

Genesis 12–50

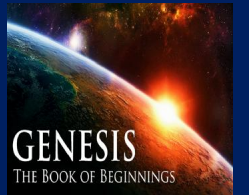
Israel's Birth & Preservation



Dr. Andy Woods

Senior Pastor – Sugar Land Bible Church
President – Chafer Theological Seminary

GENESIS STRUCTURE



II. Genesis 12-50 (four people)

A. Abraham (12:1–25:11)

B. Isaac (25:12–26:35)

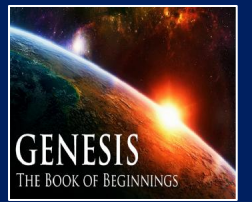
C. Jacob (27–36)

D. Joseph (37–50)



Genesis 37–50

Joseph

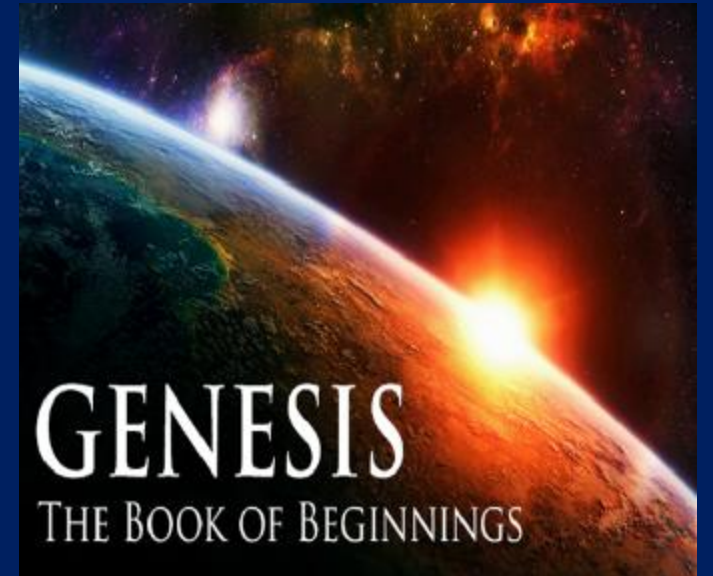


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- VIII. Joseph's second reunion with his brothers (43–45)
- IX. Sojourn to Egypt (46:1–47:12)
- X. Famine's course (47:13–26)
- XI. **Jacob in Egypt (47:27–31)**

Genesis 47:27-31

Jacob in Egypt

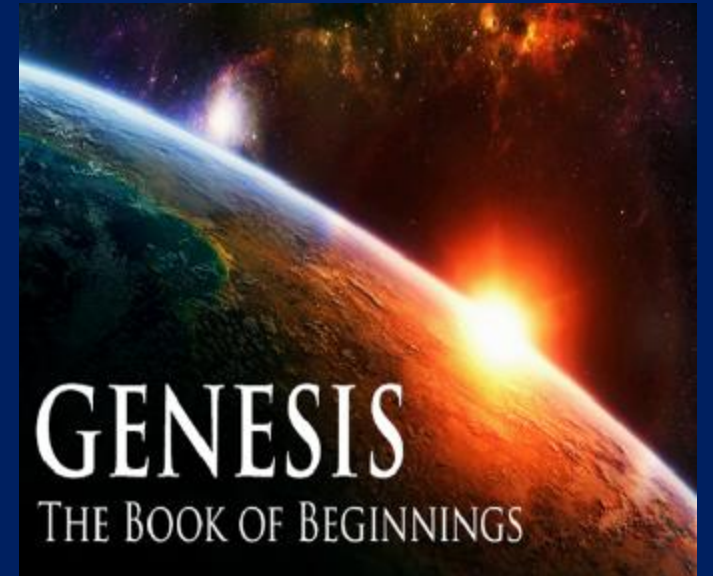
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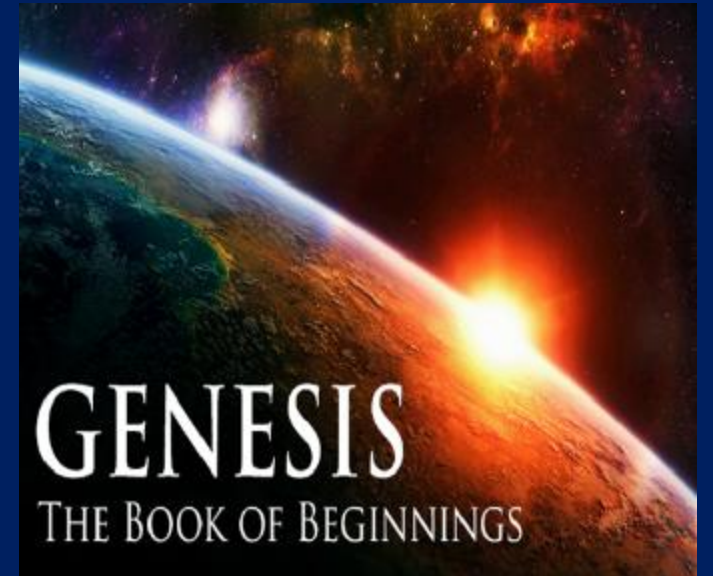


