



2022 2Q Genesis—Lesson 13 Israel in Egypt

by Tim Jennings

SABBATH

I want to clarify the point of last week's review of several Bible stories where the prophets of God misrepresented the facts, like Nathan with King David and the servant with one ewe lamb, or the prophet with King Ahab. These people represented stories or acted our stories that were not historically, factually true, but were analogies, or object lessons designed to bring the truth of David's or Ahab's situation to light, to get them to see the truth. Thus the stories were not designed to mislead but to enlighten, and as such were not done to bear false witness but to bring a person into the truth.

Why did God lead them to Egypt?

Why didn't God lead them out of Egypt earlier?

When they went to Egypt how large a group were they? 70 men plus their wives, children and servants. So a small group of a few hundred.

Would a group of a few hundred people be a significant threat to the political and military powers of Canaan where they had been residing?

Would a group of a few hundred be a significant drain on resources, water, grazing land, farmland etc. of Canaan?

Would a group of several million be viewed differently?

Is it likely that Jacob's family would have been able to grow unmolested in Canaan into a group of several million?

But by going to Egypt, they are protected by the strongest nation in the world and they thrive and grow until by the time they leave Egypt they are several million strong and instead of being easily destroyed they overcame.

Even when a new Pharaoh came to power that didn't honor Joseph, they viewed the Hebrews as assets to grow not threats to destroy and they continued to grow, until they were ready to be led by God out of Egypt.

The last paragraph states, "The fact, however, that Israel 'dwells' in exile, in Egypt as strangers, is in tension with the hope of the Promised Land."



The Bible is not only a historical record of real people who did real things, but an object lesson to teach the plan of salvation. The Promised Land is symbolic of the true Promised Land—the Earth made new. Egypt is symbolic of this world of sin. They were captive in Egypt and God freed them and led them to the Promised Land and we are captive in sin and God frees us and leads us to the heavenly Promised Land.

SUNDAY

Read last two paragraphs, “This truth...” What spiritual lessons do you take from the history of Israel in the Old Testament?

Turn to Monday, the lesson asks us to read Genesis 47, let’s do this and ask, what lessons do we learn from this history:

Genesis 47:1 Joseph went to Pharaoh and told him, “My father and brothers, along with their flocks and herds and all they possess, have come from Canaan and are now in Goshen.” 2 He chose five of his brothers and presented them to Pharaoh.

Gen 47:3 When Pharaoh asked them, “What is your occupation?”

They answered, “We, your humble servants, have tended livestock our entire lives, just as our fathers did.” 4 They also said to him, “We have come to live here in Egypt for a while, because the famine is so severe in Canaan that our flocks and herds have no pasture. So please, grant your humble servants permission to live in Goshen.”

Gen 47:5 Pharaoh said to Joseph, “I am so happy for you that your father and brothers have come to you here, in Egypt. 6 You are my governor over all of Egypt, so settle your father and brothers in the land you deem best for them. Let them live in Goshen if that is what you think is best. And if any of them are competent, skilled and trustworthy like you, put them in charge of my own livestock.”

Gen 47:7 Then Joseph brought his father Jacob in and presented him to Pharaoh. And Jacob blessed Pharaoh. 8 Pharaoh then asked him, “How old are you?”

Gen 47:9 Jacob told Pharaoh, “I have traveled the road of life for one hundred and thirty years. But my life has been filled with hardship and heartache, and my life journey will not be as long as those of my ancestors.” 10 Then Jacob blessed Pharaoh once more and left his presence.

Gen 47:11 Joseph gave his family—his father and brothers—the best land in Egypt, settling them in the region of Ramses, just as Pharaoh had directed. 12 Joseph provided everything his father and brothers and their families needed, including plenty of food for every member of his father’s household.

Gen 47:13 The famine was so severe that there was no food anywhere in the entire region; the people and animals in both Egypt and Canaan were starving because of the famine. 14 Joseph, by selling the grain, encouraged the people to procure only what they needed, but eventually he collected all the money to be found in Egypt and Canaan, and he secured the money in Pharaoh’s palace. 15 With no more money in either Egypt or Canaan, the people came to Joseph and said,



“We are starving and have no more money, so please, give us food or else we will die before your very eyes.”

