

GENESIS 49:22-27 (THE BLESSING UPON JOSEPH AND BENJAMIN)

Introduction: So far we've looked at the blessing of Jacob upon 10 of his sons. Today we'll look into the last two blessings - those of Joseph and Benjamin, the sons of his beloved wife Rachel. In these blessings, like all of the others thus far, we will see the future of the sons' tribes revealed.

But more than that, we will again see that every word pronounced points to the work of Jesus Christ. The 19th century Bible commentator, Charles Ellicot, wrote these words about the blessing upon Joseph, a blessing we will look at in just a moment -

"And thus Jacob magnifies again and again, but in obscure terms, his blessing upon Joseph, which, when analyzed, amounts simply to excessive fruitfulness, with no Messianic or spiritual prerogative." C.J. Ellicot

Ellicot looked at the blessing as a mere earthly pronouncement with nothing more in it. In it he found no Messianic or spiritual hints. If this were true, then what would be the purpose of even including it? In fact, what would be the point of the majority of the stories we've looked at in the past 127 sermons?

Without Jesus Christ as the fulfillment of every type, picture, story, and sacrifice that we see, the entire Bible truly makes no sense. It appears disjointed, hard to follow, and without any ultimate purpose. It appears to be a convoluted book of meandering stories that often seem bizarre or irrelevant to the world in which we live.

But when viewed in the greater perspective of God revealing Himself through Jesus Christ, the entire book not only begins to make sense, it becomes a cohesive whole that makes absolute sense. Let us never fail to look for Christ in every story, on every page, and in every detail. He is there and He is telling us that He has a plan and that we can trust in Him.

Text Verse: "You search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me." John 5:39

The Scriptures have their purpose and that is to point us to Jesus Christ. When Jesus spoke these words to those around Him, only the Old Testament existed. What this means is that He is to be found in the Old Testament. If one can search the Scriptures to find a testimony of Jesus, then the implication is that all of those Scriptures are a testimony of Him.

When we open the pages of the Bible, we are looking at words written about Him. We will see this yet again today, numerous times. In the end, it is all about Jesus Christ and how he deals with us - Jew and Gentile, Israel and the church. So let's go to this superior word now and... May God speak to us through His word today and may His glorious name ever be praised.

I. The Blessing Upon Joseph (verses 22-26)

Today, we will see Jacob bless his final two sons, both the sons of his beloved wife Rachel. He first blesses Joseph, the elder of the two. The record of Joseph's birth is found in Genesis 30:22-24 -

²²"Then God remembered Rachel, and God listened to her and opened her womb. ²³And she conceived and bore a son, and said, 'God has taken away my reproach.' ²⁴So she called his name Joseph, and said, 'The LORD shall add to me another son.'"

Unlike all his older brothers, the name Joseph then is based on two words, not one. The duality in his name looked not only backward, but also forward. The word for "has taken" used by Rachel is *asaph*. The word for "add" is *yosef*. Both point to his name.

In taking away the reproach, Rachel looked for the Lord to give her another son and so she named him Yosef - he shall add, increase, repeat, or double. The name he received was literally fulfilled in two ways. First, he had a brother, Benjamin.

But Joseph himself also had two children - Ephraim and Manasseh. In taking away her reproach, God showered Rachel with His grace. The name Joseph, as we have seen through many sermons, has been fulfilled not only literally in a brother and in sons, but in many, many other ways as well.

He has continuously pictured Christ throughout the stories God has given. This blessing upon him will be no different. It is comprised of four divisions. 1) His prosperity which is likened to a vine; 2) A trial between him and his foes; 3) His prevailing over his foes; 4) His receiving the blessing of heaven, sea, earth, and his paternal family. It is an exact comparison to the Person and work of Jesus.

²² **“Joseph is a fruitful bough,**

Ben porat yoseph - literally "son fruitful (is) Joseph." In this, by using the word *porat*, there is a play on the name of Ephraim, a name which we have seen the immense importance of in previous sermons. Without the need for too much detail, we have seen Joseph's entire life pointing to the work of Christ.

The fruitfulness of Joseph in the sons which descend from him is reflective of the fruitfulness of Christ in bringing many sons to glory. Jesus Himself used this same metaphor in John 15:1, 2 -

"I am the true vine, and My Father is the vinedresser. ² Every branch in Me that does not bear fruit He takes away; and every *branch* that bears fruit He prunes, that it may bear more fruit."

