

Genesis

Chapter 46



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Torah Class Introduction: With this chapter, the era of the Patriarchs truly closes. Abraham and Isaac are dead, and Jacob (a very old man) is in the midst of moving the Israelites out of Canaan, into Egypt, and into the authority of Joseph and Judah. And, soon, Jacob will go to be with God. After moving the family to Egypt, Jacob has but one duty left: to pronounce the all-important blessings upon his sons; the blessings that officially transfer wealth, power, authority, and responsibility to his successors. We will see the prophetic saga of these blessings beginning in chapter 48, and will discuss the whole matter in great depth when we get there.

It is interesting to note the use of the word “Israelites” in this chapter; because the clan of Israel had now grown sufficiently to border on warranting nation-status.

Let’s examine for a moment what Jacob’s mindset must have been about their leaving Canaan, and going down to Egypt to join his most beloved son, Joseph. Of course, he was grateful beyond measure that his long lost son was alive, and soon, he would be back together with him. And, he was now certain that his clan, the 12 tribes of Israel, would survive the famine that had gripped the world, due to Joseph’s ability to care for them. But, Jacob wondered what would be the more long-term result of their migration to Egypt. Was this about to become the fulfillment of the prophecy about the Hebrews’ fate, given in a dream to his grandfather Abraham, so many years earlier? Jacob would have known all about this prophecy, and would have heard it from his grandfather’s own mouth, and again from his father Isaac’s; and it disturbed him....it made him anxious and afraid.

Let’s back up a second and remember those prophetic words of God to Abraham, in Genesis 15:12-16. *NAS Genesis 15:12 Now when the sun was going down, a deep sleep fell upon Abram; and behold, terror and great darkness fell upon him. 13 And God said to Abram, "Know for certain that your descendants will be strangers in a land that is not theirs, where they will be enslaved and oppressed four hundred years. 14 "But I will also judge the nation whom they will serve; and afterward they will come out with many possessions. 15 "And as for you, you shall go to your fathers in peace; you shall be buried at a good old age. 16 "Then in the fourth generation they shall return here, for the iniquity of the Amorite is not yet complete."*

Jacob well knew that if his taking his family to Egypt to survive the famines was the time and fulfillment of what God spoken of to Abraham (and, what else could it be?), that he would die down in Egypt, and that Jacob was in essence removing his family from the promised land for the purpose of their becoming enslaved in Egypt.... for an extended period of time. He knew that 4 centuries would pass before his family would once again be free and move back to the land promised by God to the Hebrews.

By the way, its this same passage in Genesis 15 that makes many a bible scholar convinced that a biblical “generation” is 100 years.....because the scripture says here that the Israelites are going to be in Egypt for 400 years, and it also speaks of that time period as being of 4 generations.¹

¹ Torahclass.com/index.html, Thomas Bradford, Merritt Island, Florida

Genesis 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.

[**Beer-sheba**] Twenty-five miles from Mamre where Jacob lived.

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, Genesis 21:33, and to Isaac, Genesis 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."²

came to Beer-sheba—That place, which was in his direct route to Egypt, had been a favorite encampment of Abraham (Genesis 21:33) and Isaac (Genesis 26:25), and was memorable for their experience of the divine goodness; and Jacob seems to have deferred his public devotions till he had reached a spot so consecrated by covenant to his own God and the God of his fathers.³

[**God of his father Isaac**] The God of Isaac, not Abraham, for Isaac had taught him about God.

Israel took his journey with all that he had—that is, his household; for in compliance with Pharaoh's recommendation, he left his heavy furniture behind. In contemplating a step so important as that of leaving Canaan, which at his time of life he might never revisit, so pious a patriarch would ask the guidance and counsel of God. With all his anxiety to see Joseph, he would rather have died in Canaan without that highest of earthly gratifications than leave it without the consciousness of carrying the divine blessing along with him.⁴

McGee: Here is the amazing thing: he offered sacrifices to the God of his father Isaac. The first time he left that land going to the land of Haran, he had come to Beth-el. Was he looking for God? No, he thought he had run away from Him. He wasn't seeking the mind of God at all, nor was he asking for His leading. What a contrast there is between young Jacob and the servant of Abraham. The servant of Abraham never took a step without looking to God, but Jacob didn't think that he needed God in his life at all. It took a long time for him to learn that was not the proper way to go through life.

How many Christians today go through the entire week and leave God pretty much out of their program. They make their own decisions and do what they want to do. Then they come to church on Sunday, are very religious and are willing to do God's will—they

² Adam Clarke's Commentary

³ JFB Commentary

⁴ JFB Commentary

think God's will for them is merely to go to church and maybe teach a Sunday school class. Then they tell God good-bye on Sunday night. The rest of the week God is not in the picture for them.

This man Jacob, for most of his life, had not been looking to God, but now, as he comes to Beer-sheba, he offers sacrifices unto the God of his father Isaac.

Now God is going to be gracious and appear to him—⁵

Torah Class: And, so, after the Israelites packed up and began their journey down to Egypt..... probably beginning from Hebron..... they stopped at Be'er Sheva and there Jacob had a vision: and in that vision God addressed the fear and dreaded anticipation of what might lay ahead for Israel and his family. And, in V3 God tells Jacob not to be afraid to take his family down into Egypt, for it is there that God had prepared a place for the Israelites to grow from a rather smallish group of 70 individuals, into a *great* nation (and Jacob had no clue just HOW great a nation it would, in time, become). And, God confirms to Jacob that indeed he will breathe his last there, but that his remains will not forever rest in Egyptian sand. God will see to it that he is brought back to the land of his ancestors.

In verse 1 we're told that Jacob offered sacrifices at Be'er Sheva in preparation for this momentous migration; actually, in Hebrew it says Jacob offered *zevachim*. *Zevah*, or its plural *zevachim*, is a very specific KIND of sacrifice, one of several that we will learn about when we get to the book of Leviticus. While the *Zevah* (as are at least a portion of all sacrificial offerings) is laid on the fire of the Great Bronze Altar, this is not "THE" Burnt Offering.....a term that is only a general one for all the various kinds of sacrifices that are to be burned up.

And, since sacrifices are never made on the ground in a common fire, it means Jacob would have had to have used an altar. His father, Isaac, had built and used an altar in Be'er Sheva many years earlier, and very probably this was the same one. In fact, even though the verses do not explicitly say that it was Isaac's altar that Jacob used, the fact that it says Jacob sacrificed to "the God of his father Isaac" all but assures it. For, altars were always built and dedicated to specific gods, and therefore when an altar was being referred to, it was called by the location it was in, who built it, and the god it honored.⁶

Chrysostom: "Imitate these good people's Godliness." On hearing this, let us learn in whatever we do, whether embarking on some project or beginning a journey, first of all to offer a sacrifice to the Lord in prayer and, by calling on his help to address the matter in hand, thus also imitate these good people's godliness. "He offered a sacrifice to the god of his father, Isaac," the text says, for you to learn that Jacob followed in his father's footsteps and thus demonstrated the reverence for divine things that Isaac had. Because he took the initiative in showing his own right attitude in thanksgiving, at once he felt the influence of grace from on high. I mean, because he had in view the length of the journey and kept in mind his advanced age, Jacob was afraid that death might come upon him before the meeting and rob him of the sight of his son; so he offered prayers to God

⁵McGee, J. V. (1997, c1981). *Thru the Bible commentary*. Based on the Thru the Bible radio program. (electronic ed.) (1:181). Nashville: Thomas Nelson.

⁶Torahclass.com/index.html, Thomas Bradford, Merritt Island, Florida

to grant him life enough to enable him to enjoy this final satisfaction. (*Homilies on Genesis 65:5*)⁷

Genesis 46:2

And God spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here *am I*.

[God spake unto Israel] This was the eighth appearance of God to Jacob (Genesis 28:13-15; Genesis 31:3,11-13; Genesis 32:1-3,24-32; Genesis 35:1-5,9-15; Genesis 46:1-4). See Forty-four Appearances of God.⁸

God spake unto Israel—Here is a virtual renewal of the covenant and an assurance of its blessings. Moreover, here is an answer on the chief subject of Jacob's prayer and a removal of any doubt as to the course he was meditating. At first the prospect of paying a personal visit to Joseph had been viewed with unmingled joy. But, on calmer consideration, many difficulties appeared to lie in the way. He may have remembered the prophecy to Abraham that his posterity was to be afflicted in Egypt and also that his father had been expressly told *not* to go [Genesis 15:13; Genesis 26:2]; he may have feared the contamination of idolatry to his family and their forgetfulness of the land of promise. These doubts were removed by the answer of the oracle, and an assurance given him of great and increasing prosperity.⁹

God appeared to **Israel** for the seventh time (35:1, 9). The fact that the names **Israel** and **Jacob** are used interchangeably indicates that the earlier negative connotations of the name Jacob have faded (31:11; 32:28; 35:10). Instead of meaning that Jacob “Supplants,” the name Jacob now means that God “Supplants.”¹⁰

Ramban, Nachmanides: “And he said Jacob, Jacob” After God had told him, *Thy name shall not be called any more Jacob, but Israel shall be thy name*, it would be proper that He call him by this glorious name, and so he is indeed mentioned three times in this section. However, He called him Jacob in order to hint that now he will not contend with God and men and prevail, [as the name Israel indicates], but he will be in a house of bondage until He will also bring him up again, since the exile now begins with him. This is the meaning of the verse, And these are the names of the children of Israel who came into Egypt, Jacob and his sons, for they would come there with the appellation, “children of Israel,” since the children would multiply and increase there and their name and glory would extend. However, he is “Jacob” when descending thereto.