Gen 47:16 Joseph said to them, “Since your money is gone, transfer ownership of your livestock to Pharaoh in exchange for food.” 17 So they brought their livestock to Joseph, and he gave them food in exchange for their horses, sheep, goats, cattle and donkeys. In this way, Joseph provided them food sufficient for another year.

Gen 47:18 The people came to Joseph the following year and said, “Lord governor, you well know that we have no money and all our livestock now belong to the crown; all we have left is our land and our bodies. 19 Why should we starve to death and our land become desolate when you have food to feed us? Buy us and our land in exchange for food, and we will be Pharaoh’s serfs; we will occupy and work Pharaoh’s land in exchange for food. So give us grain that we may live and that our land does not become desolate.”

Gen 47:20 So Joseph bought all the land in Egypt for Pharaoh. Every Egyptian was forced to sell their land, because the famine was too severe for them to survive otherwise; and all the land became Pharaoh’s. 21 Thus, Joseph made the people across the entire land of Egypt serfs to Pharaoh. 22 However, this did not include the priests—Joseph did not buy their land, because they received a regular allotment of food from Pharaoh, sufficient to sustain them. Thus, the priests did not sell their land.

Gen 47:23 After buying the land, Joseph set these terms with the people: “Now that I have bought you and your land for Pharaoh, here is seed for you to plant and work the land. 24 When the harvest comes, one fifth will be returned to Pharaoh. The other four-fifths will be yours to use for seed to replant your fields and as food for you and your families.”

Gen 47:25 Thankful, the people said, “We have found favor in your eyes, and you have saved our lives, lord governor. We will be Pharaoh’s serfs.”

Gen 47:26 So Joseph made it a law in the land of Egypt that one-fifth of the harvest belongs to Pharaoh. This law remains in effect today. Only the land of the priests did not become Pharaoh’s.

Gen 47:27 And so the Israelites settled in Egypt, in the region of Goshen. They prospered, acquired land, flourished, and greatly increased in number.

Gen 47:28 Jacob lived another seventeen years after moving to Egypt. He lived to be one hundred and forty-seven years old. 29 When Israel’s death drew near, he called for his son Joseph and said to him, “If you honor me as your father, place your hand beneath my upper thigh and thereby symbolically place yourself under the witness of my future descendants, and promise me that you will love me and act kindly to me in this: Do not bury me in Egypt, 30 but when I sleep in death with my fathers, carry me out of Egypt and bury me where they are buried.”

“I will do as you have said,” Joseph replied.

Gen 47:31 But Jacob said, “Swear a sacred oath to me that you will do it.” So Joseph swore a sacred oath, promising his father that he would do as he said. Relieved, Israel bowed his head in thanks to the Lord while leaning on the top of his staff. (Genesis 47:1-3 REM)

What lessons for us do you see in this story?

- Egypt represents this world of sin
 - Joseph represents Jesus
- In this world of sin there is a famine of truth a famine of love and all humans are starving



- They had to purchase the food to save them with all that they valued.
 - Will we trust Jesus completely as long as we trust something other than Jesus to save us?
 - Jesus is the bread of heaven that nurtures us and gives us life
 - Jesus counsels the people living in the last days with these words: “I counsel you to buy from me gold refined in the fire, so you can become rich; and white clothes to wear, so you can cover your shameful nakedness; and salve to put on your eyes, so you can see” (Revelation 3:18 NIV84).
 - How do we buy from Jesus?
 - When we buy from Jesus do we lose our freedom? Why do we not lose our freedom when we surrender all to Jesus?

The lesson states in regard to the Hebrews moving into the land, “Wisely, too, Pharaoh does not encourage these sojourners to become beggars, living off the largess of their host. He enquires about their ‘occupation’ (Genesis 47:3) in order that they may adjust better in their new environment.”

Is there a spiritual lesson for us today? What is the godly approach to charity or governmental support for those in need? How does Satan pervert the godly and compassionate desire to help others into programs that rather than helping, uplifting, benefitting others actually harm and destroy?

