

# ***THE BOOK OF BEGINNINGS!***

---

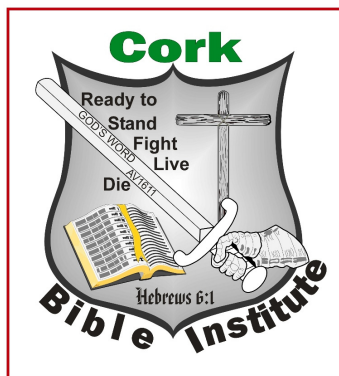
## **The Book of Genesis**

### **Chapters 30-50**

**A Bible-Believing Study Guide**

**AV 1611 Bible Companion**

**STUDENT NAME:** \_\_\_\_\_



**By Pastor Craig A. Ledbetter, B.A., Th.G.**

(c) 2002-2013 Craig Ledbetter

**Cork Bible Institute**

Bible Baptist Church

Unit B, Enterprise Park

Innishmore, Ballincollig, Cork

(021) 4871235

[www.biblebc.com](http://www.biblebc.com)

[biblebc@gmail.com](mailto:biblebc@gmail.com)

*Any portion, including the whole of this text may be reproduced without the permission of the author, as long as credit is given for its source (Romans 13:7)!*

## Table of Contents

|   |           |
|---|-----------|
| <b>REQUIREMENTS FOR THIS CLASS .....</b>      | <b>4</b>  |
| <b>CHAPTER THIRTY .....</b>                   | <b>5</b>  |
| Jacob's Full Quiver .....                     | 5         |
| <b>CHAPTER THIRTY ONE.....</b>                | <b>8</b>  |
| Breaking Free .....                           | 8         |
| <b>CHAPTER THIRTY TWO.....</b>                | <b>10</b> |
| Jacob's New Name - Israel.....                | 10        |
| <b>CHAPTER THIRTY THREE.....</b>              | <b>15</b> |
| Jacob's Reconciliation With Esau.....         | 15        |
| <b>CHAPTER THIRTY FOUR .....</b>              | <b>17</b> |
| Trouble in Canaan-land.....                   | 17        |
| <b>CHAPTER THIRTY FIVE .....</b>              | <b>22</b> |
| Jacob Finally Gets Home .....                 | 22        |
| <b>CHAPTER THIRTY SIX.....</b>                | <b>25</b> |
| Esau's Family.....                            | 25        |
| <b>CHAPTER THIRTY SEVEN .....</b>             | <b>28</b> |
| Joseph the Dreamer .....                      | 28        |
| <b>CHAPTER THIRTY EIGHT .....</b>             | <b>32</b> |
| God Overcomes the Sins of Judah .....         | 32        |
| <b>INTERIM EXAM (CHAPTERS 30-38).....</b>     | <b>36</b> |
| <b>CHAPTER THIRTY NINE.....</b>               | <b>38</b> |
| Joseph's Tests.....                           | 38        |
| <b>CHAPTER FORTY .....</b>                    | <b>41</b> |
| God's Hand in God's Man .....                 | 41        |
| <b>CHAPTER FORTY ONE.....</b>                 | <b>44</b> |
| Joseph's New Position .....                   | 44        |
| <b>CHAPTER FORTY TWO.....</b>                 | <b>48</b> |
| Dream Fulfilled.....                          | 48        |
| <b>CHAPTER FORTY THREE .....</b>              | <b>53</b> |
| Starvation vs. Humiliation.....               | 53        |
| <b>AN OUTLINE OF THE LIFE OF JACOB .....</b>  | <b>58</b> |
| <b>AN OUTLINE OF THE LIFE OF JOSEPH .....</b> | <b>60</b> |
| <b>INTERIM EXAM #2 (CHAPTERS 39-43).....</b>  | <b>61</b> |
| <b>CHAPTER FORTY FOUR .....</b>               | <b>62</b> |
| Final Test.....                               | 62        |
| <b>CHAPTER FORTY FIVE.....</b>                | <b>67</b> |
| Joseph is Alive!.....                         | 67        |
| <b>CHAPTER FORTY SIX.....</b>                 | <b>72</b> |
| In the World But Not of the World .....       | 72        |
| <b>CHAPTER FORTY SEVEN .....</b>              | <b>78</b> |

|  |                         |
|--|-------------------------|
| The Bible Companion Series   | The Book of Beginnings! |
| The Wisdom of Joseph .....   | 78                      |
| <b>CHAPTER FORTY EIGHT .....</b>                                       | <b>82</b>               |
| Jacob’s Blessing of Joseph’s Sons .....                                | 82                      |
| <b>CHAPTER FORTY NINE .....</b>  | <b>87</b>               |
| Jacob’s Prophecies .....   | 87                      |
| <b>CHAPTER FIFTY .....</b>   | <b>91</b>               |
| The Death of Joseph - The End of an Era .....                          | 91                      |
| <b>FINAL REVIEW (CHAPTERS 1-50) .....</b>                              | <b>96</b>               |
| I.    Preparing for the Final Exam, and Completion of the Course ..... | 96                      |
| <b>FINAL EXAM .....</b>  | <b>97</b>               |

## Requirements for this Class

- A. This class is taught across three semesters.
1. Module 1 will cover Genesis Chapters 1-10
  2. Module 2 will cover Genesis Chapters 11- 29
  3. Module 3 will cover Genesis Chapters 30-50
- B. An outline of each chapter in Genesis (from chapter 30 through 50) – typed, and submitted to Pastor Craig on a weekly basis.
- C. Include a set of 10 questions for each chapter, along with their answers – typed, and submitted to Pastor Craig on a weekly basis. Both the outline and the 10 questions can be on the same sheet of paper.
- D. Completion of the fill-in notes of this class notebook
- E. At least 80% attendance during this semester.
- F. A final Test at the end of the course – consisting of the questions submitted

### An Example of an Outline of a Chapter of Genesis (*make up your own outline*)

**Name**

**Date**

**Genesis Module 1 Class**

#### Outline of Genesis Chapter One The Creation

- A. Creation of the Universe (Gen 1:1-2)
- B. Creation of Light (Gen 1:3-6)
- C. Creation of the Atmosphere (Gen 1:7-8)
- D. Creation of Land (Gen 1:9-10)
- E. Creation of Trees, Grass and Herbs (Gen 1:11-13)
- F. Creation of the Sun, Moon, and Stars (Gen 1:14-19)
- G. Creation of Sea Life, and Birds (Gen 1:20-23)
- H. Creation of Land Life (Gen 1:24,25)
- I. Creation of Adam and Eve (Gen 1:26-28)
- J. The Dominion of Adam and Eve (Gen 1:29-30)
- K. God's Pleasure in His Creation (Gen 1:31)

#### Questions from Genesis Chapter 1

1. ...
2. Give a reason why each "day" as described in Genesis chapter 1 is 24 hours long.
3. What kind of animals were created at the same time as the fish?
4. Where is Eden?
5. ...
6. ...
7. ...
8. ...
9. ...
10. ...

**Make sure you include well thought out ANSWERS to your questions**

# The Book of Genesis

## Chapter Thirty

### *Jacob's Full Quiver*

Lesson Verse: Ps 127:4,5

#### I. Lesson Introduction

- A. Marriage is a wonderful thing
- B. But most of the time, it becomes a nightmare for people – all because of one problem: the flesh (their old nature) – so, when TWO people who have their own fleshly natures, combine, they can explode. God designed them to combine like iron and carbon to make steel and thereby be stronger.
- C. With Jacob, it is far worse than even that
- D. Jacob ends up with four wives, 13 kids, and a brother in law that keeps Jacob hemmed in no matter what he does.
- E. All throughout this, watch as the Lord, behind the scenes, frustrates, and breaks Jacob!
- F. In spite of all the hassle, Jacob will end up with \_\_\_\_\_ of people that will shine as a symbol of God's mercy and grace throughout all time!

#### II. Lesson

##### A. Going from \_\_\_\_\_ to \_\_\_\_\_

##### 1. Rachel's Scheme

- a. No children when Leah had four already – empty life in a marriage without kids. Barrenness is usually seen as a \_\_\_\_\_ of the person, just like ugliness, and dumbness – but it is God!
- b. \_\_\_\_\_ (Pr 27:4; Jam 3:14-16)
  - 1) Privately contrives and works the ruin of another
  - 2) Abel could not stand before the envy of Cain (1Jn 3:12); nor Joseph before the envy of his brethren; nor Christ before the envy of the Jews, his bitter enemies; and, where it is, there is confusion and every evil work, (Jas 3:14,16)
  - 3) An envious man is worse than an angry and wrathful man; his wrath and anger may be soon over, or there may be ways and means of appeasing him; but envy continues and abides, and works insensibly.
- c. Making Demands
  - 1) Rachel makes her children her goal
    - a) Not her walk with God – most important
    - b) Or her relationship with her husband – more important
  - 2) Makes Jacob her god – which is very dangerous and very stupid (Cf 29:31)
- d. Schemes – determines to use her servant, \_\_\_\_\_
  - 1) USING other people for your own ends is age-old!
  - 2) She is acting just like Sarah did (Gen 16:1-5)
  - 3) Hammurabi ordered that this method was acceptable when dealing with barrenness – what a joke!
  - 4) “Bearing on the knees” – Bilhah will deliver her child while leaning on my knees – I will be as close to delivering that baby as possible – as the midwife!

##### 2. Jacob's Stupidity (30:4)

- a. He accepts this arrangement - Like a sheep to the slaughter
- b. He is very \_\_\_\_\_ – couldn't care less about right or wrong, especially when he can have more sex!

##### 3. Rachael's Reaping

- a. Gets Dan – \_\_\_\_\_. The tribe of Dan never is right with God
- b. Naphtali – My \_\_\_\_\_. It is in the area of this tribe that Christ ministers (Mt 4:13)

- c. But she still is not a true mother – only a fraud. All of her children are “by \_\_\_\_\_”
4. Leah’s Jealousy (30:9-13) Gets into the act. She had her heart right, but gets lured into sinning again
- Two can play that game – competition gets stiff
  - Uses **Zilpah**
  - QUICK QUIZ: Name all four women “married” to Jacob now:
    - \_\_\_\_\_
    - \_\_\_\_\_
    - \_\_\_\_\_
    - \_\_\_\_\_
    - Which one was Jacob’s rightful wife, in God’s eyes? \_\_\_\_\_
  - Jacob doesn’t have a problem with it at all – more sex
  - Gad – \_\_\_\_\_
  - Asher - \_\_\_\_\_
5. Manipulation
- If all that wasn’t enough, the two sisters fight on an almost daily basis
  - Mandrakes – \_\_\_\_\_ (Song 7:13) - any substance that increases sexual desire.
  - Rachael ends up giving up a night with Jacob (what a loss) so that they can use the Mandrakes for another night with Jacob that might be more favourable (superstitious, and not at rest).
  - God hearkens unto Leah
    - Leah is the better woman here
    - She is at least trusting the Lord a bit more
    - Rachel is scheming, and manipulating
  - Issachar – “\_\_\_\_\_”
  - Rachel still has no children
  - Leah gets pregnant again, and again
    - Zebulun – “\_\_\_\_\_”
    - Dinah – “\_\_\_\_\_” – this is God’s final stamp of approval on my life
  - Women today STILL fight to have children
    - By luring men into bed just so they can get pregnant
    - By getting their husbands to pay incredible prices to have special procedures (test-tube pregnancies, etc) so they can get pregnant
    - Pay incredible money to adopt children
    - Pay for another woman to get artificially inseminated

### B. God Remembers \_\_\_\_\_ (30:22-24)

- At this point, there are now 10 boys, a girl, and four wives sitting at the dinner table. Rachel is mortified to put it mildly. All the other three women have produced babies. Her good looks are no consolation to her any more
- The Importance of Prayer – no scheming
  - Rachel had to learn that no amount of scheming will pay off
  - Rachel is forced to give up and ONLY pray – the beautiful one, has finally been humbled!
  - THEN and only then did God give her a child
  - And what a child he was!

---

### 3. The Importance of Joseph

- His name means, “\_\_\_\_\_”
- As if to say, this is God’s doing, adding to the home, and it isn’t all God will do!
- She prophesies that God will give her even another son besides Joseph. And He will

### C. Laban’s New Contract (30:25-36)

- Jacob has had enough of Laban’s “hospitality” – wants to go home with his family

2. But Laban needs Jacob around (30:27)
3. Negotiates cattle for work – at first only gave Jacob his daughters – now his flocks
4. \_\_\_\_\_ and \_\_\_\_\_ cattle and sheep
  - a. All Jacob wants are the misfits of the flock – the peculiar sheep and goats
  - b. At the end of the next 7 years, Jacob just wants to be paid with all the non-plain (black or white) sheep or goats, or cows.
  - c. Any non-spotted cattle found in his herd would be considered stolen (30:33)
  - d. Laban separates the speckled from the herds, and leaves them to be cared for by Jacob’s sons. While Jacob continues to care for Laban’s herds

**D. Jacob’s Revenge (30:37-43)**

1. Green poplar rods
  - a. Branches of Poplar and Hazel trees
  - b. Peeled white streaks
  - c. Sets them up in the watering troughs
  - d. When the animals are in heat and conceiving, they will be facing the rods
  - e. This is a \_\_\_\_\_, yet Jacob gets results
2. Sets only the strongest animals in front of the rods
3. Puts the speckled and spotted back into the cattle for breeding amongst the plain cattle



**III. Applications**

- A. God blesses not because of our scheming, but because of His plans
- B. Manipulating your mate is a disaster, and God will force you to live with your “mistakes” (like living with two, and then four wives).

**IV. Conclusion and Study Questions**

- A. The marriage of two imperfect people should be like what \_\_\_\_\_ and what \_\_\_\_\_ combining to produce what \_\_\_\_\_?
- B. How many wives does Jacob end up with?
- C. Name all four of Jacob’s wives:
  1. \_\_\_\_\_
  2. \_\_\_\_\_
  3. \_\_\_\_\_
  4. \_\_\_\_\_
- D. What were Mandrakes used for in those days?  
 \_\_\_\_\_
- E. What finally made it possible for Rachel to get pregnant and have a child? \_\_\_\_\_
- F. What was the name of Rachel’s first child? \_\_\_\_\_
- G. What does his name mean? “\_\_\_\_\_”
- H. What kind of sheep and cattle did Jacob set apart for himself? \_\_\_\_\_ and \_\_\_\_\_

# The Book of Genesis

## Chapter Thirty One

### *Breaking Free*

#### Lesson Verse:

#### I. Lesson Introduction

- A. The sons of Laban were very envious of Jacob. Over the six year period that Jacob tended the flocks they realized that Jacob was becoming the stronger. It appears that even though Laban tried his best to swindle Jacob, the Lord would always reversed Laban's plot and use it against him.
- B. Furthermore Jacob's brothers-in-law made it a point to tell Laban that Jacob came to them with nothing. Now everything he has he obtained from Laban. To their way of thinking what Jacob had, was really theirs, and they wanted it all back!
- C. Jacob needs to break free, or he is a dead man!

#### II. Lesson

##### A. **Jacob's Secret** \_\_\_\_\_ (31:1-21)

1. He was not safe there
2. Laban has changed, and all his sons are envious of Jacob
3. Jacob has had to deal enough with Laban's envy for 10 lifetimes
4. God tells Jacob it is time to leave
5. Jacob explains to his wives why they must leave their home and Laban
  - a. He exaggerates about how things have been
  - b. And lies to cover up his real activities
  - c. And then claims that God was behind it all – not quite!
6. Rachel and Leah agree to leave (31:14-16)
7. They all pack up, and leave early in the day, getting three days advance on Laban
8. Rachel steals her daddy's idols. She is not a great mother figure:
  - a. Yes she was a \_\_\_\_\_
  - b. A \_\_\_\_\_
  - c. An \_\_\_\_\_
  - d. A \_\_\_\_\_

##### B. **Laban's Severe** \_\_\_\_\_ (31:22-30)

1. Finds out Jacob has escaped – he is a type of the \_\_\_\_\_
2. It took 7 days to catch up with Jacob and his family – Jacob is travelling fast
3. God intervenes (as He does in Job 1 and 2; Pr 16:7)
4. Laban confronts Jacob
  - a. Why leave? Didn't you like it there?
  - b. Why leave secretly? Why didn't you ask? We could have had a party! Laban kind of exaggerates how they left!
  - c. I should hurt you, but God won't let me
  - d. Why steal my gods (31:30; 31:19). Question, what kind of a god is it that can be stolen? Or burnt? Or carried?
5. Laban, as the antichrist, hates to lose to Jacob!

##### C. **Jacob's Sober** \_\_\_\_\_ (31:31-32)

1. "I was afraid" – good motivating force
  - a. Fear of you
  - b. Fear of you taking what I have
2. "But also, I am not afraid"
  - a. Of how right I am in all my dealings with you – self-righteous
  - b. There are no false gods here



- c. I am so sure, you can look and see, and if there are any gods of you're here, then that person who has them shall be executed!

**D. Laban's Diligent Search (31:33-35)**

1. Tent after tent
2. In Rachel's tent – Laban gets tricked
3. Notice that Rachel brings gods with her into the life that God has called her, her husband, and kids into
4. HIDES them as only a woman can!
5. Principle: Leave the gods of the old life behind you (Josh 24:15)!

**E. Jacob's Soap-Box (31:36-42) – finally gets to take a dig at his arch-enemy, Laban**

1. "What is my sin?"
2. After 20 long years, I am quitting
3. I took responsibility for all you flocks, and all the problems in the flock
4. All that has happened has been because God is on MY side

**F. Laban's Surrender (31:43-55)**

1. He gives up
2. The people looking at him, were all his people – his children and grandchildren
3. Make a covenant – a vow never to meet again!
  - a. Jegar-sahadutha – chaldean word for "heap of testimony"
  - b. Galeed – Hebrew for "heap of witness"

### III. Concluding Questions

# The Book of Genesis

## Chapter Thirty Two

### *Jacob's New Name - Israel*

Lesson Verse: Eph 6:12

#### I. Lesson Introduction

- A. Jacob finds himself in dire straits. He is a man with four wives, twelve children, many animals, and servants. He cannot go back to his father-in-law's home. He cannot easily enter into his home land because he cannot slip in with all his possession unbeknown to Esau. Reality sets in and he realizes he is helpless.
- B. Although it has been over 20 years, Jacob remembered that Esau planned to kill him for his deceptive acts. He must now face his brother Esau. Jacob has no place to turn.
- C. Some Points to Ponder:
  1. When we have disagreements with our family, friends, and brothers and sisters within the local church body, why is it so important to not allow these grievances and disagreements to remain?
  2. Does appeasing someone we have offended with gifts relieve us of blame? Does appeasement removes any obligations on our part to restore relationships?
  3. Is it necessary for Christians to get alone with God and wrestle as did Jacob?
  4. What was significant about changing Jacob's name to Israel?

#### II. Lesson

- A. **Jacob Comes Face To Face With His \_\_\_\_\_** (*Num 32:23*)
  1. No matter where we may run, or how hard we try, we cannot escape from the errors of our past. As long as those errors remain they will haunt us. What we must do is stop and face them. That is the only way we will be free.
  2. When the children of Israel were ready to enter the Promised Land, the tribe of Ruben and Gad wanted to stay on the other side of Jordan. They would go and help conquer the land, and afterwards they would settle down on this side of Jordan. Moses told the tribes that if they failed to honour their vows, there was one thing for certain: Their sins would find them out.
  3. So will ours. Our sins know exactly where we are and we know exactly where are sins our: they are with us, *Psa 32:1-5*. King David was well aware that his transgression was with him continually. There was no place to run to get rid of it except to the Lord, *Ps. 38:1-22*. This is where Jacob finds himself, face to face with a deed committed twenty years ago. His sin is about to find him.
  4. Jacob Sought Esau.
    - a. Jacob sought to elevate Esau by calling him 'lord' (4).
    - b. Three time Jacob referred to Esau as lord. Four times Jacob referred to himself as a servant. Jacob was trying to elevate Esau while debasing himself.
  5. Diplomacy was not one of Jacob's attributes, *Prov 18:19*.
    - a. Solomon tells us that it is easier to conquer a city than it is to win back an offended \_\_\_\_\_ . Why is this? Why is it easier to raise the flag of victory upon the walls of a conquered city than it is to humble our hearts and apologize to our brother?
    - b. What we seldom realize is that in order to raise the flag in victory someone else has to either die or surrender to our dominating display of power. In our quest for victory we will destroy all hope of mending the strife.
    - c. Contentions between brothers, Esau and Jacob, whether in our church family or in the immediately family, divide. In just a matter of time family members choose sides and before long, a family feud has erupted. Often the weapons of our strife may be our tongues and, in extreme cases, blood may be shed. After all, was it not those from His own household that had the Saviour crucified?
    - d. Many times we allow some little word, some little action, or even good intentions to be taken out of context. Sometimes we are the offender and sometimes we are the offended one. Once the injustice has begun, we allow it to take root in our hearts. Contention is the only thing known to

- man that has the ability to thrive in stone. Once contentions imbeds itself in a heart of stone, they grow to be stronger than the bars of a castle.
- e. There are only two forces in the universe that can move these bars imbedded in a heart of stone. One is a forgiving spirit, and the other is the Lord. If we continue to allow contention to grow, and if we do not dissolve this stone and rid our life of it, Jesus just may have to become a stone mason and chip the stone away little by little or just blow the stone up with a blast and start all over with the little pieces.
  - f. One thing is certain: there will be no fruit of the spirit growing in a heart of stone. *Luke 6:45*.
6. The Messengers Return (6). Jacob sent out his ambassadors to find Esau and make a peace offering. They return but the message they deliver is not one Jacob wanted to hear.
  7. Esau's \_\_\_\_\_.
    - a. If Jacob believed that Esau was going to forget the past, the army seemed to dispel that concept.
    - b. Esau has an army of over 400 men.
    - c. What does Jacob have at his command? Just a few women and children.
  8. Jacob is afraid and divides his company.
    - a. He acts out of fear instead of faith, *Rom 14:23*. Anyone with any military or police training will tell you that fear is contagious and it must be squelched immediately. When an army acts out of fear, the decisions made are usually costly.
    - b. United we stand. Divided we fall. It is OK to divide, but first we must multiply. Jacob divided his family. His thoughts are that if one party is attacked the other may escape. What is sad about all of this is the fact that Jacob acted before he prayed. Furthermore, his prayer was not one of forgiveness, but was rather one of deliverance. Jacob wanted God to deliver him from the threat of Esau without Jacob having to ask Esau to forgive him.
  9. Jacob's \_\_\_\_\_ (9-12).
    - a. Jacob's prayer is one of asking God to do something for him. Jacob has yet to ask God what is it I can do for you? Jacob referred to the Lord as the Lord of his fathers. Is not he the God of Jacob as well?
    - b. Reminded God of the covenant (9).
      - 1) Jacob reminded the Lord that he left the house of Laban because the Lord told him it was time to return. He conveniently pleaded his case that should something happen to the mother and the children, that the promises of God would become null and void. He is about 97 years old at this time and in a few years another son will be born to him. He is almost as old as Abraham was when Isaac was born.
      - 2) Still no forgiveness on the part of Jacob. Still no confession that he lied to his father Isaac when he stole the blessing. This prayer is very narrow-minded and selfish.
    - c. Humbled himself before God (10)
      - 1) As near he comes to confessing is when he states that he is unworthy of any blessings, but he has yet to say that he is sorry for his deceptive ways.
      - 2) He has yet to apologize for not paying his vows made to the Lord twenty years ago.
      - 3) He is even so bold as to tell the Lord that by the power of his staff he passed over Jordan, and now, he has divided his household into two bands.
      - 4) To hear him tell it, he has done all this by himself. Naturally we ask then why is he bothering to pray, if Jacob is doing it all. Just what is it he expects God to do?
    - d. Asked God for deliverance (11).
      - 1) The reason he prays is because right now he is definitely afraid of his Esau. He was not afraid when he deceived him into selling him the birth right. Fear did not bother him when he lied to Isaac. Now he fears. Fear is something that cannot be fought with physical abilities. We must fight fear with courage, neither or which have physical attributes.
      - 2) For the past 20 years Jacob has not had to face his brother. Esau did not come looking for Jacob. Jacob did not really come looking for Esau. Esau was just some thing that Jacob could not avoid. Before Jacob could lay hold on the family blessings, he must first face Esau. That was why he prayed. He needed God to get the blessing.
    - e. Again reminds God of the promised blessings (12).

## 10. Jacob Sought To \_\_\_\_\_ Esau (14-20).

- a. After his prayer of deliverance Jacob decided to do what every man does that relies on self for self-preservation. He decided to appease Esau with the works of his hands.
- b. He believed that if he gave him a large enough present it would put some salve on the sore between them.
- c. He is willing to try and buy a little peace of mind. He has not realized that all he must do is humble his heart and he could have all the peace of mind he wanted. It is easier to appease than it is to humble self and apologize.

B. **The Lord \_\_\_\_\_ With Jacob (22-32). The Right Battle – the Battle before the Battle**

1. Here is one of those great events, that when read about, we wonder just why the God of Creation could wrestle with someone and not overcome them with the twitching of a finger? Why would God spend all night wrestling with a man that is about 97 years old? Why would a man 97 years old want to wrestle all night? There is not one answer to these questions but several.
  - a. One answer lies in the fact that God used Jacob as an illustration for us, **Rom 15:4**. Jacob is old by our standards, but still physically strong and independent of God. He has not bothered to seek forgiveness, but still expects the blessing. Does this sound familiar?
  - b. Jacob could have saved himself a weary night by a simple act of humility. If we would just humble our hearts and let go of those things that hinder our relationship, the blessing of the Lord would be at our beck and call.
2. Jacob Is Alone With \_\_\_\_\_ (24).
  - a. Jacob's company is divided into two bands. They passed over the brook and Jacob is left alone. This is the first time in 20 years that he has been alone with God. He is right where he was when he left home years ago. It was when he was alone with God that he had a vision, but no earthly possession; he was running from Esau, and now he faces Esau. He again has no possessions at hand, but he now has God at hand.
  - b. That this was a literal physical wrestling match between man and Creator is no doubt. However, it is also a spiritual battle between Creator and creation. The creation was not willing to be subdued or come under subjection of its Creator.
  - c. Before the night is over, the Creator must inflict bodily pain to His creation.
3. Jacob divested himself of his possessions, but held on to his \_\_\_\_\_ and \_\_\_\_\_ (23-24).
  - a. If Jacob feared for the safety of his family, as he told the Lord (11), then why did he spend the night away from them? This was not rational and the decision was most likely made in fear. Jacob was alone and away from family and the earthly possession wherein he laboured under the hand of Laban. However, there are a couple of things he will not let go of and they are his strength and pride.
  - b. God wanted him to get rid of all things that stood between them. Jacob wanted to come to God on Jacob's terms. This mode and method that Jacob uses is still much in vogue today.
4. Christians must get alone with God and allow Him to show us what we are holding on to that prevents Him from blessing us.
  - a. There comes a time in the lives of each Christian when we must get alone with God and do some serious soul searching. We must remove *self* apart from family and possessions and determine just what are the most important things in our lives. It is in times such as these when we must let go and let God do a work in us.
  - b. Born again children of God are aware they have some blessings coming to them. They are not ashamed to remind God when their blessings are overdue. They come boldly to the throne of grace in spite of how they treat their brothers and sisters in the church. Some cannot understand why God has withheld power and prestige from them. Others do not hide their face in shame when they seek a financial blessing even though they fail to give to God what is already His. Some of us are even ready to wrestle a blessing from God just as did Jacob. We do act much like Jacob.
5. The MAN Who Wrestled With Jacob (24).

- a. God had to bring Jacob to a place where Jacob must solely depend on him. Jacob fought the Lord so hard and long and the heart of Jacob was so determined, that the Lord had to strike Jacob in the heart of his strength before Jacob would let go and simply cling to the Lord.
  - b. For a 97 year old man willing to wrestle with the Lord all night, one question naturally comes to mind: "Why was he afraid of Esau?" Why would Jacob wrestle with the Lord all night, his Creator, and be afraid to humble his heart and confess his sin to his brother? There is not but one answer: Pride.
  - c. The Man that wrestled with him was the Messiah. Hosea verified that the man that wrestled with Jacob was the Lord Himself. (Hos. 12:3-4)
6. The Lord had to bring Jacob to a place where He could use him.
- a. Jacob wrestled in the flesh against what he first thought was flesh. Refusing to surrender, he held on to the angel of the Lord. After he refused to let go, the Lord touched him in the hollow of his thigh, and with all his strength gone, all he could do was cling. He was blest but it cost him because he would not surrender.
7. God must get each of us to a place where we can be used.
- a. Each of us must realize that we must let go of ever what it is that hinders us from being in his will. We ought to be ashamed if God should have to wrestle it from us. The secret to getting prayers answered, the secret of having our way with God is not wrestling with Him. The answer is being in his will.
  - b. Jacob wanted the blessings that went with the birthright. However, he did not want to let go completely and trust the Lord. Jacob is afraid of Esau and has no desire to face him. This mattered not, he was determined to hold on to God and demand a blessing.
  - c. Before God could give him the blessing, he had to be brought to a place where he could do nothing but cling. Jacob was forced to cling, because God touched him in his stronghold, and Jacob immediately became powerless. All Jacob had to do was be humble and the blessing would have been given to him without him demanding it. God already promised it.
  - d. Now let us compare self to Jacob. Each of us must examine our heart, our motives, and God's will for us. Before we demand the blessing, we ought to be willing to give up those things that prevent us from being where God can bless us has He already promised. We must take this a step further and come to the conclusion that if I remain obstinate, God might just do to me what he did to Jacob. He might cause me some physical pain to get my attention.
8. The \_\_\_\_\_.
- a. Jacob already had deceived Esau into selling him his birthright. Years later he lied to Isaac and tricked him into giving him the better of the blessing while Esau was away. At Bethel one night God promised him seven things. Now here he is wrestling a blessing from the Lord again.
  - b. Jacob's opponent entreated him to let Him go, *Ex. 33:20*.
    - 1) This man wrestling with Jacob was the pre-incarnate Christ. It was not proper nor fitting for Jacob to see the face of the Lord. This meant little to Jacob. Jacob not only spent the night physically wrestling with the Lord, he also spent the night in agonizing prayer. The Lord is ready to leave Jacob because Jacob would not let go, physically and spiritually, of the things in his life. The Lord would have come back and deal again with Jacob until Jacob relented. The Lord prevailed not this night (25, against Jacob).
    - 2) Jacob already had many things promised to him. He was not satisfied until he had it all. Just what it is he would not let go, we are not told exactly. I believe it was his strength and pride. God wanted Jacob to be dependent on Him. Jacob was not ready to walk by faith where God wanted to go. This is manifested in the next two chapters.
  - c. With no strength left, Jacob could not fight, only cling. *Psa 20:6 Now know I that the LORD saveth his anointed; he will hear him from his holy heaven with the saving strength of his right hand.*
    - 1) The Lord was ready to leave Jacob, but Jacob would not let go of Him. The Lord touched his thigh and Jacob became limp and weak. The fight was gone out of him, and now physically exhausted he could only hold on, cling, to the Lord.

