

This is the last of three bedside scenes involving Jacob, and the first that involved all of his sons.

<sup>1</sup>Then **Jacob** called *his sons* and said, “Gather yourselves together, that I may tell you what shall happen to you *in days to come*.”

-Jacob’s blessings and curses speak about the distant future of the 12 tribes of Israel. In this way, his words are prophesy.

(1) 47:29-31 - Joseph

<sup>2</sup>“Assemble and listen, O sons of **Jacob**, listen to **Israel your father**.”

(2) 48 - Joseph, Ephraim, Manasseh

**Reuben** was the firstborn, but was demoted due to his immorality with Bilhah (35:22; 1Ch 5:1-2)

<sup>3</sup>“**Reuben**, you are *my firstborn*, my might, and the firstfruits of my strength, preeminent in dignity and preeminent in power.

-Judah was not demoted for his actions with Tamar (ch. 38), but Reuben’s actions had dishonored his father and were an attempt to usurp his fathers’ leadership

<sup>4</sup>Unstable as water, *you shall not have preeminence*, because you went up to your *father’s bed*; then *you defiled it*—he went up to my couch!

-References the murder of the men of Shechem (ch 34).

<sup>5</sup>“**Simeon** and **Levi** are brothers; *weapons of violence are their swords*. <sup>6</sup>Let my soul come not into their council; O my glory, be not joined to their company. For in their anger *they killed men*, and in their willfulness *they hamstrung oxen*. <sup>7</sup>Cursed be their anger, for it is fierce, and their wrath, for it is cruel! I will *divide them* in **Jacob** and *scatter them in Israel*.”

-**Simeon’s** actions at Shechem nullify his status.

-**Simeon** would have been next after Reuben to inherit the blessing.

-The oxen are not mentioned in ch 34.

-**Levi** was never given an allotment of land

-With the elimination of the oldest brothers, **Judah** is now given preeminence.

<sup>8</sup>“**Judah**, your *brothers shall praise you*; your hand shall be on the neck of your enemies; your *father’s sons shall bow down before you*. <sup>9</sup>**Judah** is a *lion’s cub*; from the prey, my son, you have gone up. He stooped down; he crouched as a lion and as a lioness; who dares rouse him? <sup>10</sup>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. <sup>11</sup>Binding his foal to the vine and his donkey’s colt to the choice vine, he has washed his garments in wine and his vesture in the blood of grapes. <sup>12</sup>His eyes are darker than wine, and his teeth whiter than milk.

“bow down” - Possible allusion to the dream of Joseph (37:10) that eventually came true (42:6)

-He is not recognized as the firstborn (48:5, 1Ch 5:1-2) but is the strongest (1 Ch 5:2) and is the royal tribe (10)

-Eventually **Judah’s** brothers will bow down to him as the royal tribe.

“until tribute...” can also be “until he to whom it belongs”

-**Judah**, the “lion’s cub” (9) would also be the tribe of the Messiah (Rev 5:5)

(Josh 19:10-16) Sea here could be the Sea of Galilee.

<sup>13</sup>“**Zebulun** shall dwell at the *shore of the sea*; he shall become a haven for ships, and his border shall be at **Sidon**.”

Sidon may refer to the nation of Phoenicia as a whole.

“strong donkey” The expression seems to refer to physical strength.

<sup>14</sup>“**Issachar** is a *strong donkey*, crouching between the sheepfolds. <sup>15</sup>He saw that a *resting place was good*, and that the land was pleasant, so he bowed his shoulder to bear, and became a *servant at forced labor*.”

“servant at forced labor” Used elsewhere in the OT to refer to compulsory labor (Ex 1:11; Josh 16:10)

-The descriptions that follow likely mean that **Issachar** would be more content not working.

"shall judge his people" The verb used here, *dayan*, is a wordplay on Dan's name (30:6).

16"Dan shall **judge** his people as one of the **tribes of Israel**.

17"Dan shall be a **serpent** in the way, a **viper** by the path, that bites the horse's heels so that his rider falls backward.

18"Wait for your salvation, O LORD.

"serpent" Could mean that Jacob is changing what Dan's name means – he will act as accuser, not one who delivers proper judgment (Jud 17:1-18:31)

-Gad was located east of the Jordan River.

19"Raiders shall raid **Gad**, but he shall raid at their heels.

-Border tribes were often attacked (1Ch 5:18-19)

-Asher's sons will enjoy great abundance

20" Asher's food shall be rich, and he shall yield **royal delicacies**.

-Another picture of future prosperity

21" **Naphtali** is a doe let loose that bears **beautiful fawns**.

