



Lessons 10 & 11
Study of Genesis
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Discs 10 & 11

GRAFTED IN FELLOWSHIP
KING GEORGE

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My Notes:

Your Notes:

Abraham purchases a field for burial for him (and all the patriarchs)

Genesis 24

-Makes Eleazer swear to find a bride

-Gen 24:9 - And the servant put his hand under the thigh of Abraham his master, and swore to him concerning that matter.

9. Va.yá.sem ha.éved et-ya.do tá.chat yé.rech Av.ra.hám ado.nav va.yi.shá.va lo al-ha.da.var ha.zé. (Hebrew World, emphasis mine)

-Sarna: euphemism – gripping the testicles; to make sure that you make a promise that you aren't going to break in fear that you will lose yours

+Jacob: at the brook of Jabbok

+wrestles all night long

+the Angel touches him on the thigh <Gen 32:26 - And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him.

Va.yar ki lo ya.chol lo va.yi.ga be.chaf-ye.re.cho va.té.ka kaf-yé.rech Ya.akóv be.he.av.ko ee.mo. (Hebrew World, emphasis mine)>

+our explanation: wrenches his hip socket out of joint-causing a limp

+for this reason, the Jews do not eat this part of the body

+the same phrase, “out of the thigh of Jacob” is used in the opening of Exodus <Ex 1:5 - And all the souls who came from the loins of Jacob were seventy souls; for Joseph was in Egypt already.

Va.ye.hi kol.né.fesh yotz.ey yé.rech-Ya.akóv shiv.eem ná.fesh ve.Yo.séf ha.ya ve.Mitz.rá.yim. (Hebrew World, emphasis mine)>

+thigh is a euphemism for the reproductive organ

+Sarna: sciatic nerve? No.

-We don't read this in the text—it is there

-The text is so absolutely ordinary!

+it is about ordinary things, people, and parts of their culture

+it is impossible to understand the text if we don't understand the background that it comes from

Prayer of Eleazer

- This is important!
- First prayer in scripture about a request for personal help/guidance (Gen 24:12-14)
- He tells God what the answer must be and waits for God to fulfill it!
- We don't pray like that
- This prayer is a model of the absolute sovereignty of God and His ability to fulfill the requirement of the need at the moment the need is there
- This is an example we find in the rest of scripture

Jacob's life

- Seeds of the Joseph story are sown in the favoritism shown by Rebecca and Isaac
- The problem is not only the inter-uterine war between the two, but the fact that the parents favor one child over the other
 - +Isaac favors Esau
 - +Rebecca favors Jacob
- The disharmony in the family over favoritism to the children, the whole thing escalates and get worse and worse
- Jacob, even though Rebecca knows he has the divine promise to be the line through which God fulfills His purposes, they both manipulate to make sure the promise happens instead of trusting that God knows what He is doing
- Sarna: each one of the manipulative techniques used to get the birthright and blessing ultimately comes back to haunt him later (measure for measure)
- Even though Jacob is a patriarch, his manipulation of the events before he comes the River of Jabbok when he is given a new name, has to be paid for
 - +he is a deceiver—he gets deceived
 - +he is a manipulator—he is manipulated
 - +he leverages everything—he gets leveraged
 - +what we see in the first half of his life becomes punishment in the second half of his life
- What happens in the wrestling match where his life is changed and he gets a new name?

Genesis 38

-What happens in this chapter sets up what will happen in Chapter 39 (part of the genealogy of Yeshua)

-No one will realize this for centuries, the background is here

-Questions:

+Why is this story in here?

