

## **GENESIS 49:13-18**

### **(THE BLESSING UPON ZEBULUN, ISSACHAR, AND DAN)**

**Introduction:** Today we will continue on through three more blessings upon three more sons of Jacob. Each word was selected by the Spirit of prophecy which rested upon him to show us what would come upon the tribes of each son.

But each word is also intended to show us the marvel of the work of the coming Redeemer. Zebulun, Issachar, and Dan were real people and their tribes actually existed in the nation of Israel. But God has used them to show us His Son.

Again, as over the past two sermons, we will see how each son and the blessing upon him is actually written in the stars above our heads at night. And again, I will remind you that astrology is forbidden in the Bible. We are not to look to the stars as heavenly portents concerning our lives, futures, or destinies.

But the constellations are there, they were placed in the heavens and are named in the Bible, and they were so placed to show us something much more wonderful - the story of the redemption of man through the Person and work of Jesus Christ.

In the final blessing today, that of Dan, we will see a most striking and clear picture of His work. Many times the Bible gives reasons why Jesus came. Even He made such statements. For example, He said "For I have come down from heaven, not to do My own will, but the will of Him who sent Me." John 6:38.

In John 9:39, He tells us that "For judgment I have come into this world, that those who do not see may see, and that those who see may be made blind." In John 10:10 He says that, "I have come that they may have life, and that they may have *it* more abundantly."

These and other reasons are given for us to understand the work of Christ. But in an all-encompassing reason, John explains the main work of God in

Christ. Understanding and remembering what John says will always help us to remember that we have a foe, we are in a bad spot without Jesus, but that in Him we have the victory.

So take time to remember these words from our text verse today:

**Text Verse:** "He who sins is of the devil, for the devil has sinned from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil." 1 John 3:8

The devil is our foe. Without Jesus to undo his work in our lives, we have no hope. But in Jesus, and because of Jesus, we have complete assurance of victory, blessing, and eternal life. For this purpose, the Son of God was manifested. We will see an amazing portion of that work prophesied in our sermon verses and so... May God speak to us through His word today and may His glorious name ever be praised.

### **I. The Blessing Upon Zebulun (verse 13)**

<sup>13</sup> **"Zebulun shall dwell by the haven of the sea;**

Jacob, after blessing Judah, now turns his attention to his tenth-born son, Zebulun. Judah was the fourth son of Israel, so this seems out of place, but Zebulun was born to Leah, not to one of the maidservants.

And so the blessing is upon *her* sons first. However, Zebulun has another brother, Issachar, who was born to Leah before he was. And yet, Jacob first blesses Zebulun before Issachar.

The record of Zebulun's birth is found in Genesis 30:19, 20 -

"Then Leah conceived again and bore Jacob a sixth son. And Leah said, 'God has endowed me *with* a good endowment; now my husband will dwell with me, because I have borne him six sons.' So she called his name Zebulun."  
Genesis 30:19, 20

Zebulun means Glorious Dwelling Place, and so her words at his birth and Jacob's words now are both making a play on his name. Using the thought of "dwelling," Jacob says, "Zebulun shall dwell by the haven of the sea."

In this verse, the word "sea" is plural. Literally, it says *zebulun lekhof yammim yishkon* - "Zebulun at the shore of the seas shall dwell." What it implies is that this tribe would fill the land between the Mediterranean Sea and the Sea of Galilee, or at least they would have access to it.

The allotment of their land after they arrived in Canaan is recorded in Joshua 19 and it doesn't seem to indicate that they actually have land on either coast at that time. However, the Jewish historian Flavius Josephus confirms that they did. Here's what he says -

"The tribe of Zebulun's lot included the land which lay as far as the Lake of Genesareth, and that which belonged to Carmel and the sea." Antiquities 5, 1, 22

Because the land was granted to them by lot, 200 years after the death of Jacob, it shows us that Jacob was speaking under the Spirit of prophecy by God who knew, in advance, that they would possess this land, reaching across the span of Israel from sea to sea.

