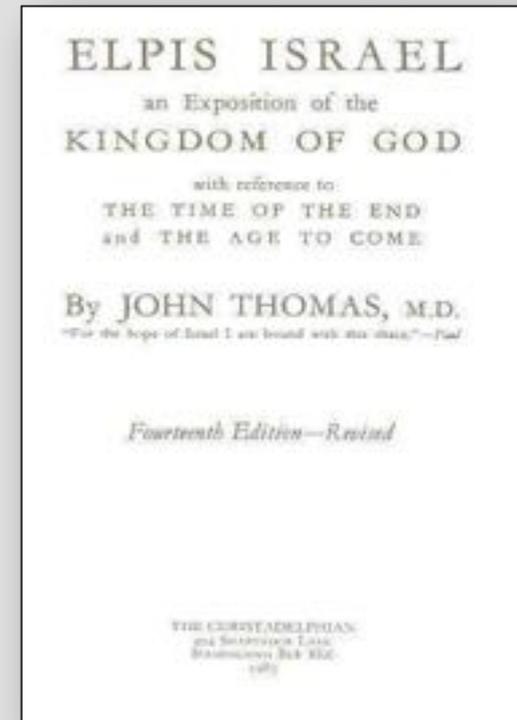


- **Hagar—Egyptian Bondmaid: Law of Moses**
- **Ishmael—Natural Seed of Abraham**
- **Sarah—Freewoman: Abrahamic Covenant**
- **Isaac—Spiritual Seed of Abraham by Faith**

□ “The New Covenant being made with the house of Judah, the Kingdom is established...but the kingdom in its small beginning, as when David reigned in Hebron over Judah only. The Lord Jesus, as King of Judah, will have to bring the ten tribes and the nations to generally acknowledge him as King of Israel and Lord of the whole earth” —*Elpis Israel*, pg 448



Gen 21:1-2 “And the LORD visited Sarah *as he had said*, and the LORD did unto Sarah *as he had spoken*. For Sarah conceived, and bare Abraham a son in his old age”

Gen 21:3-4 “And Abraham called the name of his son that was born unto him, WHOM SARAH BARE to him, *Isaac*. And Abraham *circumcised his son Isaac* being eight days old”

**Isaac—typical of Christ, who was “the seed” begotten by the “Word” and in whom the Abrahamic Covenant was confirmed.**

Gal 3:16 “Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; *but as of one*, And to thy seed, which is Christ”

- Isaac was the seed of Abraham begotten by the “word” of Yahweh (John 1:14; Jam 1:18; 1Pet 1:23), not the flesh. He was offered and raised from the dead “in a figure” (Heb 11:17-19).
- Ishmael, born first, represents the Mosaic covenant, and the children of Abraham after the flesh (Heb 8:7-13; 9:1).

Gen 21:8 “And the child grew, and was *weaned*: and Abraham made a *great feast* the *same day* that Isaac was *weaned*” (*change of diet: from milk to the meat*)

Heb 5:12-14 “...*the first principles of the oracles of God*; and are become such as have need of MILK, and not of STRONG MEAT. For every one that useth MILK *is unskilful in the word of righteousness*: for he is a babe. But strong meat belongeth to them that are of full age...”

**Meat—stronger teaching in Christ (Isaac), above the Law (Heb 6)**

□ “‘The first principles’—These are the first principles as related to *the Mosaic Law*. The Greek word *stoicheion* ...The term is only used 7 times in the New Testament, in which it is applied to the principles of *the Mosaic system*... ‘Oracles of God’—These were those lively oracles which had been committed to Israel’s trust (Rom. 3:2; Acts 7:38)” —*Hebrews, J. Martin, pg. 40*

Gen 21:9-10 “And Sarah saw the son of *Hagar the Egyptian*, which SHE HAD BORN unto Abraham, *mocking*. Wherefore she said unto Abraham, **CAST OUT *this bondwoman and her son***: for the son of this bondwoman shall not be heir with my son, *even with Isaac*” (*Hagar—Jews under the Law*)

Mat 8:8-13 “When Jesus heard *it*, he marvelled, and said to them that followed, *Verily I say unto you, I have not found so great faith, no, not in Israel*. And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. *But the children of the kingdom shall be CAST OUT into outer darkness*” (*Luke 13:28-29 “thrust out”*)

Rom 11:11-15 “I say then, Have they stumbled that they should fall? God forbid: *but rather through their fall salvation is come unto the Gentiles...For if the CASTING AWAY of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?*”

Gen 21:12 “And God said unto Abraham, *Let it not be grievous in thy sight because of the lad, and because of thy bondwoman...for in Isaac shall thy seed be called*”

□ “Now it is written, ‘*In Isaac shall thy seed be called*’—that is, Christ shall descend from him, and all *who believe the promises*, and put on Christ, shall be considered as ‘*in Isaac*’: and being thus ‘the children of the promise,’ shall be ‘counted for *the seed*,’ who shall inherit the land and the world forever. ‘*Thy seed*’ then, is a phrase that must be understood in a two-fold sense—first, as referring to Christ; and secondly, to all who are constitutionally *in him*”—*Elpis Israel, pg. 254*

Gal 3:27-29 “For *as many of you as have been baptized into Christ* have put on Christ. There is neither Jew nor Greek, there is neither bond nor free...ye are all one in Christ Jesus. *And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise*” (*the “seed” is Christ—Gal 3:16—and those “in him”*)

**Gen 21:13 “And ALSO of the son of the bondwoman *will I make a nation*, BECAUSE HE IS THY SEED.”**

❑ “The children of the flesh are not the children of God, neither are they all Israel, who are of Israel” (Rom. 9:8). This is true; *but it does not therefore follow that there is nothing more to be done with ‘the children of the flesh’ than to burn them up. To carry out the allegory, God has yet to make of the Ishmael-seed a great nation*; for though Ishmael was an outcast and a wanderer in the wilderness, God promised that he should be great, and dwell in the presence...The Ishmael-children were cast out of the government by the Romans; but the children in Isaac will ‘shine forth as the sun in the kingdom of their Father,’ when the kingdom is restored again to Israel” —*Elpis Israel, pg. 254.*

**Gal 4:28 “Now *we, brethren*, AS ISAAC WAS, are the children of promise” *(This is actually the “second” casting out Gen 16)***

Gen 21:14 “Abraham rose up early in the morning, and took bread, and a bottle of water, and gave *it* unto Hagar, putting *it* on *her shoulder*, and the child, and sent her away: *and she departed, and wandered in the wilderness of BEERSHEBA*” (*Abraham’s dwelling*)

Gen 21:15 “And *the water was spent* in the bottle, and she cast the child under one of the shrubs” (*Mosaic spent Rom 10:4*)

Gen 21:16 “And she went, and sat her down over against *him* a good way off, as it were a bowshot: for she said, *Let me not see the death of the child*. And she sat over against *him*, and lift up her voice, and wept” (*Natural Jews near death*)

**Death of the Child**—though in a fragile state and near death, like Jacob in his old age, Yahweh will not permit the national “death” of Israel. As a nation, they have wandered in the wilderness of the nations not seeing the very place where Abraham dug a well. Paul says the Law was a “ministration of *death*, written and engraved in stones” (2Cor 3:7).

