

Genesis
St. Jerome Adult Bible Study
Lesson 10 – Answers

1. Jacob tricked his father, Isaac, into giving him Esau's blessing; he tricked Esau into giving away his birthright; he tricked Laban into giving up part of his flocks and property. Joseph, nearly as crafty, planted his brothers' grain payment back onto them and he planted his goblet in Benjamin's gear.
2. Joseph finally reveals his identity to his brothers when he is emotionally moved by Judah's plea to be a hostage in Benjamin's place because of what the loss of Benjamin would do to their father, Jacob.
3. Joseph explains to his brothers that what they had done to him was, really, God's plan to put Joseph in a position of authority in order to save Jacob and his family from starvation.
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6. Jacob, who is preparing to leave the land which God had promised to him to live in Egypt, has a vision in which God tells him to go to Egypt but that He (God) will be with him there and bring him back to the promised land.
7. The number seventy is ten-fold seven and seven is symbolic of completion or perfection. "Seventy" occurs 69 times in the Old Testament and 3 in the New Testament. It is likely a symbolic, rather than actual, number mean fulfillment or satisfaction.
8. In Genesis 12:2 – 3, God tells Abraham:
² "I will make of you a great nation, and I will bless you; I will make your name great, so that you will be a blessing. ³ I will bless those who bless you and curse those who curse you. All the communities of the earth shall find blessing in you."
In Genesis 47:7, Jacob, who is a descendent and therefore part of the "great nation" of Abraham, blesses Pharaoh thus partially fulfilling God's promise that all the earth should find blessing (or be blessed by) the nation of Abraham.

9. When Pharaoh asks Jacob how many years he has lived, Jacob calls himself a “wayfarer.” He is correct because, of course, all we humans are merely wayfarers on this earth journeying, we hope, to heaven.
10. When the people of Egypt are starving, Joseph first takes their livestock in trade for grain. The people could hardly feed themselves, much less their animals and Joseph would see that the herds were fed and cared for, so it was a good deal for everyone. When he took their land and delivered them into slavery, Joseph was insuring that the land would lie fallow and that, as slaves, the people would be fed. It was a good policy then. Today, a similar action would be cause for revolt.
11. Jacob knows that the land of Canaan was promised to him and, although he was forced to leave it to survive, he knows that he must return even if dead. Therefore, he demands an oath from Joseph that he will be buried in Canaan.
12. Isaac blessed Jacob instead of Esau because he was very old and nearly blind. Jacob, in turn, places his right hand on Joseph’s younger son, Ephraim instead of the older Manasseh. This is a parallel that seems frequent.
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14. Jacob, in laying out his final “will and testament” leaves Simeon and Levi without blessing because they caused him shame by slaughtering the Shechemites. Rueben, too, was left out because he shamed Jacob by sleeping with his father’s concubine, Bilhah.
15. Judah becomes the eponymous father of the Jews and King David is a direct descendent. Jesus, of course, is a descendent of David. Jacob’s blessing of Judah foretells the magnificent future that awaits his descendents.
16. Funerals and burials are for the survivors. I won’t be anywhere near my body so it doesn’t matter to me, only to those I leave behind.
17. Joseph, having great faith in God’s plan for him, repeats his conviction that what his brothers did to him was, indeed, God’s plan for preserving the nation of their fathers Abraham and Jacob. The brothers take heart in the message and feel assured that they will be safe.