

Genesis - Lesson 46

Genesis Chapter 46

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Memory verses for this week: *Pro 18:10 The name of the LORD is a strong tower: the righteous runneth into it, and is safe.*

Introduction: We continue our study on the book of Genesis this week as Jacob and his household make the journey to Canaan to Egypt where Jacob is at last reunited with his long lost son Joseph.

I. The Migration of Jacob's House

Gen 46:1 And Israel took his journey with all that he had, and came to Beersheba, and offered sacrifices unto the God of his father Isaac.

Gen 46:2 And God spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here am I.

Gen 46:3 And he said, I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation:

Gen 46:4 I will go down with thee into Egypt; and I will also surely bring thee up again: and Joseph shall put his hand upon thine eyes.

Many make decisions each day and never consult God or consider what God would have them to do. Jacob was different from the world and sought the will of God. It says in verse 1 that he took his journey to Beersheba and made an offering. He presented this to God and calls upon his name to find out what He thinks of these plans to go down into Egypt.

He did not totally leave the borders of Canaan without offering a sacrifice, and knowing the will of God. When we face a decision about moving to a new place or taking a new job, we should first seek the Lord in the matter. Sometimes God says no, and we may not like that. But when you look back over your life, later you always realize that God was right and protected and kept you in the way.

When Israel called out in prayer to God, in the night, God spoke to him. God pronounces Jacob's ordinary name. This was perhaps to remind him of what he had been, and what he still was without God. Seven times God spoke to Jacob.

Gen. 28:13; 31:3; 32:1,34; 35:1,9; 46:2. We won't read them all but will read the one where he was first contacted when he left home on the way and then in chapter 35 when he came out of Padanaram.

Gen 28:13 And, behold, the LORD stood above it, and said, I am the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed;

Gen 28:14 And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed.

Gen 35:9 And God appeared unto Jacob again, when he came out of Padanaram, and blessed him.

Gen 35:10 And God said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel.

Gen 35:11 And God said unto him, I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins;

Gen 35:12 And the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land.

Gen 35:13 And God went up from him in the place where he talked with him.

The person of God identified as the one speaking in verse 3. In verse 4, the presence of God is assured. He is told he would be protected and the purpose of God is revealed. God intended to make a great nation from Israel.

The promise and prospect of God is made clearly in verse 4.

Gen 46:4 I will go down with thee into Egypt; and I will also surely bring thee up again: and Joseph shall put his hand upon thine eyes.

Adam Clarke said this about Jacob seeking the Lord there in Beersheba.

And came to Beer-sheba - This place appears to be mentioned, not only because it was the way from Hebron, where Jacob resided, to Egypt, whither he was going, but because it was a consecrated place, a place where God had appeared to Abraham, [Gen 21:33](#), and to Isaac, [Gen 26:23](#), and where Jacob is encouraged to expect a manifestation of the same goodness: he chooses therefore to begin his journey with a visit to God's house; and as he was going into a strange land, he feels it right to renew his covenant with God by sacrifice. There is an old proverb which applies strongly to this case: "Prayers and provender never hinder any man's journey. He who would travel safely must take God with him."

Gen 46:5 And Jacob rose up from Beersheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him.

Gen 46:6 And they took their cattle, and their goods, which they had gotten in the land

*of Canaan, and came into Egypt, Jacob, and all his seed with him:
Gen 46:7 His sons, and his sons' sons with him, his daughters, and his sons'
daughters, and all his seed brought he with him into Egypt.*

After seeking the Lord's will, Jacob departs his home and travels the way of God. All the family was taken from the sons to the little ones and the wives of the sons. All of their possessions were taken with them, or at least as much as the wagons would hold.

How all this was accomplished shows us the wondrous plan of God. This was the second stage in the covenant history. (1) The call of Abraham. (2) Family being raised to a nation. The purpose of them going into Egypt was to fulfill prophecy.

Gen 15:13 And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years;

Gen 15:14 And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.

By coming into Egypt, this would keep them from further intermarriage with the Canaanites. Intermarriage with the Egyptians would not take place.

Gen 46:34 That ye shall say, Thy servants' trade hath been about cattle from our youth even until now, both we, and also our fathers: that ye may dwell in the land of Goshen; for every shepherd is an abomination unto the Egyptians.

Gen 43:32 And they set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him, by themselves: because the Egyptians might not eat bread with the Hebrews; for that is an abomination unto the Egyptians.

It would afford them opportunity to multiply greatly in a prosperous, protected, and segregated part of Egypt. They would later be disciplined by affliction.

II. The Genealogy of Jacob's House

Gen 46:8 And these are the names of the children of Israel, which came into Egypt, Jacob and his sons: Reuben, Jacob's firstborn.

Gen 46:9 And the sons of Reuben; Hanoch, and Phallu, and Hezron, and Carmi.

Gen 46:10 And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman.

Gen 46:11 And the sons of Levi; Gershon, Kohath, and Merari.

