

GENESIS 48

Jacob Blesses Joseph's Sons

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KEYWORD

God (Plural)
God (Singular)
LORD
GOD
Lord
lord
El Olam
Bara
Asah
Beth
Numbers

REVERANCE

Elohim (The Trinity)
El
Jehovah & or Yahweh (YHWH)
Jehovah & or Yahweh
GOD the Master (Kurios), Adonai
Man the Master
Everlasting God
God creating from nothing
God making or assembling from existent materials
House

- 1 - Unity between God the Father & His Son Jesus (John 10:30)
- 2 - Represents union, division, and verification
- 3 - Harmony, New Life & completeness (467 times)
- 4 - Creation & The creative ability of God.
- 5 - God's grace, goodness and favor toward humans (318)
- 6 - Imperfection of man and the sin and weakness he has
- 7 - Perfection
- 8 - New beginnings
- 9 - Divine completeness or conveys the meaning of finality (49)
- 10 - God's authority, completeness, order, and divine perfection
- 11 - Disorder, chaos and judgment (11 - 24 & "11th" - 19)
- 12 - God's power and authority (187)
- 13 - Rebellion
- 40 - Represent completeness or wholeness.
- 70 - Perfect spiritual order carried out with all power.

Keywords

“create” (bara), “make” (asah), and “form” (yatsar). In Isaiah 43:7 – All the three are used.

Jehova means the becoming one as God relates to man and man's needs and becomes to man whatever man may need.

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CORE

Monday, August 7, 2023 @ 4:50 AM

I was created in the beginning as a spirit. (Genesis 1:27) As a spirit I know God only in 1 dimension and that's God the creator.

However, God the creator desires that I know him in rather multiple dimensions such as but not limited to:

God the lover, healer, caretaker, friend, dad so much more

So he brings me on earth to experience and know him in all the different dimensions that are presented here on Earth.

You see it's only here on Earth that I will be given the opportunity to know him in all dimensions.

After I have known him in all these different dimensions, then I can worship him in truth and in spirit.

Then I can see him without the fear to run or be intimidated. Then he can dwell and I can dwell in him as one.



PRAYER

Father we thank you for the privilege of studying your word together.

Thank you for the records Jesus, that lead us to you and eternal life in you.

Jesus let your Holy spirit now implant upon our hearts your truths.

Thank you Jesus that revelation knowledge will flow freely, uninterrupted & un-hindered by satanic or demonic forces.

In Jesus's name and everybody say Amen!



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REVIEW

After settling in Egypt in Genesis 47, Jacob gave a major portion of his family blessing to Joseph's two oldest sons: Ephraim and Manasseh.

Joseph, hearing of his father's illness, comes to Jacob's side with his two oldest sons to receive a blessing.

Jacob began by pointedly recalling one of the times God Almighty appeared to him in Luz—also known as Bethel—and the promise God made to make his descendants into a nation with their home in Canaan in Genesis 28:12–15.

Then Jacob announced that he is claiming Joseph's two oldest sons as his own sons.

In fact, he elevates their position in the family above his actual oldest sons Reuben and Simeon.

In doing so, Joseph's family received a double portion of the inheritance.

It's significant to note that even now, the loss of Rachel is still fresh in Jacob's mind.

Perhaps claiming Ephraim and Manasseh as his own sons is a way to honor her once more.

Next comes a moment rich in irony, as it reflects Jacob's own youth.

When he was younger, Jacob conspired to trick his elderly, blind father into giving him a blessing instead of his older brother, Esau in Genesis 27:1–4; 19.

Now, his own sight failing, Jacob asks Joseph to clearly identify the people standing before him.

Despite his tendency to complain and worry, Jacob recognized that God has blessed him tremendously.

Not only was he reunited with a son he thought dead, but he also lived to see that son's descendants.

So Joseph prepared his sons to receive their grandfather's blessing.

He arranged the sons such that the older is to Jacob's right side, and the younger to Jacob's left.

This followed typical customs of the day, and implied that the older son would receive the greater blessing.

Perhaps because he was bowing, Joseph didn't notice that Jacob crossed his hands—placing his right hand on the head of the younger grandson.

When Jacob imparted the official prayer of blessing on Ephraim and Manasseh, he also evoked God's presence with his own ancestors, and guidance through Jacob's long series of hardships.

