

GENESIS

ISRAEL'S FINAL BIBLE CLASS VSS.1-27

THE CALL TO ASSEMBLE

EXEGESIS VERSES 1 – 2:

וַיִּקְרָא יַעֲקֹב אֶל-בָּנָיו וַיֹּאמֶר הֲאֶסְפוּ וְאֶגִּידָה
לָכֶם אֵת אֲשֶׁר-יִקְרָא אֲתָכֶם בְּאַחֲרֵית הַיָּמִים

^{NAS} Genesis 49:1 Then Jacob summoned his sons and said, "Assemble yourselves that I may tell you what shall befall you in the days to come. (וַיִּקְרָא יַעֲקֹב אֶל בָּנָיו וַיֹּאמֶר הֲאֶסְפוּ וְאֶגִּידָה לָכֶם אֵת אֲשֶׁר יִקְרָא אֲתָכֶם בְּאַחֲרֵית הַיָּמִים [waw consec. + v/qal/IPF/3ms: qara'; "Then he called/summoned"; + proper n: "Jacob"; + prep: 'el + n/com/m/pl/constr. w/3ms suff: ben; "to his sons"; + waw consec. + v/qal/IPF/3ms: 'amar; "and said"; + v/Niphal/imp/m/pl: 'asaph; "be assembled/be gathered"; + waw consec. + v/Hiphil/IPF/1cs: nagad; "and I will cause to make known/tell"; + prep. w/2mpl suff: lamed; "to you"; + sign of d.o. + rel.pro: 'asher; "that/what"; + v/qal/IPF/3ms: qara'; "will call/summon/befall"; + sign of d.o. w/2mpl suff: 'eth; "you all"; + prep: bet + n/com/f/s/constr: 'achariyth; "in the latter part of {future}; + d.a. + n/com/m/pl/abs: yom; "the days"])

וְהִקְבְּצוּ וְשִׁמְעוּ בְנֵי יַעֲקֹב וְשִׁמְעוּ אֶל-יִשְׂרָאֵל אֲבִיכֶם

^{NAS} Genesis 49:2 "Gather together and hear, O sons of Jacob; And listen to Israel your father. (וְהִקְבְּצוּ וְשִׁמְעוּ בְנֵי יַעֲקֹב וְשִׁמְעוּ אֶל יִשְׂרָאֵל אֲבִיכֶם [v/Niphal/imp/m/pl: qabats; "you all gather together/assemble" {same as 41:35,48}; + waw conj. + v/qal/imp/v/m/pl: shama-; "and you all listen/hear"; + n/com/m/pl/constr: ben + proper n: "sons of Jacob"; + waw conj. + v/qal/imp/m/pl: shama-; "and you all listen"; + prep: 'el + proper n: "to Israel"; + n/om/m/s/constr. w/2mpl suff: 'ab; "your father"])

ANALYSIS VERSES 1 – 2:

1. After administering Joseph's rights of double blessing (Gen.48), **Jacob** continues to draw strength for further application.
2. In spite of being in his final hours of life, he regards the POG as providing yet another opportunity in his witness of dying grace.
3. He will conduct one final Bible class to include all of **his sons**.
4. Moses first utilizes Jacob's given name to highlight his temporal and fragile nature.
5. A dying man in light of his application truly emphasizes Jacob's willed determination to make application.
6. He is a rebuke to believers that think certain applications are too demanding in life.