Gen 46:12 And the sons of Judah; Er, and Onan, and Shelah, and Pharez, and Zerah: but Er and Onan died in the land of Canaan. And the sons of Pharez were Hezron and Hamul.

Many times when we read names in the bible we question the importance. In all cases, God has reasons for the names. Here it has historical significance because these are the names of the descendants of Jacob (Israel). It marks the outline of the nation and through it came the tribe of which the Messiah descended. (Tribe of Judah of course.)

Also, there is a practical significance of the names. These names represent people and every person is important to God. The poorest person born in Uganda is just as significant to God as the richest man from Brazil. All have a soul, and Christ came and died that each man, woman, boy, and girl could have eternal life. His blood paid the price for all the sins of mankind, but only those who will accept the free gift of salvation will receive it.

Each one of these names has a significant meaning and the numbers associated with the names are significant. Studying numbers in the word of God is a deep study, and it is amazing how God has order to all things. We know the number six is the number of man, where the number seven is the number of God. You will find dozens (possibly hundreds) of examples where God did things in the number of 7 or a multiple of 7.

Albert Barnes made this comment about the listing of the genealogy of Israel.

Our proper business here is to examine into the nature and import of this ancient and original list of the family of Jacob. It purports to be a list of the names of the sons of Israel, "who went into Mizraim." This phrase implies that the sons of Israel actually went down into Egypt; and this is accordingly historically true of all his immediate sons, Joseph having gone thither about twenty-two years before the others. And the word "sons" is to be understood here in its strict sense, as we find it in the immediate context Gen 46:7 distinguished from sons' sons and other descendants.

"Jacob and his sons." From this expression we perceive the progenitor is to be included with the sons among those who descended to Egypt. This also is historically exact. For the sake of clearness it is proper here to state the approximate ages of these heads of Israel at the time of the descent. Jacob himself was 130 years of age Gen 47:9. Joseph was in his thirtieth year when he stood before Pharaoh to interpret his dreams and receive his commission as governor-general of Egypt, Gen 41:46.

Gen 46:13 And the sons of Issachar; Tola, and Phuvah, and Job, and Shimron.

Gen 46:14 And the sons of Zebulun; Sered, and Elon, and Jahleel.

Gen 46:15 These be the sons of Leah, which she bare unto Jacob in Padanaram, with his daughter Dinah: all the souls of his sons and his daughters were thirty and three.

Gen 46:16 And the sons of Gad; Ziphion, and Haggi, Shuni, and Ezbon, Eri, and Arodi, and Areli.

Gen 46:17 And the sons of Asher; Jimnah, and Ishuah, and Isui, and Beriah, and

Serah their sister: and the sons of Beriah; Heber, and Malchiel.

Gen 46:18 These are the sons of Zilpah, whom Laban gave to Leah his daughter, and these she bare unto Jacob, even sixteen souls.

Gen 46:19 The sons of Rachel Jacob's wife; Joseph, and Benjamin.

Gen 46:20 And unto Joseph in the land of Egypt were born Manasseh and Ephraim, which Asenath the daughter of Potipherah priest of On bare unto him.

Gen 46:21 And the sons of Benjamin were Belah, and Becher, and Ashbel, Gera, and Naaman, Ehi, and Rosh, Muppim, and Huppim, and Ard.

Israel had 70 elders. Seventy is the number of 7 times 10. Seven is the number of holiness and 10 is the number of completeness. The number of 70 is the promised span of life if a man lives to fullness and completion.

A few other examples of 7 and 70.

Gen 2:1 *Thus the heavens and the earth were finished, and all the host of them.*

Gen 2:2 And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.

Gen 2:3 And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

Dan 9:24 *Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.*

Zec 7:4 Then came the word of the LORD of hosts unto me, saying,

Zec 7:5 *Speak unto all the people of the land, and to the priests, saying, When ye fasted and mourned in the fifth and seventh month, even those seventy years, did ye at all fast unto me, even to me?*

Mat 18:21 Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

Mat 18:22 *Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.*

Luk 10:1 *After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.*

Gen 46:22 These are the sons of Rachel, which were born to Jacob: all the souls were fourteen.

Gen 46:23 And the sons of Dan; Hushim.

Gen 46:24 And the sons of Naphtali; Jahzeel, and Guni, and Jezer, and Shillem.

Gen 46:25 These are the sons of Bilhah, which Laban gave unto Rachel his daughter, and she bare these unto Jacob: all the souls were seven.

Gen 46:26 All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's sons' wives, all the souls were threescore and six;

Gen 46:27 And the sons of Joseph, which were born him in Egypt, were two souls: all the souls of the house of Jacob, which came into Egypt, were threescore and ten.

Some claim there is a significant problem with the names. Verse 26 says sixty-six souls came with Jacob. But all total, there were seventy souls included the above, plus Jacob, Joseph, and Joseph's two sons. In Acts 7:14, Stephen mentions 75.

Act 7:14 Then sent Joseph, and called his father Jacob to him, and all his kindred, threescore and fifteen souls.

