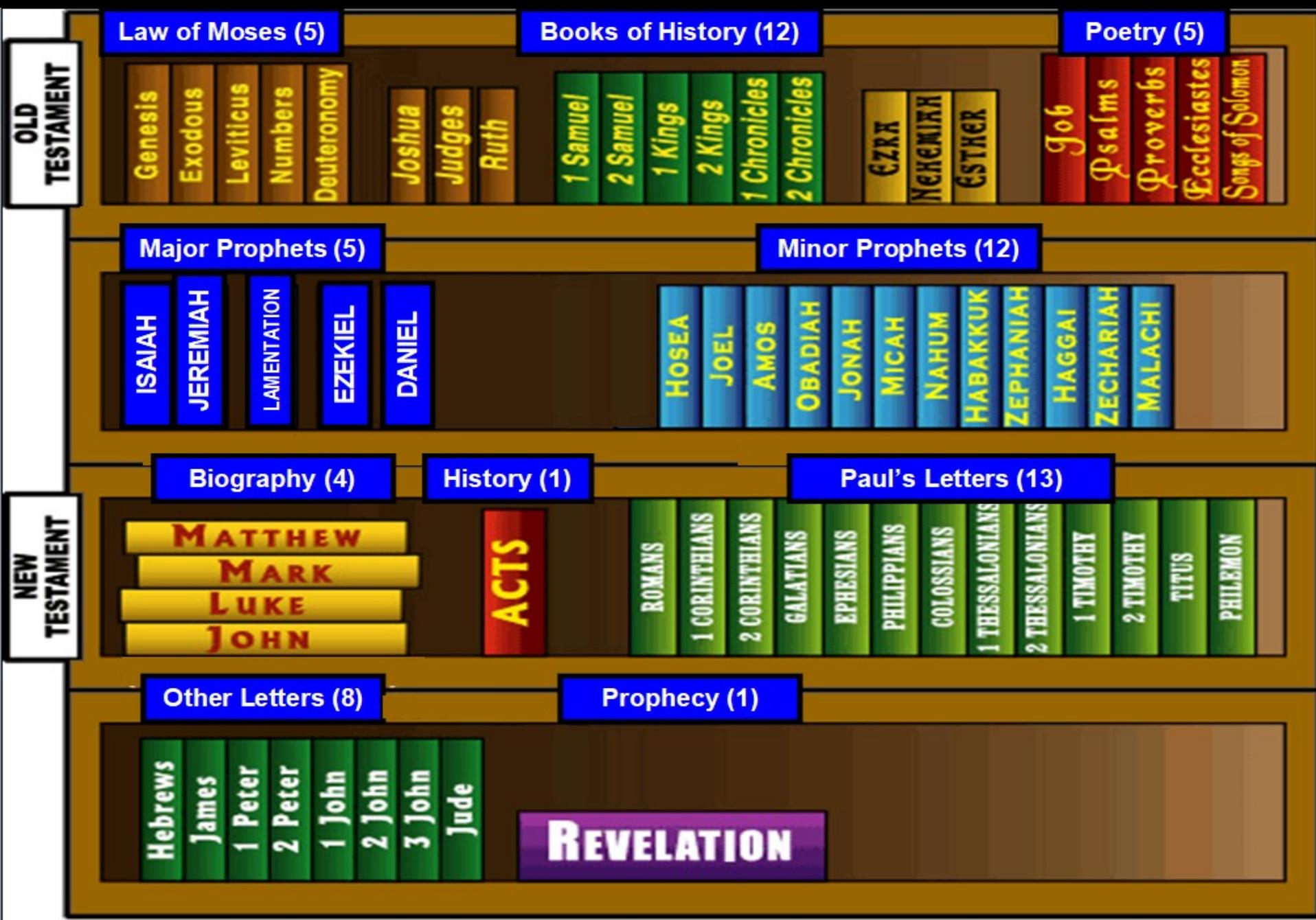


Patriarchal Age – The Patriarchs.

**Genesis
45:1; to 47:28;
Joseph and Jacob
Graeme Morrison**

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GIVING GOOD NEWS. Gen 45:1-28;

Gossip. It is one of those **sins** that is often overlooked, even though **it is mentioned in the latter part of Romans 1 as a sign of one who has turned away from God.**

What is gossip? It isn't merely speaking about other people. Specifically, gossip involves speaking bad about other people. It involves giving bad news.

Did you ever stop to think about what is the opposite of gossip?

What comes to mind? Silence? Quiet? That doesn't quite get the point.

GIVING GOOD NEWS. Gen 45:1-28;

That doesn't quite get the point.

**The idea of gossip contains
a certain level of viciousness.**

The opposite of that viciousness is grace and love.

**If gossip is the spreading of bad news,
then the opposite of gossip is the preaching
of the gospel, the spreading of good news.**

**This is going to be a chapter of good news.
Joseph is going to give good news to his brothers.**

The Pharaoh is going to give good news
to Joseph and his family.

The brothers are going to return to their father
with this same good news.

GIVING GOOD NEWS. Gen 45:1-28;

Throughout all of this, we ought to remember that we are also bearers of good news.

We have the best news of all.

We have news that means the difference between life and death.

We have news that means the difference between hope and hopelessness.

We have news that ought to be the cause of the greatest possible rejoicing.

GIVING GOOD NEWS. Gen 45:1-28;

One thing that makes **our good news** so good is that **it is set against the backdrop of bad news.**

When you go into a jewellery shop and ask to look at a diamond, what does the jeweller do in order to bring out the greatest luster of the diamond?

He puts it against a black velvet background.

Why does he do this?

Because the beauty of the diamond shines all the more brightly against the dark background.

The gospel is the same way.

It shines at its brightest when seen against the backdrop of the condemnation of sin and death.

GIVING GOOD NEWS. Gen 45:1-28;

These brothers have been wrestling with their secret sin for a long time.

They have hidden it from their father and they have even hidden it from one another. But no more.

As they stand before the prime minister of Egypt, Judah confesses his sin openly and offers himself as a sacrifice for his younger brother.

He offers to take the place of Benjamin so that Benjamin can return home to their father.

GIVING GOOD NEWS. Gen 45:1-28;

**All of the events have transpired
to bring Judah and his brothers to this point.**

**They have been brought
to the place of confession and repentance
and a changed attitude.**

Now they are ready to receive the good news.

AN IDENTIFYING ANNOUNCEMENT. Gen 45:1-3;

“Then Joseph could not control himself before all those who stood by him, and he cried, Have everyone go out from me.”

“So there was no man with him when Joseph made himself known to his brothers.”

“And he wept so loudly that the Egyptians heard it, and the household of Pharaoh heard of it.”

“Then 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.”

AN IDENTIFYING ANNOUNCEMENT. Gen 45:1-3;

Up to this point, there had always been a royal audience when Joseph met with his brothers.

There had been **Egyptian guards and servants and officials** present. It was unthinkable that these **foreigners** would be permitted a **private audience**.

But that is exactly what takes place now.

All of the retainers and guards and officials are sent from the room. **For the first time in many a year, Joseph and his brothers are alone.**

They do not know what to make of this.

To the best of their knowledge, **Joseph does not even know how to speak Hebrew**. Up to this time, he has communicated to them only through a translator.