Gen 21:17 “And *the angel of God* called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he *is*.

*(The Law was given by angels Gal 3:19; Heb 1-2)*

Gen 21:18 “Arise, lift up the lad, and hold him in thine hand; for *I will make him a great nation*”

**Great Nation**—direct quote from Abrahamic Covenant relating to natural Israel: *Gen 12:1-3*

Zec 12:9-10 “*And they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn*”

- Jer 29:13-14 “*And ye shall seek me, and find me, when ye shall search for me with all your heart. And I WILL BE FOUND OF YOU, saith the LORD: and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the LORD; and I will bring you again into the place*”

Gen 21:19 “And God *opened her eyes*, and *she saw a well of water*; and she went, and *filled the bottle with water*, and gave the lad drink” ***(truth of Christ was in the Law/Bottle)***

**Opened Her Eyes**—not until Israel mourns for the “son”:

Rom 11:25-27 “*Blindness in part is happened to Israel*, until the fulness of the Gentiles be come in. And so all Israel shall be saved...” (2Cor 3:14-15; John 8:31-48; 9:39-40)

• **Notice where Abraham goes after he offers Isaac—**

Gen 22:15-19 “Because thou hast done this thing, *and hast not withheld thy son, thine only son*: That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; *And in thy seed shall all the nations of the earth be blessed*; because thou hast obeyed my voice. So Abraham returned unto his young men, and *they rose up and went together to BEERSHEBA*; and Abraham dwelt at **BEERSHEBA**”

**Gen 21:20 “And God was with the lad; and he grew, and dwelt in the wilderness, *and became an archer*”**

❑ “The Hebrew *qesheth* is from a root, *to bend*, figuratively, *to be strong*, hence, capable for war. The Israel of the future is described as a warrior in Zech. 9:13, a warrior that Yahweh will use against the forces of Gentilism, bringing them into submission to Christ” —*HPM, Expositor*

**Zec 9:13-16 “When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man. And the LORD shall be seen over them, *and His arrow shall go forth as the lightning*: and the Lord GOD shall blow the trumpet, and shall go with whirlwinds of the south. The LORD of hosts shall defend them...LORD their God shall save them in that day as the flock of his people: for they *shall be as the stones of a crown*, lifted up as an ensign upon his land”**

**Gen 46:1** And *Israel* took his journey **WITH ALL THAT HE HAD**, and came to **BEERSHEBA**, and *offered sacrifices* unto the *God of his father Isaac*.

**Beersheba—well of the oath.** The very place where the natural seed of Abraham revived from death (Gen 21:14, 19) after being “cast out” (Gal 4:30; Mat 8:12).

**Sacrifices—**all offerings were a shadow of Christ (Psa 40:6-8; Heb 10:5-10). This reps. the restoration of Israel under the “new covenant” in Christ Jesus the Lord (Jer 31:31).

**Isaac—**typical of Christ (Gal 3:16), and his brethren (Gal 3:26-29).

☐ In the prophetic parable, this is an acknowledgement by Israel that the hope of life eternal and the Abrahamic covenant only comes through “Isaac”—that is, the son after the Spirit, once rejected the fleshly Jews. The offering of sacrifices at this place by Israel is a confession that Atonement through Messiah alone provides “inheritance” of the promises (Rom 4).

Gen 46:2 And God spake unto *Israel in the visions of the night*, and said, Jacob, Jacob. And he said, Here *am* I.

Gen 46:3 And he said, I *am* God, *the God of thy father*: fear not to go down into Egypt; FOR I WILL THERE MAKE OF THEE A GREAT NATION: ***(Allegory of Genesis 21—Galatians 4)***

**Visions of the Night—Times of the Gentiles (Dan 7:2-13; 1The 5:1-7; Rom 13:11-14; Zec 1:8) had reached their conclusion and the time is come for Israel to become “a great nation.” This is the NATIONAL PROMISE to Abraham being realized. But, it will not find its fulfillment until Joseph reveals himself a “second time.”**

- **Gen 12:2 “And *I will make of thee a great nation*, and I will bless thee, and make thy name great”**

**Appropriately, when Ishmael—the fleshly seed of Abraham—was revived from death, these same words were uttered:**

- **Gen 21:18 “Arise, lift up the lad, and hold him in thine hand; *for I will make him a great nation*”**

Gen 46:5 And JACOB *rose up* from *Beersheba*: and *the sons of ISRAEL* carried JACOB their father, and their little ones, and their wives, *in the wagons which Pharaoh had sent to carry him.*

Rose up—stand upright: resurrection of Israel from “grave” of nations

Eze 37:1-11 “The hand of the LORD was upon me...and *set me down in the midst of the valley which was full of bones...So I prophesied ...and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army. Then he said unto me, Son of man, these bones are the whole house of Israel*”

Gen 46:6 And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, Jacob, *and all his seed with him:*

Gen 46:7 His sons, and his sons' sons with him, his daughters, and his sons' daughters, *and all his seed brought he with him into Egypt. (not one remained apart)*

Gen 46:27 All the souls of the house of Jacob, which came into Egypt, *were threescore and ten.*

- ❑ TWELVE the number of ISRAEL (Gen. 35:22; 49:28; Exo. 24:4; 28:21; 39:14; Jos. 4:4-8; Mat. 19:28). See: Exo 15:27.
- ❑ SEVENTY the number of the GENTILES (Gen 10; Egypt: Gen 50:3; Jer 25:11-12; 29:10; Zec 1:12; Isa 23:15-17; Luke 10:1, 17). This shows Israel will return from the place of the Gentiles, and will become the chief influence upon all nations: (Exo 24:1-9)

Jer 30:11 “For I *am* with thee, saith the LORD, to save thee: *though I make a full end of all nations* whither I have scattered thee, *yet will I not make a full end of thee*: but I will correct thee in measure, and will not leave thee altogether unpunished”

- ***“In thee shall all nations of the Earth be blessed” —Gen 18:18***

Gen 46:28 And he *sent Judah before him* unto Joseph, to direct his face unto Goshen...