I. Genesis 47:27

Summary: Jacob's Family in Goshen

A. Family in Goshen (27a)

B. God's two-fold blessing (27b-c)

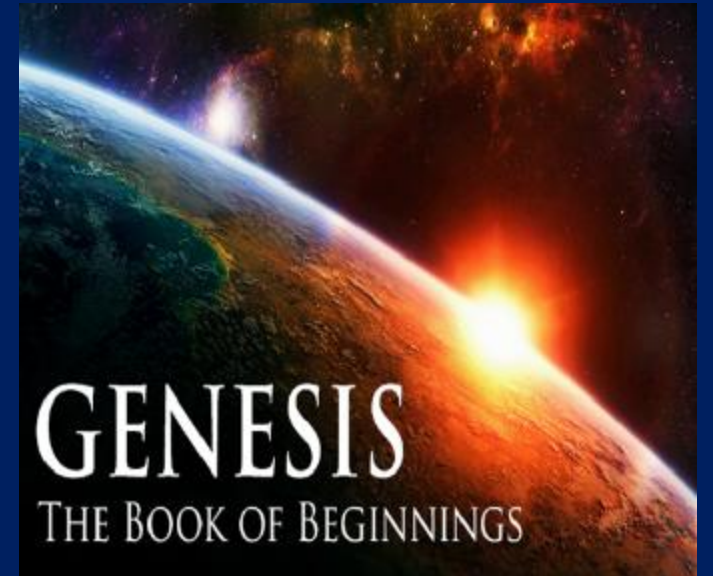


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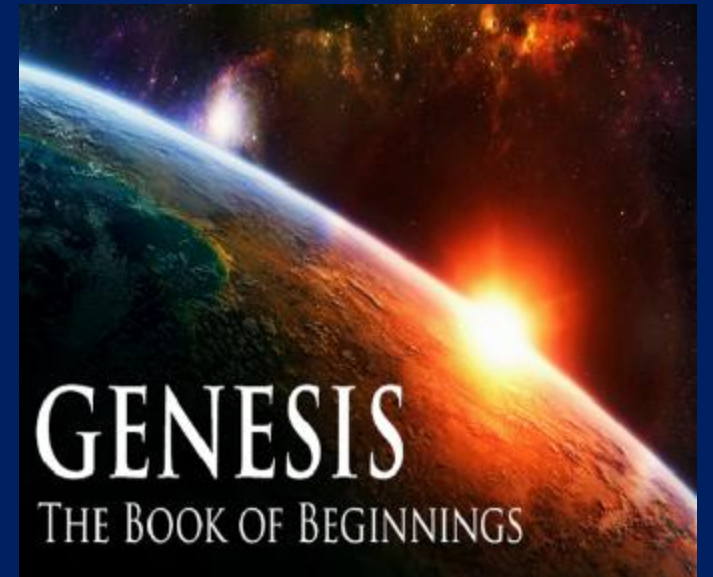


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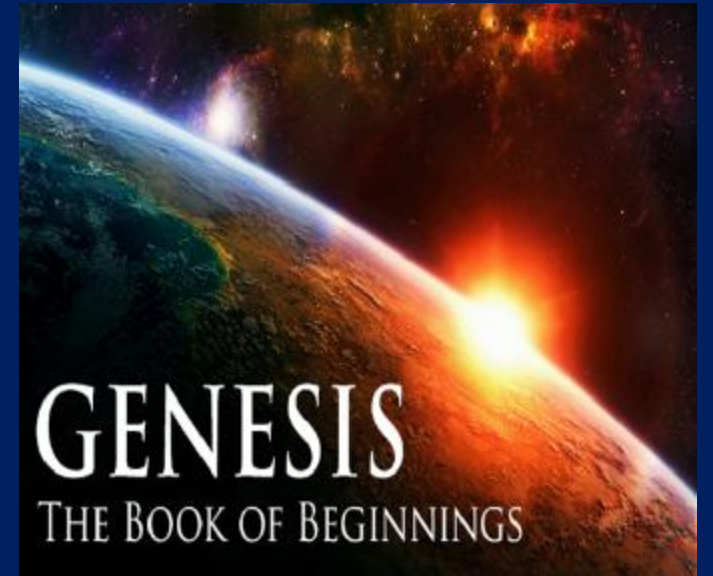
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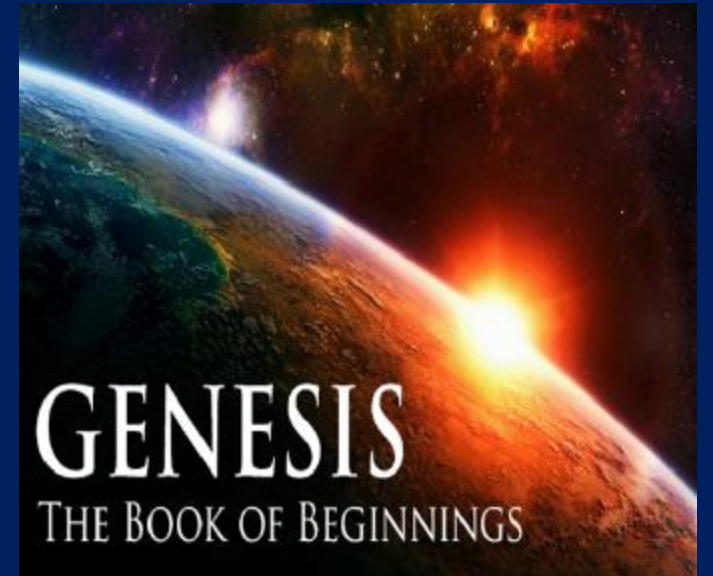
B. Genesis 47:27b-c
God's Two-Fold Blessing