The Christian principle is one of love, of beneficence, of helping others. But in order to help, what is required?

- A person must be in a position to help—they must have the ability, the means, resources to help

But what else is necessary besides this?

- Wisdom, actual understanding the problem, the cause and then what would be helpful. This requires understanding of reality or design law, an accurate diagnosis of the problem—how one is out of harmony with God’s design for life and health and then one can understand what it means to help. And when helping one has to differentiate are you focusing on helping a temporal situation or circumstance or helping address eternal life issues, helping them overcome sin in their lives and come to depend on God?

Thinking strategically, if Satan could get people to pursue helping others by implementing methods that benefit something temporary but which harms the person spiritually or eternally would he do it?

Can you think of any examples of people motivated to help others but the actions taken actual harm the person that is supposedly being helped?

Enabling—is when people focus on relieving a consequence or some immediate suffering as a way of helping, but the action actually supports further self-destruction in the one being helped. Such as a person with a cocaine addiction using their rent money for drugs and they call and say they don’t have money for rent and you give them money to help.



The story of the Prodigal son illustrates how the wealthy father acted—he did not enable. The son wanted his inheritance, went off into wild living, wasting the resources and ended up, by his own choices living with the pigs eating the pig slop. The father did not send food vouchers, giving him a subsistence fund, put him up in a hotel...does that mean the father didn't love the boy? What would have been the likely outcome had the father done this? What led the boy to realize his problem? While in with the pigs "he came to his senses" and decided to go back to his father. This is what recovered addicts call hitting rock bottom. Until the person comes to the point that they own their problem and are willing to apply themselves toward recovery, any help given is typically used to keep the person in their dysfunction.

When the Bible says that we are to love our neighbors as ourselves, what does it mean?

Do parents with three children and limited income have to prioritize their resources, time, and money to fulfill their responsibility to their own children, even if that means not feeding homeless children in the neighborhood? If resources are limited, is it an act of love to neglect one's own children in order to give to needy children in the community?

If there were a mass-casualty incident in your community and a call for blood donations went out, is it an act of love to donate? But how much? Would it be an act of love to limit the amount of blood you donate? And what about the doctors and nurses providing the care—would their refusal to give blood, because they are working double shifts and need all their energy to care for the wounded, be an act of love?

Did Jesus set limits on the time he spent with the crowds and pull away to spend time with His Father even though there were still sick and hurting people in the crowds? Does this mean Jesus stopped loving the people? Why did Jesus do it?

If Satan can't get good people to choose evil, then as a means of neutralizing their impact for good he will tempt them to over-extend, over-commit in taking on too many good things that will exhaust them, or cause them to become debilitated and thus impairing their work for the Lord.

Is it love for a church to limit the amount of money it gives away for missions or feeding the poor? Is it necessary for the organization to maintain its own health in order to be able to continue ministering over the long term? Is it an act of love to set such limits on charitable giving? Would the church be best served in giving every penny away and go into bankruptcy?

What about a government? Is it an act of love for a government to set limits on whom they help? Like a parent, should the government use its resources for its citizens, or bankrupt itself trying to help all the needy peoples of other countries?

What about setting boundaries at a nation's border that regulates those coming into a country—is that an act of love? What happens to the most vulnerable in a society when unregulated immigration occurs? Do wages rise for the poorest? Would social resources, such as Medicaid, low-cost housing, mental-health treatment programs, social support systems, student aide, etc., be more available for the most



needy in our society—or would those systems be overwhelmed and, thus, those with the least resources would find themselves with less opportunity to get assistance to develop and advance?

The first rule of caregiving, or ministry to others, is the health of the caregiver. If the ones providing care, ministry, and service are incapacitated, then those who are in need can't be helped.

What is the difference between the biblical method of helping those in need and the governments method for helping those in need?

- The biblical method is based on love for others and the resources utilized to help those in need come from people who give freely to help and is administered by people who care about others and want to help, or the resources are made available for a person to help themselves, but the person in need must still apply themselves to get the help—think about Ruth and Naomi.
- The human governmental method is to forcibly take from people who don't want to give to help others and then redistribute the money to people without person to person contact, via a check, a deposit into an account, without any application of the self to develop the self.