**Gen 46:29** *And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen...*

**Chariot**—a military vehicle for warfare.

**SECOND EXODUS: ELPIS ISRAEL**—

- ❑ ***“The nations will be subdued to the sceptre of Shiloh by the sword, and that the tribes of Israel will be his soldiers in the war.”***
- ❑ ***“When the Lord appears in his little kingdom of Judea, he will undertake to deliver every Israelite in bondage, establish David's kingdom to its full extent, overturn all kingdoms and dominions among the Gentiles... He will begin this mighty enterprize with Judah; for ‘he hath made them as his goodly horse in the battle. And they shall be as mighty men, which tread down their enemies in the mire of the streets in the battle: and they shall fight, because the Lord is with them, and the riders on horses shall be confounded’”*** (Zech. 10:3-5).

## **SECOND EXODUS: ELPIS ISRAEL—**

- ❑ **“And the governors of Judah shall say in their heart, The inhabitants of Jerusalem shall be my strength in the Lord of hosts their God. In that day,’ saith the Lord, ‘I will make the governors of Judah like a hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left”** (Zech. 12:6).
- ❑ **“They shall tread down the wicked; for they shall be ashes under the soles of their feet” (Mal. 4:3)... “Judah shall waste the land of Assyria with the sword, and the land of Nimrod in the entrances thereof:” thus shall “he that is to be ruler in Israel deliver them from the Assyrian when he cometh into their land, and when he treadeth within their borders. And the remnant of Jacob shall be in the midst of many people as a dew from the Lord” (Mic. 5:1-7).**

## **SECOND EXODUS: ELPIS ISRAEL—**

- **“Having thus conquered the land which God promised to Abraham and his seed for an everlasting possession, and made Judah as a bent bow in the hand of the king, *the next thing is for the Lord to fill it with Ephraim as His arrow-headed weapon of war* (Zech. 9:12-16).”**
- **“As ‘*the arrow of the Lord they will go forth as lightning; and they shall devour and subdue*’ (Zech. 9:12-16). ‘And they shall *be like a mighty man*, and their heart shall rejoice as through wine. And I will bring them, saith the Lord, again also *out of the land of Egypt*, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and Ephraim shall *pass through the sea with affliction* and shall *smite the waves in the sea*, and all the deeps of the river shall dry up; and the pride of Assyria shall be brought down; and *the sceptre of Egypt shall depart away*” (Zech. 10:7-11; Isa. 11:15-16).**

## **SECOND EXODUS: ELPIS ISRAEL—**

- **“... the relation subsisting between the king of Israel and his ten tribes, designated as “Ephraim,” and “the remnant of Jacob”... “Thou art My battle-axe and weapons of war; for with thee will I break in pieces the nations, and with thee will I destroy kingdoms: with thee will I break in pieces captains and rulers” (Jer. 51:20-23)... With Judah as His goodly war horse and wellstrung bow, filled with the Ephraim-arrow and wielding the Israel-battle axe, “the Lord will go forth with the whirlwinds of the south.” “The remnant of Jacob will” then “be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver.” By such a weapon as this, the Lord will “execute vengeance in anger and fury upon the heathen, such as they have not heard” (Mic. 5:8, 15).**

## SECOND EXODUS: ELPIS ISRAEL—

□ “The subjugation *will be gradual* as Israel is made to “go through” from kingdom to kingdom... The “marvellous things” to be shown them will not be performed in private, but will be as notorious as the plagues of Egypt; for “*the nations shall see and be confounded at all their might: THEY SHALL LAY THEIR HAND UPON THEIR MOUTH, THEIR EARS SHALL BE DEAF.*” They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth; they shall be afraid of the Lord the God of Israel, and shall fear because of thee” (Mic. 7:14-17)... *The more immediate consequence of these exterminating wars will be the cessation of all further resistance in the north, which will have been thus compelled to “give up” the Israelites among them, and to let them go and serve in “the wilderness of the people.” J. Thomas*

*The Stone grows into a mountain and fills the earth—Dan 2:35*

Zec 9:14-16 "LORD shall be seen over them, and his arrow shall go forth as the lightning: and the Lord GOD shall blow the trumpet, and shall go with whirlwinds of the south. *The LORD of hosts shall defend them; and they shall devour, and subdue with sling stones...And the LORD their God shall save them in that day as the flock of his people*"

The result will be Gentiles embracing the God of the Jews.

- Zec 8:21-23 "Many people and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD. Thus saith the LORD of hosts; *In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you.*"
- Isa 2:1-4 "Many people shall go and say, Come ye, and *let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways...*"

- **WHY EGYPT:** Why does this prophetic parable have Joseph regathering Israel into Egypt?

**Egypt**—“house of bondage” (Exo 13:3,14; 20:2; Deu 5:6; 6:12; 8:14; 13:5-10; Jos 24:7; Jud 6:8), as allegorically expressed in Hagar. Paul says this bondage represents Israel under the Law. Hence, Israel must come under the principles of the Law again that they might have the “vail” taken away to see **JOSEPH**—Christ (2Cor 3:13-16).

- Heb 5:12 *“For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat”*
- In the Kingdom Age, the sacrifices under the Law will be reinstated (Eze 44:13-16); this time comprehending the application to Christ. This is how they will learn the “new covenant” (Eze 37:26; 44:1-12). The Lord said *“all things...written in the Law of Moses, and in the prophets, and in the psalms,”*<sup>21</sup> were *“concerning me”* (Luke 24:44; Acts 13:15; 28:23).

- “One thing remains to be noticed, and that is, that though the Law of Moses ended in Christ as a ground of justification unto life eternal, *its national purpose is not yet wholly fulfilled. With Israel’s restoration from long dispersion, it will come into force again in an amended form*, as a means and medium of that happy, holy, beautiful. And acceptable service which Israel will render in the Day when Yahweh will ‘bind up the stroke of his people and heal the stroke of their wound.’ This we learn on the joint testimony of Moses and Ezekiel, and other prophets. Moses says, after foretelling Israel’s disobedience, scattering and return, ‘And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God...and do all his commandments which I command thee this day’ Deu 30:6-8.
- “By Ezekiel God says: ‘In my holy mountain, in the mountain of the height of Israel, there shall all the house of Israel, all of them in the land, serve me: there will I accept them...  
*(Rom 2:20 “form of knowledge and of the truth in the Law”)*”

- “...and there will I require your offerings, and the firstfruits of your oblations, with all your holy things...The visions of God go further than this by the same prophet at the close of his book. In the last nine chapters, we have a detailed description of the new settlement of the land...In this description, we recognize many features of the Law of Moses restored—*the burnt offering, the sin offering, the drink offering, and the trespass offering* (40:39; 43:18-25; 45:17,22-25; 46:4-7); *the altar* (verse 46)...observance of *the passover* on the fourteenth day of the first month (45:21); keeping of *the feasts, the new moons, and the sabbaths* (verse 17).
- “With this agree the general allusions of the other prophets, of which a complete list of instances would be very long... ‘Then shall the offering of Jerusalem and Judah be pleasant unto the Lord, as in the days of old, and as in former years (Mal 3:4)’ — *Law of Moses, pg 313-315 (Elpis Israel, pg 303-305)*  
(Mal 4:4-5; Isa 56:6-8; 66:23; Zec 14:16-19—*shadows, figures*)”