1. Material prosperity (27b)
2. Numerical growth (27c)



B. Genesis 47:27b-c
God's Two-Fold Blessing

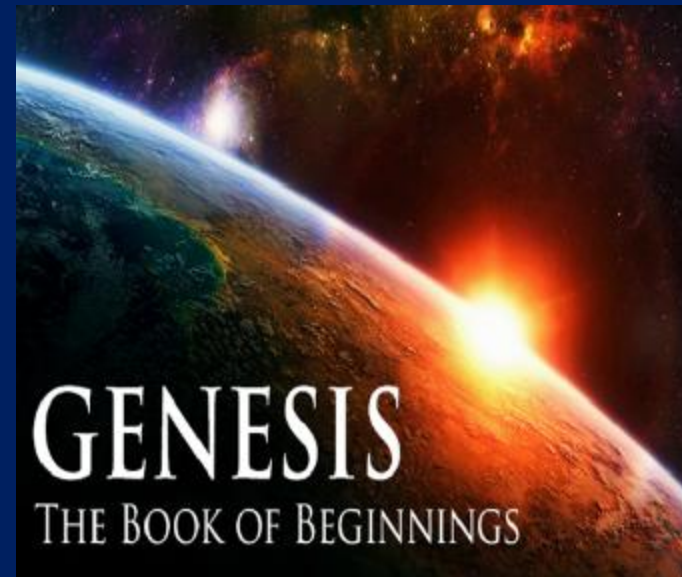
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8 New Promises

Genesis 12:1-3

- A. Land (Gen. 12:1b)
- B. Great nation (Gen. 12:2a)
- C. **Personal blessing (Gen. 12:2b)**
- D. Great name (Gen. 12:2c)
- E. Blessing to others (Gen. 12:2d)
- F. Blessing to blessers (Gen. 12:3a)
- G. Cursing to cursers (Gen. 12:3b)
- H. Blessing to the world (Gen. 12:3c)



Ephesians 1:3

“Blessed *be* the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ.”



The 7 Churches in Revelation

Rev. 1: 11



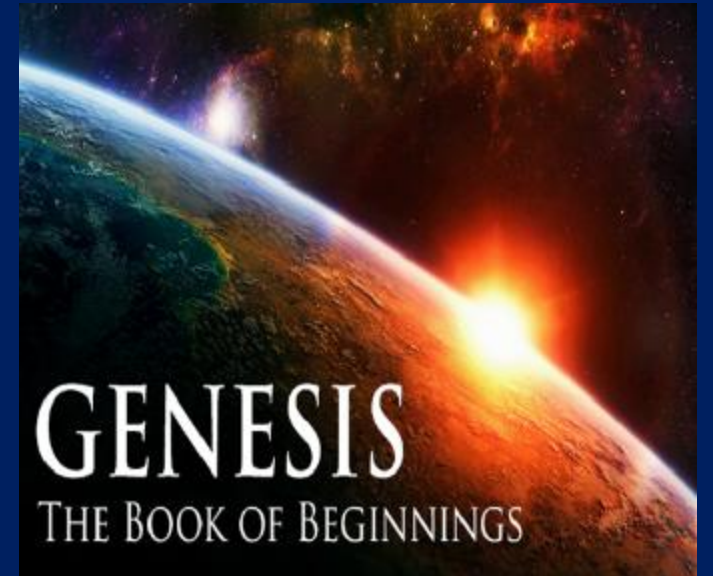
Revelation 2:9

“I know your tribulation and your poverty (but you are rich), and the blasphemy by those who say they are Jews and are not, but are a synagogue of Satan.”



B. Genesis 47:27b-c
God's Two-Fold Blessing

1. Material prosperity (27b)
2. Numerical growth (27c)



2 Peter 3:9

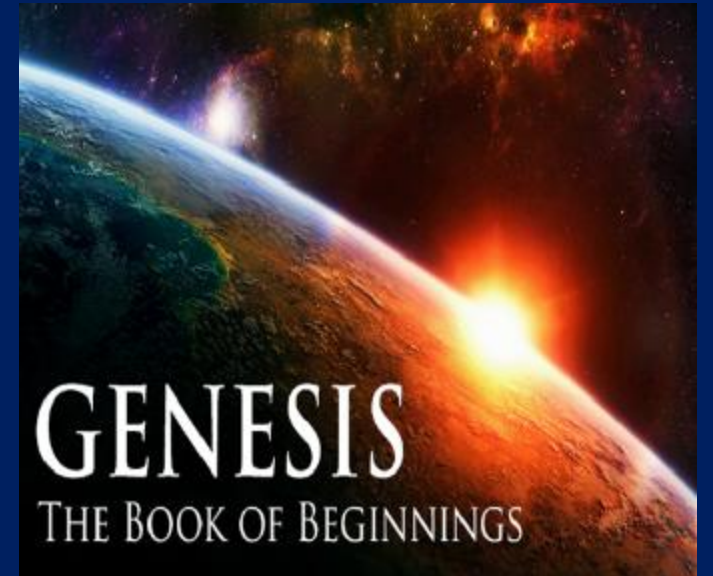
“The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance.”



