Israel's migration to Egypt

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My translation of Genesis has been published by Amazon. I consider that my main contribution is in the footnotes. In chapter 46 we come to the list of the descendants that Jacob took with him to Egypt. As I analyzed the list, I discovered some anomalies that I had never seen before, so I wrote a footnote about it. If I had never seen them, perhaps you haven't either.

Genesis 46:7 lists the descendants that Jacob took with him to Egypt: his sons and his sons' sons, and his daughters and his sons' daughters; that is, those who could be called his descendants. (There were doubtless many slaves as well, not to mention the children of Shechem that were not killed.) If Joseph was 39 at the time (30 + 7+2), Reuben was 45, and four of his sons are named (but no daughters). Simeon was 44 (at the most), and six of his sons are named (but no daughters). Levi was 43 (at the most), and three of his sons are named (but no daughters). Had all of those sons already been born, or were some born in Egypt?

Judah was 42 (at the most), and five of his sons are named, two of which God had executed (but no daughters). **However**, two of his grandsons are also named. Now then, Er and Onan were adults when God executed them, and Shelah was an adult when Perez was born. Judah's first three had to be at least a year apart in age. In short, Perez was no more than a toddler when he was taken to Egypt, so his two sons were still in his 'loins', to be born in Egypt many years later.

Issachar was 39 (at the most), and four of his sons are named (but no daughters). Zebulon was 38 (at the most), and three of his sons ae named (but no daughters). The only daughter who is named is Dinah, among the descendants of Leah. Gad was 41 (at the most), and seven of his sons are named (but no daughters). Asher was 40 (at the most), and four of his sons are named, plus one daughter. Since Joseph was already there, we come to Benjamin, who was 21 (at the most), and ten of his sons are named (but no daughters). As with Perez, most, if not all, of those ten were still in his 'loins', to be born later in Egypt. If Moses wrote under Inspiration, then the inclusion of those yet to be born sons was deliberate. Why? I suppose that it is to emphasize that it is the human male that begets, that procreates, that transmits life, soul/spirit and the image of God. Dan was 42 (at the most), and only one son is named (and no daughters). Naphtali was 41 (at the most), and four of his sons are named (but no daughters).

Now then, verse seven includes Jacob's daughters and his sons' daughters, but only one of each is mentioned in the following list, although many more had certainly been born. On the other hand, the sons of Perez and Benjamin (plus a few others, probably) had yet to be born! But verse 7 says, "his sons' sons", which evidently includes all that

were ever born, whether in Canaan or in Egypt. There were also two grandsons (out of hundreds, probably, that were ultimately born), and we are not told why they were included.

Just as Matthew gave an edited or selective genealogy of the Christ (as I demonstrate in my article, ‘Some related anomalies in Matthew’s genealogy of the Christ’), so Moses gave an edited or selective list of the persons who accompanied Jacob to Egypt.