

Genesis 194  
Blessed to Bless  
Genesis 49:27-30  
March 9, 2025  
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Let us take our Bibles and open them to Genesis 49:27. The title of our message this morning is "Blessed to Bless." If you have been following along with our verse-by-verse teaching through the Book of Genesis, we are at the very end of the book. God, in this book, works strategically through Abraham, Isaac, and Jacob to launch the Nation of Israel, a very special nation. Without that nation we would not have a Messiah or the Bible. God has also worked through Joseph to preserve that special nation. Joseph is the key figure that the Lord has used to bring the nation out of Canaan into Egypt.

We are at a section of the book which is pivotal, where Joseph's father, Jacob, is now blessing his sons. In Genesis 49:3-27, Jacob has blessed a group that I call Jacob's Dozen. He has blessed all of his sons, and many of these blessings, as we have studied, are actually prophecies. It is very difficult to understand the things happening in the Bible without understanding these prophecies.

Jacob's Blessings on His Sons (Genesis 49:3-27)

- A. Reuben (3-4)
- B. Simeon & Levi (5-7)
- C. Judah (8-12)
- D. Zebulun (13)
- E. Issachar (14-15)
- F. Dan (16-18)
- G. Gad (19)
- H. Asher (20)
- I. Naphtali (21)
- J. Joseph (22-26)
- K. Benjamin (27)

We have worked our way through all of the blessings to these various sons, and now we finish with Benjamin, the very last to be blessed (Genesis 49:27).

*"Benjamin is a ravenous wolf;  
In the morning he devours his prey,  
And in the evening he divides his spoil."*

This is describing Benjamin, in his destiny, as being like a vicious wolf. He is devouring his prey, meaning he is very aggressive. Then the prophecy is given that he will share his spoils. Obviously, for him to share his spoils, he has to be effective. It is a statement of his aggressive nature, and of Benjamin's effectiveness as a vicious fighter. Is it not interesting that when you understand that seed truth—that germ of truth given here by Jacob to Benjamin—suddenly the rest of the Bible starts making sense?

Arnold Fruchtenbaum writes about this prophecy:

"Indeed, the Tribe of Benjamin did produce some rather famous fighters. It produced one of the Judges, Ehud (Judg. 3:15-30). It produced Saul (1 Sam. 9:1-11:15) and Jonathan (1 Sam. 14:1-52). Among other famous Benjamites in the Old Testament were Mordecai and Esther; in the New Testament, the Apostle Paul (Rom. 11:1-2). Other references to this tribe include: Judges 5:14 and 19-21; I Chronicles 8:1-40 and 12:1-7; and II Chronicles 14:8 and 17:17."<sup>1</sup>

One thing that is very difficult is when you walk into a movie late and you miss some key fact at the beginning of the movie, and the rest of the movie is a mystery as to why things are unfolding the way they are. That is how I feel about Genesis 49. Genesis 49 is so foundational to the rest of the Scripture. If you rush over it and do not really comprehend what is being spoken of here, you spend the rest of your time in the Word of God trying to figure out why this is happening, or why that is happening. Why is Benjamin producing all of these fighters?

If you are in an abnormal church like this one, for example, and you are going through the Bible slowly, it really pays dividends as you work your way through the Word of God, because now you have the essential fact in the first five minutes of the movie, the rest of the Bible starts making sense.

That is how the Bible is set up. The Bible typically will not go back and say, "Now, remember what Jacob's prophecy was to Benjamin." It typically does not do that. The consecutive or chronological Bible reader is rewarded, I believe, largely by the Holy Spirit, because the interesting thing about the Bible is that the Bible, as you move through it, does not rewrite what it said initially, it just adds more clarity—more detail.

If latter Scripture rewrites former Scripture, then God was lying in the former Scripture, which He cannot do, because it is impossible for God to lie (Hebrews 6:18). This is a wonderful doctrine that we call the doctrine of progressive revelation. You are moving through the Scripture, and the Scripture is not changing what was initially said, it is just adding clarity and detail. It is giving you confidence that the prophecies in the Bible are, in fact, accurate.

If these prophecies concerning Benjamin happened in real time (and they did), then what do you do with all of the other prophecies of the Bible that are yet to come? You say to yourself, "You know what? This book has a track record." If I am at the free throw line in basketball, and I make nine free throws in a row, and then I say to you, "Can I make the tenth free throw?" Your obvious answer is, "Of course you can," because I have a track record.

