



Genesis – 46:1-34 Israel Enters Egypt (Lesson #57)

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Joseph's Timeline

| Event | Joseph's Age | Genesis |
|---|------------------------|----------------|
| Joseph's father moves family from Haran | 6 | 31:17-21 |
| Joseph is sold into slavery | 17 / Jac 108 | 37:12-36 |
| Joseph interprets the dreams of cupbearer and baker while in prison | 28 | 41:1 |
| Joseph's grandfather Isaac dies | 29 / Jac 120 | 35:28-29 |
| Joseph interprets Pharaoh's dreams and is released from prison | 30 | 41:46 |
| Seven years of plenty, Manasseh and Ephraim born during this time | 30-37 | 41:47-52 |
| Seven years of famine | 37-44 | 41:47-52 |
| Joseph and Jacob reunite (2 years into famine), and family moves family to Egypt | 39 / Jac 130 | 45:6, 47:9, 28 |
| Jacob dies | 56 / Jac 147 | 47:28 |
| Joseph dies | 110 | 50:22-26 |

Outline of chapter 46:

1. Jacob gathers up his entire family and leaves Hebron to go to Egypt (46:1a).
2. Jacob travels to Beersheba and offers sacrifices to God (46:1b).
3. God speaks to Jacob in visions of the night (46:2-4).
4. Jacob and his entire family leave Beersheba headed for Egypt (46:5-7).
5. Moses catalogs descendants of Israel from Leah that enter the Promised Land (46:8-15).
6. Moses catalogs descendants of Israel from Zilpah that enter the Promised Land (46:16-18).
7. Moses catalogs descendants of Israel from Rachel that enter the Promised Land (46:19-22).
8. Moses catalogs descendants of Israel from Bilhah that enter the Promised Land (46:23-25).
9. Moses catalogs that those who belonged to Jacob who came into Egypt were 66 persons (46:26).
10. Moses catalogs that all the persons of the house of Jacob who came into Egypt were 70 (46:27).
11. Jacob sends Judah to Joseph to determine where they were to go (46:28).
12. Joseph goes to Goshen to greet his father (46:29-30).
13. Joseph tells his brothers he will go and tell Pharaoh they have arrived with their herds (46:31-32).
14. Joseph directs his family members that they are to tell Pharaoh that they are keepers of livestock to ensure they may dwell in Goshen (46:33-34).

46:1 So Israel took his journey with all that he had and came to Beersheba, and offered sacrifices to the God of his father Isaac. **2** And God spoke to Israel in visions of the night and said, "Jacob, Jacob." And he said, "Here I am." **3** Then he said, "I am God, the God of your father. Do not be afraid to go down to Egypt, for there I will make you into a great nation. **4** I myself will go down with you to Egypt, and I will also bring you up again, and Joseph's hand shall close your eyes."

Last week, having **heard all that Joseph had to say to Jacob** by way of the eleven brothers, having **seen the wagons** that were sent from Egypt to carry the family of Israel to Goshen, he **became fully convinced that Joseph was alive and made the decision to move to Egypt.**

But surely, he wondered if this was the right decision.

- **Did not God promise** the descendants of Abraham, Isaac, and Jacob that they would dwell in the **Promise Land**?
- **Could not God provide for Israel** and his family in the Promised Land, even during a famine?
- Surely Jacob **wondered if he was giving up on God's plan**, surely he wondered if he was **failing to trust God in the difficult times**.

Vs 1 - And we read that Jacob **loaded up everything** he had and moved from **Hebron and stopped in Beersheba**.

If you remember, **Abraham** dwelt for a time in **Beersheba** (Gen 21-22).

Isaac also dwelt for a time in **Beersheba** and it was there that he received a special promise from God and it was there that he **built an altar to God** (Gen 26:23-25).

Here **Jacob stops**, a place where both his **father** and his **grandfather** once lived, a place where they **once worshipped Yahweh**. **Beersheba** is near the **southern edge** of the Promised Land.

