

**Additional notes for teachers:**

Many of the notes comprise deeper matters which have arisen in the course of preparation of the Students Notes. Other material has been appended for the purpose of providing background, explanations or interesting detail.

**LESSON 16****1. "SHEPHERDS" TENDING "CATTLE" - Gen. 46:34**

It seems odd that shepherds should care for "cattle"(Gen. 46:34) but it should be realised that Scripture uses "cattle" to include animals of the herd (oxen or cattle as we now use the word) or of the flock (sheep, goats; Exod 12:38; Lev. 1:2) also of animals generally (Lev. 5:2).

Distinction is sometimes made between "great cattle" and "lesser cattle" (Isa. 7:25; Eccles. 2:7, See R.S.V.)

**2. RESURRECTION OF JACOB**

Jacob rejoiced that he would see Joseph again before his death (Gen. 45:28). He was also told (Gen. 46:4) that he would be brought again from Egypt and that Joseph would put his hand upon Jacob's eyes. This is an indication that Joseph would perform the "last rites" for him (Gen. 50:1) i.e. that he would die in Egypt in the care of Joseph. The bringing again from Egypt is therefore a clear promise of Resurrection. This doctrine is plainly taught in the promises and throughout the O.T.

**3. HOW LONG IN EGYPT?**

The 400 years in Gen. 15 is the "time of affliction". Actually the sojourn in Egypt was a little over 200 years (Josephus gives 215). The Septuagint rendering of Exod. 12:40 is interesting: "the sojourning ... in Egypt and in the land of Canaan was 430 years". See also Gal. 3:17. This 430 years is the time from the giving of the promise to Abraham (Gen. 12:1) to the giving of the Law at Sinai (Exod. 20). This was all a time of sojourning (Heb. 11:9).

The figure of 150 years referred to in the Notes as the length of time between Joseph's death and the Exodus is consistent with the 215 years in Egypt suggested by Josephus. Mention could be made of Joseph's burial (Gen. 50:25; Exod. 1:19; Josh. 24:32; Acts 7:16 - apparently the other brothers also).

It is interesting also that "portion"(Gen. 48:22) and "Shechem"(Josh. 24:32) have the same meaning. Joseph was the only one of the brothers to be buried in his tribal territory. All the others were buried in Joseph's territory as though, still in death they are under his care and protection. (How the priests of Stephen's day must have squirmed when Stephen reminded them that their fathers' sepulchres were in hated Samaria!).

**4. "UNTIL SHILOH COME" - GEN. 49:9-10**

With the coming of Shiloh the sceptre, perpetuated in the commonwealth of Judah, would depart – which came to pass in A.D. 70 – to be replaced by the gathering of all nations to the dominion of Shiloh (See Isa. 11:10-12).

**TEACHING METHODS**

1. Depict the changing scene which is now taking place in the history of the patriarchs as a result of the sojourn of Jacob and his family in Egypt.
2. Consider God's unfailing mercy in the reunion of Jacob and Joseph and the rise of the new ruling dynasty in Egypt, sympathetically disposed towards Hebrews.
3. Outline briefly the prophetic aspects of the blessings upon Jacob's sons.
4. Summarise the salient features of Jacob's and Joseph's lives which are such eloquent testimonies in themselves and as shadows of Israel and Jesus.

### TEACHING METHODS

1. Recall the responsibilities of parents and the principles on which marriage is based as demonstrated in the lessons on Adam and Eve and Noah.
2. Describe how God guided Eliezer's extensive mission and made it fruitful.
3. Examine the attributes of Rebekah and the reasons for her successful marriage contract with Isaac
4. Summarise the life of Abraham, his family influence and responsibilities which God so clearly endorsed.