

THE SECRET OF HIS PURPOSE THE PLAN FOR THE FULLNESS OF THE TIMES
TO HEAD UP ALL THINGS IN THE KING,
EVERYTHING IN THE HEAVENS AND ON THE EARTH,
IN JESUS....

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#28

Joseph & the Tenth Blessing

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This article is about sonship in the kingdom of God as seen through Jacob-Israel's blessing of his favored son Joseph, who is the fruitful son of Israel. As a type, Joseph is a mighty shadow of Jesus who is Shiloh in His first and second manifestations to humanity. Jesus is not only the fulfillment of Judah's blessing but also of Joseph's, who is Shiloh. At the heart of this is sonship.

Sonship

At the outset, let us be clear that sonship is about the Father having many sons and daughters. Paul makes it very clear to us.

For you are a temple of the living God, even as God said, "I will dwell in them and walk among them, and I will be their God, and they shall be My people." Lev. 26:12; Ezek. 37:27 Because of this, "come out from among them and be separated," says the Lord, "and do not touch the unclean thing, and I will receive you." Isa. 52:11 "And I will be a Father to you, and you will be sons and daughters to Me," says the Lord Almighty. 2 Sam. 7:8, 14; Isa. 43:6 (2 Corinthians 6:16-18 LITV)

Sonship is a collective term that speaks of position in God's kingdom; it is not based on gender, for both men and women qualify to be sons in the kingdom of God. Individually, believers are a temple of the living God; but, collectively, all believers are being fitted together, growing into a holy temple in the Lord, being built together into a dwelling of God in spirit (Ephesians 2:21-22). And, this dwelling of God in spirit is what John records in his Patmos as New Jerusalem.

Then I saw the holy city, New Jerusalem, coming down from God out of heaven, dressed like a bride ready for her husband. (Revelation 21:2 GW)

Further, sonship speaks mightily of God's purpose and plan of the ages to become all in all new through a family of sons.

The person who conquers will inherit these things. I will be his God, and he will be my son. (Revelation 21:7 ISV)

To build the case presented in the opening lines, I take a different course than the usual one followed by many commentators. This course starts with Jacob promising God a tenth.

Jacob Promises the Tenth to God

Before looking at the promise of the tenth, let us consider the number 10, which is one of the perfect numbers.

As E.W. Bullinger, in his book titled *Number in Scripture*, states:

"Ten is one of the perfect numbers, and signifies *the perfection of Divine order*, commencing, as it does, an altogether new series of numbers. The first decade is the representative of the whole numeral system, and originates the system of calculation called "decimals," because the whole system of numeration consists of so many *tens*, of which the first is a type of the whole. Completeness of order, marking the entire round of anything, is, therefore, the ever-present signification of the number *ten*. It implies that nothing is wanting; that the number and order are perfect; that the whole cycle is complete."

This is a vital point in our understanding of the tenth that Jacob-Israel gave to God.

As an aside, the tenth is usually associated with what is called the *tithe* under the old covenant and that, unfortunately, has been carried over to the new covenant as a legal requirement, when it should never be such. For some insight into true new covenant giving, see the following.

Giving by the Spirit—Not by the Tithe — <http://www.kingdomandglory.com/art/art26.pdf>

Now, in a dream, Jacob saw a ladder on earth and its top reaching to heaven, and then he heard the Lord promise to give him and his descendants the land upon which he stood. When he awoke from his sleep, Jacob knew he had met the Lord in that place, which he called *Bethel*, meaning "house of God."

He had a dream, and behold, a ladder was set on the earth with its top reaching to heaven; and behold, the angels of God were ascending and descending on it. And behold, the LORD stood above it and said, "I am the LORD, the God of your father Abraham and the God of Isaac; the land on which you lie, I will give it to you and to your descendants." (Genesis 28:12-13 NASB)

And Jacob awaked out of his sleep, and he said, Surely the LORD is in this place; and I knew it not. And he was afraid, and said, How dreadful is this place! This is none other but the house of God, and this is the gate of heaven. And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it. And he called the name of that place Bethel: but the name of that city was called Luz at the first. And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the LORD be my God: and this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give ***the tenth*** unto thee. (Genesis 28:16-22 KJV [bold italic added])

Jacob knew that he had met the Lord, but given his character as a supplanter and a deceiver, he made a deal, so to speak, with God. I can imagine God laughing. If God would keep him, bless him, and provide for him, then the Lord would be his God and he would give God the tenth of what God had given him. Notice that his vow to God was based on God giving to him. "If God!" It was a conditional vow that God had to agree to and do for Jacob. We could say that the ball was

in God's court and He caught the ball, so to speak. Jacob was rather brazen in his request, but God honored it, knowing his heart and knowing that Jacob, one day, would be changed into *Israel*.

But the question is: Did God bless Jacob, and if so, did Jacob ever fulfill his promise to give God the tenth of what God had blessed him with? If so, what was the tenth that he gave back to God? Was it a material possession? Or, was it something of an entirely different nature? I propose the possibility it was of the latter.

The answer to this question is rather fascinating. I build the answer with eight points.

