

## CLASS NOTES -- GENESIS (chapters 33 - 50)

**33:2.** Here Jacob reveals his preference as to his wives and children. He puts Rachel and Joseph in the place of greatest safety. But, praise the Lord, he leads the way, putting himself in the most dangerous position (v. 3). In this he is superior to Abraham, who put his wife in danger to save himself (Gen. 20:11 - 13). It is the first evidence that the change of name (32:28) indicates a change of character (typical of the new birth). Compare 32:8.

**33:8.** This is not really "grace," in the New Testament sense of the word (as in Eph. 2:8, 9), for he is seeking to **buy** Esau's good will with a very generous gift.

**33:9.** Esau didn't really mean this, as Jacob well knew. He was just being polite, as the response of Ephron to Abraham was when Abraham wanted to buy the cave of Machpelah (Gen. 23:15).

**33:13.** See the notes at 31:38, 41; 34:25. Jacob's sons must have been quite young to need this special care.

**33:14.** I don't think Jacob ever planned to go to Seir. If he had accepted Esau's offer of help he would have been obliged to go there. Succoth was in the direction of Seir, but only about half way between Galilee and the Dead Sea. Whatever plans Jacob may have had, God told him to go to Bethel and dwell there (35:1). Bethel was north of Jerusalem.

**34:9.** Did Jacob have other daughters besides Dinah? Or was Hamor only speaking of future female descendents? See the notes at 29:31; 37:35 and 46:7.

**34:19.** In this situation he was also more honorable than the sons of Jacob.

**34:23.** Either Hamor had an ulterior motive or he was just using this argument to convince the other men to submit to the painful operation.

**34:25.** The events in this chapter must take place at least 10 or 15 years after chapter 32 – for, there, the eldest of Jacob's sons was not over 12 years old.  
See 49:5 - 7 and the notes at 31:38, 41; 33:13.

**35:5.** Chapter 34 gives the reason the people of the land might pursue them. See 34:30. This verse indicates that there is not much time between these two chapters.

**35:7.** "*El-Beth-El*" means "the God of the house of God."

**35:9, 10.** This evidently confirms what was said in 32:28.

**35:11.** "God Almighty" is the Hebrew word "*El Shaddai*" and should probably be translated "God All Sufficient."

**35:19.** Bethlehem is mentioned here for the first time, and it is in connection with a death. Later One born there was born to die.

**37:2** Concerning the history of Joseph, see Psa. 105:16 - 23. My note at Psalm 105:19 reads: *The time in Egypt put him where he was to be used (v. 17) and the time in prison prepared him for his place at Pharaoh's right hand. See Rom. 8:28.*

**37:4.** See verse 11 and Acts 7:9.

**37:8.** See 42:6.

**37:10.** At this time Joseph's mother was dead (35:19). Does Jacob conceive of the dream being fulfilled in resurrection? Or by "thy mother" does he mean Leah, his living stepmother?

**37:20.** The very course of action which they intended should make the fulfillment of Joseph's dreams impossible, was used by God to bring them about!

**37:22.** Reuben, in contrast to all the other brothers, tried to rescue Joseph. Judah, also, recoiled from actually murdering him, and helped save his life (v. 26). See note at 42:24.

**37:28.** See Psalm 105:17 - 22. My note at Deut. 24:7 reads: *Under the Law, kidnapping was forbidden. Compare what Joseph's brothers did to him. If they had been under the Law at the time, they would have been condemned to die -- yet he freely forgave them. What they did was just as wrong as if they had been under the Law, but without the Law there was no death penalty. The Law is shown to have been the "ministration of death" (2 Cor. 3:6, 7).*

**37:35.** Evidently Dinah was not his only daughter -- but is the only one named because of the events of chapter 34. See also 46:7. (Is it possible that the daughters in law are here called "daughters"?) See note at 34:9.

**38:1.** What time is in view here? If this happened at the time of chapter 37 there is not enough time for the unfolding of the story before Judah goes to Egypt, is there? There are only 13 years between 37:2 and 41:46. Add to this the seven good years and two lean years of famine (45:6) and we get 22 years. This is not enough time for Judah's sons to be born and grow to manhood -- or, at best, barely enough. "At that time" must refer back to an earlier time -- perhaps to 37:1, not to 37:2.

