

IN MEMORIAM
Margaret Bell Scott Hill

Born: To the Rev. John Jack Scott and Margarette Hartsell Scott, February 1, 1870, Jonesboro, Tennessee.

Death at Covington, Kentucky, April 24, 1967, at 10:00 P.M., enabled her "to be absent from the body, and to be present with the Lord" (II Corinthians 5:8). United to Frederick Dean Hill in marriage in 1898, eight children were born to this union, seven of whom survive her: Mrs. Josephine Hill Collett, Chattanooga, Tennessee; Mrs. Rosa Dean Keplinger and Mrs. Helen Joy Allen, Jonesboro, Tennessee; Mrs. Mildred Alberta Walker, wife of Minister Felix D. Walker, Indianapolis, Indiana; Ernest Jackson Hill, Johnson City, Tennessee; Albert William Hill, Atlanta, Georgia, and Joseph D. Hill, Covington, Kentucky.

Rime 'n' Reason

By Alice Kennelly Roberts

IN MEMORY OF MRS. MARGARET BELL HILL

Mother of the Rev. Joseph D. Hill Pastor,
Latonia Christian Church, Covington

There must have been moments of gladness. . . Which
lightened her heart with a song. . . To think that her son
in his church work. . . Was helping all mankind along. . .

There must have been moments of sadness. . . As
those which must come to each one. . . When a husband,
beloved and devoted. . . Is summoned from earth - his
work done. . . Seven children, three sons and four
daughters. . . Were scattered throughout several states
Tennessee, Indiana, and Georgia. . . And each, in his
own way, relates. . . A story of love and devotion. . . Of
sacrifice courage and prayer. . . Which Mrs. Hill gave
to her children. . . And helped them with others to share.

----Courtesy of The Cincinnati Enquirer

WHOLE BIBLE STUDY COURSE ---Seeing the Christ in Every Book of the Bible

OLD TESTAMENT

In Genesis He is the "Seed of the Woman."
In Exodus He is the "Passover Lamb."
In Leviticus He is our "High Priest."
In Numbers He is "The Pillar of Cloud by Day, the Pillar of Fire by Night."
In Deuteronomy He is the "Prophet Like unto Moses."
In Joshua He is the "Captain of Our Salvation."
In Judges He is our "Judge and Lawgiver."
In Ruth He is our "Kinsman-Redeemer."
In I and II Samuel He is our "Trusted Prophet."
In Kings and Chronicles, He is our "Reigning King."
In Ezra He is our "Faithful Scribe."
In Nehemiah He is the "Rebuilder of the broken walls," of our shattered lives.
In Esther He is our "Mordecai."
In Job He is our "Ever-living Redeemer."
In Psalms He is the "Lord Our Shepherd."
In Proverbs and Ecclesiastes He is our "Wisdom."
In the Songs of Solomon He is the Lover and Bridegroom."
In Isaiah He is the "Prince of Peace."
In Jeremiah and Lamentations He is our "Weeping Prophet."
In Ezekiel He is the wonderful "Four-Faced Man."
In Daniel He is the "Fourth Man in the Fiery Furnace."
In Hosea He is the "Eternal Husband," forever married to the backslider.
In Joel He is the "Baptizer with the Holy Spirit."
In Amos He is our "Burden Bearer."
In Obadiah He is "Our Saviour."
In Jonah He is the great "Missionary."
In Micah He is the "Messenger of Beautiful Feet."
In Nahum He is our "Avenger."
In Habakkuk He is the "Evangelist Pleading for a Revival."

In Zephaniah He is "The Lord Mighty To Save!"
In Haggai He is the "Restorer of the Last Heritage."
In Zechariah He is the "Fountain Opened in the House of David for Sin and Uncleaness."
In Malachi He is the "Sun of Righteousness," rising with healing in His Wings.

NEW TESTAMENT

In Matthew He is the "Messiah."
In Mark He is the "Wonder-worker."
In Luke He is the "Son of Man."
In John He is the "Son of God."
In Acts He is the "Crucified One."
In Romans He is the "Justifier"
In I and II Corinthians He is the "Sanctifier."
In Galatians He is the "Redeemer From the Curse of the Law."
In Ephesians He is the "Christ of Unsearchable Riches."
In Philippians He is the "God Who Supplieth All Our Needs."
In Colossians He is the "Fulness of the Godhead Bodily."
In Thessalonians He is our "Soon Coming King."
In I and II Timothy He is the "Mediator between God and Man."
In Titus He is the "Faithful Pastor."
In Philemon He is the "Friend of the Oppressed."
In Hebrews He is the "Blood of the Everlasting Covenant."
In James He is the "Lord Who Raises the Sick."
In I and II Peter He is the "Chief Shepherd Who Soon Shall Appear."
In Jude He is the "Lord Coming with Ten Thousand of His Saints."
In Revelation He is our "King of Kings and Lord of Lords."
-Author unknown.

FOREWORD

“We take the Bible, the WHOLE BIBLE, and nothing but the Bible as the foundation of all Christian union and communion. Those who do not like this will please show us a more excellent way” (Alexander Campbell, Bethany, Va., June 13, 1839).

The Restoration Movement restored the Bible to its rightful place – to the HAND (it has to be there before it can get in the head or heart) of the individual!

Everybody ought to love the Bible.

Everybody ought to read the Bible! If the preacher does not love, and read, the Bible, the members of the church will not love the Bible and read it.

The Old Testament has thirty-nine (39) books, 929 chapters.

The New Testament has twenty-seven (27) books, 260 chapters.

Our Bible library of Sixty-six (66) books, 1189 chapters, can be read easily in one year: THREE (3) chapters a day in the Old Testament, and ONE (1) chapter a day in the New Testament.

PREACHERS, elders, deacons, teachers, members, here is:

“How To Get Time To Read The Bible Each Year”

1. Talk less.
2. Look at TV less; turn off the radio.
3. Put the Bible by the table. If you can't sleep at night, Read.
4. Wake up fifteen minutes earlier every morning and read the Bible.
5. Carry a Bible in your bag.
6. Keep a Bible handy to pick up in the kitchen, while dressing, or on the telephone stand.
7. Have a Bible ready when meeting people who are not punctual.
8. Take along your Bible when going to the dentist, doctor, or lawyer. Why read their old magazines?
9. Keep the Bible in your car in case of traffic jams or a wait for repairs.
10. Never go on a journey in a public conveyance without your Bible.
11. Remember that a Bible IN THE HAND IS WORTH A DOZEN ON THE BOOKSHELF.

COMPLETE SEVEN-YEAR BIBLE STUDY

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WHOLE BIBLE STUDY COURSE

Year I

Second Quarter

Lesson 14
Genesis 24

Page 1
Memory Verses: Genesis 24:58; Proverbs 18:22

Memory Verses:

“And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go” (Genesis 24:58).

“Whoso findeth a wife findeth a good thing, and obtaineth favor of the Lord.”
(Proverbs 18:22).

A BRIDE FOR ISAAC

Isaac was about forty years of age at the time plans were made for his marriage (Genesis 25:20).

In this chapter we have a two-fold picture:

(1) That of domestic importance. How carefully plans are made to secure the right bride and a successful marriage career, and

(2) That of typology. While there is no passage of Scripture that definitely states this is a type-picture, and while the type is not perfect in all its aspects, it does serve to typify Christ as the Bridegroom and the Church as the Bride. See Ephesians 5:22-23. In the type we have: Abraham typifying God the Father; Isaac typifying Christ for Whom the bride is sought; Rebekah, the bride, typifying the Church; the servant typifying the individual Christian whom God sends forth to gather in the various individual units of the bride.

II. The Servant's Commission (Genesis 24:1-9)

“**Abraham was old.** . . “ (Genesis 24:1): About 140 (Genesis 25:20). “Stricken in age”: His age is “telling”; Sarah had been dead three years. He did not know how many years he had before him. See Genesis 21:5. “The Lord had blessed Abraham”: See Genesis 12:2, 3;14:19; 22:17. Note in “ALL THINGS” (Philippians 4:19).

“**Eldest servant**” (Genesis 24:2): Evidently Eliezer (Genesis 24:10; 15:2). “**Under my thigh**”: Here, in verse 9 and 47:29 only. It was a godly oath by a godly man taken and administered in the light of his great hope of the coming Savior. He swears faithfulness and fidelity.

“**Canaanites**” (Genesis 24:3): Abraham's chief concern was to secure a bride for Isaac who knew and believed in Yahweh, who would have with him a common faith. This insures harmony between any husband and wife. The Canaanites were becoming more and more pagan (Genesis 9:25; 19:5, 32). Later marriage to the Canaanites by Israelites was forbidden (Exodus 34:11-16; 6:4; 10:6,15-19;12:5, 6; 13:7,12;15:16-21).

“**My country**” (Genesis 24:4): Not Ur of the Chaldees but Haran, where his kindred had dwelt since the

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time of Genesis 11:31, as verse 10 shows. A suitable wife will there be available if anywhere.

“Women will not be willing. . .” (Genesis 24:5): The servant sees the issues and difficulties clearly. It was a real test for a bride to leave parents and country to become a bride even for such a suitable suitor as Isaac. Was he in event the woman refused, to return Isaac to Haran (5, 6)? Abraham assures the servant that he could expect divine guidance (6, 7) and in case she was unwilling the servant was absolved of the oath (8). The servant's oath was then taken (9).

II. The Servant at the Wall (Genesis 24:10-31)

A. The Servants Journey to Haran (Genesis 24:10, 11).

“Took ten camels. . . ’ (Genesis 24:10): See 12:16; 13:2. **Went to Mesopotamia. . . city of Nahor”**: This was not the **“Aram”** between the Tigris and Euphrates, but the Euphrates and the Chaboras. Nahor's city is Haran (27:43; 28:10). The uneventful journey of 400 miles is skipped and we are introduced to an evening scene (11).

B. The Servant's Silent Prayer (Genesis 24:12:14).

“O Lord God. . . send me good speed” (Genesis 24:12): This was a **“silent”** prayer (45). Eliezer trusts the Lord, prays to the Lord, waits up on the Lord. His plan for identifying **“God's woman”** for **“God's man”** is simple and complete (13, 14). **“Damsel”**: A female of marriageable age. **“Well”** (13): A natural spring or fountain as distinguished from a well dug by man (16, 29, 30, 42, 43, 45). **“Pitcher”** (14): An earthen jar.

C. Rebekah Meets the Test (Genesis 24:15-27).

“Before he had done speaking. . .” (Genesis 24:15): Or ceased praying (Isiah 65:24). **“Rebekah”**: Means **“Captivating.”** She was a second cousin of Isaac (22:20-24;11:27-29). She was beautiful and a virgin. Ordinarily women of the Orient carried water pots on their heads; Rebekah carries hers on her shoulder, convenient for a God-appointed use! She meets Eliezer's test by giving him a drink (17,18), and watering the camels (19, 20). The final test is to secure the consent of her parents (21-24). Rebekah offers hospitality (25) which the servant prayerfully accepts (26, 27).

D. The Servant and Laban (Genesis 24:28-31).

“The damsel ran. . . Laban ran” (Genesis 24:28, 29): There was nothing dull or stale about this scene. Important matters are shaping for future events. God's purposes are being worked out!

“When he saw. . . Come in. . .” (Genesis 24:30, 31): This was a fitting introduction to Laban, greedy soul that he was. When he saw the earrings and bracelets he said: **“Come in.”** This was too good a deal to delay, Laban thought. Of course, the gifts given to Rebekah were not trifles, and would impress anyone who saw them. Is it not a good thing to keep our houses always ready to receive **“angels”** or messengers of God (Heb. 13:1; Luke 24:28-31). Thus, Laban confirms Rebekah's invitation.

III. In the House of Bethuel (Genesis 24:32-60)

A. The Hospitality (Genesis 24:32,33).

“Camels. . . men” (Genesis 24:32): The beasts must always be provided for before the men. Then the necessary foot washing (18:4) follows. This is the first mention of those who went with Eliezer.

“I will not eat, until. . .” (Gen. 24:33): The purpose of this visit is more important than eating. There is a time for all things normal and right in life, but **FIRST THINGS FIRST** is a Christ-like principle by which we ought all to live (Matthew 6:33).

B. The Servant's Errand Told (Genesis 24:34-49).

“I am Abraham's servant” (34): He tells of his master's wealth. Since he represents his master and his master's son in a marriage proposition it is necessary that he make an accurate and complete statement of his master's standing and his master's son's financial prospects (35). He tells of Isaac's birth (36), of his oath to Abraham (37-41) and his stern commission. He relates the events at the well as an answer to his silent prayer (42-48).

“And now. . . tell me. . .” (Genesis 24:49): Rebekah's family can now come to a decision. God's hand is plainly seen in the events by the servant, to Laban and the parents and Rebekah.

C. Rebekah's Decision (Genesis 24:50-60).

“Proceedeth from the Lord. . .” (Genesis 24:50): They can neither say **“yes”** or **“no.”** They want God's will to be done (51).

“Brother. . . mother” (Genesis 24:53): The father was neither given gifts nor consulted. An interesting side-light on the character of Rebekah's mother - and of Rebekah. This was a sort of dowry or wedding present to the mother and brother because an agreement of marriage had reached. The servant spent the night with Bethuel (54).

“I will go. . .” (Genesis 24:58): Rebekah was to make the decision as to whether she would go NOW. She decided to go. What a wonderful thing if all who are invited to become a part of Christ's BRIDE would decide to do so NOW (II Corinthians 6:2; Hebrews 3:15)! Her family sensed God's purpose in the marriage and sent her gladly away (59-60).

IV. Rebekah Becomes Isaac's Bride (Genesis 24:61-67)

A. The Servant's Return (Genesis 24:61-66).

“Well of Lahai-roi” (Genesis 24:62): **“The well of him that liveth and seeth me”** (See Genesis 16:14; 25:11). Isaac went out to **“meditate”** (62, 63): Psa. 119:15, 23, 48, 78, 148. This was at the approach of evening. **“Field”**: of Machpelah (23:19, 20). Courtesy demanded that Rebekah dismount and **“veil”** herself.

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She hides her physical charm that Isaac might first behold her virtues. This is the first time that Eliezer calls Isaac “**master**” (65).

B. Rebekah Becomes Isaac's Bride (Genesis 24:67).

“**She became his wife. . .**“(67): Nothing is said about Abraham's part in the matter after he sends Eliezer to seek a wife for Isaac. He is in the picture, but the record is silent. He has done his part. Isaac and Rebekah stand in the foreground now. Marriage requires planning, prayer, and work!

BIBLE BONUS: TRUE OR FALSE?

1. _____ Abraham's servant took TEN of his own camels into Mesopotamia
2. _____ “His eldest servant” went to the city of Nahor.
3. _____ The “well of water” (Genesis 24:11) was in the center of the city.
4. _____ The men of the city drew the water. (Genesis 24:13)
5. _____ The servant asked God's direction in choosing a wife for Isaac.
6. _____ The sign that God had chosen a certain girl for Isaac was to be her beauty.
7. _____ Rebekah was the last of many girls whom the servant asked for a drink.
8. _____ Rebekah's grandfather was Abraham's brother.
9. _____ It is said that Rebekah was both fair and virtuous.
10. _____ Rebekah drew water for all the servant's camels.

**WRITE IN THE BLANK SPACE THE WORD (5)
WHICH COMPLETES THE STATEMENT CORRECTLY!**

1. Name Rebekah's father _____, grandfather _____, grandmother _____, and brother _____.
2. From whom did Laban and Bethuel say this matter proceeded _____.
3. When the matter had been settled what did the servant do relative to the Lord? _____. The members of the family _____?
4. When did the servant wish to begin his homeward journey _____?
5. Who objected to this? _____. Who settled the matter? _____
6. Who accompanied Rebekah on her journey _____? How did they travel _____?
7. Where did Isaac and Rebekah meet? _____
8. What two things did Rebekah do when she saw Isaac? _____
9. Did love come for Isaac BEFORE or AFTER marriage? _____.
10. If Rebekah would not follow the “servant” he (1) should kidnap her, (2) try someone else, or (3) _____

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QUESTIONS: And Your Answers

1. How had God blessed Abraham (Genesis 24:1;12:2,3; 14:19; 22:17) ?
17. Why the hand under the thigh, and why require an oath (Genesis 24:2,3,9)?
18. Who was the trusted servant (Genesis 24:2,10; 15:2)?
4. Why not take a Canaanite woman for Isaac's bride (Genesis 24:3,4; 22:23; II Corinthians 6:13-18)?
5. Why did Abraham think God would send his angel (Genesis 24:7)?
1. Did the servant have faith in Jehovah (Genesis 24:12,27)? Why?
2. How did he ask God to show him the appointed bride for Isaac (Genesis 24:13,14)?
3. Why did he fix on Rebekah (Genesis 24:14-21)?
4. Why the ring and the bracelets, and how did he know his prayers were answered (Genesis 24:22,27)?
5. Why was Laban so eager to welcome the man (Genesis 24:29-32)?
6. Why not eat until the errand was told (Genesis 24:33-39)?
7. Did the servant pray aloud (Genesis 24:45)?
8. Why the prompt consent and the additional presents (Genesis 25:50-53)?
14. Why unwilling to delay (Genesis 24:54-56)?
15. Why was Rebekah so willing to go (Genesis 24:57-58)?
16. Meaning of the blessing (Genesis 24:59-61)?
9. Who accompanied Rebekah (Genesis 24:61)?
18. What was Beer-lahai-roi (Genesis 24:62; 16:14)?
1. Under what conditions did Rebekah meet Isaac (Genesis 24:63-65)?
 2. Why “intoSarah’s tent” (Genesis 24:67)?

WHOLE BIBLE STUDY COURSE

Year I

Second Quarter

Lesson 15

Page 1

Genesis 25

Memory Verses: Genesis 25:34; Hebrews 12:16,17

Memory Verses:

“Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink and rose up, and went his way: thus Esau despised his birthright” (Genesis 2.5:34).

“Lest there be an fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears” (Hebrews 12:16, 17).

A BAD BARGAIN

Esau has been referred to as “A Fine Animal.” There is much about him to be admired. He had physical courage and daring. He would he a popular athlete today.

However, he is tragically lacking in moral and spiritual qualities. Bodily appetite is more important than a spiritual heritage. A Sunday dinner has a stranger appeal for him and him successors than a mid-week prayer meeting! His failure was the failure of considering the future, of choosing the temporal rather than the “**eternal**” (II Corinthians 4:18).

I. The Last Days of Abraham (Genesis 25:1-11)

A. Abraham and Keturah (Genesis 25:1): Abraham lived thirty-eight years after Sarah's death. Keturah is called a concubine in I Chronicles 1:32. He was was not “**guilty of levity, nor of intemperate lust.**” It is a regular marriage. Abraham saw that he was to beget more children in order to fulfill the promise of 17:4. He does not marry again until Isaac is married (24:67). Keturah means “**Incense.**”

“**Midian.** . . “ (Genesis 25:2): I Chronicles 1:32, 33. Midian's descendants, scattered through the territory south of Canaan, are frequently found in opposition to Israel. Gideon defeated them with his 300 men (Judges 8:21). Moses 500 years later married a daughter of the Priest of Midian (Exodus 2:15, 21). Brief as the table of Keturah's descendants is, it gives proof that a multitude of nations descended from Abraham.

