

GENESIS 47

Written and compiled by Gary Kukis

Genesis 47:1–31

Pharaoh Welcomes Joseph's Family/The Famine Continues

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, "For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall be have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God." (John 3:16–18). "I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!" (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10). If there are people around, you would name these sins silently. If there is no one around, then it does not matter if you name them silently or whether you speak aloud.

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Links to the [word-by-word](#), [verse-by-verse studies](#) of **Genesis** ([HTML](#)) ([PDF](#)) (that is what this document is). This incorporates 2 previous studies done in the book of Genesis. However, much of this material was thrown together without careful editing. Therefore, from time to time, there will be concepts and exegetical material which will be repeated, because there was no overall editing done once all of this material was combined.

There is a second, less complete set of weekly lessons of Genesis ([HTML](#)) ([PDF](#)). Every word of that study can be found in the word-by-word, verse-by-verse studies.

This study makes reference to a wide-range of sources. There are quotations from doctrinal teachers, of course; but from Catholic commentaries and from other sources as well. Wherever I found relevant truth, I quoted from it or was inspired by it. Even though it is clear that some churches have a better concept of our reason for being

here, that does not mean that there is no truth to be found anywhere else. So, from time to time, I will quote from John Calvin, even though I do not subscribe to 5-point Calvinism; I will quote from some Catholic sources, even though I believe that they are very wrong regarding Mary, the pope, apostolic succession and other such doctrines. The intention is for this to be the most thorough and accurate study of Genesis available anywhere.

Also, **it is not necessary that you read the grey Hebrew exegesis tables**. They are set apart from the rest of the study so that you can easily skip over them (based upon the suggestion of a friend). However, if you ever doubt the translation of a word, phrase or a verse, these translation tables are then available.

Preface: Joseph brings his family into Egypt permanently in Genesis 47, introducing them to Pharaoh. Pharaoh assigns to his family the land of Goshen, which is apparently not too far from the palace of Pharaoh.

The famine continues in the land, and Joseph continues to sell the available grain, eventually taking the people of Egypt and their lands for Pharaoh. The priests of the land were not subject to these payments. Joseph institutes what is essentially an income tax in perpetuity.

Jacob, near the end of his life, makes Joseph swear to bury him in Canaan. This final section might have been better placed with Genesis 48.

There are many [chapter commentaries](#) on the book of Genesis. This will be the most extensive examination of Genesis 47, where you will be able to examine in depth every word of the original text. Every attempt has been made to make this both a complete and self-contained study. Therefore, all references, vocabulary, and related concepts should be found within this extensive study. Easy access links to more in-depth studies of some vocabulary words, concepts and doctrines are also provided.

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Definition of Terms	Introduction and Text	Addendum
www.kukis.org	Exegetical Studies in Genesis	

Doctrines Covered or Alluded To			
Additional doctrines and links are found in Definition of Terms below.			

Chapters of the Bible Alluded To and/or Appropriately Exegeted with this Chapter			

Many who read and study this chapter are 1st or 2nd generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob's contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. Also, I have developed a few new terms and concepts which require definition as well.

In addition, there are other more traditional yet technical theological terms which will be used and therefore defined as well.

Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of them. Sometimes, these terms are explained in detail and illustrated. A collection of all these terms is found here: ([HTML](#)) ([PDF](#)) ([WPD](#)).

Definition of Terms	
Rebound (Restoration to fellowship with God)	In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). See the Doctrine of Rebound (HTML) (PDF) (WPD).

Some of these definitions are taken from
<http://gracebiblechurchwichita.org/>
<http://rickhughesministries.org/content/Biblical-Terms.pdf>
<http://www.gbible.org/index.php?proc=d4d>
<http://www.wordoftruthministries.org/terms-and-definitions/>
<http://www.theopedia.com/>

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Introduction: Genesis 47 divides up easily into 3 sections (and it quite amazes me that very few translations offer headings for each section): (1) Joseph brings in 5 of his brothers and then his father to meet and to speak with Pharaoh, and to get official permission to live in the land of Egypt; (2) the remainder of the famine is discussed, and we find out how Joseph dealt with it; and (3) Jacob recognizes that he is near the end of his life, and he tells this to his son Joseph and extracts from him a promise to bury him in the land of Canaan.

As you can see, these sections are quite disparate and not really related, apart from Joseph being at the heart of each vignette. It would have made a great deal of sense for the final section to have been placed with Genesis 48, which deals with Jacob's adoption and blessing of his two grandsons.

As we have noticed throughout these final chapters of Genesis, the chapter divisions often seem unnecessary or incorrectly placed. In the previous chapter, all of Joseph's relatives have moved to Egypt, and that last thing that happened was, Joseph told his brothers to be honest about their profession of keeping animals. We begin this new chapter by those brothers standing before Pharaoh and telling him about their profession. It would have made sense for Genesis 46:31–34 (where Joseph tells his brothers what to say to Pharaoh) to be in the same chapter as Genesis 47:1–11 (where Pharaoh meets and interviews the brothers of Jacob, hearing about their profession, and assigning them specific land in Egypt where they might live).

Genesis 47:11 (or 12) is the conclusion of the wonderful narrative which begins with Joseph as a young man, age 17, being sold by his brothers into slavery in Egypt; to this point where the family of Joseph (his father and brothers) have arrived in Egypt to live, and have met with Pharaoh. This continuous narrative began in Genesis 37:1 and takes us to Genesis 47:11 (or 12) (there was an intermission in Genesis 38).

At various times, this narrative is probably delivered by two men, Joseph and Judah, each one taking turns, speaking before their families (which would make perfect sense, as these men together assume the rights and privileges of the firstborn). It is possible that Leah originally spoke a portion of this narrative as well, telling about the birth of her sons and her sister's sons.

It is my educated guess that their father Jacob spoke Genesis 1–36 from memory, at various times, while in Egypt. Reading the Torah aloud seems to be very much in line with current Jewish traditions and Jewish traditions from the time of Jesus Christ. The only difference is, Jacob and his sons would have done this from memory.

Coming to the end of this continual narrative does not mean that we leave Joseph and his family. However, the narratives from Genesis 47:13 and forward tend to be more episodic (as were the chapters on Abraham). Same people, same family, same location (for the most part); but a clear diverging from the continuous narrative which we have enjoyed up to this time.

In Genesis 47, Joseph stands before Pharaoh to introduce to him his father and some of his brothers.

Genesis 47 is a chapter which speaks of great changes in the land of Egypt. Joseph never allowed the country to become socialistic or communistic. Every year that grain was needed, those who needed it had to pay some sort of a price. It was not distributed freely, except to the priests. Furthermore, those who paid everything that they had for this grain were grateful. They did not have their hands out and then complain when not enough was given to them; they were grateful that Joseph kept them and their families alive.

Also in this chapter we will see Joseph settle his family in the land of Goshen with Pharaoh's permission and Jacob will enter into the dying phase of his life. Because of his words and actions, I have often had to draw conclusions as to his spiritual state. I am certain there are some people who questioned this. In this chapter, we can tell by his period of dying that his life was a spiritual mess.

It is important to understand what has gone before.

The Prequel of Genesis 47

Genesis 47 will begin with

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[Charts, Graphics and Short Doctrines](#)

We need to know who the people are who populate this chapter.

The Principals of Genesis 47

Characters

Commentary

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

We need to know where this chapter takes place.

The Places of Genesis 47

Place

Description

[Chapter Outline](#)

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The Patriarchal Timeline for Genesis 47

Legend

Birth or death

God speaks with Abraham

Historical incidents (most of which are related to Abraham)

Parenthetical dates (2065 B.C.) simply refer to taking the date assigned by the chronologist and using Scripture to determine the next date.

The entire **Abrahamic Timeline** ([HTML](#)) ([PDF](#)) ([WPD](#)).

The entire **Patriarchal Timeline** ([HTML](#)) ([PDF](#)) ([WPD](#)).

With Abraham, there are continual references to his age, which helps to determine relative dates. There are far fewer references to the ages of Isaac, Jacob and Joseph, which means that there is more guesswork involved in determining dates during their lifetimes.

MacDonald (N. Berkeley Bible)	Reese's Chronology Bible	Bible Hub	Ages	Scripture	Event/Description
2234 B.C.	2097 B.C.			Genesis 11:24	Terah, Abram's father, is born. Gen 11:24–26 Nahor lived 29 years and fathered Terah. After he fathered Terah, Nahor lived 119 years and fathered other sons and daughters. Terah lived 70 years and fathered Abram, Nahor, and Haran.
	1978 B.C.			Genesis 11:25	Death of Nahor, Abram's uncle
	1969 B.C.		Noah is 950	Genesis 9:28–29	Death of Noah
2164 B.C.	1967 B.C.			Genesis 11:26–27	Abraham (Terah's son) and Lot (Haran's son) born in Ur of the Chaldeans. Abram would be the 43 rd generation from Adam. Gen 11:26 Terah lived 70 years and fathered Abram, Nahor, and Haran.
2078 B.C.	1881 B.C.	2080 B.C.	Abraham is 86	Gen. 16:15–16	Ishmael born to Abraham and Hagar in the land of Canaan. Gen 16:16 Abram was 86 years old when Hagar bore Ishmael to him.
2064 B.C. (2066 B.C.)		2066 B.C.	Abraham is 100	Genesis 21:1–7 1Chronicles 1:34	Isaac born to Abraham. Isaac would be the 44 th generation from Adam. Gen 21:5 Abraham was 100 years old when his son Isaac was born to him.
	1841–1816 B.C.			Genesis 25:12–16 1Chronicles 1:29–31	Ishmael's children.
	1834 B.C. 1829 B.C. (Klassen)	2054 B.C.		Genesis 22:1–19	Abraham is told by God to go to the land of Moriah to offer up his son Isaac to God as a sacrifice. This was a 3-day journey away. They then go to Beer-sheba , which could simply indicate that they are returning home to Beer-sheba .
Treasury of Scriptural Knowledge ¹ puts this date at 1872 B.C., based upon Antiquities by Josephus.					
(2029 B.C.)	1830 B.C.	2030 B.C.	Abraham is 137	Genesis 23:1–20	The death of Sarah. She dies in Kirjatharba , it is Hebron , in the land of Canaan . Gen 23:1 Now Sarah lived 127 years; these were all the years of her life. She is buried in a cave of the field of Machpelah before Mamre ; it is Hebron , in the land of Canaan , purchased by Abraham from the sons of Heth.

¹ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, Genesis 22:1.

MacDonald (N. Berkeley Bible)	Reese's Chronology Bible	Bible Hub	Ages	Scripture	Event/Description
(2026 B.C.)				Genesis 24:1–67 Genesis 25:20	Isaac (Abraham's son) and Rebecca. Genesis 25:20 <i>Isaac was 40 years old when he took as his wife Rebekah daughter of Bethuel the Aramæan from Paddan-aram, and sister of Laban the Aramæan.</i> At this time, Isaac is living in the Negev . It is likely that Abraham lived there as well; or near to there.
		2026 B.C.	Isaac is 40	Genesis 25:20	Isaac marries Rebecca. Genesis 25:20
	1826 B.C.			Genesis 25:1	Abraham marries Keturah. Smith puts the date at 1860 B.C.; and Treasury of Scriptural Knowledge at 1853 B.C.
				Genesis 25:2–4 1Chronicles 1:32–33	Abraham's fathers children by Keturah.
	1817 B.C.		Shem is 600	Genesis 11:11	Death of Shem.
2004 B.C.	1807 B.C.	2006 B.C.	Abraham is 160; Isaac is 60	Genesis 25:19, 21–26	Jacob & Esau born to Isaac. Gen 25:26 <i>After this, his brother came out grasping Esau's heel with his hand. So he was named Jacob. Isaac was 60 years old when they were born.</i> Therefore, Abraham would be 160 years old.
(1991 B.C.)				Genesis 25:5–6	Isaac is the heir of all things that Abraham has (but, most importantly, of the covenant of God with Abraham).
1989 B.C.	1792 B.C.	1991 B.C.	Abraham is 175	Genesis 25:7–10	Abraham dies. Gen 25:7 <i>This is the length of Abraham's life: 175 years.</i> He is buried in the cave of Machpelah near Mamre, in the field of Nephron (this would be with Sarah).
				Genesis 25:11	God blesses Isaac.
(1943 B.C.)	1788 B.C.			Genesis 25:17	The death of Ishmael. Gen 25:17 <i>This is the length of Ishmael's life: 137 years. He took his last breath and died, and was gathered to his people.</i>
			Eber is 464	Genesis 11:17	Death of Eber.
	1782 B.C.	1978 B.C.		Genesis 25:27–34	Jacob obtains Esau's birthright for a mess of pottage.
	1782 B.C. 1740 B.C. (Klassen)			Genesis 26:1–5	A famine in the land; God renews covenant with Isaac at Gerar.
				Genesis 26:6–10	Rebecca and Isaac in Gerar.
				Genesis 26:11–16	Isaac is blessed by God in Gerar.

MacDonald (N. Berkeley Bible)	Reese's Chronology Bible	Bible Hub	Ages	Scripture	Event/Description
	1782 B.C. 1735 B.C. (Klassen)			Genesis 26:17–22	Strife between Isaac and Philistines in and near Gerar.
	1767 B.C.			Genesis 26:34–35	Esau marries two Canaanite women.
	1757– 1739 B.C. 1733 B.C. (Klassen)			Genesis 26:23–25	Isaac makes an altar in Beer-sheba.
(1943 B.C.)	1744 B.C.		Ishmael is 137	Genesis 25:17–18	The death of Ishmael.
	1738 B.C. c 1732 B.C. (Klassen)	1977 B.C.		Genesis 26:26–33	Isaac's alliance with Abimelech at Beersheba.
(1929 B.C.)	1737 B.C. 1730 B.C. (Klassen)	1929 B.C.		Genesis 27:1–46	Jacob by deception receives a final blessing from Isaac that was meant for Esau.
				Genesis 28:1–5	Jacob goes to his Uncle Laban's home in Padan-aram for a wife.
		1928 B.C.		Genesis 28:10–22	Jacob's dream; God speaks to Jacob.
				Genesis 28:6–9	Esau marries a daughter of Ishmael.
		1906 B.C. (For descendants)		Genesis 36:1–42	Esau's marriages and descendants.
	1736 B.C. 1730 B.C. (Klassen)	1928 B.C.		Genesis 29:1–14	Jacob in Haran (Charan).
	1736– 1729 B.C. 1730– 1723 B.C. (Klassen)			Genesis 29:15–20	Jacob works 7 years to marry Rachel, but is deceived by Laban, and Jacob marries Leah, her older sister.
	1729 B.C. 1724 B.C. (Klassen)	1921 B.C.		Genesis 29:21–31	Jacob marries Rachel
(1915 B.C.)	1729– 1716 B.C. 1723– 1710 B.C. (Klassen)	1921 B.C. 1916 B.C. (Rachel bears Joseph)		Genesis 29:32–34 Genesis 30:1–6 Genesis 29:35 Genesis 30:9, 7–8, 10–24	Jacob has 12 children by his wives, Rachel and Leah; and by their personal servants as well. Reese breaks the timeline down in smaller increments in his book.
1915 B.C.				Genesis	Joseph is born.

MacDonald (N. Berkeley Bible)	Reese's Chronology Bible	Bible Hub	Ages	Scripture	Event/Description
	1711 B.C.			Genesis 36:31–33 1Chronicles 1:43–44 Genesis 26:34–39 1Chronicles 1:45–50 Genesis 36:40–43 1Chronicles 1:51–54	The kings of Edom.
(1909 B.C.)	1716 B.C. 1710 B.C. (Klassen)			Genesis 30:25–43 Genesis 31:1–16	Jacob's final years with Laban.
				Genesis 31:17–55	Jacob's departure from Laban.
		1908 B.C.		Genesis 32:1–23	Jacob returns to Canaan.
		1906 B.C.		Genesis 32:24–32 Genesis 35:10	Jacob wrestles with the angel.
		1906 B.C.		Genesis 33:1–16	Jacob meets Esau face to face.
	1715 B.C. 1710 B.C. (Klassen)	1906 B.C.		Genesis 33:17–20	The resumption of Jacob's journey.
	1711– 1708 B.C. 1706– 1705 B.C. (Klassen)			Genesis 38:1–5 1Chronicles 2:3	Judah fathers 3 sons.
	1700 B.C. 1687 B.C. (Klassen)	1906 B.C.		Genesis 34:1–31	Dinah, daughter of Judah, is defiled.
		1906 B.C.		Genesis 35:1–15	Jacob returns to Bethel.
	1700 B.C. 1710 B.C. (Klassen)	1903 B.C.		Genesis 35:16–19 48:7 35:20–22	Rachel dies when giving birth to Benjamin.
(1898 B.C.)				Genesis 35:27 37:1	The return to Hebron.
	1699 B.C.		Joseph is 17	Genesis 37:2–11	Joseph—his early days and his dreams.
				Genesis 37:12–35	Joseph in Shechem and Dothan.
1897 B.C.		1898 B.C.		Genesis 37:36 39:1	Joseph is sold into slavery, to end up in Egypt.

MacDonald (N. Berkeley Bible)	Reese's Chronology Bible	Bible Hub	Ages	Scripture	Event/Description
	c1699– 1690 B.C.	1898 B.C.		Genesis 39:2–6	Joseph enjoys prosperity in Egypt.
	c1695 B.C. 1707 B.C. (Klassen)	1898 B.C.		Genesis 38:6–11	Judah and Tamar.
	1692 B.C.			Genesis 38:12–26	Judah's wife dies.
	1692 B.C. 1691 B.C. (Klassen)			Genesis 38:27–30 1Chronicles 2:4	The birth of Pharez, the 41 st generation from Adam.
	c1690 B.C. 1689 B.C. (Klassen)	1889 B.C.		Genesis 39:7–19	Joseph flees adultery.
		1889 B.C.		Genesis 39:20–23	Joseph is put into jail; yet prospers in jail.
(1887 B.C.)	1688 B.C.	1887 B.C.		Genesis 40:1–23	Joseph gives the interpretation of the dreams of the baker and the butler.
1884 B.C.	1687 B.C.		Isaac is 180	Genesis 35:28–29	The death of Isaac. Now the days of Isaac were 180 years. (Genesis 35:28)
(1885 B.C.)	1686 B.C.	1886 B.C.		Genesis 41:1–37	Joseph interprets the Pharaoh's dream.
		1886 B.C.		Genesis 41:38–44	Joseph is made governor.
				Genesis 41:45	Joseph marries Asenath.
1884 B.C.	1686– 1679 B.C.	1886 B.C. (Beginning)		Genesis 41:46–49	The 7 years of plenty.
	1685– 1683 B.C.			Genesis 41:50–53	Sons are born to Joseph.
	1685– 1681 B.C.			Exodus 6:16 Num. 3:17 1Chronicles 6:1, 16	The descendants of Levi are born.
	1679– 1672 B.C.	1875 B.C.		Genesis 41:54–57	The seven years of famine.
(1876 B.C.)	1678 B.C. 1677 B.C. (Klassen)	1875 B.C.		Genesis 42:1–44:34	Joseph provides his family with food.
		1875 B.C.		Genesis 45:1–15	Joseph reveals himself to his brothers.
		1875 B.C.		Genesis 45:16–28	Jacob hears that his son, Joseph, is still alive, and he prepares to travel to Egypt himself.
	1677 B.C.			Ruth 4:18 1Chronicles 2:5	Birth of Hezron, the 40 th generation.

MacDonald (N. Berkeley Bible)	Reese's Chronology Bible	Bible Hub	Ages	Scripture	Event/Description
1873 B.C. ²	1677 B.C.	1875 B.C.		Genesis 46:1–7, 28	Jacob goes to Egypt after God's assurance in Beersheba.
		1875 B.C.	Jacob is 130	Genesis 46:8–27 Exodus 1:1–5	Summary of the 70 who came to Egypt. Compare Genesis 47:8–9 and 46:27 for Jacob's age.
		1875 B.C.		Genesis 46:29–34 47:1–12	The people of Joseph are established in Egypt.
	1676– 1675 B.C.			Genesis 47:13–21	Joseph continues as prime minister in Egypt, exercising wise leadership during the famine.
				Genesis 47:22–26	The land of the priests in Egypt.
	1672– 1593 B.C.			1Chronicles 2:6–8	Zerah, the brother of Pharez, and his descendants.
	1671 B.C. 1660 B.C. (Klassen)			Genesis 48:1–22	Blessings to Manasseh and Ephraim.
	1660 B.C. 1665 B.C. (Klassen)				Birth of Berith to Ephraim.
				Genesis 47:28–31	The last days of Jacob; his charge to Joseph.
		1859 B.C.		Genesis 49:1–32	Jacob speaks to his sons, giving them their final blessings and encouraging them.
1857 B.C.	1660 B.C.	1859 B.C.	Jacob is 147	Genesis 49:33	The death of Jacob.
		1859 B.C.		Genesis 50:1–14	The burial of Jacob.
				Genesis 50:15–21	The fears of Joseph's brothers after the death of Jacob.
	1638 B.C. 1644 B.C. (Klassen)				Birth of Resheph (who is in the line between Ephraim and Joshua).
	1625 B.C. 1620 B.C. (Klassen)			Num. 26:58	Birth of Aram (Levi's grandson and Moses' father).
	1623 B.C. 1604 B.C. (Klassen)				The birth of Ram, the 39 th generation.
	1615 B.C. 1625 B.C. (Klassen)				The birth of Telah, in the line between Ephraim and Joshua.

² Jacob moves family to the Land of Goshen in Egypt (Genesis 47:28)

MacDonald (N. Berkeley Bible)	Reese's Chronology Bible	Bible Hub	Ages	Scripture	Event/Description
				Genesis 50:22-23	Joseph's last days.
	1606 B.C.			Genesis 50:24-25	Joseph's last words.
1805 B.C. (1805 B.C.)		1806 B.C.	Joseph is 110	Genesis 50:26 Exodus 1:6	The death of Joseph. His brothers also die.
	1606-1462 B.C.			Genesis 47:27 Exodus 1:7	The population explosion among the Jews living in Egypt.

Bibliography

MacDonald's timeline is from: <http://www.bibleistrue.com/qna/qna63.htm> accessed October 11, 2011 and August 12, 2014. Included in MacDonald's timeline is a timeline for Egypt interspersed.

See <http://www.bibleistrue.com/qna/qna63dating.htm> for his justification of his timeline.

The Bible Hub [timeline](#) (accessed January 11, 2015) appears to be pretty thorough, but no one specifically is credited.

From: http://www.christianshepherd.org/bible_study_guides/abram_to_the_exodus.pdf (Christian shepherd). This source believes that the Jews live only a short time in Egypt (210 years).

The Reese Chronological Bible; KJV translation; Editor: Edward Reese; ©1977 by Edward Reese and Klassen's dating system ©1975 by Frank R. Klassen; ©1980 by Bethany House Publishers, South Minneapolis, MN; pp. 18-19, 54-74.

The Modern Language Bible (The New Berkeley Version), Revised Edition; ©1969 by Hendrickson Publishers, Inc.; pp. 10-54.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Here is what to expect from Genesis 47:

A Synopsis of Genesis 47

Like all chapters of the Word of God, you need more than just the simple plot outline to understand what God wants us to know.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The first title is often applicable to the entire chapter (although it may pertain just to the verses which follow it to the next section heading). You will note that 3 translations divided this chapter in exactly the same 3 places.

Paragraph Divisions of Modern Translations for Genesis 47 (from Dr. Bob Utley)

NASB	NKJV	NRSV	TEV	NJB (FOLLOWS MT)
Jacob's Family Settles in Goshen	Jacob Settles in Goshen (46:38-47:12)	Jacob and His Sons Settle in Egypt (Gen. 46:28 to Gen. 47:12)	Jacob and His Family in Egypt (Gen. 46:28 to Gen. 47:12)	Pharaoh Grants an Audience
Gen. 47:1-6	Gen. 47:1-6	Gen. 47:1-6	Gen. 47:1-3 a Gen. 47:3-6 Gen. 47:7-8	Gen. 47:1-5 a-6b Gen. 47:5b-11 Gen. 47:12
Gen. 47:7-12	Gen. 47:7-12 Joseph Deals with the Famine	Gen. 47:7-12	Gen. 47:9-12 The Famine	Joseph's Agrarian Policy
Gen. 47:13-19	Gen. 47:13-19	Gen. 47:13-19	Gen. 47:13-15 Gen. 47:16-17 Gen. 47:18-19	Gen. 47:13-14 Gen. 47:15-17 Gen. 47:18-19
Result of the Famine Gen. 47:20-26	Gen. 47:20-26	Gen. 47:20-26	Gen. 47:20-24 Gen. 47:25-26	Gen. 47:20-22 Gen. 47:23-26
	Joseph's Vow to Jacob	Jacob's Adoption and Blessings of Ephraim and Manasseh (Gen. 47:27 to Gen. 48:22)	Jacob's Last Request	Jacob's Last Wishes
Gen. 47:27-28 Gen. 47:29-31	Gen. 47:27-31	Gen. 47:27-28 Gen. 47:29-31	Gen. 47:27-30 a Gen. 47:30 b Gen. 47:31	Gen. 47:27-31

From Dr. Bob Utley, Copyright © 2014 Bible Lessons International; www.freebiblecommentary.org; from e-sword; Genesis 47 chapter comments).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Chapter Updates:

I will use this space to indicate any format changes.

Every verse will be hyperlinked from the first page, so that you can easily go to a specific verse in this chapter.

At the end of the exegesis of every verse, I will make certain that there is a Kukis mostly literal translation and a Kukis paraphrase, both of them marked as such.

I have decided to add spacing between the translation and the commentary.

In the future, I would really like to add a few translations, fill in the translation of this chapter (at the end of this document); and provide additional sources at the end of this document.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

As always, 3 separate translations will be produced for each verse. The slavishly literal translation attempts to preserve word order and number, making it more literal than Young's translation (however, I do not preserve the consistency of the translation that Young does). The moderately literal translation may add or delete a definite

article, change the number of a noun to correspond with the English sense of thinking, and the order is often changed in order to better represent our English sentence structure. The paraphrase is an attempt to give a thought-for-thought interpretation of what each verse tells us.

Pharaoh Meets' Joseph's Brothers and Father and Gives Them Egyptian Land

Kukis slavishly literal:

And so goes in Joseph and so he makes known to Pharaoh and so he says, “My father and my brothers and their flock and their herd and all that [is] to them have come from a land of Canaan and behold them in a land of Goshen.”

Genesis
47:1

Kukis moderately literal:

Joseph went in to Pharaoh and he announced [the arrival of his family], saying, “My father, my brothers, their flocks and their herds and all that [belongs] to them have come from the land of Canaan and observe, they [are] in the land of Goshen [now].”

Kukis not-so-literal paraphrase:

Joseph went in to speak to Pharaoh and announced the arrival of his family. He told him, “My lord, my father and my brothers have all arrived and they have their flocks, herds, and all their belongings in tow with them. They have come from the Canaan and they are now in Goshen.”

Here is how others have translated this verse:

Ancient texts:

Note: I compare the Hebrew text to English translations of the Latin, Syriac (= Aramaic) and Greek texts, using the Douay-Rheims translation³; George Lamsa’s translation, and Sir Lancelot Charles Lee Brenton’s translation as revised and edited by Paul W. Esposito, respectively. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.). I often use the text of the Complete Apostles’ Bible instead of Brenton’s translation, because it updates the English text.

The Septuagint was the earliest known translation of a book (circa 200 B.C.). Since this translation was made before the textual criticism had been developed into a science and because different books appear to be translated by different men, the Greek translation can sometimes be very uneven.

When there are serious disparities between my translation and Brenton’s (or the text of the Complete Apostles’ Bible), I look at the Greek text of the Septuagint (the LXX) to see if a substantive difference actually exists (and I reflect these changes in the English rendering of the Greek text). I use the Greek LXX with Strong’s numbers and morphology available for e-sword. The only problem with this resource (which is a problem for similar resources) is, there is no way to further explore Greek verbs which are not found in the New Testament. Although I usually quote the Complete Apostles’ Bible here, I have begun to make changes in the translation when their translation conflicts with the Greek and note what those changes are.

The Masoretic text is the Hebrew text with all of the vowels (vowel points) inserted (the original Hebrew text lacked vowels). We take the Masoretic text to be the text closest to the original. However, differences between the Masoretic text and the Greek, Latin and Syriac are worth noting and, once in a great while, represent a more accurate text possessed by those other ancient translators.

³ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

Underlined words indicate differences in the text.

Bracketed portions of the Dead Sea Scrolls are words, letters and phrases lost in the scroll due to various types of damage. Underlined words or phrases are those in the Dead Sea Scrolls but not in the Masoretic text.

I will only list the translation from the Dead Sea Scrolls if it exists and if it is different from the Masoretic text.

The Targum of Onkelos is actually the Pentateuchal Targumim, which are The Targums of Onkelos and Jonathan Ben Uzziel. On the Pentateuch With The Fragments of the Jerusalem Targum From the Chaldee by J. W. Etheridge, M.A. From http://www.becomingjewish.org/texts/targum/onkelos_genesis.html and first published in 1862.

The very fact that we have ancient Greek, Latin, Syriac and Arabic translations of the Bible testifies to its accuracy. There may be a difference word or phrase here or there; the Greek may have a singular where the Hebrew has a plural, but there is no set of doctrines in the Latin Bible which are any different from those found in the Greek Bible or the Syriac Bible. These different cultures when they chose to translate the Bible chose to translate it as accurately as possible. Where human viewpoint would expect to find doctrinal differences between the Bible of the Hebrews, of the Greeks or of the Romans, no such differences exist.

Ancient texts:

Masoretic Text (Hebrew)	And so goes in Joseph and so he makes known to Pharaoh and so he says, “My father and my brothers and their flock and their herd and all that [is] to them have come from a land of Canaan and behold them in a land of Goshen.”
Dead Sea Scrolls	.
Targum (trans. Etheridge)	.
Targum (Onkelos)	And Joseph came and showed Pharaoh, and said, My father and my brethren, and their sheep and their oxen, and all that they have, are come from the land of Kanaan, and, behold, they are in the land of Goshen. Translation for Onkelos and Pseudo-Jonathan by J. W. Etheridge, M.A. (1862).
Targum (Pseudo-Jonathan)	And Joseph came and informed Pharaoh, and said, My father and my brethren, with their sheep all oxen and all that they have, are come from the land of Kanaan, and, behold, they are in the land of Goshen.
Jerusalem targum	.
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	Then Joseph went in and told Pharaoh, saying: My father and brethren, their sheep and their herds, and all that they possess, are come out of the land of Chanaan: and behold they stay in the land of Gessen.
Aramaic ESV of Peshitta	Then Yoseph went in and told Pharaoh, and said, "My father and my brothers, with their flocks, their herds, and all that they own, have come out of the land of Canaan; and behold, they are in the land of Goshen."

Peshitta (Syriac) ⁴	THEN Joseph came and informed Pharaoh, and said to him, My father and my brothers and their flocks and their herds and all that they have, are come from the land of Canaan; and, behold, they are now settled in the land of Goshen.
Septuagint (Greek)	And Joseph came and told Pharaoh, <i>saying</i> , My father, and my brethren, and their cattle, and their oxen, and all their possessions, are come out of the land of Chanaan, and behold, they are in the land of Gesem. This is the New Brenton translation from http://www.katapi.org.uk/
NETS (Greek)	.
Brenton's Septuagint	.

Significant differences:

Limited Vocabulary Translations:⁵

Bible in Basic English	.
Easy English	Joseph went to Pharaoh. He told him, 'My father and brothers, and all their animals are now in Goshen. They have come from Canaan. And they have brought everything that belongs to them.'
Easy-to-Read Version–2006	Israel Settles in Goshen Joseph went in to Pharaoh and said, "My father and my brothers and all their families are here. They have all their animals and everything they own from the land of Canaan with them. They are now in the land of Goshen."
Easy-to-Read Version–2008	.
<i>God's Word</i> TM	Jacob [Israel] Meets Pharaoh Joseph went and told Pharaoh, "My father and my brothers have arrived from Canaan with their flocks, herds, and everything they have. Now they are in Goshen."
Good News Bible (TEV)	.
International Children's B.	.
<i>The Message</i>	Joseph went to Pharaoh and told him, "My father and brothers with their flocks and herds and everything they own have come from Canaan. Right now they are in Goshen."
Names of God Bible	.
NIRV	.
New Simplified Bible	.

Thought-for-thought translations; paraphrases:

Common English Bible	.
Contemporary English V.	Joseph took five of his brothers to the king and told him, "My father and my brothers have come from Canaan. They have brought their sheep, goats, cattle, and everything else they own to the region of Goshen." Then he introduced his brothers to the king,
The Living Bible	Upon their arrival, Joseph went in to see Pharaoh. "My father and my brothers are here from Canaan," he reported, "with all their flocks and herds and possessions. They wish to settle in the land of Goshen."
New Berkeley Version	.
New Century Version	Jacob Settles in Goshen

⁴ From the George Lamsa Translation of the Peshitta, taken from <http://www.studydrive.org/>

⁵ Many of these Bibles fall into 2 or more categories. The CEV, for instance, is **approved** by the Catholic Church, it is a limited vocabulary Bible, and it is a paraphrase, for the most part.

Joseph went in to the king and said, “My father and my brothers have arrived from Canaan with their flocks and herds and everything they own. They are now in the land of Goshen.”

New Life Version

.

New Living Translation

Jacob Blesses Pharaoh

Then Joseph went to see Pharaoh and told him, “My father and my brothers have arrived from the land of Canaan. They have come with all their flocks and herds and possessions, and they are now in the region of Goshen.”

Partially literal and partially paraphrased translations:

American English Bible

So Joseph went and told Pharaoh: 'My father and brothers have arrived from the land of Canaan with their cattle, oxen, and all their possessions. And {Look!} they are now in the land of Goshem.'

Beck's American Translation

.

International Standard V

Joseph's Family Settles in Goshen

After this, Joseph went to inform Pharaoh. “My father and brothers have come here from Canaan,”a he said, “and they've come with their flocks, herds, and everything else they have. I settled them in the Goshen territory!”

New Advent (Knox) Bible

So Joseph approached Pharaoh with the news that his father and his brethren had brought their sheep and cattle and all they possessed away from Canaan, and were there in the land of Goshen.

Revised Knox Bible

.

Today's NIV

.

Translation for Translators

Jacob blessed the king of Egypt

Joseph chose five of his *older* brothers to go with him to talk to the king. He introduced his *older* brothers to the king, and then he said, “My father and my *older* brothers and *younger brother* have come from Canaan land. They have brought all their sheep and goats and cattle and everything else that they own, and they are living now in Goshen region.” The king asked the brothers, “What work do you do?” They replied to the king, “We are shepherds, just as our ancestors were.” This translation mixed vv. 1–2 together. I included v. 3 as well for context.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible

Joseph was to come in, and was to announce to Pharaoh, even was he to say: My father and my brothers, their small cattle and their large cattle, are to have come in from the solid grounds of Canaan, to the solid grounds of Goshen.

Conservapedia

.

Ferrar-Fenton Bible

.

God's Truth (Tyndale)

And Joseph went and told Pharaoh and said: my father and my brethren their sheep and their beasts and all that they have, are come out of the land of Canaan and are in the land of Goshen.

HCSB

Pharaoh Welcomes Jacob

So Joseph went and informed Pharaoh: “My father and my brothers, with their sheep and cattle and all that they own, have come from the land of Canaan and are now in the land of Goshen.”

Jubilee Bible 2000

Then Joseph came and told Pharaoh and said, My father and my brethren and their sheep and their cows and all that they have are come out of the land of Canaan; and, behold, they are in the land of Goshen.

H. C. Leupold

CHAPTER XLVII

11. Establishment of Israel in Goshen and Egyptian Famine Measures (47:1-26)

Then Joseph went in and told Pharaoh and said: My father and my brethren, together with their flocks and herds and all that they possess, have come from the land of Canaan; and, see, they are in the land of Goshen.

Lexham English Bible
NIV, ©2011
NIV – UK
Tree of Life Version

Jacob Blesses Pharaoh

Then Joseph came and informed Pharaoh, “My father and my brothers and their flocks and their cattle and everything that belongs to them have come from the land of Canaan, and behold, they are in the land of Goshen.”

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Joseph went and told Pharaoh, “My father and brothers with their sheep and cattle and all their possessions have come from the land of Canaan to Goshen.”
The Heritage Bible	And Joseph came, and caused it to stand out boldly to Pharaoh, and said, My father, and my brothers, and their flocks, and their herds, and all that is theirs, have come from the land of Canaan, and behold, they <i>are</i> in the land of Goshen.
New American Bible (2002)	.
New American Bible (2011) ⁶	<i>Settlement in Goshen.</i> Joseph went and told Pharaoh, “My father and my brothers have come from the land of Canaan, with their flocks and herds and everything else they own; and they are now in the region of Goshen.”
New Jerusalem Bible	So Joseph went and told Pharaoh, 'My father and brothers have arrived from Canaan with their flocks and cattle and all their possessions. Here they are, in the region of Goshen.'
New Revised Standard V. Revised English Bible	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Then Yosef went in and told Pharaoh, “My father and brothers have come from the land of Kena’an with their flocks, livestock and all their possessions; right now they are in the land of Goshen.”
exeGesés companion Bible	<u>YAAQOV IN MISRAYIM</u> Then Yoseph comes and tells Paroh and says, My father and my brothers and their flocks and their oxen and all they have have come from the land of Kenaan; and behold, they are in the land of Goshen.
Hebraic Roots Bible	.
Israeli Authorized Version	.
JPS (Tanakh—1985)	Then Joseph came and reported to Pharaoh, saying, “My father and my brothers, with their flocks and herds and all that is theirs, have come from the land of Canaan and are now in the region of Goshen.”
Kaplan Translation	<i>Jacob Arrives in Egypt</i> Joseph went and told Pharaoh. He said, 'My father and brothers have come from Canaan, along with their sheep, their cattle, and all their belongings. They are now in the Goshen district.' The Kaplan Translation, particularly in Exodus through Deuteronomy, takes note of historic rabbinic opinions.

⁶ Also called the revised edition.

Orthodox Jewish Bible Then Yosef came and told Pharaoh, and said, Avi and my achim, and their tzon, and their bakar, and all that they have, are come out of Eretz Kena'an; and they are now in Eretz Goshen.

The Scriptures 1998 .

Expanded/Embellished Bibles:

The Amplified Bible .

The Expanded Bible

Jacob Settles in Goshen

Joseph went in and spoke to the king [Pharaoh] and said, "My father and my brothers have arrived from Canaan with their flocks and herds and everything they own. They are now in the land of Goshen [45:10]."

Kretzmann's Commentary

Verses 1-10

Jacob and Five of his Sons Presented to Pharaoh

Then Joseph came, and told Pharaoh, and said, My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and, behold, they are in the land of Goshen. This was the formal and official notification of their arrival in Pharaoh's domain.

NET Bible®

Joseph's Wise Administration

Joseph went and told Pharaoh, "My father, my brothers, their flocks and herds, and all that they own have arrived from the land of Canaan. They are now [Heb "Look they [are] in the land of Goshen." Joseph draws attention to the fact of their presence in Goshen.] in the land of Goshen." When it comes to making an actual material change to the text, the NET Bible® is pretty good about indicating this. Since most of these corrections will be clear in the more literal translations below and within the Hebrew exegesis itself, I will not continue to list every NET Bible® footnote. Language footnotes will be placed in the Hebrew exegesis. Some footnotes will quoted elsewhere in this document.

Syndein/Thieme

Then Joseph came and told Pharaoh, and kept on saying, My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and, behold, they are in the land of Goshen.

{Note: More 'typology'. Pharaoh is a 'type' of God the Father and Joseph is a 'type' of Jesus Christ. The 'wagons' represented God's provisions and 'my brethren' represent believers in time. Positional Truth - Jesus said "I and the Father am One" - identical characteristics - One in Essence. Believers in Christ are in Union with Christ and Positionally are in Union with Christ and God provides the provisions for us in time.}.

The Voice

So Joseph went to Pharaoh.

Joseph (to Pharaoh): My father and brothers have arrived from the land of Canaan with their flocks and herds and the rest of their belongings. They are now *waiting* in the land of Goshen.

Literal, almost word-for-word, renderings:

Benner's Mechanical Trans.

...and Yoseph ^[Adding] came and he told to Paroh ^[Great house], and he said, my father and my brothers and their flocks and their cattle and all which belonged to them came from the land of Kena'an ^[Lowered] and look at them in the land of Goshen ^[Draw near],...

Concordant Literal Version

And coming is Joseph and telling Pharaoh, and is saying to him, "My father and my brothers, and their flocks and their herds, and all that is theirs, come from the land of Canaan. And behold them in the land of Goshen.

Context Group Version

.

Darby Translation

.

Emphasized Bible

.

English Standard Version

Jacob's Family Settles in Goshen

So Joseph went in and told Pharaoh, “My father and my brothers, with their flocks and herds and all that they possess, have come from the land of Canaan. They are now in the land of Goshen.”

English Standard V. – UK
Evidence Bible
Green’s Literal Translation

.
.
And Joseph came in and made known to Pharaoh, and said, My father and my brothers, and their flocks and their herds, and all which is theirs, have come in from the land of Canaan. And, behold, they are in the land of Goshen. Green placed the final sentence with v. 2.

Jack Ballinger’s translation
Modern English Version
Niobi Study Bible

.
.
Joseph Is Governor of Egypt
Then Joseph came and told Pharaoh, and said, "My father and my brethren, and their flocks and their herds and all that they have, have come out of the land of Canaan; and behold, they are in the land of Goshen."

NASB

Jacob’s Family Settles in Goshen
Then Joseph went in and told Pharaoh, and said, “My father and my brothers and their flocks and their herds and all that they have, have come out of the land of Canaan; and behold, they are in the land of Goshen.”

New European Version

Jacob’s Family Settle in Egypt
Then Joseph went in and told Pharaoh, and said, My father and my brothers, with their flocks, their herds, and all that they own, have come out of the land of Canaan; and behold, they are in the land of Goshen.

New King James Version

Then Joseph went and told Pharaoh, and said, “My father and my brothers, their flocks and their herds and all that they possess, have come from the land of Canaan; and indeed they are in the land of Goshen.”

Owen's Translation
Ron Snider’s Translation
Stuart Wolf’s Translation
Third Millennium Bible
Updated Bible Version 2.11
A Voice in the Wilderness
Webster’s Bible Translation
World English Bible
Young’s Literal Translation
Young’s Updated LT

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And Joseph comes, and declares to Pharaoh, and says, “My father, and my brothers, and their flock, and their herd, and all they have, have come from the land of Canaan, and lo, they are in the land of Goshen.”

The gist of this passage:

Joseph comes in and speaks to Pharaoh, telling him that this family has all arrived, with all of their possessions, and they are now in the land of Goshen.

Genesis 47:1a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s #
wa (or va) (וַ) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong’s # BDB #253
bôw’ (אוּב) [pronounced boh]	to come in, to come, to go in, to go, to enter, to advance; to attain	3 rd person masculine singular, Qal imperfect	Strong’s #935 BDB #97

Genesis 47:1a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
Yôwçêph (יֹוֹצֵף) [pronounced yoh-SAYF]	<i>he adds, he increases;</i> transliterated <i>Joseph</i>	proper masculine noun	Strong's #3130 BDB #415

Translation: [Joseph went in to Pharaoh...](#)

Joseph goes in to speak to Pharaoh. In the Hebrew, *to Pharaoh* is with the next phrase. However, it makes more sense in the English to place that here.

Interestingly enough, Joseph will not always have this same relationship to Pharaoh. In Genesis 50:4–5, we read: [And when the days of weeping for him were past, Joseph spoke to the household of Pharaoh, saying, "If now I have found favor in your eyes, please speak in the ears of Pharaoh, saying, 'My father made me swear, saying, "I am about to die: in my tomb that I hewed out for myself in the land of Canaan, there shall you bury me." Now therefore, let me please go up and bury my father. Then I will return.'"](#)

Genesis 47:1b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so,</i> <i>that, yet, therefore,</i> <i>consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâgad (נָגַד) [pronounced naw-GAHD]	<i>to make conspicuous, to make</i> <i>known, to expound, to explain, to</i> <i>declare, to inform, to confess, to</i> <i>make it pitifully obvious that</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #5046 BDB #616
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
par ^e ôh (פַּרְעֹה) [pronounced pah ^r -çOH]	<i>great house; possibly hair head</i> (indicating one of great age and therefore with wisdom and authority); transliterated <i>pharaoh</i>	masculine singular proper noun	Strong's #6547 BDB #829

Translation: [...and he announced \[the arrival of his family\],...](#)

Joseph makes an announcement to Pharaoh. Pharaoh knew that Joseph's family were coming—in fact, Pharaoh made provision for Joseph's family, sending wagons up to Canaan for them to load up with all of their stuff. No doubt, Pharaoh said at that time, "Please tell me when they have arrived."

Genesis 47:1c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so,</i> <i>that, yet, therefore,</i> <i>consequently; because</i>	wâw consecutive	No Strong's # BDB #253

Genesis 47:1c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'āmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
'āb (אָב) [pronounced aw ^b v]	<i>father, both as the head of a household, clan or tribe; ancestor, grandfather; founder, civil leader, military leader; master, teacher</i>	masculine singular noun with the 1 st person singular suffix	Strong's #1 BDB #3
w ^e (or v ^e) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wāw conjunction	No Strong's # BDB #251
'achîym (אָחִים) [pronounced awhk-EEM]	<i>brothers, kinsmen, close relatives; tribesmen; fellow-countrymen</i>	masculine plural noun with the 1 st person singular suffix	Strong's #251 BDB #26
w ^e (or v ^e) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wāw conjunction	No Strong's # BDB #251
tsô'n (צֹן) [pronounced tzohn]	<i>small cattle, sheep and goats, flock, flocks</i>	feminine singular collective noun with the 3 rd person masculine plural suffix	Strong's #6629 BDB #838
Also spelled ts ^o ōwn (צֹנַי) [pronounced tseh-OWN].			
w ^e (or v ^e) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wāw conjunction	No Strong's # BDB #251
bâqâr (בָּקָר) [pronounced baw-KAWR]	<i>bull, cow, ox, collectively: herd, cattle, oxen</i>	masculine singular collective noun with the 3 rd person masculine plural suffix	Strong's #1241 BDB #133
w ^e (or v ^e) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wāw conjunction	No Strong's # BDB #251
kôl (כֹּל) [pronounced koh]	<i>the whole, all, the entirety, every</i>	masculine singular construct	Strong's #3605 BDB #481
'āsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
Together, kôl 'āsher mean <i>all which, all whom, all that [which]; whomever, whatever, whatever else, all whose, all where, wherever.</i>			
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine plural suffix	No Strong's # BDB #510

Genesis 47:1c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
bôw' (אוּב) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	3 rd person masculine plural, singular, Qal perfect	Strong's #935 BDB #97
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong's #776 BDB #75
K ^e na'an (כְּנַעַן) [pronounced k ^e NAH-ghan]	which possibly means <i>merchant</i> and is transliterated <i>Canaan</i>	masculine proper noun; territory; pausal form	Strong's #3667 BDB #488

Translation: ...saying, "My father, my brothers, their flocks and their herds and all that [belongs] to them have come from the land of Canaan..."

Joseph gives a reasonably detailed account; his family has arrived and it is his father and brothers, along with their animals and all of their belongings.

Their wives and children are not named specifically. Perhaps this would be understood as a part of *and all that is to them*.

Genesis 47:1d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hinnêh (הִנֵּה) [pronounced hin-NAY]	<i>lo, behold, or more freely, observe, look here, look, listen, note, take note, duly note [that]; pay attention, get this, check this out</i>	interjection, exclamatory particle, demonstrative particle; with the 3 rd person masculine plural suffix	Strong's #2009 (and #518, 2006) BDB #243
With the 3 rd person masculine plural suffix, hinnêh literally means <i>behold them</i> ; however, it is an idiom which seems to mean, <i>they are here, they are right here</i> . Others translate this <i>and indeed they [are]</i> (NKJV); <i>behold, they [are]</i> (NASB, NEV); <i>they are now</i> (ESV, ExB, JPS, NET Bible, NLT, the Voice); <i>here they are</i> (NJB); <i>and, see, they are</i> (Leupold) (translations taken from Genesis 47:1).			
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong's #776 BDB #75

Genesis 47:1d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
Goshen (גֹּשֶׁן) [pronounced GOH-sheen]	<i>a drawing near; and is transliterated Goshen</i>	proper noun/location	Strong's #1657 BDB #177

BDB: *[Goshen is] a region in northern Egypt, east of the lower Nile, where the children of Israel lived from the time of Joseph to the time of Moses.*⁷

Translation: ...and observe, they [are] in the land of Goshen [now].”

