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Genesis 46

(2019)

Bible House of Grace contains an easy to read New and Old Testament commentary full of spiritual treasures and pearls, complete with an insightful resource guide illuminating God's love and grace.



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Although I believe my aim is pure and God's will perfect this document is still the product of a human man, as to such I neither claim perfect knowledge or perfect understanding.

Genesis 46.

Topics.

- God told Israel go to Egypt, for there he will make him a great nation.
- The sons of Israel Jacob and their families leave Canaan to go to Egypt.
- Thirty-three persons born in Leah's family line (v15).
- Sixteen persons born in Zilpah's family line (v18).
- Fourteen persons born in Rachel's family line (v21).
- Seven persons born in Bilhah's family line.
- Seventy persons from the house of Jacob came into Egypt.
- Joseph tells his brothers to tell Pharaoh they are keepers of livestock.
- The difference between man's purposes and God's purposes.
- Nine reasons why Joseph can be seen as a type of Christ.
- Did seventy or seventy-five go into Goshen?

FOR INFORMATION: concerning people, places and the meaning of words see the title: "Map Locations and People of the Bible," and the title: "Bible Dictionary" on Website Menu.

The previous chapter: in chapter forty-five Joseph made himself known to his brothers and told them that God had sent him to preserve a remnant on earth. He embraced Benjamin's and his brothers and Pharaoh told Joseph his family could have Egypt's best land. The chapter ended with Joseph sending his brothers with abundant provisions back to Canaan and them telling Israel/Jacob that Joseph was alive.

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GENESIS 46:1-4

God told Israel go to Egypt, for He will make Him a Great Nation.

- **Genesis 46:1-4:** So Israel took his journey with all that he had and came to Beersheba, and offered sacrifices to the God of his father Isaac. ²And God spoke to Israel in visions of the night and said, "Jacob, Jacob." And he said, "Here am I." ³Then he said, "I am God, the God of your father. Do not be afraid to go down to Egypt, for there I will make you into a great nation. ⁴I myself will go down with you to Egypt, and I will also bring you up again, and Joseph's hand shall close your eyes."

Beersheba: Israel offers God a sacrifice at an old abode of Abraham and Isaac, before he crosses the border of Canaan to pass into Egypt. On this solemn occasion God appears to him in the visions of the night. Prior to this Isaac had blessed Jacob with the following words:

- God Almighty bless you and make you fruitful and multiply you, that you may become a company of peoples. (Gen. 28:3).

And God Himself said to him:

- I am God Almighty: be fruitful and multiply. A nation and a company of nations shall come from you, and kings shall come from your own body. (Gen. 35:11).

Jacobs chosen family is to be the beginning of the chosen nation.

Israel offered sacrifices to the God of his father Isaac: (v1) this is the last revelation given to Jacob and there is no other supernatural event recorded until God called to Moses out of the bush, (Exod. 3:1-6).

The God of your father: (v1) referring to his father Isaac, who was now dead, and who is mentioned, because in him Abraham's seed was to be called, and in his line the promise both of the land of Canaan, and of the Messiah was to come and from, him Jacob received the blessing. The title, "the God of your father," in its fullest sense refers to the God of Abraham, the God of Isaac and the God of Jacob (Exodus 3:6). God appears to Israel in a vision and tells him not to be afraid to travel down to Egypt and comforts him by saying that He will go with him. The previous chapter ended with Joseph's brothers telling Jacob that Joseph was alive and he said:

- Joseph my son is still alive. I will go and see him before I die. (Gen. 45:25-28).

Yet now it seems that God perceived that Jacob upon second thoughts was having some hesitation in moving his family to Egypt and therefore appears to him in a vision to encourage and comfort him. Following are six possible reasons Israel may have had second thoughts about travelling to Egypt:

1. He was one hundred and thirty years old; it was a long journey, and he was unfit to travel. (Gen. 2:1).
2. He feared lest his sons maybe tainted with the idolatry of Egypt, and forget the God of their fathers.
3. He did not want to die in Egypt.
4. He did not consider it to be in harmony with the will of God, because the LORD had previously appeared to his father Isaac when there was a famine in the land and forbid him to go into Egypt, saying, "Do not go down to Egypt. (Genesis 26:1-35).
5. He feared if his family continued for some time in Egypt the men would be tempted or even marry Egyptian woman and join in their religious practises and neglect the promised land of Canaan and forsake the worship of the true God.
6. He may have called to mind the prophecy given to Abraham concerning his seed being strangers and servants, oppressed and afflicted for four hundred years in a land that was not theirs and feared by going to Egypt he would be leading his family and their offspring into this affliction and oppression.
 - The LORD said to Abram, "Know for certain that your offspring will be sojourners in a land that is not theirs and will be servants there, and they will be afflicted for four hundred years. (Gen. 15:12-13).

But whatever may have caused his hesitation were completely removed when the LORD in a vision said He would go with him down to Egypt. The LORD assured Jacob that He would bring him up from Egypt at the appointed time. Had God allowed Israel to dwell amongst the Canaanites instead to taking them to Egypt it is certain that over time they would have been integrated with the nation of the Canaanites by intermarriage and embraced many of their religious practises and no longer been a separate united unique people.

By Jacob's removal to Egypt his family is kept apart from the soul-destroying influence of a nation, whose evil ways and iniquity became so great before God that He called His people to destroy them from the face of the earth. Jacob's family was also kept from losing their identity by intermarriage with the Egyptians by the fact that a shepherd which they were was an abomination to Egypt and by the fact that by dwelling in the land of Goshen they were separated from the core influence of the Egyptians.

I will make you into a great nation: (v4) Jacob was to migrate into Egypt and during his families long stay their God's presence and blessing would be with them molding and shaping their race into a great nation that He will at the appointed time bring back to the Promised Land. History shows that this promise was fulfilled in a manner that no one would have expected. The family members, relatives and servants that Jacob went down to Egypt when they only numbered seventy.

- The sons of Joseph, who were born to him in Egypt, were two. All the persons of the house of Jacob who came into Egypt were seventy. (Gen. 46:27) (Exodus. 1:5-7).

Over a period of two hundred and fifteen years in Egypt they numbered six hundred thousand men.

- The people of Israel journeyed from Rameses (the land of Goshen) to Succoth, about six hundred thousand men on foot, besides women and children. (Exodus. 12:37).