+It doesn't seem to be relevant to Jacob's or Joseph's stories

-Verse 1-2 - 1. And it came to pass at that time, that Judah went down from his brothers, and turned in to a certain Adullamite, whose name was Hirah. 2. And Judah saw there a daughter of a certain Canaanite, whose name was Shua; and he took her, and went in to her. (Hebrew World)

-What is the greatest concern of the patriarchs over the marriage of their sons?—not marrying outside of the tribe

-Something different is happening: Judah is marrying outside of the tribe

+actually, he had sex with her and she bore a son

-Why do we need to know about this? A king is going to come from Judah who will sit on the throne over Israel

+we see that the lineage starts with a Canaanite

-From a Biblical perspective, there is no greater threat to the faith than sexuality

+as a whole, the more intermarriage there is, the more there is an allowance for influence of other gods

+perfect example: Solomon

+this is expressly forbidden by Torah

-This is why Genesis is such an unusual book

-The behavior of the people in Genesis systematically violates all of the prohibitions of the Mosaic code

+Abraham marries his sister

+do not bring into the family those who believe in foreign gods

+Joseph marries a foreigner

+Joseph does not eliminate the priestly class of Egypt

+From Exodus forward, things become more unified

-No mention of whether Judah marries this woman

-Tamar is introduced

+not told about Tamar (probably from the tribe)

-Ur dies due to being wicked

+this is the first time God has killed an individual for being wicked

-The purpose of the law for a brother to marry his brother's widow

+inheritance

-Land

+if I sell someone property, it returns to me after 50 years

+Year of Jubilee

+God owns it all and can decide how it is distributed

+this prevents land barrens or a permanent landless class

+Joseph ignores this in the Genesis account as well

-The issue of inheritance has to do with my allotment with God and I must have a male heir

+the only time land does not stay in the family is if there is not a male heir

+in the NT, the widow of Nain, Yeshua has compassion for the widow

+Ruth is the same story about property rights

--euphemisms in the Ruth story

--sends Ruth to the threshing floor

--get Boaz drunk

--"cover his feet"

--this means, "expose his genitals"

--where else does this show up:

++Isaiah: angels with six wings,
two of which "cover their feet"

-Onan, the next brother

+what did he do that was so despicable that God kills him

+does not fulfill the law (levirate?)

+inheritance: he gets the land if she does not get pregnant

-There is an exception in the Deuteronomic code

+the woman can go to the council

-The brothers are dead, it goes to the third

-Judah sends Tamar back to her father's house

-When the third son is old enough, Judah does not act

-Tamar disguises herself as a prostitute

-Judah's character

-Judah provides his ring and staff as payment

-When she is found to be pregnant, Judah declares her immoral!

-Tamar shows Judah the ring and staff

-Judah's response: he never admits to being the father of Tamar's child

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- She has the goods on him
- To admit to it, is to admit to a sexual liaison he shouldn't have had, and with a relative!
- Since he is the head of the clan, no one objects to his ruling
- Why does this story show up in the middle of the history of Jacob and Joseph?
 - +In the Biblical account, what Tamar does is righteous
 - +Judah failed to fulfill the command to ensure the inheritance continues
 - +Tamar has a child named Perez
 - +According to the Mosaic Law, Perez' status: he should be cut off from the covenant
 - +Ten generations later, his line produces King David!
 - +Yet another example of, "What is going on in Genesis?"!
 - +Does the first audience know that Perez is going to beget David? No.
 - +The entire story is prophetic!
 - +This is the kind of story that would not be included in the official documents!
 - +This shows that God is the author of the Bible
- In addition, this chapter is unusual since it interrupts the flow of the whole story

Chapter 39

- There is a connection between Judah & Tamar and the story of Joseph
- Judah shows no sexual restraint
- Joseph shows every restraint to sexual opportunities
- Potiphar's house: exemplary in his behavior
- Potiphar is a high-ranking official, who worships foreign gods
- Potiphar's wife tries to seduce him
- What is the garment she grabs?
 - +his underwear
 - +not a coat
 - +he ran away naked!
- How does Potiphar react to the accusations against Joseph?
 - +why doesn't Potiphar kill Joseph?
 - +he doesn't believe Joseph did it
 - +he can't ignore it, either
 - +he keeps Joseph alive, but puts him in prison
- Joseph is under house arrest—still able to perform work

