

GENESIS 46: JACOB'S EXILE TO EGYPT

I. INTRODUCTION

- A. Genesis has been all about a family chosen by God to lay claim to a land
 - i. This land would be the home for their descendants
 - ii. Where they would worship God and be a blessing to the nations
 - iii. Where eventually the seed of the woman would arrive to crush the serpent
- B. But now God is exiling this family from the land he gave them
 - i. Because this family would not survive if they were to stay in Canaan

II. OVERVIEW

- A. Jacob packed up his family and went to Beersheba
 - i. There he offered sacrifices to God
 - ii. God appeared to him in a dream
 - a. He told him not to be afraid to go to Egypt
- B. So Jacob left Beersheba to go to Egypt
 - i. His entire family was with him
 - ii. Jacob's sons and grandsons are listed
- C. They arrived in the land of Goshen in Egypt
 - i. Joseph went there to see his father
 - ii. He prepared his father to meet Pharaoh

III. BEERSHEBA – V.1

- A. It would eventually be the southernmost city in Israel
 - i. Judges 20:1 *Then all the people of Israel came out, from Dan to Beersheba, including the land of Gilead, and the congregation assembled as one man to the LORD at Mizpah.*
 - ii. 1 Samuel 3:20 *And all Israel from Dan to Beersheba knew that Samuel was established as a prophet of the LORD.*
- B. Beersheba was very important to Jacob's family
 - i. Genesis 21:14-17 *So Abraham rose early in the morning and took bread and a skin of water and gave it to Hagar, putting it on her shoulder, along with the child, and sent her away. And she departed and wandered in the wilderness of Beersheba. When the water in the skin was gone, she put the child under one of the bushes. Then she went and sat down opposite him a good way off, about the distance of a bowshot, for she said, "Let*

me not look on the death of the child.” And as she sat opposite him, she lifted up her voice and wept. And God heard the voice of the boy, and the angel of God called to Hagar from heaven and said to her, “What troubles you, Hagar? Fear not, for God has heard the voice of the boy where he is.

- ii. Genesis 21:29-33 *And Abimelech said to Abraham, “What is the meaning of these seven ewe lambs that you have set apart?” He said, “These seven ewe lambs you will take from my hand, that this may be a witness for me that I dug this well.” Therefore that place was called Beersheba, because there both of them swore an oath. So they made a covenant at Beersheba. Then Abimelech and Phicol the commander of his army rose up and returned to the land of the Philistines. Abraham planted a tamarisk tree in Beersheba and called there on the name of the LORD, the Everlasting God.*
- iii. Genesis 26:23-24 *From there he went up to Beersheba. And the LORD appeared to him the same night and said, “I am the God of Abraham your father. Fear not, for I am with you and will bless you and multiply your offspring for my servant Abraham's sake.”*
- iv. Genesis 26:32-33 *That same day Isaac's servants came and told him about the well that they had dug and said to him, “We have found water.” He called it Shibah; therefore the name of the city is Beersheba to this day.*

IV. OFFERED SACRIFICES – V. 1

- A. Jacob wasn't sure if this was God's will to go to Egypt
 - i. So he worshipped and sought the Lord before he went too far
 - ii. Instead of doing things his own way and trying to control the situation like earlier

V. JACOB, JACOB – V. 2

- A. According to Rashi, the repetition is an expression of affection
- B. God responded to Jacob's request for help
- C. God called him Jacob instead of Israel even though God had given him a new name
 - i. Because the name Israel indicated he would prevail
 - a. Genesis 32:28 *Then he said, “Your name shall no longer be called Jacob, but Israel, for you have striven with God and with men, and have prevailed.”*
 - ii. But this time he would not prevail, but be enslaved

VI. HERE I AM – V. 2

- A. Jacob is ready to hear and obey the Lord's voice
- B. Just like Abraham when God told him to sacrifice Isaac

- i. Genesis 22:1-2 ***After these things God tested Abraham and said to him, “Abraham!” And he said, “Here I am.” He said, “Take your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I shall tell you.”***

VII. SIMILARITIES TO JACOB'S DREAM AT BETHEL IN GENESIS 28 – V. 3-4

- A. Circumstances are similar
 - i. He was leaving the land of Canaan both times
- B. Structure is the same
 - i. God declares who he is
 - ii. He makes a long term promise
 - iii. He makes a short term promise
- C. I am God, the God of your father – v. 3
 - i. I am the Lord, the God of Abraham your father and the God of Isaac – v. 13
- D. I will make you into a great nation – v. 3
 - i. Your offspring shall be like the dust of the earth – v. 14
- E. I myself will go down with you – v. 4
 - i. I am with you and will keep you wherever you go – v. 15
- F. I will also bring you up again – v. 4
 - i. And will bring you back to this land – v. 15

