

46:8-12¹

I wanted to suggest something, perhaps, a little more easy to swallow on the difference between the 66 and the 70 of Genesis 46:26-27. I suggested that it were Ephraim, Manassah, Er, and Onan that made up the four, but I needed to be honest with myself following the lesson and see that Exodus 1 says "70" and it removes all doubt that these "70" came into Egypt. So, since, Genesis 47:27 tells us #'s 67 and 68 are Ephraim and Manassah, but you may also notice that Jacob could be added to the "66" to make "69." Also, if you see Genesis 46:15, you will notice Dinah is not included in the "66" can also be included in the "70." Anyway, I think the difference between the 66 and the 70 may be better said as "Ephraim, Manassah, Jacob, and Dinah."

²⁸ Then he sent Judah before him to Joseph, ^kto point out before him *the way to Goshen.* And they came ^lto the land of Goshen. Nearly as close to the Mediterranean Sea on the Nile River as one can get.

³⁴ that you shall say, ‘Your servants’ ^soccupation has been with livestock He is told to tell the head man that they are the very kind of people he wants nowhere near himself. Consequently, they are given some of the most fertile land in the whole country (47:11).

47 Then Joseph ^awent and told Pharaoh, and said, “My father and my brothers, their flocks and their herds and all that they possess, have come from the land of Canaan; and indeed they *are* in ^bthe land of Goshen.” ² And he took five men from among his brothers and ^cpresented them to Pharaoh. ³ Then Pharaoh said to his brothers, ^d“What *is* your occupation?” And they said to Pharaoh, ^e“Your servants *are* shepherds we heard in an earlier chapter that Egyptians wouldn’t even eat with **shepherds** so this may have been a sneaky way to get them as far away from **Pharaoh** as possible. Verse 11 tells us where this happens and it plays into Exodus 1:12 where they are still building—making 47:11 a proleptic label for a town yet to be built.

both we *and* also our fathers.” ⁴ And they said to Pharaoh, ^f“We have come to dwell in the land, because your servants have no pasture for their flocks, ^gfor the famine *is* severe in the land of Canaan. Now therefore, please let your servants ^hdwell in the land of Goshen.”

⁵ Then Pharaoh spoke to Joseph, saying, “Your father and your brothers have come to you. ⁱThe land of Egypt *is* before you. Have your father and brothers dwell in the best of

¹See under 38:25-26.

^k Gen. 31:21

^l Gen. 47:1

^s Gen. 47:3

^a Gen. 46:31

^b Gen. 45:10; 46:28; 50:8

^c Acts 7:13

^d Gen. 46:33; Jon. 1:8

^e Gen. 46:32, 34; Ex. 2:17, 19

^f Gen. 15:13; Deut. 26:5; Ps. 105:23

^g Gen. 43:1; Acts 7:11

^h Gen. 46:34

ⁱ Gen. 20:15; 45:10, 18; 47:11

the land; let them dwell ^jin the land of Goshen. And if you know *any* competent men among them, then make them chief herdsmen over my livestock.”

47:11²

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And they said to Pharaoh, ^e“Your servants *are* shepherds, both we *and* also our fathers.” ⁴ And they said to Pharaoh, ^f“We have come to dwell in the land, because your servants have no pasture for their flocks, ^gfor the famine *is* severe in the land of Canaan. Now therefore, please let your servants ^hdwell in the land of Goshen.”

⁵ Then Pharaoh spoke to Joseph, saying, “Your father and your brothers have come to you. ⁶ⁱThe land of Egypt *is* before you. Have your father and brothers dwell in the best of the land; let them dwell ^jin the land of Goshen. And if you know *any* competent men among them, then make them chief herdsmen over my livestock.”

⁷ Then Joseph brought in his father Jacob and set him before Pharaoh; and Jacob ^kblessed Pharaoh. ⁸ Pharaoh said to Jacob, “How old *are* you?”

⁹ And Jacob said to Pharaoh, ^l“The days of the years of my ¹pilgrimage *are* ^mone hundred and thirty years; ⁿfew 130 years are few. Compared to his father (who lived 180 years) and his grandfather (175 years) and his great grandfather (205),³ his feelings of 45:28 make him expect his death sooner rather than later. **and evil** After being chased by Esau (Genesis 28)⁴ and Laban (Genesis 31) while caring for a large family with its internal strife, these days may have seem quite **evil**. This doesn’t even count the calamity of his favorite son (Genesis 37); don’t forget the bloodbath his two oldest sons caused, causing continual moving (Genesis 34). Then, his favorite wife, whom he loved, died in transit during birth (Genesis 35). **have been the days of the years of my life, and ^othey have not attained to the days of the**

^j Gen. 47:4

²See under 47:1-3.

