

Pentwater Bible Church

Jacob Prophecies Over His Sons - Part III

Genesis Message Eighty - Eight

Genesis 49: 22-33



Jacob Blessing Joseph, by Harry Anderson, © IRI

Jacob Blesses His Sons-Harry Anderson

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Pentwater Bible Church

Genesis Message Eighty-Seven

JACOB PROPHECIES OVER HIS SONS Part III

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Review:

ZEBULUN

Genesis 49: 13

Jacob gives Zebulun the territory, which will have access to shipping. The territory he received in the allotment in Joshua 19:10-16 did not border on the sea. In fact he was landlocked between Asher Naphtali Issachar and Manasseh. He was close to the Phoenician city of Sidon, which was a major shipping port. Ezekiel chapter forty-eight describes the territory that the twelve sons will receive in the Millennial Kingdom. Zebulun is specified in verse twenty-eight. It does not give his borders there. The prophecy must be fulfilled then because it was not fulfilled in the Old Testament.

Other factors in the history of this tribe include:

1. His men risked their lives for Israel's independence (Judges 5:18).
2. Elon the Judge came from this tribe (Judges 12:11-12).
3. They strongly supported David (I Chronicles 12:33; 12:40).
4. His territory was in the Galilean region and was a major area of Jesus' ministry and He was raised in Nazareth, which is within Zebulun's territory. (Isaiah 9:1; Matthew 4:15-16).

ISSACHAR

Genesis 49:14-15

This is a sort of cryptic prophecy. It does state two characteristics. First Issachar is said to be a strong ass and second he is crouching down between the sheepfolds. The strong ass is a reference to his connection to agriculture and not to political rank. In Numbers 26:25 his tribe numbered 64,300. Later in I Chronicles they counted out at 87,000. Issachar who is also characterized as crouching represents a lazy side to this tribe. They were not very ambitious. The prophecy *And he saw a resting-place that it was good*, characterizes him as not being to active and having an easy life. Some have characterized him as having ease at the cost of liberty. The figure also indicated that Issachar would become a robust, powerful race of men, and receive a pleasant inheritance which would lead to comfort and repose. He did live in the Jezreel Valley, which is agriculturally rich. It will also be a site during the final battle in the Great Tribulation.

He preferred to be a laborer instead of a leader since he was quite strong physically. He was willing to trade his liberty for material possessions. He did submit to

the corrupt Canaanites. Moses drew a connection between Issachar's wealth and the Mediterranean (Deuteronomy 33:18-19). In Judges 5:15 with much prodding from Barak they joined in the war. In Judges 10:1-2 they did produce one Judge, Tola. Finally we see in I Chronicles 12:32 they are identified as David's supporters.

DAN

Genesis 49: 16-18

Jacob immediately characterizes Dan as "judging his people." We see this getting fulfilled in Samson who came from this tribe (Judges 13-16). He was frequently list last and does not make the list of the worldwide evangelist team during the Great Tribulation. Two sections of Scripture refer to him as being last (Numbers 10:25; Joshua 19:40-48). Even though they are not selected to participated in the greatest evangelistic outreach the world will have ever known he is not forgotten. This tribe is included in the Messianic Kingdom (Ezekiel 48:1-2,32). The prophecy goes on to describe his fighting strategies of *a serpent in the way, An adder in the path, That biteth the horse's heels, So that his rider falleth backward.* His war strategies have been realized in Sampson Judges (18:1-31). Finally the prophecy ends with Dan's salvation. This is the first use of the word salvation in the Bible It is used seventy-eight times in the Old Testament. It is *יְשׁוּעָה* *yeshua* in Hebrew or Jesus in English.

GAD

Genesis 49:19

The main point of this one verse is that raiders will raid God and he will retaliate. The Hebrew word for troop is a marauding band. So this is what will press on him. The blessing, which is formed out of the name *Gad*, contains no special prophecies to identifiable historical events so we can track them. Moses identified his fighting ability in Deuteronomy 33:20. 1 Chron. 5:18 proves that the Gadites displayed the bravery promised them by Jacob. In 1 Chron. 12:8-15, where the Gadites who come to David are compared to lions, and their swiftness to that of roes. Members of his tribe supported David.

ASHER

Genesis 49:20

This prophecy means he will have a very fruitful soil. He also will desire to have rich food. Asher received as his inheritance the lowlands of Carmel on the Mediterranean as far as the territory of Tyre, one of the most fertile parts of Canaan, abounding in wheat and oil, with which Solomon supplied and household of king Hiram (1 Kings 5:11).