1. *The birthright and the two mandates.*

God most assuredly did bless Jacob. When God met him at Paddam-aram and gave him the name *Israel*, meaning "God rules," God blessed Israel. Jacob was named *Israel* not on the basis of physical requirements (i.e., genealogy) but based on a changed heart. The name indicates that his heart was circumcised, and the divine law of God was written upon his heart. Simply, he had a new nature that desired to obey and serve God.

Consider the blessing that God gave Israel.

God also said to him, "I am God Almighty; be fruitful and multiply; a nation and a company of nations shall come from you, and kings shall come forth from you. The land which I gave to Abraham and Isaac, I will give it to you, and I will give the land to your descendants after you." (Genesis 35:11-12 NASB)

Does this blessing look familiar? It should, for it was first spoken to Adam, the son of God (Luke 3:28), and the first man (1 Corinthians 15:35) and king of the earth.

God blessed them; and God said to them, "Be fruitful and multiply, and fill the earth, [fruitfulness mandate] and subdue it; and rule [dominion mandate] over the fish of the sea and over the birds of the sky and over every living thing that moves on the earth." (Genesis 1:28 NASB)

Adam, by right of his creation in the image of *Elohim*, was given two mandates, one pertaining to procreating, that is, begetting sons and daughters, and the other pertaining to ruling or having dominion over the earth.

The first one is called *the fruitfulness mandate* and the second one is called *the dominion mandate*. Together, they form what could be called *the birthright*, for Adam was given these mandates by right of his birth as a son of God. It is the right to have dominion in the kingdom of God on earth as a son of God (King Adam) and to produce more sons to fill the kingdom. Thus, the two mandates signify a king (ruler) and a kingdom (sons and citizens). The two are inseparable if God is to fulfill His plan to have a kingdom of many sons with His only begotten Son on the throne.

God the Father is after a large family, and this is expressed through His desire for many sons (Exodus 4:22-23; Hebrews 2:10; Revelation 21:7). The birthright speaks of sonship, and the birthright name is *Israel*.

When Adam died, the birthright and its mandates were passed down to his descendants from generation to generation, and this can be seen throughout Hebrew scripture in types and shadows. The two mandates were passed on together to make up the birthright; that is, they were not separated, and, together, they were passed on to a son in each generation. As revealed through the blessing from God, Jacob was the recipient of the birthright and its two mandates, for he was blessed to produce many sons (i.e., fruitfulness), which, in turn, would lead to the coming forth of many nations and kings (i.e., dominion).

2. The law of the inheritance.

Under the law of inheritance, the birthright was reserved for the first son born in a family; however, it was not guaranteed, for it could be forfeited, which is what happened to Esau, Jacob's twin brother who entered the world first. Esau was famished and wanted Jacob to give him some lentil stew. Being the shrewd one that he was, Jacob said: *"First sell me your birthright."* Esau thought he was about to die and saw no value in the birthright, so he sold it to his younger brother. Thus, Esau despised his birthright (Genesis 25:27-34), and it passed on to Jacob.

When their father was old and his eyes were too dim to see, Isaac wanted to bless Esau, his older son—as the story goes, Jacob, at the prodding of his mother, deceived his father and received Esau's blessing. Esau cried out over what his brother had done to him: *"Is he not rightly named Jacob, for he has supplanted me these two times? He took away my birthright, and behold, now he has taken away my blessing"* (Genesis 27:36).

Notice that the first supplanting pertained to the birthright and the second one pertained to blessing. The birthright establishes who has the right to rule over a father's estate, that is, who will either become the successor to the estate when the father dies or, perhaps, while he still lives. However, to receive the right to rule, the son must be appointed or placed by the father as the successor or, in kingdom terms, the ruler. Generally, the first son to be born is the recipient of the birthright; however, he must be placed as the ruler.

In the day of the patriarchs, it was customary for a father who was near the end of his life to formally establish his successor, the one who would rule over his estate after he was gone, and he did this as a blessing. In the case of Esau, not only had he sold the blessing of the birthright (fruitfulness) to Jacob, but Jacob stole the blessing of the dominion mandate from him. So, when Esau cried out over his loss, he was crying over his loss of sonship and rulership.

We see the same principle applying to believers in our day. When we are by grace given the faith to believe in Jesus, we are given a new life, called the *new creation*, and we become children of God being raised up as sons of God. This is what Paul meant as he wrote that God predestined us to adoption as sons through Jesus Christ to Himself (Ephesians 1:5), that we might receive the adoption as sons (Galatians 4:5), that you have received a spirit of adoption as sons (Romans 8:15), and that we are waiting eagerly for our adoption as sons, the redemption of our body

(Romans 8:23). By the way, Paul picked up the theme of adoption from Jacob-Israel when he took Joseph's two sons, Ephraim and Manasseh, as his own (Genesis 48:5).

3. *Jacob-Israel prophesied over his sons.*

As his life was coming to a close, Jacob-Israel called his sons together to give them a word that would explain or sum up their lives. We could say that he prophesied over their lives by telling them what would befall them. The word *befall* refers to what one will encounter.