Genesis 47:27-31

Jacob in Egypt

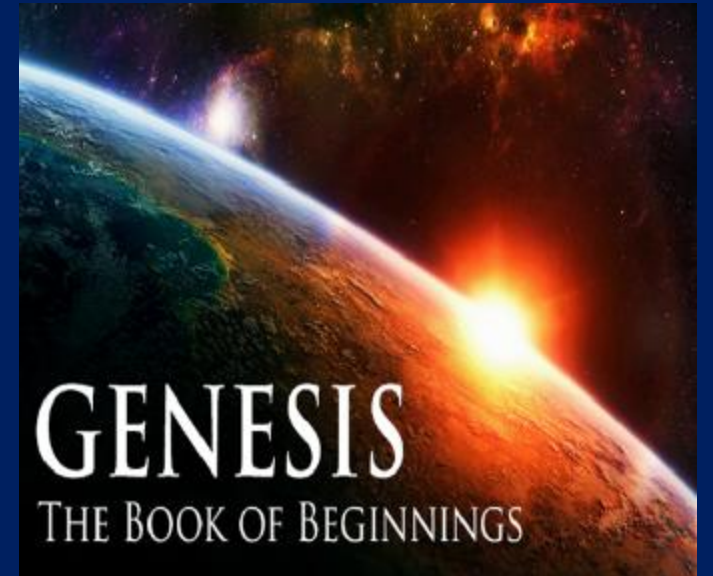
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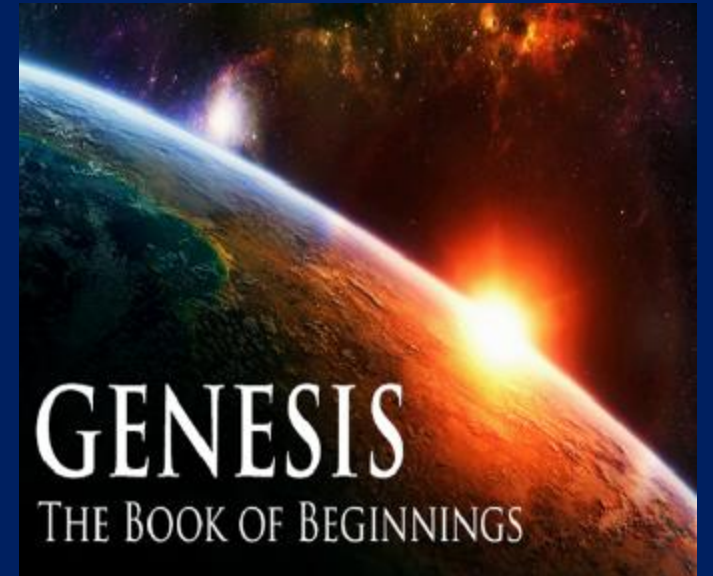
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III. Genesis 47:29-31

Jacob's Charge to Joseph

- A. Occasion (29a)
- B. Charge (29b-30a)
- C. Joseph's agreement (30b)
- D. Oath (31a)
- E. Joseph's agreement (31b)
- F. Jacob's worship (31c)



III. Genesis 47:29-31

Jacob's Charge to Joseph

A. Occasion (29a)

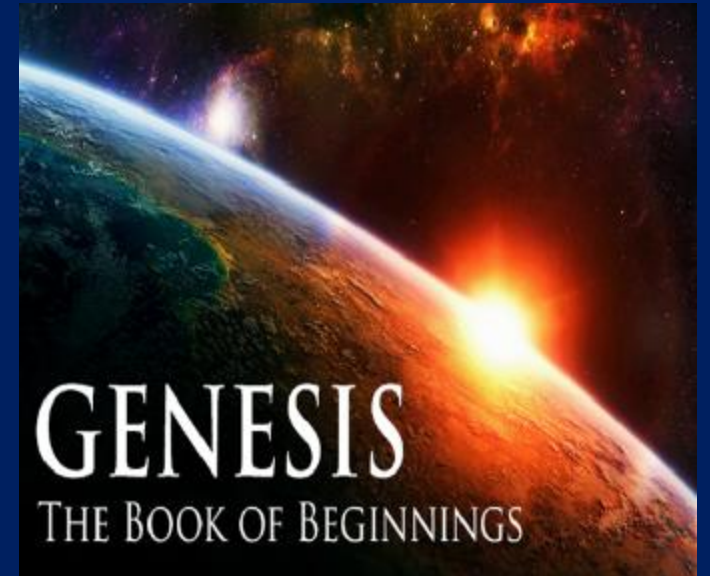
B. Charge (29b-30a)

C. Joseph's agreement (30b)

D. Oath (31a)

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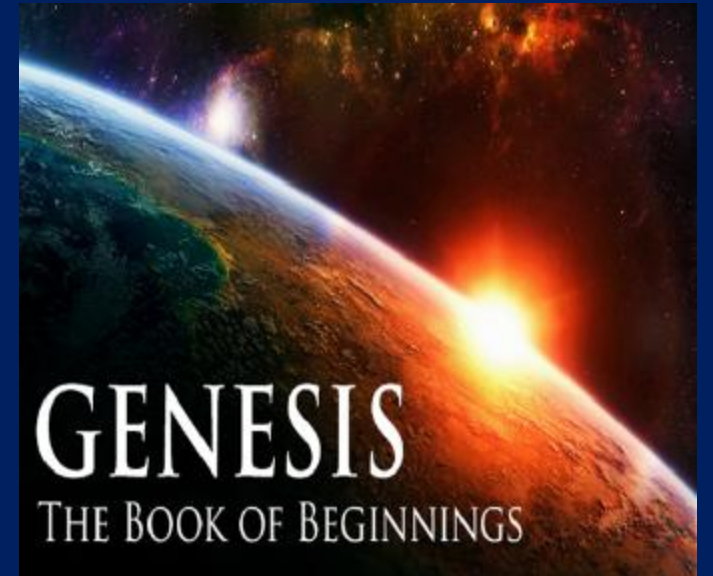
F. Jacob's worship (31c)



