

THE US AND BRITAIN IN PROPHECY IS NOT A TRUE DOCTRINE

By Marie Casale
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PART 2

GENESIS 48 - THE BIRTHRIGHT AND BLESSING OF EPHRAIM AND MANASSEH SEE FIG 2

Mr. Armstrong taught rightly that the birthright was the promise of the greatest portion of inherited wealth that went to the eldest son.

Deu 21:16 Then it shall be, when he maketh his sons to inherit [that] which he hath, [that] he may not make the son of the beloved firstborn before the son of the hated, [which is indeed] the firstborn:

Deu 21:17 But he shall acknowledge the son of the hated [for] the firstborn, by giving him a double portion of all that he hath: for he [is] the beginning of his strength; the right of the firstborn [is] his.

ISHMAEL AND ISAAC

Ishmael was Abraham's eldest son, but God told Abraham that Isaac, his eldest son by Sarah his first wife would be the covenant son. And so Abraham gave all that he had to Isaac, his son of promise.

Gen 17:18 And Abraham said unto God, O that Ishmael might live before thee!

Gen 17:19 And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, [and] with his seed after him.

Gen 25:5 And Abraham gave all that he had unto Isaac.

ESAU AND JACOB

Isaac's son Esau was the firstborn, but he sold his birthright to Jacob his younger brother.

Gen 25:32 And Esau said, Behold, I [am] at the point to die: and what profit shall this birthright do to me?

Gen 25:33 And Jacob said, Swear to me this day; and he sware unto him: and he sold his birthright unto Jacob.

REUBEN AND JOSEPH

Jacob's firstborn was Reuben, son of Leah, but he lost his birthright for committing adultery. So the birthright went to Joseph, eldest son of Rachel, and to his sons born in Egypt.

1Ch 5:1 Now the sons of Reuben the firstborn of Israel, (for he [was] the firstborn; but, forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birthright.

EPHRAIM AND MANASSEH

When Jacob came to bless Joseph's sons, Manasseh the eldest and Ephraim the younger, he prophesied that they would become great nations, but Ephraim the younger would be greater.

Gen 48:18 And Joseph said unto his father, Not so, my father: for this [is] the firstborn; put thy right hand upon his head.

Gen 48:19 And his father refused, and said, I know [it], my son, I know [it]: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations.

THE BIRTHRIGHT AND THE BLESSING ARE DIFFERENT

It is brought out in the story of Esau and Jacob that the BIRTHRIGHT is not the same as the BLESSING. These are two separate things. Notice that Jacob bought his brother Esau's birthright, but he came in to his father with subtlety and stole Esau's blessing.

Gen 27:36 And he (Esau) said, Is not he rightly named Jacob? for he hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me?

THE BIRTHRIGHT

The BIRTHRIGHT was given by the father and passed on a double portion of the father's wealth to the firstborn.

Deu 21:17 But he shall acknowledge the son of the hated [for] the firstborn, by giving him a double portion of all that he hath: for he [is] the beginning of his strength; the right of the firstborn [is] his.

As Mr. Armstrong pointed out, the birthright is a right. It is not a grace or a promise. It is a law that gives a right to the firstborn. And as we saw in the examples above, it may be lost by selling it or by unworthiness due to sin.

Notice in the last verse of Genesis 48 that Jacob gave Joseph 'one portion above his brethren'. This was his due according to the BIRTHRIGHT.

Gen 48:22 Moreover I have given to thee (Joseph) one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow.

And as we see on the map (Fig 11), Manasseh, Joseph's firstborn did inherit large areas of land both east and west of the Jordan that had been formerly occupied by the Amorites. This shows that the birthright was fulfilled in the double portion of land that Jacob gave to Joseph and his sons.

THE BLESSING

The BLESSING was given by God. It is the hand of God in the person's life or on his material inheritance. For example, the son may inherit a field according to the BIRTHRIGHT, but it is God who BLESSES the field with the dew of heaven and the fruit of the earth.

This is the BLESSING Isaac gave to Jacob when he was old and near death.

Gen 27:27 And he (Jacob) came near, and kissed him: and he (Isaac) smelled the smell of his raiment, and blessed him, and said, See, the smell of my son [is] as the smell of a field which the Lord hath blessed:

Gen 27:28 Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine:

Gen 27:29 Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed [be] every one that curseth thee, and blessed [be] he that blesseth thee.

Gen 28:1 And Isaac called Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan.

Gen 28:2 Arise, go to Padanaram, to the house of Bethuel thy mother's father; and take thee a wife from thence of the daughters of Laban thy mother's brother.

Gen 28:3 And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people;

Gen 28:4 And give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham.

When Esau wept and asked his father for a blessing, this is the BLESSING that Isaac gave to him.

Gen 27:39 And Isaac his father answered and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above;

Gen 27:40 And by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.

In Genesis 49 a BLESSING was given to ALL the children of Jacob, not just the firstborn. Study these in Fig 3. We have not noticed that this chapter is the blessing. We have thought of it only as the prophecy of the twelve tribes for the last days because of the first verse.

Gen 49:1 And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you [that] which shall befall you in the last days.

But indeed it was Jacob's BLESSING for his sons as shown in verse 28.

Gen 49:28 All these [are] the twelve tribes of Israel: and this [is it] that their father spake unto them, and blessed them; every one according to his blessing he blessed them.

Here is Joseph's BLESSING in Genesis 49. Judge for yourself. Are these things a right given to the firstborn by his father or a blessing given by God?

Gen 49:22 Joseph [is] a fruitful bough, [even] a fruitful bough by a well; [whose] branches run over the wall:

Gen 49:23 The archers have sorely grieved him, and shot [at him], and hated him:

Gen 49:24 But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty [God] of Jacob; (from thence [is] the shepherd, the stone of Israel:)

Gen 49:25 [Even] by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb:

Gen 49:26 The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.

Jacob then BLESSED Ephraim and Manasseh separately from his other children. Like his father Isaac, Jacob gave this blessing when he was near death.

Gen 48:16 The Angel which redeemed me from all evil, BLESS the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth.

Gen 48:17 And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head.

Gen 48:18 And Joseph said unto his father, Not so, my father: for this [is] the firstborn; put thy right hand upon his head.

Gen 48:19 And his father refused, and said, I know [it], my son, I know [it]: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations.

Gen 48:20 And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh.

Here we see the promise of the 'one nation' being passed on to Manasseh and the 'multitude of nations' being passed on to Ephraim. Mr. Armstrong saw these as the BIRTHRIGHT probably because of mention in verses 18 and 19 that Manasseh was the firstborn. Also this scripture tells us that Ephraim and Manasseh were the recipients of the birthright.

1Ch 5:1 Now the sons of Reuben the firstborn of Israel, (for he [was] the firstborn; but, forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birthright.

Now notice in verses 16 and 19 of the BLESSING that 'a nation' and 'a multitude of nations' has to do only with seed growing into multitudes of people. There is no mention of land at all. Can multitudes of people be a birthright? Also notice that 'a nation' and 'company of nations' were promises given to Abraham in Promise # 1 and # 4. (See Fig 1) These are something Abraham received as a promise, not as a right.

We will see later that the Bible itself interprets what these are.