AN IDENTIFYING ANNOUNCEMENT. Gen 45:1-3;

It is a time of great emotion.

**Joseph's weeping in the presence of his brothers
is loud enough to be heard
by those who have left the room.**

In this midst of his weeping,

Joseph identifies himself. 'I am Joseph!'

It is the last message they ever expected to hear.

**As the implications of this statement
began to sink in, they must have wondered
if it was the last message they would ever hear.**

**This is the brother whom they had betrayed.
This is the brother they had sought to murder.**

AN IDENTIFYING ANNOUNCEMENT. Gen 45:1-3;

**This is the brother they had sold into slavery
so many years ago.**

They had come into his presence
expecting bad news and **now that bad news
had just gotten a lot worse.**

**There is coming a day
when Jesus will also reveal Himself.
He will return and He will announce Himself
in a way He has never before done.**

AN IDENTIFYING ANNOUNCEMENT. Gen 45:1-3;

**Do you remember what took place
in the Garden of Gethsemane
when the soldiers came to arrest Jesus?**

**They were following Judas and he made
the identifying kiss, but then they were confronted
by a fugitive who was making no effort to escape.**

**Jesus wasn't acting the part of a fugitive
and this gave the arresting soldiers pause.**

AN IDENTIFYING ANNOUNCEMENT. Gen 45:1-3;

“Jesus therefore, knowing all the things that were coming upon Him, went forth, and said to them, **‘Whom do you seek?’** They answered Him, **‘Jesus the Nazarene.’** He said to them, **‘I am He.’”**

“Judas also who was betraying Him, was standing with them. When therefore He said to them, **‘I am He,’ they drew back, and fell to the ground.**” (John 18:4-6;)

It must have been a comical scene.
The cohort is there and the officers and the chief priests and the Pharisees.

They have come to arrest this lonely rabbi.
Instead of them questioning Him,
He takes the initiative and questions them.

AN IDENTIFYING ANNOUNCEMENT. Gen 45:1-3;

**“Whom do you seek? Jesus the Nazarene.
I am He.”**

Suddenly it looks as though **they are at a bowling alley** and these soldiers and officers and priests and Pharisees are falling all over.
It is a strike!

There is coming a day when Jesus is going to come back. The Scriptures do not tell us what He is going to say, but they do describe Him riding a white horse and with a sharp two-edged sword going from His mouth.

Perhaps He will say what He said here: "I am."

On that day, every knee shall bow
and every tongue shall be silenced
except to confess that **Jesus Christ is Lord.**

AN EXPLAINED PROVIDENCE. Gen 45:4-13;

In this section **the long speech of Joseph's** stands **in contrast** to the one made at the close of the previous chapter that **was given by Judah.**

That was **a plea for mercy** and to be permitted **to take the place of Benjamin.**

Joseph also has a plea. It is a plea for restoration of fellowship, even as he commissions his brothers with **a message that they are to take back home to their father.**

AN EXPLAINED PROVIDENCE. Gen 45:4-13;

Joseph's message is one of complete and striking forgiveness.

This stands in direct contrast to the modern thinking of today.

**We live in a day where the common motto is:-
"Don't get mad; get even."
Joseph displays none of that.**

A Call to Draw Near:

"Then Joseph said to his brothers, Please come closer to me. And they came closer." (45:4;)

AN EXPLAINED PROVIDENCE. Gen 45:4-13;

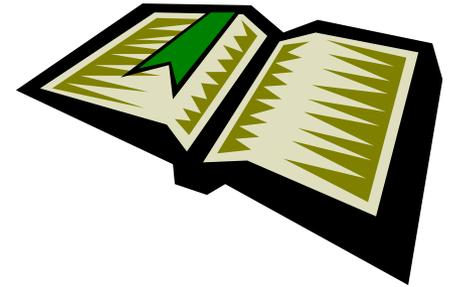
**They are cowering with fright,
waiting for the judgment to fall upon them
for their past deed.**

**Instead of judgment, there is a call to come close.
God makes the same call to us.**

**When we have fallen into sin; when it seems
that we have fallen from the grace of God,
He calls us to come close.**

**The scriptures tell us that the
“fear of the Lord is the beginning of wisdom.”
This is not a fear that drives away;
it is a fear that draws us near.**

Genesis 45:4-8



Then he said: "I am Joseph your brother, whom you sold into Egypt. But now, do not therefore be grieved or angry with yourselves because you sold me here; for God sent me before you to preserve life...So now it was not you who sent me here, but God; and He has made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.

AN EXPLAINED PROVIDENCE. Gen 45:4-13;

Notice that there are **no words of condemnation** from Joseph. He does not tell them, **‘You did me wrong and I’m going to forgive you, but I will never let you forget it.’**

To the contrary, he urges them,
“Do not be grieved or angry with yourselves.” (45:5;)

“The Lord says the same thing to us: Brethren, I do not regard myself as having laid hold of it yet; but one thing I do: forgetting what lies behind and reaching forward to what lies ahead,”

“I press on toward the goal for the prize of the upward call of God in Christ Jesus.”
(Philippians 3:13;)

AN EXPLAINED PROVIDENCE. Gen 45:4-13;

**You are not called to live in the land of guilt.
Your guilt has been taken and nailed to the cross.**

**Your guilt no longer belongs to you.
You have no right to continue in that state.**

**How can Joseph take such an attitude?
How is he able to forgive so completely?**

**It is because he has been given
a heavenly perspective.**

AN EXPLAINED PROVIDENCE. Gen 45:4-13;

A Heavenly Perspective:

**“God sent me before you to preserve life.” (45:5;)
Joseph has come to recognize the hand of the Lord
in the midst of his circumstances.**

**He knows full well that the motives
of his brothers were for evil, but he also knows
that the Lord has had a bigger plan underway.**

**How can you forgive others when they wrong you?
You can do it by recognizing the truth.
God can do something
that can turn that pain into a blessing.**

AN EXPLAINED PROVIDENCE. Gen 45:4-13;

You may not be able to see where you are in God's plan or why bad things are happening in your life.

That is where faith comes into the picture. We are called to believe in that which you cannot see.

Forgiveness involves a positive attitude toward the offence rather than a negative attitude toward the offender.

Forgiveness views the offender as an instrument in God's hands. Jesus did this.

He suffered at the hands of sinful men, knowing all the while that it was ultimately God who had delivered Him up.

AN EXPLAINED PROVIDENCE. Gen 45:4-13;

Pilate therefore said to Him, “You do not speak to me? Do You not know that I have authority to release You, and I have authority to crucify You?”

Jesus answered, “You would have no authority over Me, unless it had been given you from above; for this reason he who delivered Me up to you has the greater sin.” (John 19:10-11;)

This is not a statement that God was sinning, but rather it is pointing out that **the death of Christ was ultimately at the hands of God.**

He was the One who gave the authority to Pilate and to the High Priests and religious leaders of Jerusalem

AN EXPLAINED PROVIDENCE. Gen 45:4-13;

Knowing that allowed Jesus to pray for those who crucified: “Jesus was saying, ‘Father, forgive them; for they do not know what they are doing.’” (Luke 23:34;)

Forgiveness looks at the wounds of the offence as God’s way of drawing attention to offender’s needs.