**38:7, 8.** See 46:12. It seems that the sin of Onan was not merely birth control, as such, but that he was willing to enjoy the relationship while purposely defeating the one and only purpose of it -- to raise up a descendent for his brother.

**38:11.** Judah was not merely postponing the union of Shelah and Tamar -- he didn't intend to ever let that union take place. He lied to Tamar. See vs. 14, 26.

**38:24.** He was quick to judge the woman, even though he evidently had no shame for himself, for he was willing to send his friend to pay off a harlot. How like the men in John 8:4 - 9.

**38:29.** See Matthew 1:3. Pharez was an ancestor of Christ.

**39:1.** See note at 41:45.

**39:2.** We are assured four times in this chapter that, in all the hard things he faced, the Lord was with him! See vs. 3, 21, and 23. See evidences of this in vs. 3, 5, and 23.

**39:4 - 6.** Compare 41:40 - 43.

**39:6.** "Handsome in form and appearance" -- NASB.

**39:10.** He refused to do that which would continue the temptation and make it easier to fall. He rejected the temptation and, as much as possible, stayed away from its source.

**39:13 - 18.** "Hell hath no fury like a woman scorned!" (Anonymous)

**40:3.** That is, where Joseph was incarcerated, evidently. If he had literally been bound he could not have carried out the responsibilities of 39:22, 23. The NASB translates "bound" as "imprisoned." See verse 6 and 40:4.

**40:5.** Joseph is 28 years old at this time. It is eleven years since he dreamed his dreams of chapter 37. See 37:2; 41:1, 46.

**40:6, 7.** Here is an indication of how Joseph treated the prisoners who were under his care (39:22, 23). The prisoners were not usually sad. When they were, it was not because of their treatment, under Joseph, in the prison.

**40:13, 19.** Joseph had to be very sure his interpretation was right. If it wasn't, they would know it in only three days and he would be the object of their scorn.

**40:14.** "When," not "if."

**40:16.** The baker was not noticing that the interpretation was true, but that it was good. Ahab rejected the truth from the prophet Micaiah, though he had asked for truth (2 Chron. 18:15), because it was not good (2 Chron. 18:7, 17). When one is wicked, he cannot have both!

**40:23.** This was as much the will of God as was Joseph's dream. It was not yet the right time for Joseph to be called to Pharaoh's attention. Our times are in His hands!

**41:25, 26.** Since this dream was one dream, interrupted in the middle by Pharaoh's awakening, Joseph had to do with five dreams: two of his own, the butler's, the baker's, and Pharaoh's. Five is the number of grace! God was gracious to Joseph in sparing his life;

Pharaoh was gracious to the butler; God was gracious to Pharaoh and Egypt to warn them of the coming famine; and, most of all, Joseph was gracious to his brothers. The whole story looks forward typically to the heavenly Joseph, Christ, who, though badly treated by us for so long, freely and graciously forgave us!

**41:32.** That is, it is one dream in essence (vs. 25, 26) but repeated because it is sure and soon to be fulfilled.

**41:34.** During the seven lean years they would have only a fourth as much to eat as during the fat years -- but they would not starve.

**41:40 - 43.** Compare 39:4 - 6, 20 - 23.

**41:42.** This is his signet ring, a symbol of his authority. Compare Esther 8:10; etc. and Luke 15:22.

**41:45.** According to Josephus, Potipherah was the Potiphar of 37:36. If so, imagine the terror he must have suffered when Joseph, the one he had wrongfully put in prison, was in a position of such power that he could no doubt have taken his life. Perhaps Pharaoh used the gift of Potiphar's daughter to heal the breach between Joseph and Potiphar and compensate Joseph for the wrong he had suffered. (See the footnote on page 49 of the works of Josephus, Whiston edition, Antiquities of the Jews, chapter VI, paragraph 1).

**41:55.** With Joseph as a type of Christ in mind, see John 2:5.

**42:6.** See 37:8, 10.

**42:18, 19.** Joseph was more gracious toward them than they had been to him (vs. 21, 22). Compare his original plan (v. 16).