The reason why Scripture mentions Er and Onan together with the children of Israel who came into Egypt, [although they had already died, as clearly stated in Verse 12]; is due to a secret which can be known from the words we have already written. The learned student [of the mystic lore of the Cabala] will understand this, as well as the meaning of

⁷ Ancient Christian Commentary on Scripture, Genesis, Thomas C. Oden, Intervarsity Press

⁸ Dake's Study Notes, Dake's Study Bible

⁹ JFB Commentary

¹⁰ The Nelson Study Bible

the entire Verse [12]. Scripture likewise mentioned them among those numbered in the desert: *The sons of Judah: Er and Onan; and Er and Onan died in the land of Canaan. And the sons of Judah after their families were,* etc. And there, in the book of Chronicles, Scripture enumerates them in another count: *The sons of Judah: Er and Onan and Shelah; which were born unto him of Bath-shua the cananiteess ... And Tamar his daughter-in-law bore him Perez, and Zerah. All the sons of Judah fwere five.*¹¹

Genesis 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:

Fourfold prophecy to Jacob:

1. I will make of you a great nation in Egypt
2. I will go with you to Egypt
3. I will bring you up again from Egypt (Jacob was personally brought out in Genesis 50:13; the exodus of his posterity from Egypt is seen in Exodus 12-19)
4. Joseph shall close your eyes in death

[God of thy father] God claimed to be the God of Isaac to whom Israel sacrificed in Genesis 46:1.

[fear not to go down into Egypt; for I will there make of thee a great nation] Isaac was forbidden to go to Egypt (Genesis 26:2), but now it was time for the remainder of the prophecy of Genesis 15:13-14 to be fulfilled, so Israel was allowed to go. He had doubts and fears regarding the outcome of such a resettlement of his large tribe in a strange land (v. Genesis 46:3), so God appeared to assure him that it would be for the best. Israel knew that his seed would be afflicted there (Genesis 15:13-14), and that Canaan was the place of fulfillment of the covenant, so he needed this assurance from God while he was hesitating for seemingly good reasons.¹²

Fear not to go down into Egypt—It appears that there had been some doubts in the patriarch's mind relative to the propriety of this journey; he found, from the confession of his own sons, how little they were to be trusted. But every doubt is dispelled by this Divine manifestation. 1. He may go down confidently, no evil shall befall him. 2. Even in Egypt the covenant shall be fulfilled, God will make of him there a great nation. 3. God himself will accompany him on his journey, be with him in the strange land, and even bring back his bones to rest with those of his fathers. 4. He shall see Joseph, and this same beloved son shall be with him in his last hours, and do the last kind office for him. Joseph shall put his hand upon thine eyes. It is not likely that Jacob would have at all attempted to go down to Egypt, had he not received these assurances from God; and it is very likely that he offered his sacrifice merely to obtain this information. It was now a time of famine in Egypt, and God had forbidden his father Isaac to go down to Egypt

¹¹ Ramban, Nachmanides, Commentary on the Torah, Genesis, Rabbi C. Chavel, Shilo Publishing House

¹² Dake's Study Notes, Dake's Study Bible

when there was a famine there, Genesis 26:1-3; besides, he may have had some general intimation of the prophecy delivered to his grandfather Abraham, that his seed should be afflicted in Egypt, Genesis 15:13, 14; and he also knew that Canaan, not Egypt, was to be the inheritance of his family, Genesis 12, etc. On all these accounts it was necessary to have the most explicit directions from God, before he should take such a journey.¹³

I will there make of thee a great nation—How truly this promise was fulfilled, appears in the fact that the seventy souls who went down into Egypt increased [Exodus 1:5-7], in the space of two hundred fifteen years, to one hundred eighty thousand.¹⁴

Election, Other Nations—Election does not have geographical limits. Jacob could leave the Promised Land under the electing God’s guidance, another indication of the worldwide scope of God’s election purposes.

McGee: Now God is promising that He will make of Jacob a great nation down in the land of Egypt. You may be wondering if God did that. We find the answer in the next book of the Bible: “And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them” (Exod. 1:7). There was a real population explosion of Israelites in the land of Egypt. What is the explanation of that? God is making good His promise to Jacob. “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.” God made good that which He promised to him.¹⁵

Chumash; Classic Questions: “Why was Jacob afraid:

Rashi: The fact that he was forced to go outside the Land of Israel pained him.

Chizkuni: Jacob was saying, “Now that I’m going down to Egypt, it must be that God’s words to my grandfather are soon to be fulfilled and my children will be enslaved and persecuted in a foreign land. God replied, “Do not be afraid of going down to Egypt. For, just like I warned him what was going to happen, I am coming to you with a promise: While the days of slavery and persecution may be approaching, we are also approaching the time when the blessing that I gave to your grandfather will be fulfilled, “*I will make you into a great nation*” (12:22).

Pirkei D’Rabbi Eliezer: When Jacob heard that Joseph was alive, he thought to himself, “How could I leave the Land of my ancestors, the Land in which I was born and the Land in which God resides, and go to a land whose inhabitants do not fear God?”¹⁶

¹³ Adam Clarke’s Commentary

¹⁴ JFB Commentary

¹⁵ McGee, J. V. (1997, c1981). *Thru the Bible commentary*. Based on the Thru the Bible radio program. (electronic ed.) (1:182). Nashville: Thomas Nelson.

¹⁶ Chumash, The Gutnick Edition, Genesis, Rabbi Chaim Miller, Published by Kol Menachem

Genesis 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.

[put his hand upon thine eyes] Shall close your eyes in peace at death, as plainly translated in some versions. It was the custom for the nearest of kin to close the eyes and kiss the corpse at death. It must have been comforting to Jacob to know that his long lost son would perform this in his case. See Genesis 50:1.

I will also surely bring thee up again—As Jacob could not expect to live till the former promise was realized, he must have seen that the latter was to be accomplished only to his posterity. To himself it was literally verified in the removal of his remains to Canaan; but, in the large and liberal sense of the words, it was made good only on the establishment of Israel in the land of promise.¹⁷

The Israelites did become a great nation, and Jacob’s descendants eventually returned to Canaan. The book of Exodus recounts the story of Israel’s slavery in Egypt for 400 years (fulfilling God’s words to Abraham in Genesis 15:13-16), and the book of Joshua gives an exciting account of the Israelites entering and conquering Canaan, the promised land.

God told Jacob to leave his home and travel to a strange and faraway land. But God reassured him by promising to go with him and take care of him. When new situations or surroundings frighten you, recognize that experiencing fear is normal. To be paralyzed by fear, however, is an indication that you question God’s ability to take care of you.

Jacob never returned to Canaan. This was a promise to his descendants that they would return. “Joseph’s own hand will close your eyes” refers to Joseph attending to Jacob as he faced death. It was God’s promise to Jacob that he would never know the bitterness of being lonely again.¹⁸

God’s only speech in chapters 37-50 reiterates the promise to Abraham and Isaac (cf. 12:2-3; 26:2-5), assuring Jacob that his departure from the promised land will not void God’s commitment to his forebears. *I myself will also bring you back* (v. 4) looks forward to the exodus and underscores the fact that, as the Passover *Haggadah* puts it, “Our father Jacob did not come down to strike roots in Egypt but only to sojourn there.” *Joseph’s hand shall close your eyes* (v. 4) means that Joseph will lovingly attend to his father’s needs at the moment of the latter’s death.¹⁹

Torah Class: In verse 4 we have a reminder of the standard Middle Eastern cultural mindset of that era: that gods were territorial. Yes, it was an unquestioned belief that gods observed national borders, and for whatever reason, Jacob and his family still generally thought the same way all the other world cultures did, and Yehoveh had apparently not tried (terribly hard) to enlighten him and explain the reality of that error. So, naturally, one of Jacob’s fears was that once he crossed the boundary of Canaan and entered Egypt,

¹⁷ JFB Commentary

¹⁸ Life Application Notes

¹⁹ The Jewish Study Bible, Tanakh Translation, Berlin & Brettler, Jewish Publication Society, Oxford Press

he would leave behind the influence and protection of his own God, Yehoveh, and now be subject to Egypt's gods. God says, therefore, "I Myself will go down with you to Egypt and I Myself will bring you back". In other words, Jacob's God would take the unusual step of crossing the territorial boundaries and accompanying Israel on his migration. This was not the usual operating method for a god, but it must have been a welcome surprise for Jacob, even if he did not understand how Yehoveh could just change all the god etiquette that had been established over the centuries.

As we continue in Torah, then eventually leave it and get into the book of Joshua, we're going to encounter all sorts of interesting comments like this one about God going with Jacob, that are typically brushed aside as but ancient figures of speech. Trust me: these are not at all superfluous figures of speech but rather conversations and oracles about matters that were very real to the minds of those ancient Hebrews.²⁰

Genesis 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.

McGee: Pharaoh, you recall, had sent these wagons from Egypt. They put Jacob in one of the wagons, and off they go.

The life of Jacob can be divided into three geographical locations: the land of Haran, the land of Canaan, and the land of Egypt. These are not only geographical areas, but they denote three spiritual levels. Jacob left the land with just a staff. When he came into Haran, he was God's man living in the flesh. He came out of Haran, running. He was running away from his father-in-law and was afraid to meet his own brother Esau. Then in the land of Canaan Jacob had his wrestling match, but he is God's man who is fighting in his own strength. Now he is going to Egypt. He is not walking in his own strength, and he is not running away anymore. He is now walking by faith.

Although Joseph is prominent in this section of Genesis, be sure to mark the evidences of the spiritual man of faith in the life of Jacob. Jacob has become the man that God wanted him to be, and only God can make this kind of man.

