THEME: Jacob and family move to Egypt; Jacob and Joseph reunited.

Jacob probably thought he was going to Egypt for only a few years, and even then it was with some reluctance and hesitation that he consented going there. God had instructed Abraham to stay out of Egypt, and Abraham had been in trouble down there. God had said the same thing to Isaac. So now the question is, should Jacob go down into the land of Egypt? He needs a little more encouragement than the invitation from his son Joseph or even from Pharaoh. He needs to have a green light from God.-McGee

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

On the way to Egypt, Israel stopped the caravan at historic Beersheba to worship the God of his father Isaac. This was the place where God appeared to Abraham in connection with the offering of Isaac (21:31–22:2). It was also the place where the Lord appeared to Isaac (Gen\_26:23-24). -Believers Bible Commentary

Here is the amazing thing: he offered sacrifices to the God of his father Isaac. The first time he left that land going to the land of Haran, he had come to Bethel. Was he looking for God? No, he thought he had run away from Him. He wasn't seeking the mind of God at all, nor was he asking for His leading. What a contrast there is between young Jacob and the servant of Abraham. The servant of Abraham never took a step without looking to God, but Jacob didn't think that he needed God in his life at all. It took a long time for him to learn that was not the proper way to go through life.

How many Christians today go through the entire week and leave God pretty much out of their program. They make their own decisions and do what they want to do. Then they come to church on Sunday, are very religious and are willing to do God's will—they think God's will for them is merely to go to church and maybe teach a Sunday school class. Then they tell God good–bye on Sunday night. The rest of the week God is not in the picture for them.

This man Jacob, for most of his life, had not been looking to God, but now, as he comes to Beersheba, he offers sacrifices unto the God of his father Isaac.

Now God is going to be gracious and appear to him. – McGee

***Gen 46:2-3  Then God spoke to Israel in the visions of the night, and said, "Jacob, Jacob!" And he said, "Here I am."  So He said, "I am God, the God of your father; do not fear to go down to Egypt, for I will make of you a great nation there.***

Now, He appears to Jacob to encourage him. This is the last of the Lord's seven appearances to him.- Believers Bible Commentary

Now God is promising that He will make of Jacob a great nation down in the land of Egypt. You may be wondering if God did that. We find the answer in the next book of the Bible: “And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them” (Exo\_1:7). There was a real population explosion of Israelites in the land of Egypt. What is the explanation of that? God is making good His promise to Jacob. “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.” God made good that which He promised to him. – McGee

**Notice the process here. He gets multiple signs he should go to Egypt, but no direct signs, he steps out in faith. He is still uneasy and wants to hear from GOD he makes a sacrifice and worships, asks for the for the Father’s will or maybe a confirmation, and then gets a prompt response. This time notice he does not negotiate with God. He knows who he is and he knows who GOD is now!**

**If you can’t hear from God, see if you are following this same process. Many of miss a step or two and are not successful.**

**Does it give you hope that arguably the worst one of the patriarchs is the one that the Lord blesses?**

***Gen 46:4-5  I will go down with you to Egypt, and I will also surely bring you up again; and Joseph will put his hand on your eyes."   Then Jacob arose from Beersheba; and the sons of Israel carried their father Jacob, their little ones, and their wives, in the carts which Pharaoh had sent to carry him.***

The second promise of verse 4 seems to indicate that Jacob would return to Canaan. Actually, of course, he died in Egypt. But the promise was fulfilled in two ways. His body was taken back to Canaan for burial, and, in a sense, he also returned when his descendants went back in the days of Joshua. The expression "Joseph will put his hand on your eyes" predicted a peaceful death. Atkinson explains the idiom beautifully:

*. . . Joseph would close his father's eyes at the time of his death. Joseph would be with him when he died. Notice the personal promise graciously made to Jacob, which would compensate him for the long years of sorrow and mourning for Joseph. God cares for the personal needs of His servants (1 Pet. 5.7). – Believers Bible Commentary*

Pharaoh, you recall, had sent these wagons from Egypt. They put Jacob in one of the wagons, and off they go.

The life of Jacob can be divided into three geographical locations: the land of Haran, the land of Canaan, and the land of Egypt. These are not only geographical areas, but they denote three spiritual levels. Jacob left the land with just a staff. When he came into Haran, he was God's man living in the flesh. He came out of Haran, running. He was running away from his father–in–law and was afraid to meet his own brother Esau. Then in the land of Canaan Jacob had his wrestling match, but he is God's man who is fighting in his own strength. Now he is going to Egypt. He is not walking in his own strength, and he is not running away anymore. He is now walking by faith.