III. Genesis 47:29-31

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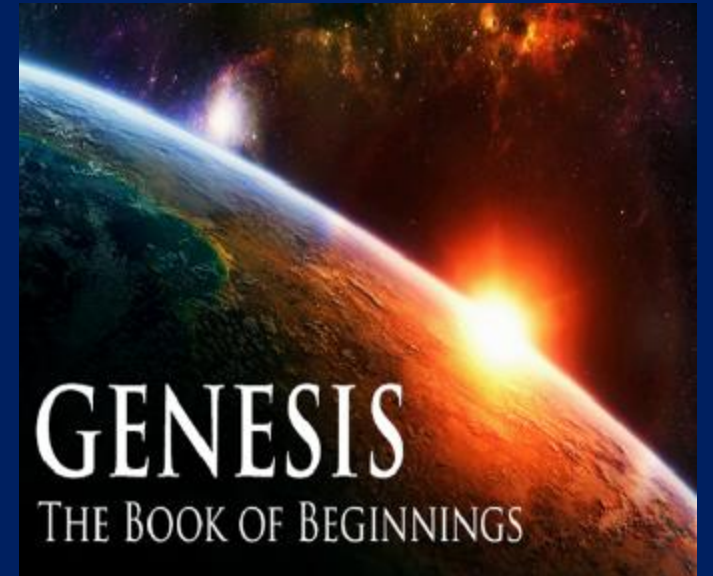
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B. Genesis 47:29b-30a

Charge

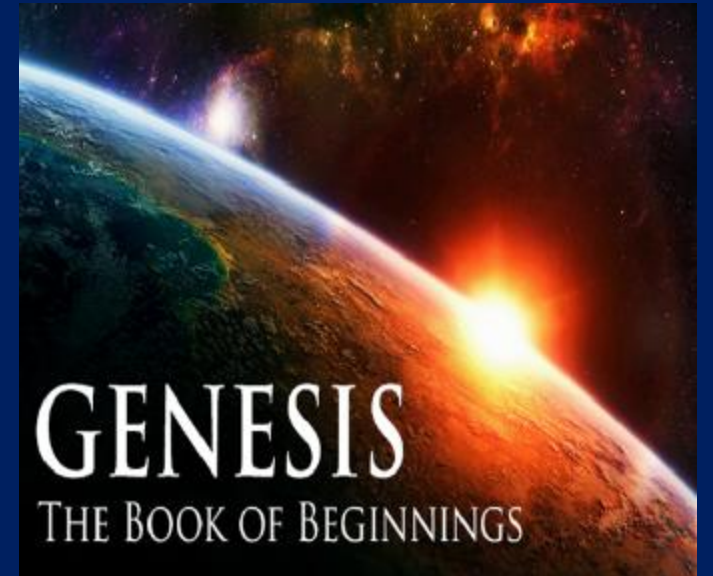
1. Basis (29b)
2. Ritual (29c)
3. Content (29d-30a)



B. Genesis 47:29b-30a

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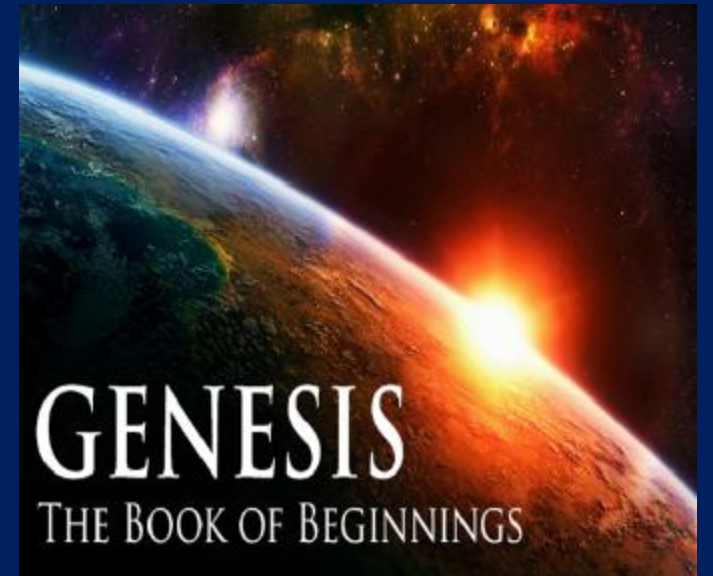
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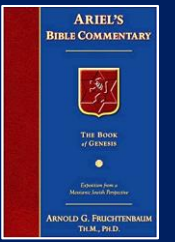
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Dr. Arnold G. Fruchtenbaum