I suspect Jacob (Israel) knew that once he **left Beersheba** he would be **leaving the Promised Land** for the **second time in his life**. The first time under direction of Isaac to find a bride and to flee from Esau's wrath. **But this time**, should he be leaving?

There in **Beersheba Jacob offered sacrifices to the Elohim** (God) of his father Isaac and he **likely offered those sacrifices on the same altar** that his **father had built** many years earlier.

Vs 2 - It was there in Beersheba that God spoke to Israel in a vision of the night, in a dream, Elohim appeared to Jacob. In this vision, Elohim called out to Jacob (twice).

In the dream Jacob responded to Elohim: *"Here I am."*

Two things one simply an **observation and one an application**.

OBSERVATION: Notice in the narrative Moses calls this man Israel, when God talks to him, he calls him Jacob. From here you will see both names used interchangeably.

APPLICATION: I suspect Israel was waiting and indeed wanting to hear from God, to receive direction from God. This was a big move to leave the Promised Land. When we pray, are we listening to hear the still small voice of God or just talking? When we read the scriptures are we listening to hear the still small voice of God or just reading?

Jacob went to Beersheba, there he offered gifts. God called his name (twice) and Jacob was ready and answered.

More than forty years earlier God had spoken to Jacob as he fled the Promised Land (Gen 28:11-15).

As Jacob is about to exit the **Promised Land** and go to **Egypt**, Yahweh once again appears to Jacob.

Vs 3 - Moses tells us **seven things** that God conveyed to Jacob, via these visions of the night.

- **FIRST** - He says **I am El** – the abbreviated form of Elohim. I am God. I am the self-existent one. I am the only one. I am God!
- **SECOND** - I am the God (**Elohim**) of your father Isaac. I am the God, who your father served. I am the God who called your grandfather out of Ur of the Chaldeans. I am Elohim, the God your dad and granddad served.
- **THIRD** – **Do not be afraid** to go down to Egypt. Over and over again, through various trials and troubles God has continued to tell his people, **"do not be afraid!"**

This is very inciteful for it tells us **two important things**:

- 1) It is likely that Jacob was concerned (**had fears**) about moving to Egypt.

- 2) **Israel moving to Egypt is God's plan.** We have said that many times and in many different ways, but here it seems that God is the one saying it.

APPLICATION:

Fear not, for I am with you; be not dismayed, for I am your God; I will strengthen you, I will help you, I will uphold you with my righteous right hand (Is 41:10, ESV).

For God gave us a spirit not of fear but of power and love and self-control (II Tim 1:7, ESV).

- **FOURTH** – In Egypt, I will make you a **great nation**. Here we see the clear unfolding of God's plan. God has executed this massive rescue plan to take Israel, out of Canaan, to Egypt. It is there, in Egypt, that God plans to grow the nation of Israel into a great nation!
- **FIFTH** - (in verse 4): I will **go down to Egypt with you**. Now it is not like God is moving, or God is walking from Hebron to Goshen. This is the promise of **God's presence, in Egypt**.

APPLICATION: One might wonder can God be with us even in hostile territory. Of course He can! First this world is that hostile territory. Second, God has promised to be with us as well:

Keep your life free from love of money, and be content with what you have, for he has said, "I will never leave you nor forsake you (Heb13:5, ESV).

- **SIXTH** - Not only am I going to be with you in Egypt, I will bring **you up out of the land of Egypt**.

Now you is singular. Is it being used of Israel the man or the nation?

I suspect in context, it is the collective you, it is the nation of Israel and God would do that in hundreds of years from now (in the Exodus). But it is important to note that Jacob, would be brought up out of Egypt as well and buried in cave of the field of Machpelah that Abraham purchased many years earlier (Gen 50:13)

Now Israel was going to be in Egypt for a long time. Think about it, the United States of America has not existed for 250 years yet! But God **would bring Israel** (as a **mighty nation**) **out of Egypt**.

- **SEVENTH** – **A final word of comfort**. The son you mourned over for the last **22 years**. The son who you can now barely believe that he is alive. That son, is the one **whose hand will close your eyes when you pass away from this life**.

