

## OT-OV

### Lesson 59

1. Last week I almost completed the Doctrine of Jacob; when time expired we were reviewing how Jacob was used throughout the Old and New Testaments.

2. I want to review some of that learned and then continue our analysis of several other important uses of Jacob's name in Scripture.

3. We will begin new material on page two.

4. Domestic trials tracked down Jacob in the sunset of his life. First, there was severe conflict between his over zealous sons Simeon and Levi at Shechem in the matter of Dinah. (Gen 34:1-31)

5. Joseph, Jacob's favorite son, was snatched away and gray-haired Jacob was overwhelmed with grief. (Gen 37:34)

5.1 Last of all the aged patriarch was forced to expatriate himself to Egypt in order to preserve his own life and the life of his family. (Gen 46:1-7)

6. The final years of Jacob were spent in Egypt.

6.1 These years in Egypt (Gen 46:6-50:13) are intertwined in the Joseph story. (Gen 37-50)

6.2 When seven years of famine gripped the land of Canaan, Jacob and his sons went down to Egypt.

6.3 Along the way, at Beersheba he was assured of God's favor (Gen 46:3).

6.4 Joseph arranged for Jacob and his company to settle in the land of Goshen where he remained until his death. At the age 130 he had an audience with the Pharaoh and blessed him. (Gen 47:7-10)

6.5 At his death the Egyptians paid him great homage. His sons, led by Joseph, the prime minister of Egypt, carried his body back to Canaan and buried him at Machpelah.

6.6 Jacob is a typical example of God's redeeming grace. In himself he was a coarse, selfish, scheming, and passionate rogue.

6.7 But he had time in his heart for God. His nature was sensitive to the touch of the Lord and capable of great development.

## 7. The other uses of "Jacob" in the Scriptures.

### 7.1 The name "Jacob" appears many times in the Bible.

#### 7.1.2 "Jacob" occurs as an individual as a marked child of favor. Mal 1:2-5; Rom 9:10-17)

Mal 1:2 "I have loved you," says the LORD. "But you ask, 'How have you loved us?' "Was not Esau Jacob's brother?" the LORD says. "Yet I have loved Jacob,

Mal 1:3 but Esau I have hated, and I have turned his mountains into a wasteland and left his inheritance to the desert jackals."

Mal 1:4 Edom may say, "Though we have been crushed, we will rebuild the ruins." But this is what the LORD Almighty says: "They may build, but I will demolish. They will be called the Wicked Land, a people always under the wrath of the LORD.

Mal 1:5 You will see it with your own eyes and say, 'Great is the LORD--even beyond the borders of Israel!'

Rom 9:10 Not only that, but Rebekah's children had one and the same father, our father Isaac.

Rom 9:11 Yet, before the twins were born or had done anything good or bad-- in order that God's purpose in election might stand:

Rom 9:12 not by works but by him who calls-- she was told, "The older will serve the younger."

Rom 9:13 Just as it is written: "Jacob I loved, but Esau I hated."

Rom 9:14 What then shall we say? Is God unjust? Not at all!

Rom 9:15 For he says to Moses, "I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion."

Rom 9:16 It does not, therefore, depend on man's desire or effort, but on God's mercy (Eleos - God's plan in action).

Rom 9:17 For the Scripture says to Pharaoh: "I raised you up for this very purpose, that I might display my power in you and that my name might be proclaimed in all the earth."

#### 7.1.3 An heir of divine promise (Heb 11:9)

Heb 11:9 By faith he made his home in the promised land like a stranger in a foreign country; he lived in tents, as did Isaac and Jacob, who were heirs with him of the same promise.

Heb 11:10 For he was looking forward to the city with foundations, whose architect and builder is God.

#### 7.1.4 A man of blessing (Heb 11:20-21)

Heb 11:20 By faith Isaac blessed Jacob and Esau in regard to their future.

Heb 11:21 By faith Jacob, when he was dying, blessed each of Joseph's sons, and worshiped as he leaned on the top of his staff.

8. As the third notable patriarch, Jacob is frequently linked with Abraham and Isaac.

9. The Jewish patriarchs will dwell with Him (Mar 12:26-27), and sit at His table in the Kingdom of Heaven. (Mat 8:11)

Mar 12:26 Now about the dead rising-- have you not read in the book of Moses, in the account of the bush, how God said to him, 'I am the God of Abraham, the God of Isaac, and the God of Jacob'?

Mar 12:27 He is not the God of the dead, but of the living. You are badly mistaken!"

Mat 8:11 I say to you that many will come from the east and the west, and will take their places at the feast with Abraham, Isaac and Jacob in the kingdom of heaven.

10. As the name-bearer of the nation Israel, Jacob appears frequently in the scriptures: Israel is the "house of Jacob" (Luk 1:33); Israel's God is the "King of Jacob" (Isa 41:21); and His temple is a habitation of the God of Jacob. (Acts 7:46)

Luk 1:33 and he will reign over the house of Jacob forever; his kingdom will never end."

