

Jacob Blesses His Sons (1859 BC)

Genesis 49:1–28

Jacob Gathers His Sons Together

1 And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you *that* which shall befall you in the last days.
2 Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father.

Reuben

3 Reuben, thou *art* my firstborn, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power:
4 Unstable as water, thou shalt not excel; because thou wentest up to thy father's bed; then defiledst thou *it*: he went up to my couch.

Simeon and Levi

5 Simeon and Levi *are* brethren; instruments of cruelty *are in* their habitations.
6 O my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united: for in their anger they slew a man, and in their selfwill they digged down a wall.
7 Cursed *be* their anger, for *it was* fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel.

Judah

8 Judah, thou *art he* whom thy brethren shall praise: thy hand *shall be* in the neck of thine enemies; thy father's children shall bow down before thee.
9 Judah *is a lion's whelp*: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?
10 The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him *shall* the gathering of the people *be*.
11 Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes:
12 His eyes *shall be* red with wine, and his teeth white with milk.

Zebulun

13 Zebulun shall dwell at the haven of the sea; and he *shall be* for an haven of ships; and his border *shall be* unto Zidon.

Issachar

14 Issachar *is a strong ass* couching down between two burdens:
15 And he saw that rest *was* good, and the land that *it was* pleasant; and bowed his shoulder to bear, and became a servant unto tribute.

Dan

16 Dan shall judge his people, as one of the tribes of Israel.
17 Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward.
18 I have waited for thy salvation, O LORD.

Gad

19 Gad, a troop shall overcome him: but he shall overcome at the last.

Asher

20 Out of Asher his bread *shall be* fat, and he shall yield royal dainties.

Naphtali

21 Naphtali *is a hind* let loose: he giveth goodly words.

Joseph

22 Joseph *is a fruitful bough*, *even a fruitful bough* by a well; *whose* branches run over the wall:
23 The archers have sorely grieved him, and shot *at him*, and hated him:
24 But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty *God* of Jacob; (from thence *is* the shepherd, the stone of Israel:)
25 *Even* by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb:
26 The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.

Benjamin

27 Benjamin shall ravin *as* a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil.

Conclusion

28 All these *are* the twelve tribes of Israel: and this *is it* that their father spake unto them, and blessed them; every one according to his blessing he blessed them.

The Death of Jacob (1859 BC)

Genesis 47:28b; 49:29–33; 50:1–21

Jacob's Death

49:29 And he charged them, and said unto them, I am to be gathered unto my people: bury me with my fathers in 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, which Abraham bought with the field of Ephron the Hittite for a possession of a burying-place.

31 There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah.

32 The purchase of the field and of the cave that *is* therein *was* from the children of Heth.

33 And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people.

47:28b so the whole age of Jacob was an hundred forty and seven years.

Joseph Buries Jacob in Canaan

50:1 And Joseph fell upon his father's face, and wept upon him, and kissed him.

2 And Joseph commanded his servants the physicians to embalm his father: and the physicians embalmed Israel.

3 And forty days were fulfilled for him; for so are fulfilled the days of those which are embalmed: and the Egyptians mourned for him threescore and ten days.

4 And when the days of his mourning were past, Joseph spake unto the house of Pharaoh, saying, If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying,

5 My father made me swear, saying, Lo, I die: in my grave which I have digged for me in the land of Canaan, there shalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again.

6 And Pharaoh said, Go up, and bury thy father, according as he made thee swear.

7 And Joseph went up to bury his father: and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt,

8 And all the house of Joseph, and his brethren, and his father's house: only their little ones, and their flocks, and their herds, they left in the land of Goshen.

9 And there went up with him both chariots and horsemen: and it was a very great company.

10 And they came to the threshing-floor of Atad, which *is* beyond Jordan, and there they mourned with a great and very sore lamentation: and he made a mourning for his father seven days.

11 And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, This *is* a grievous mourning to the Egyptians: wherefore the name of it was called Abelmizraim, which *is* beyond Jordan.

12 And his sons did unto him according as he commanded them:

13 For his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field for a possession of a burying-place of Ephron the Hittite, before Mamre.

14 And Joseph returned into Egypt, he, and his brethren, and all that went up with him to bury his father, after he had buried his father.

Joseph's Brothers Fear Him After Jacob's Death

15 And when Joseph's brethren saw that their father was dead, they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him.

16 And they sent a messenger unto Joseph, saying, Thy father did command before he died, saying,

17 So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of the God of thy father. And Joseph wept when they spake unto him.

18 And his brethren also went and fell down before his face; and they said, Behold, we *be* thy servants.

19 And Joseph said unto them, Fear not: for *am* I in the place of God?

20 But as for you, ye thought evil against me; *but* God meant it unto good, to bring to pass, as *it is* this day, to save much people alive.

21 Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and spake kindly unto them.