“**Sheba and Dedan.** . .” (Genesis 25:3): Common names among the Hamites (10:7). Keturah was Probably of such ancestry.

“**Asshurim**”: Closely identified with Assyria, though more likely a north-Arabian desert tribe is meant. The plural ending “**im**” indicates peoples rather than the names of individuals.

B. Abraham Divides His Property (Genesis 25:5, 6).

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“All that he had. . .” (Genesis 25:5): The bulk of his estate goes to Isaac (24:36). The others received “one dollar and other considerations,” as we would say today.

“Sent them away. . .” (Genesis 25:6): To avoid trouble with Isaac. Each son is given cattle and goods to make possible a fair ranch. The **“east country”** is used to include northeastward and southeastward.

C. Abraham's Death and Burial (Genesis 25:7-10).

“Abraham's life. . . 175 years” (Genesis 25:7): He was called from Ur at the age of 75; arrived in Canaan at 75 (12:4); takes Hagar for a wife at 85 (16:3); God's covenant is established at 90 (17:1); Isaac was born when he was 100 (17:17, 24). He died 38 years after Sarah's death, and 35 years after Isaac's marriage. Esau and Jacob were 15 years old when he died (25:20).

“Full of years. . .” (Genesis 25:8): All wants and expectations of life have been satisfied. It does not mean he is “disgusted with life.” **“Gathered to his people”**: First occurrence. Later occurs with Ishmael (25:17), Isaac (35:29), Jacob (49:33), Aaron (Numbers 20:24), Moses (Numbers 27:13). It does not mean simply “buried with his relatives or ancestors,” as none of his kin lay buried at Machpelah except Sarah. This is a clear testimony to the belief in a life after death, as Hebrews 11:13-16 SHOWS. Physical death DOES NOT END LIFE. Immortal souls can not die. Death here means separation; it means in the other realm reunion with kindred spirits (II Corinthians 5:6, 8; I Thessalonians 4:13-18).

“Cave of Machpelah. . .” (Genesis 25:9, 10): Ishmael and Isaac unite to bury their father. See 23:19, 20.

D. Isaac Blessed After Abraham's Death (Genesis 25:11; 17:19).

II. The Final Account of Ishmael (Genesis 25:12-18).

A. Ishmael's Parentage (Genesis 25:12).

B. Ishmael's Twelve Sons (Genesis 25:13-16).

“Nebajoth. . .” (Genesis 25:13): See 28:9; 3G:3; I Chronicles 1:29; Isaiah 60:7. **“Kedar”**: Psalms 120:5; Isaiah 21:16, 17; Jeremiah 2:10; 49:28.

“Towns. . . castles” (Genesis 25:16): Settlements and encampments. Proof that 17:20 was fulfilled. Ishmaelites made Arabia their home. Arabia is a great peninsula, 1500 miles long, 800 miles wide, 150 times the size of Palestine. Mostly desert, scattered oasis.

C. Ishmael's Last Days (Genesis 25:17,18).

“Ishmael. . . died” (Genesis 25:17): **“Naphal,”** to fall. The only time the word is so translated; it evidently means a violent death. He died forty-eight years after the death of Abraham when Isaac was 123 years old.

III. Birth and Early History of the Twin Brothers (Genesis 25:19-34)

E. Isaac's Parentage (Genesis 25:19).

“Generations of Isaac. . . “ (Genesis 25:19): Families, history, and descent. Isaac was like Abraham (1) In goodness and uprightness of character, (2) In denying his wife as a means of physical safety (26:6-16), (3) In living to a good old age of 180 years. He differs from Abraham (1) In faith and aggressiveness, (2) In trials and testings, and (3) In travel and experience. He never moved out of a radius of 100 miles as far as we know. He was married only once, had children only by his wife. He built only one altar and prayed one recorded prayer (25:21; 26:25). God appeared to only twice (26:2, 24). He lived in the south country where there were few perennial streams, few trees, bleak mountains and barren plains.

F. Isaac's Marriage (Genesis 25:20, 21).

“Isaac was forty years old. . . “ (Genesis 25:20): A fine self-restraint. Rebekah was worth waiting for. **“Padan-aram”**: A plain of Aram. A common Semitic name.

“She was barren. . . “ (21) Was it Providential that Sarah and Rebekah should be childless so that the birth of children should be looked upon as a miraculous conception, born of DIVINE PURPOSE?

C. The Pre-natal Struggle (Genesis 25:22-24).

“Why am I thus?” (Genesis 25:22): As the twins **“jostled one another”** in the mother's womb she wonders: **“For what then am I destined?”** We have no means of determining how and where HOW and WHERE Rebekah **“inquired”** of the Lord.

“The Lord said unto her. . . “ (Genesis 25:23): Each of the four clauses is clear-cut in its meaning. **“Elder shall serve the younger”**: See Romans 9:10-12.

D. Esau and Jacob (Genesis 25:25-28).

“First. . . Esau” (Genesis 25:25): **“Red,”** I Samuel 16:12; 17:42 only, or Edom. “Esau” means **“hairy.”** He lived in Edom (25:30; 32:3).

“Jacob” (Genesis 25:26): Supplanter. Isaac was 60 years old when the twins were born.

“Hunter. . . dwelling in tents” (27): The occupations of the brothers is significant. Note why Isaac “loved” Esau (28a), and why Rebekah was partial to Jacob (28b).

E. Esau Despised and Sells His Birthright (Genesis 25:29-34).

1. Esau's Uncontrolled Hunger (Genesis 25:29, 30).

“He was faint. . . “ (Genesis 25:29): From almost trifling occurrences sometimes come far-reaching consequences. Jacob **“sod pottage”**: Literally, he “boiled vegetables.” Was Jacob helping his mother get

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dinner? It was a savory dish. Hunter Esau came in “famished,” as we say. He asks not merely “feed me,” but “let me swallow” or “**GULP**” “**that same red pottage**” (30). It is just as we would say: “Give me some of that red stuff”!

2. The Birthright Despised and Sold (Genesis 25:31-34).

“**Sell me. . . birthright**” (Genesis 25:31): Seniority. The rights of the first-born of the family priesthood (Numbers 3:12), a double portion of the inheritance (48:22; I Chronicles 5:1, 2; Deuteronomy 21:17), also the blessing by which the birthright was conferred (Hebrews 12:16, 17).

“**What profit. . . birthright?**” (Genesis 25:32): Had Esau made some derogatory remark about its value, or spoken of his readiness to part with the privilege. Anyway, he **SNATCHES AN IMMEDIATE AND SENSUAL GRATIFICATION AT THE FORFEIT OF FUTURE GOOD AND GLORY**. It is never wise to sell the **FUTURE** for the **PRESENT**, the **SPIRITUAL** for the **MATERIAL**, the **SOUL** for the **BELLY**. The “Bad Bargain” is sealed with an oath (33). To sell one's soul, health, and virtue for the passing satisfaction of passion is tragedy. Never “despise” **YOUR BIRTHRIGHT** (34) as a “new born babe” in Christ (I Peter 2:2).

BIBLE BONUS: TRUE OR FALSE?

1. _____ Abraham took a wife whose “name was Keturah” (Genesis 25:1)
2. _____ Keturah bore Abraham seven sons (Genesis 25:2)
3. _____ Abraham gave all that he had unto Isaac” (Genesis 25:2)
4. _____ Abraham kept the “sons of the concubines” with Isaac his son (Genesis 25:6)
5. _____ Abraham lived to be 175 years old (Genesis 25:7)
6. _____ Isaac and Ishmael buried Abraham in the cave of Machpelah (Genesis 25:9)
7. _____ Abraham and Sarah were not buried together (Genesis25:10)
8. _____ Ishmael had twelve princes, and lived to be 137 years old (Genesis 25:16-17)
9. _____ Isaac was fifty years old when he married Rebekah (Genesis 25:20)
10. _____ Jacob and Esau were alike in their disposition (Genesis 25:21-34)

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QUESTIONS: And Your Answers

1. What four things did Abraham do (Genesis 25:1,5,6,8)?
2. What was Abraham's age at this marriage (Genesis 25:1,20; 23:1; 17:17)?
3. How many sons did Abraham have by Keturah (Genesis 25:2)?
4. How long was Abraham a sojourner (Genesis 25:7;12:4)?
19. What was Paul's comment (Hebrews 11:9,10,13-16)?
20. Can you give the meaning of "was gathered to his people" (Genesis 25:8)?
21. Who buried Abraham (Genesis 25:9,10)?
22. What two men have their generations given in Genesis 25:12-23)?
 1. How many sons did Ishmael beget (Genesis 25:16; 17:20)?
 2. What kind of death came to Ishmael (Genesis 25:17)?
 3. In what respects were Isaac and Abraham alike (Genesis 25:19) Unlike?
 4. At what age did Isaac marry (Genesis 25:20)?
 5. How many recorded prayers did Isaac offer (Genesis 25:21; 26:24)?
 6. Was Rebekah a praying woman (Genesis 25:22,23)?
 7. What definite answer did God give her (Genesis 25:23)?
 8. What is the meaning of "Esau" (Genesis 25:25) and where did he live (Genesis 25:30; 32:3)?
 9. What is the meaning of "Jacob" (Genesis 25:26)?
 10. What was the occupation of Esau and Jacob (Genesis 25:27)?
 11. What wrong is suggested in Genesis 25:28 that still causes trouble in homes?
 12. What "bad bargain" did Esau make with Jacob (Genesis 25:29-34;Hebrews 12:16,17)?

WHOLE BIBLE STUDY COURSE**Year I****Second Quarter**Lesson 16
Genesis 26Page 1
Memory Verses: Genesis 26:9; Ephesians 4:15

Memory Verses:

“And Abimelech called Isaac, and said, Behold, of a surety she is thy wife: and how saidest thou, She is my sister? And Isaac said unto him, Because I said, Lest I die for her” (Genesis 26:9).

“But speaking the truth in love; may grow up into him in all things, which is the head, even Christ” (Ephesians 4:15). ““

ISAAC: SINNER AND PEACEMAKER

This is the only chapter in which Isaac figures as the chief character. He is not as prominent and aggressive as his father, Abraham, or his son, Jacob.

Isaac (Laughter) was, however, a great man in his own right. He was quiet, unassuming man, patient and submissive in his contact with others. While his father and son tower like majestic peaks above him, he lives a quiet, faithful life in the fullness of truth revealed to Abraham. The experience on Mt. Moriah (Genesis 2:9ff) put an indelible stamp upon Isaac.

In this lesson two extremes of Isaac's character are given: he was a cowardly lying sinner, and yet he was a patient peacemaker.

I. Isaac Is Guilty of Lying (Genesis 26:1-11)**A. The Abrahamic Covenant Confirmed (Genesis 26:1-5).**

“**Famine in the land. . .**” (Genesis 2.6:1): There was a famine in Palestine in the days of Abraham (12:10), now in the days of Isaac, in the days of Jacob (41:56), in the days of Ruth (1:1), in the days of David- (II Samuel 21:1).

“**Went unto Abimelech. . . Gerar**”: “**Abimelech**” is an official title, like Pharaoh for the Egyptians, and hence not the same Abimelech who “**took Sarah**” (20:2) possibly eighty years before. Gerar is about ten miles south of Gaza.

“**Lord appeared unto him. . .**” (Genesis 26:1): This is the Lord's first appearance to Isaac. The second and last one is recorded in 26:24. He is definitely told not to “go down into Egypt.” Jacob and Esau were about fifteen years of age (25:7) at this time. “**Isaac was born when Abraham was 100, and Sarah ninety years of age. He was thirty-seven when his mother died; forty when he married (25:20); seventy-five when Abraham died (25:7)**”

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“Sojourn in this land. . . be with thee” (Genesis 26:3): The blessings promised to Abraham are here definitely renewed for Isaac. If Abraham's seed was to be numbered as **“the sands of the seashore”** (22:17; 32:12), so Isaac's seed shall be numbered as the **“stars”** of heaven (4). This **“seed”** reaches its climax in Christ and His seed (Gal. 3:16).

“Abraham obeyed my voice. . .” (Genesis 26:5): He obeyed every divine injunction. Isaac is blessed for his father's sake! IT PAYS TO SERVE JESUS - EVERY WAY, EVERY DAY, for our own sake, and for the sake of others!

“Kept my charge. . .” (Genesis 26:5): Observance of special instructions. **“Commandments”**: Orders divinely commanded (12:3) **“Statutes”**: unchanging institutions of God (13:17, 18). **“Laws”**: Embracing moral and spiritual codes of conduct. **“This looks very much like Biblical evidence that the beginnings of God's written Word were already existent in Abraham's day.”**

B. Walking in Dad's Footsteps (Genesis 26:6-11)

“She is my sister” (Genesis 26:7): A son under similar circumstances as his father follows his dad in the same old sin of cowardly fear and lying. **“The fear of man bringeth a snare”** (Proverbs 29:25). Sin is never logical, but it always brings shame and often a fearful and immediate penalty (Romans 6:23). Sarah was Abraham's half sister; Rebekah was a second cousin (22:20-23). The sin of deception and lying was the same old sin.

“Sporting with Rebekah. . .” (Genesis 26:8): **“Caressing”** or **“fondling”** his wife, a course of procedure not followed with sisters. Abimelech confronts Isaac with **“She is thy wife”** (9). His sin had **“found him out”** (Numbers 32:23). It is a shame for believers to live on such a low plane that unbelievers must rebuke them (John 17:16, 19-21). Abimelech publicly proclaims that Isaac and Rebekah are husband and wife and gives a commandment for their safety (11).

IV. Isaac the Peacemaker (Genesis 26:12-34)

A. God Blesses a Peacemaker (Genesis 26:12-16).

“Sowed. . . hundredfold” (Genesis 26:12): Isaac ventured into agriculture, thus classing him as a semi-nomad. He reaped the largest possible yield (Matthew 13:8; Psalm 37:19) - 100 measures for each one sown. **“The Lord blessed him.”** God wants to bless His children in any dispensation-- bless them spiritually, physically and materially. I believe it is a false assumption to say that God cares nothing for the material prosperity of his saints in this Gospel of Grace age. If we can take large possession and still **“Seek FIRST”** (Matthew 6:33; Philemon 4:19) God's kingdom, He will often allow His children **“great”** possessions (13). God can do more with a devoted rich man's talent and money, than he can with a poor, poor-spirited down-and-out man! God gave Isaac flocks and herds, servants to spare, and grain in abundance (14; Matthew 25:15, 18, 23, 25). Why don't YOU **“PROVE God”** (Malachi 3:8-10) and SEE WHAT HE WILL DO FOR YOU IF YOU PUT HIS WORK FIRST?

“Envied him. . .” (Genesis 26:14): They were jealous of his success. To be envious of another is a mark

LESSON 16 -PAGE 3

of inferiority, and admission of the superiority of the one envied. “Go from us” (16) was the mean-spirit of those who for spite **“stopped”** Isaac's wells. They had no cattle of their own to water; they would not allow Isaac the privilege of using the wells. Does it ever pay to have a dog-in-the-manger attitude?

B. The Encampment of Gerar (Genesis 26:17-22).

“Gerar. . . dwelt there” (Genesis 26:17): Isaac moves on at the request of Abimelech. Peace is worth more to him than any particular spot of no-man's land. He moves to a spot of land previously occupied by Abraham -- a part of Abraham's estate that was his by inheritance.

“Digged again the wells. . . “ (Genesis 26:18): Isaac re-opens the wells Abraham had dug (20:1; 21:34; 25:5). Water was hard to get; wells were very important. He found a “well of running water” (19).

“Esek. . . “ (Genesis 26:20): **“Contention,”** because the Philistines “strove with him” for the well. Trivialities serve to REVEAL the TRUE NOBILITY or MEANNESS of a man's character. Isaac would not argue about a well. He dug another.

“Sitnah. . . “ (Genesis 26:21): The word means **“hatred,”** opposition. His enemies were watching for every chance to embarrass him. Isaac had the power to defend the well! He did not choose to use it.

“Rehoboth. . . “ (Genesis 26:22). Means “enlargement,” or “plenty of room.” “The Lord makes room for those who will move on to where the room is to be found”! Patience and good sense prevail. Isaac was WILLING TO PAY THE PRICE OF PEACE. PRINCIPLE ALONE SHOULD BRING RESISTANCE to the enemies of righteousness and peace (Romans 12:18). We should use every appeal to wrong doers to do do right. Cities have a debt to pay those who abide by the law by maintaining policemen to restrain the wrong-doers. Our country has the moral obligation to protect its citizens from those who violate every moral standard. Civil power is “ordained of God” (Romans 12:1ff) to PROTECT THE WEAK, and obtain JUSTICE for the citizenry! We should use every possible means personal, national and world-wide to “make peace” always (Matthew 5:9).

C. The Renewal of The Covenant (Genesis 26:23-33).

“Lord appeared unto him. . .” (Genesis 26:24): Was the persecution God's plan to get Isaac back to Beer-sheba? It took persecution to scatter the early Church from Jerusalem to obey our Lord's commission (Acts 11:19; 1:8; 8:4). God appears to Isaac the **“same night”** he arrived at Beer-sheba (the well of the oath) and reaffirms the covenant made with Abraham. He **“buildded an altar”** (25), **“pitched his tent,”** and **“digged a well.”** He was “back home to stay!”

“Make a covenant. . . “ (Genesis 26:26-29): Abimelech, **“Ahuzzah”** (Holding fast) and “Phichol” (Great strong, a title) make a non-violence pact with Isaac. It is sealed (30, 31). **“Shebah”** (oath) is found (32).

D. Trouble About Esau's Wives ('Genesis 26:34, 35).

“Esau. . . took to wife” (Genesis 26:34): Abraham saved Isaac from marrying a Canaanitish woman. Isaac and Rebekah were “grieved” when their son married not one, but two, idolatrous wives. “Mixed marriages” are never good whether in Esau's day, or in ours (II Corinthians 6:14-18).