**Forgiveness recognizes that bitterness assumes a right that we do not have.
Only God has a right to punish.**

AN EXPLAINED PROVIDENCE. Gen 45:4-13;

“Never take your own revenge, beloved, but leave room for the wrath of God, for it is written, ‘Vengeance is Mine, I will repay,’ says the Lord.”

“But if your enemy is hungry, feed him, and if he is thirsty, give him a drink; for in so doing you will heap burning coals upon his head.”

“Do not be overcome by evil, but overcome evil with good.” (Romans 12:19-21;)

Forgiveness mirrors the way that God has treated us: “be kind to one another, tender-hearted, forgiving each other, just as God in Christ also has forgiven you.” (Ephesians 4:32;)

AN EXPLAINED PROVIDENCE. Gen 45:4-13;

A Saving Plan: “God sent me before you to preserve for you a remnant in the earth, and to keep you alive by a great deliverance. Now, therefore, it was not you who sent me here, but God.” (45:7-8;)

God is in the business of delivering His people.

God has not gone out of business.

He is still in the same business.

Are you in trouble? There is a deliverer.

The only reason God is a reliable deliverer is because He is sovereign.

Under Gods Permissive will, He controls all things.

AN EXPLAINED PROVIDENCE. Gen 45:4-13;

He is in control of:-

- The earth.
- All of nature.
- What appears to be chance happenings.
- Nations.
- The heart of the king.
- Evil deeds.
- The seemingly accidental and insignificant.

We may not understand things as they happen in our lives but God is looking at the BIG picture.

AN EXPLAINED PROVIDENCE. Gen 45:4-13;

A Choice Land: “you shall live in the land of Goshen, and you shall be near me, you and your children and your children's children and your flocks and your herds and all that you have. (45:10;)

The term "Goshen" is peculiar to the Pentateuch. When we come to Genesis 47:11; we shall see that this land was also known as **“the land of Rameses.”**

This area is thought to have been on the **eastern edge of the Delta region.** As such, **it was well-suited for the pastoral flocks of Jacob.**

It was **prime real estate.** Many years later, **the treasure cities of Rameses would be built here.**

AN EXPLAINED PROVIDENCE. Gen 45:4-13;

**The land of Goshen was to the east of the Nile.
This may have had a special significance.**

**The land to the west of the Nile was
considered to be the land of the dead.**

**All of the pyramids were located on the western side
of the Nile. **The Valley of the Kings** containing
the tombs of the 18th and 19th dynasties
were on the western side of the Nile.**

On the other hand, **the east side of the Nile
was considered to be **the land of the living.**
This was the side on which
the sun came up every morning.**

AN EXPLAINED PROVIDENCE. Gen 45:4-13;

**This was appropriate to the Jews
because they served the Living God.**

**It was appropriate that
they serve Him in the land of the living.**

A JOYFUL RECONCILIATION. Gen 45:14-15;



A JOYFUL RECONCILIATION. Gen 45:14-15;

“Then he fell on his brother Benjamin's neck and wept; and Benjamin wept on his neck.”

“he kissed all his brothers and wept on them, and afterward his brothers talked with him.”

These actions of reconciliation finally broke the ice between Joseph and his brothers.

His actions in demonstrating his love in a physical manner communicated the reality of his forgiveness.

A JOYFUL RECONCILIATION. Gen 45:14-15;

Why is it so hard to forgive?

It is because our hearts are not right.

The good news of the gospel is that God is in the business of changing hearts.

In the meantime, if you are trying to forgive, begin with an outward, physical demonstration of that forgiveness.

Do not wait until you “feel like it” to do a forgiving action. Instead, determine that you are going to forgive and then put that forgiveness into real, tangible action.

A ROYAL INVITATION. Gen 45:16-20;

**Joseph sends his brothers
to bring their father to Egypt.**

Jacob and all his family travelled to Egypt.

**There were 70 people in Jacob's family
who went to Egypt. (46:27;)**

**Pharaoh gave them land in Goshen
the 'best of the land of Egypt.' (47:5-6;)**

A ROYAL INVITATION. Gen 45:16-20;

“Now when the news was heard in Pharaoh's house that Joseph's brothers had come, it pleased Pharaoh and his servants.”

“Then Pharaoh said to Joseph, Say to your brothers, ‘Do this: load your beasts and go to the land of Canaan,’”

“Take your father and your households and come to me, and I will give you the best of the land of Egypt and you shall eat the fat of the land.”

“Now you are ordered, ‘Do this: take wagons from the land of Egypt for your little ones and for your wives, and bring your father and come.’”

“Do not concern yourselves with your goods, for the best of all the land of Egypt is yours.”

A ROYAL INVITATION. Gen 45:16-20;

If there were any doubt as to whether **the offer of Joseph** for a place in the land was **valid**, it is now dispelled by the Pharaoh.

He gives his endorsement for the small clan of Israel to come and settle in the land.

Indeed, the message is given, **“Don’t bother to pack your belongings because we will give you better belongings here.”**

Can you imagine what it would be like to be invited to come and to live in a luxurious mansion?

Don’t bother with bringing your shower curtain and your old throw rugs.

There are much better that are available to you.

A ROYAL INVITATION. Gen 45:16-20;

We have such an invitation. It was given to us by Jesus when He said, “In My Father's house are many dwelling places; if it were not so, I would have told you; for I go to prepare a place for you.”

“If I go and prepare a place for you, I will come again, and receive you to Myself; that where I am, there you may be also.” (John 14:2-3;)

What is our reaction to such a promise?

All too often, we focus on packing “our stuff,” forgetting that there is much better awaiting us.

A ROYAL INVITATION. Gen 45:16-20;

Once upon a time there was a man who was extremely wealthy. He asked God every night in his prayers if God would allow him to bring some of his wealth with him to heaven when he died.

One night an angel appeared with a message from God. The angel told the man that God heard his prayers and this one time would grant his request that when he died he was allowed to bring with him one suitcase, but one suitcase only.

Finally the day came. The man's life ended, he appeared before Peter at the gates of heaven.

Peter saw that he was carrying a suitcase and quickly told him that he could not bring that into heaven.

A ROYAL INVITATION. Gen 45:16-20;

The man quickly explained the story to Peter. Peter told the man to wait at the gates, and that he would have to go verify the story with God and he would be right back.

When Peter returned he apologized to the man explaining that God had never allowed this before.

Just before the man walked in through the pearly gates curiosity got the best of Peter and he asked the man if he could see what he brought to heaven

The man grinned with pride and said, "Sure."

The man turned the case on its side and unzipped it to reveal the contents.

A ROYAL INVITATION. Gen 45:16-20;

The suitcase was filled to its capacity with pure solid gold bars - some of the most beautiful gold that man had ever seen.

Peter stood there looking at the gold and had a notable look of confusion on his face. The man stood up, looked at Peter, and asked him the reason for the confusion.

Peter glanced up at the man and then back at the suitcase and asked, "Why would you want to bring pavement?"

DEPARTING INSTRUCTIONS. Gen 45:21-24;

“Then the sons of Israel did so; and Joseph gave them wagons according to the command of Pharaoh, and provisions for the journey.”