I believe that Joseph lives in Goshen and that he wants his family to be with him.

This appears to be set apart from the general Egyptian population. I base this on two things: (1) Joseph's eagerness to have his family placed there; (2) the importance of separation of the Jewish people. You may recall that one of the great threats to the nascent Jewish people was being intermixed with other races or families (Genesis 34 is only one example of this).

This is all proper protocol which Joseph is displaying here. He has informed Pharaoh of his being reunited with his family and Pharaoh told him to bring the family to Egypt. Now that they have arrived, they are of a significant enough number to work out whatever legal details must be worked out in order for them to dwell in the land of Goshen.

Genesis 47:1d And behold, they are in the land of Goshen.”

For some reason, this is Genesis 47:2a in the MKJV.

This suggests that Goshen has to be on the border of Egypt, as this is where Joseph's fathers and brothers stopped their caravan.

Genesis 47:1 Then Joseph came and told Pharaoh, and said, “My father and my brothers, and their flocks, and their herds, and all that they have, have come out of the land of Canaan. And behold, they are in the land of Goshen.”

Genesis 47:1 Joseph went in to Pharaoh and he announced [the arrival of his family], saying, “My father, my brothers, their flocks and their herds and all that [belongs] to them have come from the land of Canaan and observe, they [are] in the land of Goshen [now].” (Kukis mostly literal translation)

Genesis 47:1 Joseph went in to speak to Pharaoh and announced the arrival of his family. He told him, “My lord, my father and my brothers have all arrived and they have their flocks, herds, and all their belongings in tow with them. They have come from the Canaan and they are now in Goshen.” (Kukis paraphrase)

You will notice how Joseph prepares Pharaoh for the fact that his brothers are all ranchers. They arrive with their flocks and herds. Joseph makes this announcement before the court of Pharaoh.

It is reasonable to assume that Pharaoh has no little knowledge of geography and that he knows where Canaan is. Most or all of the Pharaohs of Egypt would know geography and history.

⁷ The Brown-Driver-Briggs Hebrew and English Lexicon; courtesy of e-sword; Strong's #1657.

And from a whole of his brothers he took five men. And so he makes to them to stand to faces of Pharaoh. And so says Pharaoh unto his brothers, "What [is] your occupation?" And so they say unto Pharaoh, "A shepherd of a flock your servants [are] also we also our fathers."

Genesis
47:2–3

He took five of his brothers and placed them before Pharaoh. Pharaoh said to his brothers, "What [is] your occupation?" And they said, "Your servants [are] shepherds of the flock, both we and our father."

Joseph took five of his brothers and he brought them to stand before Pharaoh. Then Pharaoh asked his brothers, "What do you do for a living?" They answered, "We are shepherds, just as our fathers were."

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And from a whole of his brothers he took five men. And so he makes to them to stand to faces of Pharaoh. And so says Pharaoh unto his brothers, "What [is] your occupation?" And so they say unto Pharaoh, "A shepherd of a flock your servants [are] also we also our fathers."
Dead Sea Scrolls	.
Targum of Onkelos	And of the extreme [Of the entire number comprised between the first and last?] of his brethren he took five men, and made them stand before Pharaoh. And Pharaoh said to his brethren, What are your employments? And they said to Pharaoh, thy servants are shepherds; both we and our fathers.
Targum (Pseudo-Jonathan)	And from the extreme of his brethren he took five men, Zebulon, Dan, Naphtali, Gad, and Asher, and resented them before Pharaoh. And Pharaoh said to Joseph's brethren, What is your work? And they said to Pharaoh, Thy servants are pastors of sheep, both we and our fathers.
Revised Douay-Rheims	Five men also the last of his brethren, he presented before the king: And he asked them: What is your occupation? They answered: We thy servants are shepherds, both we, and our fathers.
Latin Vulgate	.
Aramaic ESV of Peshitta	From among his brothers he took five men, and presented them to Pharaoh. Pharaoh said to his brothers, "What is your occupation?" They said to Pharaoh, "Your servants are shepherds, both we, and our fathers."
Peshitta (Syriac)	And he took from among his brothers five men and presented them to Pharaoh. And Pharaoh said to Joseph's brothers, What is your occupation? And they said to Pharaoh, Your servants are shepherds, both we and also our fathers, from our youth.
Septuagint (Greek)	And he took of his brethren five men, and set them before Pharaoh. And Pharaoh said to the brethren of Joseph, What is your occupation? and they said to Pharaoh, Your servants are shepherds, both we and our father.
NETS (Greek)	.
Brenton's Septuagint	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	.
Easy English	Joseph chose 5 of his brothers. And he took them to Pharaoh. Pharaoh asked the brothers, 'What is your job?' The brothers replied, 'We are shepherds. And our ancestors were shepherds.'
Easy-to-Read Version–2008	.

<i>God's Word</i> TM	Since he had taken five of his brothers with him, he presented them to Pharaoh. Pharaoh asked the brothers, "What kind of work do you do?" They answered Pharaoh, "We are shepherds, as were our ancestors.
Good News Bible (TEV)	So Joseph took five of his brothers and went to the king. He told him, "My father and my brothers have come from Canaan with their flocks, their herds, and all that they own. They are now in the region of Goshen." He then presented his brothers to the king. The king asked them, "What is your occupation?" "We are shepherds, sir, just as our ancestors were," they answered. The GNB combines vv. 1 & 2; so v. 1 is included for context.
International Children's B.	Joseph chose five of his brothers to introduce to the king. The king said to the brothers, "What work do you do?" And they said to him, "We, your servants, are shepherds. Our ancestors were also shepherds."
Names of God Bible	.
NIRV	.
New Simplified Bible	Then he presented his brothers to the king. The king asked: »What is your occupation?« »We are shepherds, Sir, just as our ancestors were,« they answered.

Thought-for-thought translations; paraphrases:

Common English Bible	From all of his brothers, he selected five men and presented them before Pharaoh. Pharaoh said to Joseph's brothers, "What do you do?" They said to Pharaoh, "Your servants are shepherds, both we and our ancestors."
Contemporary English V.	Joseph took five of his brothers to the king and told him, "My father and my brothers have come from Canaan. They have brought their sheep, goats, cattle, and everything else they own to the region of Goshen." Then he introduced his brothers to the king, who asked them, "What do you do for a living?" "Sir, we are shepherds," was their answer. "Our families have always raised sheep. But in our country all the pastures are dried up, and our sheep have no grass to eat. So we, your servants, have come here. Please let us live in the region of Goshen." Vv. 1 & 4 are included for context.
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Life Version	.
New Living Translation	.

Partially literal and partially paraphrased translations:

American English Bible	Then he took five of his brothers and brought them before Pharaoh. And when Pharaoh asked them, 'What is your occupation?' they replied, 'Your servants (both we and our father) are shepherds.'
Beck's American Translation	.
International Standard V	He brought along five of his brothers to present before Pharaoh. Pharaoh asked his brothers, "What are your occupations?" "Your servants are shepherds," they replied, "both we and our ancestors.
New Advent (Knox) Bible	He also presented his five youngest brethren to the king, and these, when the king asked what their employment was, answered, Thy servants are shepherds, as their fathers were before them.
Revised Knox Bible	.
Translation for Translators	.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	He is to have taken a segment of his brothers, five men, and was to set them, turned before Pharaoh. Pharaoh was to say to his brothers: Your occupation is? They were to say to Pharaoh: Your servants are to shepherd small cattle, as our fathers.
Conservapedia	He took five of his brothes, from among those having the most extensive households [The Hebrew word translates as "outstanding." ⁸], and presented them at court. Pharaoh said to his brothers, "What is your occupation"? And they said to Pharaoh, "Your servants are shepherds, both we and our fathers before us." Joseph had encouraged them to lie. But when they were presented at court, they told the truth. ⁹
Ferrar-Fenton Bible	Then he selected five from his brothers to take and present to Pharaoh, and Pharaoh asked his brothers, "What is your business?" When they replied to Pharaoh, "Your slaves are shepherds of sheep, — as we are, so were our fathers."
God's Truth (Tyndale)	And Joseph took a part of his brethren: even five of them, and presented them unto Pharaoh. And Pharaoh said unto his brethren: what is your occupation? And they said unto Pharaoh: shepherds are your servants, both we and also our fathers.
HCSB	.
Jubilee Bible 2000	And of the least of his brethren he took five men and presented them unto Pharaoh. And Pharaoh said unto his brethren, What is your occupation? And they said unto Pharaoh, Thy slaves are pastors of sheep, both we and also our fathers.
Lexham English Bible	And from among his brothers he took five men and presented them before Pharaoh. And Pharaoh said to his brothers, "What [is] your occupation?" And they said to Pharaoh, "Your servants [are] keepers of sheep, both we and also our ancestors."
H. C. Leupold	Now he had taken five men from the total number of his brethren, and he presented them unto Pharaoh. And Pharaoh said to his brethren: What is your business? And they said to Pharaoh: Shepherds of flocks thy servants are—both we and our fathers.
NIV, ©2011	.
NIV – UK	.
Tree of Life Version	.
Urim-Thummim Version	.
Wikipedia Bible Project	And from among his brothers he took five, and he presented them before Pharaoh. And Pharaoh said to his brothers: "What do you do?" and they said to Pharaoh, shepherds are your servants--- ourselves and our fathers also."

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	And he took five men out of his brothers, and placed them before the face of Pharaoh. And Pharaoh said to his brothers, What is your occupation? And they said to Pharaoh, Your servants are shepherds of flocks, both we and our fathers.
New American Bible (2002)	.
New American Bible (2011)	He then presented to Pharaoh five of his brothers whom he had selected from their full number. When Pharaoh asked them, "What is your occupation?" they answered, "We, your servants, like our ancestors, are shepherds.
New Jerusalem Bible	He had taken five of his brothers, and he now presented them to Pharaoh. Pharaoh asked his brothers, 'What is your occupation?' and they gave Pharaoh the answer, 'Your servants are shepherds, like our fathers before us.'
New RSV	.
Revised English Bible	He had chosen five of his brothers, and he brought them into Pharaoh's presence. When he asked them what their occupation was, they answered, "We are

⁸ I think that I am placing this in the right spot.

⁹ What? Joseph told them to say this, which is the truth.

shepherds like our fathers before us, and we have come to stay in this country, because owing to the severe famine in Canaan there is no pasture there for our flocks. We ask your majesty's leave to settle now in Goshen." V. 4 is included for context.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
exeGesces companion Bible	And Paroh says to his brothers, What is your work? And they say to Paroh, Your servants tend flocks - both we and our fathers. And they say to Paroh, We come to sojourn in the land; for your servants have no pasture for their flocks; for the famine is heavy in the land of Kenaan: and now, we beseech you, that you settle your servants in the land of Goshen.
Hebraic Roots Bible JPS (Tanakh—1985)	. And selecting a few of his brothers, he presented them to Pharaoh. 3Pharaoh said to his brothers, "What is your occupation?" They answered Pharaoh, "We your servants are shepherds, as were also our fathers.
Israeli Authorized Version Kaplan Translation	. From among his brothers, he selected five men [ome say that these were Reuben, Simeon, Levi, Issachar and Benjamin, the weakest of the brothers (Bereshith Rabbah 95; Rashi). According to others, they were the strongest of the brothers: Zebulun, Dan, Naphtali, Gad and Asher (Targum Yonathan; Bava Kama 92a).] and presented them to Pharaoh. Pharaoh asked [Joseph's] brothers, 'What is your occupation?' 'We are shepherds,' they replied to Pharaoh, 'we and our fathers before us.'
Orthodox Jewish Bible	And he took some of his achim, even five anashim, and presented them unto Pharaoh. And Pharaoh said unto his achim, What is your occupation? And they said unto Pharaoh, Thy avadim are roeh tzon, both we, and also Avoteinu.
<i>The Scriptures</i> 1998	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	He took five men from among his brothers and presented them to Pharaoh. And Pharaoh said to his brothers [as Joseph expected], "What is your occupation?" And they said to Pharaoh, "Your servants are shepherds, both we and our fathers [before us]."
The Expanded Bible	Joseph chose [took] five of his brothers to introduce [present] to the king [Pharaoh]. The king [Pharaoh] said to his brothers, "What work do you do?" And they said to him, "We, your servants, are shepherds, just as our ancestors [fathers] were."
The Geneva Bible Kretzmann's Commentary	. And he took some of his brethren, out of their total number, even five men, and presented them unto Pharaoh. And Pharaoh said unto his brethren, What is your occupation? And they said unto Pharaoh, Thy servants are shepherds, both we and also our fathers. As Joseph had foreseen the question of Pharaoh, so his instruction to his brothers had just covered the case.
NET Bible®	He took five of his brothers and introduced them to Pharaoh [<i>Heb</i> "and from the whole of his brothers he took five men and presented them before Pharaoh."].

Pharaoh said to Joseph's [*Heb* "his"; the referent (Joseph) has been specified in the translation for clarity.] brothers, "What is your occupation?" They said to Pharaoh, "Your servants take care of flocks, just as our ancestors did [*Heb* "both we and our fathers."]."

Syndein/Thieme
The Voice

.
Now Joseph had chosen five of his brothers and brought them along to present to Pharaoh.

Pharaoh (*to Joseph's brothers*): What is your occupation?

Joseph's Brothers: Your servants are shepherds. *We tend sheep and goats as our ancestors did before us.*

Literal, almost word-for-word, renderings:

Benner's Mechanical Trans.	...and from the far end of his brothers he took five men and he presented them to the face of Paroh ^[Great house] , and Paroh ^[Great house] said to his brothers, what is your work, and they said to Paroh ^[Great house] , your servants are feeders of the flocks, us and also our fathers,...
Concordant Literal Version	And from the outstanding men of his brothers he takes with him five mortals, and putting them is he before Pharaoh. And saying is Pharaoh to Joseph's brothers, "What is your occupation? And saying are they to Pharaoh, "Graziers of flocks are your servants, both we and our forefathers.
Context Group Version	And from among his brothers he took five men, and presented them to Pharaoh. And Pharaoh said to his brothers, What is your (pl) occupation? And they said to Pharaoh, Your slaves are shepherds, both we, and our fathers.
Darby Translation	And he took from the whole number of his brethren, five men, and set them before Pharaoh. And Pharaoh said to his brethren, What is your occupation? And they said to Pharaoh, Thy servants are shepherds, both we and our fathers.
<i>Emphasized Bible</i>	Moreover out of the whole number of his brethren, he took with him five men,—and set them before Pharaoh. And Pharaoh said unto the brethren of Joseph—What is your occupation? And they said unto Pharaoh—Feeders of flocks, are thy servants, both we and our fathers.
English Standard Version	.
English Standard V. – UK	.
Evidence Bible	.
Green's Literal Translation	.
H. C. Leupold	.
Jack Ballinger's translation	.
Modern English Version	He took five men from among his brothers and presented them before Pharaoh. Pharaoh asked his brothers, "What is your occupation?" And they said to Pharaoh, "Your servants are shepherds, both we and also our fathers."
Modern KJV	.
NASB	.
New European Version	.
New King James Version	.
Owen's Translation	.
Benner's Mechanical Trans.	.
Stuart Wolf	.
Third Millennium Bible	.
Updated Bible Version 2.11	.
A Voice in the Wilderness	.
Webster's Bible Translation	.
World English Bible	.
<i>Young's Literal Translation</i>	.

Young's Updated LT

And out of his brothers he has taken five men, and sets them before Pharaoh; and Pharaoh says unto his brothers, "What are your works?" and they say unto Pharaoh, "Your servants are feeders of a flock, both we and our fathers;"

The gist of this passage:

Joseph takes 5 of his brothers and presents them to Pharaoh. When asked about their work, they tell Pharaoh that they are all shepherds.

2-3

Genesis 47:2a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
qâtseh (קֵצֶה) [pronounced <i>kaw-TSEH</i>]	<i>end, extremity, outskirts; the whole, the sum</i>	masculine singular construct	Strong's #7097 BDB #892
With the min preposition, it means <i>from the end of; at the end of; after.</i>			
ʾachîym (אָחִים) [pronounced <i>awhk-EEM</i>]	<i>brothers, kinsmen, close relatives; tribesmen; fellow-countrymen</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #251 BDB #26
lâqach (לָקַח) [pronounced <i>law-KAHKH</i>]	<i>to take, to take away, to take in marriage; to seize</i>	3 rd person masculine singular, Qal perfect	Strong's #3947 BDB #542
chămishshâh (חֲמִשָּׁה) [pronounced <i>khuh-mish-SHAW</i>]	<i>five</i>	feminine singular numeral	Strong's #2568 BDB #331
ʾânâshîym (אָנָשִׁים) [pronounced <i>uh-NAW-sheem</i>]; also spelled ʾîyshîym (אִישִׁים) [pronounced <i>ee-SHEEM</i>]	<i>men; inhabitants, citizens; companions; soldiers, followers</i>	masculine plural noun	Strong's #376 BDB #35

Translation: He took five of his brothers...

I have skipped a portion of the Hebrew, where Joseph has take from *the end of* his brothers. This suggests that Joseph chose either the 5 oldest brothers or 5 of them who were standing off to one side.

Interestingly enough, Joseph knows enough about his brothers not to bring them all out, but only half of them. There is no doubt a reason for this, although I am not certain what that reason is. Perhaps there would be less talking and confusion to have only 5 of them there.

Joseph did not want to fill Pharaoh's room with all of his family, but he did want to bring a significant number of them and those who would make a good impression on Pharaoh. This is a formal introduction to the leader of the land who will make a legal determination as to where these immigrants will stay.

Perhaps the number of brothers which Joseph brings forward is intentionally smaller than Pharaoh and his staff.

Genesis 47:2b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
yâtsag (יָצַג) [pronounced <i>yaw-TSAHG</i>]	<i>to make to stand, to set, to station, to place, to leave, to establish, to let stay</i>	3 rd person masculine singular, Hiphil imperfect with the 3 rd person masculine plural suffix	Strong's #3322 BDB #426
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פְּנֵי) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of</i> . When used with God, it can take on the more figurative meaning <i>in the judgment of</i> . This can also mean <i>forwards; the front part</i> [or, the edge of a sword]. L ^e pânîym (לְפָנָיִם) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i> . Literally, this means <i>to faces of</i> .			
par ^e ôh (פַּרְעֹה) [pronounced <i>pahr^e-GOH</i>]	<i>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated pharaoh</i>	masculine singular proper noun	Strong's #6547 BDB #829

Translation: ...and placed them before Pharaoh.

Joseph brings his brothers and presents them to Pharaoh.

Genesis 47:2 And he took some of his brothers, five men, and presented them to Pharaoh.

Genesis 47:2 He took five of his brothers and placed them before Pharaoh. (Kukis mostly literal translation)

Joseph chose 5 of his brothers to meet Pharaoh (which I find interesting in itself). It would be my guess that this is about the maximum number of brothers that Pharaoh could meet and keep easily differentiated in his head.

Genesis 47:3a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55

Genesis 47:3a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
par ^e ôh (פַּרְעֹה) [pronounced <i>pahr^e-GOH</i>]	<i>great house; possibly hair head</i> (indicating one of great age and therefore with wisdom and authority); transliterated <i>pharaoh</i>	masculine singular proper noun	Strong's #6547 BDB #829
'el (אֵל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
'achîym (אֲחֵימ) [pronounced <i>awhk-EEM</i>]	<i>brothers, kinsmen, close relatives; tribesmen; fellow-countrymen</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #251 BDB #26
mâh (מַה) [pronounced <i>maw</i>]	<i>what, how, why; what [thing]; anything, something, whatever</i>	interrogative; exclamatory particle; indefinite pronoun; relative pronoun	Strong's #4100 BDB #552
occupation with the 2 nd person masculine plural suffix			

Translation: Pharaoh said to his brothers, “What [is] your occupation?”

Then, just as it is today, nearly the first thing a man asks another man (or a woman asks a man) is, *what do you do for a living?* Not often, do you meet someone and the first thing they say is, “So, what is your favorite color?” Or, “How much money is in your wallet right now?” Or, “How old are you?” (unless the child is 16 or younger) A man is very much associated with his work. That is a normal thing, and, Biblical as well.

My assumption here is, Pharaoh is also thinking about how he will integrate these men into his society. These men are immigrating into his country, and he appears to want this to work out. Their occupations are key.

Genesis 47:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine plural, Qal imperfect	Strong's #559 BDB #55
'el (אֵל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39

Genesis 47:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
par ^e ôh (הַעֲרֹף) [pronounced <i>pahr^e-G^OH</i>]	<i>great house</i> ; possibly <i>hair head</i> (indicating one of great age and therefore with wisdom and authority); transliterated <i>pharaoh</i>	masculine singular proper noun	Strong's #6547 BDB #829
râ'âh (רֹעֶה) [pronounced <i>raw-G^AWH</i>]	<i>shepherding, tending [a flock]; a shepherd, herdsman, one who tends sheep</i>	masculine singular, Qal active participle; construct form	Strong's #7462 BDB #944
tsô'n (צֹאן) [pronounced <i>tzohn</i>]	<i>small cattle, sheep and goats, flock, flocks</i>	feminine singular collective noun	Strong's #6629 BDB #838
^e bâdîym (עֲבָדִים) [pronounced <i>ê^b-vaw-DEEM</i>]	<i>slaves, servants; workers; underlings; subjects; slavery, bondage, servitude; this can mean military men, soldiers in the plural</i>	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #5650 BDB #713

Translation: And they said, “Your servants [are] shepherds of the flock,...

Recall that Joseph told them that this would be the proper answer. It is not dishonest; Joseph does not want them coming up with any weird angle or anything else.

Apparently, Joseph could guide them into the land of Goshen with him, which is his intention.

Genesis 47:3c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
gam (גַּם) [pronounced <i>gahm</i>]	<i>both...and, furthermore...as well as, also...also, that...so; either...or</i> (but not used disjunctively)	when gam is repeated	Strong's #1571 BDB #168
'ânach ^e nûw (אֲנַחְנוּ) [pronounced <i>uh-NAHKH- noo</i>]	<i>we</i> ; (sometimes a verb is implied)	1 st person plural pronoun	Strong's #587 BDB #59
gam (גַּם) [pronounced <i>gahm</i>]	<i>both...and, furthermore...as well as, also...also, that...so; either...or</i> (but not used disjunctively)	when gam is repeated	Strong's #1571 BDB #168
'âbôwth (אֲבוֹתָם) [pronounced <i>aw^b- VOOTH</i>]	<i>fathers, ancestors</i> , both as the heads of households, clans or tribes; <i>founders, civil leaders, military leaders</i>	masculine plural noun with the 1 st person plural suffix	Strong's #1 BDB #3

Translation: ...both we and our father.”

Many translations have *as is our father* here, which reasonably and loosely translates the Hebrew phrase. The idea here is, this is what they have been trained to do from their youth up; this has been the occupation of their father and grandfather for a long time.

None of them are saying, “We are shepherds, but we’d like to try our hand at house painting.”

Genesis 47:3 And Pharaoh said to his brothers, “What is your occupation?” And they said to Pharaoh, “Your servants are shepherds, both we and our fathers.”

Genesis 47:3 Pharaoh said to his brothers, “What [is] your occupation?” And they said, “Your servants [are] shepherds of the flock, both we and our father.” (Kukis mostly literal translation)

You will note that conversation between men has not changed much in 4000 years. When you meet some new people, almost inevitably, one of the first questions asked—particularly of males—is, *what do you do for a living?*

This appears to be Pharaoh’s first question to the brothers.

When they claim to be shepherds, *we and our fathers*; they are referring back to Abraham, Isaac, and Jacob. This suggests that they are unlikely to adopt a new profession.

Genesis 47:2–3 He took five of his brothers and placed them before Pharaoh. Pharaoh said to his brothers, “What [is] your occupation?” And they said, “Your servants [are] shepherds of the flock, both we and our father.” (Kukis mostly literal translation)

Genesis 47:2–3 Joseph took five of his brothers and he brought them to stand before Pharaoh. Then Pharaoh asked his brothers, “What do you do for a living?” They answered, “We are shepherds, just as our fathers were.” (Kukis paraphrase)

And they said unto Pharaoh, “To live in the land we have come, for [there is] no pasture for the flock which [are] to your servants, for was great the famine in a land of Canaan. And now would remain please your servants in a land of Goshen.”

Genesis
47:4

They said to Pharaoh, “We have come [in order] to live in the land [here], for [there is] no pasture for the flocks which [belong] to your servants, because the famine was great in the land of Canaan. Therefore, your servants would [like] to live in the land of Goshen.”

They then said to Pharaoh, “We have come here in order to live in your land, for there is not enough sufficient pastureland for us because the famine is great Canaan. Therefore, your servants are making a formal request to live in the land of Goshen.”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And they said unto Pharaoh, “To live in the land we have come, for [there is] no pasture for the flock which [are] to your servants, for was great the famine in a land of Canaan. And now would remain please your servants in a land of Goshen.”

Dead Sea Scrolls
Targum of Onkelos

And they said to Pharaoh, To dwell in the land are we come for there is no pasture for thy servants' flocks; for the famine prevails in the land of Kanaan, and we pray thee let thy servants dwell in the land of Goshen.

Targum (Pseudo-Jonathan)	And they said to Pharaoh, To dwell in the land are we come, because there is no place of pasture for thy servants' sheep, for the famine hath prevailed in the land of Kanaan; let thy servants therefore now dwell in the land of Goshen.
Revised Douay-Rheims	We are come to sojourn in thy land, because there is no grass for the flocks of thy servants, the famine being very grievous in the land of Chanaan: and we pray thee to give orders that we thy servants may be in the land of Gessen.
Latin Vulgate	.
Aramaic ESV of Peshitta	They said to Pharaoh, "We have come to live as foreigners in the land, for there is no pasture for your servants' flocks. For the famine is severe in the land of Canaan. Now therefore, please let your servants dwell in the land of Goshen."
Peshitta (Syriac)	They said moreover to Pharaoh, We have come to sojourn in the land; for there is no pasture for your servants flocks; for the famine is severe in the land of Canaan; now, therefore, let your servants dwell in the land of Goshen.
Septuagint (Greek)	And they said to Pharaoh, We are come to sojourn in the land, for there is no pasture for the flocks of your servants, for the famine has prevailed in the land of Chanaan; now then, we will dwell in the land of Gesem. And Pharaoh said to Joseph, Let them dwell in the land of Gesem; and if you know that there are among them able men, make them overseers of my cattle. So Jacob and his sons came into Egypt, to Joseph; and Pharaoh, king of Egypt, heard <i>of it</i> .
NETS (Greek)	.
Brenton's Septuagint	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And they said to Pharaoh, We have come to make a living in this land, because we have no grass for our flocks in the land of Canaan; so now let your servants make a place for themselves in the land of Goshen.
Easy English	They said to Pharaoh, 'We have come here because the famine is very bad in Canaan. We would like to stay here for a while because our animals do not have any grass to eat. Now, please let us, who are your servants, stay in Goshen.'
International Children's B.	hey said to the king, "We have come to live in this land. There is no grass in the land of Canaan for our animals to eat. The hunger is very terrible there. So please allow us to live in the land of Goshen."
Easy-to-Read Version–2008	The brothers said to Pharaoh, "Sir, we are shepherds, just as our ancestors were shepherds before us." They said to Pharaoh, "The famine is very bad in Canaan. There are no fields left with grass for our animals, so we have come to live in this land. We ask you to please let us live in Goshen." A portion of v. 3 is included for context.
God's Word™	.
Good News Bible (TEV)	.
The Message	He had taken five of his brothers with him and introduced them to Pharaoh. Pharaoh asked them, "What kind of work do you do?" "Your servants are shepherds, the same as our fathers were. We have come to this country to find a new place to live. There is no pasture for our flocks in Canaan. The famine has been very bad there. Please, would you let your servants settle in the region of Goshen?" Vv. 2–3 are included for context.
Names of God Bible	.
NIRV	They also said to him, "We've come to live in Egypt for a while. There isn't enough food anywhere in Canaan. There isn't any grass for our flocks. So please let us live in Goshen."
New Simplified Bible	.

Thought-for-thought translations; paraphrases:

Common English Bible	They continued, "We've come to the land as immigrants because the famine is so severe in the land of Canaan that there are no more pastures for your servants' flocks. Please allow your servants to settle in the land of Goshen."
Contemporary English V.	But in our country all the pastures are dried up, and our sheep have no grass to eat. So we, your servants, have come here. Please let us live in the region of Goshen."
The Living Bible	And they replied, "We are shepherds like our ancestors. We have come to live here in Egypt, for there is no pasture for our flocks in Canaan—the famine is very bitter there. We request permission to live in the land of Goshen."
New Berkeley Version New Century Version	. They said to the king, "We have come to live in this land, because there is no grass in the land of Canaan for our animals to eat, and the hunger is terrible there. So please allow us to live in the land of Goshen."
New Life Version	They said to Pharaoh, "We have come to live in the land, for there is no field with food for our flocks. The time without food is hard in the land of Canaan. So now we ask of you, let your servants live in the land of Goshen."
New Living Translation	We have come to live here in Egypt for a while, for there is no pasture for our flocks in Canaan. The famine is very severe there. So please, we request permission to live in the region of Goshen."

Partially literal and partially paraphrased translations:

American English Bible	Then they said to Pharaoh: 'We have come to stay in [your] land, because there is no pasture for your servant's flocks, due to the famine in the land of Canaan. So now we are living in the land of Goshen.'
Beck's American Translation International Standard V	. We've come to live for a while [The Heb. <i>lacks for a while</i>] in this region, since there is no pasture back in Canaan [The Heb. <i>lacks back in Canaan</i>] for your servants' flocks. May your servants please live in the Goshen territory?"
New Advent (Knox) Bible Revised Knox Bible	. We have come to seek hospitality in this land of yours, my lord, because the drought lies heavy on Canaan, and there is no pasture for our flocks; our plea is, that you would grant your servants a home in the country of Goshen.
Translation for Translators	They also said to him, "We have come here to live for a while in this land, because the famine is very severe in Canaan, and our animals have no ◀pasture/grass to eat▶ there. So now, please let us live in the Goshen region."

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	They were to say to Pharaoh: To stay on these solid grounds are we to have come - is there for your servants, pasture for the small cattle? For the famine is grievous on the solid grounds of Canaan, that your servants were to inhabit the solid grounds of Goshen.
Conservapedia	They also said to Pharaoh, "We have come to stay temporarily in the land. Your servants have no pasture for their flocks, because the famine is severe in Canaan. So please, let us live in the land of Goshen."
Ferrar-Fenton Bible	They also said to Pharaoh, " We have come to reside in the land, for there is no pasture for your slaves' sheep, because the famine is heavy in the land of Canaan, so allow your slaves to live in the land of Goshen."
God's Truth (Tyndale)	They said moreover unto Pharaoh: for to sojourn in the land are we come, for your servants have no pasture for their sheep so sore is the famishment in the land of Canaan. Now therefore let your servants dwell in the land of Goshen.
HCSB	.

Jubilee Bible 2000	.
Lexham English Bible	.
H. C. Leupold	They said moreover unto Pharaoh: To sojourn in the land have we come; for there is no pasture for the flocks which thy servants have—for the famine is heavy in the land of Canaan. May thy servants, pray, settle in the land of Goshen.
NIV, ©2011	.
NIV – UK	.
Tree of Life Version	Then they said to Pharaoh, “We came to dwell temporarily in the land, since there is no pasture for the flocks that belong to your servants, for the famine is severe in the land of Canaan. So now, please let your servants live in the land of Goshen.”
Urim-Thummim Version	They also said to Pharaoh, we have come to live in the land, for there is no pasture for the flock that your servants have, for oppressive is the famine in the land of Canaan; so now, let your servants live in the land of Goshen.
Wikipedia Bible Project	And they said to pharaoh "We came to inhabit the land, because there are no pastures for your servants' sheep, because the hunger is heavy in the land of Canaan; and now your servants will please settle in the land of Goshen."

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	We have come to settle in the land for there is no more pasture for our sheep, so severe is the famine in the land of Canaan. And now we pray you, may we stay in the land of Goshen?"
The Heritage Bible	And they said to Pharaoh, We have come to reside temporarily in the land, because your servants have no pasture for their flocks, because the famine is heavy in the land of Canaan; and now, please, let your servants sit down in the land of Goshen.
New American Bible (2002)	.
New American Bible (2011)	We have come," they continued, "in order to sojourn in this land, for there is no pasture for your servants' flocks, because the famine has been severe in the land of Canaan. So now please let your servants settle in the region of Goshen." Ex 23:9; Dt 23:8.
New Jerusalem Bible	They went on to tell Pharaoh, 'We have come to stay in this country for the time being, since there is no pasturage for your servants' flocks, Canaan being stricken with famine. So now please allow your servants to settle in the region of Goshen.'
New RSV	.
Revised English Bible	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	He took five of his brothers and presented them to Pharaoh. Pharaoh said to his brothers, "What is your occupation?" They answered Pharaoh, "Your servants are shepherds, both we and our ancestors," and added, "We have come to live in the land, because in the land of Kena'an there is no place to pasture your servant's flocks, the famine is so severe there. Therefore, please, let your servants live in the land of Goshen." Vv. 1–3 are included for context.
exeGesés companion Bible	And they say to Paroh, We come to sojourn in the land; for your servants have no pasture for their flocks; for the famine is heavy in the land of Kenaan: and now, we beseech you, that you settle your servants in the land of Goshen.
Hebraic Roots Bible	.
JPS (Tanakh—1985)	.
Israeli Authorized Version	.

Kaplan Translation	'We have come to stay awhile in your land,' they explained to Pharaoh, 'because there is no grazing for our flocks, so severe is the famine in Canaan. If you allow us, we will settle in the Goshen district.'
Orthodox Jewish Bible	They said moreover unto Pharaoh, For to sojourn in the land are we come; for thy avadim have no mireh (pasture) for their tzon; for the ra'av (famine) is heavy in Eretz Kena'an; now therefore, let now thy avadim dwell in Eretz Goshen.
<i>The Scriptures</i> 1998	And they said to Pharaoh, "We have come to dwell in the land, because there is no pasture for your servant's flocks, for the scarcity of food is severe in the land of Kena'an. And now, please let your servants dwell in the land of Goshen."

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	They said to the king [^L Pharaoh], "We have come to live [sojourn; reside as aliens] in this land, because there is no grass in the land of Canaan for our animals to eat [^L pasturage for the flocks of your servants], and the hunger [famine] is terrible [severe; heavy] there. So please allow us [^L your servants] to live in the land of Goshen."
The Geneva Bible	.
Kretzmann's Commentary	They said moreover unto Pharaoh, for to sojourn in the land, to live here only a while as strangers, are we come; for thy servants have no pasture for their flocks; for the famine is sore in the land of Canaan. Now, therefore, we pray thee, let thy servants dwell in the land of Goshen.
NET Bible®	Then they said to Pharaoh, "We have come to live as temporary residents [<i>Heb</i> "to sojourn."] in the land. There [<i>Heb</i> "for there."] is no pasture for your servants' flocks because the famine is severe in the land of Canaan. So now, please let your servants live in the land of Goshen."
Syndein/Thieme	.
The Voice	Joseph's Brothers: We've come to reside in this land as foreigners for a time because there is no place in the land of Canaan for us to pasture our flocks on account of the severity of the famine. Now please, allow your servants to settle in the land of Goshen <i>until this famine is over</i> .

Literal, almost word-for-word, renderings:

Benner's Mechanical Trans.	...and they said to Paroh ^[Great house] , to sojourn in the land have we come given that no pastures for the flocks which belong to your servants given that the hunger is heavy in the land of Kena'an ^[Lowered] and now, please, your servants will settle in the land of Goshen ^[Draw near] ,...
Concordant Literal Version	.
Context Group Version	.
Darby Translation	.
<i>Emphasized Bible</i>	.
English Standard Version	They said to Pharaoh, "We have come to sojourn in the land, for there is no pasture for your servants' flocks, for the famine is severe in the land of Canaan. And now, please let your servants dwell in the land of Goshen."
English Standard V. – UK	.
Evidence Bible	.
Green's Literal Translation	And they said to Pharaoh, We have come in to stay in the land, because there is no pasture for the flocks which belong to your servants, for the famine is heavy in the land of Canaan. And now please let your servants live in the land of Goshen.
H. C. Leupold	.
Jack Ballinger's translation	.
Modern English Version	.

Modern KJV	.
NASB	.
New European Version	.
New King James Version	.
Owen's Translation	.
Benner's Mechanical Trans.	.
Stuart Wolf	.
Third Millennium Bible	.
Updated Bible Version 2.11	And they said to Pharaoh, To sojourn in the land we have come; for there is no pasture for your slaves' flocks; for the famine is intense in the land of Canaan: now therefore, we pray you, let your slaves dwell in the land of Goshen.
A Voice in the Wilderness	.
Webster's Bible Translation	.
World English Bible	They also said to Pharaoh, "We have come to live as foreigners in the land, for there is no pasture for your servants' flocks. For the famine is severe in the land of Canaan. Now therefore, please let your servants dwell in the land of Goshen."
Young's Literal Translation	.
Young's Updated LT	And they say unto Pharaoh, "To sojourn in the land we have come, for there is no pasture for the flock which your servants have, for grievous is the famine in the land of Canaan; and now, let your servants, we pray you, dwell in the land of Goshen.

The gist of this passage: Joseph's brothers ask permission to live in the land of Egypt, as Canaan has been devastated by the famine.

Genesis 47:4a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
Owens lists this as a wâw conjunction, but it is a wâw consecutive.			
'âmar (אמר) [pronounced aw-MAHR]	to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer	3 rd person masculine plural, Qal imperfect	Strong's #559 BDB #55
'el (אל) [pronounced eh]	unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
par ^e ôh (הַעֲרֹף) [pronounced pah ^e -GOH]	great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated pharaoh	masculine singular proper noun	Strong's #6547 BDB #829
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
gûwr (גור) [pronounced goor]	to reside, to temporarily reside, to sojourn; to reside without ownership; to gather together with, band together with	Qal infinitive construct	Strong's #1481 BDB #157

Genesis 47:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75
bôw' (אוּב) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	1 st person plural, singular, Qal perfect	Strong's #935 BDB #97

Translation: They said to Pharaoh, "We have come [in order] to live in the land [here],...

At this point, the brothers of Joseph make a formal request of Pharaoh. It properly requires his permission for them to live in Egypt.

Genesis 47:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
kîy (כי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
The NET Bible: <i>The Hebrew uses a causal particle to connect what follows with what precedes. The translation divides the statement into two sentences for stylistic reasons.</i> ¹⁰			
'êyn (אין) [pronounced ān]	<i>nothing, not, [is] not; not present, not ready; expresses non-existence, absence or non-possession; [there is] no [none, not one, no one, not]</i>	particle of negation; substantive of negation	Strong's #369 BDB #34
mir ^e eh (מֵעָרֶה) [pronounced meer-GEH]	<i>fodder for cattle; feeding place [for wild beasts]; pasturage, pasture</i>	masculine singular noun	Strong's #4829 BDB #945
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
tsô'n (צֹאן) [pronounced tzohn]	<i>small cattle, sheep and goats, flock, flocks</i>	feminine singular collective noun with the definite article	Strong's #6629 BDB #838
'ăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510

¹⁰ From <https://bible.org/netbible/index.htm?gen44.htm> (footnote); accessed January 22, 2017.

Genesis 47:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
עֲבָדִים (עֲבָדִים) [pronounced <i>ĕb-^{vaw}-DEEM</i>]	<i>slaves, servants; workers; underlings; subjects; slavery, bondage, servitude; this can mean military men, soldiers in the plural</i>	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #5650 BDB #713

Translation: ...for [there is] no pasture for the flocks which [belong] to your servants,...

They explain the reason to him; there is no longer a place in Canaan where they can bring their flocks to grace. This suggests that there is very little rain resulting in very little vegetation growing on Canaan.

Genesis 47:4c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
כִּי (כִּי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
כָּבֵד (כָּבֵד) [pronounced <i>kaw^b-VADE</i>]	<i>to honor, to glorify, to recognize; to be great, to be vehement, to be heavy, weighty, burdensome</i>	3 rd person masculine singular, Qal perfect	Strong's #3513 BDB #457

My e-sword in the KJV has the adjective/noun cognate instead.

רָאָב (רָאָב) [pronounced <i>raw-ĠAW^BV</i>]	<i>famine, hunger; scarcity of grain; used figuratively for a lack of God's Word</i>	masculine singular noun with the definite article	Strong's #7458 BDB #944
בְּ (בְּ) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
עֲרֵצִים (עֲרֵצִים) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong's #776 BDB #75
כְּנָעַן (כְּנָעַן) [pronounced <i>k^{eh}NAH-ġahn</i>]	which possibly means <i>merchant</i> and is transliterated <i>Canaan</i>	masculine proper noun; territory; pausal form	Strong's #3667 BDB #488

Translation: ...because the famine was great in the land of Canaan.

The famine means, there is little that is growing in the land. Logically, this suggests that there is little rain falling so the crops and the grasses are not growing. Wherever they take their flocks and herds, they cannot find any land with the grasses that they need.

Now, the famine is all over, so what about Egypt? The difference in Egypt is probably twofold—Goshen may be near water, which means it would be near plant life. Secondly, Egypt has grain, so their cattle can feast upon the grain as well.

Genesis 47:4d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
‘attâh (הַתַּע) [pronounced <i>ghat-TAWH</i>]	<i>now, at this time, already</i>	adverb of time	Strong's #6258 BDB #773
When followed by an imperative or an interrogative, w ^e + the adverb ‘attâh mean <i>and so, thus, things being so, therefore, now therefore, now then, in conclusion</i> . Sometimes, the concept of time is lost when this combination is used to incite another.			
yâshab (בָּשַׁב) [pronounced <i>yaw-SHAH^bV</i>]	<i>to remain, to stay; to dwell, to live, to inhabit, to reside; to sit</i>	3 rd person masculine plural, Qal imperfect	Strong's #3427 BDB #442
nâ' (אָנָּה) [pronounced <i>naw</i>]	<i>now; please, I pray you, I respectfully implore (ask, or request of) you, I urge you</i>	a primitive particle of incitement and entreaty	Strong's #4994 BDB #609
Nâ' is used for a submissive and modest request. It is used to express a wish (Job 32:21: “ Oh, that I may not respect any man's person ”); to incite or to urge (Jer. 5:24); it is depreciatory when affixed to the 2 nd person with a particle of negation (do not, I implore you—see Genesis 33:10 19:18); with the it expresses a wish or request (Psalm 124 129:1 SOS 7:9), a challenge (Jer. 17:15), asking leave (Genesis 18:4), and depreciation with a negation (Genesis 18:32). In many of these examples, we would express this with the addition of the word <i>let</i> .			
‘ebâdîym (עֲבָדִים) [pronounced <i>ge^b-vaw-DEEM</i>]	<i>slaves, servants; workers; underlings; subjects; slavery, bondage, servitude; this can mean military men, soldiers in the plural</i>	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #5650 BDB #713
b ^e (בְּ) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
‘erets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong's #776 BDB #75
Goshen (גֹּשֶׁן) [pronounced <i>GOH-sheen</i>]	<i>a drawing near; and is transliterated Goshen</i>	proper noun/location	Strong's #1657 BDB #177

Translation: Therefore, your servants would [like] to live in the land of Goshen.”

This is the formal request, that they be allowed to live in the land of Goshen, which is a portion of Egypt.

Egypt had an immigration policy; even though Pharaoh had personally suggested to Joseph to bring his family to Egypt, there was still the formality of officially meeting the potential citizens and determining their part in the land of Egypt. Foreigners did not just arrive in a country and settle in wherever they felt like. Furthermore, a large group such as this could even pose a potential threat to the country's security so this meeting is proper immigration procedure during those times. Jacob's family formally state their occupations, reveal their respect for the authority of the land, and formally state their requests for area of residency.

Genesis 47:4 And they said to Pharaoh, “For we have come to live in the land. For your servants have no pasture left for their flocks. For the famine is severe in the land of Canaan. And now please let your servants dwell in the land of Goshen.”

Genesis 47:4 They said to Pharaoh, “We have come [in order] to live in the land [here], for [there is] no pasture for the flocks which [belong] to your servants, because the famine was great in the land of Canaan. Therefore, your servants would [like] to live in the land of Goshen.” (Kukis mostly literal translation)

Genesis 47:4 They then said to Pharaoh, “We have come here in order to live in your land, for there is not enough sufficient pastureland for us because the famine is great Canaan. Therefore, your servants are making a formal request to live in the land of Goshen.” (Kukis paraphrase)

You will note that immigration has not changed much either. The brothers have come to a well-organized national entity; they are speaking to the head of that national entity; and they ask for permission to live there. This is the proper way to immigrate to another country. *The land* is a reference to *Egypt*.

The reason for their immigration is, they are no longer able to support their livestock in Canaan, due to the drought. At this point, we are two years into the drought.

I had some difficulty dividing this passage up. The first translation may show a break in a different place than the second.

And so says Pharaoh unto Joseph, to say, “Your father and your brothers have come unto you. A land of Egypt [is] to your faces she in a best of the land cause to dwell your father and your brothers. They will live in a land of Goshen and if you have known and there [is] in them men of strength and you have set them princes of cattle over which [are] to me.”

Genesis
47:5–6

Pharaoh spoke to Joseph, saying, “[I see that] your father and brothers have come to you [here in] the land of Egypt. It is before you; let your father and brothers live in the best of the land. They will live in the land of Goshen, and [just in case] you know that they are competent men [lit., if you know that in them, (they are) men of strength (and substance)], then place them over my men who are over the cattle [that I own].”

Pharaoh then spoke directly to Joseph, saying, “I am glad that your father and brothers and come to you here in Egypt. The land is before you; let your relatives live in the best of the land. Give them the choicest areas in Goshen. Also, if any of them are competent men, I would like to place them over the cattle which I own.”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so says Pharaoh unto Joseph, to say, “Your father and your brothers have come unto you. A land of Egypt [is] to your faces she in a best of the land cause to dwell your father and your brothers. They will live in a land of Goshen and if you have known and there [is] in them men of strength and you have set them princes of cattle over which [are] to me.”

Dead Sea Scrolls
Targum of Onkelos

And Pharaoh spake to Joseph, saying, Thy father and thy brethren are come to thee; the land of Mizraim is before thee in the best of it let thy father and thy brethren dwell, (even) in the land of Goshen: and if thou know any of them to be men of ability, appoint them to be chiefs over my flocks.

Targum (Pseudo-Jonathan)	And Pharaoh spake to Joseph, saying, Thy father and thy brethren have come to thee. The land of Mizraim is before thee. In the fairest part of the land make thy father and thy brethren to dwell: let them dwell in the land of Goshen. And if thou know any among them men of ability, appoint them masters over my flocks.
Revised Douay-Rheims	The king therefore said to Joseph: Thy father and thy brethren are come to thee. The land of Egypt is before thee: make them dwell in the best place, and give them the land of Gessen. And if thou knowest that there are industrious men among them, make them rulers over my cattle.
Latin Vulgate	.
Aramaic ESV of Peshitta	Pharaoh spoke to Yoseph, saying, "Your father and your brothers have come to you. The land of Egypt is before you. Make your father and your brothers dwell in the best of the land. Let them dwell in the land of Goshen. If you know any able men among them, then put them in charge of my livestock."
Peshitta (Syriac)	And Pharaoh said to Joseph, Your father and your brothers have come to you; The land of Egypt is before you settle your father and your brothers in the best of the land; let them dwell in the land of Goshen; and if you know of any able men among them make them overseers over all my cattle.
Septuagint (Greek)	And Pharaoh spoke to Joseph, saying, Your father, and your brethren, are come to you. Behold, the land of Egypt is before you; settle your father and your brethren in the best land.
NETS (Greek)	.
Brenton's Septuagint	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And Pharaoh said to Joseph, Let them have the land of Goshen; and if there are any able men among them, put them over my cattle. And Jacob and his sons came to Joseph in Egypt, and when word of it came to the ears of Pharaoh, king of Egypt, he said to Joseph, Your father and brothers have come to you; all the land of Egypt is before you; let your father and your brothers have the best of the land for their resting-place.
Easy English	Pharaoh said to Joseph, 'Your father and your brothers have come to you. The land of Egypt is here for them. Your fathers and brothers can stay in the best part of the land. They can live in Goshen. You may know some of them who are good at what they do. If you do, then they can keep my own animals safe.'
International Children's B. Easy-to-Read Version–2008	.
<i>God's Word</i> TM	.
Good News Bible (TEV)	.
<i>The Message</i>	Pharaoh looked at Joseph. "So, your father and brothers have arrived—a reunion! Egypt welcomes them. Settle your father and brothers on the choicest land—yes, give them Goshen. And if you know any among them that are especially good at their work, put them in charge of my own livestock."
Names of God Bible	.
NIRV	.
New Simplified Bible	.