The Death of Joseph (1806 BC)

Genesis 50:22–26

22 And Joseph dwelt in Egypt, he, and his father's house: and Joseph lived an hundred and ten years.
 23 And Joseph saw Ephraim's children of the third *generation*: the children also of Machir the son of Manasseh were brought up upon Joseph's knees.
 24 And Joseph said unto his brethren, I die: and God will surely visit you, and bring you out of this land unto the land which he swore to Abraham, to Isaac, and to Jacob.
 25 And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence.
 26 So Joseph died, *being* an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt. [[Heb 11:22](#)]

Israel in Egypt (1806–1526 BC)

Exodus 1:6–22

Israel Fills the Land

6 And Joseph died, and all his brethren, and all that generation.
 7 And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.

Oppression Under a New King (Hyksos c. 1730?)

8 Now there arose up a new king over Egypt, which knew not Joseph. [[Acts 7:18](#)]
 9 And he said unto his people, Behold, the people of the children of Israel *are* more and mightier than we:
 10 Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land.
 11 Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses.

Continued Oppression (18th Dynasty c. 1570)

12 But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel.
 13 And the Egyptians made the children of Israel to serve with rigor:
 14 And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, *was* with rigor.

Pharaoh Orders the Murder of Newborn Israelite Males

15 And the king of Egypt spake to the Hebrew midwives, of which the name of the one *was* Shiphrah, and the name of the other Puah:
 16 And he said, When ye do the office of a midwife to the Hebrew women, and see *them* upon the stools; if it *be* a son, then ye shall kill him: but if it *be* a daughter, then she shall live.
 17 But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men children alive.
 18 And the king of Egypt called for the midwives, and said unto them, Why have ye done this thing, and have saved the men children alive?
 19 And the midwives said unto Pharaoh, Because the Hebrew women *are* not as the Egyptian women; for they *are* lively, and are delivered ere the midwives come in unto them.
 20 Therefore God dealt well with the midwives: and the people multiplied, and waxed very mighty.
 21 And it came to pass, because the midwives feared God, that he made them houses.
 22 And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive.

The Birth of Moses (1526 BC)

Exodus 2:1–10

1 And there went a man of the house of Levi, and took *to wife* a daughter of Levi.
 2 And the woman conceived, and bare a son: and when she saw him that he *was a goodly child*, she hid him three months. [[Acts 7:20–21](#); [Heb 11:23](#)]

Numbers 26:59

59 And the name of Amram's wife *was* Jochebed, the daughter of Levi, whom *her mother* bare to Levi in Egypt: and she bare unto Amram Aaron and Moses, and Miriam their sister.

3 And when she could no longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid *it* in the flags by the river's brink.

4 And his sister stood afar off, to wit what would be done to him.

5 And the daughter of Pharaoh came down to wash *herself* at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it.

6 And when she had opened *it*, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, This *is one* of the Hebrews' children.

7 Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?

8 And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother.

9 And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give *thee* thy wages. And the woman took the child, and nursed it.

10 And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, Because I drew him out of the water.

Scripture quotations are from The King James Version (KJV). The KJV is in the public domain.

Chronological Notes

1) Length of the Sojourn.

A) My chronology places the length of the Israelite sojourn in Egypt at 430 years (see Exodus 12:40–41). For a defense of this view, see the following:

- Harold W. Hoehner, "The Duration of the Egyptian Bondage," *Bibliotheca Sacra* 125 (1969): 306–316.
- Jack R. Riggs, "The Length of Israel's Sojourn in Egypt," *Grace Theological Journal* 12.1 (Winter 1971): 18–35.
- Paul J. Ray, Jr., "The Duration of the Israelite Sojourn in Egypt," *Andrews University Seminary Studies* 24.3 (Autumn 1986): 231–248.
- Gleason Archer, *A Survey of Old Testament Introduction*, (Moody Press, 1994), 238.
- Eugene Merrill, *Kingdom of Priests: A History of Old Testament Israel*, Second Edition, (Baker Publishing, 2008), 93–96.
- Andrew E. Steinmann, "Israel's Patriarchs," *From Abraham to Paul*, (Concordia Publishing House, 2011), 68–70.

B) Below is an overview of the various references to Israel's time in Egypt:

- (1) Paul's statement in Galatians 3:17 to "the law, which came 430 years afterward" (ESV) refers, not to the original promise to Abraham, but to God's last promise to Jacob as he was beginning the journey to Goshen in 1876 BC (see Gen 46:1–6). From Jacob's entry into Egypt to the Exodus in 1446 BC is 1876 - 1446 = 430 years.
- (2) God's statement in Genesis 15:13 that "your descendants will be strangers in a land that is not theirs, where they will be enslaved and oppressed four hundred years" (NASB, see also Acts 7:6) is a round number referring to the length of time Israel would sojourn in Egypt. From Jacob's death in 1859 BC to the Exodus in 1446 BC is 1859 - 1446 = 413 years or about 400 years.
 - (a) The "fourth generation" of Genesis 15:16 should be understood in context. The word "generation" can reference a person's entire lifetime (see *TWOT* 418c.1). Since Abraham, Isaac and Jacob all lived well over 100 years, the "fourth generation" may well be intended to indicate somewhat less than four complete lifetimes in terms understandable to Abraham.
- (3) Paul's statement in Acts 13:17–20 that from Israel's stay in the land of Egypt until the end of the Canaan conquest was "about 450 years" (ESV) is a reasonable approximation of the total time involved. The actual time was 447 years: the 400 year sojourn (Gen 15:13) plus the 40 years of wilderness wandering (Num 32:13) plus the 7 years of conquest (Josh 14:6–12) is 400 + 40 + 7 = 447.