### C. The Portrayal of Joseph (49:22-26)

#### 1. The Bough (22)

##### "by a spring"

fruitful because he was connected to God throughout his life: 39:9; 40:8; 41:16; 45:5; 50:20; 50:25; Psalm 1:3

"over the wall" He always did more than was expected (2Co 8:1-5)

-His tribes were also fruitful (Nu 1:33-35; Jos 17:17; De 33:17)

-The description fits later events...in the book of Judges troops from...

-This is an expansion of the request that Jacob made to Joseph in 47:29-31

-Why did Jacob make this request to be buried in Canaan?

-A central element of the promise to Abraham, was the promise of the land (15:7)

22" **Joseph** is a **fruitful bough**, a fruitful bough **by a spring**; his branches run **over the wall**.<sup>23</sup>The archers bitterly attacked him, shot at him, and harassed him severely,<sup>24</sup>yet his bow remained unmoved; his arms were made agile by the hands of the **Mighty One of Jacob** (from there is the Shepherd, the Stone of Israel),<sup>25</sup>by the **God** of your father who will help you, by the **Almighty** who will bless you with **blessings** of heaven above, **blessings** of the deep that crouches beneath, blessings of the breasts and of the womb.<sup>26</sup>The **blessings** of your father are mighty beyond the **blessings** of my parents, up to the bounties of the everlasting hills. May they be on the head of **Joseph**, and on the brow of him who was **set apart from his brothers**.

27" **Benjamin** is a **ravenous wolf**, in the morning devouring the prey and at evening dividing the spoil."

28All these are the **twelve tribes of Israel**. This is what their father said to them as **he blessed them**, blessing each with the blessing **suitable to him**.<sup>29</sup>Then he commanded them and said to them, "I am to be gathered to my people; **bury me with my fathers** in the cave that is in the field of **Ephron** the **Hittite**,<sup>30</sup>in the cave that is in the field at **Machpelah**, to the east of **Mamre**, in the land of **Canaan**, which **Abraham** bought with the field from **Ephron** the **Hittite** to possess as a burying place.

<sup>31</sup>There they buried **Abraham** and **Sarah his wife**. There they buried **Isaac** and **Rebekah** his wife, and there I buried **Leah**—

<sup>32</sup>the field and the cave that is in it were bought from the **Hittites**."<sup>33</sup>When **Jacob** finished commanding his sons, he drew up his feet into the bed and breathed his last and was gathered to his people.

#### 2. The Battles (23-24)

-Joseph faced many trials from his enemies

-Joseph triumphed and became the sustainer of Israel.

-Jacob attributes Joseph's success to God.  
\*Is 49:26; 60:16  
\*Ps 132:2, 5

#### 3. The Blessings (25-26)

-Jacob bestowed on Joseph the greater blessings because he was the prince among his brothers

...Benjamin are described as experts with the sword and sling (Jud 20:15-25)

"the field of Ephron the Hittite"  
23:10-17

"field of Machpelah"  
23:17-19; 25:9.

Mamre (13:18; 18:1)

"they buried Abraham and Sarah"  
23:19; 25:9.

"they buried Isaac and Rebekah"

-The burial places of Rebekah and Leah have not been previously mentioned in Genesis. (35:29)

## Jacob

### **Genesis 47:29–31 (ESV)**

<sup>29</sup> And when the time drew near that Israel must die, he called his son Joseph and said to him, “If now I have found favor in your sight, put your hand under my thigh and promise to deal kindly and truly with me. Do not bury me in Egypt,<sup>30</sup> but let me lie with my fathers. Carry me out of Egypt and bury me in their burying place.” He answered, “I will do as you have said.”<sup>31</sup> And he said, “Swear to me”; and he swore to him. Then Israel bowed himself upon the head of his bed.

### **Genesis 48 (ESV)**

<sup>1</sup> After this, Joseph was told, “Behold, your father is ill.” So he took with him his two sons, Manasseh and Ephraim. <sup>2</sup> And it was told to Jacob, “Your son Joseph has come to you.” Then Israel summoned his strength and sat up in bed. <sup>3</sup> And Jacob said to Joseph, “God Almighty appeared to me at Luz in the land of Canaan and blessed me, <sup>4</sup> and said to me, ‘Behold, I will make you fruitful and multiply you, and I will make of you a company of peoples and will give this land to your offspring after you for an everlasting possession.’ <sup>5</sup> And now your two sons, who were born to you in the land of Egypt before I came to you in Egypt, are mine; Ephraim and Manasseh shall be mine, as Reuben and Simeon are. <sup>6</sup> And the children that you fathered after them shall be yours. They shall be called by the name of their brothers in their inheritance. <sup>7</sup> As for me, when I came from Paddan, to my sorrow Rachel died in the land of Canaan on the way, when there was still some distance to go to Ephrath, and I buried her there on the way to Ephrath (that is, Bethlehem).”