“To each of them he gave changes of garments, but to Benjamin he gave three hundred pieces of silver and five changes of garments.”

“To his father he sent as follows: ten donkeys loaded with the best things of Egypt, and ten female donkeys loaded with grain and bread and sustenance for his father on the journey.”

“So he sent his brothers away, and as they departed, he said to them, Do not quarrel on the journey.”

DEPARTING INSTRUCTIONS. Gen 45:21-24;

As the brothers are preparing for their return journey to Canaan, **Joseph again showers Benjamin with extra favour.**

The others are given grace, but Benjamin is given more grace. **He is given grace heaped upon grace. Does that sound familiar?**

It ought to. John 1:16; tells us that of His fullness we have all received, and grace upon grace.

What Joseph was doing to Benjamin in giving him special favour, so also God has done to us.

DEPARTING INSTRUCTIONS. Gen 45:21-24;

**We cannot help but to note the parting instruction that Joseph gives to his brothers:
“Do not quarrel on the journey.”**

**It is a command for them
to get along with one another.**

**He knows them all too well and he knows that,
even in the face of true repentance,
it is easy to slip back into old habits.**

A REVIVING MESSAGE. Gen 45:25-28;

“Then they went up from Egypt, and came to the land of Canaan to their father Jacob.”

“They told him, saying, Joseph is still alive, and indeed he is ruler over all the land of Egypt. But he was stunned, for he did not believe them.”

“When they told him all the words of Joseph that he had spoken to them, and when he saw the wagons that Joseph had sent to carry him, the spirit of their father Jacob revived.”

“Then Israel said, “It is enough; my son Joseph is still alive. I will go and see him before I die.”

A REVIVING MESSAGE. Gen 45:25-28;

As the brothers arrive back in Canaan, they are faced with what may have been a difficult task.

They are going to tell their father that Joseph is still alive. In doing so, they are also going to make known their own guilt.

That is what we do when we share the good news of the gospel. We aren't telling people how they can be nice like us.

Rather we are beggars telling other beggars where we found bread. We are sinners who confess that we need a Saviour.

A REVIVING MESSAGE. Gen 45:25-28;

It is a reviving message. It had that effect upon Jacob. The old man was strengthened and ready for the long journey.

It meant the opportunity to once again see his beloved son.

We have already seen **many contrasts and comparisons between Joseph and Jesus.**

They continue to be seen in this passage.

A REVIVING MESSAGE 45:25-28;

Joseph	Jesus
He was thought to be dead and the news is brought to Jacob that he is still alive.	He was dead and buried; the angels came to report that He has risen from the dead.
Jacob did not at first believe the good news that Joseph was still alive.	Thomas did not at first believe the message that Jesus had risen from the dead.
Jacob was convinced that Joseph was alive only when he saw the evidence of the wagons from Egypt.	Thomas was convinced that Jesus had risen from the dead only when He saw Jesus with his own eyes

Has the message of the resurrected Christ strengthened you? Have you said to yourself, “It is enough; I am going to see Jesus?”

DIVINE GUIDANCE. Gen 46:1-7;

“So Israel set out with all that he had, and came to Beersheba, and offered sacrifices to the God of his father Isaac.”

“God spoke to Israel in visions of the night and said, “Jacob, Jacob.” And he said, “Here I am.”

“He said, “I am God, the God of your father; do not be afraid to go down to Egypt, for I will make you a great nation there.”

“I will go down with you to Egypt, and I will also surely bring you up again; and Joseph will close your eyes.”

DIVINE GUIDANCE. Gen 46:1-7;

**“Then Jacob arose from Beer-Sheba;
and the sons of Israel carried their father Jacob
and their little ones and their wives, in
the wagons which Pharaoh had sent to carry him.”**

**“They took their livestock and their property,
which they had acquired in the land of Canaan,
and came to Egypt,”**

**“Jacob and all his descendants with him:
his sons and his grandsons with him,
his daughters and his granddaughters,
all his descendants he brought with him to Egypt.”**

DIVINE GUIDANCE. Gen 46:1-7;

**When Jacob arrived in Egypt,
he was 130 years old. (47:9;)**

**He could have been on Social Benefits
for over 65 years.**

**Older people especially are attached
to their home and furnishings
because it gives them a sense of security.**

**Jacob had to leave all that was familiar to him
to go to a foreign land, live among those
with a different culture and language,
and with an attitude that was hostile to Hebrews.
(43:32; 46:34;)**

DIVINE GUIDANCE. Gen 46:1-7;

Jacob had hastily packed his belongings, gathered his family, and begun the long trek to Egypt, just as Joseph had urged. (45:9;)

When he had gotten as far as Beersheba, Jacob seemed to feel the full impact of what he was setting out to do.

Beersheba was a place rich in the history of his forefathers.

DIVINE GUIDANCE. Gen 46:1-7;

Abraham had called upon the name of the Lord here.
(21:33;) and had **settled in this place**
after offering up Isaac on Mt. Moriah. (22:19;)

Here at Beersheba **Isaac had been visited by God,**
and **the covenant** made with Abraham
was **reiterated.** (26:23 25;)

It would seem that **Jacob lived at Beersheba** when
he deceived his father and obtained his blessing
(chapter 27), for it was from this place that he had
fled from Esau and departed to Haran. (28:10;)

DIVINE GUIDANCE. Gen 46:1-7;

Beersheba was also at the southern extremity of the land of **Canaan**. Later the land of promise would be spoken of as “**from Dan to Beersheba.**” (e.g., Judges 20:1;)

Dan being at the northern border and **Beersheba** at the south.

Once Jacob left Beersheba, travelling south, he would be leaving the land of promise, which was **the land that God had promised Abraham** (12:1-3; 15:7,18-21;) **Isaac** (26:2-4;) and **Jacob**. (28:13; 35:12;)

How could Jacob be assured of God's blessing if he was leaving the land of promise?

DIVINE GUIDANCE. Gen 46:1-7;

More than this, **Jacob was leaving Canaan to go to Egypt.** Many years before, there had been a famine in Canaan, and **Abram had gone to Egypt to survive.**

This had proven to be a very painful experience, one that seemed to be contrary to God's word.
(cf. Genesis 12:10ff;).

Later there was yet another famine, and **Isaac considered going to Egypt, but God forbade him with these words:**

DIVINE GUIDANCE. Gen 46:1-7;

**“Do not go down to Egypt; stay in the land of which I shall tell you. Sojourn in this land and I will be with you and bless you, for to you and to your descendants I will give all these lands, and I will establish the oath which I swore to your father Abraham.”
(Genesis 26:2-3;)**

How, then, could Jacob leave Canaan to enter Egypt without stepping outside the will of God?

It is this matter which must have overwhelmed Jacob. He determined not to go one step further until his doubts were resolved.

DIVINE GUIDANCE. Gen 46:1-7;

Consequently, it was at Beersheba that Jacob offered sacrifices to the God of his fathers. (46:1;)

The precise expression “offered sacrifices” is used only once before in Genesis:

Then Jacob offered a sacrifice on the mountain, and called his kinsmen to the meal; and they ate the meal and spent the night on the mountain (Genesis 31:54;)

There Jacob offered a sacrifice as a part of a non aggression pact between himself and Laban.