**Gen 47:3** And Pharaoh said unto his brethren, *What is your occupation? And they said unto Pharaoh, Thy servants are shepherds, both we, and also our fathers.*

- This story began with Judah and his brethren as unfaithful “shepherds” (Gen 37). Now they are restored in peace—  
Jer 33:12-16 “Thus saith the LORD of hosts; Again IN THIS PLACE, which is desolate without man and without beast, and in all the cities thereof, *shall be an habitation of shepherds causing their flocks to lie down... in the places about Jerusalem, and in the cities of Judah, shall the flocks pass again under the hands of him that telleth them, saith the LORD... Behold, the days come, saith the LORD, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah. In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land.*”

Gen 47:5 And Pharaoh spake unto Joseph, saying, Thy father and thy brethren *are come unto thee*:

Act 4:10-12 “*There is none other name under heaven given among men, whereby we must be saved.*”

The “new covenant” that Yahweh will make with the Jews is the Abrahamic covenant confirmed in Christ. Jer 31:31-34 is quoted directly by Paul in Heb 8:6-13 showing the “first” Mosaic could not “take away sins” (Heb 10:4, 16-17), like the “second” Abrahamic.

Heb 8:7-10 “For if that *first covenant* had been faultless, then should no place have been sought for *the second*...I will make a *new covenant* with the house of Israel and with the house of Judah: Not according to *the covenant* that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt...For *this is the covenant* ...I will put my laws into their **MIND**, and write them in their **HEARTS**: and I will be to them a God, and they shall be to me a people” *(Abrahamic covenant is “inward” conscience)*

**Gen 47:11** *And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in THE BEST OF THE LAND, in the land of Rameses, as Pharaoh had commanded.*

**Best of the Land—Israel's exalted status in the Age to Come:** Ezekiel 48 makes it clear that the tribes of Israel will be settled in the Land, in a very detailed prophecy.

**Gen 47:12** *And Joseph nourished his father, and his brethren, and all his father's household, with bread, ACCORDING TO THEIR FAMILIES*

**According to their Families—settlement by each tribe based on the principle of Numbers (Num 1-2). Those who feed them...**

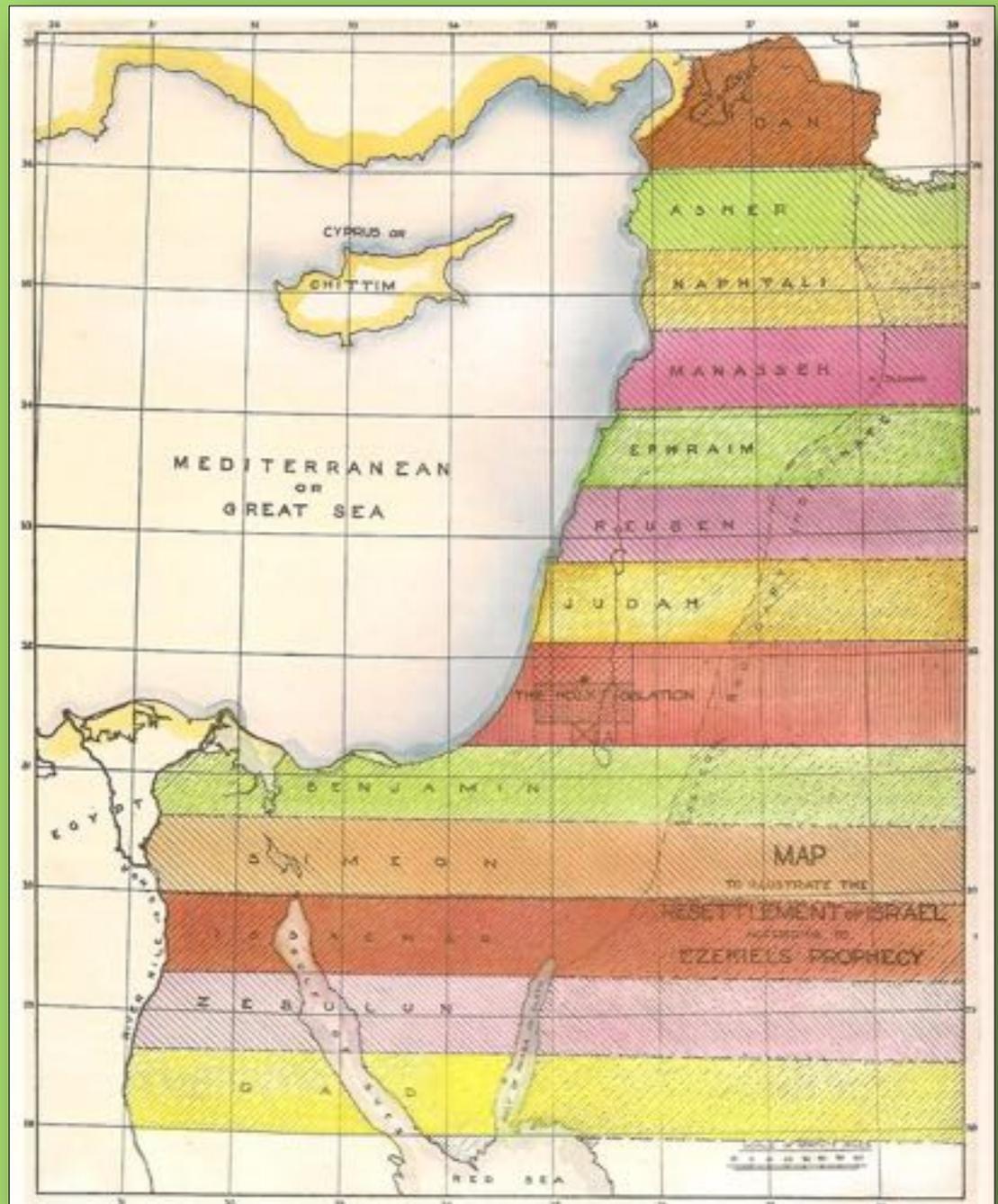
- **Mat 19:28** *“Ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.”*

## Ezekiel 48

1. Dan v. 2
2. Asher v. 3
3. Naphtali v. 4
4. Manasseh v. 5
5. Ephraim v. 6
6. Reuben v. 7
7. Judah v. 8

## *Holy Oblation v. 9-22*

1. Benjamin v. 24
2. Simeon v. 25
3. Issachar v. 26
4. Zebulun v. 27
5. Gad v. 28



Gen 47:13 And *there was* no bread in all the land; *for the famine was very sore...*

Famine—nations refusing to acknowledge Christ’s exaltation in the Kingdom will have famine: notably, Egypt (Zec 14:16-19).