Let me state this again. Jacob's life in Haran typifies the man of God who is living in the flesh. Jacob's life in the land of Canaan typifies the man of God who is fighting in his own strength. Jacob's life in Egypt typifies the man of God who is walking by faith.

This, I believe, is true also for a great many of us today. There was that time in our lives when we came in contact with the gospel, the Word of God, and we turned to Him. Then there was that period of struggle when we thought we could live our lives in our own strength. Perhaps that lasted for years. Then there came the time when we did grow in grace and in the knowledge of our Lord Jesus Christ and began to walk by faith.²¹

Verse 5 tells us that a sufficient number of wagons had been sent for all of Israel to bring

²⁰ Torahclass.com/index.html, Thomas Bradford, Merritt Island, Florida

²¹ McGee, J. V. (1997, c1981). *Thru the Bible commentary*. Based on the Thru the Bible radio program. (electronic ed.) (1:182). Nashville: Thomas Nelson.

their possessions with them. But, of course, the most important possession of Israel was the people; and what is being communicated here is that ALL of Israel's family moved to Egypt; none stayed behind.²²

Genesis 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:

The Lord reiterated the promise that He would make his family a great nation there in Egypt, and He also stated that He would bring that nation back again. God had told Isaac not to go to Egypt (26:2), but now He told Jacob to go. This vision, which comforted the patriarch, would also encourage the nation of Israel when Moses would exhort them to leave the land of Egypt and return to Canaan to receive God's promises.²³

goods, which they had gotten in the land—not furniture, but substance—precious things²⁴

Genesis 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.

[daughters, and his son's daughters] Dinah and his son's daughters (Genesis 46:15,17), who were considered daughters of Jacob "out of his loins" (Genesis 46:26).

All his seed brought he with him into Egypt—When Jacob went down into Egypt he was in the one hundred and thirtieth year of his age, two hundred and fifteen years after the promise was made to Abraham, Genesis 12:1-4, in the year of the world 2298, and before Christ.²⁵

Jewish Study Bible Chapters 8-27: A list of Jacob's children and grandchildren interrupts the account of his journey to Egypt.

Because of the famine, Jacob had to take everyone—children and grandchildren. And all of their livestock had to go with them since none could have survived the famine.

The following verses give the genealogy of Jacob. It is very important because it is the genealogy which will lead to Jesus Christ and will be followed through the rest of the Bible.²⁶

²² Torahclass.com/index.html, Thomas Bradford, Merritt Island, Florida

²³ Chuck Missler, Notes on Book of Genesis Commentary, Genesis Study, KHouse.org

²⁴ JFB Commentary

²⁵ Adam Clarke's Commentary

²⁶ McGee, J. V. (1997, c1981). *Thru the Bible commentary*. Based on the Thru the Bible radio program. (electronic ed.) (1:182). Nashville: Thomas Nelson.

Ramban, Nachmanides; “And his sons’ daughters.” These were Serah, the daughter of Asher, and Jochebed, the daughter of Levi. This is the language of Rashi. But what will Rashi include in the term, his daughters, [which is also plural, although Jacob only had one daughter, Dinah]? Rather, it is the way of Scripture, when mentioning the genealogy of many people, to refer to an individual in the plural form, as for example, *And the sons of Dan: hushim; and the sons of Palu: eliab*. The same is true here: “daughters” refer to Dinah. “His sons’ daughters” refers to Serah and daughter of Asher, but Jochebed [Moses’ mother] is not mentioned by Scripture [as being among the persons who went down to Egypt], as it is said, *All the souls were threescore and six*. She is, however, hinted at, according to the opinion of our Rabbis.²⁷

Genesis 46:8

And these *are* the names of the children of Israel, which came into Egypt, Jacob and his sons: Reuben, Jacob’s firstborn.

[names of the children of Israel] Compare the names here with Genesis 29:31-30:24; Genesis 49:3-27; Exodus 6:14-17; Numbers 26:2-64. Jemuel (Genesis 46:10) is Nemuel (Numbers 26:12); Jachin (Genesis 46:10) is Jarib (1 Chron. 4:24); Gershon (Genesis 46:11) is Gershom (1 Chron. 6:16). It was not uncommon for persons to have different names. Other names are changed in other parts of Scripture.

[which came into Egypt] An ancient monument of Egypt pictures bearded strangers in Semitic clothing migrating into Egypt. They are shown carrying their goods and accompanied by women.

[firstborn] Reuben was the firstborn but didn't inherit the birthright because of his sin with Jacob's concubine (Genesis 35:22). Joseph inherited the birthright instead (1 Chron. 5:1-2).

These are the names of the children of Israel—It may be necessary to observe here, First, that several of these names are expressed differently elsewhere, Jemuel for Nemuel, Jachin for Jarib, Gershon for Gershom, etc.; compare Numbers 26:12; 1 Chronicles 4:24. But it is not uncommon case for the same person to have different names, or the same name to be differently pronounced. Secondly, that it is probable that some names in this list are brought in by prolepsis or anticipation, as the persons were born (probably) during the seventeen years which Jacob sojourned in Egypt, see Genesis 46:12. Thirdly, that the families of some are entered more at large than others because of their peculiar respectability, as in the case of Judah, Joseph, and Benjamin; but see the tables under verse 20.²⁸

²⁷ Ramban, Nachmanides, Commentary on the Torah, Genesis, Rabbi C. Chavel, Shilo Publishing House

²⁸ Adam Clarke’s Commentary

Genesis 46:9

And the sons of Reuben; Hanoch, and Phallu, and Hezron, and Carmi.

Genesis 46:10

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

[Canaanitish woman] Both Judah and Simeon had sons by Canaanite women (Genesis 46:10; Genesis 38:1-30).

Genesis 46:11

And the sons of Levi; Gershon, Kohath, and Merari.

Genesis 46:12

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

[Er and Onan died in the land of Canaan] They died in Canaan and left no seed, so they aren't reckoned as going into Egypt (Genesis 46:12; Genesis 38:1-10). See notes, *Genesis 38:3,11.

[Pharez] Pharez is the one in the line of Christ when Judah's sons are referred to (Genesis 46:12; Ruth 4:18; 1 Chron. 2:5; Matthew 1:3; Luke 3:33).

The sons of Pharez were Hezron and Hamul—It is not likely that Pharez was more than ten years of age when he came into Egypt, and if so he could not have had children; therefore it is necessary to consider Hezron and Hamul as being born during the seventeen years that Jacob sojourned in Egypt: and it appears necessary, for several reasons, to take these seventeen years into the account, as it is very probable that what is called the going down into Egypt includes the seventeen years which Jacob spent there.²⁹

The mention of Er and Onan who died in the land of Canaan indicates that the list was once independent of its current role as a census of the Israelites who came to Egypt (v.8).³⁰

²⁹ Adam Clarke' Commentary

³⁰ The Jewish Study Bible, Tanakh Translation, Berlin & Brettler, Jewish Publication Society, Oxford Press

Genesis 46:13

And the sons of Issachar; Tola, and Phuvah, and Job, and Shimron.

[Job] This is perhaps the one mentioned in the book of Job.

Genesis 46:14

And the sons of Zebulun; Sered, and Elon, and Jahleel.

Genesis 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.

[These be the sons of Leah] Leah's sons are mentioned first because she was the first to have children by Jacob (Genesis 46:8-15). Zilpah's sons are listed next because she was the Leah's maid (Genesis 46:16-18), being followed by Rachel's sons (Genesis 46:19-22) and those of her maid, Bilhah, in proper order (Genesis 46:23-25).

The Sons of Jacob

Thirty-three Sons of Jacob and Leah (Genesis 46:8-15):

Reuben and his 4 sons (Genesis 46:8-9)	5
Simeon and his 6 sons (Genesis 46:10)	7
Levi and his 3 sons (Genesis 46:11)	4
Judah, 5 sons, 2 grandsons (Genesis 46:12)	8
Issachar and his 4 sons (Genesis 46:13)	5
Zebulun and his 3 sons (Genesis 46:14)	4
—	—

Total (Genesis 46:15) 33

Fifteen Sons of Jacob and Zilpah (Genesis 46:16-18):

Gad and his 7 sons (Genesis 46:16)	8
Asher and his 6 sons (Genesis 46:17)	7
—	—

Total (Genesis 46:18) 15

Fourteen Sons of Jacob and Rachel (Genesis 46:19-22):

Joseph and his 2 sons (Genesis 46:19-20)	3
Benjamin and his 10 sons (Genesis 46:19,21)	11
—	—

Total (Genesis 46:22) 14

Seven Sons of Jacob and Bilhah (Genesis

46:23-25):	
Dan and his son (Genesis 46:23)	2
Naphtali and his 4 sons (Genesis 46:24)	5
	—
Total (Genesis 46:25)	7
Sixty-six out of Jacob's Loins (Genesis 46:26):	
His own 11 sons and 1 daughter	12
Reuben's sons (Genesis 46:9)	4
Simeon's sons (Genesis 46:10)	6
Levi's sons (Genesis 46:11)	3
Judah's sons and grandsons (Genesis 46:12)	5
Issachar's sons (Genesis 46:13)	4
Zebulun's sons (Genesis 46:14)	3
Gad's sons (Genesis 46:16)	7
Asher's sons, grandsons, daughter (Genesis 46:17)	7
Dan's son (Genesis 46:23)	1
Naphtali's sons (Genesis 46:24)	4
Benjamin's sons (Genesis 46:21)	10
	—
Total (Genesis 46:26)	66

Two of Judah's sons died in Canaan, so they aren't counted with those who went with Jacob into Egypt. Joseph and his sons were already there.