Thought-for-thought translations; paraphrases:

Common English Bible	Pharaoh said to Joseph, "Since your father and brothers have arrived, the land of Egypt is available to you. Settle your father and brothers in the land's best location.
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Contemporary English V.	Let them live in the land of Goshen. And if you know capable men among them, put them in charge of my own livestock."
The Living Bible	The king said to Joseph, "It's good that your father and brothers have arrived. I will let them live anywhere they choose in the land of Egypt, but I suggest that they settle in Goshen, the best part of our land. I would also like for your finest shepherds to watch after my own sheep and goats."
New Berkeley Version New Century Version New Life Version New Living Translation	And Pharaoh said to Joseph, "Choose anywhere you like for them to live. Give them the best land of Egypt. The land of Goshen will be fine. And if any of them are capable, put them in charge of my flocks, too."
	Then Pharaoh said to Joseph, "Now that your father and brothers have joined you here, choose any place in the entire land of Egypt for them to live. Give them the best land of Egypt. Let them live in the region of Goshen. And if any of them have special skills, put them in charge of my livestock, too."

Partially literal and partially paraphrased translations:

American English Bible	So, that's how Jacob and his sons came to Egypt (to JoSeph). And when Pharaoh (the king of Egypt) heard about that, 5 he told JoSeph: '[Now that] your father and brothers have come to you, 6 {Look!} the whole land of Egypt is before you. Choose the best land as a place for your father and brothers to settle!'
Beck's American Translation International Standard V	Then Pharaoh replied to Joseph, "Now that your father and your brothers have come to you, Egypt [Lit. <i>from the land of Egypt</i> , and so throughout the chapter] is at your disposal [Lit. <i>is before you</i>], so settle your father and brothers in the best part of the land! Let them live in the Goshen territory. If you learn that any of them are especially skilled, put them in charge of my livestock."
New Advent (Knox) Bible Revised Knox Bible	So the king told Joseph, Now that your father and your brethren have come here to bear you company, the whole land of Egypt is at your disposal; bid them dwell where they are best able to dwell, occupying the country of Gessen. And if you know any of their number to be skilful at their craft, give them charge of my own herds.
Translation for Translators	The king said to Joseph, "I am happy that your father and your <i>older</i> brothers <i>and younger</i> brother have come to you. They can live wherever you want in the whole country of Egypt. Give your father and your brothers the best part of the land. They can live in Goshen. And if you know that any of them have any special ability to work with livestock, have them be in charge of my own livestock, too."

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Pharaoh was to direct Joseph, to the intent: Your father and your brothers are to have come, and the solid grounds of the Egyptians are turned before them. On the best of the solid grounds was your father and brothers, to settle down a settling down. On the solid grounds of Goshen were they to settle down. Is you to have known, that there persists a man of ability, he is to have been set, as a leader over my livestock.
Conservapedia	Pharaoh said to Joseph, "Your father and your brothers have come to you. The whole land of Egypt is before you. Have your father and brothers live in the best of the land; let them live in the land of Goshen. If you know any man of aptitude among them, appoint them as foremen over my cattle."

Ferrar-Fenton Bible	Pharoh therefore in reply said to Joseph, "Your father and your brothers have come to you ; the land of the Mitzeraim is before you, so fix your father and brothers on the best of it. Let them settle in the land of Goshen, and if you know also a skilful man amongst them, appoint him superintendent of my farms."
God's Truth (Tyndale)	And Pharao said unto Joseph: your father and your brethren are come unto you. The land of Egypt is open before you: In the best place of the land make both your father and your brethren dwell: And even in the land of Gosan let them dwell. Moreover if you know any men of activity among them, make them rulers over my cattle.
HCSB Jubilee Bible 2000 Lexham English Bible H. C. Leupold And Pharaoh said to Joseph: Thy father and thy brethren have come to thee. The land of Egypt is at your disposal; settle thy father and thy brethren in the best part of the land; let them settle in the land of Goshen. And if thou knowest of competent men among them, appoint them to have charge of the stock which belong to me.
NIV, ©2011	Pharaoh said to Joseph, "Your father and your brothers have come to you, and the land of Egypt is before you; settle your father and your brothers in the best part of the land. Let them live in Goshen. And if you know of any among them with special ability, put them in charge of my own livestock."
NIV – UK Tree of Life Version Urim-Thummim Version	. . . And Pharaoh spoke to Joseph saying, your father and your brothers are come to you. The land of Egypt is before you so in the choicest parts of the land settle your father and brothers, to live in the land of Goshen. Let them remain there and if you know any men of ability among them, then make them rulers over my livestock.
Wikipedia Bible Project	And Pharaoh said to Joseph: "Your father and your brother came to you. The land of Egypt is before you--- settle your father and your brothers in the best of the land: they will be settled in the land of Goshen--- and if you know that they have soldiers, I will put them them as managers of the herds that I have.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) The Heritage Bible	. And Pharaoh spoke to Joseph, saying, Your father and your brothers have come to you; The land of Egypt is before your face; let your father and brothers sit down in the best of the land; let them sit down in the land of Goshen; and if you know by seeing and there are men of resources among them, put them chief rulers over the livestock that is mine.
New American Bible (2002)	Pharaoh said to Joseph, "They may settle in the region of Goshen; and if you know any of them to be qualified, you may put them in charge of my own livestock." Thus, when Jacob and his sons came to Joseph in Egypt, and Pharaoh, king of Egypt, heard about it, Pharaoh said to Joseph, "Now that your father and brothers have come to you, the land of Egypt is at your disposal; settle your father and brothers in the pick of the land."
New American Bible (2011) New Jerusalem Bible	. Then Pharaoh said to Joseph, 'They may stay in the region of Goshen, and if you know of any capable men among them, put them in charge of my own livestock.' Jacob and his sons went to Egypt where Joseph was. Pharaoh king of Egypt heard about this and said to Joseph, 'Your father and brothers have come to you. The country of Egypt is open to you: settle your father and brothers in the best region.'
New RSV Revised English Bible	. .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Pharaoh said to Yosef, “Your father and brothers have come to you, and the land of Egypt lies before you. Have your father and brothers live on the best property in the country — let them live in the land of Goshen. Moreover, if you know that some of them are particularly competent, put them in charge of my livestock.”
exeGesés companion Bible	And Paroh says to Yoseph, saying, Your father and your brothers come to you: the land of Misrayim is at your face; settle your father and brothers in the best of the land - settle them in the land of Goshen: and if you know any men of valour among them, set them governors over my chattel.
Hebraic Roots Bible JPS (Tanakh—1985) Israeli Authorized Version Kaplan Translation	. . . Pharaoh said to Joseph, 'Your father and brothers have now come to you. The land of Egypt is at your disposal. Settle your father and brothers in the best area. Let them settle in the Goshen District. If you have capable men among them, you can appoint them as livestock officers over my [cattle].'
Orthodox Jewish Bible	And Pharaoh spoke unto Yosef, saying, Avicha and acheicha are come unto thee; Eretz Mitzrayim is before thee; in the best of the land make avicha and acheicha to dwell; in Eretz Goshen let them dwell; and if thou knowest any anshei chayil among them, then make them sarei mikneh (royal overseers of livestock) of mine.
<i>The Scriptures</i> 1998	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i> The Expanded Bible	. Then the king [^L Pharaoh] said to Joseph, “Your father and your brothers have come to you, and you may choose any place in Egypt for them to live [^L the land of Egypt is before you]. Give your father and your brothers the best land; let them live in the land of Goshen. And if any of them are skilled shepherds, put them in charge of my sheep and cattle [^L livestock].”
The Geneva Bible Kretzmann’s Commentary	. And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee; the land of Egypt is before thee, in the best of the land make thy father and brethren to dwell; he might give them places to live in whatsoever part he considered most excellent for their purposes, in the land of Goshen let them dwell. It is a fine bit of tact on the part of Pharaoh in yielding to Joseph the right and the decision as to the settlement in Goshen. And if thou knowest any men of activity among them, able, energetic men, then make them rulers over my cattle, they were to be given positions as chief herdsmen.
NET Bible®	Pharaoh said to Joseph, “Your father and your brothers have come to you. The land of Egypt is before you; settle your father and your brothers in the best region of the land. They may live in the land of Goshen. If you know of any highly capable men [<i>Heb</i> “men of skill.”] among them, put them in charge [<i>Heb</i> “make them rulers.”] of my livestock.”
Syndein/Thieme The Voice	. Pharaoh (<i>to Joseph</i>): Your father and brothers have come to you for help. You have the entire land of Egypt at your disposal. Settle your family in the best areas of the land. Let them live in Goshen, and if you know of any who are particularly good at what they do, then put them in charge of my livestock.

Literal, almost word-for-word, renderings:

Benner's Mechanical Trans.	...and Paroh ^[Great house] said to Yoseph ^[Adding] saying, your father and your brothers came to you, the land of Mitsrayim ^[Troubles] is to your face, she is in the best of the land, your father and your brothers will surely settle in the land of Goshen ^[Draw near] and if you know and there is in them men of force then you will set them in place as nobles of livestock upon which belong to me,...
Concordant Literal Version	And speaking is Pharaoh to Joseph, saying, "Your father and your brothers have come to you. The land of Egypt, before you is it. In the best of the land cause your father and your brothers to dwell. Dwelling are they in the land of Goshen. And should you, forsooth, know able mortals among them, then place them as chiefs over the cattle which are mine.
Context Group Version	.
Darby Translation	And Pharaoh spoke to Joseph, saying, Thy father and thy brethren are come to thee. The land of Egypt is before thee; in the best of the land settle thy father and thy brethren: let them dwell in the land of Goshen. And if thou knowest men of activity among them, then set them as overseers of cattle over what I have.
<i>Emphasized Bible</i>	.
English Standard Version	Then Pharaoh said to Joseph, "Your father and your brothers have come to you. The land of Egypt is before you. Settle your father and your brothers in the best of the land. Let them settle in the land of Goshen, and if you know any able men among them, put them in charge of my livestock."
English Standard V. – UK	.
Evidence Bible	.
Green's Literal Translation	.
H. C. Leupold	.
Jack Ballinger's translation	.
Niobi Study Bible	And speaking is Pharaoh to Joseph, saying, "Your father and your brothers have come to you. The land of Egypt, before you is it. In the best of the land cause your father and your brothers to dwell. Dwelling are they in the land of Goshen. And should you, forsooth, know able mortals among them, then place them as chiefs over the cattle which are mine.
Modern KJV	.
NASB	Then Pharaoh said to Joseph, "Your father and your brothers have come to you. The land of Egypt is at your disposal; settle your father and your brothers in the best of the land, let them live in the land of Goshen; and if you know any capable men among them, then put them in charge of my livestock."
New European Version	.
New King James Version	Then Pharaoh spoke to Joseph, saying, "Your father and your brothers have come to you. The land of Egypt is before you. Have your father and brothers dwell in the best of the land; let them dwell in the land of Goshen. And if you know any competent men among them, then make them chief herdsmen over my livestock."
Owen's Translation	.
Benner's Mechanical Trans.	.
Stuart Wolf	.
Third Millennium Bible	.
Updated Bible Version 2.11	.
A Voice in the Wilderness	.
Webster's Bible Translation	.
World English Bible	.
<i>Young's Literal Translation</i>	.
Young's Updated LT	And Pharaoh speaks unto Joseph, saying, "Your father and your brothers have come unto you: the land of Egypt is before you; in the best of the land cause your father and your brothers to dwell—they dwell in the land of Goshen, and if you have

known, and there are among them men of ability, then you have set them heads over the cattle I have.”

The gist of this passage: Pharaoh gives the brothers of Joseph the choice of the land; but strongly suggests that they choose Goshen. He says if there are any men of ability that the should take on the responsibility of his livestock.

Genesis 47:5a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
par ^e ôh (הַעֲרֹף) [pronounced pah ^e -GOH]	<i>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated pharaoh</i>	masculine singular proper noun	Strong's #6547 BDB #829
'el (אל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Yôwçêph (יוסף) [pronounced yoh-SAYF]	<i>he adds, he increases; transliterated Joseph</i>	proper masculine noun	Strong's #3130 BDB #415
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âmar (אמר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	Qal infinitive construct	Strong's #559 BDB #55

Translation: Pharaoh spoke to Joseph, saying,...

Pharaoh has been very happy that Joseph has come before him and has become his right-hand man.

What Pharaoh says may explain Joseph taking the time and telling his brothers what to say to Pharaoh.

Genesis 47:5b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'āb (אָב) [pronounced aw ^b]	<i>father</i> , both as the head of a household, clan or tribe; <i>ancestor, grandfather; founder, civil leader, military leader; master, teacher</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #1 BDB #3
w ^e (or v ^e) (וְ, וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wāw conjunction	No Strong's # BDB #251
'achîym (אֲחִיּוֹם) [pronounced aw ^h k-EEM]	<i>brothers, kinsmen, close relatives; tribesmen; fellow-countrymen</i>	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #251 BDB #26
bôw' (בָּוֹא) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	3 rd person plural, Qal perfect	Strong's #935 BDB #97
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 2 nd person masculine singular suffix	Strong's #413 BDB #39
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong's #776 BDB #75
Mits ^e rayim (מִצְרַיִם) [pronounced mits-RAH-yim]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun	Strong's #4714 BDB #595

Translation: ...“[I see that] your father and brothers have come to you [here in] the land of Egypt.

Pharaoh appears to be making an obvious observation.

Genesis 47:5 And Pharaoh spoke to Joseph, saying, “Your father and your brothers have come to you.

Genesis 47:5 Pharaoh spoke to Joseph, saying, “[I see that] your father and brothers have come to you [here in] the land of Egypt. (Kukis mostly literal translation)

Pharaoh had called for Joseph to bring his family into Egypt. In fact, he ordered Joseph to call for his family—so that there was no mistaking Pharaoh’s intentions.

At this point, Pharaoh is providing a summation of what has just occurred, along with his orders (which are an official acceptance of Joseph’s family into Egypt). He will assign to them a particular place to live as well.

Genesis 47:6a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced <i>paw-NEEM</i>]	<i>face, faces countenance; presence</i>	masculine plural noun (plural acts like English singular); with the 2 nd person masculine singular suffix	Strong's #6440 BDB #815
Together, they literally translate to, <i>to your faces</i> . However, they properly mean <i>before you, before your face, in your presence, in your sight, in front of you</i> . When used with God, it can take on the more figurative meaning <i>in Your judgment</i> .			
hîy' (אִיהָ) [pronounced <i>hee</i>]	<i>she, it; also used as a demonstrative pronoun: that, this (one)</i>	3 rd person feminine singular, personal pronoun; sometimes the verb <i>is, is implied</i>	Strong's #1931 BDB #214

Translation: *It is before you;...*

She here refers back to the land. Pharaoh is going to give Joseph carte blanc when it comes to the land. His family is going to be allowed to live anywhere that they want.

Genesis 47:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
mêyṭâb (מֵטָב) [pronounced <i>may-TAWB'</i>]	<i>the good or best [of anything]</i>	masculine singular construct	Strong's #4315 BDB #405
'erets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75
yâshab (בָּשַׁב) [pronounced <i>yaw-SHAH^{EV}</i>]	<i>cause to remain [stay, inhabit, sit, dwell]; make [a woman] to live [with someone]; cause [a land] to be inhabited</i>	2 nd person masculine singular, Hiphil imperative	Strong's #3427 BDB #442
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84

Genesis 47:6b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'âb (אָב) [pronounced aw ^b v]	<i>father</i> , both as the head of a household, clan or tribe; <i>ancestor, grandfather; founder, civil leader, military leader; master, teacher</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #1 BDB #3
w ^e (or v ^e) (וְ, וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'achîym (אֶחָיִם) [pronounced aw ^h k-EEM]	<i>brothers, kinsmen, close relatives; tribesmen; fellow-countrymen</i>	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #251 BDB #26

Translation: ...let your father and brothers live in the best of the land.

Pharaoh orders Joseph to cause his brothers to live in the best of the land.

Genesis 47:6c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
yâshab (יָשָׁב) [pronounced yaw-SHAH ^b v]	<i>to remain, to stay; to dwell, to live, to inhabit, to reside; to sit</i>	3 rd person masculine plural, Qal imperfect	Strong's #3427 BDB #442
b ^e (בְּ) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong's #776 BDB #75
Goshen (גֹּשֶׁן) [pronounced GOH-sheen]	<i>a drawing near; and is transliterated Goshen</i>	proper noun/location	Strong's #1657 BDB #177

Translation: They will live in the land of Goshen,...

There are two ways to look at this: (1) Pharaoh says, "Live wherever you want to live; (2) but wherever you choose, it will be in the land of Goshen. Or, Pharaoh tells them to live wherever they want; and he already knows that Joseph wants them to live in Goshen. I think the latter situation is the accurate understanding of it.

Genesis 47:6d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
îm (אם) [pronounced <i>eem</i>]	<i>if, though; lo, behold; oh that, if only; when, whenever; since, though when (or, if followed by a perfect tense which refers to a past event)</i>	primarily an hypothetical particle	Strong's #518 BDB #49
The particle îm (אם) can be used as a demonstrative (<i>lo, behold</i>), an interrogative (usually expecting a negative response and often used with other particles and rhetorically), and as a conditional particle (<i>if, though</i>); an indication of a wish or desire (<i>oh that, if only</i> ; this is a rare usage).			
yâda' (יָדָעַ) [pronounced <i>yaw-DAHG</i>]	<i>to know, to perceive, to acquire knowledge, to become acquainted with, to know by experience, to have a knowledge of something; to see; to learn; to recognize [admit, acknowledge, confess]</i>	2 nd person masculine singular, Qal perfect	Strong's #3045 BDB #393
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
yêsh (יֵשׁ) [pronounced <i>yaysh</i>]	<i>being, substance, existence; used as a substitute for to be (without reference to number or tense); there [is, are]; to be present, to be ready, to exist</i>	substantive with a 3 rd person masculine singular suffix; the verb <i>to be</i> may be implied	Strong's #3426 BDB #441
The substantive yêsh often acts as a substantive plus the absolute status quo verb <i>to be</i> ; e.g., [<i>if there be</i> (1Samuel 20:8), <i>there is</i> (Esther 3:8), <i>there shall be</i> (Jer. 31:6)]. However, this acts not as a mere copula [pronounced <i>KOP-ye-la</i>], but existence is emphasized. In the KJV, the verbal portion of this is often italicized. The second word in the second line of Job 6:6 is the substantive of existence or being— <i>or is there, or does there exist</i> . We often render this <i>there is</i> , even though <i>there is</i> no verb.			
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 rd person masculine plural suffix	No Strong's # BDB #88
ânâshîym (אֲנָשִׁים) [pronounced <i>uh-NAW-sheem</i>]; also spelled îyshîym (אִישִׁים) [pronounced <i>ee-SHEEM</i>]	<i>men; inhabitants, citizens; companions; soldiers, followers</i>	masculine plural noun	Strong's #376 BDB #35
chayil (חַיִל) [pronounced <i>CHAH-yil</i>]	<i>army, force; strength, courage, power, might; efficiency; and that which is gotten through strength—wealth, substance</i>	masculine singular noun	Strong's #2428 BDB #298

Translation: ...and [just in case] you know that they are competent men [lit., if you know that in them, (they are) men of strength (and substance)],...

This part is somewhat difficult to translate; and I think the idea here is, Pharaoh says, “Now, if any of your brothers are particularly competent (like you), I would like to make use of them.”

Now, it would make sense to Pharaoh that, if Joseph’s brothers were anything like him, he could certainly use some good managerial help.

Genesis 47:6e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s #
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong’s # BDB #251
sîym (שׂיַם) [pronounced <i>seem</i>]; also spelled sûwm (שׂוּם) [pronounced <i>soom</i>]	<i>to put, to place, to set; to make; to appoint</i>	2 nd person masculine singular, Qal perfect with the 3 rd person masculine plural suffix	Strong’s #7760 BDB #962
sar (שָׂר) [pronounced <i>sar</i>]	<i>chieftain, chief, ruler, official, captain, prince, leader, commander</i>	masculine plural construct	Strong’s #8269 BDB #978
James Rickard: “Princes” is the plural Noun SAR, שָׂר, that means, “prince, ruler, leader, chief, chieftain, official, captain or official” whether political, military or religious. ¹¹			
mîq ^e neh (מִקְנֵה) [pronounced <i>mik-NEH</i>]	<i>cattle, livestock (specifically sheep, cows and goats); herds, flocks</i>	masculine singular (collective) plural noun	Strong’s #4735 BDB #889
‘al (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong’s #5921 BDB #752
’ăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong’s #834 BDB #81
Literally, these translate to mean <i>upon which, over which, over that</i> . This combination of ‘al and ’ăsher mean <i>because, because that, in that</i> .			
lâmed (ל) [pronounced <i>l</i> ’]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 st person singular suffix	No Strong’s # BDB #510

Translation: ...then place them over my men who are over the cattle [that I own].”

Pharaoh apparently had a particular job opening.

Now, perhaps Joseph is thinking that he does not want his brothers to have positions of authority under Pharaoh.

Pharaoh is not a man of prejudice. He is too realistic for that. When in high school (as a student and not as a teacher), I had certain prejudices against all kinds of people; I had a very narrow social circle that I approved of and a lot of groups that I thought very little of, in my narrow way of thinking. However, when I began teaching, I found that there were all different kinds of kids, all different kinds of groups, and found that it would be quite counter-productive to hold any prejudices toward my young people. Although there is a widespread prejudice against those who shepherd livestock, Pharaoh recognizes their ability in this field and would entrust his own herds with these men.

¹¹ From <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 18, 2015.

Genesis 47:6 The land of Egypt is before you. Make your father and brothers to live in the best of the land; in the land of Goshen let them live. And if you know men of ability among them, then make them overseers of livestock, over what is mine.”

Genesis 47:6 It is before you; let your father and brothers live in the best of the land. They will live in the land of Goshen, and [just in case] you know that they are competent men [lit., *if you know that in them, (they are) men of strength (and substance)*], then place them over my men who are over the cattle [that I own].” (Kukis mostly literal translation)

Even though the Egyptians may not have appreciated close proximity to shepherds and livestock, it was still a necessity. The Pharaoh had his own livestock; and he was putting Jacob’s family in charge of it.

My take is, this is a privilege yet also a serious responsibility which the brothers are to assume, as guests of the Pharaoh in his land. Based upon what I have read, this would be considered one of those dirty jobs that you give over to immigrants (jobs that Egyptians won’t do). This is not slave labor, however; as this is the lifelong occupation of Joseph’s brothers.

The Pharaoh is not much different from most people today. Most of us love a good steak; but we are less than fond of the smell of animals being raised for food. The smell of a steak on the barbeque is one of the greatest smells in the world; the smell of a ranch—well, some people can appreciate that, but most cannot.

Some dynasties of Egyptians tend to be extremely clean; and people who work farms and keep animals tend not to be (in their eyes). It is possible that Pharaoh had been looking to move his livestock elsewhere; and this affords him the perfect way to do that.

Genesis 47:5–6 Pharaoh spoke to Joseph, saying, “[I see that] your father and brothers have come to you [here in] the land of Egypt. It is before you; let your father and brothers live in the best of the land. They will live in the land of Goshen, and [just in case] you know that they are competent men [lit., *if you know that in them, (they are) men of strength (and substance)*], then place them over my men who are over the cattle [that I own].” (Kukis mostly literal translation)

Genesis 47:5–6 Pharaoh then spoke directly to Joseph, saying, “I am glad that your father and brothers and come to you here in Egypt. The land is before you; let your relatives live in the best of the land. Give them the choicest areas in Goshen. Also, if any of them are competent men, I would like to place them over the cattle which I own.” (Kukis paraphrase)

There appears to be a real emphasis on the place called Goshen. I would guess that it is somehow isolated from the rest of Egypt—perhaps by some natural barriers.

What we do know about Goshen.

Goshen and the Hebrews

1. The land of Goshen was fairly close to where Joseph lived, so that he could keep in close contact with his family. Genesis 45:10 46:28
2. When the sons of Jacob first came to Egypt, they must have come into the land by Goshen or entered in close to Goshen, as their primary dealings were with Joseph. Genesis 42–43
3. When they entered Egypt, they waited in Goshen for Pharaoh to tell them where to live. Genesis 47:2
4. Goshen is where Joseph wanted his family to live. Genesis 46:34
5. The family of Jacob temporarily stayed in Goshen when they first arrived, but were then permanently assigned to that area by Pharaoh. Genesis 47:1–6
6. Goshen turned out to be an ideal area for the family of Jacob; they greatly prospered there. Genesis 47:27
7. By the time of the Exodus, it is likely that some Egyptians lived in this area as well. Exodus 3:22 11:2

Goshen and the Hebrews

12:35–36

8. God isolated the sons of Jacob from some of the plagues of Egypt. Whether this was done by supernatural means or simply because of the isolation of Goshen, we do not know. Exodus 8:22 9:26
9. While living in Goshen, the children of Israel grew to a population of 2 million in the space of about 400 years. This is not a miraculous amount of growth; but it is a very healthy growth rate—particularly for people who were enslaved.
10. Goshen is also called the *land of Rameses* in Genesis 47:11 Exodus 12:37.
11. Once the sons of Israel leave Egypt, Goshen will never be mentioned again (the name is found in Joshua, but it refers to a different place).
12. Commentators are still discussing today exactly where Goshen is in Egypt. Cyclopedia of Biblical, Theological and Ecclesiastical Literature spent 4 full pages on this topic alone. Few commentators gave it this much discussion.
13. Fausset: *Joseph naturally placed his family on the border land between Egypt and Palestine, the promised land, and at the same time near himself at Tunis or else Memphis the capital of Egypt.*¹
14. ISBE: *The region thus very clearly indicated was not of any great extent, having an area of only about 900 square miles, including two very different districts. The western half, immediately East of the Bubastic branch of the Nile, stretches from Zoan to Bubastis (at both of which cities records of the Hyksos ruler Apepi have been found), or a distance of about 35 miles North and South. This region is an irrigated plain which is still considered to include some of the best land in Egypt. The description of the land of Rameses (see RAAMSES), in the 14th century B.C., shows its fertility; and Silvia says that the land of Goshen was 16 miles from Heroöpolis, and that she traveled for two days in it “through vineyards, and balsam plantations, and orchards, and tilled fields, and gardens.”*² ISBE makes the assumption that they knew exactly where Goshen is; the Cyclopedia referenced above spends more than 3 pages discussing the various places where Goshen might have been located.

Map of Goshen in Egypt from [News You Can Believe](#); accessed September 19, 2017. Some maps place Goshen further south. This location seems logical, as the sons of Jacob would have traveled through this general area in order to buy grain, encountering their brother Joseph there. If you are thinking ahead to the Exodus, and the Jews crossing over the Sea of Reeds, it is possible that leg of the Red Sea came further up.

As an addendum to the location of Goshen, there have been recent archeological discoveries in Egypt, in the location noted on the map above. *Avaris* is the name given to this city/area where they believe evidence of a Semitic city has been found.



Goshen and the Hebrews

Map of Avaris is from [Patterns of Evidence](#); accessed September 19, 2017.



From *Patterns of Evidence*: When speaking about Avaris, Professor John Bimson from Trinity University in Bristol, England mentioned that many other Semitic sites from the Middle Bronze Age also exist in the area nearby. Bimson noted that, “If we go back to the 18th-19th centuries BC, we’ve got settlements of Semitic groups, or what the Egyptians called Asiatics. We don’t know exactly when they started arriving or exactly when these settlements stopped, because many of these sites have not been fully excavated yet. You’ve got a good many settlements, twenty or more, which would fit the land of Goshen where the Bible says the Israelites were settled.”³

One certainly needs to be careful about touting the latest archeological discovery, as it does not always turn out the way that we expect it to. Nevertheless, this is a set of promising discoveries.

¹Andrew Robert Fausset, *Fausset’s Bible Dictionary*; from e-Sword, topic: Goshen.

² *The International Standard Bible Encyclopedia*; James Orr, Editor; ©1956 Wm. B. Eerdmans Publishing Co.; © by Hendrickson Publishers; from E-Sword; Topic: Goshen.

³ <http://patternsofevidence.com/blog/2016/06/02/new-archeological-discoveries-about-to-hit-overdrive/> accessed September 19, 2017.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Joseph has brought his brothers in to speak to Pharaoh; and now he brings in his father to speak with him.

And so brings Joseph Jacob his father and so he has him stand to faces of Pharaoh. And so blesses Jacob Pharaoh.

Genesis
47:7

Joseph brought his father Jacob and placed him before Pharaoh. Jacob blessed Pharaoh.

After this, Joseph brought his father Jacob before Pharaoh and Jacob blessed Pharaoh.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so brings Joseph Jacob his father and so he has him stand to faces of Pharaoh. And so blesses Jacob Pharaoh.
Dead Sea Scrolls	.
Targum of Onkelos	And Joseph brought Jakob his father, and presented him before Pharaoh: and Jakob blessed Pharaoh.
Targum (Pseudo-Jonathan)	And Joseph brought Jakob his father, and presented him before Pharaoh. And Jakob blessed Pharaoh, and said, May it please the Almighty that the waters of Nilos may be replenished, and may the famine pass away from the world in thy days!
Revised Douay-Rheims	After this Joseph brought in his father to the king, and presented him before him: and he blessed him.
Latin Vulgate	.
Aramaic ESV of Peshitta	Yoseph brought in Ya'aqub, his father, and set him before Pharaoh, and Ya'aqub blessed Pharaoh.
Peshitta (Syriac)	And Joseph brought in Jacob his father and presented him to Pharaoh and Jacob blessed Pharaoh.
Septuagint (Greek)	And Joseph brought in Jacob his father, and set him before Pharaoh; and Jacob blessed Pharaoh.
NETS (Greek)	.
Brenton's Septuagint	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Then Joseph made his father Jacob come before Pharaoh, and Jacob gave him his blessing.
Easy English	.
International Children's B.	.
Easy-to-Read Version–2008	Then Joseph called his father Jacob to come in to meet Pharaoh. Jacob blessed Pharaoh.
<i>God's Word</i> TM	Then Joseph brought his father Jacob and had him stand in front of Pharaoh. Jacob blessed Pharaoh.
Good News Bible (TEV)	.
<i>The Message</i>	.
Names of God Bible	.
NIRV	Then Joseph brought his father Jacob in to meet Pharaoh. Jacob gave Pharaoh his blessing.
New Simplified Bible	Joseph brought his father Jacob and presented him to the king. Jacob gave the king his blessing.

Thought-for-thought translations; paraphrases:

Common English Bible	.
Contemporary English V.	.
The Living Bible	.
New Berkeley Version	.
New Century Version	Then Joseph brought in his father Jacob and introduced him to the king, and Jacob blessed the king.

New Life Version	Then Joseph brought his father Jacob to Pharaoh. Jacob prayed that good would come to Pharaoh.
New Living Translation	.

Partially literal and partially paraphrased translations:

American English Bible	Thereafter, Joseph brought his father Jacob in and stood him before Pharaoh, and Jacob blessed Pharaoh.
Beck's American Translation	.
International Standard V	Later, Joseph brought his father Jacob to Pharaoh and introduced him. Jacob blessed Pharaoh.
New Advent (Knox) Bible	Afterwards, Joseph brought his father in, and presented him to the king, to whom he gave his blessing.
Revised Knox Bible	.
Translation for Translators	Then Joseph brought his father <i>Jacob into the palace</i> and introduced him to the king. Jacob asked God to bless the king.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Joseph was to bring in Jacob, his father, and was to stand him turned before Pharaoh, and Jacob was to compliment Pharaoh.
Conservapedia	.
Ferrar-Fenton Bible	Joseph afterwards took Jacob his father and presented him before Pharaoh, and Jacob blessed Pharaoh ; and Pharaoh asked Jacob, " How many are the days of the years of your life ? " v. 8 is included for context.
God's Truth (Tyndale)	And Joseph brought in Jacob his father and set him before Pharaoh. And Jacob blessed Pharaoh.
HCSB	.
Jubilee Bible 2000	.
Lexham English Bible	.
NIV, ©2011	.
NIV – UK	.
Tree of Life Version	.
Urim-Thummim Version	.
Wikipedia Bible Project	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	The sons of Jacob in Egypt Joseph brought in Jacob his father and presented him to Pharaoh who then asked him, "How old are you?" Gen 47,28 Job 14,1 Ps 90,9 Eph 5,16 V. 8 is included for context.
The Heritage Bible	.
New American Bible (2011)	.
New Jerusalem Bible	Joseph brought his father and presented him to Pharaoh. Jacob paid his respects to Pharaoh.
New RSV	.
Revised English Bible	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
exeGeses companion Bible	And Yoseph enters Yaaqov his father and stands him at the face of Paroh:

Hebraic Roots Bible JPS (Tanakh—1985)	and Yaaqov blesses Paroh. .
Israeli Authorized Version Kaplan Translation	Joseph then brought his father Jacob and presented him to Pharaoh; and Jacob greeted Pharaoh. .
Orthodox Jewish Bible	Joseph brought his father Jacob and presented him to Pharaoh. Jacob blessed Pharaoh.
<i>The Scriptures</i> 1998	And Yosef brought in Ya'akov aviv, and set him before Pharaoh; and Ya'akov made on Pharaoh a brocha. .

Expanded/Embellished Bibles:

<i>The Amplified Bible</i> The Expanded Bible	Then Joseph brought in his father Jacob and introduced him to the king [he stood before Pharaoh], and Jacob blessed the king [Pharaoh].
The Geneva Bible Kretzmann's Commentary	And Joseph brought in Jacob, his father, after the first part of the audience had terminated so successfully, and set him before Pharaoh, presented him to the king; and Jacob blessed Pharaoh. It was not an ordinary, humble greeting, but a true priestly blessing.
NET Bible®	Then Joseph brought in his father Jacob and presented him [<i>Heb</i> “caused him to stand.”] before Pharaoh. Jacob blessed Pharaoh.
Syndein/Thieme The Voice	Then Joseph brought his father, Jacob, and presented him to Pharaoh, and Jacob gave Pharaoh a blessing.

Jacob blesses Pharaoh. As we have seen, words spoken as a blessing have great meaning at this time. It may be no more than a greeting spoken, such as “shalom,” which means “peace.” However the story of Genesis prompts us to consider another possibility. In God’s plan to redeem and reclaim His creation, He chooses Abraham and his descendants to be a blessing to all the families on earth. Jacob, Abraham’s grandson and God’s covenant partner, speaks a blessing over Pharaoh that creates a new reality for Egypt and its king. Little does Pharaoh know that this humble nomadic family in need of his help will one day change the course of history.

Literal, almost word-for-word, renderings:

Benner's Mechanical Trans.	...and Yoseph ^[Adding] brought Ya'aqov ^[He restrains] his father and he stood him to the face of Paroh ^[Great house] and Ya'aqov ^[He restrains] respected Paroh ^[Great house] ,...
Concordant Literal Version	And bringing is Joseph Jacob, his father, and is standing him before Pharaoh. And Jacob is blessing Pharaoh.
Context Group Version	And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob esteemed Pharaoh.
Darby Translation <i>Emphasized Bible</i>	So Joseph brought in Jacob his father, and caused him to stand before Pharaoh,—and Jacob blessed Pharaoh.
English Standard Version	Then Joseph brought in Jacob his father and stood him before Pharaoh, and Jacob blessed Pharaoh.
English Standard V. – UK Evidence Bible	.
Green's Literal Translation	And Joseph brought in his father Jacob and placed him before Pharaoh. And Jacob blessed Pharaoh.
H. C. Leupold Jack Ballinger's translation	.

Modern English Version	Then Joseph brought in Jacob his father and presented him to Pharaoh, and Jacob blessed Pharaoh.
Modern KJV	.
NASB	.
New European Version	.
New King James Version	.
Owen's Translation	.
Benner's Mechanical Trans.	.
Stuart Wolf	.
Third Millennium Bible	.
Updated Bible Version 2.11	.
A Voice in the Wilderness	.
Webster's Bible Translation	.
World English Bible	.
Young's Literal Translation	.
Young's Updated LT	And Joseph brings in Jacob his father, and causes him to stand before Pharaoh; and Jacob blesses Pharaoh.

The gist of this passage:

Genesis 47:7a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bôw' (בוא) [pronounced boh]	<i>to take in, to bring [near, against, upon], to come in with, to carry, to cause to come [in], to gather, to bring to pass</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #935 BDB #97
Yôwçêph (יוסף) [pronounced yoh-SAYF]	<i>he adds, he increases; transliterated Joseph</i>	proper masculine noun	Strong's #3130 BDB #415
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Ya'ăqôb (יעקב) [pronounced yah-ăuh-KOH ^b V]	<i>supplanter; insidious, deceitful; to circumvent; heel; and is transliterated Jacob</i>	masculine proper noun	Strong's #3290 BDB #784
'âb (אב) [pronounced aw ^b V]	<i>father, both as the head of a household, clan or tribe; ancestor, grandfather; founder, civil leader, military leader; master, teacher</i>	masculine singular noun with the 1 st person singular suffix	Strong's #1 BDB #3

Translation: Joseph brought his father Jacob...

Of particular importance to Joseph, Jacob and Pharaoh is bringing Jacob before Pharaoh.

Genesis 47:7b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
ʿamad (עמד) [pronounced <i>gaw-MAHD</i>]	<i>to cause to stand [firm], to maintain; to station, to cause to set up [place, raise up, erect], to establish, to preserve; to decree, to impose [a law, mandate]; to ordain, to appoint, to destine; to stand still; to present [one] before [a king]</i>	3 rd person masculine singular, Hiphil imperfect with the 3 rd person masculine singular suffix	Strong's #5975 BDB #763
lâmed (ל) [pronounced <i>lê</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פנים) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of</i> . When used with God, it can take on the more figurative meaning <i>in the judgment of</i> . This can also mean <i>forwards; the front part</i> [or, the edge of a sword]. L ^o pânîym (לפנים) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i> . Literally, this means <i>to faces of</i> .			
par ^e ôh (פרעה) [pronounced <i>pahr^e-GOH</i>]	<i>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated pharaoh</i>	masculine singular proper noun	Strong's #6547 BDB #829

Translation: ...and placed him before Pharaoh.

Joseph places his father Jacob before Pharaoh.

These two men standing before each other—Jacob, who, although he is a wealthy businessman, lacks the great earthly power of Pharaoh; and Pharaoh, a man of great power (one of the most powerful men in the world at this time) and great wisdom.

In eternity future, we will meet both of these men, and perhaps find out exactly what Pharaoh's name was.

Genesis 47:7c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253

Genesis 47:7c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
bârak ^e (בָּרַךְ) [pronounced <i>baw-RAHK^e</i>]	<i>to invoke God, to praise, to celebrate, to adore, to bless [God]; to bless [men], to invoke blessings; to bless [as God, man and other created things], therefore to cause to prosper, to make happy; to salute anyone [with a blessing]; to curse</i>	3 rd person masculine singular, Piel imperfect	Strong's #1288 BDB #138
Ya'ăqôb (יַעֲקֹב) [pronounced <i>yah-ġuh-KOH^{BV}</i>]	<i>supplanter; insidious, deceitful; to circumvent; heel; and is transliterated Jacob</i>	masculine proper noun	Strong's #3290 BDB #784
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
par ^e ôh (פַּרְעֹה) [pronounced <i>pahr^e-ĜOH</i>]	<i>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated pharaoh</i>	masculine singular proper noun	Strong's #6547 BDB #829

Translation: [Jacob blessed Pharaoh.](#)

Jacob blesses Pharaoh.

The NET Bible: *The precise meaning of the Hebrew verb translated “blessed” is difficult in this passage, because the content of Jacob’s blessing is not given. The expression could simply mean that he greeted Pharaoh, but that seems insufficient in this setting. Jacob probably praised Pharaoh, for the verb is used this way for praising God. It is also possible that he pronounced a formal prayer of blessing, asking God to reward Pharaoh for his kindness.*¹²

We have here the Piel imperfect 3rd masculine singular of bârak^e (בָּרַךְ) [pronounced *baw-RAK*]. The verb means *to kneel* but by implication, it means *to bless*; when it is God blessing man, benefits are implied; when it is man blessing God, respect and celebration are key. According to Strong's it can also be used euphemistically *to curse* God or a king. The word often was used in greeting or in parting. We find this word used over 400 times in the Old Testament. **[See the doctrine of blessing--in progress!]** In blessing Pharaoh, Jacob is asking that God provide spiritual and material prosperity for Pharaoh. This is a matter of respect and polite behavior and its strength varies by the person giving the blessing.

Pharaoh has no idea that his providing a place for this small family is going to give great blessing to all Egypt and to change human history.

[Genesis 47:7](#) And Joseph brought in Jacob his father, and set him before Pharaoh. And Jacob blessed Pharaoh.

Genesis 47:7 [Joseph brought his father Jacob and placed him before Pharaoh. Jacob blessed Pharaoh.](#) (Kukis mostly literal translation)

¹² From <https://bible.org/netbible/index.htm?gen44.htm> (footnote); accessed January 23, 2017.

Genesis 47:7 After this, Joseph brought his father Jacob before Pharaoh and Jacob blessed Pharaoh. (Kukis paraphrase)

Jacob would have blessed Pharaoh in the name of the Revealed God; the God of Abraham, Isaac, and Jacob.

And so says Pharaoh unto Jacob, “As how [many] days of years of your lives?” Genesis 47:8 **Pharaoh said to Jacob, “How many days of years [have] you lived?”**

Pharaoh said to Jacob, “How old are you now?”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so says Pharaoh unto Jacob, “As how [many] days of years of your lives?”
Dead Sea Scrolls	.
Targum of Onkelos	And Pharaoh said to Jakob, How many are the days of the years of thy life?
Targum (Pseudo-Jonathan)	And Pharaoh said to Jakob, How many are the days of the years of thy life?
Revised Douay-Rheims	And being asked by him: How many are the days of the years of thy life?
Latin Vulgate	.
Aramaic ESV of Peshitta	Pharaoh said to Ya'aqub, "How many are the days of the years of your life?"
Peshitta (Syriac)	And Pharaoh said to Jacob, How old are you?
Septuagint (Greek)	And Pharaoh said to Jacob, How many are the years of the days of your life?
NETS (Greek)	.
Brenton's Septuagint	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	.
Easy English	Then Pharaoh asked Jacob, 'How old are you?'
International Children's B.	.
Easy-to-Read Version–2008	.
<i>God's Word</i> TM	.
Good News Bible (TEV)	Jacob gave the king his blessing, and the king asked him, “How old are you?” A portion of v. 7 is included for context.
<i>The Message</i>	.
Names of God Bible	.
NIRV	.
New Simplified Bible	.

Thought-for-thought translations; paraphrases:

Common English Bible	Joseph brought his father Jacob and gave him an audience with Pharaoh. Jacob blessed Pharaoh, and Pharaoh said to Jacob, “How old are you?” V. 7 is included for context.
Contemporary English V.	Then Joseph brought his father Jacob and introduced him to the king. Jacob gave the king his blessing, and the king asked him, "How old are you?" V. 7 is included for context.
The Living Bible	.

New Berkeley Version	.
New Century Version	.
New Life Version	.
New Living Translation	"How old are you?" Pharaoh asked him.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
International Standard V	"How old are you?" [Lit. <i>How many years have you lived?</i>] Pharaoh asked Jacob.
New Advent (Knox) Bible	.
Revised Knox Bible	And when the king asked him, what was his age?
Translation for Translators	.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Pharaoh was to say, to Jacob: For how long is you to be alive, even the days of your years?
Conservapedia	Pharaoh said to Jacob, "How old are you?" Or literally, "What are the days of the years of your lives?"
Ferrar-Fenton Bible	.
God's Truth (Tyndale)	.
HCSB	.
Jubilee Bible 2000	.
Lexham English Bible	.
H. C. Leupold	.
NIV, ©2011	After Jacob blessed Pharaoh, Pharaoh asked him, "How old are you?" A portion of v. 7 is included for context.
NIV – UK	.
Tree of Life Version	.
Urim-Thummim Version	.
Wikipedia Bible Project	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	And Pharaoh said to Jacob, How many are the days of your years?
New American Bible (2002)	.
New American Bible (2002)	Then Joseph brought his father Jacob and presented him to Pharaoh. After Jacob had paid his respects to Pharaoh, Pharaoh asked him, "How many years have you lived?" V. 7 is included for context.
New American Bible (2011)	.
New Jerusalem Bible	.
New RSV	.
Revised English Bible	Then Joseph brought his father in and presented him to Pharaoh. Jacob blessed Pharaoh, who asked him his age, and he answered, "The years of my life on earth are one hundred and thirty; few and hard have they been -- fewer than the years my fathers lived." Jacob then blessed Pharaoh and withdrew from his presence. Vv. 7, 9–10 are included for context.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
exeGesés companion Bible	And Paroh says to Yaaqov,

	How many are the days of the years of your life?
Hebraic Roots Bible	.
JPS (Tanakh—1985)	.
Israeli Authorized Version	.
Kaplan Translation	'How old are you?' asked Pharaoh of Jacob.
Orthodox Jewish Bible	And Pharaoh said unto Ya'akov, How old art thou?
<i>The Scriptures</i> 1998	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	Then the king [^l Pharaoh] said to Jacob, "How old are you [^l many of the days are the years of your life]?"
The Geneva Bible	.
Kretzmann's Commentary	And Pharaoh said unto Jacob, How old art thou? an inquiry of courtesy.
NET Bible®	Pharaoh said to Jacob, "How long have you lived [<i>Heb</i> "How many are the days of the years of your life?"]?"
Syndein/Thieme	.
The Voice	Pharaoh (to Jacob): How old are you now?

Literal, almost word-for-word, renderings:

Benner's Mechanical Trans.	...and Paroh ^[Great house] said to Ya'aqov ^[He restrains] , how many are the days of the years of your life,...
Concordant Literal Version	And saying is Pharaoh to Jacob, "How have been the days of the years of your life?"
Context Group Version	.
Darby Translation	.
<i>Emphasized Bible</i>	.
English Standard Version	And Pharaoh said to Jacob, "How many are the days of the years of your life?"
English Standard V. – UK	.
Evidence Bible	.
Green's Literal Translation	.
H. C. Leupold	.
Jack Ballinger's translation	.
Modern English Version	.
Modern KJV	.
NASB	Pharaoh said to Jacob, "How many years have you lived?"
New European Version	Pharaoh said to Jacob, How many are the days of the years of your life?
New King James Version	.
Owen's Translation	.
Benner's Mechanical Trans.	.
Stuart Wolf	.
Third Millennium Bible	.
Updated Bible Version 2.11	.
A Voice in the Wilderness	.
Webster's Bible Translation	.
World English Bible	Pharaoh said to Jacob, "How old are you?"
<i>Young's Literal Translation</i>	.
Young's Updated LT	And Pharaoh says unto Jacob, "How many are the days of the years of your life?"

The gist of this passage: Pharaoh inquires as to Jacob's age.

Genesis 47:8

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
par ^e ôh (הַעֲרֹף) [pronounced pah ^e -GŌH]	<i>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated pharaoh</i>	masculine singular proper noun	Strong's #6547 BDB #829
'el (אל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Ya'ăqôb (בְּקֹעֵב) [pronounced yah-guh-KOH ^{BV}]	<i>supplanter; insidious, deceitful; to circumvent; heel; and is transliterated Jacob</i>	masculine proper noun	Strong's #3290 BDB #784
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, just as; according to, after; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
mâh (מַה) [pronounced maw]	<i>what, how, why</i>	interrogative; exclamatory particle	Strong's #4100 BDB #552
The word kammâh (כַּמַּה) [pronounced kahm-maw], which means <i>how often, how many, how much, how long</i> . It is actually a preposition, an interrogative and the definite article strung together.			
yâmîym (יָמִים) [pronounced yaw-MEEM]	<i>days, a set of days; time of life, lifetime; a specific time period, a year</i>	masculine plural construct	Strong's #3117 BDB #398
shânîym (שָׁנִים) [pronounced shaw-NEEM]	<i>years</i>	feminine plural construct	Strong's #8141 BDB #1040
chayyîym (חַיִּים) [pronounced khay-YEEM]	<i>life, lives; a life of long duration, immortality; living, sustenance; refreshment; prosperity, welfare, happiness</i>	masculine plural adjective with the 2 nd person masculine singular suffix	Strong's #2416 BDB #311

The phrase *days of years of your life* is called a *pleonasm* [pronounced PLAY-oh-nasm] or a *redundancy*.¹³ There appears to be a redundancy of words, but there is not, as this is Scripture. In this case, perhaps the idea is *his full and complete life*, but he is not ready to live out this life in the palace with David.