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7. He sends out notice and “**summoned his sons and said, ‘Assemble yourselves that I may tell you what shall befall you in the days to come’** /qara’ Jacob ‘el ben waw ‘amar ‘asaph waw nagad lamed ‘asher qara’ ‘eth bet ‘achariyth ha yom”.
8. While vs.1 does not call his words a blessing, it is so referred to in vs.28.
9. The blessings are to be understood in terms of dedicated truths attributed to each son whether with good or bad connotation.
10. Truth itself is a blessing and even those with fault will find their troubles forgotten as believers. Cp.Isa.65:16
11. The blessings are prophetic and address the destiny of the tribes of **Israel**.
12. The class is to be face-to-face as assumed by the Niphal Hebrew verb ‘*asaph* (**assemble yourselves**).
13. The first order of business is then the dissemination of the prophetic content as assumed by the phrase “**that I may tell you**” or literally in the Hebrew “*cause to make known to you*”.
14. The prophetic broadcast is designed to inform the **sons** as to their destiny and that of their progeny as applicable.
15. That the far future has bearing is seen in the reference to “*latter days*” (‘*achariyth ha yom*).
16. The English phrase “**what shall befall you**” is literally in the Hebrew “*which will summon you all*” emphasizing God’s sovereignty in ordering the events of human history to his good pleasure. Isa.46:10
17. The truth of doctrine provides man insight into the POG and in effect “*summons*” men to align with His prophetic will.
18. This calling begins with the SAJG and propels man’s insight into the eternal state for any that will **listen** and obey. Cp.Rom.8:28-30
19. That God’s plan is foreordained, then the sole part of men is whether they will choose to be on the side of His plan that brings blessing, or the negative side that brings cursing. E.g., Gen.12:3
20. While dissemination of truth is essential to any Bible class, it further demands assimilation by the hearers of doctrine. Cp.Jam.1:19
21. Vs.2 addresses this issue as **Jacob** continues, “**Gather together and hear, O sons of Jacob; And listen to Israel your father** /qabats waw shama- ben Jacob waw shama- ‘el Israel ‘ab”.
22. That the assembly is to be unified is seen in the Hebrew verb *qabats* that means “to be gathered **together**” (cf.41:35,48).
23. The double reference of assembly in the 2 verses parallels the importance of MPR in application. Cf.Heb.10:25
24. Twice **Jacob** employs the Hebrew verb *shama-* (**hear; listen**) placing the responsibility on the “**sons of Jacob**” to GAP the information.
25. First they need to physically hear the information and then they must digest it for present and future reference.
26. That there is a spiritual understanding to be included is seen in **Jacob** using his divinely given name **Israel** that highlights his spiritually mature status as their communicator.
27. Israel’s ranking of authority in this vein during this transition from the Age of the Gentiles is established with addressing himself as their “**father**”.
28. The phrase “**sons of Jacob**” recognizes their state of being in the flesh and the necessity to employ God the H.S. on their behalf for understanding. Cp.1Cor.2:14

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29. **Jacob** in this situation stood in a unique position to speak to the issues that will be addressed as he knew these men intimately.
30. There is no record that God spoke to him in an audible or otherwise and the prophecies are understood to be provided through his ministry as a prophet i.e., via the H.S.
31. He speaks definitive truth regarding the trends and development of each son and tribe in the future.
32. Each son as well as the future tribe as applicable receives the word that is directed towards them (and others) for their own consideration and application.
33. In interpreting each passage we must be ready to observe:
 - A. Personal references of the **sons** fulfilled during their lifetimes.
 - B. Distant references fulfilled during the Age of Israel.
 - C. Any far distant references fulfilled in the last **days** of human history.
34. A common denominator seen in the blessings are fleshly trends to be noted so that they can deal with STA weaknesses otherwise.
35. The Bible class contains a mixture of counsel, rebuke when necessary, encouragement, praise and prophecy.
36. As with Israel's blessing on Joseph, the blessings are recorded in poetic form in the Masoretic text noted in the indented paragraphs in the New American Standard.