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QUESTIONS: And Your Answers

1. Why did Isaac go to Gerar (Genesis 26:1)?
2. What did God tell Isaac not to do (Genesis 26:2)?
3. God renews what promise to Isaac (Genesis 26:3, 4; 22:17; 32:12)?
4. What characteristic of Isaac's father is recalled (Genesis 26:5)?
5. Why repeat his father's sin (Genesis 26:9)?
6. Was this before or after the birth of Jacob and Esau (Genesis 26:1; 25:7; 21:5; 25:22,26)?
7. How long since Abraham's affair with Abimelech (Genesis 20:17-21:5; 25:26; 26:1)?
8. How reap "in the same year"? and how an hundredfold (Genesis 26:12)?
23. What did Isaac's prosperity do to his neighbor's attitude (Genesis 26:13,14)?
24. Why did they fill the wells (Genesis 26:15-16)
11. What was the meaning of the names of the wells (Genesis 26:20,21, 22) ?
12. Is there ever a time when we should resist by force the evil which would oppose us (Genesis 26:22; Romans 12:18; Matthew 5:9)?
13. Who appeared again to Isaac (Genesis 26:24)?
14. Of what did God assure Isaac (Genesis 26:24b)?
15. Why did Abimelech and his associates desire a covenant of friendship with Isaac (Genesis 26:26-28)a
16. Was the pact accepted by Isaac, and how was it sealed (Genesis 26:30,31)?
17. Was the well Beer-sheba a new one, or an old one (Genesis 26:33,18; 21:30,31)?
18. Who were the Hittites (Genesis 26:34;14:13; 23:3,10)?
1. How many wives did Esau take when he was forty years old (Genesis 26:34)?
2. Why were these wives "a grief of mind" to Isaac and Rebekah (Genesis 26:35)?

WHOLE BIBLE STUDY COURSE**Year I****Second Quarter**Lesson 17
Genesis 27, 28Page 1
Memory Verses: Genesis 27:24; 28:20-22

Memory Verses:

And he said, Art thou my very son Esau? And he said, I am” (Genesis 27:24).

“And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God: And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee” (Genesis 28:20-22).

JACOB'S DECEPTION AND DEPARTURE

Avoid the extremes of over emphasizing the guilt of Jacob, or of regarding Esau as the innocent party in the transaction. Both were sinners; both paid for their sins.

Rebekah and Jacob suffered for their sin of deception, Jacob departing from his home, perhaps never to see his mother again. They seemed to act on the theory that “the Lord helps those who help themselves.” They forget that “man's extremity is God's opportunity.”

D. L. Moody once said: “It is a fine thing to desire the blessings of the Lord, but it is a poor thing to seek to obtain it by fleshly craft.”

Esau sold his birthright (Genesis 25:31-34) for a “**mess of pottage**”; later he sought to reclaim it by a “**meal of venison**” (Genesis 27:3). He failed in the latter.

Isaac and Esau suffer because they seek to divert the EXPRESSED PURPOSE OF GOD. **Isaac “loved Esau because he did eat of his venison”** (Genesis 25:28). This fleshly “**love**” leads him to desire to bless Esau. His spiritual eyes are as “DIM” as his physical. It seemed to matter little to Isaac that Esau had treated slightly the matter of his spiritual values. They were unimportant to him. He deliberately sold his birthright. He married heathen women (Genesis 26:34, 35). Isaac knew better than to bless Esau; he needed more backbone!

I. Jacob Obtains the Blessing (Genesis 27:1-29)**A. Esau is sent for “savory meat”** (Genesis 27:1-4).

“Issac. . . called Esau” (Genesis 27:1): Esau does not seek the blessing; Isaac seeks to bestow it upon him. He is prompted to do it by his appetite. For the same reason, Esau sold his birthright. “**Isaac was old**” - about 136, but he lived forty-four more years. Esau and Jacob were about seventy-seven years of age at this time.

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“Old. . . know not the day of my death” (Genesis 27:2): He was not thinking of dying; he used the thought to get a “Big feed” of venison (Genesis 27:3, 4). Esau had married at forty (Genesis 26:34), but seems to have been yet with his parents. Isaac died at 180 (Genesis 35:27-29; 27:4).

B. Rebekah's Ruse (Genesis 27:5-17).

“Rebekah heard. . .”(Genesis 27:5): Rebekah is the superior of Isaac in intelligence and alertness. She is quick to match carnal designs with like weapons. Since Isaac is only concerned about eating (Genesis 27:6-8), she will feed him a meal he'll never forget! She did not inquire of the Lord now (Genesis 25:22, 23). She is determined that Isaac bless Jacob (Genesis 27:9,10).

“My brother is a hairy man. . . I. . . smooth” (Genesis 27:11): He majored on the difficulties and dangers of the ruse. If detected, he would be **“a deceiver,”** and bring **“a curse,”** not a blessing, **“upon me”** (Genesis 27:12). **“Go fetch them,”** (Genesis 27:13) is equal to our **“GET.”** Jacob obeyed his mother. Think of a **“dying”** man able to eat **“two good kids”** (Genesis 27:9,13,14). What a glutton!

“Raiment. . . Esau. . . skins. . . Jacob” (Genesis 27:15-17): Her ruse is completed for Jacob's camouflage. Jacob must approach Isaac with meat like Esau prepared, wear Esau's clothes, and caress his father with hands like Esau's hands. Jacob's voice was the only thing she couldn't change! Even a woman's ingenuity could not do this.

C. Isaac Is Deceived By Jacob (Genesis 27:18-25).

“Who art thou, my son?” (Genesis 27:18): Isaac's eyes were dim (Genesis 27:1), but his hearing was acute (Genesis 27:22). He decided to trust his senses of touch (Genesis 27:23), smell (Genesis 27:27) rather than his hearing. Jacob deliberately lied the second time (19, 24). Isaac's persistence is evidence of his determination to bless Esau instead of Jacob, although he knew God had chosen Jacob! Man proposes, but God disposes. Isaac is satisfied. **“I will eat. . . bless thee”** (Genesis 27:25).

D. Jacob Is Blessed By Isaac (Genesis 27:26-29).

“Kiss me. . .” (Genesis 27:26): The kiss appears here for the first time as the token of true love and affection. The treachery of the act is not condoned on Jacob's part (see II Samuel 20:9; Matthew 26:49). **“My son”** implies **“My favorite.”** Rebekah has prepared for this, too (Genesis 27:27).

“Blessed him. . .” (Genesis 27:27-29): He blesses him regarding harvests (Genesis 27:28), authority over his brethren (Genesis 27:29a), regarding reciprocal curses and blessings (Genesis 27:29b). The closing line is an echo of Genesis 12:3a, not of Genesis 12:3b. In Genesis 12:3b is the essence of the Messianic element in Abraham's blessing. Isaac dare NOT BESTOW that upon his favorite Esau - he knew God had chosen Jacob for the messianic line. He bestows it upon Jacob, too, in Genesis 28:4.

II. Esau's Bitterness and Hatred (Genesis 27:30-46)

A. Esau's Return (Genesis 27:30-40).

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“Esau. . . came in” (Genesis 27:30): Talk about a “nick of time.” Esau ENTERS one door, as Jacob LEAVES another! Esau must have had “good luck” this time, better than when he sold his birthright for one **“mess of meat”** (Hebrews 12:16). He claimed to be **“thy firstborn”** (Genesis 27:32), although he had sold his birthright, **“despised”** it and had forfeited his right to it (Genesis 25:29-34).

“Isaac trembled. . . Who?” (Genesis 27:33): Isaac senses that he had been deceived. He trembled because of disappointment, personal disgust that Rebekah and Jacob had “put one over on the old man,” and because he was conscious of a divine rebuke. **“And he shall be blessed.”** He had played with fire, and he had been burned. It is a part of wisdom to sense that much.

“Bless me. . . father” (Genesis 27:34): Esau tries to justify himself by accusing Jacob. He had deliberately sold his birthright. In so doing, he had no right to the birthright now, and shed some “crocodile tears” (Hebrews 12:16, 17). They were tears of remorse, not of repentance. He cried because he was “caught.” not because he sought God's will in the matter (Genesis 27:37, 38).

“Thy dwelling. . . sword” (Genesis 27:39, 40): If Esau cannot have the FIRST blessing, he will be content with a second-rate blessing. That is more than he deserved.

B. Esau's Hated of Jacob (Genesis 27:41-46).

“At hand. . .” (Genesis 27:41): He was wrong. See verse 1.

“A few days” (Genesis 27:44): Rebekah was mistaken. It was twenty years (Genesis 41:41). “Deprived of you both”: She would be deprived of Jacob by Esau, and of Esau by an avenger (Genesis 9:6).

“Weary of my life” (Genesis 27:46): Esau's marriage to heathen women was a source of great bitterness to his parents, especially Rebekah. Sending Jacob to Padanaram for a wife was a good idea, and it won Isaac's approval.

III. Jacob's Journey (Genesis 28:1-22)

A. Isaac Sends Jacob to Padanaram (Genesis 28:1-5).

“Take a wife. . . “ (Genesis 28:1, 2): Laban's daughter will have spiritual ideals akin to these of the chosen line. Isaac “blesses. . . sent away Jacob” (Genesis 28:3, 5) to the “field of Aram.” He hopes Jacob will actually inherit the land of Canaan.

B. Esau's Repentance (Genesis 28:6-9; Hebrews 12:17).

C. Jacob's Vision (Genesis 28:10-15).

“Dreamed. . . ladder” (Genesis 28:12): The “transfer of the birth right from Esau to Jacob had been validated by Isaac.” It is now validated in heaven, God himself giving assurance to Jacob that henceforth he is to be recognized the vehicle of the Promises. The ladder was a hint that the Promises would culminate in

LESSON 17 -PAGE 4

bridging Heaven and Earth. Jesus said that HE WAS THE LADDER (John 1:51).

“Land. . . to thee. . . give it” (Genesis 28:13-15): The Lord gives Jacob a message regarding the land (Genesis 28:13), his seed (Genesis 28:14) and himself (Genesis 28:15).

D. Jacob's Vow (Genesis 28:16-21).

1. Jacob's Fear (Genesis 28:16, 17).

2. Jacob Anoints the Stone (Genesis 28:18,19).

3. Jacob's Vow (Genesis 28:20-22) regarding the Lord, the stone and the tithe (See Genesis 4:20)

BIBLE BONUS: TRUE OR FALSE

1. _____ When Isaac was old he made plans to bless Esau.
2. _____ Rebekah and Jacob made no plans to deceive Isaac and secure the blessing for Jacob.
3. _____ Isaac suspected Jacob of trying to deceive him .
4. _____ Rebekah used her cooking and sewing skills to deceive Isaac.
5. _____ Jacob's “voice” was like Esau's.
6. _____ Esau decided to “slay” his brother Jacob (Genesis 27:41).
7. _____ Rebekah made no plans lo send Jacob away from murderous Esau.
8. _____ Isaac did nothing for Jacob before he left for Padan-aram
9. _____ God made no promises to Jacob after the dream of the “ladder.”
10. _____ Jacob did not recognize the place as “the house of God.”
11. _____ No vow was made by Jacob to God (Genesis 28:20-22a).

FILL IN THE BLANKS

1. In the blessing, Isaac asked God to “give” _____ the _____ of “heaven, and the...” _____ of the _____”and plenty of _____ and _____.
2. Included in the blessing was the fact that “people should. . . _____”nations...” _____”down”. . . _____ and Jacob to be _____ “over thy brethren.”
3. When Esau heard that Jacob had already obtained the “blessing. . . he _____ with an _____ cry.
4. Esau was “by thy sword, shalt thou. . .” _____, “and shalt serve _____”; but in time to would he would break Jacob's _____
5. On his first night away from home Jacob slept on the _____ with _____ for his _____.
6. The Lord promised to be with Jacob in all _____ where he _____ and “will bring thee again. . .” _____.
7. When “Jacob awaked. . . “ he said, “Surely _____ is in _____”and I _____.
8. Jacob promised God to “give _____.
9. “That place Bethel” was called _____.

WHOLE BIBLE STUDY COURSE

Year I

Second Quarter

Lesson 18
Genesis 29-31

Page 1
Memory Verses: Genesis 31:41; Galatians 6:7

Memory Verses:

“Thus have I been twenty years in thy house; I served thee fourteen years for thy two daughters, and six years for thy cattle: and thou hast changed my wages ten times.” (Genesis 31:41)?

“Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.” (Galatians 6:7).

JACOB'S EXPERIENCE AT HARAN

It is a universal truth that “**whatsoever a man soweth, thay shall he also reap**” (Galatians 6:7). This is true of wheat, poppies or sin in a man's life.

Today we see Jacob getting a taste of what he had given to Isaac and Esau, his father and brother.

Let us consider Jacob at Haran:

I. His Family (Genesis 29:1-30:24)

A. Jacob Meets Rachel (Genesis 29:1-12).

“**Jacob went on his journey. . .**”(Genesis 29:1): following his vision and vow at Bethel “**he lifted up his feet**” or got under way on his 400-mile journey. “**People of the East**”: the land east of Palestine, actually Mesopotamia, or Haran (Genesis 29:4; 11:31; 28:2).

“**Stone. . . well's mouth**” (Genesis 29:2): To protect the well from contamination or from animals falling into it.

“**Laban. . . son of Nahor**” (Genesis 29:5): He was Nahor's grandson. A customary use of “son” (Genesis 22:23; 24:29).

“**All the flocks. . .**” (Genesis 29:8): The “**great stone**” may have been too large for one ordinary man to move, or, the water being so precious, an agreement might have been that the watering would not be done until all flocks were present. If the first is true, Jacob was given supernatural strength to move the “**stone**” (Genesis 29:10), or if the second is true he ignored the custom to water the flock for Rachel (Gen. 29:6-12).

“**Kissed Rachel. . . wept**” (Genesis 29:11): Was it a case of “love at first sight?” Rachel was beautiful; she may have reminded him of his mother. He then and there determined that she was the wife whom he sought. She was willing!

“**Her father's brother. . .**” (Genesis 29:12): Jacob was Laban's nephew.

LESSON 18-PAGE 2

B. Jacob and His Wives (Genesis 29:13-30).

“Brought him to his house. . .” (Genesis 29:13): A guest could stay in an oriental household three days without working. After that he must join the family in household and farm duties. Jacob stayed **“a month”** (Genesis 29:14) to determine his course.

“What shall thy wages be?” (Genesis 29:15): Jacob was seventy-seven years of age. He had no gifts to give Rachel or her father.

“Leah was tender eyed” (Genesis 29:17): The name means “wild cow.” “Tender eyed” may or may not imply defective vision, or “sore eyes,” weak eyed.

“Rachel was beautiful”: Rachel signifies “ewe.”

“Seven years for Rachel. . .” (Genesis 29:18): Jacob truly loved Rachel and was willing to work for her; it was all he could do. Laban approved the plan (Genesis 29:19).

“Few days. . .” (Genesis 29:20): Love turns burdens into blessings. In Haran or in wherever you live!

“It was Leah. . .” (Genesis 29:25): The deceiver was deceived (Genesis 29:21-24). Did Jacob now remember how he had deceived his own father and brother (Genesis 27:15-30)? **“Be sure your sin will find you out”** (Numbers 32:23). Jacob **“hated”** Leah (Genesis 29:31) although it may mean he loved Leah less than Rachel (Genesis 29:30). Laban’s trick was deception at its lowest, and his explanation and offer put Jacob in a position that obligated him to accept them (Genesis 29:26-30).

“Rachel. . . to wife also” (Genesis 29:28): At the end of the week of wedding festivities, Jacob received Rachel as his wife also. Here Jacob becomes a bigamist, primarily by accident, not by choice.

C. Jacob and His Children (Genesis 29:31-30:24).

“Leah. . . bare. . . Reuben” (Genesis 29:32): Reuben means “See, a son!” Children usually become a bond of affection between husband and wife. Leah recognized her son as a blessing from God.

“Simeon” (Genesis 29:33): Hearing.

“Levi”(Gen.29:34): Joined, attachment.

“Judah” (Genesis 29:35): Praise. Through the tribe of Judah, our Lord was born. Leah bore a child a year.

“Give me children . . .” (Genesis 30:1): It was a disgrace for any Jewish wife to be childless. “The childless are as lifeless,” says the Jewish proverb.

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“Bilhah” Rachel's handmaid bare **“Dan”** (Genesis 30:6): Judging, or Vindication. **“Naphtali”** (Genesis 30:7, 8): Wrestling.

“Zilpah Leah's maid. . . Gad” (Genesis 30:9-11): A troop indicates the battle is on. **“Asher”** (Genesis 30:12, 13): Means “Happy.”

“Leah. . . Isaachar” (Genesis 30:18): Means “Three in a reward.” The mandrake of “love apple,” a yellowish tomato-like fruit was supposed when eaten to produce fruitfulness. **“Zebulun”** (Genesis 30:19-20): Means “Endowed.” **“Dinah”** (Genesis 30:24): Means “Judgment.”

“Rachel. . . Joseph” (Genesis 30:22-24): Joseph means “To add.” Her reproach of childlessness was now taken away. Jacob was now ninety-one years of age (see Genesis 47:9). Verse 20 shows there was no effect from the mandrakes (Genesis 30:14).

II. His Prosperity (Genesis 30:25-43)

A. Jacob's Bargain with Laban (Genesis 30:25-26).

“Send me away. . .” (Genesis 30:25): His bargain of serving four-teen years for Rachel was now completed. He wanted to go home to Beer-sheba with his family (Genesis 30:26). Laban persuaded him to stay longer (Genesis 30:27) for **“wages”** (Genesis 30:28).

B. Jacob's New Contract with Laban (Genesis 30:27-43).

“Do this thing. . . I will. . . keep thy flock” (Genesis 30:31): Jacob's Proposition was (Genesis 30:29-36) that Laban would keep all white sheep and brown goats (their usual color) and then hwould care for these on the shares. All speckled, spotted or striped animals would be his. Laban looked around and thought he had the best of the bargain and accepted it at once! God signally prospers Jacob (Genesis 30:37-43). Jacob had promised that-whatever God would give him he would TITHE IT (Genesis 28:20-22). God honored Jacob, not because he was a sinless man, but because he was a God-fearing man. God blesses and prospers us, not because we DESERVE HIS BLESSINGS, but because we **“prove God”** (Malachi 3:8-10) IN FAITH that He will give us every needed spiritual and material blessing (Philemon 4:19; Matthew 6:25-34).

V. His Departure for Home (Genesis 31:1-55)

A. Jacob's Preparation to Leave Haran (Genesis 31:1-16).

“Countenance of Laban. . .” (Genesis 31:1, 2): Laban had made a bargain which seemed all to his advantage. Now everything is becoming unreasonable. Jacob knows trouble is brewing.

“Lord. . . Return. . . I will be with thee” (Genesis 31:3): God uses the hatred of Laban to return Jacob to Canaan. God may make even the “Wrath of men to praise Him” (Psalm 76:10).

“God. . Get thee out” (Genesis 31:11-13): God uses what Jacob seems a stroke of adversity to get him

LESSON 18-PAGE 4

back to Canaan. Leah and Rachel agree to go (Genesis 31:4, 10,14, 16).

B. Jacob's Flight (Genesis 31:17-21).

C. Laban's Pursuit (Genesis 31:22-42).

19. Laban pursues Jacob seven days (Genesis 31:22, 23). God's warning to Laban (Gen. 31:24).
20. God's warning to Laban (Genesis 31:24)
3. Laban's meeting with Jacob (Genesis 31:25-35).
4. Jacob's wrathful recrimination (Genesis 31:36-42).

D. The Covenant Between Laban and Jacob (Genesis 41:43-55).

“**Jegarsahadutha**” (Genesis 31:47): A Chaldee work meaning “Witness-heap.” “**Galeed**”: A Hebrew word meaning “Beacon,” in the sense of a watchtower.