These words together mean, *how many years have you lived?*

¹³ *Figures of Speech Used in the Bible*; E. W. Bullinger; ©originally 1898; reprinted 1968 Baker Books; pp. 405, 413.

Genesis 47:8

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
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More or less from Keil and Delitzsch: *How many days are there of the years of your life = how long have you lived.*¹⁴

Translation: Pharaoh said to Jacob, “How many days of years [have] you lived?”

Again, note how little has changed in the conversations of men. In our culture, where youthfulness is often celebrated and envied, we continually ask very young people their age. In that culture, the wisdom of age was celebrated; so it was normal to ask an older person, “How old are you?”

The Pharaoh is making polite conversation, not knowing many people who command the respect that Jacob does and being the age that he is.

It would be difficult to speculate as to the age of Pharaoh, based upon him asking this question.

Genesis 47:8 And Pharaoh said to Jacob, “How many are the days of the years of your life?”

Genesis 47:8 Pharaoh said to Jacob, “How many days of years [have] you lived?” (Kukis mostly literal translation)

Genesis 47:8 Pharaoh said to Jacob, “How old are you now?” (Kukis paraphrase)

This question would suggest that Pharaoh is considerably younger than Jacob, but that he respects his age.

A less common question today, posed to those who are older, is, *how old are you?* In our culture, which worships youth (something which is driven, in part, by Hollywood and the media), this is seen as an impolite question. However, in the orient, a person is valued for their age and wisdom. Their time on earth counts for something and it was honored in ancient times. They have seen a lot, and they have experienced a lot. They can make recommendations and observations based upon all that they have observed over a long period of time. Such a person is less affected by cultural trends and today by technical innovations. They have observed and noted truths which have stood for the ages—truths which are unaffected by cultural shifts, the introduction of new cultures, or technological improvements.

For example, Solomon, King David’s son, went somewhat awry during his life, marrying 700 women and taking another 300 as concubines (mistresses). But, at the end of his life, he did a lot of writing, and sometimes his wisdom came from a place of failure. Solomon wrote, in Eccles. 9:9 **Enjoy life with the wife whom you love, all the days of your vain life that He has given you under the sun, because that is your portion in life and in your toil at which you toil under the sun.** My point being is, Solomon was very confused about this particular topic as a young and middle aged man, as he allowed himself to be subject to his desires. However, as he grew older, he became wiser about life and about the choices he had made. Proverbs 5:18 **Let your fountain be blessed, and rejoice in the wife of your youth,...** (ESV; capitalized) My point being, with age, Solomon acquired some wisdom and common sense which he apparently had set aside for much of his life.

Genesis 47:9 And Jacob said to Pharaoh, “The days of the years of my pilgrimage are a hundred and thirty years. Few and evil have been the days of the years of my life, and I have not attained to the days of the years of the life of my fathers in the days of their pilgrimage.”

This is one of the markers of the life of Jacob—he is 130 years old when he comes to Egypt with his family. Recall that he left Canaan around age 77; returned some 20 years later, and therefore has continued to live in the land for 33 years after returning from Paddan-aram.

¹⁴ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 2Samuel 19:32–37.

Jacob's father Isaac lived to the age of 180; his grandfather, Abraham, lived to the age of 175. So, by comparison, Jacob was still a kid. He says that his days are few, indicating that he has lived considerably fewer years than his fathers; and he calls his life evil. However, remember that we have studied Jacob's life, and we know that most of his problems were self-induced (which is true of most people—we often tend to be our own worst enemy). It is certainly a truism that, for the most part, a person is his own worst enemy. He does not appear to have come to that point in his understanding of himself and the world.

The Jews were taken out of the land of Canaan for several reasons. Most importantly, the Canaanites were becoming more and more degenerate; and, as we have studied, were having a negative impact upon the sons of Jacob. This degeneration would continue for some time (the next 400 years), to a point where, God will have the Jews return to the land and destroy those who live in the Land of Promise. However, there is a separation which must take place in order to protect the Hebrew family from cultural corruption. The Hebrews have to be made separate from the heathen living in Canaan.

Also, the Jews will be segregated, to some degree, from the Egyptians—due in part, I believe, to their vocation of cattle and animal raising. The divine purpose of the separation is to keep the sons of Israel racially pure. However, given the warm relations which begin between the Egyptians and Jacob's family, there must have been more Egyptian women who entered into the family of Jacob.

Interestingly enough, there is only one thing that Jacob says to Pharaoh which is recorded in Scripture:

I took many liberties in the 2nd translation; far more than I normally do.

And so says Jacob unto Pharaoh, “Days of years of my travels thirty and a hundred of a year; few and evils were days of years of my lives and they have not attained to days of years lives of my fathers in days of years of their travels.” And so blesses Jacob Pharaoh and so goes out from faces of Pharaoh.

Genesis
47:9–10

Jacob said to Pharaoh, “[So far] the days of the years of my travels [are] 130 years and the days of my life have been fewer [than my fathers] and [more] evil [than my fathers]. And [to this point, my life] has not attained to the age of my fathers in the years of their travels.” Then Jacob blessed Pharaoh and went out from his [lit., *Pharaoh's*] presence.

Jacob then explained to Pharaoh, “So far, I have only lived for 130 years, so far fewer years than my fathers and I have endured more difficulties than my fathers. I have not attained to the age or greatness of my fathers in their lifetime travels.” Then Jacob blessed the Pharaoh and went out from his presence.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so says Jacob unto Pharaoh, “Days of years of my travels thirty and a hundred of a year; few and evils were days of years of my lives and they have not attained to days of years lives of my fathers in days of years of their travels.” And so blesses Jacob Pharaoh and so goes out from faces of Pharaoh.

Dead Sea Scrolls
Targum of Onkelos

And Jakob said to Pharaoh, The days of the years of my pilgrimage are a hundred and thirty years. Few and evil have been the days of the years of my life, and I have not attained to the days of the years of the life of my fathers, in the days of their pilgrimage. And Jakob blessed Pharaoh, and went out from before Pharaoh. And Joseph made his father and his brethren to dwell, and gave them a possession in the land of Mizraim, in the best of the land, in the land of Ramesis, as Pharaoh had commanded.

Targum (Pseudo-Jonathan)	And Jakob answered Pharaoh, The days of the years of my pilgrimage are an hundred and thirty years. Few and evil have been the days of the years of my life; for in my youth I fled before Esau my brother, and sojourned in a land not my own; and now in the time of my old age have I come down to sojourn here. And my days have not reached the days of the years of the life of my fathers in the days of their pilgrimage. And Jakob blessed Pharaoh, and went out from before Pharaoh.
Revised Douay-Rheims	He answered: The days of my pilgrimage are a hundred and thirty years, few, and evil, and they are not come up to the days of the pilgrimage of my fathers. And blessing the king, he went out.
Latin Vulgate	.
Aramaic ESV of Peshitta	Ya'aqub said to Pharaoh, "The days of the years of my pilgrimage are one hundred thirty years. Few and evil have been the days of the years of my life, and they have not attained to the days of the years of the life of my fathers in the days of their pilgrimage." Ya'aqub blessed Pharaoh, and went out from the presence of Pharaoh.
Peshitta (Syriac)	And Jacob said to Pharaoh. The days of the years of my pilgrimage are a hundred and thirty years; few and difficult have been the years o my life. and I have not attained to the days of the years of the life of my fathers in the days of their pilgrimage. And Jacob blessed Pharaoh and went out from before Pharaoh.
Septuagint (Greek)	And Jacob said to Pharaoh, The days of the years of my life, wherein I sojourn, are a hundred and thirty years; few and evil have been the days of the years of my life, they have not attained to the days of the life of my fathers, in which days they sojourned. And Jacob blessed Pharaoh, and departed from him.
NETS (Greek)	.
Brenton's Septuagint	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And Jacob said, The years of my wanderings have been a hundred and thirty; small in number and full of sorrow have been the years of my life, and less than the years of the wanderings of my fathers. And Jacob gave Pharaoh his blessing, and went out from before him.
Easy English	Jacob replied, 'I have been alive for 130 years. My years have been few, and difficult. And I am not as old as my ancestors were.' Abraham was alive for 175 years (25:7). And Isaac was alive for 180 years (35:28). Then Jacob blessed Pharaoh and left him.
Easy-to-Read Version–2008	Jacob said to Pharaoh, "I have had a short life with many troubles. I am only 130 years old. My father and his ancestors lived to be much older than I am." Then Jacob blessed Pharaoh and left from his meeting with him.
God's Word™	Jacob answered Pharaoh, "The length of my stay on earth has been 130 years. The years of my life have been few and difficult, fewer than my ancestors' years." Then Jacob blessed Pharaoh and left.
Good News Bible (TEV)	Jacob answered, "My life of wandering has lasted a hundred and thirty years. Those years have been few and difficult, unlike the long years of my ancestors in their wanderings." Jacob gave the king a farewell blessing and left.
International Children's B.	Jacob said to him, "My life has been spent wandering from place to place. It has been short, filled with trouble. I have lived only 130 years. My ancestors lived much longer than I." Then Jacob blessed the king and left.
The Message	Jacob answered Pharaoh, "The years of my sojourning are 130—a short and hard life and not nearly as long as my ancestors were given." Then Jacob blessed Pharaoh and left.
Names of God Bible	.

NIRV	Jacob said to Pharaoh, "The years of my journey through life are 130. My years have been few and hard. They aren't as many as the years of my father and grandfather before me." Jacob gave Pharaoh his blessing. Then he left him.
New Simplified Bible	Jacob answered: »My life of wandering has lasted a hundred and thirty years. Those years have been few and difficult, unlike the long years of my ancestors in their wanderings.« Jacob gave the king a farewell blessing and left.

Thought-for-thought translations; paraphrases:

Common English Bible	Jacob said to Pharaoh, "I've been a traveler for 130 years. My years have been few and difficult. They don't come close to the years my ancestors lived during their travels." Jacob blessed Pharaoh and left Pharaoh's presence.
Contemporary English V.	Jacob answered, "I have lived only a hundred thirty years, and I have had to move from place to place. My parents and my grandparents also had to move from place to place. But they lived much longer, and their life was not as hard as mine." Then Jacob gave the king his blessing once again and left.
The Living Bible	Jacob replied, "I have lived 130 long, hard years, and I am not nearly as old as many of my ancestors." Then Jacob blessed Pharaoh again before he left.
New Berkeley Version New Century Version	.
New Life Version	Jacob said to him, "My life has been spent wandering from place to place. It has been short and filled with trouble—only one hundred thirty years. My ancestors lived much longer than I." Then Jacob blessed the king and left.
New Living Translation	Jacob answered Pharaoh, "I have traveled on this earth for 130 years. The years of my life have been few and full of sorrow, and less than the years that my fathers lived." Then Jacob prayed that good would come to Pharaoh, and went away from him.
New Living Translation	Jacob replied, "I have traveled this earth for 130 hard years. But my life has been short compared to the lives of my ancestors." Then Jacob blessed Pharaoh again before leaving his court.

Partially literal and partially paraphrased translations:

American English Bible	And Jacob replied to Pharaoh: 'The years of my life that I've lived are a hundred and thirty. But these years have been too few and too troubled. I haven't reached the age that my ancestors [achieved], back in the days when they lived.' And Jacob [again] blest Pharaoh, and left.
Beck's American Translation International Standard V	.
New Advent (Knox) Bible	"I'm 130 years old," Jacob replied. "My years have turned out to be few and unpleasant, but I haven't yet reached the age my ancestors did during their travels on earth." [The Heb. lacks <i>on earth</i>] Then Jacob blessed Pharaoh and then left the throne room [Lit. <i>left his presence</i>].
Revised Knox Bible Translation for Translators	I have lived a wanderer's life, said he, these hundred and thirty years; no long life, and no happy one, compared with the years my fathers spent, roaming the world before me. So he gave the king his blessing, and left him.
Revised Knox Bible Translation for Translators	Jacob replied, "I have been traveling around for 130 years. I have not lived as long as my ancestors, but my life has been full of troubles." Then Jacob again asked God to bless the king, and left him.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Jacob was to say to Pharaoh: The days of my years of my sojourning, are to be a hundred and thirty years. Few and in misery are the days of my years, that I am to be alive. Am I to have attain the days of years of the life of my fathers, in the days
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	of their sojourning? Jacob was to compliment Pharaoh, and was to go out, from being turned before Pharaoh.
Conservapedia	Jacob said to Pharaoh, "I am 130 years old. My life has been short [True enough. Abraham lived to be 175, and Isaac 180. Their ancestors lived even longer, although after the Great Flood, the lifespan of man fell ninety percent, and in a hurry.] and bitter, and not nearly as long as the lives of my ancestors." Jacob blessed Pharaoh, and went out from Pharaoh's court.
Ferrar-Fenton Bible	When Jacob replied to Pharaoh ; "The days of the years of my stay have been one hundred and thirty years. Few and evil have been the years of the days of my life! and they have not reached to the days of the years my fathers lived in the days io of their stay." Then Jacob blessed Pharaoh, and retired from the presence of Pharaoh.
God's Truth (Tyndale) HCSB Jubilee Bible 2000 Lexham English Bible H. C. Leupold And Jacob said to Pharaoh: The days of the years of my pilgrimage are a hundred and thirty years; few and evil have been the days of the years of my life and they have not reached the days of the years of the lives of my forefathers in the days of their pilgrimage. And Jacob blessed Pharaoh and went forth from Pharaoh's presence.
NIV, ©2011 NIV – UK Tree of Life Version	. . . Jacob said to Pharaoh, "The days of the years of my sojourn are 130 years. Few and evil have been the days of the years of my life. Moreover, the days of the years of my life have not attained the days of the years of the lives of my fathers, in the days of their sojourn." And Jacob blessed Pharaoh and went out from Pharaoh's presence.
Urim-Thummim Version	Then Jacob answered Pharaoh, the years of my lifetime are 130 years: few and difficult (have the days and years of my life been), but have not been as long as the days of my forefathers, in the span of their lifetimes. Then Jacob blessed Pharaoh and went out from before him.
Wikipedia Bible Project	And Jacob said to Pharaoh, "The days of my wandering amount to one-hundred and thirty years: meager and bad have been the days of my life. They did not approach the days of my fathers, in the days of their wandering." And Jacob blessed Pharaoh; and left Pharaoh's presence.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Jacob replied, "The years of my wanderings are one hundred and thirty. Brief and difficult have been the years of my life, and not as many as those of my fathers." Then Jacob blessed Pharaoh and withdrew from his presence.
The Heritage Bible	And Jacob said to Pharaoh, The days of the years of my temporary residence are one hundred and thirty years; the days of the years of my life have been few and evil, and have not reached the days of the years of the life of my fathers in the days of their temporary residence. And Jacob blessed Pharaoh, and went out from the face of Pharaoh.
New American Bible (2002)	Jacob replied: "The years I have lived as a wayfarer amount to a hundred and thirty. Few and hard have been these years of my life, and they do not compare with the years that my ancestors lived as wayfarers [man is merely a sojourner on earth; cf ⇒ Psalm 39:13]." Then Jacob bade Pharaoh farewell and withdrew from his presence.
New Jerusalem Bible	Jacob said to Pharaoh, 'The years of my stay on earth add up to one hundred and thirty years. Few and unhappy my years have been, falling short of my ancestors'

years in their stay on earth.' Jacob then took leave of Pharaoh and withdrew from his presence.

New RSV Jacob said to Pharaoh, 'The years of my earthly sojourn are one hundred and thirty; few and hard have been the years of my life. They do not compare with the years of the life of my ancestors during their long sojourn.' Then Jacob blessed Pharaoh, and went out from the presence of Pharaoh.

Revised English Bible .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible Pharaoh asked Ya'akov, "How old are you?" and Ya'akov replied, "The time of my stay on earth has been 130 years; they have been few and difficult, fewer than the years my ancestors lived." Then Ya'akov blessed Pharaoh and left his presence. A portion of v. 8 is included for context.

exeGeses companion Bible And Yaaqov says to Paroh,
The days of the years of my sojournings
are a hundred years and thirty years:
few and evil be the days of the years of my life:
and reach not
to the days of the years of the life of my fathers
in the days of their sojournings.
And Yaaqov blesses Paroh
and goes from the face of Paroh:...

Hebraic Roots Bible And Jacob said to Pharaoh, The days of the years of my camps are a hundred and thirty years. Few and evil have been the days of the years of my life and they have not reached the days of the years of the life of my fathers, in the days of their camps. And Jacob blessed Pharaoh, and went out from before Pharaoh.

JPS (Tanakh—1985) And Jacob answered Pharaoh, "The years of my sojourn [on earth] are one hundred and thirty. Few and hard have been the years of my life, nor do they come up to the life spans of my fathers during their sojourns." Then Jacob bade Pharaoh farewell, and left Pharaoh's presence.

Israeli Authorized Version
Kaplan Translation .
'My journey through life [Literally, 'the days of the years of my wandering.'] has lasted 130 years [Since Jacob was born in 2108 (Genesis 25:26), the year was now 2238 (1523 b.c.e.),] 'replied Jacob. 'The days of my life have been few and hard. I did not live as long as my fathers did during their pilgrimage through life.' With that, Jacob blessed Pharaoh and left his presence.

Orthodox Jewish Bible And Ya'akov said unto Pharaoh, The days of the shanim of my pilgrimage are a hundred and thirty shanah; few and bad have the days of the years of my life been, and have not attained unto the days of the years of the life of my avot in the days of their pilgrimage.

The Scriptures 1998 .

Expanded/Embellished Bibles:

The Amplified Bible .
The Expanded Bible Jacob said to him, "My life has been spent ·wandering from place to place [sojourning; residing as an alien]. It has been short and filled with trouble—only one hundred thirty years. My ·ancestors [fathers] ·lived [·wandered; sojourned; lived as an alien] much longer than I." Then Jacob blessed ·the king [·Pharaoh] and ·left [·went out from before the Pharaoh].

The Geneva Bible
Kretzmann's Commentary .
And Jacob said unto Pharaoh, The days of the years of my pilgrimage are an hundred and thirty years. The expression is purposely chosen to indicate extension,

duration. Few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage. The complaint of Moses is here anticipated: "Yet is their strength labor and sorrow; for it is soon cut off, and we fly away," Psalm 90:10. The age of Jacob, although he did not die as soon as he expected, did indeed fall much short of that of Abraham and Isaac, and in addition, his shorter life had brought him much grief and sorrow. The believers have no guarantee of immunity against the troubles of this earth, but, on the contrary, very often are obliged to carry an unusual measure, and they bear them willingly in the fear of God. **And Jacob blessed Pharaoh, and went out from before Pharaoh.** If the princes of the world grant to the believers a place where they may live and worship in peace and security, they will receive the blessings of the Lord in return.

NET Bible®

Jacob said to Pharaoh, "All [*Heb* "the days of."] the years of my travels [*Heb* "sojournings."] are 130. All [*Heb* "the days of."] the years of my life have been few and painful; the years of my travels are not as long as those of my ancestors." [*Heb* "and they have not reached the days of the years of my fathers in the days of their sojournings."] Then Jacob blessed Pharaoh and went out from his presence [*Heb* "from before Pharaoh."].

Syndein/Thieme
The Voice

Jacob: I have journeyed through life for 130 years. My life has been short and hard. But they don't compare with the many years my ancestors traveled this earth. Jacob gave Pharaoh a blessing *for a second time* and left his presence.

Literal, almost word-for-word, renderings:

Benner's Mechanical Trans.	...and Ya'aqov ^[He restrains] said to Paroh ^[Great house] , the days of the years of my pilgrimage are a hundred and thirty years, a small and dysfunctional amount have the days of the years of my life existed and they did not overtake the days of the years of the life of my father in the days of their pilgrimage, and Ya'aqov ^[He restrains] respected Paroh ^[Great house] and he went out from the face of Paroh ^[Great house] , ...
Concordant Literal Version	.
Context Group Version	.
Darby Translation	.
<i>Emphasized Bible</i>	.
English Standard Version	.
English Standard V. – UK	.
Evidence Bible	.
Green's Literal Translation	.
H. C. Leupold	.
Jack Ballinger's translation	.
Modern English Version	.
Modern KJV	.
NASB	So Jacob said to Pharaoh, "The years of my sojourning are one hundred and thirty; few and unpleasant have been the years of my life, nor have they attained the years that my fathers lived during the days of their sojourning." And Jacob blessed Pharaoh, and went out from his presence.
New European Version	.
New King James Version	And Jacob said to Pharaoh, "The days of the years of my pilgrimage are one hundred and thirty years; few and evil have been the days of the years of my life, and they have not attained to the days of the years of the life of my fathers in the days of their pilgrimage." So Jacob blessed Pharaoh, and went out from before Pharaoh.
Owen's Translation	.
Benner's Mechanical Trans.	.

Stuart Wolf
 Third Millennium Bible
 Updated Bible Version 2.11
 A Voice in the Wilderness
 Webster's Bible Translation
 World English Bible
 Young's Literal Translation
 Young's Updated LT

And Jacob says unto Pharaoh, "The days of the years of my sojournings are an hundred and thirty years; few and evil have been the days of the years of my life, and they have not reached the days of the years of the life of my fathers, in the days of their sojournings." And Jacob blesses Pharaoh, and goes out from before Pharaoh.

The gist of this passage: Jacob answers/complains that he is only 130—younger than his father and grandfather—and that his days have been few and difficult. He blesses Pharaoh again and takes his leave.

9-10

Genesis 47:9a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wāw consecutive	No Strong's # BDB #253
'āmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
Ya'āqôb (יַעֲקֹב) [pronounced <i>yah-ġuh-KOH^{BV}</i>]	<i>supplanter; insidious, deceitful; to circumvent; heel; and is transliterated Jacob</i>	masculine proper noun	Strong's #3290 BDB #784
'el (אֶל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
par ^o h (הַעֲרֹפֶה) [pronounced <i>pahr^o-ĠOH</i>]	<i>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated pharaoh</i>	masculine singular proper noun	Strong's #6547 BDB #829
yāmîym (יָמִים) [pronounced <i>yaw-MEEM</i>]	<i>days, a set of days; time of life, lifetime; a specific time period, a year</i>	masculine plural construct	Strong's #3117 BDB #398
shânîym (שָׁנִים) [pronounced <i>shaw-NEEM</i>]	<i>years</i>	feminine plural construct	Strong's #8141 BDB #1040
māġûwr (מִגְוָר) [pronounced <i>maw-GOOR</i>]	<i>sojourning, sojourning-place; residing, residence, dwelling-place, dwelling, abode; possibly travels, traveling</i>	masculine plural noun with the 1 st person singular suffix	Strong's #4033 BDB #158

Genesis 47:9a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
sh ^l ôshîym (שְׁלֹשִׁים) [pronounced sh ^l ow-SHEEM]	thirty	masculine plural numeral	Strong's #7970 BDB #1026
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
mê'âh (מֵאָה) [pronounced may-AW]	one hundred, a hundred, hundred	feminine singular numeral; construct form	Strong's #3967 BDB #547
shânâh (שָׁנָה) [pronounced shaw-NAW]	year	feminine singular noun	Strong's #8141 BDB #1040

Translation: Jacob said to Pharaoh, “[So far] the days of the years of my travels [are] 130 years...

Jacob has done a great deal of traveling, much of it outside of the Land of Promise.

The NET Bible: *Jacob uses a term [mâgûwr (מַגֻּוֹר) [pronounced maw-GOOR]] that depicts him as one who has lived an unsettled life, temporarily residing in many different places.*¹⁵

Interestingly enough, Abraham, once he moved to the land of promise, remained there (for the most part) and traveled throughout the land of Canaan. Jacob, his grandson, will leave Canaan on two occasions.

God's nation, Israel, was also forced out of the land on two occasions. Don't know how much of a parallel that this is.

In any case, Abraham, who was a lot more faithful to the Lord, remained in the land for the most part; his grandson, Jacob, less faithful to God, spent more time outside of the land.

To this point, we would interpret this to mean that Jacob is 130 years old. His son Joseph, in standing before Pharaoh, was 30 years old (Genesis 41:46). Since then, 7 good years have passed and now we are in the 2nd year of famine. So, Jacob would be 91 years old when he sired Joseph? I don't think that time scheme makes sense.

I need to spend some more time on the ages of Joseph and Jacob.

Genesis 47:9b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
m ^e aṭ (מֵאֶט) [pronounced m ^e -GAHT]	a little, fewness, few	masculine singular noun	Strong's #4592 BDB #589
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251

¹⁵ From <https://bible.org/netbible/index.htm?gen44.htm> (footnote); accessed January 23, 2017.

Genesis 47:9b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
ra'îym (רַעִים) [pronounced rah-GEEM]	evil [men], bad [men], wicked [men]; those who are evil in appearance, those who are deformed	masculine plural adjective/noun	Strong's #7451 BDB #948
The full set of BDB definitions are: 1) bad, evil (adjective); 1a) bad, disagreeable, malignant; 1b) bad, unpleasant, evil (giving pain, unhappiness, misery); 1c) evil, displeasing; 1d) bad (of its kind - land, water, etc); 1e) bad (of value); 1f) worse than, worst (comparison); 1g) sad, unhappy; 1h) evil (hurtful); 1i) bad, unkind (vicious in disposition); 1j) bad, evil, wicked (ethically); 1j1) in general, of persons, of thoughts; 1j2) deeds, actions; 2) evil, distress, misery, injury, calamity (noun masculine); 2a) evil, distress, adversity; 2b) evil, injury, wrong; 2c) evil (ethical); 3) evil, misery, distress, injury (noun feminine); 3a) evil, misery, distress; 3b) evil, injury, wrong; 3c) evil (ethical).			
The NET Bible: <i>The Hebrew word ער (ra') can sometimes mean "evil," but that would give the wrong connotation here, where it refers to pain, difficulty, and sorrow. Jacob is thinking back through all the troubles he had to endure to get to this point.</i> ¹⁶			
hâyâh (הָיָה) [pronounced haw-YAW]	to be, is, was, are; to become, to come into being; to come to pass	3 rd person masculine plural, Qal perfect	Strong's #1961 BDB #224
yâmîym (יָמִים) [pronounced yaw-MEEM]	days, a set of days; time of life, lifetime; a specific time period, a year	masculine plural construct	Strong's #3117 BDB #398
shânîym (שָׁנִים) [pronounced shaw-NEEM]	years	feminine plural construct	Strong's #8141 BDB #1040
chayyîym (חַיִּים) [pronounced khay-YEEM]	life, lives; a life of long duration, immortality; living, sustenance; refreshment; prosperity, welfare, happiness	masculine plural adjective with the 1 st person singular suffix	Strong's #2416 BDB #311

The phrase *days of years of my life* is called a *pleonasm* [pronounced PLAY-oh-nasm] or a *redundancy*.¹⁷ There appears to be a redundancy of words, but there is not, as this is Scripture. In this case, perhaps the idea is *his full and complete life*, but he is not ready to live out this life in the palace with David.

This is how others translated this phrase in Genesis 47:9:

Translation: ...and the days of my life have been fewer [than my fathers] and [more] evil [than my fathers].

I believe that Jacob is comparing his life to that of his father and grandfather. So far, he is younger than either man; and he believes that he has faced more difficulties in his life.

We have studied Jacob's life and (1) he manufactured many of his own difficulties and (2) when he was actually cheated, it was because he interacted with a man who was a greater schemer and cheat than he was (Jacob's Uncle Laban). Jacob's one great heartache in life was believing that he had lost Joseph, his favorite son.

¹⁶ From <https://bible.org/netbible/index.htm?gen44.htm> (footnote); accessed January 23, 2017.

¹⁷ *Figures of Speech Used in the Bible*; E. W. Bullinger; ©originally 1898; reprinted 1968 Baker Books; pp. 405, 413.

However, even that can be attributed to Jacob to some degree. He should not have played favorites and he should have raised his other sons better, emphasizing and teaching leadership to his oldest son.

You will notice that Jacob is already complaining about his life to Pharaoh. Although he was not asked, Jacob has already told Pharaoh, “Yeah, I have lived a pretty crappy life so far.”

Yet Jacob has nearly his whole family with him (apart from two grandsons who died the sin unto death); and his future is assured, despite the famine raging in Egypt and Canaan. If anything, Jacob ought to be gracious and express gratitude. He felt it more important to tell Pharaoh how he felt at this time.

Over these next 17 years, Jacob will appear to grow spiritually and he will develop a new attitude towards life, where he is appreciative to God and recognizes God’s great blessings and promises. In fact, the night and day change in Jacob is one of the most remarkable things in Scripture, and something which is rarely noted.

Genesis 47:9c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s #
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong’s # BDB #251
lô’ (לא or לו) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong’s #3808 BDB #518
nâsag (נָסַג) [pronounced <i>naw-SAHG</i>]	<i>to reach, to attain, to overtake; to cause to reach; to be able to be secure; to have enough</i>	3 rd person masculine plural, Hiphil perfect	Strong’s #5381 BDB #673
’êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong’s #853 BDB #84
yâmîym (יָמִים) [pronounced <i>yaw-MEEM</i>]	<i>days, a set of days; time of life, lifetime; a specific time period, a year</i>	masculine plural construct	Strong’s #3117 BDB #398
shânîym (שָׁנִים) [pronounced <i>shaw-NEEM</i>]	<i>years</i>	feminine plural construct	Strong’s #8141 BDB #1040
chayyîym (חַיִּים) [pronounced <i>khay-YEEM</i>]	<i>life, lives; a life of long duration, immortality; living, sustenance; refreshment; prosperity, welfare, happiness</i>	masculine plural construct	Strong’s #2416 BDB #311
’âbôwth (אָבוֹת) [pronounced <i>aw^b-VOOTH</i>]	<i>fathers, ancestors, both as the heads of households, clans or tribes; founders, civil leaders, military leaders</i>	masculine plural noun with the 1 st person plural suffix	Strong’s #1 BDB #3
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 rd person masculine plural suffix	No Strong’s # BDB #88

Genesis 47:9c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
yâmîym (יָמַיִם) [pronounced yaw- MEEM]	<i>days, a set of days; time of life, lifetime; a specific time period, a year</i>	masculine plural construct	Strong's #3117 BDB #398
mâgûwr (מַגֹּוּר) [pronounced maw- GOOR]	<i>sojourning, sojourning-place; residing, residence, dwelling-place, dwelling, abode; possibly travels, traveling</i>	masculine plural noun with the 3 rd person masculine plural suffix	Strong's #4033 BDB #158

Translation: And [to this point, my life] has not attained to the age of my fathers in the years of their travels.”

Jacob is comparing his life and his length of life to that of Abraham and Isaac. Obviously, he is not as old as those men; and his life has been less compared to theirs. Abraham lived to be 175; Isaac lived to be 180. Jacob will live in the land of Egypt of 17 years, dying at the age of 147 (Genesis 47:28).

Here he is before Pharaoh, being given a place to live and enough food to eat, and Jacob complains of his life to Pharaoh (as some people do to anyone who will listen).

Jacob is somewhat bitter about his life, although he has only himself to blame for being the spiritually corrupt person that he is. Jacob has made a lot of wrong and selfish choices as a believer and has just spent twenty years in perpetual misery due to the loss of Joseph. He did not turn to God for comfort nor was he willing to let his son go in his heart. Therefore, he has spent day after day in bitterness and self-pity. He knows that he did not live as long as his forefathers and he knows that he does not have a lot of time left.

Genesis 47:9 And Jacob said to Pharaoh, “The days of the years of my pilgrimage are a hundred and thirty years. Few and evil have been the days of the years of my life, and I have not attained to the days of the years of the life of my fathers in the days of their pilgrimage.”

Genesis 47:9 Jacob said to Pharaoh, “[So far] the days of the years of my travels [are] 130 years and the days of my life have been fewer [than my fathers] and [more] evil [than my fathers]. And [to this point, my life] has not attained to the age of my fathers in the years of their travels.” (Kukis mostly literal translation)

This tells us two things, primarily: (1) Jacob’s age and (2) his maturity level, which is not so high, given that he calls the days of his life as *few and evil*. We have noted throughout what Jacob has done, the many mistakes he has made, and how he liked it when matched up with a more experienced manipulator. What he does not appear to appreciate is how big God’s hand has been in his life. We know that; we have seen God’s will everywhere in Jacob’s life, whether he does good or wrong. Furthermore, every one of his children would become the Hebrew nation; and God would keep them isolated.

What Jacob needs to do is stop for just a moment, think of all the boneheaded decisions that he has made, and then to open his eyes and look where he is. He is in the palace of the king of Egypt—a guest of the king of Egypt. It is year 2 of the famine and likely millions of people in Canaan would continue to die due to this famine; but Jacob and all of his children would live and not feel any of the effects of the famine over the next 5 years. Now Who placed Jacob there but the Providence of God? God has not just protected his son Joseph, but God elevated Joseph to #2 man in all of Egypt.

God has been in Jacob’s life and has guided and taken care of him and his family; and Jacob—at least to this point in his life—does not appear to recognize that.

Genesis 47:10a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bârak ^e (בָּרַךְ) [pronounced baw-RAHK ^e]	<i>to invoke God, to praise, to celebrate, to adore, to bless [God]; to bless [men], to invoke blessings; to bless [as God, man and other created things], therefore to cause to prosper, to make happy; to salute anyone [with a blessing]; to curse</i>	3 rd person masculine singular, Piel imperfect	Strong's #1288 BDB #138
Ya'ăqôb (יַעֲקֹב) [pronounced yah-ăuh-KOH ^{BV}]	<i>supplanter; insidious, deceitful; to circumvent; heel; and is transliterated Jacob</i>	masculine proper noun	Strong's #3290 BDB #784
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
par ^e ôh (פַּרְעֹה) [pronounced pah ^e -ŶOH]	<i>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated pharaoh</i>	masculine singular proper noun	Strong's #6547 BDB #829

Translation: Then Jacob blessed Pharaoh...

Before leaving, Jacob blesses Pharaoh a second time; which would be a calling upon God to bless Jacob.

Interestingly enough, despite Jacob's lousy attitude (and it will change), his blessings are meaningful and significant. He is still God's point man—he is the genetic father of every Jew (apart from some religious Jews who converted to Judaism). His 12 sons would make up the 12 tribes of Israel.

Genesis 47:10b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
yâtsâ' (יָצָא) [pronounced yaw-TZAWH]	<i>to go out, to come out, to come [go] forth; to rise; to flow, to gush up [out]; [of money:] to be expended, laid out, spent; promulgated; outgoing [end of a time period]</i>	3 rd person masculine singular, Qal imperfect	Strong's #3318 BDB #422

Genesis 47:10b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
pānîym (פָּנִים) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, min pānîym mean <i>from before the face of; out from before the face, from the presence of</i> . However, together, they can also be a reference to the cause, whether near or remote, and can therefore be rendered <i>because of, because that; by</i> . Literally, this means <i>from faces of</i> .			
par ^e ôh (פַּרְעֹה) [pronounced <i>pahr^e-GOH</i>]	<i>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated pharaoh</i>	masculine singular proper noun	Strong's #6547 BDB #829

Translation: ...and went out from his [lit., *Pharaoh's*] presence.

Jacob leaves Pharaoh and his palace (assuming that they are meeting in his palace).

Joseph, like every normal son, looked up to and respected his father and a person like that would want those around him to know his father also. So despite Jacob's faults, which are many, Joseph still has love and respect for his father and is not ashamed of him. Those who are ashamed of their parents are the ones with no capacity for life or love.

Genesis 47:10 And Jacob blessed Pharaoh, and went out from before Pharaoh.

Genesis 47:10 Then Jacob blessed Pharaoh and went out from his [lit., *Pharaoh's*] presence. (Kukis mostly literal translation)

Jacob blesses Pharaoh again, and exits.

Jacob's eventual death would be a sad day in Egyptian history, and he would be mourned by his family and Egyptians alike. This would suggest that Jacob became fairly well-known among the Egyptians during his sojourn there.

This also suggests that, for a time, Jacob and his family were recognized as being blessings to nation Egypt.

Finally, based upon Jacob's words in Genesis 48–49, it sounds as if he did grow spiritually over the next few decades.

Genesis 47:9–10 Jacob said to Pharaoh, “[So far] the days of the years of my travels [are] 130 years and the days of my life have been fewer [than my fathers] and [more] evil [than my fathers]. And [to this point, my life] has not attained to the age of my fathers in the years of their travels.” Then Jacob blessed Pharaoh and went out from his [lit., *Pharaoh's*] presence. (Kukis mostly literal translation)

Genesis 47:9–10 Jacob then explained to Pharaoh, “So far, I have only lived for 130 years, so far fewer years than my fathers and I have endured more difficulties than my fathers. I have not attained to the age or greatness

of my fathers in their lifetime travels.” Then Jacob blessed the Pharaoh and went out from his presence. (Kukis paraphrase)

And so causes to dwell Joseph his father and his brothers and so he gives to them a possession in a land of Egypt, in a best of the land, in a land of Rameses, as which commanded Pharaoh.

Genesis
47:11

Consequently, Joseph caused his father and brothers to remain and he gave to them a possession in the land of Egypt, in the best [portion] of the land, in the [great] land of Rameses, according as Pharaoh had commanded [be done].

Consequently, Joseph persuaded his family to remain, and he gave them a large track of land in Egypt, from the best part of the land, that great land of Rameses, just as Pharaoh had commanded be done.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so causes to dwell Joseph his father and his brothers and so he gives to them a possession in a land of Egypt, in a best of the land, in a land of Rameses, as which commanded Pharaoh.
Dead Sea Scrolls	.
Targum of Onkelos	And Joseph made his father and his brethren to dwell, and gave them a possession in the land of Mizraim, in the best of the land, in the land of Ramesis, as Pharaoh had commanded.
Targum (Pseudo-Jonathan)	And Joseph brought his father and brethren to dwell, and gave them a possession in the land of Mizraim, in a goodly part of the country, in the country of Pilusin, as Pharaoh had commanded. [JERUSALEM. Pelusim.]
Revised Douay-Rheims	But Joseph gave a possession to his father and his brethren in Egypt, in the best place of the land, in Rameses, as Pharaoh had commanded.
Latin Vulgate	.
Aramaic ESV of Peshitta	Yoseph placed his father and his brothers, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded.
Peshitta (Syriac)	Then Joseph settled his father and his brothers, and gave them a possession in the land of Egypt in the best of the land, in the land of Rameses, as Pharaoh had commanded.
Septuagint (Greek)	And Joseph settled his father and his brethren, and gave them a possession in the land of Egypt, in the best land, in the land of Rameses, as Pharaoh commanded.
NETS (Greek)	.
Brenton's Septuagint	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And Joseph made a place for his father and his brothers, and gave them a heritage in the land of Egypt, in the best of the land, the land of Rameses, as Pharaoh had given orders.
Easy English	So Joseph's father and brothers stayed in Egypt. And Joseph gave them houses in the best part of the land. This was in the place called Rameses. Joseph did as Pharaoh had told him to.

Rameses is the Egyptian name for Goshen.

Easy-to-Read Version—2008	Joseph did what Pharaoh said and gave his father and brothers land in Egypt. It was the best land in Egypt, in the eastern part of the country, around Rameses.
God's Word™	As Pharaoh had ordered, Joseph had his father and his brothers live in the best part of Egypt, the region of Rameses. He gave them property there.
Good News Bible (TEV)	.
International Children's B.	Joseph obeyed the king. He gave his father and brothers the best land in Egypt. It was near the city of Rameses.
The Message	Joseph settled his father and brothers in Egypt, made them proud owners of choice land—it was the region of Rameses (that is, Goshen)—just as Pharaoh had ordered.
Names of God Bible	.
NIRV	So Joseph helped his father and his brothers make their homes in Egypt. He gave them property in the best part of the land, just as Pharaoh had directed him to do.
New Simplified Bible	.

Thought-for-thought translations; paraphrases:

Common English Bible	Jacob blessed Pharaoh and left Pharaoh's presence. Joseph settled his father and brothers and gave them property in the land of Egypt, in the best location in the land of Rameses, just as Pharaoh had ordered.
Contemporary English V.	Joseph obeyed the king's orders and gave his father and brothers some of the best land in Egypt near the city of Rameses.
The Living Bible	So Joseph assigned the best land of Egypt—the land of Rameses—to his father and brothers, just as Pharaoh had commanded.
New Berkeley Version	.
New Century Version	Joseph obeyed the king and gave his father and brothers the best land in Egypt, near the city of Rameses.
New Life Version	So Joseph made a place for his father and his brothers. He gave them a part of the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had told him.
New Living Translation	.

Partially literal and partially paraphrased translations:

American English Bible	So, just as Pharaoh commanded, Joseph gave his father and brothers a tract of land as their possession and settled them there in the land of Egypt. It was prime ground in the land of Rameses.
Beck's American Translation	.
International Standard V	Joseph settled his father and brothers, assigning them their own land in the best part of Egypt (in the territory of Rameses), just as Pharaoh had ordered.
New Advent (Knox) Bible	.
Revised Knox Bible	.
Translation for Translators	That is how Joseph enabled his father and <i>older</i> brothers and <i>younger</i> brother to start living in Egypt. As the king had commanded, he gave them property in the best part of the land, in Goshen, <i>which is now called</i> Rameses.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Joseph was to settle down his father and his brothers, even was to give them a taking hold, on the solid grounds of the Egypt, The best of the solid grounds, the solid grounds of Rameses; as Pharaoh is to have given charge.
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Conservapedia	Joseph located his father and brothers, and gave them a landhold in the land of Egypt, the best of the land, the land of Rameses, as Pharaoh had instructed him. "Ramses" = "Goshen."
Ferrar-Fenton Bible	Joseph afterwards settled his father and his brothers, and gave them possession in the land of the Mitzeraim in the best district in the country of Ramases, as he was commanded.
God's Truth (Tyndale)	And Joseph prepared dwellings for his father and his brethren, and gave them possessions in the land of Egypt, in the best of the land: even in the land of Rameses, as Pharaoh commanded.
HCSB	.
Jubilee Bible 2000	.
Lexham English Bible	.
H. C. Leupold	.
NIV, ©2011	.
NIV – UK	.
Tree of Life Version	.
Urim-Thummim Version	.
Wikipedia Bible Project	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	And Joseph caused his father and his brothers to sit down, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, what Pharaoh had commanded.
New American Bible (2002)	As Pharaoh had ordered, Joseph settled his father and brothers and gave them holdings in Egypt on the pick of the land, in the region of Rameses. The region of Rameses: same as the region of Goshen; see note on ⇒ Genesis 45:10. The name Rameses, however, is an anachronism, since this royal name did not come into use before the end of the fourteenth century B.C., long after the time of Joseph.
New American Bible (2011)	Joseph settled his father and brothers and gave them a holding in Egypt on the pick of the land, in the region of Rameses [same as the region of Goshen], as Pharaoh had ordered. The region of Goshen: the meaning of the term is unknown. It is found in no Egyptian source. It is generally thought to be in the modern Wadi Tumilat in the eastern part of the Nile Delta.
New Jerusalem Bible	Joseph then settled his father and brothers, giving them land holdings in Egypt, in the best part of the country, the region of Rameses, as Pharaoh had ordered.
New RSV	Joseph settled his father and his brothers, and granted them a holding in the land of Egypt, in the best part of the land, in the land of Rameses, as Pharaoh had instructed.
Revised English Bible	As Pharaoh had ordered, Joseph settled his father and his brothers, and allotted land to them in Egypt, in the best part of the country, the district of Rameses.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	(vii) Yosef found a place for his father and brothers and gave them property in the land of Egypt, in the best region of the country, in the land of Ra'amses, as Pharaoh had ordered.
exeGesés companion Bible	...and Yoseph settles his father and his brothers and gives them a possession in the land of Misrayim - in the best of the land, in the land of Rameses, as Paroh misvahed.
Hebraic Roots Bible	.

JPS (Tanakh—1985)	So Joseph settled his father and his brothers, giving them holdings in the choicest part of the land of Egypt, in the region of Rameses, as Pharaoh had commanded.
Israeli Authorized Version Kaplan Translation	. Joseph found a place for his father and brothers to live. He gave them an estate in the Rameses region [This was in Goshen (Rashi; Ibn Ezra on Genesis 46:1). Some sources identify it with Pelusium, a city at the extreme northeast of the Nile delta (Targum Yonathan; see note on Exodus 1:11). Others identify it with Hero-opolis (cf. Genesis 45:10; Septuagint on Genesis 46:28), which may be Avaris, the ancient Hyksos capital (Josephus, Contra Apion 1:14), identified with Typho's City (Ibid. 1:26). Josephus himself, however, clearly identifies Rameses with Heliopolis (Antiquities 2:7:6), and this opinion is shared by Saadia Gaon (on Exodus 1:11).], in the best area, as Pharaoh had ordered.
Orthodox Jewish Bible	And Yosef settled aviv and his achim, and gave them an achuzzah (possession) in Eretz Mitzrayim, in the best of the land, in Eretz Rameses, just as Pharaoh had commanded.
<i>The Scriptures</i> 1998	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	So Joseph settled his father and brothers and gave them a possession in Egypt, in the best of the land, in the land of Rameses (Goshen), as Pharaoh commanded. Joseph provided and supplied his father and his brothers and all his father's household with food, according to [the needs of] their children.
The Expanded Bible	Joseph obeyed the king and gave his father and brothers [settled his father and brothers and gave them a possession in] the best land in Egypt, near the city of Rameses [a city built later during the time of Moses in the Nile Delta region; Exodus 1:11].
The Geneva Bible Kretzmann's Commentary	. Verses 11-26 The Consequences of the Severe Famine. And Joseph placed his father and his brethren, he assigned them land where they might live, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, another name for Goshen, probably from its capital or chief city, as Pharaoh had commanded. Thus Joseph fulfilled all the obligations which his love for his father and for his brothers demanded of him, a shining example for our selfish age.
NET Bible®	So Joseph settled his father and his brothers. He gave them territory [<i>Heb</i> "a possession," or "a holding."] in the land of Egypt, in the best region of the land, the land of Rameses, just as Pharaoh had commanded.
Syndein/Thieme The Voice	. So Joseph settled his father and brothers on some of the best land in Egypt—granting them property of their own in a region known as Rameses, as Pharaoh had instructed.

Literal, almost word-for-word, renderings:

Benner's Mechanical Trans.	...and Yoseph ^[Adding] settled his father and his brothers and he gave to them holdings in the land of Mitsrayim ^[Troubles] , in the best of the land, in the land of Ra'meses ^[Child of the sun] just as Paroh ^[Great house] directed,...
Concordant Literal Version	And Joseph located his father and his brothers, and is giving to them a freehold in the land of Egypt in the best of the land, in the land of Rameses, as Pharaoh instructs.
Context Group Version	.
Darby Translation	.

Emphasized Bible

So then Joseph fixed the dwelling of his father and his brethren, and gave them a possession in the land of Egypt in the best of the land. in the land of Rameses,—as Pharaoh had commanded.

English Standard Version .

English Standard V. – UK .

Evidence Bible .

Green's Literal Translation

And Joseph caused his father and his brothers to live, and gave them a place in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh commanded.

H. C. Leupold .

Jack Ballinger's translation .

Modern English Version .

Modern KJV .

NASB

So Joseph settled his father and his brothers and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had ordered.

New European Version .

New King James Version

And Joseph situated his father and his brothers, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded.

Owen's Translation .

Benner's Mechanical Trans. .

Stuart Wolf .

Third Millennium Bible .

Updated Bible Version 2.11 .

A Voice in the Wilderness .

Webster's Bible Translation .

World English Bible

Joseph placed his father and his brothers, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded.

Young's Literal Translation .

Young's Updated LT

And Joseph settles his father and his brothers, and gives to them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh commanded.

The gist of this passage:

Joseph chose a piece of land in Rameses for his father and brothers to live on.

Genesis 47:11a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (וַ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
yâshab (יָשַׁב) [pronounced yaw-SHAH ^{BV}]	<i>to cause to remain [stay, inhabit, sit, dwell]; to cause [a woman] to live [with someone]; to cause [a land] to be inhabited</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #3427 BDB #442
Yôwçêph (יֹוֹצֵף) [pronounced yoh-SAYF]	<i>he adds, he increases; transliterated Joseph</i>	proper masculine noun	Strong's #3130 BDB #415

Genesis 47:11a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'êth (אֵת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'âb (אָב) [pronounced aw ^b v]	<i>father</i> , both as the head of a household, clan or tribe; <i>ancestor, grandfather; founder, civil leader, military leader; master, teacher</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1 BDB #3
w ^e (or v ^e) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֵת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'achîym (אֶחָיִם) [pronounced aw ^h k-EEM]	<i>brothers, kinsmen, close relatives; tribesmen; fellow-countrymen</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #251 BDB #26

Translation: [Consequently, Joseph caused his father and brothers to remain...](#)

Joseph sent for his family and brought them to Egypt. Now that they have been there for a short time and a plot of land was to be given to them, Joseph, with probably very little convincing, convinced them to stay in Egypt.

