

**TruthInScripture**  
**Pastor Rick Kabrick**  
**Genesis 46.**

Well, we are nearing the end of our look at the book of beginnings, or Genesis.

We have just completed GEN 45, where we saw:

After hearing the passionate seemingly honest heartfelt plea of Judah, Yosef can no longer contain himself.

/Yosef orders everyone but his brothers to leave the room, then weeps. He identifies himself to his brothers and tells them not to be stressed angry with themselves for selling him into slavery—GOD

sent him here in order to preserve his family's life.

He urges his brothers to return to Yakob and bring him to Egypt without delay. Pharoah will do the same.

/They must all settle in Goshen, the fertile land of the Nile delta. There Yosef will abundantly provide for them. The brothers embrace and weep with each other.

Moved by his brother's show of compassion, Yosef finally reveals who he is. He also reassures them that GOD had a purpose and their crime against Yosef did not detour GOD's purpose.

What's more, Yosef not only wants their relationships to be restored; he also wants to care and provide for them, despite their past mistreatment of him.

Yosef's generosity and compassion reflect GOD's character here: GOD has been kind to him, so he can afford to extend the same to his brothers.

When Pharaoh hears that Yosef's brothers have come, he personally invites Yakob and the brothers' households to move to Egypt and enjoy the best that the land has to offer.

He gives them wagons for the journey, as well as new garments,

livestock, and provisions. So, the brothers return to Canaan and announce the good news about Yosef. Yakob is overcome with joy and eager to see Yosef before he dies.

In CH 46 we will see that on the way to Egypt, Yakob stops at Beer-sheba and offers sacrifices.

Beer shay bah = well of the 7 fold oath, back in GEN 21 with the LORD and Abimelech.

Beh air = well  
shea vah = seven  
shaw bah = oath

As the last stop before the ancient wilderness, Beersheba became also, ironically, a point of

departure for many spiritual journeys. Abraham, Hagar, Yakob, and Elijah all experienced life-changing encounters with GOD in association with Beersheba (Genesis 16:8; 21:17; 46:3-4; 1 Kings 19:3).



The LORD comes to Hagar in GEN 16 and again in GEN 21. The LORD came to Elijah there in 1 KING 19. Abraham and Abimelech in GEN 21 as we noted, Isaac was there in GEN 26.

In a vision, GOD speaks to Yakob and tells him not to be afraid of life in Egypt; he will make a great nation from him.

Moreover, he will be with Yakob and make sure that when he dies, Yosef's hand will close his eyes. A personal touch of comfort there from GOD to Yakob.

So, the house of Yakob, 70 people, journey to Egypt. We will see the 70.

/70 is a multiple of 10 = perfection, perfect completion and a multiple of 7 = completion.

Shavah is 7 we just saw that in Beersheba, but 7 or shavah means full, complete done. So the real

message here is that this is an inspired number of souls. 70 is the entire family of Yakob who will go down to Egypt. That is one meaning here. People have discussed Vs 26-27 of this CH for centuries.

I know the apparent discrepancy here between the Masoretic and the Septuagint. I will address that when we get to that verse. I will try to not spend too much time on that.

But, keep this in mind.

/The first number given to Yakob's descendants is 66. This group is identified as those who migrated to Egypt with Jacob. Excluded are Er

and Onan, for they are already dead, Yosef, Manasseh, and Ephraim are already in Egypt.

Thus, eliminating those five names from the seventy listed brings the number to sixty-five, but sixty-six is obtained by the addition of Dinah.

/The second number computed for Jacob's offspring is seventy (v. 27). The increase from sixty-six in v. 26 to seventy in v. 27 is arrived at by the inclusion of Jacob himself, Joseph, and Joseph's two children.

The LXX's seventy-five comes about by the addition of Yosef nine sons of Joseph instead of two.



More on that, but the point is that the number represents the entire house of Israel. From that group will come the nation.

Yakob's relocation to Egypt is marked by remembrance of GOD's goodness to him.

/GOD reiterates his promises to Yakob, including the intimate promise that Yakob will not die alone or alienated from his people. This suggests that the people of Israel as a whole will not be left helpless in a foreign land. GOD will bring them back out of Egypt to the Promise land, that will be Moses.

So, upon the arrival of the family, Yosef meets them in Goshen, and he weeps on Yakob's neck for a long time. Yakob says that he can now die, having seen for himself that Yosef is still alive. Yosef and the Pharoah tell Yakob's family they can dwell in Goshen in peace.

Ok with that let's pick it up at the close of 45 and then get into 46.

