

Structure of the Text

- * Sacrifice and Affirmation - 46:1-4
- * The “Recording” of the Families - vv. 5-27
- * The Emotional Reunion - vv. 28-30
- * Joseph’s “Resettlement” Wisdom - vv. 31-34
- * Resettlement in Goshen - 47:1-12

“Record” of The Families

- * The “record” of the families proceeds in two parts
 - ◆ In Part 1 (vv. 5-7) we have a summary statement of the “traveling party,” and ...
 - ◆ In Part 2, (vv. 8-27) we have a selective “shipping manifest”

“Record” of The Families

- * Having God’s “approval,” Jacob sets out for Egypt
- * What is the “main point” of vv. 5-7?
 - ◆ To tell us that Jacob took “everyone” and “everything” —including the kitchen sink — with him!

“Record” of The Families

- * Jacob took ...
 - ◆ The sons of Israel — His 11 “boys”
 - ◆ The son’s wives and little ones
 - ◆ Their livestock (i.e. their flocks), and ...
 - ◆ Their property

“Record” of The Families

* What is the “numerical” problem?

- ◆ “66” in v. 26 and “70” in v. 27 ...
- ◆ Further complicated by the LXX and Stephen in Acts 7 both of which record “75” people
- * Before we get to this — which is easily solved — let me overview vv. 8-27

“Record” of The Families

- * First we need to consider the purpose of this selective genealogy
- * I think it is twofold ...
 - ◆ **One:** To draw attention to the modest growth of the nation over its first 200 years from Abram to Jacob

“Record” of The Families

- * Followed by Rachel and her maid (Bilhah) — and their progeny
- * Within all of this, there is only one “line of descendants” that would stretch credulity — **Which one?**

“Record” of The Families

- * Benjamin — **Why?**
 - ◆ At this time he is likely no more than 23-25 years old — thus making 10 sons a bit far-fetched
- * **What is the solution?**
 - ◆ Sons and grandsons are listed

“Record” of The Families

- * Now w/r/t the “66” vs. the “70”
- * The simplest solution is this ...
 - ◆ Leah (33 - v. 15) + Zilpah (16 - v. 18) = 49
 - ◆ Rachel (14 - v. 22) - Bilhah (7 - v. 25) = 21
 - ◆ Plus Dinah (1 - v. 15) = “71”

“Record” of The Families

- * From which we subtract ...
 - ◆ Joseph + his 2 sons = 3
 - ◆ Er and Onan who had died = 2
- * Thus $71 - 5 =$ “66” who went down and became the heads of families

“Record” of The Families

- * Add back in (from v. 27) ...
 - ◆ Joseph, his 2 sons, AND Jacob who has not yet been accounted for and we have??
 - ◆ $66 + 4 = \text{“70”}$ — affirmed in Exod 1:1-5
- * So it all works out in the end!!

“Record” of The Families

- * Stephen’s use of “75” can also be logically explained ... several ways!
- * But I think we are all worn out at this point and I’m going to lean on ...
- * TRUST ME!!

“Record” of The Families

* The takeaways ...

- ◆ There is no problem with the Bible’s veracity
- ◆ There is a lot that we, as Westerners, don’t understand or relate to w/r/t genealogies
- ◆ Leupold well summarizes the purpose of the genealogy way ...

“Shortly after the children of Israel had come to Egypt there were to be found those seventy fathers from whom were derived the seventy clans that were the prevailing clans throughout Israel’s early history.”