You may think, given all of the circumstances, that this is a no-brainer. However, the family of Joseph is somewhat in a different position. God has given the land of Canaan to them as an eternal possession; and now all of them have left that land, and they are being told to stay in Egypt in order to be preserved. To Jacob's mind, at that point, this must have seemed odd that God would tell him to go to Egypt, based upon all that God said to him, to his father and to his grandfather Abraham. However, God told him to go. Recall that, once Jacob and his family had reached Beersheba, and leaving Beersheba and going south would take them out of the land. However, God spoke to Jacob there. [And God spoke to Israel in visions of the night and said, "Jacob, Jacob." And he said, "Here am I." Then he said, "I am God, the God of your father. Do not be afraid to go down to Egypt, for there I will make you into a great nation. I myself will go down with you to Egypt, and I will also bring you up again, and Joseph's hand shall close your eyes."](#) (Genesis 46:2–4; ESV) Therefore, even though the entire family has packed up and moved to Egypt, outside of the land of Canaan, this is God's will for them at this time.

Again, I think that this parallels the Jews who were forced out of the land in A.D. 70. They will return to the land—not as the tiny nation Israel there is there today—and God will bring them there; just as God, with a mighty hand, brought the Jews out of Egypt and placed them into the land of Canaan.

Genesis 47:11b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (וּ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253

Genesis 47:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
nâthan (נָתַן) [pronounced naw-THAHN]	to give, to grant, to place, to put, to set; to make	3 rd person masculine singular, Qal imperfect	Strong's #5414 BDB #678
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to	directional/relational preposition with the 3 rd person masculine plural suffix	No Strong's # BDB #510
'âchûzzâh (אֲחֻזָּזָה) [pronounced uh-khooz-ZAW]	possession [of land, slaves, etc.], land possession; inheritance	feminine singular noun	Strong's #272 BDB #28
b ^e (ב) [pronounced b ^{eh}]	in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within	a preposition of proximity	No Strong's # BDB #88
'erets (אֶרֶץ) [pronounced EH-rets]	earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]	feminine singular construct	Strong's #776 BDB #75
Mits ^e rayim (מִצְרַיִם) [pronounced mits-RAH-yim]	double straights; transliterated Mizraim; also Egypt, Egyptians	masculine singular, proper noun	Strong's #4714 BDB #595

Translation: ...and he gave to them a possession in the land of Egypt,...

Temporarily, the Jews would occupy a piece of land in Egypt, as God has willed.

The NET Bible: *Joseph gave them a plot of land with rights of ownership in the land of Goshen.*¹⁸

Genesis 47:11c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
b ^e (ב) [pronounced b ^{eh}]	in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within	a preposition of proximity	No Strong's # BDB #88
mêyṭâb (מֵיטָב) [pronounced may-TAWB ^v]	the good or best [of anything]	masculine singular construct	Strong's #4315 BDB #405
'erets (אֶרֶץ) [pronounced EH-rets]	earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]	feminine singular noun with the definite article	Strong's #776 BDB #75

¹⁸ From <https://bible.org/netbible/index.htm?gen44.htm> (footnote); accessed January 23, 2017.

Genesis 47:11c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong's #776 BDB #75
Ra'am ^e çêç (רַעַמְסֵס) [pronounced rah-gahm-SAUCE]	<i>child of the sun; and is transliterated Ramses, Raamses, Rameses</i>	proper singular noun/location	Strong's #7486 BDB #947

There is at least one alternative spelling for this word.

Translation: ...in the best [portion] of the land, in the [great] land of Rameses,...

The Jews were given a great piece of land.

Being that this is narrative, the final phrase here could have been a gloss? Not sure when Rameses came onto the scene.

This sounds as though this might give us some sort of clue as to when this all occurred; like this follows the Ramses rule, which occurred around 1314 B.C., which is over a century after the exodus. Quite frankly, I cannot recall what the Ramses rule is at this time.

What is most likely is that the Pharaoh Ramses I took his name from the city (some of you have heard of Chevy Chase, right?).

The NET Bible: The land of Rameses is another designation for the region of Goshen. It is named Rameses because of a city in that region (Exod 1:11; 12:37). The use of this name may represent a modernization of the text for the understanding of the intended readers, substituting a later name for an earlier one. Alternatively, there may have been an earlier Rameses for which the region was named.¹⁹

Genesis 47:11d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, according to; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
'asher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81

¹⁹ From <https://bible.org/netbible/index.htm?gen44.htm> (footnote); accessed January 23, 2017.

Genesis 47:11d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
Together, ka'asher (כַּאֲשֶׁר) [pronounced <i>kah-uh-SHER</i>] means <i>as which, as one who, as, like as, as just; according as; because; according to what manner, in a manner as, when, about when</i> . Back in 1Samuel 12:8, I rendered this <i>for example</i> . In Genesis 44:1, I have translated this, <i>as much as</i> .			
tsâvâh (צָוָה) [pronounced <i>tsaw-VAW</i>]	<i>to commission, to mandate, to appoint; to ordain; to lay charge upon, to give charge to, charge [command, order]; to instruct [as in, giving an order]</i>	3 rd person masculine singular, Piel imperfect, 3 rd person masculine singular suffix	Strong's #6680 BDB #845
par ^e ôh (פַּרְעֹה) [pronounced <i>pahr^e-GOH</i>]	<i>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated pharaoh</i>	masculine singular proper noun	Strong's #6547 BDB #829

Translation: ...according as Pharaoh had commanded [be done].

One of the things which Pharaoh was allowed to do was to give a gift without the recipient saying, *oh no, you can't do that; I cannot accept this gift*. Pharaoh ordered Joseph to place his family in the best land that Egypt has to offer; therefore, he did.

Genesis 47:11 And Joseph placed his father and his brothers, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh commanded.

Genesis 47:11 Consequently, Joseph caused his father and brothers to remain and he gave to them a possession in the land of Egypt, in the best [portion] of the land, in the [great] land of Rameses, according as Pharaoh had commanded [be done]. (Kukis mostly literal translation)

Genesis 47:11 Consequently, Joseph persuaded his family to remain, and he gave them a large track of land in Egypt, from the best part of the land, that great land of Rameses, just as Pharaoh had commanded be done. (Kukis paraphrase)

I would assume that the best in the land indicates that the soil and moisture are both good, so that there are meadows and grasslands for the livestock to graze upon and a lot of space for them to expand onto. It may not have been ideal farmland; but it was ideal for ranchers.

Joseph and Jacob, although fully aware of the promises of God, do not know when they will return to the land given them by God. However, both assuming that they would die in Egypt, made provisions for their bodies to end up in Canaan, as an act of faith in their God. Both men understood that the time spent in Egypt was only temporary and that God's promises to the Hebrew people was eternal.

And so provides Joseph for his father and his brothers and all a house of his father [with] bread, regarding a mouth of the children.

Genesis
47:12

Joseph provided for his father and his brothers and for the entire household of his father, [seeing that they received sufficient] bread, according to the children [and young ones].

Joseph oversaw the provisions provided for his father, brothers and for the household of his father, according to the number of children.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so provides Joseph for his father and his brothers and all a house of his father [with] bread, regarding a mouth of the children.
Dead Sea Scrolls	.
Targum of Onkelos	And Joseph sustained [Sam. Vers. "sufficiently fed."] his father and his brethren, and all the house of his father, with bread, according to the mouth of the family (of each).
Targum (Pseudo-Jonathan)	And Joseph sustained his father and his brethren and all his father's house with bread, according to the need of their families.
Revised Douay-Rheims Latin Vulgate	And he nourished them, and all his father's house, allowing food to every one.
Aramaic ESV of Peshitta	Yoseph nourished his father, his brothers, and his father's entire household, with bread, according to their families.
Peshitta (Syriac)	And Joseph supplied his father and his brothers and all his fathers household with wheat according to their families.
Septuagint (Greek)	And Joseph gave provision to his father, and his brethren, and to all the house of his father, corn for each person.
NETS (Greek)	.
Brenton's Septuagint	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And Joseph took care of his father and his brothers and all his father's people, giving them food for the needs of their families.
Easy English	Joseph also gave food to his father, his brothers and all his father's household. He gave them enough food for themselves and all their children.
Easy-to-Read Version—2008 <i>God's Word</i> TM	Joseph also gave his father, his brothers, and all their people the food they needed.
Good News Bible (TEV)	.
International Children's B.	And Joseph gave his father, his brothers and everyone who lived with them the food they needed.
<i>The Message</i>	Joseph took good care of them—his father and brothers and all his father's family, right down to the smallest baby. He made sure they had plenty of everything.
Names of God Bible NIRV	.
New Simplified Bible	He provided for them and the rest of his father's family. He gave them enough for all their children.
	Joseph provided food for his father, his brothers, and all the rest of his father's family, including the very youngest.

Thought-for-thought translations; paraphrases:

Common English Bible	Joseph provided food for his father, his brothers, and his father's entire household, in proportion to the number of children.
Contemporary English V. The Living Bible	Joseph also provided food for their families. And Joseph furnished food to them in accordance with the number of their dependents.

New Berkeley Version	.
New Century Version	Joseph gave his father, his brothers, and everyone who lived with them the food they needed.
New Life Version	Joseph gave food to his father and his brothers and all his father's family, for the needs of their children.
New Living Translation	And Joseph provided food for his father and his brothers in amounts appropriate to the number of their dependents, including the smallest children.

Partially literal and partially paraphrased translations:

American English Bible	Then JoSeph provided grain for his father, brothers, and his father's entire household.
Beck's American Translation	.
International Standard V	Joseph provided food for his father, his brothers, and all of his father's household, proportionate to the number of young children.
New Advent (Knox) Bible	Joseph obeyed Pharaoh's bidding, and gave his father and his brethren lands in the most favoured part of Egypt, at Ramesses; and there he maintained them, with all his father's kindred, giving an allowance of food to each. V. 11 is included for context.
Revised Knox Bible	.
Translation for Translators	Joseph also provided food for all his father's family. The amounts that he gave them were according to how many children each of them had.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Joseph was to sustain his father and his brothers, and his father's house, with bread, by the mouth of their little ones.
Conservapedia	Joseph supported his father and his brothers, and all his father's household, with bread sufficient even for their little children. Literally, "for the mouth of the tot."
Ferrar-Fenton Bible	Joseph also provided food for his father and brothers, and all their families, according to their children.
God's Truth (Tyndale)	And Joseph made provision for his father, his brethren and all his fathers household, as young children are fed with bread.
HCSB	.
Jubilee Bible 2000	.
Lexham English Bible	.
H. C. Leupold	.
NIV, ©2011	.
NIV – UK	.
Tree of Life Version	.
Urim-Thummim Version	And Joseph supported his dad and brothers, and his dad's household, with food, according to the number of their children.
Wikipedia Bible Project	And Joseph supported his father and his brothers, and his father's whole household--- bread in proportion to their tots.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	And Joseph nourished his father, and his brothers, and all his father's house, with food for the mouths of their families.
New American Bible (2002)	.
New American Bible (2011)	And Joseph provided food for his father and brothers and his father's whole household, down to the youngest.

New Jerusalem Bible	Joseph provided his father, brothers and all his father's family with food, down to the least of them.
New RSV	.
Revised English Bible	He supported his father, his brothers, and his father's whole household with the food they needed.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Yosef provided food for his father, his brothers and all his father's household, taking full care of even the youngest.
exeGesés companion Bible	And Yoseph nourishes his father and his brothers and all the household of his father with bread, according to the mouths of their toddlers:...
Hebraic Roots Bible	.
JPS (Tanakh—1985)	.
Israeli Authorized Version	.
Kaplan Translation	Joseph provided all the needs of his father, his brothers, and all his father's family, down to the very youngest [Literally, 'bread according to the children' (cf. Rashi; Radak)].
Orthodox Jewish Bible	And Yosef provided for aviv, and his achim, and kol bais aviv, with lechem, according to the children.
<i>The Scriptures</i> 1998	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Joseph provided <i>and</i> supplied his father and his brothers and all his father's household with food, according to [the needs of] their children.
The Expanded Bible	And Joseph gave his father, his brothers, and everyone who lived with them [all his father's household] the food they needed [according to their little ones/dependents].
The Geneva Bible	.
Kretzmann's Commentary	And Joseph nourished his father and his brethren and all his father's household with bread, according to their families, literally, after the mouth of the little ones, in accordance with the needs of each family, depending upon the number of children. He provided well for them.
Syndein/Thieme	.
The Voice	And Joseph also provided them with food, according to the number of all of their dependents.

Literal, almost word-for-word, renderings:

Benner's Mechanical Trans.	...and Yoseph ^[Adding] sustained his father and his brothers and all the house of his father, bread to the mouth of the children,...
Concordant Literal Version	And sustaining is Joseph his father and his brothers and all his father's household. And there is bread for the mouths of the tots.
Context Group Version	.
Darby Translation	And Joseph maintained his father, and his brethren, and all his father's household, with bread, according to the number of the little ones [Or 'according to the family.']. .
<i>Emphasized Bible</i>	.
English Standard Version	And Joseph provided his father, his brothers, and all his father's household with food, according to the number of their dependents.
English Standard V. – UK	.
Evidence Bible	.

Green's Literal Translation	And Joseph nourished his father and his brothers, and all his father's house <i>with</i> bread for the mouth of the little ones.
H. C. Leupold	.
Jack Ballinger's translation	.
Modern English Version	Joseph provided food for his father, his brothers, and his father's entire household, according to the number of <i>their</i> children.
Modern KJV	.
NASB	.
New European Version	.
New King James Version	.
Owen's Translation	.
Benner's Mechanical Trans.	.
Stuart Wolf	.
Third Millennium Bible	.
Updated Bible Version 2.11	.
A Voice in the Wilderness	.
Webster's Bible Translation	.
World English Bible	Joseph provided his father, his brothers, and all of his father's household with bread, according to the sizes of their families.
Young's Literal Translation	.
Young's Updated LT	And Joseph nourishes his father, and his brothers, and all the house of his father with bread, according to the mouth of the infants.

The gist of this passage: Joseph saw to the needs of his father, brothers and their families.

Genesis 47:12

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
kûwl (כול) [pronounced <i>kewl</i>]	<i>to sustain [support, nourish], provide for; to maintain; to contain, to hold [in]; to restrain; to endure; to protect</i>	3 rd person masculine singular, Piipal imperfect	Strong's #3557 BDB #465
The Piipal stem is equivalent in meaning to the Piel (the intensive stem), but there is a different pattern.			
Yôwçêph (יוסף) [pronounced <i>yoh-SAYF</i>]	<i>he adds, he increases; transliterated Joseph</i>	proper masculine noun	Strong's #3130 BDB #415
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'âb (אב) [pronounced <i>aw^bv</i>]	<i>father, both as the head of a household, clan or tribe; ancestor, grandfather; founder, civil leader, military leader; master, teacher</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1 BDB #3
w ^e (or v ^e) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

Genesis 47:12

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'achîym (אֶחָיִם) [pronounced <i>awhk-EEM</i>]	<i>brothers, kinsmen, close relatives; tribesmen; fellow-countrymen</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #251 BDB #26
w ^e (or v ^e) (וְ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108
'âb (אָב) [pronounced <i>aw^bv</i>]	<i>father, both as the head of a household, clan or tribe; ancestor, grandfather; founder, civil leader, military leader; master, teacher</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1 BDB #3
lechem (לֶחֶם) [pronounced <i>LEH-khem</i>]	literally means <i>bread</i> ; used more generally for <i>food</i>	masculine singular noun	Strong's #3899 BDB #536
Keil and Delitzsch: <i>לחם is the most common, all-comprehensive name for nourishment.</i> ²⁰			
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
peh (פֶּה) [pronounced <i>peh</i>]	<i>mouth [of man, animal; as an organ of speech]; opening, orifice [of a river, well, etc.]; edge; extremity, end</i>	masculine singular construct	Strong's #6310 BDB #804
Sometimes the lâmed preposition and peh mean <i>at the rate of, according to</i> . These words are also translated <i>with the mouth of, by the edge of, with the</i> . Literally, this is <i>to a mouth of</i> ; less literally, <i>to the mouths of</i> .			
ṭaph (טַף) [pronounced <i>tahf</i>]	<i>children, little children, little ones, young boys; young people up to the age of 20; families</i>	masculine singular (collective) noun with the definite article	Strong's #2945 BDB #381

Although the ṭaph (טַף) [pronounced *tahf*] can refer to little ones, it also can refer to young men who are under the age of 20 (Exodus 12:37) and to families as well (2Chronicles 20:13).

²⁰ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Proverbs 9:4–6.

Translation: Joseph provided for his father and his brothers and for the entire household of his father, [seeing that they received sufficient] bread, according to the children [and young ones].

Even though it sounds as if Joseph got the food together and provided a food basket for his family every few days, he probably oversaw the operation, which was to make certain that everyone in his family was fed.

In context, we may understand this to refer to the food which Joseph provided primarily during the famine. Obviously, had any of his brothers run into difficulties at another time, Joseph would have seen to that as well.

Joseph, as the leader of the land, was allowed to provide for his family from what he brought in for Egypt. It is one of the benefits of ruling a country. It is because of him that the people of Egypt did not starve and, even though it cost them everything to remain alive (as we will see), they were grateful to keep their families alive.

Genesis 47:12 And Joseph nourished his father and his brothers, and all his father's household, with bread, for the mouth of the little ones.

Genesis 47:12 Joseph provided for his father and his brothers and for the entire household of his father, [seeing that they received sufficient] bread, according to the children [and young ones]. (Kukis mostly literal translation)

Genesis 47:12 Joseph oversaw the provisions provided for his father, brothers and for the household of his father, according to the number of children. (Kukis paraphrase)

Joseph saw to it that his brothers and their families received enough food to eat. Recall that this move takes place during or after the 2nd year of a 7 year famine. Therefore, for another 5 years, Joseph's brothers will struggle with farming in Egypt as they would have in Canaan. However, Joseph will see to it that they are given enough grain for themselves and their livestock.

A New Theory of the Authorship of Genesis: Another theory of authorship has occurred to me during this study of Genesis, and I have alluded to it in previous lessons. As we have read, the brothers were told by Joseph who he really is; and the entire family moved to Egypt. They would all live in Egypt; and they will have children and grandchildren—born both in Canaan and in Egypt.

Their history and their relationship with God are very important, and these things would have been taught to their children and grandchildren. One of the brothers—perhaps it would be Judah—at a gathering, at a sacrifice, would describe what happened to them at the beginning of the great famine in Canaan. “We were all hungry, and our father, Jacob said to us, “Why are you all sitting around looking at each other? I understand that there is grain in Egypt.” And Judah would also describe the events leading to them entering into Egypt and coming face to face with Joseph. “We did not know that this was our long, lost brother Joseph, whom we had sold into slavery...”

And then Joseph picks up the narrative at that point, saying, “But I knew who they were. I knew that these are my 10 brothers who had come from Canaan to buy grain. After looking them over, I said to them, “You are spies coming into my land to spy it out!” ” Joseph would continue with the narrative of the brothers all being in Egypt, and how he first put them all in jail; then decided to keep 9 in jail and sent one man back; and finally decided, to send 9 men back and keep just one man in jail.

At that point, Judah would take up the narrative again, and tell the sons and grandsons of his brothers, about their trip home and the discovery of the silver, etc. Anytime that all the brothers gathered together in one place, all of them having sons and grandsons; and they would worship Y^ehowah, their God. At such a time, their history would have been very important to them, given that God called Abraham and He spoke to Isaac and to Jacob as well.

This sort of understanding does not require anyone to gather up disparate narratives and weave them together at a later day; each man simply recalls what happened to him as it happened. As the point of view goes from the brothers to Joseph, Joseph picks up the narrative; as the point of view returns to the brothers, exclusive of Joseph;

then Judah picks up the narrative. Their sons and grandsons would hear this on many occasions, and it would come across to them as a singular narrative, despite there being 2 or more people telling them what happened.

Jacob most certainly had memorized and would begin all of this by reciting the first 36 chapters of Genesis, which each patriarch had done during the time that he was a spiritual leader for his people. As chapters were added, the next patriarch would have more to say.

So, in telling their sons and grandson about their history and how they had come to Egypt, several brothers (I would guess Judah and Joseph, primarily²¹) would tell different parts of the narrative, but in chronological order—so they would trade off—Judah would speak, then Joseph, then Judah, then Joseph. Judah would talk about the periods of time where it was just him and 9 or 10 of his brothers in Canaan or in between Canaan and Egypt; and Joseph would speak about the historical events which took place while the brothers are all in Egypt. As these events were recalled, along with the more ancient Scriptures, they would be remembered and repeated by their children and then grandchildren in future generations.

At some point, this narrative would have changed into the 3rd person. Perhaps, with the next generation, sons of Joseph and Judah would speak of Judah and Joseph in the 3rd person. Each generation would repeat what had been added to the narrative. By the time Jacob and Joseph both die, we have the completed 50 chapters of Genesis, some unknown person being chosen to speak of the details of Joseph's death and his specific directions for the disposition of his body (which we will study in the future).

As I have stated on many occasions, I do not believe that Moses wrote the book of Genesis (he may have been the first to commit it to writing, but none of it would have been original with him); but the patriarchs themselves recorded the events of their lives, and each man added additional chapters to this narrative which I like to call "The History of God and Man." (that is, the *book of Genesis*). By *recording the events of their lives*, I simply mean that they recited what happened to them, which text eventually became standardized so that the next generation could hear in the same way and learn it.

From time to time (perhaps every month), this narrative (or portions of the narrative) would be repeated (or, perhaps each week, with their sacrifice, a portion of Genesis would be given from memory). At some point, the text would become standardized, so that it is easy for the children and grandchildren to learn and memorize (I also believe that the mental capacity of the men in that era was superior to our mental capacity, so that the average person could memorize and retain the entire narrative of Genesis²²).

When Judah and Joseph first presented the history of how they all came to live in Egypt, the narrative may have been more free form, some of it given in the 1st person, sometimes with more and sometimes with fewer details. However, at some point, it would become clear to that generation that they have added their own chapters of life to the book of Genesis, so that they would standardize the text, so that successive generations can hear and learn it. By standardize it, I mean that when it comes to their turn of telling their story, they soon begin to tell it in the same way each time, so that their children and grandchildren can hear and more easily memorize their family history.

For the people of Israel to know and memorize their personal history, along with the intersection of God's Person in some events, there is no need that they understand these words to be God's Words. The development of this text I believe would have been quite organic—a preservation of who they were and their origins and their interactions with God. After all, God established the Jewish race.

This understanding also easily explains glosses. A particular place may have an ancient name; that name may be changed over the years; but we sometimes find the more recent name used during the time that the ancient

²¹ I believe that Leah would have spoken to her children being born; as well as to the other children of Jacob who were born.

²² I recall struggling to memorize the preamble to the constitution.

name would have been more appropriate. So, when the name *Luz* is used, there may have been some blank stares. The person reciting the text might then say, *which place we call Bethel today*. At some point in time, in some passages, the person reciting the text (from memory) might eventually just say, *Bethel*.

It would be clear to them that the words spoken by God to Moses were *inspired*, as it were (they had no technical definition for *inspiration* as we do today). Eventually, the rest of the narrative became to be understood to be the Word of God as well—perhaps by the time that Moses speaks the book of Deuteronomy.

I don't know if this theory of the authorship of Genesis has ever been presented before, but it is simple, organic and it fits in well with long-standing Jewish customs.

Chapter Outline

Charts, Graphics and Short Doctrines

In the previous lesson, I offered what I believe is the definitive explanation of how the book of Genesis was preserved. When it came to the family of Jacob, Jacob probably, on various occasions—the offering of animal sacrifices, for instance—spoke the first 36 chapters of Genesis from memory. Then, other members of the family—namely Joseph, Judah and Leah—would stand before the rest of the family and tell their stories, Joseph and Judah trading off several times. It is possible that one of their sons, at a later time, stood up in place of Joseph and Judah, and continued speaking the narratives of their lives. After the deaths of Judah and then Joseph, the narrative continued to be remembered and spoken, but nothing was added to it.

Evidence that the history of Genesis was known to the Hebrew people early on:

Exodus 1:1–13 begins with the 12 sons of Jacob and tells us how they came to be slaves in Egypt. In this short narrative, we actually are given a synopsis of the 400 year history of the sons of Israel in Egypt.

The midwives of Exodus 1:17 fear the God of Israel, and therefore would not kill the male-children of the Hebrew women. So something must have been known, even then, even to the midwives, of the God of Hebrew people. And they feared the Hebrew God more than they feared the Pharaoh (despite the fact that the sons of Israel were now enslaved to Egypt). This would have required some understanding and faith in the Hebrew God on the part of these midwives. We are not aware of any supernatural activity on the part of God as it relates to Egypt at this time (prior to Moses calling for the exodus). So, the power and reality of the Hebrew God, as the True God, had to be known in some way for these midwives to so respond as they did. So, let me suggest that, even though a *pharaoh* arose *who did not know Joseph*, that does not mean that he was unknown to the Jews or even to some Egyptians. Clearly, the God of the Israelites was known to the midwives.

In Exodus 2:1–2, we have a Levite man marrying a Levite woman. Therefore, these people have to know which tribe they belong to. From this point forward through the Pentateuch, Joshua, Judges, Ruth, Samuel and Kings, people know which tribe they belong to. Apart from knowing some of the history of Genesis, this sort of knowledge would lack meaning.

In Exodus 2:6, the daughter of Pharaoh fetches a male child from the river, floating in a small ark (this would be Moses), and she knows immediately that this is an Hebrew child. Now, how does she know? The male child would have been circumcised, which ritual begins with Abraham, which set him apart to God. I am not saying that circumcision was exclusive to the Jews; but in Egypt, the Jews were (presumably) circumcised and the Egyptians were not.

In Exodus 3:6, God speaks to Moses and tells him: "**I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob.**" (ESV) Unless Moses knew who these people were, this statement by God would have meant little to Moses. An omniscient God would know what Moses understands and what he does not understand.

Admittedly, we do not have passages from Genesis quoted in the subsequent books of Moses (which would have been reasonable); the simple mentioning of the names would make great sense if the background of these men was known. When God speaks to Moses, for instance—if Moses knows about Abraham and God's appearances to him—then what God says to Moses is quite meaningful. When God says, "I am the God of Abraham;" Moses is not confused, asking, "Now, who is this Abraham character again?"

It is the custom even today of some religious Jews or Jewish families to, for instance, recount the history of Moses bringing the Jews out of Egypt. We do not know when these customs actually begun; but we also have Jews in the time of our Lord meeting at the synagogue and various people would recite passages of Scripture (and these passages were so well known that, when Jesus stops in the middle of a verse, everyone there knows it and looks at Him). It is possible that this sort of tradition of reading the existing Scriptures goes all the way back to Egypt (the book of the Law tells them to recount these events to their sons and to their sons' sons) and even before that. Surely, the people of God, with such an amazing history, would want to preserve it from generation to generation.

Before entering into the Land of Promise, Moses told the people: "You shall therefore lay up these words of mine in your heart and in your soul, and you shall bind them as a sign on your hand, and they shall be as frontlets between your eyes. You shall teach them to your children, talking of them when you are sitting in your house, and when you are walking by the way, and when you lie down, and when you rise. You shall write them on the doorposts of your house and on your gates, that your days and the days of your children may be multiplied in the land that the LORD swore to your fathers to give them, as long as the heavens are above the earth." (Deut. 11:18–21; NIV) It is reasonable to assume that many of the people of Israel did what Moses told them to do.

So, what I have suggested here, as a possible explanation of the authorship of this portion of the Word of God is not out of character with the Jewish people and their customs. This is also a very organic, natural record of the book of Genesis. There are portions of Exodus, for instance, which were clearly dictated; but the book of Genesis does not have that same feel. In fact, it is fairly easy to distinguish between the writing styles of Abraham, Isaac, and Jacob and Joseph.

Explaining the origins of Scripture in such a way that suggests that the writings arose naturally, organically, if you will, I think is the best way to explain them. There are many other explanations which are both complex and weird. One of the most famous of these is, two men, writing down this information long after the events occurred. One favors the name of Y^ehowah and the other Elohim. Then someone comes along later and weaves these narratives together, along with the narrative of someone else. And then, even though all of this takes place long after the events take place, somehow this tapestry of two (possibly fake) histories being woven together by some third guy, who lived hundreds of years later. Then the finished product is then sold as the Word of God to some generation of Hebrews hundreds of years later. So, on one day, there is no Word of God among the Hebrew people; and the next day, there is the Word of God, and it is written in such a way to seem as though it has been with them all along. This is, more or less, an actual theory of the origin of the Pentateuch, which many seminaries (unfortunately) believe and teach.

My theory of the authorship of Genesis fits in well with the Jewish culture and would explain how each new generation would preserve these words and come to regard them as being from God.

Now let's return to the text of Genesis 47:

At this point, in Genesis 47, we have somewhat of a change of focus. In Genesis 47:1–12, the family of Joseph comes to Egypt and where they are to live is decided (this would have been better placed in Genesis 46). The first 12 verses would have occurred in the 2nd year of the famine. There are 5 more years of the famine which remain.

The Famine Continues

In vv. 13–25, we have an overview of these 5 years followed by some cultural changes in Egypt which took place as a result of this 7 year famine (vv. 26–27). After that, we will study the final years (or days) of Jacob (beginning in Genesis 47:28, but continuing into the next 2 chapters). In fact, it would have made far more sense to have placed Genesis 47:28–31 with Genesis 48 (for reasons which we will discuss later).

It is certainly a reasonable question, *why do we hear more about the famine?* However, it is logical that this mega-event in Egyptian (and Canaan) history be taken out to its completion, which also reveals the character of Joseph and the gratitude of the Egyptian people. Their response to Joseph's actions is far different from the Egyptians who later enslaved the Jewish people—which enslavement took place many decades later.

Genesis 47:13–26 will show us how Joseph dealt with the people of Egypt over the next 5 years of famine.

Hajime Murai's Structure of Genesis 47:13-26

- A (47:13-14) Silver was paid to the palace of Pharaoh
- B (47:15) Give us food or we shall perish under your eyes (47:15)
- C (47:16) Joseph commanded to change livestock to food
- D (47:17) Joseph changed livestock to food
- E (47:18-19) The Egyptians say, "We will become Pharaoh's slaves." (47:19)
- D' (47:20-22) Joseph bought all farms
- C' (47:23-24) Joseph gave seeds and commanded to bring harvests
- B' (47:25) You have saved our lives! (47:25)
- A' (47:26) Products were gathered to Pharaoh

A: Paying to Pharaoh. B: Death and salvation. C: Proposal of Joseph. D: Exchange. E: Pharaoh's slave.

From [Hajime Murai's Literary Structures of Genesis](#); accessed January 24, 2017.

With v. 13, we resume with the famine, but it is unclear what year we are in. Logically, this is after the 2nd year, but it is not necessarily the 3rd or 4th year. We will simply study how Joseph dealt with this famine to its completion.

And food [there is] none in all the land, for is great the famine very and so languishes a land of Egypt and a land of Canaan from faces of the famine.

Genesis
47:13

And [there was] no food in all the land, for the famine was very great and the lands of Egypt and Canaan languished because of the famine.

There was no food in the land because the famine was so great. The lands of Egypt and Canaan languished because of the famine.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And food [there is] none in all the land, for is great the famine very and so languishes a land of Egypt and a land of Canaan from faces of the famine.

Dead Sea Scrolls

Targum of Onkelos	And there was no bread in all the land; for the famine prevailed greatly, and the people of the land of Mizraim and the people of the land of Kenaan failed before the famine.
Targum (Pseudo-Jonathan)	But there was no bread (grown) in all the land, because the famine prevailed greatly, and the inhabitants of the land of Mizraim failed, and the dwellers in the land of Kenaan, in presence of the famine.
Revised Douay-Rheims	For in the whole world there was want of bread, and a famine had oppressed the land: more especially of Egypt and Chanaan.
Latin Vulgate	.
Aramaic ESV of Peshitta	There was no bread in all the land; for the famine was very severe, so that the land of Egypt and the land of Canaan fainted by reason of the famine.
Peshitta (Syriac)	And there was no grain in all the land; for the famine was very severe, so that the land of Egypt and the land of Canaan were desolate by reason of the famine.
Septuagint (Greek)	Egypt - The famine. Gn.47.13-26 And there was no corn in all the land, for the famine prevailed greatly; and the land of Egypt, and the land of Chanaan, fainted for the famine.
NETS (Greek)	.
Brenton's Septuagint	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Now there was no food to be had in all the land, so that all Egypt and Canaan were wasted from need of food.
Easy English	But, because the famine was bad, no food grew in all of Egypt. Everyone in Egypt and Canaan was hungry and thin. This was because they had no food to eat.
International Children's B.	Joseph Buys Land for the King The hunger became worse, and there was no food anywhere in the land. The land of Egypt and the land of Canaan became very poor because of this.
Easy-to-Read Version—2008	Joseph Buys Land for Pharaoh The famine got worse; there was no food anywhere in the land. Egypt and Canaan became very poor because of this bad time.
God's Word™	Joseph Acquires All the Land in Egypt for Pharaoh The famine was so severe that there was no food anywhere. Neither Egypt nor Canaan were producing crops because of the famine.
Good News Bible (TEV)	The Famine The famine was so severe that there was no food anywhere, and the people of Egypt and Canaan became weak with hunger.
<i>The Message</i>	The time eventually came when there was no food anywhere. The famine was very bad. Egypt and Canaan alike were devastated by the famine.
Names of God Bible	.
NIRV	Joseph Saves Many Lives But there wasn't any food in the whole area. In fact, there wasn't enough food anywhere.
New Simplified Bible	.

Thought-for-thought translations; paraphrases:

Common English Bible	Joseph centralizes power in Egypt There was no food in the land because the famine was so severe. The land of Egypt and the land of Canaan dried up from the famine.
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Contemporary English V.	The famine was bad everywhere in Egypt and Canaan, and the people were suffering terribly.
The Living Bible	The famine became worse and worse, so that all the land of Egypt and Canaan was starving.
New Berkeley Version	.
New Century Version	Joseph Buys Land for the King The hunger became worse, and since there was no food anywhere in the land, Egypt and Canaan became very poor.
New Life Version	Now there was no food in the land for the time without food was very hard. So the people in the land of both Egypt and Canaan became weak because of hunger.
New Living Translation	Joseph's Leadership in the Famine Meanwhile, the famine became so severe that all the food was used up, and people were starving throughout the lands of Egypt and Canaan.

Partially literal and partially paraphrased translations:

American English Bible	However, there was no grain [growing on] the land, because the famine was terrible. So in the land of Egypt and in the land of Canaan, people were weak from the famine.
Beck's American Translation	.
International Standard V	The Famine Continues Meanwhile, there continued to be no food throughout the land, because the famine remained very severe. As a result, both Egypt and Canaan languished under the effects of the famine.
New Advent (Knox) Bible	.
Revised Knox Bible	.
Translation for Translators	Joseph arranged for people to buy grain from him during the famine There was no food growing in the whole region, because the famine was very severe. The people of Egypt and Canaan [MTY] became weak because they did not have enough food to eat.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Is there to be bread on the solid grounds? - The famine is exceedingly grievous on the solid grounds of the Egypt, and on the solid grounds of Canaan, that they were to faint being turned towards the famine.
Conservapedia	No bread could be found in all the land, because the famine was exceedingly severe. The people in the land of Egypt and the land of Canaan became frantic on account of the famine. And so it begins: the transformation of Egypt into a total despotism, in which the monarch owned all the land personally.
Ferrar-Fenton Bible	History of Egypt's Famine continued Bread failed in all the country, for the famine was very severe, and the land of the Miteraim and the land of Canaan fainted before the famine, therefore Joseph gathered up all the money he found in the land of Miter, and in the land of Canaan; and all the Miterites came to Joseph for the corn which they bought, and Joseph brought the money to the treasury of Pharaoh. V. 14 is included for context.
God's Truth (Tyndale)	There was no bread in all the land, for the dearth was exceeding sore: so that the land of Egypt and the land of Canaan, were famished by the reason of the dearth.
HCSB	The Land Becomes Pharaoh's But there was no food in that entire region, for the famine was very severe. The land of Egypt and the land of Canaan were exhausted by the famine.
Jubilee Bible 2000	.
Lexham English Bible	The Famine in Egypt Continues

H. C. Leupold NIV, ©2011	Now there was no food in all the land, for the famine [was] very severe. And the land of Egypt languished, with the land of Canaan, on account of the famine.
NIV – UK Tree of Life Version	Joseph and the Famine There was no food, however, in the whole region because the famine was severe; both Egypt and Canaan wasted away because of the famine.
Urim-Thummim Version	Joseph’s Leadership in the Famine Now there was no food in all the land because the famine was very severe. Both the land of Egypt and the land of Canaan languished because of the famine.
Wikipedia Bible Project	And there was no food in all the land, for the famine was very oppressive, so that the land of Egypt and all the land of Canaan languished because of the famine. And there is no bread over the whole Earth, because the famine is very heavy; and the Land of Egypt and the land of Canaan shrank from the face of the hunger.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) The Heritage Bible	And there was no food in all the land, because the famine was very heavy, so that the land of Egypt and all the land of Canaan were burned before the face of the famine.
New American Bible (2002) New American Bible (2011)	<i>Joseph’s Land Policy.</i> Since there was no food in all the land because of the extreme severity of the famine, and the lands of Egypt and Canaan were languishing from hunger, Joseph gathered in, as payment for the grain that they were buying, all the money that was to be found in Egypt and Canaan, and he put it in Pharaoh’s house.
New Jerusalem Bible	And on all the earth around there was now no food anywhere, for the famine had grown very severe, and Egypt and Canaan were both weak with hunger.
New RSV Revised English Bible	There was no food anywhere, so very severe was the famine; Egypt and Canaan were laid low by it..

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	There was no food anywhere, for the famine was very severe, so that both Egypt and Kena’an grew weak from hunger.
exeGesés companion Bible	...and there is no bread in all the land; for the famine is mighty heavy so that the land of Misrayim and the land of Kenaan are rabid at the face of the famine.
Hebraic Roots Bible	And no bread was in the land, because the famine was exceedingly severe. And the land of Egypt and the land of Canaan were completely burned up from the famine.
JPS (Tanakh—1985) Israeli Authorized Version Kaplan Translation	There was no bread in the entire area, since the famine was very severe. [The people of] Egypt and Canaan [Here we see the extent of the famine. This would be highly unusual, since crops in Canaan depended on rain, while those in Egypt depended on the Nile, which was fed by precipitation in central Africa, an entirely different weather system.] became weak with hunger.
Orthodox Jewish Bible	And there was no lechem in kol ha’aretz; for the ra’av was very heavy, so that Eretz Mitzrayim and kol Eretz Kena’an fainted by reason of the ra’av (famine).

The Scriptures 1998 Now there was no bread in all the land, because the scarcity of food was very severe, and the land of Mitsrayim and all the land of Kena'an became exhausted from the scarcity of food.

Expanded/Embellished Bibles:

The Amplified Bible Now [in the course of time] there was no food in all the land, for the famine was distressingly severe, so that the land of Egypt and all the land of Canaan languished [in destitution and starvation] because of the famine.

The Expanded Bible **Joseph Buys Land for the King**
The hunger became worse [famine was severe/intense/heavy], and since there was no food anywhere in the land, Egypt and Canaan became very poor [wilted; languished].

The Geneva Bible
Kretzmann's Commentary .
And there was no bread in all the land; for the famine was very sore, so that the land of Egypt and all the land of Canaan fainted by reason of the famine, they were wasting away for loss of strength. This fact is recorded to emphasize the greatness of the benefit which Joseph conferred upon his relatives.

NET Bible® But there was no food in all the land because the famine was very severe; the land of Egypt and the land of Canaan wasted away because of the famine.

Syndein/Thieme
The Voice .
As time went on, the famine became more severe, and food became scarce in the lands of Egypt and Canaan.

Literal, almost word-for-word, renderings:

Benner's Mechanical Trans. ...and bread was not in all the land given that the hunger was very heavy and the land of Mitsrayim ^[Troubles] was faint and the land of Kena'an ^[Lowered] from the face of the hunger,...

Concordant Literal Version And bread there is none in all the land, for heavy is the famine exceedingly, and frantic is the land of Egypt and the land of Canaan in view of the famine.

Context Group Version And there was no bread in all the land; for the famine was very intense, so that the land of Egypt and the land of Canaan languished by reason of the famine.

Darby Translation And there was no bread in all the land; for the famine was very grievous; and the land of Egypt and the land of Canaan were exhausted through the famine.

Emphasized Bible .

English Standard Version .

English Standard V. – UK .

Evidence Bible .

Green's Literal Translation And no bread was in the land, because the famine was exceedingly severe. And the land of Egypt and the land of Canaan were exhausted from the famine.

H. C. Leupold .

Jack Ballinger's translation .

Modern English Version **Joseph and the Famine**
There was no food in all the land, for the famine was very severe, so that the land of Egypt and all the land of Canaan languished because of the famine.

Modern KJV .

NASB .

New European Version **Joseph Wisely Manages the Famine**
There was no bread in all the land; for the famine was very severe, so that the land of Egypt and the land of Canaan fainted by reason of the famine.

New King James Version **Joseph Deals with the Famine**
Now there was no bread in all the land; for the famine was very severe, so that the land of Egypt and the land of Canaan languished because of the famine.

Owen's Translation	.
Benner's Mechanical Trans.	.
Stuart Wolf	.
Third Millennium Bible	.
Updated Bible Version 2.11	.
A Voice in the Wilderness	.
Webster's Bible Translation	And <i>there</i> was no bread in all the land; for the famine was very distressing, so that the land of Egypt, and <i>all</i> the land of Canaan, fainted by reason of the famine.
World English Bible	.
Young's Literal Translation	And there is no bread in all the land, for the famine is very grievous, and the land of Egypt and the land of Canaan are feeble because of the famine.

The gist of this passage: The famine continues and the lands of Egypt and Canaan are dramatically affected by it.

Genesis 47:13a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lechem (לֶחֶם) [pronounced <i>LEH-khem</i>]	literally means <i>bread</i> ; used more generally for <i>food</i>	masculine singular noun	Strong's #3899 BDB #536
Keil and Delitzsch: <i>לֶחֶם</i> is the most common, all-comprehensive name for nourishment. ²³			
'êyn (אֵין) [pronounced <i>ān</i>]	<i>nothing, not, [is] not; not present, not ready; expresses non-existence, absence or non-possession; [there is] no [none, not one, no one, not]</i>	particle of negation; substantive of negation	Strong's #369 BDB #34
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's# none BDB #88
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
Literally, <i>in all</i> . Although I don't have this in the lexicons, it is rendered by the most literal translations as <i>among all, through all, throughout all, with all</i> .			
'erets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75

Translation: And [there was] no food in all the land,...

There was no grain in the land; there was no bread in the land. Bread would require new crops; new grain, and there was none of that.

²³ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Proverbs 9:4–6.

Genesis 44:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
kîy (כי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
kâbêd (כָּבֵד) [pronounced <i>kaw^b-VADE</i>]	<i>to honor, to glorify, to recognize; to be great, to be vehement, to be heavy, weighty, burdensome</i>	3 rd person masculine singular, Qal perfect	Strong's #3513 BDB #457
My e-sword in the KJV has the adjective/noun cognate instead.			
râ'âb (רָעָב) [pronounced <i>raw-GAW^BV</i>]	<i>famine, hunger; scarcity of grain; used figuratively for a lack of God's Word</i>	masculine singular noun with the definite article	Strong's #7458 BDB #944
m ^o ôd (מְאֹד) [pronounced <i>m^e-ODE</i>]	<i>exceedingly, extremely, greatly, very</i>	adverb	Strong's #3966 BDB #547

Translation: ...for the famine was very great...

The famine was great throughout the land.

We are not told how widespread this is—Joseph's description here may simply be what he personally is aware of. We are told elsewhere, [Moreover, all the earth came to Egypt to Joseph to buy grain, because the famine was severe over all the earth.](#) (Gen 41:57; ESV) This suggests that the famine took in far more than Canaan and Egypt.

We have seen in the United States how it is possible for one area to receive torrential rains and for another are naught but a couple hundred miles away to receive a third of their normal rainfall. Joseph is concerned with the land of Canaan and Egypt and this is what he writes about. We do not know if the famine went further or not.

Genesis 47:13c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
lâhahh (לָהָה) [pronounced <i>law-HAH</i>]	<i>to languish, to faint; to be exhausted [as related to frenzy]; to amaze, to startle</i>	3 rd person feminine singular, Qal imperfect	Strong's #3856 BDB #529
The NET Bible: <i>The verb להָהּ (lahah, = להָא, la'ah) means "to faint, to languish"; it figuratively describes the land as wasting away, drooping, being worn out.</i> ²⁴			
'erets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong's #776 BDB #75

²⁴ From <https://bible.org/netbible/index.htm?gen44.htm> (footnote); accessed January 24, 2017.

Genesis 47:13c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
Mits ^e rayim (מִצְרַיִם) [pronounced <i>mits-RAH-yim</i>]	<i>double straights</i> ; transliterated <i>Mizraim</i> ; also <i>Egypt, Egyptians</i>	masculine singular, proper noun	Strong's #4714 BDB #595
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'erets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong's #776 BDB #75
K ^e na'an (כְּנָעַן) [pronounced <i>k^eNAH-ğahn</i>]	which possibly means <i>merchant</i> and is transliterated <i>Canaan</i>	masculine proper noun; territory; pausal form	Strong's #3667 BDB #488
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
pânîym (פְּנֵים) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, min pânîym mean <i>from before the face of; out from before the face, from the presence of</i> . However, together, they can also be a reference to the cause, whether near or remote, and can therefore be rendered <i>because of, because that; by</i> . Literally, this means <i>from faces of</i> .			
râ'âb (בָּעָר) [pronounced <i>raw-ĞAW^BV</i>]	<i>famine, hunger; scarcity of grain; used figuratively for a lack of God's Word</i>	masculine singular noun with the definite article	Strong's #7458 BDB #944

Translation: ...and the lands of Egypt and Canaan languished because of the famine.

Specifically, the famine was in Egypt and in Canaan.

Joseph seems to, more than any of the previous authors, throw in a word here and there not found elsewhere in the Hebrew Bible. Languish is one of those words. It is the Qal imperfect, 3rd person singular of lâhahh (לָהַחַח) [pronounced *law-HAH*] and the BDB and Strong's do not altogether agree on the meaning or the spelling (BDB spells it לָהַחַח which is not too different). Strong mentions that the base of this word is *to burn*, which is likely as surrounding this word are various words that mean *to burn*. However, because it occurs only here, it is difficult to ascertain its meaning. I'll give you the two views, and the supply you with my view. BDB says it means *to languish, to faint* and doesn't add too much detail. Strong's points out the root word's meaning and adds that, by implication, it means *to be rabid or insane or to languish because of exhaustion of frenzy*. Now, what affects the land in that region more than anything else under an agricultural society is rain or the lack thereof. No rain means that there are no crops, which means there is no food, which results in a severe depression. The lack of rain along with probably a summer heat wave caused the land and its inhabitants to suffer from hunger and heat exhaustion and the land would not bear any crops. So it is my opinion this is more akin to the man in a desert dying of no water and heat exhaustion. In this picture I think we have a better concept of the meaning of lâhahh.

In case you are concerned about the 3rd person singular; the subject of the verb is *the land of Egypt; the land of Canaan* is added as an afterthought and it follows the verb.

According to one commentator, it is quite rare for Egypt and Canaan to both suffer from famine here (which is reasonably from a lack of rain), because these areas are actually affected by different weather systems. Canaan would be subject to dry winds coming up out of the east; or rains coming off the Mediterranean; and Egypt is generally subject to weather systems which invade northern Africa.

Genesis 47:13 And no bread was in all the land, for the famine was very severe, so that the land of Egypt and all the land of Canaan fainted because of the famine.

Genesis 47:13 And [there was] no food in all the land, for the famine was very great and the lands of Egypt and Canaan languished because of the famine. (Kukis mostly literal translation)

Genesis 47:13 There was no food in the land because the famine was so great. The lands of Egypt and Canaan languished because of the famine. (Kukis paraphrase)

This appears to be a very general statement about the famine and where it was occurring. The famine was quite destructive to Canaan. Egypt and Canaan are treated somewhat differently here—when speaking of Canaan, the text reads, *all the land of Canaan*.

