said, I have a message from God unto thee. And he arose out of his seat.

Jdg 3:21 And Ehud put forth his left hand, and took the dagger from his right thigh, and thrust it into his belly:

Jdg 3:22 And the haft also went in after the blade; and the fat closed upon the blade, so that he could not draw the dagger out of his belly; and the dirt came out.

Jdg 3:23 Then Ehud went forth through the porch, and shut the doors of the parlour upon him, and locked them.

King Saul was also from that tribe.

1Sa 9:1 Now there was a man of Benjamin, whose name was Kish, the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah, a Benjamite, a mighty man of power.

1Sa 9:2 And he had a son, whose name was Saul, a choice young man, and a goodly: and there was not among the children of Israel a goodlier person than he: from his shoulders and upward he was higher than any of the people.

From the tribe of Benjamin also came Saul of Tarsus who after being saved was know as the Apostle Paul.

Php 3:4 Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more:

Php 3:5 Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee;

Php 3:6 Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless.

IV. Jacob's Request Concerning his Death

Gen 49:28 All these are the twelve tribes of Israel: and this is it that their father spake unto them, and blessed them; every one according to his blessing he blessed them.

Gen 49:29 And he charged them, and said unto them, I am to be gathered unto my people: bury me with my fathers in the cave that is in the field of Ephron the Hittite,

Gen 49:30 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 for a possession of a buryingplace.

Gen 49:31 There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah.

Gen 49:32 The purchase of the field and of the cave that is therein was from the children of Heth.

Gen 49:33 And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people.

After Jacob spoke to his sons, he asked them to be buried back in his homeland in the cave in the field of Machpelah. This was the land purchased by Abraham for a burying place for Sarah his wife and later they buried Isaac and Rebekah his wife. Also Jacob had buried Leah there. After speaking all these words of prophecy, Israel's time to die had come and he yielded up the ghost. This is here to remind us of how we all live a short span of time and then die.

Jas 4:13 Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain:

Jas 4:14 Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.

Jas 4:15 For that ye ought to say, If the Lord will, we shall live, and do this, or that.

Jas 4:16 But now ye rejoice in your boastings: all such rejoicing is evil.

Jas 4:17 Therefore to him that knoweth to do good, and doeth it not, to him it is sin.

STUDY QUESTIONS

1. "Dan shall _____ his people."

JUDGE

2. What does "Gad" mean? What would Asher yield?

Gad means a troop. He was an over comer.

The tribe of Asher was to provide dainties for royalty.

3. "Naphtali is a _____ let loose."

hind Was to be constantly wrestling and fighting.

4. How was Joseph to be a "fruitful bough?"

Joseph was spoken of being fruitful in various ways. He was fruitful by a well with water. He was fruitful by a wall speaking of separation and over a wall, speaking of being a blessing to others.

5. Describe Jacob's prophecy concerning Benjamin.

Benjamin was prophesied to be like a wolf. The tribe of Benjamin was a warlike tribe.

6. Where was Jacob to be buried?

Cave of Machpelah, place purchased by Abraham as a burying place.

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Prov 4:18 But the path of the just is as the shining light, that shineth more and more unto the perfect day.

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Practice Random Acts of Kindness. Each act spreads, and many will be blessed.