Then called Jacob unto his sons,—and said—Gather yourselves together, and let me tell you, that which shall befall you in the afterpart of the days. Assemble yourselves and hear ye sons of Jacob,—And hearken unto Israel your father! (Genesis 49:1-2 Rotherham)

The fading elder spoke to his sons as Jacob, their natural father, who was a supplanter, and as Israel, their spiritual father, who came to know God and His rule. One of his responsibilities, if not the most important one, was to pass on the birthright to one of his sons.

4. *Judah received the dominion mandate.*

However, in prophesying over his sons, Israel did not pass on the dominion mandate as part of the birthright. He altered the rules, so to speak, and gave the dominion mandate to his fourth son Judah.

"Judah, your brothers shall praise you; your hand shall be on the neck of your enemies; your father's sons shall bow down to you. Judah is a lion's whelp; from the prey, my son, you have gone up. He couches, he lies down as a lion, and as a lion, who dares rouse him up? The scepter shall not depart from Judah, nor the ruler's staff from between his feet, until Shiloh comes, and to him shall be the obedience of the peoples." (Genesis 49:8-10 NASB)

In other words, Israel removed the dominion mandate from the birthright, which was all in accord with the plan of God. It pointed to the fact that dominion or kingship would come through the house of Judah (Psalm 78:68; Revelation 5:5).

When He came the first time, Jesus was born of the Davidic line of Judah in the region of Judea in the town of Bethlehem. He is the son of David and through His birth (born as king) and subsequent death and resurrection secured the scepter of the kingdom and the right to rule over the house of Judah. This is prophesied in the picture of Judah couching down as a lion that died and needed to be roused up.

Shiloh, the place where God first placed His name, refers to God's Son ruling over the nations, that is, when the people (nations) will be obedient to Him. But according to Jacob's prophetic word, Shiloh is not a place but a person, and it appears that the scepter will pass from Judah to Shiloh, which means that, in type, both Judah and Shiloh refer to Jesus. The record does not indicate that Judah had a son by this name, but as we will see, the sons of Joseph were linked to the town of Shiloh.

Please hold this thought; we will come back to it in a moment, for it is significant in regard to reuniting the two mandates with the birthright.

5. Disqualification of Jacob's sons.

When it came to Jacob's sons, there are two ways to look at the matter of the firstborn son. Strictly speaking, Rueben, who was born of Leah, was the first son out of the twelve sons begotten of Jacob. Simply numbering the brothers in the order of their birth reveals that the birthright bypassed most of his sons that stood in line of birth.

Rueben lost the birthright because of his immoral act of defiling his father's bed (Genesis 35:22; 49:4; 1 Chronicles 5:1). Simeon and Levi were next in line but were disqualified because of their violence and anger as evidenced by their massacre of Shechem's house (Genesis 34:25-31; 49:5-7). Judah was next in line, but he too was disqualified from receiving the birthright, for it was his idea to sell his brother Joseph into slavery. Judah was a deceiver like his father, for he deceived Jacob into believing that Joseph was dead by dipping Joseph's tunic in the blood of a goat (Genesis 37:26-36). The fact of the matter is that the first ten brothers in the line of succession were disqualified from receiving the birthright.

However, there was another way to determine the firstborn in Jacob's household. Jacob had four wives. Rachel was the one he truly loved and for whom he labored in Laban's camp all those years. The firstborn of Rachel was Joseph.

6. Joseph received the birthright.

Israel loved Joseph, the eleventh in line but the firstborn of his wife Rachel, and he chose him as the firstborn of his twelve sons.

Now Israel loved Joseph more than all his sons, because he was the son of his old age; and he made him a varicolored tunic. (Genesis 37:3 NASB)

Joseph's status as the birthright son was proven by the varicolored tunic given to Joseph by his father (Genesis 37:3). In those days, it was customary for the father to make known to all the identity of his birthright son by giving him a multi-colored coat to wear.

Obviously, Jacob's other sons knew that Joseph was favored, and they resented him, even more so when he recounted a dream of his brothers bowing down to him. Their jealousy led them to sell their 17-year-old brother to some Ishmaelites heading to Egypt, who, in turn, sold him into Egyptian bondage at the age of 18. However, the blessing of God was upon him, and, after a period of trial, he rose in power to become the Prime Minister of Egypt at the age of 30; only Pharaoh exceeded him in authority. He was in God's place (Genesis 50:19).

For 21 years, Jacob thought his son was dead. However, when Joseph was 39 years of age, he was reunited with his father, and the entire family joined Joseph in Egypt during the time of the great famine.

When it came time for him to die, Israel did three things. First, he summoned Joseph to himself and made Joseph pledge not to bury him in Egypt. Second, he met with Joseph and his two sons, Ephraim and Manasseh. He took (adopted) the two sons as his own and blessed them with his name, the name of Israel.

"Bless the boys; and in them let my name be carried on...." (Genesis 48:16 ESV)

As a result of this blessing, the name *Israel* was forever attached to the house of Joseph. This is an important point that is easily missed. The name *Israel* was not attached to the house of Judah. As long as the house of Judah remained with the house of Joseph, which became known as the *house of Israel*, the name of Israel stood over all twelve tribes, including Judah. After the reign of Solomon, the kingdom was split into the house of Judah [southern nation comprised of the tribes of Judah and Benjamin] and the house of Israel [northern nation comprised of the remaining ten tribes] (1 Kings 12:16-24).