Having said this, in the allotment in Joshua, it appears that the tribe of Asher is actually placed between the Mediterranean Sea and Zebulun. In Judges 5:17, it says these words about Asher -

"Asher continued at the seashore,  
And stayed by his inlets." Judges 5:17

So how can it be said that Zebulun reached to the Mediterranean? The answer is found in the blessing of Moses upon Israel prior to His death. In Deuteronomy 33:18, 19, it says this -

"And of Zebulun he said:  
"Rejoice, Zebulun, in your going out,  
And Issachar in your tents!"

<sup>19</sup> They shall call the peoples *to* the mountain;  
There they shall offer sacrifices of righteousness;  
For they shall partake *of* the abundance of the seas  
And *of* treasures hidden in the sand." Deuteronomy 33:18, 19

In other words, the land of Issachar is jointly used by Zebulun who has been given priority over Issachar in this blessing of Jacob. This is the reason for Jacob's words first to Zebulun before Issachar, even though Issachar was born first.

Although this might seem trivial and unneeded to know, it shows that the spirit of prophecy upon Jacob was correct, the order of the blessing has meaning, and that God's word is vindicated as truthful. We have all the assurance that the difficulties we think are found in the Bible are simply our difficulties, not the Bible's.

Difficulties come from our unwillingness to study and check which is in question, not the surety of this beautiful treasure, the Holy Bible.

<sup>13</sup> (con't) **He *shall become a haven for ships,***

The Hebrew here literally says, "and he to a shore of ships." His inheritance includes a shore where ships are unloaded. These words are used to expand on the first words. As Zebulun will dwell by the haven of the sea, he will be a haven for ships that venture onto the sea.

It is a poetic repetition to solidify his previous statement and which shows us that the people of Zebulun will be a people predominantly engaged in commerce. Something which is then confirmed in the final portion of his blessing...

<sup>13</sup> (con't) **And his border shall adjoin Sidon.**

Sidon was the firstborn of Canaan. His territory was at the northerly end of the land of Canaan and is known for its prominent cities of Tyre and Sidon, cities still known and occupied at Jesus' time. The city of Sidon was at the

extreme northern border between Canaan and Lebanon, quite a ways from Zebulun.

But the larger territory was known for the city. This is just like the city of Tokyo in the prefecture of Tokyo. Tokyo city is just a small place, but the prefecture is large. The use of the name of the city for the larger territory is seen in the gospel of Luke -

"But I tell you truly, many widows were in Israel in the days of Elijah, when the heaven was shut up three years and six months, and there was a great famine throughout all the land; <sup>26</sup> but to none of them was Elijah sent except to Zarephath, *in the region* of Sidon, to a woman *who was* a widow." Luke 4:25, 26

The name Sidon means "catching fish" or "plenty of fish." Because the name is given, the Bible confirms that Zebulun will have a portion of coastal territory. People attempt to tear apart the Bible as wrong because of their own lack of understanding, but Jacob's prophecy was fulfilled exactly as he spoke it to his son Zebulun.

In the witness of the stars, Zebulun is portrayed in the constellation Cancer, the crab. This is because of Jacob's words to him that he would be a "haven for ships." The companion star clusters of Cancer are Ursa Minor - the lesser bear, Ursa Major - the greater bear, and Argo - the ship.

The Greek name of Cancer is Karkinos, which means holding or encircling, which is the exact same meaning as the word used for "haven" in Jacob's blessing. That Hebrew word, *khoph*, means "surrounding" or "enclosing," just as a crab would do. The Latin, Cancer, means the same as well.

As each constellation so far has pointed to Christ, this one does too. Zebulun, or Glorious Dwelling Place, is that place where Christ dwells and where we are promised someday to reside in His presence forever. We are brought into the presence of God because of His work.

