

# A MINISTRY FOR HUNGRY SAINTS

## THE BOOK OF BEGINNINGS, AN INDEX TO GOD'S ETERNAL PURPOSE

# GENESIS

† THE BOOK OF GENESIS

## THE BOOK OF BEGINNINGS

WORD OF TRUTH MINISTRIES, Associated

*An overview of the Book of Genesis, by Given O. Blakely*

### GENESIS 3:15

*"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."*

**"The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." (Gen 49:10)**

### Lesson #74

#### COMMENTARY ON: 46:1-34

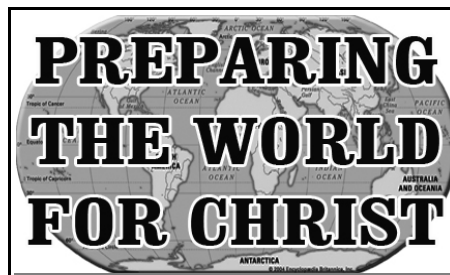
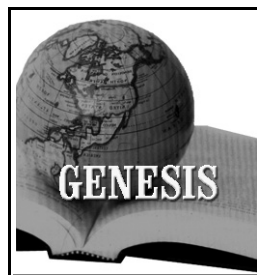
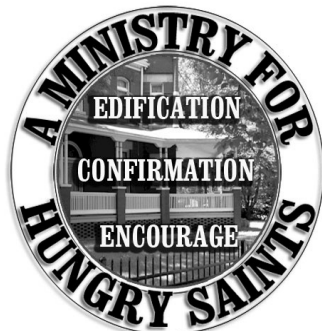
#### JACOB AND HIS HOUSE GO DOWN TO EGYPT

Jacob begins his journey with all he had – cattle and goods obtained in Canaan – stopping first at Beersheba to offer a sacrifice. God spoke to him there in a vision, assuring him that He would make of him a great nation, and would go down with him to Egypt. All the souls of Jacob that came into Egypt were seventy. Jacob sent Judah ahead to Joseph to obtain instructions on how to get to Goshen. Joseph went to meet Jacob, fell on his neck, and wept a good while. He then told them he would go up to Pharaoh and tell him they had come, were shepherds, and had brought their flocks with them. He told them that when Pharaoh asked them about their occupation, they should tell him they were shepherds from their youth, and so also were their fathers. This would all be in order to justify them living in Goshen, which apparently was commodious for such a manner of life.

### GENESIS 12:2-3

*"And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed."*

**And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together. (Gen 22:8)**



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A MINISTRY INITIATED IN MAY 1993, AND DEDICATED TO STRENGTHENING THOSE WHO ARE IN CHRIST, BY BUILDING THEIR FAITH, ENHANCING THEIR JOY, AND STABILIZING THEIR HOPE, ENABLING THEM TO WORK OUT THEIR SALVATION WITH FEAR AND TREMBLING.

## The Book of Genesis

### Lesson Number 74



**TRANSLATION LEGEND:** ABP=Apostolic Bible Polyglot m(1992); ALT=Analytical-Literal Translation (2005), AMPLIFIED=Amplified Bible (1965), ABP=Apostolic Bible Polyglot with Greek Interlinear (2003); ASV=American Standard Version (1901), BBE=Bible in Basic English (1949), BRENT=Brenton's English Septuagint; CEB=Common English Bible (2011); CEV=Contemporary English Version (1995); DRA=Douay-Rheims (1899), EMTV=English Majority Text (2002); ERV=English Revised Version (1885), ESV=English Standard Version (2001), GENEVA=Geneva Bible (1599), GNB=Good News (1966), GSNT=Goodspeed (1923), GWN=God's Word (1995), IE=International English (1973), ISV=International Standard Version (1967), JPS=Jewish Publication Society (1917), JUB=Jubilee Bible (2003); KJV=King James Version (1611), LITV=Literary Translation of the Bible (1976), LIVING=Living Bible (1971), MESSAGE=The Message (1993), MKJV=Modern KJV (1962), MONTGOMERY=Montgomery's New Testament (2001), MRD=Peshitta-James Murdock Translation (1852), NAB=New American Bible (2002), NASB=New American Standard Bible (1977), NAU=New American Standard Bible (1995), NIB=New International Bible, NIV=New International Version (1984), NJB=New Jerusalem Bible (1985), NKJV=New King James Version (1979), NLT=New Living Translation (1996), NRSV=New Revised Standard Version (1989), PHILLIPS=J B Phillips New Testament (1962), PNT=Bishop's New Testament (1595), RSV=Revised Standard Version (1952), TNK=JPS Tanakh (1985), WEB=Webster Bible (1833), WEYMOUTH=Weymouth's New Testament (1903), WILLIAMS=William's New Testament (1937), TYNDALE=Tyndale's Bible (1526), WYCLIFFE=Wycliffe New Testament (1382), YLT=Young's Literal Translation (1862)

#### GREEK LEXICON LEGEND

LEXICON LEGEND: FRIEBERG = Friberg Lexicon, UBS = Barclay-Newman, LOUW-NIDA = Louw-Nida Lexicon, LIDDELL SCOTT

THE INSPIRED RECORD OF THE BEGINNING OF ALL THINGS: THE HEAVENS AND THE EARTH, MANKIND, SIN, THE FIRST CHOSEN AND BLESSED NATION, THE FIRST CURSE, THE FIRST PROMISE, AND THE FIRST FAITH.

**DISCLAIMER:** The quoting of other translations is not to be taken as a condoning of them. My purpose is rather to show the remarkable diversity, and sometimes outright contradictions that exist among these various versions of Scripture. Our understanding of the Word of God ultimately depends upon our comprehension of the Lord Himself and His eternal purpose. Where this understanding is not present, we are shut up to scholasticism and conjecture, both of which are of the world, not of God.

# JACOB AND HIS HOUSE GO DOWN TO EGYPT

Gen 46:1 "And Israel took his journey with all that he had, and came to Beersheba, and offered sacrifices unto the God of his father Isaac. <sup>2</sup> And God spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here am I. <sup>3</sup> 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: <sup>4</sup> 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. <sup>5</sup> 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. <sup>6</sup> 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: <sup>7</sup> His sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt. <sup>8</sup> And these are the names of the children of Israel, which came into Egypt, Jacob and his sons: Reuben, Jacob's firstborn. <sup>9</sup> And the sons of Reuben; Hanoch, and Phallu, and Hezron, and Carmi. <sup>10</sup> And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman. <sup>11</sup> And the sons of Levi; Gershon, Kohath, and Merari. <sup>12</sup> 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. <sup>13</sup> And the sons of Issachar; Tola, and Phuvah, and Job, and Shimron. <sup>14</sup> And the sons of Zebulun; Sered, and Elon, and Jahleel. <sup>15</sup> 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. <sup>16</sup> And the sons of Gad; Ziphion, and Haggi, Shuni, and Ezbon, Eri, and Arodi, and Areli. <sup>17</sup> And the sons of Asher; Jimnah, and Ishuah, and Isui, and Beriah, and Serah their sister: and the sons of Beriah; Heber, and Malchiel. <sup>18</sup> These are the sons of Zilpah, whom Laban gave to Leah his daughter, and these she bare unto Jacob, even sixteen souls. <sup>19</sup> The sons of Rachel Jacob's wife; Joseph, and Benjamin. <sup>20</sup> 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. <sup>21</sup> And the sons of Benjamin were Belah, and Becher, and Ashbel, Gera, and Naaman, Ehi, and Rosh, Muphim, and Huphim, and Ard. <sup>22</sup> These are the sons of Rachel, which were born to Jacob: all the souls were fourteen. <sup>23</sup> And the sons of Dan; Hushim. <sup>24</sup> And the sons of Naphtali; Jahzeel, and Guni, and Jezer, and Shillem. <sup>25</sup> These are the sons of Bilhah, which Laban gave unto Rachel his daughter, and she bare these unto Jacob: all the souls were seven. <sup>26</sup> 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; <sup>27</sup> 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. <sup>28</sup> And he sent Judah before him unto Joseph, to direct his face unto Goshen; and they came into the land of Goshen. <sup>29</sup> 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. <sup>30</sup> And Israel said unto Joseph, Now let me die, since I have seen thy face, because thou art yet alive. <sup>31</sup> 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; <sup>32</sup> 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. <sup>33</sup> And it shall come to pass, when Pharaoh shall call you, and shall say, What is your occupation? <sup>34</sup> That ye shall say, Thy servants' trade hath been about cattle from our youth even until now, both we, and also our fathers: that ye may dwell in the land of Goshen; for every shepherd is an abomination unto the Egyptians". Gen 46:1-34

Jacob began his journey by offering sacrifices. God spoke to him. They took their cattle and belongings and headed for Egypt, going to Goshen – *Given O. Blakely*

*Jacob and His House Go Down to Egypt 1 of 20*

## INTRODUCTION

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Jacob begins his journey with all he had – cattle and goods obtained in Canaan – stopping first at Beersheba to offer a sacrifice. God spoke to him there in a vision, assuring him that He would make of him a great nation, and would go down with him to Egypt. All the souls of Jacob that came into Egypt were seventy. Jacob sent Judah ahead to Joseph to obtain instructions on how to get to Goshen. Joseph went to meet Jacob, fell on his neck, and wept a good while. He then told them he would go up to Pharaoh and tell him they had come, were shepherds, and had brought their flocks with them. He told them that when Pharaoh asked them about their occupation, they should tell him they were shepherds from their youth, and so also were their fathers. This would all be in order to justify them living in Goshen, which apparently was commodious for such a manner of life.

#### A GOD OF PARTICULARITIES

Throughout the Genesis record we are being introduced to the God of particularities, as compared to one of generalities.

#### Seen in the Creation

This is seen the creation. A day is particular, consisting of two distinct parts: day and night (Gen 1:5). The distribution of the waters was particular: the waters above, and the waters beneath (Gen 1:7-8). The surface of the earth was particular, consisting of earth and water (Gen 1:9-10). There was a particularization of vegetation: grass, herbs, trees, fruit-bearing trees, etc. (Gen 1:12). Periods of time were particular: days, months, years, seasons (Gen 1:14-15). There were particular lights: greater and lesser (Gen 1:15-17) a lesser. Living things were particular: life that soared in the heavens, life that walked on the earth, life that lived under ground, and life that swam in the sea (Gen 1:20-22, 24-25). Mankind was even particular: male and female (Gen 1:27).

#### Particular In Whom He Receives

At the threshold of human

history, God established that there are some people whom, He receives, together with their offerings, and some He does not. *"And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering: But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell"* (Gen 4:5-6).

#### Some Find Grace, and Some are destroyed

In Noah God established that some find grace, while others are destroyed. *"And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them. But Noah found grace in the eyes of the LORD"* (Gen 6:7-8).