“**Offered sacrifice**” (Genesis 31:54): Unto God for deliverance from harm from Laban. The parting of Laban is forever (Genesis 31:55).

BIBLE BONUS: TRUE OR FALSE OR FILL IN THE BLANKS

19. _____ Haran was 400 miles northeast of Canaan.
20. _____ “A great stone was upon the well's mouth” (Genesis 29:2).
21. _____ Jacob “wept” when he “kissed Rachel” because it was so unpleasant.
22. Of the two daughters of Laban, _____ was “tender eyed; but Rachel was” _____ (Genesis 29:17).
23. Jacob worked fifteen years for Rachel and Leah. _____
24. The _____ years Jacob served for Rachel seemed long because of his love for her.
25. _____ Jacob and Rachel were not cousins (Genesis 28:2). _____
26. When Joseph was born, Rachel said, “_____” (Genesis 30:24).
27. Laban said: “I have learned by experience that the Lord hath blessed me for thy (Jacob's) sake.” _____
28. Jacob so arranged matters that the strong cattle belonged to him and the weak to Laban. _____
29. Jacob became very wealthy before he left Laban. _____
30. In deciding to leave Laban Jacob was influenced by: the words of Laban's sons, the countenance of Laban, the command of the Lord, and the advice of his wives. _____
31. Laban had deceived Jacob, “and changed my wages ten times.” _____
32. In a dream the “angel of God” bade Jacob to “return unto the land of thy kindred.” _____
33. Rachel stole the “images that were her father's.” _____
34. Jacob “fled with all that he had... and set his face toward the” _____ (Genesis 31:23).
35. Jacob “served Laban years for thy two daughters, and years for thy cattle” _____ (Genesis 31:41)
36. Jacob did not “make a covenant” with Laban. _____
37. Laban said “_____”
38. Jacob and Laban parted as friends. _____

LESSON 18-PAGE 5

QUESTIONS: And Your Answers

1. Why a stone on the well's mouth (Genesis 29:1-3)?
2. Why Laban called son of Nahor (Genesis 29:5; 22:23; 24:29)?
3. Why wait for all the flock (Genesis 29:8), and why did Jacob move the stone (Genesis 29:10)?
4. Why did Jacob weep (Genesis 29:11)a And how was he her “father's brother” (Genesis 29:12)?
5. Why service for his wives demanded (Genesis 29:18,27)?
6. How could Jacob he deceived (Genesis 29:23)?
7. Interval between the marriages (Genesis 29:18,27)?
8. The least probable time for the births of Leah's four sons (Genesis 29:32-35), their names and the meaning of them?
9. Why was Rachel so anxious for children (Genesis 30:1; 29:32,34)?
10. What were the names, and the meaning, of two more sons of Leah (Genesis 30:14-21)?
11. What reproach did God remove from Rachel in the birth of Joseph (Genesis 30:23-24)?
12. Why had Jacob made no provision for his own house (Genesis 30:30), and what new contract did he make with Laban (Genesis 30:25-43)?
13. Why was Jacob so successful (Genesis 31:9), despite the ten change of wages by Laban (Genesis 31:7,8)?
14. What sons had Laban (Genesis 31:1)?
15. Why say: “I am the God of Bethel” (Genesis 31:11-13)?
16. What were the teraphim, and why stolen (Genesis 31:19)?
17. What was “the river” Jacob crossed, and where did Laban overtake him (Genesis 31:21,23, Cf.1,37)
18. What restrained Laban against harming Jacob (Genesis 24:35), and how did Jacob react to Laban's charge of theft of idols (Genesis 31:31, 36-42)?
19. In what sense were “all” Laban's (Genesis 31:43), and what covenant did he make with Jacob (Genesis 31:44-45)?
20. Meaning of the names of “the heap,” Jegarsahadutha, Galeed, and Mispah (Genesis 31:46,47,49)?

WHOLE BIBLE STUDY COURSE

Year I

Second Quarter

Lesson 19
Genesis 32-34

Page 1
Memory Verses: Genesis 32:28; 33:4

Memory Verses:

“And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and has prevailed” (Genesis 32:28).

“And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept” (Genesis 33:4).

JACOB'S RECONCILIATION AND DINAH'S DISGRACE

Sometimes a little thing leads to big things.

“**Thou shalt not fake a wife of the daughters of Canaan**” (Genesis 28:1ff) was a little even which led to a decided turn in Jacob's career.

Jacob had spent twenty years away from home. He had gone away with nothing but the clothes on his back and the staff in his hand. Now he is returning to his home a rich tribal prince with eleven sons and a daughter, Dinah. However, he must face his brother Esau with whom he had some shady dealings two decades before.

I. Jacob Prepares to Meet Esau (Genesis 32:1-32)

A. Jacob Met by Angels (Genesis 32:1, 2).

“**Angels of God met him. . .**” (Genesis 32:1): They came to encourage him as he faced wrathful Esau (Genesis 28:12; Hebrews 1:14; Psalms 34:7).

“**Mahanaim. . .**” (Genesis 32:2): Two hosts, or bands. They formed a protective guard from behind and in front - standing between Laban in the rear and Esau in front. “**Host**” is translated “**band**” (Verse 7, 10), “**Company**” (8, 21) and “**drove**” (Genesis 33:8).

B. Jacob Prepares to Meet Esau (Genesis 32:3-23)

1. A Friendly Message to Esau (Genesis 32:3-6).

“**Land of Seir. . . Edom**” (Genesis 32:3): Seir is the same as Edom, each referring to the land of Esau. “**Seir**” means “shaggy,” that is, “wooded.” It is south of the Dead Sea. For Esau's emigration see Genesis 36:6-8; Deuteronomy 2:12.

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“My lord Esau. . .” (Genesis 32:4): Jacob describes himself as the “servant” of Esau. This was good diplomacy. He is aware of his pre-eminence as rooted in God's blessing, but he is ready to concede to Esau every outward honor. He wants to “find grace” (5) in his brother's sight. He is alarmed as he learns that Esau comes with 400 armed men to meet him (6), evidently to avenge the past.

2. Jacob Divides His Company (Genesis 32:7, 8).

“Afraid. . . divided. . . into two bands” (Genesis 32:7): The caravan is divided into two sections or camps. The reason (8): if one was destroyed or captured, the other would escape. This was good sense (James 2:17, 18).

3. Jacob's Prayer (Genesis 32:9-12).

“God. . . Lord” (Genesis 32:9): See Genesis 28:13 for use of both titles. Jacob claims God's covenant promise, claims credit for obedience, claims a vindication of God's promise. He prays directly to God. This is the third direct communication of God to Jacob.

“With my staff” (Genesis 32:10): See Genesis 29:1. Jacob had no possessions when he last crossed the Jordan, twenty years before. God had greatly blessed him. He now knew God as faithful in keeping His promises and in protecting His own (11, 12). We can really pray when we face trouble!

4. Jacob Prepares a Present for Esau (Genesis 32:13-20).

“A present for Esau. . .” (Genesis 32:13): He offers no present for Esau until he knows his brother is coming to meet him with 400 men. He does it to “appease” Esau; **“Kaphar,”** to cover. To reconcile, atone, or to pacify him (Genesis 6:14; Exodus 29:36, 37; Proverbs 16:14). The animals are put in five separate droves: Goats, sheep, camels, cattle (kine), and the asses. Esau would encounter the droves in turn; his anger would be pacified (14-20). A gift of 580 beasts is a substantial present. **“My Lord”** is repeated five times.

1. Jacob's Care for His Family (Genesis 32:21-23).

“. . . ford Jabbok” (Genesis 32:22): Jacob remains on the north side of “the blue.” the clear mountain stream. **“Jabbok”** means “Wrestler,” reminding us of Jacob's experience. It is about thirty feet wide and about hip-deep. Jacob remained behind to “check whether all have really crossed or whether some stragglers of this great host still need direction.”

D. Jacob's Wrestling (Genesis 32:24-32).

1. The Wrestling (Genesis 32:24, 25).

“Left alone. . . wrestled” (Genesis 32:24): Jacob was praying. It involved a struggle of the entire man, body and soul. The struggle was not imaginary. Jacob sensed from the beginning that his opponent was none other than God, a conviction fully established when his opponent departed. **“Abhaq”** is correctly translated “wrestled;” the verb is construed to mean “roll in the dust” - denoting a genuine struggle. The Bible comment on this passage is Hosea 12:4: “The angel” of this passage is He who later was incarnated as God's only

LESSON 19 -PAGE 3

begotten Son. "As the will of man learns ever more perfectly to submit to God's will, God can no longer 'prevail' against such a one." To teach Jacob not to trust in carnal devices he is given a physical disability as a memento. **"The hollow of the thigh,"** the ball-and-socket joint was dislocated. Whether it was a permanent or temporary injury we do not know.

2. The Blessing (Genesis 32:26-29).

"Jacob. . . Israel" (Genesis 32:28): Jacob requested a **"blessing"** (Genesis 32:26). **"Jacob"**: Is the natural man, the heel-catcher, the supplanter. Jacob will not yield unless he receives a Divine blessing. **"Israel"**: Jacob's new name, meaning **"God rules,"** orders, or commands. "As hence, to contend or strive."

"Prevailed": Jacob had contended with men and God. He had prevailed with men, as Esau, Isaac and Laban, but not with God until he submitted to the will of God and sought a blessing. Then, as Israel, he became one whom God commands, and hence blesses.

"Name" (Genesis 32:29): See Judges 13:17,18 where **"secret"** means "wonderful."

3. Peniel and Penuel (Genesis 32:30, 31).

"Peniel" (Genesis 32:30): Means "Face of God." **"Penuel"** (Genesis 32:31) is the same as **"Peniel"** (Judges 8:8, 9, 17; I Kings 12:25 ONLY). **"Halted"**: Limped (II Corinthians 12:7-10).

II. Jacob and Esau Reconciled (Genesis 33:1-20)

A. Final Preparation for the Meeting (Genesis 33:1, 2).

"Divided the children. . ." (Genesis 33:2): Zilpah was first with Gad and Asher. Then came Bilhah with Dan and Naphtali. Then, Leah with Reuben, Simeon, Levi, Judah, Issachar, Zebulun, and Dinah. Rachel and Joseph were last.

B. The Meeting of Jacob and Esau (Genesis 33:3-16).

The salutations (Genesis 33:3, 4) were sincere. Esau's questions were all answered (Genesis 33:5-7) graciously regarding the women and children and the drove. Esau accepts Jacob's gift (Genesis 33:10, 11), while Jacob declines Esau's offers (Genesis 33:12-15).

C. Jacob's Encampments (Genesis 33:17-20).

"Succoth. . ." (Genesis 33:17): Booths.

"Shalem. . ." (Genesis 33:18): Peace. Read this verse as follows: **"And Jacob came in peace to the city of Shechem,"** etc.

"He brought. . ." (Genesis 33:19): This was evidently Abram's first encampment (Genesis 12:6-8; 13:3,

4; Acts 7:16; Joshua 24:32). See Judges 21:19. **“Hamor”**: Means jackass. A title, or a common name.

“El-elohe-Israel” (Genesis 33:20): God the God of Israel.

III. Dinah's Disgrace (Genesis 34:1-31)

A. Dinah's Defilement (Genesis 34:1-7).

“Hivite. . .” (Genesis 34:2): These were Canaanites (Genesis 34:30; 10:15-17; 12:6).

“Damsel. . .”(Genesis 34:4): **“Yaldah”** or girl. Joel 3:3; Zech. 8:5 only. Dinah was about twelve or thirteen years of age at this time. For different conceptions of this crime read verses 7, 8, 21. The common results of fornication are seen: Deceit, murder, theft. Here we see a girl, running wild, a shotgun wedding that backfired, wrong which led to a greater wrong, compromise to obtain one's purpose, pretense and deceit are weapons of evil men. **“Sow. . . reap”** (Galatians 6:7) is still true in every realm. Jacob begins to “reap” through his children! And the crop is not pleasing.

B. The Compact with Hamor (Genesis 34:8-24).

C. The despoiling of Shechem (Genesis 34:25-31).

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QUESTIONS: And Your Answers

12. What was God's purpose in revealing the heavenly host to Jacob (Genesis 32:1,2; see Psalm 34:7; II Kings 6:17; Isaiah 40:29; Hebrews 1:13,14)?
13. What is the meaning on Mahanaim (Genesis 32:2)?
14. Where was the “land of Seir,?” and why was Esau there (Genesis 32:3; 36:6-8)?
15. Why was Jacob afraid to meet Esau (Genesis 32:7; 27:34-44)?
16. In Jacob's prayer (Genesis 32:9-12) of what did he remind God, what did he confess, and for what did he ask?
17. What change does the prayer indicate in Jacob (Genesis 28:16)? What personal experience of sickness, sin, or sorrow in your life has drawn you closer to God?
18. What was the purpose of the presents for Esau (Genesis 32:20), and how many beasts were sent?
19. Why say, “his eleven” children (Genesis 32:22)?
20. How did he learn that the man was a supernatural being (Genesis 32:24-26)?
21. What did the wrestling signify (Genesis 32:28)?
22. How had Jacob prevailed with God, and how with men (Genesis 32:28,11)?
23. In what sense was he “called Jacob no more?” (Genesis 32:28)?
24. From which of the two names are Jacob's posterity called (Genesis 32:28)?
25. What is the meaning of Peniel (Genesis 32:30)?
26. Why the arrangements of the family (Genesis 33:1-3)?
27. What overcame the animosity of Esau (Genesis 33:4), and why did Jacob promise to go to Seir (Genesis 33:14)?
28. Where was Succoth, and why the booths (Genesis 33:17; Joshua 13:27)?
29. Why the name of the Altar (Genesis 33:18-20; 32:28), and when had Jacob offered sacrifice before (Genesis 31:54)?
30. Why the different conceptions of the defiling of Dinah (Genesis 34:1-7, 8,31; Gal.6:7)?
31. What common results of fornication are seen in Genesis 34:1-31)?

WHOLE BIBLE STUDY COURSE**Year I****Second Quarter**Lesson 20
Genesis 35-36Page 1
Memory Verses: Genesis 35:3

Memory Verses:

“And let us arise, and go up to Bethel; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went” (Genesis 35:3).

BACK TO BETHEL

Perhaps thirty years have passed since Jacob made his vow to God at Bethel (Genesis 28:20-22), as he fled to Haran from Esau's anger. God had kept His part of the covenant agreement. It is so easy to forget our vows to God after the storm has passed. Do you remember how, during that awful sickness, disappointment, or death of a loved one, you promised God to be faithful to Him? Have you kept your part of the agreement?

I. Jacob at Bethel Again (Genesis 35:1-15)**A God's Command to Jacob (Genesis 35:1-6).****1. God's Call (Genesis 35:1).**

“**God. . . Arise, go to Bethel**” (Genesis 35:1): God had to call Jacob to go to Bethel. Had Jacob gone of his own accord he would have been spared much heartache and trouble. Why should we wail to return to our

“first love” of Christ when we have strayed from that love? Jacob was not as consecrated as he should have been. God called him back to the place of his first vision of God. Simple gratitude should prompt us to be in the right place, with the right people, on the right day, in the right way “unto the end” (Romans 2:4; Jonah 14:15; John 15:14)! Previous references to Bethel (Genesis 12:8; 13:3; 28:19; 31:13).

“**Dwell there. . . make there**” (Genesis 35:1): Compare with “**there**” in Genesis 33:20. Bethel was about twenty-five miles due south of Shechem. God commands Jacob to build an altar. It is almost like starting over again.

2. Jacob's Command to His Household (Genesis 35:2, 3).

“Put away the strange gods” (Genesis 35:2): Those stolen by Rachel from her father Laban (Genesis 31:19-32). Recent events were enough to provoke action. He is approaching sacred ground. God calls, Jacob obeys, his family follows.

“**Change your garments**” (Genesis 35:2): A symbolic act, an outward act indicating an inward change. First such instance on record. “Altar unto God, who answered me. . . distress” (Genesis 35:3). The family knew how God had guided, blessed and kept Jacob and all of them. Happy is that family whose head leads the way; happy is that family which follows such leadings. (Psalm 1)

3. Their Cleansing and Journey (Genesis 35:4-6).

“Earrings” (Genesis 35:4): See Genesis 34:29 for idols which may have been stolen from, Shechem. Earrings were worn as charms, such as some wear a rabbit's foot, or a cross. The oak was perhaps the one under which Abraham pitched this tent (12:6). Jacob **“buried”** the idols rather than destroy them. In this chapter, we have four burials: Jacob's idols (Genesis 35:4) Jacob's nurse, (Genesis 35:8), Jacob's wife (Genesis 35:19), Jacob's father (Genesis 35:29).

“Terror of God. . .” (Genesis 35:5): Only here- Terror because of chapter 34. God can, and does, restrain evil.

“Luz. . . Bethel” (Genesis 35:6): See 28:19. They are the same place.

B. The Altar at Bethel (Genesis 35:7).

“Altar. . . El-bethel” (Genesis 35:7): Thirty years before Jacob had called the place Bethel, meaning the “house of God.” Now it is “God, the house of God.” “El” is the Hebrew name for God. God has become more meaningful to Jacob. Now He is “The True God,” “The Strong God of Bethel.”

C. The Death of Deborah (Genesis 35:8).

“Deborah Rebekah's nurse. . .” (Genesis 35:8): only time she is named but see (Genesis 24:59. She was about 180 years old.

“Allon-bachuth” (Genesis 35:8): Means “Oak of Weeping.”

D. God's Promises Repeated (Genesis 35:9-12).

“Called his name Israel” (Genesis 35:9): See Genesis 32:38- 17:5, 15 for change of the names of others. Isaac's name was never changed (Genesis 17 :19). This is a renewal of the covenant made between God and Jacob at Jabbok after the wrestling (Genesis 32:28).

“I am God Almighty” (Genesis 11): God designates Himself as the God of Covenant promise. It is grace that promises, it is power that performs the promise. God is God ALL-SUFFICIENT or “God Almighty” to His own.

“Be fruitful and multiply” (Genesis 35:11): God had not said this to either Abraham or Isaac. This command was given to marine creatures (Genesis 1:22), Adam (Genesis 1:28) fowls and earth creatures (Genesis 8:17), and to Noah (Genesis 9:1, 7). **“A nation”**: Israel (Genesis 12:2).

“A company”: Congregation, assembly.

F. The Pillar and the Drink-offering (Genesis 35:13-15).

“Pillar of stone” (Genesis 35:14): See Genesis 28:18. This is the second appearance and anointing.

“Drink-offering”: That which is poured out. See Isaiah 41:29 where **“nesek”** is translated **“molten image.”** This drink offering was never drunk; it was always poured out. The renewal of the name is given (Genesis 35:15).

II. The Death of Rachel and Isaac (Genesis 35:16-29)

A. The Birth of Benjamin and Rachel's Death (Genesis 35:16-20).

“Ephrath” (Genesis 35:16): Is about five miles from Bethlehem. It means “Fertility.”