Although Joseph is prominent in this section of Genesis, be sure to mark the evidences of the spiritual man of faith in the life of Jacob. Jacob has become the man that God wanted him to be, and only God can make this kind of man.

Let me state this again. Jacob's life in Haran typifies the man of God who is living in the flesh. Jacob's life in the land of Canaan typifies the man of God who is fighting in his own strength. Jacob's life in Egypt typifies the man of God who is walking by faith.

This, I believe, is true also for a great many of us today. There was that time in our lives when we came in contact with the gospel, the Word of God, and we turned to Him. Then there was that period of struggle when we thought we could live our lives in our own strength. Perhaps that lasted for years. Then there came the time when we did grow in grace and in the knowledge of our Lord Jesus Christ and began to walk by faith. - McGee

***Gen 46:6-7  So they took their livestock and their goods, which they had acquired in the land of Canaan, and went to Egypt, Jacob and all his descendants with him.  His sons and his sons' sons, his daughters and his sons' daughters, and all his descendants he brought with him to Egypt.***

Because of the famine, Jacob had to take everyone—children and grandchildren. And all of their livestock had to go with them since none could have survived the famine.

And so Jacob reached Egypt with all his descendants, his livestock, and his personal goods. – Believers Bible Commentary

**Does it give you hope that when you are in God’s will He will make sure nothing is lost on the journey?**

***Gen 46:8  Now these were the names of the children of Israel, Jacob and his sons, who went to Egypt: Reuben was Jacob's firstborn.***

***Gen 46:9  The sons of Reuben were Hanoch, Pallu, Hezron, and Carmi.***

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

***Gen 46:11  The sons of Levi were Gershon, Kohath, and Merari.***

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

***Gen 46:13  The sons of Issachar were Tola, Puvah, Job, and Shimron.***

***Gen 46:14  The sons of Zebulun were Sered, Elon, and Jahleel.***

***Gen 46:15  These were the sons of Leah, whom she bore to Jacob in Padan Aram, with his daughter Dinah. All the persons, his sons and his daughters, were thirty-three.***

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

***Gen 46:17  The sons of Asher were Jimnah, Ishuah, Isui, Beriah, and Serah, their sister. And the sons of Beriah were Heber and Malchiel.***

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

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

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

***Gen 46:21  The sons of Benjamin were Belah, Becher, Ashbel, Gera, Naaman, Ehi, Rosh, Muppim, Huppim, and Ard.***

***Gen 46:22  These were the sons of Rachel, who were born to Jacob: fourteen persons in all.***

***Gen 46:23  The son of Dan was Hushim.***

***Gen 46:24  The sons of Naphtali were Jahzeel, Guni, Jezer, and Shillem.***

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

***Gen 46:26  All the persons who went with Jacob to Egypt, who came from his body, besides Jacob's sons' wives, were sixty-six persons in all.***

***Gen 46:27  And the sons of Joseph who were born to him in Egypt were two persons. All the persons of the house of Jacob who went to Egypt were seventy.***

In verses 8-27 we have the family register of Jacob and his sons. There were sixty-six family members (v. 26) who came with Jacob to Egypt. There are admitted difficulties in reconciling this figure with the seventy of verse 27 and of Exo\_1:5 and the seventy-five of Act\_7:14. The most obvious explanation is that the numbers expand from direct descendants to wider circles of relatives. – Believers Bible Commentary

Jacob and Joseph Reunited

***Gen 46:28-29  Then he sent Judah before him to Joseph, to point out before him the way to Goshen. And they came to the land of Goshen.  So Joseph made ready his chariot and went up to Goshen to meet his father Israel; and he presented himself to him, and fell on his neck and wept on his neck a good while.***

Joseph fell on the neck of his father and embraced him, and he wept there. The Word of God says it was a good while. I don't know how long a “good while” is, but it does mean that it wasn't just a brisk handshake that had no meaning. The emotion was quite real. Oh, what a marvelous meeting this was! – McGee

**Notice: How God can even restore what was lost and dead in our lives?**

***Gen 46:30  And Israel said to Joseph, "Now let me die, since I have seen your face, because you are still alive."***

What a joy this was to old Jacob! Frankly, friend, I think that Jacob was an old man about ready to die. I believe he barely made this trip, but God sustained him. We will find that he is permitted to live for a few years in the land of Egypt. Israel and Joseph have these last years together. Notice that Jacob is now “the child of God who lives by faith.” Therefore, he is called by his name Israel. - McGee

***Gen 46:31-34 Then Joseph said to his brothers and to his father's household, "I will go up and tell Pharaoh, and say to him, 'My brothers and those of my father's house, who were in the land of Canaan, have come to me.  And the men are shepherds, for their occupation has been to feed livestock; and they have brought their flocks, their herds, and all that they have.'  So it shall be, when Pharaoh calls you and says, 'What is your occupation?' that you shall say, 'Your servants' occupation has been with livestock from our youth even till now, both we and also our fathers,' that you may dwell in the land of Goshen; for every shepherd is an abomination to the Egyptians."***

They had the same problem in Egypt in that day as we had in the western part of the United States. I remember when I was a boy in West Texas that, if a man tried to raise sheep in that area, he was in trouble. He found he didn't have any friends at all, and I mean he was in real trouble. Just so, the Egyptians didn't care for shepherds.