#### God Is Particular Concerning Whom we Speaks to

- Noah – *"And the LORD said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation."* (Gen 7:1)
- Abraham – *"Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee."* (Gen 12:1)
- Isaac – *"And there was a famine in the land, beside the first famine that was in the days of Abraham. And Isaac went unto Abimelech king of the Philistines unto Gerar." And the LORD appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of."* (Gen 26:1-2).
- Jacob – *"And God said unto Jacob, Arise, go up to Bethel, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother."* (Gen 35:1)

#### A BRIEF SUMMARY OF THE TEXT

**God Is Particular About Those to Whom He Reveals Himself**

- ➔ Noah – Gen 6:13; 7:4; 8:31; 9:11
- ➔ Abraham – Gen 12:1-3; 13:16-17; 17:2-20; 18:10,14; 22:17
- ➔ Hagar – Gen 16:10-12; 21:17-20
- ➔ Isaac – Gen 26:3-5
- ➔ Jacob – Gen 28:13-15; 31:3; 35:11-12
- ➔ Joseph – Gen 37:4-10; 41:15-36

To this point in Genesis, there has been no public announcement by God or any angel. So far as the record is concerned, there was no public word declared at the tower of Babel, or prior to the destruction of Sodom and Gomorrah. There is indication that a warning concerning the coming flood was declared by Enoch. We do not know how public that warning was.

Later in history, a general word will be declared to Nineveh by the prophet Jonah. Through the prophets God spoke to all the people. However, to this point in Genesis, that has been the manner of Divine communication.

**God Chooses People**

- ➔ Noah – Gen 6:8
- ➔ Abraham – Gen 12:1; Neh 9:7
- ➔ Isaac – Gen 21:12
- ➔ Rebekah – Gen 24:44
- ➔ Jacob – Gen 46:2
- ➔ Joseph – Gen 45:7-7; Psa 105:17-19
- ➔ The genealogy of Luke lists people living from Genesis 1 through Genesis 46. Seth, Enos, Cainan, Maleleel, Jared, Enoch, Methusaleh, Lamech, Noah, Shem, Arphaxad, Cainan, Sala, Heber, Phalec, Ragau, Saruch, Nachor, Thara, Abraham, Isaac, Jacob, and Judah. **All of these were chosen by God without regard to their works** (Lk 3:33-38). In addition to this, and in contradiction of firstborn rights,

Isaac was chosen over Esau (Gal 4:30), and Jacob over Esau (Rom 9:13).

**God Leads and Directs People**

- ➔ Directed Abraham to Canaan – Gen 12:1
- ➔ Directed Abraham Mount Moriah

much of it at all – was gone. God did not speak much with anyone until, at nearly five hundred years of age, He talked and reasoned with Noah. That was over fifteen hundred years after the fall. And even after that, it was around five hundred years before he called Abraham, and began working

**I do not doubt that Satan thought he had successfully thwarted the promise of a conquering “Seed” when he moved Esau, one of his children, to kill Abel. Little did he know that the purpose of God was continuing to advance as He was schooling selected people concerning His Person and ways.**

(Gen 22:1-2).

- ➔ Led Abraham’s servant – Gen 24:27.
- ➔ The Lord led Jacob – Gen 35:3.

Genesis is introducing us to these concepts, for they are all employed and magnified in the salvation that is in Christ Jesus with eternal glory.

**WHY IS THIS EXTENSIVE EXPOSURE NECESSARY?**

When sin and death “*entered into the world*” (Rom 5:20), a certain spiritual obtuseness enveloped the human race. Although man was created in the image of God, it is as though the capacity to see God at work, and hear His voice, and think His thoughts after Him, began a rapid deterioration. This is something that could not be resolved by academic learning. All knowledge of God’s ways – if there was originally

extensively on matters pertaining to the “Seed” of the woman, who would bruise the serpent’s head.

Now, as promised to Abraham, we have arrived at the point when Abraham’s seed would journey to a country that was not their own, there to eventually be oppressed for four hundred years, after which they would come out miraculously with great substance (Gen 15:13-16). This is nearly two thousand years after the fall. I do not doubt that Satan thought he had successfully thwarted the promise of a conquering “Seed” when he moved Esau, one of his children, to kill Abel.

**Little did Satan know that the purpose of God was continuing to advance as He was schooling selected people concerning His Person and ways.**

**AND ISRAEL TOOK HIS JOURNEY**

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

**ISRAEL TOOK HIS JOURNEY**  
*“And Israel took his journey . . .”*  
 Other versions read *“Israel set out,”* NASB  
*“went on his journey,”* BBE *“traveled,”* CEB

*“moved,”* GWN *“departed,”* SEPTUAGINT  
*“began his journey,”* NET *“and left for Egypt,”* CEV *“began his trip to Egypt,”* ERV  
*“Israel journeyeth,”* YLT and *“made his*

journey.” AMPLIFIED

There are a variety of ways we can look at this text.

- ➔ HE EMBRACED THE JOURNEY AS HIS OWN – “took his journey.” <sup>KJV</sup> Even though he was traveling with others, this involved Jacob personally. There was a sense in which this was HIS trip.
- ➔ HE “MOVED,” ACTING UPON THE WORD HE HAD BEEN GIVEN. “Israel moved,” <sup>GWN</sup> “set out,” <sup>NASB</sup>
- ➔ HE COMMENCED TRAVELING, MOVING TOWARD THE DESTINATION – “traveled,” <sup>CEB</sup> “began his journey,” <sup>NET</sup> “began his trip,” <sup>ERV</sup> “journeyeth,” <sup>YLT</sup> and “made his journey.” <sup>AMPLIFIED</sup>
- ➔ HE LEFT WHERE HE WAS IN ORDER TO GO TO WHERE HE WAS GOING TO BE. “Israel departed,” <sup>SEPTUAGINT</sup> “left for Egypt.” <sup>CEV</sup>

#### Similar to Others

Jacob moved out from where he was, in order to go where he was being called. This is the same thing Abraham did when he left Ur of the Chaldees for a country God would show him. It was the same thing Israel did when they left Egypt in order to go to Canaan.

#### Similar to Those Being Saved

- ➔ This also reflects something of the involvements related to obtaining salvation. First, being saved must be something we own – viewed as intensely personal, and requiring our detailed involvement.
- ➔ We must act upon the word delivered to us. When Peter, having told the inquirers they should repent and be baptized (Acts 2:38), with many other words he exhorted them, “save yourselves from this untoward generation” (Acts 2:40). Having heard that word, “they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls” (Acts 2:41).
- ➔ We must then commence traveling to the destination to which we have been called. This involves becoming strangers and pilgrims in this world

## PROBABLE ROUTE OF JACOB AND HIS HOUSEHOLD TO EGYPT



(1 Pet 2:11), running a race that has been set before us (Heb 12:2), and setting our affection on where we are going (Col 3:1-2).

- ➔ There must be a holy consciousness that we are, in a definite sense, leaving the domain in which we formerly lived. No longer are we of the world (John 15:19), having been delivered from it (Gal 1:4). Now, we are in quest of a better country – that is, an heavenly one (Heb 11:16). The fact that this is an uncommon stance in the nominal church does not change the facts of the case.

#### WITH ALL THAT HE HAD

“... with all that he had ...” Other versions read, “with all that was his,” <sup>NIV</sup> “everything he owned,” <sup>CEB</sup> “with all his possessions” <sup>NJB</sup> “with all of his,” <sup>ABP</sup> “all which were to him.” <sup>LITV</sup>

In view of the fact that Pharaoh told them not to regard their “stuff,” I gather that this text refers to essential goods, as compared with auxiliaries.

I see in this that Jacob was making no provisions to return to Canaan prior to his death. With this move a period of flour hundred and thirty years commenced, (the latter four years being a time of oppression), when the Israelites would not leave Egypt until the appointed “day” of their deliverance (Ex 12:41). Until that appointed day, none of them left Egypt.

#### The Parallel in Spiritual Life

Even as with Jacob, we who have “fled” to Jesus does so to “lay hold upon the hope set before us” (Heb 6:18). We have no intention of returning to the pit from whence we have been dug (Isa 51:1).

We have witnessed those who could not make the full journey, only believing “for a while” (Lk 8:13), and returning to the “weak and beggarly elements” (Gal 4:9) that promote bondage. May none of us ever be numbered with that band of quitters!

#### HE CAME TO BEERSHEBA

“... and came to Beersheba ...”

Jacob begins his trip to Egypt from Hebron, where he had located (Gen 37:14). He journeys first to Beersheba. Years earlier Abraham had planted a grove there, and called upon the name of the Lord (Gen 21:33). That is where he dwelt with Isaac after he had journeyed to Moriah to offer him as a burnt sacrifice to God (Gen 22:19). The Lord had also appeared to Isaac there, promising that He would be with him and bless him. Isaac built an altar there (Gen 26:23-25). Jacob had traveled to Padanaram to obtain a wife, commencing his journey at Beersheba.

There were a lot of holy associations with Beersheba, later to become the southmost city in the promised land (Judges 20:1; 1 Kgs 4:25). I do not doubt that Jacob rehearsed many of these things before the Lord.

### AND OFFERED SACRIFICES

*" . . . and offered sacrifices unto the God of his father Isaac."*

This is the first time we read of "sacrifices" – a plurality. The next reference to "sacrifices" is in Exodus 10:25. This is true in all of the standard versions of Scripture. There is a reference to multiple offerings, made by Noah after the flood (Gen 8:20). That is the only such reference in the book of Genesis. The next reference to "offerings" is found in Exodus (Ex 8:26; 10:25). This is also true in all standard versions of Scripture.

west, east, and north (Gen 28:14b).

- ➡ Through his seed all families of the world would be blessed (Gen 28:14b).
- ➡ God would be with him and keep him in all places (Gen 28:15a).
- ➡ God would bring him again to Canaan from Padanaram (Gen 28:15b).
- ➡ God would not leave Jacob until He had done everything He had promised him (Gen 28:15c).

31:9-10).

- ➡ God was with Jacob so he did not leave Laban while empty (Gen 31:42).
- ➡ God graciously gave Jacob children (Gen 33:5).
- ➡ As Jacob journeyed, the terror of the Lord was upon the cities round about them (Gen 35:5).
- ➡ God promised Jacob a nation and a company of nations would come from his loins, together with kings (Gen 35:11).

**As established in Abraham, Isaac, Jacob, and Joseph, God blesses those He calls into His purpose. They do not remain the same as other people. Further, the blessing of God is evident in the lives of the people.**

I am not sure of the significance of multiple sacrifices – but Jacob's holy recollections certainly must have been many, provoking this unprecedented offering of "sacrifices."

#### Promises Made Directly to Jacob

- ➡ Give the land of Canaan to Jacob and his seed (Gen 28:13).
- ➡ Multiply his seed as the dust of the earth (Gen 28:14a).
- ➡ Jacob would spread abroad to the

- ➡ God would be with Jacob in his return to Canaan from the house of Laban (Gen 31:3).
- ➡ God did not allow Laban to hurt Jacob (Gen 31:7).
- ➡ God took cattle away from Laban and gave them to Jacob (Gen 31:9).
- ➡ God caused the cattle to breed so Jacob would get the best, according to his agreement with Laban (Gen

The awareness of these Divine affirmations would certainly promote the offering of "sacrifices." The remembrance of God's deliverance provoked Noah to offer "burnt offerings" to God (Gen 8:20), and it will do no less in Jacob. Today, in this "day of salvation" (2 Cor 6:2), those who perceive what the Lord has done through Christ Jesus will not hesitate to offer themselves to God.