[all the souls of his sons and his daughters were thirty and three] Leah's sons numbered almost as many as those of Zilpah, Rachel, and Bilhah combined—thirty-three (Genesis 46:15) as compared to thirty-seven (Genesis 46:18,22,25). See Thirty-three Sons of Jacob and Leah.

The figure 33 requires that Er and Onan be counted but Dinah be excluded, despite the unambiguous expression male and female. If we replace Judah's two deceased sons with Dinah, we arrive at a figure of 32 descendants of Leah – exactly twice the number of her handmaiden Zilpah (v. 18). The symmetry with Rachel, who has twice as many descendants as her handmaiden Bilhah (vv. 22, 25), commends this interpretation. In order to reach 33, we must then count Jacob himself in the census. A Midrash solves the problem by postulating that Moses' mother, Jochebed (Exod. 6:20), was born between the city walls as her parents entered Egypt (i.e., she was counted before she was named) – hence the plural “daughters” in v. 7 (*b. B. Bat. 123b*).³¹

³¹ The Jewish Study Bible, Tanakh Translation, Berlin & Brettler, Jewish Publication Society, Oxford Press

Genesis 46:16

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

Genesis 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.

Genesis 46:18

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

Genesis 46:19

The sons of Rachel Jacob's wife; Joseph, and Benjamin.

Ramban, Nachmanides: (vs. 18 and 19) It is customary for Scripture to first enumerate the sons of the mistresses together, just as it said in the *Seder Vayishlach Yaakov* and in the *Seder B'eileh Shmoth bnei Yisrael*, or else to enumerate them according to the order of their birth, the firstborn according to his birthright and the youngest according to his youth, as Scripture did when they were blessed by Jacob in the *Seder Bayechi Yaakov*. Here, however, because Scripture's purpose was to enumerate their numbers and to state that with seventy souls they went down to Egypt, it gave precedence to those who were more numerous. This was why Scripture mentioned Rachel among the concubines, and hence it was necessary to mention her with respect, saying Jacob's wife, as I have mentioned above.³²

Genesis 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.

Unto Joseph—were born Manasseh and Ephraim—There is a remarkable addition here in the Septuagint, which must be noticed: These were the sons of Manasseh whom his Syrian concubine bore unto him: Machir; and Machir begat Galaad. The sons of Ephraim, Manasseh's brother, were Sutalaam and Taam; and the sons of Sutalaam, Edem. These add five persons to the list, and make out the number given by Stephen, Acts 7:14, which it seems he had taken from the text of the Septuagint, unless we could suppose that the text of Stephen had been altered to make it correspond to the Septuagint, of which there is not the slightest evidence from ancient MSS. or versions. The addition in the Septuagint is not found in either the Hebrew or the Samaritan at present; and some

³² Ramban, Nachmanides, Commentary on the Torah, Genesis, Rabbi C. Chavel, Shilo Publishing House

suppose that it was taken either from Numbers 26:29, 35, or 1 Chronicles 7:14-20, but in none of these places does the addition appear as it stands in the Septuagint, though some of the names are found interspersed. Various means have been proposed to find the seventy persons in the text, and to reconcile the Hebrew with the Septuagint and the New Testament. A table given by Scheuchzer, extracted from the Memoires de Trevoux, gives the following general view:

The Twelve Sons of Jacob with Their Children and Grandchildren.	
Reuben and his four sons	5
Simeon and his six sons	7
Levi and his three sons	4
Judah and his seven sons and grandsons	8
Issachar and his four sons	5
Zebulun and his three sons	4
Total sons of JACOB and LEAH	33
Gad and his seven sons	8
Asher and his seven sons and grandsons	8
Total sons of JACOB and ZILPAH	16
Joseph and his two sons	3
Benjamin and his ten sons	11
Total sons of JACOB and RACHEL	14
Dan and his son	2
Naphtali and his four sons	5
Total sons of JACOB and BILHAH	7
Total sons of Jacob and his four wives	70

“To harmonize this with the Septuagint and St. Stephen, Acts 7:14, to the number sixty-six (all the souls that came out of Jacob’s loins, Genesis 46:26) add nine of the patriarchs’ wives, Judah’s wife being already dead in Canaan, (Genesis 38:12), Benjamin being supposed to be as yet unmarried, and the wife of Joseph being already in Egypt, and therefore out of the case: the number will amount to seventy-five, which is that found in the Acts.”—Universal History.

Dr. Hales’ method is more simple, and I think more satisfactory: “Moses states that all the souls that came with Jacob into Egypt which issued from his loins, (except his sons wives), were sixty-six souls, Genesis 46:26; and this number is thus collected:

Jacob's Family	
JACOB'S children, eleven sons and one daughter	12
Reuben's sons	4
Simeon's sons	6
Levi's sons	3
Judah's three sons and two grandsons	5
Issachar's sons	4
Zebulun's sons	3
Gad's sons	7
Asher's four sons, one daughter, and two grandsons	7
Dan's son	1
Naphtali's sons	4
Benjamin's sons	10
Total	66

“If to these sixty-six children, and grandchildren, and great grandchildren, we add Jacob himself, Joseph and his two sons, the amount is seventy, the whole amount of Jacob's family which settled in Egypt.

“In this statement the wives of Jacob's sons, who formed part of the household, are omitted; but they amounted to nine, for of the twelve wives of the twelve sons of Jacob, Judah's wife was dead, Genesis 38:12, and Simeon's also, as we may collect from his youngest son Shaul by a Canannitess, Genesis 46:10, and Joseph's wife was already in Egypt. These nine wives, therefore, added to the sixty-six, give seventy-five souls the whole amount of Jacob's household that went down with him to Egypt; critically corresponding with the statement in the New Testament, that ‘Joseph sent for his father Jacob and all his kindred, amounting to seventy-five souls.’ The expression all his kindred, including the wives which were Joseph's kindred, not only by affinity, but also by consanguinity, being probably of the families of Esau, Ishmael, or Keturah. Thus does the New Testament furnish an admirable comment on the Old.”—Analysis, vol. ii., p. 159.

It is necessary to observe that this statement, which appears on the whole the most consistent, supposes that Judah was married when about fourteen years of age, his son Er at the same age, Pharez at the same, Asher and his fourth son Beriah under twenty, Benjamin about fifteen, and Joseph's sons and grandsons about twenty. But this is not improbable, as the children of Israel must all have married at a very early age, to have

produced in about two hundred and fifteen years no less than six hundred thousand persons above twenty years old, besides women and children.³³

Genesis 46:21

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

[sons of Benjamin were Belah, and Becher, and Ashbel, Gera, and Naaman, Ehi, and Rosh, Muppim, and Huppim, and Ard] These ten sons show Benjamin wasn't a mere boy though he is called a "lad" and "little one" (Genesis 43:8; Genesis 44:20,22,30-34). He was about thirty. To have ten sons he must have married early, perhaps between the age of fifteen and twenty.

Genesis 46:22

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

Genesis 46:23

And the sons of Dan; Hushim.

Genesis 46:24

And the sons of Naphtali; Jahzeel, and Guni, and Jezer, and Shillem.

Genesis 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.

Reconciliation

(15) Leah's children and grandchildren	33
(18) Zilpah's children and grandchildren	16
(22) Rachel's children and grandchildren	14
(25) Bilhah's children and grandchildren	7
	<hr/>
	70
(15) Dinah	+ 1
	<hr/>
	71
(12) (Er and Onan died in Canaan)	
(20) Joseph & his two sons, already in Egypt	- 5
(26) Those who went to Egypt with Jacob	66
(27) Joseph, Manasseh, Ephraim, Jacob	+ 4
(27) Jacob and his progeny in Egypt	70

³³ Adam Clarke's Commentary

Genesis 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;

[out of his loins, besides Jacob's sons' wives] This is said to distinguish the sixty-six from the seventy souls of Genesis 46:27 and the seventy-five mentioned by Stephen (Acts 7:14). The sixty-six didn't include Jacob, or Joseph and his two sons in Egypt, whereas the seventy did. The seventy-five included the five grandsons of Joseph, sons of Manasseh and Ephraim.

Genesis 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.

In verse 26 the number of descendants is **66**, whereas the number in verse 27 is **70**. The first number represents those who traveled *with* Jacob to Egypt, and the second number includes the children and grandchildren already in Egypt.

[threescore and ten] Joseph was also "of the house of Jacob," and "came into Egypt" from Canaan. Adding him, his two sons and Jacob himself to the sixty-six "out of" Jacob's loins (Genesis 46:26) accounts for the "threescore and ten" or seventy of the house of Jacob (Genesis 46:27). This doesn't include the wives of the sons and grandsons, nor the multitude of servants and their wives, children, and parents.

all the souls of the house of Jacob, which came into Egypt, were threescore and ten—Strictly speaking, there were only sixty-six went to Egypt; but to these add Joseph and his two sons, and Jacob the head of the clan, and the whole number amounts to seventy. In the speech of Stephen (Acts 7:14) the number is stated to be seventy-five; but as that estimate includes five sons of Ephraim and Manasseh (1 Chron. 7:14-20), born in Egypt, the two accounts coincide.³⁴

The number 66 does not include Jacob, Joseph, Manasseh, and Ephraim. The number 70 (vv. 15, 18, 22, 25) includes those who were of Jacob's household. The number 70 had special significance, symbolizing that God had done a complete work in preparing Israel. Stephen obtained his figure of 75 from the LXX, which added the five grandsons of Joseph (cf. Acts 7:14).³⁵

Seventy persons, seventy was considered a perfect number. The quest for progeny – the fulfillment of the promise to Avraham – is now complete. The opening verses of Exodus

³⁴ JFB Commentary

³⁵ The Believers Study Bible

will recapitulate the numbering of Jacob's family and continue the narrative with the quest for the land promised to Abraham.³⁶

McGee: This brought the total household of Jacob to seventy souls.