It is interesting that the Word of God has had so much to say about shepherds. These people were shepherds who raised their own sheep, and they still do in the land of Israel. “Shepherd” is the figure of speech which is used to describe our Lord. He is the Good Shepherd who gives His life for the sheep. He is the Great Shepherd of His sheep who watches over them today. He is the Chief Shepherd who is yet to appear. He calls Himself the Shepherd.

And, my friend, He is an abomination to the world. He is not received today. I am speaking of the real Jesus Christ. Liberalism has concocted a Jesus whom the world will accept. They have made an idol that doesn't even look like the Lord Jesus of the Bible. The one they talk about is not virgin–born; he never performed miracles; he did not die for the sins of the world; and he was not raised bodily from the dead. The Jesus of the liberal never lived. There is no record of a Jesus like that. The only One we have records of was virgin–born, performed miracles, died for the sins of the world, and arose bodily from the grave. That is the Shepherd whom the world doesn't like. He is still an abomination to the world.

Shepherds were an abomination to the Egyptians. Joseph tells his brothers to tell Pharaoh that they are shepherds and that they raise cattle. Actually, they had both cattle and sheep. We will find later that Pharaoh will give them the land of Goshen and will ask them to take care of his sheep so that the children of Israel became the shepherds in the land of Egypt.

It is really quite wonderful to see that now the family of Jacob is living in the land of Goshen. This is to be their home for a long time. After the death of Joseph, they will become slaves in the land of Egypt, but God will be with them through all that time. They will become a great nation down there, and then God will lead them out under Moses.

There is no record that God ever appeared to Joseph, yet we certainly see the providence of God in the life of Joseph. It is obvious to us now that he had to come ahead to prepare the way so that the entire family of Jacob could survive in the land of Egypt. – McGee

**For Quiet Time Reflection on how to apply these verse to your lives.**

------------------------------------------------------------------------------------------------------------------------------------------

Biblical Illustrator Excerpts:

**Genesis 46:1-7**

And Israel took his Journey with all that he had

Israel’s journey into Egypt

I. A JOURNEY WHICH THE PATRIARCH HAD NEVER EXPECTED TO TAKE, AND WHICH WAS FRAUGHT WITH CONSEQUENCES WHICH HE HAD NEVER HOPED TO SEE.

II. THE RELIGIOUS SPIRIT IN WHICH THE PATRIARCH ENTERED UPON THIS JOURNEY.

III. WHEN THE PATRIARCH SOUGHT THE LORD AT BEER-SHEBA, HE APPEARED TO HIM AND BLESSED HIM.

1. The Lord appeared to His servant, when he had offered up his sacrifices to Him.

2. The very gracious manner in which the Lord addressed His servant in this vision.

3. The Lord gave to His servant words of wise and kindly counsel, just what was suitable in the circumstances in which he was placed.

IV. THE FULFILMENT OF THE PROMISE WHICH THE LORD GAVE TO ISRAEL IN THIS VISION CONCERNING HIS JOURNEY INTO EGYPT. (H. T. Holmes.)

The migration of Jacob’s house to Egypt

I. IT WAS THE SECOND STAGE IN THE COVENANT HISTORY.

II. IT WAS THE FULFILMENT OF THE DIVINE PLAN.

III. IT WAS ENTERED UPON WITH DUE SOLEMNITY.

IV. IT HAD THE APPROVAL OF GOD. God has always appeared in some special act or word in every great crisis of His people’s history. As to Jacob—

1. He found God as he had sought Him. “I am God, the God of thy father.” The Name used reveals the Omnipotent God, the Mighty One who is able to fulfil His covenant engagements, and who could bring Jacob safely through all his difficulties, present and future. Israel had found his God faithful in all His gracious dealings, and he believed that he should still see the same loving kindness and truth for the time to come.

2. The will of God is clearly made known. “Fear not to go down to Egypt.” He was distinctly assured that it was God’s will that he should go there.

3. The protection of God is promised. “Fear not—I will go down with thee into Egypt.”

4. The purpose of God is declared. “I will there make of thee a great nation.” “I will surely bring thee up again.” (T. H. Leale.)