The Book of Genesis, 623



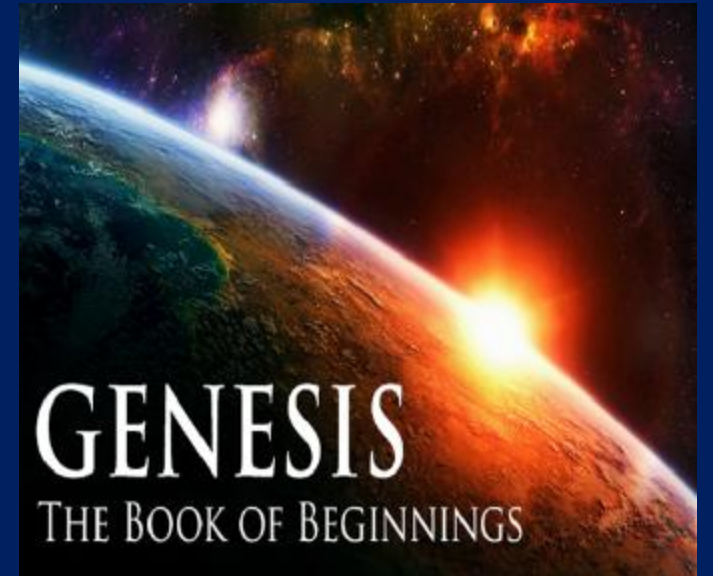
“Put, I pray you, your hand under my thigh. As in a previous passage (24:2), that idiom indicated the holding of the genitals, the source of vital power, which emphasized the solemnity of the oath.”



B. Genesis 47:29b-30a

Charge

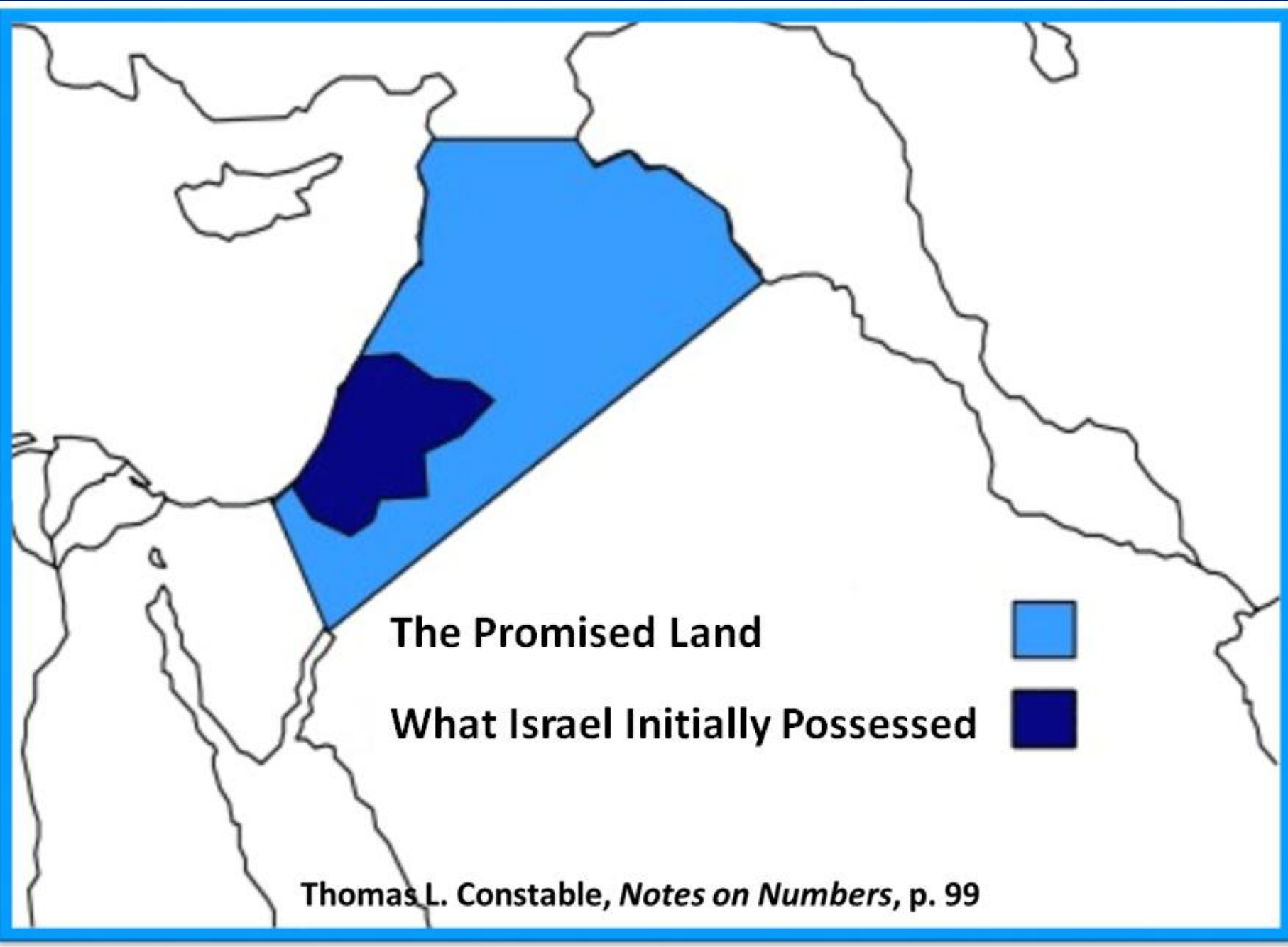
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Evidence of Abrahamic Covenant's Unconditional Nature

- ANE covenant ratification ceremony (Gen 15)
- Lack of stated conditions for Israel's obedience (Gen 15)
- Covenant's eternality (Gen 17:7, 13, 19; Ps. 90:2)
- Covenant's immutability (Heb 6:13-18; Mal. 3:6)
- Trans-generational reaffirmation despite perpetual national disobedience (Jer 31:35-37)





Genesis 15:16

“Then in the fourth generation they will return here,
for the wrongdoing of the Amorite is not yet complete.”