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REUBEN

EXEGESIS VERSES 3 – 4:

וַיְתֵר עֹז וַיְתֵר אֶתְּחִלַּת כֹּחִי וְרֵאשִׁית אוֹנִי יְתֵר שְׂאֵת
 וַיְתֵר עֹז

WTT Genesis 49:3

NAS Genesis 49:3 "Reuben, you are my first-born; My might and the beginning of my strength, Preeminent in dignity and preeminent in power. (וַיְתֵר אֶתְּחִלַּת כֹּחִי וְרֵאשִׁית אוֹנִי יְתֵר שְׂאֵת וַיְתֵר עֹז [proper n: "Reuben"; + n/com/m/s/constr. w/1cs suff: bekor; "my first-born"; + pro/2ms: 'attah; "are you yourself"; + n/com/m/s/constr. w/1cs suff: kocha; "my might/strength"; {same as 4:12; 31:6}; + waw conj. + n/com/f/s/constr: re'shiyth; "and the beginning of"; {same as 1:1; 10:10}; + n/com/m/s/constr. w/1cs suff: 'on; "my vigor/sexual wealth"; + n/com/m/s/constr: yether; "the remnant of/preeminent of"; + n/com/f/s/abs: se'eth; "dignity"; + waw conj. + n/com/m/s/constr: yether; "and a remnant of/preeminent of"; + adj/m/s/abs: -az; "strength/power"])

חָלַלְתָּ יְצוּעֵי עֲלֵהָ פִּיחֹז כַּמַּיִם אֶל-תּוֹתֵר כִּי עָלִיתָ מִשְׁכְּבֵי אָבִיךָ אֶז
 חָלַלְתָּ יְצוּעֵי עֲלֵהָ פ

WTT Genesis 49:4

NAS Genesis 49:4 "Uncontrolled as water, you shall not have preeminence, Because you went up to your father's bed; Then you defiled it-- he went up to my couch. (חָלַלְתָּ יְצוּעֵי עֲלֵהָ פִּיחֹז כַּמַּיִם אֶל-תּוֹתֵר כִּי עָלִיתָ מִשְׁכְּבֵי אָבִיךָ אֶז [n/com/m/s/abs: pachaz; {lit. to be wanton, reckless; used 3x, Jdg.9:4; Zep.3:4} "uncontrolled"; + prep: kaph + d.a. + n/com/m/pl/abs: mayim; "as the waters"; + adv: 'al + v/Hiphil/IPF/2ms/juss: yathar; "let not you cause to be preeminent"; + conj: kiy; "because"; + v/qal/PF/2ms: -alah; "you went up"; + n/com/m/pl/constr: mishekkab; {lit. to lie down for copulation} "to the bed of"; + n/com/m/s/constr. w/2ms suff: 'ab; "your father"; + adv: 'az; "then"; + v/Piel/PF/2ms: chahal; {lit. to pollute, profane}; "you utterly defiled it"; + n/com/m/s/constr. w/1cs suff: yatsu-a; "my couch/bed"; + v/qal/PF/3ms: -alah; "he went up/ascended"; ++ scribal Phe])

ANALYSIS VERSES 3 – 4:

1. Jacob addresses his sons beginning in the chronological birth order, “**Reuben, you are my first-born**/Reuben bekor ‘attah” (vs.3).
2. As the **first-born, Reuben** had all the rights of primogenitor.
3. This not based on anything he was personally or accomplished otherwise.
4. Under the rights of primogenitor, he automatically via grace became qualified to hold a place of prominence and position in the family.
5. This would include inheriting the position of family priest in this dispensational era.