Again, we do not know which year this refers to, but I see it as more of a general statement, which takes in every year of the famine.

And so gathers up Joseph all the silver that was found in a land of Egypt and in a land of Canaan in the grain which they are buying. And so brings Joseph the silver to a house of Pharaoh.

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Joseph gathers up all of the silver that was found in the land of Egypt and in the land of Canaan by means of the grain that [the people of the land] were buying. Joseph brought [this] silver to the house of Pharaoh.

Joseph continue to gather up all of the silver that was found in the lands of Egypt and Canaan by means of the grain that he sold them. Then Joseph would bring all of this silver to Pharaoh.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so gathers up Joseph all the silver that was found in a land of Egypt and in a land of Canaan in the grain which they are buying. And so brings Joseph the silver to a house of Pharaoh.
Dead Sea Scrolls	.
Targum of Onkelos	And Joseph collected all the money which was found in the land of Mizraim and in the land of Kanaan, for the corn which they bought. And Joseph brought the money into the house of Pharaoh.
Targum (Pseudo-Jonathan)	And Joseph collected all the money which was found in the land of Mizraim, and in the land of Kanaan, for the corn which he sold to them; and Joseph brought the money into the treasure house of Pharaoh.
Revised Douay-Rheims	Out of which he gathered up all the money for the corn which they bought, and brought it into the king's treasure.
Latin Vulgate	.

Aramaic ESV of Peshitta	Yoseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the grain which they bought: and Yoseph brought the money into Pharaoh's house.
Peshitta (Syriac)	And Joseph gathered up all the money that was to be found in the land of Egypt and in the land of Canaan for the grain which they bought; and Joseph brought the money into Pharaohs house.
Septuagint (Greek)	And Joseph gathered all the money that was found in the land of Egypt, and the land of Chanaan, in return for the corn which they bought, and he distributed corn to them; and Joseph brought all the money into the house of Pharao.
NETS (Greek)	.
Brenton's Septuagint	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And all the money in Egypt and in the land of Canaan which had been given for grain, came into the hands of Joseph: and he put it in Pharaoh's house.
Easy English	Joseph had all the money in Egypt. He received it from the people in return for food. And Joseph brought all the money to Pharaoh's palace.
Easy-to-Read Version–2008	People in the land bought more and more grain. Joseph saved the money and brought it to Pharaoh's house.
International Children's B.	Joseph collected all the money that was to be found in Egypt and Canaan. People paid him this money for the grain they were buying. He brought that money to the king's palace.
<i>God's Word</i> [™]	.
Good News Bible (TEV)	.
<i>The Message</i>	Joseph collected all the money that was to be found in Egypt and Canaan to pay for the distribution of food. He banked the money in Pharaoh's palace.
Names of God Bible	.
NIRV	.
New Simplified Bible	.

Thought-for-thought translations; paraphrases:

Common English Bible	Joseph collected all of the silver to be found in the land of Egypt and in the land of Canaan for the grain, which people came to buy, and he deposited it in Pharaoh's treasury.
Contemporary English V.	So Joseph sold them the grain that had been stored up, and he put the money in the king's treasury.
The Living Bible	Joseph collected all the money in Egypt and Canaan in exchange for grain, and he brought the money to Pharaoh's treasure-houses.
New Berkeley Version	.
New Century Version	.
New Life Version	.
New Living Translation	By selling grain to the people, Joseph eventually collected all the money in Egypt and Canaan, and he put the money in Pharaoh's treasury.

Partially literal and partially paraphrased translations:

American English Bible	As the result, JoSeeph collected all the money that there was in the land of Egypt and in the land of CanaAn for the grain that they were buying, and he took it all to the house of Pharaoh.
Beck's American Translation	.

International Standard V	So Joseph kept on accumulating all the money that was to be found throughout Egypt and Canaan in exchange for the grain that was being purchased. He stored the money in Pharaoh's palace.
New Advent (Knox) Bible	All the world over, bread was still scarce, and the drought bore hardest on Egypt and on Chanaan, till at last Joseph had amassed all the money either land possessed in the royal treasury, through his sales of wheat. V. 13 is included for context.
Revised Knox Bible	.
Translation for Translators	Joseph collected all the money that the people in Egypt and Canaan paid for the grain they were buying from him, and he brought the money to the king's palace.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Joseph was to collect the silver, that is being found on the solid grounds of the Egypt, and on the solid grounds of Canaan, for that broken apart that is being sold. Joseph was to bring in the silver to Pharaoh's house.
Conservapedia	Joseph gleaned all the silver that could be found in the land of Egypt, and in the land of Canaan, for the victuals that they bought. Joseph brought this silver into Pharaoh's house.
Ferrar-Fenton Bible	.
God's Truth (Tyndale)	And Joseph brought together all the money that was found in the land of Egypt and of Canaan, for the corn which they bought: and he laid up the money in Pharaohs house.
HCSB	.
Jubilee Bible 2000	.
Lexham English Bible	.
H. C. Leupold	.
NIV, ©2011	.
NIV – UK	.
Tree of Life Version	.
Urim-Thummim Version	.
Wikipedia Bible Project	And Joseph accumulated all the money which is found in the land of Egypt and the land of Canaan, selling grain that they are purchasing, and Joseph brought the money to the house of Pharaoh.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Joseph then collected all the money that had been given to buy bread in the lands of Egypt and Canaan. All this money Joseph took to Pharaoh's house.
The Heritage Bible	And Joseph picked up all the silver found in the land of Egypt, and in the land of Canaan, for the grain which they were buying, and Joseph brought the silver into the house of Pharaoh.
New American Bible (2002)	Joseph gathered in, as payment for the rations that were being dispensed, all the money that was to be found in Egypt and Canaan, and he put it in Pharaoh's palace.
New American Bible (2011)	.
New Jerusalem Bible	Joseph accumulated all the money to be found in Egypt and Canaan, in exchange for the supplies being handed out, and put the money in Pharaoh's palace.
New RSV	.
Revised English Bible	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Yosef collected all the money there was in Egypt and Kena'an in exchange for the grain they bought, and put the money in Pharaoh's treasury.
exeGesese companion Bible	And Yoseph gleans all the silver they find in the land of Misrayim and in the land of Kenaan for the kernels for which they market: and Yoseph brings the silver into the house of Paroh:...
Hebraic Roots Bible JPS (Tanakh—1985)	. Joseph gathered in all the money that was to be found in the land of Egypt and in the land of Canaan, as payment for the rations that were being procured, and Joseph brought the money into Pharaoh's palace.
Israeli Authorized Version Kaplan Translation	. Joseph collected all the money in Egypt and Canaan in payment for the food [the people] were buying. Joseph brought [all] the money to Pharaoh's treasury.
Orthodox Jewish Bible	And Yosef gathered up all the kesef that was found in the Eretz Mitzrayim, and in Eretz Kena'an, for the shever (grain) which they bought; and Yosef brought the kesef into Bais Pharaoh (Pharaoh's palace).
<i>The Scriptures</i> 1998	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Joseph gathered all the money that was found in the land of Egypt and in the land of Canaan [in payment] for the grain which they bought, and Joseph brought the money into Pharaoh's house.
The Expanded Bible	Joseph ·collected [gathered] all the ·money [silver] that was to be found in Egypt and Canaan. People paid for the grain they were buying, and Joseph brought that ·money [silver] to ·the king's [Pharaoh's] palace.
The Geneva Bible Kretzmann's Commentary	. And Joseph gathered up all the money that was found in the land of Egypt and in the land of Canaan For the corn which they bought; and Joseph brought the money in to Pharaoh's house. The actual cash in the hands of the people of both countries was consumed in the first years of the famine, finding its way into the treasury of the king of Egypt through the hands of Joseph.
NET Bible®	Joseph collected all the money that could be found in the land of Egypt and in the land of Canaan as payment [Or "in exchange."] for the grain they were buying. Then Joseph brought the money into Pharaoh's palace [<i>Heb</i> "house."].
Syndein/Thieme The Voice	. The people were starving. Everyone from the lands of Egypt and Canaan spent all the money they had to buy grain. Joseph collected all the money and stored it in Pharaoh's palace.

Literal, almost word-for-word, renderings:

Benner's Mechanical Trans.	...and Yoseph ^[Adding] picked up all the silver being found in the land of Mitsrayim ^[Troubles] and in the land of Kena'an ^[Lowered] , with the barley which they were exchanging, and Yoseph ^[Adding] brought the silver unto the house of Paroh ^[Great house] , ...
Concordant Literal Version	And gleaning is Joseph all the money found in the land of Egypt and in the land of Canaan for the victuals which they are purchasing for their ration. And bringing is Joseph all the money to Pharaoh's house.
Context Group Version	.
Darby Translation	.
<i>Emphasized Bible</i>	.

English Standard Version	And Joseph gathered up all the money that was found in the land of Egypt and in the land of Canaan, in exchange for the grain that they bought. And Joseph brought the money into Pharaoh's house.
English Standard V. – UK Evidence Bible	.
Green’s Literal Translation	And Joseph gathered up all the silver found in the land of Egypt and in the land of Canaan in return for the grain they were buying. And Joseph brought in the silver to the house of Pharaoh.
H. C. Leupold	.
Jack Ballinger’s translation	.
Modern English Version	.
Modern KJV	.
NASB	.
New European Version	.
New King James Version	.
Owen’s Translation	.
Benner’s Mechanical Trans.	.
Stuart Wolf	.
Third Millennium Bible	.
Updated Bible Version 2.11	.
A Voice in the Wilderness	.
Webster’s Bible Translation	.
World English Bible	.
Young’s Literal Translation	.
Young’s Updated LT	And Joseph gathers all the silver that is found in the land of Egypt, and in the land of Canaan, for the corn that they are buying, and Joseph brings the silver into the house of Pharaoh.

The gist of this passage: Joseph collected all of the silver from Egypt and from Canaan for the grain that the people were purchasing; and he brings this money into the treasury of Pharaoh.

Genesis 47:14a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong’s # BDB #253
lâqaṭ (לָקַט) [pronounced law-BAHT]	<i>to gather, to gather up, to pick up</i>	3 rd person masculine singular, Piel imperfect	Strong’s #3950 BDB #544
Yôwçêph (יֹוֹצֵף) [pronounced yoh-SAYF]	<i>he adds, he increases; transliterated Joseph</i>	proper masculine noun	Strong’s #3130 BDB #415
’êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong’s #853 BDB #84
kôl (כֹּל) [pronounced kohl]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong’s #3605 BDB #481

Genesis 47:14a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
keṣeph (כֶּסֶף) [pronounced KEH-sef]	<i>silver, money; silver [as a metal, ornament, color]; shekels, talents</i>	masculine singular noun with the definite article	Strong's #3701 BDB #494
mâtsâ' (מַצָּא) [pronounced maw-TSAW]	<i>that which is acquired [found, detected, discovered], the thing which is present, the existing thing</i>	Niphal participle with the definite article	Strong's #4672 BDB #592
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's# none BDB #88
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong's #776 BDB #75
Mits ^e rayim (מִצְרַיִם) [pronounced mits-RAH-yim]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun	Strong's #4714 BDB #595
w ^e (or v ^e) (ו, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's# none BDB #88
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong's #776 BDB #75
K ^e na'an (כְּנָעַן) [pronounced k ^e NAH-gahn]	<i>which possibly means merchant and is transliterated Canaan</i>	masculine proper noun; territory; pausal form	Strong's #3667 BDB #488

Translation: Joseph gathers up all of the silver that was found in the land of Egypt and in the land of Canaan...

Because of the famine and because of Joseph's preparation for the famine, people from all over Egypt and Canaan came to him, bringing their silver to purchase grain. Whatever silver was in these lands was brought to him.

Genesis 47:14b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's# none BDB #88

Genesis 47:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
shêber (רָבַשׁ) [pronounced SHAY-ber]	<i>a breaking, fracture, breach [of a wall]; the breaking open [of a dream], an interpretation or solution [of a dream]; destruction (ruin, shattering) [of a kingdom; of men]; a breaking [of the mind], terror; quarries; a crushing [of corn, grain]; corn, grain [which has been crushed or threshed]</i>	masculine singular noun with the definite article	Strong's #7667 & 7668 BDB #991
Also spelled sheber (רָבַשׁ) [pronounced SHEH-ber].			
ʾăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
hêm (הֵם) [pronounced haym]	<i>they, those; themselves; these [with the definite article]</i>	3 rd person masculine plural personal pronoun; sometimes the verb <i>to be</i> is implied	Strong's #1992 BDB #241
shâbar (שָׁבַר) [pronounced shaw ^b -VAHR]	<i>the ones purchasing, those buying [grain]</i>	masculine plural, Qal active participle	Strong's #7666 BDB #991

Translation: ...by means of the grain that [the people of the land] were buying.

This all came about because Joseph set aside grain during the prosperous years.

Genesis 47:14c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (וּ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bôw' (אוּב) [pronounced boh]	<i>to take in, to bring [near, against, upon], to come in with, to carry, to cause to come [in], to gather, to bring to pass</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #935 BDB #97
Yôwçêph (יוֹצֵף) [pronounced yoh-SAYF]	<i>he adds, he increases; transliterated Joseph</i>	proper masculine noun	Strong's #3130 BDB #415
ʾêth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
keçeph (כֶּסֶף) [pronounced KEH-sef]	<i>silver, money; silver [as a metal, ornament, color]; shekels, talents</i>	masculine singular noun with the definite article	Strong's #3701 BDB #494

Genesis 47:14c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's# none BDB #88
bayith (תַּיִב) [pronounced BAH-yith]	<i>house-ward, to the [his] house [residence; household, habitation]; inward, toward the center (middle, interior)</i>	masculine singular construct and the directional hê	Strong's #1004 BDB #108
<p>The hê locale (which I call the locative hê or the directional hê) is a word, after a verb of motion, with the <i>âh</i> (ה) ending. This is called the <i>directive hê</i> or the <i>he locale</i>, which often indicates direction and puts somewhat of an adverbial spin on the noun. Essentially, it answers the question <i>where?</i> The pronunciation of the word does not change. The directional hê indicates the direction in which something moves. It is often used with the noun <i>heaven</i> and the most literal rendering in the English would be <i>heavenward</i>. We can also indicate the existence of the hê directional by supplying the prepositions <i>to</i> or <i>toward</i>.</p>			
par ^e ôh (הַעֲרֹף) [pronounced pah ^{re} -G ^{OH}]	<i>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated pharaoh</i>	masculine singular proper noun	Strong's #6547 BDB #829

Translation: Joseph brought [this] silver to the house of Pharaoh.

Joseph, in turn, brought all of this silver to Pharaoh. This shows great authority-orientation.

Some people will have problems with this verse and several which will follow so I think that it will be important to make a few points here:

What We Learn from Joseph Selling the Grain

15. The Bible nowhere supports a welfare state.
16. When the Apostles and their disciples kept all things in common during a portion of Acts, this was a time of great prejudice and persecution and this was accomplished in a small, limited setting, and based on the agreement of all involved.
17. Joseph did not make the famine a secret; anyone would brought the grain to him in the form of taxes knew what was going on and, therefore, any of these could have put aside grain for themselves in case of famine, following Joseph's lead.
18. Since they did not (at least, most people did not), their only means of sustenance was to purchase grain from Joseph.
19. There is nothing wrong with a country taxing its citizens and then charging for the services that it provides out of the taxes. A government does not produce anything, so a government has limited means of acquiring wealth.
20. It is this policy of Joseph's which kept the people of Egypt alive.
21. Because the people of Egypt did not expect a handout, they were glad to pay for their food to keep their family alive; now for some contemporary application:
 - 1) We are allowed to put money aside for emergencies.
 - 2) We are allowed to draw from that money during emergencies.
 - 3) We are allowed in our youth to save for our retirement.
 - 4) Some people do so and some work extremely hard or are extremely thrifty and manage to put aside money for their retirement.
 - 5) Most everyone has that opportunity.

What We Learn from Joseph Selling the Grain

- 6) We do not owe anyone else the benefits of our labors; that is a matter of free will.
- 7) When it comes to charity, giving money to any cause or giving money to the church, that is a matter of free will (we, as Christians are to give to our local church as we are prospered—which does not mean that only the rich should give) and the Bible does indicate that charity is encouraged.
- 22. There was a limited amount of money set aside for the widows and orphans in the land (3.3%/year); and provision made for farms to leave the corners of their fields unharvested, so those without means could come to these fields to harvest (which people were often widows and orphans—see the book of Ruth).
 - 1) By way of application, we have made a grave error in judgment in the United States by devoting a quarter of our federal budget to welfare type programs. This has encouraged slackness on the part of Americans, which is a very bad idea.
 - 2) Furthermore, this also encourages people to lie to the United States government in order to receive said benefits.

Chapter Outline

Charts, Graphics and Short Doctrines

Genesis 47:14 And Joseph gathered up all the silver found in the land of Egypt, and in the land of Canaan, for the grain which they bought. And Joseph brought the silver into Pharaoh's house.

Genesis 47:14 Joseph gathers up all of the silver that was found in the land of Egypt and in the land of Canaan by means of the grain that [the people of the land] were buying. Joseph brought [this] silver to the house of Pharaoh. (Kukis mostly literal translation)

Genesis 47:14 Joseph continue to gather up all of the silver that was found in the lands of Egypt and Canaan by means of the grain that he sold them. Then Joseph would bring all of this silver to Pharaoh. (Kukis paraphrase)

At some point, all of the silver in the land had been pocketed by Joseph (actually, it became the property of Pharaoh). Joseph made the Pharaoh rich, a millionaire many times over. The Pharaoh became one of the richest men in human history as a result of what Joseph did.

And so is complete the silver from a land of Egypt and from a land of Canaan and so comes all Egypt unto Joseph to say, "Give to us bread! And for why [should] we die before you? (For has come to an end [our] silver)."

Genesis 47:15

When the silver from the lands of Egypt and Canaan was exhausted, all Egypt came to Joseph, saying, "Give us bread! Why [should] we die in front of you, seeing that [lit., for, because] we have come to the end of [our] silver [lit., our silver has ceased]?"

When the silver in Egypt and Canaan had been exhausted and was now in Pharaoh's coffers, the people of Egypt came to Joseph, saying, "We demand that you give bread to us! Why should we die here in front of you, seeing that we are now out of silver?"

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so is complete the silver from a land of Egypt and from a land of Canaan and so comes all Egypt unto Joseph to say, "Give to us bread! And for why [should] we die before you? (For has come to an end [our] silver)."

Dead Sea Scrolls Targum of Onkelos	.
Targum (Pseudo-Jonathan)	And the money was finished from the land of Mizraim, and from the land of Kenaan; and the Mizraee came to Joseph, saying, Give us bread; why should we die before thee? for all our money is finished. [JERUSALEM. And hath failed.]
Revised Douay-Rheims	And when the buyers wanted money, all Egypt came to Joseph, saying: Give us bread: why should we die in thy presence, having now no money.
Latin Vulgate Aramaic ESV of Peshitta	.
Peshitta (Syriac)	When the money was all spent in the land of Egypt, and in the land of Canaan, all the Egyptians came to Yoseph, and said, "Give us bread, for why should we die in your presence? For our money fails."
Septuagint (Greek)	And when the money was spent from the land of Egypt and from the land of Canaan, all the Egyptians came to Joseph and said to him, Give us wheat that we may live, and not die in your presence; for the money is spent.
NETS (Greek) Brenton's Septuagint	And all the money failed out of the land of Egypt, and out of the land of Chanaan; and all the Egyptians came to Joseph, saying, Give us bread, and why do we die in your presence? for our money is spent.
	.
	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And when all the money in Egypt and Canaan was gone, the Egyptians came to Joseph, and said, Give us bread; would you have us come to destruction before your eyes? for we have no more money.
Easy English	Soon the people did not have any more money. Everyone came to Joseph and said, 'Give us food. Do not let us die. We do not have any more money.'
Easy-to-Read Version–2008	After some time, the people in Egypt and Canaan had no money left. They had spent all their money to buy grain. So the people of Egypt went to Joseph and said, "Please give us food. Our money is gone. If we don't eat, we will die while you are watching."
God's Word™	When the money in Egypt and Canaan was gone, all the Egyptians came to Joseph. "Give us food," they said. "Do you want us to die right in front of you? We don't have any more money!"
Good News Bible (TEV)	When all the money in Egypt and Canaan was spent, the Egyptians came to Joseph and said, "Give us food! Don't let us die. Do something! Our money is all gone."
International Children's B.	After some time, the people in Egypt and Canaan had no money left. So they went to Joseph and said, "Please give us food. Our money is gone. If we don't eat, we will die here in front of you."
The Message	When the money from Egypt and Canaan had run out, the Egyptians came to Joseph. "Food! Give us food! Are you going to watch us die right in front of you? The money is all gone."
Names of God Bible NIRV	.
New Simplified Bible	When the money of the people of Egypt and Canaan was gone, all the Egyptians came to Joseph. They said, "Give us food. What good would it do you to watch us all die? Our money is all gone." »Give us food! Do not let us die. Do something! Our money is all gone.«

Thought-for-thought translations; paraphrases:

Common English Bible Contemporary English V.	. But when everyone had run out of money, the Egyptians came to Joseph and demanded, "Give us more grain! If you don't, we'll soon be dead, because our money's all gone."
The Living Bible	When the people were out of money, they came to Joseph crying again for food. "Our money is gone," they said, "but give us bread; for why should we die?"
New Berkeley Version New Century Version	. After some time, when the people in Egypt and Canaan had no money left, they went to Joseph and said, "Please give us food. Our money is gone, and if we don't eat, we will die here in front of you."
New Life Version New Living Translation	. When the people of Egypt and Canaan ran out of money, all the Egyptians came to Joseph. "Our money is gone!" they cried. "But please give us food, or we will die before your very eyes!"

Partially literal and partially paraphrased translations:

American English Bible	So, soon there was no more money left in the land of Egypt or in the land of Canaan; so all the Egyptians came to Joseph and said: 'Give us bread! Do you want us to die here before you? Why, all our money is gone!'
Beck's American Translation International Standard V	. After all the money had been spent throughout Egypt and Canaan, all the Egyptians came to Joseph and demanded, "Give us food! Why should we die right in front of you? Our money is spent!"
New Advent (Knox) Bible Revised Knox Bible	. So, when they had nothing left to buy with, the Egyptians all came to Joseph asking to have bread given them for nothing; Will you watch us starve, they asked, now that we have no more money left?
Translation for Translators	When the people of Egypt and Canaan had spent all their money for grain, they all kept coming to Joseph and saying, "Please give us some food! If you do not give us grain, we will die [RHQ]! We have used all our money to buy food, and we have no money left!"

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	The silver was to be finished, on the solid grounds of the Egypt, and the solid grounds of Canaan. The Egyptians were to come in to Joseph, to the intent: Be giving us bread - were we to die? - For the silver is to have ceased.
Conservapedia	When the silver had been spent in the land of Egypt, and the land of Canaan, all the Egyptians came to Joseph, saying, "Give us bread! Why should we die in front of you? Our silver has reached its limit!"
Ferrar-Fenton Bible	Then all the Mitzerites came to Joseph to say ; " Provide bread for us, so that we may not die before you, for our money is exhausted."
God's Truth (Tyndale)	When money failed in the land of Egypt and of Canaan, all the Egyptians came unto Joseph and said: give us sustenance: wherefore allow you us to die before you: for our money is spent.
HCSB Jubilee Bible 2000 Lexham English Bible	. . And when the money was spent in the land of Egypt and from the land of Canaan, all of Egypt came to Joseph, saying, "Give us food! Why should we die before you? For the money is used up."
H. C. Leupold	When the money was used up from the land of Egypt and from the land of Canaan, all the Egyptians came to Joseph and said: Give us food; why should we die before thy very eyes; for the money is all spent.

NIV, ©2011	.
NIV – UK	.
Tree of Life Version	.
Urim-Thummim Version	And when the money was depleted in the land of Egypt, and in the land of Canaan, all the Egyptians came to Joseph, and said, give us food: for why should we die before you because we have no money?
Wikipedia Bible Project	And when the money from the land of Egypt and the land of Canaan was gone, all Egypt came to Joseph to say: "Give us bread, and why should we die facing you: because we ran out of money."

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	When all the money of the people of Egypt and Canaan was gone, all Egypt came to Joseph saying, "Give us bread! Why must we die before your eyes, for want of money?"
The Heritage Bible	And when silver was finished in the land of Egypt and in the land of Canaan, all Egypt came to Joseph, and said, Give us food, for why should we die before you, because the silver has disappeared.
New American Bible (2002)	When all the money in Egypt and Canaan was spent, all the Egyptians came to Joseph, pleading, "Give us food or we shall perish under your eyes; for our money is gone."
New American Bible (2011)	.
New Jerusalem Bible	.
New RSV	.
Revised English Bible	When the money in Egypt and Canaan had come to an end, the Egyptians all came to Joseph. "Give us food," they said, "or we shall perish before your very eyes. Our money is all gone."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	When all the money in Egypt had been spent, and likewise in Kena'an, all the Egyptians approached Yosef and said, "Give us something to eat, even though we have no money; why should we die before your eyes?"
exeGesés companion Bible	...and when the silver fails in the land of Misrayim and in the land of Kenaan, all the Misrayim come to Yoseph, and say, Give us bread! Why die we in your presence? although the silver is consumed.
Hebraic Roots Bible	.
JPS (Tanakh—1985)	.
Israeli Authorized Version	.
Kaplan Translation	When the money in Egypt and Canaan was used up, Egyptians from all over [Literally, 'All Egypt.'] came to Joseph. 'Give us bread!' they cried. 'Why should we die before you just because there is no money?'
Orthodox Jewish Bible	And when kesef failed in Eretz Mitsrayim, and in Eretz Kena'an, kol Mitsrayim came unto Yosef, and said, Give us lechem; for why should we die in thy presence? For the kesef is gone.
<i>The Scriptures</i> 1998	And when the silver was all spent in the land of Mitsrayim and in the land of Kena'an, all the Mitsrites came to Yosëph and said, "Give us bread, for why should we die in your presence? For the silver is gone!"

Expanded/Embellished Bibles:

Updated Bible Version 2.11
A Voice in the Wilderness
Webster's Bible Translation
World English Bible

When the money was all spent in the land of Egypt, and in the land of Canaan, all the Egyptians came to Joseph, and said, "Give us bread, for why should we die in your presence? For our money fails."

Young's Literal Translation
Young's Updated LT

And the silver is consumed out of the land of Egypt, and out of the land of Canaan, and all the Egyptians come in unto Joseph, saying, "Give to us bread—why do we die before you, though the money has ceased?"

The gist of this passage:

At some point, all of the silver of Egypt and Canaan flowed to Pharaoh; so that the people came before Joseph demanding food, even though they were out of money.

Genesis 47:15a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
tam (תם) [pronounced tahm]	<i>to be finished, be completed; completely, wholly, entirely (as auxiliary with verb); to be finished, come to an end, cease; to be complete (of number); to be consumed, be exhausted, be spent; to be finished, be consumed, be destroyed; to be complete, be sound, be unimpaired, be upright; to complete, finish; to be completely crossed over</i>	3 rd person masculine singular, Qal imperfect	Strong's #8552 BDB #1070
keçeph (כֶּסֶף) [pronounced KEH-sef]	<i>silver, money; silver [as a metal, ornament, color]; shekels, talents</i>	masculine singular noun with the definite article	Strong's #3701 BDB #494
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong's #776 BDB #75
Mits ^e rayim (מִצְרַיִם) [pronounced mits-RAH-yim]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun	Strong's #4714 BDB #595
w ^e (or v ^e) (וּ, וְ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

Genesis 47:15a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
'erets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong's #776 BDB #75
K ^e na'an (כְּנַעַן) [pronounced <i>k^eNAH-ğahn</i>]	which possibly means <i>merchant</i> and is transliterated <i>Canaan</i>	masculine proper noun; territory; pausal form	Strong's #3667 BDB #488

Translation: When the silver from the lands of Egypt and Canaan was exhausted,...

People, in order to eat, went through all of their savings. They had spent all of their silver on food. This was true of Egypt and Canaan, the two areas in view here.

Also, the mention of these two countries suggests that they were both impacted heavily by the famine. It is reasonable to assume that the famine was more widespread than this, simply because, if the family of Jacob could have gone north in order to get food, then they would have done that. However, we are primarily concerned in our study with Egypt and Canaan.

There is a minor element of time that must be dealt with. To prepare you for that, realize that most people have a different savings plan, and a different amount of savings set aside. So, let's say that everyone's salary came to an end overnight (which is essentially what happened with the famine); people would go through their IRA (Individual Retirement Account) savings at different rates, depending upon how much they had put aside. The silver that people held was, in essence, their IRA's; and some would have spent all of their silver in a year; some over a period of several years. This would be true in Egypt and in Canaan.

This particular verse picks up at the point at which everyone's silver was spent buying grain.

Genesis 47:15b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bôw' (אוּב) [pronounced <i>boh</i>]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	3 rd person plural, Qal imperfect	Strong's #935 BDB #97
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
Mits ^e rayim (מִצְרַיִם) [pronounced <i>mits-RAH-yim</i>]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun	Strong's #4714 BDB #595

Genesis 47:15b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
We do <i>not</i> have the gentilic adjective here.			
'el (אֵל) [pronounced ehʃ]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Yôwçêph (יוֹסֵף) [pronounced yoh-SAYF]	<i>he adds, he increases; transliterated Joseph</i>	proper masculine noun	Strong's #3130 BDB #415
lâmed (ל) [pronounced ʃ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'amar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	Qal infinitive construct	Strong's #559 BDB #55
yâhab (בָּהִי) [pronounced yaw-HAWB ^v]	<i>give, give here; grant, permit; provide [with reflexive]; place, put, set; ascribe</i>	2 nd person masculine singular, Qal imperative with a voluntative hê	Strong's #3051 BDB #396

Owens says this words has the cohortative hê, which I don't think is any different from the voluntative hê.

The **cohortative** expresses volition. In the English, we often render this with *let* or *may*; in the plural, this can be *let us*. The cohortative is designed for the 1st person, it can express a wish or a desire or purpose or an intent. It is found in conditional statements. Generally there is the hê suffix to indicate this. This might be called *apocopated* in Owens' *Analytical Keys to the Old Testament*.

lâmed (ל) [pronounced ʃ]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 st person plural suffix	No Strong's # BDB #510
lechem (לֶחֶם) [pronounced LEH-khem]	<i>literally means bread; used more generally for food</i>	masculine singular noun	Strong's #3899 BDB #536

Keil and Delitzsch: *לחם is the most common, all-comprehensive name for nourishment.*²⁵

Translation: ...all Egypt came to Joseph, saying, "Give us bread!"

The people of Egypt began to show up before Joseph and demand that he give them bread. They were out of silver, but they went to Joseph and demanded that he give them bread.

Genesis 47:15c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

²⁵ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Proverbs 9:4–6.

Genesis 47:15c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
lâmed (ל) [pronounced <i>l</i> ']	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition	No Strong's # BDB #510
mâh (מַה) [pronounced <i>maw</i>]	<i>what, how, why</i>	interrogative; exclamatory particle	Strong's #4100 BDB #552
Lâmed + mâh together literally mean <i>for why</i> . They can be rendered <i>why, for what reason, to what purpose, for what purpose</i> , indicating an interrogatory sentence. BDB also offers the rendering <i>lest</i> . Gesenius, perhaps for this passage alone (1Chronicles 15:13), offers the rendering <i>on account of [that] which, because that</i> .			
mûwth (מוּת) [pronounced <i>mooth</i>]	<i>to die; to perish, to be destroyed; to be put to death; to die prematurely [by neglect of wise moral conduct]</i>	1 st person plural, Qal imperfect	Strong's #4191 BDB #559
The NET Bible: <i>The imperfect verbal form has a deliberative force here.</i> ²⁶			
neged (נֶגֶד) [pronounced <i>NEH-ged</i>]	<i>what is conspicuous</i> when it is a substantive and, as a preposition, <i>in front of, in the sight of, opposite to, before</i> (in the sense of being <i>in front of</i>)	preposition with the 2 nd person masculine singular suffix	Strong's #5048 BDB #617

Translation: *Why [should] we die in front of you,...*

They ask him, "Why should we die right here in front of you?" How does that makes sense.

It should be clear that there will be many parallels to modern society.

Genesis 47:15d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
kîy (כִּי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
'âphêç (אַפַּחַ) [pronounced <i>aw-FACE</i>]	<i>to cease, to fail, to come to an end; to break</i>	3 rd person masculine singular, Qal perfect	Strong's #656 BDB #67
keçeph (כֶּסֶף) [pronounced <i>KEH-sef</i>]	<i>silver, money; silver [as a metal, ornament, color]; shekels, talents</i>	masculine singular noun; pausal form	Strong's #3701 BDB #494

Translation: *...seeing that [lit., for, because] we have come to the end of [our] silver [lit., our silver has ceased]?"* They had money that they put aside for a rainy day, but that money is gone. They spent it on grain from previous years; and now they are completely out of money.

The general idea appears to be: "We have given you all of our silver. We have no more to give. You still have grain. Will you make us die of starvation right in front of you?"

²⁶ From <https://bible.org/netbible/index.htm?gen44.htm> (footnote); accessed January 25, 2017.

Genesis 47:15 And when the money was all spent in the land of Egypt and in the land of Canaan, and all the Egyptians²⁷ came to Joseph and said, "Give us food; why should we die before your eyes for our money is gone."

The translation here is not literal, but the gist of the meaning is accurate. Note that these people know that Joseph has set this food aside for them; however, they have spent all of their savings over the past few years for grain, hoping that the third year would be better for them.

Genesis 47:15 And when silver failed in the land of Egypt, and in the land of Canaan, all the Egyptians came to Joseph and said, Give us bread, for why should we die in your presence? For the silver has failed.

Genesis 47:15 When the silver from the lands of Egypt and Canaan was exhausted, all Egypt came to Joseph, saying, "Give us bread! Why [should] we die in front of you, seeing that [lit., for, because] we have come to the end of [our] silver [lit., our silver has ceased]?" (Kukis mostly literal translation)

Genesis 47:15 When the silver in Egypt and Canaan had been exhausted and was now in Pharaoh's coffers, the people of Egypt came to Joseph, saying, "We demand that you give bread to us! Why should we die here in front of you, seeing that we are now out of silver?" (Kukis paraphrase)

The silver *failing* simply means that, there came a time when the people no longer had silver enough to purchase grain. This would not have happened all at once; that is, one family may have run out of silver in year 4, another in year 5. This is why we are no longer speaking about which particular year is in view.

At this point, Canaan is no longer mentioned. Egypt was an empire; and Canaan was a geographical area inhabited by various tribes (their names are ticked off from time to time—as in Genesis 15:19–21 Exodus 3:8, 17). There does not appear to be an overall confederation among the indigenous peoples of Canaan, which suggests that they would not have been united and strong enough to invade Egypt, to simply take the grain.

Based upon the list of names in Genesis 15 and Exodus 3 (and elsewhere), the people of Canaan did survive the famine, but we may assume that it was still quite destructive, killing off many of them. Still, most of these original Canaanite tribes did survive, although there was a later incursion of the land by Philistines.

So, the Egyptians continued to come to Joseph to get grain; the Canaanites, at some point, stopped. They no longer had the wherewithal to purchase Egypt's grain (or Egypt stopped providing grain for those from Canaan).

At this point in the study, we are looking at Joseph's interactions with the Egyptians throughout the rest of the 7 years of famine. Although the famine is never described precisely, it appears that there was a lack of rain which led to a lack of grain being grown. However, Pharaoh had a dream about this, warning him that there would be 7 years of prosperity followed by 7 years of famine; and Joseph interpreted the dream. Pharaoh put Joseph in charge of preparing Egypt for the great famine.

At some point, people ran out of silver—even in Egypt—and they had to work some kind of a deal with Joseph in order to continue to get grain for their family and their animals. As we have reasoned, this running out of silver would have happened at different times for each family. For some, they had enough silver for a year or two; for others, perhaps for 3 or 4 years. However, there was a point where everyone ran out of silver with which to purchase the grain that Joseph stored; and the verbiage used here is, *silver has failed*.

And so says Joseph, "Give your cattle and I will give [bread] to you in your cattle (if has ceased [your] silver)."

Genesis
47:16

So Joseph said, "Give [me] your cattle and I will give [bread] to you on account of your cattle (if [your] silver has come to an end)."

²⁷ This is literally *all Egypt*; this is a metonymy where the land stands for the inhabitants therein

So Joseph said, “Give me your cattle and I will give you bread in exchange for you cattle (assuming that you are out of money).”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so says Joseph, “Give your cattle and I will give [bread] to you in your cattle (if has ceased [your] silver).”
Dead Sea Scrolls	.
Targum of Onkelos	And Joseph said, Bring your cattle, and I will give you provision, if your money is finished.
Targum (Pseudo-Jonathan)	And Joseph said, Give your flocks, and for your flocks I will give you provisions, if the money be consumed.
Revised Douay-Rheims	And he answered them: Bring me your cattle, and for them I will give you food, if you have no money.
Latin Vulgate	.
Aramaic ESV of Peshitta	Yoseph said, "Give me your livestock; and I will give you food for your livestock, if your money is gone."
Peshitta (Syriac)	And Joseph said to them, Give me your cattle, and I will give you grain for your cattle, if your money is spent.
Septuagint (Greek)	And Joseph said to them, Bring your cattle, and I will give you bread for your cattle, if your money is spent.
NETS (Greek)	.
Brenton’s Septuagint	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	.
Easy English	And Joseph replied, ‘Then bring me your animals. Because you do not have any more money, I will give you food. But you must give me your animals in return.
International Children’s B. Easy-to-Read Version–2008	.
God’s Word™	.
Good News Bible (TEV)	.
The Message	.
Names of God Bible	.
NIRV	“Then bring your livestock,” said Joseph. “You say your money is gone. So I’ll trade you food for your livestock.”
New Simplified Bible	.

Thought-for-thought translations; paraphrases:

Common English Bible	.
Contemporary English V.	"If you don't have any money," Joseph answered, "give me your animals, and I'll let you have some grain."
The Living Bible	“Well then,” Joseph replied, “give me your livestock. I will trade you food in exchange.”
New Berkeley Version	.
New Century Version	Joseph answered, “Since you have no money, give me your farm animals, and I will give you food in return.”
New Life Version	.

New Living Translation .

Partially literal and partially paraphrased translations:

American English Bible .

Beck's American Translation .

International Standard V "You can surrender your livestock," Joseph replied. "I'll feed them in exchange, since your money is gone."

New Advent (Knox) Bible .

Revised Knox Bible If you cannot pay, he answered, bring your cattle here, and you shall have food in return for these.

Translation for Translators

Joseph replied, "Since your money is all gone, bring me your livestock. If you do that, I will sell you food in exchange for your livestock."

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible

Joseph was to say, "Be giving you all's livestock, and I was to give for you all's livestock, even as the silver is to have ceased.

Conservapedia

Joseph said, "Grant your cattle [to Pharaoh], and I will give you food for cattle, if the silver has reached its limit."

Ferrar-Fenton Bible .

God's Truth (Tyndale)

Then said Joseph: bring your cattle, and I will give you for your cattle, if you be without money.

HCSB .

Jubilee Bible 2000 .

Lexham English Bible

And Joseph said, "Give your livestock and I will give you [food] in exchange for your livestock if [your] money is used up."

H. C. Leupold

And Joseph said: Give your livestock, and I will supply you for your livestock if your money is all spent.

NIV, ©2011

"Then bring your livestock," said Joseph. "I will sell you food in exchange for your livestock, since your money is gone."

NIV – UK .

Tree of Life Version .

Urim-Thummim Version

Then Joseph said, pledge us your livestock and I will pay you wages for your flocks, if your money is gone.

Wikipedia Bible Project

And Joseph said: "Bring your herds, and I will give to you for your herds-- if your money is gone."

Catholic Bibles (those having the imprimatur):

Christian Community (1988)

Joseph told them, "Give me your cattle to pay for bread since you have no money."

The Heritage Bible

And Joseph said, Give your livestock, and I will give you *food in exchange* for your livestock if silver has disappeared.

New American Bible (2002)

"Since your money is gone," replied Joseph, "give me your livestock, and I will sell you bread in return for your livestock."

New American Bible (2011) .

New Jerusalem Bible

Joseph replied, 'Hand over your livestock and I shall issue you food in exchange for your livestock, if your money has come to an end.'

New RSV .

Revised English Bible

Joseph replied, "If your money is all gone, hand over your livestock and I shall give you food in return."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Yosef replied, "Give me your livestock. If you don't have money, I will give you food in exchange for your livestock."
exeGesés companion Bible	And Yoseph says, Give your chattel; and I give you for your chattel, if silver is consumed.
Hebraic Roots Bible JPS (Tanakh—1985)	. And Joseph said, "Bring your livestock, and I will sell to you against your livestock, if the money is gone."
Israeli Authorized Version Kaplan Translation	. 'Bring your livestock,' replied Joseph. 'If there is no more money, I will give you [what you need] in exchange for your animals.'
Orthodox Jewish Bible	And Yosef said, Give your mikneh; and I will give you for your mikneh, if kesef is gone.
<i>The Scriptures</i> 1998	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	Joseph answered, "Since you have no money [silver], give me your farm animals [livestock], and I will give you food in return [for your livestock]."
The Geneva Bible	.
Kretzmann's Commentary NET Bible®	. Then Joseph said, "If your money is gone, bring your livestock, and I will give you food [The word "food" has been supplied in the translation for stylistic reasons.] in exchange for ²⁶ your livestock."
Syndein/Thieme The Voice	. Joseph: You can pay with livestock then. I will give you food in exchange for your livestock, if your money is gone.

Literal, almost word-for-word, renderings:

Benner's Mechanical Trans.	...and Yoseph ^[Adding] said, provide your livestock and I will give to you with your livestock if the silver came to an end,...
Concordant Literal Version	And saying is Joseph, "Grant your cattle, and give it will I to you, bread for your cattle, if the money reaches its limit.
Context Group Version	.
Darby Translation	.
<i>Emphasized Bible</i>	.
English Standard Version	And Joseph answered, "Give your livestock, and I will give you food in exchange for your livestock, if your money is gone."
English Standard V. – UK	.
Evidence Bible	.
Green's Literal Translation	.
H. C. Leupold	.
Jack Ballinger's translation	.
Modern English Version	.
Modern KJV	.
NASB	Then Joseph said, "Give up your livestock, and I will give you food for your livestock, since your money is gone."
New European Version	.
New King James Version	.
Owen's Translation	.
Benner's Mechanical Trans.	.
Stuart Wolf	.
Third Millennium Bible	.

Updated Bible Version 2.11	And Joseph said, Give your + cattle; and I will give it to you + for your + cattle, if [you + are] out of silver.
A Voice in the Wilderness	.
Webster's Bible Translation	And Joseph said, Give your cattle; and I will give you for your cattle, if money hath failed.
World English Bible	.
Young's Literal Translation	.
Young's Updated LT	And Joseph says, "Give your cattle; and I give to you for your cattle, if the money has ceased."

The gist of this passage: Joseph tells them to bring their cattle in exchange for grain, if they are out of money.

Genesis 47:16a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced aw-MAHR]	to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
Yôwçêph (יוסף) [pronounced yoh-SAYF]	he adds, he increases; transliterated Joseph	proper masculine noun	Strong's #3130 BDB #415
yâhab (בהי) [pronounced yaw-HAWB ^v]	give, give here; grant, permit; provide [with reflexive]; place, put, set; ascribe	2 nd person masculine plural, Qal imperative with a voluntative hê	Strong's #3051 BDB #396

Owens says this words has the cohortative hê, which I don't think is any different from the voluntative hê.

The cohortative expresses volition. In the English, we often render this with *let* or *may*; in the plural, this can be *let us*. The cohortative is designed for the 1st person, it can express a wish or a desire or purpose or an intent. It is found in conditional statements. Generally there is the hê suffix to indicate this. This might be called *apocopated* in Owens' *Analytical Keys to the Old Testament*.

mîq ^e neh (מִקְנֵה) [pronounced mik-NEH]	cattle, livestock (specifically sheep, cows and goats); herds, flocks	masculine plural noun with the 2 nd person masculine plural suffix	Strong's #4735 BDB #889
w ^e (or v ^e) (ו, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
nâthan (נתן) [pronounced naw-THAHN]	to give, to grant, to place, to put, to set; to make	1 st person singular, Qal imperfect; with the cohortative hê	Strong's #5414 BDB #678

The cohortative expresses volition. In the English, we often render this with *let* or *may*; in the plural, this can be *let us*. The cohortative is designed for the 1st person, it can express a wish or a desire or purpose or an intent. It is found in conditional statements. Generally there is the hê suffix to indicate this. This might be called *apocopated* in Owens' *Analytical Keys to the Old Testament*.

Genesis 47:16a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
lâmed (ל) [pronounced l ^{eh}]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 nd person masculine plural suffix	No Strong's # BDB #510
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; among, in the midst of; at, by, near, on, before, in the presence of, upon; with; to, unto, upon, up to; in respect to, on account of; by means of, about, concerning</i>	primarily a preposition of proximity; however, it has a multitude of functions	No Strong's # BDB #88
mîq ^e neh (מִקְנֵה) [pronounced mik-NEH]	<i>cattle, livestock (specifically sheep, cows and goats); herds, flocks</i>	masculine plural noun with the 2 nd person masculine plural suffix	Strong's #4735 BDB #889

Translation: So Joseph said, "Give [me] your cattle and I will give [bread] to you on account of your cattle..."

Rather than say, "Sure, you guys just come in here and take what you need." Instead he tells them, "Bring me your cattle and I will exchange your cattle for grain."

Genesis 47:16b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
ʾîm (אִם) [pronounced eem]	<i>if, though; lo, behold; oh that, if only; when, whenever; since, though when (or, if followed by a perfect tense which refers to a past event)</i>	primarily an hypothetical particle	Strong's #518 BDB #49
Could this been translated, <i>assuming that?</i>			
ʾâphêç (אָפְּחַ) [pronounced aw-FACE]	<i>to cease, to fail, to come to an end; to break</i>	3 rd person masculine singular, Qal perfect	Strong's #656 BDB #67
keçeph (כֶּסֶף) [pronounced KEH-sef]	<i>silver, money; silver [as a metal, ornament, color]; shekels, talents</i>	masculine singular noun; pausal form	Strong's #3701 BDB #494

Translation: ...(if [your] silver has come to an end)."

Interestingly enough, Joseph adds, "Assuming that you have run out of money." Man's nature, being what it is, does not escape Joseph's thinking. It is not unreasonable to think that some of these people still had additional money, but money that they did not want to part with. "If you are out of silver, then I will take cattle instead," is Joseph's offer.

Whereas, there is a place for welfare, we have made it almost a right, and we have generations and groups of people in the United States who gravitate toward handouts as opposed to gravitating toward self-sufficiency. Joseph knows that there are three or four more years of famine to follow and he does not want to turn all of Egypt

into a welfare state where everyone expects to be provided for no matter what. If they provide him with cattle, he has his brothers who can take care of them, on behalf of Pharaoh.

Genesis 47:16 And Joseph said, Give [me] your cattle, and I will give you [grain] for your cattle, if silver has failed.

Genesis 47:16 So Joseph said, “Give [me] your cattle and I will give [bread] to you on account of your cattle (if [your] silver has come to an end).” (Kukis mostly literal translation)

Genesis 47:16 So Joseph said, “Give me your cattle and I will give you bread in exchange for you cattle (assuming that you are out of money).” (Kukis paraphrase)

Joseph, who is in charge of dealing with the famine, has collected grain from the Egyptians during the years of prosperity and he placed it into silos throughout Egypt. Now he is dealing with the Egyptian people and the sale and distribution of this grain. Joseph does not consider welfare payments. He continues to require that some sort of payment be made for the grain that he originally collected from the people who actually produced the grain in the first place.

The mental attitude of the people was such that, they did not expect welfare payments. They did not see their government as an entity which should be handing out grain to everyone for free. We know this because there is no revolt against Joseph or against the current Egyptian government.

The people, I would assume, knew what was going on throughout those 7 preparatory years. When Joseph began to collect the grain, there must have been some explanation given for this. That is, I believe that the dreams of Pharaoh and the solution offered by Joseph became known throughout Egypt (although I do not have clear evidence of this). Otherwise, Joseph would have been introduced to the public as, “This is Joseph; you need to start bringing him your grain.” It seems like an honest explanation would have been a part of his introduction to the Egyptian nation. If this is true, then no Egyptian would have been prevented from setting aside grain for himself. They all enjoyed record prosperity; so even after paying the tax that Joseph required, the people would have still had an abundance of grain during the 7 years of prosperity, which grain could have been stored. In such times of prosperity, it would have been easier to store grain than it would have been to sell it, as the prosperity was throughout Egypt and the land of Canaan.