Gen 47:14 And Joseph gathered up *all the money* that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: *and Joseph brought the money into Pharaoh's house. (money: where men place trust—Mar 10:24)*

❑ “In the age to come, *after* Israel has been established in its inheritance, the call will go forth to all nations to submit to the Lord Jesus Christ, and to seek the means of redemption he shall offer (cp. Psa. 2:10-12; Rev. 14:6-7). Those who refuse this offer of mercy will perish (Isa. 60:12)” —*Expositor, pg 502*

The “wealth (forces) of the Gentiles” will come unto Yahweh (Isa 60:5). The gold and silver will be for His glorious House (Hag. 2:8-9)

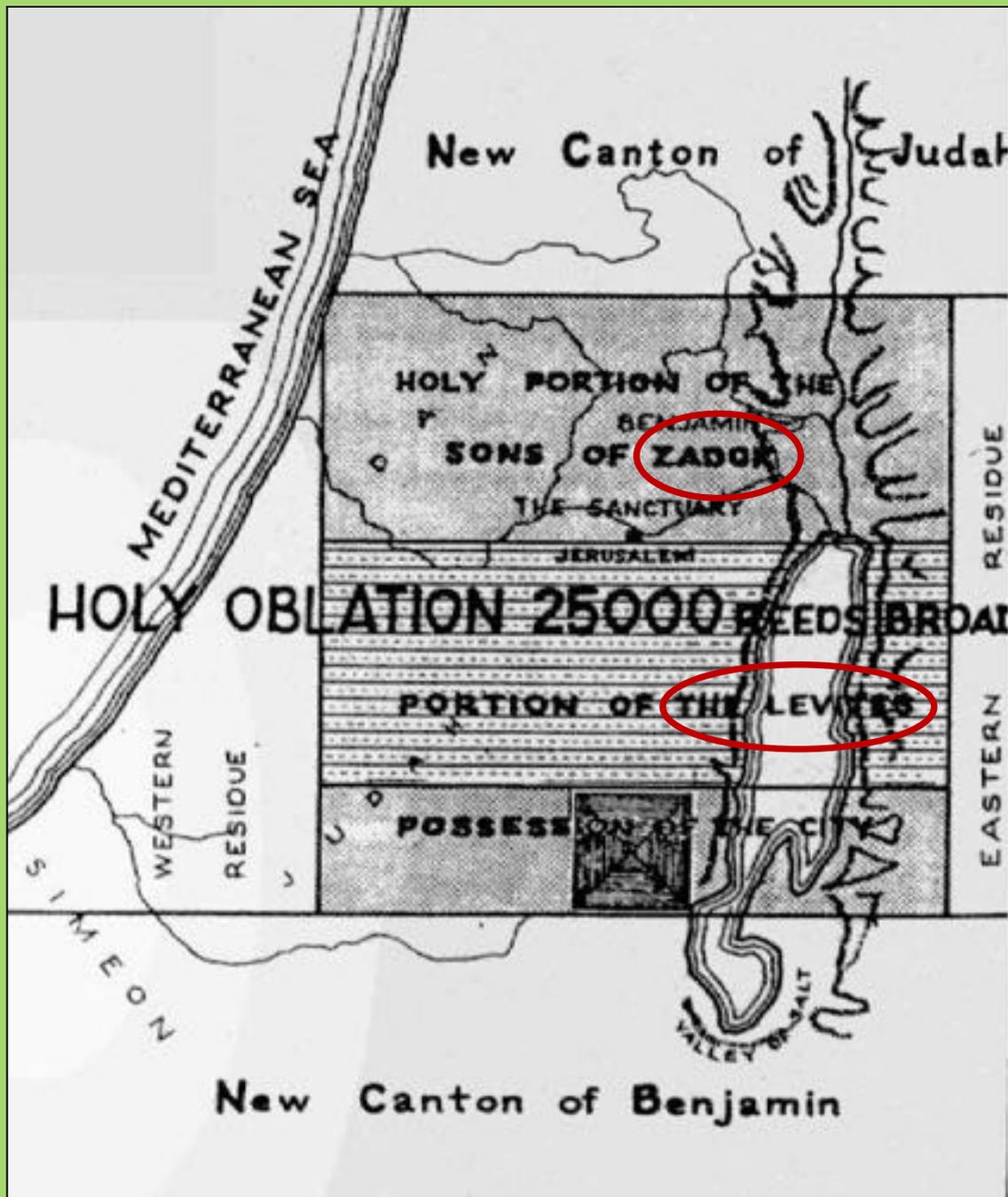
As the famine pressed on, Joseph gathered up all the money; then the flocks; then all the land (verse 15-20), until the famine brought all things into subjection to Pharaoh by Joseph's hand—

Zec 14:16-19 “And it shall come to pass, *that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith the LORD will smite the heathen that come not up to keep the feast of tabernacles. This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles.*” (Israel, meanwhile, will seek the “rain” Zec 10:1-2; Hos 6:1-3; Joel 2:23)

**Gen 47:22** *Only the land of the priests bought he not; for the priests had a portion assigned them of Pharaoh, and did eat their portion WHICH PHARAOH GAVE THEM: wherefore they sold not their lands. (their eternal inheritance in the Kingdom)*

**Priests—represent the believers; the immortal priests of the age to come (1Pet. 2:9; Rev. 9-10), who will have special portions assigned to them of Yahweh's appointed king (cp. Mat. 25:21; Eph. 1:10-14). They comprise the seed of the Redeemer (Isa. 53:10), the "sons of Zadok" whom Yahweh has granted him (Heb. 2:13), eating Yahweh's "portion" (Eze. 44:15-16; 46:16).**

**As priests, their whole lives are given in service to the King and the State. This will be the case with the members of Christ's Melchizedek priesthood. They will receive the gift of life eternal from the great King of the heavens, even Yahweh. Not only so, but they will have the privilege of "eating" with Christ the king (Mat. 26:29; Luke 12:37; 14:15; 22:30; Eze. 44:3).**



**Holy Oblation: Eze 48:20-22 speaks directly of the specific area the priests will inhabit for worship. Eze 45:1-5 also refers to the division of this area, being occupied by the priests in the Age to Come.**

***Eze 45:4 "The holy portion of the land shall be for the priests the ministers of the sanctuary, which shall come near to minister unto the LORD: and it shall be a place for their houses, and an holy place for the sanctuary"***

**Gen 47:23** Then Joseph said unto the people, Behold, *I have BOUGHT YOU this day and your land for Pharaoh: lo, here is SEED for you, and ye shall SOW THE LAND.*

**Bought For Pharaoh**—now servants, a “purchased people” to bring forth the reality of God Manifestation (1Cor 7:23; 1Pet 2:9).  
**Seed—Sow**—their Saviour directs them to produce fruit by the seed or the “Word of the Kingdom” (Mat 13:19). The Truth will flourish in the Kingdom after the famine (Mark 4:14; 1Pet 1:23; Jam 1:18)