Judah alone cannot claim the right to the name *Israel*, something that the present state of Israel has done. They have usurped the name *Israel* that rightfully belongs to what Jesus referred to as *the lost sheep of the house of Israel* (Matthew 10:6; 15:24). Prophetically and typologically speaking, Joseph had to be found and reunited with Judah for the kingdom of God's true Israel to be one once again.

Now, as we have already seen, the third thing that Israel did as he was about to die was to assemble his sons to speak a word over their lives. The prophetic blessing given to Joseph stands out in its length and breadth, and is rather unique, for it is the only one that includes blessings from Israel and God the Almighty. To his other sons, Jacob simply intimated the future character of their lives, but not so in the case of his son that had been separated from him for 21 years; the son who, allegorically speaking, came back from the dead.

"Joseph is a fruitful bough [*ben* meaning "son"], a fruitful bough by a spring; its branches run over a wall. The archers bitterly attacked him, and shot at him and harassed him; but his bow remained firm, and his arms were agile, from the hands of the Mighty One of Jacob (from there is the Shepherd, the Stone of Israel), from the God of your father who helps you, and by the Almighty who blesses 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 surpassed the blessings of my ancestors up to the utmost bound of the everlasting hills; may they be on the head of Joseph, and on the crown of the head of the one distinguished among his brothers." (Genesis 49:22-26 NASB)

Israel prophesied that Joseph would be a fruitful bough, meaning the fruitfulness mandate was passed on to him. The Hebrew word for *bough* is *ben*, meaning "son." Thus, Joseph would be a son who bore much fruit, that is, one who would bring forth many sons. However, Israel did not stop with fruitfulness, for he proceeded to bless his son, something he did not do for the others. In fact, the words *bless* or *blessing* are not to be found in the prophetic words given to Israel's other sons.

The Hebrew word for *bless* is *barak*, which is a primitive root meaning "to kneel" and, by implication, "to bless God." The Hebrew word for *blessing* is *brakah*, which is derived from the root word *barak*, meaning "benediction" and, by implication, "prosperity." These words only appear in the prophecy pertaining to Joseph.

There are two parts to the blessing given to Joseph. The first part was the blessing of the Almighty that had been on Joseph. For about 13 years, Joseph was attacked and harassed, but God was with him, strengthened him, and helped him. God had blessed him with blessings of heaven, blessings of the deep, and blessings of the breasts and wombs. God's blessing upon Joseph extended from heaven to earth and beneath the earth, and to the womb, which, again, speaks of fruitfulness in producing sons.

The question is: How do we know that the blessing given to Joseph by Israel was the blessing of the birthright? We see the fruitfulness mandate in the blessing but how do we know that this refers to the birthright? The answer is found in the Chronicles.

Now the sons of Reuben the firstborn of Israel (for he was the firstborn, but because he defiled his father's bed, his birthright was given to the sons of Joseph the son of Israel; so that he is not enrolled in the genealogy according to the birthright. Though Judah prevailed over his brothers, and from him came the leader, **yet the birthright belonged to Joseph**)
.... (1 Chronicles 5:1-2 NASB)

These two verses pretty much sum up what Israel spoke over his son as he was about to die. The birthright belonged to Joseph and was given to his sons. The name *Israel* was upon the sons of Joseph. This is not only the birthright but also the name of the birthright. Notice how Judah is singled out and identified with the leader, which refers to the dominion mandate.

At this point, it appears that the dominion mandate was separated from the birthright and the fruitfulness mandate, essentially, became the birthright; that is, the two became synonymous. As long as Judah and Israel are separated this appears to be true; however, in that day it was only a temporary situation. This is what is called the *breach* that required repair.

Obviously, the prophets that would come later foretold of their reunification (Jeremiah 3:18; 31:31; 33:14; Isaiah 14:1; Zechariah 8:16; Hebrews 8:8), but Israel was the first to prophesy of it. The fact of the matter is that he foretold of their split and their reunification when he spoke over the life of Judah. The split (breach) was foretold when Israel gave the scepter to Judah and not to Joseph. However, the reunification also was foretold with the mention of Shiloh within the prophecy spoken over Judah's life. Of course, all of this points to the unitymaker, peacemaker, and repairer of the breach, Jesus, the Messiah of the true Israel in God's heart. Today, the two houses are reunited in the kingdom of the Messiah Jesus.

7. Until Shiloh comes.

To continue along this line, we need to bring Judah back into the picture.

"Judah, your brothers shall praise you; your hand shall be on the neck of your enemies; your father's sons shall bow down to you. ... The scepter shall not depart from Judah, nor the ruler's staff from between his feet, until Shiloh comes, and to him shall be the obedience of the peoples." (Genesis 49:8, 10 NASB)

Notice that the scepter will not depart until Shiloh comes, meaning Judah's retention of the ruler's staff was temporary, for it would be relinquished upon the arrival of Shiloh. In other words, Shiloh would replace Judah as the rightful holder of the scepter. But who is Shiloh? No one by that name appears in scripture. When this occurs, the general rule is to consider the meaning of the name.