#### GOD BLESSES THOSE HE CALLS

As established in Abraham, Isaac, Jacob, and Joseph, **God blesses those He calls into His purpose.** They do not remain the same as other people. Further, the blessing of God is evident in the lives of the people. They will be perceived as different from the masses – and that because they **are** different. They are a new creation (2 Cor 5:17), and the workmanship of God (Eph 2:10). God is working in them both to will and to do of His own pleasure (Phil 2:13).

## GOD SPOKE TO ISRAEL IN NIGHT VISIONS

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

#### GOD SPOKE UNTO ISRAEL

*"And God spake unto Israel in the visions of the night, and said, Jacob, Jacob. . ."*

God called the name "Jacob" twice, but He spoke "unto Israel." **That is, the Lord was speaking to Him in a covenantal sense, and particularly related to the blessing of the whole world through the Abrahamic "Seed."** He speaks to the patriarch as the one whose name He had changed from Jacob to Israel (Gen 32:28; 35:10).

This word will not be related to some ordinary experience of life, but to what the Lord is going to do for Jacob, and how it relates to His "eternal purpose."

**There are matters that are more weighty, more significant, and of greater importance.** They have to do with "the kingdom of God," and are the

things that are to be pondered and sought “first” (Matt 6:33).

### VISIONS OF THE NIGHT

Other godly men have received visions during the night. These include *Eliaphaz* (Job 4:13); *Abraham* (Gen 15:12-21), *Samuel* (1 Sam 3:3-15), *Daniel* (Dan 2:19; 7:2,7,13; 8:26; 9:21), *Zechariah* (Zech 1:8-21), and *Paul* (Acts 16:9; 18:9).

### A Productive experience During an Unproductive Time

It is interesting to note that when the manna fell for Israel during their trek to Canaan, it “*fell upon the camp in the night*” (Num 11:9). David said he would be instructed “*in the night seasons*” (Psa 16:7), and that God “*visited*” him “*in the night*” (Psa 17:3). Another psalmist also wrote God’s song being with him “*in the night*” (Psa 42:8), while Asaph spoke of his “*song in the night*” (Psa 77:6). Isaiah said he desired the Lord “*in the night*” (Isa 26:9). **For people of faith, nighttime can be a productive time, when there are fewer distractions.** It was so with Jacob.

### GOD CALLED HIS NAME TWICE

Notice God’s call to the patriarch: “*Jacob, Jacob.*” God has called others in this two-fold manner: “*Abraham, Abraham*” (Gen 22:11), “*Moses, Moses*” (Ex 3:3), “*Samuel, Samuel*” (1 Sam 3:10), “*Simon, Simon*” (Lk 22:31), “*Martha, Martha*” (Lk 10:41), “*Saul, Saul*” (Acts 9:4).

This kind of calling demands immediately attention. It is not the introduction to something that is secondary, and it does not allow for delay.

HE SAID, HERE AM I

“ . . . And he said, *Here am I.*” Other versions read, “*I’m here,*” <sup>CEB</sup> “*Lo, here I am*” <sup>DOUAY</sup> “*What is it?*” <sup>SEPTUAGINT</sup> “*Yes?*” <sup>LIVING</sup> “*Behold me,*” <sup>LITV</sup> and “*I’m listening.*” <sup>MESSAGE</sup>

This is a response denoting both alertness and interest. You may recall that when the Lord called to young Samuel, because he did not yet know

RATTLEHEAD, SHATTERBRAIN; *RELATED WORDS:* FOOL, GOOSE, SILLY, SIMPLETON. <sup>MERRIAM-WEBSTER</sup> The

It is a travesty that such a non-thinking generation could develop within the professed church – but that is actually happening. It is the kind of generation does not know the Lord, and consequently cannot detect Divine overtures. Significant opportunities are

**It is a travesty that such a non-thinking generation could develop within the professed church – but that is actually happening. It is the kind of generation does not know the Lord, and consequently cannot detect Divine overtures.**

the Lord (1 Sam 3:7), he could not associate the summons with the God of heaven. After he had reported the experience to Eli, under whose care he was being raised, and after Eli recognized what was happening, he told young Samuel, “*Go, lie down: and it shall be, if He call thee, that thou shalt say, **Speak, LORD; for thy servant heareth***” (1 Sam 3:9). Other versions read, “*Speak Lord, for your servant is listening,*” <sup>NIV</sup> and “*Say on, Lord; for the ears of your servant are open.*” <sup>BBE</sup>

**The Lord must have the attention of those He instructs.** Many people never have an extended spiritual thought because their thinking is too scattered, and rarely focused on anything of eternal consequence. The world refers to this condition as being “scatterbrained.” The definition of that word is: “A FLIGHTY THOUGHTLESS PERSON” – *SYNONYMS:* BIRDBRAIN, FEATHERBRAIN, FEATHERHEAD, FLIBBERTIGIBBET, HAREBRAIN, RATTLEBRAIN,

simply passed by because they are not recognized – like Jerusalem not knowing “*the time of their visitation*” (Luke 19:44).

With all of the bad press Jacob has been given, he **never** missed the call of the Lord. When the Lord appeared to him, or spoke to him, he **always** received it and responded accordingly (Gen 28:13-22; 31:3-18; 32:24-30). Jacob was directable, which confirms he was basically a spiritual man. A holy angel said to him, “*Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed*” (Gen 32:28).

**The true measure of a person can be seen in how they respond to God, and in particular to His Word.** Lethargic responses reveal a certain dulness of mind and callousness of spirit. Such people have grieved the Holy Spirit.

## I WILL THERE MAKE OF THEE A GREAT NATION

“<sup>3</sup> 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: <sup>4</sup> 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.*”

I AM GOD

“And he said, *I am God . . .*”

This expression is found ten times in Scripture (Gen 35:11; 46:3; Psa 46:10; 50:7; Isa 43:12; 45:22; 46:9; Ezek 28:9; Hos 11:9). It is a key affirmation, and is not to be ignored.



- ➡ *"I am God Almighty"* (Gen 35:11).
- ➡ *"I am the God of thy father"* [Isaac] (Gen 46:3).
- ➡ *"Be still and know that I am God"* (Psa 46:10).
- ➡ *"I am God, even thy God"* (Psa 50:7).
- ➡ *"... therefore ye are my witnesses, saith the LORD, that I am God"* (Isa 43:12).
- ➡ *"I am God, and there is none else"* (Isa 45:22).
- ➡ *"I am God, and there is none like Me"* (Isa 46:9).
- ➡ *"Wilt thou yet say before him that slayeth thee, I am God? but thou shalt be a man, and no God, in the hand of him that slayeth thee"* (Ezek 28:9).
- ➡ *"... I am God, and not man ..."* (Hos 11:9).

*"the fear of Isaac"* (Gen 31:42). This was the God in whom Isaac trusted – the One who directed and protected him. It was the God who made the precious promises to Isaac.

The ultimate identity of the true God is, **"The God and Father of our Lord Jesus Christ"** (2 Cor 11:31; Eph 1:3; 1 Pet 1:3). This is the God in whom Jesus trusted as He went about doing good, and healing all that were oppressed of the devil (Heb 2:13).

**FEAR NOT TO GO DOWN INTO EGYPT**  
*"... fear not to go down into Egypt ..."* Other versions read, *"Do not be afraid to go down to Egypt,"* <sup>NASB</sup> *"go down to Egypt without fear,"* <sup>BBE</sup> and *"Don't be afraid to move down to Egypt."* <sup>ISV</sup>

The idea here is that Jacob was not to fear relocating in Egypt – going down to Egypt to live there, or take up permanent residency. This would not be a mere visit.

On the surface, this move

<sup>NASB</sup> *"It is **there** that I will make you into a great nation"* <sup>CJB</sup> *"I will see to it that you become a great nation **there**,"* <sup>LIVING</sup> and *"I'm going to turn you into a mighty nation **there**."* <sup>ISV</sup>

God had promised He would make a great nation of many people to Abraham (Gen 12:2; 18:18; 22:17), Isaac (Gen 26:4), and Jacob (Gen 28:3; 35:11; 46:3). **Where would the great growth of these people take place?** One might expect Canaan would be the place, but this was not the case.

At that time, the Canaanites and others were in the promised land (Gen 12:6; 13:7). **They were too numerous, and Israel was too small to possess the land at that time.** They had to have enough people to fill the land, as was later stated through Moses: *"And the LORD thy God will put out those nations before thee **by little and little**: thou mayest not consume them at once, **lest the beasts of the field increase upon thee**. But the LORD thy God shall deliver them unto thee, and shall destroy them with a mighty destruction, until they be destroyed"* (Deu 7:23). **The promised land would be no advantage to them, if it was not occupied.** However, where would enough people be generated to at least dominate the land, even though remnants of the former inhabitants remained there?

**The increase would take place in Egypt.** They would be given their own land, which was not shared with another people. For at least thirty years they encountered no opposition from the Egyptian government. It is written that during that time *"the children of Israel were fruitful, and **increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them**"* (Ex 1:7).

Compare that exponential increase during thirty years with the growth of the nation from Abraham to the time of our text: about 230 years. After that period of time, nearly eight times longer than the first thirty years in Israel, there were only seventy Israelites. When the Pharaoh arose who did not know Joseph, it was said of Israel, *"the*

**Compare that exponential increase during thirty years with the growth of the nation from Abraham to the time of our text: about 230 years. After that period of time, nearly eight times longer than the first thirty years in Israel, there were only seventy Israelites.**

This statement – **"I am God"** – if believed, will address every form of human challenge and difficulty. For Jacob, it would diffuse any fear of going down into Egypt, while awakening holy hope and expectation.

Seen correctly, all temptation to sin is Satan's attempt to call God's Godhood, or Deity, into question.

**I AM ... THE GOD OF THY FATHER**  
*"... the God of thy father ..."*

This helped to further define who was speaking. It was the God in whom Isaac trusted. God is also referred to as

appeared to contradict the promises of God to give the land of Canaan to Jacob (Gen 28:4,13; 35:12), and to his seed (Gen 28:4,13; 35:12). Would Jacob lose the land as a result of this move? Would his seed fail to possess it as God had promised? Any such suggestions were all diffused by the words, *"I am God, the God of thy father."* In the strength of that unalterable fact, Jacob could go down to Egypt *"without fear."* <sup>BBE</sup>

**I WILL THERE MAKE OF THEE A GREAT NATION**

*"... for I will **there** make of thee a great nation ..."* Other versions read, *"I will make you a great nation **there**,"*



children of Israel are more and mightier than we" (Ex 1:9). That is the kind of work God can do!