There is absolutely no doubt that all of the things spoken of in Scripture are going to happen in real time. The Great White Throne judgment is going to happen; the Rapture is going to happen; the Millennial Kingdom is going to happen; the new heavens and the

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<sup>1</sup> Dr. Arnold G. Fruchtenbaum, *The Book of Genesis*, 652.

new earth are going to happen. We know that because this Book has staked its credibility on its capacity to predict the future.

There are a lot of strange things floating around today in the area of eschatology (the study of the end times). A lot of so-called prophecy conferences are drifting into UFO conferences—men from outer space, these kinds of subjects. It pains me to see that happen, to move in this hyper-speculative way, because that is not why God gave us prophecy or eschatology (the study of the end times). A true prophecy conference is a Bible study where you are studying what the Bible reveals about the end. Those sections of Scripture are absolutely worth your time, because they will happen. We know they will happen because the Bible has a track record.

I am fond of this particular book, as I have told you many times: "Every Prophecy of the Bible" by the late Doctor John Walvoord, which simply shows how all of these prophecies transpired and how they were fulfilled. As you see this pattern of literal fulfillment over and over again, it gives you confidence of the prophecies yet to come.

There are many important things in the Bible to study today, but I would say at the top of the list is prophecy, because I think we are living in the age of very near prophetic fulfillment. God has been working on the walls of the house, or the temple (metaphorical for the church), for the last 2,000 years. If you want my take on it, I think He is putting on the roof right now. I believe that we are so close to seeing a fulfillment of several things spoken of in the Bible, it is hard to even articulate it.

I am not a date setter, nor the son of a date setter, but we had better pay attention to the Word of God. We had better pay attention to what He says, not to what I say or to what you say, but to what He says the future holds, because the Bible will give you that information. There is no other alleged holy book out there that I can think of that gives you that kind of data.

We just heard a little bit about the missionaries and some of the other systems that they are going up against (Mormonism, Jehovah's Witnesses). As you study those false religions, you will learn very fast that those religions are wrong in their futuristic predictions. They got massive things wrong in history. Not so the Bible. The Bible does not get things wrong, because it is written by an omniscient God.

That concludes these lengthy prophecies and blessings that Jacob has given to his sons. In Genesis 49:28, Moses, the author, makes this concluding comment:

*"All these are the twelve tribes of Israel, and this is what their father said to them when he blessed them. He blessed them, every one of them with the blessings appropriate to him."*

You will notice in Genesis 49:28 that these prophecies are given to the Twelve Tribes of Israel. This is not just information about his sons (although it is information about his sons); it is information about his sons who would become the progenitors of Israel's twelve tribes. I will be honest with you, if you do not understand the Twelve Tribes of Israel, you really cannot understand the Bible, because so much of the Bible revolves around the Twelve Tribes of Israel.

In fact, in the New Testament, Jesus made this statement to His disciples in Matthew 19:28. It says,

*"And Jesus said to them, 'Truly I say to you, that you who have followed Me, in the regeneration when the Son of Man will sit on his glorious throne..."*

(The regeneration refers to the Millennial Kingdom, yet future.) Did you know that Jesus Christ is coming back to this earth to sit on His throne in Jerusalem? He is not on that throne right now.

*"...you also shall sit upon twelve thrones, judging the twelve tribes of Israel"*  
(Matthew 19:28).

That is an astounding prediction that He makes there. You continue to move through the Bible, and you will discover more information about the Twelve Tribes of Israel. In the days of Joshua, yet future, the nation would go into the land, and the land would be very carefully divided (the Land of Israel) amongst Israel's twelve tribes.

I am also here to tell you this: the day in history is coming where these twelve tribes will evangelize all of planet Earth. We can genetically, with the knowledge that we have today, document the genealogy of all of these twelve tribes. The idea that the tribes are lost—they are not lost. Maybe they are lost to man, but they are not lost to God.

Revelation 7 anticipates the day when those twelve tribes—12,000 from each tribe, 144,000—will evangelize all of planet Earth. Revelation 7:1-8 describes these tribes. They are numbered; they are Jews; and they are sealed. They are the firstfruits in the sense that they are going to reach the rest of the nation and the world, and they are sealed by God post-rapture before any harm comes to the earth. (I would place that sealing towards the beginning of the Tribulation period.) God is going to use them strategically to evangelize all of planet Earth.