²² (con't) **A fruitful bough by a well;**

Ben porat ale ayin - "son fruitful by the well." A vine can only live if watered. If by a well, it will not only live, but flourish. The symbolism of a fruitful tree or vine is given many times in the Bible. Psalm 1 is a perfect example of the spiritual application of this temporal truth -

"Blessed *is* the man
Who walks not in the counsel of the ungodly,
Nor stands in the path of sinners,
Nor sits in the seat of the scornful;
² But his delight *is* in the law of the LORD,
And in His law he meditates day and night.
³ He shall be like a tree

Planted by the rivers of water,
That brings forth its fruit in its season,
Whose leaf also shall not wither;
And whatever he does shall prosper." Psalm 1

Joseph shot forth two luxuriant branches who were noted as sons of Israel, Ephraim and Manasseh. Christ, the embodiment of the law, is like a Vine who has also put forth branches, from Jew and Gentile - both of which are most fruitful.

22 (con't) **His branches run over the wall.**

banowt saadah ale sur - **daughters** run over the wall. The symbolism is beautiful. The last sections spoke of a son, this one speaks of daughters. It is a family affair! When a vine is by a wall, it absorbs the heat of the wall. As long as it has a continuous source of water, the heat will do as much to make the vine fruitful as the water itself.

Eventually, it will shoot its branches completely over the wall and take advantage of even more space, support, and heat. It is a beautiful metaphor from nature which looks to the work of Christ throughout all of history, past, present, and future.

Like the giving of his name which looked both backward and forward, this blessing does the same. In the past, Joseph prudently gathered the fruit of Egypt for the famine and preserved both Egypt and his family, allowing them to flourish.

But in the future, his son's tribes would spread and flourish throughout the land of Israel, covering territory on both sides of the Jordan. And they would be fruitful at all times of redemptive history as well.

During the time of punishment upon the Jews, the people of Ephraim would in essence run over the wall to become the fullness of the Gentiles. The imagery given by Jacob concerning Joseph is exactly fulfilled in Christ in every way.

*Blessed is the man, one of the winners
Who walks not in the ungodly's counsel
Nor stands in the path of sinners
Nor sits in the seat of the scornful
But in the law of the Lord is his delight
And in His law he meditates day and night*

*He shall be like a tree planted by the rivers of water
That in its season brings forth its fruit
Whose leaf also shall not wither
And whatever he does shall prosper, for deep is his root*

**²³ The archers have bitterly grieved him,
Shot *at him* and hated him.**

A literal rendering of this verse would be "provoked him, and shot at, and laid snares for him, masters of arrows" (Pulpit Commentary). This, like the previous verse, looks both backward to Joseph's life and forward to Christ.

Using harsh words and actions against someone is often likened to the shooting of arrows in the Bible. A great example of this is found in the 64th Psalm -

"Hear my voice, O God, in my meditation;
Preserve my life from fear of the enemy.
² Hide me from the secret plots of the wicked,
From the rebellion of the workers of iniquity,
³ Who sharpen their tongue like a sword,
And bend *their bows to shoot* their arrows—bitter words,
⁴ That they may shoot in secret at the blameless;
Suddenly they shoot at him and do not fear." Psalm 64:1-4

The actions of Joseph's brothers are described here by Jacob. His brothers reviled him, and acted against him by throwing him into the pit and then selling him off to the Egyptians. Those sermons showed how the events perfectly mirrored the events of the life of Jesus.

Even while on the cross, the symbolism he uses now of archers and arrows comes to mind. From the 22nd Psalm which speaks of the cross, we read this -

"But I *am* a worm, and no man;
A reproach of men, and despised by the people.
⁷ All those who see Me ridicule Me;
They shoot out the lip, they shake the head, *saying*,
⁸ 'He trusted in the LORD, let Him rescue Him;
Let Him deliver Him, since He delights in Him!'" Psalm 22:6-8

Matthew cites this very verse when describing what occurred when Christ was crucified -

"Likewise the chief priests also, mocking with the scribes and elders, said,
⁴² 'He saved others; Himself He cannot save. If He is the King of Israel, let Him now come down from the cross, and we will believe Him. ⁴³ He trusted in God; let Him deliver Him now if He will have Him; for He said, 'I am the Son of God.' '" Matthew 27:41-43

Again, the Spirit of God is calling to mind the work of Jesus Christ as it will unfold in the future of redemptive history.