**Gen 47:25** And they said, *Thou hast saved our lives: let us find grace in the sight of my lord, and we will be Pharaoh's servants.* (*“all nations shall serve him” Psa 72:11*)

**Grace**—after all money, lands and goods have been surrendered the people are not resentful but are in gratitude seeking to “find grace in the sight of my Lord” (Isa 60:14; Isa 35:10; 51:3; Rev 21:4)

• *BASF—XXVII “mission of the kingdom will be to subdue all enemies”<sup>32</sup>*

Gen 47:27 And ISRAEL dwelt in the land of Egypt, in the country of Goshen; and they had possessions therein, *and grew, and multiplied exceedingly.* (Dan 2:35)

**Multiply Exceedingly**—the Abrahamic covenant fulfilled: those of “all families” and “nations” of the earth, as well as the natural Jews, as a “great nation” —

Gen 16:10 “And the angel of the LORD said unto her, *I will multiply thy seed exceedingly*, that it shall not be numbered for multitude”

Gen 17:2 “And I will make my covenant between me and thee, and *will multiply thee exceedingly*”

Gen 17:20 “And as for ISHMAEL, I have heard thee: Behold, I have blessed him, and *will make him fruitful, and will multiply him exceedingly*; twelve princes shall he beget, and *I will make him a great nation*”

☐ **Gen 48—Ephraim & Manasseh    Gen 49—Twelve Sons**

## The Final Prophetic Parable In Review—

Gen 50:1 *And Joseph fell upon his father's face, and wept upon him, and kissed him.*

Jacob symbolizes the death of the nation. Joseph, like Christ, “wept” for their impending fall (Luke 19:41-48). His fall upon Jacob represents the ultimate atonement for the nation.

Gen 50:2 *And Joseph commanded his servants the physicians to embalm his father: and the physicians embalmed Israel.*

Embalming is a “preservation” and appropriately practiced by the Egyptians. Though scattered among the Gentiles, the dormant state of Israel will revive in the future (Rom 11:1-8).

Gen 50:3 *And forty days were fulfilled for him; for so are fulfilled the days of those which are embalmed: and the Egyptians mourned for him threescore and ten days.*

“Forty” is the number of Israel’s wilderness wandering before entering the Land (Num 14:33); symbolized by their carcasses falling under the Mosaic. This is followed by “Seventy,” which reps their time among the Gentile (Jer 29:10; Dan 9:2).

Gen 50:4 And when the days of his mourning were past, *Joseph spake unto the house of Pharaoh, saying...*

Gen 50:5 My father made me swear, saying, Lo, I die: in my grave which I have digged for me *in the land of Canaan, there shalt thou bury me...*

- Prophetically, the Gentiles are responsible for Israel’s “burial” as well as their deposit back into the Land (Lev 26:33; Isa 43). This shows an irrefutable connection between Israel and the land of Canaan (Jer 30:3; 33:7).
- ***“The restoration of Israel is a most important feature in the divine economy. It is indispensable to the setting up of the Kingdom of God; for they are the Kingdom...”*** *Elpis Israel*, pg<sup>35</sup> 439

Gen 50:10 And they came to the *threshingfloor of Atad, which is beyond Jordan*, and there they mourned with a great and very sore lamentation...seven days.

**Threshingfloor**—reps *judgment* (Dan 2:35; Mic 4:11-13; Joel 3:12-14): the Jews in A.D. 70 for their rejection of Christ.

**Atad**—means “thorns” and reps. the nations by which God chastened the Jews (Jos 23:13), to their “sore lamentation.”

**Beyond Jordan**—period after Christ, like the Judges (2:7) Joshua and the elders that outlived him: “Ecclesial Guide” Article 3.

- **The Jews after rejecting Messiah are chastened by the thorny Gentiles for their restoration (Num 33:55; Jud 2:3).**

Gen 50:14 *And Joseph returned into Egypt...*

Gen 50:15 And when Joseph's brethren saw that their father was dead, they said, *Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him.* **Christ returns to the Gentiles until Israel's resurrection**<sup>36</sup>

**Gen 50:18** His brethren also went and fell down before his face; and they said, *Behold, we be thy servants.*

**Gen 50:19** And Joseph said unto them, Fear not: *for am I in the place of God?*

The Hebrew and Septuagint have a statement instead of a question: *“I am in the place of God.”* This is, indeed, the status of the Lord Jesus Christ.

**Gen 50:20** But as for you, *ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive.*

**Gen 50:21** Now therefore fear ye not: *I will nourish you, and your little ones. And he comforted them, and spake kindly unto them.*

The entire work of Messiah was the Divine Plan! Acts 2:23; 7:53  
“He shall save his people from their sins”—Mat 1:21

Gen 50:22 And Joseph *dwelt in Egypt*, he, and his father's house: and Joseph *lived an hundred and ten years*

This is same age as Joshua, who led Israel into the Land (Jos 24:29).

Gen 50:24 And Joseph said unto his brethren, I die: and God will surely visit you, and *bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob.*

This is surety of the fulfillment of the Abrahamic Covenant; of which Joseph directly connects with himself (Jer 33:25-26)!

Gen 50:25 And Joseph took an oath of the children of Israel, saying, *God will surely visit you, and ye shall carry up my bones from hence.*

Gen 50:26 So Joseph died, *being an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt.* ***(Why this ending?)***

**JOSEPH—his work accomplished: Jews restored, Gentiles enlightened, and all nations to the uttermost parts of the earth.**

**1Cor 15:23** But every man in his own order: Christ the firstfruits; afterward they that are Christ's *at his coming*.

**1Cor 15:24** THEN COMETH THE END, *when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.*

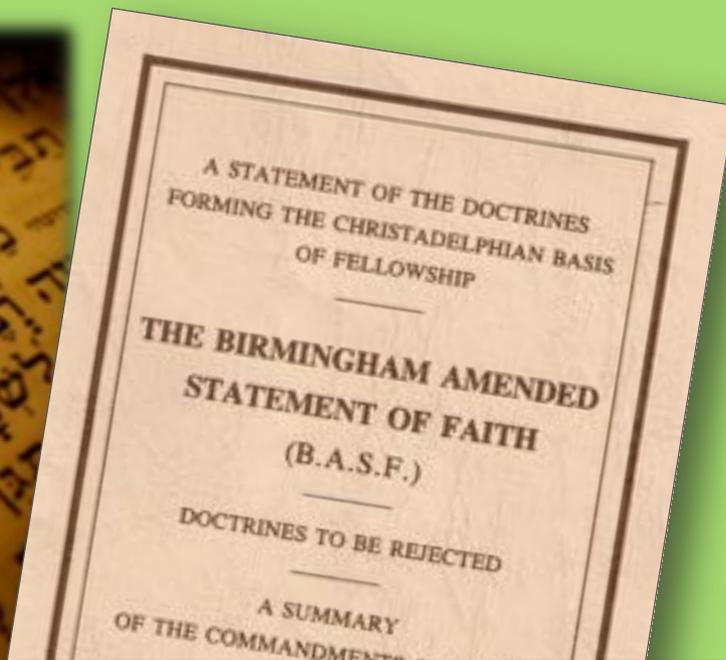
**1Cor 15:25** For he must reign, till he hath put all enemies under his feet.