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6. The oldest son usually received twice as large a share of inheritance. Deu.21:15-17
7. In spite of **Reuben** being the son of the unloved Leah (cf.Gen.29:31), God's standard for primogenitor reigned accordingly in which Jacob was oriented.
8. The ideology behind this practice as stated in Deu.21:17 is then confirmed by Jacob, "**My might and the beginning of my strength**/kocha waw re'shith 'on".
9. The **first-born** was celebrated as God blessing the sexual virility (**my might**) of his father under the blessing of "be fruitful and multiply". Cf.Gen.1:28; 9:1,7; 35:11
10. The **first-born** initiates divine institution #3, family (**the beginning of my strength**).
11. By virtue of and in honor of the POG in this vein, the **first-born** is exalted by the grace of God to a status of preeminence.
12. A superiority that is then stated two-fold by Jacob, "**Preeminent in dignity and preeminent in power**/yether se'eth waw yether -az".
13. The Hebrew noun *yether* (**preeminent**) means "alone" or "a remnant" (cp.Gen.32:24; 44:20, *alone*) and illustrates the singular honor bestowed upon the **first-born**.
14. The Hebrew noun *se'eth* (**dignity**) means to "lift up, exalt" and points to the first-born's ascendancy in his rank among the family.
15. The Hebrew noun -az (**power**) emphasizes the authority that is attached to his ranking.
16. The **first-born** is to be held in the highest esteem by his siblings of subsequent births.
17. He was in some ways the expression of the hopes of the parents for the future greatness of the family.
18. All this was for **Reuben** "just being there" in the POG.
19. Yet, this was not good enough for this believer.
20. Whereas vs.3 heaps phrase after phrase of honor potentially bestowed upon him, all of that collapses in vs.4.
21. Jacob then introduces the fatal flaw in Reuben's character that cost him his rights of primogenitor, "**Uncontrolled as water, you shall not have preeminence**/pachaz kaph ha mayim 'al yathar".
22. There was within this believer a certain unbridled STA element with which he did not deal.
23. The Hebrew noun *pachaz* (**uncontrolled**) means "to boil over" having the idea of being "reckless" or "wanton". Cp.Jdg.9:4; Zep.3:4
24. It suggests wildness as much as weakness (instability) as it pertains to morality and the POG.
25. In Reuben's case, it centered on his phallic and power lusts as Jacob explains the cause of his forfeiture, "**Because you went up to your father's bed; Then you defiled it—he went up to my couch**/kiy -alah mishekkab 'ab 'az chalal yatsu-a -alah".
26. Jacob's "**bed/couch**" is reference to **Reuben** having an incestuous affair with Jacob's wife Bilhah, Rachel's maid (cf.Gen.35:22,25).
27. As we discussed in the analysis of Gen.35, while the phallic trend is obvious, Reuben's primary motivation was to make a power play within the family...to usurp authority.
28. Twice the Hebrew verb '*alah* (**went up**) is used by Jacob to highlight Reuben's arrogance in the matter.
29. The phrase "**you shall not have preeminence**" is causative in the Hebrew and negates any future opportunity to reverse the oracle.
30. Where grace ends, judgment begins.
31. The change from the 2nd person "**you went up**" to the 3rd person "**he went up**" suggests that Jacob is now publically condemning **Reuben** for the first time and in front of his brothers.

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32. Although Jacob did not take action at the time of the crime, he now goes on record making the condemnation all the more impressive.
33. No one would ever forget this rebuke in this setting.
34. **Reuben** was not content with his position of prominence, but desired something that was not his.
35. In this manner he emulates Satan himself. Isa.14:13
36. Reuben's act of rebellion is a stark warning to all believers that our Ph₂ actions in time can carry stiff penalties in terms of loss of blessing and honor.
37. For this flaw, the extent of judgment was carried on through his progeny as well as in **Reuben** himself.
38. There is no record of Reuben's tribe ever furnishing a prominent leader in the nation Israel. Cp.1Chr.5:1
39. Failure to remain in the proper position and not attempt to usurp that which is not one's own surfaced in the incident of Num.16 (seeking to usurp the authority of Moses and Aaron resulting in SUD).
40. However, the tribe never vanishes from Israel and the name **Reuben** appears on the list of the 12,000 making up the 144,000 in Rev.7:4,5.
41. Further, his name would appear on the 12 gates of the New Jerusalem. Rev.21:12

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SIMEON AND LEVI

EXEGESIS VERSES 5 – 7:

שְׁמֵעוֹן וְלֵוִי אֶחָיִם כְּלֵי חַמָּס מְכַרְתֵּיהֶם ^{WTT} Genesis 49:5

^{NAS} Genesis 49:5 "Simeon and Levi are brothers; Their swords are implements of violence. (שְׁמֵעוֹן וְלֵוִי אֶחָיִם כְּלֵי חַמָּס מְכַרְתֵּיהֶם) (proper n: "Simeon"; + waw conj. + proper n: "Levi"; + n/com/m/pl/abs: 'ach; "are brothers"; + n/com/m/pl/constr: keliy; "the articles of/implements of"; + n/com/m/s/abs: chamas; "violence/wrong" {same as 6:11,13; 16:5}; + n/com/f/pl/constr. w/3mpl suff: mekerah; {meaning uncertain: NAS/NRSV translates as "swords"; LXX uses the noun αἰρεσις - airesis meaning contextually "weapon of choice"; that the tools used were able to slice oxen legs, a sword is assumed in part} "were their swords")]

בְּסֶדֶם אֶל-תְּבֹא נַפְשִׁי בְּקִהְלָם אֶל-תִּחַד כְּבֹדִי כִּי בְּאִפֶּם הִרְגוּ אִישׁ וּבְרִצָּנָם עָקְרוּ-שׁוֹר ^{WTT} Genesis 49:6

^{NAS} Genesis 49:6 "Let my soul not enter into their council; Let not my glory be united with their assembly; Because in their anger they slew men, And in their self-will they lamed oxen. (בְּ וְ אִישׁ הִרְגוּ אִתָּהּ בְּ כִּי כְבוֹד יַחַד אֶל קִהְלָם בְּ נַפְשִׁי בּוֹא אֶל סוּד בְּ) שׁוֹר עָקְרוּ רִצָּוֹן [prep: bet + n/com/m/s/constr. w/3mpl suff: sod; "in their council"; + adv: 'al + v/qal/IPF/3fs/juss: bo'; "let it not enter"; + n/com/f/s/constr. w/1cs suff: nephesh; "my soul"; + prep: bet + n/com/m/s/constr. w/3mpl suf: qahal; "in their assembly/company" {same as 28:3; 35:11; 48:4}; + adv: 'al + v/qal/IPF/3fs/juss: yachad; "let it not be united/joined"; + n/com/f/s/constr. w/1cs suff: kabod; "my honor/glory"; + conj: kiy + prep: bet + n/com/m/s/constr. w/3mpl suff: 'aph {lit. nostril}; "Because in their anger"; + v/qal/PF/3cpl: harag; "they slaughtered/killed"; + n/com/m/s/abs: 'ish; "men" {collective singular}; + waw conj. + prep: bet; "and in"; + n/com/m/s/constr. w/3mpl suff: ratson; "their pleasure/self-will"; + v/Piel/PF/3cpl: -aqar; "they hamstrung/lamed"; + n/com/m/s/abs: shor; "oxen")]

אֲרוּר אַפֶּם כִּי עָז וְעִבְרָתָם כִּי קִשְׁתָּהּ אַחֲלִקֶם בִּיעֲקֹב וְאַפִּיצֶם בְּיִשְׂרָאֵל ^{WTT} Genesis 49:7

^{NAS} Genesis 49:7 "Cursed be their anger, for it is fierce; And their wrath, for it is cruel. I will disperse them in Jacob, And scatter them in Israel. (כִּי עִבְרָתָהּ וְ עָז כִּי אַף אַרְרָה) כִּי עִבְרָתָהּ וְ עָז כִּי אַף אַרְרָה [v/qal/pass/ptc/m/s/abs: 'arar; "be cursed"; + n/com/m/s/constr. w/3mpl suff: 'aph; {lit. nostril}; "their anger"; + conj: kiy + adj/m/s/abs: -az; "because it is strong/fierce"; + waw conj. + n/com/f/s/constr. w/3mpl suff: -eberah; "and their

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fury/arrogance"; + conj: kiy + v/qal/PF/3fs: qashah; "for it is severe/cruel"; + v/Piel/IPF/1cs w/3mpl suff: chalach; "I will divide them/disperse them"; + prep: bet + proper n: "in Jacob"; + waw consec. + v/Hiphil/IPF/1cs w/3mpl suff: phuts; "and I will cause to scatter them"; + prep: bet + proper n: "in Israel"; scribal samek])