DIVINE GUIDANCE. Gen 46:1-7;

**It was an agreement made with God as their witness.
If either failed to live up to his commitment,
God would serve as his judge.**

**The expression is used very frequently later on
in the Pentateuch for sacrifices of various kinds.**

**Only the context clearly indicates the precise
nature of the sacrifice. In our passage (46:1;)
it would seem most natural for Jacob
to be seeking divine guidance
concerning his journey down to Egypt.**

**God's response in 46:2-4;
supports this conclusion.**

DIVINE GUIDANCE. Gen 46:1-7;

By means of a vision which must have come in his sleep. (15:12ff;)

God assured Jacob that it was His will for him to depart from Canaan to dwell in Egypt.

Three assurances were revealed to confirm God's approval of the move to Egypt.

First, the God of Isaac (and, of course, Abraham, 26:24;) promised Jacob that He would go with him to Egypt and in that pagan land would make of him a great nation.

DIVINE GUIDANCE. Gen 46:1-7;

Many years before, God had assured Jacob at Bethel that He would be with him as he journeyed north to Haran. (28:15;)

Now He would be with him as he travelled south to Egypt.

Strangely, it would be in Egypt, not Canaan, that his offspring would multiply into a great nation. (46:3;)

DIVINE GUIDANCE. Gen 46:1-7;

Second, God would bring Jacob back to Canaan, the land of promise.

Jacob probably felt he would not bodily and personally return to Canaan so quickly, for he knew his death must be imminent.

Furthermore, God told Jacob that Joseph would close his eyes, and it was unlikely that Joseph would be leaving Egypt for some time, if ever.

DIVINE GUIDANCE. Gen 46:1-7;

It was necessary for the nation of Israel to return to the land of promise, for there all of God's promises would be fulfilled concerning the land:

“The land which I gave to Abraham and Isaac, I will give it to you And I will give the land to your descendants after you.

Gen 35:12;

Third, God would give Jacob comfort in his time of death. After the report of Joseph's brothers, **Jacob drew the conclusion that his favourite son had been killed by a wild beast, just as they had hoped. (37:20,31-33;)**

DIVINE GUIDANCE. Gen 46:1-7;

Jacob believed that the loss of Joseph would bring about his premature and painful death:

“Then all his sons and all his daughters arose to comfort him,

but he refused to be comforted. And he said,

“Surely I will go down to Sheol in mourning for my son.”

So his father wept for him.” (Genesis 37:35;)

Jacob would, in fact, live nearly forty years longer, and instead of dying without his son to comfort him, Joseph would be there to close his eyes at the moment of his death.

God would go with Jacob to Egypt and greatly multiply him there. **He would comfort him in his moment of death through the presence of Joseph.**

DIVINE GUIDANCE. Gen 46:1-7;

**He would bring Israel back to Canaan
as a mighty nation.**

With this,

**Jacob could enthusiastically proceed
to Egypt. The entire family now made
their way to Egypt with Jacob the patriarch.**

The Genealogy of Jacob. Gen 46:8-27;

Several observations seem necessary to understand the purpose for including the genealogy of Jacob at this point in the book of Genesis.

First, in later genealogical lists slight differences appear, but this is only to be expected and does not in any way affect the reliability of the accounts.

Second, by-and-large, women are not included in this list. This is not because they are unimportant, but because it does not fit the purpose of the listing.

The Genealogy of Jacob. Gen 46:8-27;

Third, the expression **“the sons of Israel”** (46:8;) must be taken in the broader sense of **“the descendants of Israel,”** for more than his sons are named,

Fourth, all those named in Numbers 26 as heads of tribes or families are found in this listing of descendants in Genesis.

“The explanation for all of these observations is rather simple: Moses here intended not to name every person who went into Egypt, but every leader of family or clan who would come forth from Egypt”

The Genealogy of Jacob. Gen 46:8-27;

Many people are quick to jump on **the number of those** who came out of Canaan into Egypt
As ANOTHER EXAMPLE of a Bible MISTAKE.

Gen 46:27; says:- “And the sons of Joseph which were born to him in Egypt, two souls. All the souls belonging to the house of Jacob coming into Egypt were [seventy].”

But Acts 7:14 states that “Joseph sent word and invited Jacob his father and all his relatives to come to him, seventy-five persons in all.”

This seems to contradict Deut 10:22; Exod 1:5; and Gen 46:27; which **all say** it was **70 persons** Whom **Numbers 26** describe as **Clan Heads.**

One writer says:-

“From all this it necessarily follows, that in the list before us grandsons and great grandsons of Jacob are named who were born afterwards in Egypt,”

“and who, therefore, according to a view which we frequently meet with in the Old Testament, though strange to our modes of thought, came into Egypt in lumbis patrum.”

“That the list is really intended to be so understood, is undoubtedly evident from a comparison of the ‘sons of Israel’ (46:8;), whose names it gives, with the description given in Num 26 of the whole community of the sons of Israel according to their fathers’ houses, or their tribes and families.”

Biblical Commentary on the Old Testament (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1968), I, p. 371.

The Genealogy of Jacob. Gen 46:8-27;

JACOB'S (ISRAEL) DESCENDANTS

Genesis 46:1-27

Leah 33

Reuben
Hanoch, Pallu,
Hezron, Carmi

Simeon
Jemuel, Jamin,
Ohad, Jachin,
Zohar, Shaul

Levi
Gershon, Kohath,
Merari

Judah
Er, Onan, Shelah,
Perez (Hezron,
Hamul), Zerah

Issachar
Tola, Puvvah, Job,
Shimron

Zebulun
Sered, Elon, Jahleel

Zilpah 16

Gad
Ziphion, Haggi,
Shuni, Ezbon, Eri,
Arodi, Areli

Asher
Imnah, Ishvah,
Ishvi, Beriah
(Heber, Malchiel),
Serah

Rachel 14

Joseph
Manasseh, Ephraim

Benjamin
Bela, Becher, Ashbel,
Gera, Naaman, Ehi,
Rosh, Muppim,
Huppim, Ard

Bilhah 7

Dan
Hushim

Naphtali
Jahzeel, Guni,
Jezer, Shillem

70
Egypt

• Genesis 46:26:
66 descendants
excludes Er, Onan,
Joseph, his two
sons, but includes
Dinah.

• Genesis 46:27:
70 includes Joseph,
his 2 sons and
Jacob himself
(66+4=70).

Another writer says:-

“the text speaks of those who came out of Jacob (46:26;) while many more than these went down to Egypt, forming the nucleus of the ‘Israel people.’”

“The total of wives is a maximum of fourteen, Joseph’s wife being already in Egypt.”

“A computable minimum of persons who went down to Egypt thus is 1 (Jacob) + 70 + 14 wives = 85.”

“Yet remember that the women and children of Shechem were absorbed into the clan (34:29), some of whom no doubt became wives.”

Remember also that of the servants or slaves of Isaac’s house some, if not all, came to Jacob, swelling the number of those he already possessed (30:48;), so that there may have been 300 or more persons attached to Jacob’s tent.”

Harold G. Stigers, A Commentary on Genesis

How Many came down to Egypt? Gen 46:26-27;

In Acts 7:14; Stephen says 75 relatives came when Joseph sent for Jacob and his family.