Do these two methods have different impacts upon both those from whom the resources are derived and those who receive the resources?

What happens in the heart of the giver who gives because they have love in their heart to help another? What happens in the heart of a person who is forcibly taxed when they don't want to give?

What happens to the person who receives the loving care of people reaching out to help them in their distress, showing interest in them and giving to help them? Will that relationship cause a greater likelihood of the one in need growing and developing as a person? Will it give opportunity for the giver to share about Jesus, to invite them into a church community that can teach them the principles of God's kingdom? And if that happens do lives change for the better?

What happens to the person who receives government money to sustain them? Might they feel they are owed? Might they feel that they haven't earned the money and only deserve it because of their dysfunction and therefore in order to avoid the guilt and shame they need to stay dysfunctional? Might their problems get worse? Might they be reluctant to become more functional for fear of losing the financial support?

Consider Ruth and Naomi, they had a real need, but they were not simply given food, but were given the freedom to collect their food without paying for it. Was there a benefit to them in this method? Would they have lost something valuable had their government delivered food or money to them each month?

Why did God give Adam and Eve work to do in Eden?

Human beings were created in the image of God. He is the Creator, and, therefore, we are designed to be creators in our own sphere. We are built to be industrious, creative, builders, designers, and workers!



When we engage ourselves in activities that are productive, whether they result in an income or not, we experience joy, fulfillment, and expansion in our abilities. We grow healthier and more capable as we apply ourselves and expend our energies to useful outlets.

Regular work has multiple benefits:

- Improved self-esteem, from actual accomplishment and achievement
- Better physical health, from increased physical activity and the reduced firing of stress pathways as we experience satisfaction with completing tasks, or fulfilling our life goals, aspirations, and dreams. Additionally, physical activity produces factors in the brain that causes the neurons to stay healthy, improves the ability of neurons to make new connections, thus improving learning and reducing the risk of dementia as we age.
- Development of our brain circuits that control physical movement, which in turn improves our thinking and reasoning. When we engage in physical activity, the striatal pathways in our brain, that initiate motor movement, develop, but these pathways not only initiate physical movement, they also initiate thinking, so as we develop and use these pathways, we improve our ability to initiate thoughts. The cerebellum, which is involved in making our physical movements smooth and coordinated, also helps smooth and coordinate our thoughts. Thus, when we stay physically active, we ultimately improve our thinking processes.
- Blesses and benefits those around us. As we engage in useful activity, it results in blessings in our environment, whether we are creating works of art or music to brighten the heart, or are mopping, vacuuming, and picking up trash to create clean environments, or growing food, all useful activity blesses those around us.
- Reduces burdens on others. By staying active, we reduce the likelihood of our own disability and the need for others to care for us.
- Harmonizes with the law of love, which is the principle of giving. The more we give, the more we receive. In a community, active people are constantly blessing those around them, while simultaneously being blessed from others.
- Reduces the opportunity for temptation. This is perhaps one of the greatest benefits of useful work. Any time spent in usefulness not only produces all the blessings above, but is time unavailable for engagement in destructive and harmful activities. You've heard the old saying, "Idle hands are the devil's workshop." When we are not engaged in useful activities, we are more vulnerable to temptations that result in harm to ourselves and others.

When we divert our energy, our mind, and abilities away from useful work—activities that may or may not generate income, but are beneficial—and instead use the majority of our energies on entertainments, diversions, and indulgence, we undermine our physical and mental well-being. We become internally restless, lose our sense of peace, and often look for actions to change our feeling state, too frequently in alcohol or other substances, or more entertainment and avoidance of real-life responsibilities.

Would Satan want people to be industrious, to develop themselves, to harmonize with the laws of exertion, to become more capable? So what might be a way to destroy people? Through charity, giving to people what they are capable of achieving or providing on their own.



- For even when we were with you, we gave you this rule: “If a man will not work, he shall not eat.” (2 Thessalonians 3:10 NIV84).

Is Paul being cruel or loving?

TUESDAY

Jacob blesses Joseph’s two sons, elevating them from the position of grandsons to the position of sons in regard to inheritance of the land, why?