“This son also” (Genesis 35:17): Rachel was the wife of Jacob's real love. Read Genesis 30:1. In giving birth to Benjamin she did die. **“Ben-oni”:** “The son of my sorrow.” This name Jacob changed to “Benjamin,” meaning the “son of my right hand.” Rachel died and was buried at **“Ephrath,”** near Bethlehem. This is the first mention of Bethlehem, “the house of bread,” which was the birthplace of Jesus (Matthew 2:1). The tomb of Rachel was recognized in Samuel's day (I Samuel 10:2; Genesis 48:7).

B. The Sin of Reuben (Genesis 35:21, 22).

“Tower of Edar” (Genesis 35:21): Means “Tower of the flock” between Bethlehem and Hebron.

“Reuben. . . Bilhah” (22a): In doing this vile deed, Reuben dishonored Israel or Jacob his father. Genesis 49:4 gives Jacob's lasting expression of disapproval for this hideous crime. The Christian must shun “evil companions,” evil thoughts and deeds (I Corinthians 6:9-11, 18).

C. The Sons of Israel (Genesis 35:22b-26).

1. By Leah: Reuben, Simeon, Levi, Judah, Issachar, and Zebulun (Genesis 35:22b, 23).
2. By Rachel: Joseph and Benjamin (Genesis 35:24).
3. By Billhah, Rachel's Handmaid: Dan and Naphtali (Genesis 35:25).
4. By Zilpah, Leah's Handmaid: Gad and Asher (Genesis 35:26).

D. The Death of Isaac (Genesis 35:27-29).

“Jacob came unto Isaac” (Genesis 35:27): Their first recorded meeting after Jacob had been sent to Padan-aram (Genesis 28:1-5). Mamre: Genesis 13:18; 18:1; 23:17, 19; 49:30; 50:13. Hebron: Genesis 13:18; 23:2,19.

“Isaac. . . 180. . . died” (Genesis 35:28, 29): Isaac's death is now recorded although it did not take place until Joseph was sold into Egypt at age seventeen. Joseph stood before Pharaoh at thirty (Genesis 21:46). When Joseph was thirty-seven Jacob came to Egypt at the age of 130 (Genesis 47:9). Hence, Jacob was ninety-three when Joseph was born and at the time of our chapter ninety-three plus fifteen or about 108

LESSON 20 -PAGE 4

years. Isaac was sixty when Jacob was born, so 108 plus sixty equals 168 - Isaac's age. When Jacob returned home.

“Esau and Jacob buried him” (29): Death often unites feuding or unfriendly folk in the same family.

III. The Generations of Esau (Genesis 36:1-43)

A. Esau in Canaan (Genesis 36:1-5).

“These are the generations. .” (Genesis 36:1): This is the 10th document composing the book of Genesis. It is a brief account of the origin the Edomites.

“Esau, who is Edom” (Genesis 36:1): In personal character, Esau was “profane” or irreligious. He **despised** (Genesis 25:34) his birthright; it was nothing to him to be the channel of God's blessing to the world. His “belly” was his God; his appetite was his interest. “Jacob was no angel, but, compared to Esau, he was immensely more fit to be the father of God's Messianic Nation.”

B. Esau Removes fo Mount Seir (Genesis 36:6-8).

“Esau is Edom” (Genesis 36:8): A rocky mountain range east of the valley of Arabah, about 100 miles north and south, and about 20 miles east and west.

C. The Generations of Esau (Genesis 36:9-19).

D. A Chronology of the Horites (Genesis 36:20-30).

E. The Kings of Edom (Genesis 36:31-39).

“Jobab died. . .” (Genesis 36:34): Thought by some to be **“JOB”** of the book of Job.

E. The Chieftains of Edom (Genesis 36:40-43).

LESSON 20 -PAGE 5

QUESTIONS: And Your Answers

1. What command was given Jacob (Genesis 35:1; see Revelations 2:5)?
2. What was Jacob's response (Genesis 35:2,3)?
3. Are there indications that Jacob's worship at Shalem was mixed with idolatry (Genesis 33:18-20; 35:2-4)?
4. Would the moral conditions in Shalem (Shechem - Genesis 34:18) as described in Genesis 34, encourage Jacob in spiritual things (Compare II Corinthians 6:14-17)?
5. What change in the life of Jacob caused the surrounding nations to fear him (Genesis 35:5; compare Proverbs 16:7)?
6. Why did Jacob call the place of his altar El-beth-el (The God of Bethel) and compare with Genesis 31:13 (Genesis 35:7)?
7. What new items are given in God's promise (Genesis 35:11,12; 28:13,14)?
8. What great sorrow came to Jacob (Genesis 35:18-20; 29:18,20,30; 48:7)?
9. Give the names of Jacob's sons born of Leah (Genesis 35:23).
10. Give the names of Jacob's sons born of Rachel (Genesis 35:24).
11. Can you name the names of the twelve sons of Jacob in the order of their birth Genesis 29:32-35; 30:6,8, 11,13,18,20,24; 35:18).
12. What was the next sorrow in Jacob's experience (Genesis 35:29)?
13. Is it true always in the life of believers that they are out of fellowship with the Lord (II Corin. 12:7-12)?
14. What three deaths are recorded in this chapter (Genesis 35:8,19, 27-29)?
15. With what is Genesis 36 occupied (Genesis 36:1)?
16. Did God bless Esau with material riches (Genesis 36:6,7)?
17. Which one of the prophetic books consisting of only one chapter deals with the judgment upon Esau (Edom)?
18. How would you describe the character of Esau from the following references (Genesis 25:25-34; 26:34,35; 27:1-41; 28:8,9; 33:1-16; 35:29; 36:1-8; Hebrews 12:17)?
 1. Was Mount Seir (Genesis 36:8) included in the land promised to Abraham in Genesis 15:18-21?
 2. Who is Jobab (Genesis 36:34)?

WHOLE BIBLE STUDY COURSE

Year I

Second Quarter

Lesson 21
Genesis 37-38

Page 1
Memory Verses: Genesis 37:3, 19

Memory Verses:

“Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colors” (Genesis 37:3).

“And they said one to another, Behold, this dreamer cometh (Genesis 37:19).

JOSEPH THE DREAMER

Joseph was the oldest son of Jacob by Rachel, but the 11th son in the family (Gen. 35:23-26; 29:32-30:24). He represents a picture of one of the purest, noblest men of faith in all the Bible. Talk about a “success story”! Joseph arose from prison to premier of Egypt, second only to Pharaoh the King. There is not a single blot on his long career (Genesis 50:22). He knew how to be humbled, he knew how to be honored. He flatly rejected immorality and went to prison for doing right (Genesis 39:10, 20; 41:1). He is a model for any young man starting out on life's career. To follow him will insure a correct procedure, success in life, and a haven of rest in eternity.

“**Joseph is sold as Slave**” is the theme of Genesis 37:1-36.

I. Joseph at Hebron (Genesis 37:1-11)

A. Jacob Dwelling in Canaan (Genesis 37:1).

“**Jacob dwelt. . . Canaan**” (Genesis 37:1): He is now in the plains of Mamre (Genesis 35:27), in the vicinity of Hebron, Beersheba and the region on the west bordering on the Philistine land. Esau dwelt in Mount Seir (Genesis 36:8).

B. Joseph, the Shepherd Boy (Genesis 37:2).

“**Generations of Jacob**” (Genesis 37:2): The history of Jacob is here resumed from Genesis 35:27. Note that Jacob's “family history” begins with Joseph, not Reuben.

“**Sons of Bilhah**”: Dan and Naphtali.

“**Sons of Zilpah**”: Gad and Asher. Joseph, now seventeen years of age, was engaged in “**a shepherd's work.**”

D. Israel's Love for Joseph (Genesis 37:3, 4).

“Joseph. . . son of his old age” (Genesis 37:3): Jacob was ninety-one years of age when Joseph was born (see Genesis 47:9).

“Coat of many colors”: Special garment for the first-born (Genesis 27 :15). A **“long-sleeved cloak”** which reached to the ankles. It was not a garment adapted to work; it was suitable to distinguish a superior or an overseer. By this garment, Israel expressed his thought that Joseph should have pre-eminence over the rest.

“Brethren. . . hated him” (Genesis 37:4): They could not “speak peaceably unto him,” so deep was their hatred.

E. Joseph's Dreams (Genesis 37:5-11).

“Dreamed a dream” (Genesis 37:5): The first symbolic prophecy. From verses 5-10 we understand that symbolic prophecy is given in couplets and followed by an interpretation. In this instance, each vision is followed by an interpretation. On some occasions the interpretation follows both visions.

“Sheaves. . . obeisance to my sheaf” (Genesis 37:7): See Psalm 126:6 only. Compare Matthew 13:30. **“Obeisance”** is a verb used of any token of respect to a superior. This increased their hatred of Joseph (Genesis 37:8).

“Sun. . . moon. . . stars”: (Genesis 37:9): See Revelation 12:1. Since he **“told it to his father, and to his brethren”** (Genesis 37:10), Jacob could sense a secret pride and self satisfaction prompted the telling and he gave Joseph a severe rebuke. The Hebrew means “to scream at.” It seems that parents have been doing this for a long time!

“Mother. . .” (Genesis 37:10): None of Jacob's wives lived to make the journey into Egypt, but see Genesis 43:11-14, 28; 44:12-14. Leah doubtless “mothered” Joseph until she died.

“Brethren envied him. . .”(Genesis 37:11): Their hatred was prompted by envy and jealousy. They envied him because of Jacob's superior love for Joseph, because of his pure character, because of his reports of their evil doings, because of his dreams, and because of what they considered the prophetic nature of the dreams.

II. Joseph at Shechem: The Death Plot (Genesis 37:12-24)

A. The Brethren Go to Shechem (Genesis 37:12).

“Flock in Shechem” (Genesis 37:12): See Genesis 34:25-30. Was the “fear of God” (Genesis 35:5) still upon the place; or did the men wish to use the portion of ground their father owned there? (John 4:5).

C. Joseph Sent to Seek his Brethren (Genesis 37:13-17).

“Here am I” (Genesis 37:13): Was Joseph's eager spirit of service to Jacob. It is fine to be dependable and

LESSON 21 -PAGE 3

eager to serve.

“Came to Shechem” (Genesis 37:14): About fifty miles from Hebron as the crow flies. His brothers are not found at Shechem (Genesis 37:15, 16).

“Found them in Dothan” (Genesis 37:17): Dothan means “Double Feast.” The brothers were neglecting the flock. “Dothan” is found here and in II Kings 6:13.

C. Joseph's Reception by His Brethren (Genesis 37:18-24).

“They conspired against him. . .” (Genesis 37:18): How could these sons of Jacob have become so base and cruel? A bigamous home lacks harmony and true discipline. They hate his pure life which daily rebuked them. **“This dreamer”** (Genesis 37:19): A derisive and scornful term.

“Come. . . let us slay him” (Genesis 37:20): His brothers plot his death because they fear him. This is the course of cowardice. The plan involves:

(1) Murder; (2) Concealment; (3) Falsehood - all of which go together. Reuben prevented his immediate murder (Genesis 37:21, 22).

“Stripped Joseph out of his coat” (Genesis 37:23): Just as the murderers of Jesus stripped him of His garments (Matthew 27:34).

“Cast. . . pit” (Genesis 37:24): A jug-shaped cistern. It was the dry season. No water stood in it. Some pits were 100 feet deep, with a deep mire at the bottom (Jeremiah 28:6).

III. Joseph is Sold as a Slave (Genesis 37:25-36)

A. By His Brethren to Ishmaelites (Genesis 37:25-35).

1. Judah's Scheme (Genesis 37:25-27).

“Company of Ishmaelites” (Genesis 37:25): So in Genesis 39:1, but see (Genesis 37:28, 36 (Midianites). See Genesis 16:11, 12 (Ishmael) and Genesis 25:2 (Midian). Compare Judges 8:22-24. Dothan was about fifteen miles north of Shechem. It has two wells. To the south and west is a valley five miles long; it was rich, fertile and wide (1- 1.5 miles wide). It was on the main thoroughfare from the north in the direction of the Plain of Sharon. The merchant travelers were “Midianites” and “Ishmaelites,” a mixture of the two races, similar in traits and color and descendants of Abraham. Some of both could have been in the caravan.

“What profit. . . slay. . . ?” (Genesis 37:26): Compare what another Judas said (John 12:4-6). Note the trait of Reuben: “Let us not kill him” (Genesis 37:21, 22), and of Judah: “Let us sell him” (Genesis 37:27).

2. Joseph Is Sold (Genesis 37:28).

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Note the “evil report” (2), “hatred” (5) and “envy” (11; Acts 7:9). See Joseph's reaction (Genesis 42:21). “Twenty pieces of silver”: the price of a boy between five and twenty years (Leviticus 27:5; Matthew 26:14,15).

21. Consequences (Genesis 37:29-35):

Note Reuben's dismay (Genesis 37:29, 30), and Jacob's sorrow (Genesis 37:31-35). Jacob had deceived his father by kid's skin (Genesis 27:16). He was deceived by his sons with kid's blood (Genesis 37:31). The sons lied to, deceived, and grieved their father. They sinned against Joseph, Jacob and themselves. Twenty years later they had to face their sin and pay interest on it, too (Genesis 42:21). “**Grave**” (Genesis 37:25): In Sheol, where all go after death.

B. By the Ishmaelites to Potiphar in Egypt (Genesis 37:36).

“**Potiphar**” (Genesis 37:36): means “He whom Ra (the sun god) gave,” a typically Egyptian proper name. Though married he is a “saris” or eunuch. He is “captain of the body-guard,” that is, “captain of the slaughterers.”

IV. The Shameful Story of Judah and Tamar (Genesis 38:1-30)

A. His First Two Sons and Their Fate (Genesis 38:1-11).

B. Tamar Commits Incest (Genesis 28:12-23).

C. Tamar Is Exposed and Twins Are Born to Her (Genesis 28:24-30).

Moses wrote this section to complete the genealogy of our Saviour (Hebrews 7:14; Matthew 1:3; I Chronicles 5:1-3; Luke 3:33).

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QUESTIONS: And Your Answers

1. Why is Joseph the dreamer a model for young men today (Genesis 39:10; 41:1)?
2. Where is Jacob “sojourning” (Genesis 37:1; 35:27)?
3. How is “**generations of Jacob**” here used (Genesis 37:2), and with whom does Jacob's “family history” begin?
4. Names of the brothers with whom Joseph was laboring (Genesis 37:2)?
5. How old was Joseph at this time?
6. In what ways did Jacob show favoritism toward Joseph (Genesis 37:3), and the sad results (Gen. 37:4)?
7. Had Jacob experienced parental favoritism in his own childhood home (Genesis 25:28)?
8. What was Joseph's first dream (Genesis 37:5-8)?
9. What was Joseph's second dream (Genesis 37:9)?
10. What application did Jacob and the eleven brothers make of these dreams (Genesis 37:8,10)?
11. What virtue, as shown by Joseph in Genesis 37:13, needs emphasis today (Romans 13:1; Ephesians 6:1; Isaiah 6:8; Colossians 3:20)?
12. What errand was required of Joseph in Genesis 37:14 and in his willingness to undertake the errand (Genesis 37:13). What did Joseph reveal as to his own character (Matthew 5:44)?
13. What happenings thus far in our study have made Schechcni (Sychem or Sicheni) an important place (Genesis 12:6,7; 33:18-20; 35:4; 37:2-14)?
14. What plan did the brothers conceive for the disposal of Joseph (Genesis 37:20)?
15. What did Reuben say (Genesis 37:21-22; 42:22), and what was Judah's proposal (Genesis 37:26,27)?
16. What did they finally do with Joseph (Genesis 37:24-28)?
17. How were the Ishmaelites and Midianites related to Joseph (Genesis 16:15,16; 17:20; 25:1-4,12; 37:21, 22, 26, 27)?
18. To whom was Joseph sold in Egypt (Genesis 37:36)?
1. What is the divine purpose in giving this record (Ruth 4:18-22; Matthew 1:3; Hebrews 7:14; I Chronicles 5:1-3; Luke 3:33; Genesis 38:1ff,18,19,30)?
2. What light does Genesis 38 throw upon Canaanite society?

WHOLE BIBLE STUDY COURSE

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Second Quarter

Lesson 22
Genesis 39, 40

Page 1
Memory Verses: Genesis 39:9; 40:23

Memory Verses:

“There is not greater in this house than I; neither hath he kept back any thing from me but thee, because thou art his wife: how then can I do this great wickedness, and sin against God? (Genesis 39:9).

“Yet did not the chief butler remember Joseph, but forgat him?” (Genesis 40:23).

JOSEPH'S TEMPTATION AND TRIUMPH

“**Blessed are they which are persecuted for righteousness' sake,**” affirmed Jesus in Matthew 5:10. Joseph is an excellent illustration of suffering for righteousness' sake. “Whom the Lord loveth, He chasteneth” (Hebrews 12:6).

Joseph is so seasoned (green lumber and green people, young or old, cannot be used of God) that later he is able to endure being placed in an exalted position without danger of falling into conceit. Joseph, unrefined, would have been unable to purge the character of his brothers.

I. Joseph in Potiphar's Service (Genesis 39:1-23)

H. Joseph Is Sold to Potiphar (Genesis 39:1)

“**Potiphar. . . officer**” (Genesis 39:1): “Saris” or eunuch. This word is applied to Potiphar in Genesis 37:36 and to the butler and baker (Genesis 40:2, 7). In days of old, eunuchs had wives. Later the term “**eunuch**” (“saris”) lost its -original meaning and came to signify a “prominent court official.”

“**Guard**”: “**Tabbach**” or slaughterer, butcher. He was evidently the warden of the king's prison (Genesis 39:20; 40:3).

“**An Egyptian**”: Pharaoh was not an Egyptian, for Egypt was now under the dynasty of the Hyksos or Shepherd Kings who were of Semitic ancestry but Potiphar was an Egyptian.

B. Joseph's Prosperity (Genesis 39:2-6).

“**The Lord was with Jacob**” (Genesis 39:2): He was with Abram (Genesis 15:1; 24:1), Isaac (Genesis 26:3, 24) and Jacob (Genesis 28:15,20). The one supreme evidence of the Lord's favor is the prosperity of the soul; even material prosperity may result, if we “**seek. . . first**” (Matthew 6:33) God's Kingdom in all things. “**In the house**”: Joseph was evidently promoted to the position of steward (Genesis 15:2).

“**His master saw**” (Genesis 39:3): Compare Laban and Jacob (Genesis 30;27). Note the causes of Joseph's

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promotion in verses Genesis 39:3-5. He is sold by' cruel brothers through envy into slavery at 17 (Genesis 31:2, grieved for by his aged father, and honored by the Lord. Adversity does not affect character. Joseph, trusted by his father, is now trusted by a stranger. Here is a young man, now about twenty-eight (Genesis 41:1, 46), who undergoes all kinds of testings, (I Corinthians 10:13) and comes out in triumph. Young people who moan and groan that they “haven't a chance” today ought to read this account of one who was put in irons for refusing a cheap woman’s invitation to immorality rather than **“sin against God”**! Right choice, not chance; pluck, not luck, will conquer in any age, anywhere! “Prove God” and see!