²⁴ **But his bow remained in strength,**

Despite the attacks by the archers, meaning his brothers of the past and those who come against Christ in the future, the bow of each remained in strength. The word for strength here shows that this is a prophecy of the future and not just what occurred in the past.

It is the word *ethan* which indicates going on forever without cessation, such as flowing streams or the constancy of the eternal hills. And it is the word from where we derive our modern name Ethan. So if you ever meet an Ethan, you can tell him that his name means perennial, ever-flowing, or permanence.

This enduring bow of God is referred to elsewhere in Scripture, such as in the 7th Psalm -

"God *is* a just judge,
And God is angry *with the wicked* every day.
¹² If he does not turn back,
He will sharpen His sword;
He bends His bow and makes it ready.
¹³ He also prepares for Himself instruments of death;
He makes His arrows into fiery shafts." Psalm 7:11-13

Despite being crucified, being vexed, and being shot at, the attacks of the enemies could not prevail against Christ. His bow truly did and does remain in strength as He prepares for battle.

²⁴ (con't) **And the arms of his hands were made strong**

The Hebrew for the words "were made strong" is *pazaz* and is difficult to translate. It probably means more like pliant, or nimble. The only other time the word is used is in 2 Samuel 6:16 where it speaks of King David leaping.

"Now as the ark of the LORD came into the City of David, Michal, Saul's daughter, looked through a window and saw King David **leaping** and whirling before the LORD; and she despised him in her heart."

The idea is that despite being attacked, Joseph was able to overcome the attacks and he remained nimble and able to continue with his affairs without interruption. It is a beautiful picture of Christ who was nailed to the tree and yet walked out of the tomb on the third day under his own power, ready to walk all the way to Emmaus that same day without any difficulty at all.

²⁴ (con't) **By the hands of the Mighty God of Jacob**

This term, the Mighty God of Jacob, will be used 5 more times in the Bible, both in the Psalms and in Isaiah. Isaiah 49 says this -

"I will feed those who oppress you with their own flesh,
And they shall be drunk with their own blood as with sweet wine.
All flesh shall know
That I, the LORD, *am* your Savior,
And your Redeemer, the Mighty One of Jacob." Isaiah 49:26

Joseph's hands were strengthened by the Lord and such is the same with Christ. The dual fulfillment of these words is a glorious testament to the Spirit of prophecy being uttered by Jacob.

²⁴ (con't) **(From there *is* the Shepherd, the Stone of Israel),**

This portion of verse 24 is very complicated and debated over. It is either speaking of the time of Joseph's exaltation to being the leader of Egypt and thus *he* is the shepherd and the stone of Israel, or it is speaking of the fact that Joseph's strength was derived from the Shepherd, the Stone of Israel, meaning the Lord.

Because of the difficulty, it is certainly referring to both. As Joseph pictured Christ, he was the shepherd of his people and the stone which upheld and supported them, just as Christ is the Shepherd of His people and the Stone of their foundation as a people.

As the same time, it is from God that Joseph received his abilities and authority, as he himself said. And likewise, Jesus came from God. His humanity and His deity are united in such a way that both are true of Him. He is the Good Shepherd of John 10 and He is the Stone which the builders rejected who has become the Chief Cornerstone which is mentioned in both testaments of the Bible.

The entire passage is spoken as a blessing upon Joseph and his sons after Him and yet it is a prophecy of the greater work of Christ Jesus as presented throughout the entire body of Scripture.

²⁵ **By the God of your father who will help you,**

These words follow on in a continuous thought from the previous verse. In other words, the God who made his arms strong is the God who will help you. Jacob calls Him "the God of your father" showing his eternity and so He is the Source of all help.

This is perfectly reflected in the 118th Psalm when referring to Christ who is helped by the Lord. These words are found in the same psalm that refers to Jesus as the Stone -

"You pushed me violently, that I might fall,
But the LORD helped me.

¹⁴ The LORD *is* my strength and song,
And He has become my salvation." Psalm 118:13, 14

²⁵ (con't) **And by the Almighty who will bless you**

Shaddai, or the Almighty is the one who provides fruitfulness, ensures the protection of the people, and gives them an inheritance in the land in which to dwell. The Lord is the Almighty, and it is the Lord in whose name Jesus came and in whose name Jesus was blessed. Again, from that key 118th Psalm, we read this -

"Blessed *is* he who comes in the name of the LORD!
We have blessed you from the house of the LORD." Psalm 118:26

Every word finds its fulfillment in Jesus.