As noted, the opposition surfaced when a Pharaoh arose that "knew not Joseph" (Ex 1:8). By that time, however, the people had expanded exponentially. Further, as it is written, "the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel" (Ex 1:12).

God did precisely what He told Jacob He would do. There, in Egypt, He made of Jacob "a great nation."

#### I WILL GO DOWN WITH THEE INTO EGYPT

" . . . " . . . I will go down with thee into Egypt . . . "

The presence of the Lord is much coveted among those who are living by faith. Moses once said to the Lord, "If Thy presence go not with me, carry us not up hence. For wherein shall it be known here that I and thy people have found grace in thy sight? is it not in that Thou goest with us? so shall we be separated, I and Thy people, from all the people that are upon the face of the earth" (Ex 33:15-16).

David once said, "Glory and honor are **in His presence**; strength and gladness are **in His place**" (1 Chron 16:27).

The value of the presence of the Lord was stated succinctly and wonderfully by Isaiah: "When thou passest through the waters, **I will be with thee**; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. **For I am the LORD thy God, the Holy One of Israel, thy Savior: I gave Egypt for thy ransom, Ethiopia and Seba for thee. Since thou wast precious in My sight, thou hast been honorable, and I have loved thee: therefore will I give men for thee, and people for thy life. Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south,**

**Keep not back: bring My sons from far, and My daughters from the ends of the earth; Even every one that is called by My name: for I have created him for My glory, I have formed him; yea, I have made him"** (Isa 43:2-7).

Even though we are living in the time when "**the Sun of righteousness has risen with healing in His wings**" (Mal 4:2), it is rare for professing Christians reason in such a manner. Now it is the trend for church leaders to rely on motivational experts, church growth experts, financial experts, and recovery experts. They have specialized workshops, and methodology experts and literature. Consistently their prayer

was living in Egypt. What, then, can this word mean? The answer is to be found in the next clause.

#### JOSEPH SHALL PUT HIS HAND UPON THINE EYES

" . . . and Joseph shall put his hand upon thine eyes." Other versions read, "Joseph will close your eyes," <sup>NASB</sup> "Joseph's own hand will close your eyes," <sup>NIV</sup> "at your death Joseph will put his hands on your eyes," <sup>BEB</sup> "Joseph will close your eyes when you die," <sup>CEB</sup> "after Yosef has closed your eyes" <sup>CJB</sup> "Joseph will be with you to close your eyes," <sup>NLT</sup> and "Joseph will put his hand upon your eyes [when they are about to close in death]." <sup>AMPLIFIED</sup>

**Unlike Moses, the trend of the day is to attempt to occupy what God has promised without the presence of the Lord. And, of course, they are finding that they simply are not able to occupy what God has promised!**

meetings are the least attended, and men without professional academic training are considered unqualified. **Unlike Moses, the trend of the day is to attempt to occupy what God has promised without the presence of the Lord.** And, of course, they are finding that they simply are not able to occupy what God has promised!

#### I WILL SURELY BRING THEE UP AGAIN

" . . . and I will also surely bring thee up again . . . " Other versions read, "I promise to bring you out again" <sup>CEB</sup> "but I will also bring you back here again," <sup>CJB</sup> "I will make sure you come back again" <sup>GWN</sup> "I will bring your descendants back again," <sup>LIVING</sup> and "I will also surely bring you [your people Israel] up again." <sup>AMPLIFIED</sup>

Those familiar with the record know that Jacob never did go back to Canaan while he was living. In fact, he died in Egypt. There is no record of him taking any trip back to Canaan while he

**Closing the eyes of the dead is something that has been practiced from antiquity until this very day.**

In the modern Jewish Virtual Library, the following is said concerning the case of the dead: "AFTER A PERSON DIED, THE EYES ARE CLOSED . . . AS A SIGN OF RESPECT." <http://www.jewishvirtuallibrary.org/jsource/Judaism/death.html#2> I do not know the origin of this practice, and find that no one else claims to have this knowledge.

#### Something To Learn From This

If it is true that this text speaks of Joseph closing Jacob's eyes after he died, then it is also true that **Jacob did not cease to be a person when he died.** While his body was inactive, his spirit having departed from it, Jacob still existed. God said He would bring Jacob back to Canaan, and He did – when his body was transported there and buried (Gen 50:4-13).

While, technically, the body is not the person, because it is integral to

man's personhood, the resurrection of the dead precedes the appearance of the dead before the "judgement seat of Christ" (2 Cor 5:10). In the case of those who have been justified, the resurrection is referred to as "the resurrection of the just" (Lk 14:14). Because the resurrection will be the rebirth of the body, Jesus spoke of the

people as "children of the resurrection" (Lk 20:36). Although Paul knew that "to be absent from the body was to be present with the Lord" (2 Cor 5:8), yet he knew salvation will not be complete until the resurrection of the dead. Therefore he made it his aim to know Christ, and the fellowship of his suffering, being made conformable to

His death, "If by any means I might attain unto the resurrection of the dead" (Phil 3:11).

**With all of this in mind, God did, indeed, bring Jacob back to the land of Canaan, there to await the resurrection of the dead.** At that time Jacob's spirit will enter his resurrection body.

## JACOB, THEIR LITTLE ONES, AND WIVES WERE IN THE WAGONS

*"<sup>5</sup> 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."*

### JACOB ROSE UP FROM BEERSHEBA

*"And Jacob rose up from Beersheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives . . ."*

The trip to Egypt commenced after Jacob had made sacrifices to God. This was especially appropriate because he was leaving the promised land to spend time in a foreign country. It had been made clear to Jacob that this was the will of God, so he honored God with offerings, and no doubt with thanksgiving as well, and commenced his journey with expectations. Further, they all went as a group – as the seed of Jacob, upon whom God had

pronounced His blessing.

### THE WAGONS WHICH PHARAOH HAD SENT

*" . . . in the wagons which Pharaoh had sent to carry him."*

Jacob did not choose his own way of getting to Egypt, but used the means that had been provided – "the wagons which Pharaoh had sent to carry him" – the wives of the clan, and the little ones as well. The supplies they required for the journey were also in the wagons.

### The Parallel to Our Situation in Christ

The saved are in a situation similar to that of Jacob. They are en route to another place – a place where they will live, or reside. Supplies required for the journey have been provided – "all spiritual blessings in heavenly places" (Eph 1:4), and "all things that pertain to

life and godliness" (2 Pet 1:3).

While there is a sense in which we travel to glory alone, there is also a very valid sense in which we travel in "wagons" holy clusters of brethren that are "knit together in love" (Col 2:2), and ministering one to another as they are holding to the Head (Col 2:19), which is Christ.

This particular aspect of spiritual life, although it is the subject of apostolic exposition (Rom 12:1-6; 1 Cor 12:1-28; Eph 3:11-16; Col 2:19-22; 1 Pet 4:10-22) has been greatly minimized because of the intrusion of spiritual Babylon. Congregations of believers are largely unprofitable to one another, as career-centered clergymen and religious institutions have taken over. Any similarity between the church Jesus is building and its modern representations is purely coincidental.

## THEY TOOK THE CATTLE AND GOODS GOTTEN IN CANAAN

*"<sup>6</sup> 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: <sup>7</sup> His sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt."*

### THEY TOOK THEIR CATTLE AND GOODS

*"And they took their cattle, and their goods, which they had gotten in*

*the land of Canaan . . ."*

Jacob and his household had been in Canaan for over thirty years. Joseph was born while Jacob was still with Laban. At that time he requested that Laban send him back to Canaan with his wives and children (Gen 30:25-26). He remained there until he had gathered some flocks of his own (Gen 30:29-31:13). We so not know the length of time required for Jacob to obtain his flocks and herds. Some have estimated

three to five years. If that is reasonable, and Joseph was seventeen when he was taken to Egypt, Jacob and company had been in Canaan for at least twelve years. Add to that the twenty-two years that Joseph had been in Egypt, and you come to an estimated 30-32 years. During that time their cattle and goods were "gotten in the land of Canaan." The number was no doubt considerable.

When Jacob met Esau, he have

him a gift of animals from the flocks he was herding to Canaan at that time: *"Two hundred she goats, and twenty he goats, two hundred ewes, and twenty rams, thirty milch camels with their colts, forty kine, and ten bulls, twenty she asses, and ten foals"* (Gen 32:14-15). That signifies rather large flocks when they began dwelling in Canaan. Add to that what they had accumulated in Canaan over a period of thirty years, and you get a rough idea of something of the involvements of moving to Egypt. Add to that the "goods," and the assemblies of the families, and you can see that moving to Egypt was not an incidental task.

#### A Spiritual Parallel

In Christ, we have moved to a new territory, being raised up to sit together with Christ *"in heavenly places"* (Eph 2:6). From one point of view, the relocation was instant, with God Himself delivering us from the power of darkness, and translating us into the Kingdom of His dear Son (Col 1:13). From another perspective, however, it involved the movement of

our heart, our mind, our affection, and life itself. We now live for a different reason, and with a different objective. We present our bodies a living sacrifice to God (Rom 12:1-2), set our affection on things above (Col 3:1-2), and render our *"members as instruments of righteousness unto God"* (Rom 6:13). The appointed objective is to be sanctified *"wholly,"* with the *"whole spirit, soul, and body"* being *"preserved blameless unto the coming of our Lord Jesus Christ"* (1 Thess 5:23).

In order for these objectives to take place, we must be in the environment appointed for their development. Spiritually speaking, that is the *"heavenly places."* From the practical point of view, God places us in *"the body"* of Christ as it has pleased Him (1 Cor 12:18). It is there that standard spiritual growth and adaptation take place (Eph 4:11-16).

#### AND CAME INTO EGYPT

*"... and came into Egypt, Jacob, and all his seed with him: His sons, and his sons' sons with him, his daughters,*

*and his sons' daughters, and all his seed brought he with him into Egypt."*

Again, I draw your attention to the absence of the details associated with the journey itself. In a single sentence we read, *"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: His sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt"* (Gen 46:6-7).

**The journey itself is not the point, but the destination of the journey.**

#### The Spiritual Parallel

So it is with the saints of God. The experiences they have en route to glory are not to be despised or overlooked, but our focus is not to be upon them. When one's religion begins to promote a focus upon self, personal experience, and the likes, a certain deterioration begins to take place. True spiritual life is essentially Christ-centered, not self-centered.

## THE SONS OF REUBEN

*"<sup>8</sup> And these are the names of the children of Israel, which came into Egypt, Jacob and his sons: Reuben, Jacob's firstborn. <sup>9</sup> And the sons of Reuben; Hanoch, and Phallu, and Hezron, and Carmi."*

The record will now account for all of the souls that made the journey to Egypt. None of the persons mentioned were born



in Egypt. They all were born prior to this trip.

These sons and the progeny are mentioned in the book of Numbers, which accounts for Israel when they were wandering through the wilderness:

*"Reuben, the eldest son of Israel: the children of Reuben; Hanoch, of whom cometh the family of the Hanochites: of Pallu, the family of the Palluites: Of Hezron, the family of the Hezronites: of Carmi, the family of the Carmites."*

*These are the families of the Reubenites: and they that were numbered of them were forty and three thousand and seven hundred and thirty"* (Num 26:5-7). These were men in the military.