- 2) Why would he not humble his heart before day begin to break in the Eastern sky? Why was it easier to wrestle with the Lord all night than to humble his heart? Why was it easier to endure the physical pain than it was to humble his heart and tell the Lord, "I lean on you."
  - 3) The only way to answer those questions is for us to look at how long God has wrestled with us and answer it for self. Can we say as Peter and then stand by our words to whom shall we go, *John 6:64-69*.
- d. Jacob's name was changed, from \_\_\_\_\_ which meant trickster, to Israel a name that means "\_\_\_\_\_".
9. Where Is OUR Strength?
- a. Jacob as a man stood and wrestled with God. After the night of physical and spiritual activities his named was changed to Israel. What a glorious blessing!
  - b. No longer would he be known as the joker or one who tricks. From now on when his name was called, it was as if God Himself was speaking. This was indeed what actually happened because God used the twelve tribes of Israel and through them He gave the whole world Ten Commandments and a noble race of fighters.
  - c. The only drawback to this blessing was Jacob had to realize just where his strength resided. It was not in his flesh, even though he was a powerful man at 97 years of age. It is a wise man who realizes his strength is in the Lord.
10. David's strength.
- a. *Psa 27:1 A Psalm of David. The LORD is my light and my salvation; whom shall I fear? the LORD is the strength of my life; of whom shall I be afraid?*
  - b. It took David many years to realize just where his strength was. David was like many of us today. We fight \_\_\_\_\_ today and succumb to \_\_\_\_\_ tomorrow. Jacob was the same. He fought everyone and anyone, but at least finally learned to wrestle with God and win!
11. Christians must realize wherein is our strength.
- a. Where is our strength? The day we ceased wrestling with the Holy Ghost and realized we could not save ourselves, we also received a blessing by having our names also changed. We ceased being lost sinners and became born again Christians.
  - b. From that moment on we also speak as the voice of God. We have power with the Lord, and we can also prevail. The Holy Ghost lives within each of us. We have the power to take Him to places He does not want to go. We can force feed Him things the He has no desire to hear, taste, touch, see, and smell. We prevail.
  - c. However, is that our strength, making God hang around until the day breaks in the East in places He has no desire to be? No that is not our strength. Our strength is in the Lord.
  - d. Sad it is that many times God must also wound us before we humble our hearts. It is my belief that Jacob walked with a limp for the rest of his life. The limp was a constant reminder that the blessing came with great pain because he would not humble his heart. The limp was a continual arrow that pointed the way to the Lord as the source of his strength.
12. Christians must realize what God has commanded us to do, *Acts 1:8*.
- a. The day our names were changed we were also commanded to go and do some things for the Lord. We were told to be witnesses. We were told to go in His power and His strength.
  - b. After that night from then on each time the name of Israel is heard it is as if some one says, "God commands." The name Jacob meant heel-catcher. He would no longer be known as such. Now his actions must reflect his new name: God commands.
  - c. Just as it was expected of Jacob to reflect his new identity, the same is also expected of us. Our name is Christian. Therefore, we ought to act it. We say we go to such and such church. Does our lives reflect such?
13. If we desire to be effective witness, we must cling to Him, *Psa 71:16 I will go in the strength of the Lord GOD: I will make mention of thy righteousness, even of thine only.*

### III. Conclusion – What is YOUR Name in heaven?

# The Book of Genesis

## Chapter Thirty Three

### *Jacob's Reconciliation With Esau*

**Lesson Verse: Prov 16:7**

#### I. Lesson Introduction

- A. After his all night encounter with the Lord in *Gen. 32*, Jacob walked with a limp. Each painful step for the rest of his life was continual reminder of his stubborn ways. Sin costs, as does rebelling against the Lord! This was no thorn in the flesh where grace would suffice, as in the life of Paul. This limp was inflicted on him because he would not humble his heart. He would carry the scars for the rest of his life – not all that bad!
- B. Jacob has no time to reflect on the past night's events, nor of contemplating on his new name. Just as soon as the sun was up, the Lord was gone, and lifting up his eyes, he beheld his brother coming towards him with 400 men.
- C. This chapter, while serving as a prelude to the events that transpire in chapter 34, also reveal the deceptive natures residing in the heart Jacob. However, by looking at Jacob, we look at self.
- D. Points To Ponder:
  1. Jacob's name was changed to Israel, *Gen. 32*. Jacob means supplanter or trickster. Israel means God commands or God's Prince, or Leader. Upon his meeting with Esau, should not the actions of Israel (no longer Jacob) reflected his new name?
  2. As sinners we had an old name and reputation. At our new birth we were given a new name and personality. How should we act when we find ourselves in situations similar to those that Jacob finds himself?

#### II. Study Lesson Outline

- A. **His \_\_\_\_\_** (Gen 33:1-13). If Jacob was really relying on the Lord, he would have sought His advice. Instead, he sent those ahead that he liked less.
  1. Those Less Favoured First (2)
  2. Way ahead the day before, Jacob had sent wave after wave of gifts to Esau
  3. Homage to Esau (3-8). Jacob is not just "talking" humble, but really IS humble here!
    - a. Bowing \_\_\_\_\_ times before Esau
    - b. No army with Israel
    - c. Jacob is doing quite a job of telling Esau how great he is and how lowly one such as Jacob is (Philp 2:3). He told Esau that just seeing his face was as though he had seen the face of God (10).
    - d. Addresses himself as \_\_\_\_\_ to Esau (5).
      - 1) If you are a servant of God, you are a servant of others
      - 2) From here on, Israel is going to try and act like the battle is in another world!
  4. The Gifts (9-11).
    - a. Jacob continually offered gifts and sought to elevate Esau.
    - b. One thing Jacob never brought himself to do - He never apologized. If Jacob had listened to what Esau was saying, he would have realized that Esau was not worried about the past. He did not want the gifts.
    - c. The Gifts rejected by Esau; still imposed by Jacob.
      - 1) Jacob was determined to make his brother take the gifts that he offered.
      - 2) Trying to find grace (Cf Eph 2:8,9; Rom 1:17)
      - 3) Esau deferred the gifts for he seems to have a good bit going for him.
      - 4) The gifts were not to make Esau richer. Rather they were to ease Jacob's conscience.
- B. **Deception and \_\_\_\_\_** 33:14-20.
  1. Jacob could have stood before Esau and said something to the effect that God told him to go back to his kindred and that he must do the Lord's bidding. He could have; but he did not, instead Jacob lied. Probably, not able to trust his brother yet.
  2. Esau's Offer.

- a. If there was any animosity in the heart of Esau at this meeting, the Bible does not record it. That Esau was a man of the world and took little thought of future things cannot be disputed.
  - b. In this situation Esau presents us with a picture of person who is doing right in their own eye. He is the example of a good man on his way to hell. Esau placed the past behind him and seeks nothing from his brother. His actions are good, but they are of his choosing.
3. Travel together as a family.
- a. Esau wanted to spend some time with Jacob. If we go back to the time that Isaac blessed Esau, we read that Esau would be a man that lived by the sword. Perhaps this is why he has 400 men with him. He may have been accustomed to fighting. We do not know.
  - b. What we do know is he was more hospitable and friendly than Jacob, and Jacob was supposedly in the will of God. What does that tell us about Jacob? More importantly, what does it tell us about self?
4. Jacob \_\_\_\_\_ (13-14).
- a. That this was a deliberate lie is easy to see.
  - b. Jacob and his entourage just completed a journey of over 500 miles. That the children were not up to the journey was a lie from their father. Are we to suppose that when Jacob left Laban that he travelled slowly for the children's sake?
5. Esau offered Jacob protection (15).
- a. Jacob has been gone for about 20 years.
  - b. The inhabitants of the country changed. Esau offered him protection.
  - c. Perhaps that was why Esau traveled around with 400 men.
  - d. Jacob again refused Esau offer.
6. Meeting Again at the Appointed Place (14).
- a. The brothers agreed to meet at Seir (14).
  - b. Jacob told Esau to go on ahead and he would bring up the rear. They would meet in few days at Seir.
  - c. Jacob lied. They never met again until their father's death.
  - d. All he wanted was Esau out of his life. Esau would travel on ahead; Jacob to follow with his family.

### C. \_\_\_\_\_ Obedience

1. Jacob went to Succoth.
  - a. Bethel was the place where the covenant was confirmed to Jacob, *Gen. 28:13, 31:13*.
  - b. Jacob came with-in about 15 miles from where he should have been. God did not tell him to go to Shechem. God did not tell him he could not go to Shechem.
  - c. What Jacob should have done was consult the Lord and find out just where it was the Lord wanted him.
2. Jacob erected an altar at a new place.
  - a. Everywhere Jacob goes now, he gets in the habit of worshipping (*Gen 32:1*).
  - b. Just like his grand-daddy, Abraham.
3. Problem is, God had told Israel to get back to BETHEL. Didn't quite obey fully. Hesitated
  - a. \_\_\_\_\_ is a good example of the dangers of hesitating to do completely as the Lord demands.
  - b. \_\_\_\_\_ is another good example (*Col 4:17*)

### III. Conclusion and Study Questions



# The Book of Genesis

## Chapter Thirty Four

### *Trouble in Canaan-land*

**Lesson Verse: Hosea 8:7a**

#### I. Lesson Introduction

- A. God told Jacob to leave the land of Laban, Gen 31:13, and return to the land of his kindred. The implication from the Lord was for Jacob to return to the place where he made a covenant with the Lord, Gen. 28:20. It was at \_\_\_\_\_, meaning house of God, where Jacob and Abraham made an altar and called on the name of the Lord, Gen. 12:8, 28:21. It was at the house of God that Jacob made a vow about 30 years prior.
- B. As of Genesis 34, a period of about 20 years has elapsed and he has not honoured his vows. Some Bible scholars believe Jacob lived about 10 years at Shalem.
- C. Jacob has not wholly obeyed the Lord.
  1. He did indeed go back to the land of Canaan.
  2. However, he did not go to Bethel.
  3. Instead he went to a place called Shalem, a city that belonged to Shechem.
  4. He is about 15 miles from where he ought to be physically. But, SPIRITUALLY he is further away.
  5. His family is doing things it should not be doing, Gen. 35:2, 4.
  6. In this chapter his daughter starts a chain of events that propels him back to the house of God. Furthermore, her inquisitive and wild nature is the catalyst that caused much blood shed.

#### II. Lesson

- A. \_\_\_\_\_, **The Young Daughter Of Jacob** (Gen 34:1-6)
  1. Her name means \_\_\_\_\_ and is the feminine form of Dan.
  2. She is the only daughter mentioned by name that belonged to Jacob.
  3. Her mother's name was Leah. "Josephus tells us that Dinah went to the Canaanite annual festival of nature worship, Num. 25:2—a forbidden association for an Israelite." 'All The Women (and Children) of The Bible' by Locklear.
  4. The Bible does not give her exact age. However, the estimate would be that she is somewhere among 13 and 15 years of age when this event happened.
  5. Dinah Went Out to See the Daughters of the Land.
    - a. Dinah lived with 11 brothers in tents. The folks in the cities lived in houses. She just wanted to see how the other young girls of this country lived and dressed. She had to get out of that tent! She thought there was no harm in going to visit. All she had planned was to see and be seen.
    - b. If there was a pagan festival going on, as allured to by the historian, we can speculate that she told herself that she would not take part; just watch. It is no harm in being there. But 1 Cor 15:33 says, "*Be not deceived: evil communications corrupt good manners.*" Harm can be fall us for being in the wrong place at the wrong time, especially when we have no business there. This is somewhat the situation Dinah finds herself.
    - c. There is another thought about her actions also. It is a fact that there were idol gods in her own home, Gen. 35. How far is it from worshipping idols to taking part in a pagan ritual?
    - d. The dangers of just having a little "look?" Pornography, Fornication, etc!
    - e. She escaped her daddy's and brother's protection, and was ruined for it (i.e., STD's AIDS, sterility, etc)!
  6. Prince Shechem Saw Her, (Job 31:1)
    - a. Shechem is a Hivite (Gen 10:17) a black man from Canaan
    - b. He liked what he saw. She evidently liked him looking (1 Jn 2:16)
    - c. The prince looked at Dinah. He was probably somewhat surprised to see someone strange in town and wanted to get to know her better. Word travels fast even without the internet. He heard of this man Jacob, his four wives, 11 boys, several servants, herds of cattle and sheep, and a daughter; which was reported to be very pretty.
  7. He forced her to lie with him (2). \_\_\_\_\_ her – raped her – RUINED her!

- a. Pre-marital sex – The best birth-control is SELF-CONTROL!
    - 1) Even Jacob was against this!
    - 2) God is very serious about this sin (Heb 13:4)
    - 3) This sin was called “ \_\_\_\_\_ ” (Ex 31:14; 1Cor 3:17; Dt 22:28,29)
  - b. The prince was not satisfied with looking.
    - 1) He had to \_\_\_\_\_.
    - 2) This was the same ploy Satan used on Eve. She saw the forbidden fruit. After viewing it and carrying on a conversation with the master deceiver, her standards are somewhat lower. She is now no longer satisfied with looking, she must touch. Just a little temptation whets the appetite for more. Eve’s desire was not satisfied with looking and touching, her next step is consuming.
  - c. Prince Shechem is in the same situation as Eve.
    - 1) He spied something that he wanted.
    - 2) It would not be too far out of reason to say that he was somewhat accustomed to having his way; a prince usually had all his wishes filled.
    - 3) However, he found Dinah not that willing to receive his advances, so he forced her to lie with him.
  - d. This is probably the first recorded case of \_\_\_\_\_.
    - 1) Dinah just happened to be in the wrong place at the right time and paid attention to the advances of the wrong man.
    - 2) Please remember she just went out to see what was happening; visit the daughters of the land.
    - 3) Now here she is raped and humiliated.
8. Shechem fell in love with her and wanted to marry Dinah (3-4).
- a. After the act was over, Dinah did not return home. She moved in with him before they were married (26). The Bible does not say just how long she was there. We know it was about 3-4 days. Furthermore, the Bible does not say whether she would have been accepted at home. We can only assume that she would be, for after the massacre her brothers took her home. If she was such a disgraced sister, they would not have taken her back home.
  - b. During this unknown time frame Prince Shechem’s father is working out the marriage details with Jacob and the family. The prince is not totally without honour. The Bible reveals that his soul clave to her. From this we can say that he loved her.

### B. Family Reaction (34:7-12)

1. One prophetic note of interest here is the sons of Jacob are already considered a nation. Shechem wrought folly in **the whole family of Israel** (7).
2. The Brothers Were Grieved (7).
  - a. The brothers did not take the actions of Prince Shechem as lightly as did their father.
  - b. To them this was a grievous dishonour to their sister as well as to the family.
  - c. This was a matter of honour and marriage would not amend the injustice and dishonour. However, the way they go about correcting the misdeed was just as sinful and evil as the act committed by Prince Shechem.
3. Jacob’s Reaction.
  - a. Jacob appears to not be exceedingly concerned with the reputation of his daughter or the taint on the family name. He is learning to wait for God to show him what to do about the problem – reacts slowly, not by his gut feelings anymore!
  - b. Did Dinah deserve this type of treatment from her father? Was she a loose woman? I would say no, just inquisitive. Simeon and Levi said she should not be treated as a harlot. They knew she wasn’t – probably very innocent, just simple-minded about the things of the world – all the more to bring judgment on Shechem!
4. How would we react in similar situations?

- a. Jacob's reaction is typical of the world, as with church members, especially when we are where we are not supposed to be, doing things we ought not be doing with people with whom we have no business forming an association. We compromise.
  - b. We live in a country where even our leaders are trying to master the art of self-justification and compromise. Millions of Americans have looked the other way concerning the moral decay of our leaders and rationalized that as long as the economy is doing good...Let us not make waves. The thing (it is no longer considered a sin, just call the act a thing) is not that big. Do not make a mountain out of a mole hill. Can't we all just get along? He's a man. She's a woman. These things are bound to happen.
  - c. This type of thinking and rationalizing sin is contrary to nature of God, Prov 14:9. Sin is still sin to the Lord and it carries eternal consequences. As Bible believing blood bought born again children of God, we must be careful how we react to sin.
5. Sin is a reproach.
- a. It is a reproach to a nation, family, and it is one thing where in God holds us accountable.
  - b. Jacob's sins are coming home to roost
6. Hamor, Father of Shechem Proposed a \_\_\_\_\_.
- a. Hamor and his country are types of the world. Jacob and his family are supposed to be types of God's people. However, judging by the actions of Dinah, Jacob's lack of concern for her actions, and the atrocities of Simeon and Levi, their status as chosen people of God leave much to be desired.
  - b. The world, Hamor and his family, offer a compromise to make evil appear good (9; Eph 5:9-11).
    - 1) If we do not have strong biblical and moral convictions, we will compromise with the world. The way we do it is by saying something to the effect, "I do not see anything wrong with it." When we say things of this nature, we make self the final authority on what is good or bad, wrong or right.
    - 2) Who and what is the Final Authority for a Christian? Our Final Authority can never be our opinions. It must be the words of God. Before we take sin lightly, we need to consider what the Lord has to say about it. Any time we leave Him out of the equations, our answers usually are in our favour.
7. The men of the city said, \_\_\_\_\_ (10; 2 Cor 6:14-15).
- a. Here was a unique opportunity for the two nations to dwell as one. Here was the world's way of righting a wrong. Satan would love this. Here is his opportunity to contaminated the entire nation from which the Messiah is to spring forth.
  - b. All the trials and troubles endured by Abraham, Sarah, Isaac, and Rebekah are about to be cast aside in this unholy alliance. The nation of Israel was not to marry any tribes from the land of the Canaanites. Where did Isaac's wife come from? Where did Jacob's wives come from? They did not come from Canaan.
  - c. God called Abraham out of the world (Ur of the Chaldees). He called us out of the world and saved us that answered the call. Nowhere are we commanded to make a covenant with the world, 1 Cor 7:23 Ye are bought with a price; be not ye the servants of men. Once we make a compromise with sin, we automatically become the servants of Satan.
  - d. What is Satan's plans for the church?
    - 1) God has a plan for the descendants of Abraham. From one generation to the next He made His plans known. He promised to make of them a great nation in so much that through them the entire world would be blessed.
    - 2) Satan also has a plan for Israel and that is for them to not carry out the plans of God. He will do everything in his power to stop them.
    - 3) He also has a plan for the church: make it ineffective and useless. Satan has one plan for church members, regardless of whether we are active, inactive, or on injured reserved: Make us ineffective and useless.
  - e. How does Satan carry out his plans?
    - 1) He offers the church compromises concerning things that God said were absolutes. There are some standards where in the church has no authority to change or act. One case in point is the penalty for sin. We cannot change it. The wages of sin have always been death. As long

as man lives, the penalty exist. Furthermore, we do not have the authority to rename sin and call it something that it is not.

- 2) If Satan can just get one member of the local church body to compromise on a sinful issue, he now has his foot in the door. If he can get one member to compromise on how they dress, get them to accept wrong as right, compromise on whom they associate with, how they talk, or where they go, he can tear a church apart. If he can get one teen to defy their parents on any subject, he has the edge. If he can get one child to slip out into the world to see what the other folks are doing, he has his disciple. All he must do is work on them.

**C. Deception From \_\_\_\_\_ and \_\_\_\_\_ (13).**

1. Simeon and Levi tell the men of the city that it is a sin for one of their people to marry one that is uncircumcised. If the men will submit to this ritual, then it will be OK for them to marry one another.
2. What they told them was only a half truth, which in reality was 100% lie. God told Abraham that any man child born from him or any man child purchased by him had to be circumcised. What Levi and Simeon did was deliberately deceive these men into thinking that just by this act they would be acceptable. It was already in the heart of these two brothers what they would do.
3. They planned to use religious unity to destroy and conquer – that is the goal of the devil (Rev 17:15-18)

**D. \_\_\_\_\_ and Spoiling The City (25-29)**

1. Upon the third day when the men were at their height of being incapacitated Simeon and Levi made a slaughter and spoiled the city.
  - a. For this deed their father placed a curse on them, Gen. 49:5-7.
  - b. These two brothers did not have nor keep a possession in the land of Canaan.
  - c. Levi became the priest tribe and shared a portion with the other eleven. Simeon was to share his land with Judah.
  - d. These who hated the abuse of their sister, go and take wives from the men of Shechem – what you hate, you will end up doing without the new nature (Rom 7:15)
2. Here we find something that is applicable to us. We should not take vengeance into our hands. We may have every right to be angry. We may have all the laws of the land on our side but that does not give us the right to act in the same manner as those that offended us.

### III. Life's Application

- A. Christians are God's chosen people in this age. It is up to us to maintain the standards established by God as found in His word. God told us to not conform to the world but to be different: Rom 12:1-2.
- B. Jacob allowed the standard to fall. It is reflected in the actions of his children and his attitude towards his family. Each of us must compare our standards to God's and make changes as dictated by His word.
- C. Points To Ponder:
  1. Is there harm in our children getting out of the house (hanging out down at the mall) to see what the other kids of the land are doing? Compare Gen. 34:1 to Titus 2:5.
  2. If Josephus is right about what he wrote about Dinah and the festival she attended, just to see what was happening, what should parents teach their children about the festivals of the world? For example: Mardi Gras; Spring Break, etc.
  3. Did Simeon and Levi act honourably in their dealing with the men of the city (19)?
  4. As a father how did Jacob respond to what happened to his daughter and the actions of his sons, compare Gen. 34:30 to Gen. 49:5-7.
- D. Our Standards vs. God's.
  1. By looking at the opening verses in Gen. 35 we realize that idol worship was rampant in Jacob's home. He erected his altar, Gen. 34, in Shechem. The concept here is he erected it in the world. Instead of worshipping God and directing his family, as God told Abraham to do in worshipping Him, Jacob allowed his children to do what they wanted. Gen 18:19 For I know him, (Abraham) that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him.

2. When there is sin in one area of our lives, it carries over into all areas, a little leaven (yeast) will leaven the whole lump, Gal 5:9. This is why it is important for Christians to act as Christians and keep sin out of our lives..
3. Reputations are made by \_\_\_\_\_ .
  - a. We parents are very good at being misled by our children. We know exactly what we did as kids and how we tried to fool our parents. Our children do not try to fool us though, because we did a marvellous job raising them. We believe we corrected the mistakes our parents made on us in how we raised our children.
  - b. Think back to the day our parents told us to not keep company with some other teens in our high school days. How many times were we told they were a bad influence? Did we listen? Just because some of our friends wore their hair in duck-tails and had a pack of cigarettes rolled up in their tee-shirt sleeve did not mean they smoked. It was status symbol. Right? We knew better than mom and dad. Mom and dad were too old to know anything about living. Right?
  - c. How is it now with us and raising children? What are some of the signs manifested in our children that we manifested? What are some of the signs of belonging to a gang? Where do we see these signs? In our children? Heavens no, our kids are not gang members. It is just a status symbol to wear baggy pants. It just a status symbol to shave your head and tattoo a swastika on your forehead. That does not mean white supremacy. My child is not sexual activity regardless of what you think of the clothes (s)he wears or how late they stay out at night.
4. Jacob \_\_\_\_\_ as a parent. He allowed idol worship and sin to live within his home. He allowed his daughter to associate with people she had no business getting to know. As Christians parents we need to discipline our children in the necessity of keeping company with other Christians children. We need to teach them it is easier to fall down physically as well as spiritually, than it is to rise up. As parents we should open our eyes and realize the truth of that that old adage “Birds of a feather flock together.”
5. Reputations are maintained by self.
  - a. We maintain our reputations by the places we go, how we dress, and act. Our morals' convictions are reflected in the clothes we wear. What we think of self is also a reflection in how we dress, Mat 12:34-35.
  - b. The wise man of the Bible said about 3,000 years ago that he saw a young woman outside his window in the attire of a harlot, Prov 7:10. He knew what she was by the clothes she wore and how she talked and where all she went. Not only did Solomon the wise man know what she was by her clothes, the simple minded young man knew as well.

#### IV. Conclusion:

- A. It is up to us to maintain God's standards and not allow compromise to sneak into our homes and churches.
- B. Just as God had a plan for the nation of Israel, He also has a plan for us and our church. If we are living in and like the world, we cannot do His will. Jacob was about ready to marry his daughter to one of the sons of the land of Canaan. It took mass murder to stop him. What will it take to stop us?

# The Book of Genesis

## Chapter Thirty Five

### *Jacob Finally Gets Home*

#### Lesson Verse:

#### I. Lesson Introduction

- A. You will see in this chapter a great outline of steps God directs us to take to get back right with God when we have been backslidden or carnal.
- B. You will also see the cost of being away – you never can go home the same, and the home will never be the same like it could have been if you had stayed right!

#### II. Study Lesson

##### A. Getting Right with God (Gen 35:1-4)

1. Get Back to Beth-el
2. Put Away \_\_\_\_\_ (2Cor 6:16)
  - a. The Father's responsibility to make sure it takes place (Gen 18:19; Josh 24:15)
  - b. All idols (Ps 101:3; Gen 31:19; Dan 5:4; Act 19:26)
  - c. All strange gods (Ex 20:3,4; 23:13; Dt 7:25; Lev 26:1; 1Sam 7:3)
  - d. Christians cannot serve two gods at the same time, (Luke 16:13; 1Ki 18:21).
3. Get \_\_\_\_\_
  - a. Personal Hygiene
  - b. Personal Quiet Time (Jn 15:3)
  - c. Change of clothes – don't be grungy
  - d. Gathering for Church, Group Bible Study requires that we look our best
4. Make an \_\_\_\_\_ – a place of sacrifice
  - a. Lambs
  - b. Your plans and wishes
  - c. Your own life (Rom 12:1,2)
  - d. Worship there, at the foot of that altar
  - e. Make that place a monument, a mile-marker in your life
5. \_\_\_\_\_ the Past

##### B. God's Presence (Gen 35:5)

1. God spoke and gave His word
2. God answered Prayer
3. The terror of the Lord was on all the cities around them as they passed near (Pr 16:7)

##### C. Jacob's Altar (Gen 35:6-8)

1. Did what God had commanded him to do
2. Called it El-Beth-el "God, of the House of God" – now clearly worshipping the God of Bethel, not worshipping the place Bethel
3. It was here also, that Rebekah's nurse, Deborah, had died here, and was buried under the special oak tree, and so Bethel had the following names
  - a. Originally known as Luz
  - b. Then changed to Bethel by Abraham
  - c. Also known as Allon-bachuth, "the oak of weeping"

##### D. God's Blessings (35:9-15)

1. God Appeared – as the Angel of the Lord (Cf Hos 12:4)
2. A Changed name should mean a \_\_\_\_\_
  - a. From sinner to saint – no half-ways
  - b. From curser, to Christian!

3. Announced the source of the change: The I AM – I am God Almighty
4. Commanded a blessing
  - a. Be fruitful and multiply – have lots of children
  - b. A nation is waiting to be born
  - c. \_\_\_\_\_ shall come of you
  - d. You and your children will inherit the Promised Land – resurrection verse
5. God visibly went up from Jacob (35:13)
6. Jacob made it a special place of remembrance – with a pillar
  - a. Poured wine - Drink offering
  - b. Poured Oil
  - c. Oil and Wine (Melchisedek)
7. Jacob keeps calling the place Bethel – as if to say, Wow! This is the place of God!
8. Principle: Everywhere that God speaks to you, and blesses you is Bethel!

#### E. Bitter-Sweet Events (35:16-20)

1. Rachel's delivery
  - a. Hard labour – dangerous delivery
  - b. \_\_\_\_\_ – son of my sorrow
  - c. \_\_\_\_\_ – son of my right hand
2. Rachel's \_\_\_\_\_ (Cf Mic 5:2)
  - a. Right in Bethlehem
  - b. Same place as Naomi will come from, and return to (Ruth 1:1,2; 4:11)
  - c. The last part of Jacob's old life was now dead and gone – his plans, his delights, his preference was now buried

#### F. Jacob/Israel's Family (35:21-26)

1. Birth-order, and wife-order are ordered by God
2. Leah's Children
  - a. Reuben – Behold, a Son!
  - b. Simeon - Hearing
  - c. Levi – Joined, Mediator – the priest-tribe
  - d. Judah – Praise
  - e. Issachar – God Hears Me
  - f. Zebulun – Dwelling, At Rest, not frantic
  - g. (Dinah – Judgment)
3. Rachel's Children
  - a. Joseph – Adding, or Just the Beginning
  - b. Benjamin – Son of My Right Hand
4. Bilhah's Children
  - a. Dan - Judged
  - b. Naphtali – My Wrestling
5. Zilpah's Children
  - a. Gad – A Troop, Army
  - b. Asher - Happy

#### G. Coming Home (35:27-29)

1. Back to the area that Abraham and Isaac spent most of their time sojourning
  - a. City of Abrah
  - b. Mamre – this is where Abraham purchased the cave to bury Sarah in, and where Abraham was also buried
  - c. Hebron

2. Isaac lived \_\_\_\_\_ years – longer than Abraham (Cf Gen 25:7)
3. Both Esau and Jacob were home to bury their daddy – also in the cave of Machpelah (Gen 23:19)

### **III. Conclusion**



# The Book of Genesis

## Chapter Thirty Six

### *Esau's Family*

**Lesson Verse: Gen 36:31**

#### I. Lesson Introduction

- A. Here we have the Dukes and Kings of Edom and surrounding areas being listed long before kings show up in Israel – 1,000 years before king Saul
- B. How did Moses know there would be kings in Israel?
  1. Moses wrote down instructions on what kind of a king Israel was to have, and what he was expected to do as king by God (Dt 17:14-20)
  2. God promised Jacob that kings would come from his loins (Gen 35:11).

#### II. Study Lesson

A. **Esau IS \_\_\_\_\_** –the people of Edom were all like their founding father, Esau – HE was what it mean to be Edomite!