The concept of the crab, which holds or encircles us, is a picture of the eternal security of the redeemed. The great bear of Ursa is referred to in Job 38:32. It speaks of it and its cubs -

"Can you bring out Mazzaroth in its season? Or can you guide the Great Bear with its cubs?"

As the Bible notes several times, a bear will guard its cubs vehemently, just as will Christ who is our Defender. The ship star-cluster known as Argo means "a company of travelers" and is speaking of us, the redeemed of the Lord. The reason for mentioning Sidon in this verse is because it speaks specifically of the work of Jesus.

As Sidon means "catching fish" or "plenty of fish" it is speaking of the very work of Jesus in the gospels, that of His work being a Fisher of men. The entire blessing of Jacob upon Zebulun is looking forward to the work of Christ.

God has placed the stars in the heavens to tell us the story of our redemption and he has again used a son of Israel to direct our attention to this wondrous work.

*Of Zebulun Moses said, prophesying of future events  
"Rejoice, Zebulun, in your going out  
And Issachar rejoice also in your tents  
Rejoice with a resounding, magnificent shout  
They shall call the peoples to the mountain  
There they shall offer sacrifices of righteousness  
For they shall partake of the abundance of the seas  
And of treasures hidden in the sand which God did bless*

## **II. The blessing upon Issachar (verses 14 & 15)**

<sup>14</sup> "Issachar is a strong donkey,

Jacob now pronounces Issachar's blessing. He is Jacob's ninth son, but the fifth born to Leah. The record of his birth is found in Genesis 30:17, 18 -

"And God listened to Leah, and she conceived and bore Jacob a fifth son.  
<sup>18</sup> Leah said, "God has given me my wages, because I have given my maid to my husband." So she called his name Issachar." Genesis 30:17, 18

His name means "He is wages." He is placed into a subordinate position behind Zebulun, but his blessing is a good one none-the less. First he is called a strong donkey. In Hebrew it is *khamor garem* - a donkey of bone. The thought of bone is one of being strong and stout.

In other words, Issachar will be like a strong stout animal. This type of donkey is a servant animal, used like an ox for plowing and other such heavy work.

<sup>14</sup> (con't) **Lying down between two burdens;**

There appears to be a multi-level play on words in this thought. The first is that Issachar will be placed between two borders - the region of Syro-Phonacia on one side and Samaria on the other. But the word translated here as "burdens" is used only twice in the Bible.

The other time, it is translated as "sheepfolds" in Judges 5. Let's read that now -

"And the princes of Issachar *were* with Deborah;  
As Issachar, so *was* Barak  
Sent into the valley under his command;  
Among the divisions of Reuben  
*There were* great resolves of heart.

<sup>16</sup> Why did you sit among the **sheepfolds**,  
To hear the pipings for the flocks?  
The divisions of Reuben have great searchings of heart." Judges 5:15, 16

The idea here is that Issachar will be like a servant animal who finds rest in a comfortable spot. This is seen as we continue to the next verse...

<sup>15</sup> **He saw that rest *was* good,**

The word "rest" here, *menukhah*, is the same word used to describe the still waters of the 23rd Psalm, the waters of rest. It is also the word that speaks of the Lord's resting place in the psalms and in this verse from Isaiah 11:10 -

“And in that day there shall be a Root of Jesse,  
Who shall stand as a banner to the people;  
For the Gentiles shall seek Him,  
And His **resting place** shall be glorious.” Isaiah 11:10

So far, we've seen a strong servant animal, enjoying his rest between two sheepfolds. If you know the symbolism, you can already imagine the fulfillment in Christ.

15 (con't) **And that the land *was* pleasant;**

Jacob prophesied that the dwelling of Issachar would be a delightful place between two areas which would provide him safety and rest.