²⁵ (con't) **With blessings of heaven above,**

The blessings of the heaven above in the earthly sense are the dews and rains upon the land, the sunshine, the favorable winds, and the clouds which give relief from the heat. The blessings of heaven above in the spiritual sense are the positions of power, authority, and honor.

²⁵ (con't) **Blessings of the deep that lies beneath,**

The blessings of the deep in the physical world are those things which fill life with abundance and wealth - minerals, metals, oil and gas, fish life in the waters, cisterns of water hidden in the ground, and so on.

In the spiritual world, they are the keys to death and Hades, and the precious souls of men who have been locked up captive in those places.

²⁵ (con't) **Blessings of the breasts and of the womb.**

The blessings of the breasts and of the womb in the earthly sense are how men and beasts are multiplied and nourished. It is a blessing upon Joseph for many descendents as well as large herds of cattle, sheep, and other animals.

In the spiritual realm, these blessings are the increase of the redeemed and the pure spiritual milk of the word by which they are nourished. In the earthly sense, all of these were pronounced upon Joseph. In the spiritual sense, these words are all spoken of Jesus. The blessings of heaven, earth, and fruitfulness all point to Christ.

Again here, as with every word of this chapter so far, all of Jacob's pronouncements have been directed by the Spirit to show the future of Joseph's tribe and at the same time to reveal Christ Jesus.

²⁶ **The blessings of your father
Have excelled the blessings of my ancestors,
Up to the utmost bound of the everlasting hills.**

The NIV translates this verse differently by saying, "Your father's blessings are greater than the blessings of the ancient mountains." This is based on the several different manuscripts of the Old Testament, including the Greek translation of it.

It also would then match the blessing of Moses upon Joseph's tribe which is recorded in Deuteronomy 33, and it would match the continuous thought that Jacob is presenting. Whichever is actually correct, the idea is that Joseph has received an immense blessing.

And, in fact, it is a greater blessing than those received by his ancestors because it includes the double blessing of his two sons. The blessings are so great that they reach "to the utmost bound of the everlasting hills." This is a way of saying that they shall never end. They are eternal in nature.

Because of this, it is ultimately pointing to Christ, whose throne is forever. And in Him is the greatest blessing of all. The book of Hebrews speaks of the supremacy of Christ and attributes many blessings from elsewhere in the Bible to Him, such as this one -

"But to the Son *He says:*

'Your throne, O God, *is* forever and ever;

A scepter of righteousness *is* the scepter of Your kingdom.

⁹You have loved righteousness and hated lawlessness;

Therefore God, Your God, has anointed You

With the oil of gladness more than Your companions.'" Hebrews 1:8, 9

²⁶ (con't) **They shall be on the head of Joseph,**

The head is the highest point of the man and it is the place which more distinguishes a person from another than any other feature. When a person is anointed with oil as a blessing or conferment of authority, it is upon their head.

When a person is filled with joy, it is said to be upon their head. This is seen in Isaiah when speaking of the ransomed of the Lord -

"And the ransomed of the LORD shall return,

And come to Zion with singing,

With everlasting joy on their heads.

They shall obtain joy and gladness,

And sorrow and sighing shall flee away." Isaiah 35:10

The blessings conferred upon Joseph then are said to be upon his head as a mark of distinction to be seen and enjoyed by all.

26 (con't) **And on the crown of the head of him who was separate from his brothers.**

The crown of the head isn't talking about *a* crown *on* the head. Instead it is speaking of *the* crown *of* the head - the very top part of the head. The words are parallel to what he just said, but they intensify the words he spoke. Not only is there a blessing upon his head, but upon even the very crown of it. Again, this is reflective of the words of Hebrews 1:9 when speaking of Christ -

"Therefore God, Your God, has anointed You
With the oil of gladness more than Your companions."

And Jacob finishes with the words, "of him who was separate from his brothers." The word for separate is the word *nazir*. It is the source of where the word Nazirite comes from.

This certainly has a two-fold meaning of not only having been separated from his brothers by a long period when he was persecuted and humiliated, but also the elevation of him to extraordinary dignity and even preeminence.

And this is an exact picture of Christ Jesus in both ways. He was persecuted, humiliated, and separated from His brothers while at the same time being exalted and given preeminence over them. As an interesting connection to the New Testament, Jesus is called a Nazarene in Matthew 2:23 where it says this -

"And he came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the prophets, 'He shall be called a Nazarene.'"