Revelation 7:9-17 describes this innumerable multitude of all nations, most of whom are slain, that are converted gradually as each comes to a saving knowledge of Messiah out of the Great Tribulation period. Whatever the church has left undone in terms of worldwide evangelization, it will be completed by these 144,000 Jews coming from these twelve tribes.

When we study Ezekiel 47, we learn that these tribes will not only be prominent in the Book of Joshua, but they will be prominent in the Millennial Kingdom, where their identical land portions are given. That is what Jesus was referencing: once this regeneration of all things happens, the disciples will sit on twelve thrones governing these twelve tribes.

Ezekiel gives information about the boundaries of these tribes, which is different from the Book of Joshua. That shows you that what happened in the Book of Joshua is past. The future tribal distribution is yet future. In fact, by the time you get to the end of the Bible, in the eternal state (Revelation 21-22), there is going to be a giant city. It is shaped like a 1,500-mile by 1,500-mile cube—a massive city. It is going to have walls that are about 72 yards thick.

Around this city, there are going to be three gates on one side, three gates on another side, three gates on another side, three gates on another side. As you walk in and out of those gates in the eternal state, it indicates that the gates are always open. As you look above each gate, each gate is named after one of the Twelve Tribes of Israel. It is almost as if God is saying, "These tribes are special. I used them to launch the Nation of Israel, and I am never going to let their memory go out of existence."

That is what we are reading about here—we are reading about the foundation of all of these things. It also says in Genesis 49:28,

*"...and this is what their father said to them when he blessed them. He blessed them, every one with the blessing appropriate to him."*

As we study these tribes, we discover that each was blessed in their own special way; but the blessing was not only for them. As we study the Tribe of Judah (a very special tribe), that tribe is going to beget none other than the King, the Messiah Himself, who has benefited all of us. You notice that when God blessed Judah, He blessed Judah with the intention of Judah being a blessing to the whole world.

If you can grasp that concept, you will understand something about the mind of God and how God works. When God blesses, His intention is not just for the bless-ee. It is for all of the people that are going to be touched, as a spillover effect. It is as if one's cup overflows, and as that cup overflows other people are benefiting from that overflowing cup.

That is what God is doing here with these twelve tribes. In other words, this is not just something for Benjamin; it is not just something for Judah; this is for others who will be indirectly benefited through a blessing from God. That becomes something very important to keep in mind, because as members of the church, we are wildly and radically blessed. When God blesses you individually, He does not only have you in mind. He has in mind all of the people that would be affected (spillover) through whatever He has given to you.

In the Church Age we have the doctrine of spiritual gifts. What are spiritual gifts? Everyone has at least one according to Scripture. I am convinced that most believers probably have more than one. God has given people, within the body of Christ, certain abilities to do certain things that others whom you know probably are not as effective at.

You have to ask yourself, when you receive a blessing from God, why did God give that to you? God did not give that to you for you alone. He gave that to you because of all of the people He knew He was going to indirectly touch through you. With any blessing in your life—wealth, money, health, talent (blessings come in many different forms)—the important thing to understand is that you are blessed. Then you have to ask yourself, "Why am I blessed? Why did God give me this particular ability or this particular talent?" The answer is: He did not give it just for you; He gave it to all of the people that would be blessed by Him indirectly through you.

That becomes one of the great purposes of the gifts of the Holy Spirit. First Corinthians 12:7 says,

*"But to each one is given the manifestation of the Spirit for the common good."*

First Corinthians 14:26 lists various gifts of the Holy Spirit, and then it says this:

*"Let all things be done for edification."*

"Edification" means "the building up of the body of Christ."

First Peter 4:10 demonstrates why I am of the belief that every Christian has at least one spiritual gift, because of the repetition of the word "each."

*"As each one has received a special gift, employ it in serving one another as good stewards of the manifold grace of God."*

How tragic it is when someone who is very talented flaunts their stuff—misuses something that God gave them to attract attention to themselves—not understanding that the whole purpose that God gave that particular gifting was so they would be a blessing to other people.