**24 So he sent his brothers away, and as they departed, he said to them, "Do not quarrel on the journey."** (these brothers were quite the bunch)

**25 Then they went up from Egypt, and came to the land of Canaan to their father Yakob.**

**26 They told him, saying, “Yosef is still alive, and indeed he is ruler over all the land of Egypt.” But he was stunned (poog = weak at the knees), for he did not believe them.**

**27 When they told him all the words of Yosef that he had spoken to them, and when he saw the wagons that Yosef had sent to carry him, the spirit of their father Yakob revived.**

What a sight that was, it convinced Yakob. Yakob sees those nice Egyptian wagons rolling in and hears the words of Yosef relayed by his brothers, he believes.

**27 Then Israel said, “It is enough; my son Yosef is still alive. I will go and see him before I die.”**

**1 So Israel set out with all that he had (referring here to his family), and came to Beersheba, and offered sacrifices to the GOD of his father Isaac.**

As we saw in our opening,  
/Beersheba was the last stop before the ancient wilderness.

Beersheba also became a point of departure for many spiritual journeys. Abraham, Hagar, Yakob, and Elijah all experienced life-changing encounters with GOD.



**1/2 GOD spoke to Israel in visions**  
(מַרְאֵה mar'â = vision as in a mirror,  
first time...plural) **of the night**  
**and said, “Yakob, Yakob.” And**  
**he said, “Here I am.”**

I guess we could associate it with a  
dream but not the same word. This  
word מַרְאֵה mar'â is only used a  
handful of times compared to חֲלוֹם  
hălôm or מַחְזֵה maḥzê vision

**2 GOD spoke to Israel in visions**  
**(plural) of the night and said,**  
**“Yakob, Yakob.” And he said,**  
**“Here I am.”**

**3 He said, “I am GOD (EL), the GOD (Elohim) of your father; do not be afraid to go down to Egypt, for I will make you a great nation there.**

A large family, headed by Yakob, is on the way the Promised Land of Canaan to Egypt.

Yakob is on his way to be reunited with his long-lost son Joseph. The move will also protect the family from the severe famine in the land.

Before leaving behind Canaan, Yakob stops in Beersheba to offer sacrifices to GOD. We saw that in our opening. And in response to this, GOD is speaking to Yakob, Israel.

Remember when the word refers to Yakob as Israel, it is usually a reference to the nation the people of that nation Israel.

Here, GOD formally identifies himself as "El," a title HE has often used in Genesis. There can be no question that the One speaking to Yakob is the GOD of his father Isaac.

/This will be the last recorded instance where GOD speaks directly to one of the patriarchs. GOD's next recorded revelation of HIMself will be to Moses, a few hundred years in the future (EXO 3).

GOD's message is that Yakob should not be afraid to move his family to Egypt. Since GOD promised it to them, to leave it and live elsewhere could be viewed as a loss of faith in the promises of GOD.

/So, GOD assures Yakob that HE approves of this move to Egypt. The promises are still in effect. In fact, GOD tells Yakob that HE will fulfill HIS promise to make a great nation of Abraham, Isaac, and Yakob in Egypt.

GOD's promise was defined by the borders of their future nation. However, GOD is not limited to multiply the nation of Israel withing those borders...



Their numbers and national identity would grow to mighty proportions in Egypt (EXO 1:7)

So GOD said:

**4 “I (ah no kee = first person GOD HIMself) will go down with you to Egypt, and I (ah no kee = first person GOD HIMself) will also surely bring you up again; and Yosef will close your eyes.**

GOD is speaking to Yakob in night visions in Beersheba.

Beersheba is at the southern end of the land the LORD promised to Yakob, and his grandfather Abraham, and his father Isaac.

GOD made the same promise to Yakob when he left behind Canaan

the first time when running from Esau and to find his wife in Haran.

**/GEN 28:15, “Behold, I am with you and will keep you wherever you go, and will bring you back to this land. For I will not leave you until I have done what I have promised you.”**

So, in GEN 46:4, GOD says I will go down with you and I will bring you back.

/This is not a promise that Yakob will not die in Egypt. Yakob will soon pass away and be buried by Joseph in the family burial tomb in Canaan at Machpelah (double). Where Abraham and Sarah, Isaac

and Rebecca and Leah are buried and by tradition Adam and Eve.

GOD is saying you Israel, the nation of Israel, that is why Yakob is addressed as Israel here, don't miss that...might seem obvious but it is important.

GOD also includes the very personal tender promise that Yakob's beloved son Joseph, whom he thought to be dead, will be the one to close his eyes after his own peaceful death.