1. Rebellious
2. Angry
3. Not concerned with spiritual things
4. Hater of Jacob and anybody connected with Jacob

B. \_\_\_\_\_ **Wives of Esau**

1. Adah of Elon, the Hittite
2. Aholibama of Anah (a daughter) of Zibeon the Hivite
3. Bashemath of Ishmael
4. Judith, daughter of Beerli, the Hittite (Gen 26:34)
5. Mahalath, the daughter of Ishmael (Gen 28:9)
6. Not one of them was of his own people group, nationality

C. **Descendants of Esau (36:4-19)**

1. By his wife Adah
  - a. Eliphaz by his wife
    - 1) Teman
    - 2) Omar
    - 3) Zepho
    - 4) Gatam
    - 5) Kenaz
  - b. By Eliphaz' concubine, Timna
    - 1) Amalek (Ex 17:8-16) – the Amalekites
    - 2) A Bad line
    - 3) God later commands Moses to WIPE THEM OUT!
2. By his wife Bashemath – Reuel
  - a. Nahath
  - b. Zerah
  - c. Shammah
  - d. Mizzah
3. By his wife Aholibamah the Hivite
  - a. Jeush
  - b. Jaalam
  - c. Korah

4. These last three sons became DUKES. Derived from the Latin dux, meaning "a leader;" or in Arabic, "a sheik." This word is used to denote the head of a tribe, or leader of an area of people.

#### D. Canaan's Influence (36:20-43)

1. Canaan-land already was very advanced politically, and sinfully as well
2. **The Seven Dukes of Seir** (36:20-30) - these are the dukes that came of Hori, among their dukes in the land of Seir.
  - a. Lotan,
    - 1) Hori
    - 2) Hemam
    - 3) Lotan's sister was Timna
  - b. Shobal
    - 1) Alvan
    - 2) Manahath
    - 3) Ebal
    - 4) Shepho
    - 5) Onam
  - c. Zibeon,
    - 1) Ajah
    - 2) Anah: this was that Anah that found the mules in the wilderness, as he fed the asses of Zibeon his father
  - d. Anah,
    - 1) Dishon
    - 2) Aholibamah the daughter of Anah
  - e. Dishon
    - 1) Hemdan
    - 2) Eshban
    - 3) Ithran
    - 4) Cheran
  - f. Ezer
    - 1) Bilhan
    - 2) Zaavan
    - 3) Akan
  - g. Dishan
    - 1) Uz
    - 2) Aran
3. **The Eight Kings of Seir** (36:31-39).
  - a. Long before Israel had kings, Satan's countries already had kings, and chaos! Just having a king doesn't fix things!
  - b. **Bela** the son of Beor reigned in Edom: and the name of his city was Dinhabah. And Bela died
  - c. **Jobab** the son of Zerah of Bozrah reigned in his stead.
  - d. **Husham** of the land of Temani reigned in his stead.
  - e. **Hadad** the son of Bedad, who smote Midian in the field of Moab, reigned in his stead: and the name of his city was Avith.
  - f. **Samlah** of Masrekah reigned in his stead.
  - g. **Saul** of Rehoboth by the river reigned in his stead.
  - h. **Baalhanan** the son of Achbor reigned in his stead.
  - i. **Hadar** reigned in his stead: and the name of his city was Pau; and his wife's name was Mehetabel, the daughter of Matred, the daughter of Mezahab.

4. **The Eleven Dukes of Edom** (36:40-43) – around 1500 BC

- a. Esau married the daughter of Anah, the son of Zibeon, a son of Seir, Gen\_36:11; and Eliphaz took Timna, a sister of Lotan the son of Seir, to be his concubine, Gen\_36:12. This helped him to start to overthrow the Horites in Edom and put his own sons in power!
- b. Duke **Timnah**
- c. Duke **Alvah**
- d. Duke **Jetheth**
- e. Duke **Aholibamah**
- f. Duke **Elah**
- g. Duke **Pinon**
- h. Duke **Kenaz**
- i. Duke **Teman**
- j. Duke **Mibzar**
- k. Duke **Magdiel**
- l. Duke **Iram**
- m. **NOTE: Amalek never becomes a duke – but is a terror to the entire region for hundreds of years!**

**III. Conclusion**

# The Book of Genesis

## Chapter Thirty Seven

### *Joseph the Dreamer*

Lesson Verse: John 5:45,46

#### I. Lesson Introduction

- A. There is perhaps no other individual found in the scriptures that presents a more vivid picture of the Lord Jesus Christ than does Joseph. The incidences that occurred in his life are pictures of events in the life of Christ. Over and over the Bible reveals to the reader the humanly character and attributes of Jesus in the ways that Joseph conducted himself in similar situations. Each detailed event that Joseph endured pointed to some episode in the life of Jesus.
- B. In a world where hero worships abounds, Joseph stands head and shoulders alone and above the rest. Consider some of these areas where Joseph made lasting and eternal impressions:
  1. As a role model for teens he did not give into fighting with his brothers and sisters.
  2. He conducted himself with virtues that are lacking in many married adults and refused the lustful intention of a woman in position.
  3. He is a role model for the business man, in that he made wise investment.
  4. He is a role model for politicians for he did not take bribes.
  5. If there is such a thing as a role model for prisoners, it is Joseph.
  6. If there is model for slaves, Joseph is at the head of the list.
  7. Candidates for revenge will have to look elsewhere to find an excuse to execute revenge on those that have wronged them. Joseph had every opportunity to inflict revenge, but he chose to forgive.
  8. Joseph is a model for the Christian in that he lived a life of faith and he had no written Bible to read. All he had to lay claim to were the promise made to his people.
  9. He always gave wise counsel to any that asked of him.
  10. In each position he occupied, he sought to elevate the one above him.
- C. If there was ever a human hero worthy of the title hero, recorded in the pages of history, it is beyond any doubt Joseph, the eleventh son of Jacob.
- D. As Joseph and the conflicts he endured are studied, Christians should be more mindful of the spiritual strength Joseph had. The same God that kept Joseph is the same God that keeps you and I.
- E. The Lord appeared to Joseph's father, grandfather, and great-grand father in visions, dreams, and man to man. The Bible does not say that the Lord appeared in either of these manners directly to Joseph. Regardless, Joseph's life manifested abundant faith in the Lord.
- F. He lived to the ripe old age of \_\_\_\_\_.

#### II. Study Lesson

- A. Joseph's \_\_\_\_\_ (37:1-4)
  1. Lived in \_\_\_\_\_ – the Promised Land, and also, Sinful Land
  2. Joseph is 17 years old. Joseph was born while Jacob lived with Laban (Gen 30:24). His mother's name was Rachel. His name means adding. As Joseph was born later in life, he did not see and was not involved in the fighting between Jacob and Laban. Perhaps the reason why his elder brothers fought so much was because of the environment they were raised in while Jacob lived with Laban.
  3. A Sheep-herder, \_\_\_\_\_ – just as was Abel, Moses, David and Jesus Christ
  4. A \_\_\_\_\_ – constantly exposed his brother's sins
  5. Joseph is loved \_\_\_\_\_ by Jacob
    - a. Jacob should have learned this lesson
    - b. Instead, elevates Joseph above the rest of the family - preference
    - c. Jacob made Joseph an exquisite coat of many colours
    - d. This produces hatred in the brothers, which in turn stops them from being able to love him, and speak anything peaceable to him
  6. The problems in Jacob's Family so far:
    - a. Rebellious history of the father
    - b. Love of Joseph above the other family members
    - c. Hatred by the brothers

- d. Superiority complexes
- e. Envy guides the interaction – the root sin
  - 1) Lucifer envied God
  - 2) Cain envied Abel
  - 3) The Pharisees envied Jesus
  - 4) Most people live their lives in envy of other people
- f. A home-life of constant deception
  - 1) Always acting like they loved one another in front of Daddy
  - 2) When they did get rid of Joseph, they acted like it was a beast
  - 3) Even after 20 years, when they meet up with Joseph, they have a hard time being honest about what happened in the past!

**B. Joseph's \_\_\_\_\_ (37:5-12)**

1. First Joseph's birth-order (the youngest) causes resentment
2. Now Joseph's dreams cause more hatred
3. Two dreams:
  - a. \_\_\_\_\_ – stacks of wheat stalks
    - 1) Josephs' sheaves stood high and tall
    - 2) All the other sheaves bowed and became servants to my sheaf
  - b. \_\_\_\_\_.
    - 1) Joseph's little star would outshine the sun, and the moon, and eleven other stars
    - 2) The sun would match Jacob
    - 3) The moon would match Rachel
    - 4) The eleven stars would match the eleven other brothers, including the new baby Benjamin
    - 5) NOTE: Rachel must be dead at this point, and yet Jacob includes her in the future prophetic understanding
    - 6) NOTE: God has given you the clear interpretation of Revelation 12:1-3)
      - a) To Rome, the woman is Mary
      - b) To Protestants, the woman is the Protestant Church
      - c) The Holy Spirit identifies her as the nation of Israel (37:9,10) – Joseph makes the twelfth star
4. The brothers, and his parents easily understood the meaning of the dreams
  - a. That Joseph would become someone great
  - b. And that the entire family (which were all older at this point) would be subject unto his rule
  - c. Quite preposterous at this point to believe!

**C. Joseph's \_\_\_\_\_ (37:13-36)**

1. From here on out, Joseph is going “down” in status
2. Joseph goes from being the favourite son, adorned with many colours, close at Jacob's side
  - a. Out to where the brethren were – in Shechem
  - b. Go further “a field” seeking his brethren – they keep moving further away
    - 1) Shechem is 40 miles away – long way away from the father
    - 2) Dothan is about 10 miles further
  - c. As a naive brother, he just wants to be around his brethren, but is completely rejected
    - 1) They conspired against Joseph
    - 2) Wanted to kill him
    - 3) Ultimately decide to sell him away into slavery – he would never be freed, nor return!
  - d. Sold Into Slavery (27).
    - 1) As the brothers were eating they looked and there came a company or a caravan. Judah thought of a way to make a little money out of the deal, so he suggested they sell Joseph. Judas thought of a way to make money a little extra money and sold Jesus.

- 2) The merchant men are a mixed lot. Once they purchased Joseph the caravan was made up of the three races of people: Jew—Joseph; Arabs—Descendants of Ishmael; Midianites—Gentiles.
- e. Jacob Deceived.
- 1) Just as Jacob deceived his father Isaac regarding his identity the day he stole the birthright from Esau, he is now deceived by 10 of his children. The brothers kill a kid goat and dipped Joseph's coat of many colours in the blood.
    - a) The brothers refer to Joseph as Jacob's son but not their brother (32).
    - b) The brothers take the evidence to Jacob that Joseph is dead. They do not even think enough of him to refer to him as their brother. Instead they refer to him in the third person as thy son.
    - c) The Jews referred to Jesus as anything but God's son. It is recorded about 30 times that Jesus was referred to as *this man*. Context of each usage determines whether it was a derogatory or praiseworthy remark. The day the Lord died, there was one man, the Roman centurion, that acknowledged *this man* as Jesus God's son: *Mark 15:39 And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.*
  - 2) Jacob mourned. Jacob believing the worst has happened mourns for his beloved son. God the Father turned His back on His son.
  - 3) It is one thing to be sold into slavery, it is another thing to be thought of as dead – thus taking away all hope of a rescue! Yet Joseph remained close to God, and walked with God!
- f. Sold to \_\_\_\_\_ (37:36)
- 1) Each step that Joseph takes leads to a further disaster in his life
  - 2) And yet, each step leads him in the will of God (Gen 45:5-7)
  - 3) Joseph has absolutely no idea what God is doing
  - 4) All he has is
    - a) A personal walk with God – not a last minute thing he was now developing – but something he already had in operation
    - b) Hope from his dreams – knew the Lord had given him something special
    - c) And he had his life that he could live for God no matter what the circumstances!

### III. Joseph's Similarities with Jesus Christ

1. Both Joseph and Jesus were loved above his brethren by his father (Gen 37:3; Mt 17:5)
2. Both of their brethren hated them (Gen 37:4; Jn 15:24,25; 1:10,11; Mt 21:33-41)
3. They stripped him of his coat (Gen 37:23; Mt 27:28)
4. Joseph was sold for twenty pieces of silver (Gen 37:37:28; Mt 26:15) – Jesus, was sold for 30
5. The Lord was with Joseph in everything He did (Gen 39:2), as He was with Jesus
6. Jesus was tempted in all points like as we are – as was Joseph (Gen 39:7)
7. It cost both Joseph and Jesus everything to do right (Gen 39:12)
8. The casting into prison is in type like going to Paradise – there Jesus preached to the captives (Gen 39:20; 1Pet 3:19)
9. Both Joseph and Jesus were Shepherds (Gen 37:2; John 10:10)
10. All our sheaves will make obeisance to Jesus' sheaf (Gen 37:7; Philp 2:6-12)
11. Both are questioned, "Shalt thou indeed reign over us?" (Gen 37:11; Jn 7:4,5; Lk 19:14)
12. Both of their brethren envied them (Gen 37:11; Mk 15:10)
13. The father's love sent Joseph out to find his brethren – the Father's love sent down Jesus to the world (Gen 37:13,14; 39:1; Jn 17:18)
14. Both Joseph and Jesus willingly go (Gen 37:13)
15. Both Joseph and Jesus have to go extra miles (Gen 37:15-17; Lk 19:10)
16. The brothers did not receive either of them when they came (Gen 37:18; Jn 1:11)
17. The brethren conspire to kill both of them (Gen 37:18; Lk 20:13,14)
18. The brethren conspire to lie about the death of both (Gen 37:20)
19. Reuben tries to save Joseph (as did Nicodemus, Gen 37:22; Jn 7:50,51)
20. They cast him into a pit where no water was (Gen 37:24; Jn 19:38)
21. They both were sold into the hands of the Gentiles (Egyptians, Gen 37:36; Romans, Mt 27:1,2)
22. They blamed another cause for Joseph's death (Gen 37:31,32; Jn 19:6,16)
23. God made everything that Jesus and Joseph do to prosper (Gen 39:3)

24. Both served everybody, but most of all, their Father (Gen 39:4)
25. The Lord blessed the Jews because of Joseph being around (Gen 39:5) – same with Jesus
26. Both Joseph and Jesus were goodly persons (of good character), and were well favoured by everyone (Gen 39:6)
27. Jesus never sinned (Gen 39:8) – Joseph never sinned in anything he did either
28. Jesus reasoned in relation to God, and the Scriptures concerning every temptation to sin – defeated the devil with TRUTH (Gen 39:8-9)
29. All that were in Paradise (the prison) were committed to Jesus power and authority (Eph 4:8; Mat 16:18)
30. Although Joseph was innocent, he was numbered with the transgressors. Compare what Isaiah recorded about Jesus, Isa 53:12, to the events recorded about Joseph.
31. Upon seeing that the butler and the baker were sad, Joseph interceded for them and interpreted their dreams. In so doing Joseph was a blessing to one and a judge to the other. Did Jesus intercede for two transgressors? Was He a blessing to one and a judge to the other? See Luke 23:39-43.
32. Joseph was bound in prison, Gen. 40:3. He was the innocent, falsely accused, accused by his brothers, accused by his old friends, and he opened not his mouth to say anything in his defence. To understand how Joseph portrays Jesus read Isaiah 53 with the plight of Joseph in mind.

#### IV. Conclusions

# The Book of Genesis

## Chapter Thirty Eight

### *God Overcomes the Sins of Judah*

**Lesson Verse:** Matthew 1:3

#### I. Lesson Introduction

- A. The narrative leaves Joseph temporarily and introduces the sins of \_\_\_\_\_. Judah parted company with his brothers after they sold Joseph. He went down (physically and spiritually) and married a Canaanite woman. His actions cost him dearly.
- B. This chapter actually fits right after chapter 33, and fills you in on internal family affairs in Jacob's family while they lived in Canaan
- C. This chapter has two main topics:
  1. The Levirate marriage. A Levirate marriage is the marriage of a widow to the brother of her deceased husband (*Deut. 25:5-10*)
  2. The Lineage of Jesus.
- D. The second topic of this chapter is the sins of Judah. It is from the tribe of Judah that the Lord comes from. As was discussed previously the rights of the first born have passed on to Judah. Reuben, Levi, and Simeon have sinned so the rights of the first born were not offered to them.
- E. After reading the sins of Judah in this chapter one can only wonder why he was not passed over as well. The only answer is he admitted to, and was \_\_\_\_\_ of his sins.
- F. The devil here seeks to ruin God's plan of using such a rebel as Judah in the line of the Messiah. The one way the devil has to do it is through making it so that God has to CURSE the person that God seeks to use – that almost happened to Judah
  1. It DID happen to Reuben – lost his place of blessing!
  2. It almost happened to all of Israel by Balaam

#### II. Study Lesson

##### A. Judah's \_\_\_\_\_ Actions.

1. The actions of Judah cannot be excused. For him to marry a woman of Canaan was a sin in and of itself.
  - a. What is interesting to note here is God did not stand in Judah's way. He allowed him to marry the daughter of Shuah the Canaanite.
  - b. Judah knew better.
2. There is a lesson here for us.
  - a. We may be set on doing things our way; somewhat contrary to the will of God as did Judah.
  - b. Just because God stood in the way of Balaam, *Num. 22*, is no sign He will do it for us.
  - c. He did not stand in Judah's way. God allowed Paul to go to Jerusalem after he was told it would cost him his life.
  - d. God may or may not stand in our way (*Acts 21:11*)
3. What we have to decide is just how bad do we want to do things our way. How bad do we want it. Judah wanted the Canaanite wife very badly. It appears he loved her very much for he was grieved at her death. Regardless of how much he loved her, he lost two children. Regardless of how much he loved her, he was still out of God's will.

##### B. Judah's Children.

1. From verses 3-6 a period of about 23 years passed in the life of Judah, allowing for Er to be 20 years old when he married. Judah's first born son, Er, married a woman by the name of Tamar. Tamar was also a Canaanite. Judah did not even try to get his son to marry back into the family of Abraham.
2. Has three children:
  - a. \_\_\_\_\_ – means, Awake, or Aware
  - b. \_\_\_\_\_ – means Strong



- c. \_\_\_\_\_ - means, Petition, Prayed For, Requested
3. Er, the first born.
- Er was so evil that God slew him. Just how deep Er was into evil, we do not know. What we do know is it displeased the Lord and the Lord killed him.
  - Is there a lesson here for us? Yes there is. The Bible warns us that there is a sin unto death. That is we can grieve the Lord so much that He takes our life from us. (*Rom 6:16; 1Jn 5:16*)
4. To “\_\_\_\_\_” (38:8; Dt 25:5-9)
- A revealed law from God accepted by people before the Mosaic Laws were written down – God’s laws were always present, even from Cain and Abel’s time.
  - After the death of Er, Judah told his second son Onan, to go in unto Tamar and raise up seed in the name of his brother Er. Knowing that the seed would not be his, Onan did not carry through with the command. This also displeased the Lord and Onan was also killed.
  - Why would Onan not obey? He wanted the rights of first born for himself. If he raised up seed in the name of Er, the rights would have been passed on to Er’s descendants, not his.
  - Is it not strange how we desire to be number one in the will so that we may inherit from our earthly parents, but shy away from all the inheritances that our Heavenly Father offers unto us?
5. Judah’s third son: \_\_\_\_\_
- Judah’s third son was too young to marry, by just a few years. Judah is determined to have a child in the name and lineage of Er. He commanded Tamar to remain a widow and wait until Shelah, his young son was old enough to take a wife. He would then have her marry him.

### C. The Death of Judah’s Wife (12).

- After the death of his wife Judah goes to Timnath to shear his sheep. By this time Shelah is old enough to take a wife (14). However, Judah does not honour his vow to Tamar. Probably too busy to worry about other people’s problems!
- It is at this time that Tamar decides to take matter into her hands and secure the rights of the first born. She must have wanted it badly for she went to extreme measures to obtain it. Sexual sins seems to be a hallmark of Canaan!
- Tamar’s deceit (14).
  - We can surmise that Tamar knew the prestige of being in the lineage of the first-born. Why else would she willing wait for the third son to come of age so she could marry him after loosing two husbands?
  - Tamar sat by the wayside (footpath) waiting on Judah. Judah looked and upon seeing Tamar with her face covered he thought she was a harlot. Tamar does not tell him whom she is. At this time she is still, according to the laws of the land at that particular time, his daughter-in-law.
  - The dressing as a harlot
    - Dressed throughout time in different ways
    - People just always could tell who was “available”
    - Tamar was dressed as the harlots who stood at the entrance of the Temple of Astarte – fancy, and mysterious
    - In Proverbs 7:10, harlots dress differently than a godly woman
  - How bad did Tamar want a son from the lineage of Judah? She wanted it just as badly as Judah wanted his wife.
- Judah’s pledge.
  - Judah wanted pleasure from Tamar. Not having any money to complete the deal, Judah pledged to send Tamar a kid goat in exchange for her services. She does not trust him for he has already lied about giving her his youngest son. Thus she would not take Judah at his word and she asked him for his signet and bracelets until he delivered the goat.

### D. Conception, Deception And \_\_\_\_\_.

- Jacob Tried To Pay His Debt. Jacob sent the kid as he promised by his good friend. However, the woman he sought could not be found. The Adulate went back to Jacob and told him that he could not find the harlot.

2. Tamar With Child (24). For a single woman to be found with child and not be married was a shame and disgrace. Judah is so ashamed when he found out that Tamar was with child that he would have her burnt.
  - a. The fruit of self-righteousness
  - b. Never seeing your own sin
  - c. Only the sins of others
  - d. And the seeking to impose God’s punishment on others, that you would not allow to be imposed on yourself (see John 8)
3. Judah Confessed (26). Judah thus committed three great sins. The first one was he did not honour his vows to give Tamar his youngest son as a husband. The second sin Judah committed was adultery. The third sin he is guilty of is incest.
4. The Lineage Of Jesus.
  - a. Tamar gives birth to twins.
  - b. As one child was being born, his hand came out first. The mid-wife tied a scarlet thread around his arm. She wanted to be sure that she identified the first-born.
  - c. However Pharez broke forth first and came out without the scarlet thread.
  - d. Thus the rights of the first-born went to Pharez and not to Zerah. Pharez, whose name means **breach** or **forging through**, was actually born first and is listed in the lineage of Christ, *Mat. 1:3*.

### III. Conclusions and Applications

#### A. The Lineage Of Jesus From Adam To Pharez (Lk 3:33-38; Mt 1:1-3)

|     |          |            |         |                |
|-----|----------|------------|---------|----------------|
| 1   | Adam     |            | 4004 BC | Creation       |
| 2   | Seth     |            | 3874 BC |                |
| 3   | Enos     |            | 3769BC  |                |
| 4   | Cainan   |            | 3679 BC |                |
| 5   | Maleleel |            | 3609 BC |                |
| 6   | Jared    |            | 3544 BC |                |
| 7   | Enoch    |            | 3317 BC |                |
| 8   | Mathusal | Methuselah | 3382 BC |                |
| 9   | Lamech   |            | 3130 BC |                |
| 10  | Noah     |            | 2948 BC | Flood          |
| 11  | Shem     |            | 2850?   |                |
| 12  | Arphaxad |            | 2800?   |                |
| 13  | Cainan   |            | 2700?   |                |
| 14  | Sala     | Salah      | 2650?   |                |
| 15  | Heber    | Eber       | 2600?   |                |
| 16  | Phalec   | Peleg      | 2500?   | Babel          |
| 17  | Ragau    | Reu        | 2400?   |                |
| 18  | Saruch   | Serug      | 2300?   |                |
| 19  | Nachor   | Nahor      | 2200?   |                |
| 20  | Thara    | Terah      | 2100?   |                |
| 21  | Abraham  |            | 2000 BC | Calling Out    |
| 22  | Isaac    |            | 1900 BC |                |
| 23  | Jacob    |            | 1836 BC |                |
| 24  | Judah    |            | 1768 BC | Selling Joseph |
| 25  | Pharez   |            | 1715 BC | Moved to Egypt |
| ... |          |            |         |                |
| 34  | David    |            | 1100 BC |                |

- B. Consider the family tree of Jesus. How many skeletons are hanging in His closet? Consider the sins of: Adam, Noah, Abraham, Isaac, Jacob, and Judah. Those are just the ones recorded thus far in the book of Genesis.
- C. To study how Satan deceived God’s people with sin, one must study the entire Old Testament. The majority of the Jewish king were an evil and worshipped false gods. For over 4,000 years of recorded history through out the Old Testament it was a constant battle waged by Satan. He tried everything in his power to contaminate the Jewish race to prevent the birth of the Messiah. There is a scarlet thread from Genesis to Matthew that reveals the lineage of Jesus.

D. Points TO Ponder:

1. What were the consequences of Judah taking a wife from the Canaanites?
2. What is the differences between a woman getting pregnant in 2003 and one being with child 2,500 years ago?
3. Is Levirate marriages a good or bad thing?
4. Recap the lineage of Jesus thus far, beginning with Adam. Remember that human history is about 2,200 years old at this time.
5. What lessons can we learn from these historical figures and events? I think the message is a simple one:

---

---

---

# The Book of Genesis

## Chapter Thirty Nine

### *Joseph's Tests*

**Lesson Verse:** Genesis 39:2

#### I. Lesson Introduction

- A. Joseph is on His Way \_\_\_\_\_ (39:1)
  1. Into a pit (37:22)
  2. Into Slavery (39:1)
  3. Into Trouble with His Boss (39:19)
  4. Into Death Row (39:20)
- B. But through it all, “\_\_\_\_\_” (39:21)
- C. Everything that the devil throws at a Christian is intended only to do three things:
  1. \_\_\_\_\_ the believer to turn to the Lord for help, and strength, and wisdom
  2. Purge out any “\_\_\_\_\_” or worldliness that currently is predominate in the life of the believer
  3. Prove \_\_\_\_\_ a loser, as the Christian goes ahead and obeys the Lord, and follows God’s promises, and trusts Him completely, by faith alone!
- D. Every believer in the Bible faced at least one great test in their life – that is what Hebrews chapter 11 is all about
- E. Even Jesus had to face the tests of the devil – so that both the devil, and all the world would know for sure that Jesus was not just a Man, but God in the flesh (Mt 4)

#### II. Lesson – Joseph’s Advancement in the Trial

- A. \_\_\_\_\_ (39:1-7) – How to respond when in Bondage
  1. A purchased slave of the Ishmaelites – who then sell him off to Potiphar
  2. Potiphar
    - a. An Egyptian general, right under authority of the Pharaoh himself
    - b. He was in charge of the prisoners of the king
    - c. Was just the right person to be a slave/servant to
  3. Some examples of bondage that people find themselves in:
    - a. Actual slavery
    - b. Financial debt is bondage
    - c. Fear is a bondage
  4. What to do when in bondage as a Christian
    - a. Get the Lord with you (39:2)
      - 1) Invite Him into the situation – He is there anyway (Heb 13:5), but many times we don’t believe it, and make it hard for God to want to do anything for us
      - 2) Make Him Lord (Philp 2)
      - 3) This phrase appears a lot - with Joseph (39:2, 21), as it did with Abraham (21:22; 26:24,28) and Isaac (28:15)
    - b. \_\_\_\_\_ where you are at – do your very best (39:2,3)
      - 1) Doing your best, allows the Lord to add HIS very best to your best
      - 2) Don’t wait for a better job to come along before you do the best job, and invest all your energies into that task!
      - 3) Make every minute of every day count for the Lord God of your life – otherwise, another god will get all the attention!
    - c. \_\_\_\_\_ – don’t be the controller, but the servant (39:4)
      - 1) Serve your enemies
      - 2) Serve them as if they were the Lord

- 3) Serve them as if YOU were the Lord – what would HE do if He were in your shoes?
5. Notice what God does when we act as Joseph/Jesus did (39:4-6)
  - a. Joseph, though a foreigner, gradually gained his confidence, and became overseer over all his possessions. He earned his position
    - 1) Christians are meant for trust-worthy positions of leadership – don't downplay your calling
  - b. God extended His blessing not just upon Joseph for his faithfulness, but also extended to Potiphar's house
    - 1) Our relationship, and closeness to God affects the world around us (2Chron 7:14)
    - 2) Abraham's lie about Sarah shut up the wombs of Abimelech's palace (Gen 20:18)

**B. \_\_\_\_\_ Temptation (39:8-13)**

1. There always are going to be sexual temptations
2. Many will come from outside forces
3. Potiphar's wife is attracted to a slave – why?
  - a. This slave is young and handsome – Potiphar probably has aged a lot
  - b. This slave is honourable and clean – Potiphar is a political puppet
  - c. This slave is present in the house – Potiphar is away always busy
  - d. This slave offers a challenge – Potiphar probably seems always to be tired, and un-energetic
  - e. All these things her current husband does not seem to offer
4. So, the wife tries to lure young Joseph into a gentle trap
  - a. Attracting him with her eyes – same today
  - b. Offering him an opportunity to lie with her – 99.99999% of all males would never turn down such a chance
5. BUT HE REFUSED – no \_\_\_\_\_ (39:8-9)!
  - a. Joseph does not just react, but has good reasonable, thoughtful reasons why he CANNOT do such a thing
  - b. He especially brings up God and \_\_\_\_\_ – even though most people would only think it a sin against the husband (see how David's sin was most of all a sin against God, Ps 51:1-4)
6. Notice that she does not take NO for an answer – it seems to make Joseph more exciting (39:10)
  - a. Presses upon him day after day
  - b. It is one thing to turn down a temptation
  - c. It is another to turn it down day after day
  - d. Joseph carefully made sure that he was not near to her (39:10)
7. So the wife FORCES the act (39:11-12a) – thinks she can MAKE Joseph love her – that is what she wants
  - a. When no one was looking – she had it all planned out
  - b. She grabbed Joseph – very provocatively
  - c. She demanded he lie with her
  - d. She had a good hold on Joseph's clothes
8. But Joseph \_\_\_\_\_ (39:12b,13) – even naked out of the room – he had lost his coat before – but this time, wilfully!

**C. False Accusations (39:14-19)**

1. Now the wife is really mad!
  - a. Joseph has humiliated her “love”
  - b. Joseph has spurned her feelings
  - c. And now, Joseph will HAVE to pay for that embarrassment!
2. The wife has a lot of authority – who is going to believe a slave?!
3. She describes her own view of the events to her husband, knowing that it will make him furious, and hopefully will adequately punish Joseph – whom she had so “loved” just a few hours ago!