According to A.R. Fausset's *Bible Encyclopedia and Dictionary*, *Shiloh* means "the Peacemaker," as it comes from the word *shalah*, meaning "to be at peace" or "to be tranquil or at rest." Thus, prophetically speaking, *Shiloh* is the name of the Prince of Peace (Isaiah 9:6). There is only one person who fits this descriptive title, and it is none other than the Son of God, our Lord Jesus. He alone is Shiloh, for the nations are destined to bow the knee to Him and confess Him as Lord.

Being from the line of Judah, with His death and resurrection, Jesus rightfully took the scepter of the kingdom and fulfilled Jacob's prophecy regarding Judah. It seems that the prophecy regarding Judah ended with the first coming of the Son of God, and the emphasis shifted to Shiloh and its meaning. God's king had to come from the line of Judah, but once He did come and take the scepter, the emphasis shifted from Judah to Shiloh, and this shift has to do with Joseph and the birthright.

By the way, Jesus had to come from the line of Judah in order to fulfill the promise of the Lord regarding King David, a descendant of Judah.

"For thus says the LORD, 'David shall never lack a man to sit on the throne of the house of Israel...'" (Jeremiah 33:17 NASB)

He will be great and will be called the Son of the Most High. And the Lord God will give to him the throne of his father David.... (Luke 1:32 ESV)

Further, Jesus could not have come from the line of Levi, for if He were, He would not be a high priest according to the order of Melchizedek. The fact that *Shiloh* means "prince of peace" and *Melchizedek* means "king of peace" should catch our attention, for this links Shiloh to Melchizedek, which, again, shifts the emphasis from Judah to Shiloh.

There are two other significant facts about Shiloh that shift the emphasis from Judah to Joseph and that is discovered in the history and location of Shiloh. According to scripture, Shiloh does not appear in history until Joshua led the sons of Israel out of the wilderness and into their inheritance in the land of promise.

Joshua is a type of Christ who leads the sons of God into their inheritance of immortal spirit-activated bodies. Shiloh was where Joshua and company pitched the tent of meeting and then divided up the land that had not yet been allotted to the tribes (Joshua 18:1-3). Shiloh was within

the territory of the sons of Joseph, specifically, the sons of Ephraim (Joshua 16:4-10), Joseph's younger son. Although it was within Ephraim's territory, a biblical map of that area in that day reveals that Shiloh was nearly on the border of the territory of Manasseh, the firstborn son of Joseph, as if to signify that it refers to both sons of Joseph. However, Israel purposely gave the greater blessing to Joseph's younger son Ephraim. Consequently, it appears the greater blessing that fell upon Ephraim is also connected to the coming of Shiloh.

Joseph said to his father, "Not so, my father, for this one is the firstborn. Place your right hand on his head." But his father refused and said, "I know, my son, I know; he also will become a people and he also will be great. However, his younger brother shall be greater than he, and his descendants shall become a multitude of nations." He blessed them that day, saying, "By you Israel will pronounce blessing, saying, 'May God make you like Ephraim and Manasseh!'" Thus, he put Ephraim before Manasseh. (Genesis 48:18-20 NASB)

God later removed His name and departed from Shiloh because of the disobedience of the sons of Israel (Joshua 18:1; Jeremiah 7:12; Psalm 78:60-61); nonetheless, His name was destined to rest, not on a piece of earth but on His Son, the Prince of Peace, and upon a people (Revelation 3:12) that rule and reign with Him as a kingdom and priests (Revelation 5:10). Again, this should remind us of Melchizedek, the king of Salem, the king of peace; the type of Christ and the many sons chosen as a kingdom and priests.

Putting these facts together indicate that Shiloh appeared in the prophecy over Judah's life to reveal that the line of Judah was necessary to bring forth the Messiah, the king-priest to fulfill the promise to David, but this was not the endpoint, for something greater was to follow and that has to do with Shiloh—not only in Jesus' inaugural or first arrival in the first century AD but also, and more importantly, the consummational or second arrival of Jesus that we are eagerly waiting for that we trust will come very soon, for this is when the sons of God come into their inheritance of immortal, glorified, celestial, spiritual bodies—spirit-animated bodies.

Now, with this in mind, let us return again to the blessing given to Joseph by Israel, for here we see a reference to a crown, and further indication of the blessing that Joseph received.

The blessings of thy father, have prevailed, Over the blessings of the perpetual mountains,
The charm of the age-abiding hills,—They turn out to be, for the head of Joseph, And for
the crown of the head of him who was set apart from his brethren. (Genesis 49:26
Rotherham)

Strictly speaking, in this case, the Hebrew word for *crown* refers to the top of the head. However, by inference, I believe that the crown also points to a kingly crown. Part of the blessing is the crown of kingship. Thus, we have Shiloh following Judah and a blessing on the crown of Joseph's head. Both speak of kingship, and both point to only one king—our beloved Lord Jesus.

I find it curious that the prophecy given to Judah is not called a *blessing*. Truly, receiving the scepter is a glorious blessing. So why wasn't it called a blessing. I do not want to minimize Judah's scepter, but it seems to me that Judah, in fact, did not receive a blessing because the blessing truly belongs to Joseph. Judah was given the scepter as a temporary measure until Shiloh arrived,

because the entire original birthright as given to Adam belonged to Joseph alone. Joseph alone brings reunification of the house of Judah and the house of Israel to bring forth the true Israel of God. The key to our understanding is in the fact that Joseph-Shiloh is a type of Messiah Jesus coming, in both His first and second arrival to manifest Himself to humanity.