“Joseph. . . goodly person. . . well favored” (Genesis 39:6): He was well-built and good-looking. Of only two other men did the Bible say that they were beautiful – David and Absalom. (See Genesis 29:17b)

C. Joseph Is Tempted to Immorality (Genesis 39:7-10).

“Lie with me. . . he refused” (Genesis 39:7, 8): Joseph was fortunate in having Potiphar’s favor, but unfortunate in having the favor of his wife. She is (1) sensual in her glances (2) bold in her approach, and (3) specific in her demands. Joseph refused her invitation to sin because he wanted to be fair to his master, he did not want to misuse his position of power, and to yield would be to **“SIN AGAINST GOD”** (Genesis 39:9). David sinned **“with Bathsheba”** and **“AGAINST GOD”** (Psalms 51:4)!

Sexual immorality is a sin against the body, against the mind, against society, the family and against God. We need to teach our young people unceasingly to recognize **“that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own....glorify God in your body, and in your spirit, which are God's”** (I Corinthians 6:19, 20).

D). Joseph Is Falsely Accused (Genesis 39:11-18).

“. . . Business” (Genesis 39:11): Some necessary work as a steward.

“Left his garment. . . fled forth” (Genesis 39:13): In refusing the evil invitation (Genesis 39:12), Joseph in fleeing left his garment in the hand of Potiphar's wife. She could not (1) seduce him, or (2) coerce him, but she (3) DEFAMED and sought to destroy Joseph. She falsified in order to deceive, robbed Potiphar of a trustworthy servant, and caused Joseph much suffering and humiliation. Revenge is the weapon of wicked, cowardly hearts. The coat of **“many colors”** dipped in blood deceived his father. Now Joseph's coat in the hand of a spurned, lustful woman becomes the evidence that sent him to jail! Contrast Joseph with Reuben and Judah (Genesis 35:22; 28:15,16).

“He hath brought. . .” (Genesis 39:14): Potiphar's wife now passes on the blame to Potiphar. “Passing the buck” is an old, convenient, but evil way of trying to evade responsibility.

“Hebrew. . .”: Previous use of the word in Genesis 14:13.

“Mock. . .” See Genesis 19:14; 21:9.

E. Joseph Is Imprisoned (Genesis 39:19-23).

“Wrath was kindled” (Genesis 39:19): Why was Joseph not killed when such charges were preferred against him? Potiphar doubtless felt he was innocent. Joseph's past actions and stainless character would make him tolerant. Then, too, Potiphar knew his wife's life and character better than she realized.

“Joseph. . . prison” (Genesis 39:20): It is not recorded whether Joseph was fettered on this occasion or at Genesis 37:28. See Psalm 105:17, 18. **“Prison”**: A round tower house. For others who were imprisoned for righteousness sake, see Jeremiah 32:2; Matt. 14:3; Acts 4:3; 8:3; 12:3, 4; 16:23; II Corinthians 11:23.

“King's prisoners”: As Genesis 40:1-3.

“But the Lord was with Joseph. . .” (Genesis 39:21-23): How comforting to know that our Lord **“WILL NEVER LEAVE. . . nor FORSAKE”**: (Hebrews 13:5) his own! See Acts 7:9. Now God gives him **“favor in the sight of the keeper of the prison”** (Genesis 39:21). Joseph is placed in charge of all the prisoners. He was **“Assistant Superintendent”** of the prison (Genesis 39:22). Joseph was trusted by his father, by Potiphar, and by the keeper of the prison. Are you trustworthy? God allowed Joseph to go to the DEPTHS that he might rise to the HEIGHTS. Five times we read **“The Lord was with Joseph”** (Genesis 39:2, 3, 5, 21, 23) because Joseph was true to God. See Psalm 37:6; Romans 8:28.

II. Joseph in Prison (Genesis 40:1-23)

A. The Butler and Baker Imprisoned (Genesis 40:1-4).

“Butler. . .” (Genesis 40:1): Cup-bearer. An important position. The word is used elsewhere in I Kings 10:5; II Chronicles 9:4; Nehemiah 1:11.

“Baker. . .” (Genesis 40:1): An office of importance, especially when called “chief” (sar), which is translated **“captain”** (Genesis 39:1) and **“keeper”** (Genesis 39:21). These two “officers” (Genesis 40:2): were eunuchs and royal officers of the king. What their crime was we do not know. Joseph was in charge of them (Genesis 40:3, 4).

B. The Dreams of the Butler and Baker (Genesis 40:5-8).

“Looked upon them. . .” (Genesis 40:6): While Joseph was working he was also watching. **“He that is faithful in that which is least is faithful also in much”** (Luke 16:10 ff). This was the secret of Joseph's fruitful life. Note his unselfish concern for others, his inquiry, their answer and **“Do not interpretations belong to God?”** (Genesis 40:8).

C. Joseph Interprets the Butler's Dream(Genesis 40:9-12).

1. The Butler Relates His Dream (Genesis 40:9-11).

2. Joseph Interprets the Dream (Genesis 40:12-13).

3. Joseph Asks to Be Remembered (Genesis 40:14, 15).

D. Joseph Interprets the Baker's Dream (Genesis 40:16-19).

1. The Baker Relates His Dream (Genesis 40:16, 17).

2. Joseph Interprets the Dream (Genesis 40:18, 19).

“Lift up thy head. . . hang thee on a tree” (Genesis 40:19): The Egyptian method of penal execution was beheading. The body was then fastened to a tree. This enabled the vultures to **“eat the flesh”** of the victim. Such punishment would be first rate visual education to the would-be criminal, too!

E. The Fulfillment (Genesis 40:20-23).

“He restored. . . hanged” (Genesis 40:20-22): Pharaoh restored the chief butler to his job, and hanged the chief baker, even as God enabled Joseph to foretell.

“Butler. . . forgot him” (Genesis 40:23): Joseph's **“Think on me”** (Genesis 40:14) was soon forgotten. But God did not forget Joseph during his working, watching and waiting (James 1:4; Hebrews 10:36).

BIBLE BONUS: TRUE OR FALSE OR FILL IN THE BLANKS

1. “And Joseph was brought down to Egypt; and Potiphar. . . .” _____
2. “The Lord was” not with Joseph down in Egypt (Genesis 39:2). _____
3. Joseph's master “saw that the _____ (Genesis 39:3).
4. Potiphar “made him _____.
5. “The Lord blessed the Egyptian's house. _____
6. “And Joseph was a _____ and _____.
7. “His master's wife. . . said, _____ (Genesis 39:7).
8. For deciding to be sexually pure, Joseph was “_____.”
9. “The Lord. . . gave him _____ (Genesis 39:21).
10. “The keeper of the prison _____.
11. Pharaoh was angry with two of his officers. _____
12. The butler dreamed about a _____ (Genesis 40:5-11).
13. Joseph requested the butler to “_____.”
14. The chief baker saw _____ in his dream (Genesis 40:16-20).
15. Who interpreted the two dreams? _____
16. Pharaoh on his birthday “_____.”
17. Joseph was “stolen away out of the land of the Hebrews” _____
10. Pharaoh “_____.”
11. The “chief butler remembered Joseph” _____ (Genesis 40:23).-
12. Envy and jealousy are never known in this church _____!

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QUESTIONS: And Your Answers

17. Who brought Joseph to Egypt, and who bought him (Genesis 39:1)?
18. Who was with Joseph in Egypt (Genesis 39:2,3,5,21,23; Matthew 28:20; Galatians 2:20; Ephesians 2:22; 3:17; Hebrews 12:6;13:5)?
19. Can you tell why Joseph was promoted (Genesis 39:3-6)?
20. What can you say about Joseph's physical appearance (Genesis 39:6)?
21. Why was a woman of Potiphar's wife's rank so base (Genesis 39:7,11-19)?
22. Grounds of Joseph's refusal (Genesis 39:9)?
23. Contrast with Reuben and Judah (Genesis 35:22; 38:15,16)?
24. Why was Joseph not killed (Genesis 39:9)?
25. Did Joseph suffer physical torture while he was in prison (Psalm 105:17,18)?
26. How did the Lord give Joseph favor (Genesis 39:21-23)?
27. What proof do we have that Joseph bore no ill will toward those who mistreated him (Genesis 39:21-23; 40:7,14,15)?
12. How do you explain God's love in allowing this innocent young man to suffer, and of whose suffering is it probably a picture (Psalm 73; Ecclesiastes 8:11-13; Psalm 119:71; Hebrews 12:11; I Peter 1:6,7; II Corinthians 5:7)?
13. Did Joseph at any time question God's love (Genesis 39:2-23; 40:8)?
14. The butler's dream, and Joseph's explanation (Genesis 40:9-13)?
15. The baker's dream, and Joseph's explanation (Genesis 40:16-19)?
16. How could Joseph say he was stolen (Genesis 40:15)?
17. Why hang the baker after beheading him (Genesis 40:19)?
18. What was the probable charge against him and the butler?
19. How do you know Potiphar still had confidence in Joseph (Genesis 40:23; 41:1-9)?
20. Do you react to sufferings, sorrows, disappointments, and difficulties, as did Joseph (Romans 8:28; James 1:4; Hebrews 10:36; 13:5-8)?

WHOLE BIBLE STUDY COURSE**Year I****Second Quarter**Lesson 23
Genesis 41, 42Page 1
Memory Verses: Genesis 41:39, 40

Memory Verses:

"And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art: "Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou" (Genesis 41:39, 40).

JOSEPH EXALTED TO POWER

Joseph is in prison, forgotten by all but the Lord. "Jesus remembers when the world forgets," and always will (Hebrews 13:5)!

I. Joseph Interprets Pharaoh's Dreams (Genesis 41:1-32)**A. The Dreams of Pharaoh Genesis 41:1-7).**

"Two full years. . . (Genesis 41:1): From the time of the feast (Genesis 40:20-22) when the **"chief butler. . . forgat Joseph."**

"Pharaoh dreamed": After idle dreaming, the dream suddenly took very- definite shape. 'The first dream was of seven fat kine (Genesis 41:2) and seven poor kine or cows (Genesis 41:3). The scene centers in the Nile and is typically Egyptian. The lean cows devour the fat cows (Genesis 41:4).

"Dreamed the second time. . ." (Genesis 41:5): See Genesis 37:5; 40:5. This dream of Pharaoh **"troubled"** (Genesis 41:8) or literally "scared" him. Seven full (Genesis 41:5) and seven lean (Genesis 41:6) **"ears of corn"** or grain in general, appear, with the latter devouring the former (Genesis 41:7).

"East wind. . ." (Genesis 41:6): The east wind would blow from the Arabian desert across the Red Sea and lower Egypt.

"Seven. . ." (Genesis 41:5-7): A sacred and complete number.

B. The Butler Remembers Joseph (Genesis 41:8-13).

"Magicians. . ." (Genesis 41:8): Sacred scribes, a class of priests (Genesis 41:24; Exodus 7:11, 22; 8:7, 18, 19; 9:11). There were supposed to be endowed with the wisdom of the gods. They were to guide the king with advice and counsel. They could not interpret the dream, for (1) God caused the dream, (2) the result of the dream would affect Israel, and (3) God had his man, Joseph, ready to interpret the dream!

"Butler. . . my faults" (9) Does he mean his own misdeeds against the king which caused His imprisonment or that he keenly feels how shabbily he treated Joseph in not pleading his cause? Anyway, the

butler will favor himself by favoring the king - a mean motive at least.

C. Joseph Interprets Pharaoh's Dreams (Genesis 41:14-32).

1. Pharaoh Sends for Joseph (Genesis 41:14).

“Shaved himself. . .” (Genesis 41:14): This was customary among the Egyptians. It took time to shave the head and body, provide fitting raiment for this “jail bird” but it was done on the “run.” It is queer circumstances when a king must send to prison for a man to perform royal favors. God intervenes to vindicate Joseph's true virtues.

2. Joseph Believes That God Will Give the Answer (Genesis 41:15, 16)

“God shall give Pharaoh an answer. . .” (Genesis 41:16): See (Genesis 40:8. Joseph lodges all power and all honor with God. He wants his relation with God to be right regardless of what happens to him! The sacred bull represents the god Isis of Egypt. Joseph introduces the true (God of Israel to the court of Egypt “by faith” (Psalm 105:19).

3. Pharaoh Relates His Dreams to Joseph (Genesis 41:17-24).

“. . . the river” (Genesis 41:17): The Nile, the source of the food and water supply of Egypt.

4. Joseph Interprets the Dreams (Genesis 41:25-32).

“The dream. . . is one” (Genesis 41:25): There were two dreams, but one interpretation. In mercy, God was showing Pharaoh “what he is about to do.” See Genesis 18:17, Amos 3:7.

“Kine. . . ears are seven years” (Genesis 41:26). The kine and ears are symbols of or represent the time element involved in the prophecy (Genesis 40:12, 18). Cows were eating cows, and corn devouring corn (Genesis 41:27). It expresses a severe drought and famine in Egypt. The purpose of the dream and its fulfillment was (1) to warn Egypt of the coming famine, (2) to serve Israel, (God's chosen people (Genesis 45:5), and (3) to fulfill (God's purpose indicated by Joseph's dream.

“This is the thing. . .” (28): Joseph is absolutely sure of his conclusions. The famine will come. It is part of (God's plan. It will be “very grievous” (Genesis 41:31).

II. Joseph is Exalted in Egypt (Genesis 41:33-57)

Q. Joseph's Counsel (Genesis 41:33-36).

“Man. . . set him over the land” (Genesis 41:33): Joseph offers wise counsel. Pharaoh wisely accepts uninvited advice (Genesis 41:34-36). **“Fifth part. . .”** (Genesis 41:34): Joseph expected one-fifth ADDED YIELD during the years of plenty. In five years enough would be provided for Egypt in famine - two extra years would lay up 140% of normal yield, of 50% to care for non-Egyptians. Why not leave the matter to the people? They were too shortsighted then as now. This was a double tithe of the produce. Did Pharaoh buy

or conscript this? Did the bumper crops and low prices make possible large purchases at low prices?

B. Joseph Exalted to Second Place in Egypt (Genesis 41:37-44).

“Good in the eyes of Pharaoh. . .” (Genesis 41:37): Joseph's advice is based on (1) divine revelation, (2) common sense, and (3) public interest. ALL the people are involved and ALL are represented in the proposal.

“Man in whom the Spirit of God is” (Genesis 41:38): First use of this phrase. The next is regarding Bazaleel (Exodus 31:3). Pharaoh and his court agree that the God who revealed the plan to Joseph would equip him to carry it out better than any other man (Genesis 41:39).

“Thou. . . over my house” (Genesis 41:40): Only a man schooled in hardship and sorrow could meet a sudden elevation to the second highest office in Egypt and not be puffed up with pride.

“Ring. . .” (Genesis 41:42): Seal, signet ring. See Esther 3:10; 8:8. This ring was one which “sinks down,” that is, into the clay upon which the signature is affixed; its possessor had royal authority to sign documents.

“Second chariot” (Genesis 41:43): One next to the king's in beauty. Joseph has risen to power in spite of (1) ill treatment of his brethren (Genesis 37:38), (2) the false charges of Potiphar's wife (Genesis 39:12-20), and (3) the ingratitude of the chief butler (Genesis 40:23). I wonder what Potiphar's wife's reactions were to the fast-moving political events?

R. Joseph's Work and Family (Genesis 40:45-52).

“Joseph. . . Zaphnath-paaneah” (Genesis 40:45): Meaning “Revealer of Secrets” or “Saviour of the Land.”

“Asenath”: Meaning “The one belonging to Neith,” a goddess of the Egyptians.

“Poti-pherah” : He whom Ra (the sun god) gave. **“On”**: Center of worship of sun god, Ra.

Joseph was **“thirty years old”** when he became Premier of Egypt (Genesis 41:46). He thoroughly did his work of conserving the surplus crops (Genesis 41:47-49).

“Manasseh. . .” (Genesis 40:51): “Forgetting.”

“Ephraim. . .” (Genesis 40:52): “Fruitful, Plenty.” Joseph honors God in the name he gives two sons. They later became tribal heads in Israel.

D. Joseph's Administration (Genesis 41:53-57).

“Plenteousness. . . dearth” (Genesis 41:53, 54): This is a summary of the fourteen years. God's

purpose and preparation of Joseph result in God's honoring of his faithful servant. "All countries came. . . to Joseph to buy corn" (Genesis 42:57).

III. Joseph Provides for His Brethren (Genesis 42:1-38)

Q. Jacob Sends to Egypt for Corn (Genesis 42:1-6; Acts 7:11, 12).

"Get you down thither. . ." (Genesis 42:2): Jacob's appeal to his sons (Genesis 42:1) suggests that their memories of Egypt are troubling them. The family need was a life or death matter. They are soon on their way to Egypt (Genesis 42:3-5). "Bowed themselves. . ." (Genesis 42:6): Genesis 37:7 is fulfilled.

B. Joseph Provides a Test for His Brethren (Genesis 42:7-24).

"Ye are spies. . ." (Genesis 42:9): Joseph's harshness was a test of their real character after so long a time.

"We are verily guilty. . . saw. . . therefore" (Genesis 42:21): Here is true repentance. The brothers had a guilty "conscience"; their memory "saw"; their reasoning, "therefore." Joseph understood everything – so must his brothers!

R. Joseph Provides Food for His Brethren (Genesis 42:25-28).

S. The Brethren Report to Jacob (Genesis 42:29-38).

BIBLE BONUS: TRUE OR FALSE OR FILL IN THE BLANKS

1. The chief butler forgot Joseph "two full years" (Genesis 40:23; 41:1) _____
2. Pharaoh had two dreams (Genesis 41:1,5) _____
3. In his dreams, Pharaoh saw _____ lean _____ eat _____ fat _____; he saw _____ thin _____ of _____ devour _____ rank _____ (Genesis 41:1-7).
4. Joseph's plan "was good" to Pharaoh and his advisers. _____
5. Pharaoh "set Joseph all the land of Egypt" (Genesis 41:38-44) _____
6. Joseph's name was changed to _____, and Pharaoh gave him to wife _____ the daughter of _____. She bore him two sons whom he named _____ and _____.
7. Joseph was "thirty years old when" he was made Premier of Egypt. _____
8. The famine was "_____"; "And all _____ came to Egypt" for "to _____" (Genesis 41:54-57).
9. Jacob commanded his son to go to Egypt to buy food "that _____ and _____" (Genesis 42:1-2).
10. Only "ten" of Joseph's brothers came to Egypt to "buy corn." _____
11. Joseph did not know his brethren when they "bowed... before him." _____
12. His brothers were accused of being _____ (Genesis 42:9-14).