15 (con't) **He bowed his shoulder to bear *a burden*,**

Because of his delightful surroundings and his well-placed position between two areas where there is safety and rest, he will be willing to bear a heavy burden upon his shoulder in order to obtain what he desires. Servitude being the key to enjoying the land of delight.

15 (con't) **And became a band of slaves.**

The words here are *v'hi lemas obed* - and became a forced servant. The word forced is defined as "a burden causing one to faint." In this there is certainly a play on the name Issachar. As his name means "He is wages" the thought is that in his future he will be a man of hire. In other words, his labors will be his pay; he will be a bondservant. Anyone yet seeing Christ?

In the witness of the stars, Issachar is represented by Taurus, the Bull. The strong donkey is, like the bull, used for farming as a servant animal. Jesus



Christ is reflected, particularly in the Gospel of Mark as a servant. In Jacob's blessing, he says that Issachar would rest between the two sheepfolds.

This is seen in Christ, who after accomplishing His work as the Servant, He brought together the two sheepfolds He speaks of in John 10 -

"I am the good shepherd; and I know My *sheep*, and am known by My own.<sup>15</sup> As the Father knows Me, even so I know the Father; and I lay down My life for the sheep. <sup>16</sup>And other sheep I have which are not of this fold; them also I must bring, and they will hear My voice; and there will be one flock *and* one shepherd." John 10:14-16

In completion of this work, we saw Isaiah's words which said that the place of His rest would be glorious, perfectly fulfilling that portion of Jacob's blessing. In this place of rest, the land will truly be pleasant. It will be a return to the perfection that was lost when we were cast out of Eden, the Garden of Delight.

But in order to obtain this, Christ would have to bow His shoulder to a heavy burden, the cross. Thus, He exactly fulfills that portion of Jacob's blessing. In this act, Paul sums up the bondservant ministry of Christ in Philippians 2 -

"Let this mind be in you which was also in Christ Jesus, <sup>6</sup>who, being in the form of God, did not consider it robbery to be equal with God, <sup>7</sup>but made Himself of no reputation, taking the form of a bondservant, *and* coming in the likeness of men. <sup>8</sup>And being found in appearance as a man, He humbled Himself and became obedient to *the point of* death, even the death of the cross." Philippians 2:5-8

In exact fulfillment of Jacob's blessing upon Issachar, we see the work of Christ as it is testified to in the witness of the stars placed in the heavens by God.

*I am the Good Shepherd; and I know My sheep  
And am known by My own, yes they know Me*

*As the Father knows Me, even so I know the Father  
And I lay down My life for the sheep willingly*

*And other sheep I have which are not of this fold  
Them also I must bring, and My voice they will hear  
And there will be one flock and one Shepherd, so behold  
My words are true, thus you shall not fear*

*Christ was found in appearance as a Man  
He humbled Himself and became obedient  
Even to death on the cross to fulfill the glorious plan  
To reconcile us to God, His work all-sufficient*

### **III. The Blessing Upon Dan (verses 16-18)**

#### **<sup>16</sup> “Dan shall judge his people**

Jacob now pronounces Dan's blessing. He is the fifth son born to Jacob and the first of four born to his two concubines. He is the first born to Bilhah, the maidservant of Rachel. The work of Christ is so exactly referred to in these three verses that we cannot overlook a word. Here is the account of his birth from Genesis 30 -

"Now when Rachel saw that she bore Jacob no children, Rachel envied her sister, and said to Jacob, "Give me children, or else I die!"

<sup>2</sup> And Jacob's anger was aroused against Rachel, and he said, 'Am I in the place of God, who has withheld from you the fruit of the womb?'

<sup>3</sup> So she said, "Here is my maid Bilhah; go in to her, and she will bear *a child* on my knees, that I also may have children by her." <sup>4</sup> Then she gave him Bilhah her maid as wife, and Jacob went in to her. <sup>5</sup> And Bilhah conceived and bore Jacob a son. <sup>6</sup> Then Rachel said, 'God has judged my case; and He has also heard my voice and given me a son.' Therefore she called his name Dan." Genesis 30:1-6

His name means "Judge." And so both at his birth and now at Jacob's final words to him, a pun is made - In Hebrew he says, *dan yadin* - "judge will judge." Dan shall judge his people. By saying this, it would ensure that Dan

and the other sons of the maidservants would be considered as equal in status to the other tribes.