2) A New King Over Egypt.

A) Some identify the unnamed Pharaoh mentioned in Exodus 1:8 as one of the first kings of the Hyksos (lit. "foreign rulers"). Proponents of this view include:

- George Bush, *Notes on the Book of Exodus*, Vol. 1, (Boston, 1841), 11–12.

- John Rea, “The Time of the Oppression and the Exodus,” *Bulletin of the Evangelical Theological Society* 3.3 (Summer 1960): 58–66.
- John J. Davis, *Moses and the Gods of Egypt, Second Edition*, (BHM Books, 1998), 53–57.
- Bryant G. Wood, “From Ramesses to Shiloh: Archaeological Discoveries Bearing on the Exodus-Judges Period,” *Giving the Sense: Understanding and Using Old Testament Historical Texts*, ed. David M. Howard, Jr. and Michael A. Grisanti (Kregel Publications, 2003) 256–282.

B) Others identify the unnamed Pharaoh as the first king of Egypt’s 18th Dynasty (c. 1570 BC). Proponents of this view include:

- John D. Hannah, “Exodus,” *The Bible Knowledge Commentary: Old Testament*, (Victor Books, 1985), 108.
- Jack Finegan, *Handbook of Biblical Chronology*, Rev. Ed., (Hendrickson Publishers, 1998), 227–228.
- Douglas K. Stuart, “Exodus,” *The New American Commentary*, (Broadman & Holman, 2006), 62.
- Eugene Merrill, *Kingdom of Priests: A History of Old Testament Israel*, Second Edition, (Baker Publishing, 2008), 75.
- Andrew E. Steinmann, *From Abraham to Paul*, (Concordia Publishing House, 2011), 82.

3) Historical Setting of Moses’ Birth.¹

A) Kings of the 18th Dynasty (“high” dates from *Cambridge Ancient History*).

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| • Amosis (Ahmose) | 1570–1546 |
| • Amenhotep I | 1546–1526 |
| • Thutmose I | 1526–1512 |
| • Thutmose II | 1512–1504 |
| • Hatshepsut | 1503–1483 |
| • Thutmose III | 1504–1450 |
| • Amenhotep II | 1450–1425 |

B) Given a 1446 BC date for the exodus, we can establish the birth date of Moses, a fact of greatest interest at this juncture. The Old Testament relates that Moses was 80 just before the exodus (7:7) and 120 at his death (Deut. 34:7). Since his death was at the very close of the wilderness period, it occurred in 1406. Simple calculation yields a birth date of 1526. Thus Moses was born in the very year of Amenhotep’s death.

C) Amenhotep was succeeded by Thutmose I (1526–1512), a commoner who had married the king’s sister. He was probably the author of the decree of infanticide, for, although Moses was in imminent danger of death, Aaron, born three years earlier (Exod 7:7), appears to have been exempt. One must assume that the king who promulgated the policy came to the throne after the birth of Aaron and before that of Moses. Thus the biblical evidence points directly at Thutmose I.

D) Thutmose II (1512–1504) married his older half-sister Hatshepsut. He died young under mysterious circumstances. Sensing, no doubt, his impending demise, he had named his son Thutmose III (1504–1450) as coregent and heir. This energetic ruler, the most illustrious and powerful of the entire New Kingdom, distinguished himself in many ways. His beginnings were not promising—he was the son of a concubine and married his own half-sister, the daughter of Hatshepsut and Thutmose II—but he eventually went on to achieve notable victories in surrounding lands, including sixteen campaigns to Palestine alone. The first twenty years or so of his reign, however, were dominated by his powerful mother-in-law, Hatshepsut. Forbidden by custom to be pharaoh, she acted out the part nonetheless and by all criteria was one of the most fascinating and influential persons of Egyptian history. Without question, she pulled the strings in the early years of Thutmose III, a relationship he detested but was powerless to oppose. Only after her death did he show his contempt by expunging as many inscriptional and monumental references to her as possible.

E) The general picture of Hatshepsut leads to the possibility that this bold queen was the pharaoh’s daughter who rescued Moses. Only she, of all known women of the period, possessed the presumption and independence to violate an ordinance of the king, and under his very nose at that. Although the birth date of this daughter of Thutmose I is unknown, she was probably several years older than her husband, Thutmose II, who died in 1504 while in his late twenties. She may have been in her early teens by 1526, Moses’s birth date, and therefore able to effect his deliverance.

¹ Sourced from Eugene Merrill, *Kingdom of Priests: A History of Old Testament Israel*, Second Edition, (Baker Publishing, 2008), 75–78.