**1Cor 15:26** The last enemy *that shall be destroyed is death.*

**1Cor 15:27** For he hath put all things under his feet. *But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him.*

**1Cor 15:28** And when all things shall be subdued unto him, *then shall the Son also himself be subject unto him that put all things under him, THAT GOD MAY BE ALL IN ALL.*

# THE COMETH THE END



## **BASF**

**XXX—“That the government will then be delivered up by Jesus to the Father who will manifest Himself as the ‘all-in-all,’ sin and death having been taken out of the way, and the race completely restored to the friendship of the Deity.”**

**JOSEPH—the Atonement essential for the Inheritance of the Land: the bones of Joseph were removed following Passover:**

Exo 13:19 “*And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you*”

- Israel carried the bones of Joseph through their entire wilderness wandering. This represents Christ was before the Law—always to be found in the Law (Moses)—and the key to occupying the Land. His bones were significantly buried in the Land upon the occupation by Joshua. **DEATH and RESURRECTION.**

Jos 24:32 “*And the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor the father of Shechem for an hundred pieces of silver: and it became the inheritance of the children of Joseph*”

## JOSEPH—The Captain of Salvation—The “Increaser.”

- Heb 11:22 “By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones”

### All Christ’s brethren are Redeemed by the Same Process.

Heb 2:9-12 “But we see Jesus, who was *made a little lower* than the angels for the suffering of death, *crowned with glory and honour*; that he by the grace of God should taste death for every man. For it became him, for whom *are* all things, and by whom *are* all things, in *bringing many sons unto glory*, TO MAKE THE CAPTAIN OF THEIR SALVATION PERFECT THROUGH SUFFERINGS. For both he that sanctifieth and they who are sanctified *are* all of one: for which cause he is not ashamed to call them brethren, Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.”

- JOSEPH—rejected, persecuted and thereby increased.
- His Sons—by trial are brought to birth in Egypt.
- Jacob’s Sons—by affliction they became reconciled.
- Judah—by trial he repents and is redeemed.
- Israel—by hardship was brought to see hope realized.

Yahweh develops the character of His children by no other means. The trying of our faith is intended to purify our character and develop love and affection for Yahweh (1Pet 1:7).

Joh 15:1-4 “I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: *and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.* Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me” (Exo 1:12)

**Gen. 35:16 They journeyed from *Bethel*; and there was but a little way to come to *Ephrath*: and RACHEL TRAVAILED, and she had hard labour.**

❑ “Ephrath means *fruitful*...It is significant that Benjamin should be the only son to be born in the land, and that he should have been born close to where, later, the Lord was brought to the birth (Mic. 5:2), for in this narrative Benjamin becomes a type of Christ” —*Expositor*, pg. 399 (*other sons born in Haran*)

Mic 5:2 “But thou, *Bethlehem Ephratah*, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me *that is* to be ruler in Israel; whose goings forth *have been* from of old, from everlasting”

**Travail**—a term used for impending judgment (1The 5:3); and is also used in conjunction with the “time of Jacob’s trouble” (SEE: Jer 30:6-7): thru pain birth is brought forth.

**Gen 35:17** And it came to pass, when she was *in hard labour*, that the midwife said unto her, Fear not; thou shalt have this son also.

**Gen 35:18** And it came to pass, as her soul was in departing, (for she died) *that she called his name Benoni: but his father called him Benjamin.*

□ ‘In this, Rachel typed the nation at the birth of its king, the Lord Jesus Christ. As she was in pain to bring forth, so was the nation at the first advent of the Lord. It was oppressed by Rome, and anxious to be delivered therefrom. It looked for the advent of the Messiah to free it from the yoke of bondage. But when he came, the nation saw him as Benoni, a *Son of Sorrow*. At his birth, the slaughter of the innocents of Bethlehem, at the instigation of Herod, underlined the political anguish of the nation at the time (cp. Matt. 2:18): suffering that culminated in political death at the hands of Rome in A.D. 70.’—*Expositor, pg 399*

The Lord compared the troubles upon Judah as “the beginning of sorrows” (Mat 24:7-9). Likewise, the Lord regarded his death as a time as “a woman when she is in travail of sorrow” followed by the joy of his resurrection (**John 16:20-21**). The Lord’s first advent was that of “sorrow” and grief (Isa 53), but resulted in his exaltation to the Father’s “right hand.” The prophet declares Rachel’s birth of Benjamin as a prophecy of the nation. Her “child” becomes plural (“children”) for the nation—

Jer 31:15-16 “Thus saith the LORD; A voice was heard in Ramah, lamentation, *and* bitter weeping; *Rahel weeping for her children refused to be comforted for her children, because they were not.* Thus saith the LORD; Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the LORD; and **THEY SHALL COME AGAIN FROM THE LAND OF THE ENEMY.** And there is hope in thine end, saith the LORD, that thy children shall come again to their own border”

**Gen 35:19** And Rachel died, and was buried in the way to Ephrath, *which is Bethlehem. (birthplace of Jesus—Mat 2:1)*

**Gen 35:20** And Jacob SET A PILLAR UPON HER GRAVE: that *is* the pillar of Rachel's grave unto this day.

□ “Rachel was a symbol of the nation (Jer. 31:15), and the pillar was a monument of memorial that both she and the nation will live again...The details of Rachel’s death are carefully recorded, not merely because of the great and lasting love that Jacob had for her, but because of the typical foreshadowing that is revealed by these details” —*Expositor, pg. 400*

“Rachel Weeping For Her Children” J. Thomas, *Herald of the Kingdom, Vol. 3 No. 7, 1853* Reprinted in *The Bible Magazine, Vol. 21, Issue No. 1*

- **Mat 2:16-18** Herod when he saw that he was mocked slew all of the children in Bethlehem, which was a fulfillment of the prophet Jeremiah: In Rama was there a voice heard of lamentation, and weeping and mourning, and Rachel weeping for her children.