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The reference to God as "the angel" is a reference to a theophany, or a physical manifestation of God.

In some sense, it foreshadows a growing understanding of the Trinity.

The blessing itself consists of a prayer for these two men to experience the same blessings Jacob received from God during his lifetime.

Jacob asked God to continue the legacy of Abraham and Isaac through them in Genesis 48:15–16.

When he realized what was happening, Joseph became angry. The Hebrew word used here implies distress or frustration.

Perhaps he simply disagreed with the decision to give the greater honor to the younger Ephraim but Jacob clarified that this is exactly what he intended.

He concluded by saying the people of Israel will wish each other well by evoking the success of Ephraim and Manasseh in Genesis 48:17–20.

The chapter concluded with Jacob giving Joseph and his descendants a very specific piece of land in Canaan as a gift, as well.

Earlier portions of Genesis don't mention this specific piece of land, or Jacob's conquest of it.

The exact Hebrew word Jacob used is shakem, so some speculate this is Shechem, which was overpowered by Jacob's sons in Genesis 34:27.

Yet he did not stay in that area or take possession of the territory.

Joseph was buried in this somewhat-obscure place in Joshua 24:32.

Later, the New Testament referred to a well dug by Jacob, in an area known by the name of Sychar in John 4:4–5.

Regardless of how he came to possess it, this is part of Jacob's legacy for his favored son, Joseph in Genesis 48:21–22.

As Genesis continues, Jacob made predictions and bestow other blessings on his remaining sons.

That's it, The Summary of Genesis 48

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GEN 48: 1

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.

Joseph at this point was 56 years old, which means that Manasseh and Ephraim were probably in their twenties.

GEN 48: 2

And one told Jacob, and said, Behold, thy son Joseph cometh unto thee; and Israel strengthened himself, and sat upon the bed.

This verse notes that Jacob is told that Joseph has arrived.

This implies several possibilities.

One is that it reflects how near to death Jacob is.

As one might do in a hospital room, the bedridden person is told who is coming prior to them entering.

This allows Jacob to get ready.

It also reflects the fact that Jacob is nearly blind in verse 10.

Likewise, the text says that sitting up in bed required significant effort.

In any case, Jacob sits up to interact with Joseph and his sons more appropriately.

GEN 48: 3-4

And Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan, and blessed me.

(After sitting up to receive them, with much effort, Jacob recalls the moment God appeared to him at Luz.

Luz was the original name of this place, but Jacob changed it to Bethel as seen in Genesis 28:19 & 35:6, where Jacob first met God.

We also see that Jacob refers to the Lord as "God Almighty," literally *El Shaddai*.)

⁴And said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee for an everlasting possession.

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That is the promise of God made to Jacob in Bethel (Luz).

Now Jacob's phrasing is reminiscent of exact promises God made to Abraham in Genesis 17:2, 17:6, and 17:8.

Likewise, Abraham was careful to pass down the exact words of God's covenant with him to the inheritors of the covenant, because the exact words of God were important.

Despite his habit of being fearful and negative, Jacob appears to have held on to this promise from God throughout his life.

Now, on his deathbed, he means for Joseph to understand that the family's future blessing is in Canaan—not in Egypt.

GEN 48: 5

And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt before I came unto thee into Egypt, are mine; as Reuben and Simeon, they shall be mine.

As it happens, this is a tremendous blessing, indeed!

In essence, Jacob formally adopts Ephraim and Manasseh as his own two sons.

No longer will they be considered simply grandsons.

Instead, they will be given the same generational privileges as Jacob's other sons.

More than that:

Jacob appears to elevate Joseph's two sons to the rank of his firstborn sons above even Reuben and Simeon.

The effect of Jacob's action is that Joseph and his family will now receive the birth right and a double portion of the family inheritance.

Now why would Jacob do this?

As the following chapter will reveal, Jacob had not forgotten the sins of his oldest sons Reuben in Genesis 49:3–4 and Simeon in Genesis 49:5–7.

But it's more than that.

Jacob had remained faithful to the end in his devotion to his beloved late wife Rachel and the two sons that she bore to him in Genesis 48:7.

In otherward these two sons, Ephraim and Manasseh, are going to be mine and they will be tribes of Israel.

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So this is how Jacob gave to Joseph the double portion of the inheritance, taking the two sons and giving each of them an equal share of the inheritance, that meant that a double portion came to Joseph.