Notice that each son of Jacob and his offspring are listed by name. Why are these lists of names given to us in the Scriptures? Doesn't God have more important information to give to us? My friend, there is nothing more important than our Lord Jesus Christ, and this is the genealogy that leads to Him. We will find some of these names in the genealogy in the first chapter of Matthew, at the beginning of the New Testament. Again, we will find some of these names in the genealogy given to us in Luke, chapter 3. These lists of names are important for that reason.

There is another reason, and it is very personal. Have you heard of the Lamb's Book of Life? The question is: Is *your* name written there? Just as you got into the line of Adam (and we all are in that line), you get into the line of Christ—that is, by birth. But in the case of the Lamb's Book of Life, you get there by the *new* birth which comes about by receiving Christ as your personal Savior. When you do that, you become a child of God.

How important are you? Well, I don't know you—probably have never heard of you—but God knows *you*. In fact, He has numbered the very hairs of your head! He knows you better than anyone else knows you. He knows you and loves you more than your mother ever did—I don't imagine that she ever counted the hairs of your head! God did. God knows you *personally*.

In Jacob's genealogy there are names that mean nothing to me. In watching the news on television, I saw the crowd of young folk at a rock festival, a mob of about two hundred thousand dirty, filthy folk. They may have needed a bath to begin with, but it had just rained, and they were covered with mud. As I looked at them, I thought, *God knows each one of them, and God loves each one. They are not thinking of Him, but each one is precious in God's sight, and Christ died for each one.* My friend, here you are in the midst of a great population explosion with literally millions of people around you, yet *you* are an individual to God. And the names listed in Jacob's genealogy are people whom I don't know. Candidly, I'm not interested in them. But God is. He delighted in putting their names down because they were His. This again causes me to ask you the question: Is your name written in the Lamb's Book of Life?

Now here comes Jacob with all of his family to the land of Egypt.³⁷

Torah Class: Now, allow me to let you in on a little secret: verses 8 through 25, and possibly even verses 26 and 27, were either ADDED to this text at a later date.....OR.....they were significantly modified from the original at a later time. How do we know this? Because the numbers don't add up for the time setting we're in, and we find that when this genealogy is repeated in Numbers 26 and in 1 Chronicles, there are substantial variances.

Plus, there are matters of common sense. Joseph was in his early 30's at this time, so

³⁶ The Jewish Study Bible, Tanakh Translation, Berlin & Brettler, Jewish Publication Society, Oxford Press

³⁷ McGee, J. V. (1997, c1981). *Thru the Bible commentary*. Based on the Thru the Bible radio program. (electronic ed.) (1:182). Nashville: Thomas Nelson.

Benjamin would have been in his 20's.....a very young man. Yet, we get a listing of 10 sons of Benjamin. And, in Numbers the listing is 5 sons and 2 GRAND-sons! Since the clearly stated timeframe for this chapter is the migration of Israel to Egypt, during the time of the famine, it is utterly impossible for Benjamin to have sired so many children, let alone grandchildren coming from his children, at such a tender age.

Now, if this unnerves you a little, don't let it. Genealogies are inserted into the text for all kinds of reasons in the Bible; and, they have been amended for all kinds of reasons. Not the least of which is that after time has passed, a larger and clearer picture of the family tree was available, and so that additional information was added. Sometimes genealogies were modified because a clan had completely died out, and it is necessary to insert their name to be sure they're not forgotten.

In the case of Genesis 46, it is also possible that the number 70 is symbolic rather than an exact census. 70 is symbolic of the totality of a cycle; it also represents a universality of an event and that something has been divinely ordained. It is very likely that there were WELL more than 70 individuals that went to Egypt because genealogies and censuses generally ONLY count the males of the population. The 66 males mentioned in the genealogy of Genesis 46 are an example of this tradition. There would have been at least as many females born, and probably a few more females than males, which is the normal pattern of birth rate. So, it is likely that the full and complete number that went down into Egypt was closer to 150 family members. But, as would have any small nation of that size, they would also own foreign slaves. In fact, we know from the Scriptures that describe the incident of the slaughter of the residents of Shechem some years earlier (recall, this was revenge by the Israelites for the rape of Jacob's daughter, Dinah by the King of Shechem's son), that Israel took many women and children as slaves and concubines. I would be surprised if their number was any less than 200, and probably a bit more.

Now one more thing about the genealogy and we'll continue: all genealogical listings in the Bible had a method to their madness. The names were grouped in whatever way they were for a specific reason..... it was NEVER at random. And, we see that here in Genesis 46. For the first members of Israel listed are Leah (Jacob's first wife) and her children, and then Leah's servant-girl, Zilpah, and her children. Next is Jacob's second wife, Rachel, along with her children, and that follows with Rachel's servant-girl, Bilah, and Bilah's children.

And, of course, we get further proof of the later redaction of the genealogy when it includes as "among those who went down to Egypt", Joseph's Egyptian-born children, Ephraim and Manasseh; children Jacob would have known nothing about, and children who were born and raised in Egypt..... not in Canaan.³⁸

Genesis 46:28

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

[he sent Judah before him unto Joseph] Jacob's Choice of Judah

³⁸ Torahclass.com/index.html, Thomas Bradford, Merritt Island, Florida

Jacob may have chosen Judah because he was one of the two brothers who tried to save Joseph from death when Joseph was sold, and had been the spokesman when pleading for Benjamin (Genesis 44:18-34). Or, Judah had natural traits that made him a good leader, one to be trusted. In prophecy he was destined to have the chief place among his brethren. His was to be the ruling tribe through whom the Messiah would come and rule all nations forever (Genesis 49:10; Isaiah 9:6-7; Matthew 1:1-17; Luke 1:32-33; Hebrews 7:14; Rev. 5:5-10; Rev. 11:15; Rev. 20:1-10). In history, Judah had the ruling part in Israel, from David to the Babylonian captivity—473 years. This tribe, along with Benjamin and multitudes from the other tribes, continued as a nation 133 years longer than the apostate northern kingdom of Israel. Judah was the leader in the return from the captivity until when the Messiah came the first time. Judah will be the leading tribe under the Messiah in the Millennium and forever, as in the scriptures above.³⁹

He sent Judah before him unto Joseph—Judah was certainly a man of sense, and also an eloquent man; and of him Joseph must have had a very favorable opinion from the speech he delivered before him, Genesis 44:18, etc.; he was therefore chosen as the most proper person to go before and announce Jacob’s arrival to his son Joseph.

To direct his face unto Goshen—The land of Goshen is the same, according to the Septuagint, as the land of Rameses, and Goshen itself the same as Heroopolis, the city of heroes, a name by which it went in the days of the Septuagint, and which it still retained in the time of Josephus, for he makes use of the same term in speaking of this place.⁴⁰

Torah Class: Very probably, verse 28 belongs right after verse 7 in the original. In V28 we are told something that we need to tuck away in our memories: Judah was sent ahead of Jacob to scout out the way. This was a job for the first born; but, of course, we see no mention of Rueben, Jacob’s first son. Apparently, Judah had assumed that role, bypassing even 2 more brothers that were normally, by tradition, ahead of him, Simeon and Levi.⁴¹

Genesis 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.

And Joseph made ready his chariot In Genesis 41:43, we have the first mention of a chariot, and if the translation be correct, it is a proof that the arts were not in a rude state in Egypt even at this early time. When we find wagons used to transport goods from place to place, we need not wonder that these suggested the idea of forming chariots for carrying persons, and especially those of high rank and authority. Necessity produces arts, and arts and science produce not only an increase of the conveniences but also of the refinements and luxuries of life. It has been supposed that a chariot is not intended here;

³⁹ Dake’s Study Notes, Dake’s Study Bible

⁴⁰ Adam Clarke’s Commentary

⁴¹ Torahclass.com/index.html, Thomas Bradford, Merritt Island, Florida

for as the word *mercabah*, which we and most of the ancient versions translate chariot, comes from *rachab*, he rode, saddling his horse may be all that is intended. But it is more likely to signify a chariot, as the verb *asar*, which signifies to bind, tie, or yoke, is used; and not *chabash*, which signifies to saddle.⁴²

Genesis 46:30

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

Finally, after 22 years Joseph and Jacob were reunited. The last time Joseph saw his father was when Joseph was 17 (37:2).

[Now let me die, since I have seen thy face] He lived seventeen more years (Genesis 47:28).

Now let me die, since I have seen thy face—Perhaps old Simeon had this place in view when, seeing the salvation of Israel, he said, Lord, now lettest thou thy servant depart in peace, etc., Luke 2:29.

Joseph made ready his chariot—The difference between chariot and wagon was not only in the lighter and more elegant construction of the former, but in the one being drawn by horses and the other by oxen. Being a public man in Egypt, Joseph was required to appear everywhere in an equipage suitable to his dignity; and, therefore, it was not owing either to pride or ostentatious parade that he drove his carriage, while his father's family were accommodated only in rude and humble wagons.⁴³

presented himself unto him—in an attitude of filial reverence (compare Exodus 22:17). The interview was a most affecting one—the happiness of the delighted father was now at its height; and life having no higher charms, he could, in the very spirit of the aged Simeon, have departed in peace [Luke 2:25, 29].

