

Genesis Chapter Forty Six Workbook

Key Words:

Harmonize:

Dig:

- 1) Where does Israel stop on his way to Egypt?
- 2) Can you see any reason that both names—Israel and Jacob—continue to be used?
- 3) Why might Jacob fear going to Egypt?
- 4) What promises are once more rehearsed to Jacob in verses 2-4?
- 5) What part of the promise might be hard to hear?
- 6) What did they leave behind?

Discuss:

- 1) How can your family choose to live "in community" with the church?
- 2) Have you had to leave anything behind this year?

Point of Prayer:

Pray for the eyes of the Jewish people to be able to see the gospel written throughout the Book of Genesis

Integrate:

What other scripture comes to mind as you read this chapter?

Application:

- 1) Has your family ever made a major move? What was the most difficult part of the process?

- 2) Have you ever changed churches? How difficult was it to build new relationships? What helped?

- 3) Do you live near your family? Relatives? What is your favorite thing about this? Do you experience any difficulties living so close?

- 4) What vocations are the most 'distasteful' to you?

- 5) Do you have a dream/desire that you hope will take place before you die? What is it?

Genesis Chapter Forty Six

Genesis 46:1-4

So Israel set out with all that he had, and came to Beersheba, and offered sacrifices to the God of his father Isaac. And God spoke to Israel in visions of the night and said, "Jacob, Jacob." And he said, "Here I am." And He said, "I am God, the God of your father; do not be afraid to go down to Egypt, for I will make you a great nation there. I will go down with you to Egypt, and I will also surely bring you up again; and Joseph will close your eyes."

- Chapter begins with a theophany—an appearance of God in a night vision
- The name Jacob/Israel are both used
- Beersheba=well of the oath—place closely associated with Isaac
- Jacob is about to leave land of promise—he does so only at the strict command and promise of God.
- God adds new detail to the promise that He made at Bethel—that growth to the nation will take place in Egypt.
- God assures Jacob that he will be restored to the Promised land in the future
- Jacob will not be parted from father before he dies
- When God describes Himself as "God of your father"—acknowledges once more that the covenant is with the family.

Genesis 46:5-7

Then Jacob arose from Beersheba; and the sons of Israel carried their father Jacob and their little ones and their wives, in the wagons which Pharaoh had sent to carry him. And they took their livestock and their property, which they had acquired in the land of Canaan, and came to Egypt, Jacob and all his descendants with: his sons and his grandsons with him, his daughters and his granddaughters, and all his descendants he brought with him to Egypt.

Genesis 46:8-19

Now these are the names of the sons of Israel, Jacob and his sons, who went to Egypt: Reuben, Jacob's first-born. And the sons of Reuben: Hanoch and Pallu and Hezron and Carmi. And the sons of Simeon: Jemuel and Jamin and Ohad and Jachin and Zohar and Shaul the son of a Canaanite woman. And the sons of Levi: Gershon, Kohath, and Merari. And the sons of Judah: Er and Onan and Shelah and Perez and

Zerah (but Er and Onan died in the land of Canaan). And the sons of Perez were Hezron and Hamul. And the sons of Issachar: Tola and Puvvah and Iob and SHimron. And the sons of Zebulun: Sered and Elon and Jehleel. These are the sons of Leah, whom she bore to Jacob in Paddan-aram, with his daughter Dinah; all his sons and his daughters numbered thirty-three. And the sons of Gad: Ziphion and Haggi, Shuni and Ezbon, Eri and Arodi and Areli. And the sons of Asher: Imnah and Ishvah and Ishvi and Beriah and their sister Serah. And the sons of Beriah: Heber and Malchiel. These are the sons of Zilpah, whom Laban gave to his daughter Leah; and she bore to Jacob these sixteen persons. The sons of Jacob's wife Rachel: Joseph and Benjamin.

- Reuben—Hanoch (dedicated)—Pallu (wonderful)—Hezron (enclosed)—Carmi (my vineyard)
- Simeon—Jemuel (he will be made of God)—Jamin (the right hand)—Ohad (he shouted)—Jachin (He will establish)—Zohar (whitening)—Shaul (asked for)
- Levi—Gershon (an outcast)—Kohath (waiting; obedient)—Merari (my bitterness)
- Judah—Er (awakening)—Onan (their vigor)—Shelah (quietness)—Perez (breach)—Zerah (a rising)—Grandsons: Hezron (enclosed) and Hamul (Pitied)
- Issachar—Tola (a worm)—Puvvah—Iob—Shimron (a guardian)
- Zebulun—Sered (fright)—Elon (might)—Jehleel
- Gad—Ziphion (the watchful)—Haggi (my feast)—Shuni (my rest)—Ezbon (hasting to discern)—Eri (my awaking)—Arodi(I shall subdue)—Areli (a lion is my God)
- Asher—Imnah (right handed)—Ishvah—Ishvi—Beriah (in evil)—Serah (a princess-girl)—Grandsons: Heber (a company)—Malchiel (my king is God)

Genesis 46:20-27

Now to Joseph in the land of Egypt were born Manasseh and Ephraim, whom Asenath, the daughter of Potiphara, priest of On, bore to him. And the sons of Benjamin: Bela and Becher and Ashbel, Gera and Naaman, Ehi and Rosh, Muppim and Huppim and Ard. These are the sons of Rachel, who were born to Jacob; there were fourteen persons in all. And the sons of Dan: Hushim. And the sons of Naphtali: Jahzeel and Guni and Jezer and Shillem. These are the sons of Bilhah, whom Laban gave to his daughter Rachel, and she bore these to Jacob; there were seven persons in all. All the persons belonging to Jacob, who came to Egypt, his direct descendants, not including the wives of Jacob's sons, were sixty-six persons in all, and the sons of Joseph, who were born to him in Egypt were two; all the persons of the house of Jacob, who came to Egypt, were seventy.

- Dan—Hushim (hasters)
- Naphtali—Jahzeel (God will divide)—Guni (my defender)—Jezer (imagination)—Shillem (recompense)
- Joseph—Manasseh(causing to forget)—Ephraim (double fruitful)
- Benjamin—Bela (swallowing)—Becher(a dromedary)—Ashbel(a man of baal)—Gera(the cud)—Naaman(pleasantness)—Ehi(my brother)—Rosh(head;chief)—Muppim(shakings)—Huppim(coverings)—Ard(I shall subdue)—
- --ten sons—a display of God's favor

Genesis 46:28-34

Now he sent Judah before him to Joseph, to point out the way before him to Goshen; and they came into the land of Goshen. And Joseph prepared his chariot and went up to Goshen to meet his father Israel; as soon as he appeared before him, he fell on his neck and wept on his neck a long time. Then Israel said to Joseph, "Now let me die, since I have seen your face, that you are still alive." And 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; and the men are shepherds, for they have been keepers of livestock; and they have brought their flocks and their herds and all that they have.' And it shall come about when Pharaoh calls you and says, 'What is your occupation?' that you shall say, 'Your servants have been keepers of livestock from our youth even until now, both we and our fathers, that you may live in the land of Goshen; for every shepherd is loathsome to the Egyptians.

- Joseph arriving by chariot to meet his family is similar to description in Is 66:15—concerning the return of the Lord.
- Goshen is the best part of the land of Egypt (symbolic of the world)
- Jacob's response—I can die in peace—heart no longer grieved—sense of fulfillment
- There is no bowing of the father before the son (per Joseph's dream)