VIII. THE GOD OF YOUR FATHER – V. 3

- A. Isaac had been dead for about 10 years
 - i. But the Lord is still Isaac's God
 - ii. He speaks as if Isaac is still alive¹
 - a. Luke 20:37-38 ***But that the dead are raised, even Moses showed, in the passage about the bush, where he calls the Lord the God of Abraham and the God of Isaac and the God of Jacob. Now he is not God of the dead, but of the living, for all live to him.”***
 - b. Evidence of the resurrection
 - c. Evidence that the land belongs to Israel in the resurrection

IX. DO NOT BE AFRAID – V. 3

¹ Armstrong, S. (2013, June 2). Genesis 2011 - Lesson 46. Verse By Verse Ministry International. Retrieved March 2, 2024, from https://versebyversemministry.org/lessons/genesis_2011_lesson_46

- A. Abraham got into serious trouble when he went to Egypt during a famine
 - i. Genesis 12:14-19 *When Abram entered Egypt, the Egyptians saw that the woman was very beautiful. And when the princes of Pharaoh saw her, they praised her to Pharaoh. And the woman was taken into Pharaoh's house. And for her sake he dealt well with Abram; and he had sheep, oxen, male donkeys, male servants, female servants, female donkeys, and camels. But the LORD afflicted Pharaoh and his house with great plagues because of Sarai, Abram's wife. So Pharaoh called Abram and said, "What is this you have done to me? Why did you not tell me that she was your wife? Why did you say, 'She is my sister,' so that I took her for my wife? Now then, here is your wife; take her, and go."*
- B. Isaac was told not to go to Egypt during a famine by God in a dream
 - i. Genesis 26:1-2 *Now there was a famine in the land, besides the former famine that was in the days of Abraham. And Isaac went to Gerar to Abimelech king of the Philistines. And the LORD appeared to him and said, "Do not go down to Egypt; dwell in the land of which I shall tell you."*
- C. Jacob may have thought God didn't want him to go
 - i. This makes it clear that he is following God's plan
 - ii. It's not that God didn't want them in Egypt
 - a. Just that he wanted them there at a certain time

X. BRING YOU UP AGAIN – V. 4

- A. Jacob would not return in his lifetime
 - i. But his descendants would return
 - a. Genesis 15:13-16 *Then the LORD said to Abram, "Know for certain that your offspring will be sojourners in a land that is not theirs and will be servants there, and they will be afflicted for four hundred years. But I will bring judgment on the nation that they serve, and afterward they shall come out with great possessions. As for you, you shall go to your fathers in peace; you shall be buried in a good old age. And they shall come back here in the fourth generation, for the iniquity of the Amorites is not yet complete."*
 - b. This is how Jacob knew the dream was from the Lord
 - c. It was consistent with what God had told his grandfather
 - ii. And Jacob would return in the resurrection

XI. SHALL CLOSE YOUR EYES – V. 4

- A. Jacob would see Joseph and be with him until he died
- B. The nearest of kin would close the eyes and kiss the deceased²
 - i. This would have comforted Jacob
 - ii. Joseph later kissed Jacob at his death
- a. Genesis 50:1-2 ***Then Joseph fell on his father's face and wept over him and kissed him. And Joseph commanded his servants the physicians to embalm his father. So the physicians embalmed Israel. Forty days were required for it, for that is how many are required for embalming. And the Egyptians wept for him seventy days.***

XII. THEN JACOB SET OUT – V. 5

- A. Jacob had hesitated to leave
 - i. But now he knew it was God's will to go so he left immediately
- B. We may hesitate while we are uncertain
 - i. But once we determine God's will we must move immediately
 - ii. We need to be willing to let go of what God has promised us

XIII. TOOK THEIR LIVESTOCK AND THEIR GOODS – V. 6

- A. Even though Pharaoh told them not to bring anything
 - i. Genesis 45:20 ***Have no concern for your goods, for the best of all the land of Egypt is yours.***
 - ii. They didn't want to abandon their flocks
 - iii. They didn't want to abandon what God had provided them
 - a. In favor of what Pharaoh would provide for them

XIV. ALL HIS OFFSPRING – V. 7

- A. Literally, all his seed³
 - i. Similar to the way Abraham left Ur with all his seed

XV. HE BROUGHT WITH HIM INTO EGYPT – V. 7

- A. He didn't leave anyone behind to protect his territory in Canaan
- B. This was a massive step of faith
 - i. It looked like he was giving up his inheritance

XVI. JACOB AND HIS SONS – V. 8

² Freeman, J. M. *Manners And Customs Of The Bible*. BibleTruthPublishers.com.