4. Joseph isn't even allowed to speak – he has no rights!
5. But he does have God!
6. PRINCIPLE: Only defend yourself when it will give GOD the glory (Lk 21:12-15)

**D. Certain Doom (39:20-23) – 1Pet 2:23**

1. Now Joseph is in the hole (2Cor 4:8-11) Big trouble
2. He is on “death row” – he is scheduled to be executed at a time that Pharaoh would be pleased
3. If Joseph had little hope before, he certainly has none now – no defence lawyer, or court case, etc
4. So, what is Joseph to do?
  - a. He does not know what God is going to do
  - b. All he knows is God has promised to be with him, and use him, and God has given him a vision, a dream that his brothers would one day bow before him in honour
  - c. So Joseph does the honourable thing – he works! And he works hard!
  - d. He remains faithful to those around him, and to his faith in God (1Cor 4:2)

**III. Applications and Conclusion**

- A. Joseph is the great collection of types of Jesus Christ in the entire Bible
- B. Types of Jesus Christ
  1. God's love brought down Jesus to the pit of this world (39:1)
  2. The Lord was with Jesus in everything he did (39:2)
  3. God made everything that Jesus did to prosper (39:3)
  4. Jesus served everybody, but most of all, His Father (39:4)
  5. The Lord blessed the Jews because of Jesus being around (39:5)
  6. Jesus was a goodly person (of good character), and was well favoured by everyone (39:6)
  7. Jesus was tempted in all points like as we are (39:7)
  8. Jesus never sinned (39:8)
  9. Jesus reasoned in relation to God, and the Scriptures concerning every temptation to sin – defeated the devil with TRUTH (39:8-9)
  10. It cost Jesus everything to do right (39:12)
  11. This world is not finished with trying to hurt Jesus (39:13-20)
  12. The casting into prison is in type like going to Paradise – there Jesus preached to the captives (39:20; 1Pet 3:19)
  13. All that were in Paradise were committed to Jesus power and authority (Eph 4:8; Mat 16:18)
- C. With so many examples of what to do, no wonder we Christians have no excuse when we give in to sin!

# The Book of Genesis

## Chapter Forty

### *God's Hand in God's Man*

#### Lesson Verse:

#### I. Lesson Introduction

- A. Joseph finds himself in prison for refusing the lustful intentions of Potiphar's wife. Although Joseph was innocent of any evils, he was falsely accused and numbered with the transgressors.
- B. It is not until chapter 41 that we begin to understand how all things work together for good to them that love the Lord (Rom 8:28). Satan meant evil towards Joseph by casting him in prison, but God used this as a way to exalt Joseph to the side of Pharaoh.
- C. As long as Joseph was in the house of Potiphar, he was only a blessing to one family, namely Potiphar. Even so as long as Jesus was a man, even though He was God, He was primarily a blessing for one nation: Israel. It was after He died and was resurrected that He became a blessing to all nations, *John 12:24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit...*

#### II. Lesson - GOD'S PLAN FOR HIS MAN.

##### A. Joseph Changed Positions Again But "He" Did Not Change.

1. Once again Joseph changed positions physically but the man Joseph did not change. His character was the same in prison as it was in the house of Potiphar: honest, hard-working.
2. One of the greatest mistakes we make is acting on the belief that changing locations will change us. This is a major tool of deception used by Satan that prevents us from being fruitful. What we must learn and put into action is we have to make the changes \_\_\_\_\_. Or else when we get to a new location we commence doing the same things, only in a new location.
3. From a favoured servant to a favoured prisoner, *Gen. 39:22.*
  - a. Joseph found himself a favoured servant of Potiphar. The very family that praised him and being a blessing to their home was about to turn their backs on him.
  - b. Once again the Holy Spirit draws us a picture of Jesus. The same nation that hailed Him "King Of the Jews" one day was crying "Crucify Him! Crucify Him!" before the week ended.
4. Fellow prisoners, *Gen. 40:1-2.*
  - a. The butler, as he is called here in *Genesis 40*, was not a butler as we know butlers today. The title butler actually means \_\_\_\_\_, and it was usually a position designated in the service of the king. The butler had the pleasure or misfortune to bear the cup to the king and drink of it before the king. If the butler died, normally the king would not drink from that cup.
  - b. The baker was also a steward for the king. This baker's particular task was to bake a variety of delicious breads for the king and his guest.
  - c. Both of these men dreamed a dream one night. Upon arising they recalled the dreams but were troubled and perplexed because they did not know what the dreams meant. Their dreams bothered them so much inside that their troubles were manifested in their physical attributes. This external manifestation of our inward feelings is called our countenance.
5. What our countenance (face) reveals (7).
  - a. Our countenance reveals our heart. Being able to see the countenance of a person presents a vivid view of the soul.
    - 1) God saw that the countenance of Cain was evil. Cain had an evil heart.
    - 2) Jacob saw that Laban's countenance toward him had changed. Laban's heart was a conniving one.
    - 3) When Hannah, *1 Sam. 1:18*, received word that she would be a mother, her countenance was no longer sad. Her heart was made glad with the news!
    - 4) Nehemiah's countenance was sad, *Neh 2:2*, and the king read it as such. Nehemiah was disturbed over his country.

- b. Joseph read the countenance of these two fellow prisoners and realized something was bothering them. He did not inquire as to what was bothering them to spread it as gossip. He had genuine compassion for them, and even though he was in the same state as they, he offered them comfort.
6. Joseph had empathy.
- a. Here is another attribute of the Lord manifested in Joseph. He read the countenance of the prisoners and had empathy with them. Jesus read the multitudes and had compassion for them, *Mark 8:2-3*. Each time He saw the multitudes He was moved with compassion. Knowing He would one day die for their sins, and that the very nation wherein He showed Himself mightily unto would one day deny Him, He still went about helping them.
  - b. Joseph was in the same prison as the butler and the baker. Joseph had his problems. He was a young man in a strange country surrounded by foreigners. However, his countenance was not one of sorrow. He was not a self-centred person; neither was Jesus.
7. Christian brothers and sisters ought to have \_\_\_\_\_, *1 Pet.3:8-9*.
- a. If we are only concerned with self, we cannot see the misfortunes of others. As long as we are looking inside at our problems we will never show empathy for our loved ones or friend.
  - b. Christians ought to have compassion one for another, and usually we do as long as it is someone within our circle of friends. However, at some time or the other we need to have compassion on every member of the local church body. At some time or the other we need to extend this compassion to those who are not members of the body and use it as means of witnessing to the lost. The only way we can is by looking at others and get our eyes off self and our clique.
  - c. Each time it is recorded that Jesus had compassion on someone it was seldom if ever on one of His disciples. Jesus rebuked His disciples more times than He had compassion on them. He used stronger language on them than He did the multitudes. Why? It was because He was moulding them for the work after He was gone. He was trying to get them to look outwards instead of inwards. He wanted them to reach out to the lost world just as He was doing. He wanted them to look to God as their sole comfort. As long as they looked inward they would never look at God. As long as they were looking inward they would never look out and see the fields were white unto harvest.
  - d. God promised a blessing to those that would show compassion.

### B. When It Is Well With You, Think of Me (40:14-

1. Once again we see Joseph as a type of Christ as he humbly asked someone who was about to be restored to remember him. We ought to remember Him each day for what He has done for us. If we cannot remember Him when it is well with us, how long will it take us to remember Him when things are bad for us?
2. The butler restored (15 .
  - a. Joseph had good news for the butler. His offense was about to be forgotten and he was to be restored to his former position. Mercy was offered to him. The butler was asked but one thing from the lowly prisoner Joseph: When it is well with you, think of me.
  - b. The butler is to leave the prison in three days, and be restored to his former position as cup bearer to the king. In many ways the butler is a type of the child of God that lost a position due to sin, and regained it back through mercy. The butler is also a type of the repentant thief.
  - c. The butler in prison with no hope of getting out short of a miracle. Then without any effort on his part, grace is extended to him.
3. "Think of me"
  - a. In the words of Joseph asking the butler to think of him we see a picture of the Saviour asking His church to remember Him. No where in scripture does the Bible record the Lord asking the lost and condemned to do something in remembrance of Him. However, He did ask the church to confess their sins and think of Him, *1 Cor 11:25-26* *After the same manner also he took the cup, hen he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come.*



4. The baker hanged.
  - a. The baker reminds the reader of someone who delays to act until they understand how such and such a thing is going. Then once they see that there is something personal to gain, they jump on the band wagon and ride it until something better comes along. This is the mental attitude of the baker.
  - b. There are many church members that act and think just like the baker. They hang around church just to listen to what will take place and if it will benefit them. If there is nothing personal to gain, they drift off into the world. In about two to three months they drift back in again, hoping there will be something in it for them.
5. What is in it for us?
  - a. Christians ought to have the humility and compassion manifested in Joseph. Christians ought to have the motivation of the butler. We ought not wait to see if God is going to bless someone for their labours. We ought to be labouring because it is commanded by God.

### III. Conclusion and Questions:

- A. Joseph Compared to Jesus Genesis 40. Using Joseph as the example show how Jesus' life was pictured by Joseph.
  1. Although Joseph was innocent, he was \_\_\_\_\_.  
Compare what Isaiah recorded about Jesus, Isa 53:12, to the events recorded about Joseph.
  2. Upon seeing that the butler and the baker were sad, Joseph interceded for them and interpreted their dreams. In so doing Joseph was a blessing to one and a judge to the other. Did not Jesus intercede for two transgressors? Was He not a blessing to one and a judge to the other? See Luke 23:39-43.
  3. Joseph was bound in prison, Gen. 40:3. He was the innocent, falsely accused, accursed by his brothers, accursed by his old friends, and he opened not his mouth to say anything in his defence. To understand how Joseph portrays Jesus, read Isaiah 53 with the plight of Joseph in mind.
  4. The Bible records that the chief butler forgot about Joseph, Gen. 40:23. Of whom are we reminded when we study the forgetfulness of the butler?
  5. What is the one remedy that always reminds us to not forget? See Ps. 50:14, 100:4-5,

# The Book of Genesis

## Chapter Forty One

### *Joseph's New Position*

**Lesson Verse: 1Peter 5:6**

#### I. Lesson Introduction

- A. Joseph is living proof that doing things faithfully, God's way, pays off!
- B. Faith does not know when, or how – only that Romans 8:28 WILL be true!
- C. And Joseph sees what his own brothers can't see – that God allows everything in our lives for a really good purpose!

#### II. Lesson

##### A. \_\_\_\_\_ **Long Years** (41:1)

1. Probably the longest years of his life
2. When he had little hope, time flew
3. But as Joseph expected to be brought out of the prison at any time, the minutes took forever to pass
4. Here, Joseph learns that God makes everything beautiful still, only in HIS time (Eccl 3:10), not when we are expecting it!

##### B. **Pharaoh's \_\_\_\_\_** (41:1-7)

1. Everyone dreams
2. God does speak through dreams
3. Especially to those in authority
  - a. Pharaoh here
  - b. Nebuchadnezzar
  - c. Joseph
  - d. Joseph the husband of Mary
4. The specifics of the first dream
  - a. Pharaoh is allowed to stand and be a part of his won dream as he stands by the Nile river
  - b. He sees 7 fat cows (kine) who come out of the river and feed in the meadow
  - c. He then sees 7 very sickly cattle come up out of the same river, and they eat all the 7 fat cows
  - d. Pharaoh wakes up suddenly
5. Pharaoh's second dream
  - a. This time the specifics are related to corn
  - b. 7 good stalks
  - c. 7 famished stalks
  - d. The 7 famished stalks ate up the 7 good ears!
  - e. And Pharaoh wakes up again suddenly

##### C. **Seeking for a Meaning** (41:8)

1. Pharaoh needs to know what these dreams mean
2. Obviously he knows they are not a jumble of pictures, and events, but something special
3. Pharaoh sought for the spiritual meaning in his life

##### D. \_\_\_\_\_ **Joseph** (41:9-13)

1. The chief butler realises how he has let down Joseph, and that Joseph should easily be able to interpret the dream
2. How long does it take for us to remember what God has done for us, or called us to do?

##### E. **Joseph's Audience with Pharaoh** (41:14-36)

1. Dressing for the king – could not come as a prisoner, but as someone who is important
2. Joseph had a good reputation
  - a. \_\_\_\_\_ (14-16a) - A rare man indeed!

- 1) Knew what he was - didn't try and live a lie. He had to shave and bathe just like everyone else. He was a sinner, who had simply trusted a Lamb - saved by grace (Eph 2:8,9), and that's the greatest thing to be! Amen!
  - 2) Would not allow someone to attribute something to him that was never there - never sought glory (Pr 27:2; Gal 6:14)
- b. \_\_\_\_\_ (16b)
- 1) He knows that God can do it - has experienced it himself, time and time again - put the promises of God to the test, and stretched his faith
  - 2) He puts God's honour at stake:
    - a) Because here is an opportunity for God to reveal Himself to an unsaved man through Joseph - you can trust the same through you too!
    - b) Because Joseph knows that all of Egypt is at that very moment open to accepting the God of Abraham over their idols - an open door
    - c) It is worth the risk - and is no real risk at all! Why? Because God cannot fail!
- c. \_\_\_\_\_ (17-24)
- 1) Doesn't rush to interrupt Pharaoh while speaking (Pr 18:13)
  - 2) Pays attention to detail! He listens well enough to answer everything Pharaoh dreamed about, not just the 'gist' of it - this is my problem, and probably yours too! Joseph probably knew more about the situation than Pharaoh did himself - any Bible believer is miles ahead of the crowd because they learned about human nature, and trouble from the Book! But he listens anyway - patience (2 Tim 2:23-26)
- d. \_\_\_\_\_ (25-32) Not self-confident, which is sin and against the Lord
- 1) *Confident in God's revelation to him* (the Bible vs 25 - are you confident this Book works?) - pray for wisdom (James 1:5), and then declare it!
  - 2) *Confident in what he had to say*. Knows when to speak, and when NOT to speak. Now was the time to speak. Knows what he says is what is needed!
  - 3) Basic principle of soul-winning: Depend upon God, then Listen, and the Speak of Christ, knowing what you are talking about!
  - 4) *Confident in future things* - the true Christian who spends any time in this Book will know the future better than ANY tarot card reader, or economic forecaster, or magician!
  - 5) *Confident in his recommendations as we shall see* - he came to know just what had to be done. Joseph did not just figure out the dream's meaning, but also, how to deal with it - hardest part!!!
  - 6) It sure would be great to be at this place in our maturity - fully convinced
- e. \_\_\_\_\_ (33-36)
- 1) *In his attitude* - not believing that he was the answer to Pharaoh's need. No reference to himself at all. As a matter of fact, he realized that it would require lots of helpers
  - 2) *In his ending* - Joseph left it in Pharaoh's hand. Joseph did not take matters into his own hands, but rather realized that God works through authorities, and therefore Joseph should wait.
- f. \_\_\_\_\_ (37,38) - This is what they really take note of!
- 1) This man is not self-driven, or self-centred. He is Holy Spirit filled, led, and blessed! **And it shows!** And it always will (Ex 34:29,30)
  - 2) Compare with Acts 4:13
- g. \_\_\_\_\_ (39-45) - Trustworthy! Pr 20:6; 28:20
- 1) Pharaoh realized that this was the kind of man that he could trust with heading up such an important task as preserving life in a world wide famine!
  - 2) Pharaoh easily relinquished some of his authority so that such a man as Joseph could be used of God to meet the need of that hour! Such is still true today, that people will gladly yield to the Gospel when they encounter the person that has some REAL answers!

F. **Joseph's \_\_\_\_\_** (41:37-44)

1. Based upon the Spirit of God being in him
2. Pharaoh wants to be protected and led right – even leaders need to count on people – had to act by faith here, and does!
3. Subjects everything in the kingdom under Joseph
4. Only in the Throne was Pharaoh greater – could over-rule anything Joseph said or commanded
5. Pharaoh here is fulfilling a type of God the Father
6. Officially promotes him
  - a. The king's ring
  - b. Fine linen
  - c. Gold chain around his neck
  - d. Riding in the second chariot behind Pharaoh
  - e. Called upon all people to bow the knee before Joseph

G. **Joseph's \_\_\_\_\_** (41:45)

1. Joseph was lonely for all those years
2. Lonely for his family
3. No hope of a family of his own
4. Yet now, in one quick day,
  - a. Joseph has been promoted to the second most powerful person in the world,
  - b. He has been given a new name: Zaphnathpaaneah which means, “the giver of life” or “the Saviour of the world”
  - c. And given the most beautiful woman in the world to marry, Asenath! Her daddy was of the priest class which meant they owned much of the land of Egypt.

H. **The Seven years of \_\_\_\_\_** (41:46-49)

1. Joseph is 30 years old when he begins his life calling (he has been in Egypt now for 13 years)!
2. Same as Jesus (Lk 3:23)
3. He begins his census of crops, and figures where to store them in very large quantities –
4. Notice that Joseph knew that good times do not last, and so carefully stores away a lot of the abundance for the bad times that invariably follow

I. **Joseph Has a Family** (41:50)

1. Two sons.
2. Manasseh – means, To Forget
3. Ephraim – means, To be Fruitful
4. He looks upon his future as good, and does not hold on to \_\_\_\_\_ of the past (Philp 3:13,14)

J. **The Seven years of \_\_\_\_\_** (41:53-57)

1. Abruptly, the seven years of plenty ended
2. Dearth is another word for disaster, or famine
3. All the lands surrounding Egypt were hit by the famine
4. But, because of Joseph, there was food in Egypt
5. Notice that just at the beginning of the famine, people were starving – why?
  - a. Because they themselves did not store up anything
  - b. They had lived like there was no tomorrow to worry about
  - c. Their appetites were larger than they should have been, and so were used to large amounts of food, which they now began to greatly miss!
6. When Pharaoh was sought to for answers, Pharaoh simply said, Look to Joseph! WHAT A GREAT STATEMENT! Look to Jesus (Heb 12:2)

K. **\_\_\_\_\_ for God's Purpose** (41:57)

1. All of this was to make it so that Joseph's brothers would have to come down to Egypt, to meet their long lost brother, and bow before him, like his dream said they would!
2. God will move mountains to bring to pass what he has designed for you to have

### III. Concluding Questions

**Look at the stages of Joseph's life. How could anyone PLAN for any of them?**

- A. Favourite son – who would you correct people's envy of you?
- B. Hated son – how would you respond to absolute hatred, and attempt to correct it?
- C. Slavery – how would you prepare for such a life?
- D. False accusations – how would you prepare for the consequences of such an accusation, that are out of your control?
- E. Abandonment – how does a Christian prepare for being forgotten by those he/she has helped?
- F. Wealth – how are we to handle times when money is good?
- G. Success and Prosperity – how does a Christian prepare for the rare case where they are honoured for their faithfulness?
- H. Reconciliation – how does anyone prepare for the miracle of a second chance with their long lost family?
- I. Now go back and look at how JOSEPH prepared for as many of those events as possible, and how GOD prepared him through them ALL!

# The Book of Genesis

## Chapter Forty Two

### *Dream Fulfilled*

#### Lesson Verse:

#### I. Lesson Introduction

- A. Nothing has been said of the tribes of Israel since Joseph was sold into slavery. It has been a number of years since the events of *Genesis 37*.
1. Allowing that Joseph was 17 when he was sold, *Gen. 37:2*, that he was 30 when he stood before Pharaoh, *Gen. 41:46* would put him being a slave for 10 years.
  2. Then for the next 3 years, in prison
  3. Then 7 years with plenty of food growing
  4. Consider now that by the time the events in *Genesis 42* happen the seven years of plenty are history. It has now been 20 years since he was sold by his brothers and he has not had any contact with his family.
  5. Then 2 years of famine passed before Joseph meets and then reveals himself to his brothers!
- B. The famine ravages the earth, and \_\_\_\_\_ was not exempt. Jacob had a large number of children, grandchildren, husbands and wives living with him in Canaan, *Gen. 46*.
- C. The Bible only lists the direct descendants of Jacob which are about 70, (*Acts 7:14*), as going into Egypt. What is not counted in these narratives are the wives of the children and grandchildren or the possibility of some widowed in-laws living in the clan. Thus the number of souls wanting something to eat from the table of Jacob could have been about 300. The Bible does not say exactly. What is told by the Holy Ghost is the small nation of Israel is getting hungry. Hunger is a great motivator (*2Thes 3:10*)

#### II. Lesson

##### A. “Why stand here looking at one another?” (42:1-3)

1. Verse one reminds the reader of the words of the angels the day the Lord ascended into heaven, *Acts 1:10-11*. The angels told the men to quit standing around gazing off into space with your mouths open. Get out into the world and spread the gospel for this same Jesus is coming back in like manner.
2. Jacob gives a similar command and told his sons to quit staring at one another and to get out of the house and go to Egypt and buy something to eat before we starve.
3. He has heard of grain being plentiful in Egypt
4. And sends \_\_\_\_ of his 11 remaining sons to go purchase grain. All of the young men had to go because they would be carrying quite a load of grain back home!

##### B. Old \_\_\_\_\_ Die Hard, Jacob Still Shows \_\_\_\_\_ (*Gen. 42:4*)

1. Jacob still played favourites. Jacob favours Benjamin. He failed to realize that he was instrumental in feeding his sons' jealousy concerning Joseph. For the past 20 years their jealousy was probably aimed at Benjamin since Joseph was gone. How do we know this? Because the brothers have not repented of their evil deeds towards Joseph.
2. Jacob is a constant worrier about Benjamin over all his other children. His worry was a direct result of him controlling the situations instead of allowing God to control
3. Many times we think we are living by faith where our children are concerned. They leave and go out for the night and we whisper a prayer asking the Lord to take care of them. Then we sit and worry until they are back home. Once they are under our roofs we feel better. This is a false sense of security parents use. God protects just as well in the world as He does under our roofs when we really trust in Him.
4. What parents must realize is if we are afraid to let them out of our sight, if we do not allow them the opportunity to make decisions, if we do not ever correct them, if we are always giving them soft places to fall, are we living by faith, or by fear?

##### C. Joseph (the Lord of Egypt) Dispensed Food (5-17).

1. The whole world seems to come to \_\_\_\_\_ to buy food. He is indeed the \_\_\_\_\_ of the world. He probably had developed an efficient method for dispensing the grain during the seven years of plenty.
2. Allowing that the world was coming to Egypt to buy grain, it would be nothing short of a miracle for his brothers to report directly to him to buy grain. Yet God directed their steps right to HIM!
3. Joseph \_\_\_\_\_ his brothers (8, Acts 13:26-28).
  - a. The brothers did not recognize their long lost brother Joseph. The thought of meeting him again was probably the farthest things from their minds.
  - b. Joseph knew them though. Although it had been many years, his love for them had not diminished. He yearned for them as only Jesus could for the lost.
  - c. What a sad picture this is of the nation of Israel and Jesus. The nation missed His first coming because they did not recognize Him when He walked among them. Their minds were blinded by the gods of the world. Sad it is that many today will miss His second coming for they do not recognize Him either. Their eyes have also been blinded.
4. Joseph's \_\_\_\_\_ had come true!
  - a. It was then that Joseph remembered his dreams, and little did the 10 brothers realize that they had now fulfilled the prophecy in v. 6. They actually did kneel before Joseph just as he predicted. If they had known it was him, I believe they would rather starve than be proven wrong.
  - b. What a situation!
    - 1) The brothers are there to buy food, willing to use all their resources to remain alive. Joseph has the resources of Egypt at his disposal.
    - 2) Without knowing it, the brothers are declaring that Joseph is LORD! It is amazing even today that folks would rather die and go to hell than bend their knees and confess that Jesus is Lord. If we do not confess willingly, we will one day bend, bow our knees, and confess that Jesus is Lord to the glory of the Father, *Phil 2:9-11*, unwillingly.
5. Joseph's Accusations (9-16)
  - a. What do you say after 20 years absence from your family? Outside their common blood line what do they have in common?
  - b. Joseph thinks of Benjamin. Asks about him – uses a test!
  - c. As the blood was the only thing at this time they have in common, and that Benjamin is a grown man and should have made the journey if he was able, Joseph is immediately concerned.
  - d. He could not just walk up to them and begin a conversation about dad and home. These men tried to kill him 20 years ago. He must first find out if they have repented. Joseph has the upper hand and plays it all the way. If they can produce Benjamin alive, then he can believe they are different men. The only way to prove their word is for Benjamin to come into Egypt.
  - e. Thus he makes his accusations. It was and remains a serious offense to be caught as a spy.
6. Poetic justice (17)
  - a. There was a time in the past when Joseph was cast into a dry well against his will.
  - b. Now the reverse is true and the very 10 that kept him against his will are now kept against their will! Joseph is much nicer to them than they were to him. His accommodations are much more comfortable.
  - c. The brothers had cast him in a well and sat down to eat bread, *Gen. 37:25*. The brothers came to buy bread but now upon finding themselves in prison, and their appetite is gone.

#### D. Contrast.

1. Of the 11 brothers in that room, which one has seen the most, done the most, been his own man, lived a forced life of servitude, yet even as a servant, slave, and prisoner was a much more free man than the others? There is not but one answer: \_\_\_\_\_. He was his own man. He was God's man.
2. So it always is with those who live their lives out of the will of God.
3. Their lives seldom change for they have no life, they just live. There is a big difference in making a living and making a life. The brothers have been making a living for the past 20 years. Joseph has been making a life.

4. Apart from Jesus, we have no life to live, *Psa 104:33*. The Christian life is anything but boring. It would be far more boring to be 60-80 years old and still be living with your father and having him treat you as a child! Joseph had more respect as a slave than his brothers did at home.
5. There is never a dull moment when one is living their lives for the honour and glory of the Lord. If your life is boring, you should seriously examine it and come to understand how and for whom you are living it. Joseph's life was anything but boring. Oh, but just stop and think of how the 10 brothers that sold Joseph lived the last 20 years.

**E. “ \_\_\_\_\_ ” (18).**

1. How that remark must have cut them to their hearts! Here was a man in a supposedly heathen nation, a ruler of men, and he had the nerve to tell these 10 brothers of the chosen nation of Israel that HE feared God. He knew THEY did not fear God. Or else they would have long ago repented.
2. This must have been very humiliating for them to hear! It should have been THEM saying this!

**F. If Your Words Be True (19,20).**

1. Bring back the youngest brother or else you are liars and spies.
2. What is needed is a two-fold witness. They already said Benjamin was living with their father in the land of Canaan. Now they must prove it.
3. Joseph came to them with a proposition. One must remain while the others return.
4. Things have really gotten out of hand for the brothers. All they wanted to do was buy some grain and return home.
5. So, \_\_\_\_\_ is bound and must remain behind. Joseph sent his men in and had Simeon bound before their eyes. THESE 9 other men KNEW their daddy would NEVER give up Benjamin so that Simeon would be freed. They KNEW Simeon would remain in prison until the day he died!
6. Observe the steps God used to get to the hearts of these men:
  - a. The words of Joseph cut: “I fear God” (18)
  - b. His demand that they “Prove their words” (20).
  - c. Their confession amongst themselves that they are guilty (21).
  - d. And then Simeon being bound before their eyes (24).
  - e. If there was ever a time that God humbled some men, it was here and now!
7. Instant replay.
  - a. Simeon is bound before their eyes and whisked away. Now they are responsible for \_\_\_\_\_ brothers disappearing. The big difference this time is they had not planned on Simeon.
  - b. It is almost as if God is saying, “*Well you all get such a big kick out of having a brother bound and in prison, I will let you go through it again. Only this time you do it MY way. Let us see what you tell your father this time.*”
  - c. Here was a flashback to 20 years ago when they did the same thing to Joseph.
    - 1) They bound him
    - 2) They cast him into a dry well.
    - 3) Abandoned him with no hope of deliverance

**G. We Are Guilty (21). THE FIRST AND ONLY WAY TO BE SAVED – REPENTANCE FIRST!**

1. Even though this was long before God issued the Ten Commandments, each of these brothers was aware of the commandment they violated: *Gen 9:6 Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.* That sin had hung over their heads for over 20 years. It would not go away.
2. How did such a small sin end up so enormously big? Well it did not get that way overnight.
  - a. It started with \_\_\_\_\_
  - b. Grew into \_\_\_\_\_
  - c. And was only satisfied with the \_\_\_\_\_ of the innocent.
  - d. It did not stop there. The longer the deed was hidden, the more people became entangled in its clutch. The deed had to be covered by \_\_\_\_\_ to their father.
  - e. Once Jacob begin to mourn, the rest of the family was aware that something dreadful happened to Joseph. From the family it spread to the surrounding community. Each time Joseph's name was mentioned \_\_\_\_\_ flooded the heart and mind of those 10 brothers.
  - f. One sin could and usually does affect the lives of hundreds of innocent people.



3. Joseph had begged his brothers to not do him evil (21).
  - a. Reuben was probably walking around the room telling his brothers, “*I told you so,*” v. 22, “*but no, none of you would listen. Now his blood is required at our hands. We thought we would not be held accountable, but look at us now! God is going to extract revenge for the wrongs we done!*”
  - b. The moment the brothers laid their hands on young Joseph and acted out what was in their hearts, his soul filled with anguish. They saw it and instead of having compassion they had only hatred. Joseph pleads with them to not harm him. They would not hear. After all Joseph was the source of all their problems. Get rid of Joseph and the problem is resolved.
  - c. Do you see \_\_\_\_\_ here?
    - 1) About 1,500 years later the brothers of the Lord, the nation of Israel, envied Jesus’ preferred status above their own righteousness
    - 2) They vented their anger on the innocent.
    - 3) The rulers of the synagogue, the scribes, the elders and anyone else that could be bought with a price unloaded a world of sin on Jesus.
    - 4) Believed that if they could just get rid of the Beloved Son, the problem would go away.
    - 5) They were so blind to sin that they could and would not see that the problem was not Jesus. He was the cure. The problem was Satan and self.
    - 6) But notice that Jesus did NOT plead with them. Jesus did not cry out.
    - 7) They would not listen to Him anyway. They did not believe the miracles. They would not even believe if Jesus stepped down from the cross. They did not even believe when He rose from the grave.
4. Unconfessed sin, *Psa. 66:18*.
  - a. How we wish that unconfessed sin(s) would just disappear. How simple it would be to hold our hands under the faucet and allow the water to wash our sins away. However, it will not go away by washing it in physical water. It is always there in front of us. No matter where we go, we must sooner or later deal with it. The longer we harbour it, the harder it is to confess.
  - b. No nation will be blessed with unconfessed sin. No saved person can grow into the full Christian soldier they ought to be with unconfessed sin. No church will ever reap a spiritual harvest collectively as long as the members have sin in their lives. The church at Corinth is a living example of what sin in the church body does to the power of the Holy Ghost within the body.
  - c. The secret of growing into an aged man or woman of God is to confess our sins, *James 5:16* and then forsake it. God does not want us to clean up our lives and then come to Him. He wants us just as we are. Then He will do the cleaning, *Isa 55:7*. The word forsake means to give up or abandon. The truth of the matter is it is difficult, if not humanly impossible to forsake something or someone we love. If we did not love sin so much we would let go of it. If we did not have so much pride, we would let go and admit we were wrong.
  - d. There is one problem we have in our thinking that we must be aware of it and deal with it. **The problem is we think God is like us, that He will forget.** If we just ignore that besetting sin, the sin will go away and God will forget that I have not set it aside. God does not forget. (*Psalms 50:21*) *These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself: but I will reprove thee, and set them in order before thine eyes.* We had best deal with that sin our God will make it an open spectacle.
  - e. King David thought he and Bathsheba could sin in private and keep it that way. God told him, *2Sam 12:10-12 For thou didst it secretly: but I will do this thing before all Israel, and before the sun.*
  - f. It took a famine to bring the brothers face to face with their deeds. If God would use a famine to bring these men to confess their sins, why do we think He will forget about us? Do we believe He loves us more of us than He did them or King David? Do we want our sin to be made publicly?