Because Joseph takes the position of firstborn, why?

Was Joseph the first son born to Jacob, then why is he first born?

Who was the first son born to Abraham? Ishmael, but who is considered the firstborn, Isaac, why?

Firstborn is about position of authority, inheritance, not about birth order.

Thus, Christ is called firstborn because He takes the position of authority over God’s kingdom.

In regard to Jacob and Joseph, why would Jacob consider and even want Joseph to be the firstborn?

- Who was Jacob’s chosen wife? Rachel and who was the first child born to her? So in the sense of Jacob’s intention, heart, love, Joseph is the one who was first born to the relationship Jacob intended to be his wife.
- What character did Joseph manifest, so in addition to Joseph being the one whom was the firstborn of Jacob’s chosen wife, he manifested the character of one who would fulfill the position most admirably.

Was there also a reason beyond this why the two sons of Joseph were elevated? It helped with the object lesson fulfillment of the acted-out theater of the camp and nation around the sanctuary.

Now there are thirteen tribes instead of twelve; twelve camp around the sanctuary with 3 on each side and Levi camping between the other 12 and the sanctuary.

What does this arrangement depict and is there a lesson for us at this time in history?

- The sanctuary symbolically represents both Jesus and God’s plan to restore us into unity with Him. It is the acted-out lesson of taking sinners alienated and separated from God and bringing them back into at-one-ment.
- Levi represents the priesthood of believers and the other 12 tribes represents the unconverted peoples of the world.
- Levi stands between the sanctuary and the tribes symbolically representing the church going out from God to witness to the rest of the world the saving grace of God as provided by Christ.



- In Revelation the New Jerusalem has 12 gates with the names of the 12 tribes and this symbolically represents that people from every nation, kindred, language and group, from east, west, north, and south, will be part of the kingdom of God.

WEDNESDAY

Jacob blesses his sons, let's read chapter 49 of Genesis from The Remedy and discuss it:

Genesis 49:1 Then Jacob called his sons before him and said, "Gather around so I can tell you what will happen to your descendants in the days to come.

Gen 49:2 "Gather together and listen, you sons of Jacob;
take heed to what your father, Israel, has to tell you.

Gen 49:3 "Reuben, you are my firstborn,
recipient of my strength and first manifestation of my procreative power, destined to lead my sons—the greatest in power.

Gen 49:4 But you lost control of yourself and your passion boiled over like water, and so you will not be the greatest and will not lead,

for you presumed to usurp your father's bed,
and you defiled it—Yes, he went up onto my couch!

Gen 49:5 "Simeon and Levi are brothers—two of a kind;
their lives are instruments of violence.

Gen 49:6 May I never be part of their conspiracies,
may my name never be connected to their company,
for in anger they have murdered innocent men
and taken pleasure in maiming and abusing animals.

Gen 49:7 Their merciless anger is a curse,
their indiscriminate rage is cruel.

I will break up their violent union by spreading them among the people, and dilute their influence by dispersing them throughout Israel.

Gen 49:8 "Judah, your brothers will praise your power;
your father's stiff-necked enemies will bow before your Son.

Gen 49:9 O Judah, you are like a young lion—
with victory, my son, you will rise up;
but you will become like an old lion,
stooped and bent down—who will arouse you?

Gen 49:10 But the scepter will not depart from Judah,
nor the ruler's staff from your descendants,
until Shiloh—the Remedy to sin—comes
and cleanses the people.

Gen 49:11 He will be like a donkey of peace tied to the vine of humanity,
a colt bound to the chosen branch;
his garments of character will be washed in new wine
and his robes of righteousness with blood, like crushed grapes.