The family migration

I. THE DEPARTURE FROM CANAAN.

1. Jacob offers sacrifice.

2. God renews the promise.

II. THE REUNION IN EGYPT.

III. THE ABODE IN GOSHEN. Why was Joseph so anxious to establish his father’s family in Goshen? Joseph felt that there were many dangers incident to the sojourn of the “Hebrews,” his kinsfolk, in Egypt.

1. The danger of quarrels. The Egyptians might become jealous of the foreigners in their land. The Hebrews might, perhaps, presume too much on the favour shown by Pharaoh to Joseph and Jacob.

2. The danger from heathenism. There was much idolatry and animal worship in Egypt. The “ magicians” and their arts might corrupt the minds of the children of Israel, and prevent them from the worship of the one true God.

3. The danger of his kin kinsmen forgetting Canaan as the land where their lot as a nation was fixed by God. He did not want them to be Egyptianized. They must, as far as possible, be kept a “separate” people. (W. S. Smith, B. D.)

Emigrate, but not without God

History repeats itself, and this old story fits into multitudinous modern instances. But not always is sufficient heed given to the sacrificing at Beer-sheba; and the point I make now is, that in all such changes we should seek, above all things else, the companionship of God. Nothing will harm us anywhere if God is with us, and we cannot have the highest good if we go even into the fairest Goshen on the continent without Him. Horace Greely, long ago, set the fashion of saying, “Go West, young man, go West”; and there is wisdom in the advice, provided it be conjoined with the admonition, “But don’t go without your God.” Perhaps some here are meditating on the propriety of their pushing away into the places where the labour market is not overstocked, and the opportunities are far better than they are in a comparatively crowded city such as this. Nor do we say a word against the project. Go, by all means, if you are not afraid to work; but remember the sacrifice at Beer-sheba, and don’t go without your God. Too many have done that, and have gone to ruin. But take Him with you, and He will be “your shield and your exceeding great reward.” (W. M. Taylor, D. D.)

**Genesis 46:28-34**

They came into the land of Goshen

The settlement of the children of Israel in Goshen

I. THE WISE POLICY OF THIS STEP.

II. THE BEHAVIOUR OF JOSEPH.

1. He determines to announce their arrival to Pharaoh (Gen\_46:31).

2. He gives instructions to his brethren (Gen\_46:32; Gen\_46:34). (T. H. Leale.)

Jacob and Joseph

I. A DIVINE PROMISE.

1. The occasion on which it was given. Jacob having heard that Joseph was alive, was anxious to see his son once more. Felt he could hardly leave the promised land except he had Divine permission. He went as far as he dared—to Beer-sheba, in the extreme south, and there offered sacrifice unto the God of his father. Then it was, in a vision, that the promise was spoken. Divine mercy and condescension, responding to the father’s desire. “Like as a father pitieth his children,” &c.

2. The nature of it.

(1) Confirmation of old promise (Gen\_46:3.) Jacob had not forgotten it. But might not going down to Egypt prevent its fulfilment?

(2) Promise of Divine presence and protection. “I will go,” &c. (Gen\_46:4).

(3) Promise that the father shall see his long-lost son.

3. Practical effect of it. In the strength of the encouragement it imparted, Jacob, 130 years old, sets out for Egypt.

II. A FATHER’S MESSENGER. Judah. He had taken a chief part in the separating of father and son, and we now see him most active in bringing about the meeting. Those who have done wrong may not be able to undo the wrong they have done, but should, if possible, make reparation. Recall the activity of Judah all through the history. His intercession for Benjamin, &c. There seems to have been a radical change in him.

III. A HAPPY MEETING. Jacob and Joseph. Some twenty-two years had passed since they had seen each other. It was no prodigal’s return. Jacob would have been glad to see Joseph under any circumstances, but how great his pride at finding him thus exalted. Jacob, as a God-fearing man, had no need to be ashamed of the progress of his son.

IV. AN HONEST COUNCILLOR. Joseph to his brethren. They were not to disguise their calling; although the Egyptians abandoned it. They were to begin in their new home on the right principles, were to be true and honest. How many resort to unmanly concealments of humble extraction and lowly avocations when away from home. Honesty always right, and therefore the best policy. In this case the effect is evident. The Israelites were located by themselves. Their exodus the more easy and practicable when the time came. Had they been spread through the country, their collection and departure had been most difficult. Learn:

1. To seek God’s guidance in all our movements.

2. To look for the fulfilment of promise in an honest obedience.

3. Endeavour to repair results of past sins. Restitution and reparation.

4. Let conduct in absence of parents be such as to render the meeting happy.

5. Begin life on right principles. Honour, truth, honesty. (J. G. Gray.)