Summary of Genesis 46:9-14;.

From Reuben (Hanoch, Phallu, Hezron, & Carmi). **[5]**

From Simeon (Jemuel, Jamin, Ohad, Jachin, Zohar, & Shaul) **[7]**

From Levi (Gershon, Kohath, & Merari) **[4]**

From Judah (Er, Onan, Shelah, Pharez, Zerah, Hezron, & Hamul) **[8]**

From Issachar (Tola, Phuvah, Job, & Shimron) **[5]**

From Zebulun (Sered, and Elon, and Jahleel) **[4]**

How Many came down to Egypt? Gen 46:26-27;

Gen 46:15; These were **the sons of Leah**, whom she bore to Jacob in Padan-aram, and **his daughter Dinah**. All the souls of his sons and his daughters were **[thirty three]**.

Gen 46:18; These were the **sons of Zilpah**, whom Laban gave to his daughter Leah; and she bore these to Jacob, **[sixteen]**.

Gen 46:22; These were the **sons of Rachel** which were born to Jacob; all the souls were **[fourteen]**.

Gen 46:25; These were the **sons of Bilhah** whom Laban gave to his daughter Rachel; and she bore these to Jacob, all the souls were **[seven]**.

Gen 46:27; And the **sons of Joseph** which were born to him in Egypt, **two souls**. All the souls belonging to the house of Jacob coming into Egypt were **[seventy]**.

How Many came down to Egypt? Gen 46:26-27;

Acts 7:14

“Then Joseph sent and called his father Jacob and all his relatives to him, seventy-five people.”

Genesis 46:26-27

“All the persons who went with Jacob to Egypt, who came from his body, besides Jacob's sons' wives, were sixty-six persons in all. And the sons of Joseph who were born to him in Egypt were two persons. All the persons of the house of Jacob who went to Egypt were seventy.”

Exodus 1:5

“All those who were descendants of Jacob were seventy persons”

Deuteronomy 10:22

“Your fathers went down to Egypt with seventy persons, and now the Lord your God has made you as the stars of heaven in multitude.”

How Many came down to Egypt? Gen 46:8-27;

Genesis 46:26-27

“All the persons who went with Jacob to Egypt, who came from his body, besides Jacob's sons' wives, were sixty-six persons in all. And the sons of Joseph who were born to him in Egypt were two persons. All the persons of the house of Jacob who went to Egypt were seventy.”

We are told here that **Jacobs children** and **his grandchildren** those who came from his loins were **66 in number**.

Jacob is excluded and **Joseph** and his sons **Ephraim** and **Manasseh** are **excluded** but when added **make 70 people**.

But how do we get from 70 in Genesis to 75 in Acts 7:14;?

How Many came down to Egypt? Gen 46:8-27;

Genesis 46:26-27

“All the persons who went with Jacob to Egypt, who came from his body, besides Jacob's sons' wives, were sixty-six persons in all. And the sons of Joseph who were born to him in Egypt were two persons. All the persons of the house of Jacob who went to Egypt were seventy.”

Notice **Genesis 46:26**; says
“**besides Jacobs sons
wives.**”

This is the key:- There were 12 sons and 12 wives.
However **Joseph's wife was already in Egypt.**

Also in **Gen 38:12**; that Reuben's wife had died.
Gen 46:10; infers that Simeon's wife
may have died as well.

**That would leave 9 women
to come up into Egypt.**

How Many came down to Egypt? Gen 46:8-27;

So 66 of Jacobs descendants actually accompanied him from the land of Canaan to Egypt.

Add to that number the 9 wives of Jacobs sons and you have 75 people go up into Egypt.

So we see that what at first glance what looks like an apparent contradiction can be harmonised when we really look at all the facts.

Conclusion

- *66 children/grandchildren that went to the land of Egypt.*
- *A total of 70 ended up in Egypt who were Jacob's immediate kin.*
- *75 total persons accompanied Jacob to Egypt (66 + 9 wives of his sons).*

How Many came down to Egypt? Gen 46:8-27;
Another suggestion which is a bit more radical
is that there is a difference between
the Masoretic text and the Septuagint text.

Hebrew Masoretic	GREEK SEPTUAGINT	Dead Sea Scrolls
70 Gen. 46:27	75 Gen. 46:27	
70 Exo. 1:5	75 Exo. 1:5	75 Exo. 1:5

Hebrew Masoretic	GREEK SEPTUAGINT	Stephen the Martyr
70 Gen. 46:27	75 Gen. 46:27	75 Acts. 7:14
70 Exo. 1:5	75	

Didn't Stephen know Hebrew?

Or did the Hebrew text back then say something different?

They say that the Septuagint is quoting an earlier manuscript than the Masoretic text.

How Many came down to Egypt? Gen 46:8-27;

Without appealing to the Septuagint at all, a solution worthy of consideration is one that commentary author Coffman notes in regards to Acts 7:14; (as originally given by George DeHoff):

“Jacob's children, grandchildren and great-grandchildren amounted to sixty-six (Gen 46:8-26). Adding Jacob himself and Joseph with his two sons, we have seventy.”

“If to the sixty-six we add the nine wives of Jacob's sons (Judah's and Simeon's wives were dead and Joseph could hardly be said to call himself, his own wife or his two sons into Egypt, and Jacob is specifically separated by Stephen) we have seventy-five persons as in Acts.”

(Coffman continues:-)

How Many came down to Egypt? Gen 46:8-27;

“Jewish genealogies did not regard women, or even count them; and such an attitude was noted during Jesus' public ministry, and for some time within the church itself, when, for example, the number partaking of the loaves and fishes was given as ‘five thousand men, besides the women and children,’ and when the number of disciples was stated as ‘five thousand men.’” (Acts 4:4;)

**“It was appropriate that in this inspired speech of Stephen the women should have been reckoned among the number going down into Egypt with Jacob.”
(Coffman's Bible Commentary)**

**It does not make any real difference to our faith
It comes down to our lack of knowledge of who
was being counted by both parties in Gen and Acts.**

Joseph Greets Jacob. Gen 46:28-30;

More years have been lived away from Joseph than with him. Now, after a separation of nearly 22 years, **father and son meet once again in happy reunion:**

“Now he sent Judah before him to Joseph, to point out the way before him to Goshen; and they came into the land of Goshen.”

“Joseph prepared his chariot and went up to Goshen to meet his father Israel; as soon as he appeared before him, he fell on his neck and wept on his neck a long time.”

“Then Israel said to Joseph, “Now let me die, since I have seen your face, that you are still alive.”

Joseph Greets Jacob. Gen 46:28-30;

Judah had been sent ahead by his father to get directions to Goshen. Israel proceeded ahead, guided by Judah, until their party arrived in Goshen.

Joseph travelled there by chariot and met his father.

Years of fears, regrets, and bitterness must have flowed from the soul of the patriarch as the tears flooded from his eyes.

Jacob, satisfied at the sight of his son, was now ready to die in peace (46:30;), but God still had 17 years of blessing in store for him. (47:28;)

Getting Goshen. Gen 46:21; to 47:6;

Joseph is known to be a capable and efficient administrator. He is not about to become careless when it comes to settling his family in Egypt.