The reunion of father and son. The narrative of Jacob's journey to Egypt resumes after the census, of vv. 8-27. Having seen for himself that his beloved son lives and that his own life has been fulfilled beyond his wildest dreams, the elderly Jacob is at last prepared to accept his death (contrast 37:35; 42:38).⁴⁴

⁴² Adam Clarke's Commentary

⁴³ JFB Commentary

⁴⁴ The Jewish Study Bible, Tanakh Translation, Berlin & Brettler, Jewish Publication Society, Oxford Press

Genesis 46:31

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

Joseph said, . . . I will go up, and show Pharaoh—It was a tribute of respect due to the king to inform him of their arrival. And the instructions which he gave them were worthy of his character alike as an affectionate brother and a religious man.

Genesis 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.

Joseph encouraged them to stress before Pharaoh that they were cattle raisers, not sheepherders, because the Egyptians detested the latter. Joseph, as usual, was eager not to upset Egyptian custom and preference (cf. 41:14; 43:32). However, five of the brothers did not respond with the same diplomacy (47:3).⁴⁵

Genesis 46:33

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

Joseph's plan was to use the Egyptian prejudice against shepherds to provide his family with a place where they could flourish. It also helped them to remain culturally and spiritually distinct. Goshen was in the eastern Delta region, not far from the court at Memphis (cf. 34:25, note; 45:10; 47:1-12).⁴⁶

Genesis 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.

[Goshen] East of Memphis, suitable for grazing, and next to Canaan so they could be separated from the wicked Egyptians. It was called "the field of Zoan" (Psalm 78:12,43) and was inhabited by non-Egyptians and Semites.

[abomination] An abominable person. Apepi, the Pharaoh of Joseph, was one of the shepherd kings that ruled Egypt. Joseph's advice of Genesis 47:6 would commend his brethren to Pharaoh and keep them separate from the Egyptians. It was a race prejudice

⁴⁵ Chuck Missler, Notes on Book of Genesis Commentary, Genesis Study, KHouse.org

⁴⁶ Believers Study Bible

not a class prejudice. This rule of shepherd kings may have so oppressed the Egyptians that all shepherds became hated by natives. On monuments shepherds are always depicted as dirty, unshaven or deformed—as inferior. Egypt was a highly civilized agricultural and commercial country, while shepherds were nomads, a rough people held in contempt.

Jacob moved his whole family to Egypt, but they wanted to live apart from the Egyptians. To ensure this, Joseph told them to let Pharaoh know they were shepherds. Although Pharaoh may have been sympathetic to shepherds (for he was probably descended from the nomadic Hyksos line), the Egyptian culture would not willingly accept shepherds among them. The strategy worked, and Jacob's family was able to benefit from Pharaoh's generosity as well as from the Egyptians' prejudice.⁴⁷

Goshen is a fertile region in the eastern delta of the Nile. It is unclear why all shepherds are abhorrent to Egyptians. Pharaoh has herds of his own (47:6). Some scholars connect this with a folk etymology of "Hyksos" associated with the Egyptian word for "shepherd." The Hyksos were a Syro-Palestinian group who ruled Lower Egypt about 1680-1540 BCE.⁴⁸

Torah Class: Now we see that Jacob and his family arrives for the long-awaited reunion, and Joseph went immediately to the land of Goshen, the place that would be their new home. And, it tells us of the touching scene whereby Joseph, the ruler of the great land of Egypt, humbles himself before his aged father, and then weeps while embracing him.....for a long time.

Joseph then leaves to tell Pharaoh of his family's arrival: this so that the Pharaoh is shown proper respect, and so that he may honor and welcome Israel in whatever way he chooses. Note a little terminology used here that can be confusing: it says in V31 that Joseph went "up" to tell Pharaoh. Well, to us, and really to the rest of the world, even at that time, "up" was "north". But, Joseph most certainly did not go north from the Land of Goshen to Pharaoh, for likely Pharaoh was residing in Memphis, which was a short distance south. The key here is that Egypt was a divided land: and it consisted primarily of two large territories.....one called Upper Egypt, and the other called Lower Egypt.

Probably due to the flow direction of the Nile (South to North) Upper Egypt is to the south, and Lower Egypt to the north.....reversed from our traditional thinking. So, even though by all rational and accepted ways of communicating it would seem that one would necessarily have to travel down, south, towards Upper Egypt from Goshen, the terminology used simply expresses the Egyptian viewpoint; you always go UP if you are headed toward Upper Egypt, and DOWN if you are headed towards Lower Egypt. In any case, as is common for heads of state like Pharaoh, he has been prepared in advance for the greetings and blessings that he will give to his honored guests ...Israel ...the family of the Vizier of Egypt, Joseph. But, in proper protocol, it is necessary for the Pharaoh himself to pronounce his rulings, face to face with representatives of Israel. So, Joseph also prepares some of his brothers as to what the procedure will be, and tells

⁴⁷ Life Application Notes

⁴⁸ The Jewish Study Bible, Tanakh Translation, Berlin & Brettler, Jewish Publication Society, Oxford Press

them exactly what they're to say, so as to accommodate Pharaoh's already decided plan for Israel....kind of an Egyptian/Hebrew Kabuki dance.

And, in the end, the idea is to make it 100% official, that the land of Goshen is the place that will be set aside for Israel.⁴⁹

McGee: They had the same problem in Egypt in that day as we had in the western part of the United States. I remember when I was a boy in West Texas that, if a man tried to raise sheep in that area, he was in trouble. He found he didn't have any friends at all, and I mean he was in *real* trouble. Just so, the Egyptians didn't care for shepherds.

It is interesting that the Word of God has had so much to say about shepherds. These people were shepherds who raised their own sheep, and they still do in the land of Israel. "Shepherd" is the figure of speech which is used to describe our Lord. He is the Good Shepherd who gives His life for the sheep. He is the Great Shepherd of His sheep who watches over them today. He is the Chief Shepherd who is yet to appear. He calls Himself the Shepherd.

And, my friend, He is an abomination to the world. He is not received today. I am speaking of the real Jesus Christ. Liberalism has concocted a Jesus which the world will accept. They have made an idol that doesn't even look like the Lord Jesus of the Bible. The one they talk about is not virgin-born; he never performed miracles; he did not die for the sins of the world; and he was not raised bodily from the dead. The Jesus of the liberal never lived. There is no record of a Jesus like that. The only One we have records of was virgin-born, performed miracles, died for the sins of the world, and arose bodily from the grave. That is the Shepherd whom the world doesn't like. He is still an abomination to the world.

Shepherds were an abomination to the Egyptians. Joseph tells his brothers to tell Pharaoh that they are shepherds and that they raise cattle. Actually, they had both cattle and sheep. We will find later that Pharaoh will give them the land of Goshen and will ask them to take care of his sheep so that the children of Israel became the shepherds in the land of Egypt.

It is really quite wonderful to see that now the family of Jacob is living in the land of Goshen. This is to be their home for a long time. After the death of Joseph, they will become slaves in the land of Egypt, but God will be with them through all that time. They will become a great nation down there, and then God will lead them out under Moses.

There is no record that God ever appeared to Joseph, yet we certainly see the providence of God in the life of Joseph. It is obvious to us now that he had to come ahead to prepare the way so that the entire family of Jacob could survive on the land of Egypt.⁵⁰

⁴⁹ Torahclass.com/index.html, Thomas Bradford, Merritt Island, Florida

⁵⁰ McGee, J. V. (1997, c1981). *Thru the Bible commentary*. Based on the Thru the Bible radio program. (electronic ed.) (1:183). Nashville: Thomas Nelson.

Edersheim – History

Chapter 22 - Departure of Jacob and his family into Egypt - Jacob's Interview with Pharaoh - His last illness and command to be buried in Canaan - Adoption of Ephraim and Manasseh among the Sons of Israel

A DIFFICULT path lay before the patriarch Jacob. As yet he had had no direct intimation from God that he should remove with his family to Egypt. But, on the other hand, God's dealings with Joseph, the invitation of Pharaoh, and the famine in Canaan served to point it out as the period of which God had spoken to Abram (Genesis 15:13), when his seed should leave Canaan, and become strangers and enslaved in a land that was not theirs. He knew that two things must take place before the return of Israel to, and their final possession of the promised land. "The iniquity of the Amorites" must be "full," and the family of Israel must have grown into a nation. The former was still future, and as for the latter it is easy to see that any further stay in Canaan would have been hindering and not helpful to it. For at the time Canaan was divided among numerous independent tribes, with one or more of whom the sons of Jacob, as they increased in numbers, must either have coalesced or entered into warfare. Still more dangerous to their religion would have been their continuance among and intercourse with the Canaanites. It was quite otherwise in Egypt. Thither they went professedly as sojourners, and for a temporary purpose. The circumstance that they were shepherds, and as such "an abomination to the Egyptians," kept them separate, alike politically, religiously, and socially, from the rest of the people, and, indeed, caused them to be placed in a district by themselves. Yet "the land of Goshen" was the best for the increase of their substance in flocks and herds. These may be designated as the outward reasons for their removal into Egypt at that time; the higher and spiritual bearings of the event have already been stated.

The assurance which Jacob needed for his comfort was granted him, as he reached Beersheba, the southern boundary of the promised land. There the patriarch offered "sacrifices unto the God of his father Isaac," and there the faithful Lord spake to him "in the visions of the night." His words gave Jacob this fourfold assurance, that God was the covenant-God, and that Jacob need not fear to go down into Egypt; that God would there make of him a great nation, in other words, that the transformation from the family to the nation should take place in Egypt; that God would go down with him; and, lastly, that He would surely bring him up again. And each of these four assurances was introduced by an emphatic I, to indicate the personal and direct source of all these blessings. Thus strengthened, Israel pursued his journey in confidence of spirit.