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QUESTIONS: And Your Answers

17. What was the first dream of Pharaoh (Genesis 41:1-4)?
18. What was the second dream of Pharaoh (Genesis 41:5-7)?
19. Why could not the magicians give some interpretation (Genesis 41:8)?
20. To whose faults does the butler allude (Genesis 41:9)?
21. Why did Joseph shave himself (Genesis 41:14)?
22. How did Joseph know that God would give an answer (Genesis 41:16; 40:8; Psalm 105:19)?
23. Why did the cows come out of the river and what river (Genesis 41:22,30)?
24. Why would one-fifth be enough to save (Genesis 41:34)?
25. What great tribute does Pharaoh pay Joseph (Genesis 41:38)?
26. To what conclusion does Pharaoh come (Genesis 41:39-41)?
27. Why give Joseph his signet ring (Genesis 41:42; Esther 3:10,8:8)?
28. Why a priest's daughter for Joseph's wife (Genesis 41:45), and meaning of the Egyptian name given him?
29. How old was Joseph when he became premier of Egypt (Genesis 41:46)?
30. What was the name, and the meaning, of Joseph's first son (Genesis 41:51)?
31. What was the name, and the meaning of Joseph's second son (Genesis 41:52)?
32. Why did Joseph not go to see his father (Genesis 41:51)?
33. Why did the brothers not recognize Joseph (Genesis 42:7,8,23)?
34. What scripture is fulfilled (Genesis 42:6; 37:7)?
35. What do Reuben's remarks show (Genesis 42:22,37)?
36. Why was Jacob so careful of Benjamin (Genesis 42:38)?

WHOLE BIBLE STUDY COURSE**Year I****Second Quarter**Lesson 24
Genesis 43- 45Page 1
Memory Verses: Genesis 45:7,8

Memory Verses:

“And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. So now it was not you that sent me hither, but God: and he hath made me a father to Pharaoh. and lord of all his house, and a ruler throughout all the land of Egypt” (Genesis 45:7, 8).

JOSEPH RETURNS GOOD FOR EVIL

“**Joseph Exalted to Power**” is the prelude to “**Joseph Returns Good for Evil**” (Genesis 43-45). Today's lesson is an unbroken continuation of Lesson 23.

I. Joseph Entertains His Brethren (Genesis 43:1-34)**Q. The Famine Continues in Canaan (Genesis 43:1).**

“**Famine was sore in the land. .**” (Genesis 43:1). A desperate state of affairs is indicated. The need is great.

B. The Brethren Sent to Egypt Again (Genesis 43:2-13).

“**Go again. .**” (Genesis 43:2): Jacob sets before his ten sons three grim things: (1) The need of food, (2) The question of Benjamin and (3) The problem of Joseph. The burned child dreads fire. The brothers have had a bitter experience. Their inner guilt concerning Joseph has not been settled.

“**Judah spake unto him. . .**” (Genesis 43:3): Note his argument: “**IF. . . we will go down and buy THEE food**” (Genesis 43:4). It is easy to command others to assume responsibility. Jacob says “GO,” but he is unwilling to send Benjamin so his sons can go according to Joseph's express command. Without Benjamin, Judah argues, the trip will be useless. Note his “**We will. . . we won't**” (Genesis 43:4, 5).

“**I will be surety. .**” (Genesis 43:9): In the strongest terms, Judah pledges himself to do everything humanly possible to have Benjamin safely return to Jacob. What would happen to Judah if he failed is not told us. As in the case of Reuben, his sons were to be slain (Genesis 42:37). Judah further points out that (1) The food supply is practically gone (Genesis 43:8), (2) The demands upon Egypt's supply is great, and (3) nothing is to be gained by delay.

“**If it must be so. . . do this**” (Genesis 43:11): Jacob faces the facts. His “I won't” now becomes “I will.” He proposes a present for the “**man**” of Egypt (Genesis 43:11, 12). Did he remember what a present for Esau had helped accomplish (Genesis 32:13)? They were to take “**double money**” (Genesis 43:12) and “**your brother**” (Genesis 43:12). Jacob commends them to the God of Power (El Shaddai). By faith he sees

GOD Almighty. **“This is the victory. . . our faith”** (I John 5:8).

“They took. . . Benjamin” (Genesis 43:15): The youngest son of Jacob (Genesis 3.5:16-20) was now between twenty-five and thirty years of age, the father of ten sons (Genesis 46:21).

C. The Reception of the Brethren (Genesis 43:16-21).

1. By Joseph's Steward (Genesis 43:16-25).

“Ruler. . .” (Genesis 43:16): Joseph's steward (Genesis 43:19). He brought them to “Joseph's house” (Genesis 43:17).

“Take us for bondmen. . .” (Genesis 43:18): They had done this to Joseph. Not once do we read that the son of Jacob ever manifested the slightest trust in God, or commit their cause to God! How unlike Joseph! Their course in life was downward; Joseph's upward. Open defiance to God always brings fear (Genesis 43:18-22).

“Brought Simeon out. . .” (Genesis 43:23): See Genesis 42:24, 19.

“Washed their feet” (Genesis 43:24): See Genesis 18:4; 19:2; 24:32. The steward's **“Peace be unto you”** and **“fear not”** (Genesis 43:23) and his gracious treatment allays their fears. They are ready to **“eat bread”** (Genesis 43:25) with the premier of Egypt.

2. By Joseph (Genesis 43:26-31).

“Bowed themselves. . .” (Genesis 43:26): The second time (Genesis 42:6) as Joseph receives their gift. He inquires of **“your father”** (Genesis 43:27) and they **“Made obeisance. . .”** (Genesis 43:28): Third time. This was done just after Joseph's inquiry of Jacob (Genesis 37:10). **“Obeisance”** is the same word, **“shachah”** in Genesis 37:7, 9. Joseph's emotion at the sight of Benjamin his full-brother is so intense he has to leave the room (Genesis 43:29, 30).

D. The Brethren Entertained in Joseph's House (Genesis 43:31-34).

“Benjamin's mess. . .” (Genesis 43:34): Preference is shown Benjamin. Joseph must see if the old spirit of envy and jealousy still existed. There seemed to be none. Little souls seek revenge. Big hearts do good for evil, even as Joseph was doing (Matthew 5:10-12).

II. Joseph Tests His Brethren (Genesis 44:1-34)

A. The Test Prepared (Genesis 44:1-12).

17. Joseph's Commands to His Steward (Genesis 44:1-5).

“Silver cup. . .” (Genesis 44:2): A cup of special design. Put in Benjamin's sack it would create the

impression that he had stolen it. This would put the brothers to the acid test: Would they abandon him to his fate, or stand by him to the end? Joseph would soon see if the brothers had changed for the better!

2. The Commands Obeyed (Genesis 44:6-12).

The steward's accusation (Genesis 44:6) is denied by the brethren (Genesis 44:7-9), but the cup is found in Benjamin's sack (Genesis 44:10-12).

B. The Result of the Test (Genesis 44:13-34).

17. Upon the Brethren (Genesis 44:13, 14).

“Rent his clothes. . .” (Genesis 44:13): Previous occasions of this (Genesis 37:29, 34).

“Fell before him on the ground” (Genesis 44:14): Fourth time. Previous occasions: Genesis 42:6; Genesis 43:26, 28.

2. Upon Judah (Genesis 44:15-34).

“Judah. . . God hath found out the iniquity of thy servants” (Genesis 44:16): Second confession. First one is in Genesis 42:21. Judah honestly tells Joseph that Benjamin cannot remain alone in Egypt. If one stays, they all must stay! The group is “one” in spirit now.

“Then Judah. . .” (Genesis 44:18): See Genesis 37:26, 27; Genesis 4.3:8, 9. No more unselfish plea is found in the Bible than that of Judah in these verses.

“A child of his old age. . .” (Genesis 44:20): Said also of Joseph (Genesis 37:2). “A little one”: but see Genesis 43:14; 46:21.

“His life is bound up in the lad's life. . .” (Genesis 44:30; I Samuel 18:1; Genesis 44:29). Joseph learned from Judah's speech that his father thought he had been killed by a wild beast (Genesis 44:28), and that Judah's change of heart was genuine (Genesis 44:33, 34).

“Instead of the lad. . .” (Genesis 44:33): Judah's plea is not that Benjamin is innocent, nor is it a plea for mercy. It is the plea that Joseph ACCEPT HIM AS A SUBSTITUTE (Genesis 22:13; John 11:50-52). At last the brothers were UNITED and ready to SUFFER TOGETHER!

III. Joseph Plans for His Brethren's Welfare (Genesis 45:1-28)

A. Joseph Makes Himself Known to His Brethren (Genesis 45:1-3).

“Made himself known. . .” (Genesis 45:1): See Acts 7:13. His brothers were “troubled” (Genesis 45:3) or terrified at **“his presence.”** Read Matthew 24:30; 25:31, 32; II Thessalonians 2:8; Revelations 1:7 to show the reactions of unbelievers and believers WHEN THE LORD REVEALS HIMSELF!

B. Joseph Plans His Brethren's Welfare (Genesis 45:4-15).

1. He Tells Them of God's Providence (Genesis 45:4-8).

“Whom ye sold. . .” (Genesis 45:4): Acts 2:36; Acts 4:10. “Be not grieved” (Genesis 45:5): Acts 3:17. “Save. . . by a great deliverance” (Genesis 45:7): See “Zaphnath-paaneah” in Genesis 41:45; Hebrews 2:3.

“Not you. . . but God” (Genesis 45:8): See Genesis 50:22; Romans 8:28. This was true greatness. Joseph was able to forget and forgive his brothers for selling him into slavery!

18. He Offers Goshen for Their Dwelling (Genesis 45:9-13) in Northeastern Egypt.

Egyptian court was held in those days in Zoan or Tanis, about twenty-five miles directly north of Goshen. There is to be a complete transmigration that the family may be saved (Genesis 45:11).

3. He Makes Friends with Them (Genesis 45:14,15).

R. Pharaoh Confirms Joseph's Plan (Genesis 45:16-20).

“It pleased Pharaoh. . .” (Genesis 45:16): The pleasure and invitation indicates a generous attitude. He was probably Semitic, one of the Shepherd Kings; he was partial to his own race.

D. The Family Is Sent For (Genesis 45:21-28).

“When he saw the wagons. . .” (Genesis 45:27): The news that “Joseph is yet alive” (Genesis 45:26) was almost incredible to Jacob. His old weakness and partiality for something tangible asserted themselves; the sight of the wagons “revived” the unbelieving spirit of Jacob and “Israel said . . . I will go and see him before I die” (Genesis 45:28). The real man of God asserted himself! When our faith wavers, God does not change His mind or purpose for us. Feverish unrest would give place to faithful faith if we remembered that the Lord assures us “I change not” (Malachi 3:6; Hebrews 13:5-8)!

BIBLE BONUS: TRUE OR FALSE OR FILL IN THE BLANKS

- q. Judah spoke for his brothers to Jacob their father and refused to go back to Egypt without Benjamin (Genesis 43:1-8). _____
2. Judah said, "I will _____”
3. Jacob sent a present to Joseph not knowing who he really was. _____
4. Jacob advised his sons to say nothing of the money which they had found in their sacks _____ (Genesis 43:12)

LESSON 24 -PAGE 5

5. Jacob asked God to “ _____ ” and to return Benjamin and Simeon to him (Genesis 43:13-14).
6. The ten "men were afraid, _____ ”.
7. Seeing that they had brought Benjamin with them, Joseph at once told his brothers who he was _____
8. Joseph commanded the ruler of his house to prepare for his brothers to eat breakfast in his house (Genesis 43:16) _____
9. The brothers tried to explain to the about the money _____
10. Joseph asked his brothers about their father, and if this were their younger brother Benjamin (Genesis 43:26-29) _____
11. Before eating with his brothers Joseph went into his room and wept _____
12. Joseph, his brothers, and the Egyptians all ate together _____
13. Joseph caused his brothers to "marvel" by the way he seated them at the table _____
9. Joseph showed special favor to Benjamin while they were eating _____
15. The brothers did not enjoy the meal in Joseph's house (Genesis 43:34) _____
16. Joseph's own _____ was put into the mouth of sack along with his money (Genesis 44:1-2).
17. Who offered to become a _____ to Joseph, if he would allow Benjamin to return to his father Jacob? _____ (Genesis 44:14-34).
18. According to Joseph, who had sent him into Egypt? (Genesis 45:5). _____
19. Pharaoh was displeased when Joseph's brothers came to Egypt. _____
20. Jacob was convinced his sons were telling the truth about Joseph, and said: "I will _____ _____ ” (Genesis 45:25-28).

LESSON 24 -PAGE 6

QUESTIONS: And Your Answers

1. What did Judah plainly tell Jacob (Genesis 43:3-8)?
2. What assurance of Benjamin's return was given (Genesis 43:9)?
3. What fruits were yet in the land, and what the value of taking a "LITTLE HONEY" along then, or now (Genesis 43:11)?
4. To whose mercy does Jacob commend his sons as they return to Egypt (Genesis 43:14)?
5. Why were the men "afraid" (Genesis 43:18), and what did they learn from the steward's answer (Genesis 43:23)?
6. Why the weeping (Genesis 43:29,30)?
7. Why not eat with the Hebrews (Genesis 43:32; 46:34)?
8. Why did the men marvel (Genesis 43:34)?
9. What plan did Joseph use to see if his brother had changed (Genesis 44:1-5)?
10. Meaning of "God hath found out our iniquity" (Genesis 44:16)?
11. What was Joseph's purpose, and how near to being accomplished (Genesis 44:17)?
12. Why did Judah call Benjamin "a child," "a little one," "a lad" (Genesis 44:20, 30; 46:21)?
13. What did Joseph learn from Judah's speech (Genesis 44:28, 33, 34)?
14. What overcame Joseph's feelings and his purpose (Genesis 44:32-34)?
15. Can you imagine the feelings of the brothers as Joseph reveals himself to them (Genesis 45:1-3)?
16. Why say, "If is not you. . . but God" (Genesis 45:8)?
17. Why should Jacob move to Egypt (Genesis 45:11)?
18. How long had Joseph now been in Egypt (Genesis 45:6; 41:46; 37:2)?
19. Why was Pharaoh so well pleased (Genesis 45:16-20)?
20. How was the fact that Joseph was alive explained to Jacob (Genesis 45:26-28)?

WHOLE BIBLE STUDY COURSE**Year I****Second Quarter**

Lesson 25 Page 1
 Genesis 46- 48 Memory Verses: Genesis 47:12 Philippians 4:19

Memory Verses:

“And Joseph nourished his father, and his brethren, and all his father's household, with bread, according to their families” (Genesis 47:12).

“But my God shall supply all your need according to his riches in glory by Christ Jesus” (Philippians 4:19).

JOSEPH REUNITED WITH HIS FATHER

Often the circle of the family is broken in this life. Sometimes a family circle is reunited on earth. What a happy, tearful time a parting or reunion is! Have you ever been separated from your family for a year? Or ten years, or longer? If so, you'll understand better this lesson.

I. Israel Journeys to Egypt (Genesis 46:1-34)**Q. Israel Receives God's Message (Genesis 46:1-4).**

“**Came to Beersheba. . .**” (Genesis 46:1): Abraham dwelt there (Genesis 21:30-34; Genesis 22:19); Isaac built an altar there (Genesis 26:23-25, 33); Jacob started to Haran from Beersheba (Genesis 28:10), and after his return he lived at Hebron (Genesis 35:27). Jacob is called “Israel” as he starts out for Egypt. This is the transition period when Israel changes from a family to a nation.

Israel had changed greatly since he first left Canaan (Genesis 28:16,17) as he fled from an outraged brother. Now Jacob “offered sacrifices” to God for guidance and protection on the journey to Egypt, praise for the promises given to the nation, and renewed consecration to the divine purpose respecting the nation which should rise through him. Beersheba was chosen because of the sacred associations as listed above.

“**A great nation**” (Genesis 46:3): This promise was unto Abraham (Genesis 12:2), and then through Sarah to Isaac (Genesis 17:15-19).

“**I will go. . . I will. . . bring**” (Genesis 46:4): See the prophecy of Genesis 15:13-16. God assures Israel he will guide, protect and bless him with a great deliverance.

“**Hand upon thine eyes**” (Genesis 46:4): Joseph will close his father's eyes in death. Jacob is now about 130; Joseph is thirty-nine.

B. Israel Journeys to Egypt (Genesis 46:5-7):

“**Daughters. . . sons' daughters**” (Genesis 46:7): Only Dinah is mentioned (Genesis 46:15) of the daughters. “**Sons' daughters**”: Only Serah or Sarah (Numbers 26:46) a daughter of Asher is mentioned.

They rode in Pharaoh's wagons (Genesis 46:5) with “their goods” (46:4).

R. The Names of the Children of Israel (Genesis 46:8-27).

1. Descendants of Leah: 33 (Genesis 46:8-15).

“**Er and Onan. . .**” (Genesis 46:12): Both died in Canaan. Sons by Leah were Reuben, Simeon, Levi, Judah, Issachar and Zebulum. (Genesis 46:8, 9,10,11,12,13,14; see also Genesis 35:22-26; 29:32-30:24).

2. Descendants of Zilpah: 16 (Genesis 46:16-18).

3. Descendants of Rachel: 14 (Genesis 46:19-22).

4. Descendants of Bilhah: 7 (Genesis 46:23-25).

5. Summary (Genesis 46:26, 27).

“**Threescore and six**” (Genesis 46:26): These came “with Jacob into Egypt.” Joseph, his two sons and Jacob himself added to the sixty-six make the total of “seventy” in verse 27.

“**Threescore and ten**” (Genesis 46:27): The 75 of the LXX (Greek translation of the Old Testament by seventy scholars) and Acts 7:14 probably include the two sons of Manasseh (I Chronicle 7:14), and the three sons of Ephraim (Numbers 26:35) Shuthelah, Becher and Tahan.

D. Their Arrival in Egypt (Genesis 46:28-34).

“**Land of Goshen**” (Genesis 46:28): In northeastern Egypt. It was on the route from Egypt to Canaan, it served to segregate Israel from the Egyptians, it was adapted to the pastoral pursuits of the Israelites. It was the best land in Egypt. Pharaoh was a Hyksos or Shepherd King. Joseph prepared his brothers to meet Pharaoh (Genesis 46:31-34), after a tender meeting with his family (Genesis 46:29, 30). God was leading Jacob and Joseph step by step!

II. Joseph the Overseer of Egypt (Genesis 47:1-31)

A. Joseph Presents His People to Pharaoh (Genesis 47:1-10).

“**Joseph. . . told Pharaoh. . .**” (Genesis 47:1): He was very diplomatic. He consults the king regarding his family settling in Goshen, although he knows what the king will do. It was wise to have Pharaoh confirm publicly what Joseph promised privately.

“**Sojourn in the land. . .**” (Genesis 47:4): Settle for the time being. Compare with “**dwelling**” in Genesis 35:10; Genesis 46:34).