This is GOD's final revelation to the patriarchs of Abraham, Isaac, and Yakob. GOD will keep all of HIS promises. However, HE will not appear again to man until

centuries later when HE speaks to Moses from the burning bush (EXO 3). Of course, HE is still there, but the interaction with man recorded is what I mean.

**5 And Yakob arose from Beer sheba, and the sons of Israel (Yosef's brothers) carried their father Yakob and their young children and their wives, in the wagons (ăgālâ) Pharaoh had sent to carry him.**



Now the family moves on, with Yakob and the women and

children traveling in wagons provided by the Pharaoh of Egypt himself.

**6 They also took their livestock and their possessions, which they had acquired in the land of Canaan, and came to Egypt, Yakob and all his descendants with him:**

**7 his sons and his grandsons with him, his daughters and his granddaughters, and all his descendants he brought with him to Egypt.**

Yakob was told by Pharoah don't worry about your stuff just leave it. Seems Yakob at that point was reluctant to leave it all behind.

Yakob as we can imagine was quite wealthy.

Now we come to a rather boring section of text but the text is so detailed it has to be worth our while to look at it. So, let's do it.

**8 Now these are the names of the sons of Israel (Yakob) who went to Egypt, Yakob and his sons: Reuben (behold a son), Yakob's firstborn.**

**9 And the sons of Reuben: Hanoch (dedicated), Pallu (distinguished), Hezron (surrounded), and Carmi (vineyard). (5)**

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**10 And the sons of Simeon:**  
**Jemuel** (ye moo ale = day of  
GOD), **Jamin** (yah meen = right  
hand), **Ohad** (oh had = united),  
**Jachin** (yaw keen = be  
established), **Zohar** (reddish), **and**  
**Shaul** (desired) (Paul's Hebrew  
name) **the son of a Canaanite**  
**woman. (7)**

**(12)**

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**11 And the sons of Levi:**  
**Gershon** (ger shone = exile),  
**Kohath** (ko hayth = allied), **and**  
**Merari** (mah rah ee = marah  
bitter). **(4)**

**(16)**

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**12 And the sons of Judah; Er (awake), and Onan (strong), and Shelah (shaylah = petition), and Pharez (per retz = breach), and Zerah (to rise): but Er and Onan died in the land of Canaan. And the sons of Pharez per retz were Hezron (surround) and Hamul (spared).**

**(8) (24)**

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**13 And the sons of Issachar; Tola (worm or scarlet), and Phuvah (poo ah = splendid), and Job (yobe = some do say this is Yobe- debated), and Shimron.**



**(5)**

**(29)**

**14 And the sons of Zebulun; Sered, and Elon (ay lone = mighty), and Jahleel (yah hey ale = GOD waits).**

**(4)**

(Onan and Er are counted here0)

**15 These are the sons of Leah, whom she bore to Yakob in Paddan-aram, with his daughter Dinah; all his sons and his daughters numbered thirty-three. (2 died)**

**33**

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**16 The sons of Gad: Ziphion**  
(siphon = look, behold) **and Haggi**  
(festive), **Shuni** (shoo nee =  
fortunate) **and Ezbon** (etz bone),  
**Eri (be on watch) and Arodi** (ah  
rodee) **and Areli** (air rah lee =  
hero lion).

**(8)**

**(41)**

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**17 The sons of Asher: Imnah**  
(yimnah = right hand) **and Ishvah**  
(Yisvah = will look like) **and Ishvi**  
(Yish vee = to look alike same root  
sha vah) **and Beriah** (bear ray ah a  
friend) **and their sister Serah**  
(counted in the 70). **And the sons**  
**of Beriah: Heber** (kaybar = like a

friend companion) **and Malchiel**  
(malah kee al (king is GOD)).

**(8)**

**(49)**

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**18 These are the sons of Zilpah, whom Laban gave to his daughter Leah; and she bore to Yakob these sixteen persons (neh fesh = souls).**

**33 Leah 33 + 16 Zilpah = 49**

**19 The sons of Yakob's wife Rachel (female lamb): Yosef = (to add) and Benjamin (ben yah meen = son of the right hand).**

**20 Now to Yosef in the land of Egypt were born Manasseh (man**

eh shay = to forget) **and Ephraim** (f rah eem doubly blessed), **whom Asenath, the daughter of Potiphera, priest of On, bore to him.**

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**21 The sons of ben yah meen: Bela** (beh lah = destruction) **and Becher** (beh ker = camel) **and Ashbel, Gera** (gay raw = a grain) **and Naaman** (nah ah mahn = pleasant), **Ehi** (ah kee = brother) **and Rosh** (we know this one, head), **Muppim** (moop peen = serpent) **and Huppim** (k hoop meen = protected) **and Ard** (aired = to subdue).