Other verses in the Old Testament indicate that he will dip his foot in oil (Deuteronomy 33:24). Specifically this was Moses prophecy of the outcome of the future for Asher. Some interpret this to be olive oil in keeping with the food prophecy from Jacob. Still others sense that it refers to petroleum oil. In which case there has been much exploration for oil in Asher's territory by several oil exploration companies such as Zion.

Today some Christian geologists and oilmen are using these verses as a sort of treasure map to look for petroleum.

Israel, like the rest of the industrialized world, is dependent on a steady flow of oil from reliable sources. After capturing the Sinai Peninsula in 1967, Israeli petroleum explorers discovered and developed the Alma Oil Fields on the western side of the Sinai Peninsula. For a while these wells provided Israel with a reliable source of oil. Israel "lost" the oil fields in the negotiations for peace with Egypt in 1979. Today, Israel does not have a steady, reliable supply of oil.

Offshore of Israel's northern port city of Haifa, rigs are working to tap the first major fossil-fuel reserve ever found in Israel's territory, a store on which it hopes to build a far more independent energy future.

The Tamar natural gas field was discovered in 2009 some 50 miles (80 kilometers) off Haifa's coast in the Mediterranean Sea. In each oil well there is natural gas. It is the propellant, which drives the oil to the surface. These finds have been natural gas alone. Tamar is large enough to meet all of Israel's natural gas requirements for 20 to 30 years, the experts say. Interestingly the find has been just off the coast of the land allotment to Asher. We know that the coming allied invasion led by the Russians and including the Muslim nations will be driven to seek a spoil (Ezekiel 38: 12). If Israel develops a significant amount of natural resources this just might be the attraction for Gog to attack.

NAPHTALI

Genesis 49:21

Jacob just made two very simple statements. Naphtali is described as a deer with free movement and he gives godly speech. Both of these prophecies indicate a refinement and a gift of speech. We see this in Judges 5:1-31 within the song of Deborah and Barak.

Today's Lesson:

JACOB PROPHECIES OVER JOSEPH

Genesis 49:22-33

²² Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall: ²³ The archers have sorely grieved him, and shot at him, and hated him: 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:) 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: 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 (KJV).

The Testament to Joseph is of extraordinary length, equaled only, and significantly, by that to Judah. He gets treated more favorably than any of the others. Joseph is compared to the branch of a fruit-tree planted by a well (Psalm. 1:3), which sends it shoots over the wall, and by which, according to Ps. 80, we are probably to understand a vine. Jacob took up the promise of fruitfulness from the name of Joseph's son Ephraim (which means fruitful) and lavished the promise of victory, and prosperity on Joseph's two tribes. From the simile of the fruit-tree Jacob passed to a warlike figure, and described the mighty and victorious unfolding of the tribe of Joseph in conflict with all its foes, describing with prophetic intuition the future as already come. It also described the persecution that he experienced as a young adult.

Three phases are:

1. The archers that sorely grieved him
2. And shot at him
3. And persecuted him.

All three refer to the mistreatment he suffered as a result of his brother's envy and Potiphar's correction for his wife's claims.

These prophecies merely pointed to the conflicts awaiting his descendants, in which they would constantly overcome all hostile attacks. Victory in battle was experienced by Joshua, Deborah, and Samuel, all of the tribe of Ephraim, and by Gideon and Jephthah, both of Manasseh's tribe.

In these verses are several wonderful titles for God:

1. Mighty One of Jacob
2. The Shepherd
3. The Rock of Israel
4. Your father's God
5. The Almighty
6. The One who Insures blessings from the heavens above
7. The One Who Insures blessings from the deep or below
8. The One Who Insures blessings from the breast and womb

Jacob bestowed on Joseph the greater blessings because he was the prince among his brothers (Genesis 41:41). He gets the double portion as the designated first born replacing Reuben in that position.

BENJAMIN

Genesis 49:27

²⁷ Benjamin shall ravin as a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil (KJV).

The picture of Benjamin drawn here is the image in the which portrays the Benjaminites as warlike and predatory, is tribal and not individual.