The utmost care is given to seeing that the family is located in the land of Goshen.

The meticulous details of Joseph's instructions are followed exactly by his brothers.

Getting Goshen. Gen 46:21; to 47:6;

**“Joseph said to his brothers and to his father’s household,
“I will go up and tell Pharaoh, and will say to him, :-”**

**“My brothers and my father’s household, who were
in the land of Canaan, have come to me;
and the men are shepherds, for they have been keepers
of livestock; and they have brought their flocks
and their herds and all that they have.”**

**“It shall come about when Pharaoh calls you and says,
‘What is your occupation?’ that you shall say: -”**

**“Your servants have been keepers of livestock from
our youth even until now, both we and our fathers,
that you may live in the land of Goshen;
for every shepherd is loathsome to the Egyptians.”**

Getting Goshen. Gen 46:21; to 47:6;

“Then Joseph went in and told Pharaoh, and said, My father and my brothers and their flocks and their herds and all that they have, have come out of the land of Canaan; and behold, they are in the land of Goshen. He took five men from among his brothers, and presented them to Pharaoh”

“Then Pharaoh said to his brothers, ‘What is your occupation?’ So they said to Pharaoh, ‘Your servants are shepherds, both we and our fathers.’”

“they said to Pharaoh, ‘We have come to sojourn in the land, for there is no pasture for your servants’ flocks, for the famine is severe in the land of Canaan.’”

“Now, therefore, please let your servants live in the land of Goshen.”

Getting Goshen. Gen 46:21; to 47:6;

Then Pharaoh said to Joseph,

“Your father and your brothers have come to you.”

**“The land of Egypt is at your disposal;
settle your father and your brothers in the best
of the land, let them live in the land of Goshen;”**

**“if you know any capable men among them,
then put them in charge of my livestock”**

Getting Goshen. Gen 46:21; to 47:6;

Pharaoh had already promised Joseph's family the best of Egypt, (45:18;) but **Joseph was careful to see to it that this became reality.**

His family was **sent to Goshen** even **before** he greeted them or they were presented before Pharaoh.

Possession may have been nine points of the law in those days also.

When Joseph reported the arrival of his family, **he knew that Pharaoh would want an interview with them.**

Getting Goshen. Gen 46:21; to 47:6;

They were told to **stress the fact** that **they were shepherds** and that this was their **sole occupation**, as it had been for generations.

This would assure that they would be given the land of Goshen, not only because it would provide pasture for their flocks, but because **it would keep the Hebrews removed from the Egyptians, who despised shepherds.** (46:34;)

The conversation went as Joseph expected, and the result was that **Pharaoh gave Joseph's family the land of Goshen to dwell in.**

Furthermore, since Pharaoh owned herds also, some of Joseph's family could be employed in caring for his livestock. (47:6;)

Getting Goshen. Gen 46:21; to 47:6;

Why was getting Goshen such an important objective that so many verses were devoted to the details of its acquisition, while such an emotional moment as the reunion of Jacob and Joseph was so sketchily described?

First, Goshen must have been some of the best land in Egypt. That is what Pharaoh promised, (45:18;) and what he professed to give. (47:6;)

Second, it was located near enough to Joseph that he could see his family frequently:

Getting Goshen. Gen 46:21; to 47:6;

“You shall live in the land of Goshen, and you shall be near me, you and your children and your children’s children and your flocks and your herds and all that you have. (Genesis 45:10;)

The most important reason for settling in the land of Goshen was in order to keep his family isolated and insulated from the culture and religion of Egypt.

Joseph was strong enough to survive life in the city and in the palace, but he had already been given an Egyptian wife, the daughter of a priest, and an Egyptian name. (41:45;)

Getting Goshen. Gen 46:21; to 47:6;

What would become of the nation Israel
if they were brought into the city
and **integrated** into Egyptian life?

That is why **Joseph ordered his brothers** to say
that their **only occupation was that of a shepherd.**

Joseph saw the disdain for shepherds as a blessing
in that **it would keep the two cultures from merging.**

To have lived and worked in the city
with the Egyptians would have been disastrous.
Joseph, clearly saw this, and thus he was
careful to have his family settled in Goshen.

A Patriarch Blesses a Pharaoh. Gen 47:7-12;

“Then Joseph brought his father Jacob and presented him to Pharaoh; and **Jacob blessed Pharaoh.”**

In 47:7 and 10; the word ‘blessed’ does not fit this context;

It is doubtful that Jacob would bless Pharaoh.

However, there is another sense of **barak which makes it more understandable.**

Since this is an audience, greetings, not blessings, are in order.

This word is used, as in 28:1; for the appearance of anyone before another.

A Patriarch Blesses a Pharaoh. Gen 47:7-12;

It may well include the thought of peace as is the custom in Middle East territories, but **not blessing in the sense of benediction.**

In 47:10; the sense would be ‘**take one’s leave,**’ that is, **speak peace again at parting.**”

Stigers, Genesis, p. 319.

The presence of **Israel in Egypt was a blessing** to this emerging nation, **but it also greatly blessed the Egyptians.**

indeed, **Pharaoh was blessed by Israel.** Joseph had **virtually saved his kingdom,** and in the next section he will obtain possession of almost all of Egypt’s wealth, including the people themselves. (47:13-26;)

A Patriarch Blesses a Pharaoh. Gen 47:7-12;

In the stronger (and much more common) sense of blessing, such as that in the next chapter. (48:15,20;)

The Abrahamic Covenant contained the promise that Abraham and his offspring would be a blessing to all those who blessed them:

I will bless those who bless you, And the one who curses you I will curse. And in you all the families of the earth shall be blessed. (Gen 12:3;)

This is what we see taking place in chapter 47; Pharaoh had greatly exalted Joseph and blessed him. Now he is extending that blessing to all of Joseph's family.

A Patriarch Blesses a Pharaoh. Gen 47:7-12;

**And Pharaoh said to Jacob,
“How many years have you lived?”**

“Jacob said to Pharaoh, “The years of my sojourning are one hundred and thirty; few and unpleasant have been the years of my life, nor have they attained the years that my fathers lived during the days of their sojourning.”

What Jacob said was true. His earthly beginnings were prophetic of his life. He struggled with his brother in the womb. (25:21-26;)

A Patriarch Blesses a Pharaoh. Gen 47:7-12;

He lived in a home where **the parents were divided in their affection for their children.** (25:28;)

He gained **the blessing of his father by deception** and then was **alienated from his family** because of the hatred of Esau. (chapter 27;)

He spent years in exile, serving his deceitful uncle Laban. **He sought one wife** and ended up **with four.** (29:18ff', and **the outcome** of this was **continual competition and strife.** (29:30ff;)

A Patriarch Blesses a Pharaoh. Gen 47:7-12;

He finally **fled from his uncle** and eventually had to make a non aggression pact with him lest further conflict arise. (chapter 31;)

He suffered **the loss of the purity of his daughter Dinah at Shechem** and feared the reprisal of Canaanite kinsmen when **his sons killed the men of the city** and took the women, children, and cattle as booty. (chapter 34;)

His **oldest son** lay with one of his concubines (35:22;) and **his favourite son was tragically lost** and **presumed** dead.