You can see how the tribes began to grow. At the time of the wandering, Reuben's progeny had grown to 43,730. This spanned a period of time over four hundred years in length. However, the promise was sure.

## THE SONS OF SIMEON

*"<sup>10</sup> And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman."*

While Reuben only had four sons, Simeon had six. You will notice in these genealogies the absence of a pattern. These generations were all directed by

the Lord, whose *"way is in the sea,"* His *"path in great waters,"* and His *"footsteps are not known"* (Psa 77:19). It was God who caused the

increase of Abraham's seed. As He Himself said:

- ➔ "I will make of thee a great nation" (Gen 12:2).
- ➔ "I will make thy seed as the dust of the earth" (Gen 13:16).
- ➔ "I will . . . multiply thee exceedingly" (Gen 17:2).
- ➔ "I will make thee exceeding fruitful" (Gen 17:6).
- ➔ "I will multiply thy seed as the stars of heaven, and as the sand which is upon the seas shore" (Gen 22:17).
- ➔ "I will make thy seed as the stars of heaven," Gen 26:4).

It is written of Simeon's offspring

#### SIMEON

JEMUL  
JAMIN  
OHAD  
JACHIN  
ZOAR  
SHAUL  
HEZRON  
HEMUL

*Shaul, the family of the Shaulites. These are the families of the Simeonites, twenty and two thousand and two hundred" (Num 26:12-14).*

At this point in Genesis, God is doing this – multiplying the seed of Abraham.

Notice that Reuben had four sons, and, at the time recorded in Numbers,

in the book of Numbers, *"The sons of Simeon after their families: of Nemuel, the family of the Nemuelites: of Jamin, the family of the Jaminites: of Jachin, the family of the Jachinites: Of Zerah, the family of the Zarahites: of*

had increased to 43,730. Simeon, on the other hand, had eight sons, and had only increased to 22,200. **Again, there is the glaring absence of a pattern.**

As I see things, it is imperative to keep this uppermost in our minds. **Flesh has a penchant for patterns and, what it considers, humanly logical conventions. However, this not how the work of God is to be assessed.** God's thoughts and ways are transcendent to that of men. That is why we read of aged people having children – key children (Heb 11:11-12; Lk 1:5-7,13), a shepherd being exalted to king (2 Sam 7:8), plowman and ranchers becoming prophets (1 Kgs 19:16-19-20; Amos 7:14), a virgin giving birth to the Son of God (Matt 1:23), and a persecutor of the church becoming Christ's apostle to the Gentiles (Acts 8:3; 1 Tim 1:3. Rom 11:13; 2 Tim 1:11).

## THE SONS OF LEVI

**"<sup>11</sup> And the sons of Levi; Gershon, Kohath, and Merari."**

The sons of Levi are listed here. Because of their dedication to God, they were not included in the count of Israel's military. As it is written, ***"Only thou shalt not number the tribe of Levi, neither take the sum of them among the children of Israel: But thou shalt appoint the Levites over the tabernacle of testimony, and over all the vessels thereof, and over all things that belong to it: they shall bear the tabernacle, and all the vessels thereof; and they shall minister unto it, and shall encamp round about the tabernacle"*** (Num 1:49-50).

The choosing of the tribe of Levi to serve the Lord in the tabernacle service was based upon their response at the foot of Mount Sinai, when the idolatry of the people was punished. At that time Moses cried out, ***"Who is on the Lord's side? Let him come unto me. And all the sons of Levi gathered themselves together unto him."*** Moses

then told them, ***"And he said unto them, Thus saith the LORD God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor. And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men"*** (Ex 32:27-28).

#### Gershon

The progeny of Gershon were called the ***"Gershonites."*** These had charge of the Tabernacle. It is written of them, ***"The families of the Gershonites shall pitch behind the tabernacle westward. And the chief of the house of the father of the Gershonites shall be Eliasaph the son of Lael. And the charge of the sons of Gershon in the tabernacle of the congregation shall be the tabernacle, and the tent, the covering thereof, and***

#### LEVI

GERSHON  
KOHATH  
MERARI

***the hanging for the door of the tabernacle of the congregation. And the hangings of the court, and the curtain for the door of the court, which is by the tabernacle, and by the altar round about, and the cords of it for all the service thereof"*** (Num 3:23-26).

#### Kohath

The offspring of Kohath, the **Kohathites**, had the follow responsibilities: ***"And their charge shall be the ark, and the table, and the candlestick, and the altars, and the vessels of the sanctuary wherewith they minister, and the hanging, and all the service thereof"*** (Num 3:31. They were under the general oversight of Eleazer, the son of Aaron the high priest.

It is written of their assignment, ***"And Moses and Aaron and the chief of the congregation numbered the sons of the Kohathites after their families, and after the house of their fathers, From thirty years old and upward even unto fifty years old, every one that entereth***

into the service, for the work in the tabernacle of the congregation: And those that were numbered of them by their families were two thousand seven hundred and fifty. These were they that were numbered of the families of the Kohathites, all that might do service in the tabernacle of the congregation, which Moses and Aaron did number according to the commandment of the LORD by the hand of Moses." (Num 4:34-37)

#### Merari

The offspring of Merari were called *"the family of the **Mahlites**, and the family of the **Mushites**"* (Num 3:33). Their chief was "Zuriel" (Num 3:35). Their responsibility is also listed. *"The families of the Gershonites shall pitch behind the tabernacle westward. And the chief of the house of the father of the Gershonites shall be Eliasaph the*

*son of Lael. And the charge of the sons of Gershon in the tabernacle of the congregation shall be the tabernacle, and the tent, the covering thereof, and the hanging for the door of the tabernacle of the congregation. And the hangings of the court, and the curtain for the door of the court, which is by the tabernacle, and by the altar round about, and the cords of it for all the service thereof."* (Num 3:23-26).

**Behold the order and precision of the responsibilities that were assigned to the Levites.** Every aspect of the Tabernacle – so far as what was visible to men – was in their care – both within and without. They represented the general priesthood, as compared with the high priesthood of Aaron.

#### The Priesthood of Believers

As general priests, the Levites

were a type of those in Christ, who have been made *"kings and priests unto God"* (Rev 1:6), or a *"royal priesthood"* (1 Pet 2:9). Their fundamental responsibilities relate to *"the house of God, which is the church of the living God, the pillar and ground of the truth"* (1 Tim 3:15). They are instrumental in building up the saints through the process of edification (Eph 4:15-16), and ministering to the Lord Himself, as the church in Antioch of Syria did (Acts 13:2). They are not to become unduly associated with the world, but be separate as the priests of old (2 Cor 5:17). As with the ancient priests, everything they do is to be for the glory of God (1 Cor 10:31; Col 3:17). The circumference of their lives is to consistently be the will of the Lord. God has chosen and reserved those in Christ Jesus for Himself.

## THE SONS OF JUDAH

*"<sup>12A</sup> And the sons of Judah; Er, and Onan, and Shelah, and Pharez, and Zarah: but Er and Onan died in the land of Canaan."*

The Messiah came from the lineage of Judah, and He is referred to as *"the Lion of the tribe of Judah"* (Rev 5:5). Before he died, Jacob prophesied of the coming Messiah: *"The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be"* (Gen 49:10). Hebrews 7:14 says of the Saviore, *"For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood"* (Heb 7:14).

One might expect, therefore, the offspring of Judah to be exceptional people. However, this was not at all the case.



#### THE SONS OF JUDAH

As is here noted, the first two sons of Judah died in Canaan – before Jacob and his sons traveled to Egypt. The manner in which they died is of special note. The Lord took their lives because of their wickedness. This it is written, *"And Er, Judah's firstborn, was wicked in the sight of the LORD; and the LORD slew him . . . And the thing which he [Onan] did displeased the LORD: wherefore he slew him also"* (Gen 38:7,10).

The three sons who lived were Shelah, Zerah, and Perez. Zerah and Perez ("Pharez" in the genealogy of Luke, Lk 3:33) were twins. Their birth is recorded in the 38<sup>th</sup> chapter of Genesis. They were born to Judah of Tamar, who feigned herself as a harlot in order to be able to raise up seed to her husband (Er), whom the Lord slew. *"And it came to pass in the time of her travail, that, behold, twins were in her womb. And it came to pass, when she travailed, that the one put out his hand: and the midwife took and bound upon his hand a scarlet thread, saying, This*

*came out first. And it came to pass, as he drew back his hand, that, behold, his brother came out: and she said, How hast thou broken forth? this breach be upon thee: therefore his name was called Pharez. And afterward came out his brother, that had the scarlet thread upon his hand: and his name was called Zarah"* (Gen 38:27-30).

Who would have imagined this to be the lineage associated with the coming Seed of Abraham? However, the ways of God are not the ways of men (Isa 55:8-9).

#### THEIR PROGENY

The progeny of Judah are recorded in Numbers. *"The sons of Judah were Er and Onan: and Er and Onan died in the land of Canaan. And the sons of Judah after their families were; of Shelah, the family of the **Shelanites**: of Pharez, the family of the **Pharzites**: of Zerah, the family of the **Zarhites**. And the sons of Pharez were; of Hezron, the family of the **Hezronites**: of Hamul, the family of the **Hamulites**. These are the families of Judah*

according to those that were numbered of them, threescore and sixteen thousand and five hundred" (Num 26:19-22).

The Chronicles says of Judah's

progeny: "The sons of Judah; Er, and Onan, and Shelah: which three were born unto him of the daughter of Shua the Canaanitess. And Er, the firstborn of Judah, was evil in the sight of the LORD; and he slew him. And Tamar his

daughter in law bare him Pharez and Zerah. All the sons of Judah were five" (1 Chron 2:3-4). Taking record, and reviewing it academically, one would not expect Jesus to come from Judah.

## THE SONS OF PHAREZ

"<sup>12B</sup> And the sons of Pharez were **Hezron and Hamul**." Because of his place in the Messianic lineage, the sons of Pharez are listed. These sons were also part of the entourage that left Canaan and entered into Egypt, therefore a special note is made of them here.

The sons of Pharez are also mentioned in the twenty-sixth chapter of Numbers. "And the sons of Pharez were; of Hezron, the family of the **Hezronites**: of Hamul, the family of the **Hamulites**" (Num 26:21).

I do not know the extent of the devil's knowledge about the coming Seed who would bruise his head, as

God Himself told him (Gen 3:15). However, as time moved along he would hear things like the prophecy of Jacob concerning the scepter not departing from Judah. This, and other similar announcements (Isa 7:14; 11:1; Micah 5:2), moved Satan to do his best to thwart the entrance of the Savior into the world. The revelation depicts Satan as a "dragon," knowing the promised "Child" would come from the Jewish nation, waiting to devour the promised child "as soon as it was born." He no doubt paid careful attention to these genealogies, yet was unable to decipher them.

