

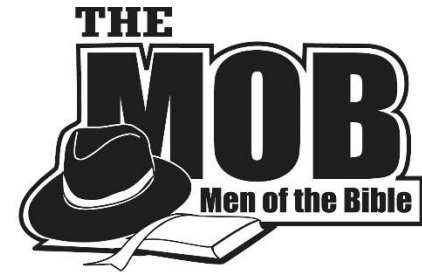
All Scripture is breathed out by God and profitable for teaching,
for reproof, for correction, and for training in righteousness, that
the man of God may be complete, equipped for every good work.

2 Timothy 3:16-17

WELCOME TO THE MOB!



Announcements

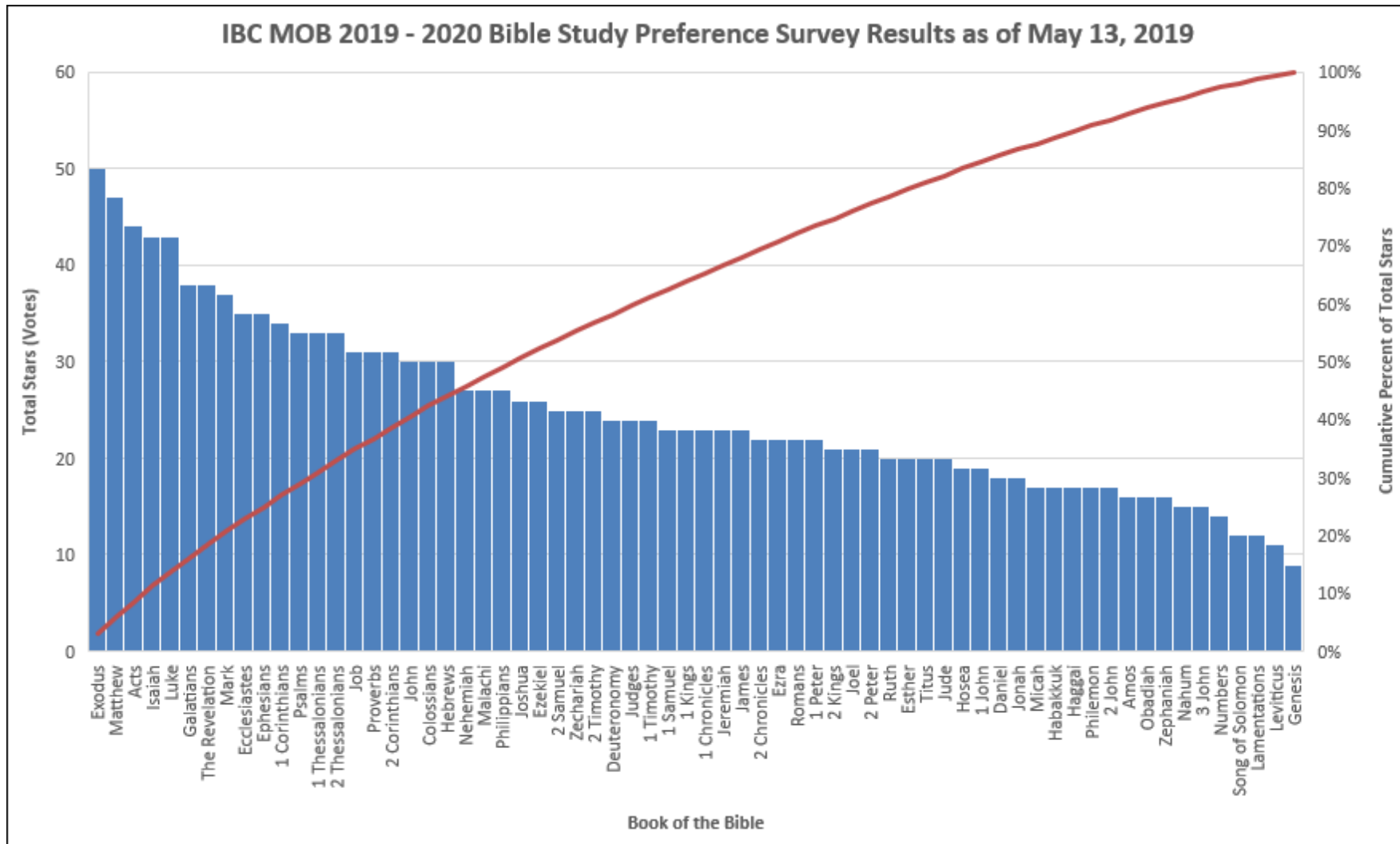
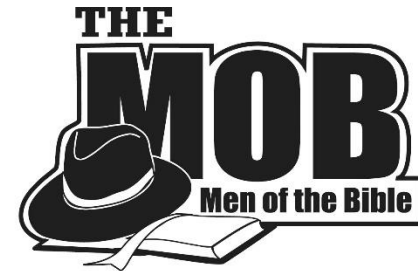


- Welcome to the MOB! Website: www.ibcmob.net
- [Please join us for a concert with RamCorps, an inspirational indoor marching band ensemble from the University of Mobile, Alabama. The concert is FREE and hosted by IBC in the Worship Center, Wednesday, May 22, 2019, 7:00 PM.](#)
- Please PRAY for MOB 2019 – 2020: What should we study?
 - [See what we've studied before online \(look at the bottom of our Resources webpage\).](#) **Note:** We *can* repeat a book.
 - See summary graphic of survey results (next slide).
- Please take the end-of-year “customer satisfaction” survey. Your Small Group Leader will send e-mail with web link.



