

## Chapter 49

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- 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.
- 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.

thought: *So, it might have seemed that (back in Genesis 35:22), Reuben had gotten away with an act of betrayal to his father; but now we see that, in the fullness of time, justice is served. We might want to give significant weight to this fact, as we move forward in our studies of God's workings. Just as Israel did, by example, so God is by His Nature: the LORD does not just pounce on us, at the first sign of offense, or even betrayal; however, the LORD does record it in memory: moreover, in the course of time, we will find that we are hampered in what we want to do; as we are convicted by those particular actions which we have committed that betrayed God. Of course, this does not include those incidental sins that we bring to Him in our requests for God's forgiveness--those actions are covered by His grace, and are forgiven, when they are not of a habitual or ingrained nature: however, any unaddressed offenses to God will return to the light, and they will hamper our interaction with Him; and, too, this hampers our future human interactions on this earth. But just as the thing that Israel did not do; so, also, God does not do: in that, Israel did not cut off Reuben because of his betrayal, but he did limit his scope in the family of Israel. In like fashion, God will not cut off the sheep of his Son, just because they have done an offense against Him; even if that offense is the act of betrayal. This is a lesson that we also need to carry forward in our studies; especially, for those who continue on to the revelation of the Christ, which is, at this point in the Bible, yet to come.*

*Another thought that might be worth noting is this: as we know now, since we are in the time that is after the revelation of the Law, to us; the act that Reuben performed was punishable by death. However, since the Law was not yet operative when this offense was done; thus, Israel did not exact this punishment, nor did the community of Jacob request such a punishment, which was not openly operative, at the time. Please think carefully about this, as we look to those who died prior to the flood, and during the time leading up to the revelation of the Law. In the fashion as, Israel did not penalize based on an inoperative and, at that time, unknown requirement; so, too, it seems consistent with Grace that, God will not penalize, as based on an at-that-time unknown requirement, in the matter of those ones that died at the flood, or the times of others that were walking the earth before the revelation of the Law. Please, let us be diligent in thinking carefully about this, as we move forward to the time of the revelation of the Christ. This might also be said of those who died during the time leading from the revelation of the Law, to the time of the revelation of Christ, as considered relative to their belief in the authority of the Christ. I will let you ponder this one, without further comment, here . . .*

- 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.
- 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.  
**An ancient village of central Palestine, northwest of the Dead Sea. In the Bible, it was a meeting place, and sanctuary, for the Israelites, and the site of a tabernacle where the Ark of the Covenant was kept until its capture by the Philistines.**
- 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.
- 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.
- 49:14 **Issachar** is a strong ass couching down between two burdens:
- 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.
- 49:16 **Dan** shall judge his people, as one of the tribes of Israel.
- 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.
- 49:18 *I have waited for thy salvation, O LORD.*
- 49:19 **Gad**,  
a troop shall overcome him: but he shall overcome at the last.
- 49:20 Out of **Asher** his bread shall be fat, and he shall yield royal dainties.
- 49:21 **Naphtali** is a *hind* let loose: he giveth goodly words.
- 49:22 **Joseph** is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall:
- 49:23 The archers have sorely grieved him, and shot at him, and hated him:
- 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:*)
- 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:
- 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.
- 49:27 **Benjamin** shall ravin as a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil.
- 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.
- 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,  
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.

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

**question:** *I wonder if the following is significant; seeing that, this is how things occurred: Leah was Jacob's first wife, while Rachel was his favorite; but, only Leah is buried in the place where his ancestors and their wives are buried. Does this mean that Leah is his true wife, and Rachel is somewhat like a concubine?*

**answer:** *No; it was a geographical / nomadic limitation, as reflecting her death during the time of Jacob's property restrictions, which was his restriction during the time of their travel to the place of his family's settling. At the time of Rachel's death, Jacob had to bury her in a near location.*

*REF. Genesis 46:19*

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

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.