Jacob's adoption of Manasseh and Ephraim explains why there are 12 tribes often listed in different combinations.

Because of this adoption, there were actually 13 sons of Israel.

The 12 were born, but Joseph was divided into two tribes.

- Therefore, as the tribes were listed through the Old Testament, they were arranged in different ways and still remained 12 tribes.
- In fact there are more than 20 different ways of listing the tribes in the Old Testament.

Now it should also be noted that the number, 12 is often associated with government or administration in God's eyes.

In fact, some biblical examples of number 12 are:

There are:

- 12 tribes;
- 12 apostles;
- 12 princes of Ishmael;
- 12 pillars on Moses' altar;
- 12 stones on the high priest's breastplate;
- 12 cakes of showbread;
- 12 silver platters; silver bowls; and gold pans for the service of the tabernacle;
- 12 spies to search out the land;
- 12 memorial stones;
- 12 governors under Solomon;
- 12 stones in Elijah's altar;
- 12 in each group of musicians and singers for Israel's worship;
- 12 hours in a day;
- 12 months in a year;
- 12 Ephesian men filled with the Holy Spirit;

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- 12,000 from 12 tribes sealed and preserved through the tribulation;
- 12 gates of 12 pearls in heaven, and 12 angels at the gates;
- 12 foundations in the New Jerusalem, each with the names of the 12 apostles of the Lamb; it's length, breadth, and height are all 12,000 furlongs; and the tree of life in heaven has 12 fruits.

The number 12 is special to God.

So whenever the tribes are listed there was always one omitted, and by the way not always the same one.

Sometimes the tribe of Levi was omitted as they name the tribes; i.e., when they divided the land each of the twelve tribes got land but the Levites.

God said He was their inheritance.

They became the Order of Priests and were given so many cities.

There are examples with some of the other tribes; but, there were thirteen tribes including Ephraim and Manasseh.

Ephraim became one of the greatest tribes and the most powerful tribe of the northern kingdom.

So Jacob is saying,

"Whatever sons you have from now on can be yours, but these two are mine and they will become sons of my heritage and they will be as Reuben and Simeon."

GEN 48: 6

And thy issue, which thou begettest after them, shall be thine, and shall be called after the name of their brethren in their inheritance.

Now Jacob mentions Joseph's other children.

This is the first time Genesis has mentioned that Joseph has other offspring.

Jacob makes clear to Joseph that he is not placing any claim on those children.

They will take their place under their older brothers Ephraim and Manasseh in the inheritance, as Jacob's other grandchildren would do under their fathers.

This emphasizes the fact that Jacob will truly consider Ephraim and Manasseh as his own sons, giving to each a full portion of the inheritance.

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GEN 48: 7

And as for me, when I came from Padan, Rachel died by me in the land of Canaan in the way, when yet there was but a little way to come unto Ephrath; and I buried her there in the way of Ephrath; the same is Bethlehem.

Israel remembered the tragic death of his beloved wife Rachel at the birth of their son Benjamin in Genesis 35:16-18.

Now he was hoping to have other sons by Rachel, but unfortunately he didn't, so he is going to take and adopt these two grandsons who have come, actually, from Rachel through you.

You can find Rachel's burial in our episode 35 or specifically in Genesis 35:19-20.

GEN 48: 8-9

And Israel beheld Joseph's sons, and said, Who are these?

(When he spots Ephraim and Manasseh, he asks who they are.

At first, this might seem surprising, since Jacob has just been talking about them.

However, it's likely Jacob wants Joseph to formally identify them before he confers the blessing.

There's a deep irony in Jacob's question.

He knows full well the blessing is irrevocable—and understands the chance that a blind man could be tricked over it as he did in Genesis 27:30–37.

For those who haven't watched episode 27;

It was Jacob who conspired against his own father, Isaac, using the old man's blindness to steal a blessing meant for his older brother, Esau.

This interestingly adds to the parallels between Jacob and his father Isaac.

Isaac, too, had been blind, requiring him to ask who had come to him in Genesis 27:18–19.

Jacob, in his case, had lied, claiming to be his older brother.

Fortunately, Joseph has no plans to deceive.)

⁹And Joseph said unto his father, They are my sons, whom God hath given me in this place.

(Remember that the names of Joseph's sons were Manasseh (the firstborn) and Ephraim (the younger)).