The martial qualities of this small tribe are indeed well attested. The first judge-savior of Israel from the Moabites was Ehud the Benjaminite, mentioned in Judges 3:15, and the army of the tribe took part in the war of Deborah (Judg. 5:14). In a civil war, it is said to have mustered twenty-six thousand men armed with swords and seven hundred crack slingers and to have fought back savagely against the combined forces of the other tribes, (Judges 20:15, 16, 21, 25). This tribe provided skilled archers, men “valiant in battle,” (1 Chronicles 8:40 and 12:2), and two of David’s heroes came from this tribe (2 Samuel 23:27, 29).

The historic explanation for the militancy of the Benjaminites is based in the geographical location of its territory. They occupied a narrow strip of land separating the hill country of Judah to the south from the hill country of Ephraim to the north, it was so strategically located that the important north-south central highway, as well as a main east-west road leading to Transjordan, passed through it. As a result, the territory of Benjamin became an arena for wars. Israelite opposition to Philistine oppression was centered in that tribe (1 Samuel 10:5; 13:3) and that Saul, first king of Israel and warrior came from Benjamin (1 Samuel 9:1). Besides Saul and Ehud the tribe produced several other notable biblical characters.

1. Jonathan (I Samuel 14:1-52)
2. Modecai and Ester (Book of Esther)
3. Apostle Paul (Romans 11:1-2)
- 4.

Other references to this tribe are seen in Judges 5:14, and 19-21; I Chronicles 8:1-40 and 12:1-7; and II Chronicles 14:8 and 17:17.

CLOSING-THE DEATH OF ISRAEL

Genesis 49:28

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.

Jacob finished his blessings and the Scripture concludes this summary by showing that the prophecies go much farther than the immediate lives of the twelve sons and Joseph’s two Manasseh and Ephraim.

NOW COMES THE DEATH OF JACOB

Genesis 49: 29-33

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, 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 burying place.³¹ There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah.³² The purchase of the field and of the cave that is therein was from the children of Heth.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 (KJV).

After the blessing, Jacob again expressed to his twelve sons his desire to be buried in the sepulcher of his fathers (Genesis 24), where Isaac and Rebekah and his own wife Leah lay by the side of Abraham and Sarah, which Joseph had already promised on oath to perform (Genesis 47:29–31). He then drew his feet into the bed to lie down, for he had been sitting upright while blessing his sons, and yielded up the ghost, and was gathered to his people. He departed from this earthly life without a struggle. His age is not given here, because that has already been done at Genesis 47:28.

So Jacob died after 147 years on this earth. He had many sins. But Jacob had an unrestrained desire for God's blessing. He had a deep faith that always relied on God in spite of all else. In the end he died as a man of genuine faith. He learned in his life where the real blessings came from, and he fought with God and man to be privileged to hand them on to his sons. He knew that his progeny would populate the world and be as the sands of the sea (Genesis 32:12). They have become a major nation on the earth.

EPILOGUE

The designation of Jacob's sons as The Twelve Tribes of Israel or Twelve Tribes sometimes occurs ten times in the Bible without any individual names being listed (Genesis 49:28; Exodus 24:4; 28:21; 39:14; Ezekiel 47:13; Matthew 19:28; Luke 22:30; Acts 26:7; James 1:1 & Revelation 21:12).

The Bible contains twenty-four appearances of the twelve sons of Jacob and/or tribes of Israel with the individual names listed. Some of these are in very brief lists, while others are spread out over several paragraphs or chapters that discuss the distribution of the land or name certain representatives of each tribe, one after another. Each listing is slightly different from all the others, either in the order of the names mentioned or even in the specific names used (e.g., the two sons of Joseph are sometimes listed along with or instead of their father; and sometimes one or more names is omitted for various reasons). A few of the texts actually have more than twelve names.

Jacob's twelve sons are first mentioned in the order of their births (to four different mothers) in the Book of Genesis (29:31–30:24 & 35:16–20). For easier analysis, they are distinguished by colored highlighting in the table below:

- Leah (1st wife) 1) Reuben, 2) Simeon, 3) Levi, 4) Judah; later also 9) Issachar and 10) Zebulun
- Bilhah (Rachel's slave): 5) Dan, 6) Naphtali
- Zilpah (Leah's slave): 7) Gad, 8) Asher
- Rachel (younger wife): 11) Joseph, 12) Benjamin

(Manasseh & Ephraim, sons of Joseph, are often listed separately; in some later texts, the half-tribe of Manasseh is further divided into its eastern and western halves).