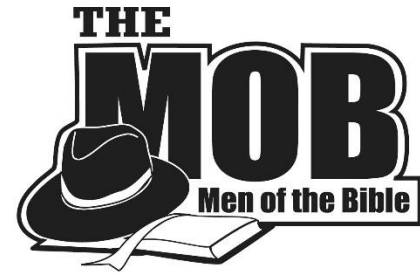
MOB 2019 – 2020

Survey Results





Memory Verse



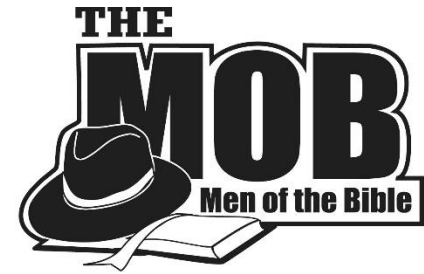
Romans 8:28 (ESV)

And we know that for those who love God
all things to work together for good,
for those who are called according to His purpose.

Romans 8:28 (ESV)



Genesis Overview

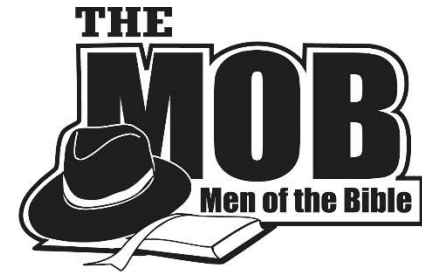


Focus	Four Events				Four People			
Reference	1:1 – 2:25	3:1 – 5:32	6:1 – 9:29	10:1 – 11:9	11:10 – 25:18	25:19 – 26:35	27:1 – 36:43	37:1 – 50:26
Division	Creation	Fall	Flood	Nations	Abraham	Isaac	Jacob	Joseph
Topic	The Human Race				The Chosen Race (Hebrews)			
	Primeval History / Historical				Patriarchal History / Biographical			
Location	Fertile Crescent (Eden – Haran)				Canaan (Haran – Canaan)			
Time	cir. 2,000 years (cir. 4004 – 2090 B.C.)				193 years (2090 – 1897 B.C.)			





Genesis Divisions



בְּרֵאשִׁית (*bereshith*) = **Beginnings** (of many things)

Greek = Genesis = Origin, Source, Generation, Beginning

תּוֹלְדוֹת (*toledoth*) = “These are the generations of...” or “This is the history of...” or “account of...” **10 sections:**

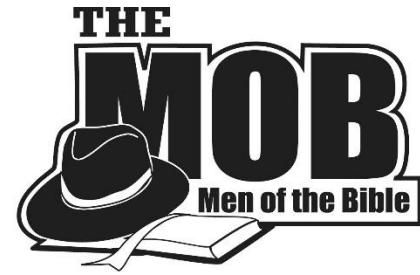
Prologue ([Genesis 1:1 – 2:3](#))

1. The generations of **heaven and earth** ([Genesis 2:4 – 4:26](#))
2. The generations of **Adam** ([Genesis 5:1 – 6:8](#))
3. The generations of **Noah** ([Genesis 6:9 – 9:29](#))
4. The generations of the **sons of Noah** ([Genesis 10:1 – 11:9](#))
5. The generations of **Shem** ([Genesis 11:10 – 26](#))
6. The generations of **Terah** ([Genesis 11:27 – 25:11](#))
7. The generations of **Ishmael** ([Genesis 25:12 – 18](#))
8. The generations of **Isaac** ([Genesis 25:19 – 35:29](#))
9. The generations of **Esau** ([Genesis 36:1 – 37:1](#))
10. The generations of **Jacob** ([Genesis 37:2 – 50:26](#))





Our Study of Genesis



Last Week:

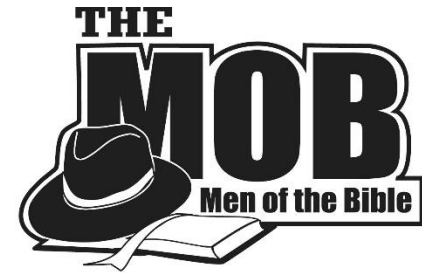
- [Genesis 42:1 – 47:31](#) Joseph & His Family: Tests, Reconciliation, and Rescue
- *Encountering Genesis*, Chapter 12, pages 155 - 161

This Week:

- [Genesis 48:1 – 50:26](#) Joseph Finishes in Faith & God's Sovereignty – [Pastor Steve Holley speaking](#)
- *Encountering Genesis*, Chapter 12, pages 161 - 164



Genesis 48



48 After this, Joseph was told, “Behold, your father is ill.” So he took with him his two sons, Manasseh and Ephraim. ² And it was told to Jacob, “Your son Joseph has come to you.” Then Israel summoned his strength and sat up in bed.

³ And Jacob said to Joseph, “*God Almighty appeared to me at Luz in the land of Canaan and blessed me, ⁴ and said to me, ‘Behold, I will make you fruitful and multiply you, and I will make of you a company of peoples and will give this land to your offspring after you for an everlasting possession.’*”

⁵ And now your two sons, who were born to you in the land of Egypt before I came to you in Egypt, are mine; Ephraim and Manasseh shall be mine, as Reuben and Simeon are. ⁶ And the children that you fathered after them shall be yours. They shall be called by the name of their brothers in their inheritance.

Observations & Interpretation:

- The presence of Joseph with his sons revives Jacob’s spirit.
- Jacob recounts the Covenant given to him by God at Luz (aka Bethel) [see [Genesis 28:14-15](#); [35:10-15](#)] emphasizing the God will make everything happen as promised.
- As Jacob prepares to adopt Joseph’s sons as his own, *he mentions them in reverse order.*

Genesis 48

⁷As for me, when I came from Paddan, to my sorrow Rachel died in the land of Canaan on the way, when there was still some distance to go to Ephrath, and I buried her there on the way to Ephrath (that is, Bethlehem).”

⁸When Israel saw Joseph's sons, he said, “Who are these?” ⁹Joseph said to his father, “They are my sons, whom God has given me here.” And he said, “Bring them to me, please, that I may bless them.” ¹⁰Now the eyes of Israel were dim with age, so that he could not see. So Joseph brought them near him, and he kissed them and embraced them. ¹¹And Israel said to Joseph, “I never expected to see your face; and behold, God has let me see your offspring also.”