**42:21.** Their trouble here leads them to the beginnings of repentance. Joseph is listening in on this conversation (vs. 23, 24). See 42:28 for further stirrings of conscience. See 45:8.

**42:24.** Why Simeon? Had he, perhaps, been the leader in the plot against Joseph? Or is it because he was the eldest of the brothers -- apart from Reuben, the first born, who had tried to spare him? Either way, it must have seemed a singular "coincidence" to them that he would be the one detained in prison. When Simeon remained in prison over a long period of time (for they did not return until forced to by hunger) he learned what it was like to be forsaken by his brothers! He probably wondered if they would ever return. (See footnote on page # 50 of Josephus, Antiquities of the Jews, chapter XI, book 2, paragraph 4: "**He [Simeon] was one of the bitterest of all Joseph's brethren against him.**"). Note that Simeon was also the one (with Levi) who disabled and slaughtered Hamor, Shechem and their people over the rape of Dinah (Gen. 34:25, 26). See 49:5 - 7. According to an article by Fred Hartman, in the magazine "Israel My Glory" (vol. 46, # 5 -- Dec / Jan 1988 / 89), Simeon did not receive a portion of the land but, similar to Levi, just some cities in Judah (Josh. 19:9). See note at 49:7.

The tribe of Simeon had decreased from 59,300 in Num. 1:23 to 22,200 in Num. 26:14. In Deut. 33:6 - 25 there are two tribes for Joseph and, since Levi is included in the list, there are twelve tribes listed with Simeon left out altogether! Simeon will have a portion with the other tribes in the millennial kingdom however. See Ezek.48:24 and the note at Gen. 49:7.

**42:36.** "All these things" were not against him, however. God was working these very things together for good! (50:20). See also 45:7, 8. Compare Rom. 8:28. While they did not have this specific promise in the Old Testament, the principle is seen at work there over and over. The whole book of Esther is a case in point.

**42;37.** While Reuben's sin with his stepmother (35:22; 49:3, 4) lost him much of the blessing he could have had as Jacob's firstborn, he did have some commendable traits. See 37:22 & 42:22.

**43:6.** Jacob doesn't suspect just how ill his sons have dealt with him. The whole problem stems not from their honesty with Joseph in Egypt, but from their rejection of him in Palestine!

**43:7.** While they are pleading innocent in this matter are their hearts heavy about those things they have done in which there was certain and inexcusable guilt?

**43:9.** Judah reveals some good in his character here, as he had earlier when he talked his brothers into sparing Joseph's life (37:26, 27).

**43:11.** This must have been a real sacrifice, with the famine so severe. Compare Gideon's offering of bread, meat and broth in a time of famine (Judges 6:18, 20, 21), and the water lavished on Elijah's altar in a time of drought (1 Kings 18:33, 34).

**43:14.** Compare Esther 4:16.

**43:23.** Compare 44:1 and see Isa. 55:1.

**43:33.** That is, he seated them by age without a mistake. This surely would have been humanly impossible if he did not know them, for they were all adults and ten of them were within 12 years of the same age. The youngest (apart from Benjamin) was at least 40 years old.

**44:9.** Compare verse 17. Joseph's decreed punishment was much milder than that proposed by his brothers. Of course Joseph did not intend to carry it out -- the whole situation was for the purpose of bringing his brothers to true repentance.

**44:12.** Again, they are dealt with according to age. Evidently they had been instructed concerning this by Joseph.

**44:13.** His brothers could have deserted Benjamin, for they were not held guilty (v. 10). They could have returned to Jacob telling him that Benjamin was alive, but a slave, and that he had only himself to blame because he had stolen the cup. They probably had as much reason to

envy Benjamin as they had had for envying Joseph, for Benjamin was now the son of Jacob's old age (37:3) and, as far as he knew, the only remaining son of his favorite wife. But these men were changed men -- and this is the very thing Joseph was hoping to learn. (Note that Judah [not the older Simeon] is the leader here as he was in 37:26, 27). See 49:8. Remember 43:8, 9 and see 46:28.

**44:31.** Joseph's brothers are thinking, now, about others -- not just concerned about themselves. They had not been concerned about their father when they sold Joseph!