^a Gen. 46:31

^b Gen. 45:10; 46:28; 50:8

^c Acts 7:13

^d Gen. 46:33; Jon. 1:8

^e Gen. 46:32, 34; Ex. 2:17, 19

^f Gen. 15:13; Deut. 26:5; Ps. 105:23

^g Gen. 43:1; Acts 7:11

^h Gen. 46:34

ⁱ Gen. 20:15; 45:10, 18; 47:11

^j Gen. 47:4

^k Gen. 47:10; 48:15, 20; 2 Sam. 14:22; 1 Kin. 8:66; Heb. 7:7

^l Ps. 39:12; [Heb. 11:9, 13]

¹ Lit. *sojourning*

^m Gen. 47:28

ⁿ [Job 14:1]

³Genesis 11:32.

⁴And we’re not quite sure if any worthwhile reunion took place, other than Genesis 32.

^o Gen. 5:5; 11:10, 11; 25:7, 8; 35:28

years of the life of my fathers in the days of their pilgrimage.”¹⁰ So Jacob ^pblessed Pharaoh, and went out from before Pharaoh.

²⁹ When the time ^edrew near that Israel must die, he called his son Joseph and said to him, “Now if I have found favor in your sight, please ^fput your hand under my thigh This also gets mentioned in 24:3 and refers to a touching of the private area to “meet in promise” on the “seed.” This was a promise of posterity related to the source of the promise, humanly speaking: the loins. Another way to say it is that the “mark of the covenant” is the point of promise. Or...circumcision, the covenantal mark between God and Abraham is on the...here we go...penis and thus this act of covenant agreement between Jacob and Joseph was actually a memorial of the first circumcision found in Genesis 17. and ^gdeal kindly and truly with me. ^hPlease do not bury me in Egypt, ³⁰ but ⁱlet me lie with my fathers; you shall carry me out of Egypt and ^jbury me in their burial place.”

And he said, “I will do as you have said.”

³¹ Then he said, “Swear to me.” And he swore to him. So ^kIsrael bowed himself on the head of the bed.

49:8-10

"Shiloh" of Genesis 49:8-10 is used but once and is distinct in from the location only slightly in the Hebrew but to the point where "Shiloh" which means "tranquility" can be simply be "until peace comes."

²⁹ Then he charged them and said to them: “I ^oam to be gathered to my people; ^pbury me with my fathers ^qin the cave that *is* in the field of Ephron the Hittite, ³⁰ in the cave that *is* in the field of Machpelah, which *is* before Mamre in the land of Canaan, ^rwhich Abraham bought with the field of Ephron the Hittite as a possession for a burial place. ³¹^sThere they buried Abraham recorded in chapter 25. and Sarah his wife, This is recorded in chapter 23. ^tthere they buried Isaac and Rebekah his wife, Their burials’ location is not heretofore

^p Gen. 47:7

^e Deut. 31:14; 1 Kin. 2:1

^f Gen. 24:2–4

^g Gen. 24:49; Josh. 2:14

^h Gen. 50:25

ⁱ 2 Sam. 19:37

^j Gen. 49:29; 50:5–13; Heb. 11:21

^k Gen. 48:2; 1 Kin. 1:47; Heb. 11:21

^o Gen. 15:15; 25:8; 35:29

^p Gen. 47:30; 2 Sam. 19:37

^q Gen. 23:16–20; 50:13

^r Gen. 23:3–20

^s Gen. 23:19, 20; 25:9

^t Gen. 35:29; 50:13

mentioned. In fact **Rebekah's** death is not heretofore mentioned. **and there I buried Leah.**
³² **The field and the cave that is there were purchased from the sons of Heth.**” ³³ **And when Jacob had finished commanding his sons, he drew his feet up into the bed and breathed his last, and was gathered to his people.** This either means that he was buried in the same cave mentioned in verse 30,⁵ or it is a reference to Heaven (which would introduce other questions),⁶ or is it a reference to a “family receiving,”⁷ or could it be a general reference to “the world of the dead?”

50 Then Joseph ^afell on his father's face and ^bwept over him, and kissed him. ² And Joseph commanded his servants the physicians to ^cembalm his father. So the physicians embalmed Israel. We don't really know what this involved exactly, but what is clear to the reader is that this isn't the same as what we do today. Nevertheless, it was thorough and will most certainly be dealt with on resurrection morning. ³ **Forty days were required for him, for such are the days required for those who are embalmed; and the Egyptians ^dmourned ¹for him seventy days.**

⁵Genesis 25:7, though, shows us it is not merely a reference to the family cemetery back at the cave—since the same terminology is used and only Sarah is buried there.

⁶The interesting thing is that Moses probably was actually convincing people of life after death with this simple kind of writing exemplified here (Luke 16:27-31); my friend Walter Holt brought this up in Sunday School at Berean Baptist Church (October 2015).

⁷Moreover, this can't be a reference to a family receiving, as in today's sense of a reception or a “wake,” but **his sons** were already present.

^a Gen. 46:4, 29

^b 2 Kin. 13:14

^c Gen. 50:26; 2 Chr. 16:14; Matt. 26:12; Mark 16:1; Luke 24:1; John 19:39, 40

^d Gen. 37:34; Num. 20:29; Deut. 34:8

¹ Lit. *wept*