<sup>8</sup> When Israel saw Joseph’s sons, he said, “Who are these?” <sup>9</sup> Joseph said to his father, “They are my sons, whom God has given me here.” And he said, “Bring them to me, please, that I may bless them.” <sup>10</sup> Now the eyes of Israel were dim with age, so that he could not see. So Joseph brought them near him, and he kissed them and embraced them. <sup>11</sup> And Israel said to Joseph, “I never expected to see your face; and behold, God has let me see your offspring also.” <sup>12</sup> Then Joseph removed them from his knees, and he bowed himself with his face to the earth. <sup>13</sup> 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 him. <sup>14</sup> And Israel stretched out his right hand and laid it on the head of Ephraim, who was the younger, and his left hand on the head of Manasseh, crossing his hands (for Manasseh was the firstborn). <sup>15</sup> And he blessed Joseph and said,

“The God before whom my fathers Abraham and Isaac walked,  
the God who has been my shepherd all my life long to this day,  
<sup>16</sup> the angel who has redeemed me from all evil, bless the boys;  
and in them let my name be carried on, and the name of my fathers Abraham and Isaac;  
and let them grow into a multitude in the midst of the earth.”

<sup>17</sup> When Joseph saw that his father laid his right hand on the head of Ephraim, it displeased him, and he took his father's hand to move it from Ephraim's head to Manasseh's head. <sup>18</sup> And Joseph said to his father, "Not this way, my father; since this one is the firstborn, put your right hand on his head." <sup>19</sup> But his father refused and said, "I know, my son, I know. He also shall become a people, and he also shall be great. Nevertheless, his younger brother shall be greater than he, and his offspring shall become a multitude of nations." <sup>20</sup> So he blessed them that day, saying,

"By you Israel will pronounce blessings, saying,  
'God make you as Ephraim and as Manasseh.'"

Thus he put Ephraim before Manasseh. <sup>21</sup> Then Israel said to Joseph, "Behold, I am about to die, but God will be with you and will bring you again to the land of your fathers. <sup>22</sup> Moreover, I have given to you rather than to your brothers one mountain slope that I took from the hand of the Amorites with my sword and with my bow."

## Reuben

*Bilhah was Rachel's maidservant. With the matriarch of the family (Rachel) now dead, **Reuben's** violation of Bilhah ensures she will never replace Rachel as chief wife. Had Bilhah desired this status, her chief rival would have been Leah—**Reuben's** mother.*

***Reuben** was already the firstborn (Gen 29:32; 35:23), but **Jacob's** favor of Rachel—and thus her sons—likely concerned him. He may have also been concerned for his mother. Since **Reuben** was the firstborn, cohabiting with his father's concubine represented a challenge to his aging father's position and authority. **Reuben's** act is a political move for power, one that recurs elsewhere in the OT for similar reasons (2 Sam 3:7–10; 12:7–8; 16:21–22; 1 Kgs 2:13–25). **Jacob** commemorates **Reuben's** failure in his deathbed rebuke, denying **Reuben** any right to preeminence over his siblings and their families (Gen 49:3–4).<sup>1</sup>*

### **Genesis 35:22 (ESV)**

<sup>22</sup> While Israel lived in that land, Reuben went and lay with Bilhah his father's concubine. And Israel heard of it.

Now the sons of Jacob were twelve.

### **1 Chronicles 5:1–2 (ESV)**

<sup>1</sup> The sons of Reuben the firstborn of Israel (for he was the firstborn, but because he defiled his father's couch, his birthright was given to the sons of Joseph the son of Israel, so that he could

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<sup>1</sup> Barry, J. D., Mangum, D., Brown, D. R., Heiser, M. S., Custis, M., Ritzema, E., ... Bomar, D. (2012, 2016). [Faithlife Study Bible](#) (Ge 35:22). Bellingham, WA: Lexham Press.

not be enrolled as the oldest son; <sup>2</sup> though Judah became strong among his brothers and a chief came from him, yet the birthright belonged to Joseph),

## Simeon and Levi

### **Genesis 34 (ESV)**

<sup>1</sup> Now Dinah the daughter of Leah, whom she had borne to Jacob, went out to see the women of the land. <sup>2</sup> And when Shechem the son of Hamor the Hivite, the prince of the land, saw her, he seized her and lay with her and humiliated her. <sup>3</sup> And his soul was drawn to Dinah the daughter of Jacob. He loved the young woman and spoke tenderly to her. <sup>4</sup> So Shechem spoke to his father Hamor, saying, “Get me this girl for my wife.”