#### H. Joseph hears and understands everything going on (23-24)

1. The brothers are speaking \_\_\_\_\_ which they believe the man (Joseph) could not possibly have understood
2. All of their in-fighting would normally bring great pleasure to someone seeking revenge, but to Joseph it was hurtful to watch – so he had to leave the room to weep!

**I. Money in Their Sacks (25-28)**

1. They paid for the grain they bought, and then headed back to Canaan
2. As they went, they used the raw grains to feed their donkeys
3. And that was when they discovered ALL the money they had paid, was now hiding in their grain-sacks
4. This looked BAD! There was NO WAY their money would or should have been in their sacks. It will only look like they had stolen back the money and ran!
5. Things were going from bad to worse. Guilt was building at every step!
6. They realise that \_\_\_\_\_ was doing something to them!

**J. Trying to Explain to Jacob (29-**

1. They didn't turn around and go back to Egypt because WHO would believe them that they had not stolen their own money back?
2. So they just kept rushing home!
3. Then they try and explain why Simeon is not with them!!!
  - a. The LORD of that land was mean to us – spoke roughly, not nicely
  - b. He accused us, US, of being spies – looking for weakness in Egypt
  - c. We openly told him of our family, and about Joseph being gone, and Benjamin still being back here
  - d. We didn't know he would use that against us!!!
4. Jacob takes the news very badly. He has not let go of Joseph and now he must deal with the loss of Simeon.
5. Before he can get Simeon back, he must let go of Benjamin. He looked at the brothers and told them they were responsible for all these things being against him (36).
6. Little does even Jacob know that it really was GOD that was at work, not the brothers, or even the devil!!!

**III. Conclusion****Pictures of Jesus in Chapter 42**

- A. Joseph is Lord of Egypt, and Jesus is Lord of this world
- B. The whole world seems to come to Joseph to buy food.
- C. Joseph has become the saviour of the world.
- D. Joseph knew his brothers (8, Acts 13:26-28). Jesus KNOWS His people (John 2:25)
- E. Joseph's brothers had misunderstood who Joseph was at first. Israel missed Jesus' first coming too, because they did not recognize Him when He walked among them.
- F. Joseph's Dreams had come true! All the prophecies about Jesus being worshipped will come true too!
- G. Joseph's brothers came to HIM to buy food. The entire world must learn to come to Christ for all our needs!
- H. Joseph has the resources of Egypt at his disposal. Jesus has all the resources of heaven!
- I. Without knowing it, the brothers are declaring that Joseph is LORD! One day all people everywhere will bend their knees and confess that Jesus is Lord.

# The Book of Genesis

## Chapter Forty Three

### *Starvation vs. Humiliation*

#### Lesson Verse:

#### I. Lesson Introduction

- A. The famine continues to grow worse in the land just as God said it would. The corn purchased the first time by the 10 sons of Israel is now gone. Again, they need grain for food.
- B. The Bible does not say exactly but it seems that this famine was one that devastated plant life more so than livestock. This is evident in as the family continued to need grain, but in just a few chapters when Joseph moved the family to Egypt, they take their livestock with them.
- C. Regardless of the wealth of any nation or people, God spoke through Joseph and told the world that the famine would be severely great throughout the whole earth around Egypt. The famine in the days of Joseph will be nothing compared to famine during the tribulation spoken of by Jesus, *“For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.”* (Matt 24:21)

#### II. Lesson

##### A. God’s \_\_\_\_\_ – A Famine Will Move You! Going Back To Egypt (43:1).

1. This is the \_\_\_\_\_ famine in the land of Canaan since the Lord gave the land to Abraham.
  - a. The first one is found in *Gen 12:10*. It happened right after God made an unconditional covenant with Abraham. When this famine struck, God did not tell Abraham to go to Egypt, for the Lord just told him that the land was his, *Gen 12:7 And the LORD appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him.* Regardless of God’s promise, Abraham went to Egypt.
  - b. The second famine is found in *Gen 26:1*. This famine was about 97 years after the one recorded in *Gen. 12*, and could not be the same one that Abraham endured. God specifically told Isaac not to go into Egypt, *Gen. 26:2*. Instead the Lord told him to sojourn in the land where He would tell him. Isaac did not sojourn, instead he dwelt. This second famine happened shortly after Jacob stole the birth right from Esau.
  - c. The third famine is this one foretold by Joseph. When one reads about the seven years of plenty in the context of *Gen. 41*, it appears that the seven years of plenty were only in the land of Egypt, *Gen 41:29, 41:36, 41:48, 41:53*. Four times it is said that the seven years of plenty were in the land of Egypt. This is the reason why Joseph had a plan of storing the grain. God forced the brothers of Joseph to come to Egypt.
2. The rest of the world did not notice anything great or grand about those seven years prior to the famine. The whole earth seldom notices anything spiritual. For that matter, carnal minded Christians seldom notice how world events have spiritual applications. World events are signs for Christians to gauge the depth of sin and apostasy. Regardless of whether the world monitors world events and makes spiritual application, the whole earth is affected by the famine, *Gen 41:56 And the famine was over all the face of the earth: And Joseph opened all the storehouses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt.* It was true in the days of Joseph. It is as true today as then.

##### B. Jacob’s Struggle – Finally Accepts the Inevitable, “Go Buy A Little Food.”

1. Jacob only wanted to do was comfortable to do – not deal with the real issue – not face losing his second son! Only wanted to do what was easy to do.
2. The last thing recorded about Jacob is found in *Gen. 37* where he received the news that Joseph was dead and upon receiving the news he refused to be comforted. Some **twenty years later**, *Gen. 42*, Jacob is still doing what he did in chapter 37: holding on to things when he should let go.
3. He is old. He believed one son was dead. He had another son held hostage in a foreign land. There is a famine in his homeland and his possession are gone.
4. If only Jacob had been thinking of the promises of God,

- a. Even if Joseph WAS dead, Jacob would realize that one day he would see his beloved son again and would have taken comfort in that fact. If Jacob had of had his mind on the sure promises of God, he might have had more faith than what he is manifesting at this time.
- b. He would have been able to let Benjamin go!
5. But without any trust, he instructed his sons to go back to Egypt and buy a little grain – without Benjamin going.
6. Judah protested (3-5).
  - a. Judah was probably thinking: “Surely he is not considering us going back to Egypt without following the instructions of the ruler by bringing Benjamin. That king was serious, else he would not have taken Simeon hostage. What in the world is daddy thinking?”
  - b. We do not know exactly how much time has passed since they returned from their first journey. We know that when Joseph makes his identity known, there is still five more years of the famine, **Gen. 45:6**.
  - c. What we do know is Simeon took second place to their stomachs, for no one bothered to go and pay the ransom in order to obtain his freedom. I bet that made him feel very loved and wanted by the family!
7. Jacob suggested that his sons should have \_\_\_\_\_ the first time (6).
  - a. What kind of testimony is this coming from the lineage of the Lord? It is the testimony of one that believes the world is against him, especially his sons. He would have them lie rather than deprive him of letting go of Benjamin. Is this not selfish?
8. \_\_\_\_\_
  - a. Does Jacob remind us of our SELF? What kind of party is Jacob having? Whom did he invite to enjoy the festivities? No one for he is having his pity-party and in so doing, he forces his depression on everyone. Jacob has been this way for about 20 years. Imagine trying to get along with him? Jacob is NOT thinking of Simeon held hostage or of his safety or welfare. His only thought is self and how much I hurt. He is simply saying: “Go buy us a little food. Do not take Benjamin. Leave Simeon as hostage!”
  - b. How easy are we to get along with when we have our pity-party? How easy is it to please us? Nothing that is said or done is satisfying. We are not even rational at these times and neither was Jacob..
  - c. The only way to get over feeling sorry for self is to begin looking at someone else. Jacob ought to be thinking of Simeon. If a church is going to win souls, they must begin thinking of others, **John 3:30**. If we are going to be dominate forces in our community, we must cease thinking of what we want and begin thinking of others.

### C. \_\_\_\_\_ Steps Forward (8).

1. It is at this time that Judah steps forward and begins to portray himself as a type of Christ. It is through his lineage that the Messiah is born for he obtained the rights of the first born, **Gen. 38**.
2. Judah acts as \_\_\_\_\_ (9).
  - a. The word surety is a variation of the word sure. Sure means without a doubt; no uncertainty. Surety means: ‘the state of being sure; certainty. Security against loss or damage. One who assumes the debts, responsibilities of another; a \_\_\_\_\_.’ Surety is when a person steps forward and proclaims with power and authority they can bring something to pass. All those concerned must rely on them.
  - b. This is the picture of Judah and what he said he would do. Judah told Jacob that he would see to it beyond any shadow of doubt that Benjamin would get to Egypt, Simeon would be set free, they would buy some food, and he would bring the lad back without any harm befalling him. Jacob could rest in his words of authority and surety.
3. \_\_\_\_\_ as a type of Christ.
  - a. These words coming from the mouth of Jesus’ great-grandfather several times removed, are a living example of what Jesus promised He would do. In the ageless eons of eternity past, Jesus stepped forward and said I will save the world.
  - b. To make it happen, God set about establishing the nation of Israel as the lineage of the Messiah. This is the very theme of our present study. Over and over God instructed the nation of Israel to have faith in Him. **Num 23:19**. Jesus picked up this surety and told His disciples the same thing,

- John 14:14.** This proclamation is spoken in power and authority in surety that the one speaking can bring it to pass.
- c. Judah as a type of Christ will take Benjamin into Egypt and bring both Simeon and Benjamin out of Egypt. His father could have faith in His words. Jesus told His Father that He would go and redeem mankind. He would bring us back from being a hostage. He would loose us from the, bounds of sin and set us free. In Him is life, and He has the power and authority to give life to all that ask, **John 1:12-14**. He is our surety that we will get to heaven. We can rest in His promise, **John 6:37-39**.
  - d. Judah made a bold statement: Judah said “I” will bring the lad and set him before you. If I do not do it, then let me bear the blame forever.
  - e. Jesus said the same thing in something of this manner: “Father, I will set those free from the bondage of sin and death that desire to be known as the sons of God. I will bring them into the portals of heaven and set them before you and you will have great joy in them. If I do not it, then I will bear the blame forever, **John 14:6, 1 Th 4:16-17. Heb 6:17** *Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath: Heb 6:18* *That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: Heb 6:19* *Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil;*
4. Jacob Finally Surrender’s \_\_\_\_\_ (11-14).
- a. Just as Abraham had to do with Isaac. Let him go!
  - b. Now, Jacob can finally learn to live by faith instead of by sight
  - c. By the power and authority manifested in the words of Judah, Jacob received comfort and resolved that by the power and might of Almighty God mercy would be extended to his sons. If Simeon and Benjamin are to come back, Jacob must be dependent on the words of Judah his son.
  - d. Now each of us make consider just what is our resolve? Have we resolved the fact in our hearts that we belong to God, our children belong to God, that our lives are hid with Christ in God and that we must rely on His mercies, **1 Cor 6:19-20**? Have we relented and let go of that child?
  - e. After twenty years of holding on to things that he could not control, Jacob decided to let go and allow the mercies of God to take control, **Psa 103:15-17**. Now that he turned loose of Benjamin, God can do with him what needs to be done. Now that Jacob relinquishes his desire to God’s will, he can have some peace. He placed his problems in the hands of the only One that has power to get things done. This is the same resolve the lad David had when he faced a giant in his young life, **1 Sam 17:45-47**.

#### D. Joseph Faces His Brethren Once Again (43:15-31)

1. Reunion (16-19).
  - a. One way to read the context of v. 12 is they took three times the amount of money on this second trip as they did the first. Jacob told them to take double and then they were also to take the money they brought back the first time. Inflation may be running rampant in Egypt.
2. Dining with Joseph (17).
  - a. Invited to Joseph’s house to dine the brothers are filled with apprehension. What does the monarch want with them? They know they must answer for the money they found in their sacks from their first visit.
  - b. Anxious to discover what his plans are, they immediately confess they returned the money (22), and have no explanation of how it was in their grain sacks.
  - c. Is it not amazing how quickly they confessed the returned money, and offered feeble excuses, but for the past 20 years they refused to confess their hatred and lies regarding the disappearance of their brother to their father? Their problem is a simple one regarding the money. They are caught with something that is not theirs and are afraid of the consequences. Pertaining to their sins in relation to Joseph, it seems they are thinking that sin has not been discovered yet, so there is not any need to confess it. Their fear is in regard to money (18). This money issue is something in which they must give an account now. They will worry about attempted murder when the charges are brought against them.
  - d. Right about now they have no appetite. Food is the last thing on our minds when we stand before one and are forced to give and account for our actions. Joseph desires to have fellowship

- with his brothers. However, they cannot sit down together, break bread and enjoy fellowship because there is sin between them that prevents fellowship.
- e. Joseph attempts to calm their fears by telling them that God was handling the situation. To prove this he sent Simeon out to join them. Joseph yearned for his brothers (30), but he could not reveal his identity until he determined some things.
  - f. For example for him to reveal his name before they are brought to a point where they would confess would mean he came to them on *their terms!* There is also the possibility they still held resentment towards him. As the second in command of the land of Egypt, he would have to kill them if that were the case. Their hearts had to be touched so that they would come to him on \_\_\_\_\_ The pain of wanting to hold his family is so great that he must excuse himself from their presence again, and cry alone.
  - g. A Picture of “Dining with Jesus” one day!
    - 1) King Jesus desires to have communion with His brothers as well. Just as Joseph yearned to sit down with his blood kin and enjoy their company, even so Jesus wants to sit down and have fellowship with His blood bought brothers, **Rom 8:16-17**.
    - 2) He tells us to fear not, *Luke 12:32*, and to “come and dine”, *John 21:12*. Often times though the fellowship is not as sweet as it ought to be because of sin. In *Luke 13:34* Jesus made a plea to the city of Jerusalem to come to Him, and they would not. The city would rather remain in unbelief than have fellowship with the Messiah. Only 11 men of the entire Jewish nation had the honour of sitting down and enjoying a meal with Jesus and that meal was the Passover.
    - 3) Paul told the church at Philippi to be like minded and to be in one accord, **Phil 2:1-3**, and for things to be accomplished in order. If there is sin in the body of Christ that cord is broken. *Luke 16:13 No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.* Again Paul instructed the church that when we partake of the memorial feast we are to confess our sins before we begin or do not partake, *1 Cor. 11*.
    - 4) Although Jesus yearns to have fellowship with us, one on one, and as a church body, that bond of fellowship is often destroyed because of sin. It is up to us to come to Jesus on His terms, for He will not stoop to ours. *1 John 1:9-10 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.* Fellowship always takes places after confession, **Rev 3:20**.
    - 5) Does the Lord sometimes sit a table for us filled with spiritual food as well as physical and we force him to dine alone? Must we sit to one side and eat because He cannot sup with us because of sin? If it was an abomination for an Egyptian (Joseph) to eat with a Hebrew, (his brothers) what is the magnitude of the sin we try to force on God when we try to have fellowship with unconfessed sin in our heart’s?
3. Benjamin’s Lot (34).
- a. Joseph sat his brothers down to a fine meal. He set them in their order of birth. This fact did not escape the brothers. They marvelled that he knew so much about them. They were probably whispering back and forth down the line of the eleven wondering what kind of man is this?
  - b. Joseph went so far as to give Benjamin \_\_\_\_\_ times more than the others. This was deliberate on the part of Joseph. He had to find out if there was jealousy among the lot. If they still harboured ill-will, if they were still jealous over the prestige of one having a coat of many colours, they would be jealous over Benjamin receiving a double portion, especially during a time of famine when the whole world was starving.
  - c. However, the brothers did not seem to mind that Benjamin received more. They ate, drank, and had a great time.

### III. Joseph and Jesus Compared, Gen. 43.

- A. Is a famine always a matter of not enough physical bread? See Amos 8:11-12
- B. When did Israel (Jacob) find the peace that evaded him for 20 years?
- C. In Gen. 43 what does Judah do that portrays him as a type of the Lord?
- D. Do we often find self acting like the brothers of Joseph, willing to admit one sin while covering up several others?

- E. Ethically it was an abomination for an Egyptian to eat with a Hebrew. What is the spiritual application here between Joseph and his brothers?
- F. What must we do before we can have fellowship with the Lord?
- G. What must we do before we have fellowship within the local church body?
- H. Are there consequences for us violating the Lord's memorial supper, *1 Cor. 11:30*?
- I. Is the Lord's supper the only time we break bread and fellowship with the Lord?
- J. Can we force the Lord to have communion with us when we harbour unconfessed sin in our personal lives?

## An Outline of the Life of Jacob

- I. **The Devising Brother** (Gen. 25:27-34) He pressures Esau into trading his birthright.
- II. **The Deceitful Son** (Gen. 27:6-29) He tricks his father to get the blessing.
- III. **The Dreaming Pilgrim** (Gen. 28:10-22)
- A. He sees a ladder set up from earth to heaven at Bethel.
  - B. Angels are ascending and descending upon it.
  - C. God confirms to him the Abrahamic Covenant.
  - D. Upon awakening he anoints a rockpile and vows to serve God.
- IV. **The Love-Struck Suitor** (Gen.29:1-20)
- A. He meets Rachel, his cousin and future wife, beside a well.
  - B. Here begins one of history's great love stories.
  - C. He promises Rachel's father Laban (Jacob's uncle and future father-in-law) he will work seven years for her hand in marriage.
- V. **The Frustrated Family Man** (Gen. 29:21-30:24)
- A. He is deceived on his wedding night by Laban who secretly substitutes Leah (Rachel's older sister) for Rachel.
  - B. Jacob is furious, but agrees to work yet another seven years for Rachel.
  - C. He now has two wives and gather yet another two, for both Rachel and Leah present to him their personal handmaids for childbearing purposes.
  - D. These four women would bear Jacob twelve sons and one daughter.

| <b>Leah</b> | <b>Bilhah</b><br>(Rachel's<br>handmaid) | <b>Zilpah</b><br>(Leah's<br>handmaid) | <b>Rachel</b> |
|-------------|---|---------------------------------------|---------------|
| 1. Reuben   |   |                                       |               |
| 2. Simeon   |   |                                       |               |
| 3. Levi     |   |                                       |               |
| 4. Judah    |   |                                       |               |
|             | 5. Dan                                  |                                       |               |
|             | 6. Naphtali                             |                                       |               |
|             |   | 7. Gad                                |               |
|             |   | 8. Asher                              |               |
| 9. Issachar |   |                                       |               |
| 10. Zebulun |   |                                       |               |
|             |   |                                       | 11. Joseph    |
|             |   |                                       | 12. Benjamin  |
| Dinah       |   |                                       |               |

- VI. **The Enterprising Employee** (Gen. 30:25-31 :55)
- A. Jacob goes into business with Laban and becomes a wealthy man.
  - B. Upon being ordered by God to return home, he breaks camp without telling Laban.
  - C. Laban chases him down and accuses Jacob (among other things) of stealing his household gods.
  - D. Laban and Jacob come to a truce and build a memorial pile of stones.
- VII. **The Determined Wrestler** (Gen. 32:1-33:20)
- A. Jacob learns that Esau is on his way to meet him, riding with 400 men.
  - B. Filled with fear, Jacob wrestles with God in prayer all night long by the Brook Jabbok.
  - C. He is reassured by God for this and his name is changed from Jacob to Israel.
  - D. The ensuing meeting between Israel and Esau is very friendly.
- VIII. **The Enraged Father** (Gen. 34:1-31; 35:22; 38:1-30)
- A. Over the sin of murder, committed by Levi and Simeon
    1. These boys trick a group of desert men (whose leader had seduced Dinah, their sister) into circumcising themselves.



2. On the third day when they are helpless to defend themselves because of their self-inflicted wounds, Jacob's two sons slaughter them like animals.

B. Over the sin of adultery, committed by Reuben. "And it came to pass, when Israel dwelt in that land, that Reuben went and lay with Bilhah, his father's concubine: and Israel heard it . . ." (Gen. 35:22).

C. Over the sin of adultery, committed by Judah

1. To seek revenge upon Judah (for refusing a request of hers)
2. Tamar, his daughter-in-law, disguises herself as a common harlot and entices him into her tent for sexual purposes.
3. Tamar becomes pregnant and Judah orders her death for immorality until he learns who the father of the child really is!

**IX. The Obedient Patriarch** (Gen. 35:1-15)

A. Jacob is ordered by God back to Bethel.

B. In preparation for this trip, Jacob instructs his household to destroy their idols and prepare their hearts.

C. He builds an altar at Bethel and calls it "El-Bethel"-the God of the house of God.

**X. The Sorrowing Saint** (Gen. 35:16-20; 37:31-35)

A. He loses his beloved wife, Rachel, in childbirth.

B. He buries his father Isaac.

C. He is led to believe that Joseph has been killed and eaten by a wild beast

**XI. The Blessed Man** (Gen. 45-48)

A. After 20 years of sorrow and hopelessness about Joseph, Jacob learns of Joseph's reign in Egypt

B. Joseph sends for Jacob, and brings him down to Egypt, and takes care of him for the next 17 years

# An Outline of the Life of Joseph

## I. The Favoured Son (Gen. 37)

- A. The dreams of Joseph
- B. The deceit of his brothers
- C. The despair of his father

## II. The Faithful Steward (Gen. 39)

- A. His service
- B. His self-control
- C. His sufferings

## III. The Forgotten Servant (Gen. 40)

- A. Joseph finds himself in the same cell with the Pharaoh's butler and baker who were also imprisoned.
- B. These two men experience strange dreams.
- C. Joseph interprets both, predicting that within three days the king will free the butler but execute the baker. All this comes true. However, upon his release, the butler forgets all about Joseph.

## IV. The Famed Statesman (Gen. 41-44)

- A. The revelation by Joseph
- B. The elevation of Joseph
- C. The frustration of Joseph's brothers

## V. The Forgiving Saint (Gen. 45-48)

- A. Joseph and his brothers
- B. Joseph and his father
- C. Joseph and his sons

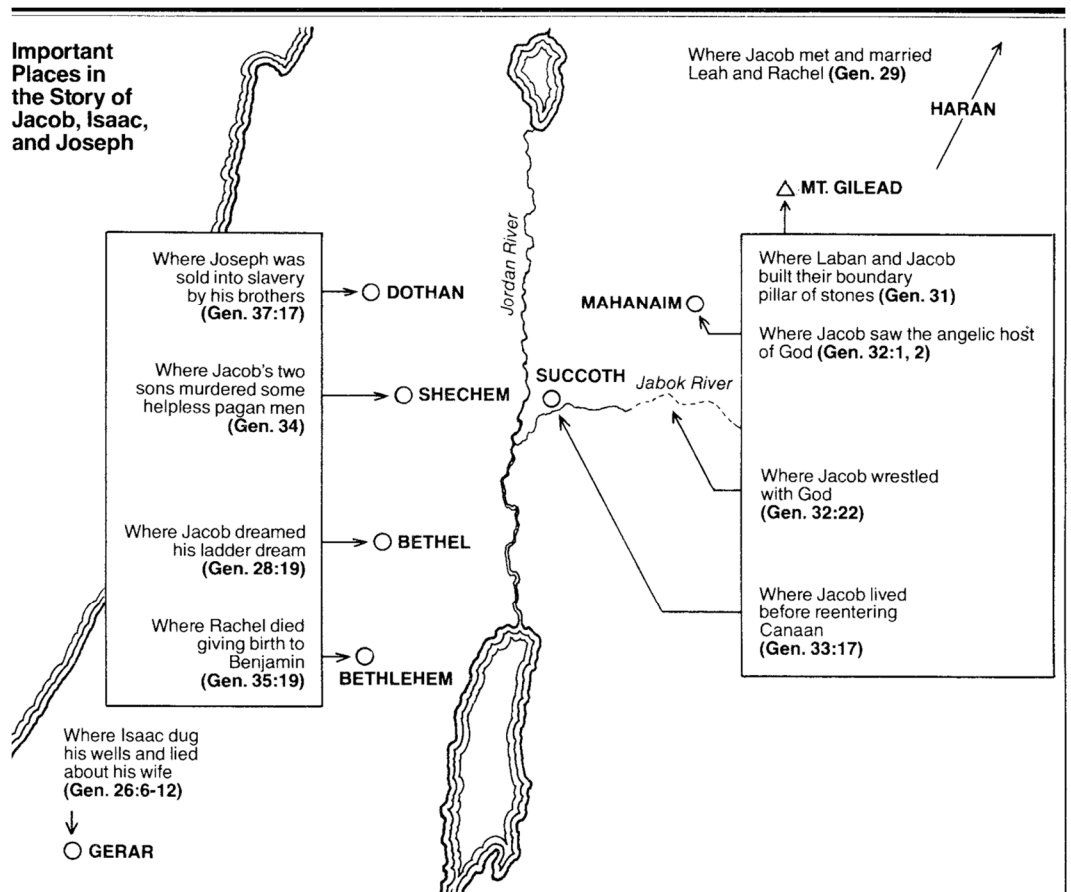
## VI. The Fruitful Shade Tree (Gen. 49-50)

- A. He receives his father's blessing

*"Joseph is a fruitful bough. . . by a well, whose branches run over the wall. . . . His hands were made*

*strong by ... the mighty God... the Almighty... shall bless thee with the blessings of heaven above."*  
(Gen. 49:22-25).

- B. He returns his father's body



# The Book of Genesis

## Chapter Forty Four

### *Final Test*

#### Lesson Verse:

#### I. Lesson Introduction

- A. As Gen. 43 closed, the fear that the brothers had for Joseph has been replaced with joy, laughter, and feasting. Joseph's brothers believed all is well. Simeon is free. The man (Joseph) accepted the money that was 'accidentally' returned from their previous trip. There was a grand banquet held in their honour at the man's house that was second to Pharaoh. No one else had such a privilege as to dine with the ruler save these eleven brothers. There they were just a few days ago starving and arguing with their father in a land ravaged by want. Now look at them! Dining with the vice president. They have grain for the family back home. They would leave in the morning. Life is great.
- B. Joseph filled his siblings with a false sense of security. They have again failed to confess those past desires to kill him. Would it be wrong to assume that perhaps, just perhaps, Joseph asked the brothers what happened to their other brother? In this chapter is recorded the brothers admitting for the third time Joseph's absence, but the brothers do not communicate their part in his disappearance, *Gen. 42:13, 44:20, 28.*
- C. It would be wrong to teach such an assumption as a biblical truth that Joseph questioned his siblings about their brother's absence. However, in our daily contacts with friends and strangers, we often hear of one who lost a sibling. When such comes up in a conversation, the next question normally is, "What happened to him or her" or "Would you like to talk about it?" It would not be too much of an assumption to think that Joseph inquired the same from his brothers.

#### II. Study Lesson

##### A. LEAVING FOR CANAAN.

1. After the feast and the party, the brothers prepare to leave. What made this departure so great was they did not even have to pack their provisions. The steward of Joseph did it all for them. Early in the morning, after the feast the night before, they set out for Canaan.
2. Joseph Gave His Steward Instructions.
  - a. Once again Joseph had his steward place the money the brothers used to buy grain in the mouths of their feed sacks. Joseph kept the brothers occupied while his steward followed his instruction. It is amazing how trustworthy some folks are. Had I been one of the brothers, I believe I would have looked in my sack. I do not like to believe that someone could get something on me twice. However, this is just what Joseph did to his brothers. They must have been very assured that nothing would befall them now.
  - b. The plot (1-7).
    - 1) The plot is rather simple. The money is placed back into the grain sacks along with Joseph's favourite cup. Upon overtaking the brothers the steward was instructed that he was to accuse the men of rewarding evil for good by stealing Joseph's favourite cup
  - c. The willing subjects.
    - 1) The brothers are willing subjects for this plot. Their pride is so great that the spokesman of the group, Judah, makes a foolish vow that whomsoever it is that stole the cup must die, and the rest must be a bondservants (9). Judah is partially right in his thinking and answer for they did not pack nor load the grain.
    - 2) These brothers are doing their best to escape without admitting their sin. Their desire is so great that, even though Benjamin was not involved in their devious plot years ago, he is caught in the net spread for them, *Psa 9:15.*
  - d. What is in my grain sack?
    - 1) The simplicity of the brothers to not look in their grain sacks is a picture of each of us on our journey to the Promised Land as well. The big difference is our Promised Land is heaven.

Joseph the great provider gave grain to sustain life. The fact that he included something personal was to bring about conviction in his brothers.

- 2) Jesus is our great provider. He supplies us with the bread and water of life. In His words are also desserts. All that we need for our journey to the Promised Land is supplied by Him. The devil comes along and inserts in our grain sacks items that he uses as a means of distraction or as burden. Satan does not waste time whining because someone accepted Jesus as Saviour. He immediately begins to load us down with worries and distractions.
  - 3) Just as these sons of Israel did not consider what was in their sacks or who packed and loaded them, we are often the same. They, as we, pay little attention to the very things that are most essential. These key things should be given our up most attention. Every once in a while we need to check out the grain sack. Someone might have sown some tares among the wheat.
- e. What are my provisions?
- 1) How easily beguiled we are! Jesus saved us from our sins. He provided us with provisions. We set out on our journey through life headed for the Promised land and many days we walk across a barren land tiring more and more with every step. Often we get tired right after the journey begins. What we need to consider is we could be carry things we do not need. These useless objects, these extra burdens hamper our progress. Because we are too prideful, we do not cast them aside as useless and unnecessary.
  - 2) What are some of these extra burdens we lug through life? How about a besetting sin, that we have had so long it has become a part of us? Whereas in times past it was a minor irritation, it has now become part of our personality and character. An example would be a church member with an unclean mouth, mind, social drinking, etc.
  - 3) Another item that hinders progress is guilt for past sins that even though we were forgiven by those we offended, and we believe God forgave, we faithful cling to guilt with a death grip?
  - 4) Another unnecessary item we carry with us is the opportunity for making provisions for the flesh so that the flesh can enjoy some private sin time, **Rom 13:14**.
  - 5) Another load we burden self down with is ill will towards a brother or sister within the local church body. The Holy Ghost has convicted us to go to that one an apologize, but we refuse to do so. Those are just some things that come to mind about things that we might have in our grain sacks.
  - 6) What are some of the things we ought to have in our grain sacks? How about the fruit of the spirit: **Gal. 5:22-23**, love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance? How about a forgiving spirit? How about determination that we will follow the Lord and be obedient as long as breath is in our bodies? For every useless item we cast out of our grain sacks, we must replace it with a fruit of the spirit.
- f. Who did the packing?
- 1) Now that we realize we have some dead weight that hinders or forward progress, what we need to do now is determine who did our packing. With the sons of Israel it was the steward of Joseph. He loaded them with things that did not belong to them. He did it at his master's request.
  - 2) Some of the questions each of us must ask and answer are: Have I allowed someone to load me down with foolish vain burdens that hinder my Christian walk? Have I loaded myself so much with worries that I am stagnant in my journey? Instead of looking up, I am constantly looking down? Have we allow someone else to think for us, fill our heads with foolish and evil doubts?
- g. Self examination.
- 1) Each of us ought to examine what we have in our grain sacks. That sack contains provisions for this life allows us to work for rewards in the life hereafter. What is in my sack?
  - 2) One thing we must remember: Our grain sack is large enough to carry enough provision for our personal journey. I cannot carry your provisions. You cannot carry mine. Every time we place one or some of these unnecessary items in our sack, every time we allow someone else to put useless items in our sack, there is less room for the provisions provided by God. It is no wonder that we tire on our journey. Each step of our journey is made through the

power of the flesh. We feed the flesh, but fail to feed our spirit. It is no wonder we are unfruitful Christians. It is no wonder we wander around in the wilderness.