It also changes our whole understanding of church. Church, as described in the Bible, is very different from the way we typically practice church. A lot of people come to church to get, to receive. That is okay—that is legitimate—but that is not the only purpose for church. The purpose for the church is for you to be a blessing to somebody else. It could be anything—a conversation, supplying a material need, a word of encouragement. God gave you that foresight, and God gave you that insight because He understood that He would use it strategically in your life for the common good, for edification.

You see that coming out here in the mind of God, as these twelve are being blessed with their various blessings, each appropriate to them. It was not only for them. There is a whole biblical history that is about to unfold from Genesis 49 forward, where these twelve would be used strategically by God to be a blessing.

We move down to Genesis 49:29-33, where Jacob, having completed his task, is now ready to die. Here is an outline that we can use as we look at Genesis 49:29-33.

#### Jacob's Death (Genesis 49:29-33)

- A. Charge (29a)
- B. Announcement of death (29b)
- C. Requisition (29c)
- D. Place of burial (29d-30)
- E. Others buried there (31)
- F. Burial place repeated (32)
- G. Jacob's death (33)

The first thing Jacob does is he gives a charge. It says there in Genesis 49:29, *"Then he charged them..."* He blesses them, and then he says to his sons, Jacob's Dozen, including Joseph, "I am charging you to do something." Obviously, whatever it is Jacob wants done is a big deal.

As people are getting ready to die, they really start to spill their guts. What is on a person's mind really comes out just prior to death. This is what is happening here with Jacob. He announces that he is ready to die (Genesis 49:29). It says,

*"Then he charged them and said to them, 'I am about to be gathered to my people...'"*

This is not front-page news. He has already announced his death back in Genesis 48:21, where Jacob said, *"Behold, I am about to die."* That was before all of these blessings and prophecies that he gave. Now that the blessings and prophecies are behind him, he is ready to die. He says, "I want to charge you—which is a very strong exhortation—with one other thing."

It is at this point that he makes a request. He has announced his death (Genesis 49:29),

*"Then he charged them and said to them, 'I am about to be gathered to my people...'"*

This is very important. What does it mean when he says, "I am about to be gathered to my people"? When is he going to be gathered with his people? If you drop down to the end of the chapter, you will see an answer to that. Genesis 49:33:

*"When Jacob finished charging his sons, he drew his feet into the bed and breathed his last, and was gathered to his people."*

In other words, being "gathered to his people" is something that would take place immediately, not down the road, but immediately upon death. You will understand why I am emphasizing that in just a moment.

Genesis 49:29 says, "Then he charged them and said to them, 'I am about to be gathered to my people'"—a euphemism for death, and something that would transpire immediately upon death. Here is the request:

*"...bury me with my fathers in the cave that is in the field of Ephron the Hittite."*

The request is: "I want you to bury me with my fathers in a cave, where the other patriarchs had been buried, that Abraham had purchased back in Genesis 23."

The burial in the cave is not to be confused with his being gathered to his people. The gathering with his people is something that would happen immediately upon death. The burial in the cave is something that would happen later. The burial with the fathers is something that would happen later. It was probably 250 miles from where Jacob is speaking these things in Egypt to where that cave is located in the Land of Canaan. There is a very clear order here. "First, I am going to die. When I die, immediately I am going to be gathered to my people. Then I want you to bury me with my fathers." That is a separate event that happens later, a good 250 miles away.

If those are two different events—being "gathered to my people," and then being "buried with my fathers"—what do each of these two things mean? I want to show you how I believe modern-day Old Testament scholarship is corrupting the Book of Genesis.

What modern-day Old Testament scholarship is saying concerning the Book of Genesis (I heard it many times in the classroom when I was going through my academic seminary studies) is that the afterlife is not really found in the Book of Genesis. The concept of future resurrection is not really found in the Book of Genesis. In fact, if you read those concepts into the Book of Genesis, then they charge you with reading New Testament truth back into the Old Testament.

That is why this distinction between being "gathered to his people" and then being "buried with his fathers" (which New Testament and Old Testament scholarship combines), needs to be exposed. If someone has come into the text and they are saying, "Do you know what? The Book of Genesis really does not talk about the afterlife," then the way they will handle Genesis 49:29 is this: "'Gather to my people' is the same thing as 'being buried with my fathers.'" That is just a statement about the common grave."

How could that be, when, as I have tried to explain, being "gathered to one's people" takes place immediately upon death? Then a separate event, 250 miles away, being "buried with his fathers" is completely independent and totally separate. If being buried with one's fathers is completely and totally independent and separate, then what does being "gathered to his people" mean?

