

HONESTY

INTRODUCTION

We do not use the cross as a way to wallpaper over our unrepentant heart to temporarily feel good. We earnestly seek Christ knowing He has forgiven us at the Cross.

THINK ABOUT FINANCES.

- Where have you not been trusting God for security?
- Where have you not had God’s heart for the poor?
- Where do you need to confess to God the sin of hoarding, the sin of undisciplined desire, the failure to actually give?

REMEMBER YOUR WORDS.

(for the last day or few days or week or month.)

- Where have you used words that were deceptive (like Jacob did)?
- Where have you used words to manipulate?
- Where have you said bitter words?
- Where did you withhold words of love or encouragement that you should have spoken?

REMEMBER YOUR ATTITUDES.

- Where have you just been judgmental in ugly ways?
- Where has envy gnawed away at you?
- Where have you been entitled instead of *grateful*?

REMEMBER YOUR BEHAVIOR.

- Where have you mismanaged?
- Where have you sinned in your sexuality?
- Where have you had a bad habit you can’t control but that you *have not been willing to bring into the light*?
- Where have you been just plain selfish?

Where does God want to convict you? *(This is healthy conviction toward the goal of the greater glory of God).*



GENESIS

THE FINAL CHAPTERS

HONESTY

PART 69

GENESIS 49:1-28

Proverbs 27:6
Ephesians 4:15
1 John 1:8

Obadiah 1:3
Jeremiah 17:9
John 8:32

Jeremiah 2:32
Genesis 49:1-28
Luke 6:31

UPCOMING ACTIVITIES

FILM & THEOLOGY
June 21, 6p
Oz The Great and Powerful

MEN’S BREAKFAST
6/15, 8a Home Town Buffet

SUMMER CAMPS
eKids! - August 4-9
High School - July 22-26
Jr. High - July 29- Aug 2

CHIX WITH STIX
6/15, 9a Cafe Noir

ELEMENT MOMS
5/30, 10am @ Rice Ranch



GENESIS THE FINAL CHAPTERS: PART 69

HONESTY

Proverbs 27:6 “Faithful are the wounds of a friend; profuse are the kisses of an enemy.”

Jacob’s last words to his sons have become the occasion for a final statement of the book’s major theme: God’s plan to restore the lost blessing through the offspring of Abraham. The key to the writer’s understanding of Jacob’s last words lies in the narrative framework that surrounds them. In v.1 we are explicitly told that Jacob was speaking about those things that would happen in days to come... and he is brutally honest.

When something matters to us we want the truth about it. Winston Churchill wrote, *“Men occasionally stumble on the truth, but most of them pick themselves up and hurry off as if nothing had happened.”*

The truth will set us free, but first it usually makes us miserable because all sin involves self-deception.

The key to the saying regarding Reuben is the statement “you will not excel.” The word “excel” is a play on the two statements that have preceded it: “excelling in honor” and “excelling in power.” Though Reuben has excelled, he will no longer excel.

Simeon and Levi are grouped together because they were the instigators of the bloodshed against the city of Shechem. Here Jacob gave his final verdict on their action: the two tribes of Levi and Simeon would not have their own portion in the inheritance of the land. The fulfillment of Jacob’s words can be found in the fact that the tribe of Simeon virtually disappears from the biblical narratives after the time of the Conquest, and in the fact that the tribe of Levi was given the responsibility of the priesthood and hence was not given its own inheritance in the land.

Judah was given the right of the firstborn. Judah had been chosen over all the others as the royal tribe. According to the book of Chronicles, Judah “prevailed” over his brothers and became heir to the throne. Psalm 78:67-68, *“[The LORD] rejected the tents of Joseph, he did not choose the tribe of Ephraim; but he chose the tribe of Judah, Mount Zion, which he loved.”*

Judah is described as a victorious warrior who returns home from battle and is greeted by the shouts of praise from his brothers. The image of the victorious

warrior is extended with the picture of Judah as a “young lion.” The young lion is pictured as sleeping in its den after having just devoured its prey.

Zebulun will extend its borders to the sea as far as Sidon. The Hebrew name Zebulun, which means “lofty abode,” has become a cipher for the extension of the Promised Land into the “far recesses” of Sidon. There is apparently an intended wordplay between “abode” (*zebulun*) and “abide” (*yishkon*).

Issachar is pictured as a strong donkey who sees that his land of rest is good and applies his back to the burden. The use of the term “resting place” or “land of rest” aligns the words of Jacob with the theme of the future rest that God will give his people in the Promised Land.

Dan is the one who will judge his people. He is likened to a snake along the path that attacks the heels of the horse and cunningly defeats the horseman. The sense of the image itself is unclear, but there is a sense of hope that has at the center the king from the tribe of Judah.

Gad will be attacked by a band of raiders.

Asher’s sons will enjoy great abundance and rich delicacies.

Naphtali will enjoy a time of great future prosperity and abundance.

Jacob’s statements regarding Joseph repeat much of what was said about the other brothers after Judah. The difference in the words to Joseph, however, is the repetition of the word “blessing.”

To Benjamin he expresses words of conquest over his enemies. He is pictured as a conqueror and a vicious predator, the lion and the wolf.

As Jacob dies he asks his sons bury him in the Land of Promise with his fathers, in the cave purchased by Abraham in chapter 23. He wanted to be buried in the land with Abraham, Sarah, Isaac, Rebekah, and Leah, the central figures of the preceding narratives. The point of the request within the present narrative is the renewal of the reader’s awareness of the promise of the land, the promise that Jacob’s seed would live in peace in the land promised to Abraham and Isaac. It is to show that Jacob’s faith in God’s promises remained firm to the end.

For us today, we have been blessed by God through the promise of His son. We do not use the cross as a way to wallpaper over our unrepentant heart to temporarily feel good. We earnestly seek Christ knowing He has forgiven us at the Cross.