Even though Jacob's seed was greatly afflicted (after a new Pharaoh arose) and oppressed in Egypt, they continued to increase. The fact they were afflicted did not hinder them from multiplying it was in this way that God was with them and blessed them. Seventy persons went into Egypt and six hundred thousand men came out. If we suppose half the men were married and had at least one child that is another six hundred thousand people, that's a total of at least twelve hundred thousand that came out of Egypt (and this figure is most likely on the low side). Truly God kept his promise to Jacob.

Joseph's hand shall close your eyes: (v4) the very son who brought Jacob into the land of Egypt will be the son that closes his eyes when he passes from this life to the next. In chapter fifty we read:

- When Jacob finished commanding his sons, he drew up his feet into the bed and breathed his last and was gathered to his people. (Gen. 49:33). Then Joseph fell on his father's face and wept over him and kissed him. (Gen. 50:1).

GENESIS 46:5-7

Sons of Israel and their Families Leave Canaan to Go to Egypt.

- **Genesis 46:5-7:** Then Jacob set out from Beer-sheba. The sons of Israel carried Jacob their father, their little ones, and their wives, in the wagons that Pharaoh had sent to carry him. ⁶They also took their livestock and their goods, which they had gained in the land of Canaan, and came into Egypt, Jacob and all his offspring with him, ⁷his sons, and his sons' sons with him, his daughters, and his sons' daughters. All his offspring he brought with him into Egypt.

Reading these verses, it is easy to understand why Jacob would have had second thoughts of going to Egypt, prior to God appearing to him in a vision and saying, "Do not be afraid to go down to Egypt, for there I will make you into a great nation and I myself will go down with you and bring you up again" (v3-4).

Ponder for a moment: Jacob loves God and at this time is dwelling in the land of promise with all his family and now he has to pack up everything he has worked for and owns and move his entire family and their children and all their livestock to Egypt. It is easy as a Christian to imagine all the fears that would have flooded through his mind prior to God encouraging him in the vision. It would be like a Christian son today telling his aging Christian father he must sell his home and move all his Christian family to live in an area that is filled with idol worshippers and pagan practices. Even though the seventy members of Jacob's family knew that the land of Canaan was the Promised Land, at this time they still possessed no part of it which would have made it somewhat easier for them to willingly leave it and to go to Egypt with Jacob and his sons, especially since the famine was so great and God did tell Jacob he would bring them back to Canaan.

Jacob his daughters and his sons' daughters: (v7) though the Scripture says, "Jacob's daughters, and his sons' daughters he brought with him into Egypt," (v7), the only daughter mentioned in the list is Dinah (Gen: 46:15) and of his eleven sons only one daughter is mentioned, being Serah (Gen: 46:17). Since it was common for Old Testament genealogy's not to mention the woman it is possible that there were more daughters than these and that both Dinah and Serah are mentioned because they were more notable than the others. Jacob only had one daughter Dinah, so the expression Jacob's daughters, could embrace the following two things:

1. Dinah and her daughters since it was common for grandchildren to be called their grandfather's children (or sons and daughters).
2. Jacob's daughters-in-law, the wives of his sons.

There is also no mention made of servants even though there would have been many that went with him. The reason for this is of course because the focus is upon those of Jacob's bloodline so that the miraculous increase of his children in the land of Goshen can be observed.

The names of the descendants of Israel, who came into Egypt: though the fulfilling of God's promises is always guaranteed to come to pass it is sometimes slow. It has now been two hundred and fifteen years since God had promised Abraham to make of him a great nation (Gen. 12:2) and the branch of his seed that the promise was made to had only increased to seventy. This seventy is recorded in the following verses to show the power of God in multiplying these seventy to become a vast multitude and how He like a master potter molded them into a nation for His own glory.

NOTE: Israel's existence as a unique nation on earth today is testimony to the reality of the Bible and the Christian faith. Throughout history they have survived numerous battles by armies much greater than themselves and survived invasions by enemies far stronger and at times been almost utterly destroyed from the face of the earth and yet today they remain as one of the most powerful nations in the world today.

History shows that had God not been with them it is very unlikely they would exist as a people today and if they did, they would certainly not be the unique and powerful nation they are. When anyone doubts the Bible or their faith all they have to do is look at the existence of the tiny nation of Israel (in comparison to other countries) and consider their survival, power and influence over the world.

GENESIS 46:8-9

Thirty-Three Persons Born in Leah's Family Line. (v15).

- **Genesis 46:8-9:** Now these are the names of the descendants of Israel, who came into Egypt, Jacob and his sons. Reuben, Jacob's firstborn⁹ and the sons of Reuben: Hanoch, Pallu, Hezron, and Carmi.

THE SONS OF REUBEN

1. **Reuben:** (Jacob's firstborn) Reuben comes from the Hebrew word (*ra'ah*) and (*ben*) it means to approve, advise, consider, discern and carries the idea of making enjoyable. He was one of the twelve sons of Jacob and the name of the tribe that came from him and their territory, likewise a place in Palestine colonized by them.
2. **Hanoch:** comes from the Hebrew word (*chanak*) it means initiated, dedicated and carries the ides of training up or discipline.

3. **Pallu:** comes from the Hebrew word (*palah*) it means to distinguish, to put a difference between, to separate, to set apart, to sever and to make wonderful or marvelous.
4. **Hezron:** comes from the Hebrew word (*chatser*) in its original sense it refers to a yard enclosed by a fence or surrounded with walls similar to a courtyard, but also refers to a place in Palestine and another Israelite.
5. **Carmi:** comes from the Hebrew word (*kerem*) its meaning is uncertain, but probably means a garden or vineyard and is the name of three Israelites.

These are the four sons of Reuben the first-born son of Jacob and a head of one of the twelve tribes of Israel.

GENESIS 46:10

- **Genesis 46:10:** The sons of Simeon: Jemuel, Jamin, Ohad, Jachin, Zohar, and Shaul, the son of a Canaanite woman.