However, nowhere in the Old Testament is the coming Messiah specifically called a Nazarene. This then leaves only a couple possibilities for what Matthew was referring to. One is the word *netser*, which means branch and which is referred to in Isaiah 11:1, or he was speaking of this word *nazir* which Jacob uses. Or, he was referring to both.

The word *nazir* here, and the word Nazarene in the New Testament both mean "consecrated one." As Joseph has consistently pictured Christ, and because Jacob is prophesying by the Spirit of God, it is likely that the words of Matthew are the fulfillment of this ancient prophecy by Jacob over his beloved son Joseph.

In the witness of the stars, Joseph is represented by the constellation Sagittarius, the Archer or Bowman. This is certain because of the words "his bow remained in strength." Sagittarius is commonly represented with bow bent and an arrow drawn up to the head in full strength.

As represented in the constellation, we see this exacting description of Christ given in the 45th Psalm -

"You are fairer than the sons of men;
Grace is poured upon Your lips;
Therefore God has blessed You forever.

³ Gird Your sword upon *Your* thigh, O Mighty One,
With Your glory and Your majesty.

⁴ And in Your majesty ride prosperously because of truth, humility, *and*
righteousness;

And Your right hand shall teach You awesome things.

⁵ Your arrows *are* sharp in the heart of the King's enemies;

The peoples fall under You." Psalm 45:2-5

The connecting constellations to Sagittarius are Lyra, the Harp, which symbolized praise prepared for the Conqueror; Ara, the Altar, which indicates God's fire of judgment on His enemies; and Draco, the Dragon, who is that old serpent the Devil who is cast down from heaven to earth.

The symbolism is clear in the prophecies over Joseph and in the work of Christ presented in the Bible. The heavens declare the message of the Redeemer, our Lord Jesus, prefigured by this blessing upon Joseph.

*God is a just judge, One who is not slack
And God is angry with the wicked every day
Certainly, if he does not turn back
He will sharpen His sword with which to slay*

*He bends His bow and makes it ready
He also prepares for Himself instruments of death
He makes His arrows into fiery shafts
By which man will breathe his last breath*

*I will praise the Lord according to His righteousness all my days
And to the name of the Lord Most High I will sing songs of praise*

II. The Blessing upon Benjamin (verse 27)

***27 "Benjamin is a ravenous wolf;
In the morning he shall devour the prey,
And at night he shall divide the spoil."**

Benjamin's blessing seems at first contrary to what one might expect of a beloved son of Rachel, but it exactly reflects the future of his people and even the work of Christ himself. A ravenous wolf is bent on its mission and is completely determined in its purposes.

The word for "ravenous" here is *yitraph*, which indicates to tear. Hence a wolf that tears. The idea of him devouring in the morning and dividing the spoil at night indicates a ceaseless effort. The history of Benjamin in the time of the judges is perfectly reflected in this several times.

In one instance, they came against all of the other tribes of Israel in battle. At that time 26,000 men fought against and prevailed over 400,000. Eventually, they were beaten down to only 600 men, but they came back as a tribe, dividing the spoils of women who became their wives in order to repopulate their numbers.

In the early history of Israel, the first king, Saul, was a Benjamite who devoured his prey on all sides as 1 Samuel 14 records -

"So Saul established his sovereignty over Israel, and fought against all his enemies on every side, against Moab, against the people of Ammon, against Edom, against the kings of Zobah, and against the Philistines. Wherever he turned, he harassed *them*.⁴⁸ And he gathered an army and

attacked the Amalekites, and delivered Israel from the hands of those who plundered them." 1 Samuel 14:47, 48

At the other end of the Old Testament times, Mordecai and Esther, of the tribe of Benjamin prevailed over the wicked Haman and divided his spoils. Thus Saul tore in the morning and Mordecai and Esther divided the spoils in the evening.

In the morning of the church age, there is Paul of the tribe of Benjamin who started as a ravenous wolf, persecuting the church, but eventually came to Christ. Since then his letters have been and are now church doctrine until this day, even at the end of the age.

When the tribulation comes, the 144,000 sealed of Revelation, pictured by Benjamin in our previous sermons, will complete the work of dividing the spoils before Christ returns to reign on earth. These are the constant patterns seen in the people of Benjamin, all prophesied by Jacob over his youngest son.

Ultimately though, even Benjamin's blessing points to the work of Christ. It is the Lord who tears and the Lord who heals, as we see in Hosea 6 which uses the same word for torn as is used in Benjamin's blessing -

"Come, and let us return to the LORD;
For He has **torn**, but He will heal us;
He has stricken, but He will bind us up.