They would have the right to their own independent rule within their tribe. If Jacob didn't pronounce this now, then the other tribes may have subordinated them after his death. And so Dan remained an independent tribe, just as the other sons of the maidservants did. The term judge here means "to plead the cause of" or "to help" as much as it means "one who judges."

In this, we see a prophecy pointing to Jesus, the true Judge of His people. In 1 John 2:1, we see Jesus called our Advocate, something which the term "judge" implies -

"And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous." 1 John 2:1

However, He is also our Judge in the sense we often think of - one who determines a judgment or sentence concerning a particular matter. This is seen many times in the Bible, such as this from Acts 10:42, 43 -

"And He commanded us to preach to the people, and to testify that it is He who was ordained by God *to be* Judge of the living and the dead. <sup>43</sup> To Him all the prophets witness that, through His name, whoever believes in Him will receive remission of sins." Acts 10:42, 43

<sup>16</sup> (con't) **As one of the tribes of Israel.**

In addition to self-rule within the tribe, Dan also produced a judge for all of Israel - Samson, who was from Dan. And like Jacob's blessing upon Dan, Samson himself will also picture Christ.

<sup>17</sup> **Dan shall be a serpent by the way,**

In these words, Dan is likened to a serpent. The word for serpent here is *nakhash*. It is the same word used for the serpent in Genesis 3:1, which speaks of the devil -

"Now the serpent was more cunning than any beast of the field which the LORD God had made." Gen 3:1

Because Dan is likened to this serpent, and because the tribe of Dan isn't listed among the tribes of Israel in Revelation 7, it has been speculated that the antichrist may be a descendant of Dan.

However, even if this is so, this prophecy is still looking forward to the greater work of Christ. The same word is used also in Numbers 21:4-9 during the wilderness wanderings -

"Then they journeyed from Mount Hor by the Way of the Red Sea, to go around the land of Edom; and the soul of the people became very discouraged on the way. <sup>5</sup> And the people spoke against God and against Moses: "Why have you brought us up out of Egypt to die in the wilderness? For *there is* no food and no water, and our soul loathes this worthless bread." <sup>6</sup> So the LORD sent fiery **serpents** among the people, and they bit the people; and many of the people of Israel died.

<sup>7</sup> Therefore the people came to Moses, and said, "We have sinned, for we have spoken against the LORD and against you; pray to the LORD that He take away the serpents from us." So Moses prayed for the people.

<sup>8</sup> Then the LORD said to Moses, "Make a fiery *serpent*, and set it on a pole; and it shall be that everyone who is bitten, when he looks at it, shall live."

<sup>9</sup> So Moses made a bronze **serpent**, and put it on a pole; and so it was, if a serpent had bitten anyone, when he looked at the bronze serpent, he lived."

Jesus referred to this exact account in John 3 while speaking to Nicodemus. Yes, when Jesus spoke to "Nick at night." -

"And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, <sup>15</sup> that whoever believes in Him should not perish but have eternal life." John 3:14, 15

The serpent by the way is figuratively speaking of Jesus hanging on the cross on the highway outside the city of Jerusalem. There at Golgotha, He,

like the bronze serpent, was placed on a pole for all the world to look to for healing.

17 (con't) **A viper by the path,**

The word "viper" here is the Hebrew word *shephiphon*. It is an adder, a horned serpent. Dan is likened to this, but again the word is pointing to Christ. This word, *shephiphon*, comes from a root word, *shuph*, which means to bruise.