THE SONS OF SIMEON

6. **Simeon:** comes from the Hebrew word (*shama*) it means hearing perceiving and listening, intelligently, diligently carefully by paying attention and carries the idea of obedience. He was one of the twelve sons of Jacob and the name of the tribe that came from him and their territory, likewise a place in Palestine colonized by them.
7. **Jemuel:** comes from the Hebrew word (*yowm*) it means day of God, but can carry the idea of being a hot day (as the warm hours), either from sunrise to sunset, or from one sunset to the next, or figuratively a space of time or age of time.
8. **Jamin:** comes from the Hebrew word (*yamiyn*) it means the right hand or right side of a person or another other object (as the stronger and more skillful and resourceful) and also the name of two other Israelites.
9. **Ohad:** comes from an unused root meaning and probably carries the idea of unity or to be united.
10. **Jachin:** comes from the Hebrew word (*kuwn*) it carries the following meanings, he or it will establish, to be erect (i.e. stand perpendicular), to establish, to prosper, to confirm or to direct, to provide or prepare (self), to be ready and to be or make right. It is also the name of two other Israelites and of a temple or pillar.
11. **Zohar:** comes from the Hebrew word (*tsachar*) it means whiteness, to dazzle, gleam and shine as white and is the name the name of a Hittite.
12. **Shaul:** comes from the Hebrew word (*sha'al*) it means to inquire; by implication to request, enquire, ask, earnestly beg, demand or pray and by extension to lay to charge. It is also the name of a Canaanite woman's son and of an Edomite and an Israelite.

These are the six sons of Simeon a son of Jacob and a head of one of the twelve tribes of Israel.

GENESIS 46:11

- **Genesis 46:11:** The sons of Levi: Gershon, Kohath, and Merari.

THE SONS OF LEVI

13. **Gershon:** comes from the Hebrew word (*Ger^eshown*) it means a refugee he was a son of Levi and the name of three Israelites.
14. **Kohath:** comes from the Hebrew word (*D^eath*) from an unused root meaning allied and carries the idea of aligning oneself.
15. **Merari:** comes from the Hebrew word (*marar*) it means, bitter, to be or make bitter, to provoke to bitterness, to grieve, vex or be sorely.

These are the three sons of Levi a son of Jacob and a head of one of the twelve tribes of Israel.

GENESIS 46:12

- **Genesis 46:12:** The sons of Judah: Er, Onan, Shelah, Perez, and Zerah (but Er and Onan died in the land of Canaan); and the sons of Perez were Hezron and Hamul.

THE SONS OF JUDAH

16. **Judah:** comes from the Hebrew word (*yadah*) it means celebrated, to venerate especially worship, praise and give thanks with extended hands. To lament and mourn, to cast out and to make confession. He was one of the twelve sons of Jacob and the name of the tribe that came from him and their territory, likewise a place in Palestine colonized by them, also the name of five Israelites.
17. **Er:** comes from the Hebrew word (*`uwr*), it means watchful, to wake (with the idea of opening the eyes), to lift up self, to raise or stir self-up and to be master. It is also the name of another Israelite.
18. **Onan:** comes from the Hebrew word (*'Ownow*) it means strong.
19. **Shelah:** comes from the Hebrew word (*sh^e'elah*) it means, request, a petition and by implication a loan and the name of another Israelite.
20. **Perez:** (Pharez in KJV) comes from the Hebrew word (*perets*) it means a break, a breach and a breaking forth (in the gap) and the name of another Israelite.
21. **Zerah:** (but Er and Onan died in the land of Canaan) Zerah comes from the Hebrew word (*zerach*) it means rising and carries the idea of a rising of the light. It was also the name of two other Israelites, an Idumæan and an Ethiopian prince.

THE SONS OF PEREZ

22. **Hezron:** comes from the Hebrew word (*chatser*), in its original sense it refers to a court-yard (as enclosed by a fence) or to a village, a settlement a community or small town (all surrounded by walls). It is also the name of another Israelite and the name of a place in Palestine.
23. **Hamul:** comes from the Hebrew word (*chamal*) it means pitied, to sympathize, to empathize and by implication to have compassion and pity.

These are the seven sons of Judah a son of Jacob and a head of one of the twelve tribes of Israel.

GENESIS 46:13

- **Genesis 46:13:** The sons of Issachar: Tola, Puvah, Job, and Shimron.

THE SONS OF ISSACHAR

24. **Issachar:** comes from the Hebrew word (*nasa'*) it means, he will bring a reward, it carries the idea of setting up, lifting up, exalting self, to arise, advance, bring forth, bear or set up, to pardon, forgive, respect, and exalt as an honorable man. He was one of the twelve sons of Jacob and the name of the tribe that came from him and their territory, likewise a place in Palestine colonized by them.
25. **Tola:** comes from the Hebrew word (*towla`*) it means worm, a maggot (as voracious) specifically the crimson-grub, scarlet worm, but only used in connection of the color from it and the cloths dyed with it. It is also the name of another Israelite.
26. **Puvah:** comes from the Hebrew word (*pa'ah*) it means a blast, a puff (i.e., to blow away and scatter and the name of another Israelite.
27. **Job:** comes from the Hebrew word (*Yowbab*) it means blunder, error, mistake. and the name of another Israelite and of three foreigners.
28. **Shimron:** comes from the Hebrew word (*shemer*) in its original sense; guardianship, to preserve, to hedge about, to guard; to protect or save self and to take heed (to self) to observe, watch and regard. It was also a place in Palestine.

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These are the four sons of Issachar a son of Jacob and a head of one of the twelve tribes of Israel.

GENESIS 46:14

- **Genesis 46:14:** The sons of Zebulun: Sered, Elon, and Jahleel.

THE SONS OF ZEBULUN

29. **Zebulum:** comes from the Hebrew word (*zabal*) it means, enclose (i.e., as a habitation) to reside, to dwell in or to dwell with. He was one of the twelve sons of Jacob and the name of the tribe that came from him and their territory, likewise a place in Palestine colonized by them.
30. **Sered:** comes from the Hebrew word (*Cered*) meaning to tremble or trembling.
31. **Elon:** comes from the Hebrew word (*'ayil*) it literally means strength and can refer to anything strong such as a chief or mighty man, a pillar or column (as a strong support), an oak or any other strong tree and to ram (from his strength). It is also the name of a place in Palestine, and of a Hittite and another Israelite.
32. **Jahleel:** comes from the Hebrew word (*yachal*) and (*el*) it literally means expectant of God.

These are the three sons of Zebulum a son of Jacob and a head of one of the twelve tribes of Israel.

33. **Dinah:** comes from the Hebrew word (*diyn*) it means justice and carries the idea of ministering, ruling, pleading, striving, contending and executing judgement. She was a daughter of Jacob.

GENESIS 46:15

These are the Thirty-Three Persons Born in Leah's Family Line. (v25).

- **Genesis 46:15:** These are the sons of Leah, whom she bore to Jacob in Paddan-aram, together with his daughter Dinah; altogether his sons and his daughters numbered thirty-three.

Leah: comes from the Hebrew word (*la'ah*) it means faint, weary, tired and carries the idea of being loathed. She was a wife of Jacob.