As an aside, of the commentary I have read, all of them see Joseph-Shiloh referring to only Jesus' second coming not His first. I see it differently, as explained in another article.

See *Until Shiloh Comes* — <http://www.kingdomandglory.com/art/art66.pdf>

Again, consider Israel's blessing of Joseph, for in this we see Jesus. Read the following with Jesus in mind and take note of the references to suffering, to heaven and earth, to the womb, which speaks of children or, to be more precise, sons, and to the crown on the head.

"Joseph is **a fruitful bough** [*ben* meaning "son"], a fruitful bough by a spring; its branches run over a wall. The archers bitterly attacked him, and shot at him and harassed him; but his bow remained firm, and his arms were agile, from the hands of the Mighty One of Jacob (from there is the Shepherd, the Stone of Israel), from the God of your father who helps you, and by the Almighty who blesses 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 surpassed the blessings of my ancestors up to the utmost bound of the everlasting hills; may they be on the head of Joseph, and on the crown of the head of the one distinguished among his brothers." (Genesis 49:22-26 NASB [emphasis added])

Consider what we are told in the new testament: After His resurrection, Jesus declared to His disciples: *All authority has been given to Me in heaven and on earth. Go therefore and make disciples (i.e., sons) of all the nations* (Matthew 28:18-19). The Hebrews were given the word of sonship: *For it was fitting for Him, for whom are all things, and through whom are all things, in bringing many sons to glory, to perfect the author of their salvation through sufferings* (Hebrews 2:10). And, when heaven is opened and the King of kings is revealed, He is clothed with a robe dipped in blood, and on His head are many diadems (i.e., crowns) (Revelation 19:12-13).

Under Pharaoh, Joseph had all authority in Egypt; with His Father, Jesus has all authority. Joseph suffered and brought forth sons; Jesus suffered and is bringing forth many sons to glory. Joseph saved all of Egypt; Jesus saves the whole world. Joseph's birthright coat was dipped in blood; Jesus is clothed in a robe dipped in blood. Joseph had a blessing on the crown of his head; Jesus has many diadems (crowns) upon His head. Also, take note that within Joseph's blessing is the mention of the Stone of Israel, which, not only speaks of Christ the Rock but also of Christ as the king of the stone kingdom (Daniel 2:35; 7:9-14).

God's plan has not been thwarted, for it was inaugurated in His Son's first arrival and will be consummated in His second. The dominion and the fruitfulness mandates have been joined together once again with the first century arrival of Israel's Messiah and will become crystal clear in His second arrival. The two mandates are fulfilled and reunited in Jesus alone, and Joseph-Shiloh is the type.

One further note, God's plan all along has been to restore the birthright as first given to Adam. The first Adam was a type (Romans 5:14) of the last Adam and, ultimately, both mandates are fulfilled for all of humanity *in* Jesus—the second man, the Son of God.

Since Calvary, all who by grace have been given the faith to believe on Jesus are joined to the king of Judah and come under His reign. Thus, the dominion mandate speaks of the king, the one who holds the scepter of the kingdom. In essence, this mandate was settled at the cross and has been fulfilled in King Jesus. But he also came as Joseph-Shiloh the peacemaker, unitymaker, and repairer of the breach, the fruitful son who will bring forth many sons unto glory.

Peace I leave with you; my peace I give to you. Not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid. (John 14:27 ESV)

For His kingdom to take root among the nations, the king had to first receive the nations as His inheritance (and, so He has; Psalm 2:8), and in this inheritance, He has many sons of God growing up to rule and reign over the nations with Him. These sons are conquerors (overcomers) that will sit upon His throne (Revelation 3:21). Simply, He needs a kingdom and priests (Revelation 5:10; 20:4-6). And He has been raising up this very kingdom since His first arrival to be fully manifested in His second arrival.

Joseph was sold into bondage and suffered for a period of time, but he overcame or conquered through his trials. He is a type of the conquerors who overcome the trials of life and are counted worthy to sit upon the throne of the King of kings. Just as Joseph rose to be Prime Minister so will the conquerors rise to be kings and lords in the kingdom of King Jesus.

Children of God must grow up in the Messiah to be placed (adopted) as sons (Romans 8:12-25; Galatians 4:4-7); they must be trained and disciplined (Hebrews 12:4-11), and God's divine laws written on their hearts (Hebrews 8:10), so that they can judge the world (1 Corinthians 6:2) in righteousness and with justice and equity and full of lovingkindness (Psalm 32:5; 96:10, 13; 97:2; 98:9). But first, they must grow up and mature to be complete in Christ (Colossians 1:28), to be conformed to His image (Romans 8:29), to become His complement or fullness (Ephesians 1:23; 3:19). Many sons must be brought to glory for the kingdom of the Son of God's love to be fully manifested to the nations.