Isa 41:21 "Present your case," says the LORD. "Set forth your arguments," says Jacob's King. Bring in your idols and tell us what is going to happen ..."

Acts 7:45 Having received the tabernacle, our fathers under Joshua brought it with them when they took the land from the nations God drove out before them. It remained in the land until the time of David,

Acts 7:46 who enjoyed God's favor and asked that he might provide a dwelling place for the God of Jacob.

11. Now for the Doctrine of Joseph

Doctrine of Joseph

1. Joseph was the eleventh son of Jacob and the first son of his favorite wife Rachel, after her sister Leah had borne Jacob six sons and a daughter.

2. Long barren and desirous of children, Rachel named her first son Joseph (Hebrew Yosep, Yeho-sep), "May He (i.e., the Lord) add," as she explains, "May the Lord add to me another son." (Gen 30:24)

Gen 30:24 She named him Joseph, and said, "May the LORD add to me another son."

3. Joseph was Rachel's only child at the time of the return to Palestine from the Haran area, and consequently was his father's favorite son.

4. When Jacob went to meet Esau he put Rachel and Joseph in the safest position in the caravan. Joseph was Jacob's favorite given he was the first born of the wife he loved.

Gen 33:1 And Jacob lifted up his eyes, and looked, and, behold, Esau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids.

Gen 33:2 And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost ...

Gen 33:7 And Leah also with her children came near, and bowed themselves: and after came Joseph near and Rachel, and they bowed themselves.

5. Joseph was a shepherd like his brothers. Early on his brothers resented him because Jacob often showed his partiality.

5.1 Jacob's partiality was demonstrated by his giving to Joseph a long robe with sleeves.

5.2 Possibly it was also a robe of pattern cloth and many colors.

5.3 This gift indicated that Jacob intended to make Joseph his principal heir, and further incited Joseph's brothers against him. (Gen 37:4-11)

Gen 37:4 When his brothers saw that their father loved him more than any of them, they hated him and could not speak a kind word to him.

Gen 37:5 Joseph had a dream, and when he told it to his brothers, they hated him all the more.

Gen 37:6 He said to them, "Listen to this dream I had:

Gen 37:7 We were binding sheaves of grain out in the field when suddenly my sheaf rose and stood upright, while your sheaves gathered around mine and bowed down to it."

Gen 37:8 His brothers said to him, "Do you intend to reign over us? Will you actually rule us?" And they hated him all the more because of his dream and what he had said.

Gen 37:9 Then he had another dream, and he told it to his brothers. "Listen," he said, "I had another dream, and this time the sun and moon and eleven stars were bowing down to me."

Gen 37:10 When he told his father as well as his brothers, his father rebuked him and said, "What is this dream you had? Will your mother and I and your brothers actually come and bow down to the ground before you?"

Gen 37:11 His brothers were jealous of him, but his father kept the matter in mind.

6. Fuel was added to the flames of hatred by Joseph's sharing with his brothers these dreams by which the Lord had shown him that he would rule over his brothers and yes even his father.

7. The jealousy of the brothers led them to take action against him. When Joseph was sent to check on the herding activities of the brothers, he found them at Dothan with the flocks.

7.1 They planned to kill him (Gen 37:18-22), but were deterred by Reuben, the eldest son.

Gen 37:18 But they saw him in the distance, and before he reached them, they plotted to kill him.

Gen 37:19 "Here comes that dreamer!" they said to each other.

Gen 37:20 "Come now, let's kill him and throw him into one of these cisterns and say that a ferocious animal devoured him. Then we'll see what comes of his dreams."

Gen 37:21 When Reuben heard this, he tried to rescue him from their hands. "Let's not take his life," he said.

Gen 37:22 "Don't shed any blood. Throw him into this cistern here in the desert, but don't lay a hand on him." Reuben said this to rescue him from them and take him back to his father.

7.2 When an Ishmaelite-Midianite caravan appeared on its way from Gilead to Egypt, the brothers conceived the notion of getting rid of Joseph at a profit.

7.3 They sold him to the traders and callously deceived Jacob into believing Joseph had been killed by wild animals; they brought to Jacob the robe, which they had dipped in the blood of a goat.

8. In Egypt the merchants sold Joseph to Potiphar, an officer of the king, the captain of the guard.

8.1 The Lord blessed Joseph with success in his work, so that he was promoted to the office of overseer of the house, a typical Egyptian title and function.

9. The wife of Potiphar was attracted to the young official and continually sought to seduce him. (Gen 39:10)

Gen 39:10 And though she spoke to Joseph day after day, he refused to go to bed with her or even be with her.

9.1 Egyptian domestic architecture, as illustrated by the excavations at Amarna, indicates that the duties of Joseph demanded his presence in parts of the estate in which he would of necessity encounter the woman.

9.2 Though far from home and family, the young Hebrew was true to his ideals and rejected her propositions on the basis that his compliance would be both wickedness and a sin against God. (Gen 39:9)

Gen 39:9 No one is greater in this house than I am. My master has withheld nothing from me except you, because you are his wife. How then could I do such a wicked thing and sin against God?"