We cannot likely imagine how much hope, peace, and comfort this interaction with Yahweh brought to Jacob. He was now sure, beyond a shadow of a doubt, that God's plan involved him going to Egypt.

5 Then Jacob set out from Beersheba. The sons of Israel carried Jacob their father, their little ones, and their wives, in the wagons that Pharaoh had sent to carry him. 6 They also took their livestock and their goods, which they had gained in the land of Canaan, and came into Egypt, Jacob and all his offspring with him, 7 his sons, and his sons' sons with him, his daughters, and his sons' daughters. All his offspring he brought with him into Egypt.

Vs 5 - Having been provided a divine confirmation to leave the Promised Land, we read the Jacob sets out from Beersheba headed for Egypt.

The eleven sons of Israel carried Jacob their father, their children, and their wives in the wagons that Pharaoh provided.

Vs 6-7 - Moses tells us that they took their livestock (which is more than likely substantial) and their goods (likely substantial) that they have accumulated since coming into the land of Canaan. With their livestock, and all of their goods, they came into Egypt.

Vs 7 – Notice in verse 7, Moses outlines who came into Egypt with him.

His sons, his sons' sons (grandsons), his daughters (the only daughter we are aware of is Dinah, this indicates there are other unnamed daughters), and his sons' daughters (this would indicate multiple granddaughters).

Then Moses reiterates, all of his offspring Moses brought with him into Egypt.

8 Now these are the names of the descendants of Israel, who came into Egypt, Jacob and his sons. Reuben, Jacob's firstborn, 9 and the sons of Reuben: Hanoch, Pallu, Hezron, and Carmi. 10 The sons of Simeon: Jemuel, Jamin, Ohad, Jachin, Zohar, and Shaul, the son of a Canaanite woman. 11 The sons of Levi: Gershon, Kohath, and Merari.

Vs 8-9 - Moses leads with his firstborn Reuben (who was born of Leah), and his four sons (**Hanoch, Pallu, Hezron, and Carmi**). We are told nothing of Reuben's wife or wives (only his immediate sons).

Vs 10 - Next Moses goes to the second born son of Leah and the second born son overall.

Here we are told about Simeon's six immediate sons. What catches our attention is that Shaul is the "son of a Canaanite woman."

Two things seem likely here:

1. Simeon had at least two wives.
2. Shaul was likely the only one born of this Canaanite woman.

Vs 11 - Next Moses outlines the three immediate sons of Levi. Levi is the third born son of Leah and the third born son overall. His immediate sons are Gershon, Kohath, and Merari.

We are told nothing of Levi's wife or wives (only his immediate sons).

12 The sons of Judah: Er, Onan, Shelah, Perez, and Zerah (but Er and Onan died in the land of Canaan); and the sons of Perez were Hezron and Hamul. 13 The sons of Issachar: Tola, Puvah, Yob, and Shimron. 14 The sons of Zebulun: Sered, Elon, and Jahleel. 15 These are the sons of Leah, whom she bore to Jacob in Paddan-aram, together with his daughter Dinah; altogether his sons and his daughters numbered thirty-three.

Vs 12 - Next Moses comes to **Judah** and his **five sons**. Judah is the fourth born son of Leah and the fourth born son overall.

First, we are told about Er, Onan, and Shelah. These were all born to Judah of the Canaanite woman.

If you remember Judah then married off Er, his oldest to a Canaanite woman name **Tamar**. Er was evil so God killed him, Then Judah gave Tamar to Onan, but he too was evil and God killed him. So, Judah promised to give Shelah to Tamar, when Shelah was old enough, yet Judah lied and never planned to keep his word.

Ultimately, she dressed up as a prostitute, Judah went in to her and she conceived twins. So, Judah had three sons by the Canaanite daughter of Shua, who passed away, and Judah had two sons by Tamar. As best we can tell Judah moved Tamar into his home but he never had sex with her again.

So here we are provided with a list of five sons from two different Canaanite woman, but of this list only three will enter Egypt, for two perished in Canaan. Then Moses also provides us with the sons of one of the twins. The sons of **Perez** who were Hezron and Hamul.