Observations & Interpretation:

- **Jacob recounts to Joseph the loss of his beloved mother, Rachel.**
- **Jacob suffered the same old age blindness issue that his father Isaac experienced.**
- **Jacob recounts his greatest fear and his greatest joy.**

Genesis 48



¹² Then Joseph removed them from his knees, and he bowed himself with his face to the earth. ¹³ And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near him. ¹⁴ And Israel stretched out his right hand and laid it on the head of Ephraim, who was the younger, and his left hand on the head of Manasseh, **crossing his hands** (for Manasseh was the firstborn). ¹⁵ And he blessed Joseph and said,

*“The God before whom my fathers Abraham and Isaac walked, the God who has been my shepherd all my life long to this day, ¹⁶ the angel who has redeemed me from all evil, bless the boys; **and in them let my name be carried on, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth.**”*

Observations & Interpretation:

- A blessing “mishandled;” or a prophecy foretold?
- Note how Jacob acknowledges God: “The God my father and grandfather walked with AND the God who has been my Shepherd all my life.”
- Jacob adds his name to the list of his forefathers who follow God.

Genesis 48



¹⁷ When Joseph saw that his father laid his right hand on the head of Ephraim, it displeased him, and he took his father's hand to move it from Ephraim's head to Manasseh's head. ¹⁸ And Joseph said to his father, "Not this way, my father; since this one is the firstborn, put your right hand on his head." ¹⁹ But his father refused and said, "**I know, my son, I know. He also shall become a people, and he also shall be great. Nevertheless, his younger brother shall be greater than he, and his offspring shall become a multitude of nations.**" ²⁰ So he blessed them that day, saying,

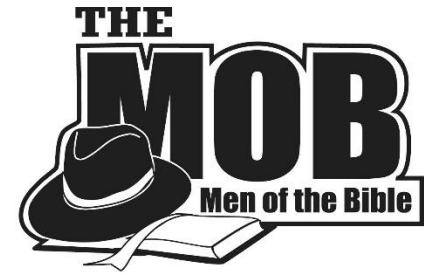
"By you Israel will pronounce blessings, saying, 'God make you as Ephraim and as Manasseh.'"

Thus he put Ephraim before Manasseh.

²¹ Then Israel said to Joseph, "Behold, I am about to die, but God will be with you and will bring you again to the land of your fathers. ²² Moreover, I have given to you rather than to your brothers one mountain slope that I took from the hand of the Amorites with my sword and with my bow."

Observations & Interpretation:

- **Jacob's prophetic insight as to which son would have greater into the future.**
- **Jacob provides Joseph with an additional piece of property in the land which he won in combat.**



Nothing New :

“God Can Change Things as He Wills”

For four consecutive generations in Abraham’s family, God reversed the customs concerning the first-born:

Isaac
Ishmael

Jacob
Esau

Joseph
Reuben

Ephraim
Manasseh

Genesis 49

¹ Then Jacob called his sons and said, “Gather yourselves together, that I may tell you what shall happen to you in days to come. ² “Assemble and listen, O sons of Jacob, listen to Israel your father.

³ “**Reuben**, you are my firstborn, my might, and the firstfruits of my strength, preeminent in dignity and preeminent in power. ⁴ Unstable as water, **you shall not have preeminence**, because you went up to your father's bed; then you defiled it—he went up to my couch!

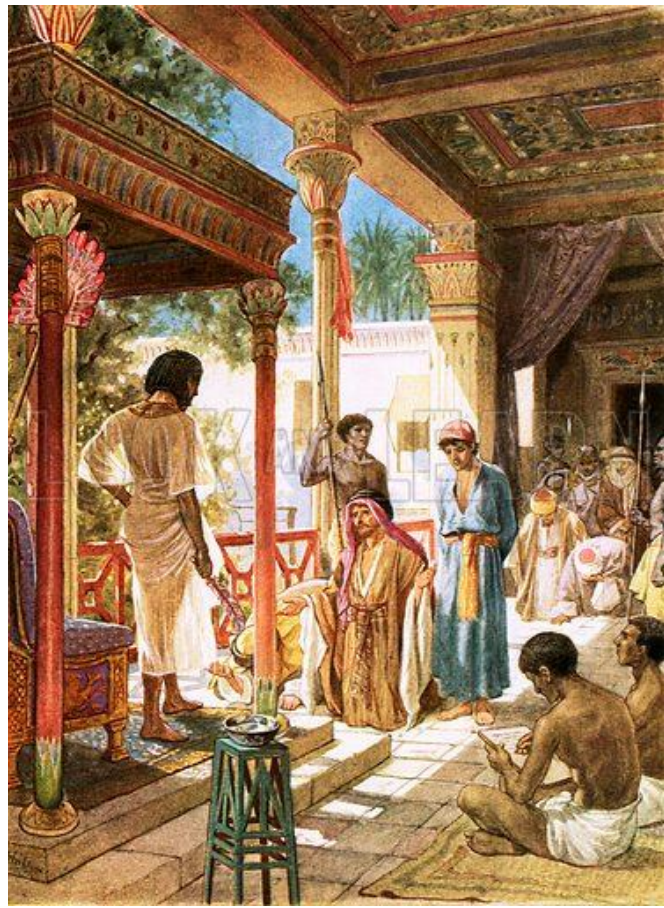
⁵ “**Simeon and Levi** are brothers; weapons of violence are their swords. ⁶ Let my soul come not into their council; O my glory, be not joined to their company. **For in their anger they killed men, and in their willfulness they hamstrung oxen.** ⁷ Cursed be their anger, for it is fierce, and their wrath, for it is cruel! I will divide them in Jacob and scatter them in Israel.



Observations & Interpretation:

- **First three sons of Jacob receive chastisement instead of blessing.**
- **No major contributions from the tribes of Reuben and Simeon.**
- **Once in the land, the hands of Levi’s descendants will daily be covered in sacrificial blood.**

Genesis 49



⁸ **“Judah**, your brothers shall praise you; your hand shall be on the neck of your enemies; your father's sons shall bow down before you.

⁹ Judah is a lion's cub; from the prey, my son, you have gone up. He stooped down; he crouched as a lion and as a lioness; who dares rouse him?

