## Jacob Moved to Egypt with 70 Souls

Genesis 36:27 And the sons of Joseph, which were born him in Egypt, were two souls: all the souls of the house of Jacob, which came into Egypt, were threescore and ten.
Exodus 1:5 And all the souls that came out of the loins of Jacob were seventy souls: for Joseph was in Egypt already.

The chart on the next page is adapted from the McClintock \& Strongs article on JACOB accompanied with the following text:

In the list of Jacob's lineal descendants given in Genesis 46:8-27, as being those that accompanied him on his removal to Egypt, there is evidence that the list was rather made up to the time of his decease, or, perhaps even somewhat later (see Hengstenberg's Pentateuch, ii, 290 sq.); for we find mentioned not only numerous sons (some of whom will appear to be even grandsons) of Benjamin, at the date of that emigration a youth (see 44:20, 30-34), but also the children of Pharez, at that time a mere child (comp.38:1). See BENJAMIN. There has, moreover, been experienced considerable difficulty in making out the total of seventy persons there stated, as well as the sum of sixty-six included it, and likewise the aggregates of the posterity of the several wives as there computed. This difficulty is further enhanced by the number seventy-five assigned by Stephen (Acts 7:14) to Jacob's family at the same date. This last statement, however, cannot be disposed of in the manner frequently adopted by including the wives of Jacob and his sons (for it does not appear that they are at all referred to, and it is probable that they would have swelled the number more largely if added), but is rather to be regarded as a quotation made (without indorsing or caring to discuss its accuracy) from the Sept., which gives that total in the passage in Genesis; but inconsistently attributes nine sons to Joseph in place of two. Of all the explanations of the other discrepancies, that of Dr. Hales is perhaps the most plausible (Analysis of Chronology, ii, 159), but it has the insuperable objections of including Jacob himself among the number of his own posterity, and of not conforming to the method of enumeration in the text. A comparison of Numbers $26: 8$, shows that the name of Eliab, the son of Pallu and grandson of Reuben, has been accidentally dropped from the list in question; this restored, the whole, with its parallel accounts, may be adjusted with entire harmony, as in the table on the following pages.

The example of Jacob is quoted by the first and the last of the minor prophets. Hosea, in the latter days of the kingdom, seeks (Hosea 12:3, 4, 12) to convert the descendants of Jacob from their state of alienation from God by recalling to their memory the repeated acts of God's favor shown to their ancestor. Malachi 1:2 strengthens the desponding hearts of the returned exiles by assuring them that the love which God bestowed upon Jacob was not withheld from them. Besides the frequent mention of his name in conjunction with those of the other two patriarchs, there are distinct references to events in the life of Jacob in four books of the N.T. In Romans 9:11-13, Paul adduces the history of Jacob's birth to prove that the favor of God is independent of the order of natural descent. In Hebrews 12:16, and Hebrews 11:21, the transfer of the birthright and Jacob's dying benediction are referred to. His vision at Bethel, and his possession of land at Shechem, are cited in John 1:51, and John 4:5, 12. Stephen, in his speech (Acts 7:12, 16), mentions the famine, which was the means of restoring Jacob to his lost son in Egypt, and the burial of the patriarch in Shechem.