That reasoning would be as follows: “Joseph predicted, by the dream of Pharaoh, 7 years of great prosperity followed by 7 years of devastating famine. Maybe I should take this to heart and set grain aside for myself.” If this happened with some families, we are not aware of it. We have no Biblical record of that. Perhaps many of them had silver because they sold their excess grain for silver. In fact, it is possible that some had 2 or 3 years worth of silver, partially as a result of heeding the warning of the 7 years of famine to come. Bear in mind, I am speculating here, but with a degree of logic.

There were some Egyptians and others who will leave Egypt with the Jews during the exodus; and it is reasonable to suppose that a small number of them in individual families began to pay attention to what the God of the Jews said and what He did. Even though a pharaoh will arise who did not know Joseph, there were apparently some Egyptians who believed in and respected their God. As previously discussed, the midwives feared the God of the Hebrews more than they feared Pharaoh (and it does not sound, from the passages in Exodus, that the midwives are Hebrew women—see Exodus 1:16–21). So, even though most of Egypt was clearly against the Hebrew people during the exodus, it appears that there was some positive volition among their numbers at that time.

During the time of Joseph, it is clear that the Egyptian people have a special fondness for Joseph and his family (this will come up in subsequent passages); which means, they would have believed in their God.

As a Christian without any Jewish blood (insofar as I know), I will always have a great and abiding respect for the Jewish people and nation Israel. I have a concern for their nation second only to my concern for my own nation. They remain God’s people, even though they have temporarily been set aside. God has a future for the

descendants of Abraham after the rapture. No believer with any knowledge of the Old Testament should have an ounce of antisemitism in his soul.

And so they brought their cattle unto Joseph and so gives to them Joseph bread in the horses and in the herd of the sheep and in the herd of the oxen and in the donkeys. And so he sustains them with the bread in all their livestock in the year the that.

Genesis
47:17

So they brought their cattle to Joseph and Joseph gave them bread for [lit., *in, with, on account of*] the horses and for the herds of sheep [and goats], for herds of oxen, and for the donkeys. So, Joseph sustained them with bread for [lit., *in, with, on account of*] all their livestock in that year.

Consequently, in that year, they brought all their livestock to Joseph and Joseph gave them bread in exchange for all the animals that they brought. By this, Joseph sustained them for a year.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so they brought their cattle unto Joseph and so gives to them Joseph bread in the horses and in the herd of the sheep and in the herd of the oxen and in the donkeys. And so he sustains them with the bread in all their livestock in the year the that.
Dead Sea Scrolls	.
Targum of Onkelos	And they brought their cattle to Joseph, and Joseph gave them bread for their horses, and for their flocks of sheep, and for their herds of oxen, and for their asses, and for all their cattle; he fed [Sam. Vers. "he allotted them bread."] them with bread for that year.
Targum (Pseudo-Jonathan)	And they brought their cattle to Joseph, and Joseph gave them bread for their horses, and for the flocks of sheep, the oxen, and the asses; and he sustained them with bread for all their flocks for that year.
Revised Douay-Rheims	And when they had brought them, he gave them food in exchange for their horses, and sheep, and oxen, and asses and he maintained them that year for the exchange of their cattle.
Latin Vulgate	.
Aramaic ESV of Peshitta	They brought their livestock to Yoseph, and Yoseph gave them bread in exchange for the horses, and for the flocks, and for the herds, and for the donkeys: and he fed them with bread in exchange for all their livestock for that year.
Peshitta (Syriac)	So they brought their cattle to Joseph; and Joseph gave them grain in exchange for horses and for flocks, and for herds and for asses; and he supplied them with food in exchange for all their herds that year.
Septuagint (Greek)	And they brought their cattle to Joseph; and Joseph gave them bread in return for their horses, and for their sheep, and for their oxen, and for their asses; and Joseph maintained them with bread for all their cattle in that year.
NETS (Greek)	.
Brenton's Septuagint	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	So they took their cattle to Joseph and he gave them bread in exchange for their horses and flocks and herds and asses, so all that year he gave them food in exchange for their cattle.
Easy English	So the people brought their animals to Joseph. And he sold them food in return for their animals. They brought horses, sheep, goats, cows and donkeys. And Joseph sold them enough food for the year. They used their animals to buy the food.
Easy-to-Read Version–2008	But Joseph answered, “Give me your cattle, and I will give you food.” So the people used their cattle and horses and all their other animals to buy food. And that year, Joseph gave them food and took their animals. V. 16 is included for context.
<i>God’s Word™</i>	.
Good News Bible (TEV)	.
International Children’s B.	Joseph answered, “Since you have no money, give me your farm animals. I will give you food in return.” So people brought their farm animals to Joseph. And he gave them food in exchange for their horses, sheep, cattle and donkeys. So he kept them alive by trading food for their farm animals that year. V. 16 is included for context.
<i>The Message</i>	.
Names of God Bible	.
NIRV	They brought their livestock to Joseph. He traded them food for their animals. They gave him their horses, sheep, goats, cattle and donkeys. He helped the people live through that year by trading them food for all their livestock.
New Simplified Bible	.

Thought-for-thought translations; paraphrases:

Common English Bible	So they brought their livestock to Joseph, and Joseph gave them food for the horses, flocks, cattle, and donkeys. He got them through that year with food in exchange for all of their livestock.
Contemporary English V.	From then on, they brought him their horses and donkeys and their sheep and goats in exchange for grain. Within a year Joseph had collected every animal in Egypt.
The Living Bible	So they brought their cattle to Joseph in exchange for food. Soon all the horses, flocks, herds, and donkeys of Egypt were in Pharaoh’s possession.
New Berkeley Version	.
New Century Version	So people brought their farm animals to Joseph, and he gave them food in exchange for their horses, sheep, goats, cattle, and donkeys. And he kept them alive by trading food for their farm animals that year.
New Life Version	So they brought their animals to Joseph. And Joseph gave them food in trade for the horses and flocks and cattle and donkeys. He fed them that year in trade for their animals.
New Living Translation	.

Partially literal and partially paraphrased translations:

American English Bible	So they brought their cattle to JoSeph, and he gave them bread in exchange for their horses, sheep, oxen, and burros. And JoSeph kept the people alive with bread that year, in exchange for their cattle.
Beck’s American Translation	.
International Standard V	So they brought their livestock to Joseph, and Joseph traded food in exchange for horses, various flocks and herds, and donkeys. He fed them with food in exchange for their livestock during that year.
New Advent (Knox) Bible	If you cannot pay, he answered, bring your cattle here, and you shall have food in return for these. So they brought them and he bartered corn for horses and sheep and cattle and asses, feeding them the whole of that year and taking their beasts as the price. V. 16 is included for context.

Revised Knox Bible .
 Translation for Translators .

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible . They were bringing their livestock to Joseph. Joseph was to give them bread for their horses, small cattle, livestock, large cattle, and asses. He was to give them rest with bread, for their livestock, that year.

Conservapedia .
 Ferrar-Fenton Bible . Consequently they brought their cattle to Joseph and he gave them bread, for horses and cattle and sheep ; for herds of oxen and asses he supplied them with bread, in exchange for all their cattle for that year.

God's Truth (Tyndale) .
 HCSB .
 Jubilee Bible 2000 .
 Lexham English Bible .
 H. C. Leupold . So they brought their livestock to Joseph, and Joseph gave them food for their horses, for their livestock in sheep, their livestock in cattle and for their asses; and he supplied them with food for all their livestock that year.

NIV, ©2011 .
 NIV – UK .
 Tree of Life Version .
 Urim-Thummim Version . Their livestock was then entered as a pledge to Joseph, and he gave them food in exchange for horses, flocks, and for the cattle of the herds, and for the donkeys: and he refreshed them with food for all their cattle for that year.

Wikipedia Bible Project .

Catholic Bibles (those having the imprimatur):

Christian Community (1988) .
 The Heritage Bible . And they brought their livestock to Joseph, and Joseph gave them food *in exchange* for horses, and for livestock of flocks, and for the livestock of herds, and for the donkeys; and he caused food to flow to them with a sparkle *in exchange* for all their livestock during that year.

New American Bible (2002) .
 New American Bible (2011) .
 New Jerusalem Bible . So they brought their livestock to Joseph, and Joseph gave them food in exchange for horses and livestock, whether sheep or cattle, and for donkeys. Thus he saw them through that year with food in exchange for all their livestock.

New RSV .
 Revised English Bible . So they brought their livestock to Joseph, who gave them food in exchange for their horses, their flocks of sheep, their herds of cattle, and their donkeys. He supported them that year with food in exchange for all their herds.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .
 exeGeses companion Bible . And they bring their chattel to Yoseph: and Yoseph gives them bread for horses and for the chattel of the flocks and for the chattel of the oxen and for the he burros: and he sustains them with bread for all their chattel for that year.

Hebraic Roots Bible .

JPS (Tanakh—1985) Israeli Authorized Version	.
Kaplan Translation	So they brought their livestock to Joseph, and Joseph traded food in exchange for horses, various flocks and herds, and donkeys. He fed them with food in exchange for their livestock during that year.
Orthodox Jewish Bible	They brought their livestock to Joseph, and Joseph gave them bread in exchange for horses, flocks of sheep, herds of cattle, and donkeys [Literally, 'possession of sheep and possession of cattle' (cf. Hirsch). It might mean that sheep and cattle were signed over rather than actually given, while horses and donkeys were actually given over.]. He saw them through that year with bread in exchange for all their livestock.
<i>The Scriptures</i> 1998	And they brought their mikneh unto Yosef; and Yosef gave them lechem in exchange for susim, and for the tzon, and for the mikneh of the bakar, and for the chamorim; and he fed them lechem for all their mikneh for that year.
	So they brought their livestock to Yosëph, and Yosëph gave them bread in exchange for the horses, and for the flocks they owned, and for the herds they owned, and for the donkeys. Thus he fed them with bread in exchange for all their livestock that year.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i> The Expanded Bible	.
The Geneva Bible Kretzmann's Commentary	So people brought their farm animals [livestock] to Joseph, and he gave them food in exchange for their horses, sheep, goats, cattle, and donkeys. And he kept them alive by trading [supplied them with] food for their farm animals [livestock] that year.
NET Bible®	.
Syndein/Thieme The Voice	And they brought their cattle unto Joseph; and Joseph gave them bread in exchange for horses, and for the flocks, and for the cattle of the herds, and for the asses; and he fed them with bread for all their cattle for that year. He guided them according to his proposal, he provided for their needs, taking their entire possessions in herds and flocks in payment.
	So they brought their livestock to Joseph, and Joseph gave them food in exchange for their horses, the livestock of their flocks and herds, and their donkeys [The definite article is translated here as a possessive pronoun ²⁸]. He got them through that year by giving them food in exchange for livestock.
	.
	So the people brought their livestock to Joseph, and Joseph gave them food in exchange for horses, flocks, herds, and donkeys. That year, he supplied them with food in exchange for livestock. But when that year was over, they came to him the next year. A portion of v. 18 is included for context.

Literal, almost word-for-word, renderings:

Benner's Mechanical Trans.	...and they brought their livestock to Yoseph ^[Adding] and Yoseph ^[Adding] gave to them bread with the horses and with the livestock of the field and with the donkeys and he lead them in the bread with all their livestock in that year,...
Concordant Literal Version	And bringing are they their cattle to Joseph, and giving is Joseph to them bread for horses, and for cattle of the flocks, and for cattle of the herds, and for asses. And sustaining them is he with bread, and fodder for all their cattle in that year.
Context Group Version Darby Translation	.
	And they brought their cattle to Joseph; and Joseph gave them bread for horses, and for flocks of sheep, and for herds of cattle, and for asses; and he fed them with bread for all their cattle that year.

²⁸ I recall in a Greek class this being done, and it threw me for a loop; but apparently, this understanding is not wrong (yes, I know that this verse is a translation from the Hebrew).

Emphasized Bible

English Standard Version

So they brought their livestock to Joseph, and Joseph gave them food in exchange for the horses, the flocks, the herds, and the donkeys. He supplied them with food in exchange for all their livestock that year.

English Standard V. – UK

Evidence Bible

Green’s Literal Translation

And they brought in their livestock to Joseph. And Joseph gave bread to them for the horses, and for the livestock of the flocks, for the livestock of the herds, and for the asses. And he satisfied them with bread in that year for all their livestock.

H. C. Leupold

Jack Ballinger’s translation

Modern English Version

Modern KJV

NASB

New European Version

New King James Version

So they brought their livestock to Joseph, and Joseph gave them bread in exchange for the horses, the flocks, the cattle of the herds, and for the donkeys. Thus he fed them with bread in exchange for all their livestock that year.

Owen’s Translation

Benner’s Mechanical Trans.

Stuart Wolf

Third Millennium Bible

Updated Bible Version 2.11

A Voice in the Wilderness

Webster’s Bible Translation

World English Bible

Young’s Literal Translation

Young’s Updated LT

And they bring in their cattle unto Joseph, and Joseph gives to them bread, for the horses, and for the cattle of the flock, and for the cattle of the herd, and for the asses; and he tends them with bread, for all their cattle, during that year.

The gist of this passage:

In order to purchase grain, the people of Egypt (and Canaan) bring their cattle to trade for it.

Genesis 47:17a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s #
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong’s # BDB #253
bôw’ (בּוּ) [pronounced boh]	to take in, to bring [near, against, upon], to come in with, to carry, to cause to come [in], to gather, to bring to pass	3 rd person masculine plural, Hiphil imperfect	Strong’s #935 BDB #97
’êth (אֶת) [pronounced ayth]	untranslated generally; occasionally to, toward	indicates that the following substantive is a direct object	Strong’s #853 BDB #84
mîq ^e neh (מִקְנֵה) [pronounced mik-NEH]	cattle, livestock (specifically sheep, cows and goats); herds, flocks	masculine plural noun with the 3 rd person masculine plural suffix	Strong’s #4735 BDB #889

Genesis 47:17a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'el (אל) [pronounced ehʃ]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Yôwçêph (יֹוֹצֵף) [pronounced yoh-SAYF]	<i>he adds, he increases; transliterated Joseph</i>	proper masculine noun	Strong's #3130 BDB #415

Translation: So they brought their cattle to Joseph...

Essentially, the people agreed and brought their cattle to Joseph and Joseph gave them grain instead.

Genesis 47:17b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâthan (נָתַן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	3 rd person masculine singular, Qal imperfect	Strong's #5414 BDB #678
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine plural suffix	No Strong's # BDB #510
Yôwçêph (יֹוֹצֵף) [pronounced yoh-SAYF]	<i>he adds, he increases; transliterated Joseph</i>	proper masculine noun	Strong's #3130 BDB #415
lechem (לֶחֶם) [pronounced LEH-khem]	literally means <i>bread</i> ; used more generally for <i>food</i>	masculine singular noun	Strong's #3899 BDB #536
Keil and Delitzsch: <i>לחם is the most common, all-comprehensive name for nourishment.</i> ²⁹			
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; among, in the midst of; at, by, near, on, before, in the presence of, upon; with; to, unto, upon, up to; in respect to, on account of; by means of, about, concerning</i>	primarily a preposition of proximity; however, it has a multitude of functions	No Strong's # BDB #88
çûwç (סוּסִים) [pronounced soos]	<i>horse, chariot horse; swallow, swift</i>	masculine plural noun with the definite article	Strong's #5483 BDB #692
w ^e (or v ^e) (וְ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

²⁹ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Proverbs 9:4–6.

Genesis 47:17b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; among, in the midst of; at, by, near, on, before, in the presence of, upon; with; to, unto, upon, up to; in respect to, on account of; by means of, about, concerning</i>	primarily a preposition of proximity; however, it has a multitude of functions	No Strong's # BDB #88
mîq ^e neh (מִקְנֵה) [pronounced mik-NEH]	<i>cattle, livestock (specifically sheep, cows and goats); herds, flocks</i>	masculine singular construct	Strong's #4735 BDB #889
tsô ^h n (צֹן) [pronounced tzohn]	<i>small cattle, sheep and goats, flock, flocks</i>	feminine singular collective noun with the definite article	Strong's #6629 BDB #838

Translation: ...and Joseph gave them bread for [lit., in, with, on account of] the horses and for the herds of sheep [and goats],...

So that we do not think that they simply brought some of their animals and exchanged them for grain; it appears as if they brought all of their animals, as every configuration seems to be found here.

Here, the word *bread* simply refers to the grain, which is necessary for their sustenance.

This is the first mention of the horse in the Bible; during this time, insofar as we can ascertain, they were used primarily to draw chariots and the like. We have clear evidence that they were ridden a couple centuries later; we do not know about this period of time, however. Hammurabi's law (circa 1750 B.C.) does not mention the horse; but it seemed to suddenly spread throughout Asia, Egypt and the land of Canaan within the next fifty years, being used in the Hyksos dynasty not too many years prior to Joseph. The Bible later mentions riding a horse in Genesis 50:9 so it is even possible that riding in the land of Egypt originated during the time of Joseph (and it is possible that with their introduction, horses were almost immediately ridden).

Many quadrupeds are known for their stubbornness; and horses are quite powerful and dangerous when they do not like what you are doing with them. No doubt the bridle was developed sometime around this era, which is key to controlling a beast as large as a horse.

Genesis 47:17c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; among, in the midst of; at, by, near, on, before, in the presence of, upon; with; to, unto, upon, up to; in respect to, on account of; by means of, about, concerning</i>	primarily a preposition of proximity; however, it has a multitude of functions	No Strong's # BDB #88

Genesis 47:17c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
mîq ^e neh (מִקְנֵה) [pronounced mik-NEH]	<i>cattle, livestock</i> (specifically <i>sheep, cows and goats</i>); <i>herds, flocks</i>	masculine singular construct	Strong's #4735 BDB #889
bâqâr (בָּקָר) [pronounced baw-KAWR]	<i>bull, cow, ox, collectively: herd, cattle, oxen</i>	masculine singular collective noun with the definite article	Strong's #1241 BDB #133
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; among, in the midst of; at, by, near, on, before, in the presence of, upon; with; to, unto, upon, up to; in respect to, on account of; by means of, about, concerning</i>	primarily a preposition of proximity; however, it has a multitude of functions	No Strong's # BDB #88
chămôwr (חֲמוֹר) [pronounced khuh-MOHR]	<i>ass, male donkey, he-ass, burrow</i>	masculine plural noun with the definite article	Strong's #2543 BDB #331

Translation: ...for herds of oxen, and for the donkeys.

For some reason, the bêt^h preposition seems to mean *in exchange for*; however, I do not find that meaning listed among its many possible interpretations.

Genesis 47:17d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (וּ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâhal (נָהַל) [pronounced naw-HAHL]	<i>to lead, to guide to a watering place; to guard, to provide for, to sustain</i>	3 rd person masculine singular, Piel imperfect with a 3 rd person masculine plural suffix	Strong's #5095 BDB #624
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's # none BDB #88
lechem (לֶחֶם) [pronounced LEH-khem]	literally means <i>bread</i> ; used more generally for <i>food</i>	masculine singular noun with the definite article	Strong's #3899 BDB #536

Genesis 47:17d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; among, in the midst of; at, by, near, on, before, in the presence of, upon; with; to, unto, upon, up to; in respect to, on account of; by means of, about, concerning</i>	primarily a preposition of proximity; however, it has a multitude of functions	No Strong's # BDB #88
kôl (לכ) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
mîq ^e neh (הַנֶּקֶמ) [pronounced mik-NEH]	<i>cattle, livestock (specifically sheep, cows and goats); herds, flocks</i>	masculine singular noun with the 3 rd person masculine plural suffix	Strong's #4735 BDB #889
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's# none BDB #88
shânâh (שָׁנָה) [pronounced shaw-NAW]	<i>year</i>	feminine singular noun with the definite article	Strong's #8141 BDB #1040
hîy' (אִיהָ) [pronounced hee]	<i>she, it; also used as a demonstrative pronoun: that, this (one)</i>	3 rd person feminine singular, personal pronoun; sometimes the verb <i>is</i> , <i>is</i> implied; with the definite article	Strong's #1931 BDB #214

Translation: So, Joseph sustained them with bread for [lit., *in, with, on account of*] all their livestock in that year.

In summary, the people lived another year, but traded away all of their livestock in that one year for bread.

Several have suggested that, Joseph did not actually receive the animals, but took possession of them on paper, allowing the previous owner to continue raising these animals which now belonged to Pharaoh.

Genesis 47:17 And they brought their cattle to Joseph. And Joseph gave them food for the horses, and for the flocks, and for the cattle of the herds, and for the asses. And he fed them with food for all their cattle for that year.

Genesis 47:17 So they brought their cattle to Joseph and Joseph gave them bread for [lit., *in, with, on account of*] the horses and for the herds of sheep [and goats], for herds of oxen, and for the donkeys. So, Joseph sustained them with bread for [lit., *in, with, on account of*] all their livestock in that year. (Kukis mostly literal translation)

Genesis 47:17 Consequently, in that year, they brought all their livestock to Joseph and Joseph gave them bread in exchange for all the animals that they brought. By this, Joseph sustained them for a year. (Kukis paraphrase)

Once the people ran out of silver, Joseph sold the grain to them in exchange for their livestock. All of this accumulated to Pharaoh. Pharaoh first collected *all* of the silver of his people; and now he had all of their livestock. Joseph's brothers were in charge of Pharaoh's livestock; so these herds continued to grow larger as the people of Egypt had less and less to offer up for the grain.

There is the possibility that Pharaoh took possession of their livestock on paper, but allowed them to take care of their flocks and cattle. Since Joseph gives them food for all their cattle that year, that suggests that they kept physical possession of their livestock.

And so is completed the year the that, and so they come unto him in the year the second. And so they say to him, “We will not conceal from my adonai that if was consumed the silver; and a herd of the cattle unto my adonai and he does not remain to faces of my adonai except if our body and our land. For why do we die to your [two] eyes, both us and our land? Buy us and our land in bread. We will be, and our land, slaves to Pharaoh and give us seed that we will live and we will not die; and the land is not desolate.”

Genesis
47:18–19

That year came to an end, and the people [lit., *they*] came to Joseph [lit., *him*] in the following [lit., *second*] year. They said to him, “We will not hide from our adonai that the silver has been consumed. Also the herd of cattle [went] to our adonai so that [nothing] remains before our adonai except our bodies and our land. Why should we die before you, both us and our land? [Listen,] buy us and our land in [exchange for] bread. We will be, [along] with our land, slaves to Pharaoh so that you will give us seed that we may live and not die; and so that the land is not desolate.”

Once that year came to an end, the people came to Joseph the following year and they said to him, “We cannot hide the fact that we are out of money and that you now own all of our cattle. Therefore, we have nothing more to give except for our bodies and our land. Should we simply die out in your sight, both ourselves and our land? Listen, make us slaves to Pharaoh that we may live and not die, and so that the land does not become desolate.”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so is completed the year the that, and so they come unto him in the year the second. And so they say to him, “We will not conceal from my adonai that if was consumed the silver; and a herd of the cattle unto my adonai and he does not remain to faces of my adonai except if our body and our land. For why do we die to your [two] eyes, both us and our land? Buy us and our land in bread. We will be, and our land, slaves to Pharaoh and give us seed that we will live and we will not die; and the land is not desolate.”

Dead Sea Scrolls
Targum of Onkelos

And that year was completed; and they came to him in the second year, and said to him, We will not conceal it from our lord, but the money is ended, and (we have delivered up) our cattle to our lord, and there is nothing left before our lord but our bodies and our land. Why should we perish before thee, both we and our land? Buy us and our land for bread, and we and our land will be servants to Pharaoh, and give us seed corn, that we may live and not die, and the land may not be desolate.

Targum (Pseudo-Jonathan)

And that year being ended, all the Mizraee came to him, in the second year, and said to him, We will not hide it from my lord, that the money is finished and my lord hath the flocks of cattle: there is nothing left us before my lord except our bodies, and our land. Why should we die and thine eye seeing (it), both we and our land also? Buy us, and our land, for bread, and we and our land will be servants of Pharaoh, and give the seed of corn, that we may live and not die, and the land be not desolated.

Revised Douay-Rheims	And they came the second year, and said to him: We will not hide from our lord, how that our money is spent, and our cattle also are gone: neither art thou ignorant that we have nothing now left but our bodies and our lands. Why therefore shall we die before thy eyes? we will be thine, both we and our lands: buy us to be the king's servants, and give us seed, lest for want of tillers the land be turned into a wilderness.
Latin Vulgate Aramaic ESV of Peshitta	.
Peshitta (Syriac)	When that year was ended, they came to him the second year, and said to him, "We will not hide from my lord how our money is all spent, and the herds of livestock are my lord's. There is nothing left in the sight of my lord, but our bodies, and our lands. Why should we die before your eyes, both we and our land? Buy us and our land for bread, and we and our land will be servants to Pharaoh. Give us seed, that we may live, and not die, and that the land will not be desolate."
Septuagint (Greek)	When that year was ended, they came to him the second year, and said to him, We will not hide it from our lord, for the money is spent; and our lord also has all the herds and cattle; there is nothing left in the sight of our lord but our persons and our lands; Why should we die before your eyes, both we and our lands? Buy us and our lands for bread, and we and our lands will be servants to Pharaoh; and give us seed, that we may live, and not die and that the land be not desolate.
NETS (Greek) Brenton's Septuagint	And that year passed, and they came to him in the second year, and said to him, Must we then be consumed from before our lord? for if our money has failed, and our possessions, and our cattle, brought to you our lord, and there has not been left to us before our lord more than our own bodies and our land, we are indeed destitute. In order, then, that we die not before you, and the land be made desolate, buy us and our land for bread, and we and our land will be servants to Pharaoh: give seed that we may sow, and live and not die, so our land shall not be made desolate.
NETS (Greek) Brenton's Septuagint	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And when that year was ended, they came to him in the second year, and said, We may not keep it from our lord's knowledge that all our money is gone, and all the herds of cattle are my lord's; there is nothing more to give my lord but our bodies and our land; Are we to come to destruction before your eyes, we and our land? take us and our land and give us bread; and we and our land will be servants to Pharaoh; and give us seed so that we may have life and the land may not become waste.
Easy English	The year ended. And the people came to Joseph again and said, 'You know that we do not have any money. And our animals now belong to you. We have nothing left to sell. We only have our land and ourselves. Do not let us die! And do not let our fields stay empty because we do not have seed to plant. Give us food. And we will be Pharaoh's slaves. And our land will belong to Pharaoh. Give us seed to plant. Give it to us so that we will not die. And then our fields will not be empty.'
International Children's B. Easy-to-Read Version—2008	.
God's Word™	But the next year the people had no animals and nothing to buy food with. So they went to Joseph and said, "You know that we have no money left, and all our animals belong to you. So we have nothing left—only what you see—our bodies and our land. Surely we will die while you are watching. But if you give us food, we will give Pharaoh our land, and we will be his slaves. Give us seed so that we can plant. Then we will live and not die, and the land will grow food for us again."
God's Word™	.

Good News Bible (TEV)
The Message

.
When that year was over, the next year rolled around and they were back, saying, “Master, it’s no secret to you that we’re broke: our money’s gone and we’ve traded you all our livestock. We’ve nothing left to barter with but our bodies and our farms. What use are our bodies and our land if we stand here and starve to death right in front of you? Trade us food for our bodies and our land. We’ll be slaves to Pharaoh and give up our land—all we ask is seed for survival, just enough to live on and keep the farms alive.”

Names of God Bible

When that year was over, they came to him the next year. “Sir,” they said to him, “you know that our money is gone, and you have all our livestock. There’s nothing left to bring you except our bodies and our land. Do you want us to die right in front of you? Do you want the land to be ruined? Take us and our land in exchange for food. Then we will be Pharaoh’s slaves and our land will be his property. But give us seed so that we won’t starve to death and the ground won’t become a desert.”

NIRV

New Simplified Bible

.
The following year they said to him: »We will not hide the fact from you, Sir, that our money is all gone and our livestock belongs to you. There is nothing left to give you except our bodies and our lands. »Do not let us die. Do something! Do not let our fields be deserted. Buy us and buy our land in exchange for food. We will be the king’s slaves. He will own our land. Give us grain to keep us alive and seed so that we can plant our fields.«

Thought-for-thought translations; paraphrases:

Common English Bible

When that year was over, they came to him the next year and said to him, “We can’t hide from my master that the silver is spent and that we’ve given the livestock to my master. All that’s left for my master is our corpses and our farmland. Why should we die before your eyes, we and our farmland too? Buy us and our farms for food, and we and our farms will be under Pharaoh’s control. Give us seed so that we can stay alive and not die, and so that our farmland won’t become unproductive.”

Contemporary English V.

Then the people came to him and said: Sir, there’s no way we can hide the truth from you. We are broke, and we don’t have any more animals. We have nothing left except ourselves and our land. Don’t let us starve and our land be ruined. If you’ll give us grain to eat and seed to plant, we’ll sell ourselves and our land to the king. We’ll become his slaves.

The Living Bible

The next year they came again and said, “Our money is gone, and our cattle are yours, and there is nothing left but our bodies and land. Why should we die? Buy us and our land and we will be serfs to Pharaoh. We will trade ourselves for food, then we will live, and the land won’t be abandoned.”

New Berkeley Version
New Century Version

.
The next year the people came to Joseph and said, “You know we have no money left, and all our animals belong to you. We have nothing left except our bodies and our land. Surely both we and our land will die here in front of you. Buy us and our land in exchange for food, and we will be slaves to the king, together with our land. Give us seed to plant so that we will live and not die, and the land will not become a desert.”

New Life Version

New Living Translation

.
But that year ended, and the next year they came again and said, “We cannot hide the truth from you, my lord. Our money is gone, and all our livestock and cattle are yours. We have nothing left to give but our bodies and our land. Why should we die before your very eyes? Buy us and our land in exchange for food; we offer our land and ourselves as slaves for Pharaoh. Just give us grain so we may live and not die, and so the land does not become empty and desolate.”

Partially literal and partially paraphrased translations:

American English Bible	Well, that year passed, and they came to him the second year and said: 'Must we be consumed before you, our lord? For our money has failed, and we've brought all our possessions and our cattle to you, our lord; so we don't have anything left, other than our bodies and our land. Therefore, so that we won't die before you, and so that our land isn't devastated, buy our land and us for bread, and we and our land will become Pharaoh's servants. Give us seeds to grow so we can live and not die, and so that our land won't be devastated!'
Beck's American Translation International Standard V	The following year, they came to him and reminded him, "We won't hide from you, your Excellency, that we've spent all of our money, and that our livestock all belong to you. There's nothing left to trade with you, your Excellency, except our bodies and our territories. So why should we and our land die right in front of you? Buy us and our land in exchange for food, and we and our land will be slaves to Pharaoh. Give us seed, so we can survive and not die, and so the land won't stay desolate."
New Advent (Knox) Bible Revised Knox Bible	By the next year, they came to him and said, My lord, we must needs be open with you; we have come to the end of our cattle, as well as our money; you can see for yourself that nothing is left us except our lives and our lands. Do not watch us starve; you shall have the disposal of our lands and of ourselves, making both of these the king's property, and giving us seed-corn in return; if not, the land will become a wilderness for want of tillage.
Translation for Translators	When that year was ended, the next year they came to him and said, "We cannot hide this from you: We have no more money, and now our livestock belongs to you. We have only our bodies and our land to give to you. We have nothing else left. <If you do not give us some food, we will die!/Do you want to watch us die?> [RHQ] If you do not give us seeds, our fields will become useless [IDI]. Buy us and our land in exchange for food. Then we will be the king's slaves, and he will own the land. Give us seeds that we can plant and grow food, in order that we will not die, and in order that our land will not become like a desert."

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	That year was to be completed, and they were to come in on the second year, and were to say: Were we to cut off from our lord, that the silver is to have been finished, and our lord, in addition to our livestock? - is there to have been remained turned before our lord, but our bodies and our lands? - were we to die before your eyes? - Our lands were to be acquired, even our lands for bread. For our lands, even are we servants of Pharaoh. Be giving us seed, that we were to live - were we to die and was the land to become desolate?
Conservapedia Ferrar-Fenton Bible	But that year ended ; so they came to him in the next year, and said to him; "We have kept back nothing from my lord : We have nothing left before my lord, except our bodies, and our land. Why should we ourselves die before your eyes ? Buy to yourself our land for bread, and we and our land will be slaves to Pharaoh."
God's Truth (Tyndale)	When that year was ended, they came unto him the next year and said unto him: we will not hide it from my lord, how that we have neither money nor cattle for my lord: there is no more left for my lord, but even our bodies and our lands. Wherefore let you us die before your eyes, and the land to go to nought? buy us and our lands for bread: and let both us and our lands be bond to Pharaoh. Give us seed, that we may live and not die, and that the land go not to waste.
HCSB Jubilee Bible 2000	.

Lexham English Bible
H. C. Leupold
NIV, ©2011

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.
When that year was over, they came to him the following year and said, "We cannot hide from our lord the fact that since our money is gone and our livestock belongs to you, there is nothing left for our lord except our bodies and our land. Why should we perish before your eyes—we and our land as well? Buy us and our land in exchange for food, and we with our land will be in bondage to Pharaoh. Give us seed so that we may live and not die, and that the land may not become desolate."

NIV – UK
Tree of Life Version
Urim-Thummim Version

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.
When that year was ended, they came to him the second year and said to him, we will not hide it from my master, how that our money and the herds of cattle for my master are come to an end. There is nothing left in the sight of my master now, but our bodies, and our lands. How can we die before your very eyes, we and the ground together? Please purchase us as slaves along with our real estate in exchange for food, so that our real estate and ourselves will be servants to Pharaoh. Give us seed, so that we may live, and not die prematurely and that the soil is not ruined.

Wikipedia Bible Project

And that year ended, and they came to him the second year and they said to him: "We will not keep from our lord that the money is finished, and the herds of beasts all to our lord, nothing is left before our lord, other than our expiring bodies and our lands. Why shall we die in your presence, us and our lands buy, buy us and our lands, for bread; and we and our lands will be servants for Pharaoh and give seed and we will live and not die, the land will not be emptied."

Catholic Bibles (those having the imprimatur):

Christian Community (1988)

The following year they came to him again and said, "We will not hide from our lord that all our money is gone and that our cattle now belong to you. All that is left to us are our persons and our land. Lm 1,11 Ne 5,3 Why should we die while you look on, ourselves and our land? So buy us and our land for bread; we shall be in bondage to you and Pharaoh. Give us grain that we may live and not die and our land remain desolate."

The Heritage Bible

And that year was complete, and they came to him the second year, and said to him, We will not hide *it* from my lord, that our silver has ended; also our livestock of animals *are* my lord's; nothing is left before the face of my lord but our bodies and our lands; Why should we die before your eyes - both we and our soil? Set us up and our land *in exchange* for food, and we and our land will be servants to Pharaoh; and give us seed, and we shall live and not die, and the land shall not lie waste.

New American Bible (2002)

New American Bible (2011)

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That year ended, and they came to him in the next one and said: "We cannot hide from my lord that, with our money spent and our livestock made over to my lord, there is nothing left to put at my lord's disposal except our bodies and our land. Why should we and our land perish before your very eyes? Take us and our land in exchange for food, and we will become Pharaoh's slaves and our land his property; only give us seed, that we may survive and not perish, and that our land may not turn into a waste."

New Jerusalem Bible

When that year was over, they came to him the next year, and said to him, 'We cannot hide it from my lord: the truth is, our money has run out and the livestock is in my lord's possession. There is nothing left for my lord except our bodies and our land. If we and our land are not to perish, take us and our land in exchange for food, and we with our land will become Pharaoh's serfs; only give us seed, so that we can survive and not die and the land not revert to desert!'

New RSV

.

Revised English Bible The year came to an end, and in the following year they came to him and said, "My lord, we cannot conceal from you that with our money finished and our herds of cattle made over to you, there is nothing left for your lordship but our bodies and our lands. Why should we perish before your eyes, we and our land as well? Take us and our land in payment for food, and we and our land alike will be in bondage to Pharaoh. Give us seed-corn to keep us alive, or we shall die and our land will become desert."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible When that year was over, they approached Yosef again and said to him, "We won't hide from my lord that all our money is spent, and the herds of livestock belong to my lord. We have nothing left, as my lord can see, but our bodies and our land. Why should we die before your eyes, both we and our land? Buy us and our land for food, and we and our land will be enslaved to Pharaoh. But also give us seed to plant, so that we can stay alive and not die, and so that the land won't become barren."

exeGeses companion Bible And that year consummates:
and they come to him the second year
and say to him,
We conceal not from my adoni,
how that our silver is consumed;
my adoni also has our chattel of animals;
naught survives at the face of my adoni
except our bodies and our soil:
Why die we in front of your eyes
- both we and our soil?
Chattelize us and our soil for bread
and we and our soil become servants to Paroh:
and give us seed, that we live and not die,
that the soil not become desolate.

Hebraic Roots Bible
JPS (Tanakh—1985) .
And when that year was ended, they came to him the next year and said to him, "We cannot hide from my lord that, with all the money and animal stocks consigned to my lord, nothing is left at my lord's disposal save our persons and our farmland. Let us not perish before your eyes, both we and our land. Take us and our land in exchange for bread, and we with our land will be serfs to Pharaoh; provide the seed, that we may live and not die, and that the land may not become a waste."

Israeli Authorized Version When that year was ended, they came unto him the second year, and said unto him, We will not hide it from my YY , how that our money is spent; my YY also hath our herds of cattle; there is not ought left in the sight of my YY , but our bodies, and our lands: Wherefore shall we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be servants unto Pharaoh: and give us seed, that we may live, and not die, that the land be not desolate.

Kaplan Translation The year came to an end. They came to him the next year, and said, 'We are not holding anything back from you, your highness. But since the money and animal stocks are used up, there is nothing left for you besides our dried-up bodies and our land. Why should we die before your very eyes - us and our land? Buy our bodies and our land in exchange for bread. Let us become Pharaoh's serfs, and let our land [also be his]. Give us seed grain! Let us live and not die! Let the land not become desolate.

Orthodox Jewish Bible When that year was ended, they came unto him the shanah hashenit, and said unto him, We will not hide it from adoni, how that our kesef is spent; adoni also hath our

mikneh of behemah; there is not ought left in the sight of adoni, but geviyyatenu (our bodies), and adematenu (our lands);

Why shall we die before thine eyes, both we and adematenu? Buy us and adematenu for lechem, and we and adematenu will be avadim unto Pharaoh; and give us zera, that we may live, and not die, that the adamah be not desolate.

The Scriptures 1998

Expanded/Embellished Bibles:

The Amplified Bible

When that year was ended, they came to him the next year and said to him, "We will not hide from my lord [the fact] that our money is spent; my lord also has our herds of livestock; there is nothing left in the sight of my lord but our bodies and our lands. Why should we die before your eyes, both we and our land? Buy us and our land in exchange for food, and we and our land will be servants to Pharaoh. And give us seed [to plant], that we may live and not die, and that the land may not be desolate."

The Expanded Bible

·The next year [^LWhen that year ended] the people came to Joseph [^Lin the second year] and said, "·You know [^LWe cannot hide from my master/lord that] we have no money left, and all our ·animals [^Lherds of cattle] belong to you. ·We have [^LBefore our master/lord there is] nothing left except our bodies and our land. ·Surely both we and our land will [^LWhy should we and our land...?] die here in front of you. Buy us and our land in exchange for food, and we will be ·slaves [servants] to ·the king [^LPharaoh], together with our land. Give us seed to plant so that we will live and not die, and the land will not become ·a desert [desolate]."

The Geneva Bible

Kretzmann's Commentary

When that year was ended, they came unto him the second year, that is, the second year after they had spent their last money for food, and said unto him, We will not hide it from my lord how that our money is spent; my lord also hath our herds of cattle; there is not aught left in the sight of my lord but our bodies and our lands, they had been stripped bare of all their movable possessions, they had given up all their personal property. Wherefore shall we die before thine eyes, both we and our land? They had stated their plight frankly, and now looked to Joseph for relief. Buy us and our land for bread, and we and our land will be servants unto Pharaoh, they were willing to sell themselves into slavery or peonage; and give us seed that we may live and not die, that the land be not desolate. It was a last, but also the only, desperate resort.

NET Bible®

When that year was over, they came to him the next year and said to him, "We cannot hide from our [*Heb* "my." The expression "my lord" occurs twice more in this verse.] lord that the money is used up and the livestock and the animals belong to our lord. Nothing remains before our lord except our bodies and our land. Why should we die before your very eyes, both we and our land? Buy us and our land in exchange for food, and we, with our land, will become²⁹ Pharaoh's slaves.³⁰ Give us seed that we may live³¹ and not die. Then the land will not become desolate."

Syndein/Thieme

The Voice

But when that year was over, they came to him the next year.

Egyptians: My lord, we cannot hide the fact that our money is all spent, and now the *herds of* livestock all belong to you. We have nothing left to exchange for food except our bodies and our lands. Why should we and our land perish now right before your eyes? Buy us and our land in exchange for food. We will become slaves to Pharaoh. We will work the land for him. Just please give us seed, so that we can live and avoid *dying of* hunger and so that the land doesn't become wild and deserted.

Literal, almost word-for-word, renderings:

Benner's Mechanical Trans.	...and that year was whole and they came to him in the second year and they said to him, we will not keep secret from my lord that the silver has been whole and the livestock of the beast belong to my lord, we will not remain to the face of my lord except our body and our ground, why should we die to your eyes, us and also our ground, purchase us and our ground with bread and we will exist, we and our ground will be servants for Paroh ^[Greathouse] and give seed and we will live and we will not die and the ground will not be desolate,...
Concordant Literal Version	And spent is that year. And coming are they to him in the second year, and saying to him, "Not suppress will we from my lord that spent is the money, and the cattle and the beasts belong to my lord, then nothing remains before my lord, barring our bodies and our ground. Why shall we die before your eyes and our ground be desolate? Buy us and our ground with bread, and we and our ground will become servants of Pharaoh. And give seed for sowing and we shall live and not die, and the ground will not be desolate.
Context Group Version	.
Darby Translation	And that year ended; and they came to him the second year, and said to him, We will not hide [it] from my lord that since [our] money is come to an end, and the herds of cattle are in the possession of my lord, nothing is left before my lord but our bodies and our land. Why should we die before thine eyes, both we and our land? Buy us and our land for bread, and we and our land will be bondmen to Pharaoh; and give seed, that we may live, and not die, and that the land be not desolate.
<i>Emphasized Bible</i>	.
English Standard Version	.
English Standard V. – UK	.
Evidence Bible	.
Green's Literal Translation	.
H. C. Leupold	.
Jack Ballinger's translation	.
Modern English Version	When that year was ended, they came to him the second year and said to him, "We will not hide it from our lord, that our money is all spent. Our lord also has our herds of livestock. There is nothing left in the sight of my lord but our bodies and our lands. Why should we die before your eyes, both we and our land? Buy us and our land for food, and we and our land will be slaves to Pharaoh. Also give us seed, so that we may live and not die, so that the land will not be desolate."
Modern KJV	.
NASB	.
New European Version	.
New King James Version	When that year had ended, they came to him the next year and said to him, "We will not hide from my lord that our money is gone; my lord also has our herds of livestock. There is nothing left in the sight of my lord but our bodies and our lands. Why should we die before your eyes, both we and our land? Buy us and our land for bread, and we and our land will be servants of Pharaoh; give us seed, that we may live and not die, that the land may not be desolate."
Owen's Translation	.
Benner's Mechanical Trans.	.
Stuart Wolf	.
Third Millennium Bible	.
Updated Bible Version 2.11	.
A Voice in the Wilderness	.
Webster's Bible Translation	.
World English Bible	.
<i>Young's Literal Translation</i>	.

Young's Updated LT

And that year is finished, and they come in unto him on the second year, and say to him, "We do not hide from my lord, that since the money has been finished, and possession of the cattle is unto my lord, there has not been left before my lord save our bodies, and our ground; why do we die before your eyes, both we and our ground? buy us and our ground for bread, and we and our ground are servants to Pharaoh; and give seed, and we live, and die not, and the ground is not desolate."

The gist of this passage:

In the next year, the people had spent all of their silver and given possession of their livestock to Pharaoh, so that all they had remaining was their bodies and their land. So they offer this to Joseph, so that they could live.

18-19

Genesis 47:18a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (וַ) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
tam (תָּמַ) [pronounced <i>tahm</i>]	<i>to be finished, be completed; completely, wholly, entirely (as auxiliary with verb); to be finished, come to an end, cease; to be complete (of number); to be consumed, be exhausted, be spent; to be finished, be consumed, be destroyed; to be complete, be sound, be unimpaired, be upright; to complete, finish; to be completely crossed over</i>	3 rd person feminine singular, Qal imperfect	Strong's #8552 BDB #1070
shânâh (שָׁנָה) [pronounced <i>shaw-NAW</i>]	<i>year</i>	feminine singular noun with the definite article	Strong's #8141 BDB #1040
hîy' (הִיא) [pronounced <i>hee</i>]	<i>she, it; also used as a demonstrative pronoun: that, this (one)</i>	3 rd person feminine singular, personal pronoun; sometimes the verb <i>is</i> , is implied; with the definite article	Strong's #1931 BDB #214

Translation: *That year came to an end,...*

We do not know how many years the Egyptians were able to pay for grain with their silver. Obviously, they were able to pay the first year; and maybe the second and third. However, in the previous year, they were out of silver and they paid with their animals. This would suggest that most Egyptians did not have a large ranch with a lot of animals (in fact, we have seen that they look down on shepherds).

Genesis 47:18b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bôw' (אוּב) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	3 rd person plural, Qal imperfect	Strong's #935 BDB #97
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied); with the 3 rd person masculine singular suffix	Strong's #413 BDB #39
shânâh (שָׁנָה) [pronounced shaw-NAW]	<i>year</i>	feminine singular noun with the definite article	Strong's #8141 BDB #1040
shênîyth (שְׁנִיִּית) [pronounced shay-NEETH]	<i>second, the second; two, both, double, twice; secondly; in addition, again; another. When only two items are named, it can be rendered [the] other, following, next</i>	adjective singular numeral ordinal; feminine form; with the definite article	Strong's #8145 BDB #1041

Translation: ...and the people [lit., they] came to Joseph [lit., him] in the following [lit., second] year.

Quite obviously, not every Egyptian family handled their monies in exactly the same way. Also, quite obviously, the word shênîyth (שְׁנִיִּית) [pronounced shay-NEETH] does not always mean *the second*. At a minimum, an Egyptian family gave away their silver in the first year, their cattle in the second, and now this was the third. Now, since we understand that this does not necessarily mean *the second*, we can further figure out that some people paid one or two or three years with their silver. Then they paid an additional year or two with their livestock (some of which would have been eaten prior to that time). Then, *the following year*, referring to whatever year occurred *after* their money and livestock had been spent, they only had themselves and their land to offer.

Genesis 47:18c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine plural, Qal imperfect	Strong's #559 BDB #55
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510

Genesis 47:18c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
lô' (לֹא or לוֹא) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
kâchad (כָּחַד) [pronounced kaw-KHAHD]	<i>to deny, to disown</i> (when followed by the accusative); <i>to cover, to hide</i> (when followed by the accusative of a thing and a lamed); <i>to conceal from anyone</i> (when followed by a min)	1 st person plural, Piel imperfect	Strong's #3582 BDB #470
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
'ădônîy (אֲדֹנָי) [pronounced uh-doh-NEE]	<i>my Lord, my Master, my Sovereign; my lord [master]; can be used to refer to a possessor, an owner; transliterated Adoni, adoni</i>	masculine singular noun with the 1 st person singular suffix	Strong's #113 & #136 BDB #10

The difference between this spelling and those which end in –ay or –ây is a vowel point, which would have been added much later by the Massorites. However, there would have been a difference in pronunciation.

Translation: They said to him, “We will not hide from our adonai that the silver has been consumed.

They stand before Joseph and tell him, “We have no silver left. This is a fact that we cannot hide.” We have no idea whether this occurred in the first year for most; or whether the Egyptians had put more aside than that.