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The name Manasseh means forgetfulness, and the name Ephraim means fruitfulness. Please find more details in our Episode 41.)

And he said, Bring them, I pray thee, unto me, and I will bless them.

Now Jacob was satisfied that the two young men are really Joseph's sons, so he asked Joseph to bring them to him so that he can bless them.

The picture is of Joseph serving as the point of connection between his sons and his father.

Ephraim and Manasseh were born before the seven years of famine began, and it has been seventeen years since Jacob moved to Egypt in Genesis 47:28.

This would make them both late teenagers at the youngest, possible even well into their twenties, but Jacob still wished for Joseph to formally present them to him for the blessing.

GEN 48: 10-12

Now the eyes of Israel were dim for age, so that he could not see. And he brought them near unto him; and he kissed them, and embraced them.

(Jacob responded by reaching out and embracing both Ephraim and Manasseh.

He kisses them just as his father Isaac, also, when giving the blessing to Jacob—whom he thought to be Esau—had kissed him in Genesis 27:26–27.

Perhaps these embraces and kisses were part of the process of pronouncing the blessing, or perhaps Jacob felt great affection for Joseph's sons.)

¹¹And Israel said unto Joseph, I had not thought to see thy face; and, lo, God hath shewed me also thy seed.

(For over 20 years, Jacob had thought Joseph was dead, killed by a wild animal in Genesis 37:31–34.

Jacob lived in an overwhelming grief (Genesis 37:35).

Here though he acknowledges that the end of all these experiences is God's great gift to him.

Not only was he reunited with Joseph, but God has also allowed him to live long enough to see Joseph's offspring.)

¹²And Joseph brought them out from between his knees, and he bowed himself with his face to the earth.

This is a somewhat a confusing line that Joseph removed his sons from Jacob's knees.

It is likely that Joseph's two oldest sons are well into their twenties by this point.

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Thus, it is unlikely they were sitting on Jacob's lap.

What's more likely is that Jacob was seated, and the two boys were close to him as he embraced them.

So Joseph moved them into position as he prepared them for the official blessing.

Anyways; despite Joseph being one of the most powerful people in the world, this did not diminish the reverence he had towards his him.

Jacob said,

"I never hoped to see your face again, but not only have I seen your face, I have even seen your children."

So Joseph brought them from beside his knee, they, no doubt, had come up and knelt by their grandfather as he was sitting there on the edge of the bed.

Joseph pulled them back and bowed with his face to the earth, to his father, in reverence for this old patriarch.

GEN 48: 13-14

And Joseph took them both, Ephraim in his right hand toward Israel's left hand toward Israel's right hand, and brought them near unto him.

(The right hand in the Bible always has the idea of the favoured position, because generally speaking, the right hand is the hand of strength and skill.

The right hand is associated with:

- God's strength in Exodus 15:6,
- Favour in Psalm 16:11, and
- Help in Psalm 20:6.

This is why Jesus is described as sitting at the right hand of God the Father in Mark 14:62.)

¹⁴And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the firstborn.

Israel knew exactly what he intended to do.

By placing his right hand on Ephraim's head, he intended to grant a greater blessing to the younger.

This was against normal custom and expectation.

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Of course Jacob was the younger son too and maybe has sort of a thing for younger sons.

This here also is the first example in the Bible of the laying on of hands in the act of blessing or the conveyance of a gift.

Afterward, it was extensively used for example:

- In the dedication of priests in Deuteronomy 29:9;
- In the ordination of Christian servants in Acts 6:6;
- By the Saviour and his apostles in the performance of miracles in Matthew 19:13;
- In the giving of the Holy Spirit in Acts 17 and Acts 18, etc.

This goes without saying that the blessings of these patriarchs:

- Were very formal, solemn, and serious affair.
- If the one conveying it was empowered by God to do so, it carried with it the power to achieve what was promised.
- When the blessing was uttered, it was irrevocable.
- The patriarch always asked the identity of the one who would receive the blessing.
- Those to be blessed were invited to come forward.
- The recipient(s) was(were) embraced and kissed.
- The right hand of the patriarch rested on the head of the one to receive the greater blessing.

This sheds further light on the reason for Jacob's asking the identity of Joseph's sons; it was a part of the formal procedure and did not mean that Jacob had never seen them before.