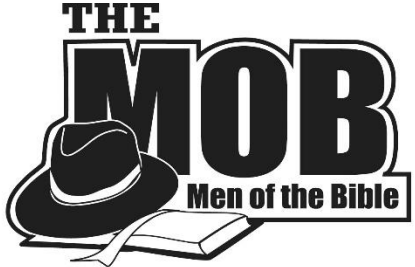
¹⁰ *The scepter shall not depart from Judah, nor the ruler's staff from between his feet, until tribute comes to him; and to him shall be the obedience of the peoples.*

¹¹ Binding his foal to the vine and his donkey's colt to the choice vine, he has washed his garments in wine and his vesture in the blood of grapes. ¹² His eyes are darker than wine, and his teeth whiter than milk.

Observations & Interpretation:
Judah's blessing includes a Messianic prophecy with a translation issue: *The Hebrew šīlōh should be rendered “whose it is,” that is, the scepter will not depart from Judah ... until He comes to who it (the scepter) rightfully belongs.*



Genesis 49



¹³ “**Zebulun** shall dwell at the shore of the sea; he shall become a haven for ships, and his border shall be at Sidon.”

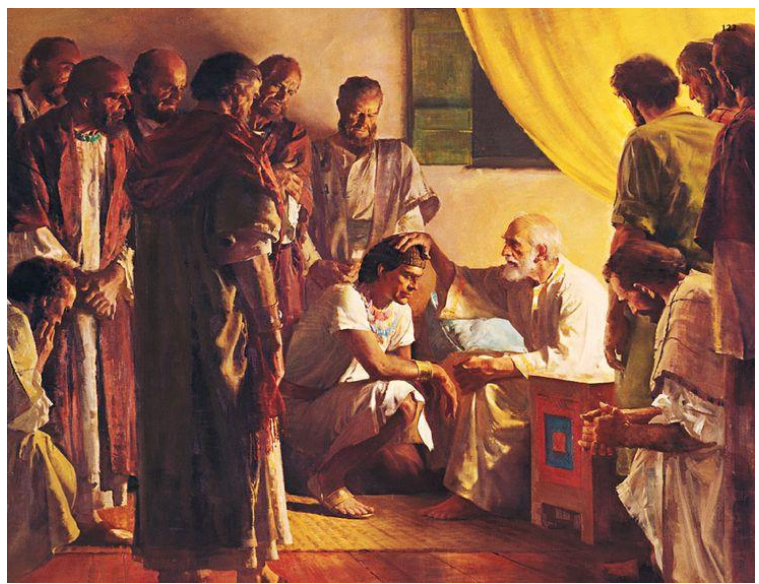
¹⁴ “**Issachar** is a strong donkey, crouching between the sheepfolds. ¹⁵ He saw that a resting place was good, and that the land was pleasant, so he bowed his shoulder to bear, and became a servant at forced labor.”

Observations & Interpretation:

- **Zebulun thrived because it’s land was along the trade routes connecting the lands to the east and north with Egypt.**
- **Issachar, often invaded by border nations, will be forced to work for others.**



Genesis 49

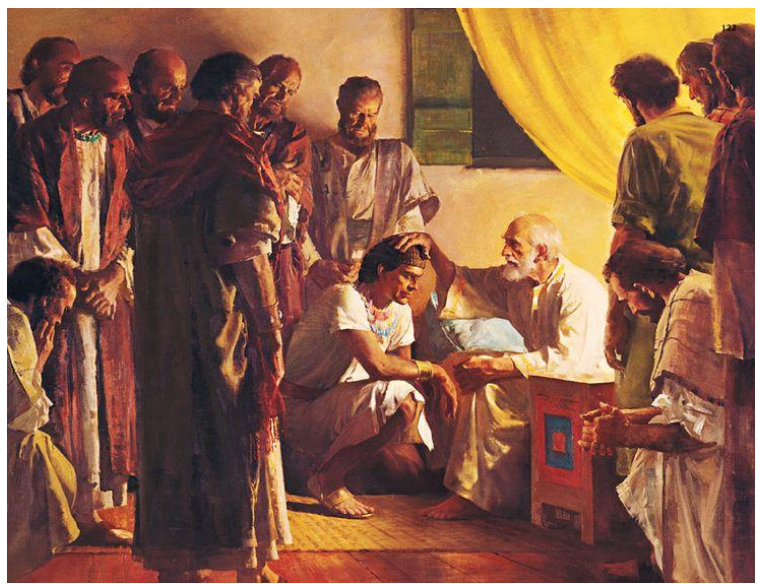


16 “**Dan** shall judge his people as one of the tribes of Israel.
17 Dan shall be a serpent in the way, a viper by the path, that bites the horse's heels so that his rider falls backward.”
18 **I wait for your salvation, O LORD.**
19 “Raiders shall raid **Gad**, but he shall raid at their heels.”
20 “**Asher's** food shall be rich, and he shall yield royal delicacies.”
21 “**Naphtali** is a doe let loose that bears beautiful fawns.”

Observations and Interpretation:

- Dan's name means “judge.” His was the 1st tribe to become idolatrous.
- Jacob offers a prayer of for deliverance and a reminder to his sons of dependence upon the Lord.
- Gad which means “Raid” is a Play on Words: “ Raiders shall raid , but he shall raid at their heels.”
- Asher would be fertile and productive tribe in providing rich food
- Naphtali – Deborah sang of the people of Naphtali risking their lives “on the heights of the field” ([Judges 5:18](#))

Genesis 49



22 “**Joseph** is a fruitful bough, a fruitful bough by a spring; his branches run over the wall. 23 The archers bitterly attacked him, shot at him, and harassed him severely, 24 yet his bow remained unmoved; his arms were made agile by the hands of **the Mighty One of Jacob (from there is the Shepherd, the Stone of Israel)**, 25 **by the God of your father who will help you, by the Almighty** who will bless you with blessings of heaven above, blessings of the deep that crouches beneath, blessings of the breasts and of the womb. 26 The blessings of your father are mighty beyond the blessings of my parents, up to the bounties of the everlasting hills. May they be on the head of Joseph, and on the brow of him who was set apart from his brothers.”