This word, *shuph*, is used in Genesis 3 after the serpent deceived Adam and Eve. There, in Genesis 3:15, comes the first explicit hint of the coming Redeemer and His work -

"And I will put enmity  
Between you and the woman,  
And between your seed and her Seed;  
He shall bruise your head,  
And you shall **bruise** His heel." Genesis 3:15

17 (con't) **That bites the horse's heels**

The adder, or the horned serpent, is the color of sand and so it's not so easy recognized. Because of this, he can easily bite at a horse or anything else that fails to see it. This snake's bite is both poisonous and fatal. It is a perfect description of the devil who deceives those around him. Paul exactly speaks of such deceit in 2 Corinthians 11:13-15 -

"For such *are* false apostles, deceitful workers, transforming themselves into apostles of Christ. <sup>14</sup> And no wonder! For Satan himself transforms himself into an angel of light. <sup>15</sup> Therefore it is no great thing if his ministers also transform themselves into ministers of righteousness, whose end will be according to their works." 2 Corinthians 11:13-15

The devil disguises himself and deceives us. He melts into the world around us and before we realize it, he bites at the heel. In his bite we sin, and in our sin we die. This is how the Bible portrays the work of this vile serpent.

But we are given hope, help, and a cure for such things, just as the people of Israel were. In the wilderness wanderings as we saw, the people were bitten by snakes. The word for "bite" used three times in that passage is the same word, *nashakh*, that Jacob uses here.

The cure for the bite of the serpent was the bronze snake which pictured Christ. The cure for all false teachings and being deceived by the devil is likewise Christ. Jacob is continually tying the two together. Word after word is pointing back to the fall and forward to the work of Christ - the One who will be bruised in the heel and yet who so marvelously crushes the serpent's head.

17 (con't) **So that its rider shall fall backward.**

The viper which bites at the heels will cause it's rider to fall backward, implying that he is thrown from his horse. The symbolism is to the fall of man. Adam was to be the ruler of his domain, but the serpent deceived him and he fell.

However, the opposite is true for the One who is coming and who would practice righteousness and justice, Jesus. He will remain in control of His mount and will never be thrown. Jeremiah speaks of this, looking forward to any such king who would come -

"Hear the word of the LORD, O king of Judah, you who sit on the throne of David, you and your servants and your people who enter these gates!  
<sup>3</sup> Thus says the LORD: "Execute judgment and righteousness, and deliver the plundered out of the hand of the oppressor. Do no wrong and do no violence to the stranger, the fatherless, or the widow, nor shed innocent blood in this place. For if you indeed do this thing, then shall enter the gates of this house, riding on horses and in chariots, accompanied by servants and people, kings who sit on the throne of David." Jeremiah 22:2-4

Revelation 19 shows us the fulfillment of the reversal of the curse brought about by the viper -

"Now I saw heaven opened, and behold, a white horse. And He who sat on him *was* called Faithful and True, and in righteousness He judges and makes war. <sup>12</sup> His eyes *were* like a flame of fire, and on His head *were* many crowns. He had a name written that no one knew except Himself. <sup>13</sup> He *was* clothed with a robe dipped in blood, and His name is called The Word of God. <sup>14</sup> And the armies in heaven, clothed in fine linen, white and clean, followed Him on white horses. <sup>15</sup> Now out of His mouth goes a sharp sword, that with it He should strike the nations. And He Himself will rule them with a rod of iron. He Himself treads the winepress of the fierceness and wrath of Almighty God. <sup>16</sup> And He has on *His* robe and on His thigh a name written:

KING OF KINGS AND

LORD OF LORDS." Revelation 19:11-16

"Faithful and true and in righteousness He judges." The words to Dan in this ancient blessing by Jacob are ultimately fulfilled in Jesus Christ. The same themes keep coming up again and again, permeating the pages of the Bible and showing us the glorious work of Jesus Christ.

