



Genesis 46

THE JOURNEY ACCORDING TO GOD

*The Second Intermediate Period (~1700–1550 BC), was a decentralized period in Egyptian history, within which Egypt was essentially split in half—between Upper Egypt in the south, ruled by native Egyptian pharaohs, and Lower Egypt in the north, the swathe of Egypt including the Nile Delta and the biblical land of Goshen. This split occurred when a population of Semitic peoples migrated from Canaan into the northern Egyptian Delta and established themselves as a powerful ruling class. These Semitic, Canaan-originating people were known to the Egyptians as the Hyksos—a unique people known for their shepherding and multicolored garments... Josephus [AD 37-100] ... asserts the name Hyksos to mean “shepherd kings.” From his tome **Against Apion** [AD 94]: “This whole nation was styled Hycsos, that is, Shepherd-kings: for the first syllable Hyc, according to the sacred dialect, denotes a king, as is Sos a shepherd; but this according to the ordinary dialect; and of these is compounded Hycsos.”*

—Christopher Eames

A The brother's envy and hatred toward Joseph (37:1-28)

B Jacob mourns the “death” of Joseph (37:29-36)

C Interlude: The birth of Judah's sons (38:1-30)

D Unexpected reversal: righteous Joseph in prison (39:1-23)

E Joseph: the savior of Egypt (40:1-41:57)

F Journey of the brothers to Egypt (42:1-43:34)

G Joseph tests his brothers (44:1-34)

H Joseph reveals his identity (45:1-15)

G Joseph provides for his brothers (45:16-28)

F Journey of the family to Egypt (46:1-27)

E Joseph: the savior of Israel (46:28-47:21)

D Unexpected reversal: younger blessed over older (48:1-22)

C Interlude: The blessing of Jacob's sons (49:1-28)

B Joseph mourns the death of Jacob (49:29-50:14)

A Joseph's forgiveness and grace toward his brothers (50:15-26)

THE REVIVAL IN JACOB'S LIFE (44:25-45:4)

- Jacob's _____ is revived (44:25-28).
- Jacob's _____ in God is revived (45:1).
- Jacob's _____ with God is revived (45:2-4).

I am God, the God of your father.

Do not be afraid!

I will make of you a great nation.

I will go down with you to Egypt.

I will also surely bring you up again.

Joseph will close your eyes when you die.

Egypt is the womb God uses to form his nation. —Bruce Waltke

Jacob's family lived in Hebron (cf. 35:27, 37:14) which was about 20 miles northeast of Beersheba, the southernmost city in Canaan.

Those that think themselves well settled may yet be unsettled in a little time. Even old people, who think of no other removal than to the grave, sometimes live to see great changes in their family. It is good to be ready, not only for the grave, but for whatever may happen betwixt us and the grave.

—Matthew Henry (1662-1714)

This revelation occurred at Beersheba, home base for Isaac (26:23-25)... This vision occurs not simply at a turning point in Jacob's life; it is also the last time God is recorded as speaking to the patriarchs.

—Gordon Wenham

Isaac built an altar at Beersheba (26:25), which Jacob may have refurbished for this occasion. Abraham too had called upon the name of the Lord at Beersheba (21:33).

—Kenneth Mathews

THE RELOCATION OF JACOB'S FAMILY (45:5-27)

- **WHAT?** A big _____!
- **WHO?** The house of Jacob totaled _____ people (46:27).
 - The sons of Leah were _____ (46:8-15)
 - The sons of Zilpah were _____ (46:16-18)
 - The sons of Rachel were _____ (46:19-22)
 - The sons of Bilhah were _____ (46:23-25)
- **WHERE?** From Hebron to Beersheba to Goshen (Egypt)
- **HOW?** On carts provided by Pharaoh (46:5)
- **WHEN?** Around _____ BC

There is debate over the beginning point of the 400-430 years mentioned in Gen 15:13; Ex 12:40; Acts 7:6, 13:20; and Gal. 3:17.

Long Sojourn View. The 430 years begin when Jacob first arrives in Egypt (with 400 years of slavery), dating this event in ~1876 BC.

Short Sojourn View. The 430 years begin when Abraham enters Canaan as a sojourner, placing Jacob's trip to Egypt in ~1660 BC. (See apologeticspress.org/when-and-where-was-israels-sojourn-in-egypt)

Is there evidence of Joseph and Jacob's family being in Egypt?

- **WHY?** Israel will be a blessing to _____ the nations of the earth (cf. Gen. 10:1-32; Exodus 15:27; Deuteronomy 32:8; Luke 10:1).

THE REUNION OF JACOB & JOSEPH (46:28-34)

- Joseph rushes to Goshen to see his father, Jacob.
- Joseph weeps on Jacob's neck "for a good while."
- Joseph prepares his family for their meeting with Pharaoh.

The Israelites were to be _____ Egypt but not _____ Egypt.

The number 66 in 46:26 probably excludes Judah's two sons who died in Canaan and Joseph's two sons who were born in Egypt.

The Genesis genealogy records ten "sons" of Benjamin whereas Numbers and 1 Chron. 8 have five. This suggests that the generic meaning "descendants," instead of "sons," may be intended. The author included future offspring, implying they existed by virtue of being in the loins of Benjamin (Heb. 7:10).

—Kenneth Mathews

God apportioned the boundaries of the nations (Gen 10) according to the number of the children of Israel (Deut 32:8). Thus the writer has gone to great lengths to portray the new nation of Israel as a new humanity and Abraham as a second Adam. The blessing that is to come through Abraham and his seed is a restoration of the original blessing of Adam, a blessing lost in the Fall.

—John Sailhamer

*Genesis 42:6 tells us that Pharaoh made Joseph "governor over the land." The Hebrew word translated "governor" is **salit**—an unusual biblical term for a governor. Interestingly, Manetho records that the first ruler of the Greater Hyksos was an individual called **Salitis**.*

—Andrew Miller

Presented himself. Heb, *ra'a*, "to appear." The form of this verb describes an appearance of God in the rest of its usage in Genesis.

Both Abraham and Jacob figuratively receive their sons back from the dead. Both sons prefigure the death and resurrection of Christ, but Joseph even more so. Both are not only alive but rulers over all.

—Bruce K. Waltke