For it was fitting for Him, for whom are all things, and through whom are all things, in bringing many sons to glory, to perfect the author of their salvation through sufferings. (Hebrews 2:10 NASB)

To whom did God will to make known what is the riches of the glory of this secret [mystery] among the nations—which is Christ in you, the hope of the glory. (Colossians 1:27 YLT)

When the king is revealed (and he is your life, remember), then you too will be revealed with him in glory. (Colossians 3:4 Kingdom NT)

In other words, without sons, the kingdom of King Jesus cannot and will not come to the nations. The Son's inheritance begins with the inheritance of many sons of glory. The fruitfulness mandate

must be fulfilled for the king to establish His kingdom. This glorious building of His was inaugurated in 33 AD, but it must be consummated, and it will be in his second arrival. Again, the dominion mandate speaks of the king, and the fruitfulness mandate speaks of His kingdom of many sons. The two mandates must be consummated in order for the kingdom of Christ to openly manifest to the nations, and this will take place with the resurrection and transfiguration (glorification) of His people.

Dear brethren, this is our hope and with perseverance and patience we wait eagerly for it. Paul tells us so.

For we know that the whole creation groans and suffers the pains of childbirth together until now. And not only this, but also we ourselves, having the first fruits of the Spirit, even we ourselves groan within ourselves, waiting eagerly for our adoption as sons, the redemption of our body. For in hope we have been saved, but hope that is seen is not hope; for who hopes for what he already sees? But if we hope for what we do not see, with perseverance we wait eagerly for it. (Romans 8:22-25 NASB)

The redemption of our body comes through resurrection and transfiguration. We need to be like Paul who is an example of one who endured to the end and who will be counted worthy of the kingdom (2 Timothy 4:7-8, 18). Paul was truly a conqueror looking toward bodily resurrection.

I'm not implying that I've already received "resurrection," or that I've already become complete and mature! No: I'm hurrying on, eager to overtake it, because King Jesus has overtaken me. My dear family, I don't reckon that I have yet overtaken it. But this is my own aim: to forget everything that's behind, and to strain every nerve to go after what's ahead. I mean to chase on toward the finishing post, where the prize waiting for me is the upward call of God in King Jesus. (Philippians 3:12-14 Kingdom NT)

8. *The tenth prophetic blessing.*

Finally, back to the point made at the beginning: Did Jacob give the tenth to God as promised?

A quick read of Jacob's life might indicate that he never did give God the tenth. However, on careful examination, Jacob indeed did give God the tenth, but it is not the usual tithe or tenth that comes to the mind of most trained by the tradition of men, of which the Lord Jesus was most critical (Mark 7:8). In fact, we must throw off the shackles of the "church tithe" of our day in order to understand what follows. It is not about 10% of one's income or even 10% of the increase of production from the physical land. It is far greater.

As we consider the answer, let us be reminded that the tenth is based on the number 10, which signifies "the perfection of Divine order." Again, according to E.W. Bullinger, "it implies that nothing is wanting; that the number and order are perfect; that the whole cycle is complete." The tenth that Jacob gave completes a mighty and glorious perfect order.

As I was meditating on this question, I felt a prod from the spirit of God to number the prophecies Israel spoke over his sons. When I did, I realized that the tenth was more than a future view of

what would befall one of his sons; it contained a prophetic blessing, and it is none other than the blessing given to Joseph and all that we have seen in regard to this blessing in relation to the birthright.

In the line of sons, Joseph was the eleventh in order of the prophecies, but he was the tenth in prophetic order because Jacob-Israel prophesied over Simeon and Levi together. In other words, one and the same blessing went to these two brothers. This was one prophecy for two brothers.

"Simeon and Levi are brothers; their swords are implements of violence. "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. 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. (Genesis 49:5-7 NASB)

Thus, the first prophecy was for Reuben, the second for Simeon and Levi together, the third for Judah, who, as we have already seen, is a type of Christ in His first coming when He took the scepter as the king of Judah; the fourth for Zebulun, and the fifth for Issachar, and so on, until we come to the tenth prophecy, which was for Joseph.

The tenth prophecy given by Jacob for his beloved son Joseph exceeds all the other prophecies spoken over the lives of Joseph's brothers because this tenth prophecy spoke of the blessing of the birthright that is fulfilled in God's Son. The tenth is the blessing of sonship that reunites the two mandates of the birthright! In essence, the tenth signifies the *birthright*.

To add more proof to this answer, let us return to Jacob's promise to God.

And he was afraid, and said, How dreadful is this place! This is none other but the house of God, and this is the gate of heaven. ... And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee. (Genesis 28:17, 22 KJV)

Notice that before he promised the tenth, Jacob acknowledged that the place was the house of God and he stood at the gate of heaven. In other words, he saw the kingdom of the heavens in relation to God's heart to have a spiritual house. So, Jacob set up a pillar of stone and called it *God's house*.

This is another prophetic picture that speaks of the kingdom of the heavens coming to earth and the stone kingdom that crushes all the kingdoms of men (Daniel 2:35, 44) when the saints (sons) shall take possession of the kingdom (Daniel 7:18, 22, 27). God's stone kingdom is God's spiritual house constructed of living stones who are priests (1 Peter 2:5) and the many sons of God who reign with Christ as kings, lords, judges, and administrators. God's blessing of Jacob will be fulfilled: *I am God Almighty; be fruitful and multiply; a nation and a company of nations shall come from you, and kings shall come forth from you* (Genesis 35:11).