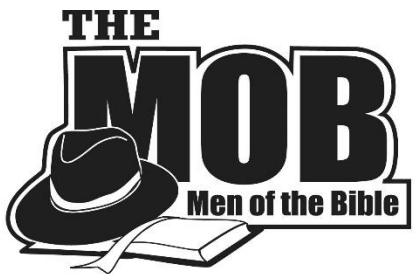
27 “**Benjamin** is a ravenous wolf, in the morning devouring the prey and at evening dividing the spoil.”

Observation and Interpretation:

- Since Joseph’s sons were adopted by Jacob as his own, he received the double portion of the first-born. From Joseph, Israel received rich blessing:
- The tribe of Ephraim produced victorious leaders like Joshua, Deborah, and Samuel.
- The tribe of Manasseh’s tribe produced victorious leaders like Gideon and Jephthah.



Genesis 49

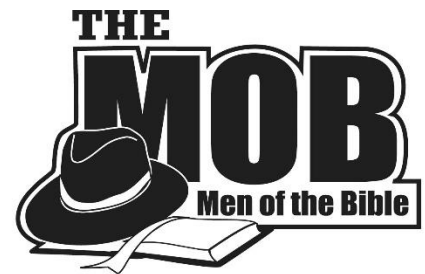


28 All these are the twelve tribes of Israel. This is what their father said to them as he blessed them, blessing each with the blessing suitable to him.





Genesis 49



²⁹ Then he commanded them and said to them, “I am to be gathered to my people;

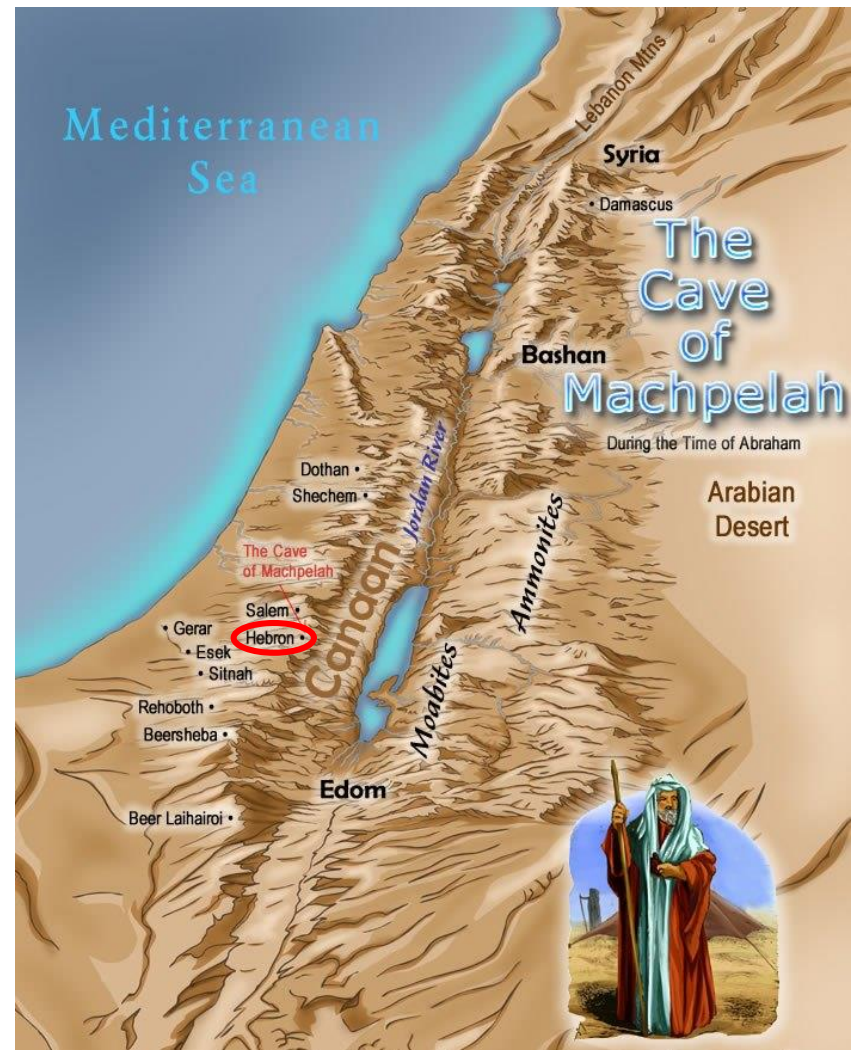
bury me with my fathers **in the cave that is in the field of Ephron the Hittite,**

³⁰ **in the cave that is in the field at Machpelah,** to the east of Mamre, in the land of Canaan, which Abraham bought with **the field from Ephron the Hittite** to possess as a burying place. ³¹ There they buried Abraham and Sarah his wife. There they buried Isaac and Rebekah his wife, and there I buried Leah—
³² **the field and the cave that is in it were bought from the Hittites.”**

³³ When Jacob finished commanding his sons, he drew up his feet into the bed and breathed his last and was gathered to his people.