Thus far, the blessing upon Dan has looked time and again back to the fall and forward to the One who would undo the work of the devil. And as if in a crescendo of joy and anticipation, Jacob now cries out as if he cannot wait a moment longer for Him to come.

From his beating heart where the home of eternal hope is, he cries out for that moment...

**\*<sup>18</sup> I have waited for your salvation, O LORD!**

*lishuatekha qiviti Yehovah!* לִישׁוּעָתְךָ קִיַּוְתִי יְהוָה: (2:53)

In the first use of the word *yeshua* of the Old Testament, the Spirit of prophecy which has rested upon Jacob directs him to the greatest pun of all. The word *yeshua* means "salvation." But it is also the name given to the Lord. Though we call Him Jesus, His Hebrew name is Yeshua.

In essence, and certainly not understanding his own words in their fullness, Jacob cries out for the Redeemer who will undo all the wrongs. He is the promised Seed of the woman; He is the fulfillment of every type and picture one could imagine. He is the anticipation of every story and every hidden treasure of Scripture.

He is Jesus. And so Jacob cries out, "I have waited for Your Jesus, O Lord!" In the witness of the stars, Dan is represented by Scorpio, the Scorpion. According to the work of Dr. Hales, "On the celestial sphere the Scorpion is actually represented as biting the heel of the horse of the archer Sagittarius."

The three clusters around Scorpio are, Serpens - the serpent struggling with the man; Ophiuchus - the man grasping the serpent; and Hercules - the mighty man who is kneeling on one knee, humbled in the conflict, but holding high the tokens of victory and with his foot on the head of the dragon.

It is a picture of the final fulfillment of the promise made all the way back at the fall of man. The serpent would strike the Redeemer's heel, but He would crush the serpent's head. It is the witness of the stars and it is all about Jesus Christ.

**Closing Verse:** "Let the heavens rejoice, and let the earth be glad;

Let the sea roar, and all its fullness;

<sup>12</sup> Let the field be joyful, and all that *is* in it.

Then all the trees of the woods will rejoice before the LORD.

<sup>13</sup> For He is coming, for He is coming to judge the earth.

He shall judge the world with righteousness,

And the peoples with His truth." Psalm 96:11-13

**Next Week:** Genesis 49:19-21 (The Blessing Upon Gad, Asher, and Naphtali)  
(126th Genesis Sermon)

The Lord has you exactly where He wants you and He has a good plan and purpose for you. Call on Him and let Him do marvelous things for you and through you.



## **A Dwelling Place, Wages Paid, and Judgment Rendered**

Jacob blessed his sons before he died  
And three of them were Zebulun, Issachar, and Dan  
By the leading of the Spirit of God, the words he cried  
All showing us clues to the redemption of man

These are the words upon these three he did pronounce  
The ancient oracles which through him the Spirit did announce:

“Zebulun shall dwell by the haven of the sea;  
He shall become a haven for ships,  
And his border shall adjoin Sidon.

“Issachar is a strong donkey,  
Lying down between two burdens;  
He saw that rest was good,  
And that the land was pleasant;  
He bowed his shoulder to bear a burden,  
And became a band of slaves.

“Dan shall judge his people  
As one of the tribes of Israel.  
Dan shall be a serpent by the way,  
A viper by the path,  
That bites the horse’s heels  
So that its rider shall fall backward.  
I have waited for your salvation, O Lord!

In these six verses are treasures of life and of love  
Woven into them are pictures of our Lord Jesus  
Spoken through Jacob came words from the heavens above  
Words that show us of Christ's work for us

How can there be so much love, how can it be so?  
That God would send His Son for us, to die  
But He did and through the Bible we can know  
The marvelous story revealed, every how and why

Thank You for this glorious wondrous word, O God  
Thank You for these stupendous things You have done for us  
May we forever praise You while in this life we tread  
May our lips exalt You through our Lord, our Savior, our Redeemer... Jesus

Hallelujah and Amen...