<sup>5</sup> Now Jacob heard that he had defiled his daughter Dinah. But his sons were with his livestock in the field, so Jacob held his peace until they came. <sup>6</sup> And Hamor the father of Shechem went out to Jacob to speak with him. <sup>7</sup> The sons of Jacob had come in from the field as soon as they heard of it, and the men were indignant and very angry, because he had done an outrageous thing in Israel by lying with Jacob’s daughter, for such a thing must not be done.

<sup>8</sup> But Hamor spoke with them, saying, “The soul of my son Shechem longs for your daughter. Please give her to him to be his wife. <sup>9</sup> Make marriages with us. Give your daughters to us, and take our daughters for yourselves. <sup>10</sup> You shall dwell with us, and the land shall be open to you. Dwell and trade in it, and get property in it.” <sup>11</sup> Shechem also said to her father and to her brothers, “Let me find favor in your eyes, and whatever you say to me I will give. <sup>12</sup> Ask me for as great a bride-price and gift as you will, and I will give whatever you say to me. Only give me the young woman to be my wife.”

<sup>13</sup> The sons of Jacob answered Shechem and his father Hamor deceitfully, because he had defiled their sister Dinah. <sup>14</sup> They said to them, “We cannot do this thing, to give our sister to one who is uncircumcised, for that would be a disgrace to us. <sup>15</sup> Only on this condition will we agree with you—that you will become as we are by every male among you being circumcised. <sup>16</sup> Then we will give our daughters to you, and we will take your daughters to ourselves, and we will dwell with you and become one people. <sup>17</sup> But if you will not listen to us and be circumcised, then we will take our daughter, and we will be gone.”

<sup>18</sup> Their words pleased Hamor and Hamor’s son Shechem. <sup>19</sup> And the young man did not delay to do the thing, because he delighted in Jacob’s daughter. Now he was the most honored of all his father’s house. <sup>20</sup> So Hamor and his son Shechem came to the gate of their city and spoke to the men of their city, saying, <sup>21</sup> “These men are at peace with us; let them dwell in the land and trade in it, for behold, the land is large enough for them. Let us take their daughters as wives, and let us give them our daughters. <sup>22</sup> Only on this condition will the men agree to dwell with us to become one people—when every male among us is circumcised as they are circumcised. <sup>23</sup> Will not their livestock, their property and all their beasts be ours? Only let us agree with them, and they will dwell with us.” <sup>24</sup> And all who went out of the gate of his city listened to Hamor and his son Shechem, and every male was circumcised, all who went out of the gate of his city.

<sup>25</sup> On the third day, when they were sore, two of the sons of Jacob, Simeon and Levi, Dinah's brothers, took their swords and came against the city while it felt secure and killed all the males. <sup>26</sup> They killed Hamor and his son Shechem with the sword and took Dinah out of Shechem's house and went away. <sup>27</sup> The sons of Jacob came upon the slain and plundered the city, because they had defiled their sister. <sup>28</sup> They took their flocks and their herds, their donkeys, and whatever was in the city and in the field. <sup>29</sup> All their wealth, all their little ones and their wives, all that was in the houses, they captured and plundered.

<sup>30</sup> Then Jacob said to Simeon and Levi, "You have brought trouble on me by making me stink to the inhabitants of the land, the Canaanites and the Perizzites. My numbers are few, and if they gather themselves against me and attack me, I shall be destroyed, both I and my household." <sup>31</sup> But they said, "Should he treat our sister like a prostitute?"

## Judah

### **Genesis 48:5 (ESV)**

<sup>5</sup> And now your two sons, who were born to you in the land of Egypt before I came to you in Egypt, are mine; Ephraim and Manasseh shall be mine, as Reuben and Simeon are.

### **1 Chronicles 5:1–2 (ESV)**

<sup>1</sup> The sons of Reuben the firstborn of Israel (for he was the firstborn, but because he defiled his father's couch, his birthright was given to the sons of Joseph the son of Israel, so that he could not be enrolled as the oldest son; <sup>2</sup> though Judah became strong among his brothers and a chief came from him, yet the birthright belonged to Joseph),

### **Genesis 37:10 (ESV)**

<sup>10</sup> But when he told it to his father and to his brothers, his father rebuked him and said to him, "What is this dream that you have dreamed? Shall I and your mother and your brothers indeed come to bow ourselves to the ground before you?"

### **Genesis 42:6 (ESV)**

<sup>6</sup> Now Joseph was governor over the land. He was the one who sold to all the people of the land. And Joseph's brothers came and bowed themselves before him with their faces to the ground.