As a reminder the Messiah would descend from Judah from Perez.

Vs 13 - Next Moses provides us with the sons born of Issachar. So he continues on with the sons of Leah, Issachar is the fifth born son of Leah and the ninth born son overall.

Here we are told that Issachar had four immediate sons, *Tola, Puvah, Yob, and Shimron*.

Once again we are told nothing of Issachar's wife or wives (only his immediate sons).

Vs 14 - Next Moses provides us with the sons born of Zebulun. Moses continues on with the sons of Leah, Zebulun is the sixth and final son born to Israel from Leah and the tenth born son overall.

Here we are told that Zebulun had three immediate sons, **Sered, Elon, and Jahleel**.

Once again, we are told **nothing of Zebulun's wife or wives** (only his immediate sons).

Vs 15 - Moses now closes out the account of the sons of Leah. All of these immediate (six sons) were born to Jacob in Paddan-aram (in Mesopotamia).

Then we are told about the only daughter that is actually named to Jacob, born of Leah, and her name was Dinah. She likely continues to be the only named daughter because of what happened to her in Genesis 34.

Altogether, his sons and his daughters that were born of Leah, numbered 33. When we add up all those mentioned connected to Leah we get 34. Then we remove Er and Onan, for they died in Canaan, and we get 32. It seems (at least to me) the missing person is Jacob himself, for he will not be counted anywhere else.

If we add Jacob here, we get our total of 33. I have outlined this on the document: *The Descendants of Jacob (Israel) that Came Into Egypt*

In this listing we have (33) we have: 6 sons, 1 daughter, 23 grandsons (2 died in Canaan), 2 great grandsons, and Israel himself.

16 The sons of Gad: Ziphion, Haggi, Shuni, Ezbon, Eri, Arodi, and Areli. 17 The sons of Asher: Imnah, Ishvah, Ishvi, Beriah, with Serah their sister. And the sons of Beriah: Heber and Malchiel. 18 These are the sons of Zilpah, whom Laban gave to Leah his daughter; and these she bore to Jacob — sixteen persons.

Vs 16 - Although Moses does not specifically say it here, he will in verse 18, he now moves to the children of **Zilpah**, Leah's servant.

Gad is the **firstborn son of Zilpah** and the **seventh born son** overall. The seven sons of Gad are: *Ziphion, Haggi, Shuni, Ezbon, Eri, Arodi, and Areli*.

Once again, Moses tells us nothing of Gad's wife or wives.

Vs 17 - Next Moses goes to the **second son of Zilpah**, the **eighth born son** overall.

Here we are provided the listing of the four immediate sons of Asher (*Imnah, Ishvah, Ishvi, Beriah*) as well as the single listed daughter of Asher (*Serah*). Next we are provided two sons of Beriah (*Heber and Malchiel*).

Once again, Moses tells us nothing of **Asher's wife or wives**.

Vs 18 - Here we are provided with the summary and we are told that these are the sons of Zilpah, the handmade that Laban gave to Leah, and the ones that she bore to Jacob.

Then Moses tells us there are 16 persons in all. Counting the single listed female **Serah**, this is **16 people**. It seems that this accounts for everyone Moses listed.

In this listing we have (16) we have: 2 sons, 11 grandsons, 1 granddaughter, and 2 great grandsons. The total count is now **(49)**.

19 The sons of Rachel, Jacob's wife: Joseph and Benjamin. 20 And to Joseph in the land of Egypt were born Manasseh and Ephraim, whom Asenath, the daughter of Potiphera the priest of On, bore to him. 21 And the sons of Benjamin: Bela, Becher, Ashbel, Gera, Naaman, Ehi, Rosh, Muppim, Huppim, and Ard. 22 These are the sons of Rachel, who were born to Jacob — fourteen persons in all.

Vs 19 - Next Moses moves to the **sons of Rachel**. Namely Joseph and Benjamin. These are **Rachel's first and second born sons**, the only sons born to her and they are **sons number 11 and 12** that are born to Israel (Jacob).