- 3) For every bad habit we give up, we must replace it with a good one. For example if we give up the evil habit of complaining, we ought to replace it with a thankful spirit. Jesus gave up the illustration in *Mat 12:43-45* where a man cleaned his body of evil spirits. The evil spirit left the man and soon returned with several more. Why was this? It was because the man did not fill that void in his life with good habits.
- h. Destination's end.
- 1) Joseph's brothers did not get far on their journey with those items that they did not need and that were not theirs to begin with. They ended up right where they started from facing Joseph.
  - 2) We will not get far on our journey either. Carrying unnecessary items will bring us right back to where we started from as well facing Jesus. Jesus expects us to make our journey with the things He has provided. We should not carry around things that encumber our progress.
3. The Accusations.
- a. The steward overtook the caravan and proceeded to make the accusations against the men. He told them that someone stole the favourite cup of his lord. This cup in question, according to the steward, was not an ordinary cup. It was used by his master to discern. As they were the ones that dined with his lord the night before they were the most likely suspects. He needed to search their belonging. We can only wonder why the brothers were so gullible when they did not pack or load the grain, the steward did.
- b. The cup.
- 1) The truth of the matter is Joseph did not use the cup to discern. This is evident by his statements about interpreting dreams and giving the credit to God, *Gen. 40:8, 41:16*. Joseph did not tell the steward to say that the cup was used for discerning. The steward was probably superstitious and knowing the story behind Joseph's promotion believed that Joseph possessed some magic somewhere.
  - 2) The above thought has much merit when we consider the way of the world when it comes to dealing with scriptural and spiritual matters. For example all of us have known of folks who at one time were lost and these had a particular sin that made them outstanding lost souls. Once the power of the Holy Ghost begins to reside in them, that sin nature changed without any help from any programs devised by man. The world cannot understand such transitions and believes there must be some magic or a trick to it. Jesus changes a person for free, while the world charges a fee. I believe that is how the steward thought about Joseph and his cup.
- c. Guilt.
- 1) This was a simple ploy to get the brothers to thinking and asking questions about this man. If he did indeed use the cup to discern, what else was it he knew about them that they thought was a secret between the ten brothers? What if this man sent word to their father telling him the truth about the disappearance of his beloved son 20 years ago?
  - 2) There is nothing like having a sin hidden in your life and then be called in question about something else. The conscience immediately begins to play 'what if or what have I done now' games and often we speak and act in fear in situations as these. Sometimes the burden is so great we confess just so we can get that burden removed from our lives.
  - 3) Joseph has a two-fold plan:
    - a) Bring the brothers to a point where they confess their sins;
    - b) Determine if Benjamin is treated well. Joseph wants to know their heart's before he makes his identity known.

## B. BACK TO EGYPT (11-34).

1. Judah Intercedes For Benjamin (18-34).
  - a. Judah's defence (16).
    - 1) When the servant first approached the men, Judah said that the one who had the cup must die (9). He was so sure none of them had the cup that he would be so bold and audacious to make such a remark. However, after the steward found the cup in the sack of Benjamin, and

after arriving back in Egypt and facing Joseph, Judah changed his vow and simply said that the one that had the cup would be a servant along with the others (11).

- b. Joseph's reply (17).
  - 1) Joseph had no intentions of putting Benjamin to death and then send the brothers away. Knowing the heart's of his brothers, Joseph probably assumed that if he had Benjamin killed, the brothers would just lie and say that he died accidentally. After all it is not the first time they lied about someone's disappearance. Their nature has not change. They will continue to lie when the lies best fits their goals.
  - 2) It would be far worse for the brothers to go back home and face Israel and be forced to tell the story that Benjamin must remain in Egypt. By forcing Benjamin to remain with him the brothers would then be forced to tell the truth to their father. This time when one of the brothers is removed from the life of Jacob, there is a witness that cares. There is no way short of God intervening that the 10 brothers could ransom Benjamin. The crafty were caught in their own devices. The wicked are caught in their net, *Prov 29:5 A man that flattereth his neighbour spreadeth a net for his feet.*
- c. Judah Repeats His Vow Of Surety (28-32).
  - 1) Here in his speech that Judah made to Joseph about the relation between Benjamin and Israel, the reader is presented with several pictures. One of the most vivid pictures is when we allow Jacob to represent God the Father, Benjamin represents mankind, Joseph is a type of the Holy Ghost, and Judah a type of Christ. One we visualize these men in these roles we understand a little more of what Jesus did for us.
  - 2) Benjamin, as a type mankind, is trapped in a country (Egypt) that is a type of the world. He must play by the rules of Egypt even though he was afforded no opportunity to make the rules.
- d. The substitution (33).
  - 1) Judah beseeches Joseph to permit him to take Benjamin's place. Benjamin has been found guilty through no fault of his own. He did not steal the cup. It was not Benjamin that sold Joseph into slavery and wanted him dead. It was not Benjamin lying to Jacob. Those points do not matter. What does matter is he must bear the brunt of the consequences for the sins of his brothers.
  - 2) Looking at Benjamin in this manner we really get a view of self. It is not my fault I was born with a sin nature. I did not ask to be born as such. I did not even ask to be born. Never-the-less, here I am. Now that I am, and furthermore, I cannot return to where or what I once was, *John 3:4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?* I also find there are some rules that no one asked me about prior to my birth. No one inquired of me if I would be willing to live and die by rules that I had no choice in making but am forced to honour and obey.
  - 3) For that matter, no one asked Benjamin's opinion about the situation wherein he finds himself. If someone had made him known what was to befall him, he might have chosen to remain in Canaan. The same can be said for all of us if we had known of what we were to endure just for being born, we might have said with Job, *Job 3:11-12.*
  - 4) Now that we find self in a dire straight, what do we do about it? We cannot change the rules, for that would be unfair to the untold millions before us that played by the rules. We are powerless to change the rules for the one that made the rules is the Creator. He has never gone back on His words or lowered His standards for anyone. We must therefore resign self to pay the ultimate price for violating the rules. We must hang our heads in shame under the convicting power of the Holy Ghost and remain a bondservant to sin and its punishment.
- e. How shall I face my father (34)?
  - 1) Judah stood before Joseph and asked some very valid questions: How shall I face my father without Benjamin by my side? My father's life is bound up in the lad's life (30), do you want to see me send my father to his grave?
  - 2) Judah pleaded with Joseph to not permit evil to come upon his father (34). Have you ever thought about the evil that would have come upon our heavenly Father if Jesus had failed? How much evil would rise up on us?

- 3) God bound Himself into our lives. He breathed life into a body of clay and Adam became a living soul. After Adam failed to obey his Father, he was ashamed to commune face to face with his Father. That was why he hid in the Garden of Eden and tried to cover his sins with works of his own devices.
  - 4) The grandson of Adam, Judah, would also have been ashamed to face his father for the same reasons of Adam. He failed to honour his vows. (Remember how Judah vowed to be surety for Benjamin, *Gen. 43*?) The beloved son was left behind in the world to face judgment.
  - 5) The great grand son of Adam several times removed also faced this same question: How can I face my Father if I fail? Praise be to our Father He did not fail, but ascended up to the throne of God, ***John 20:17***, and presented Himself as surety for all those that would accept it, ***Heb. 10:5-10***.
  - 6) If Jesus had failed in all the work appointed unto Him, He could not face the Father. Jesus avoided such a rendezvous because He chose to do good and not evil, *Isa 7:15 Butter and honey shall he eat, that he may know to refuse the evil, and choose the good*. Furthermore, He had an all night meeting (prayer meeting) with His Father in the Garden of Gethsemane, ***Mat 26:36***, before He ascended up to the cross and before He ascended up to His Father, (and Judah said he would go up to face his father (34)
  - 7) Matthew does not record in detail the contents of the prayer made by our Saviour that night in the garden. However, John went into great detail and thus we are aware of what Jesus prayed, *John 17*. How did Jesus face His Father? He faced Him by submitting to His Father's will.
  - 8) What would Jacob do should Judah fail but go down to his grave in grief with evil upon him. What would God the Father have done if His Son failed? That is a hypothetical question, for God cannot fail. However, considering the humanity of Jesus, the possibility was there. If such had been the case, then Satan would have won. God would have abdicated the throne. Remember that every thing that Satan offered the Lord was Satan's to give, *Luke 4:6 And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it*.
- f. Judah asked to take the punishment instead of Benjamin, ***1 John 2:2, 4:10***.
- 1) Judah was determined that Benjamin would go back and be with his father, Jacob, even it meant that he remained in Benjamin's place. If Joseph wanted justice, then Judah was determine it would fall on him.
  - 2) Before the foundations of the world were laid, the righteous justice of God demanded that without the shedding of blood there could be no remission for sin. The obstacle to overcome was what or whom would be an acceptable sacrifice? God our Holy Father would not accept an unholy sacrifice, something less than perfection. Something or someone must be equal to or better than the justice of God, ***Luke 1:35***.
  - 3) Man could not atone for himself. Most men would not, even if they could. If the Father was going to implement His plan and create, if His creation was going to love Him willingly, justice demanded that God Himself be the sacrifice, ***Rom 8:3***.
  - 4) This sacrifice of God and by God is beautifully illustrated in the word propitiation. Propitiation means acceptable, appease or conciliate, pacify, or placate. That is just what Jesus did for us. Man was doomed to die for his sins. Man was doomed to die by rules he did not make and could not change. There was no hope for him in the world. That was when the Saviour came out of this world and down to this world to die for the world. Jesus Christ took our place and paid the penalty.
  - 5) Here in *Genesis 44* the great-grand father of Jesus stood before the second in command of all Egypt and willingly made himself the sacrifice instead of his younger brother. Will his offer be accepted? Did God the Father accept the offer made by Jesus? *Heb 9:14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?*
  - 6) 1,800 years later Jesus stood before the throne of God the Father and presented Himself a sacrifice for sin. He was our great substitution. *John 1:29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.*

### III. Conclusion and Study Questions

# The Book of Genesis

## Chapter Forty Five

### *Joseph is Alive!*

#### Lesson Verse:

#### I. Lesson Introduction

- A. As Judah finished his plea to substitute himself for Benjamin, Gen. 44, Joseph is moved with compassion. It is at this point that Joseph reveals his identity to his brothers. What made his revelation so Christ like is because it is a private matter reserved for the family.
- B. It was only after Joseph's servants left the room that Joseph made himself known. This moment of revelation is a three-fold picture of the fellowship Jesus has had and will have with His family. One of these was when Jesus had fellowship with His disciples after Judah left the upper room, *John 13:30*. When Jesus was alone with His eleven disciples, (Joseph was alone with his eleven brothers as well.) and the devil (Judas) had left them, *John 6:70*, Jesus gave the disciples a new commandment (34-35). They should love one another. Joseph also proved to his brothers that he loved them and commanded them to bring the family to Egypt and not fall out along the way (24).
- C. The second picture is of that private time between Saviour and sinner. The confession that one is a sinner is a private matter between Creator and creature. It is only after a private confession that the born again child of God makes a public confession of accepting Jesus as their Saviour.
- D. The third picture represented here with Joseph and his brothers is the private revelation the church will enjoy with her Husband. The wedding of the Lamb is public. However, the marriage of the Lamb is a private matter between Husband and wife. Only those that have made themselves ready will be permitted to attend, *Rev 19:7*.

#### II. Study Lesson

##### A. The Revelation - I AM JOSEPH (3)

1. This is the moment Joseph has longed for and waited patiently. All the loneliness of the past 20 years of his life makes this one instant worth it all, *Rom 8:18 For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.*
2. The famine has been sore in the land for two years (6). There are five more years to go. This is the second time that Joseph's kin have stood in his presence. Now is the moment.
3. It took two visits for Joseph's brothers to find out his identity, ***Acts 7:13***. Even so once again Joseph is the perfect type of Jesus, for it is at the Lord's Second Coming that Israel recognizes Him, *Rev 1:7 Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.*
4. Private Confession (3).
  - a. Joseph cleared the room so he could have some private confession time with his family (1). It was not anyone's business what happened between these siblings 20 years ago. All it would take is for one servant to hear of what the brothers had done to Joseph and all it would cause is gossip and problems.
  - b. Here is a perfect picture of a sinner walking the church aisle and accepting the Lord as their Saviour. As they take the pastor's hand, they confess their sins privately. The pastor or the one giving the invitation does not normally give the sinner a microphone and tell them to confess their sins before the church body. If the sinner should do such, what happens is the past sins are expounded on more and take precedence over the new birth.
  - c. Here in Genesis 45 the Lord gave us an order of events. Once Joseph made it known whom he was and what position he occupied, his brothers had to get use to the truth. There were in shock. They thought he was dead (12).
  - d. Sinners facing the convicting power of the Holy Ghost must accept the fact that Jesus is alive, ***Acts 22:8***. Many think He is dead for they see more pictures of Him hanging on a cross than they do of the empty tomb, ***Mat 28:6***. It takes a few moments to understand that they will stand before the risen Saviour and give an account of their sins, ***Rom 14:11-12***. Those that are humble and realize their destiny accept the saving grace offered by the Lord, ***Acts 16:30***. The fools reject it, ***Psa 14:1***.



- e. Joseph spent some time making known to his brothers about the famine (6). He informed them what God had done (7). He assured them that he loved them with tears (14) and kisses (15). Furthermore he spent time comforting them so that they would accept the fact that there is no animosity between them (11), Surely they understand and know that he wants to have fellowship with them.
  - f. This meeting that Joseph has with his brothers is an insight as to what takes place between Jesus and the sinner. He assures us our sins are forgiven. He assures us and comforts us that our debt is paid. His love makes it known that we are free from the guilt of sin. All of this takes place in the twinkling of an eye.
5. Public Profession (16).
- a. It is not until v. 16 that profession is publicly made that Joseph's brothers had come. No one told what the brothers did to Joseph years ago. No one told how they laughed at him and tried to kill him. The public profession or proclamation is only that the brothers have come and that Joseph rejoices, *Luke 15:7 I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.*
  - b. After the child of God makes a confession of sins to Jesus, the repentant one then boldly and publicly takes a stand and professes Jesus as their Saviour. What sins are confessed are not made public. The reason is those sins do not exist anymore. They are blotted out of the remembrance of God. Because God has forgotten those sins, there is not any reason for anyone to know of them either.
  - c. Joseph forgave his brothers. There was no need to broadcast it all over the world (Egypt) what they did 22 years ago. There is a lesson here for us saved folks as well. When one that has offended us repents, there is no need for us to broadcast the misdeed all over the world. The deed must be forgotten, ***Phil 3:13-14.***
  - d. Joseph wanted fellowship (4, 14, & 15).
  - e. Now that there has been confession and profession, the next step is fellowship within the beloved. Thus Joseph called his brothers to come near. He wept in their presence and kissed each of them and talked with them. This type of sweet fellowship only happens when there is nothing between brothers and sisters. It is when we weep one with another that we reveal the inner man has nothing to hide.
  - f. Each of us that have been born again experienced this same event. After Jesus revealed Himself to us, He wanted us near. We wanted to be near unto Him as well. It is a pleasant thing when brothers and sister dwell together in sweet communion whether in church or at home, ***Ps 133:1-3.***
  - g. It is only when this local church body comes together in harmony as one body that the fellowship is so sweet folks linger around the church house even after services is over. It is when the communion between the members of this local church body is one that members go to a restaurant after service and eat a meal together. That is fellowship within the body that we do not grow weary of, but must after a time part company because the body grows tired and we have obligations. We part with laughter, hugs, and a kiss of affection looking forward to the next time. Paul mentions this in ***Phil 2:1-3*** where he instructs the body to be one in unity.
  - h. Joseph and his brothers are establishing a foundation where they may be one in family and fellowship. Joseph has taken the lead to assure his brothers that they can build a relation.
  - i. The local church body already has the Foundation established for us. What we must do is build a fellowship of love one towards the others, ***1 John 3:11*** on the foundation laid by the Lord. *1 John 4:11 Beloved, if God so loved us, we ought also to love one another.* If we as a church body would just love one another, we would make other folks hungry for the fellowship we enjoy. Love, and a lack thereof, makes one thirsty for more love, *Song 8:7 Many waters cannot quench love, neither can the floods drown it: if a man would give all the substance of his house for love, it would utterly be contemned.*
6. Joseph Assured Them With A Message Of Peace (5-8).
- a. There is little doubt that the brothers looked at Joseph and then at one another and shook their heads in disbelief. There was probably one or two that was down right afraid. However, this is where love conquers fears, *1 John 4:18 There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.*
  - b. There is no wonder they were troubled (3). Joseph had been out of their lives for 22 years and now here he is in the flesh. The last time they realized they were in his presence was when he

was in the pit beseeching them to not harm him while they ate. Now here he sits on the throne of Egypt! A thousand memories flooded their minds and probably everyone of them remembered the prophecies he made concerning their homage to him.

7. Each of Us Were Troubled When Jesus Revealed Himself to Us.

- a. If we would think back to the time that Jesus revealed Himself to us, we would realize that we were also troubled. We did not know where to run or hide, but we knew we did not want to continue living under the convicting power of God. It was only when Jesus revealed His great love for us and based upon our acceptance did peace reign. It was only when He beckoned us to draw nigh, *Gen. 45:4*, that fear was replaced with love.

**B. HASTEN TO BEAR THE NEWS (9).**

1. About a year or so ago as they prepared to leave Egypt they left with heavy hearts because Simeon was held hostage. They had to go back and tell a sad story to family and friends. Their father was not going to like what they must say neither was Mrs. Simeon..
2. This time as they prepare to leave there is a great difference. Joy fills their hearts for they have a story to tell. They have good news to bring to their father and families waiting at home. Joseph is alive! He is the giver of life! He begs for the entire family to come unto him.
3. The Messages And The Messengers.
  - a. Joseph dispatched his brothers with a message. He told them to make haste! Do not delay in getting the word back to the family! There is still five more years of famine. Do not get side tracked and major in the minors. Remember your duty. Go tell the family there is bread in Egypt and it is free!
  - b. Joseph lives.
    - 1) However, and abundance of bread in Egypt was not their most important message. After all those many years of holding on to Benjamin, afraid of what he would have to face, Israel relented and let him go to Egypt so that Simeon could be ransomed. God is never any mans debtor and no sooner had Israel let go then his sons walked boldly to him and floored him with the most important message: Joseph lives! *Gen. 45:26*. Israel almost had a heart attack when he received that word. He did not believe it at first.
  - c. Regard not your stuff.
    - 1) Joseph lives and he awaits the families' arrival. However, there is more to this message than Joseph lives. Once the news reached Pharaoh that Joseph had family Pharaoh instructed them with more items to communicated.
    - 2) Pharaoh also told them one thing that is very prophetic of a lost soul coming to Jesus. The brothers were told that they were to tell their father to not bring your personal belonging (20, your stuff. Just bring yourself. That is all. All the goods of Egypt will be at their disposal. This is a very important part of the message.
    - 3) What is more vivid about their message is Joseph provides the means of getting the family to where he is (21. Oxen, carts, and provision are provided free of charge for the brothers to make the trip there and back. All of this will cost them nothing.
    - 4) The responsibility of the brothers was:
      - a) Deliver the message.
      - b) Convince Israel that Joseph lives.
      - c) Get the family in the wagons.
      - d) Come to Joseph.
4. The Message To The World, *Isa 52:7*.
  - a. All of the above sounds like a great historical narrative comparative to the fairy tale of the "Prince and the Pauper." It means little to us as long as we keep it as a historical event. Once we begin to compare those brothers to us, the story ceases to be historical and suddenly it becomes reality.
  - b. When the women went to the tomb to embalm the body of the Lord, they had quite a shock. They went there with heavy hearts, thinking all was lost. Upon seeing the angel of the Lord and hearing his message, *Mark 16:6*, their depression was replaced with joy.

- c. He is not dead. He is alive. He is not in the grave, *Luke 24:5* *And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead?* These women left the tomb in a hurry, *Mat 28:7* *And go quickly, and tell his disciples that he is risen from the dead;...28:8* *And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.*
  - d. The message was too good to be true that the Messiah lived. Needless to say there were some that did not believe, ***Mark 16:11***, the first time they heard the good news. Israel at first did not believe the good news that Joseph was alive. Those disciples did not believe the word either. A couple of them ran down to the graveyard to see for themselves that the stone was indeed rolled away, the tomb was empty, and the grave clothes were laying in the grave. They saw. They believed. Israel heard and he believed!
5. Our message, ***Rom 10:15***.
- a. Jesus made Himself known to His disciples that He was alive, ***Luke 24:34-40***. Once He had them convinced, He dispatched His brothers to go into the world and tell the message that He was alive. This is what is commonly called the Great Commission. It is so called because it is a great message that Jesus lives, and those commissioned were His brothers, the church.
  - b. Ours is as beautiful message to the world as the sibling of Joseph's was to their family at that time. Our message is one that must be preached and told to everyone. Jesus is alive. Is everyone going to believe the first time they hear? No, they are not. Does that mean we ought not repeat the message? No. We continue to preach the good news to all of whom we come in contact.
  - c. The whole world must know that Jesus is a live. The whole world must be made aware that there is coming a famine and evil times upon the whole face of the earth. The world must be made aware that Jesus alone can provide a haven of rest.
6. Regard not your stuff.
- a. If we can get just one lost soul to believe our message, we continue on with the good news. Just as the family of Joseph was instructed to not bring any of their personal items, even so the repentant one does not need to bring any of their stuff (works of righteousness) either. Just as Joseph supplied all for his family, even so Jesus has done it all for us as well, ***Titus 3:3-7***. All that is required is for one to hear and believe, then go and tell the same message.
7. Come by the means provided.
- a. Joseph supplied his family with oxen, wagons, and provisions for the journey. All they had to do was get in the wagon. This is the same message given unto to us. Jesus provided the means for us to make the journey. He told us that He is the truth the way and the light, no mans come to the Father except through Him. He lead the way into death and conquered death by the resurrection so that we have nothing to fear, ***Rom 14:8***.
  - b. Paul told us that if we died before the Lord's return, there was nothing to worry about for we would be immediately in the presence of the Lord, ***2 Cor 5:8***. He also instructed us that should we live until the Lord's return we would be transported to meet Him in the air, ***1 Th 4:16-17***.
8. His warning (24).
- a. Joseph gave a stern warning to his brothers: Do not fall out by the way. This one verse is a message within itself. Joseph instructed his brothers to remain together. It would seem as if he warned them that you have just become united as a family. Furthermore, now while you are carrying out this commission from me, be sure that you remain established in the way. Do not fall out by the way.
  - b. What he was warning them about was that as long as they remain in the way and followed his instructions there would not be any problems. However, if they begin arguing about past events, such as Joseph and how they treated him, if they begin to what-ifing-the-evnts to every possible situation, or should they engage in a verbal barrage of I-told-you-so games, some of the brothers would fall out of the way and for the remainder of the task, they would be in the way. That is, those that fell out along the way would not be doing anything but hindering the progress of others that remained in the way.
9. Jesus is the way, ***John 14:6***.

- a. Those of us that are united in one church body must remain united in the Way. As long as we are in the Way, we will not fall out by the way. Neither will we be as Esau and establish my way.
- b. That is what is wrong with many church members today. They are not in the Way of the Truth and Life. They have established their values, their own type and schedule of worship. They are by the Way. That is, they show up at church and on the surface seem to take an active part. However, if one should monitor and scrutinize their labors they are in reality in the way of the others who remained steadfast in the way of the Lord. Jesus called this kind of people that stand by the way blind leaders of the blind. He said they blocked the path into heaven, and would not allow anyone else to enter, *Mat 23:13*. They are by the Way and in everyone’s way.
- c. The command has not changed since the days of Joseph. Church members must not fall out along the way. Parents must teach this to their children, preachers and teachers must teach this to their congregations and classes.
- d. If we fall out along the Way, the message that Jesus lives takes a secondary position. The pastor of the congregation must dedicate his time and energy in rounding up sheep that have strayed, trying to move sheep that are stubbornly standing by the way, and the work of the Lord the forward progress has been hindered. Each of us must remain in the Way. He will supply all our needs along the way.

**C. It Is Enough (28).**

- 1. Once Israel heard all that his sons had to say about Joseph and all that was waiting for him and when the shock wore off, Israel made a great confession when he said, “It is enough.”
- 2. Lost souls must be blessed with the opportunity of hearing the gospel message regarding Jesus. If they would only believe they also would say, “It is enough.”
- 3. Once church members develop the mind set that all that Jesus has provided is enough in this world and the one hereafter, we will be content to do the work and carry the message that He wants delivered.

**III. Conclusion and Study Questions - Joseph and Jesus Compared Gen. 45**

A. How he stood in front of Joseph and pleaded for Benjamin, how did Judah manifest attributes of Jesus?

---

---

B. Why is it best for a sinner to confess privately to the Lord their sins, and then profess publicly that they accepted Him as their Saviour?

---

C. Joseph wanted fellowship with his brothers after he made himself known. How is this a picture of the Lord and His church?

---

D. What are some things that have the potential to hinder church fellowship?

---

---

E. Why must these hindrances be removed?

---

---

F. What is the message of the church today?

---

---

G. Why is it important for the church members to not fall out by the way?

---

---

# The Book of Genesis

## Chapter Forty Six

### *In the World But Not of the World*

#### Lesson Verse:

#### I. Lesson Introduction

- A. Jacob accepted the fact that Joseph was alive. The family begins immediately to make preparations to journey to Egypt. After these many years of believing his beloved son was dead, it is as if in Jacob's mind, that Joseph was \_\_\_\_\_.
- B. Note also how the Author of the Bible referred to the aged patriarch by the name of Israel. This is an important point. In *Gen. 42* he is called by his birth name Jacob. That particular writing was in the days of which he lived by sight. His name was changed by the Lord as a sign of the covenant God made with him. With his faith renewed, he again begins to live by faith.
- C. Is it not the same with us? We all go through times of turmoil and trouble where our only fellowship seems to be in self-help groups with people who have problems in their lives of the same nature as ours. There we sat in our circle of friends pouring our souls out to people who can do nothing but cry with us. What we really need is to have our faith renewed and worship God.

#### II. Study Lesson

##### A. The Departure from the Promised Land, For \_\_\_\_\_

1. Beersheba. As they set out on their journey they go the way of Beersheba where Israel worshipped God with sacrifices and offerings. It is here as well that God speaks to him for the seventh and final time.
2. Worship. Before Israel set out on his journey to see Joseph alive again, he worshipped the Lord. This is the first time that we read of him offering sacrifices since *Gen. 35*.
3. They brought along their Goods (1 & 6).
  - a. One reason for bringing the sheep may have been for sacrifices.
  - b. The Egyptians considered cows sacred and thought shepherds to be down right dirty.
4. Typology.
  - a. Here in *Genesis 46* is one of the few times were a ruler of the world portrays a picture of God the Father.
  - b. Pharaoh, as the one sitting on the throne, represents God in this picture of words.
  - c. Joseph, as has been previously shown, is the second in command, and therefore represents Christ.
  - d. Now the Father (Pharaoh) has placed everything into the hands of Joseph (Jesus) and is willing to accept all those who come as family members of his beloved Joseph (Jesus), ***Rom 8:16-17***.
  - e. For the sake of Joseph, Pharaoh sent wagons to transport the family of Joseph. Pharaoh is paying all expenses, for these wagon are in reality vehicles of his grace to carry them to their appointed destination.
  - f. The journey made by Joseph's family is symbolic of God bearing us as we journey through this world to our appointed destination. All we must do is get in the wagon. There is no need to really bring anything, as all our needs will be supplied along the way. You may, however, bring any possessions (gift or talent) that came from the Lord for those will always be accepted. The facts are He expects us to use the talents and gifts entrusted unto us to lift up the name of Jesus.
5. Promises Renewed (2,3)
  - a. God reminded him that He was still in control. There is an interesting promise that God made to Jacob here that each of us would do well if we considered and practiced ourselves. God told Israel of the place where He would make him a great nation.
6. \_\_\_\_\_
  - a. The place where Israel would become great was in the world. The reason why this thought is so important is due to two main reasons:
  - b. We are told by the Lord we are to be in the world but not of the world;
  - c. In the world vs. of the world.

- 1) It is not a sin to be IN the world. God knew that fact when He placed us here.
  - 2) It is a sin to be LIKE the world. Like Egypt (take on THEIR culture, their 'ways').
  - 3) Here, God sent Israel from the Promised Land down into a nation that is a type of the world.
7. \_\_\_\_\_! I am leading you into Egypt, and I will go down with thee (4).
- a. Has He not already stated that He will not leave us, **Heb 13:5**? Is this not what He told Jacob. Jacob was not afraid to go and he is an old man; 130 when he left Canaan and he was 147 when he died. He took God at His word. He loaded his possession in the wagon provided by Pharaoh and off he went to Egypt.
  - b. God did not tell Jacob what He intended to do with him, when He intended to do it, or how. All He told Jacob was to fear not. Just get in the wagon and go!
8. God made promise to bring them all back out of Egypt (the world) (4).
- a. From this situation and of the journey itself, \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_  
 That was what Jacob was doing for it was God's will to send him to Egypt.
  - b. The principle is the same for us these many years removed from those events. God sent His church into the world just as He sent Israel into Egypt. His children were dispatched into the world and instructed with the truth that He will be with them and do great things with them.
  - c. God told Jacob that He would make of him a great nation while he was in the world. God could have just as easily made of Jacob a great nation while he lived in the Promise Land. However, that was not the will nor the plan at that time for Jacob.