Here is the answer: being "gathered to his people" is Jacob's statement about what he would experience, in joy, immediately upon dying. He would go into the presence of his family, his spiritual family. He would see Abraham; he would see Isaac; he would see any other hero of the faith that you read about in the Book of Genesis—Noah, Adam. If these are separate events, then what you are seeing in the Book of Genesis is an actual statement of the afterlife, contrary to what you are going to hear on A&E, "Mysteries of the Bible," and the History Channel.

They will bring on a scholar from Harvard, and they will not bring a conservative on to counter what the liberal is saying. They will make some kind of statement about the Book of Genesis: "There is not much here about the afterlife. That is a New Testament idea." "What do you do with being "gathered to my people" that Jacob is predicting here?" "Oh, that is just the common grave."

How could that be the "common grave" and being "buried in a tomb," if that is something that is 250 miles away? Once you start to make this distinction, you see very clearly that the Book of Genesis is speaking of the afterlife. In fact, we have seen this phrase "gathered to my people" many times in our study in Genesis.

Arnold Fruchtenbaum says,



"The phrase 'gathered to my people' is used ten times, and only in the Pentateuch..."<sup>2</sup>

It is used of Abraham's death, Ishmael's death, Isaac's death, and Jacob's death (right here). It is used of Aaron's death and of Moses's death. It is used in the Book of Deuteronomy, of Aaron and Moses.

"A parallel phrase is 'gathered to his fathers' in Genesis 15:15 and 47:30."<sup>3</sup>

As an astute Bible reader, you need to learn that there is a distinction between the two. Do not use the ram, jam, and cram method to conflate the events. The Bible does not present them as the same event—"being gathered to his people" is immediately upon death. It is a clear statement of the afterlife. Being "buried with his fathers" is another event, 250 miles away, which has to do with his request to have his body buried in the tomb that Abraham purchased all the way back in Genesis 23. In other words, what you are seeing right here is the statement of the afterlife in seed form.

Arnold Fruchtenbaum writes this:

"In verse 29a, Jacob announced his coming death: 'I am to be gathered unto my people,' again, an expression of faith in the afterlife. Then came the request: 'Bury me with my fathers;' again, the chronology is that he was first to be 'gathered unto' his own people..."<sup>4</sup>

Death (Genesis 49:33)—that is when he would go into the presence of the Lord. No soul sleep, no doctrine where your soul just becomes unconscious until the final resurrection. These are not taught in Scripture. He would die; he would be gathered to his people; he would have an immediate experience in the afterlife; and then they would take his body 250 miles to Canaan, and they would bury it in the special cave that Abraham had purchased (Genesis 23).

"Then came the request: 'Bury me with my fathers;' again, the chronology is that he was first to be 'gathered unto' his own 'people,' but then his body was to be taken to be with the 'fathers.' This distinction shows that being gathered to his people is distinct from being buried with the fathers."<sup>5</sup>

The History Channel will merge the two together, because they have a prior assumption that the Book of Genesis does not mention the afterlife. Yes it does. Is it as clearly spelled out as I would like it? No. I have to wait for further revelation for that, but the doctrine is there. The afterlife is very real.

Not only that, but the concept of future resurrection in the Book of Genesis is very clear. Here is the way I was taught it by Old Testament scholars. They said, "You know what? There is no clear text in the Book of Genesis about a future resurrection. You have to wait

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<sup>2</sup> Arnold G. Fruchtenbaum, *The Book of Genesis*, 392.

<sup>3</sup> Arnold G. Fruchtenbaum, *The Book of Genesis*, 392.

<sup>4</sup> Arnold G. Fruchtenbaum, *The Book of Genesis*, 653.

<sup>5</sup> Arnold G. Fruchtenbaum, *The Book of Genesis*, 653.

for the Book of Daniel, which is much later (6th century BC). We are still here in the patriarchal era (roughly 2000 BC). You have to wait for Daniel to get a clear statement of future resurrection."