Observations and Interpretation:

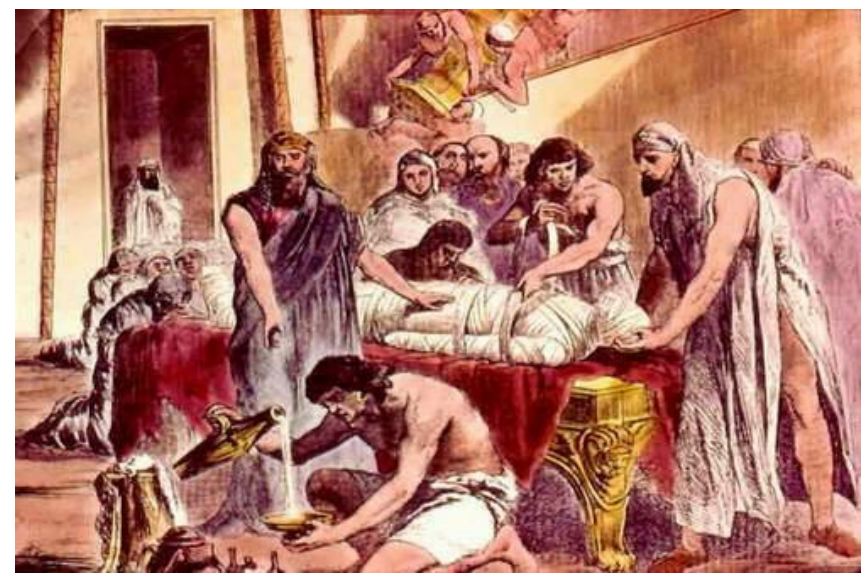
- Note the specificity and repetition of Jacob’s instructions.
- The last thing on his mind was “the field” and “the cave” in “the land of Canaan.”



Genesis 50

¹Then Joseph fell on his father's face and wept over him and kissed him. ²And Joseph commanded his servants the physicians to embalm his father. So the physicians embalmed Israel. ³Forty days were required for it, for that is how many are required for embalming. And the Egyptians wept for him seventy days.

⁴And when the days of weeping for him were past, Joseph spoke to the household of Pharaoh, saying, "If now I have found favor in your eyes, please speak in the ears of Pharaoh, saying, ⁵'My father made me swear, saying, "I am about to die: in my tomb that I hewed out for myself in the land of Canaan, there shall you bury me." Now therefore, let me please go up and bury my father. Then I will return.'" ⁶And Pharaoh answered, "Go up, and bury your father, as he made you swear."



Observations and Interpretation:

- **Note the depth and length of mourning for Jacob. Even the Egyptians participated in the grief.**
- **Royal protocol required Joseph obtaining permission from Pharaoh to leave Egypt in order to bury his father in Canaan. He pledged to return.**

Genesis 50



⁷ So Joseph went up to bury his father. With him went up all the servants of Pharaoh, the elders of his household, and all the elders of the land of Egypt, ⁸ as well as all the household of Joseph, his brothers, and his father's household. Only their children, their flocks, and their herds were left in the land of Goshen. ⁹ And there went up with him both chariots and horsemen. It was a very great company.

¹⁰ When they came to the threshing floor of Atad, which is beyond the Jordan, they lamented there with a very great and grievous lamentation, and he made a mourning for his father seven days. ¹¹ When the inhabitants of the land, the Canaanites, saw the mourning on the threshing floor of Atad, they said, "This is a grievous mourning by the Egyptians." Therefore the place was named Abel-mizraim; it is beyond the Jordan.

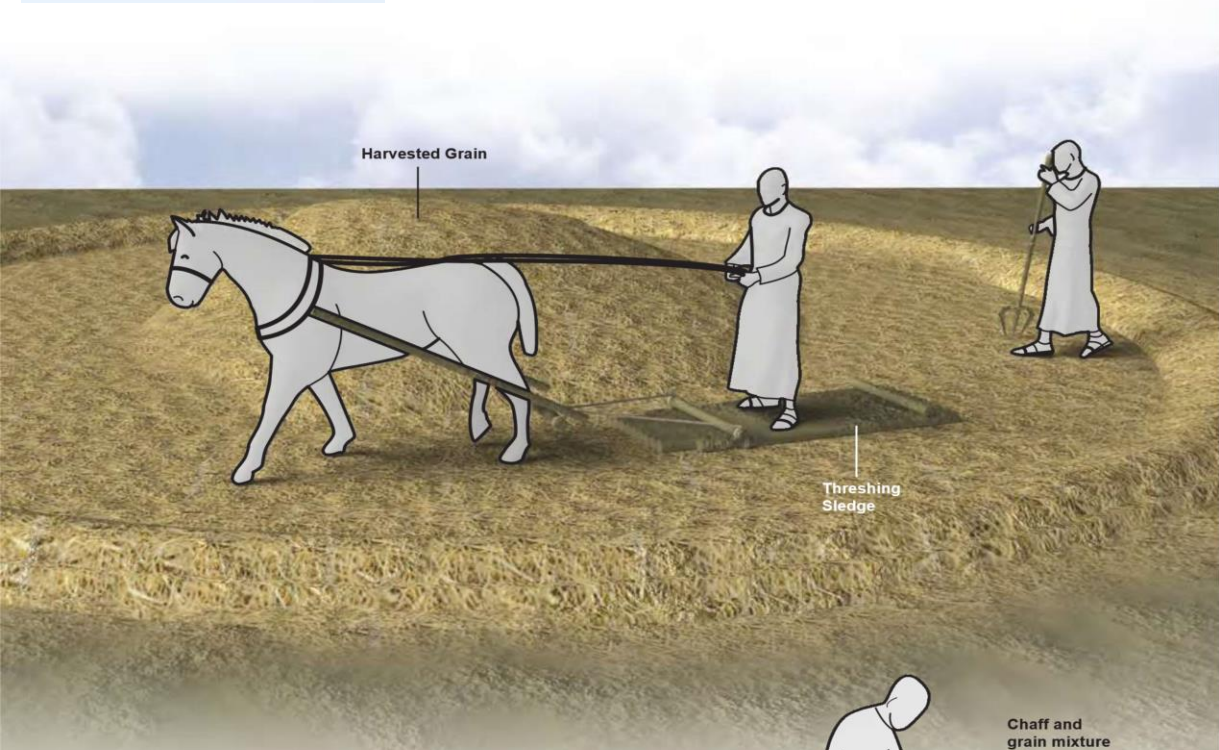
Observations and Interpretation:

- **This passage might be the first biblical account of what is commonly called a "state funeral."**
- **The Egyptians went as far as the Threshing Floor of Atad beyond the Jordan.**

Genesis 50

Threshing Floors in Scripture

- Gideon's Fleece
- Ruth's encounter with Boaz
- David's victory against the Philistines at Keilah
- Uzzah's hand on the Ark
- Angel of the Lord's hand kept from the destruction of Jerusalem at Araunah's Threshing Floor
- David purchases Araunah's Threshing Floor (future location of the Temple)



A Threshing Floor

In the ancient world, farmers used threshing floors to separate grain from its inedible husk (chaff) by beating it with a flail or walking animals on it—sometimes while towing a threshing sledge. Sledges were fitted with flint teeth to dehusk the grain more quickly. Other workers would turn the grain over so that it would be evenly threshed by the sledge.