The promised "Seed" came through the lineage of Pharez's son

"Hezron" – referred to as "Esrom" in the KJV of Luke 3:33). This, according to McClintock and Strong's Cyclopedia, is the "GRAECIZED FORM" of the Hebrew "Hezron."

Thus we find the Messianic lineage nestled in an seemingly insignificant recounting of the people who came with Jacob into Egypt. This confirms that the overriding emphasis of Scripture is the Christ, the Son of the Living God. Thus Jesus said the Scriptures testified of Him (John 5:39). Although it often requires diligent search to confirm this to the intellect, all of the required proof is in the text of Scripture. This contributes much to Scripture's profitability (2 Tim 3:16-17).

## THE SONS OF ISSACHAR

"<sup>13</sup> And the sons of Issachar; **Tola, and Phuvah, and Job, and Shimron**."

The sons of Issachar are mentioned in Numbers also, together with the people that sprang from them. "Of the sons of Issachar after their families: of Tola, the family of the **Tolaïtes**: of Pua, the family of the



**Punites**: Of Jashub, the family of the **Jashubites**: of Shimron, the family of the **Shimronites**. These are the families of Issachar according to those that were numbered of them, threescore and four thousand and three hundred" (Num 26:23-25).

Once again I draw your attention to the absolute absence of any observable pattern in the record of the increase of the children of Israel. This should confirm to our hearts that the

secret to spiritual understanding is not to be found in the human intellect. While the intellect is involved in sound thinking, the heart is primary. This is where a sense and appreciation of the truth and wisdom of God are developed. It is what makes truth attractive to the believer, which, in turn, makes living unto the Lord a satisfying thing as well as something that is deeply interesting – conducive to extensive meditation and profitable discussion.

## THE SONS OF ZEBULUN

"<sup>14</sup> And the sons of Zebulun; **Sered, and Elon, and Jahleel**." The sons

of Zebulun also have their record in Numbers. "Of the sons of Zebulun after

their families: of Sered, the family of



*the Sardites: of Elon, the family of the Elonites: of Jahleel, the family of the Jahleelites. These are the families of*

*the Zebulunites according to those that were numbered of them, threescore thousand and five hundred" (Num*

*26:26-27). Zebulouin received "the third lot" of the land of Canaan (Josh 19:10).*

## THE SONS OF LEAH SHE BARE UNTO JACOB

*" 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."*

This is a summation of the six sons mentioned to this point, and the grandson Perez, through whom the Messianic Seed came.

This is a section where the sons

of Jacob are grouped according to their mothers.

The six sons of mention were born during the time Jacob spent with Laban. Leah was Jacob's first wife by experience, foisted upon him by Laban, without Jacob knowing what had happened until the morning after the marriage was culminated. Concerning the count of "thirty and three," I share the words of commentator Albert

Barnes. "THE DESCENDANTS OF LEAH ARE IN ALL THIRTY-TWO; SIX SONS, ONE DAUGHTER, TWENTY-THREE GRANDSONS, AND TWO GREAT GRANDSONS."<sup>15</sup> ALBERT BARNES The following is given by F. Delitzsch and C. F. Keil: "OF LEAH THERE ARE GIVEN 6 SONS, 23 GRANDSONS, 2 GREAT-GRANDSONS (SONS OF PHAREZ, WHEREAS ER AND ONAN, THE SONS OF JUDAH WHO DIED IN CANAAN, ARE NOT RECKONED), AND 1 DAUGHTER, DINAH, WHO REMAINED UNMARRIED, AND WAS THEREFORE AN INDEPENDENT MEMBER OF THE HOUSE OF JACOB; IN ALL, THEREFORE, 6 + 23 + 2 + 1 = 32, OR WITH JACOB, 33 SOULS." Technicalities that illustrate the thoroughness of Divine work.

## THE SONS OF GAD

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

GAD
ZIPHRON
HAGGI
SHUNI
EZBUN
ERI
ARODI
ARELI

The sons of Gad are also mentions in Numbers, together with the peoples that came from them. "The children of Gad after their families: of Zephon, the family of the Zephonites: of

*Haggi, the family of the Haggites: of Shuni, the family of the Shunites: Of Ozni, the family of the Oznites: of Eri, the family of the Erites: Of Arod, the family of the Arodites: of Areli, the family of the Arelites. These are the families of the children of Gad according to those that were numbered of them, forty thousand and five hundred." (Num 26:15-18).*

I again draw your attention to the growth that took place through the immediate offspring of Joseph's wives. Thus God was multiplying the people in

Egypt, readying them for the great deliverance that would come, as promised to Abraham (Gen 15:13). This was of paramount importance, for the people were growing in order to inhabit a land filled with other peoples which were to be driven from the land. This was a circumstance that required more than a handful of mighty warriors. They would need enough people to occupy the land. That circumstance would even mean they would have to grow considerably **after** they possessed the land, as well as prior to taking charge of the land of Canaan..

## THE SONS OF ASHER

*" 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."*

The record of

ASHER
JIMNAH
ISHUAH (ISUAH)
SERAH (SISTER)
BERIAH
HEBER
MILCHIEL

the sons of Asher in Numbers is as follows: "Of the children of Asher after their families: of Jimna, the family of the Jimnites: of Jesui, the family of the Jesuites: of Beriah, the family of the Beriites. Of the sons of Beriah: of Heber, the family of the Heberites: of Malchiel, the family of the Malchielites. And the name of the daughter of Asher was Sarah. These are the families of

*the sons of Asher according to those that were numbered of them; who were fifty and three thousand and four hundred" (Num 26:47).*

Note that here we have the record of a second daughter born to the offspring of Jacob [Serah], Dinah, daughter through Leah, being the first.



## THE SONS OF ZILPAH

*“<sup>18</sup> These are the sons of Zilpah, whom Laban gave to Leah his daughter, and these she bare unto Jacob, even sixteen souls.”*

The above section represented the sons of Jacob through Zilpah, Leah's handmaid, given her by Laban.

Although the handmaids (Zilpah and Bilhah) were Egyptian handmaids, and not strictly of Abraham's seed as were Leah and Rachel), yet they and their children are included **because of Jacob**, the progenitor and offspring of father Abraham. **In this, they are a type of the Gentiles, accepted by God for the**

sake of Jesus, through whom they were sanctified by the Holy Spirit. As it is written, *"That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost"* (Rom 15:16).

## THE SONS OF RACHEL JACOB'S WIFE

*“<sup>19</sup> The sons of Rachel Jacob's wife; Joseph, and Benjamin.”*

The following were the sons Jacob begotten through Rachel. This

was Jacob's wife of preference, being the one he loved above the others.

## UNTO JOSEPH WERE BORN

*“<sup>20</sup> And unto Joseph in the land of Egypt were born Manasseh and Ephraim, which Asenath the daughter of Potipherah priest of*

**JOSEPH**  
|  
**MANASSEH**  
**EPHRAIM**

*On bare unto him.”*

The book of Numbers records the following concerning Joseph's sons: *"The sons of Joseph after their families were Manasseh and Ephraim. Of the sons of Manasseh: of Machir, the*

*family of the Machirites: and Machir begat Gilead: of Gilead come the family of the Gileadites"* (Num 26:28-29). Because the sons of Joseph were the ones obtaining his inheritance (Gen 48:13-22), their offspring is mentioned.

## THE SONS OF BENJAMIN

*“<sup>21</sup> And the sons of Benjamin were Belah, and Becher, and Ashbel, Gera, and Naaman, Ehi, and Rosh, Muppim, and Ard.”*

**BENJAMIN**  
|  
**BELA**  
**BECHER**  
**ASHBEL**  
**GERA**  
**NAAMAN**  
**EHI**  
**ROSH**  
**MUPPIM**  
**ARD**

The account in Numbers gives the following information concerning Benjamin's sons: *"The sons of*

*Benjamin after their families: of Bela, the family of the Belaites: of Ashbel, the family of the Ashbelites: of Ahiram, the family of the Ahiramites: Of Shupham, the family of the Shuphamites: of Hupham, the family of the Huphamites. And the sons of Bela were Ard and Naaman: of Ard, the family of the Ardites: and of Naaman, the family of the Naamites. These are the sons of Benjamin after their families: and they that were numbered of them were forty and five*

*thousand and six hundred."* (Num 26:38-41).

It is of interest that the youngest of Jacob's sons had the most children – ten. Further, although Benjamin had the most children, his tribe was *"the smallest of the tribes of Israel"* (1 Sam 9:21). Again, this does not conform to the wisdom of this world – in fact, it even contradicts the world's wisdom – like the its views of statistics and averages.

## THE SONS OF RACHEL

*“<sup>22</sup> These are the sons of Rachel, which were born to Jacob: all the souls were fourteen.”* This does not appear to

be correct, for ten sons were born to Simeon, and two to Joseph. That is only twelve. However, according to Numbers 26:40, two sons of Bela, son

of Benjamin and grandsons of Jacob, are reckoned in the count: *“And the sons of Bela were Ard and Naaman: of Ard, the family of the Ardites: and of*

*Naaman, the family of the Naamites”* (Num 26:40). Again, this was a Divine prerogative, with which no fault can be found.

## AND THE SONS OF DAN

*“ 23 And the sons of Dan; Hushim.”*



The record in Numbers provides this information of Dan's only son:

*“These are the sons of Dan after their families: of Shuham, the family of the Shuhamites. These are*

*the families of Dan after their families. All the families of the Shuhamites, according to those that were numbered of them, were threescore and four thousand and four hundred”* (Num 26:42-43).

Concerning the use of the name “Shuham” in Numbers, I have not found as academic explanation for its use. Reference aids say, “A SON OF DAN (GENESIS 46:

23); MORE PROPERLY CALLED SHUHAM” (NUMBERS 26:42) – MCLINTOK & STRONG'S “FAMILY NAME OF THE CHILDREN OF DAN (GENESIS 46:23), BUT OF FORM “SHUHAM” IN NUMBERS 26:42.” <sup>ISBE</sup>

I do not believe the time required for further pursuit of an answer to this usage is justified. I simply trust the Lord has recorded a very real situation without any further explanation.

## THE SONS OF NAPHTALI

*“ 24 And the sons of Naphtali; Jahzeel, and Guni, and Jezer, and Shillem.”*



The record in

Numbers gives the following information about the sons of Naphtali: *“Of the sons of Naphtali after their families: of Jahzeel, the family of the Jahzeelites: of Guni, the family of the Gunites: Of Jezer, the family of the Jezerites: of Shillem, the family of the*

*Shillemites. These are the families of Naphtali according to their families: and they that were numbered of them were forty and five thousand and four hundred”* (Num 26:50). This is all of the information we have on the sons of Naphtali.

## THE SONS OF BILHAH WHICH LABAN GAVE TO RACHEL

*“ 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.”*

The sons of reference are those just listed: Dan and Naphtali.