How can this be right? The seventy-five mentioned by Stephen (Acts 7:14), include all of the above number plus the five grandsons of Joseph that are listed in I Chron. 7: 14-22. Remember, there are no contradictions in the Bible. When there appears a discrepancy, you need to study a bit harder and you will always find the reason.

III. The Reunion and Resettlement of Jacob's House

Gen 46:28 And he sent Judah before him unto Joseph, to direct his face unto Goshen; and they came into the land of Goshen.

Jacob is wise and God blesses his plan. He sends Judah before him to Joseph to direct them unto the land of Goshen. There were blessings with the plan, and the choice of a leader was Judah. And as promised by Pharaoh and Joseph, the place they were to reside was Goshen.

Matthew Henry spoke this about Joseph going out to meet Jacob.

Joseph's filial respect to him. He went in his chariot to meet him, and, in the interview, showed, (1.) How much he honoured him: *He presented himself unto him*. Note, It is the duty of children to reverence their parents, yea, though Providence, as to outward condition, has advanced them above their parents. (2.) How much he loved him. Time did not wear out the sense of his obligations, but his tears which he shed abundantly upon his father's neck, for joy to see him, were real indications of the sincere and strong

affection he had for him. See how near sorrow and joy are to each other in this world, when tears serve for the expression of both. In the other world weeping will be restrained to sorrow only; in heaven there is perfect joy, but no tears of joy: all tears, even those, shall there be wiped away, because the joys there are, as no joys are here, without any alloy. When Joseph embraced Benjamin he *wept upon his neck*, but when he embraced his father he *wept upon his neck a good while*; his brother Benjamin was dear, but his father Jacob must be dearer.

Gen 46:29 And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen, and presented himself unto him; and he fell on his neck, and wept on his neck a good while.

Gen 46:30 And Israel said unto Joseph, Now let me die, since I have seen thy face, because thou art yet alive.

Gen 46:31 And Joseph said unto his brethren, and unto his father's house, I will go up, and shew Pharaoh, and say unto him, My brethren, and my father's house, which were in the land of Canaan, are come unto me;

Gen 46:32 And the men are shepherds, for their trade hath been to feed cattle; and they have brought their flocks, and their herds, and all that they have.

Gen 46:33 And it shall come to pass, when Pharaoh shall call you, and shall say, What is your occupation?

Gen 46:34 That ye shall say, Thy servants' trade hath been about cattle from our youth even until now, both we, and also our fathers: that ye may dwell in the land of Goshen; for every shepherd is an abomination unto the Egyptians.

Joseph makes ready his chariot and heads out to Goshen to meet his father. This had to be a great reunion after the many years of separation. The behavior of Joseph is certainly understood. Verse 29 says Joseph went out to meet them. One day, our Lord will meet us in the air.

1Th 4:13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

1Th 4:14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

Isa 66:15 For, behold, the LORD will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire.

Joseph certainly does not meet them in judgment but in loving embrace. Likewise, so will Christ meet His own at His coming. Joseph says he will represent them before Pharaoh. Christ represents His brethren before the Father.

In verse 33 and 34, Joseph instructs his brethren with good advice. Egypt is a type of the world and they did not love shepherds. The world does not love God's true shepherds today.

STUDY QUESTIONS

1. What was Jacob's last act of worship before he left Beersheba?

He makes sacrifices and an offering unto the Lord and seeks his will concerning the trip to Egypt.

2. What was God's promise to Jacob as he prepared to leave for Egypt?

He promises to bless him and keep him in the journey.

Gen 46:3 And he said, I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation:

Gen 46:4 I will go down with thee into Egypt; and I will also surely bring thee up again: and Joseph shall put his hand upon thine eyes.

3. Explain the difference in the number of souls that came with Jacob in v. 26 with v. 27 and Acts 7:14?

Verse 26 says sixty-six souls came with Jacob. But all total, there were seventy souls included the above, plus Jacob, Joseph, and Joseph's two sons.

The seventy-five mentioned by Stephen (Acts 7:14), include all of the above number plus the five grandsons of Joseph that are listed in I Chron. 7: 14-22. Remember, there are no contradictions in the Bible.

4. What does the number 7 mean? The number 10?

7 is the number of holiness while 10 is the number of completeness.

5. What part of Egypt was given to Israel?

Goshen

6. What are some reasons why they were given this area?

Set apart for them. Good grazing for the animals.

7. How does Joseph typify Christ as he went to meet Israel?

He goes to meet them as our Lord will do when he comes in the air.

Joseph does not meet his own in judgment, but in loving embrace. Likewise, so will Christ meet His own at His coming. Joseph says he will represent them before Pharaoh. Christ represents His brethren before the Father.

8. What does Egypt represent?

The world

9. How did the Egyptians feel toward shepherds?

Did not like them at all. They were an abomination to the Egyptians.

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Prov 4:18 But the path of the just is as the shining light, that shineth more and more unto the perfect day.

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Practice Random Acts of Kindness. Each act spreads, and many will be blessed.