GENESIS 46:16

Sixteen Persons Born in Zilpah's Family Line. (v18).

- **Genesis 46:16:** The sons of Gad: Ziphion, Haggi, Shuni, Ezbon, Eri, Arodi, and Areli.

THE SONS OF GAD

1. **Gad:** comes from the Hebrew word (*guwd*) it means, to crowd upon, to attack, invade and overcome. He was one of the twelve sons of Jacob and the name of the tribe that came from him and their territory, likewise a place in Palestine colonized by them and also the name of a prophet.
2. **Ziphion:** comes from the Hebrew word (*tsaphah*) it means watch-tower, to lean forward, to peer into the distance and by implication to observe, to wait, to behold, to look and to keep watch.
3. **Haggi:** (the Haggites) comes from the Hebrew word (*chagag*) it means festive and carries the idea of observing and celebrating and by implication hold a festive feast.
4. **Shuni:** its meaning is uncertain, probably to rest and to be quiet.
5. **Ezbon:** its meaning is uncertain it is also the name of another Israelite.
6. **Eri:** comes from the Hebrew word (*'uwr*) it means watchful.
7. **Arodi:** probably comes from the Hebrew word (*'Arvadiy*), it means descendant, refuge and carries the idea of roving.
8. **Areli:** comes from the Hebrew word (*'er'el*) it means heroic, hero and valiant one.

These are the seven sons of Gad a son of Jacob and a head of one of the twelve tribes of Israel.

GENESIS 46:17

- **Genesis 46:17:** The sons of Asher: Imnah, Ishvah, Ishvi, Beriah, with Serah their sister. And the sons of Beriah: Heber and Malchiel.

THE SONS AND DAUGHTER OF ASHER

9. **Asher:** comes from the Hebrew word (*'ashar*) it means happy. Figuratively it carries the idea of being honest, guiding, leading, going forward, prospering and relieving. He was one of the twelve sons of Jacob and the name of the tribe that came from him and their territory, likewise a place in Palestine colonized by them.
10. **Imnah:** (Jimnah in KJV) comes from the Hebrew word (*yaman*) it means prosperity, to be firm or right (i.e., as by the right hand). It is also the name of a place in Palestine and of another Israelite.
11. **Ishvah:** (Ishuah in KJV) comes from the Hebrew word (*shavah*) it means, he will level (i.e. equalize) and figuratively to resemble. By implication to adjust (i.e. counterbalance, be suitable, compose and yield, etc.). To bring forth and to be or make equal.
12. **Ishvi:** (Isui in KJV) comes from the Hebrew word (*shavah*) it means, he will level (i.e. equalize) and figuratively to resemble. By implication to adjust (i.e. counterbalance, be suitable, compose and yield, etc.). To bring forth and to be or make equal.
13. **Beriah:** comes from the Hebrew word (*ra`*) it means bad, evil and wicked (natural or moral) and carries the idea of exceedingly great, grief, adversity, affliction, calamity, distress, trouble and sorrow. It is also the name of three other Israelites.
14. **Serah:** comes from the Hebrew word (*cerach*), it means to exceeding extend, spread and stretch self (even to excess). She was the sister of the sons of Asher one of the twelve sons of Jacob.

THE SONS OF BERIAH

15. **Heber:** comes from the Hebrew word (*cheber*) it means community, a society, to join together in fellowship or by association or an alliance, but can also refer to one who a charmer who fascinates and joins others together by spells and enchantment. He was the son of Beriah a son Asher one of the twelve sons of Jacob. It is also the name of a Kenite and two other Israelites.
16. **Malchiel:** comes from the Hebrew word (*melek*) and (*el*) it means king royal and king of God (i.e. appointed by God). He was the son of Beriah a son Asher one of the twelve sons of Jacob.

These are the six sons and daughter of Asher a son of Jacob and a head of one of the twelve tribes of Israel.

GENESIS 46:18

These are the Sixteen Persons Born in Zilpah's Family Line.

- **Genesis 46:18:** These are the sons of Zilpah, whom Laban gave to Leah his daughter; and these she bore to Jacob—sixteen persons.

This is not sixteen sons, but fifteen sons plus Serah the daughter giving a total of sixteen persons.

Zilpah: apparently means to trickle, as myrrh, (i.e., as a fragrance. She was the handmaid of Leah.

Laban: comes from the Hebrew word (*laban*) it means white. He was a Mesopotamian and the father of Leah.

Leah: comes from the Hebrew word (*la'ah*) it means to faint, to tire and be weary and to grieve and loathe. She was a wife of Jacob.

Jacob: comes from the Hebrew word (*`aqab*) it means heel-catcher, to seize by the heel, to restrain (as if holding by the heel). It carries the idea of supplanting. He was the father of the twelve sons of Israel.

GENESIS 46:19

Fourteen Persons Born in Rachel's Family Line. (v21).

- **Genesis 46:19:** The sons of Rachel, Jacob's wife: Joseph and Benjamin.

Rachel: comes from the Hebrew word (*rachel*) it literally means to journey as a good traveler. She was the true wife of Jacob (Leah was imposed upon him) and the woman he loved.

THE SONS OF RACHEL

1. **Joseph:** comes from the Hebrew word (*yacaph*) it literally means future and carries the idea of continually adding, to continue to do a thing, to conceive again. He was one of the twelve sons of Jacob and the name of the tribe that came from him and their territory, likewise a place in Palestine colonized by them and the name of six other Israelites.
2. **Benjamin:** comes from the Hebrew word (*ben*) and (*yamiyn*) it means son of the right hand and as a son who builds up the family name or a nation. It carries the idea of being very fruitful. He was the second son born to Rachel and the youngest son of Jacob also the tribe that descended from him and their territory, likewise a place in Palestine colonized by them.

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GENESIS 46:20

THE SONS OF JOSEPH WIFE ASENATH IN EGYPT

- **Genesis 46:20:** And to Joseph in the land of Egypt were born Manasseh and Ephraim, whom Asenath, the daughter of Potiphera the priest of On, bore to him.

Asenath: is an Egyptian name she was the Egyptian wife of Joseph the daughter of Potiphera the priest of On and the mother of Manasseh and Ephraim to Joseph in the land of Egypt.