### **Revelation 5:5 (ESV)**

<sup>5</sup> And one of the elders said to me, "Weep no more; behold, the Lion of the tribe of Judah, the Root of David, has conquered, so that he can open the scroll and its seven seals."

## Zebulun

### **Joshua 19:10–16 (ESV)**

<sup>10</sup> The third lot came up for the people of Zebulun, according to their clans. And the territory of their inheritance reached as far as Sarid. <sup>11</sup> Then their boundary goes up westward and on to Mareal and touches Dabbesheth, then the brook that is east of Jokneam. <sup>12</sup> From Sarid it goes in the other direction eastward toward the sunrise to the boundary of Chisloth-tabor. From there it goes to Daberath, then up to Japhia. <sup>13</sup> From there it passes along on the east toward the sunrise to Gath-hepher, to Eth-kazin, and going on to Rimmon it bends toward Neah, <sup>14</sup> then on the north the boundary turns about to Hannathon, and it ends at the Valley of Iphtahel; <sup>15</sup> and Kattath, Nahalal, Shimron, Idalah, and Bethlehem—twelve cities with their villages. <sup>16</sup> This is the inheritance of the people of Zebulun, according to their clans—these cities with their villages.

## Issachar

### **Exodus 1:11 (ESV)**

<sup>11</sup> Therefore they set taskmasters over them to afflict them with heavy burdens. They built for Pharaoh store cities, Pithom and Raamses.

### **Joshua 16:10 (ESV)**

<sup>10</sup> However, they did not drive out the Canaanites who lived in Gezer, so the Canaanites have lived in the midst of Ephraim to this day but have been made to do forced labor.

## Dan

*As Rachel indicates, this name is derived from the Hebrew word meaning “to judge,” “to vindicate,” or “to contend.” In the Hebrew text, Jacob later makes a similar wordplay as Rachel, but does so when speaking of Dan in unflattering terms (49:16–17). This negative reputation continues in later texts (see Judg 17:1–18:31; note on Rev 7:4).<sup>2</sup>*

### **Genesis 30:6 (ESV)**

<sup>6</sup> Then Rachel said, “God has judged me, and has also heard my voice and given me a son.” Therefore she called his name Dan.

### **Judges 17:1–18:31 (ESV)**

<sup>1</sup> There was a man of the hill country of Ephraim, whose name was Micah. <sup>2</sup> And he said to his mother, “The 1,100 pieces of silver that were taken from you, about which you uttered a curse, and also spoke it in my ears, behold, the silver is with me; I took it.” And his mother said,

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<sup>2</sup> Barry, J. D., Mangum, D., Brown, D. R., Heiser, M. S., Custis, M., Ritzema, E., ... Bomar, D. (2012, 2016). [Faithlife Study Bible](#) (Ge 30:6). Bellingham, WA: Lexham Press.

“Blessed be my son by the LORD.”<sup>3</sup> And he restored the 1,100 pieces of silver to his mother. And his mother said, “I dedicate the silver to the LORD from my hand for my son, to make a carved image and a metal image. Now therefore I will restore it to you.”<sup>4</sup> So when he restored the money to his mother, his mother took 200 pieces of silver and gave it to the silversmith, who made it into a carved image and a metal image. And it was in the house of Micah.<sup>5</sup> And the man Micah had a shrine, and he made an ephod and household gods, and ordained one of his sons, who became his priest.<sup>6</sup> In those days there was no king in Israel. Everyone did what was right in his own eyes.

<sup>7</sup> Now there was a young man of Bethlehem in Judah, of the family of Judah, who was a Levite, and he sojourned there.<sup>8</sup> And the man departed from the town of Bethlehem in Judah to sojourn where he could find a place. And as he journeyed, he came to the hill country of Ephraim to the house of Micah.<sup>9</sup> And Micah said to him, “Where do you come from?” And he said to him, “I am a Levite of Bethlehem in Judah, and I am going to sojourn where I may find a place.”<sup>10</sup> And Micah said to him, “Stay with me, and be to me a father and a priest, and I will give you ten pieces of silver a year and a suit of clothes and your living.” And the Levite went in.<sup>11</sup> And the Levite was content to dwell with the man, and the young man became to him like one of his sons.<sup>12</sup> And Micah ordained the Levite, and the young man became his priest, and was in the house of Micah.<sup>13</sup> Then Micah said, “Now I know that the LORD will prosper me, because I have a Levite as priest.”