Those that taught me, told me that in Daniel 12:2, much later on in history, is the first time resurrection is mentioned in the Bible. They would go to Daniel 12:2:

*"Many of those who sleep in the dust of the ground will awake, these to everlasting life, but the others to disgrace and everlasting contempt."*

This is a clear resurrection statement. "If you want to find resurrection in the Bible," I was told, "wait for the Book of Daniel to get it. Do not read Daniel back into Genesis." What I am telling you is that resurrection is in the Book of Genesis. With the clarity that I would want? No, but it is there in seed form, and germ form, just like the concept of the afterlife is in the Book of Genesis.

Do you want to see the concept of resurrection in the Book of Genesis? We have gone through this before, but do you remember Genesis 22:2, where God tells Abraham to take Isaac and to sacrifice him on Mount Moriah? Do you remember that? Genesis 22:2 says this:

*"He said, 'Take now your son, your only son, whom you love, Isaac, and go to the land of Moriah, and offer him there as a burnt offering...'"*

Abraham does what he is told, not with the offering, fortunately, but he says this as he is approaching Mount Moriah:

*"Abraham said to his young men, 'Stay here with the donkey, and I and the lad [Isaac] will go over there [Mount Moriah]; and we will worship and return to you'" (Genesis 22:5).*

In other words, if you are going to sacrifice him as a burnt offering on Mount Moriah, why would you tell your attendants that "we are going to go over there?" "We" is plural. Isn't that more than one who will come back? Why would Abraham say "we" meaning Isaac and he are going to go over there? "I am going to do what God told me to do, and we are going to come back." Wouldn't he say, "I am going to come back"? "I, by myself, am going to come back." Why did he say "we"?

This is the height of Abraham's faith. He understood, based on the promises that God had given him, that even if he killed Isaac God would raise him from the dead. Abraham understood the doctrine of resurrection in the Book of Genesis, or else the whole statement does not make any sense.

Of course, the best interpreter of the Book of Genesis is the Book of Hebrews. Hebrews comments on this. It says,

*"By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises was offering up his only begotten son. It was he to whom it was said, 'In Isaac your descendants shall be called.' He [Abraham]*

*considered that God is able to raise people from the dead even from which he also received him back as a type" (Hebrews 11:17-19).*

Abraham understood. "If I kill Isaac, the promises of God are ironclad, and God is going to have to resurrect him from the dead, even if I put him to death." The fact that Abraham understood that means he understood the doctrine of resurrection. I do not have to wait until the Book of Daniel to get the doctrine of resurrection. All I have to do is read the Book of Genesis and see it there in infant form.

Herbert Lockyer says this concerning the Book of Genesis:

"...Genesis gives us a synoptic preface to the entire Bible. It is the seed-plot of the Bible. The germ or beginning of all truth is within this wonderful book. Genesis is the foundation upon which the entire revelation of God rests; the root out of which the rest grows. Truths found here are developed in successive ages."<sup>6</sup>

Do not look at the players in the Book of Genesis as a bunch of toothless hillbillies that did not know anything about doctrine. "We have to wait for Paul and Jesus to give us doctrine." Paul and Jesus came along and gave us greater clarity; but all Paul, Jesus, the Apostles, and all the other subsequent biblical writers are doing is watering a plant. They are bringing a seed to fruition that has already been planted in the Book of Genesis.

If you gut the Book of Genesis, as many are trying to do and have been trying to do for a long time, then the whole concept of God speaking to man collapses. Psalm 11:3 says,

*"If the foundations be destroyed,  
What can the righteous do?"*

This is why there is attack, after attack, after attack on the Book of Genesis. Moses did not write this. We are told this was compiled by sources after the fact. The flood did not occur. That was a local event. Each of the creation days are billions of years old, because we have to throw in our evolution to get it to work.

It is interesting that when you look at various churches, how many of them really teach the Book of Genesis? A lot of them will teach Genesis 1-11, but you know what? There are 50 chapters here. What about the rest of the book? Yes, let us get 1-11 right, but let us move on from there, because that is the foundation of the Scripture as well.

Many think Genesis is a myth. That is what they are debating these days at the Evangelical Theological Society—this is the key thing that they are into. They are debating the historicity of Adam. This is not even coming from folks that we used to call liberals. This is coming from within. Our schools, our seminary professors are all sitting around with each other trying to figure out if Adam was a historical person or not. If there was no first Adam, then there is no last Adam. Do you see that? The two are connected

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<sup>6</sup> Herbert Lockyer, *The Gospel in the Pentateuch* (Chicago: The Bible Institute Colportage Association, 1939), 25.

in an unbroken genealogy in Luke 3. You start playing games, as people are doing with the Book of Genesis, and really, there is not much of a point in being a Christian.