3. **Manasseh:** comes from the Hebrew word (*nashah*) it means, causing to forget, to forget and figuratively to neglect, remove or deprive. He was the firstborn son of Joseph and one of the twelve sons of Jacob and the name of the tribe that came from him and their territory, likewise a place in Palestine colonized by them. Sometimes Manasseh and Ephraim are counted as one tribe, (i.e., the tribe of Joseph) and at other times as the two separate tribes. When the tribes are counted as twelve Manasseh and Ephraim are counted as one tribe.
4. **Ephraim:** comes from the Hebrew word (*'Ephrath*) it means double fruit, fruitfulness, to bear and bring forth fruit, to make fruitful and to grow and increase in fruit. He was the youngest son of Joseph and one of the twelve sons of Jacob and the name of the tribe that came from him and their territory, likewise a place in Palestine colonized by them. Sometimes Ephraim and Manasseh are counted as one tribe (i.e., the tribe of Joseph) and at other times as the two separate tribes. When the tribes are counted as twelve Ephraim and Manasseh are counted as one tribe.

These are the two sons of Asenath born in Egypt to Joseph a son of Jacob and a head of one of the twelve tribes of Israel.

Genesis 46:21 And the sons of Benjamin: Bela, Becher, Ashbel, Gera, Naaman, Ehi, Rosh, Muppim, Huppim, and Ard.

5. **Benjamin:** comes from the Hebrew word (*ben*) and (*yamiyn*) it means son of the right hand and as a son who builds up the family name or a nation. It carries the idea of being very fruitful. He was the second son born to Rachel and the youngest son of Jacob also the tribe that descended from him and their territory, likewise a place in Palestine colonized by them.
6. **Bela:** comes from the Hebrew word (*bela`*) it means a gulp, swallow up, eat up, figuratively it carries the idea of devouring destruction (specifically by swallowing) and to destroy by covering. It is also the name of a place and of an Edomite and another Israelite.
7. **Ashbel:** comes from the Hebrew word (*shebel*) it means flowing and to flow (i.e., as a lady's train, trailing after her)
8. **Gera:** comes from the Hebrew word (*gerah*) it can refer to a kernel of grain of small weight, to a coin or carry the idea of dragging off roughly or continuing to destroy. It is also the name of five other Israelites.
9. **Naaman:** comes from the Hebrew word (*na`aman*) it means pleasantness, to be agreeable, to be a delight, pleasant and sweet and the name of a Damascene.
10. **Ehi:** comes from the Hebrew word (*'Achiy*) it literally means brotherly (used in a wide a sense of relationship) and such as a literal brother or a Hebrew brother by kinship or by a common bond or faith.
11. **Rosh:** comes from the Hebrew word (*ro'sh*) it literally means beginning, first in rank, captain, the principal ruler, the chief of men or of places, time or of things. It is also the name of a foreign nation.
12. **Muppim:** comes from the Hebrew word (*nuwph*) it literally means wavings as quivering (i.e. vibrating up and down or rocking to and fro). It is used in a vast variety of applications such as sprinkling, rubbing, moving etc.), and to the offering of perfumes.
13. **Huppim:** comes from the Hebrew word (*chuppah*) it literally means a canopy, chamber, it carries the idea of covering with a veil, walls, barriers or some other means to protect and to defend.
14. **Ard:** comes from an unused root probably meaning to wander as a fugitive and the name of another Israelite.

GENESIS 46:22-23

These are the Fourteen Persons Born in Rachel's Family Line.

- **Genesis 46:22-23:** These are the sons of Rachel, who were born to Jacob—fourteen persons in all. ²³ The son of Dan: Hushim.

Verse twenty-five tells us that seven persons were in Bilhah's family line.

1. **Dan:** comes from the Hebrew word (*diyn*) means to rule as lord, master or owner. It carries the idea of striving and contending by the law to plead the cause of justice and minister (as an umpire) to execute judgment. He was one of the twelve sons of Jacob and the name of the tribe that came from him and their territory, likewise a place in Palestine colonized by them.
2. **Hushim:** comes from the Hebrew word (*chuwsh*) it means to hurry and make haste. Figuratively it carries the idea of being eager with excitement or enjoyment. It is also the name of two other Israelites. He is the son of Dan a son of Jacob and a head of one of the twelve tribes of Israel.

GENESIS 46:24

THE SONS OF NAPHTALI

- **Genesis 46:24:** The sons of Naphtali: Jahzeel, Guni, Jezer, and Shillem.
3. **Naphtali:** comes from the Hebrew word (*pathal*) it means my wrestling it carries the idea of tortuous wrestling and struggling (physically or morally).
 4. **Jahzeel:** comes from the Hebrew word (*chatsah*), it means God will allot and carries the idea of dividing, of being cut or split into two halves, of reaching the middle half, of cutting or severing into pieces or to divide into ranks.
 5. **Guni:** comes from the Hebrew word (*ganan*) it means protected, to hedge about for protection and defense and the name of another Israelite.
 6. **Jezer:** comes from the Hebrew word (*yetser*) it means frame, it carries the idea of a thing being framed in the imagination and the mind or being squeezed and molded into shape by labour and work as a potter fashions and molds an earthen vase for his own pleasure and purposes.
 7. **Shillem:** comes from the Hebrew word (*shillem*) it means recompense and compensate and carries the idea of being safe (in mind, body or estate). Figuratively it carries the idea of being completed or making complete and by implication to be friendly. By extension, to make amends, to make an end, to finish, to make good, to repay, to be at peace, to be perfect, to prosper, to make restitution, restore and reward.

These are the four sons of Naphtali a son of Jacob and a head of one of the twelve tribes of Israel.

GENESIS 46:25

These are the Seven Persons Born in Bilhah's Family Line (v25).

- **Genesis 46:25:** These are the sons of Bilhah, whom Laban gave to Rachel his daughter, and these she bore to Jacob—seven persons in all.

Bilhah comes from the Hebrew word (*balahh*) it means timid, she was Rachel's handmaid and one of Jacob's concubines.

GENESIS 46:46-27

Seventy Persons from the House of Jacob came into Egypt.

- **Genesis 46:26-27:** All the persons belonging to Jacob who came into Egypt, who were his own descendants, not including Jacob's sons' wives, were sixty-six persons in all. ²⁷And the sons of Joseph, who were born to him in Egypt, were two. All the persons of the house of Jacob who came into Egypt were seventy.

The total of all the persons mentioned above total seventy all seventy left Canaan and travelled into the land of Goshen.

Joseph: comes from the Hebrew word (*yacaph*) it literally means future and carries the idea of continually adding, to continue to do a thing, to conceive again. He was one of the twelve sons of Jacob and the name of the tribe that came from him and their territory, likewise a place in Palestine colonized by them. It is also the name of six other Israelites.