<sup>1</sup> In those days there was no king in Israel. And in those days the tribe of the people of Dan was seeking for itself an inheritance to dwell in, for until then no inheritance among the tribes of Israel had fallen to them.<sup>2</sup> So the people of Dan sent five able men from the whole number of their tribe, from Zorah and from Eshtaol, to spy out the land and to explore it. And they said to them, “Go and explore the land.” And they came to the hill country of Ephraim, to the house of Micah, and lodged there.<sup>3</sup> When they were by the house of Micah, they recognized the voice of the young Levite. And they turned aside and said to him, “Who brought you here? What are you doing in this place? What is your business here?”<sup>4</sup> And he said to them, “This is how Micah dealt with me: he has hired me, and I have become his priest.”<sup>5</sup> And they said to him, “Inquire of God, please, that we may know whether the journey on which we are setting out will succeed.”<sup>6</sup> And the priest said to them, “Go in peace. The journey on which you go is under the eye of the LORD.”

<sup>7</sup> Then the five men departed and came to Laish and saw the people who were there, how they lived in security, after the manner of the Sidonians, quiet and unsuspecting, lacking nothing that is in the earth and possessing wealth, and how they were far from the Sidonians and had no dealings with anyone.<sup>8</sup> And when they came to their brothers at Zorah and Eshtaol, their brothers said to them, “What do you report?”<sup>9</sup> They said, “Arise, and let us go up against them, for we have seen the land, and behold, it is very good. And will you do nothing? Do not be slow to go, to enter in and possess the land.<sup>10</sup> As soon as you go, you will come to an unsuspecting people. The land is spacious, for God has given it into your hands, a place where there is no lack of anything that is in the earth.”

<sup>11</sup> So 600 men of the tribe of Dan, armed with weapons of war, set out from Zorah and Eshtaol,<sup>12</sup> and went up and encamped at Kiriath-jearim in Judah. On this account that place is



called Mahaneh-dan to this day; behold, it is west of Kiriath-jearim. <sup>13</sup> And they passed on from there to the hill country of Ephraim, and came to the house of Micah.

<sup>14</sup> Then the five men who had gone to scout out the country of Laish said to their brothers, “Do you know that in these houses there are an ephod, household gods, a carved image, and a metal image? Now therefore consider what you will do.” <sup>15</sup> And they turned aside there and came to the house of the young Levite, at the home of Micah, and asked him about his welfare. <sup>16</sup> Now the 600 men of the Danites, armed with their weapons of war, stood by the entrance of the gate. <sup>17</sup> And the five men who had gone to scout out the land went up and entered and took the carved image, the ephod, the household gods, and the metal image, while the priest stood by the entrance of the gate with the 600 men armed with weapons of war. <sup>18</sup> And when these went into Micah’s house and took the carved image, the ephod, the household gods, and the metal image, the priest said to them, “What are you doing?” <sup>19</sup> And they said to him, “Keep quiet; put your hand on your mouth and come with us and be to us a father and a priest. Is it better for you to be priest to the house of one man, or to be priest to a tribe and clan in Israel?” <sup>20</sup> And the priest’s heart was glad. He took the ephod and the household gods and the carved image and went along with the people.

<sup>21</sup> So they turned and departed, putting the little ones and the livestock and the goods in front of them. <sup>22</sup> When they had gone a distance from the home of Micah, the men who were in the houses near Micah’s house were called out, and they overtook the people of Dan. <sup>23</sup> And they shouted to the people of Dan, who turned around and said to Micah, “What is the matter with you, that you come with such a company?” <sup>24</sup> And he said, “You take my gods that I made and the priest, and go away, and what have I left? How then do you ask me, ‘What is the matter with you?’ ” <sup>25</sup> And the people of Dan said to him, “Do not let your voice be heard among us, lest angry fellows fall upon you, and you lose your life with the lives of your household.” <sup>26</sup> Then the people of Dan went their way. And when Micah saw that they were too strong for him, he turned and went back to his home.

<sup>27</sup> But the people of Dan took what Micah had made, and the priest who belonged to him, and they came to Laish, to a people quiet and unsuspecting, and struck them with the edge of the sword and burned the city with fire. <sup>28</sup> And there was no deliverer because it was far from Sidon, and they had no dealings with anyone. It was in the valley that belongs to Beth-rehob. Then they rebuilt the city and lived in it. <sup>29</sup> And they named the city Dan, after the name of Dan their ancestor, who was born to Israel; but the name of the city was Laish at the first. <sup>30</sup> And the people of Dan set up the carved image for themselves, and Jonathan the son of Gershom, son of Moses, and his sons were priests to the tribe of the Danites until the day of the captivity of the land. <sup>31</sup> So they set up Micah’s carved image that he made, as long as the house of God was at Shiloh.

