

Genesis 48:1-22

Understanding the Book of Genesis is essential to understanding the rest of the bible and the world as it is today. After we finish the Book of Genesis, we will start a study of the Antichrist. We will study the characteristics of the individual and the signs of his impending presence. Saved Christians won't be here when the antichrist is here. We will be raptured before then.

Jacob has gone to Egypt and lives in the land of Goshen with his family, and has lived there for 17 years now. He is old and getting ready to die. He knows who Joseph is, his missing son and now second ruler of Egypt.

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 married an Egyptian lady, a daughter of one of the priests of Egypt, and Pharaoh had picked out Joseph's wife for him. All we know is she had two sons.

2 And one told Jacob, and said, Behold, thy son Joseph cometh unto thee: and Israel strengthened himself, and sat upon the bed. Jacob is 147 years old, sick and almost blind, so he raised himself on the bed with great effort.

3 And Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan, and blessed me, Jacob reiterates some of his history to Joseph.

4 And 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. At this point in time in Jacob's life, this promise is not too far away.

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. Jacob makes a proclamation: he claims / adopts Joseph's sons for himself. Jacob is taking full control of Joseph's sons, as sons and not grandchildren. This is very important for the inheritance he's talking about. It does not pertain to any other children Joseph may have in the future.

6 And thy issue, which thou begetteth after them, shall be thine, and shall be called after the name of their brethren in their inheritance. In those days, the patriarch of the family had great power. They distributed the inheritance and power. They didn't put it in writing; their word was good enough.

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. Jacob had many wives after Rachel, but she is the one he remembers when he's getting ready to die. They had a true love affair. She died on their travels, and he buried Rachel in Bethlehem.

8 ¶ And Israel beheld Joseph's sons, and said, Who are these? Notice how in scripture Jacob is now referred to as Israel. This emphasizes his spiritual attachment to God when Jacob is called Israel in scripture. Remember Jacob is almost blind.

9 And Joseph said unto his father, They are my sons, whom God hath given me in this place. And he said, Bring them, I pray thee, unto me, and I will bless them. Joseph told him they are his sons, and Jacob had them brought near to him for a blessing.

10 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. This refers to the spiritual rather than the physical realm.

11 And Israel said unto Joseph, I had not thought to see thy face: and, lo, God hath showed me also thy seed. Jacob never thought he would see Joseph or his grandsons ever again.

12 And Joseph brought them out from between his knees, and he bowed himself with his face to the earth. This is symbolic of Joseph giving over his sons to his father Jacob. Joseph is the second most powerful ruler on the earth and he is bowing down in respect to his father. We don't have that kind of respect in the world today.



13 And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near unto him. There is a reason for this positioning. The right side is stronger, and in scripture the right side means strength, that you were favored. So Joseph lined his kids up the way he sees them. Joseph put the older son first.

14 And 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 changed the order of blessings; he gives the preference and strength to the younger son.

15 And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day,

16 The 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. Since "Angel" is capitalized here, it probably means Jesus Christ. Israel goes all the way back to the first promise from God to Abraham.

17 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 tries to correct the order of blessings.

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

19 And 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. Israel says no-he got it right. The younger is stronger than the older, and even though both will be great nations in the future, the younger will dominate the older. So notice as we go on that the tribe of Ephraim is always the stronger of the two nations. Life is not fair, but God never said life would be fair.

20 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. This blessing had to mess with these boy's minds as they were growing up.

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

22 Moreover I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow. There is a lot of controversy about this verse. Jacob was not a warrior but more of a peace-loving gambler. This may mean that when Joshua takes the land in the future, Joseph will get a bigger portion of the share than his brothers.