GEN 48: 15-16

And he blessed Joseph,

(In blessing Joseph's sons, it could be rightly said that Israel blessed Joseph.

Israel gave the same blessing to both sons, but the son of the right hand received a greater proportion of the blessing.

Indeed, these blessings were fulfilled in Israel's history.

Both tribes were blessed, but Ephraim was greater as a tribe, even to the point where the name Ephraim was used to refer to the whole northern nation of Israel in Isaiah 7:8, 7:17, and 11:13.)

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and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day.

(Jacob's testimony was a testimony of grace, not personal merit.

He did not say how faithful he was to God, but how faithful God was to him.

The phrase, "the God who has fed me" is literally, "The God who has shepherded me." This is the first mention in the Bible of God as a shepherd to His people.)

¹⁶The Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth.

Here we have the Trinity.

First God of my fathers Abraham and Isaac, is God the Father.

God the Holy Spirit the one who has fed me all the days of my life.

The word fed here is the Hebrew word "rahah", which in Hebrew is shepherd.

This is the first mention of God as a shepherd.

It became a common figure for God as he relates to his people, watching over them, caring for them, keeping them, sustaining them.

"The Lord is my shepherd I shall not want..." (Ps.23).

Finally, the angel who has redeemed me from all evil.

This is the first mention of redemption in the Bible.

There is in hermeneutics, the law of first mention, where you go back to the first mention of the word in the Bible and usually it is quite significant.

The angel, who was the redemption, the redeeming angel, Jesus.

Throughout the Old Testament He was called the Angel of the Lord.

The angel who redeemed me.

The redemption of course through Jesus Christ.

Here Jacob prophesying now and blessing Joseph speaks of the Father God of his father, the work of the Holy Spirit feeding me, shepherding me, tending over me and then the work of Jesus Christ redeeming me.

Let my name be named on them and on the name of my father Abraham and Isaac and let them grow into a multitude in the midst of the earth and they did.

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They became some of the largest tribes in Israel.

GEN 48: 17-19

And When Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him; and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head.

(Joseph was upset when he realized what has happened.

It's possible he did not realize what happened because he was bowing between his sons at the time; his face might have been down such that he missed what his father was doing.

The Hebrew word translated "displeased" is from a similar root term to those translated as "evil."

In other words, Joseph is very distressed, even angry.

He obviously expected the greater blessing to go to his oldest son.

Whether he's angry about which son is more blessed, or the thought that his blind father might have made a mistake, Scripture does not say.

Joseph assumed he just made an odd mistake and now attempts to fix it by physically grabbing Jacob's right hand to move it to Manasseh's head.

However, Jacob made it clear in the following verses that this was not an error.)

¹⁸And Joseph said unto his father, Not so, my father; for this is the firstborn; put thy right hand upon his head.

(Joseph positioned his sons intentionally so the older could receive the right-hand blessing, according to custom.

Yet Israel deliberately crossed his hands and put his right hand on Ephraim's head and his left hand on Manasseh's head.)

¹⁹And his father refused, and said, I know it, my son, I know it; he also shall become a people, and he also shall be great; but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations.

Years later, the tribe of Ephraim will, in fact, become greater than the tribe of Manasseh.

Moses, in his blessing on the tribes of Israel before his death, will put it this way in his description of the two tribes of Joseph's sons in Deuteronomy 33:17:

"... they are the ten thousands of Ephraim, and they are the thousands of Manasseh"

Jacob does not explain why he chooses to bless the younger son above the firstborn.

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In doing so, however, he follows the pattern of his own life.

Jacob himself was the second born of twins.

And while it's true that he schemed his way into receiving the greater blessing from his father Isaac in Genesis 27, it is also true that God intended for that blessing to go to the younger brother from the very beginning in Genesis 25:23.

In Romans 9:6–13, Paul will point to God's choice to place the younger over the older in the case of Jacob and Esau as evidence of God's sovereignty in all things.

So Ephraim was not the firstborn, but God chose him to take the position of firstborn.

Jeremiah 31:9 described this:

For I am a Father to Israel, and Ephraim is My firstborn.

- This shows how the idea of firstborn in the Bible is often a position of pre-eminence, not necessarily meaning “first out of the womb.”
- We also see that David had the position of firstborn, even though he was the youngest son in 1 Samuel 16:11 and Psalm 89:27.
- Likewise, Jesus has the pre-eminent position of firstborn in Colossians 1:15, though this does not mean Jesus was literally the first “born” creature of God, because Jesus was not created.