H. C. Leupold — Genesis Commentary

Emotional Reunion

- * “Arriving at the outskirts of Egypt ...
- * Jacob sends Judah ahead to announce their arrival to Joseph and to get directions — Why?
- ◆ Kind of like a “harbor pilot” coming aboard to guide a large ship to its “mooring”

Emotional Reunion

- * Goshen was a big place and Jacob wanted to know where to “pitch his tent”
- * Joseph immediately departs in “royal regalia” (i.e. his chariot) ...
- * And commences the tearful reunion

Emotional Reunion

- * Verse 30 is a figure of speech — “Now that I’ve seen you, my life is complete ... I’m ready to die at anytime”
 - ◆ Though in “actuality,” Jacob will live another 17 years
- * A good model for how we ought to live after coming to saving faith, namely ...
 - ◆ Now that I know you Lord, I can go at any time — like Simeon and Anna in Luke 2:25 [READ vv. 25-38]

Resettlement Wisdom

- * So what is going on in these verses?
 - ◆ Having arrived — Joseph needed to present the family to Pharaoh and secure Pharaoh’s approval for them to settle in Goshen
 - ◆ Joseph is positioning Pharaoh and his brothers for the answer he wants — reminding us he has a little bit of Rebekah in him!

Resettlement Wisdom

* Now why is Joseph's approach — though a bit “staged” — a wise one?

- ◆ Even though he probably had the unilateral authority to make the decision ...
- ◆ He was wise to seek Pharaoh's blessing on the parcel he had identified as the “best of the land”

Resettlement Wisdom

* But why was the blessing important?

- ◆ So that no-one could second guess him at a later date — it was “Pharaoh's call,” nor ...
- ◆ Could anyone accuse him of nepotism at the expense of “native Egyptians”

Resettlement Wisdom

- * Which gives us a good implication ...
 - 📖 To the extent possible — It's a good thing to think things through ahead of time, and ...
 - 📖 To be at peace with all men, so far as it depends on you — cf. Rom 12:18
- * Now, notice how Joseph plans to “present the family” in v. 32 —

Resettlement Wisdom

- * What are the three key elements of his introduction of the family?
 - ◆ They are shepherds ...
 - ◆ They and their fathers before “have been keepers of livestock,” and ...
 - ◆ They have brought their flocks with them!

Resettlement Wisdom

- * And he concludes with two reasons for this approach — **What are they?**
 - ◆ To secure their settlement in Goshen, because ...
 - ◆ Shepherds are an “abomination” to Egyptians
- * So — Goshen is the perfect place for both parties, because ...

Resettlement Wisdom

- * It will keep the two cultures isolated from one another, optimizing both sides needs ...
- * Goshen has fertile grazing lands suitable to large herds, and ...
- * It is contiguous to Canaan — **Why is this important?**

Resettlement Wisdom

- ◆ Because it will make for an easy departure
— some day!
- * Reunion and meeting prep complete,
Joseph returns to inform Pharaoh of
his families arrival

Resettlement in Goshen

- * The family's official resettlement
proceeds in four stages ...
- ◆ In vv. 1-4, Jacob presents the family "reps"
and their request to Pharaoh ...
- ◆ Followed by Pharaoh's approval to settle in
Goshen in vv. 5-6

Resettlement in Goshen

- ◆ Then in vv. 7-10 Joseph presents his father
- ◆ And finally “settles” the family in vv. 11-12
- * The introduction process begins with Joseph and five family representatives
- * Joseph announces their arrival, profession, possessions, and location just as he said

Resettlement in Goshen

- * I wouldn't say Joseph is “pushing Pharaoh's buttons” ...
- * But I would say he knew how to elicit the questions he wanted the family to answer, along with ...

Resettlement in Goshen

- * Having a pretty good idea of what Pharaoh's inquiries might be
- * Joseph does his part — **How do the five brothers do?**
 - ◆ I'd say mostly good, but — they embellish

Resettlement in Goshen

- * **What do they add?**
 - ◆ An explanation for their arrival, and ...
 - ◆ A request to settle in Goshen
 - ◆ Neither of which Joseph had instructed
- * But, part of their addition is helpful — **which part?**

Resettlement in Goshen

- * To emphasize their occupancy plans are temporary — as far as they knew ...
 - ◆ Note — “We have come to [sojourn](#) ... due to the famine”
 - ◆ Much as Pharaoh appreciated Joseph ...
 - ◆ He was likely relieved they were “short-timers”

Resettlement in Goshen

- * **What is Pharaoh’s response?**
 - ◆ Okey, dokey — Goshen is yours ...
 - ◆ To Joseph — Go ahead and settle them there (an imperative verb), and ...
 - ◆ He offered them jobs — serving in areas Egyptians would not want to