-Because Joseph is kept alive tells us there is more to the story than what is in the narrative

Prison

- Joseph runs the prison
- Interpretation of the dreams

Joseph's character

- Faithful
- Humble
- Arrogant?
- Integrity
- Shepherd of the shepherds
- Compliant/Accepting (NT: Contentment)
 - +the only time in his life Joseph fails in being content: "remember me to Pharaoh"
 - +God leaves Joseph in prison for two more years
 - +are you content with the process I (God) am taking you through?
 - after this, Joseph becomes "Egyptian"
 - still has fond memories for his past: sons' names
 - Ephraim (I have a new home) and Manasseh (Help me forget my past)
 - then Joseph's brothers show up in front of him

Chapter 42

- Who is in charge?
- Jacob!
- No one is stepping forward
- What has happened in the past to make Jacob reassert his authority?
 - +Rueben: slept with Jacob's concubine (takes over authority)
 - +slaughter at Shechem (Simeon and Levi)
 - Jacob is distraught: he is an alien resident
 - all the other kings will not want to give them grazing rights
- What is the turning point in Jacob's life? – when his name is changed to Israel
- Notice some scriptures refer to Jacob, and others to Israel
 - +the context of the scripture tells us why each name is used

-By not sending Benjamin, it could indicate Jacob does not trust the other brothers

Still in Chapter 42

Gen 42:2-3 - 2. And he said, Behold, I have heard that there is grain in Egypt; get down there, and buy for us from there; that we may live, and not die. 3. And Joseph's ten brothers went down to buy grain in Egypt. (Hebrew World)

-How does the text describe the ten brothers?

+verse 2: no one is stepping forward

-Until Jacob gets involved, no one else is doing anything

-Benjamin does not go

-20 years have passed since Joseph had seen his brothers

-Why does Joseph say they are spies?

+this is another of the character attributes not seen to this point

+he is showing a characteristic of his father—
manipulator

+he is causing his brothers to be on the defensive

+he is making them squirm—psychological
pressure

-Two critical elements in Joseph's speech that are changed when the brothers tell Jacob

-Bring Benjamin <Gen 42:15-16 - 15. Hereby you shall be tested; By the life of Pharaoh you shall not go from here, except if your youngest brother comes here. 16. Send one of you, and let him fetch your brother, and you shall be kept in prison, that your words may be proved, whether there is any truth in you; or else by the life of Pharaoh surely you are spies. (Hebrew World)>

+if they were spies, what would Ben have anything to do with it?

-Put them under guard for three days

-What word for God does Joseph use?

+this should have let them know he was not
Egyptian (the way it is translated)

+“ha Elohim” (by adding definite article, it is not the
name of God)—“the gods”

+Gen 42:18 - And Joseph said to them the third day, This do, and
live; for I fear God;

Va•yó•mer ale•hém Yo•séf ba•yom hash•li•shi zot asu vich•yu
et•ha•Elohím ani ya•ré. (Hebrew World, emphasis mine)

-If they were lying, they would not die—only the one left behind

-Joseph sets this up as the same scenario as when they
betrayed him

-Has their character changed?

-The reason this is happening to them is what they did to
Joseph

+the Biblical principle: the same circumstances in a
different form will continue to come back until you

- are able to resolve it the way God wants you to
- Other than the one time Joseph asks to be remembered to Pharaoh, he has allowed God to bring the circumstances of his life about in His timing, and we have never seen Joseph where he takes the events and deliberately alters the events to serve his purposes
 - In this story, and the follow-up story of the second trip, Joseph is the manipulating agent
 - When he is done with his brothers, they are in turmoil