2 Corinthians 4:18

“...while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal.”

FOCUS on THINGS
with ETERNAL VALUE



Daniel 12:2

“Many of those who sleep in the dust of the ground will awake, these to everlasting (olam) life, but the others to disgrace *and* everlasting (olam) contempt.”

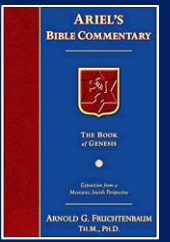






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“First, the timing is: *when I sleep with my fathers*; Jacob expects to join them in the afterlife upon death. Second, he specifies: *You shall carry me*. The sequence here is: Jacob will go to be with his *fathers*, and after he has gone to be with his *fathers*, then Joseph is to carry his body to that cave. The order shows a clear belief in the afterlife; he asked Joseph to carry his body to Machpelah; however, prior to that he will be gathered to his *fathers*. This shows that being gathered to his *fathers* is not the same as being buried in the cave.”

Luke 16:24-26

“²⁴ And he cried out and said, ‘Father Abraham, have mercy on me, and send Lazarus so that he may dip the tip of his finger in water and cool off my tongue, for I am in agony in this flame.’ ²⁵ But Abraham said, ‘Child, remember that during your life you received your good things, and likewise Lazarus bad things; but now he is being comforted here, and you are in agony. ²⁶ And besides all this, between us and you there is a great chasm fixed, so that those who wish to come over from here to you will not be able, and that none may cross over from there to us.’”



Hebrews 9:27

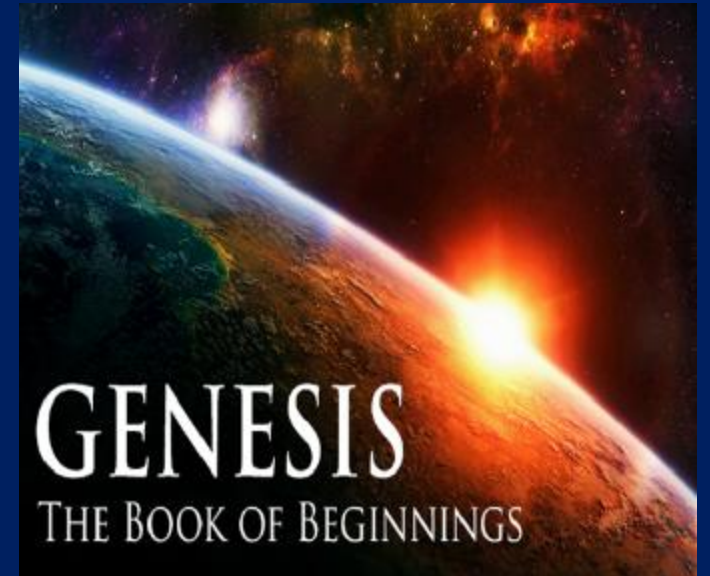
And inasmuch as it is appointed for men to die once and after this comes judgment.”