10. Potiphar accepted his wife's dramatic testimony, and Joseph was consigned to a prison for political offenders.

11. Even in prison Joseph again was signally blessed by the Lord; he soon rose to a position of responsibility. In prison he was brought into contact with two officials from the royal court.

11.1 He interpreted two dreams dreamt by the royal butler and royal baker.

Gen 40:8 "We both had dreams," they answered, "but there is no one to interpret them." Then Joseph said to them, "Do not interpretations belong to God? Tell me your dreams."

Gen 40:9 So the chief cupbearer told Joseph his dream. He said to him, "In my dream I saw a vine in front of me,

Gen 40:10 and on the vine were three branches. As soon as it budded, it blossomed, and its clusters ripened into grapes.

Gen 40:11 Pharaoh's cup was in my hand, and I took the grapes, squeezed them into Pharaoh's cup and put the cup in his hand."

Gen 40:12 "This is what it means," Joseph said to him. "The three branches are three days.

Gen 40:13 Within three days Pharaoh will lift up your head and restore you to your position, and you will put Pharaoh's cup in his hand, just as you used to do when you were his cupbearer.

Gen 40:14 But when all goes well with you, remember me and show me kindness; mention me to Pharaoh and get me out of this prison.

Gen 40:15 For I was forcibly carried off from the land of the Hebrews, and even here I have done nothing to deserve being put in a dungeon."

Gen 40:16 When the chief baker saw that Joseph had given a favorable interpretation, he said to Joseph, "I too had a dream: On my head were three baskets of bread.

Gen 40:17 In the top basket were all kinds of baked goods for Pharaoh, but the birds were eating them out of the basket on my head."

Gen 40:18 "This is what it means," Joseph said. "The three baskets are three days.

Gen 40:19 Within three days Pharaoh will lift off your head and hang you on a tree. And the birds will eat away your flesh."

Gen 40:20 Now the third day was Pharaoh's birthday, and he gave a feast for all his officials. He lifted up the heads of the chief cupbearer and the chief baker in the presence of his officials:

Gen 40:21 He restored the chief cupbearer to his position, so that he once again put the cup into Pharaoh's hand,

Gen 40:22 but he hanged the chief baker, just as Joseph had said to them in his interpretation.

12. While the butler was pardoned and the baker executed, Joseph remained in prison for at least two more years. (Gen 41:1)

Gen 41:1 When two full years had passed, Pharaoh had a dream: He was standing by the Nile,

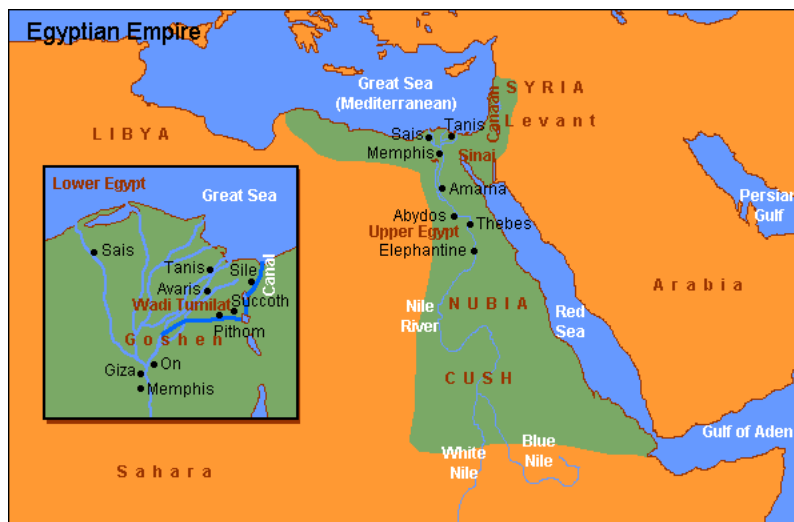
12.1 When Pharaoh's strange dreams could not be interpreted by the Egyptian experts, the butler remembered Joseph, who then was summoned to the royal court.

12.2 Before appearing in the presence of the king, Joseph shaved (Gen 41:14); in good Egyptian fashion.

Gen 41:14 So Pharaoh sent for Joseph, and he was quickly brought from the dungeon. When he had shaved and changed his clothes, he came before Pharaoh.

12.3 In Egyptian reliefs and paintings smooth-shaven Egyptians contrast markedly with bearded Asiatics; many razors have been found in excavations in Egypt.

12.3.1 Pharaoh's dreams included the ever-present Nile, the cattle that commonly grazed along the river, and the grain which made Egypt the breadbasket of the Mediterranean world. The interpretation given by Joseph indicated that seven years of plenty would be followed by seven years of scarcity.



12.3.2 The Nile was famous for its annual flooding, often depositing rich silt which made for excellent crop yields. There were exceptions; ancient texts preserve statements of officials who boast of providing for the needy in such lean years when flooding did not occur.

13. Joseph suggested that provision be made for the bad years by collecting one-fifth of the produce during the years of abundance.

End Lesson