As so often in Scripture, a very important lesson is conveyed to us in this connection, though in a manner to escape superficial observation. It has been repeatedly remarked, that the Bible does not furnish the history of individuals as such, but gives that of the kingdom of God. This appears most clearly in the list, which is introduced at this stage, of "the names of the children of Israel which came into Egypt." Manifestly, it is not to be taken as literally the catalogue of those who accompanied with Jacob on his journey to Egypt. For one thing, some of them, such as Joseph himself, and his sons Ephraim and Manasseh, and their children, if at the time they had any, were already in Egypt. Then, some of the grandsons and great-grandsons of Jacob, mentioned in this catalogue, must have been born after the sons of Jacob came into Egypt; while, on the other hand, there

must have been others who are not mentioned, since it is impossible to imagine that all the families of those whose further descendants are not named became extinct. But if the principle is kept in view, that only what concerns the kingdom of God is recorded, then all becomes plain. We now regard this not as a biographical list, but as a genealogical table, drawn up with a special object in view. That object is, to enumerate first the ancestors of the tribes of Israel, and then such of their descendants as founded the separate and distinct "families" in each tribe. Accordingly this genealogical table contains, besides the names of such descendants of Jacob as literally went with him into Egypt, also those of such as became "heads of houses." This appears quite clearly from a comparison with Numbers 26, where the "families" of Israel are specially enumerated. Among their founders not one single name appears that had not been previously given in the earlier table. Certain names, however, have dropped out in the second table, viz., that of a son of Simeon, and of one of Asher, and those of three sons of Benjamin - no doubt, either because they became extinct, or else because they were removed from their places through some judgment. Nor does it seem strange to find the names of the future heads of families beforehand enumerated in this catalogue. Do we not similarly read, that in Abraham yet unborn generations of Levi had given tithes to Melchizedek? Indeed, Scripture constantly expresses itself on this wise. Thus we read that God said to Abraham, to Isaac, and to Jacob: "I will give thee the land," when, as yet, they were but strangers and pilgrims in it; and, many centuries before the event took place: "In thee shall all nations of the earth be blessed;" while to Jacob himself God spake: "I will bring thee up again," from Egypt. For with God nothing is, in the real sense, future. "He seeth the end from the beginning." But when the sacred text sums up the genealogical table with the statement that "all the souls" were "threescore and ten," we think of the significance of the number, seven times ten, seven being the sacred covenant number, and ten that of perfectness.*

* The Greek version of the LXX gives the number at seventy-five, and from it, as best known among the Jews at the time, St. Stephen quotes (Acts 7:14). This number results, of course, from a slightly different arrangement of the table. That in the Hebrew text names of Leah: Six sons, twenty-five grandsons, and two great-grandsons, besides Dinah; of Zilpah: Two sons, eleven grandsons, two great-grandsons, and one daughter; of Rachel: Two sons, and twelve grandsons; and of Bilhah: Two sons and five grandsons. The two "daughter" are inserted for special reasons.

On his journey Jacob sent Judah in advance, to inform Joseph of his arrival. He hastened to receive his father in the border-land of Goshen. Their meeting, after so long a parting, was most affectionate and touching. The Hebrew expression, rendered in our Authorized Version: "Joseph . . . presented himself unto him," implies extraordinary splendor of appearance. But when in the presence of his Hebrew father, the great Egyptian lord was once more only the lad Joseph. He "fell on his neck, and wept on his neck a good while." It now became the duty of Joseph to inform Pharaoh of the actual arrival of his family in Egypt, so as to obtain at the same time a fresh welcome, and a temporary concession of the land of Goshen for their settlement. For this purpose Joseph went first alone to the king, and next introduced five of his brothers. Both he and they laid stress on the fact that by occupation the family were shepherds. This would secure their stay in Goshen, as the

district was most suitable for pasturage, and at the same time most remote and most isolated from the great bulk of the people. For the Egyptian monuments show that shepherds were considered as the lowest class or caste, probably because their nomadic habits were so opposed to the settled civilization of the country. Another point which the sons of Jacob were specially to bring out before Pharaoh was this, that they had come only "to sojourn," not to settle in the land, so that, as they had arrived at the first upon the express invitation of the king, they might be at liberty freely to depart when the time for it came. It is of importance to notice this in connection with the wrong afterwards done in the forcible detention of their descendants. It happened as Joseph had expected. Pharaoh assigned to them a dwelling-place "in the best of the land," that is, in the portion most suitable, in fact, in almost the only district suitable for pasturage - in the borderland between Canaan and Egypt, the land of Goshen, or of Rameses, as it is sometimes called from the city of that name. A careful and able scholar* has thus expressed himself on the subject: "The land of Goshen lay between the eastern part of the ancient Delta, and the western border of Palestine; it was scarcely a part of Egypt Proper, was inhabited by other foreigners besides the Israelites, and was in its geographical names rather Semitic than Egyptian; it was a pasture-land, especially suited to a shepherd people, and sufficient for the Israelites, who there prospered, and were separate from the main body of the Egyptians."**

* Mr. Grove, in Smith' Dictionary of the Bible, vol. 1, p. 711.

** It is well known that one of the Egyptian monuments exhibits so striking an illustration of this entrance of the children of Israel into Egypt, that some have regarded it, though on insufficient grounds, as an actual representation of the event. The strangers are evidently of Semitic race, and came with their wives and children.

Before settling him in Goshen, Joseph presented his father to Pharaoh, who received him with the courtesy of an Eastern monarch, and the respect which the sight of age, far exceeding the ordinary term of life in Egypt, would ensure. In acknowledgment of Pharaoh's kindness, "Jacob blessed" him; and in answer to the question about his age, compared "the days of the years" of his own "pilgrimage" with those of his fathers. Abraham had lived one hundred and seventy-five, Isaac one hundred and eighty years; while Jacob was at the age of only one hundred and thirty, apprehending the approach of death. Compared to theirs, his days had not only been "few" but "evil," full of trial, sorrow, and care, ever since his flight from his father's house. Yet, however differing in outward events, the essential character of their lives was the same. His and theirs were equally a "pilgrimage." For,

"these all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country, . . . a better country, that is, a heavenly: wherefore God is not ashamed to be called their God: for He hath prepared for them a city."(Hebrews 11:13, 14, 16)

And in such wise also must each of our lives, whatever its outward history, be to us only a "pilgrimage."

But seventeen more years were granted to Israel in his quiet retirement of Goshen. Feeling that now the time of his departure had really come, he sent for Joseph. It was not to express weak regrets, nor even primarily to take such loving farewell as, under such circumstances, might be proper and fitting. Israel, as he is here again characteristically named,* was preparing for another great act of faith. On his dying bed, he still held fast by the promises of God concerning the possession of Canaan, and all that was connected with it; and he exacted an oath from his son to bury him with his fathers, in the cave of Machpelah. Having obtained this solemn promise, it is said,** "he bowed himself in worship over the head of the bed."

* It is most instructive to notice in this history the frequent change of the names of Jacob and Israel.⁵¹

Adam Clarke's Summary

Thy servants trade hath been about cattle—"The land of Goshen, called also the land of Rameses, lay east of the Nile, by which it was never overflowed, and was bounded by the mountains of the Thebaid on the south, by the Nile and Mediterranean on the west and north, and by the Red Sea and desert of Arabia on the east. It was the Heliopolitan *nome* or district, and its capital was called ON. Its proper name was Geshen, the country of grass or pasturage, or of the shepherds, in opposition to the rest of the land which was sown after having been overflowed by the Nile."—Bruce. As this land was both fruitful and pleasant, Joseph wished to fix his family in that part of Egypt; hence he advises them to tell Pharaoh that their trade had been in cattle from their youth: and because every shepherd is an abomination to the Egyptians, hence he concluded that there would be less difficulty to get them quiet settlement in Goshen, as they would then be separated from the Egyptians, and consequently have the free use of all their religious customs. This scheme succeeded, and the consequence was the preservation both of their religion and their lives, though some of their posterity did afterwards corrupt themselves; see Ezekiel 20:8; Amos 5:26. As it is well known that the Egyptians had cattle and flocks themselves, and that Pharaoh even requested that some of Joseph's brethren should be made rulers over his cattle, how could it be said, as in Genesis 46:34, Every shepherd is an abomination unto the Egyptians? Three reasons may be assigned for this:

1. Shepherds and feeders of cattle were usually a sort of lawless, free-booting bandits, frequently making inroads on villages, etc., carrying off cattle, and whatever spoils they could find. This might probably have been the case formerly, for it is well known it has often been the case since. On this account such persons must have been universally detested.