³ Sailhamer, J. H. (2008). *The Expositor's Bible Commentary: Genesis* (T. Longman III & D. E. Garland, Eds.). Zondervan.

- A. Not a comprehensive list of every person that went to Egypt
- B. But a list of Jacob's direct descendants that would form the tribes of Israel

XVII. THE SON OF A CANAANITE WOMAN – V. 10

- A. Proof Israel needed to leave the land for a while
- B. This is the second time Jacob's sons have taken a Canaanite wife

XVIII. ER, ONAN – V. 12

- A. Listed here as sons of Judah
- B. But not included in the final count in verse 27

XIX. HEZRON AND HAMUL – V. 12

- A. The first of only two sets of grandsons listed

XX. THIRTY-THREE – V. 15

- A. Only thirty-two sons and daughters are listed between verses 8-15
 - i. Many Jewish commentators believe Jochebed was born before arriving in Egypt
 - a. Daughter of Levi and mother of Moses
 - ii. Could also include Jacob
 - iii. Or it could include Leah
 - a. None of the other counts included Jacob's wives
 - b. But Leah may have been the only one still alive
- B. Leah's sons and daughters numbered more than twice than that of any of Jacob's wives
 - i. The forgotten wife was the most blessed

XXI. HEBER AND MALCHIEL – V. 17

- A. The second of two sets of grandsons listed
- B. No indication why other than to arrive at the number 70
 - i. Judah and Asher were certainly not the only ones with grandchildren yet

XXII. THE SONS OF BENJAMIN – V. 21

- A. Benjamin has 10 sons but is probably only about 25
 - i. Likely had multiple wives like his father⁴

XXIII. SIXTY-SIX PERSONS – V. 26

- A. Not including Jacob or his son's wives or his servants

XXIV. SEVENTY – V. 27

⁴ Armstrong

- A. Including Jacob, Joseph, and Joseph's two sons
- B. Just like there were seventy nations in Genesis 10
 - i. Represented the descendants of Adam after the flood
- C. Jacob's seventy sons represent the sons of Abraham
 - i. Inferring that Abraham is a second Adam and Israel is the new human race⁵
- D. Just like Abraham was called out of the seventy nations
 - i. Israel's seventy sons were being called out of the land of Canaan
 - ii. This is God's plan to restore Genesis 1 blessing to humanity
- E. Seventy represents God's work on the earth through men⁶
 - i. Seventy elders over Israel, seventy years of exile from the land
- F. Stephen said there were seventy-five in Acts
 - i. Acts 7:14 ***And Joseph sent and summoned Jacob his father and all his kindred, seventy-five persons in all.***
 - ii. He was quoting the Septuagint
 - a. Included Joseph's descendants in Egypt⁷

XXV. SENT JUDAH AHEAD OF HIM – V. 28

- A. Judah leads Israel into Egypt just like Moses would lead them out
 - i. It is the opposite of the exodus
 - ii. He is leading them into exile
- B. He continues to take greater prominence in the story
 - i. His Messianic role is being highlighted

XXVI. SHOW THE WAY – V. 28

- A. Or teach, instruct
 - i. This is a Messianic role

XXVII. WEPT ON HIS NECK – V. 29

- A. This is the fifth time Joseph wept
 - i. He will weep a total of seven times
- B. Similar to when Joseph revealed himself to his brothers

⁵ Sailhamer

⁶ Armstrong

⁷ Guzik, D. (2018). *Genesis 46 - The Family Of Jacob Comes To Egypt*. Enduring Word. Retrieved March 2, 2024, from <https://enduringword.com/bible-commentary/genesis-46/>

- i. Genesis 45:2-3 ***And he wept aloud, so that the Egyptians heard it, and the household of Pharaoh heard it. And Joseph said to his brothers, “I am Joseph! Is my father still alive?” But his brothers could not answer him, for they were dismayed at his presence.***
- ii. Both instances refer to his father being alive⁸

XXVIII. NOW LET ME DIE – V. 30

- A. Not that Jacob wanted to die right then
- B. But he could die in peace having seen Joseph

XXIX. KEEPERS OF LIVESTOCK – V. 32

- A. Shepherding was an offensive occupation to the Egyptians
 - i. So Joseph would present their occupation in the least offensive manner possible
 - a. They owned livestock as their wealth
 - b. But it was their servants that actually did the shepherding
- B. This plan was to ensure they would receive the land of Goshen
 - i. Where they could remain a separate people
- C. Shepherding is presented as an occupation that preserves people from sin
 - i. It removes them from the city where sin takes place
 - a. As shown by the contrast of Abraham and Lot