- Genesis 29:31–30:24 and 35:16-20 - the births of the first eleven sons are mentioned in chronological order, along with the meanings of their names; the last son, Benjamin, is born significantly later.
- Genesis 35:22-26 - briefly lists the names of the twelve sons of Jacob, grouped by their respective mothers: Leah, Rachel, Bilhah, and Zilpah.
- Genesis 46:8-27 - lists the seventy members of Jacob's extended family who went to live in Egypt: Jacob's sons (grouped by their mothers: Leah, Zilpah, Rachel, Bilhah), along with their sons and even a few grandsons; aside from the mothers, only three other women are named (Leah's daughter Dinah, Asher's daughter Serah, and Joseph's Egyptian wife Asenath); the total is seventy, "not counting the wives of Jacob's sons" (Genesis 46:26)
- Genesis 49:1-27 - just before dying, Jacob blesses his twelve sons with various words, in a slightly different order than the previous lists.
- Exodus 1:1-5 - a brief list of "the sons of Israel" who migrated to Egypt; the same order as Genesis 35:22-26, except that Joseph is mentioned last, because he "was already in Egypt."
- Numbers 1:5-15 - a brief list of leading men, one from each tribe, who are to assist Moses and Aaron in taking a census of all the Israelites; for the first time, Ephraim and Manasseh are listed separately for the descendants of Joseph; the tribe of Levi is omitted, as explained at the end of the chapter.
- Numbers 1:20-46 & 47-54 - the completed census, reporting the number of fighting-age men in each tribe; curiously, Gad is now listed third, but otherwise the order is the same as the previous list; vv. 47-54 explain that the Levites were not to be included in the census, since they have a special responsibility for the Tabernacle.
- Numbers 2:3-29 - the arrangement of the encampment in the desert is prescribed: three on each side (E, S, W, N), with the Levites and the meeting tent in the middle; the four camps are named after Judah, Reuben, Ephraim, and Dan, with two other tribes associated with each one, respectively.
- Numbers 7:1-88 - after the Tabernacle is set up, the leaders of the twelve tribes present offerings, one each on twelve consecutive days, in the same order as listed in 2:3-29, except that the introduction mentions the Levites as the ones receiving the offerings brought by all the other tribes.
- Numbers 10:11-28 - the Israelites break camp in a very orderly fashion, identical to Numbers 2:3-29 except for the position of the Levites: the camp of Judah (with their 2 associated tribes) goes first, then the Gershon and Merari clans of Levites carry the Tabernacle, then the camp of Reuben; at midpoint, the Kohath clan of Levites carries the sacred objects for the Tabernacle, followed by the camps of Ephraim and Dan.
- Numbers 13:4-15 - twelve men, one from each tribe except Levi, are chosen to reconnoiter the land of Canaan; the order is similar to Numbers 1:5-15, with two minor reversals.
- Numbers 26:5-50 - a second census of fighting-age men is reported in the same order as the first census (Numbers 1:20-46), except for the reversal of the tribes of

Manasseh and Ephraim, both of which are still explicitly identified as the descendants of Joseph.