## Gad

***Bandits shall attack Gad*** With its tribal inheritance located east of the Jordan River, Gad regularly had problems with Ammonites, Moabites, Arameans, and an assortment of other seminomadic groups. This phrase also highlights Gad's small size.<sup>3</sup>

### **1 Chronicles 5:18–19 (ESV)**

<sup>18</sup> The Reubenites, the Gadites, and the half-tribe of Manasseh had valiant men who carried shield and sword, and drew the bow, expert in war, 44,760, able to go to war. <sup>19</sup> They waged war against the Hagrites, Jetur, Naphish, and Nodab.

## Joseph

### **Genesis 39:9 (ESV)**

<sup>9</sup> He is not greater in this house than I am, nor has he kept back anything from me except you, because you are his wife. How then can I do this great wickedness and sin against God?"

### **Genesis 40:8 (ESV)**

<sup>8</sup> They said to him, "We have had dreams, and there is no one to interpret them." And Joseph said to them, "Do not interpretations belong to God? Please tell them to me."

### **Genesis 41:16 (ESV)**

<sup>16</sup> Joseph answered Pharaoh, "It is not in me; God will give Pharaoh a favorable answer."

### **Genesis 45:5 (ESV)**

<sup>5</sup> And now do not be distressed or angry with yourselves because you sold me here, for God sent me before you to preserve life.

### **Genesis 50:20 (ESV)**

<sup>20</sup> As for you, you meant evil against me, but God meant it for good, to bring it about that many people should be kept alive, as they are today.

### **Genesis 50:25 (ESV)**

<sup>25</sup> Then Joseph made the sons of Israel swear, saying, "God will surely visit you, and you shall carry up my bones from here."

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<sup>3</sup> Barry, J. D., Mangum, D., Brown, D. R., Heiser, M. S., Custis, M., Ritzema, E., ... Bomar, D. (2012, 2016). [Faithlife Study Bible](#) (Ge 49:19). Bellingham, WA: Lexham Press.

### Psalm 1:3 (ESV)

<sup>3</sup> He is like a tree  
    planted by streams of water  
that yields its fruit in its season,  
    and its leaf does not wither.  
In all that he does, he prospers.

### 2 Corinthians 8:1–5 (ESV)

<sup>1</sup> We want you to know, brothers, about the grace of God that has been given among the churches of Macedonia, <sup>2</sup> for in a severe test of affliction, their abundance of joy and their extreme poverty have overflowed in a wealth of generosity on their part. <sup>3</sup> For they gave according to their means, as I can testify, and beyond their means, of their own accord, <sup>4</sup> begging us earnestly for the favor of taking part in the relief of the saints— <sup>5</sup> and this, not as we expected, but they gave themselves first to the Lord and then by the will of God to us.

### Numbers 1:33–35 (ESV)

<sup>33</sup> those listed of the tribe of Ephraim were 40,500.  
<sup>34</sup> Of the people of Manasseh, their generations, by their clans, by their fathers' houses, according to the number of names, from twenty years old and upward, every man able to go to war: <sup>35</sup> those listed of the tribe of Manasseh were 32,200.

### Joshua 17:17–18 (ESV)

<sup>17</sup> Then Joshua said to the house of Joseph, to Ephraim and Manasseh, "You are a numerous people and have great power. You shall not have one allotment only, <sup>18</sup> but the hill country shall be yours, for though it is a forest, you shall clear it and possess it to its farthest borders. For you shall drive out the Canaanites, though they have chariots of iron, and though they are strong."

### Deuteronomy 33:17 (ESV)

<sup>17</sup> A firstborn bull—he has majesty,  
    and his horns are the horns of a wild ox;  
with them he shall gore the peoples,  
    all of them, to the ends of the earth;  
they are the ten thousands of Ephraim,  
    and they are the thousands of Manasseh."

### Isaiah 49:26 (ESV)

<sup>26</sup> I will make your oppressors eat their own flesh,  
    and they shall be drunk with their own blood as with wine.  
Then all flesh shall know  
    that I am the LORD your Savior,  
    and your Redeemer, the Mighty One of Jacob."

**Isaiah 60:16 (ESV)**

<sup>16</sup> You shall suck the milk of nations;  
you shall nurse at the breast of kings;  
and you shall know that I, the LORD, am your Savior  
and your Redeemer, the Mighty One of Jacob.

**Psalm 132:2 (ESV)**

<sup>2</sup> how he swore to the LORD  
and vowed to the Mighty One of Jacob,

**Psalm 132:5 (ESV)**

<sup>5</sup> until I find a place for the LORD,  
a dwelling place for the Mighty One of Jacob.”