**B. The Family That Went Down to Egypt (46:8-28).** Some of these names change to some degree by the time 1<sup>st</sup> Kings and 1<sup>st</sup> Chronicles are written.

1. By Leah
  - a. Reuben
    - 1) Hanoch
    - 2) Phallu
    - 3) Hezron
    - 4) Carmi
  - b. And the sons of Simeon
    - 1) Jemuel
    - 2) Jamin
    - 3) Ohad
    - 4) Jachin
    - 5) Zohar
    - 6) Shaul the son of a Canaanitish woman.
  - c. And the sons of Levi
    - 1) Gershon
    - 2) Kohath
    - 3) Merari
  - d. And the sons of Judah
    - 1) Children by a Canaanite named Shuah (Gen 38:1-3)
      - a) Er – died in Canaan because he was wicked (38:7)
      - b) Onan – died also in Canaan because he also was wicked (38:10)
      - c) Shelah
    - 2) Children by Tamar (Er's original wife)
      - a) Pharez
        - (a) Hezron
        - (b) Hamul
      - b) Zerah

- e. And the sons of Issachar
    - 1) Tola
    - 2) Phuvah
    - 3) Job
    - 4) Shimron
  - f. And the sons of Zebulun
    - 1) Sered
    - 2) Elon
    - 3) Jahleel
  - g. These be the sons of Leah, which she bare unto Jacob in Padanaram, with his daughter Dinah: all the souls of his sons and his daughters were thirty and three. This number is arrived at by excluding Er and Onan (because they died before travelling) and including Dina.
2. Sons by Zilpah
- a. The sons of Gad
    - 1) Ziphion
    - 2) Haggi
    - 3) Shuni
    - 4) Ezbon
    - 5) Eri
    - 6) Arodi
    - 7) Areli
  - b. The sons of Asher
    - 1) Jimnah
    - 2) Ishuah
    - 3) Isui
    - 4) Beriah
      - a) Heber
      - b) Malchiel.
    - 5) Serah their sister
  - c. These are the sons of Zilpah, whom Laban gave to Leah his daughter, and these she bare unto Jacob, even sixteen souls – inclusive of children and grandchildren.
3. The two sons of Rachel Jacob's wife
- a. Joseph
    - 1) Unto Joseph in the land of Egypt were born:
      - a) Manasseh
      - b) Ephraim
      - c) Both of which Asenath the daughter of Potipherah priest of On bare unto him
  - b. Benjamin. The sons of Benjamin were:
    - 1) Belah
    - 2) Becher
    - 3) Ashbel
    - 4) Gera
    - 5) Naaman
    - 6) Ehi
    - 7) Rosh
    - 8) Muppim
    - 9) Huppim
    - 10) Ard
  - c. These are the sons of Rachel, which were born to Jacob: all the souls were fourteen.

## 4. The sons of Bilhah

a. The sons of Dan - A very small tribe!

1) Hushim

b. The sons of Naphtali;

1) Jahzeel

2) Guni

3) Jezer

4) Shillem.

c. These are the sons of Bilhah, which Laban gave unto Rachel his daughter, and she bare these unto Jacob: all the souls were seven.

5. All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's sons' wives, all the souls were threescore and six

a. Thirty two of Leah's, leaving out Er and Onan

b. Sixteen of Zilpah's

c. Fourteen of Rachel's

d. Seven of Bilhah's

e. Make sixty nine.

f. Take out of them Joseph and his two sons, who were in Egypt before, and you have the exact number of sixty six.

6. And the sons of Joseph, which were born him in Egypt, were two souls: all the souls of the house of Jacob, which came into Egypt, were threescore and ten (70 people).

a. If Jacob, Joseph, and his two sons, are added to the above number of sixty six, it will make seventy.

b. As far as Stephen's words in Act 7:14 "*Then sent Joseph, and called his father Jacob to him, and all his kindred, threescore and fifteen souls*" John Gill writes,

1) "Moses speaks of the seed of Jacob, which came out of his loins, who came into Egypt, and so excludes his sons' wives;

2) Stephen speaks of Jacob and all his kindred, among whom his sons' wives must be reckoned, whom Joseph called to him:

3) according to Moses's account, the persons that came with Jacob into Egypt, who came out of his loins, and so exclusive of his sons' wives, were threescore and six; to which if we add Jacob himself, and Joseph who was before in Egypt, and who might be truly said to come into it, and his two sons that were born there, who came thither in his loins, as others in the account may be said to do, who were not yet born, when Jacob went down, the total number is threescore and ten, Gen\_46:26

4) out of which take the six following persons, Jacob, who was called by Joseph into Egypt, besides the threescore and fifteen souls, and Joseph and his two sons then in Egypt, who could not be said to be called by him, and Hezron and Hamul, the sons of Pharez not yet born, and this will reduce Moses's number to sixty four;

5) to which sixty four, if you add the eleven wives of Jacob's sons, who were certainly part of the kindred called and invited into Egypt, Gen\_45:10 it will make up completely threescore and fifteen persons:

6) or the persons called by Joseph maybe reckoned thus; his eleven brethren and sister Dinah, fifty two brother's children, to which add his brethren's eleven wives, and the amount is threescore and fifteen"

### C. Joseph Prepares to Meet His Father (43:29)

1. Preparations.

a. Even though it has been years since Joseph saw his father, there is one thing however, that Joseph did that should make an everlasting impression on us. Joseph prepared himself to meet his father. The Bible states that Joseph presented himself unto his father. There is much to be said in this simple passage found in v. 29. It bears repeating: Joseph presented himself unto his



- father. The Bible does not say exactly what Joseph did, but we know Joseph prepared himself before he went to meet his father.
- b. This is not the first time we were told that Joseph prepared himself before meeting someone. He shaved and changed his raiment before he stood before Pharaoh, *Gen. 41:14*. Joseph has a sense of personal pride. He cared about what people thought about him.
  - c. He presented himself unto his father (29).
    - 1) After everything was ready and after he was ready, Joseph went to meet his father. It was important to Joseph for his father to accept him and his position. Joseph did not know what his brothers might have told Jacob about him. Therefore, Joseph present himself unto his father with as much respect for his father as he always had. Never the less he also represented Pharaoh and he had to present himself as a ruler, *1 Cor 9:19*.
  - d. Our Presentation and Preparations To Meet Our Father.
    - 1) Joseph spent many lonely nights as a young man away from home, living in a strange land and in somewhat less than favourable conditions. Neither his living conditions nor his elevated position changed the man. Joseph was more than a conqueror of these things. This is manifested to us in that he presented himself as victor to his father.
    - 2) Each of us professing to be Christians ought to compare ourselves to Joseph and see how much we prepare self to meet with God each Sunday and how we are preparing to meet Him in eternity. We ought to take stock of ourselves and determine if we present self to our Heavenly Father as victor in private fellowship as well.

#### D. Another Family Reunion (46:28-34)

1. The many years of loneliness are about to become a thing of the past.
2. The Presentation, *John 20:17*.
  - a. Shortly after Jesus rose from the dead, He met Mary at the tomb. Once she recognized Him, she wanted to touch Him. He would not at that particular time allow her the honour. Jesus had not ascended into heaven to present His blood to His Father. God the Father had to accept His blood as the atonement for sin. If Mary had touched Him, He would have been defiled and not allowed to enter into the Most Holy Place. Presentation is important. Jesus and Joseph knew this and they practiced it. The question we need to answer is, do we?
  - b. When we present ourselves unto the Lord at church or with private fellowship, do we prepare ourselves to meet the Lord? When we go to church do we dress according to the position we occupy? Do we dress like and of the world or do we spend a little time and money and purchase something that is presentable? Do we smell like world?
  - c. Do we spend a little time preparing self? Do we spend so much time preparing self that we forget to prepare our spirits to fellowship with the Lord? Do we enter into his courts with a song and praise, *Psa 96:8-9, 100:3-5*. God gave His best? We were thoroughly pleased with receiving His best in the person of His son Jesus Christ. Why should He receive anything less from us?
  - d. The prophet Amos gave the nation of Israel a very vivid warning in *Amos 4:10-13* when he told them to prepare to meet thy God. The big problem was it was not going to be a pleasant meeting for the nation for they were deep into idolatry. That same thing abounds today with many carnal minded church members. The warning is the same: prepare to present yourself unto your Father.
  - e. Joseph prepared himself. He and his father were so glad to see one another that they fell on each other and wept for joy. They cried on each other's shoulder for a while. Their fellowship was sweet.
  - f. Each of us must consider our position in Christ and if we are keeping it unspotted. Joseph was still the son of Israel whether he prepared himself to meet his father or not. The same is true for us. We are still born again children of God whether we prepare to meet with Him in sweet fellowship or judgment.
  - g. Israel was very pleased with the man his long lost son had grown to be. He was so pleased that now after all these many years he could die in peace (30).

#### E. Do Not Be Ashamed of God's Calling for Your Life (46:31-34; *Rom 1:16*)

1. When the nation of Israel came into Egypt, Joseph told his family that they were not to tell Pharaoh that they were \_\_\_\_\_. He wanted them to say they raised cattle. Joseph was trying

- to be a politician and keep the peace for he knew there could be trouble between his family and his adopted one.
2. Illustration: A man found an eagle's egg and put it in a nest of a barnyard hen. The eagle hatched with the brood of chicks and grew up with them. All his life, the eagle did what the barnyard chicks did, thinking he was a barnyard chicken. He scratched the earth for worms and insects. He clucked and cackled. And he would thrash his wings and fly a few feet in the air. Years passed and the eagle grew very old. One day he saw a magnificent bird above him in the cloudless sky. It glided in graceful majesty among powerful wind currents, with scarcely a beat of its strong golden wings. The old eagle looked up in awe. "Who's that?" he asked. "That's the eagle, the king of the birds," said his neighbour. "He belongs to the sky. We belong to the earth--we're chickens." So the eagle lived and died a chicken, for that is what he thought he was. Don't be satisfied with chicken lifestyles and cowardly living! "Now when they saw the BOLDNESS of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that THEY HAD BEEN WITH JESUS." Acts 4:13. Your life is what you and Christ make it. Do not be afraid to spread your wings and fly! - Author Unknown
  3. Notice that some things are an abomination to others
    - a. Some things that are an abomination to the world are to be ignored!
    - b. But be careful to abide by cultural things that can cause you to be completely rejected and thrown out of a country!

### III. Conclusion and Study Questions

A.

# The Book of Genesis

## Chapter Forty Seven

### *The Wisdom of Joseph*

#### Lesson Verse:

#### I. Lesson Introduction

- A. The descendants of Israel are now in Egypt. After many long years the family is reunited. There were many things to discuss. There were new family members to meet and old ones to get to know anew.
- B. As with any journey of this type, there will be some adjusting on the part of everyone; sitting up housekeeping in a foreign land was as much trouble then as now. There are old habits that must be dealt with for what was accepted as norm in the old country may not be so in the new.
- C. Here is one of those interesting lessons that begins with the nation of Israel arriving in Egypt and is not fully manifested to this nation for about 400 years. The lesson here is this: this race of people were to \_\_\_\_\_ in Egypt. They were not to take up residence nor where they to homestead the land. They were not to desire for the things of Egypt. They have a homeland and Egypt is not it.
- D. God told Abraham that his descendants would be in bondage in a land that was not theirs for 400 years, *Gen. 15:16*. Here is where the entire nations makes their way down into Egypt. In just four hundred years, God will drag them out for even though they are in bondage, they will like Egypt more than the will of God by faith!
- E. At best the family of Jacob probably thought they were to remain there for five years because that was the time left for the famine to fill its course, *Gen. 45:11*. God had other plans for them.

#### II. Study lesson

##### A. Meeting Pharaoh (47:1-10)

1. The five brothers were not ashamed of their occupation (3).
  - a. Regardless of what Joseph told the family, they heeded not his words and told Pharaoh out right they were shepherds. They were not ashamed. They told him: "We are shepherds."
  - b. \_\_\_\_\_, *2 Tim 1:16-17*, was not ashamed of Paul's tribulation.
  - c. Job was a man that went through some great bodily disfiguration for the Lord. Job had worms eating his body, *Job 7:4-5*. He sat in sack cloth and ashes. He could not sleep. His wife was ashamed of him. His so called friends chided him. There were not many folks running over to his home to cheer him. They were ashamed.
  - d. The great Apostle was another disfigured character that in our society today, we would shun such a man. We would prejudge a man scarred as Paul and tell our children to stay away from such hapless creature. The truth is Paul had been beaten so many times, whipped, stoned, and shackled that he could boldly say, *Gal 6:17 From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus*. What kind of marks were upon his body? The answer is found in *2 Cor 11:24-28*. Even those scars mentioned here do not tell about his thorn in the flesh that he carried for the cause of Christ.
  - e. This scarred man of God had one friend that came and visited him. Onesiphorus was such a man that was not ashamed of the cause of Christ nor of those who suffered for the cause. Onesiphorus went to great lengths to find Paul. Why was this? It was because he and Paul stood for the same things. They were not ashamed to call Jesus Lord in a world that hated the name of Jesus.
2. Are we ashamed, *2 Tim. 1:12*?
  - a. Paul was not ashamed. Onesiphorus was not ashamed. Job was not ashamed. Even the brothers of Joseph were not ashamed to tell Pharaoh they were shepherds, knowing it was an abomination to be such in the eyes of the Egyptians. Now the question we ask and answer is: Are we ashamed?
  - b. Let us look at some today that are anything but Christ like; yet they are not ashamed of what they are. The reason these are not ashamed is it is very difficult if not impossible to shame one with no pride. Who are these proud boasting blasphemers? It is none other than the homosexuals. They are not ashamed of being such. Every day we hear of someone coming out of the closet of shame and announcing they are gay. These Ellen Degenerates even have what they call "Gay Pride."

- c. Not only are the homosexuals proud of what they are, the ACLU is proud of what all they stand against. The animal rights activist are proud and stand out on the corner telling the world how evil it is to wear fur and eat meat.
- d. How is it with Christians? Are we ashamed of what we are? How many of us become 'closet Christians' once we leave the church driveway? Jesus said if we were ashamed of him before men, He would be ashamed of us before His Father, *Mark 8:38* *Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.*
- e. It is time for Christians to be activist instead of pacifist. We need to stand boldly and preach Jesus. That was what the apostle did, *Acts 4:13*. They spoke with boldness about Jesus. How is it these ignorant and unlearned men spoke so boldly about spiritual matters? The answer lies in the fact that they spent time with Jesus. Why is it we sometimes have problems speaking with boldness about Jesus? The answer might just be in where we spend most of our time.

#### B. Home-Sweet-Egypt – Making Egypt Home Until God Calls them Out (47:11-12)

1. Joseph guided them to live in \_\_\_\_\_
2. This land would become the place of torment, and torture as it was there the children of Israel would be forced to build cities for Pharaoh
3. But until then, they were to enjoy God's provision
4. The only thing they forgot was to stay close to the Lord



#### C. Managing the Bad Times (47:13-27)

1. The famine continued to grow worse; so much so that in one year money was not worth much any more. The Egyptian people had rather have bread than gold. They exchanged cattle, horses, flocks, and donkeys for bread (17).
2. The next year the Egyptians did not have any herds to exchange for bread so they sold their homes for something to eat (18). Joseph made Pharaoh a very rich man. Joseph even set it up so that the fifth of all their harvest would come into the coffers of Pharaoh.
3. The Egyptians sold (exchanged) everything they had just so they could remain alive from one year to the next. They thought that next year would be a better year. However, next year found them with nothing to sell but themselves. They became servants to Pharaoh. However, before they became servants to Pharaoh, they became slaves of their bellies.
4. What was the value the Egyptians had on life?
  - a. Their value was primarily on something to eat. Nothing else mattered but their bellies. These people made their bellies their gods and they fed their gods by any means available. Each time we see some one that does not go to church feeding their ravenous appetite we think it is a shame. What we fail to see is there are some in the local church bodies across the world that do the same. This is also a shame of much greater proportions and consequences.
  - b. Making our bellies our gods is not a new teaching. Each of us will at sometime or the other be tempted to do the same. It is at times such as these that we must decide what or whom it is we will serve.
  - c. Those folks in the days of Joseph did not consider why the famine was upon them. The only thought they considered is where is my next meal coming from. Nowhere are we told that they sought counsel from God. This teaching regarding the making of the belly a god is a spiritual teaching more so than a physical. It deals with folks who feed an appetite that they cannot or refuse to control.
  - d. People have always made their bellies their gods. Paul warned us about it in *Rom 16:17-18*. Paul told us to mark them so we will not forget them. These types of folks are not hard to identify on the television for they plainly beg for more money and give out less biblical truths. Here is what happened to one man who made his belly his god:
  - e. They are sometimes harder to spot in a local church body. Sometimes we stand so close to the forest we cannot see the trees. Paul warned the saints in Rome to watch out for those who main

- desire was to serve self. He told us to mark those that caused controversy in the body of Christ for they were there not to serve the Lord, but their own bellies.
- f. The Egyptians in the days of Joseph had a high value for physical life but placed no value on the spiritual aspect of Godly living. This nature is still manifested in folks today. All the animals are not in the zoos or the forest. There are wolves in sheep clothing bent on scattering the flock. There are false shepherds bent of fleecing the flock. The child of God must stay close to the Lord and spend time in the word of God or they will be taken in by those that made their bellies their gods. Those that make their bellies their gods have only one desire: devour.
5. What is the lesson here for us?
    - a. Not only did Paul warn the church in Rome, he also warned the church at Philippi. This give us two warnings about those in any local New Testament church body where we may hold membership about those that have made their gods their bellies just as the Egyptians had, **Phil 3:17-19**.
    - b. How do we know who these people are? The Bible gives us the answer. They mind earthly things and not the spiritual things of God. The Egyptians here in today's lesson give us a prime example of minding earthly and fleshly things. All they wanted was something to eat. They sold everything they possessed to get something for their belly.
    - c. Once that gnawing commences in the belly, we want to put something there. Once the belly is filled we are content for awhile. However, in about four to eight hours that gnawing will begin again. We best have something on hand to satisfy that gnawing craving appetite of the flesh. For some of us it is food. For others it is position, wealth, our name in lights, honour, prestige, or to have the preeminence.
    - d. As born again believers is there a way to combat this demon of desire? Yes there is. God gave us the answer in **Col 3:1-3**. If our affections are on the things of God, the things of the world will not look so enticing and inviting. How is it that someone can fast for many days? It is because they set their affections on the things of God. Those that made their bellies their gods set their affections on the things of the world.
    - e. The lesson we must learn is if we are looking at the world we make worldly decisions. IF we want to make the right decisions, we must live near the Lord. "Live in the Word and stay out of the world."
  6. While They Were In The World (Egypt), Israel Had Possessions Even During The Famine (27-31).
    - a. Once again we see that Joseph, as a type of Jesus, nourishes his family, 47:11. He gave them possession in the midst of their enemies. While the world endured the famine, the nation of Israel enjoyed the blessing of God. While the world went hungry, the people of God had food to eat. While the remainder of the world sold everything they possessed to live from hand to mouth, the children of God live in His blessings.
    - b. God is just as much the only God of His words today as He was then. He told the little nation that He would never leave them nor forsake them. He always keeps His words. He will do the same for us if we will just get in His will for our lives and remain there with our affections in line with His will. Our problem is much like those the nation of Israel endures after the death of Pharaoh. We get comfortable in the world and forget we are only sojourners. We need to remember that as our spiritual father Abraham we need to be looking for a city not made with hands whose builder is God, **Heb. 11:10**.
- D. Jacob Prepares to Die – and be Buried in Canaan (47:28-31)**
1. Here are some interesting observations we can learn from what Jacob told Pharaoh about his age. Observe the following:
    - a. Joseph was 17 when sold into slavery and 30 when he stood before Pharaoh, *Gen. 37:2, 41:46*.
    - b. He was about 37 when his brothers came to Egypt the first time for we know that seven years of plenty had passed, *Gen. 42*.
    - c. He told his brothers on their second visit that there were five more years left in the famine, *Gen. 45:11*. Thus by the time the brothers go and get Jacob, Joseph would be approximately 39 when Jacob came to Egypt.
    - d. Jacob was 130 when he appeared before Pharaoh, *Gen. 47:9*.
    - e. Jacob lived in Egypt 17 years and died at the age of 147, *Gen. 46:28*.
    - f. By adding the supposed age of Joseph (39) when he met his father, to the 17 years that Jacob lived in Egypt, we find that Joseph was about 56 when Jacob died. By subtracting the age of

Joseph ( $39 + 17 = 56$ ) at the death of Jacob from the number of years Jacob live (147) we come to know that Jacob was 91 years old when Joseph was born.

2. Jacob makes Joseph \_\_\_\_\_ that he will not leave him in Egypt, but will take him back to Machpelah and bury his bones THERE!

### III. Conclusion and Study Questions

# The Book of Genesis

## Chapter Forty Eight

### *Jacob's Blessing of Joseph's Sons*

#### Lesson Verse:

#### I. Lesson Introduction

- A. Joseph wants the Messianic Blessing on his sons. Figures (like all parents) that THEY deserve the best
- B. Jacob has a blessing for both, but not the messianic blessing

#### II. Study Lesson

##### A. **Jacob** \_\_\_\_\_ **Joseph** (48:1-7, 21-22)

1. The blessing of the sons of Jacob begins in ch. 48 and goes all the way through *Genesis 49*. Normally the blessing would start with the eldest. Instead of starting with the eldest, Reuben or the one that had the rites of first born, Jacob begins with Joseph's sons.
2. Parents Ought To Bless Their Children.
  - a. This passing on of blessings is something that is not done in our day as much as it was in days past. For the past few hundred years, and especially here in the Western world, we wait for the reading of the will to see what kind of 'blessing' we are going to get. Only materialistic. Even then the will is often contested by crafty lawyers and greedy kin. By the time the state makes a ruling, there is nothing of the original estate left. There is no length that some will go to just so they can remain in favour and receive a greater inheritance than their sibling.
  - b. The greatest blessing parents can give their children is not a blessing of wealth or land. The greatest blessing parents can give their children is knowing God as Lord and Saviour and passing this on to their children. The next blessing parents should give their children is godly discipline and instruction. If parents could only see that their obligations to their children are eternal more so than temporal both parties would be much more content.
    - 1) Children are a heritage and blessing from the Lord, *Psa 127:3-5 Lo, children are an heritage of the LORD: and the fruit of the womb is his reward. 127:4 As arrows are in the hand of a mighty man; so are children of the youth. 127:5 Happy is the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate.* The Holy Author instructs us in this passage that children are also a reward to the Lord. If a man has many and if he instructs them righteously, his children shall stand in places of authority and deal with the enemy. What are some of the blessings parents ought to pass on to their children?
  - c. The Blessings of \_\_\_\_\_
    - 1) Some folks are afraid to take their children to visit the sick, and depending on the illness that is wise. However, if the illness is not contagious parents should lead by example. Some parents seem to think that it is not good for children to see someone laying sick on their deathbed. These intelligent moms and dads have listened to child psychiatry more than they have listened to the words of God. Children ought to know that just as there is life, there is also death.
    - 2) Parents ought to instruct their off springs that at one time in days past, the one laying on the bed was full of youth and vigour just as they. Furthermore, parents ought to build a relationship with their children by reminding them as often as necessary that they also were once young and faced temptations and peer pressures as well. Parents ought to give examples of how they overcame the pressure and instruct their child that by God's power they can conquer.
    - 3) Taking time for children is a parental responsibility. Too many parents have so busy a schedule that they do not build relationships with their children. They do not teach them about life, death, and growing old. They do not lead by example and take the child to church. Instructing the child is the job of the parents, not the government.
    - 4) Joseph took his sons with him to visit Jacob.

- a) One of the most difficult areas to discipline a child in, regardless of the generation, is the fact that if they live long enough, they will get old. Children seem to think that old folks were always old folks. Some children seem to think that they will reach an age in life and not get any older. They have what is called the Peter Pan Syndrome: forever young.
  - b) Children cannot fathom that the one laying on the bed was at one time young and filled with life, hope, dreams, aspirations, and desires as they. As the child gazes on the one that is old and decrepit seldom does the child envision themselves in such a state of life. Such situations are dealt with in one of several manners such as: (1) It won't happen to me. (2) The rapture will come. (3) I will cross that bridge when I get to it. (4) I am too young to worry about it now. (5) Better they than me. (6) God give me the grace to deal with it.
  - c) The Bible does not say why Joseph took his two sons to visit their aged grandfather as he lay on his deathbed. If Joseph was concerned about it scarring the young lads, the Bible again remains silent. However, the Bible does say many things about youth respecting the aged and how it is an honour and blessing for parents to raise godly children. Observe the following instructions that the Bible gives to parents on how we should bless our children with Christian upbringing.
- d. The blessings of \_\_\_\_\_, *Lev. 19:32*.
- 1) When Jacob heard that his son Joseph was coming he mustered all his strength and sat upon his bed. Jacob had respect, dignity, and honour even in his final hours. He did not get those godly attributes on his deathbed. He worked at them over a period of 147 years.
  - 2) Moses gave a similar command to the children of Israel and how the nation was to instruct their children. This is a command that disciplined parents must teach undisciplined lazy children. Parents cannot teach this to their children unless the parents are first disciplined themselves.
  - 3) When parents tell their children to arise when the aged enters the room and give them the seat or chair, a two-fold application of instructions begins immediately in that the youth is taught respect to the aged one. When the aged one accepts the offered chair, the child receives words of thanks, respect, and right then, the child matures just a little as well. Likewise the aged should accept the offered chair or stool in respect and not demand it as a right.
- e. The blessings of \_\_\_\_\_ teaching young girls, *Titus 2:3-4*.
- 1) Aged Christian women, especially mothers, and by aged we do not mean old according to years but wise, do not develop into such overnight. They grow into godly souls by allowing the Holy Ghost to govern their reactions one situation at a time. We could also go a step farther and say that godly Christian souls are proactive more so than reactive.
  - 2) What is the difference between being proactive and reactive? Reactive means acting after the facts or the events. Often these reactions are anything less than Christian. The best illustration for being proactive is an example. A proactive Christian views temptation for what it is and avoids it like AIDS. *1 Th 5:22 Abstain from all appearance of evil*. If there were more aged saints teaching young boys and girls, there would be more godly young ladies and men.
  - 3) Paul told Titus that young women were to love their children. In the context this affection spoken of is more than motherly love. This is tough love in that it disciplines the young girl(s) in the ways of holiness. Tough love gives instructions and then checks back and verifies that the instructions are being carried out as previously directed. If not, there are consequences to pay.
- f. The blessings of teaching young ladies how to \_\_\_\_\_, *1 Pet. 3:5-6*.
- 1) Holy women ought to teach their daughters how to dress. Good godly holy women will never make Mr. Blackwell's Best Dressed List. Mr. Blackwell puts this list out every year because he is in the fashion business and his livelihood depends on selling clothes. Every Christian mother, and even the women not married should lead by example, ought to instruct their daughters in how to dress modestly so that their clothing does not become a stumbling block to a lecherous male eye.



- g. The blessings of \_\_\_\_\_ teaching young boys, *1 Kings 12:6-7*.
- 1) Aged mature men of God have a greater responsibility than do the godly women. Contrary to what the politically correct world spouts out, God gave a greater responsibility to men than He did to women. This does not mean God holds women in a less than honourable position.
  - 2) The mature man of God ought to be teaching his young son, and be setting a godly example to others, to obtain and follow godly wisdom and advice. This kind of advice can be found in preachers, Sunday School teachers, and in the Bible. Fathers need to take time to instruct their children in seeking and following advice. Fathers ought to warn of the price one must pay for following the ways of the world.
  - 3) Joseph was wise beyond his years. He got this wisdom from God and through his conduct. Pharaoh saw this and that was why Joseph was elevated from prisoner to second in command on such short notice. Joseph was ready for the position of leader because of how he allowed God to conduct him through his many trials.
  - 4) There was another king that was the wisest man that ever lived other than the Lord. However, he was sidetracked and failed to instruct his children in the discipline and blessing of seeking and following godly wisdom and counsel. King Solomon did not pass on to his son Rehoboam this particular blessing. Rehoboam consulted the old and young men. The advice he followed was that of the young and it cost him.
- h. The blessing of teaching the \_\_\_\_\_ to the young, *Jer. 6:16*.
- 1) Probably the most common line of greeting is, "What's new?" This line was much in vogue 2,000 years ago in ancient Greece, *Acts 17:21* (*For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.*) as it is TODAY. "What's new with you?"
  - 2) The new way is not always the best way. Satan told Eve he would show her a new thing called wisdom. Selling something new is what advertising agents do best. They make you think you are missing out on something unless you have new Tide or the latest computer program. Bill Gates and his company will always be upgrading something. There is a buck to be made in the upgrade.
  - 3) God told Jeremiah to tell the people to seek the old ways and paths. Godly fathers need to instruct their sons and daughters to not forsake the old commandments of God. His ways are tried and true. It takes an obedient and disciplined parent to remain in the old paths and teach them to their children. This was one thing that God told Abraham that He knew he would do: instruct his children in the ways of the Lord, *Gen. 18*.
  - 4) It is a great blessing to pass on to your children the tradition of a simple worship service. Children need to be taught that God looks on our hearts when we worship and service Him. If we do not make this point known to our children they will try to please God through works.
- i. Parents should lead by example, *1 Cor. 15:33*.
- 1) Regardless of how much time we spend teaching our children the do's and don'ts it will all be for nothing if we do not put some restraints on them. Joseph led by example when he took his sons to visit their grandfather. James gave us the same instructions when he told us to be doers of the word and not hearers only.
  - 2) Joseph could have told his sons a thousand times to go and visit their grandfather Jacob. They probably were closer to their grandfather on their mother's side, Potipherah priest of On, than they were Jacob. They had been around him more. These lads are anywhere from 10-14 years old at the time of this visit. They had seven to nine years with Papa Potipherah before grandpa Jacob came to Egypt. Regardless of the number of times Joseph told them to go visit Jacob, it made a greater impression on them when Joseph led by example and took them with him.
  - 3) We will never win our lost family and friends to Lord, our children will never have an influenced on the lost by doing the following: (1) wearing what they wear, (2) going where they go, (3) doing what they do, (4) saying what they say. It takes godly parents passing on these godly instructions to the child when that child is young to make them different. If we wait until the child is 12-16, the job can still be done, but first the mould must be broken and a new one cast

3. Jacob Accepts His Grandsons into His Lineage – even though born of Egypt

|  |   |   |
|--|---|---|
| The original 12 sons of Jacob were:  | Joseph gave his inheritance unto his two sons   | By the time the book of the <i>Revelation</i> is composed the tribes have changed (Rev 7). John the revelator named the 12 tribes of Israel as follows...           |
| 1. Reuben<br>2. Simeon<br>3. Levi<br>4. Judah<br>5. Zebulun<br>6. Issachar<br>7. Dan<br>8. Gad<br>9. Asher<br>10. Naphtali<br>11. Joseph<br><br>12. Benjamin | 1. Reuben<br>2. Simeon<br>3. Judah<br>4. Zebulun<br>5. Issachar<br>6. Dan<br>7. Gad<br>8. Asher<br>9. Naphtali<br>10. Ephraim<br>11. Manasseh<br>12. Benjamin | 1. Judah<br>2. Reuben<br>3. Gad<br>4. Asher<br>5. Nephthalim<br>6. Manasses<br>7. Simeon<br>8. Levi<br>9. Issachar<br>10. Zabulon<br>11. Joseph<br><br>12. Benjamin |
| Each of these sons was to inherit a portion of the Promised Land.  | By adding these two lads, the total would be 13 or 14 tribes depending on whether one counted Joseph or not. God counted him.                                 | No Dan<br>No Ephraim (Manasses is back)   |

- a. It is easy to see by comparing these lists that some of the names have obviously changed.
  - 1) Dan and Ephraim are missing from the account in the *Revelation*. There is no biblical reason out rightly given.
  - 2) By studying the Bible it is easy to determine what happens to these two tribes. Ephraim is swallowed up by the other tribes, and Dan goes into apostasy and never returned.
- b. The downward steps of Dan can be found in *Judges* ch. 17 and 18.
- c. Ephraim became prideful and seems to disappear as a tribe proper.
  - 1) Ephraim had words with Gideon, *Judges 7:24-25, 8:1-3*, and threatened to make war. Gideon sought to pacify them and was successful in avoiding war.
  - 2) However, in just a few years the tribe of Ephraim had words with Jephthah, *Judge. 12:1-6*. Jephthah was not as gentle as Gideon and thoroughly whipped them in battle.
  - 3) The tribe of Ephraim did not readily submit to the throne of King David, *2 Sam. 2:8-9*.
  - 4) Later this tribe was jealous of the tribe of Judah.
  - 5) Then it became the head tribe of the Northern nation of Israel, and completely against God
  - 6) It was given (addicted) to idolatry (*Hos 4:17*)

**B. Jacob Blesses Ephraim and Manasseh (48:8-20)**

- 1. The \_\_\_\_\_ received the birthright.
  - a. Here again God does not honour the firstborn, Manasseh, with the greater blessing. Instead it goes to Ephraim. Joseph guided the lads within reach of their grandfather. He placed Manasseh so that Jacob’s right hand would be upon his head. Jacob could not see and did not know which son was where.
- 2. Jacob crossed his hands when he blessed the children – overruling Joseph’s wisdom and understanding of the birthright!
  - a. As Jacob reached out to bless his grandsons, he crossed his hands. The Spirit of the Lord leads him to give Ephraim the greater blessing. Even though he received the greater blessing his tribe is not named in the final head count. Where much is given much is required. That was true for Ephraim. It is true for us. God’s son hung on a cross. It was His blessing to those that aspired to become His children. It is a great honour to follow the Lord.