“**130 years. . .**” (Genesis 47:9): Joseph was now thirty-nine (Genesis 41:46, 47; Genesis 45:6). Jacob was therefore ninety-one years older than Joseph. It is a touching picture of Jacob blessing Pharaoh. Read Hebrews 7:7.

B. Joseph Provides for His People (Genesis 47:11,12).

“Rameses. . .” (Genesis 47:11): Later name for Goshen, from a later Pharaoh who had a treasure city built there (Exodus 1:11; 12:37). “Joseph nourished his father, and his brethren. . . with bread” (Genesis 47:12) speaks of love's “Special Care!”

S. Joseph Provides for the Egyptians (Genesis 47:13-26).

1. Food Sold for Money (Genesis 47:13, 14). This detail comes after the summary of Genesis 41:53-57, the story having been interrupted to deal with the coming of Joseph's brethren (Genesis 42:1-47:12).

2. Food Traded for Flocks and Herds (Genesis 47:15-17).

19. Food Traded for Land (Genesis 47:18-22).

“Land became Pharaoh's” (Genesis 27:20): Note that Joseph was trusted both by the people and the king. He took advantage of no one; his motive was to serve his king, and save the people. He remained true to his trust.

“People. . . removed them to cities” (Genesis 47:21): 'The LXX reads “enslaved them.” This would make the distribution more effective and convenient. It made for the safety of the people.

Joseph did not molest the land of the heathen priests who were established by the king on an independent basis and supported by the state treasury (Genesis 47:22).

20. Seed and Land Provided When the Famine Ends (Genesis 47:23-26).

“Seed. . . sow” (Genesis 47:23): Their seed had been used for food. Now more seed is given them. Was the **“fifth part”** (Genesis 47:24) for Pharaoh tribute, or rent (Genesis 47:26, cf 20)? It was probably the former unless Pharaoh had freed them, in which case it was taxes of a tenant.

D. Israel Prospers in Goshen (Genesis 47:27).

“Multiplied exceedingly”(Genesis 47:27): “Israel” is first used HERE OF THE NATION of Jacob's descendants. The growth was according to God's promise (Genesis 46:3).

E. Joseph Agrees to Jacob's Funeral Plans (Genesis 47:28-31). Jacob must not be buried in Egypt.

III. Israel Blesses Joseph (Genesis 48:1-22)

Q. Joseph Visits His Father (Genesis 48:1-2).

“Strengthened himself. . .” (Genesis 48:2): Good news helps one call on his reserve energy. Israel had

important work to be done and he wanted to do it well.

B. Israel Recalls God's Promises (Genesis 48:3, 4).

“**Luz. . .**” (Genesis 48:3): Name for Bethel (Genesis 28:19).

R. Israel's Promises (Genesis 48:5-7).

1. Regarding the Share of Ephraim and Manasseh (Genesis 48:5).

“**Ephraim and Manassah. . . mine**” (Genesis 48:5): Jacob adopts Ephraim and Manasseh. Manasseh was the oldest, but Jacob in making mention of their names, places Ephraim FIRST, and in this order he later blesses them. Manasseh takes the second place in birth from Simeon, Jacob's second son (Genesis 49:5-7). All born to Joseph later would take the tribal name of Ephraim and Manasseh. Ephraim later became a symbol for the whole in the northern kingdom (Isaiah 11:13; Hosea 6:4; Genesis 11:3). Joseph's two sons, therefore, replace Reuben and Simeon in “first-born” rights (Genesis 35:22; I Chronicle 5:1, 2; Jeremiah 31:9).

D. Israel Blesses Joseph's Sons (Genesis 48:8-20).

1. The Crossed Hands of Jacob (Genesis 48:8-14).

18. The Blessings (Genesis 48:15,16; Hebrews 11:21).

19. Joseph Attempts to Correct His Father (Genesis 48:17, 18).

20. Israel Confirms the Blessings (Genesis 48:19, 20).

“**Ephraim before Manasseh**” (Genesis 48:20): The unusual action of Jacob (Genesis 48:14) was naturally a concern to Joseph. His effort to change it was fruitless. Genesis majors in a passing over of the firstborn:

Seth instead of Cain; Shem instead of Japheth; Abraham instead of Haran; Isaac instead of Ishmael; Jacob instead of Esau; now, “Ephraim before Manasseh”! Note that Joseph does not appear as one of the twelve tribes; instead his own sons take his place!

T. Israel Blesses Joseph (Genesis 48:21, 22).

Dying words are always the most precious, the longest remembered, and the most authentic. Israel speaks regarding Joseph's future (Genesis 48:21), and gives him an extra portion of inheritance (Genesis 48:22).

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QUESTIONS: And Your Answers

1. Why was Beersheba, the place of Jacob's sacrifice, important (Genesis 21:30-34; 22:19; 26:23-25,33; 28:10)?
2. Why did God say, "Fear not to go down into Egypt" (Genesis 46:3;15:13)?
3. What three things did God say "I will do" in (Genesis 46:3,4)?
4. With what is Genesis 46:8-27 occupied?
5. Can you name the sons of Jacob and Leah (Genesis 46:8,10,11,12, 13,14), Zilpah (Genesis 46:16,17), Rachel (Genesis 46:19), Bilhah (Genesis 46:23,24)?
6. How many souls "came with Jacob into Egypt" (Genesis 46:26)?
7. Who is included in "the souls of the house of Jacob" (Genesis 46:27) as "born in Egypt"?
17. To what part of Egypt did Jacob and his family go (Genesis 46:28)? Why (Genesis 46:32-34; 47:6)?
9. Have you been separated for many years from a loved one, and then been privileged to have a "family reunion" (Genesis 46:29)?
10. Why did Jacob say, "Now let me die..." (Genesis 46:30; cf. Luke 2:29)?
11. How is Joseph's principle and prudence shown regarding Pharaoh and the feelings of the Egyptians (Genesis 46:31-34; 47:1; 41:38)?
12. Why the figure of a pilgrimage by Jacob (Genesis 47:9; cf. Hebrews 11:13-16)? How old was Jacob at this time, and how much older than Joseph (Genesis 41:46,47)?
13. Why the title, "land of Rameses" (Genesis 47:11; cf. Exodus 1:11; 12:37)?
14. Why did Joseph move the people into the cities (Genesis 47:21)?
15. Why exempt the land of the priests (Genesis 47:22)?
16. Was the one fifth to be tribute, or rent?
17. Why did Joseph visit Jacob in Genesis 48:1?
18. Can you show that Genesis is a beautiful picture of godly old age as faith looks upward, gratitude looks backward, love looks forward, and hope looks forward?
19. Whom does Jacob adopt as "mine" (Genesis 48:5,6), and the significance of the right hand (Genesis 48:14,17,20)?
20. What special blessing does God give Joseph (Genesis 48:21,22)

BIBLE BONUS: TRUE OR FALSE OR FILL IN THE BLANKS

1. On his way to Egypt Israel stopped at Bethel and offered sacrifice _____
2. God spoke to Israel and told him not to go into Egypt (Genesis 46:2-3) _____
3. God said that if Israel went into Egypt he would never return _____
4. At the time of their going into Egypt some of Jacob's sons were unmarried and had no children _____
21. Benjamin, the youngest son of Jacob, had the largest family _____
6. There were at least _____ people in Jacob's family (Genesis 46:27).
7. _____ was sent before Jacob to direct him to Goshen (Genesis 46:28).
17. When Joseph met his father, he “wept” _____
9. Israel was settled _____ (Genesis 46:34).
10. Joseph presented all his brethren to Pharaoh (Genesis 47:1-2). _____
11. Joseph's brothers told Pharaoh they were _____
12. They requested that they might dwell “ _____ ”
13. Pharaoh did not ask Jacob “How old art thou?” _____
14. Joseph got all the people's money, cattle and land in exchange for food (Genesis 47:14-20)

15. Israel fared well in the land of Goshen (Genesis 47:27) _____
16. Jacob lived to be 147 years old (Genesis 47:28)
17. Joseph did not go to see his father when he heard he was “sick” _____
18. Manasseh was not “the firstborn” of Joseph (Genesis 48:14) _____
19. Joseph was “displeased” when Jacob laid his “right hand upon the head of Ephraim”

21. Jacob gave Joseph “one portion above thy brethren” (Genesis 48:22) _____

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Genesis 49,50Page 1
Memory Verses: Genesis 49:10; 50:28

Memory Verses:

“The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come, and unto him the gathering of the people be” (Genesis 49:10).

“So Joseph died, being an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt” (Genesis 50:26).

PROMISES AND PARTINGS

What is more natural than that a saint of God should before parting this life desire to lay a blessing upon the head of those whom he loves and leaves behind?

Isaac (Genesis 27:27ff), Moses (Deuteronomy 33:1ff), Joshua (24:1ff) and Samuel (I Samuel 12:1ff) spoke a blessing before their earthly end.

Jacob appears now in the role of a dying prophet-saint. It is the sunset of a varied life. He has been called “A Religious Rascal.” Since God’s covenant with Abraham, and its confirmation to Isaac and Jacob, the trend has seemingly been away from the actual possession of Canaan. Israel now is prosperously situated in Goshen. Jacob, in blessing his sons, sees prophetically the day of their triumphant return to claim Canaan and all the blessings of God.

I. Jacob’s Prophecies and Promises (Genesis 49:1-28)**A. Jacob Calls His Sons Together (Genesis 49:1, 2).**

“**Jacob called. . . sons**” (Genesis 49:1): In these verses Jacob is called both Jacob and Israel. The sons were addressed as Jacob’s sons, but admonished to listen to “Israel your father” (Genesis 49:2). See Genesis 42:28; 43:5; 45:26, 28.

“**Last days**”: See Numbers 24:14; Deuteronomy 4:30; Isaiah 2:2; Jeremiah 23:20, etc. An expression doubtless meaning the experience of all Jews from the days from the period of national existence to the second coming of Jesus, the Messianic era. Jacob’s words are mingled blessings and cursings.

B. Jacob Prophecies Regarding the Last Days (Genesis 49:3-27).**17. To Reuben (Genesis 49:3, 4)**

“**My firstborn. . .**” (Genesis 49:3): Verse 3 describes Reuben as he should have been, while verse 4 pictures him as he is. “Unstable as water” (Genesis 49:4): Soiling up, hence light, lewd (Genesis 35:22). No

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king, judge or prophet came from Reuben. See Numbers 32:1-5.

2. To Simeon and Levi (Genesis 49:5-7)

“Instruments of cruelty. . .” (Genesis 49:5): Verses 5-7a describe Simeon and Levi as they are. Note the words **“self-will,” “anger,” “wrath”** and See Genesis 35:25, 26. Genesis 49:7b foretells their future. **“Simeon”** means “Heard” and **“Levi”** means “Joined.” They were united only in crime. See Joshua 21:1-40; Judges 1:3, 17. Levi later redeems himself (Exodus 32:26-28; 4:14; 29:9; Deuteronomy 9:20).

3. To Judah (Genesis 49:8-12)

“Judah. . . Bow down before thee” (Genesis 49) **“praised.”** He had nobility of character (Genesis 37:20-27; Genesis 43:3-10; 46:28; Joshua 15:1; 18:5). **“Praise,” “hand. . . in the neck of thine enemies,” “Bow down”** (Genesis 49:8) refers to royalty. The royal genealogy (Genesis 17:6, 16, 19; Genesis 35:10, 11) is now separated from the birthright and given to Judah (I Chronicle 5:1-3; Psalm 78:68, 69).

“Until Shiloh come” (Genesis 49:10): Joshua, of the tribe of Judah, led in the conquest of the land until the tabernacle was planted at Shiloh and the people submitted to him (Joshua 18:1-8). Another Joshua, Jesus our Lord, is the complete fulfillment of our Shiloh (Matthew 1:1, 2). He is the **“Lion of the tribe of Judah”** (Rev. 5:5). Jesus is our **“Shiloh”** or “Rest” or “Rest-giver.” Judah shall be prosperous (Genesis 49:11, 12).

4. To Zebulun (Genesis 49:13): **“Habitation”** (Joshua 19:11).

5. To Isaachar (Genesis 49:14, 15): **“Reward”** (Joshua 19:17-23). Indolence rebuked.

6. To Dan (Genesis 49:16-18): **“Judge.”** See Joshua 19:48. **“Judge”**: Samson was Danite (Judges 13:16).

“Serpent. . . way. . . heels” (Genesis 49:17): The same words as in Genesis 3:14,15, 24. Dan was the first tribe to become idolatrous (Judges 18:30; I Kings 12:28, 29; II Kings 10:29). Dan is omitted in the list of Revelations 7:4-8. For the possible reason, see Deuteronomy 29:18-21.

7. To Gad (Genesis 49:19): **“A troop.”** See I Chronicle 12:8; Deuteronomy 3:12-15.

8. To Asher (Genesis 49:20): Means **“Blessed.”** See Joshua 19:24-29; II Samuel 5:11; I Kings 5:1-10; Luke 2:36-38.

18. To Naphtali (Genesis 49:21): Means **“Wrestling.”** See Judges 4-5.

19. To Joseph (Genesis 49:22-26):

“Fruitful.” See Genesis 41:39-44,52; Genesis 48:22; Numbers 1:32-35. **“Shepherd”** (Genesis 49:24): See Psalm 23:1; Psalm 80:1; Isaiah 40:10,11; Jonah 10:11-16; Hebrews 13:20; I Peter 5:4. **“Stone of Israel”** II Samuel 23:3; Psalm 78:35; 118:22; Isaiah 8:14; 28:16; I Corinthians 10:4; I Peter 2:1-8.

20. **To Benjamin (Genesis 49:27): “Son of my right hand.”** Read I Samuel 9:1, 2; Philippians 3:5, 6.

C. Concluding Statement (Genesis 49:28). What a closing scene! Jacob yielded his spirit to God, and was reunited to his forefathers. This is, I think, a clear proof of a belief in a future life!

II. Jacob's Death and Burial (Genesis 49:29-50:21)

Q. Jacob's Death (Genesis 49:29-50:1).

1. His Dying Charge (Genesis 49:29-32).

“Cave. . .” (Genesis 49:29: See Genesis 23:9-20.

2. His Death (Genesis 49:33).

3. Joseph's Sorrow (Genesis 50:1).

B. Jacob's Burial (Genesis 50:3-14).

1. Preparation for the Burial (Genesis 50:2-6).

“**Embalm his father. . .**” (Genesis 50:2: To spice, ripen. The most expensive method of embalming cost about \$1200, and was begun after one day of mourning. Seventy days were necessary to perfect the work, but this was reduced to forty days for Jacob (Genesis 50:3). Pharaoh consents to the burial plans (Genesis 50:4-6).

2. The Funeral Train (Genesis 50:7-9).

3. The Mourning at Atad (Genesis 50:10,11). This place is unknown. It indicates a place of “thorn bushes,” plentiful enough in Canaan and its surroundings.

“Abel-mizrain. . . beyond Jordan” (Genesis 50:11): “Mourning of the Egyptians,” or “The meadows of Egypt.” Why this stop was made we do not know.

4. Jacob Buried at Machpelah (Genesis 50:12, 13). Every detail of Jacob's instruction had been followed by Joseph and his brothers, a worthy example for us all. The oath of Joseph was fulfilled (Genesis 47:29, 30).

5. The Return to Egypt (Genesis 50:14).

R. Joseph Comforts His Brethren (Genesis 50:15-21)

I. The Brethren Seek Forgiveness (Genesis 50:15-18).

“Joseph. . . requite us evil” (Genesis 50:15): They feared their brother Joseph. Their suspicions of Joseph serve to reveal their own base nature (I Corinthians 13:5). Now they send messengers to him instead of going themselves (Genesis 50:16). This showed cowardice and guilt they were not willing to confess. Why do folk find it so hard to confess and put away wrong (Matthew 6:12). God will not forgive us unless we forgive (Matthew 6:15, 15) those who sin against us. Their spirit caused Joseph to weep (Genesis 50:17). They **“fell down”** (Genesis 50:18) before his face for the fifth time. See note on Genesis 44:14.

“Ye thought evil. . . God. . . good” (Genesis 50:20): Joseph reasserts his forgiveness. Unspoiled by his experiences he reminds them of God's overruling providence and pledges to care for them.

III. The Latter Days of Joseph (Genesis 50:22-26)

A. Joseph's Latter Days (Genesis 50:22, 23).

“Joseph dwelt in Egypt. . .” (Genesis 50:22a): Joseph presided over the affairs of Egypt for about eighty years. He was seventeen when sold as a slave (Genesis 27:2). He was thirty when he became premier (Genesis 41:26). Joseph lived to see great-grandchildren horn and brought up at his knee.

B. Joseph's Prophecy and Oath (Genesis 50:24, 25).

“God will. . . bring you out” (Genesis 50:24): A prophecy regarding the return to (Canaan. See Hebrews 11:22. He also exacted an oath that his bones be brought to Canaan (Exodus 13:19; Joshua 24:32). Here the presence, prospect and power of faith is seen in the consciousness of God in Joseph.

QUESTIONS: And Your Answers

17. With what is Genesis 49 occupied?
2. What has Jacob been called, and why are “last words” so effective?
3. To whom are the “sons” commanded to listen (Genesis 49:2)?
4. What characteristics of Reuben does Jacob mention (Genesis 49:3, 4)?
21. What was the predicted fate of Simeon and Levi (Genesis 49:5-7; I Chronicle 4:24-43)?
6. What was predicted of Judah (Genesis 49:8-10)?
7. What is meant by “until Shiloh come” (Genesis 49:10; Isaiah 2:2-4; Matthew 1:1, 2; 21:2-5; John 12:32; Hebrews 7:14; Revelations 5:5)?

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8. Explain the prophecy regarding Joseph (Genesis 49:22-26) as it pictures the truth recorded in the New Testament (John 10:14; 15:5; I Peter 2:4-8)?
9. Why did Jacob wish to be buried in the cave of Machpelah (Genesis 49:29-31 with Genesis 32:14; 48:4; 23:9-20)?
10. How did the Egyptians show their respect and love for Jacob (Genesis 50:1-11)
11. The time for the process of embalming (Genesis 50:3)?
12. What is now known of the process? How was the art lost?
13. Did the sons of Jacob carry out fully his burial wishes (Genesis 50:12,13; 47:29,30)?
14. Why the fear of the brothers after so long a time (Genesis 50:15), and does it reveal their own base nature (I Corinthians 13:5)?
15. Why propose to be Joseph's servants as they “fell down” before him the fifth time (Genesis 50:18)?
16. Why did Joseph ask, “Am I in the place of God?” (Genesis 50:19; Romans 12:19)?
17. Does God cause “all things to work together for good to them that love God” (Genesis 50:20,21; Romans 8:28)?
18. How long did Joseph live in Egypt, and how old was he when he died (Genesis 50:22,26)?
19. What oath did he require of “the children of Israel” (Genesis 50:25; Hebrews 11:22; Exodus 13:19; Joshua 24:32)?
20. How does the book of Genesis begin and end (Genesis 1:1; 50:26), proving it to be a book of beginnings, not completions?