**45:3.** Compare Zech. 12:10. He has been speaking to them through an interpreter (42:23). Now he speaks to them in their own language. What a shock it must have been! They remember what they have been saying to one another (42:21, 22) and are thunderstruck!! They must be terror-stricken!

**45:6.** Joseph is 39 or 40 years old at this time. 41:46 -- add seven years of plenty and two years of famine. It has been about 23 years since Joseph was sold into Egypt. See note at 38:1.

**45:7.** See note at 42:36.

**45:8.** Here we see the balance between God's sovereignty and man's responsibility (compare 42:21).

**45:12.** That is, they could see that he was speaking to them in their own language without an interpreter -- proof of who he is.

**45:15.** He kissed all of his brothers, even Simeon.

**45:23.** One wonders why they did not use the wagons (v. 27) to carry the provisions? Were the wagons being spared the wear of bearing heavy loads so they would be like new for the return journey?

**45:24.** He had not blamed them, now he warns them not to blame one another. This casts a new light on Eph. 4:23. **See Appendix number four!**

**45:26.** "He lives!" This is the shocking good news that is embodied in the very fabric of the gospel! Jacob "believed them not" -- for joy? It must have been hard for them to take this news to their father for they would have to confess their part in it all. Just how to "break the news to Dad" could have caused the falling out they were warned against. Joseph had forgiven them, but would Jacob forgive them also? The brothers of Joseph were forgiven by both the father (50:16, 17) and the son. This is typical of how believing Israelites will, also, be forgiven by Christ and God the Father in that day when "all Israel will be saved" (Rom. 11:26).

**45:28.** These gifts (v. 23) and the wagons (v. 27) were but evidence of the truth of the report about Joseph. Jacob doesn't have his eyes on the wealth -- just the fact that "he lives" is enough! See 46:30.

**46:7.** From this verse and 37:35 it seems that Jacob had more than one daughter. But the list, including Dinah, adds up to 33 (v. 15) without any other daughters. However this list does not include the son's wives either (see v. 26). "His daughters" here cannot mean "grand-daughters" for they are listed separately. Could it refer to daughters-in-law? V. 15 seems to indicate he had only this one daughter.

**46:22.** There is no listing of the servants. Almost for sure there were many servants also -- who did not "come out of his loins." See the reference to the servants of Abraham (Gen. 14:14) and the note at Gen. 32:14, 15.

**46:25, 27.** Those counted in v. 27, and missing in v. 25, are: Jacob himself, Joseph, and the two sons of Joseph.

**46:28.** Again we have the leadership of Judah among the brothers. See note at 44:13.

**46:29, 30.** It is 22 years since he has seen Joseph. Joseph was 17 when sold into Egypt, was 30 at the beginning of the years of plenty, and is now 39 -- after seven years of plenty and two years of famine.

**46:34.** Evidently the Pharaoh was not an Egyptian -- or this would be the last thing they should say. This was a time when non-Egyptians (the Hyksos -- shepherd kings) ruled Egypt. See, in The Works of Josephus, "Flavius Josephus against Apion," book 1, paragraph 14.

**47:24.** The Egyptian farmers became "share-croppers."

**47:26.** Joseph thus established the basis for real-estate taxes and the "right of eminent domain."

**47:28.** He lived through five years of famine in Egypt and twelve years beyond. He was with Joseph for seventeen years in Canaan and another seventeen years in Egypt.

**48:5.** That is, they shall be accounted as sons of Jacob instead of grandsons. Each will head a tribe as his other sons did. This will not be true of any other sons of Joseph however (if he had other sons?). See vs. 6, 16.

Reuben and Simeon were Jacob's two eldest sons. Here Joseph, among Jacob's sons, is given the place of both firstborn and second born. See 49:3, 4.

**48:8, 10.** That is, he could not see well enough to recognize the young men.

**48:12.** "Out from between his knees" seems (in the KJV at least) to indicate they were small children. But they are at least 20 years old at this time. *"Then Joseph took [the boys] from [his father's embrace] and he bowed [before him] with his face to the earth"* -- Amplified Bible. Jacob came to Egypt in the second year of famine and was seventeen years in Egypt (45:6). Two plus seventeen equals nineteen -- and Joseph's sons were born before the famine began (41:50).