GEN 48: 20-22

And he blessed them that day, saying, In thee, shall Israel bless, saying, God make thee as Ephraim and as Manasseh; and he set Ephraim before Manasseh.

(Now Jacob concludes his blessing on the two boys.

Both will be greatly blessed.

Both will be held in Israel as an example of God's blessing and prayer for others to be blessed likewise: "May God make you as Ephraim and Manasseh."

And yet, the verse ends with one more acknowledgement that Ephraim will be more blessed than his brother Manasseh.)

²¹And Israel said unto Joseph, Behold, I die; but God shall be with you, and bring you again unto the land of your fathers.

(Now Jacob gives a reassurance to Joseph and makes it clear that even after he dies, God will still be with Joseph and the family.

And that God will bring them back to the land of promise in Canaan.

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Jacob did not want Joseph to make the mistake of thinking that his death will mean the end of God's faithfulness to his offspring.

This was truly a passing of the torch from Israel; the last of the three great patriarchs to Joseph.

This beautiful scene also completed a wonderful work regarding Jacob's recognition of God's presence in his life.

- In Genesis 28:15 God says that *I am with you*: In this we see that God gives the young believer every possible assurance of His presence and grace.
- In Genesis 31:3 He says *I will be with you*: In this we see that God expects the growing believer to trust He will be with him, even when he only has the promise of His presence.
- In Genesis 31:5 *God has been with me*: In this God gives a glorious testimony to the mature believer, able to say how God has been with him, even when he hasn't felt His presence in the way he wished.
- In Genesis 48:21 *God will be with you*: In this God gives the mature believer the opportunity to encourage others with the promise of God's presence.)

²²Moreover I have given to thee one portion above thy brethren,

(This referred to Joseph being father of two tribes, while each of his brothers only fathered one each.)

which I took out of the hand of the Ammorite with my sword and with my bow.

Apparently, Jacob battled for control of a portion of land from the Amorites while still in Canaan, and he deeded the land to Joseph and his descendants.

Indeed 215 years later, the descendants of Joseph took this land.

There is one scripture in John (4:5) that refers to this, but doesn't give us much information. Speaking of Jesus,

"Then cometh He to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph."

This tells us only that Jacob had a parcel of ground near Sychar, no doubt took it with a sword and a bow, and gave a double portion to Joseph of that land.

As we come near to the end of Jacob & Joseph, we see a very beautiful picture of Jesus Christ in Joseph

Joseph is one of the most remarkable portraits of Jesus, the Messiah, in all the Bible.

In many ways, his life illustrated the future life and work of Jesus.

Here are a few ways in which Joseph and Jesus are alike.

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Joseph ...

1. Was a shepherd.
2. Loved by his father.
3. Sent unto his brethren.
4. Hated by his brothers.
5. Prophesied his coming glory.
6. Rejected by his brothers.
7. Endured unjust punishment from his brothers.
8. Sentenced to the pit.
9. Condemned to the pit, though a leader knew he should go free.
10. Sold for pieces of silver.
11. Handed over to the Gentiles.
12. Regarded as dead but raised out of the pit.
13. Went to Egypt.
14. Made a servant.
15. Tempted severely but did not sin.
16. Falsely accused.
17. Made no defense.
18. Cast into prison and numbered with sinners and criminals.
19. Endured unjust punishment from Gentiles.
20. Associated with two other criminals; one was pardoned, and one was not.
21. Showed compassion.
22. Brought a message of deliverance in prison.
23. Wanted to be remembered.
24. Shown to have divine wisdom.
25. Recognized as having the Spirit of God.
26. Betrayed by friends.