□ "The last thoughts of these holy men were on 'the exceeding great and precious promises' which are to be manifested in the land of Canaan; where their posterity will yet become 'a great and mighty nation' under Shiloh and his saints as the lords of Israel and the Gentiles. Seeing this, then, though afar off, they gave expression to their faith by giving commandment concerning their bodies; as it is written, 'By faith Joseph, when he died, made mention of the departing of the children of Israel: and gave commandment concerning his bones'." *Elpis Israel, pg 279.*

**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.

**His Two Sons**—Manasseh reps. Israel after the Flesh (1Cor 10:18), while Ephraim reps. Israel after the spirit (Gal 6:16).

- **Deu 33:17** “His glory *is like* the firstling of his bullock, and his horns *are like* the horns of unicorns: with them he shall push the people together to the ends of the earth: and they *are the ten thousands of Ephraim, and they are the thousands of Manasseh*” (1Sam 18:7)
- **Ten Thousands**—this is the number represents the redeemed (Deu 33:2; Rev 5:11; Heb 12:22-24; Psa 68:17).

**Jud 1:14** “And Enoch also, the seventh from Adam, prophesied of these, saying, *Behold, the Lord cometh with ten thousands of his saints*”

- **Ephraim** means “double fruit” (*firstborn*)—**Deu 21:17**.

**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.*

**Bed**—reps. mortality (Gen 49:33; 1Kin 1:47; Mat 9:2; Act 9:33). The coming of the Greater Joseph results in the salvation of the nation of Israel; the raising up of the nation.

**Gen 48:3** And Jacob said unto Joseph, *God Almighty* appeared unto me at Luz in the land of Canaan, and blessed me,

**Gen 48:4** 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.*

**New Heavens and New Earth**—the new creation in Christ:

**Gen 1:28** *“Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion...”* (tied to *Ab. Covenant*<sup>50</sup>)

**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.*

**Two Sons**—the “sons” of Joseph are elevated to “sons” of Israel—Jew and Gentile (Rom 8:29; 1John 3:1; John 1:12-13). The “children” of Christ are also the “children” of Israel (Gal 5:15-16). Note: the order is reversed from v. 1—*Ephraim before Manasseh*. Ephraim reps those after the Spirit; Manasseh those after the flesh.

- **Luke 13:28-30** “There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and *you yourselves thrust out*. And they shall come from the east, and *from* the west, and from the north, and *from* the south, and shall sit down in the kingdom of God. And, behold, *there are last which shall be first, and there are first which shall be last.*”

Gen 48:8 And Israel beheld Joseph's sons, and said, *Who are these?*

Gen 48:9 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.

**My Sons**—The two sons of Joseph represent the natural and spiritual seed. That they are brought before Jacob emphasizes again that Israel is the channel of blessing to mankind in every age (Eph. 2:12-14). These are figurative of the “two sons of oil” (**Zec 4:11**) born out of trial—Egypt.

Gen 48:10 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.

**Could Not See**—the appointment will not come by way of the flesh, but by the spirit (Rom 8:24; Pro 3:7; 12:15; Isa 5:21). The blessing was not to be by the “sight of men’s eyes.”

## Spiritual Vision—

“The wise man's eyes *are* in his head; but the fool walketh in darkness”—Ecc 2:14

- “We walk by faith, not by sight” —2Cor 5:7

Even the most spiritual men were found to be wrong, while leaning upon their own understanding (Pro 3:5).

- ❑ Abraham would have made Ishmael the seed of promise (Gen 17:18)
- ❑ Samuel would have anointed David's brother Eliab (1Sam 16:6)
- ❑ Peter would have refused to let the Lord enter Jerusalem to be crucified (Mat 16:22)
- ❑ Isaac would have appointed Esau as firstborn (Gen 27:4)

Jer 10:23 “O LORD, I know that the way of man *is* not in himself: *it is* not in man that walketh to direct his steps”

Pro 14:12 “There is a way which seemeth right unto a man, but the end thereof *are* the ways of death”

**Gen 48:13** 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.

**Gen 48:14** 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.*

**Firstborn (Gen 37:3)**—Manasseh, as natural firstborn, represents Israel “after the flesh,” while Ephraim, exalted firstborn, represents Israel after the spirit. To the Jews the gospel was preached “first,” then “afterwards” the Gentiles (Rom. 1:16 cf. Acts 13:46). The redeemed are styled “the ecclesia of the firstborns” (Heb. 12:18-25). While focusing on Israel is critical, it is also important to remember that the Redeemed Saints will have a higher status than the natural Jews (Exo 4:20-22) in the Age to Come.

**Gen 48:15** 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,

**Gen 48:16** 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.*

**Covenants of Promise:** the entire nucleus of the Truth is rooted in the promises made to Abraham, and passed on to Isaac and Jacob—and their seed. In this context, those promises are to find fulfillment upon the **SONS OF JOSEPH**; that is the seed of Christ.

- **My Name Named On Them—**

**Gal 6:15-16** “For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace *be* on them, and mercy, and *upon the Israel of God*”

**Gen 48:17** 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.

**Gen 48:18** And Joseph said unto his father, Not so, my father: for *this is the firstborn; put thy right hand upon his head*.

### **Right Hand—Firstborn:**

- Christ is the “man of the Right Hand” (Psa 80:17; Mark 16:19; Acts 7:55; Rom 8:34; Eph 1:20; Col 3:1; Heb 1:3; 10:12; 12:2; 1Pet 3:22).
- Christ’s brethren given “the right hand of fellowship” (Gal. 2:9)
- The “ecclesia of the firstborns” (Heb. 12:22-23) are in the “right hand” of the Lord (Rev. 1:20; 2:1).
- The approved will be ushered to “right hand” (Mat. 25:33-40).
- The “right hand” marks the place of exaltation and salvation (Psa. 16:11; 17:7; 18:35; 20:6; 48:10; 63:8; 98:1; 108:6; 138:7)<sup>56</sup>.

Gen 48:19 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.*

Gen 48:20 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.

### **Multitude of Nations—fulfillment of the Abrahamic covenant**

Rom 4:13-17 “For the promise, that he should be the heir of the world, *was* not to Abraham, or to his seed, *through the law*, but through the righteousness of faith. For if they which are of the law *be* heirs, faith is made void, and the promise made of none effect...Therefore *it is* of faith, that *it might be* by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all, As it is written, *I have made thee a father of many nations*”

**Gen 48:20** 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.*

- ❑ “These two sons of Joseph type Israel spiritual and national: the natural firstborn being replaced by the younger son... Ephraim is only to be considered as representing “the Israel of God” (Gal. 6:15-16) **in type, of course**, for many prophecies relating to the tribe will be fulfilled by Israel after the flesh” — *Expositor, pg. 513*
- ❑ “It is a common thing in the Scriptures for there to be two or more cognate (*related*) meanings blended in the same figure. The case before us is a case in point. There was *the literal and the figurative* with Moses himself...” *Law of Moses, pg 102*
- **Genesis 49 records the blessings of Jacob upon his Twelve Sons, which concludes with Jacob gathering himself into his bed and falling asleep in death.**