Before I was saved, I believed all of this stuff that they are promoting with evolution and all of these kinds, only to get saved and to move on in my Christian life, discovering that evangelical scholars today are doing all of the things that I used to believe before I was saved. If they are right, why even get saved? Jesus will make absolutely no sense to a person unless they understand the first 11 chapters of Genesis, which describe our hopelessness. We need a Savior because we are drowning. How do we know we are drowning? Genesis 1-11 tells us that.

In the Book of Genesis we discover the beginning of the universe, the beginning of life, the beginning of man and marriage. We are living in a culture right now that wants to debate marriage (as if we can debate it). Marriage is from God, there is no second opinion here. This is God's institution. Genesis also reveals the origin of evil, clothing, religion, salvation, language, government, nations, and Israel. I will add something else to the list: the afterlife is there in the Book of Genesis. Future resurrection is there in the Book of Genesis. May the Lord help us to embrace the totality of His Word.

Then after Jacob's request is made, he requests the place of burial, which is completely different from his "gathering to his people." Genesis 49:29:

*"Then he charged them and said to them, 'I am about to be gathered to my people.'"*

Death (Genesis 49:33): an immediate experience in the afterlife.

By the way, I and a few of the church members recently had the opportunity to go to Egypt and to see the pyramids of Egypt, an ancient civilization. They talked about one pharaoh's tomb after another. I cornered the guide, so as not to make a public spectacle. I said, "You have been talking about all of these caves and pyramids and pharaohs. How important was the afterlife to Egyptian civilization?" Her exact words to me were: "It was everything." Everything they did, right down to arranging things in the tomb, related to their belief in the afterlife.

Egypt is an ancient civilization preceding the Nation of Israel. In fact, most believe that Abraham probably saw the pyramids. So, are you trying to tell me that Egypt had a strong belief in the afterlife, going back to this time period, but God's people did not? What a silly proposition. Yet, this is the kind of thing that is spoken of today. You will see this on cable television and other things so regularly. In fact, you do not even have to watch TV to get this bad theology. All you have to do is go to a modern-day evangelical discussion group, and this kind of mentality will be on full display.

If the Egyptians believed in the afterlife the way they did, are you telling me that the only monotheistic culture in the Middle East did not? Are you telling me that God's own people did not? I have to wait for the Book of Daniel to get any discussion of the afterlife? No, it is all here. It is in seed form—infant form—but it is there. Jesus, Paul, the apostles, and the prophets are not, to a large extent, coming up with brand-new stuff. They are watering a tree that already exists. That is the right way to understand God's Word.

Genesis 49:29-30:

*"Then he charged them and said to them, 'I am about to be gathered to my people; bury me with my fathers in the cave that is in the field of Ephron the Hittite; in the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, which Abraham bought along with the field from Ephron the Hittite for a burial site.'"*

Jacob is in Egypt when he is saying this, so the burial in the cave, unlike being gathered to his fathers, is something that is going to take a while. Do not conflate the two together.

### Genesis 12-25: Abraham's Early Journeys

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| I. Unconditional promises (12:1-3)               | XI. Sodom & Gomorrah (18-19)                  |
| II. From Haran to Canaan (12:4-5)                | XII. Abraham & Abimelech (20)                 |
| III. In Canaan (12:6-9)                          | XIII. Isaac's birth (21:1-7)                  |
| IV. In Egypt (12:10-12)                          | XIV. Ishmeal's expulsion (21:8-21)            |
| V. Abram and Lot Separate (13:1-3)               | XV. Abraham & Abimelech's covenant (21:22-34) |
| VI. Reaffirmation of Abram's promises (13:14-18) | XVI. Abraham sacrifices Isaac (22)            |
| VII. Abram Rescues Lot (14:1-24)                 | XVII. Sarah's death (23)                      |
| VIII. Abrahamic Covenant (15:1-21)               | XVIII. Isaac's marriage (24)                  |
| IX. Hagar & Ishmael (16:1-16)                    | XIX. Abraham & Keturah (25:1-6)               |
| X. Circumcision (17:1-27)                        | XX. Abraham's death (25:7-11)                 |