III. Genesis 47:29-31

Jacob's Charge to Joseph

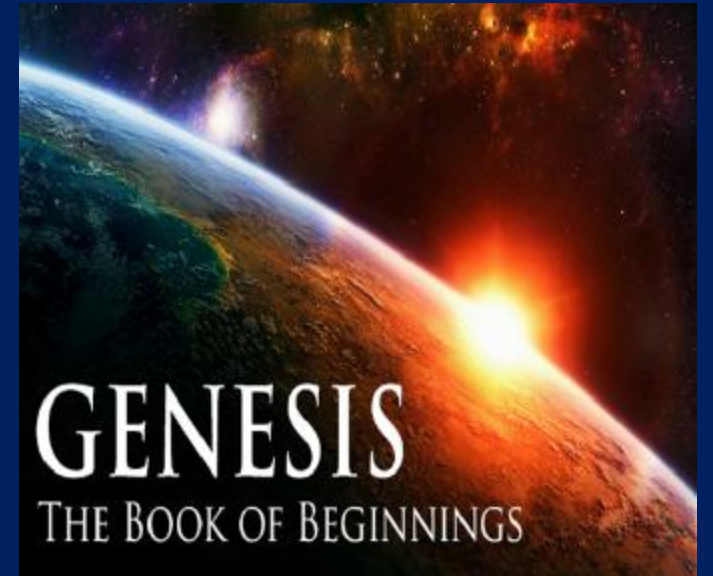
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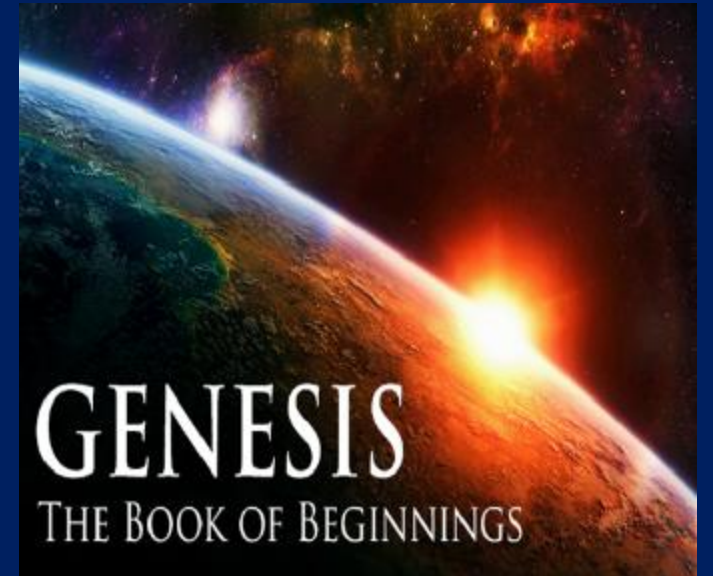
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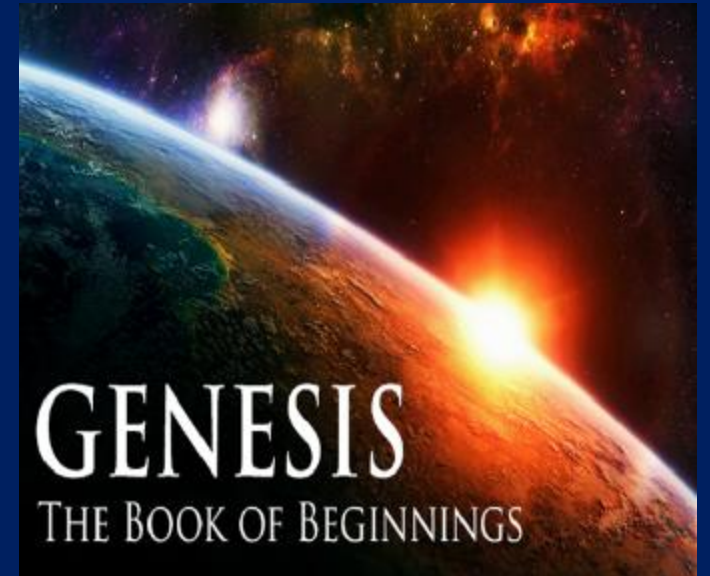
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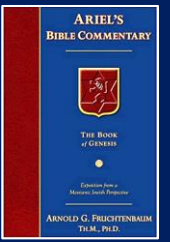
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The Book of Genesis, 623-24

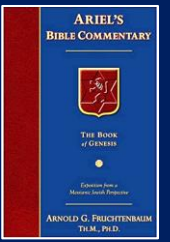


“Then in verse 31b, Jacob was now able to rest easy: *And Israel bowed himself*, meaning he turned over in bed to assume a bowed position. It was an act of worship; it was a position from which to worship God in adoration. It then states: *upon the bed’s head*. The *Masoretic Text*, which is the *Hebrew Text* upon which all translations are based, uses the word *mittah*, which means *bed*. However, the *Septuagint* used a Greek word meaning ‘staff’; and so it is obvious that the translators of the *Septuagint*, the Greek Old Testament, took the word *mittah* to be *mattah*, which means ‘staff.’”



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The Book of Genesis, 623-24

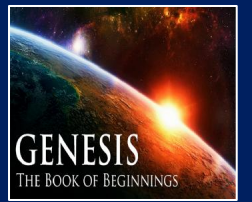


“The three letters for both the word *bed* and the word “staff” are exactly the same; the only difference is in the vowel pointings, but these vowel pointings in the *Hebrew Text* were put in about a.d. 900–1000. So one is a mistranslation of the other. The question is: Which was the original reading? Hebrews 11:21 clearly sides with the *Septuagint* version, because Hebrews 11:21 describes Jacob as having worshipped, *leaning up on the top of his staff*. Therefore, in this section Jacob was leaning upon his staff, which he kept near to assist him in movement because apparently his old age had weakened him greatly.”

Conclusion

Genesis 37–50

Joseph

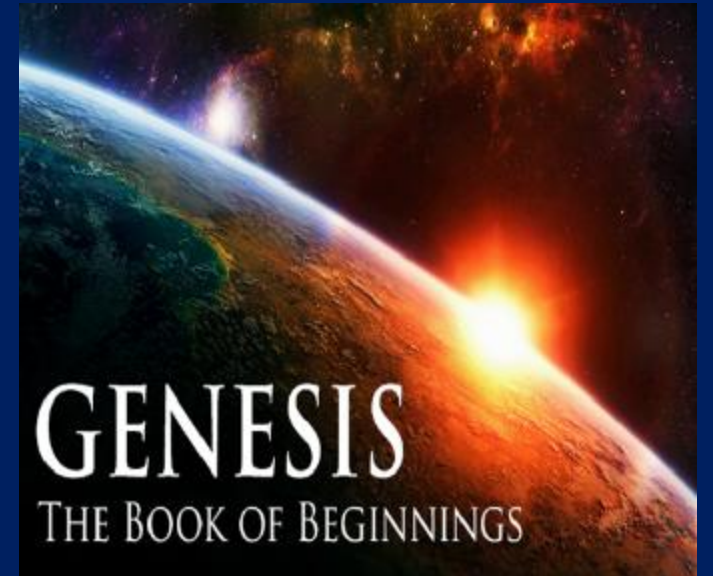


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²⁴ The LORD bless you, and keep you; ²⁵ The LORD make His face shine on you, And be gracious to you; ²⁶ The LORD lift up His countenance on you, And give you peace.

Numbers 6:24–26 (NASB95)