Resettlement in Goshen

- * Not yet done — Joseph presents his father Jacob to Pharaoh
- * **What does Jacob do?**
 - ◆ He blesses Pharaoh
- * **How does the lesser bless the greater?**

Resettlement in Goshen

- * One of three possible solutions ...
 - ◆ **First** — the blessing, as also in v. 10, carries the sense of greeting and salutation
 - ◆ **Second** — As when people “bless” God, it is praising the the awesome goodness in Him

Resettlement in Goshen

- ♦ Thus in this sense, Jacob is “praising” Pharaoh for his “goodness” to the family
- ♦ **Third** — In a very real sense, Jacob as God’s anointed is actually the superior ... just as with Abraham and Melchizedek (cf. Heb 7:6-7) ... Pharaoh just doesn’t know it!

Resettlement in Goshen

- * Pharaoh’s only recorded question of Jacob is his age ...
- * To which Jacob gives us his view of his life — which us “old” tend to do
- * **What is his assessment?**

Resettlement in Goshen

- ◆ My life has been short, and ...
- ◆ My days have been bitter
- * Both of which are fair and true by comparison with Abraham and Isaac
- ◆ Jacob will die at 147, whereas Abraham was 175 and Isaac 180

Resettlement in Goshen

- ◆ He had to struggle for his “God-given” inheritance;
- ◆ He had to flee from his brother’s hostility — after his “trickery;”
- ◆ He endured Laban’s endless deceit; and
- ◆ He suffered at the hands of his sons — first at Shechem, then Joseph’s “death”

Resettlement in Goshen

- * So — all-in-all, Jacob's life has been more challenging than his forefathers
- * There was likely more dialog, but this is all that Moses chose to record, bringing us ...
- * To the final stage of the resettlement in vv. 11-12

Resettlement in Goshen

- * Having Pharaoh's sanction, Joseph officially settles the family in Goshen
- * Now — what is interesting about about v. 11?
 - ◆ "... and gave them a possession in the land"
 - ◆ Again Joseph thinks ahead to a time when his influence might wane

Resettlement in Goshen

- * Like the Egyptian priests (as we will see in the next chapter) — the family is given a permanent foothold ... with no “strings” attached
- * What else is interesting about these last two verses?

Resettlement in Goshen

- * It completely fulfills Joseph’s dreams!
 - ◆ He provided for — and essentially ruled over — his family ...
 - ◆ Just as the dreams had prophesied
- * Funny how God works things out — Eh??

Resettlement in Goshen

- * One final note on the “land of Rameses”
- * This name leads to much speculation w/r/t dating the famine ...
- * And subsequently the “exodus”

Resettlement in Goshen

- * Many assert that the name of the region must have arisen from ...
 - ◆ The 19th Egyptian Dynasty, and ...
 - ◆ Two of the Pharaoh's of that dynasty
 - ◆ Namely Rameses I and Rameses II

Resettlement in Goshen

- * History records attest this dynasty circa 1317-1208 BC
- * As such, the area Israel settled, and the cities of Exod 1:11, derived its name from these Pharaohs
- * Which in turn dates the exodus ca 1290-1275

Resettlement in Goshen

- * Continuing — backing up 400 years (their time in Egypt) places the famine ca. 1690-1675 BC, marking ...
- * The Hyksos invasion and reign in Egypt as the Pharaoh's of Joseph's time

Resettlement in Goshen

- * Further, the Hyksos had semitic roots which explains their openness to Jacob and his family
- * Which is all nice — but not supported by the Biblical evidence

Resettlement in Goshen

- * The Biblical record supports circa 1446 BC as the date of the exodus ...
- * Thus Joseph's time in Egypt aligning with the 12th dynasty (1991-1786) — circa 1870 BC

Closing Thoughts

- * All in 3-short chapters!!
- * Then — as the Bible will do — the record skips forward 400 years to pick up the account of Exodus