What is particularly noteworthy is that Rachel is the only woman who is listed as **Jacob's wife**. She was no doubt the woman he planned to marry, she was no doubt the favorite of the four women, but here, she is the one Moses designates as Jacob's wife.

Vs 20 - Then Moses tells us what we already know from the narrative in Genesis, namely that **Manasseh and Ephraim** were born to **Asenath** (the daughter of Potiphera, the priest of On). Moses is clear, these children were born to Joseph in the land of Egypt. So obviously they did not travel from Canaan to Egypt.

Vs 21 - Next Moses tells us something that we have already looked at, namely Benjamin has quite a number of sons, ten in total and then we are told their names: **Bela, Becher, Ashbel, Gera, Naaman, Ehi, Rosh, Muppim, Huppim, and Ard**.

Once again, Moses tells us nothing of **Benjamin's wife or wives**.

We are surprised by the number of children for our best age estimate for Benjamin at this time is 30 years old. But here we see his ten sons.

Vs 22 - Then Moses tells us plainly that these are the sons of Rachel, 14 persons in all.

These are indeed 14 persons in all. But it is important to note that 3 of these persons listed are already in Egypt, namely Joseph, Manasseh, and Ephraim.

But, Moses says 14 persons in all were born to Rachel and that number matches the listing that Moses provides.

In this listing we have (14) we have: 2 sons, and 12 grandsons

The total count is now **(63)**.

23 The son of Dan: Hushim. 24 The sons of Naphtali: Jahzeel, Guni, Jezer, and Shillem. 25 These are the sons of Bilhah, whom Laban gave to Rachel his daughter, and these she bore to Jacob — seven persons in all.

Vs 23 - Although he does not say it here, he will in verse 25, Moses now moves on the sons of Bilhah (Rachel's handmade).

Dan is the **first-born son of Bilhah** and the **fifth born son overall to Israel**. Moses also provides us with the name of the one son born to Dan, namely **Hushim**.

Once again, Moses says nothing about Dan's wife or wives.

Vs 24 - Next we are provided with the **second born son to Bilhah** and the **sixth born son overall to Israel**, Naphtali. Moses also provides us with four sons that are born to Naphtali, namely four: **Jahzeel, Guni, Jezer, and Shillem**.

Once again, Moses does not provide us with any information about **Naphtali's wife or wives**.

Vs 25 - Then like Moses has done with the prior women, he provides us with a total. In this case, Moses tells us plainly that there were seven persons in all. When we add up the names provided, we get **7**, so this seems to match the **list without any issues or concerns**.

In this listing we have (7) we have: 2 sons and 5 grandsons

The total count is now **(70)**.

If we **total everyone together**, here is what we have: 12 sons, 1 daughter, 51 grandsons (2 died in Canaan not included), 1 granddaughter, 4 great grandsons, 1 (Israel himself) altogether total **70**.

26 All the persons belonging to Jacob who came into Egypt, who were his own descendants, not including Jacob's sons' wives, were sixty-six persons in all. 27 And the sons of Joseph, who were born to him in Egypt, were two. All the persons of the house of Jacob who came into Egypt were seventy.

Vs 26 - Now according to Moses, all the persons, who **belonged to Jacob**, who came into Egypt, who were his own descendants, not including Jacob's sons' wives were **66**.

The question what makes up this **66**? How did we go from **70 to 66**? **It seems that this figure excludes: Jacob** (Jacob cannot belong to Jacob), **Joseph** who is already in Egypt, **Manasseh** who is already in Egypt, and **Ephraim** who is already in Egypt. Four total.

All the persons belonging to Jacob, who entered Egypt who descended from Jacob were 66.

This seems pretty straightforward to me, although there is not full agreement here, this seems the clearest way to get at numbers that are listed and Moses would want us to understand.

CONSIDER FOR A MOMENT: Think about who is not included in this number. There were likely **12 wives (or more)** not listed, there were other **daughters** not listed (remember verses 6-7 "daughters"), there were likely other **granddaughters** not listed (remember verses 6-7 sons' daughters), there were **likely servants** (number unknown), and **women and children absorbed from what happened at Shechem**. I imagine a few hundred people entered into Egypt as part of the **extended tribe of Israel**.