A Patriarch Blesses a Pharaoh. Gen 47:7-12;

Finally, there was the famine which threatened the existence of his family, and the second in command to Pharaoh **appeared to be taking even his youngest son away.**

Jacob, you see, was correct in his evaluation of his life.

There was **a significant difference** between the suffering which **Jacob** alluded to and that which **Joseph** endured.

Joseph's suffering was undeserved; Jacob's was not.

A Patriarch Blesses a Pharaoh. Gen 47:7-12;

Jacob suffered virtually every painful experience because of his wilfulness and foolish choices.

Jacob deceived his brother.
Jacob chose to live near Shechem rather than to go up to Bethel.

Jacob unwisely showed preference for Joseph.
The suffering which Jacob experienced was due almost entirely to his sinful decisions and responses

A Patriarch Blesses a Pharaoh. Gen 47:7-12;

**Jacob did not see the hand of God
in his adversity, but Joseph did.**

Jacob became more fearful and protective,
while **Joseph** was forgiving and eager
to serve others, even at his own expense.

In his adversity **Joseph grew closer to God**, while
Jacob seemed to drift farther and farther away

In this interview with Pharaoh all of these bitter
experiences may have begun to come into focus.

He was wrong when he had concluded that

“all these things are against me” (42:36;)

His fears did not conform to the facts.

A Patriarch Blesses a Pharaoh. Gen 47:7-12;

We see this as the great turning point in Jacob's life.

Just as his sons had to come to the place where they acknowledged their sins and turned from their wicked ways, so Jacob seems to do here.

Jacob saw all of his sorrow as the result of his sin, but now he was beginning to see God in an entirely different light.

The things which Jacob tried to withhold and protect (Rachel, Joseph, Benjamin) were the very things that were taken from him.

It was only by giving up Benjamin that he gained him. And in giving up Benjamin he preserved not only Benjamin's life, but that of the entire nation.

A Patriarch Blesses a Pharaoh. Gen 47:7-12;

As Jacob stood before Pharaoh, he recognized that all of his striving had been for nothing.

The land which he wrested from the hand of Esau was left behind.

So far as we can tell he never enjoyed the fruits of his deceptive labours.

A Patriarch Blesses a Pharaoh. Gen 47:7-12;

The blessings which he did experience were not the result of his activity (such as peeling those poles, 30:31ff;) but of divine grace, and sovereignty of God. (32:11-13;)

Now Jacob was old, and in the face of famine he was helpless and hopeless.

In short, Jacob had to trust in God and not himself.

A Patriarch Blesses a Pharaoh. Gen 47:7-12;

This was the beginning of a whole new life.

It was only 17 years, but it was life lived in the blessings which only grace can give.

Those 17 years were the happiest, most fulfilling years of Jacob's life.

He did not live in Canaan, but he had entered into "Canaan rest," that rest which is obtained only by faith, and it is forfeited by unbelief. (Hebrews 3 - 4)

A Patriarch Blesses a Pharaoh. Gen 47:7-12;

**The life of rest is not the life of ease
or of freedom from pain and sorrow.**

**Joseph, like Jacob, suffered much hard-ship, but
Joseph suffered innocently and in a godly way.**

**God does not offer you a life of ease,
but a life of learning to rely upon Him, of looking
for Him to exalt you in the proper time, **rather
than your getting ahead at the expense of others.****

Joseph Enriches Pharaoh During the Famine:- Gen 47:13-19;

**Jacob's family grew in both
possessions and number.**

Jacob lived in Egypt for 17 years.

**Near his death, asked Joseph
to bury him with his ancestors in Hebron**

**He then proceeded to bless each of his sons.
(48:1-49:28;)**

Joseph Enriches Pharaoh During the Famine:- Gen 47:12-19;

Joseph obtains the money of the Egyptians for food.

“And Joseph furnished food to them in accordance with the number of their dependents.”

“The famine became worse and worse, so that all the land of Egypt and Canaan were starving.”

“Joseph collected all the money in Egypt and Canaan in exchange for grain, and he brought the money to Pharaoh's treasure-houses.”

Joseph Enriches Pharaoh During the Famine:- Gen 47:13-19;

Joseph obtains the livestock of the Egyptians for food.

**“When the people were out of money,
they came to Joseph crying again for food.**

**‘Our money is gone,’ they said,
‘but give us bread; for why should we die?’”**

**“Well then, Joseph replied, give me your livestock.
I will trade you food in exchange.”**

**“So they brought their cattle to Joseph in exchange
for food. Soon all the horses, flocks, herds, and
donkeys of Egypt were in Pharaoh's possession.”**

Joseph Enriches Pharaoh During the Famine:- Gen 47:13-19;

**Joseph obtains the land of the Egyptians
for Pharaoh and the Egyptians
become Pharaoh's slaves.**

**“The next year they came again and said,
Our money is gone, and our cattle are yours,
and there is nothing left but our bodies and land.”**

**“Why should we die? Buy us and our land and we will
be serfs to Pharaoh. We will trade ourselves for food,
then we will live, and the land won't be abandoned.”**

**“So Joseph bought all the land of Egypt for Pharaoh;
all the Egyptians sold him their fields because the famine
was so severe. And the land became Pharaoh's.”**

**“Thus all the people of Egypt
became Pharaoh's servants.”**

Joseph Sets Up a System That Enriches Pharaoh and Provides for the People. Gen 47:20-26;

The Priests are exempted and provided for.

“The only land he didn't buy was that belonging to the priests, for they were assigned food from Pharaoh and didn't need to sell.

The people get grain for seed and food; Pharaoh gets 20 percent.

“Then Joseph said to the people, See, I have bought you and your land for Pharaoh. Here is grain. Go and sow the land.”

“When you harvest it, a fifth of everything you get belongs to Pharaoh. Keep four parts for yourselves to be used for next year's seed, and as food for yourselves and for your households and little ones.”

Joseph Sets Up a System That Enriches Pharaoh and Provides for the People. Gen 47:20-26;

**“You have saved our lives, they said.
We will gladly be the servants of Pharaoh.”**

**“So Joseph made it a law throughout
the land of Egypt, and it is still the law,
that Pharaoh should have as his tax
twenty percent of all the crops except those
produced on the land owned by the temples.**

Israel is Blessed in Egypt. Gen 47:27-28;

**“Now Israel lived in the land of Egypt, in Goshen,
and they acquired property in it
and were fruitful and became very numerous.”**

**“Jacob lived in the land of Egypt seventeen years;
so the length of Jacob's life
was one hundred and forty-seven years.”**

Jacob Makes Joseph Swear to Bury Him in Canaan. Gen 47:29-31;

**“When the time for Israel to die drew near,
he called his son Joseph and said to him,”**

**“Please, if I have found favour in your sight,
place now your hand under my thigh
and deal with me in kindness and faithfulness.”**

**“Please do not bury me in Egypt, but when
I lie down with my fathers, you shall carry me
out of Egypt and bury me in their burial place.”**

He said, “I will do as you have said.

he said, “Swear to me.” So he swore to him.

Then Israel bowed in worship at the head of the bed.

Genesis
45:1; to 47:28;
Jacob and Judah.

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Next in the series:-

Genesis 48:1; to 50:26; Jacob blesses his sons.