After threshing, the mixture was tossed into the air with a winnowing fan; the wind would blow away the lighter straw and chaff, leaving only the grain.

GRAPHIC BY KARBEL MULTIMEDIA, COPYRIGHT 2011 LOGOS BIBLE SOFTWARE

Genesis 50



⁷ So Joseph went up to bury his father. With him went up all the servants of Pharaoh, the elders of his household, and all the elders of the land of Egypt, ⁸ as well as all the household of Joseph, his brothers, and his father's household. Only their children, their flocks, and their herds were left in the land of Goshen. ⁹ And there went up with him both chariots and horsemen. It was a very great company.

¹⁰ When they came to the threshing floor of Atad, which is beyond the Jordan, they lamented there with a very great and grievous lamentation, and he made a mourning for his father seven days. ¹¹ When the inhabitants of the land, the Canaanites, saw the mourning on the threshing floor of Atad, they said, "This is a grievous mourning by the Egyptians." Therefore the place was named Abel-mizraim; it is beyond the Jordan.

Observations and Interpretation:

- This passage might be the first biblical account of what is commonly called a "state funeral."
- The Egyptians went as far as the Threshing Floor of Atad near the Jordan River.
- Play on Words: Abel-mizraim "Meadow of the Egyptians"
Ebel-mizraim "Mourning of the Egyptians"

Genesis 50

¹² Thus his sons did for him as he had commanded them,

¹³ for his sons carried him **to the land of Canaan and buried him in the cave of the field at Machpelah, to the east of Mamre, which Abraham bought with the field from Ephron the Hittite to possess as a burying place.**

¹⁴ After he had buried his father, Joseph returned to Egypt with his brothers and all who had gone up with him to bury his father.

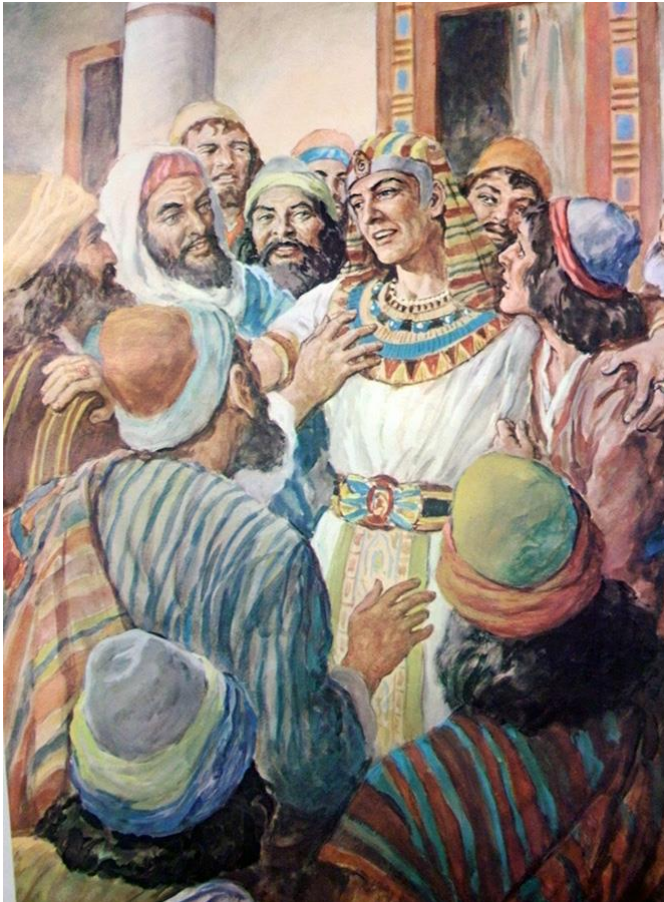


Tomb of the Patriarchs in Hebron

Observations and Interpretation:

- **The grave purchased by Abraham was his claim to the land of promise.**
- **This was Joseph's first return to his homeland in 39 years, but it was his brother's 3rd return trip to their homeland.**
- **Joseph returned to Egypt because he promised Pharaoh that he would return.**
- **The brother's had left their children and their wealth in Egypt and returned as well.**

Genesis 50



¹⁵ When Joseph's brothers saw that their father was dead, they said, "It may be that Joseph will hate us and pay us back for all the evil that we did to him." ¹⁶ So they sent a message to Joseph, saying, "Your father gave this command before he died: ¹⁷ 'Say to Joseph, "Please forgive the transgression of your brothers and their sin, because they did evil to you.'" And now, please forgive the transgression of the servants of the God of your father.'" Joseph wept when they spoke to him. ¹⁸ **His brothers also came and fell down before him** and said, "Behold, we are your servants."

¹⁹ But Joseph said to them, "**Do not fear, for am I in the place of God?** ²⁰ **As for you, you meant evil against me, but God meant it for good, to bring it about that many people should be kept alive, as they are today.** ²¹ **So do not fear; I will provide for you and your little ones.**" Thus he comforted them and spoke kindly to them.

Observations and Interpretation:

- **Joseph's dreams in Genesis 37 come true. His brothers bow down to him and offer themselves to serve him.**
- **Joseph sees the hand of God in everything that has taken place. "God meant it for good."**
- **Joseph godliness – Eased their fear...Provided for them and for their children....kind...comforting**

Genesis 50



²² So Joseph remained in Egypt, he and his father's house. Joseph lived 110 years. ²³ And Joseph saw Ephraim's children of the third generation. The children also of Machir the son of Manasseh were counted as Joseph's own. ²⁴ And Joseph said to his brothers,

"I am about to die, but God will visit you and bring you up out of this land to the land that he swore to Abraham, to Isaac, and to Jacob."