Jacob: comes from the Hebrew word (*aqab*) it means heel-catcher, to seize by the heel. Figuratively it carries the idea of a supplanter and of restraining (as if holding by the heel).

NOTE: in the book of Acts Stephen states that seventy-five went into the land of Goshen, which sceptics have used to support their belief that the Bible is full of contradictions, for further information concerning this see the title:

- Did Seventy or Seventy-five Go into Goshen, at the end of this document.

GENESIS 46:28-30

Joseph went to Meet Israel His Father in Goshen.

- **Genesis 46:28-30:** He had sent Judah ahead of him to Joseph to show the way before him in Goshen, and they came into the land of Goshen. ²⁹Then Joseph prepared his chariot and went up to meet Israel his father in Goshen. He presented himself to him and fell on his neck and wept on his neck a good while. ³⁰Israel said to Joseph, "Now let me die, since I have seen your face and know that you are still alive."

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Arrangements are now made for the settlement of Israel in the land of Goshen. The administration of Joseph during the remaining years of the famine is then recorded. For the whole of this period Joseph's father and brothers are subject to him, as their political superior, perfectly fulfilling his following dreams. Joseph's first dream only included his brothers:

- Behold, we were binding sheaves in the field, and behold, my sheaf arose and stood upright. And behold, your sheaves gathered around it and bowed down to my sheaf." (Genesis 37:5-7).

His second dream included his brothers and his father:

- Behold, I have dreamed another dream. Behold, the sun, the moon, and eleven stars were bowing down to me." (Gen. 37:9).

For a full understanding of these amazing dreams see (Genesis chapter 37). Since Judah had been the primary speaker before Joseph it was only natural to send him to Joseph to make the necessary arrangements for their migration into the land of Goshen which lay nearest to Canaan. It is easy to see God's hand in Jacob's family moving to Goshen since it was not only the most fertile land of Egypt and best suited for pasture, but was also comparatively isolated from Egyptian society which would keep Jacob's family religiously separated from the idolatrous and superstitious customs of the Egyptians.

Joseph made ready his chariot: (v29) there is no doubt that as he (or his servants) harnessed and fastened the horses to his chariot he was filled with overwhelming excitement at the thought of seeing his father who he greatly loved and had not seen for more than twenty years.

Joseph fell on Jacob's neck and wept: (v29) the King James Bible says, "and he fell on his neck," because of this some commentators take the words, "and he fell on his neck," to mean Joseph fell on Jacob's neck, while others take it to mean that Jacob fell on Joseph's neck, because of this difference we will look at the two scenarios separately.

1. Jacob fell upon Joseph's neck: commentators who support this idea base it upon the fact some historians say that during these ancient generations a son would not take so great a liberty with his father so they reason that Joseph appeared to Jacob and when he dismounted his chariot he fell down before his father with reverence that children owe to their parents and while he was in this kneeling posture Jacob fell upon his neck and wept there again and again. The following verses show that this was a common posture when men bonded by family love or a common faith came together.

- Esau ran to meet him (Jacob) and embraced him and fell on his neck and kissed him, and they wept. (Gen. 33:4).
- Then he (Joseph) fell upon his brother Benjamin's neck and wept, and Benjamin wept upon his neck. (Gen. 45:14).
- He (the prodigal son) arose and came to his father. But while he was still a long way off, his father saw him and felt compassion, and ran and embraced him and kissed him. (Luke 15:20).
- There was much weeping on the part of all; they (the elders of the church) embraced Paul and kissed him (Acts 20:37).

2. Joseph fell upon Jacob's neck: others reason that Joseph dismounted his chariot and fell on his father's neck, as he had done upon his brothers when he revealed himself to them and especially as he did upon Benjamin's neck (Genesis 45:14).

It is foolishness to debate over which of the two scenarios would be the correct one since it is certain that their embraces were mutual and extremely affectionate and that when one embraced the other responded likewise. Could you imagine a scenario in which Joseph who greatly loved and desired to see his father and his father loved Joseph with a passion in which one man hugs the other and the man being hugged stands aloof like a statue, obviously such a thought is foolishness, both men would have embraced each other with the greatest of affection.

Israel said to Joseph, now let me die: (v30) Israel is so overwhelmed with joy at seeing again his first-born son by Rachel his wife and woman he loved that he is now content for God to take him in peace to his father's graves.

GENESIS 46:31-34

The Brothers are to tell Pharaoh they are Keepers of Livestock.

- **Genesis 46:31-34:** Joseph said to his brothers and to his father's household, "I will go up and tell Pharaoh and will say to him, 'My brothers and my father's household, who were in the land of Canaan, have come to me. ³²And the men are shepherds, for they have been keepers of livestock (their trade hath been to feed cattle in KJV), and they have brought their flocks and their herds and all that they have.' ³³When Pharaoh calls you and says, 'What is your occupation?' ³⁴you shall say, 'Your servants have been keepers of livestock (hath been about cattle from our youth even until now in KJV) from our youth even until now, both we and our fathers,' in order that you may dwell in the land of Goshen, for every shepherd is an abomination to the Egyptians."

From the beginning the descendants of Abraham have been both keepers of sheep and keepers of cattle. Joseph being aware that the Egyptians considered shepherds to be an abomination does not lie, but tells the Pharaoh that his brothers do keep of sheep, but their trade is in cattle (meaning they make their living by trading cattle), so he tells the Pharaoh

they have come with both sheep and cattle. For practical purposes the Egyptians no doubt did have sheep, but the shepherding of them was probably left to the peasantry and the women and children, while the men shepherded the cattle.

When Pharaoh says, "What is your occupation?" (v33) Joseph not wanting to offend the Pharaoh tells his brothers to tell him that their occupation and business has always been and still is breeding livestock (cattle in KJV) and trading them for money and goods rather than focus on the sheep they also keep. Joseph purpose for having his brothers say this would have been firstly, to endear the Pharaoh's favour toward them and secondly, so that he would be happy for them to settle in the land of Goshen. In the following chapter Jacobs family arrives in Goshen and Joseph selects five of his brothers to go before Pharaoh and after some conversation they say to him, "Please let your servants' dwell in the land of Goshen." (Gen. 47:1-4). It appears that Joseph had not yet consulted Pharaoh that he had chosen the land of Goshen for his family to settle in. Perhaps he was so busy administrating all the affairs of the land that he had no opportunity to visit Pharaoh at the Palace himself. Though Joseph's authority and power was great it was unlikely it allowed him to give away Egyptian territory without asking the Pharaoh first. The immediate thought that comes to mind should this be the case is, that if foolish, what if Pharaoh said, "No," the ramifications for Joseph's family would be horrific. However, it is also very likely Joseph knew that they could settle there for some time, but was asking permission if they could build homes and establish themselves there as if it was their own land rather than live upon it as nomads dwelling in tents. Added to this it is also possible God had told him in a vision or dream to choose the land of Goshen and he had good reason to be confident and believe Pharaoh would say yes, since he had previously said to him:

- Take your father and your households, and come to me, and I will give you (Joseph) the best of the land of Egypt, and you shall eat the fat of the land.' (Gen. 45:18).