This is something that showed up in our journey through the Book of Genesis. This chart puts together all of the events in Abraham's life. At the time of Sarah's death, Abraham was still living in the land of Canaan. He went to great trouble to secure a burial plot for his wife. As we continue on, we learn that others would be buried there in that burial plot. The patriarchs possessed no other land than that burial plot and a well, which Jacob got and gave to Joseph. Genesis 48:22:

*"I give you one one portion more than your brothers, which I took from the hand of the Amorite with my sword and my bow."*

Other than this burial plot, the patriarchs (Abraham, Isaac, and Jacob) went to their graves, never receiving the totality of what God promised to them. The only land that they possessed legally in Canaan was this burial plot purchased in Genesis 23, and this well that Jacob gave to Joseph. Yet God promised them so much more. He promised them a track of real estate, from modern-day Egypt to modern-day Iraq; from the Nile to the Euphrates.

You can twist the Scripture all you want, but a burial plot and a well does not equal everything that God promised. So what do you do with this? What do you do with these

awesome promises of God that never achieved realization? A lot of people just say, "They are hyperbolic, or exaggerations."

I know exactly what to do with them: the Kingdom, the significance of the thousand-year kingdom, which is on planet Earth before God takes the cosmos and destroys it by fire and replaces it with a new heavens and a new earth. That is where you put it all. You put it in that time period here called the thousand-year Millennial Kingdom. It goes right there. If you do not put it there, you have to put it somewhere, and it does not fit anywhere.

It does not fit today. Israel has but a sliver of everything God promised. It does not fit the eternal state, because that is after this world is destroyed by fire and replaced with the new world. Abraham, who walked around the land that he would possess, was given these promises on this earth. That is why the doctrine of the Kingdom (premillennialism) starts in the Book of Genesis.

A lot of people think, "The Millennial Kingdom is just in the Book of Revelation." In fact, I was listening to one guy trying to debunk the doctrine of the future Millennial Kingdom. (The fancy word for that is premillennialism—Jesus comes back and then the thousand-year Kingdom starts.) He was trying to say, "You have to go to Revelation 20 to prove that." I almost took the device that I was listening to this from and threw it right through the window.

Are you kidding me? The doctrine of the Millennial Kingdom is right here in the Book of Genesis, because the Book of Genesis records massive promises that God made, but of which the patriarchs, at the point of death, received only a sliver. You can either cancel those promises or rewrite those promises—if you do that, you make God a liar. There has to be somewhere in biblical history where these promises are fulfilled. Thus you see the doctrine of the Millennial Kingdom and its necessity.

The doctrine of the Millennial Kingdom starts in the Book of Genesis; the doctrine of future resurrection starts in the Book of Genesis; the doctrine of the afterlife starts in the Book of Genesis. There will come a time in history (I am hoping sooner rather than later), when that glorious Kingdom will arrive on planet Earth, which Jesus Himself will orchestrate. Isn't that why He told the disciples to pray this way: "*Thy kingdom come*" (Matthew 6:10)? It is the time in history where God's Word is completely and totally vindicated, beginning right here in the Book of Genesis.

Here is a quick question as we conclude: Are you a citizen of that coming Kingdom? Where will you be when this Kingdom arrives? I hope and pray that many people within the sound of my voice will become citizens of this coming Kingdom. You become a citizen of God's coming Kingdom when you trust (which is another word for "believe") in the work Jesus did for us 2,000 years ago—Jesus, through His death, burial, resurrection, and ascension.

His final words on the cross, "*It is finished*" (John 19:30) say, "I came into this world to fix a problem you could not fix—that is the sin debt and the barrier between man and God." The Bible is very clear: we are all sinners. Romans 3:23 says, "For all have sinned

and fallen short of the glory of God." In other words, we have a problem. It is a problem that we cannot fix on our own.

Jesus says, "I came into the world to fix it by dying in your place, proving who I am through my bodily resurrection from the dead. It is a completed work. It is not a "doing" thing—it is a "done" thing. What I want you to do," Jesus tells us, "As you come under the conviction of the Holy Spirit, is to trust in My completed work." It is more than just intellectual assent. It has with it the component of trust. You are trusting Him to resolve something in your life that you cannot fix. That is what we call "believing." I hope and trust that many people will be placing their personal trust in Jesus so that they will be there and be full citizens in the coming Kingdom.