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**22 These are the sons of Rachel, who were born to Yakob; there were fourteen persons in all.**

**33 Leah + 16 Zilpah + Rachel = 14 = 63**

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**23 The sons of Dan: Hushim**  
(khoo sheem = hurry).

**24 The sons of Naphtali** (wrestle) **Jahzeel** (yach sah ale GOD divides) **and Guni** (goo nee = defender) **and Jezer** (yay zer = to form) **and Shillem** (shail lame = repay).

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**25 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.**

**33 Leah + 16 Zilpah + Rachel = 14 = 63 + 7 = 70 + Dinah 71**

**26 All the persons (nehfesh = souls) belonging to Jacob, who came to Egypt, his direct descendants (from his loins), not including the wives of Jacob's sons, were sixty-six persons in all,**

/The first number given to Yakob's descendants is 66. This group is identified as those who migrated to Egypt with Jacob (71 including Dinah). Excluded are Er and Onan, for they are already dead, Yosef,

Manasseh, and Ephraim are already in Egypt.

Thus, eliminating those five names from the 71 listed brings the number to 66.

/The second number computed for Jacob's offspring is seventy (v. 27). The increase from sixty-six in v. 26 to seventy in v. 27 is arrived at by the inclusion of Jacob himself, Joseph, and Joseph's two children.

**27 and the sons of Yosef, who were born to him in Egypt were two (manashey and Efrayeem); all the persons of the house of Jacob, who came to Egypt, were seventy.**

The second number computed for Jacob's offspring is 70 (vs 27). The increase from 66 in (vs 26) to 70 in vs 27 is arrived at by the inclusion of Yakob himself, Joseph, and Joseph's two children.

The difference is simply - the total family of Jacob was 70 people.

**/46:26 And all the souls that came with Yakob into Egypt, who came out of his loins, besides (not counting) the wives of the sons of Yakob, all the souls were sixty-six.**

**46:27 And the sons of Yosef, who were born to him in the land of Egypt, were nine souls; all the**



**souls of the house of Yakob who came with Yosef into Egypt, were seventy-five souls.**

Stephen uses the Septuagint rendering in

**/ACT 7:14, “Then Yosef sent word and invited Yakob his father and all his relatives to come to him, seventy-five persons in all.**

66 + 9 sons of Yosef, his grandsons = 75.

Threescore and fifteen souls -  
Seventy-five persons.

**So, in the Masoretic text GEN 46:26-27, All the persons belonging to Yakob, 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 Yosef, who were born to him in Egypt were two; all the persons of the house of Yakob, who came to Egypt, were seventy.**

**/LXX 46:27 And the sons of Joseph, who were born to him in the land of Egypt, were nine souls; all the souls of the house of Jacob who came with Yosef into Egypt, were seventy-five souls.**

**/MT EXO 1:5, And all the souls that came out of the loins of Jacob were seventy souls: for Yosef was in Egypt already.**

**LXX 1:5 But Joseph was in Egypt. And all the souls [born] of Jacob were seventy-five.**

**/MT DEU 10:22, “Your fathers went down to Egypt seventy persons in all, and now the LORD your God has made you as numerous as the stars of heaven.**

**LXX DEU 10:22, 10:22 With seventy souls your fathers went down into Egypt; but the Lord thy God has made thee as the stars of heaven in multitude.**

So is It 70 or 75? Well, both are correct. Stephen is quoting from the Septuagint and the LXX takes

66 and adds the 9 souls who were in Egypt with Yosef. That is 75.

The Dead Sea Scrolls corroborate the Septuagint, but the Samaritan Pentateuch and Flavius Josephus (a first century Jewish scholar and historian) corroborate the Hebrew, what we read as the Masoretic text.

Not a contradiction but a different way of counting.

With regard to whether or not Stephen contradicted the Old Testament when he said that a total of 75 people came to Egypt, it is clear that the answer is no since he was quoting from the Septuagint.

Barnes says in his commentary regarding the whole dilemma,

“The number of children of Israel is very particularly noted. But the Scripture lays no stress upon the number itself, and makes no particular application of it.

It stands forth, therefore, on the record merely as a historical fact.”

In other words,

/Nothing else in the Bible is affected whether the number is 70 or 75. Because both are correct. The main point, this is an entire household that will begin the Nation of Israel.

If this question were posed to me by a Bible skeptic, I feel sure that upon recounting all of the minute details of the various arguments to

vindicate Stephen and/or reconcile the numbers, the skeptic would have fallen asleep.

My final conclusion is that 70 as in the chart I use plus Yosef and his 2 sons, Dinah as well as Yakob make the 75 and that is correct as well..