- Gen 49:12 His eyes will sparkle like wine,
his teeth will be whiter than milk.
- Gen 49:13 “Zebulun will live by the coast
and be a haven for ships,
with borders to Sidon.
- Gen 49:14 “Issachar is like a strong, hard-working donkey
that finds rest between the burdens of life.
- Gen 49:15 For the reward of a comfortable home
and a peaceful land,
your descendants will carry many burdens
and be slaves to their own ambitions.
- Gen 49:16 “Dan likes to rule over others
and will seek to be first among the tribes of Israel.
- Gen 49:17 The descendants of Dan will be like a crafty serpent beside the road, like a
viper that strikes at the horse’s heels and causes the rider to fall backward; their words will
mislead and cause the people to stumble backward.
- Gen 49:18 “Oh, how I look forward to you healing your creation, O Lord!
- Gen 49:19 “Gad, your descendants will not seek conquest, but when attacked by raiders, will
attack back to drive them away.
- Gen 49:20 “From Asher will come rich foods;
his descendants will provide food fit for kings.
- Gen 49:21 “Naphtali, you are like a deer running free,
reveling in sharing the beauty of life.
- Gen 49:22 “Joseph is my fruitful son—
like a fruitful vine near a life-giving well;
his branches are like a protective wall.
- Gen 49:23 Those over him attacked him;
they shot their arrows of bitterness and resentment to destroy him.
- Gen 49:24 But he is like a bow that bends under pressure and then reverses the assault;
his power was strengthened
by the hand of the Mighty God of Jacob,
protected and guided by the Shepherd, the Rock of Israel,
- Gen 49:25 helped by your father’s God,
blessed by Almighty Creator God,
blessed with the refreshing rains of heaven,
blessed with the fruitfulness of the earth,
blessed to produce and sustain life.
- Gen 49:26 The blessings of Jacob, your father, are greater
than the blessings of my ancestors,
enduring like the everlasting hills.
Let all these blessings rest upon Joseph’s head—
on the brow of the prince who was set apart from his brothers.
- Gen 49:27 “Benjamin is like a ravenous wolf—
devouring enemies in the morning



and dividing plunder in the evening.”

Gen 49:28 These are the twelve tribes of Israel and the blessing that their father spoke to them before he died. He gave each one the blessing that was right for them. (Genesis 49:1-28 REM)

Did Jacob predestine his son's and their descendants to certain fates?

Read second paragraph, “The text then goes...” Any evidence of this? Levi and Simeon, cursed by Jacob for Shechem, but Levi's descendants redeemed themselves at Sinai as the only tribe who stood with God and were blessed with the priesthood.

In other words, despite this curse, each person still had freedom to choose what they would do with their lives.

THURSDAY

After Jacob's death, Joseph's brothers come to him worried that Joseph will no retaliate against them, that Joseph only restrained himself out of respect for Jacob.

When Joseph's brothers saw that their father was dead, they said, “What if Joseph holds a grudge against us and pays us back for all the wrongs we did to him?” 16 So they sent word to Joseph, saying, “Your father left these instructions before he died: 17 ‘This is what you are to say to Joseph: I ask you to forgive your brothers the sins and the wrongs they committed in treating you so badly.’ Now please forgive the sins of the servants of the God of your father.” When their message came to him, Joseph wept.

18 His brothers then came and threw themselves down before him. “We are your slaves,” they said.

19 But Joseph said to them, “Don't be afraid. Am I in the place of God? 20 You intended to harm me, but God intended it for good to accomplish what is now being done, the saving of many lives. 21 So then, don't be afraid. I will provide for you and your children.” And he reassured them and spoke kindly to them. (Genesis 50:15-21 NIV84)

What does the actions of the brothers reveal? Who do we learn about from their fears? What does Joseph reveal?



ANNOUNCEMENTS:

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July 15-16, 2022: Dr. Jennings will be speaking at the United Healthcare Summit in Grand Rapids MI. His talk will be entitled COVID and the Manipulation of Your Mind. More details at <https://unitedhealthcaresummit.com/>

August 13, 2022: Dr. Jennings will be speaking at Sligo by the Sea, sponsored by Sligo SDA church at the First Presbyterian Church — 1301 Philadelphia Avenue, Ocean City, MD 21842. Dr. Jennings will lead SS at 10 a.m., sermon at 11 a.m. and have Q&A session in the afternoon.

September 8-10, 2022: Dr. Jennings and Dr. Curt Thompson will be presenting an Intensive together at the American Association of Christian Counselors National Conference in Dallas, TX. You can find more details about the event at <https://nationalaacc.com/>