⁵¹ Bible History, Old Testament, Eidermein

2. They must have abhorred shepherds if Manetho's account of the *hycsos* or king-shepherds can be credited. Hordes of marauders under this name, from Arabia, Syria, and Ethiopia, (whose chief occupation, like the Bedouin Arabs of the present day, was to keep flocks), made a powerful irruption into Egypt, which they subdued and ruled with great tyranny for 259 years. Now, though they had been expelled from that land some considerable time before this, yet their name, and all persons of a similar occupation, were execrated by the Egyptians, on account of the depredations and long-continued ravages they had committed in the country.
3. The last and probably the best reason why the Egyptians abhorred such shepherds as the Israelites were, was, they sacrificed those very animals, the ox particularly, and the SHEEP, which the Egyptians held sacred. Hence the Roman historian Tacitus, speaking of the Jews, says: "*Caeso ARIETE velut in contumelia AMMONIS; Bos quoque immolatur, quem Aegyptii APIM colunt.*" "They sacrifice the ram in order to insult Jupiter Ammon, and they sacrifice the ox, which the Egyptians worship under the name of Apis." Though some contend that this idolatry was not as yet established in Egypt, and that the king-shepherds were either after the time of Joseph, or that Manetho by them intends the Israelites themselves; yet, as the arguments by which these conjectures are supported are not sufficient to overthrow those which are brought for the support of the contrary opinions, and as there was evidently an established religion and priesthood in Egypt before Joseph's time, (for we find the priests had a certain portion of the land of Egypt which was held so sacred that Joseph did not attempt to buy it in the time of the famine, when he bought all the land which belonged to the people, Genesis 47:20-22), and as that established priesthood was in all likelihood idolatrous, and as the worship of Apis under the form of an ox was one of the most ancient forms of worship in Egypt, we may rest tolerably certain that it was chiefly on this account that the shepherds, or those who fed on and sacrificed these objects of their worship, were an abomination to the Egyptians. Calmet has entered into this subject at large, and to his notes I must refer those readers who wish for farther information. See Clarke on Genesis 43:32 (note).

ON the principal subject of this chapter, the going down of Jacob and his family into Egypt, Bishop Warburton, in his *Divine Legation of Moses*, makes the following judicious reflections: "The promise God made to Abraham, to give his posterity the land of Canaan, could not be performed till that family was grown strong enough to take and keep possession of it. In the meantime, therefore, they were necessitated to reside among idolaters, and to reside unmixed; but whoever examines their history will see that the Israelites had ever a violent propensity to join themselves to Gentile nations, and practice their manners. God therefore, in his infinite wisdom, brought them into Egypt, and kept them there during this period, the only place where they could remain for so long a time safe and unconfounded with the natives, the ancient Egyptians being by numerous institutions forbidden all fellowship with strangers, and bearing besides a particular aversion to the profession of the Israelites, who were shepherds. Thus the natural dispositions of the Israelites, which in Egypt occasioned their superstitions, and in consequence the necessity of a burdensome ritual, would in any other country have absorbed them into Gentilism, and confounded them with idolaters. From the Israelites

going into Egypt arises a new occasion to adore the footsteps of Eternal Wisdom in his dispensations to his chosen people.”⁵²

Book of Jasher: Chapter 55

1 And it came to pass after this that Jacob said, I will go and see my son in Egypt and will then come back to the land of Canaan of which God had spoken unto Abraham, for I cannot leave the land of my birth-place. 2 Behold the word of the Lord came unto him, saying, Go down to Egypt with all thy household and remain there, fear not to go down to Egypt for I will there make thee a great nation. 3 And Jacob said within himself, I will go and see my son whether the fear of his God is yet in his heart amidst all the inhabitants of Egypt. 4 And the Lord said unto Jacob, Fear not about Joseph, for he still retaineth his integrity to serve me, as will seem good in thy sight, and Jacob rejoiced exceedingly concerning his son. 5 At that time Jacob commanded his sons and household to go to Egypt according to the word of the Lord unto him, and Jacob rose up with his sons and all his household, and he went out from the land of Canaan from Beersheba, with joy and gladness of heart, and they went to the land of Egypt. 6 And it came to pass when they came near Egypt, Jacob sent Judah before him to Joseph that he might show him a situation in Egypt, and Judah did according to the word of his father, and he hastened and ran and came to Joseph, and they assigned for them a place in the land of Goshen for all his household, and Judah returned and came along the road to his father. 7 And Joseph harnessed the chariot, and he assembled all his mighty men and his servants and all the officers of Egypt in order to go and meet his father Jacob, and Joseph's mandate was proclaimed in Egypt, saying, All that do not go to meet Jacob shall die. 8 And on the next day Joseph went forth with all Egypt a great and mighty host, all dressed in garments of fine linen and purple and with instruments of silver and gold and with their instruments of war with them. 9 And they all went to meet Jacob with all sorts of musical instruments, with drums and timbrels, strewing myrrh and aloes all along the road, and they all went after this fashion, and the earth shook at their shouting. 10 And all the women of Egypt went upon the roofs of Egypt and upon the walls to meet Jacob, and upon the head of Joseph was Pharaoh's regal crown, for Pharaoh had sent it unto him to put on at the time of his going to meet his father. 11 And when Joseph came within fifty cubits of his father, he alighted from the chariot and he walked toward his father, and when all the officers of Egypt and her nobles saw that Joseph had gone on foot toward his father, they also alighted and walked on foot toward Jacob. 12 And when Jacob approached the camp of Joseph, Jacob observed the camp that was coming toward him with Joseph, and it gratified him and Jacob was astonished at it. 13 And Jacob said unto Judah, Who is that man whom I see in the camp of Egypt dressed in kingly robes with a very red garment upon him and a royal crown upon his head, who has alighted from his chariot and is coming toward us? and Judah answered his father, saying, He is thy son Joseph the king; and Jacob rejoiced in seeing the glory of his son. 14 And Joseph came nigh unto his father and he bowed to his father, and all the men of the camp bowed to the ground with him before Jacob. 15 And behold Jacob ran and hastened to his son Joseph and fell upon his neck and kissed him, and they wept, and Joseph also embraced his father and kissed him, and they wept and all the people of Egypt wept with them.

⁵² Adam Clarke's Commentary

16 And Jacob said unto Joseph, Now I will die cheerfully after I have seen thy face, that thou art still living and with glory. 17 And the sons of Jacob and their wives and their children and their servants, and all the household of Jacob wept exceedingly with Joseph, and they kissed him and wept greatly with him. 18 And Joseph and all his people returned afterward home to Egypt, and Jacob and his sons and all the children of his household came with Joseph to Egypt, and Joseph placed them in the best part of Egypt, in the land of Goshen. 19 And Joseph said unto his father and unto his brethren, I will go up and tell Pharaoh, saying, My brethren and my father's household and all belonging to them have come unto me, and behold they are in the land of Goshen. 20 And Joseph did so and took from his brethren Reuben, Issachar Zebulun and his brother Benjamin and he placed them before Pharaoh. 21 And Joseph spoke unto Pharaoh, saying, My brethren and my father's household and all belonging to them, together with their flocks and cattle have come unto me from the land of Canaan, to sojourn in Egypt; for the famine was sore upon them. 22 And Pharaoh said unto Joseph, Place thy father and brethren in the best part of the land, withhold not from them all that is good, and cause them to eat of the fat of the land. 23 And Joseph answered, saying, Behold I have stationed them in the land of Goshen, for they are shepherds, therefore let them remain in Goshen to feed their flocks apart from the Egyptians. 24 And Pharaoh said unto Joseph, Do with thy brethren all that they shall say unto thee; and the sons of Jacob bowed down to Pharaoh, and they went forth from him in peace, and Joseph afterward brought his father before Pharaoh. 25 And Jacob came and bowed down to Pharaoh, and Jacob blessed Pharaoh, and he then went out; and Jacob and all his sons, and all his household dwelt in the land of Goshen. 26 In the second year, that is in the hundred and thirtieth year of the life of Jacob, Joseph maintained his father and his brethren, and all his father's household, with bread according to their little ones, all the days of the famine; they lacked nothing. 27 And Joseph gave unto them the best part of the whole land; the best of Egypt had they all the days of Joseph; and Joseph also gave unto them and unto the whole of his father's household, clothes and garments year by year; and the sons of Jacob remained securely in Egypt all the days of their brother. 28 And Jacob always ate at Joseph's table, Jacob and his sons did not leave Joseph's table day or night, besides what Jacob's children consumed in their houses. 29 And all Egypt ate bread during the days of the famine from the house of Joseph, for all the Egyptians sold all belonging to them on account of the famine. 30 And Joseph purchased all the lands and fields of Egypt for bread on the account of Pharaoh, and Joseph supplied all Egypt with bread all the days of the famine, and Joseph collected all the silver and gold that came unto him for the corn which they bought throughout the land, and he accumulated much gold and silver, besides an immense quantity of onyx stones, bdellium and valuable garments which they brought unto Joseph from every part of the land when their money was spent. 31 And Joseph took all the silver and gold that came into his hand, about seventy two talents of gold and silver, and also onyx stones and bdellium in great abundance, and Joseph went and concealed them in four parts, and he concealed one part in the wilderness near the Red sea, and one part by the river Perath, and the third and fourth part he concealed in the desert opposite to the wilderness of Persia and Media. 32 And he took part of the gold and silver that was left, and gave it unto all his brothers and unto all his father's household, and unto all the women of his father's household, and the rest he brought to the house of Pharaoh, about twenty talents of gold and silver. 33 And Joseph gave all the gold and silver that was left

unto Pharaoh, and Pharaoh placed it in the treasury, and the days of the famine ceased after that in the land, and they sowed and reaped in the whole land, and they obtained their usual quantity year by year; they lacked nothing. 34 And Joseph dwelt securely in Egypt, and the whole land was under his advice, and his father and all his brethren dwelt in the land of Goshen and took possession of it. 35 And Joseph was very aged, advanced in days, and his two sons, Ephraim and Manasseh, remained constantly in the house of Jacob, together with the children of the sons of Jacob their brethren, to learn the ways of the Lord and his law. 36 And Jacob and his sons dwelt in the land of Egypt in the land of Goshen, and they took possession in it, and they were fruitful and multiplied in it.⁵³

⁵³ The Book of Jasher, Faithfully Translated 1840, Hebrew to English, J.H.Perry & Co, Salt Lake City UT