- Numbers 34:19-28 - after the tribes of Reuben, Gad, and half of Manasseh are settled on the East side of the Jordan river, one leader from each of the remaining 9-1/2 tribes is to work with Eliezer (priest) and Joshua (new leader after Moses) to apportion among themselves the land of Canaan (West of the Jordan).
- Deuteronomy 27:12-13 - Moses says that six tribes "shall stand on Mount Gerizim to pronounce blessings over the people," while the other six tribes "shall stand on Mount Ebal to pronounce curses"; the list includes both Levi and Joseph, but the order is different than any previous text.
- Deuteronomy 33:1-29 - just before his death, Moses blesses eleven of the tribes of Israel; the order is totally unfamiliar, and curiously Simeon is omitted.
- Joshua 13-19 - the division of the Promised Land among the twelve tribes is described in detail, beginning briefly with the 2-1/2 tribes East of the Jordan (Reuben, Gad, and 1/2 of Manasseh), followed by greater detail about the 9-1/2 tribes West of the Jordan.
- Joshua 21:4-8 - each of the tribes of Israel gives several cities to the Levites, in four divisions: the Kohathite descendants of Aaron (from Judah, Simeon & Benjamin); the other Kohathite clans (from Ephraim, Dan & half-Manasseh); the Gershonite clans (from Issachar, Asher, Naphtali & half-Manasseh); the Merarite clans (from Reuben, Gad & Zebulun).
- Judges 5:12-22 - six tribes formed the Israelite league fighting against Sisera: Ephraim, Benjamin, Machir (probably representing Manasseh), Zebulun, Issachar, and Naphtali (led by Barak); four tribes are chided for not participating: Reuben, Gilead (Gad), Dan, and Asher; the tribes of Judah and Simeon (more distant), and Levi (priestly) are not mentioned.
- 1 Chronicles 2:1-2 - a brief list of the 12 sons of Israel; similar to the order of Genesis 35:22-26, except that Dan is placed before Joseph.
- 1 Chronicles 2-7 - very long genealogies covering the time span from the patriarchs down to the Babylonian exile; the tribe of Judah is covered first and in greatest detail (Chapters 2-3; because of King David and the Chronicler's own Judean context); Chapter 4 covers the southern tribes: Judah & Simeon; Chapter 5 the 2-1/2 eastern (Transjordan) tribes; 5:27-6:66 the various Levite clans; 7:1-40 most of the other northern tribes, but only briefly and omitting Zebulun.
- 1 Chronicles 12:24-38 - thousands of soldiers from each tribe assemble at Hebron to swear allegiance to David as the new King; the tribe of Judah is first and the 2-1/2 Transjordan tribes are last, but the rest is in an order different from anything prior (why?)
- 1 Chronicles 27:16-22 - a brief list of 13 leaders of the tribes of Israel at the time of King David; Levi and Aaron are curiously listed separately, as are the eastern and western halves of Manasseh, but Gad and Asher are omitted.
- Ezekiel 48:1-29 - an idealized division of the land among the tribes of a New Israel, with seven tribes in the north, the tribe of Levi administering a sanctuary and sacred city in the middle, and the remaining five tribes in the south.
- Ezekiel 48:30-34 - the new sacred city has twelve gates named after the twelve sons of Jacob, three on each side (N, E, S, W)

- Revelation 7:5-8 - the only list in the New Testament of the twelve tribes; John hears that 144,000 Israelites have been "sealed" for salvation, 12,000 from each of the 12 tribes; this list curiously lists both Manasseh and Joseph (but not Ephraim), and omits Dan.

Name	Meaning in Hebrew	From Bible Verse
Reuben	See as Son	Genesis 29:32
Simeon	Heard	Genesis 29:33
Levi	Joined	Genesis 29:34
Judah	Praise	Genesis 29:35
Dan	He Judged	Genesis 30:6
Naphtali	Wrestled	Genesis 30:8
Gad	Fortune	Genesis 30:11
Asher	Happy	Genesis 30:13
Issachar	Hire-Reward	Genesis 30:18
Zebulun	Honor	Genesis 30:20
Joseph	He Adds	Genesis 30:24
Benjamin	Son of the Right Hand or Son of the South	Genesis 35:18
Manasseh	Making to Forget	Genesis 45:51
Ephraim	To Be Fruitful	Genesis 45:52

THE TWELVE TRIBES LISTS AS THEY APPEAR IN SCRIPTURE

<u>Genesis 29-30, 35</u>	<u>Genesis 35:22-26</u>	<u>Genesis 46:8-27</u>	<u>Genesis 49:1-27</u>	<u>Exodus 1:1-5</u>
Reuben	Reuben	Reuben	Reuben	Reuben
Simeon	Simeon	Simeon	Simeon	Simeon
Levi	Levi	Levi	Levi	Levi
Judah	Judah	Judah	Judah	Judah
Dan	Issachar	Issachar	Zebulun	Issachar
Naphtali	Zebulun	Zebulun	Issachar	Zebulun
Gad	Joseph	Gad	Dan	Benjamin
Asher	Benjamin	Asher	Gad	Dan
Issachar	Dan	Joseph	Asher	Naphtali
Zebulun	Naphtali	Benjamin	Naphtali	Gad
Joseph	Gad	Dan	Joseph	Asher
Benjamin	Asher	Naphtali	Benjamin	Joseph

