

## Was Benjamin an old Man or a Child when Jacob Migrated to Egypt?

Written by Administrator

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The original and true account of Genesis makes it very plain that Joseph was Jacob's favourite son because he was born in his old age [Genesis 37:3]. At the age of 17 Joseph was sold by his brothers [Genesis 37:2]. When Joseph was 30 years old he interpreted Pharaoh's dream and was consequently appointed ruler of Egypt [Genesis 41:46]. Seven years of plenty followed [Genesis 41:47-49]. In the 2nd year of famine the brothers of Joseph went to Egypt to buy some food [Genesis 45:6]. Therefore it follows that Joseph was 39 years old when his brothers went to Egypt and when Jacob and his whole family<sup>□</sup> relocated to Egypt. Jacob was 130 years old when he migrated to Egypt and appeared before Pharaoh [Genesis 47:9]. Since Joseph was 39 when Jacob was 130 it follows that Jacob was 91 when Joseph was born. Thus it could be truly said that Joseph was born to Jacob in his old age. Benjamin was born to Jacob after Joseph was sold by his brothers. When Joseph was 39 he addressed Benjamin by the term "my son" [Genesis 43:29] proving that he was significantly older than Benjamin. Likewise, at the time Benjamin accompanied his brothers on their second journey to Egypt, Judah plainly said to Joseph that Benjamin was at that time a little child [Genesis 44:20]. Therefore Benjamin must have been born after Joseph was sold into slavery. Had Benjamin been born shortly after Joseph, then he and

**not Joseph would have been the favourite, since then he and not Joseph would have been the youngest and the son of Jacob's old age. Joseph's sons - Manasseh and Ephraim - were born to Joseph before the famine began and therefore no later than Joseph's 37th year [Genesis 41:50]. When Jacob met them they were young lads [Genesis 48:8]. Joseph lived to see Ephraim's grandchildren. He finally died at the age of 110 [Genesis 50:23].**

**Now we can proceed and see how the lying pen of the Jewish scribes inserted another conflicting version in order to bolster their preposterous beliefs and practices. The lying pen of the scribes portrays Benjamin not as a little child but rather as a grandfather when he joined his brothers on their trip to Egypt. Genesis 46 states that Jacob and his whole**

**family - 66 in all - migrated to Egypt. With Jacob himself, plus Joseph and his two sons - Ephraim and Manasseh - the number of Jacob's whole family is set at 70. In verse 21 we are explicitly told that the ten sons of Benjamin accompanied their father and Jacob on this trip to Egypt. The names of Benjamin's ten sons are given as follows: Bela, Bechir, Ashbel, Gera, Naaman, Ehi, Rosh, Muppim, Huppim, and Ard. The Hebrew word bene can mean both son and grandson. Indeed, Numbers 26:40 clarifies that Ard and Naaman were not actually Benjamin's sons but rather**

**grandsons. They were sons of Bela, Benjamin's son. The lying pen of the scribes therefore clearly depicts Benjamin as both father and a grandfather at the time when the true Genesis account says that he was merely a little child. A 39 year old Joseph could hardly address Benjamin as my son if Benjamin was old enough to be his own father. The lying scribe has built his case quite well and the lying hand has interwoven its narrative so well that only those who read with a watchful eye can discover a real conflict in the two stories. We are told that Esau was 40 years old when he married two**

**foreign wives [Genesis 26:34]. At this time Jacob was also 40 years old, since he was Esau's twin [Genesis 25:24]. Shortly afterwards, Jacob allegedly stole Esau's blessing and was forced to flee to his uncle Laban who lived in Paddan Aram. After Jacob left, Esau married another wife - this time of the Semitic stock [Genesis 28:6-9]. Jacob stayed in Messopotamia with his uncle for twenty years [Genesis 31:38,41]. After his arrival, Jacob worked for Rachel seven years. At the end of this time Laban allegedly tricked him and gave him Leah instead. Seven days later he was also given**

**Rachel but continued to work another seven years for Leah [Genesis 29:15-30]. By the end of his 20 year stay in Messopotamia - all his eleven sons were born [Genesis 32:22]. After his 20 year stay with his uncle Laban, Jacob finally took all he had and returned to Canaan.**