## ALL THE SOULS THAT CAME WITH JACOB

*“ 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; 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.”*

ALL THE SOULS THAT CAME WITH

### JACOB

*“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; 27 And the sons of Joseph, which were born him in Egypt, were two souls . . .”*

These sixty-six souls consisted of everyone except Joseph, his two sons,

and Jacob himself – for these are the souls that came WITH Jacob. That would be the thirty-two souls of Leah's household (Jacob excluded); the sixteen souls associated with Zilpah's household the fourteen associated with Rachel's household; the seven souls associated with Bilah's household.

All of the versions represent the

count coming with Jacob as the same: “*sixty-six persons.*” That would exclude Jacob himself, for they came “*with Jacob.*” Joseph and his two sons were also excluded, for they were already in Egypt.

### ALL THE SOULS OF THE HOUSE OF JACOB

“ . . . *all the souls of the house of Jacob, which came into Egypt, were threescore and ten.*”

TOTAL SOULS: 33	(LEAH’S CHILDREN, INCLUDING ONE DAUGHTER, PLUS JACOB.
TOTAL SOULS: 16	(ZILPAH’S CHILDREN INCLUDING ONE DAUGHTER).
TOTAL SOULS: 14	(THROUGH RACHEL, JACOB’S WIFE OF PREFERENCE).
TOTAL SOULS: 7	(THROUGH BILHAH, RACHEL’S HANDMAID).
GRAND TOTAL 70	

Exodus 1:5 also states that the “*seventy souls*” that “*came out of the loins of Jacob*” came into Egypt. “*Now these are the names of the children of Israel, which came into Egypt; every man and his household came with Jacob. Reuben, Simeon, Levi, and Judah, Issachar, Zebulun, and Benjamin, Dan, and Naphtali, Gad, and Asher. And all the souls that came out of the loins of Jacob were **seventy souls**: for Joseph was in Egypt already*” (Ex 1:1-5).

### THE DIFFERENT COUNT IN ACTS

Stephen referred to Jacob coming down into Egypt in His defense before the Jewish council. “*And at the second time Joseph was made known to his brethren; and Joseph’s kindred was made known unto Pharaoh. Then sent Joseph, and called his father Jacob to him, and all his kindred, **threescore and fifteen souls**. So Jacob went down into Egypt, and died, he, and our fathers*” (Acts 7:13-15). What is the significance of Stephen referring to seventy-five souls, while Genesis, Exodus, and Deuteronomy refer to “*seventy*” (Gen 46:27; Ex 1:5; Deut 10:22).

### The Explanation

“STEPHEN STATES THAT SEVENTY-FIVE SOULS CAME INTO EGYPT. THIS APPEARS TO BE A DISCREPANCY TO THE SOPHIST, FOR ELSEWHERE THE

SCRIPTURES CLEARLY SAY THERE WERE SEVENTY SOULS.

- ➡ “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 THRESCORE AND TEN” (GEN 46:27).
- ➡ “AND ALL THE SOULS THAT CAME OUT OF THE LOINS OF JACOB WERE SEVENTY SOULS: FOR JOSEPH WAS IN EGYPT ALREADY” (EX 1:5).
- ➡ “THY FATHERS WENT DOWN INTO EGYPT WITH THRESCORE AND TEN PERSONS; AND NOW THE LORD THY GOD HATH MADE THEE AS THE STARS OF HEAVEN FOR MULTITUDE” (DEUT 10:22).

STEPHEN IS QUOTING FROM THE SEPTUAGINT VERSION (GEN 46:27 AND EXODUS 1:5), WHICH READS “SEVENTY-FIVE” INSTEAD OF “SEVENTY.” THE SEPTUAGINT VERSION IS THE HEBREW SCRIPTURES TRANSLATED INTO GREEK. “AND THE SONS OF JOSEPH, WHO WERE BORN TO HIM IN THE LAND OF EGYPT, WERE NINE SOULS; ALL THE SOULS OF THE HOUSE OF JACOB WHO CAME WITH JOSEPH INTO EGYPT, WERE SEVENTY-FIVE SOULS” (GEN 46:27, <sup>LXX, SEPTUAGINT</sup>). “BUT JOSEPH WAS IN EGYPT. AND ALL THE SOULS BORN OF JACOB WERE SEVENTY-FIVE” (EX 1:5, <sup>LXX SEPTUAGINT</sup>). HOWEVER, IN THE SEPTUAGINT VERSION, THE DEUTERONOMY TEXT DOES READ “SEVENTY.” “WITH SEVENTY SOULS YOUR FATHERS WENT DOWN INTO EGYPT; BUT THE LORD THY GOD HAS MADE THEE AS THE STARS OF HEAVEN IN MULTITUDE” (DEUT 10:22, <sup>LXX SEPTUAGINT</sup>). HOW DO WE ACCOUNT FOR THIS DIFFERENCE — OR IS IT EVEN IMPORTANT THAT WE DO ACCOUNT FOR IT?

THERE IS A PRECISE REASON FOR THE DIFFERENCE, AND, FROM THE PERSPECTIVE OF SCRIPTURE, THERE IS NO CONTRADICTION IN THE DIFFERING NUMBERS. STEPHEN IS QUOTING A FIGURE THAT REFLECTS THE NUMBER OF PEOPLE FOR WHOM THE DISTRIBUTION OF CANAAN WAS DETERMINED. WHILE IT IS A TECHNICAL POINT, IT IS HELPFUL TO KNOW THE REASONING REFLECTED IN THE SEPTUAGINT. THE NUMBER “SEVENTY” REFLECTS THE GENEALOGY WITH JOSEPH IN MIND. THE NUMBER “SEVENTY-FIVE” REFLECTS IT FROM THE STANDPOINT OF JOSEPH’S SONS, EPHRAIM AND MANASSEH.

THE “NAMES” OF THE SONS OF EPHRAIM AND MANASSEH ARE RECORDED IN 1 CHRONICLES 7:14-21. THEIR NAMES WERE ASHRIEL, MACHIR, ZELOPHEHAD, PERESH, SONS OF MANASSEH; AND SHUTHELAH, SON OF EPHRAIM. IN THE FIRST CHRONICLES TEXT, THE INHERITANCE WAS RECKONED UPON THE BASIS OF JOSEPH’S INHERITANCE BEING DOUBLED, AND DIVIDED

BETWEEN THE SONS BORN TO HIM IN EGYPT — EPHRAIM AND MANASSEH. THUS, WHEN COMING TO JOSEPH, THE INHERITANCE WAS RECKONED FROM THE SONS BEGOTTEN BY HIS SONS, RATHER THAN THE ONES BEGOTTEN BY JACOB. THE EXTENSIVE GENEALOGY OF THIS SECTION (2 CHRON 2:1-12:15) EXPLAINS WHO INHERITED THE LAND OF CANAAN. WHEN RECOUNTING THE OFFSPRING OF REUBEN, THE FIRSTBORN SON OF JACOB, A SPECIAL EXPLANATION WAS GIVEN. “NOW THE SONS OF REUBEN THE FIRSTBORN OF ISRAEL, (FOR HE WAS THE FIRSTBORN; BUT, FORASMUCH AS HE DEFILED HIS FATHER’S BED, HIS BIRTHRIGHT WAS GIVEN UNTO THE SONS OF JOSEPH THE SON OF ISRAEL: AND THE GENEALOGY IS NOT TO BE RECKONED AFTER THE BIRTHRIGHT. FOR JUDAH PREVAILED ABOVE HIS BRETHREN, AND OF HIM CAME THE CHIEF RULER; BUT THE BIRTHRIGHT WAS JOSEPH’S)” (1 CHRON 5:1-2). THE GENEALOGY, RECKONED BY THE STRONGEST, COMMENCED WITH JUDAH (1 CHRON 2:3). JOSEPH IS NOT MENTIONED AS THE PROGENITOR OF SONS, BUT HIS TWO SONS, EPHRAIM AND MANASSEH, ARE LISTED INSTEAD (7:14-21). THEIR SONS TOTALED FIVE, AND ARE ADDED TO THE SEVENTY, ACCOUNTING FOR STEPHEN’S RECORD OF THE PEOPLE ENTERING INTO THE LAND OF CANAAN. ALL OF THEM DWELT IN EGYPT, BUT NONE OF THEM CAME OUT OF IT.

BECAUSE STEPHEN IS EMPHASIZING THE LAND OF ISRAEL ITSELF, HE MENTIONS THE SEPTUAGINT WHICH GIVES A NUMBER REFLECTING THE INHERITANCE OF THE LAND RATHER THAN THE DIRECT OFFSPRING OF JACOB. WHILE THIS IS NOT A POINT THAT MERITS CONTENTION AND EXTENDED DEBATE, IT IS IMPORTANT TO SEE THAT SOUND REASONING IS BEHIND IT ALL. SKEPTICS ARE NEVER RIGHT IN QUESTIONING THE INTEGRITY OF SCRIPTURE, OR CAUSING MEN TO DOUBT ITS ACCURACY. WE OWE SUCH MEN ABSOLUTELY NO RESPECT.” <sup>” FROM MY COMMENTARY ON ACTS</sup>

For those who care to take the time, any seemingly surface contradictions found in Scripture can always be reasonably explained, and the mind of the Lord seen.

The people of God should not be intimidated by those who boast they have found contradictions in Scripture. It is also not wise to account for these alleged contradictions by saying they are either copyists errors or additions. That approach casts a shadow of doubt upon the integrity of Scripture as well as the power, purpose, and will of God Almighty. It seems to me that Christian teachers should exercise themselves to set a consistent God before the people, not one that permits His word to be altered.

## HE SEND JUDAH BEFORE HIM UNTO JOSEPH

***"<sup>28</sup> And he sent Judah before him unto Joseph, to direct his face unto Goshen; and they came into the land of Goshen."***

Joseph had sent word to Jacob to come to the land of Goshen: *"Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not: And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast: And **there** will I nourish thee; for yet there are five years of famine; lest thou, and thy household, and all that thou hast, come to poverty"* (Gen 45:9-11).

Now, they are on their way to Egypt, yet do not know how to locate Goshen. Jacob therefore sends Judah ahead to obtain appropriate directions. They will not spend time trying to figure out the location of Goshen, or depend upon directions from the Egyptian citizenry.

### HE SENT JUDAH BEFORE HIM

*"And he sent Judah before him unto Joseph, to direct his face unto Goshen . . ."* Other versions read, *"to point out before him,"* <sup>NKJV</sup> *"to get directions,"* <sup>NIV</sup> *"to lead the way,"* <sup>NRSV</sup> *"to appear before him in Goshen,"* <sup>RSV</sup> *"to prepare for his arrival,"* <sup>CSB</sup> *"to shew the way before him unto Goshen"* <sup>ERV</sup> *"to meet him to the city of Heroes, into the land of Ramesses,"* <sup>SEPTUAGINT</sup> *"to point out the way before him to Goshen,"* <sup>NAS</sup> *"to accompany him to Goshen,"* <sup>NET</sup> *"so that Judah might present himself to Joseph in Goshen,"* <sup>NJB</sup> and *"to direct him to Goshen and meet him there."* <sup>AMPLIFIED</sup>

Goshen was approximately 70 miles wide by 50 miles: 3,500 square miles, or 2,240,000 acres – about the size of the state of Maine, current population 1,328,302. There are currently 1,615 farms and ranches in Maine.