XXX. EVERY SHEPHERD IS AN ABOMINATION – V. 34

- A. Egyptians considered sheep to be unclean⁹
 - i. They had also been invaded by shepherds from Cush
 - a. They may have only been driven out shortly before Joseph arrived¹⁰
- B. This was used by Moses as a reason for them to leave Egypt
 - i. Exodus 8:25-27 ***Then Pharaoh called Moses and Aaron and said, “Go, sacrifice to your God within the land.” But Moses said, “It would not be right to do so, for the offerings we shall sacrifice to the LORD our God are an abomination to the Egyptians. If we sacrifice offerings abominable to the Egyptians before their eyes, will they not stone us? We must go three days' journey into the wilderness and sacrifice to the LORD our God as he tells us.”***

XXXI. POINTS TO JESUS

⁸ Chase, M. (2021, February 4). *Joseph Wept: 7 Strategically Arranged Scenes in Genesis*. The Gospel Coalition. Retrieved March 4, 2024, from <https://www.thegospelcoalition.org/article/joseph-wept/>

⁹ Guzik

¹⁰ Freeman

- A. The line of the Messiah is extended further
 - i. Hezron son of Perez would continue the chosen line
 - a. Luke 3:33-34 **the son of Amminadab, the son of Admin, the son of Arni, the son of Hezron, the son of Perez, the son of Judah, the son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor...**
- B. Judah is a messianic figure
 - i. He rescues Israel by leading them
 - a. Isaiah 11:11-12 **In that day the Lord will extend his hand yet a second time to recover the remnant that remains of his people, from Assyria, from Egypt, from Pathros, from Cush, from Elam, from Shinar, from Hamath, and from the coastlands of the sea. He will raise a signal for the nations and will assemble the banished of Israel, and gather the dispersed of Judah from the four corners of the earth.**
 - ii. He teaches and instructs them to follow his way
 - a. Isaiah 2:2-4 **It shall come to pass in the latter days that the mountain of the house of the LORD shall be established as the highest of the mountains, and shall be lifted up above the hills; and all the nations shall flow to it, and many peoples shall come, and say: "Come, let us go up to the mountain of the LORD, to the house of the God of Jacob, that he may teach us his ways and that we may walk in his paths." For out of Zion shall go forth the law, and the word of the LORD from Jerusalem. He shall judge between the nations, and shall decide disputes for many peoples; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore.**
- C. Joseph was Israel's advocate before Pharaoh
 - i. Israel was enslaved after their advocate died
 - a. Exodus 1:8-11 **Now there arose a new king over Egypt, who did not know Joseph. And he said to his people, "Behold, the people of Israel are too many and too mighty for us. Come, let us deal shrewdly with them, lest they multiply, and, if war breaks out, they join our enemies and fight against us and escape from the land." Therefore they set taskmasters over them to afflict them with heavy burdens. They built for Pharaoh store cities, Pithom and Raamses.**
 - ii. We need an eternal advocate

a. I John 2:1 ***My little children, I am writing these things to you so that you may not sin. But if anyone does sin, we have an advocate with the Father, Jesus Christ the righteous.***

XXXII. QUESTIONS FOR REFLECTION

A. Why do you think God responded to Jacob in a dream?

B. Has God ever asked you to leave behind something that he had previously promised you, or something that you believed he had called you to do? How did you respond?

C. How do you think you would respond if the Lord asked you to pack up your family and move somewhere else?

D. How do you think Jacob felt knowing God was leading him into an exile that will result in the enslavement of his family?

E. Do you think God still leads people into oppressive situations? What would be the purpose behind this?

F. What are some difficult situations that God has led you into? What are some ways he has reassured you before he led you into those situations?

G. What does it mean for Jesus to be your advocate? How have you personally experienced this?

XXXIII. FURTHER STUDY

A. Why do you think God's call and Samuel's response in 1 Samuel 3:1-10 is so similar to the opening of Jacob's dream?

B. Notice the similarities between Jacob's statement at seeing Joseph in verse 30 to Simeon's statement at seeing Jesus in Luke 2:25-30. What do you think is the purpose of this comparison?

C. How does Isaiah's prophecy in Isaiah 66:18-21 call to mind Jacob's journey to Egypt? What is the significance of these similarities?

D. What does Deuteronomy 32:8-9 imply about the comparison between the number of the sons of Israel in this chapter and the number of the nations in Genesis 10?

E. Write down all the similarities and differences in the parable of the prodigal son in Luke 15:11-32 and the story of Joseph. Why do you think there are so many comparisons between these two stories?

F. How does Micah 4 illustrate the ways in which God will one day lead Israel into trouble and then lead her out of trouble?