**48:15, 16.** See vol.1, page 301 of Lewis Sperry Chafer's "Systematic Theology." Compare 2 Cor. 13:14.

**48:16.** Ephraim and Manasseh became the heads of **two** tribes of Israel as though they were Jacob's sons rather than his grandsons. Joseph is doubly blessed. He has two tribes in Israel instead of one. See v. 22.

**48:19.** See note at 27:33.

**49:1 - 29.** See the booklet "Jacob's Dozen" by William Varner, published by The Friends of Israel Gospel Ministry, Inc., P.O. Box 908, Bellmawr, NJ, 08099.

**49:5 - 7.** See notes at 42:24 (concerning Simeon) and 34:25.

**49:7.** *"This was literally fulfilled. Levi got no inheritance except 48 towns, scattered through different parts of Canaan. As to Simeon, they were originally given only a few towns and villages in Judah's lot (Josh. 19:1). Afterward, needing more room, they formed colonies in districts which they conquered from the Idumeans and the Amalekites [1 Chron. 4:39, 40]."* Adapted from Clarke's Commentary and cited in a footnote in the Amplified Bible at this verse. See notes at 42:24 and see Josh. 19:1 - 9. Levi was not left out of the blessing of Moses in Deut. 33, as was Simeon, because of the admirable part he played in the judgment visited upon the worshippers of the golden calf (Ex. 32:26 - 29).

**49:8.** "Thine hand shall be in the neck of thine enemies" -- see 2 Sam. 22:41; Psa. 18:40.

Joseph was the type of Christ as the One to whom all Israel would bow, but Christ Himself would come through Judah. This verse was partially fulfilled even in David and Solomon. To no other king (except Saul earlier) did all the tribes bow down.

**49:10.** From David on, if there was not a descendent of Judah on the throne, there was no one on the throne. Athaliah was not a "king" -- not only because she was not a man (2 Chron. 23:3 -- "son" not "wife"), but because she was a usurper. God, in Chronicles, ignores the spurious kings of the Northern Kingdom, where the history of Israel is looked at from God's point of view.

Probably most, if not all, of the twelve Apostles were of the tribe of Judah. Though they are to be judges over the twelve tribes, it is certain they will not be members of all of those tribes. Some of them were brothers and therefore, of necessity, of the same tribe. See note on Matt. 19:28 in the Class Notes on Matthew (if available).

**49:24.** Since Christ, "the shepherd [John 10] the stone of Israel" (Matt. 21:42; 1 Cor. 10:4) was not descended from Joseph, "from thence" must refer back to "the Mighty God of Jacob." "For the arms of his hands were made strong and active by the hands of the mighty God of Jacob, by the name of the Shepherd, the Rock of Israel; by the God of your father Who will help you, and by the Almighty Who will bless you." (49:24, 25 -- The Amplified Bible)

**49:27.** *"The tribe of Benjamin is fitly compared to a ravenous wolf, because of the rude courage and ferocity which they invariably displayed, particularly in their war with the other tribes, in which they killed more men than all of their own numbers combined" (Clarke's Commentary). The tribe was absorbed by the tribe of Judah and is not mentioned after the return from the Babylonian captivity, except in connection with its former land or as the source of some individual person. Ehud, Saul, Jonathan, and the Apostle Paul were Benjamites.* This is a Footnote on this verse in the Amplified Bible.

**49:31.** But Rachel was buried near Bethlehem.

**50:7 - 9.** Jacob returned to the land with an impressive delegation from Egypt. What a contrast to the way Joseph went into Egypt, and the way Israel came out later.

**50:17.** I think Joseph wept because they did not believe him earlier when he forgave them. See the note at 45:24 and **Appendix number four to these Class Notes.**

**50:20.** See note at 42:36.

**50:24, 25.** See Heb. 11:22. He is speaking here "by faith" for what he says is based squarely on at least two specific prophecies. See Gen. 15:16; 46:4; 48:21; & Ex. 13:19.

**50:26.** See the note on this verse in the Amplified Bible. In that note, however (my edition of it) it says the time from Joseph's death to the Exodus was "about 200 years." In light of Gen. 15:13 and Exodus 12:40, 41, 51 this must be a typographical error. It was about 400 years.

--- William P Heath

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