ANALYSIS VERSES 5 – 7:

1. Jacob addresses the next two eldest siblings respectively, “**Simeon and Levi**/simeon waw levi” (vs.5).
2. They are from their mother Leah as are the 1st 6 in Jacob’s address (Gen.29).
3. They were full blood **brothers** as the phrase “**are brothers**/’ach” assumes the obvious.
4. But Jacob’s acknowledgement goes beyond a familial relationship forming a stinging rebuke.
5. He is using the term metaphorically to point to their similarities in nature.
6. Other like metaphorical examples can be found in Job 30:29 and Pro.18:9.
7. They both possessed twin natures of STA viciousness as Jacob’s opening salvo proclaims, “**Their swords are implements of violence**/keliy chamas mekerah”.
8. The incident that initially characterized them as violent was their revenge on the Shechemites for the rape of their sister Dinah in Gen.34.
9. Jacob condemned their actions at the time in a very forceful way (cf.Gen.34:30).
10. As Gen.34:31 indicated, the two simply rationalized their actions in light of their father’s condemnation.
11. It now appears that the natures of these two men had not significantly changed over the course of the intervening years.
12. All these two **brothers** needed was an excuse and they would in tandem retaliate towards any perceived offense.
13. The translation “**swords**” (*mekerah*) is only used here and there is no real consensus as to its actual meaning.
14. Some have noted the similarity in transliteration to the Greek *machaira* that is a small sword.
15. The LXX translates it with the Greek noun ἀίρεσις/*airesis* that means “a choice”.
16. The event recorded in Gen.34:25 indicates they used “**swords**” (Hbrw: *chereb*) on the occasion.
17. The ambiguous use by Jacob would be best translated “**their implements of violence are their weapons of choice**”.
18. The phraseology is designed to parallel the ongoing nature demonstrated in **Simeon and Levi** when they were together.
19. That is, they would pick up anything they could use as a weapon to retaliate aggressively when challenged.
20. Of all the **brothers**, **Simeon and Levi** were the primary instigators goading others into revenge tactics when they saw a perceived wrong.
21. Following our previous analysis of Gen.34, they are here specifically recognized as the ringleaders in the Shechem affair.
22. Revenge was their STA game ignited by an anger trend easily out of control.
23. As the Shechem event revealed, they were conniving sinister types that would scheme to give themselves an upper hand and then would take advantage of the unsuspecting in revenge.

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24. Like acting like everything was okay regarding Dinah and marriage was acceptable if all of the men of the village followed the Abrahamic ritual of circumcision!!
25. These two **brothers** possessed the kind of STA that Israel's maturity recognized as deserving of the doctrine of separation.
26. This is the emphasis of vs.6a, "**Let my soul not enter into their council; Let not my glory be united with their assembly**/'al bo' nephesh bet qahal 'al yachad kabod".
27. Certain STA attributes demonstrated in others places them in situation where they are not to be trusted.
28. Those who plot revenge have no place in life of the believer. Cp.Pro.1:10-19
29. Revenge is to be left to God. Rom.12:19
30. Jacob affirms that refrained from every seeking these two sons' advice in life choices using the Hebrew noun for "**soul**" that house the believer's volition.
31. In addition, he did not even want to be associated with them in reputation as that would smear his own "**glory/honor**" in the eyes of others.
32. If you associate with certain STA types, it may appear that you share their sinful predilections.
33. Jacob knew there would be nothing good that would come from nursing any close relationship with these men. Cp.1Cor.15:33
34. The reader can safely assume that Israel practiced separation early on with **Simeon and Levi** as his life is now all but over as he confirms the doctrine.
35. It further serves as warning to the remaining siblings in their continuing relationships with these two.
36. That Jacob began the application of separation from the beginning is then implied in his continued reflection on the marquee event that demonstrated their STA vices in vs.6b.
37. Their anger was not restricted to serving justice as they earlier rationalized to Jacob.
38. Rather it was unbridled per the clause "**Because in their anger they slew men**/kiy bet 'aph harag 'ish", and then spilt over in a unnecessary capricious/emotionally unstable manner, "**And in their self-will they lamed oxen**/waw bet ratson –aqar shor".
39. Jacob fills in a detail concerning the livestock originally omitted in Gen.34 that left the impression that they and the other only looted and kidnapped the remaining village (Gen.34:28-29).
40. The Hebrew noun *ratson* (**self-willed**) literally means "**pleasure**" and reveals truly their sick and twisted minds enjoying bring cruelty on others.
41. To hamstring an animal was to cut the main tendons in the hind legs so as to incapacitate the animal permanently.
42. Since they did not cut any arteries, the animal would not die, but would be rendered permanently useless.
43. What a waste their action depicts, just as a waste their STA depicts forfeiting any blessings from God.
44. This is exactly what doctrine foretells as in vs.7 Jacob kicks up the rebuke a notch, "**Cursed be their anger, for it is fierce; And their wrath, for it is cruel**/'arar 'aph kiy –az waw –eberah kiy qashah".
45. To place a curse on **their anger** is intense indicating that it was of such a type as consistently being expressed.
46. When it kicked in it fueled itself becoming **fierce/strong**.