- b. There is a great blessing in store for parents that bless their children with godly counsel, instructions, and living. It is an honourable heritage to pass on to our children the Lord as Master. As parents we all need to realize the responsibility that comes with bearing children. If we viewed it from the eyes of God more, we would consider it twice before we decided to become parents.
- c. The Angel that protected Jacob would now protect both the lads
  - 1) This is the Angel that spoke from the burning bush
  - 2) And the same Angel that leads the children of Israel by a cloud by day, and by a fire by night
  - 3) This Angel is Jesus pre-incarnate
3. Principle: Don't argue with your parents – they usually know what they are doing. God works through authority

### **III. Conclusion and Study Questions**

# The Book of Genesis

## Chapter Forty Nine

### *Jacob's Prophecies*

#### Lesson Verse:

#### I. Lesson Introduction

- A. *Genesis 49* is a chapter filled with blessings, some good and some not so good. Each of the 12 sons of Israel were blessed by their father as he sat upon his death bed. Some of them received a blessing based upon their past actions while others were promised to receive a future blessing.
- B. Some of these promised blessings would not be filled in the life of the son receiving it. That is, the son receive the blessing as an inheritance. However his children would live to see it come to pass. The blessing bestowed upon Judah is an example of the descendants living to see the blessing but Judah was denied seeing Shiloh come. Reuben, Simeon, and Levi are examples of those not receiving a blessing at all because of their past actions.
- C. Christians ought to be a blessing. This lesson looks at what a blessing is, how to be a blessing, and whom can receive a blessing.
- D. But these are more than just blessings and wishes and prayers for his sons, these words are prophecy – of how they will turn out way out in the future – in the last days!

#### II. Study Lesson

##### A. Understanding a Blessing – The \_\_\_\_\_ Nature of the Blessings

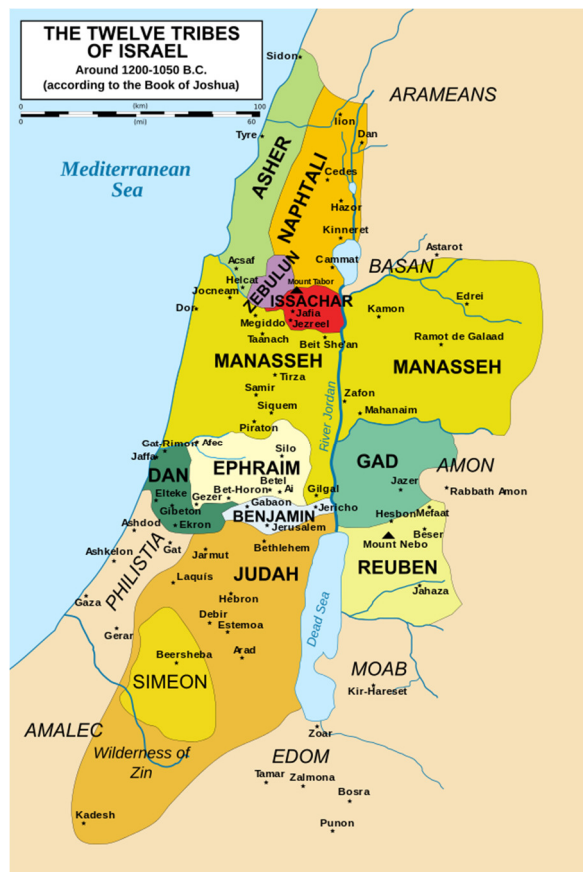
1. In order to understand what is invoked when one bestows a blessing, you should understand the meaning of the words \_\_\_\_\_, \_\_\_\_\_, and \_\_\_\_\_. The word bless means several things, context being the determining factor of the definition to use.
2. Some of the meanings of *bless* are:
  - a. Spiritually, it means to consecrate; make holy by religious rite, to glorify, to invoke divine favour upon a person or thing.
  - b. Emotionally, it means to make happy or to show approval, good wishes, anything that gives happiness, or prosperity. Most of the time, this is the meaning people use today.
  - c. The general definition of the word bless, and the one that most often comes to mind when the word or one of its root words is used, is bestowing favour or prosperity upon a person. This is the definition this lesson uses.
3. **What Are Blessings?**
  - a. Are blessings always riches? No. The worst mistake a Christian can make is thinking that blessings must have a monetary value. It is a wise person that understands and realizes that blessings are not counted as valuable in relation to money.
  - b. *Prov 10:22 The blessing of the LORD, it maketh rich, and he addeth no sorrow with it.* There is no sorrow attached to the blessings we receive from the Lord. God does not tax His children with sorrows after they receive a blessing.
  - c. *1 Tim 6:10 For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.* Paul told Timothy that there were some who coveted money thinking it would be a blessing to be rich. This is foolish thinking of the worst kind.
  - d. Why is coveting for riches foolish thinking? Consider some of these reasons:
    - 1) The blessings of the Lord are not always in money.
    - 2) Coveting is a sin within itself.
    - 3) When we covet, instead of receiving a blessing, we get sorrow.
    - 4) If we do not have a spirit for giving before we obtain riches, we will not have one after we get rich.
    - 5) If we were fools when we had none to little money, we will be the same with money: fools.
    - 6) Godliness with contentment is great gain.

##### B. The Twelve Tribes Throughout History (49:1-28) – a companion description of the futures of the twelve tribes is given by \_\_\_\_\_ in Deuteronomy 33.

1. \_\_\_\_\_ and The Past (49:3-4)
  - a. Reuben is a prime example of one that used an opportunity to harm himself and his descendants. He did this when he took his father's concubine as his secret lover.
  - b. As a result of his actions, he forfeited (lost) the birthright, and no prophet, priest or judge ever came from his descendants.
  - c. Jacob said that Reuben was \_\_\_\_\_ .
    - 1) When we think about the many forms of water, we get an idea of the nature of Reuben and his descendants.
    - 2) Water cannot be compressed. It does not take the shape of pressure.
    - 3) When water is heated to its boiling point, it evaporates - disappears.
    - 4) If water is subjected to freezing temperature, it becomes ice.
    - 5) Regardless of the form that water assumes, it cannot remain that way. Its ENVIRONMENT changes the form of the water molecules. A block of ice will melt into a puddle of water and then the sun evaporates the water. Water is unstable.
  - d. Reuben had the opportunity to be head of the tribes of Israel, by birthright, and receive that honour. However, because of the things he did, he forfeited the blessings. He conformed to the opportunity and sinned against God. Joseph had the opportunity to conform to the environment created by Potiphar's wife and he refused. Reuben's past caught up with him and his actions affected the blessings of his heirs.
  - e. The lesson here for us is if we are unstable, we might also lose a blessing. Each of us must take inventory of the things that come our way each day. We need to be careful how we live our lives so that we do not prevent blessings from coming to our family. *Rom 12:2 And be not conformed to this world: but be ye \_\_\_\_\_ by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.*
2. \_\_\_\_\_ - Deceit and treachery (49:5-7)
  - a. Consider Simeon and Levi and their sin regarding the city of Shechem, *Gen. 34*, and the cost of that sin.
    - 1) They did not just exact revenge... with deceit and treachery they lied to a city and then went through it and \_\_\_\_\_ the males.
    - 2) Without any command from God, or their father – they were their own authority – and that is vigilantism, and it is wrong!
    - 3) These two brothers made an entire city to think that if the males of Shechem were circumcised they could be equal to Israel. Their actions were filled with malice and murder.
  - b. Because of what these two brothers did to the males of Shechem Levi did not receive an inheritance when the nation went back into the land of Canaan. Simeon had no inheritance in the Promised Land of his own, but was only given an inheritance within the bounds of Judah's.
  - c. Deceit and treachery prevented these two sons of Israel from inheriting a blessing. It will do the same for us. *Deu 11:26-28 Behold, I set before you this day a blessing and a curse; A blessing, if ye obey the commandments of the LORD your God, which I command you this day: And a curse, if ye will not obey the commandments of the LORD your God, but turn aside out of the way which I command you this day*
  - d. God curses their anger – it was NOT of God
  - e. Both tribes are cursed as well – they will be scattered – not grouped together like a tribe was supposed to be
  - f. Yet, God also turned the cursing into a blessing
    - 1) Simeon gets absorbed into a good tribe – Judah
    - 2) Levi gets scattered, but as a priest-tribe, ministering the word of God to all the people of Israel
3. \_\_\_\_\_ (49:8-12)
  - a. Now comes the \_\_\_\_\_
  - b. The blessing was not only for the tribe, but also for an individual of the tribe yet in the future
  - c. The Messiah shall have the following characteristics
    - 1) Shall be \_\_\_\_\_ – all right kings would be

- 2) Shall be \_\_\_\_\_ by Israel
- 3) Shall draw all men unto Him (10)
- 4) Shall be a \_\_\_\_\_
- 5) Shall start off as a Lion's \_\_\_\_\_ – young, tender cub
- 6) Shall only go up and up as He defeats each enemy as a prey
- 7) Shall attack wittingly as a young lion would
- 8) Shall not be afraid, or shaken, but mature, and un-worried as an old lion
- 9) Shall have the Sceptre of \_\_\_\_\_ – kings shall come from Judah
- 10) Shall produce the Law-givers, people of authority
- 11) Shiloh will settle everything – Shiloh is a \_\_\_\_\_
  - a) His coming shall be associated with a \_\_\_\_\_ – young donkey
  - b) His coming shall be to judge like the crushing of grapes - Armageddon
  - c) His eyes shall be in judgment
  - d) All comes to pass with \_\_\_\_\_ (see Revelation chapter 1)

4. \_\_\_\_\_ (49:13)
  - a. Shall conquer the sea by shipping
  - b. Shall be along the northern coast
  - c. All the way up through Lebanon
  - d. This is where Messiah will grow up, and do most of His ministry (Mt 4:13-15)
  - e. All the apostles (except \_\_\_\_\_) will come from this area and Naphtali
5. \_\_\_\_\_ (49:14-15)
  - a. A strong tribe
  - b. Hard-working
  - c. Looked forward to the Promised Land
  - d. Becomes a servant in the land
  - e. Somehow will not be free but under taxation, and tribute to someone else
6. \_\_\_\_\_ (49:16-18)
  - a. Shall \_\_\_\_\_ his people – shall be an authority in Israel
  - b. But Dan shall be a “snake in the grass” – will be led by the Serpent
    - 1) Dan will turn and bite the children of Israel
    - 2) They shall cause Israel to fall backwards
    - 3) Dan therefore will be the source of the *anti-christ*
  - c. Jacob hates to think of such a future, and instead looks forward to the salvation that God will provide (49:18)
7. \_\_\_\_\_ (49:19)
  - a. Gad is supposed to be a troop (an army), but instead will be overcome by a troop – will not live up to their name
  - b. But in the end (Millennium) will win
8. \_\_\_\_\_ (49:20)
  - a. Shall be a fruitful producer of bread
  - b. Asher will grow marvellous foods for the kings of Israel
9. \_\_\_\_\_ (49:21)
  - a. Like a gentle deer, that gets free
  - b. Shall speak good words
  - c. The Messiah will preach the Gospel mainly



here among this tribe! And the tribe shall repeat what Jesus speaks!

10. \_\_\_\_\_ (49:22-26)
- a. A fruitful tree-branch
  - b. Planted by a well of water
  - c. The archers (his own brothers, and all people) have sore hurt him by constantly shooting at him – they hated him
  - d. But Joseph's bow was still strong
  - e. God made Joseph strong **through** his adversity
  - f. From the same God shall come the Shepherd, the Stone of Israel – the stone of Israel shall be made strong the same way
    - 1) Hated by his brethren
    - 2) Constantly attacked
    - 3) Pressed through continual hardship
  - g. Joseph shall be blessed
    - 1) From heaven above
    - 2) In marriage
    - 3) In the home
    - 4) Joseph shall experience the best blessings, better than Jacob experienced,
11. \_\_\_\_\_ (49:27)
- a. A little tribe
  - b. But shall be like a wolf
  - c. He will fight in the morning
  - d. And by nightfall, he will divide the spoils in victory
  - e. Benjamin becomes one of the most powerful tribes because they were such good slingshot slingers

**C. The Final Charge to the Children Concerning Jacob's Burial (49:29-33)**

1. He knew his time was up – as did Paul (2Tim 4:6)
2. He only wanted to make sure he was buried in the same cave of Abraham
3. He yielded up the ghost – surrendered to death
4. He was gathered to his people, before he was ever buried – shows life after death

**III. Conclusion**

**A. Bless The Following on purpose:**

1. Your Family
2. Your Church
3. Your Saviour
4. Your Job

**B. Remember, that you blessing these things actually affects their future!**

**C. Count Your Many Blessings.**

The sons of Jacob found out what blessings they had coming or what ones they lost. Each son received a blessing accordingly. What blessing have WE received?

- 1.
- 2.
- 3.
- 4.
- 5.
- 6.
- 7.
- 8.
- 9.
- 10.
- 11.
- 12.

# The Book of Genesis

## Chapter Fifty

### *The Death of Joseph - The End of an Era*

#### Lesson Verse:

#### I. Lesson Introduction

- A. *Genesis 50* is divided into two lessons.
1. The first portion of the chapter deals with the \_\_\_\_\_ of Jacob.
  2. The second portion is a lesson on \_\_\_\_\_.
- B. *Genesis 49* ends with Jacob dying after he blessed his sons.
- C. *Genesis 50* begins with Joseph mourning for his father. By the time these event transpired, the famine has been over for 12 years. But the memories of the hurt caused by Joseph's brothers lived on and needed to be healed!
- D. The natural question remains unanswered: Why did the nation remain in Egypt after the famine was over and after the death of Jacob and Joseph? They had a homeland. They were only to sojourn in Egypt. They were not supposed to dwell there. Was it because of the position of Joseph? Was it because Jacob was too old to make the journey back home? Did they lack a leader to take them back home? Was it because Jacob had not allowed them to have their freedom for so long that they did not know how to make a decision? Why did the nation come back into Egypt once they arrived in Canaan to bury Jacob?
- E. The only scriptural answer we have is the prophecy made to Abraham that the nation would be in bondage for 400 years, *Gen 15:13 And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; God left them there so that He could magnify Himself to the world. Israel looked at these years as bondage. God looked at them as an opportunity.*
- F. Simple Outline:
1. The Death and Burial of Jacob (50:1-13)
  2. Joseph Confirms His Forgiveness of His Brothers (50:14-21)
  3. Joseph Dies in Egypt (50:22-26)

#### II. Study Lesson

##### A. The Death and Burial of Jacob, *Gen. 49:33 - 50:1-14.*

1. The Mourning of Jacob's Death.
  - a. It is \_\_\_\_\_ to mourn the dead.
    - 1) The best way to deal with a loss of a loved one is to mourn for them. Death leaves a gaping spiritual wound in our souls. Just as it is natural to shed tears and cry because of physical pain, even so it is natural to cry over a spiritual wound as well.
    - 2) There are three stages of mourning that each of us must go through when we experience the loss of a loved one. Until we go all the way through these three stages, we do not begin to heal.
      - a) The immediate grief and anguish that survivors experience directly after a loved one's death is unique to the one suffering. Although there are many emotions, no emotion ranks as more intense than the emotion suffered by a person who has lost a loved one. Copied.
      - b) There are usually two ways people deal with death. The first way causes them to "retreat" from the reality of the situation. Often, those individuals don't cry, they don't talk, and they don't desire to spend time with the loved one's dead body. How many times have I heard someone say "I just want to remember them alive."
      - c) In my own personal opinion - based on personal observations - in order for a person to recover quickly from the grief associated with a death incident, they must recognize and accept the fact that the loved one is dead. They must come face-to-face with the truth.
  - b. The mourning should not consume the life of the living.
    - 1) Far too often there are those that make the death of their loved one a way for them to get attention. These types of folks have the attributes of the Pharisees for they believe that their mourning is a sure outward sign of the love within.



- 2) Then there are those who hang around those mourning so that they can see what is going on so they can have something to talk about. These folks were just as active in the days of the Lord as they are today. The example is found in the account of the death of Lazarus, *John 11*. There were folks there that were supposed to be comforting the sisters over their loss. However, if one examines the context of *John 11*, it comes to mind that those that were supposed to be comforting were more in the way than anything.
  - 3) We know this because there was crying and mourning by all those present, including the Lord. If the friends of Lazarus were doing such a great job in comforting the sisters, why all the crying? There was so much gloom there that it made the Lord cry as well. He cried not because of His love for Lazarus and that Lazarus was dead. The Lord knew where Lazarus was. He could visit Lazarus if He so desired. Why did Jesus weep in the presence of these people? He wept because no one believed Him when He said He was the resurrection and that Lazarus would live.
  - 4) We need to mourn the death of our loved ones. It is as healthy as visiting their dead bodies. However, we must allow the healing to begin. Every wound leaves a scar, whether it be physical or emotional. As long as we continue to scratch the wound it will never heal.
2. The Burial of Jacob.
    - a. Egyptian Embalming – not a pretty sight! The removal of the brain, and the internal organs, soaking the body and organs in special spices, and natrum salts
    - b. Joseph carried Jacob to Canaan and buried him with his fathers. The funeral procession must have been great for those that lived in the area were amazed at the leaders that attended the burial
  3. Coming to the Threshing Floor of Atad (10). – on the edge of the Promised Land

**B. Joseph \_\_\_\_\_ His \_\_\_\_\_ of His Brothers (50:14-21)**

1. What makes the ending of this chapter so powerful is how after all these years and all that Joseph has done for his brothers, they still do not believe that he actually forgave their trespass.
2. The Brothers And Their Fear (19).
  - a. The reason why the brothers had fear was because they did not believe that Joseph had actually forgiven them. The Bible does not say this directly, rather it is implied in the words of Joseph as found in v. 20.
  - b. Just as recovering from the loss of loved one has healing stages that must be passed through, even so restoring a relationship has stages of forgiveness before restoration is obtained. The biggest problem to overcome is first realizing we made a mistake and wronged another. That alone is difficult for some, if not impossible. There is something inherent in man that hinders him from admitting he made a mistake. This same inherent flaw prevents man from humbling his heart and saying I was wrong. Few it is that can say as King David, “I have sinned!” *2 Sam. 12:13*.
  - c. After we have wronged someone, we will never know peace until we pass through all the stages of forgiveness. The simplest path to take is to continue along our merry way, even after we were told we offended someone, as though we never did anything wrong. It is much easier to continually tell ourselves and anyone that will listen that we are not the ones with a problem. This is the very thing Satan loves to see someone cling to as long as they live. As long as someone believes they have not wronged anyone, that person is useless in the service for the Kingdom of God.
  - d. This is the very place that these ten brothers find themselves. For all these many years, the brothers have denied they were at fault. They refused to pass through the stages of forgiveness. They do not even believe that Joseph has forgiven them.
  - e. Woe is the person who fails to pass through the three stages of forgiveness of asking God to forgive, asking the one sinned against to forgive, and forgiving self for being the fool. The person who refuses to pass through all these stages is one who will not be comforted or nurtured by the Lord or the one offended.
3. Did the brothers ask \_\_\_\_\_ to forgive them?
  - a. The Bible does not say that the brothers ever asked God to forgive them. This is one of the phases of forgiveness: ask God to forgive us, *1 John 1:9*. Our Lord is the Lord of His word. He will forgive if we confess and forsake, *Psalms 66:18*. Why would the brothers not ask God to forgive them? Everyone they lied to knew Joseph was not killed by a wild beast as they told many years ago. They have nothing to hide. Their sin was made public.
  - b. There is no need in us coming down hard on these siblings when we do the very same things. We harden our hearts and refuse to ask God to forgive us. What we really would prefer is to ignore the sin and maybe it will go away. We lie to self and say that God has so much going on

- that He will forget about that lie I told, that dollar I stole, those lustful intentions that drag me down, or that evil tongue of mine. There are far greater sins for God to deal with than these little ones of mine.
- c. It is obvious that the brothers did not ask God to forgive them. Sad it is that there are many in churches all over the world that are saved, but will not ask God to forgive them for their trespasses against another brother or sister within the church body.
4. The brothers did not believe Joseph had forgiven them.
    - a. The second stage of forgiveness is asking the one we offended to forgive us and then accepting their word that they have forgiven. These brothers lived under the blessings of Joseph for the past 12 years and did not bother to ask him to forgive them. That was why they believed Joseph would now punish them since their father was dead. The brothers were judging Joseph by their standards. They had something hanging over their heads and believed the same about Joseph.
    - b. These first two phases of forgiveness find the brothers of Joseph severely lacking. It is no wonder they lived in fear. **1 John 4:18 *There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.***
    - c. Ever wonder why our conscience bothers us when we sin? It is because of fear; fear of punishment for we know we have committed a wrong. Fear has torment. Joseph did not want torment in his life and that is probably the reason why he mourned for his father at Atad's threshing floor. It is much easier to thresh the sin out of our lives than it is to live in fear and torment. (Do we say we love God and then fear what He might do in our lives? Is that really love?)
    - d. If we are not lying to self about the forgetfulness of God, we deceive our selves into believing that if we begin talking and hugging and smiling to those we wronged they will just accept us. We seem to think that we can smooth things over with some kind words and that soon the relationship will be as it once was.
    - e. Nothing is farther from the truth. There is still sin between self and the one we sinned against. There is still sin between self and God. Relationships will not grow until the sin is removed. It is up to the one that sinned to make the first move at getting the sin out of the way. That first move is a verbal apology. John the Baptist called it fruits meet for repentance, *Mat 3:8*. What that means is we tell the one we offended we are sorry and then we prove it with our deeds. The verbal apology comes first. Then the sweet words.
    - f. Judas betrayed Jesus with a kiss. Reckon he was trying to smooth things over? How about what Jacob did to Esau when they met after being separated for twenty years? Instead of Jacob apologizing to Esau for stealing the blessing, he sent gifts of animal. He used smooth words. He did everything but apologize. Was their relationship restored? No. Why do we believe we are different and that God has a separate set of rules for us?
    - g. Once we go to the one we offended and tell them we are sorry, it is then up to them to accept our apology. Once they acknowledge their acceptance, it is then our responsibility to take them at their words just as they took ours. If they refuse to accept our apology, our hands are clean before God. The brothers of Joseph never got this far.
  5. They Had not allowed God to forgive them.
    - a. After we have passed through the first two stages of forgiveness we must come to understand the third stage. Here we find the brothers of Joseph just as wrong in this third stage of forgiveness as they were at the first two. The third stage or phase is forgiving self for being a fool.
    - b. No one with any pride should desire to be the fool. King Saul told David that he had played the fool, **1 Sam 26:21**. He asked David to forgive him, but no where is it ever hinted that King Saul forgave himself for wasting his kingship by hunting down a lowly shepherd boy with the armies of Israel.
    - c. Regardless of how little or much pride we have, sin and Satan will make a fool of us at every opportunity. Once these two make us into a fool, it is difficult to apologize to the ones we sinned against. It is almost impossible to hold our heads up in public or to our friends. Why is this? It is because until we pass through all three phases of forgiveness, we think that each time we meet those we wronged, they are talking about us and what we did or said.
    - d. Our mind's play deceptive tricks on us. Satan knows this and he will use it against us. Ever wonder why some folks after going through an argument and asking God to forgive them and asking the one they sinned against to forgive them will then drop out of church? If the truth is known, it is because they have not forgiven themselves and do not believe the others have forgiven them and they are ashamed. Satan keeps them defeated because they did not reach out by faith and accept the apology offered. They did not forget and press forward, **Phil 3:12-13**.

## 6. Joseph's Constant Forgiveness.

- a. God has done all He is going to do. He said He would forgive if we would ask. Once we do what God told us to do when we offend we have done all we can do. We cannot make those we sinned against forgive us even after we humbly ask them. If they truly want to restore the relationship, they will forgive even as we ask. We then begin restoring the relationship. If they do not forgive, they were not our friends at all and now they may well owe us an apology for lying.
- b. We can forgive self once we obtain forgiveness from God and those we harmed. We know God will forgive once we confess and forsake. Whether the person wronged will forgive is not our decision to make. However, it is only after we pass through those first two stages that we can say we have done all that was required. Satan now has nothing to throw up to us. This is when we cling to the authority of the word God and stand forgiven in the eyes of God for doing what He required. This is how we defeat the shame that Satan uses on us for being the fool.
- c. With the brothers failing to go through all three stages of forgiveness it is no wonder they feared Joseph. Thus they begin to communicate among themselves that with the death of their father nothing will prevent them for suffering for their evil motives against their brother. Hence they sent a messenger to Joseph, telling him that he must remember the words of their father and forgive them. If they were truly interested in obtaining his forgiveness why did they not come to him in person? They did not come to him out of love. What they did was come to him in fear for their lives

## 7. Joseph's Words Of Strength (20-21).

- a. The brothers meant evil against Joseph but God meant it for good. God has a plan for each of us. Regardless of what the world and Satan may throw at us, if we will just stay near unto Him, He will turn the events in our lives into a blessing
- b. *Rom 8:28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose.* He did it for Joseph. He does not change. He will do it for us as well.

## C. Joseph Dies in \_\_\_\_\_ (50:22-26)

## 1. Joseph comforts his brothers (21).

- a. Notice once again how we are reminded that the greatest type of the Lord Jesus nourished his brothers. Furthermore he comforted them with kind words.
- b. What a beautiful picture of the Lord comforting us after we have sinned and asked His forgiveness. He nourishes us with kind words. He soothes our fears. Even in times of trouble He gives us comforts, **2 Cor 1:3-4**.
- c. Why then, is it difficult for us to give encouraging words of comfort to those that has sinned against us? Is there anything more refreshing to the soul than to be comforted by the one that has forgiven us? The reason why is we do not want to open self up for we fear that we might be hurt again.
- d. It takes faith to enter into this comfort, *Luke 8:48 And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace.* It comes only by passing through all the stages of forgiveness. It takes courage and faith to extend comfort to those we sinned against. It takes faith and courage to receive comfort from those that sinned against us.
- e. Once we enter into this comfort by faith we also pass unto a unity of one accord, **Phil 2:1-2**. This is not a unity of Saviour and sinner. Rather this is a oneness of restored fellowship. This comfort by faith into unity is a must for the household of faith, that is the church. If the church is to go forward, brothers and sisters in the church body must by faith comfort one another so that unity of mind and body be restored. We must allow self to be comforted as well. We must nourish each other with kind words.
- f. That was what Joseph did to his brothers. This was the same brothers that tried to kill him. This was the same brothers that lied about him. Yet look at what he did for them. He made himself vulnerable to those of his blood once again. I believe his brothers repented for their evil intentions against him. I believe he accepted their repentance.
- g. How much more should brothers and sisters within the church body comfort one another for they are made siblings by the blood of Jesus? Joseph and his brothers entered into a fellowship of unity.

## 2. Joseph Commands his Brothers – “Carry my bones home.”

- a. Joseph lived to see his great-great-grand children. Thus ends the life of the greatest type of the Lord Jesus in recorded history. Joseph received a pledge from his brothers that they would carry

his bones back to Canaan when God visited His people (25. The descendants remembered their vows and took them back, *Josh 24:32 And the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor the father of Shechem for an hundred pieces of silver: and it became the inheritance of the children of Joseph.*

3. Chapter 50 closes with the death of Joseph at the age of 110 years.
4. He, like Jacob was embalmed in Egypt – with the body waiting to be carried “home.”

### **III. Conclusion and Study Questions**