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27. Glorified after his humility.
28. Honored among Gentiles while still despised or forgotten by his brethren.
29. Given a Gentile bride.
30. Was 30 years old when he began his life's work.
31. Blessed the world with bread.
32. Became the only source of bread for the world.
33. The world was instructed to go to him and do whatever he said to do.
34. Was given the name "God Speaks and He Lives."
35. His brethren were driven out of their own land.
36. In his second appearing, he did not first go to his brothers; they came to him.
37. He knew his brethren even while unknown and unrecognized by them.
38. He blessed his brethren without their knowledge.
39. He wanted all of his brethren to come to him.
40. There was a significant time gap between his initial relationship with his brothers and his second relationship to his brothers.
41. He gave his brothers a way of deliverance through substitution.
42. His "second coming" to his brothers had two appearances. He made himself known to his brethren at his second appearing to them.
43. He was revealed as a man of compassion.
44. His brothers repented of rejecting him, with great amazement and tears.
45. He allowed no fellowship (as in eating together) until his brothers repented and he revealed himself.
46. His brethren went forth to proclaim his glory.
47. He made provision for his brethren.
48. He prepared a place for his brethren, and he received them into it.
49. He brought Jew and Gentile together in the land.

Amen

We have been laying a solid foundation with the reading of the Book of Genesis, for the rest of the Bible.

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It is important to lay a good foundation when you are building.

As you read the rest of the Bible you will always be referring to the foundation that is laid in Genesis.

The word Genesis means beginning.

So this is the beginning of the universe, the beginning of sin, the beginning of redemption, the beginning of the race through which the Redeemer is to come.

The foundation is all here in Genesis.

THE LESSONS WE LEARN FROM THIS STUDY ARE:

1. As Jacob's family grows into a large nation, you'll notice the "tribe of Joseph" is never mentioned.

Instead, you'll read about the tribes of Ephraim and Manasseh.

This chapter explains the absence. Joseph's family name was carried down through his sons who were adopted by his father.

2. God Offered to Extend His Covenant to You While You Were a Sinner.

As Israel's final days approached, Joseph came to him with his two sons. There, Israel encouraged Joseph with God's promises to the patriarchs.

3. God Offers You a Special Inheritance as One of His Adopted Children.

Guided by the Spirit, Israel adopted Joseph's two sons and gave them a status equal to his other sons.

4. God Also Offers You Peace and Comfort in Times of Sorrow and Pain.

Israel's death bed encouragement to Joseph also included sorrow as they remembered the death of Joseph's mother Rachel.

5. God's Promises to You Are Not Based Upon Your Social Status or Works.

In addition to giving Joseph's sons an inheritance equal to their uncles, Israel switched the birth order of Joseph's sons to give the second son Ephraim the greater inheritance.

6. God Also Offers to Walk in Fellowship With You as Your Shepherd.

As part of his blessing for the two sons of Joseph, Israel prayed that his name would live on in them and that they would grow into a multitude of peoples.

7. God's Promises Can Be Trusted Because They Always Come True.
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Despite Joseph's displeasure, Israel prophetically announced that the younger son Ephraim would be greater than the older son.

8. God Promises Never to Leave You Nor Forsake You.

After blessing Joseph's sons, Israel prophetically promised that Joseph's bones would be returned to the Promised Land. He then reaffirmed that Joseph's tribe would receive a special double inheritance.

We will start from Chapter 49 next week ...

IF YOU HAVEN'T RECEIVED JESUS CHRIST AS YOUR PERSONAL SAVIOUR, I WANT YOU TO PRAY THIS PRAYER WITH ME RIGHT NOW

- Heavenly Father, I realize that I'm a sinner
 - But right now I repent of my sins
 - I make you my Lord
 - I receive the free gift of forgiveness of sin
 - I need you, Jesus
 - Be my savior
 - So right now I declare by faith that I am saved in Jesus' name. Amen & Praise God
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If you just prayed that prayer with me online, please let us know through our website and we shall send you a free eBook as a gift to you today.

Otherwise, welcome to the family of God. Amen!

LET'S STANDUP FOR THE FINAL BLESSING

Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us:

- Be with you, bless you and keep you
 - May the Lord cause his face to shine upon you and give you peace
 - May your heart be filled with his love
 - May you walk in the spirit
 - May you be strengthened by the work of his Holy spirit in your inner man
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- May you be increased in knowledge and understanding of His word, His will and His purposes for your life that you might walk before the Lord in a way that's pleasing unto him
 - And may God increase your faith and your trust
 - May he work in your life in a beautiful way as he natures you and as he leads you into that path of fellowship with him self
 - May your life be enriched in all things in Christ Jesus
 - And May the Lord and his blessings be upon you while we are absent from each other until we are brought back together again to continue our fellowship and our growing together in grace and in the knowledge of our Lord and savior Jesus Christ
 - Amen
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