Reuben

- Did I not tell you not to harm the boy? <Gen 42:22 - And Reuben answered them, saying, Did I not speak to you, saying, Do not sin against the child; and you would not hear? therefore, behold, also his blood is required. (Hebrew World)>
- Reuben's plan was to get him out later
- The brothers sell him to the caravan
- Why is Reuben concerned?
 - +he has already tried to usurp authority
 - +doesn't want any more drama when he is trying to take over

Joseph binds Simeon|

- Sacks are filled with grain and restored the money
- They don't know how the money got there
- They think God is doing this to them

The story to Jacob

- They did not tell the same story to Joseph
 - +we are all sons of the same father, one is not with us
 - +did not say there were 12 <it is in the narrative: verse 13 and verse 32>
- Trade in the land
 - +why add this?
- Did not mention the money in the bags
- Trying to put a positive spin on the story so Jacob will be happy—off-setting the terrible news
- Characteristic of the brothers: continuing the lie, all of them!
- Things are starting to unravel, but they haven't changed how they handle the situation

Reuben

- Slay my two sons
- Doesn't say to "take me"

Benjamin

-Left alone

-As far as Jacob is concerned, Benjamin is the only son left

-If anything happens to Benjamin, it will kill me

Joseph's set-up

-There is no way out for his brothers!

-They can't explain what actually happened

-They can't get Benjamin released

-This means Simeon is going to rot in prison in Egypt

-They can't go back to Egypt because they have the money in their bags

-Everything is working against them!

-And, God is assisting!—the famine

Israel vs. Jacob

-There are character differences when the Bible uses each name

-Why not Jacob here?

-The tone of the question is sorrow

-Jacob would have responded in a way to get around it

-Israel responds from hurt, there is nothing more I can do—I have to give up my son

-Your sin has hurt me, now I must sacrifice my son in order to save you

Judah

-I will be surety for Benjamin

El Shaddai give you mercy

-If I am bereaved, I am bereaved

-I will be content with the circumstances

Feast

-They were afraid

-Your God and the God of your father

-Joseph denies having anything to do with the money being placed in the bags

-Eating at separate tables—why?

+dietary laws

-Sit in birth order—how would he know this?

+What are they thinking about Joseph?

+He has divine powers

+How much more does he know about our lives?

-Benjamin got five times the portion

- Silver cup
- Implication of divine powers
 - They stole what gives him his powers
 - A reason for execution
 - Total manipulation by Joseph
 - By this time the Egyptian steward must be wondering what is going on
 - If found, let him die
 - Steward says, “let it be according to your words”
 - +”he shall be my servant”
 - +the steward changes what they said
 - +why does the steward change the words?
 - +the steward knows the cup was placed in the bag, and he will have to kill the one Joseph was setting up
 - +he agrees to a lesser punishment
 - Cup found in Benjamin’s sack
 - They all return to Egypt
 - +not going home without Benjamin
 - Joseph: Don’t you know I am divine?
 - They are innocent and all the evidence points to their guilt
 - This is a judgment from God
 - The crime has to be paid for
 - God has found the iniquity of your servants
 - For the first time they are indicating they are guilty—they are owning up to what they did
 - Judah goes forward
 - +let me stay and let Benjamin go
 - +this is the first time someone is willing to offer himself for the sake of another
 - Now we see why the Judah & Tamar story was placed where it is
 - +the Judah of the past could not even admit it was him
 - +now he is the one who admits to what really happened
 - Joseph is waiting for this moment
- Joseph revealed
- Now we see why what happened had to take place
 - They had to be willing to confess
 - Once confessed, Joseph knows there has been a change of heart
 - Joseph is a grand manipulator

- Even though Joseph is doing this, it all depends on God who orchestrates it all
- Joseph sees this: what you intended for evil, God intended for good
- No one could see what God was doing until it was over!
 - +this is the other theme in Genesis
- <source not named>: The hand of God works secretly through the world

Conclusion: Genesis is not about human beings

- It is about God's character
- His nature
- His purpose
- It is God in pursuit of man, not the other way around!
- He uses human beings to bring about His purposes