**As he was approaching his brother Esau, he divided his children and allocated them with their mothers. He put his concubines first with their children. Leah was next with her children. Finally, Rachel**

**approached with Joseph [Genesis 33:2,7]. His eleven sons at that time were young and tender [Genesis 33:13]. As Jacob met Esau they were both about 60 years old. Since Jacob was 130 years old when he migrated to Egypt and since his eleven sons were born to him in Paddan Aram - it follows then that according to the lying pen of the scribes, Jacob's sons were aged between 71 and 82. Since it is said that**

**Rachel was pregnant with Benjamin as Jacob was returning to Canaan from Messopotamia and since she gave birth to Benjamin while on this trip, Benjamin then would have been 71 years old when he went to Egypt with his brothers - at the time when the true Genesis account says that his brother Joseph was actually 39 years old. It is said that Rachel died while giving birth to Benjamin - at the time when**

**Jacob was 60 years old [Genesis 35:16-20 and 48:7]. Neither Joseph nor Benjamin then could be said to have been born to Jacob in “his old age.” Thus the lying pen of the scribes furnishes enough evidence that Benjamin was 71 years old when he met Joseph and directly contradicts the true Genesis account which says that Joseph was 39 at this time. How could Benjamin be 71 and Joseph 39 when**

**Joseph was actually older than Benjamin and in fact called him my son?**

**For many Christians all these contradictions are trifling. But that's so only because they do not really realise the significance and the colossal implications involved here. Just think for a moment. If Benjamin was really a mere child when he met Joseph in Egypt and if Joseph was truly 39 years old when Jacob was**

**130 then so many stories told in Genesis are actually forgeries and insertions by the lying pen of the scribes. For example, the story that Jacob stole Esau's blessing is simply not true. That he went to Paddan Aram and that he married two sisters is not true. That his two wives gave Jacob their maidens as concubines is also a lie. That Rachel was pregnant and that she died while giving birth to Benjamin is also a**

**farce. Rachel supposedly died on their return trip from Paddan Aram - after they spent 20 years there. But if Joseph was 39 when his father was 130 that means that Jacob was 91 when Joseph was born. Jacob would have been 108 when Joseph was sold by his brothers - since Joseph was 17 when sold. Benjamin was born sometime after Jacob was 108 years old. If Rachel was the mother of Benjamin**

**and if she died while giving birth to Benjamin - as the lying pen of the scribes says - then Rachel would have been past child bearing age since she married Jacob when he was about 47 years old. Rachel therefore could not have died while giving birth to Benjamin on their return trip from Paddan Aram - when Jacob was about 60 years old. Nor could have all the eleven sons been born to Jacob in Paddan Aram by the**

**age of 60. If Rachel died on the return trip from Paddan Aram while giving birth to Benjamin, how could Joseph later dream that the “sun” [his father] and the “moon” [his mother] along with the “eleven stars” [his eleven brothers] bowed before him in obeisance? Jacob clearly identified himself with the “sun” and Rachel with the “moon,” while his eleven sons with the “stars.” Jacob’s comment proves that**

**Rachel was alive at the time Joseph dreamt this dream:**

**“What is this dream you had? Will your mother and I [sun and moon] and your brothers [eleven stars] actually come and bow down to the ground before you?” [Genesis 37:11].**

**Jacob could hardly speak of Rachel bowing down before Joseph if she died some years earlier. There is a clear**

**discrepancy between the two Genesis accounts concerning Benjamin. No wonder Apostle Peter made a remark that he just did not believe that Jacob cohabited with four wives - of which two were sisters. This remark is preserved in the Clementine Homilies - written no later than the 2nd century. The lying pen of the scribes assumed that the readers of their forged material are ignorant fools. They**

**expected their readers to believe that Isaac was fooled by Jacob so cheaply [Genesis 27]. They expected you to believe Jacob could not recognise Leah all the night through - although he was intimately involved with her [Genesis 29:21-25]. They also expect you to believe a score of other incredible and absurd stories.**