<u>Numbers 1:5-15</u>	<u>Numbers 1:20-54</u>	<u>Numbers 2:3-29</u>	<u>Numbers 7:1-88</u>	<u>Num. 10:11-28</u>
Reuben	Reuben	E: Judah	[Levi]	Judah
Simeon	Simeon	E: Issachar	Judah	Issachar
Judah	Gad	E: Zebulun	Issachar	Zebulun
Issachar	Judah	S: Reuben	Zebulun	[Levi-G+M]
Zebulun	Issachar	S: Simeon	Reuben	Reuben
Ephraim	Zebulun	S: Gad	Simeon	Simeon
Manasseh/Js	Js/Ephraim	[Mid: Levi]	Gad	Gad
Benjamin	Manasseh	W: Ephraim	Ephraim	[Levi-K]
Dan	Benjamin	W: Manasseh	Manasseh	Ephraim
Asher	Dan	W: Benjamin	Benjamin	Manasseh
Gad	Asher	N: Dan	Dan	Benjamin
Naphtali	Naphtali	N: Asher	Asher	Dan
omit: Levi	[Levi]	N: Naphtali	Naphtali	Asher
				Naphtali

<u>Num13:4-15</u>	<u>Num26:5-50</u>	<u>Num 34:19-28</u>	<u>Deut 27:12-13</u>	<u>Deut 33:1-29</u>
Reuben	Reuben	Reuben	Bl-Simeon	Reuben
Simeon	Simeon	[Gad	Bl-Levi	Judah
Judah	Gad	Manasseh-E	Bl-Judah	Levi
Issachar	Judah	Judah	Bl-Issachar	Benjamin
Zebulun	Issachar	Simeon	Bl-Joseph	Joseph
Manasseh	Zebulun	Benjamin	Bl-Benjamin	Zebulun
Ephraim	Js/Manasseh	Dan	Cr-Reuben	Issachar
Benjamin	Ephraim/Js	Manasseh-W	Cr-Gad	Gad
Dan	Benjamin	Ephraim	Cr-Asher	Dan
Asher	Dan	Zebulun	Cr-Zebulun	Naphtali
Naphtali	Asher	Issachar	Cr-Dan	Asher
Gad	Naphtali	Asher	Cr-Naphtali	
omit: Levi	omit: Levi	Naphtali		
		omit: Levi		omit: Simeon

<u>Josh 13-19</u>	<u>Josh 21:4-8</u>	<u>Judg 5:12-22</u>	<u>1 Chr 2:1-2</u>	<u>1 Chr 2-7</u>
Reuben	Judah	Ephraim	Reuben	Judah
Gad	Simeon	Benjamin	Simeon	Simeon
Manasseh-E	Benjamin	Machir/Manasseh	Levi	Reuben
Judah	Ephraim	Zebulun	Judah	Gad
Ephraim	Dan	Issachar	Issachar	Manasseh-E
Manasseh-W	Manasseh-E	Reuben	Zebulun	Levi
Benjamin	Issachar	Gad	Dan	Issachar
Simeon	Asher	Dan	Joseph	Benjamin
Zebulun	Naphtali	Asher	Benjamin	Dan
Issachar	Manasseh-W	Naphtali	Naphtali	Naphtali
Asher	Reuben	.	Gad	Manasseh-W
Naphtali	Gad	omit: Judah	Asher	Ephraim
Dan	Zebulun	omit: Simeon		Asher
omit: Levi	omit: Levi	omit: Levi		omit: Zebulun

<u>1 Chr 12:24-38</u>	<u>1 Chr 27:16-22</u>	<u>Rev 7:5-8</u>	<u>Ezek 48:1-29</u>	<u>Ezek 48:30-34</u>
Judah	Reuben	Judah	Dan	N: Reuben
Simeon	Simeon	Reuben	Asher	N: Judah
Levi	Levi	Gad	Naphtali	N: Levi
Benjamin	Judah	Asher	Manasseh	E: Joseph
Ephraim	Issachar	Naphtali	Ephraim	E: Benjamin
Manasseh-W	Zebulun	Manasseh	Reuben	E: Dan
Issachar	Naphtali	Simeon	Judah	S: Simeon
Zebulun	Ephraim	Levi	[Levi]	S: Issachar
Naphtali	Manasseh-W	Issachar	Benjamin	S: Zebulun
Dan	Manasseh-E	Zebulun	Simeon	W: Gad
Asher	Benjamin	Joseph	Issachar	W: Asher
Reuben	Dan	Benjamin	Zebulun	W: Naphtali
Gad	omit: Gad		Gad	
Manasseh-E	omit: Asher	omit: Dan		

NEXT WEEK: JACOB'S BURIAL

Please call or e-mail with any questions or comments

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