Rather than Jacob sending Judah to have Joseph meet them in Goshen (as some versions state), it appears that he was to obtain directions to Goshen,

(Matt 7:13-14). They live in a state of aloofness from Christ, quenching the Spirit, and stifling the grace of God. At some point, if a person really desires to

**In our trek to glory, we are in a situation similar to that of Jacob. We need directions on how to get there. In this matter we have the Scriptures, fellowship with Christ, the leadership of the Holy Spirit, and the tutelage of the grace of God.**

then arrange to have Joseph meet them there. The literal rendering of the verse is, *"to direct of faces to him Goshenward."* <sup>INTERLINEAR</sup>

### The Parallel to Our Journey to Glory

In our trek to glory, we are in a situation similar to that of Jacob. **We need directions on how to get there.** In this matter we have the Scriptures (2 Tim 3:15-17), fellowship with Christ (1 Cor 1:9), the leadership of the Holy Spirit (Rom 8:13-14), and the tutelage of the grace of God (Tit 2:11-12). All of these resources are accessed through faith and in Jesus Christ.

If we consider the journey from the standpoint of a particular road or "way," Isaiah spoke of it in this manner: *"And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein"* (Isa 35:8).

**If you remove these key factors, it simply is not possible navigate from earth to glory.**

There are multitudes of professing Christians who are stumbling in the dark, and groping their way through the night of carnality, unable to find the way, which is truly straight and narrow

dwell forever in the courts of the Lord, he will have to avail himself of the guidance that has been made available in Christ Jesus.

### THEY CAME INTO THE LAND OF GOSHEN

*" . . . and they came into the land of Goshen."* Other versions read, *"arrived in the region of Goshen,"* <sup>NIV</sup> *"And when they finally arrived there."* <sup>NLT</sup>

I gather that Judah went to Joseph, obtained directions to Goshen, then returned. Remember, they were traveling two hundred miles with all of their flocks and herds, as well as their children. I do not know the time required to move large flocks two hundred miles, and have not been able to obtain that kind of information. However, considering the desert terrain they traveled, and the need for stops and grazing along the way, it could have taken a considerable time to get from Beersheba to Goshen.

**Once again, notice the absence of the details associated with the journey.** Jacob sends Judah to Joseph, and immediately the text reads, *"and they came into the land of Goshen."*

### The Nature of Life in the Lord

That is the nature of life for those aligned with the Lord. **The destination is**

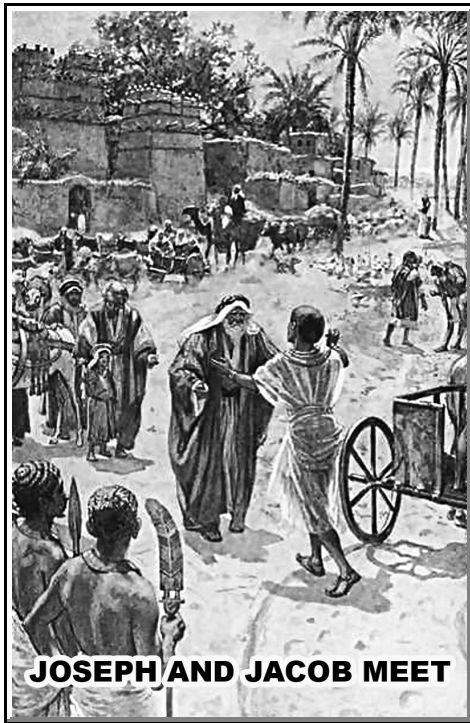
everything. If the saints do not arrive at the goal set before them, they have wasted their lives, and. As with Judas the traitor, it would have been better for them if they had never been born (Mark 14:21).

Candidly, it appears that the vast majority of the professed Christian community is not addressing life in this manner. Many of them are settling down in this world, which is slated for destruction. The genuine saints of God

are in the “escape” mode – like Lot leaving Sodom for Zoar, and Israel leaving Egypt for Canaan. There is nothing more important than finishing the race and at last arriving safely at the goal.

## JOSEPH GOES TO MEET JACOB

*“<sup>29</sup> 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.”*



Again, we are not provided all of the details involved in both Jacob and

Joseph getting to Goshen. The longer distance was obviously traversed by Jacob, and Joseph appears to have been located relatively close to Goshen, for he had told Jacob by being in Goshen, they would be “near” to him (Gen 45:10).

### JOSEPH WENT UP TO MEET HIS FATHER

*“And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen . . .”* Other versions read, *“prepared his chariot,”* <sup>NASB</sup> *“hitched the horses to his chariot.”* <sup>CSB</sup>

The long-awaited time had finally arrived. Jacob and all of his family are waiting in Goshen, and now Joseph goes up to see “Israel his father.” I do not doubt that he drove swiftly as he made his way to the meeting place that had been arranged with Judah.

### HE PRESENTED HIMSELF TO HIM

*“ . . . and presented himself unto him . . .”* Other versions read, *“appeared before him,”* <sup>NASB</sup> *“came before him,”* <sup>BBE</sup> *“made his appearance,”* <sup>NAB</sup> and *“he presented himself and gave distinct evidence of himself to him [that he was Joseph].”* <sup>AMPLIFIED</sup>

I prefer the word “presented” to

“appeared.” To me, there is more dignity and respect associated with it. The word translated “presented” has the following lexical meaning: “LOOK AT, INSPECT, PERCEIVE, CONSIDER . . . REGARD . . . LEARN ABOUT, OBSERVE, WATCH . . . FIND . . . GIVE ATTENTION TO, DISCERN, DISTINGUISH.” <sup>STRONG'S</sup>

The Amplified Bible presents the proper picture: *“he presented himself and gave distinct evidence of himself to him [that he was Joseph].”* The presentation was in order to confirm to Jacob that this was really Joseph. The response of Jacob confirms this to be the case, for he was convinced.

### HE FELL ON HIS NECK AND WEPT A GOOD WHILE

*“ . . . and he fell on his neck, and wept on his neck a good while.”* Other versions read, *“wept on his neck a long time,”* <sup>NASB</sup> *“wept, embracing him for a long time,”* <sup>CEB</sup> *“wept with abundant weeping,”* <sup>SEPTUAGINT</sup> and *“for quite some time.”* <sup>NET</sup>

The scene is a tender one indeed. The period of twenty-two years were all compressed into one joyous moment, and the tears flowed like a cleansing wave. This was the work of the Lord, and they both knew it very well. They had both been refined and ready for this.

## NOW LET ME DIE

*“<sup>30</sup> And Israel said unto Joseph, Now let me die, since I have seen thy face, because thou art yet alive.”*

The aim of Jacob’s life had now been met. Joseph was alive, and he had

not lost Simeon. So far as he was concerned, he was ready to die, knowing that Joseph was alive. The truth of the matter, however, was that there was yet a task that Jacob had to perform, and it would take a while for

him to get ready for it. At the time of this meeting, Jacob was one hundred and thirty years old (Gen 47:8). He would be gathered to his people in death at the age of one hundred and forty-seven years. Thus he had

seventeen more years to serve the Lord and prepare for his own departure. He would no doubt share many things with

Joseph concerning the promises that had been made to Abraham, Isaac, and himself – promises Joseph has not

heard from another man for the last twenty-two years. How precious the sound of they must have been.

## HERE IS WHAT TO SAY TO PHARAOH

*“<sup>31</sup> 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; <sup>32</sup> 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. <sup>33</sup> And it shall come to pass, when Pharaoh shall call you, and shall say, What is your occupation? <sup>34</sup> 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.”*

### I WILL GO UP

*“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 . . .”*

In these last verses you want to see how Joseph's spirit triumphed over his emotions. When a person is dominated by his soul, or feelings, whether they are good or evil, one's thoughts sometimes become distorted. A person who has wept for joy, if he is not careful can become spiritually naive

and conduct himself foolishly. Joseph does not do this, but now speaks with great wisdom and practicality.

Joseph will now pave the way, so to speak, for the reception of Jacob and all his progeny. Pharaoh had already heard that his father, brothers, and families, were coming (Gen 45:16-20), and was pleased to hear of them coming.

However, Joseph had lived long enough in Egypt to know their feelings concerning Hebrews (Gen 43:32) and shepherds (Gen 46:34). He will now ensure that this is not a problem.

### THEY HAVE BROUGHT THEIR FLOCKS

*“ . . . 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 . . .”*

In other words, Jacob and company had come to stay. They had made sacrifices to come, and had brought their flocks and herds with them. Joseph knew that the ruler of the country must consent to them being there, and now, trusting in the Lord, he will clarify what is needed.

### WHEN PHARAOH SHALL CALL YOU

*“ . . . And it shall come to pass, when Pharaoh shall call you, and shall*

*say, What is your occupation? 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...”*

Joseph does not want any disagreement to be found between what he will say to Pharaoh and what Jacob and his sons will say. It is not that they would willingly lie about their situation, but they might have fear when they face the ruler of Egypt, who himself was not subject to Joseph.

Notice that they were to tell the truth with no modification. They must not attempt to impress Pharaoh, or shape their words in a deceptive way.

### FOR EVERY SHEPHERD IS AN ABOMINATION TO THE EGYPTIANS

*“ . . . for every shepherd is an abomination unto the Egyptians.”*

This is the reason Joseph spoke to Pharaoh as he did, and why he counseled his father and brothers to speak in this manner. This had a lot to do with what Solomon would say centuries later: *“A prudent man foreseeth the evil, and hideth himself: but the simple pass on, and are punished”* (Prov 22:3). He labors to see to it that the Egyptians do not have a reason to be hostile to his family.

Our next Hungry Saints Meeting will be held on Friday, 1/24/14. We will continue our series of lessons in the book of Genesis. The seventy-fifth lesson will cover verses 1 thru 12 of chapter 47: “JOSEPH CARES FOR JACOB AND HIS FAMILY.” Joseph notifies Pharaoh that his brothers and families, and his father Jacob have arrived. He took five of his brethren and presented them to Pharaoh. He asked them of their occupation, and they told him they were shepherds – just as Joseph had instructed them to do. They also explained that they had come to sojourn there, because there was no pasture for their flocks. They asked him to let them dwell in Goshen. Pharaoh instructed Joseph to give them the best of the land, even Goshen. He also told him that if there were any men of activity among them, to make them rulers over his own cattle. Joseph then brought Jacob to Pharaoh, and Jacob blessed Pharaoh. Pharaoh then asked Jacob how old he was, and he replied he was one hundred and thirty years of age. Jacob then blessed Pharaoh again. Joseph placed Jacob and his family in the best of the land – in the land of Rameses. Our meeting will begin at 7:00 P.M. You are invited to bring your family and friends for fellowship around the Word of God. Refreshments are served afterward, with a time of extended fellowship for everyone.