The following verses show that Pharaoh did give them permission to settle in the land of Goshen after Joseph's brothers had spoken to him:

- The land of Egypt is before you (Joseph) settle your father and your brothers in the best of the land. Let them settle in the land of Goshen, and if you know any able men among them, put them in charge of my livestock." (Gen. 47:6).

Then Joseph:

- Settled his father and his brothers and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses (Goshen originally), as Pharaoh had commanded. (Genesis 47:11).

By placing his family in Goshen Joseph gave them the best possible chance of flourishing since it was a country that abounded with fertile pasture, and it kept them together and from the corruption of Egypt's religion and culture which they probably would have embraced had they mixed with the Egyptians.

NOTE: looking beyond this worlds view and what only our natural eyes can see and our limited mortal minds understand, and instead looking through spiritual eyes from heavens viewpoint and the future outcome of the Hebrew people being taken into Goshen it becomes very clear that Joseph was being led and guided by God's power and influence.

Every shepherd is an abomination to the Egyptians: (v34) this expression carries the idea that shepherds are the absolute lowest class of society. Following are some of the reasons the Egyptians may have considered shepherds to be an abomination:

- Some historians say that the Egyptians were greatly distressed by foreign shepherds, who either came out of Ethiopia, or Phoenicia or Arabia that lived by plunder and robbery and burnt various Egyptian

cities and set up pastor kings of their own that invaded villages, towns and country farms and committed great cruelties against the Egyptian people. They raided and burned their homes and temples and barbarously murdered multitudes of people and as a result of these shepherds all shepherds were considered an abomination, because of the cruelties these invading shepherds had afflicted upon the Egyptians.

- Some theologians feel that the reason the Egyptians considered shepherds an abomination was because of the plague that fell upon the Egyptian people for Abraham and Sarah's sake and from this time forward the Egyptian rulers made a law that future Egyptian nations should have nothing to do with the Hebrews, or any other foreign shepherd.

THE DIFFERENCE BETWEEN MAN'S PURPOSES AND GOD'S PURPOSES

The brothers put Joseph in the pit, and he became ruler of Egypt, they grieved their father's life for twenty-two long years and Joseph's dreams came true and all their wickedness brought about the fulfilment of God's purpose. In this story we see the difference between man's purposes and God's purposes Joseph's only thought was to provide food and temporary shelter for his family during the remaining five years of famine. Neither he nor they could know that this was the continuing fulfilment of the covenant God made with Abraham and that the bringing of them into the land of Egypt was to mold Jacob's family into a nation that God would call His chosen people.

Joseph vision went as far as saving his family through the years of famine and Joseph family travelled to Egypt to be saved from the famine, but God's purposes for saving Joseph and his family did not end when the famine passed, but continues even to this day. From Egypt Jacob's family became a nation and from this nation came the prophets, the scrolls of the Bible, the law and the Messiah the Saviour of the world and the Good News of the Gospel that is being spread amongst all nations of the world even today. Had Joseph not been raised to the right-hand side of Pharaoh, the following two things are certain:

1. Pharaoh would have exalted a powerful Egyptian ruler to govern the land.
2. This ruler would have had no concern for the small Hebrew family in the land of Canaan (seventy in all) (Gen. 46).
3. The Hebrew race being so small would more than likely have not survived the famine.

This means that today we would not have the Bible, the Messiah the Christ, the Gospel and the glorious Hope of eternal life in everlasting glory. Man records the history of Joseph void of God; secular history ignores the dreams and God's sovereign and divine hand bringing about His plans and purposes despite the wickedness of the brothers. In contrast to this the Bible presents the history of Joseph from heavens viewpoint. Though Joseph, his brothers and family were ignorant of God's eternal plan their ignorance and evil ways did not hinder it from coming to pass, in fact all their wickedness work together to bring it to pass.

NINE REASONS WHY JOSEPH CAN BE SEEN AS A TYPE OF CHRIST

1. Joseph shed tears of tenderness and strong affection toward his brothers behind closed doors, likewise Christ makes himself and his loving-kindness known to his people out of the sight and hearing of the world.

2. Joseph said to his brothers, "be not afraid, fear not I will save you," and he provided all the necessary provisions that they would need as they journey through Egypt to him. These statements coming from a man of Joseph royal standing would humble his brothers especially when their conscience convicted them of their sin. Likewise, Jesus not only, tells his brothers and sisters in his family, "not to fear or be afraid," and they are humbled, but he also provides all that is needed (love, mercy, grace and forgiveness etc.), for their salvation as they journey through this world toward him.
3. Joseph fully conscious of the sin his brothers had committed against him, tests his brothers to see if they had a true heart toward him and his father and if so he will save them. Likewise, Jesus tests those in his family to see if they have a true heart of love and faith toward him and his heavenly Father and if so, he will save them.
4. The brothers grieved over the way they had treated Joseph and were willing to do all that was needed to make it right, (as much as humanly possible) by doing all they could to protect Joseph and save their father from further hurt and emotional pain. Likewise, sinners must grieve over their sins before God and the Lord Jesus Christ and be willing to do all that they can to make any wrong right (as much as humanly possible) by doing all they can to heal a hurt they may have caused or correct a wrong they may have done.
5. Joseph manifested himself as a brother and a friend to those who once were his despisers and his enemies and assures them of his love and the riches of his grace to save and protect them. Likewise, Jesus manifests himself as a brother and a friend to those who were once his despisers and enemies and assures them of his love and the riches of his grace to save and keep them.
6. Joseph commands his brothers to lay aside envy, anger, malice, and strife, and to live in peace with each other. Likewise, Jesus commands those in his family to love their neighbour as themselves and do all they can to live in peace.
7. Joseph supplied all that was needful to bring his family home to himself so that where he was, they would also be. Likewise, Jesus supplies all that is needful (i.e., love, mercy, grace, forgiveness etc.), to bring his family home to himself so that where he is they will also be.
8. When Joseph sent for his people, many for a time may have felt some doubts and fears, but from need and the thought of seeing his royal glory and grandeur and of being with him motivated them to trust him and leave their homeland and pack up all their worldly goods to go to see him. Likewise, when Jesus calls for his people, many for a time may feel some doubts and fears, but from need for salvation and the thought of seeing his royal glory and grandeur and of being with him motivates them to trust him and put his Kingdom before their own and his will before all their worldly goods.
9. Despite how bad Joseph's brothers had treated him, when he saw their repentant and good heart, he turned it all around for their good. Likewise, despite what sin a sinner may have committed or done against Christ if they come to him with honest repentance, he will turn their life around for good.