CONSIDER: These 70 would become a multitude of 2-3 million people, Numb 1:1-3.

So following the Exodus, while in the wilderness Yahweh commands Moses to number the people. That number is totaled for us in Num 1:46: *all those listed were 603,550 (ESV)*. This number does not include women, any under the age of 20 years old, or any of the tribe of Levi.

Looking forward God indeed did what he promised to Jacob, namely he grew Israel into a mighty nation in Egypt and Yahweh brought them up out of Egypt!

Vs 27 - Then Moses says this: all the sons of Joseph, who were born to him in Egypt were two (**we knew that, Manasseh and Ephraim**). Thus, all **the persons of the house of Jacob**, who came into Egypt were seventy. This accounting likely includes Jacob.

28 He had sent Judah ahead of him to Joseph to show the way before him in Goshen, and they came into the land of Goshen. 29 Then Joseph prepared his chariot and went up to meet Israel his father in Goshen. He presented himself to him and fell on his neck and wept on his neck a good while. 30 Israel said to Joseph, "Now let me die, since I have seen your face and know that you are still alive."

Vs 28 - As they were traveling from Canaan, **Jacob sends Judah ahead to Joseph**, so that Joseph could direct them where to go.

Here for the **third time** we see **Judah** take the **place of preeminence** above all his brothers, but in particular Reuben, Simeon, and Levi. The three sons born before Judah.

Two obvious conclusions:

- 1) It does not seem like they are going to Joseph's mansion.
- 2) They are going to Goshen.

Thus, it appears that Judah returned with directions to where they were going in Goshen and Israel and the **"66"** came into Egypt into the land of Goshen. **Judah will lead the family of Israel into Goshen.**

Vs 29 - Joseph learns that Israel and his family have arrived in Goshen, he prepares his chariot and goes up to meet his father, to meet Israel in Goshen.

There Joseph presents himself to his father (alive from the dead). He falls on his father's neck and we are told he wept there, on Israel's neck for a good while. Israel had desperately missed Joseph. Yet, as we see Joseph had desperately missed Israel!

Vs 30 - Then Israel says to Joseph, I am ready to die, I have seen you face-to-face and I now know for a certainty that you are alive!

IMPORTANT NOTE: He may be ready to die, but he will live for 17 more years (Gen 47:27-28).

Can you imagine the joy in Israel's heart?

31 Joseph said to his brothers and to his father's household, "I will go up and tell Pharaoh and will say to him, 'My brothers and my father's household, who were in the land of Canaan, have come to me. 32 And the men are shepherds, for they have been keepers of livestock, and they have brought their flocks and their herds and all that they have.'

Vs 31-32 - Then Joseph tells his brother's and indeed his father's entire household, I am going up to Pharaoh and I will tell him that my father's household is here, from the land of Canaan, they have come to me here in Egypt.

I will also tell the Pharaoh that the men are shepherds, indeed they have been keepers of livestock, and they have brought all of their flocks and animals here from Canaan, to Egypt.

33 When Pharaoh calls you and says, 'What is your occupation?' 34 you shall say, 'Your servants have been keepers of livestock from our youth even until now, both we and our fathers,' in order that you may dwell in the land of Goshen, for every shepherd is an abomination to the Egyptians."

Vs 33-34 - Further, Joseph gives instructions to his dad and brothers. He tells them, when Pharaoh asks you what is your occupation, you are to tell him that you have been keepers of livestock from your youth up, it is all you know. In fact, it is a long family tradition we are all shepherds.

Do this, so that Pharaoh will direct you to Goshen, which is great land that the Egyptians are not currently using. For the Egyptians will want you away from the areas where they live for shepherds are an abomination to the Egyptians.

APPLICATION: In a prior lesson we talked about the irony that the Egyptians viewed Israel and his family as abominations, for in the future Israel would view everyone who was not an Israelite as an abomination.

This hindered their mission to be a light to the world. You and I cannot stumble where they failed. You and I must see all men and women around us, as sinners in need of a Savior! Remember the Great Commission!