Thus, when Israel gave the tenth blessing to his son Joseph—a type of the Messiah and His two arrivals, reuniting the birthright consisting of fruitfulness and dominion—he was fulfilling his promise to give God the tenth of all that God had blessed him with. Amazing!

Spiritually speaking, with his tenth blessing, Israel blessed God with his son who was a type of the Son of God. Joseph, who was thought dead for 21 years, came back into Israel's life; he was likened unto the dead, but then he was found alive, just as the Son of God died and rose from among the dead to appear to many. Prophetically speaking, Israel blessed God's Son with many sons. The Son of God will bring forth many sons of glory to reign in the kingdom of God.

This is the meaning of the tenth. *"It implies that nothing is wanting; that the number and order are perfect; that the whole cycle is complete."* The birthright of the first Adam is fulfilled in the last Adam, and the kingdom has come.

Two Closing Thoughts

First, in scripture, the old covenant tenth is associated with the land. Given this, how could the tenth refer to the birthright and sonship in the coming kingdom? We need spiritual sight that moves our thinking beyond the natural and into the spiritual, but probably not in the way many have been taught to think.

The physical land of Canaan was promised to the ancient Israelites, and they tithed from this land, but the land we are promised is a new body, a dwelling from heaven (2 Corinthians 5:2); not that we go to heaven to get it, but that it comes to us on earth when Jesus comes in His second consummational, new creational arrival. Our future land of promise is a spirit-animated body that can traverse both heaven (or, the celestials) and earth. It will be a material body energized by the spirit of God.

According to Paul, the nature (*psuche*)-animated body comes first, then the spirit (*pneuma*)-animated body (1 Corinthians 15:46). Notice that Paul speaks of bodies, implying physicality for both types. In both cases there is a body, the difference being what energizes the body. Paul makes no assertion that the spirit-animated body is a *disembodied spirit* with no form or shape, or, more explicitly, no physical structure. Again, what he does differentiate is what makes the two bodies work.

Our human bodies came from the soil of the earth. We were sown a natural body. *The first man was out of the earth, soilish; the second Man is the Lord out of heaven* (1 Corinthians 15:47 CLV). We are destined to wear the image of the celestial one in which our mortal body is swallowed up by life, for flesh and blood cannot inherit the kingdom of God (1 Corinthians 15:48-49; 50). This new creation body will be like Jesus' body, perhaps as displayed in Luke 24:39. Consequently, our land is not a patch of dirt on earth or in heaven; rather, it is a new body constituted of both heaven and earth. This is our kingdom inheritance.

The redemption of our body, our heavenly land, is required for us to be placed as a son in the kingdom to manifestly rule and reign with King Jesus. In Romans 8:23, Paul links our adoption as sons of God (sonship) with the redemption of our bodies.

Thus, the tenth is the completion of the whole cycle from the soilish to the heavenly and the joining of the two into one. It is heaven kissing earth and the two becoming one in some defined form of physicality in the image of the resurrected Jesus. It is the gate of heaven opened up so that heaven and earth truly become one. It is the perfection of divine order.

We have not arrived at this divine destiny, so we press on toward the goal for the prize of the upward call (rising up in resurrection) of God in Christ Jesus (Philippians 3:14). As Paul sought to attain to the out-resurrection from among the dead (Philippians 3:11), in the likeness of Jesus' resurrection, being counted worthy of the kingdom of Christ in the next age and encouraging others to do likewise (1 Corinthians 9:26-27; 2 Timothy 4:6-8, 18; 2 Thessalonians 1:3-12), so must we.

Just as Joseph is a type of God's Son who conquered to become the ruler of the kings of the earth, so too is Joseph a type of the sons of God who conquer while occupying mortal bodies with a view to manifestly ruling with King Jesus in spirit-animated bodies. The time is approaching when this company will be revealed and the kingdom of our Lord and of all of His anointed (head and body) will be manifested among the nations.

"The one who is conquering, to him will I be granting to be seated with Me on My throne as I, also, conquer, and am seated with My Father on His throne." (Revelation 3:21 CLV)

Second, as great as this is for those who, throughout our present age, have been given the faith to believe and have gone on to conquer through the active life of Jesus worked out in us, we would be woefully remiss if we missed the heart of the Father.

The blessing of the tenth is for God the Father, for He desires many sons like His only begotten Son. It is not about earthly possessions and giving a tenth of our income; it is about God receiving the increase from among men that he formed from the soil of the earth. His harvest or, if you will, crop that He desires to come forth from His soil is a living, spiritual house of sons conformed to the image of His only begotten Son.

God's increase is an increase of sons. He started with one Son, and His kingdom will be filled with many sons like *the* Son.

John not only heard the words from the one who sits on the throne, but he also heard the very heart and passion of God for sons.

And He who sits on the throne said, "**Behold, I am making all things new.**" And He said, "Write, for these words are faithful and true." Then He said to me, "It is done. I am the Alpha and the Omega, the beginning and the end. I will give to the one who thirsts from the spring of the water of life without cost. He who overcomes [conquers] will inherit these things, and **I will be his God and he will be My son.**" (Revelation 21:5-7 NASB)