## Benjamin

**Judges 20:15–25 (ESV)**

<sup>15</sup> And the people of Benjamin mustered out of their cities on that day 26,000 men who drew the sword, besides the inhabitants of Gibeah, who mustered 700 chosen men. <sup>16</sup> Among all these were 700 chosen men who were left-handed; every one could sling a stone at a hair and not miss. <sup>17</sup> And the men of Israel, apart from Benjamin, mustered 400,000 men who drew the sword; all these were men of war.

<sup>18</sup> The people of Israel arose and went up to Bethel and inquired of God, “Who shall go up first for us to fight against the people of Benjamin?” And the LORD said, “Judah shall go up first.”

<sup>19</sup> Then the people of Israel rose in the morning and encamped against Gibeah. <sup>20</sup> And the men of Israel went out to fight against Benjamin, and the men of Israel drew up the battle line against them at Gibeah. <sup>21</sup> The people of Benjamin came out of Gibeah and destroyed on that day 22,000 men of the Israelites. <sup>22</sup> But the people, the men of Israel, took courage, and again formed the battle line in the same place where they had formed it on the first day. <sup>23</sup> And the people of Israel went up and wept before the LORD until the evening. And they inquired of the LORD, “Shall we again draw near to fight against our brothers, the people of Benjamin?” And the LORD said, “Go up against them.”

<sup>24</sup> So the people of Israel came near against the people of Benjamin the second day. <sup>25</sup> And Benjamin went against them out of Gibeah the second day, and destroyed 18,000 men of the people of Israel. All these were men who drew the sword.

## Jacob’s Request

**Genesis 47:29–31 (ESV)**

<sup>29</sup> And when the time drew near that Israel must die, he called his son Joseph and said to him, “If now I have found favor in your sight, put your hand under my thigh and promise to deal

kindly and truly with me. Do not bury me in Egypt,<sup>30</sup> but let me lie with my fathers. Carry me out of Egypt and bury me in their burying place.” He answered, “I will do as you have said.”<sup>31</sup> And he said, “Swear to me”; and he swore to him. Then Israel bowed himself upon the head of his bed.

**Genesis 15:7 (ESV)**

<sup>7</sup> And he said to him, “I am the LORD who brought you out from Ur of the Chaldeans to give you this land to possess.”

**Genesis 23:10–17 (ESV)**

<sup>10</sup> Now Ephron was sitting among the Hittites, and Ephron the Hittite answered Abraham in the hearing of the Hittites, of all who went in at the gate of his city,<sup>11</sup> “No, my lord, hear me: I give you the field, and I give you the cave that is in it. In the sight of the sons of my people I give it to you. Bury your dead.”<sup>12</sup> Then Abraham bowed down before the people of the land.<sup>13</sup> And he said to Ephron in the hearing of the people of the land, “But if you will, hear me: I give the price of the field. Accept it from me, that I may bury my dead there.”<sup>14</sup> Ephron answered Abraham,<sup>15</sup> “My lord, listen to me: a piece of land worth four hundred shekels of silver, what is that between you and me? Bury your dead.”<sup>16</sup> Abraham listened to Ephron, and Abraham weighed out for Ephron the silver that he had named in the hearing of the Hittites, four hundred shekels of silver, according to the weights current among the merchants.

<sup>17</sup> So the field of Ephron in Machpelah, which was to the east of Mamre, the field with the cave that was in it and all the trees that were in the field, throughout its whole area, was made over

**Genesis 23:17–19 (ESV)**

<sup>17</sup> So the field of Ephron in Machpelah, which was to the east of Mamre, the field with the cave that was in it and all the trees that were in the field, throughout its whole area, was made over<sup>18</sup> to Abraham as a possession in the presence of the Hittites, before all who went in at the gate of his city.<sup>19</sup> After this, Abraham buried Sarah his wife in the cave of the field of Machpelah east of Mamre (that is, Hebron) in the land of Canaan.

**Genesis 25:9 (ESV)**

<sup>9</sup> Isaac and Ishmael his sons buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, east of Mamre,

**Genesis 13:18 (ESV)**

<sup>18</sup> So Abram moved his tent and came and settled by the oaks of Mamre, which are at Hebron, and there he built an altar to the LORD.

**Genesis 18:1 (ESV)**

<sup>1</sup> And the LORD appeared to him by the oaks of Mamre, as he sat at the door of his tent in the heat of the day.

**Genesis 35:29 (ESV)**

<sup>29</sup> And Isaac breathed his last, and he died and was gathered to his people, old and full of days. And his sons Esau and Jacob buried him.