DID SEVENTY OR SEVENTY-FIVE GO INTO GOSHEN?

Three times in the Old Testament, it is stated that seventy people from the house of Jacob went down into Egypt. The first Old Testament reference:

- The sons of Joseph, who were born to him in Egypt, were two. All the persons of the house of Jacob who came into Egypt were seventy. (Gen. 46:27).

The second Old Testament reference:

- These are the names of the sons of Israel who came to Egypt with Jacob, each with his household: (Exod. 1:1) All the descendants of Jacob were seventy persons; Joseph was already in Egypt. (Exod. 1:5).

The third Old Testament reference:

- Your fathers went down to Egypt seventy persons, and now the LORD your God has made you as numerous as the stars of heaven. (Deut. 10:22).

Then in the New Testament we read of Stephen with a face as the face of an angel (6:15) and being full of the Holy Spirit (7:55) saying:

- When Jacob heard that there was grain in Egypt, he sent out our fathers on their first visit. ¹³And on the second visit Joseph made himself known to his brothers, and Joseph's family became known to Pharaoh. ¹⁴And Joseph sent and summoned Jacob his father and all his kindred, seventy-five persons in all. (Acts 7:12-14).

Skeptics have used this seemingly apparent contradiction to undermine the Bible and many faithful Christians have rightly desired to know why the two different figures, so how do we harmonize the seventy with the seventy-five? Similar to how a person truthfully can give different degrees for the boiling point of water (100° Celsius or 212° Fahrenheit), different figures are given in the Bible for the number of Jacob's family members who travelled into Egypt. Likewise, the two different authors obviously calculated the numbers differently. There are a number of explanations and mathematical formulas on the internet that explain in great detail how the number seventy and seventy-five are arrived at, but they are far too long to examine here. However, following are some general ideas why the two different authors may have given different figures.

1. Neither Jacob's wife Rachel (she died Gen. 35:19) nor Leah or his concubines Bilhah and Zilpah are included in the seventy figure.
2. Though the Scripture says, "Jacob's daughters, and his sons' daughters he brought with him into Egypt," (Gen. 46:7), the only daughter mentioned in the list is Dinah (Gen: 46:15) and of his eleven sons only one daughter is mentioned, being Serah (Gen: 46:17). Since it was common for Old Testament genealogy's not to mention the woman it is possible that there were more daughters than these and that both Dinah and Serah are mentioned because they were more notable than the others. Jacob only had one daughter Dinah, so the expression Jacob's daughters, would embrace Dinah and her daughters since it was common for grandchildren to be called their grandfather's children (or sons and daughters) or his daughters-in-laws, the wives of his sons.
3. The wives of Jacob's sons are not included in the seventy figure (Gen. 46:26).
4. Taking into consideration how many individuals were omitted from the seventy persons mentioned in the Old Testament, it is possible that Stephen looking back in time included some of the persons not mentioned in the seventy figure, especially if they grew to be a notable person.
5. In Stephen's calculation of seventy-five people he could have included the living wives of Joseph's brothers or some other persons not mentioned in the seventy figure to get a different (though not a wrong) number.
6. It is also very likely that some wives may have been pregnant or their children were only babies when Jacob's family migrated to Egypt, and therefore were not counted in the Genesis account, but were counted in Stephen's figures because they had grown to be notable men or women. Added to this in the seventy figure only Dinah is mentioned as a daughter and Serah which means it is possible not all the daughters and grandchildren are counted in the seventy figure whereas Stephen may have included some of the more notable ones.

7. The natural impression conveyed by these words, "these are the names of the children of Israel which came into Egypt," is, that the genealogy contains a list of all the members of Jacob's family, of all ages whether they were babies, children or adults who were born in Canaan and all his wives, concubines, sons, daughters, and children went with Jacob to Egypt. But, upon a close examination it is seen that not all are mentioned.
8. Though it was common for Old Testament Jewish genealogies not to count women it is likely Stephen being inspired by the Holy Spirit did include some of the notable ones.

Summary: the very fact that seventy-five was retained in all New Testament manuscripts and no attempt was made to harmonize it with Old Testament translations show that it was the number intended by Stephen and faithfully recorded. It is safe to accept that Stephen's number of seventy-five is accurate and only differs, because he was counting in a different way and including certain people not mentioned in the Old Testament figure of seventy. However, it is not the number seventy or seventy-five that is important here since the focus and the message is that God took a very small number of people and like a master potter molded them into a great nation for His own glory. It should also be mentioned that in the following chapter we read of the people of Israel dwelling in the land of Goshen multiplying greatly (Gen. 47:27) and since we are told in this chapter that only seventy persons went into Egypt and only the two daughters in Jacob's family are named (Dinah and Sereh). Many wonder who the men of Israel took as wives for the nation to be able to multiply so greatly.

The answer to this dilemma is also simple. Though not named the list does include Jacobs daughters in law the wives of the eleven brothers and many Israelite female servants would have gone with them (though again not mentioned since the focus is Jacobs immediate family). It is also very possible there were other Israelite women that travelled with them who are not mentioned, because they were not women of importance to the story. In most Hebrew and Jewish genealogies only women of nobility or who gave birth to someone of nobility or someone important to the story of the Bible are generally mentioned. This is the common practise for Hebrew and Jewish genealogies which means that though not mentioned there would have been many married and single woman at an age to marry and others at teenage years who were near to the age of marriage for the Israelites to multiply as they did in the couple of generations they dwelt in Goshen.

As the founder of Bible House of Grace, I would like to thank the many Christian scholars, commentators and theologians who have gone before me, and the many today, who have freely made available their works to enhance the knowledge of the Bible to all people worldwide. It is only with the help of these faithful writers that much of Bible House of Grace exists as it does today.