²After two days He will revive us;
On the third day He will raise us up,
That we may live in His sight.

³Let us know,
Let us pursue the knowledge of the LORD.
His going forth is established as the morning;
He will come to us like the rain,
Like the latter *and* former rain to the earth." Hosea 6:1-3

It is also the Lord who divides the spoil of his labors. The great suffering Servant passage of Isaiah uses the same Hebrew terms to speak of Him that is used of Benjamin by Jacob -

"Therefore I will divide Him a portion with the great,
And He **shall divide the spoil** with the strong,
Because He poured out His soul unto death,
And He was numbered with the transgressors,
And He bore the sin of many,
And made intercession for the transgressors." Isaiah 53:12

There are numerous other patterns and pictures of both Joseph and Benjamin which are fulfilled in Christ, but time doesn't allow more than what we've seen. And what we have seen demonstrates that every word spoken by Jacob over his twelve sons points directly to the work of Jesus Christ. And all of it has not only been recorded in the Bible, but it has been placed in the heavens above us to see.

In the witness of the stars, the final constellation represented by Benjamin is Capricorn. On the Egyptian sphere, according to Dr. Hales, it was represented by a goat led by pan, with a wolf's head.

The three accompanying constellations are Sagitta, The Arrow; representing the arrow of God sent forth; Aquila, The Eagle, which is the smitten One falling; and Delphinus, the Dolphin, who is the dead One rising again.

With a few variations in what I have presented over these past five sermons, the book The Witness of the Stars written by EW Bullinger in 1893 gives a snapshot of the redemptive plans of God which are placed in the stars as a heavenly view for us to see.

It would be good to be reminded now as we close that using the stars for divining the future, or as guides for our daily life, is forbidden in Scripture. This is no different than misusing the Bible for these same purposes.

What God has given us in these things is for the purpose of seeing His plan of redemption, centered on Christ. Not a plan for our prosperity which is centered on us. And the reason why is obvious, it is all about Jesus Christ. From Him and for Him and to Him are all things.

We are merely the recipients of His love and grace; a love which is meticulously recorded in the Bible for us to read, believe, and cherish. If you have never called out to Christ to save you, this is the most important thing you could ever do.

Closing Verse: "He teaches my hands to make war,
So that my arms can bend a bow of bronze.
³⁵ You have also given me the shield of Your salvation;
Your right hand has held me up,
Your gentleness has made me great." Psalm 18:34, 35

Next Week: Genesis 49:28-33 (Jacob Breathed His Last) (128th 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 Fruitful Bough and A Ravenous Wolf

The blessings of the sons of Israel
Are finished in Joseph and Benjamin
Marvelous things of their future, the blessings do tell
And of Christ the Lord too, words which point to Him
And so upon these two sons, these words he did proclaim
Prophecies of things to come given to each by name:
"Joseph *is* a fruitful bough,
A fruitful bough by a well;
His branches run over the wall.
The archers have bitterly grieved him,
Shot *at him* and hated him.
But his bow remained in strength,

And the arms of his hands were made strong
By the hands of the Mighty *God* of Jacob
(From there *is* the Shepherd, the Stone of Israel),
By the God of your father who will help you,
And by the Almighty who will bless you
With blessings of heaven above,
Blessings of the deep that lies beneath,
Blessings of the breasts and of the womb.
The blessings of your father
Have excelled the blessings of my ancestors,
Up to the utmost bound of the everlasting hills.
They shall be on the head of Joseph,
And on the crown of the head of him who was separate from his brothers.
“Benjamin is a ravenous wolf;
In the morning he shall devour the prey,
And at night he shall divide the spoil.”

With these words the blessings upon his sons are complete
The prophecies have been uttered by the Spirit to each
Some were harsh while others were sweet
But in the end, into our souls they do reach
They ask us to look inside and believe what we have heard
The words were fulfilled in the tribes of each son
But they also speak of more, they tell about our Lord
Pointing to Him and the many great things He has done
And in the skies the story has been shown
With signs pointing to God's beautiful plan for us
To us these wondrous things are made known
Which tell of our Savior, our Lord, our Redeemer - Jesus

Who could hold back from giving Him their praise!
May it never be so, but let us exalt Him all of our days
Great is the Lord, great, majestic, and wondrous
He is worthy of all honor. He is our Lord Jesus

Hallelujah and Amen...