²⁵ Then Joseph made the sons of Israel swear, saying, "God will surely visit you, and you shall carry up my bones from here."

²⁶ So Joseph died, being 110 years old. They embalmed him, and he was put in a coffin in Egypt.

Observations and Interpretation:

- Joseph gives a prophecy for the Children of Israel that God will visit you and bring you to the promised land. [Exodus 3 - 12](#)
- "Carry my bones" fulfilled – "Moses took the bones of Joseph with him, for Joseph had made the sons of Israel solemnly swear, saying, "God will surely visit you, and you shall carry up my bones with you from here." [Exodus 13:19](#)

Next Meeting

Review:

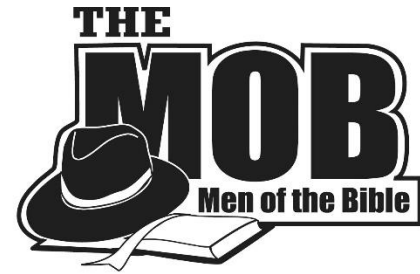
- [Genesis 48:1 – 50:26](#) Joseph Finishes in Faith & God's Sovereignty
- *Encountering Genesis*, Chapter 12, pages 161 - 164

Read:

- [Genesis 1 – 50](#) Review & Summary: Christ in Genesis
- *Encountering Genesis*, Conclusion, pages 199 - 205



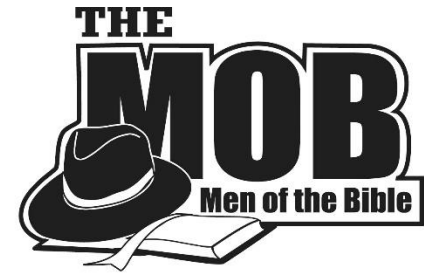
Discussion & Application



1. What important decisions does Jacob make in:
 - a. [Genesis 47:28-31; 49:29-32](#)
 - b. [Genesis 48:1-6](#)
 - c. [Genesis 48:17-20](#)
2. What does God do in [Genesis 49:1-28](#)?
3. What beliefs and qualities does Joseph display in [Genesis 50](#)?
4. Why do you think [Hebrews 11:21](#) chooses Jacob's act in [Genesis 48](#) as the supreme example of faith from Jacob's life?
5. What kinds of life experiences tempt you to doubt that God is successfully working out a plan for the world and your life?
6. How might the way God *repeatedly* cared for Joseph while he suffered encourage you to act in similar situations in life?
7. Give thanks to God for Who He is and His faithfulness!



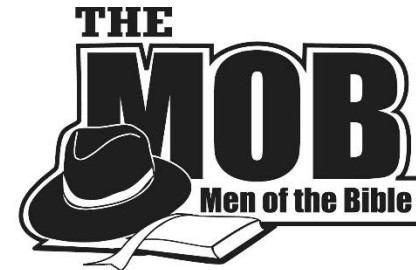
Closing



- Questions
- Benediction



Study References



Primary Reference: **The Holy Bible** (always)

Secondary Reference / Commentary: **The Holy Bible** (always)

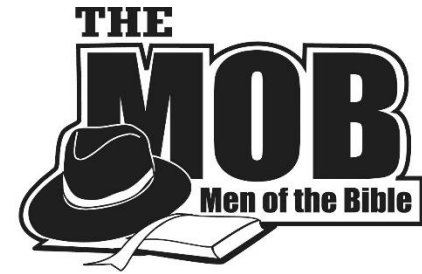
"The Bible is always the best commentary on the Bible."

Additional References (as time permits):

- [Encountering the Book of Genesis](#), Bill T. Arnold, Baker Books, 1998
- [Dr. Constable's Notes on Genesis](#) (Full Commentary - FREE pdf download)
- [Grace to You](#) - [John MacArthur's sermons on Genesis \(audio files & transcripts\)](#)
- [Hebrew Interlinear](#) (look up the meaning of the original Hebrew words)
- "Genesis," by Allen P. Ross, in [The Bible Knowledge Commentary – Old Testament](#), edited by John F. Walvoord and Roy B. Zuck, David C. Cook Publisher, Colorado Springs, CO 1985
- "What is divine providence?" at www.gotquestions.net
- [Systematic Theology](#) by Wayne Grudem, Zondervan, Grand Rapids, MI 1994
- Others references available at www.ibcmob.net/resources and online



Bible Study



Inductive Bible Study Approach:

- **Observation** – What does it say?
- **Interpretation** – What does it mean?
- **Application** – How do I apply this in my life?

Primary Reference: **The Holy Bible**

Secondary Reference / Commentary: **The Holy Bible**

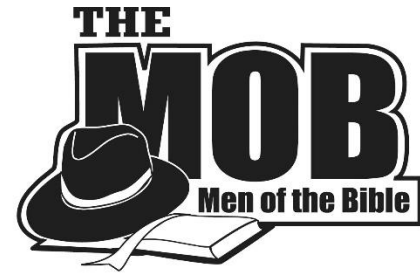
Additional References:

- [Encountering the Book of Genesis](#), Bill T. Arnold, Baker Books, 1998
- [Dr. Constable's Notes on Genesis](#) (Full Commentary - FREE pdf download)
- [Grace to You](#) - [John MacArthur's sermons on Genesis \(audio files & transcripts\)](#)



Interpreting Scripture

[\(Ref. IBC What We Teach\)](#)



1. **Normal** - understanding the words of Scripture in their common usage unless otherwise indicated by the context.
2. **Literal** - understanding the meaning of Scripture in its ordinary sense unless the context requires a figurative interpretation.
3. **Grammatical** - using the recognized rules of grammar to interpret the text.
4. **Historical** - understanding the words of Scripture in the context of the times in which they were written.
5. **Systematic** - categorizing and comparing the teaching of the Scriptures with the whole of Scripture in view.