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47. Their **wrath** being **cruel** highlights their weakness in overruling their **anger** letting it run essentially unbridled when released.
48. The Hebrew noun *-eberah* (**wrath**) has the nuance of “pride” (cf.Pro.21:24 “*insolent pride*”) suggesting vanity underwrote their actions.
49. Their unchecked STA’s brings about consequences that demanded separation of these two that would extend to their future history.
50. The separation is two-fold:
 - A. “**I will disperse them in Jacob**/chalach bet Jacob”.
 - B. “**And scatter them in Israel**/waw phuts bet Israel”.
51. The first clause is best taken as reference to **Simeon** with the second to **Levi**.
52. The Hebrew verb *chalach* (**dispersed**) in the Piel means to divide.
53. The tribe of **Simeon** would be culled from the 10 northern tribes and would be allocated a small area of real estate in the midst of the Judean territory. *See map 12 tribes Israel*
54. Eventually it appears that they were absorbed into Judah and lost their identity as a separate tribe. Cf.Jos.19:1,9; 1Chr.4:39-43; 2Chr.15:9
55. However, they are listed in the 144,000 count in Rev.7:7.
56. The reference to them being divided “**in Jacob**” seems to be “tongue in cheek” here as they find their inheritance being diminished as a result of energy of the flesh/sin.
57. **Levi** being scattered is the most obvious historically as a result of their future priestly roles. Cp.Jos.21:1-40
58. The irony of their progeny “**in Israel**” is also noted “tongue in cheek” as they would be responsible to teach the nation BD leading to the MAJG.
59. While some have noted that the cursing of Levi’s **anger** has a different result than that of **Simeon**, it is not to be lost on the reader that the priesthood functioning during the first advent had a reputation less than merciful and ignorant to doctrine. Cp.Luk.10:30-37; Joh.1:19
60. **Levi** is also mentioned among the 144,000 in Rev.7:7.
61. The main gist of the judgment is that these two tribes would not ever be afforded to work together in a united fashion to incite violence and this for their own good.
62. They demonstrate the truth that certain people stimulate and encourage one another under the STA to do things not proper.
63. As believers, we should evaluate who we associate with and why since some associations may not be healthy for your spiritual life.
64. If another believer consistently inflames your STA and you theirs, you should monitor the association very carefully.
65. It is a fact that some people associate with certain others simply because of similar STA trends and they stroke each other saying what the other wants to hear.
66. Often they will not associate with other believers that may be more squared away since they will not cater to their STA agenda.
67. Remember Pro.14:17,29; 16:32; 19:11,19; 22:24-25; 30:32-33.