Genesis 47:18d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
mîq ^e neh (מִקְנֵה) [pronounced mik-NEH]	<i>cattle, livestock</i> (specifically sheep, cows and goats); <i>herds, flocks</i>	masculine singular construct	Strong's #4735 BDB #889
b ^e hêmâh (בְּהֵמָה) [pronounced b ^e hay-MAW]	<i>beasts [a collective of all animals]; mammal (s), beast, animal, cattle, livestock [domesticated animals]; wild beasts</i>	feminine singular noun often used in the collective sense; with the definite article	Strong's #929 BDB #96
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39

Genesis 47:18d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
ʾădônîy (אֲדֹנָי) [pronounced <i>uh-doh-NEE</i>]	<i>my Lord, my Master, my Sovereign; my lord [master]; can be used to refer to a possessor, an owner; transliterated Adoni, adoni</i>	masculine singular noun with the 1 st person singular suffix	Strong's #113 & #136 BDB #10

Translation: Also the herd of cattle [went] to our adonai...

In the previous year (or two), their livestock was given to Pharaoh (through Joseph). *My adonai* refers to Joseph.

Genesis 47:18e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
lô' (לא or לוּל) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
shâ'ar (שָׂאָר) [pronounced <i>shaw-AHR</i>]	<i>to remain, to be left over</i>	3 rd person masculine singular, Niphal perfect	Strong's #7604 BDB #983
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815

Together, they mean *upon the face of, before, before the face of, in the presence of, in the sight of, in front of*. When used with God, it can take on the more figurative meaning *in the judgment of*. This can also mean *forwards; the front part* [or, the edge of a sword]. L^epânîym (לפָּנָיִם) can take on a temporal sense as well: *before, of old, formerly, in the past, in past times*. Literally, this means *to faces of*.

ʾădônîy (אֲדֹנָי) [pronounced <i>uh-doh-NEE</i>]	<i>my Lord, my Master, my Sovereign; my lord [master]; can be used to refer to a possessor, an owner; transliterated Adoni, adoni</i>	masculine singular noun with the 1 st person singular suffix	Strong's #113 & #136 BDB #10
bil ^e tîy (בִּלְתֵּי) pronounced <i>bill^e-TEE</i>	<i>without, besides, except</i>	preposition/adverb	Strong's #1115 BDB #116
ʾîm (אִם) [pronounced <i>eem</i>]	<i>if, though; lo, behold; oh that, if only; when, since, though when</i> (or, if followed by a perfect tense which refers to a past event)	primarily an hypothetical particle, but also functions as an interrogative particle	Strong's #518 BDB #49

I wonder if these terms have a specific meaning?

g ^e wîyyâh (גֵּוִיָּה) [pronounced <i>ghev-ee-YAW</i>]	<i>body [of man or animal], dead body, carcass, corpse</i>	feminine singular noun with the 1 st person plural suffix	Strong's #1472 BDB #156
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Genesis 47:18e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʾădâmâh (אֲדָמָה) [pronounced <i>uh-daw-MAWH</i>]	<i>ground, soil, dirt, earth, tillable earth, land, surface of the earth</i>	feminine singular noun with the definite article	Strong's #127 BDB #9

Translation: ...so that [nothing] remains before our adonai except our bodies and our land.

Standing before Joseph, the men tell him that they have nothing remaining except for themselves and the land that they live on.

By this, the fourth or fifth year, the citizens of Egypt knew the drill. Grain was not provided for free. All they had in exchange for gain was their land and themselves. When they went to Joseph, they told him this.

Genesis 47:18 When that year was ended, they came to him the second year and said, We will not hide it from my lord, that our silver has failed, also our herds of cattle, going to my lord. Nothing is left in the sight of my lord, but our bodies and our lands.

Genesis 47:18 That year came to an end, and the people [lit., *they*] came to Joseph [lit., *him*] in the following [lit., *second*] year. They said to him, "We will not hide from our adonai that the silver has been consumed. Also the herd of cattle [went] to our adonai so that [nothing] remains before our adonai except our bodies and our land. Why should we die before you, both us and our land? (Kukis mostly literal translation)

Here, we need to be careful about the translation. It sounds as if we are in year two. However, this may be understood to be the *following year*. The key word here is shênîy (שְׁנִי) [pronounced *shay-NEE*], and it does mean *second*, but it also means *again (a second time); another, other (something as distinct from something else)*. The meanings are from BDB and confirmed by Strong. Strong's #8145 BDB #1041. This verse has also been translated:

And when that year was ended, they came to him the following year and said to him, "We will not hide from my lord that our money is all spent. The herds of livestock are my lord's. There is nothing left in the sight of my lord but our bodies and our land. (ESV)

When that year had ended, they came to him the next year and said to him, We will not hide from my lord that our money is gone; my lord also has our cattle and livestock. Nothing remains before my lord but our bodies and our lands. (VW)

The following year, they came to him and reminded him, "We won't hide from you, your Excellency, that we've spent all of our money, and that our livestock all belong to you. There's nothing left to trade with you, your Excellency, except our bodies and our territories. (ISV)

These are all good, reputable translations. To be sure, most translators say that this is the *second year*; however, let me push back on that understanding: in the previous narrative, we have the sons of Jacob coming to Joseph in the 1st year of the famine and then they come to him in the 2nd year of the famine, having silver enough to purchase grain in both years. Although there is no absolute requirement that these events be listed chronologically, that appears to be the way that this narrative is set up. So, if the people of Egypt have traded their silver to Pharaoh and then their livestock, we have to be in at least the 3rd or 4th years of the famine, if not later.

Literally, this verse reads: *And so is completed the year the that, and so they come unto him in the year the second* [or, *the following, the next*]. The year that seems to be completed is at least the 2nd year (or the 3rd or even 4th), as the year during which the sons of Jacob and their families came to Egypt is the 2nd (Genesis 47:1–12).

A reasonable question would be, *why don't we have the simple words for third, fourth, if indeed, we are in these years?* If we are taking all of this in chronological order, there is a time period during which the Egyptians paid in silver (v. 14). There is nothing in the text which confines this to a single year (recall that the family of Jacob had enough silver to come back for 2 years at least). It is possible that the people of Egypt had enough money (silver) for 2, 3 or even 4 years. This is not laid out specifically. But, when the people began to run out of silver, then they brought their livestock. Let me suggest that this occurred in years 3, 4 and/or 5. There is no reason to assume that each and every Egyptian family had the exact same amount of silver; so their payments in silver would not have come to an end in the exact same year. Perhaps many of them ran out of silver around the same year; but once they ran out of silver, then they offered up their livestock to be exchanged for grain. Since no ranch would have the exact same amount of livestock as another ranch, some would have used their livestock to pay for one, two or even three years of grain; others would have used up their livestock in one year. In any case, once a family had used up their silver and then their livestock, *in the following year*, they only had themselves and their land with which to bargain.

That is all that is being said here, without specifying exactly which year is being spoken of (or years, as I think it is far more likely that Egyptian families ran out of money at different times). Similarly, they would have run out of livestock at different times as well. So, the people of Egypt first offered their silver for grain, for as many years as they could; and then they offered their livestock for grain, for as many years as they could. Finally, they will offer up themselves and their land.

Each year, the people of Egypt give up more and more of their possessions to Pharaoh in order to exchange for grain—the grain that they desperately needed for themselves, their families and their livestock. First they brought money; then livestock; and now they are bringing the deeds to their property.

Genesis 47:19a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition	No Strong's # BDB #510
mâh (מַה) [pronounced <i>maw</i>]	<i>what, how, why</i>	interrogative; exclamatory particle	Strong's #4100 BDB #552
Lâmed + mâh together literally mean <i>for why</i> . They can be rendered <i>why, for what reason, to what purpose, for what purpose</i> , indicating an interrogatory sentence. BDB also offers the rendering <i>lest</i> . Gesenius, perhaps for this passage alone (1Chronicles 15:13), offers the rendering <i>on account of [that] which, because that</i> .			
mûwth (מוֹת) [pronounced <i>mooth</i>]	<i>to die; to perish, to be destroyed; to be put to death; to die prematurely [by neglect of wise moral conduct]</i>	1 st person plural, Qal imperfect	Strong's #4191 BDB #559
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'êynayim (עֵינַיִם) [pronounced <i>gay-nah-YIM</i>]	<i>eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface</i>	feminine dual noun with the 2 nd person masculine singular suffix	Strong's #5869 (and #5871) BDB #744

Genesis 47:19a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
The lâmed preposition + 'ayin mean, literally <i>to [for] [one's] eyes; before [one's] eyes</i> . The sense is <i>before any one</i> .			
gam (גם) [pronounced <i>gahm</i>]	<i>both...and, furthermore...as well as, also...also, that...so; either...or</i> (but not used disjunctively)	when gam is repeated	Strong's #1571 BDB #168
'ănach ^e nûw (אֲנַחְנוּ) [pronounced <i>uh-NAHKH-noo</i>]	we; (sometimes a verb is implied)	1 st person plural pronoun	Strong's #587 BDB #59
gam (גם) [pronounced <i>gahm</i>]	<i>both...and, furthermore...as well as, also...also, that...so; either...or</i> (but not used disjunctively)	when gam is repeated	Strong's #1571 BDB #168
'ădâmâh (אֲדָמָה) [pronounced <i>uh-daw-MAWH</i>]	<i>ground, soil, dirt, earth, tillable earth, land, surface of the earth</i>	feminine singular noun with the 1 st person plural suffix	Strong's #127 BDB #9

Translation: Why should we die before you, both us and our land?

They ask Joseph, "Should we simply die right here in front of you?"

How does the land die? It becomes fallow; nothing grows on it but weeds, if that.

Genesis 47:19b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
qânâh (קָנָה) [pronounced <i>kaw-NAWH</i>]	<i>get, acquire, obtain; possess; acquire [knowledge, wisdom]; buy [purchase, redeem]</i>	2 nd person masculine singular, Qal imperative	Strong's #7069 BDB #888
'êth (אֵת) [pronounced <i>ayth</i>]	<i>us; untranslated mark of a direct object; occasionally to us, toward us</i>	sign of the direct object affixed to a 1 st person plural suffix	Strong's #853 BDB #84
w ^e (or v ^e) (וְ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'ădâmâh (אֲדָמָה) [pronounced <i>uh-daw-MAWH</i>]	<i>ground, soil, dirt, earth, tillable earth, land, surface of the earth</i>	feminine singular noun with the 1 st person plural suffix	Strong's #127 BDB #9
b ^e (בְּ) [pronounced <i>b^{eh}</i>]	<i>in, into, through; among, in the midst of; at, by, near, on, before, in the presence of, upon; with; to, unto, upon, up to; in respect to, on account of; by means of, about, concerning</i>	primarily a preposition of proximity; however, it has a multitude of functions	No Strong's # BDB #88

Genesis 47:19b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
lechem (לֶחֶם) [pronounced LEH-khem]	literally means <i>bread</i> ; used more generally for <i>food</i>	masculine singular noun with the definite article; pausal form	Strong's #3899 BDB #536

Translation: [Listen,] buy us and our land in [exchange for] bread.

The people make this suggestion to Joseph. “Buy us; make us slaves.”

Now, remember how Joseph placed the money of his brothers back in their sacks, along with the grain? Why did he do that? Obviously, he was gracing them out, but he was gracing them out with a purpose. At some point in time, his family would have run out of money (just as has happened to these Egyptians). Joseph was making certain that they always had enough money to return to Egypt to buy grain in the following year.

Genesis 47:19c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	1 st person plural, Qal perfect	Strong's #1961 BDB #224
The NET Bible: <i>After the imperative, the prefixed verbal form with vav here indicates consequence.</i> ³⁰			
ʾānach ^e nûw (אֲנַחְנוּ) [pronounced uh-NAHKH-noo]	<i>we; (sometimes a verb is implied)</i>	1 st person plural pronoun	Strong's #587 BDB #59
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʾādâmâh (אֲדָמָה) [pronounced uh-daw-MAWH]	<i>ground, soil, dirt, earth, tillable earth, land, surface of the earth</i>	feminine singular noun with the 1 st person plural suffix	Strong's #127 BDB #9
ʿebādîym (עֲבָדִים) [pronounced ʿe ^b -vaw-DEEM]	<i>slaves, servants; workers; underlings; subjects; slavery, bondage, servitude; this can mean military men, soldiers in the plural</i>	masculine plural construct	Strong's #5650 BDB #713
par ^e ôh (פַּרְעֹה) [pronounced pah ^r -ḠOH]	<i>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated pharaoh</i>	masculine singular proper noun	Strong's #6547 BDB #829

Translation: We will be, [along] with our land, slaves to Pharaoh...

³⁰ From <https://bible.org/netbible/index.htm?gen44.htm> (footnote); accessed January 25, 2017.

Their ownership and the deed to their land would be delivered over to Pharaoh, in exchange for food. They would become Pharaoh's slaves.

The NET Bible: *The idea of slavery is not attractive to the modern mind, but in the ancient world it was the primary way of dealing with the poor and destitute. If the people became slaves of Pharaoh, it was Pharaoh's responsibility to feed them and care for them. It was the best way for them to survive the famine.*³¹

There is a great deal said today about *paying a living wage*. Setting aside the fact that there is no such thing; the one person who can depend upon being paid a living wage is a slave. The master must feed, house and clothe his slaves. If a slave's master does not give a living wage for his slaves, those slaves will die. Ownership of a live slave is far more valuable than the ownership of a dead body. Therefore, slave owners had to provide a living wage for their slaves.

The people had their families to feed and they were willing to exchange what they had in order to keep their families alive. Selling oneself into slavery in exchange for food or some other material benefit has unfortunately gone by the wayside, thought to be barbaric and demeaning. Reduce our welfare programs and a modification of this might be just what our economy needs.

There are a number of young people who have no money and need training in some field; allowing themselves to be trained in exchange for slave wages for several years would instill the virtues of discipline and hard work into their souls. Such virtues could deliver these children from a lifetime of poverty.

Genesis 47:19d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
nâthan (נָתַן) [pronounced <i>naw-THAHN</i>]	<i>give, grant, place, put, set; make; deliver [over, up]; yield</i>	2 nd person masculine singular, Qal imperative	Strong's #5414 BDB #678
zera ^c (זֵרָא) [pronounced <i>ZEH-rahg</i>]	<i>a seed, a sowing; an offspring, progeny, descendant; posterity</i>	masculine singular noun	Strong's #2233 BDB #282
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
châyâh(חַיָּה) [pronounced <i>khaw-YAW</i>]	<i>to live, to have life, to revive, to recover health, to be healed, to be refreshed</i>	1 st person plural, Qal imperfect	Strong's #2421 & #2425 BDB #310
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lô ³ (לֹא or לוֹא) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
mûwth (מוּת) [pronounced <i>mooth</i>]	<i>to die; to perish, to be destroyed; to be put to death; to die prematurely [by neglect of wise moral conduct]</i>	1 st person plural, Qal imperfect	Strong's #4191 BDB #559

³¹ From <https://bible.org/netbible/index.htm?gen44.htm> (footnote); accessed January 25, 2017.

Translation: ...so that you will give us seed that we may live and not die;...

In exchange for themselves and their land, the people ask for seed. Now, there must be some meaning or reason for this particular request, as prior to this, we had the word *bread* used over and over again.

Genesis 47:19e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʾădâmâh (אֲדָמָה) [pronounced <i>uh-daw-MAWH</i>]	<i>ground, soil, dirt, earth, tillable earth, land, surface of the earth</i>	feminine singular noun with the definite article	Strong's #127 BDB #9
lôʾ (לא or לוֹא) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
yâsham (יָשָׁם) [pronounced <i>yaw-SHAM</i>]	<i>to be desolate, to be ruined</i>	3 rd person feminine singular, Qal imperfect; pausal form	Strong's #3456 BDB #445

The NET Bible: *After the imperative, the prefixed verbal form with vav here indicates purpose or result.*³²

Translation: ...and so that the land is not desolate.”

The people do not want to die on their desolate land. Better to be slaves than bodies on a crop-less farm.

Genesis 47:19 Why should we die before your eyes, both we and our land? Buy us and our land for bread, and we and our land will be servants for Pharaoh. And give us seed, that we may live and not die, that the land be not desolate.

Genesis 47:19 Why should we die before you, both us and our land? [Listen,] buy us and our land in [exchange for] bread. We will be, [along] with our land, slaves to Pharaoh so that you will give us seed that we may live and not die; and so that the land is not desolate.” (Kukis mostly literal translation)

The subsequent years are being discussed here; which years would have come at different times for different Egyptian families. Once they had spent their silver and had traded all of their livestock, then the Egyptians were left with nothing else other than themselves and their property.

Genesis 47:18–19 That year came to an end, and the people [lit., *they*] came to Joseph [lit., *him*] in the following [lit., *second*] year. They said to him, “We will not hide from our adonai that the silver has been consumed. Also the herd of cattle [went] to our adonai so that [nothing] remains before our adonai except our bodies and our land. Why should we die before you, both us and our land? [Listen,] buy us and our land in [exchange for] bread. We will be, [along] with our land, slaves to Pharaoh so that you will give us seed that we may live and not die; and so that the land is not desolate.” (Kukis mostly literal translation)

Genesis 47:18–19 Once that year came to an end, the people came to Joseph the following year and they said to him, “We cannot hide the fact that we are out of money and that you now own all of our cattle. Therefore, we have nothing more to give except for our bodies and our land. Should we simply die out in your sight, both

³² From <https://bible.org/netbible/index.htm?gen44.htm> (footnote); accessed January 25, 2017.

ourselves and our land? Listen, make us slaves to Pharaoh that we may live and not die, and so that the land does not become desolate.” (Kukis paraphrase)

And so acquires Joseph all land of Egypt for Pharaoh, for sold Egypt a man his field, for was strong upon him the famine. And so is the land for Pharaoh. And the people he brought over them to the cities from an extremity of a border of Egypt and as far as his extremity.

Genesis
47:20–21

Joseph acquired all of the land of Egypt for Pharaoh, for every man of Egypt sold his field [to Joseph in exchange for grain] because the famine prevailed over him. Therefore, the land became Pharaoh’s. He then brought to people into the cities from one end of the border of Egypt to the other end.

Joseph acquired all of the land of Egypt for Pharaoh, since every person in Egypt sold his field to Pharaoh (through Joseph), because the famine prevailed over them. Therefore, the land became Pharaoh’s. He then brought all of the people from all over Egypt into the cities.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so acquires Joseph all land of Egypt for Pharaoh, for sold Egypt a man his field, for was strong upon him the famine. And so is the land for Pharaoh. And the people he brought over them to the cities from an extremity of a border of Egypt and as far as his extremity.

Dead Sea Scrolls
Targum of Onkelos

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And Joseph acquired all the land of Mizraim for Pharaoh; for the Mizraee sold every man his portion, because the famine prevailed over them, and the land became Pharaoh's. And the people he made him [Thus literally following the Hebrew] to pass from city to city, from one end of the limit of Mizraim to the other.

Targum (Pseudo-Jonathan)

And Joseph bought all the land of Mizraim for Pharaoh; for the Mizraee sold every man his portion, because the famine prevailed over them, and the land became the property of Pharaoh. And the people of a province be removed to a city, and the people of the city he removed to a province, for the sake of the brethren of Joseph, that they might not be called wanderers: therefore he made them migrate from one end of Mizraim to the other. [JERUSALEM. And the people who were dwelling in the province he removed into the city; and the people who dwelt in the city he removed into the province, that they might not deride the sons of Jakob, and call them Galilean (wandering) guests.]

Revised Douay-Rheims

So Joseph bought all the land of Egypt, every man selling his possessions, because of the greatness of the famine. And he brought it into Pharaoh's hands: And all its people from one end of the borders of Egypt, even to the other end thereof,...

Latin Vulgate
Aramaic ESV of Peshitta

.
So Yoseph bought all the land of Egypt for Pharaoh, for the Egyptians sold every man his field, because the famine was severe on them, and the land became Pharaoh's. As for the people, he moved them to the cities from one end of the border of Egypt even to the other end of it.

Peshitta (Syriac)

And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them; so the land became Pharaohs. And as for the people, he removed them from town to town from one end of the borders of Egypt to the other end thereof.

Septuagint (Greek)

And Joseph bought all the land of the Egyptians, for Pharaoh; for the Egyptians sold their land to Pharaoh; for the famine prevailed against them, and the land became

Pharaoh's. And he brought the people into bondage to him, for servants, from one extremity of Egypt to the other,...

NETS (Greek) .
Brenton's Septuagint .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	So Joseph got all the land in Egypt for Pharaoh; for every Egyptian gave up his land in exchange for food, because of their great need; so all the land became Pharaoh's. And as for the people, he made servants of them, town by town, from one end of Egypt to the other.
Easy English	So Joseph bought all the land in Egypt for Pharaoh. Because the famine was very bad, all the Egyptians sold their fields for food. So Pharaoh owned all the land. And all the people in Egypt worked for Pharaoh. They were like slaves.
International Children's B. Easy-to-Read Version—2008	So Joseph bought all the land in Egypt for Pharaoh. All the people in Egypt sold Joseph their fields. They did this because they were very hungry. And everywhere in Egypt all the people became Pharaoh's slaves.
God's Word™	Joseph bought all the land in Egypt for Pharaoh. Every Egyptian sold his fields because the famine was so severe. The land became Pharaoh's. All over Egypt Joseph moved the people to the cities.
Good News Bible (TEV) <i>The Message</i>	So Joseph bought up all the farms in Egypt for Pharaoh. Every Egyptian sold his land—the famine was that bad. That's how Pharaoh ended up owning all the land and the people ended up slaves; Joseph reduced the people to slavery from one end of Egypt to the other.
Names of God Bible NIRV	So Joseph bought all the land in Egypt for Pharaoh. All the people of Egypt sold their fields. They did that because there wasn't enough food anywhere. So the land became Pharaoh's. Joseph made the people slaves from one end of Egypt to the other.
New Simplified Bible	Joseph bought all the land in Egypt for the king. Every Egyptian was forced to sell his land, because the famine was so severe. All the land became the king's property. He [Joseph] removed the people into the cities from one end of the borders of Egypt to the other.

Thought-for-thought translations; paraphrases:

Common English Bible	So Joseph bought all of Egypt's farmland for Pharaoh because every Egyptian sold his field when the famine worsened. So the land became Pharaoh's. He moved the people to the cities from one end of Egypt to the other.
Contemporary English V. The Living Bible	So Joseph bought all the land of Egypt for Pharaoh; all the Egyptians sold him their fields because the famine was so severe. And the land became Pharaoh's. Thus all the people of Egypt became Pharaoh's serfs.
New Berkeley Version New Century Version New Life Version	So Joseph bought all the land of Egypt for Pharaoh. For every Egyptian sold his field, because the time without food was hard for them. So the land became Pharaoh's. He had the people move to the cities from one end of Egypt to the other, to work for Pharaoh.
New Living Translation	.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
International Standard V	Pharaoh Gains Control of All of Egypt So Joseph purchased all of the Egyptian territory for Pharaoh. Every Egyptian sold his field, because the famine's effect was so severe. That's how Pharaoh came to own the land. Then Joseph transported the people to cities from one end of Egypt to the other.
New Advent (Knox) Bible	So Joseph bought the whole land of Egypt, one and all selling their possessions to him because the famine was so grievous; and he made it Pharaoh's property, with all the inhabitants of it from one end of Egypt to the other; except the land which the king had assigned to the priests. A portion of v. 22 is included for context.
Revised Knox Bible	.
Translation for Translators	So Joseph bought all the farms in Egypt for the king. The people of Egypt each sold their land to him because the famine was very severe, <i>and they had no other way to get money to buy food</i> . So all the farms became the king's farms. As a result, Joseph caused all the people from one border of the country to the other to become the king's slaves.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	.
Conservapedia	So Joseph bought all the land of Egypt for Pharaoh, because each man among the Egyptians sold his field, because the famine persisted. So the land became the property of Pharaoh. He transferred the people to cities from one end of the frontiers of Egypt to the other.
Ferrar-Fenton Bible	Thus the Mitzerites sold every one his farm, for the famine was cruel upon them ;— and the land became Pharaoh's. But he transferred the people upon it to fresh villages, from the one extreme boundary of Mitzer to the other extreme of it ;...
God's Truth (Tyndale)	And Joseph bought all the land of Egypt for Pharaoh. For the Egyptians sold every man his land because the dearth was sore upon them: and so the land became Pharaoh's. And he appointed the people unto the cities, from one side of Egypt unto the other: only the land of the Priests bought he not. A portion of v. 22 is included for context.
HCSB	In this way, Joseph acquired all the land in Egypt for Pharaoh, because every Egyptian sold his field since the famine was so severe for them. The land became Pharaoh's, and Joseph moved the people to the cities from one end of Egypt to the other.
Jubilee Bible 2000	.
Lexham English Bible	So Joseph bought all the land of Egypt for Pharaoh, for each Egyptian sold his field, for the famine [was] severe upon them. And the land became Pharaoh's. As for the people, he transferred them to the cities, from one end of the territory of Egypt to the other.
H. C. Leupold	.
NIV, ©2011	So Joseph bought all the land in Egypt for Pharaoh. The Egyptians, one and all, sold their fields, because the famine was too severe for them. The land became Pharaoh's, and Joseph reduced the people to servitude, from one end of Egypt to the other.
NIV – UK	.
Tree of Life Version	So Joseph bought all the land of Egypt for Pharaoh because the Egyptians, each one, sold his field, for the famine overcame them. Thus the land became Pharaoh's. He made the people slaves from one end of Egypt's border to the other.

Urim-Thummim Version	Then Joseph purchased all the land of Egypt for Pharaoh, and everyone in Egypt sold their fields, because the famine became much worse for them, so the land was deeded to Pharaoh. And as for the people, from one boundary of Egypt to the other they were reduced to slavery.
Wikipedia Bible Project	And Joseph bought all the land of Egypt for Pharaoh, because the Egyptians sold each man his field, because the hunger is clenched upon them tight, and the land became Pharaoh's. And the people, he moved to cities, from one end of Egypt until the other.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	So it was that Joseph acquired all the land of Egypt for Pharaoh; all the Egyptians sold their fields, so cruelly hard-pressed were they by the famine. Pharaoh became owner of the land and Joseph reduced the people to servitude from one end of Egypt to the other.
The Heritage Bible	And Joseph set up all the land of Egypt for Pharaoh, because the Egyptians, every man, sold his field, because the famine seized them, and the land became Pharaoh's. And he worked the people in cities from one end of the borders of Egypt even to the other end.
New American Bible (2002)	Thus Joseph acquired all the farm land of Egypt for Pharaoh, since with the famine too much for them to bear, every Egyptian sold his field; so the land passed over to Pharaoh, and the people were reduced to slavery, from one end of Egypt's territory to the other.
New American Bible (2011)	So Joseph acquired all the land of Egypt for Pharaoh. Each of the Egyptians sold his field, since the famine weighed heavily upon them. Thus the land passed over to Pharaoh, and the people were reduced to slavery, from one end of Egypt's territory to the other.
New Jerusalem Bible	Thus Joseph acquired all the land in Egypt for Pharaoh, since one by one the Egyptians sold their fields, so hard pressed were they by the famine; and the whole country passed into Pharaoh's possession, while the people he reduced to serfdom from one end of Egypt to the other.
New RSV	So Joseph bought all the land of Egypt for Pharaoh. All the Egyptians sold their fields, because the famine was severe upon them; and the land became Pharaoh's. As for the people, he made slaves of them [Sam Gk Compare Vg: MT He removed them to the cities] from one end of Egypt to the other.
Revised English Bible	So Joseph acquired for Pharaoh all the land in Egypt: because the Egyptians, hard-pressed by the famine, sold all their fields, and the land became Pharaoh's. Joseph moved the people into the towns throughout the whole territory of Egypt.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	So Yosef acquired all the land in Egypt for Pharaoh, as one by one the Egyptians sold their fields, because the famine weighed on them so severely. Thus the land became the property of Pharaoh. As for the people, he reduced them to serfdom city by city, from one end of Egypt's territory to the other.
exeGesés companion Bible	And Yoseph chattels all the soil of Misrayim for Paroh; for every Misrayim man sells his field, because the famine prevails over them: so the land becomes to Paroh: and as for the people, he passes them to cities from the end of the borders of Misrayim even to the end thereof.

Hebraic Roots Bible
JPS (Tanakh—1985)

So Joseph gained possession of all the farm land of Egypt for Pharaoh, every Egyptian having sold his field because the famine was too much for them; thus the land passed over to Pharaoh. 21And he removed the population town by town, from one end of Egypt's border to the other.

Israeli Authorized Version
Kaplan Translation

Joseph [thus] bought up all the farm land in Egypt for Pharaoh. Every man in Egypt had sold his field, for the famine was too much for them, and the land became Pharaoh's property. [Joseph] moved the people to the cities [Since they no longer owned the land.] in all Egypt's borders, from one end to the other.

Orthodox Jewish Bible

And Yosef bought kol Admat Mitzrayim for Pharaoh; for the Mitzrayim sold every ish his sadeh, because the ra'av (famine) was chazak over them; so the land became Pharaoh's.

And as for the people, he removed them to cities from one end of the borders of Mitzrayim even to the other end thereof.

The Scriptures 1998

And Yosēph bought the entire land of Mitsrayim for Pharaoh, because every man of the Mitsrites sold his field, because the scarcity of food was severe upon them. And the land came to be Pharaoh's. And as for the people, he moved them into the cities, from one end of the borders of Mitsrayim to the other end.

Expanded/Embellished Bibles:

The Amplified Bible

Result of the Famine

So Joseph bought all the land of Egypt for Pharaoh; for every Egyptian sold his field because the famine was severe upon them. So the land became Pharaoh's. And as for the people, he relocated them [temporarily] to cities from one end of Egypt's border to the other.

The Expanded Bible

So Joseph bought all the land in Egypt for the king [^LPharaoh; ^CJoseph's plan led to the tremendous power of the Pharaoh in Egypt and the world]. Every Egyptian sold Joseph his field, because the hunger [famine] was very great [strong; intense]. So the land became the king's [belonged to the Pharaoh], and Joseph made the people slaves from one end of Egypt to the other.

The Geneva Bible
Kretzmann's Commentary

And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them; so the land became Pharaoh's. Joseph bought it in exchange for the food which he gave to the people to keep them alive. And as for the people, he removed them to cities from one end of the borders of Egypt even to the other end thereof. Their lands being in possession of the crown, the people were ordered to settle in and near the cities, where the storehouses were located. This measure simplified the matter of feeding the great masses during the remaining years of famine.

NET Bible®

So Joseph bought all the land of Egypt for Pharaoh. Each [The translation divides the (connected) clauses into two sentences for stylistic reasons.] of the Egyptians sold his field, for the famine was severe [The Hebrew text adds "upon them." This has not been included in the translation for stylistic reasons.]. So the land became Pharaoh's. Joseph [*Heb* "and he"; the referent (Joseph) has been specified in the translation for clarity.] made all the people slaves³⁶ from one end of Egypt's border to the other end of it.

Syndein/Thieme
The Voice

So Joseph *agreed*. He bought up all of the land of Egypt for Pharaoh. The Egyptians sold their fields because the famine was too severe for them *to get by on their own*, and so all of the land became the property of Pharaoh. As for the people, he made slaves of them, from one end of Egypt to the other.

Literal, almost word-for-word, renderings:

Benner's Mechanical Trans.	...and Yoseph ^[Adding] purchased all the ground of Mitsrayim ^[Troubles] for Paroh ^[Great house] given that Mitsrayim ^[Troubles] sold each his field given that the hunger seized upon them and the land existed for Paroh ^[Great house] , and he made the people cross over to cities from the far end of the border of Mitsrayim ^[Troubles] and until his far end,...
Concordant Literal Version	And buying is Joseph all the ground of Egypt for Pharaoh, for the Egyptians sell to Pharaoh each man his field, seeing that a fast hold has the famine over them. And coming is the land to be Pharaoh's. And the people are made to serve him as servants from one end of Egypt's boundary unto its other end.
Context Group Version	So Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine was intense on them: and the land became Pharaoh's. And as for the people, he made them slaves from one end of the border of Egypt even to the other end.
Darby Translation	And Joseph bought all the soil of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them; and the land became Pharaoh's. And as for the people, he removed them into the cities, from [one] end of the borders of Egypt even to the [other] end of it.
<i>Emphasized Bible</i>	So Joseph bought all the ground of the Egyptians for Pharaoh, for the Egyptians sold every man his field, because the famine had laid fast hold upon them,—so the land became Pharaoh's. And as for the people, he brought them into bondage as servants,—from one end of the boundary of Egypt unto the other end thereof.
English Standard Version	.
English Standard V. – UK	.
Evidence Bible	.
Green's Literal Translation	.
H. C. Leupold	.
Jack Ballinger's translation	.
Modern English Version	.
Modern KJV	.
NASB	Result of the Famine So Joseph bought all the land of Egypt for Pharaoh, for every Egyptian sold his field, because the famine was severe upon them. Thus the land became Pharaoh's. As for the people, he removed them to the cities from one end of Egypt's border to the other.
New European Version	.
New King James Version	Then Joseph bought all the land of Egypt for Pharaoh; for every man of the Egyptians sold his field, because the famine was severe upon them. So the land became Pharaoh's. And as for the people, he moved them into the cities, from <i>one</i> end of the borders of Egypt to the <i>other</i> end.
Owen's Translation	.
Benner's Mechanical Trans.	.
Stuart Wolf	.
Third Millennium Bible	And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them; so the land became Pharaoh's. And as for the people, he removed them to cities, from one end of the borders of Egypt even to the other end thereof.
Updated Bible Version 2.11	.
A Voice in the Wilderness	.
Webster's Bible Translation	.
World English Bible	.
<i>Young's Literal Translation</i>	.
Young's Updated LT	And Joseph buys all the ground of Egypt for Pharaoh, for the Egyptians have sold each his field, for the famine has been severe upon them, and the land becomes

Pharaoh's; as to the people he has removed them to cities from the one end of the border of Egypt even unto its other end.

The gist of this passage: In exchange for the grain held in storage, people traded their land and placed themselves into slavery.

20-21

Genesis 47:20a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
qânâh (קָנָה) [pronounced <i>kaw-NAWH</i>]	<i>to get, acquire, obtain; [of God] to found, to originate, to create; to possess; to redeem [His people]; [of Eve] to acquire; to acquire [knowledge, wisdom]; to buy [purchase, redeem]</i>	3 rd person masculine singular, Qal imperfect	Strong's #7069 BDB #888
There is a far greater emphasis on this verb in the realm of <i>possessing, buying or purchasing</i> than there is in the realm of <i>creating</i> . There are some scholars who would eliminate the meanings <i>to found, to originate, to create</i> . However, the NET Bible believes this to be simply another set of meanings (not unheard of in the Hebrew).			
Yôwçêph (יֹוֹצֵף) [pronounced <i>yoh-SAYF</i>]	<i>he adds, he increases; transliterated Joseph</i>	proper masculine noun	Strong's #3130 BDB #415
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
'erets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong's #776 BDB #75
Mits ^e rayim (מִצְרַיִם) [pronounced <i>mits-RAH-yim</i>]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun	Strong's #4714 BDB #595
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
par ^e ôh (פַּרְעֹה) [pronounced <i>pahr^e-GOH</i>]	<i>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated pharaoh</i>	masculine singular proper noun	Strong's #6547 BDB #829

Translation: Joseph acquired all of the land of Egypt for Pharaoh,...

As a result of the famine, Joseph acquired all of this land for Pharaoh.

Joseph did not get this land for himself; he acted on behalf of Pharaoh.

Now, some of you reading this may think, “This is really unfair! These people are starving!” However, based upon what we have studied, the people knew that they were being taxed additional grain (20%); and it seems quite reasonable that they knew what was going on. Therefore, any of these Egyptians could have set aside grain for themselves. For those who believed what Joseph said and was doing; then they should have been doing the same thing, so that, they have 7 years of provisions set aside.

Genesis 47:20b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
kîy (כי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
mâkar (מָכַר) [pronounced maw-KAHR]	<i>to sell, to sell [betroth] [a daughter]; to sell [deliver over] [a people]</i>	3 rd person plural, Qal imperfect	Strong's #4376 BDB #569
Mits ^e rayim (מִצְרַיִם) [pronounced mits-RAH-yim]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun	Strong's #4714 BDB #595
Again, this proper noun for Egypt is used rather than the adjective gentis.			
îysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
The NET Bible: <i>The Hebrew text connects this clause with the preceding one with a causal particle (כי, ki).</i> ³³			
sâdeh (שָׂדֵה) [pronounced saw-DEH]	<i>field, land, country, open field, open country; an unpopulated area</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #7704 BDB #961
kîy (כי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
châzaq (חָזַק) [pronounced khaw-ZAHK]	<i>to tie up, to bind; to hold fast, to adhere to, to be stuck to; to be strong, to be firm, to increase in prosperity, to strengthen</i>	3 rd person masculine singular, Qal perfect	Strong's #2388 BDB #304
When châzaq is followed by וַיִּנְחַל or וַיִּלְחַץ, it means <i>to prevail over, to be stronger than</i> ; when followed by a lâmed, it means <i>to persist (in something), to be constant, to be earnest</i> .			
The BDB meanings are <i>to be strong, grow strong; to prevail, prevail upon; to be firm, be caught fast, be secure; to press, be urgent; to grow stout, grow rigid, grow hard (bad sense); to be severe, be grievous; to strengthen</i> .			
‘al (עַל) [pronounced gahl]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity with the 3 rd person masculine plural suffix	Strong's #5921 BDB #752
râ‘âb (רָעָב) [pronounced raw-ĠAW ^B V]	<i>famine, hunger; scarcity of grain; used figuratively for a lack of God's Word</i>	masculine singular noun with the definite article; pausal form	Strong's #7458 BDB #944

³³ From <https://bible.org/netbible/index.htm?gen44.htm> (footnote); accessed January 25, 2017.

Translation: ...for every man of Egypt sold his field [to Joseph in exchange for grain] because the famine prevailed over him.

Regardless of what the Egyptians should have done, by far, the majority of them did not plan ahead for this famine, and the famine prevailed over them.

Genesis 47:20c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person feminine singular, Qal imperfect	Strong's #1961 BDB #224
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
par ^e ôh (הַעֲרֹף) [pronounced pah ^e -G ^O H]	<i>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated pharaoh</i>	masculine singular proper noun	Strong's #6547 BDB #829

Translation: Therefore, the land became Pharaoh's.

As a result of the people not planning ahead, their land went to Pharaoh.

Application: We have no dreams predicting the future today; God is not speaking into anyone's ear, warning them, "I have a famine coming." But, it is a good idea to have emergency funds set aside to cover whatever time period possible.

Notice that Joseph did not go out and *nationalize* all of the land; he purchased this land for a fair price. The Pharaoh, through blessing by association, is becoming the richest man in history up until that time and for many years after.

Genesis 47:20 And Joseph bought all the land of Egypt for Pharaoh, for the Egyptians sold every man his field, because the famine prevailed over them and the land became Pharaoh's.

Genesis 47:20 Joseph acquired all of the land of Egypt for Pharaoh, for every man of Egypt sold his field [to Joseph in exchange for grain] because the famine prevailed over him. Therefore, the land became Pharaoh's. (Kukis mostly literal translation)

This entire series of events which have transpired is quite fascinating. Pharaoh has a dream; one of his aides suggests that he knew a man, Joseph, while in prison; and Joseph is sent for, while he is still in prison. Joseph interprets Pharaoh's dreams and says that Egypt will enjoy 7 years of prosperity followed by 7 years of great

economic devastation. He suggests that Egypt organize granaries and tax the people grain during the years of prosperity, and then to sell the grain in subsequent years. All of this rings true to Pharaoh. He had already talked to a number of people within his realm about his dreams, and what they said did not ring true to him.

None of this precluded the Egyptian people from following suit and putting away grain themselves. However, most (or all?) of them did not; so when they ran out of grain during the famine, they had to really hustle in order to buy grain from Egypt. Eventually, it got to a point where all they had left to bargain with was the land upon which they lived—so their land was sold to the state in order to buy enough grain to survive on. Joseph has made Pharaoh one of the richest men in human history (wealth being a completely relative concept, as poor people in the United States today have many more conveniences and ease of life than this Pharaoh did).

Genesis 47:21

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'am (עַם) [pronounced <i>gahm</i>]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the definite article	Strong's #5971 BDB #766
'âbar (בָּרַעַ) [pronounced <i>gaw^b-VAHR</i>]	<i>to cause [make] to pass over, to cause [allow] to pass through, to bring [over, to]; to transmit, to send over; to pass by sin, to cause to pass away, to cause to take away; to remit, to forgive</i>	3 rd person masculine singular, Hiphil perfect	Strong's #5674 BDB #716
Some manuscripts read, <i>and he made slaves...</i>			
'êth (אֶת) [pronounced <i>ayth</i>]	<i>them; untranslated mark of a direct object; occasionally to them, toward them</i>	sign of the direct object affixed to a 3 rd person masculine plural suffix	Strong's #853 BDB #84
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition	No Strong's # BDB #510
'ârîym (עִירִים) [pronounced <i>gaw-REEM</i>]	<i>cities, towns, encampments</i>	feminine plural noun with the definite article	Strong's #5892 BDB #746
Some manuscripts read <i>slaves</i> .			
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
qâtseh (קֵצֶה) [pronounced <i>kaw-TSEH</i>]	<i>end, extremity, outskirts; the whole, the sum</i>	masculine singular construct	Strong's #7097 BDB #892

Genesis 47:21

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
With the min preposition, it means <i>from the end of; at the end of; after</i> .			
g ^e bûwl (גְּבוּל) [pronounced g ^{eb} -VOOL]	<i>border, boundary, territory [within a border], region, territory [of darkness]; edge</i>	masculine singular construct	Strong's #1366 BDB #147
Mits ^e rayim (מִצְרַיִם) [pronounced mits-RAH-yim]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun	Strong's #4714 BDB #595
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'ad (אֲדַ) [pronounced gahd]	<i>as far as, even to, up to, until</i>	preposition	Strong's #5704 BDB #723
qâtseh (קֵצֶה) [pronounced kaw-TSEH]	<i>end, extremity, outskirts; the whole, the sum</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #7097 BDB #892

This is rendered variously as *to the end of...*, *unto the end of...*, and less literally as *all over, throughout, to an end all over...*, *over all*.

Translation: He then brought to people into the cities from one end of the border of Egypt to the other end.

There are some serious problems with the original text here. Therefore, the translation above has some problems. Does it make sense to remove all of the people and bring them closer in?

In any case, look through the Hebrew exegesis and see that there are alternative ways of understanding this passage.

The exact translation is marred by some textual differences; the NASB reads: *And as for the people, he removed them to the cities from one end of Egypt's border to the other*. The NRSV reads: *As for the people, he made slaves of them from one end of Egypt to the other*. Obviously, our problem is we either have the word *slaves* or the word *cities*.

There was no welfare in that era as we know it. If a man desired food, he had to work. Since he was unable to work on his farm, then he had to work for Joseph. Their welfare program was tied directly to works. How many people on unemployment or on welfare today, given a chance to work as a slave for the state, would suddenly be able to find employment in the private sector? And those who could not would be given the opportunity to earn their food through public works. Very likely, Joseph or Pharaoh instituted great building projects with this workforce.

I believe that the ESV gives a good translation for this verse: *As for the people, he made servants of them from one end of Egypt to the other*. The Hebrew text does appear to read that the people were moved into the cities, but this obviously does not make as much sense as them being made slaves, from one end of Egypt to the other.

Genesis 47:21 And as for the people, he caused them to go into the cities, from one end of the borders of Egypt even to the other end of it.

Genesis 47:21 He then brought to people into the cities from one end of the border of Egypt to the other end. (Kukis mostly literal translation)

This is somewhat confusing, given that these people will remain on their properties. What I believe to be occurring here is, the people go into the cities in order to sign proper paperwork to transfer ownership of their land over to Pharaoh; but then they return to their land to work that land, as per v. 26, setting aside a portion of it for Pharaoh.

It is likely that offices were set up in cities—near the granaries; and paperwork was signed. The people would go to these cities, where they had gotten the grain, bringing with them whatever legal paperwork that they have on their property, and they sign it on over to Pharaoh. This is not stated exactly, so I am speculating at this point (I have not studied other commentators, but I am sure they have their own speculations). However, at the end of this narrative, it is clear that Pharaoh has ownership over all of their land and cattle; but that the people are still working their own land.

A majority of our manuscripts read that Joseph brought the people into the cities from throughout Egypt. There is one set of manuscripts which has them being made slaves.

Two Interpretations of Genesis 47:21

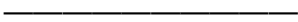
The people are made slaves	The people are moved into the cities
The land became Pharaoh's, and Joseph reduced the people to servitude, from one end of Egypt to the other. (NIV)	And as for the people, he moved them into the cities, from <i>one</i> end of the borders of Egypt to the <i>other</i> end. (NKJV)
This is more in keeping with the context, as they come to Joseph offering themselves and their land to him.	If the people have become slaves, then the logical thing to do might be to remove them from their land, which they no longer own.
If the people are left on the land which they have tilled for many decades, even though Pharaoh may own the land, they may eventually believe themselves to be the rightful owner of it.	Slaves in the ancient world were typically moved out of their environment (particularly after a war, they were taken out of their country).
Only one set of manuscripts say this.	Most of the ancient manuscripts say this.
Despite having the least manuscript evidence for this translation, this fits in exactly with the context of this passage.	Despite having the best manuscript evidence, this approach is much more difficult to explain. Furthermore, it seems odd that the writer of Genesis would state this, but not <i>also</i> write, <i>and so the people of Egypt became slaves belonging to Pharaoh.</i>

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Genesis 47:20–21 Joseph acquired all of the land of Egypt for Pharaoh, for every man of Egypt sold his field [to Joseph in exchange for grain] because the famine prevailed over him. Therefore, the land became Pharaoh's. He then brought to people into the cities from one end of the border of Egypt to the other end. (Kukis mostly literal translation)

Genesis 47:20–21 Joseph acquired all of the land of Egypt for Pharaoh, since every person in Egypt sold his field to Pharaoh (through Joseph), because the famine prevailed over them. Therefore, the land became Pharaoh's. He then brought all of the people from all over Egypt into the cities. (Kukis paraphrase)



Only land of the priests he did not take, when a boundary for the priests from with Pharaoh and they eat their boundary which gave to them Pharaoh. Upon thus, they did not sell their land.

Genesis
47:22

However, he did not take the land of the priests, for [there was] a fixed allowance for the priests [which came] directly from Pharaoh. They survived [lit., ate] [based upon] the fixed allowance that Pharaoh gave to them. Therefore, they [were] not [required to] sell their land [to Joseph].

Joseph did not take the land which the priests lived on, for they were given a fixed allowed directly from Pharaoh. Their survival was based upon this fixed allowance that Pharaoh gave them. Therefore, Joseph did not require them to sell their land in order to obtain grain.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	Only land of the priests he did not take, when a boundary for the priests from with Pharaoh and they eat their boundary which gave to them Pharaoh. Upon thus, they did not sell their land.
Dead Sea Scrolls	.
Targum of Onkelos	Only the land of the priests he did not buy; for a portion (was given) by Pharaoh to the priests: and they ate their portion which Pharaoh gave them; therefore they sold not their land.
Targum (Pseudo-Jonathan)	Only the land of the priests he bought not because they had considered him innocent at the time when his master was seeking to put him to death, and they had delivered him from the judgment of death: and besides he had said that a portion should be given them from Pharaoh. So they ate the portion which Pharaoh gave them, and sold not their land.
Revised Douay-Rheims	Except the land of the priests, which had been given them by the king: to whom also a certain allowance of food was given out of the public stores, and therefore they were not forced to sell their possessions.
Latin Vulgate	.
Aramaic ESV of Peshitta	Only he did not buy the land of the priests, for the priests had a portion from Pharaoh, and ate their portion which Pharaoh gave them. That is why they did not sell their land.
Peshitta (Syriac)	Only the land of the priests he did not buy; for the priests had a grant from Pharaoh, and did eat their portion which Pharaoh gave them; therefore they did not sell their lands.
Septuagint (Greek)	...except only the land of the priests; Joseph bought not this, for Pharaoh gave a portion in the way of gift to the priests; and they ate their portion which Pharaoh gave them; therefore they sold not their land.
NETS (Greek)	.
Brenton's Septuagint	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English .

Easy English	But Joseph did not buy the land belonging to <i>the tribe of the</i> priests. He did not buy it because Pharaoh gave the priests enough food. So the priests did not sell their land. ³⁴
Easy-to-Read Version–2008	The only land Joseph didn't buy was the land that the priests owned. The priests didn't need to sell their land because Pharaoh paid them for their work. So they used this money to buy food to eat.
God's Word™	But he didn't buy the priests' land because the priests received an income from Pharaoh, and they lived on that income. That's why they didn't sell their land.
Good News Bible (TEV)	The only land he did not buy was the land that belonged to the priests. They did not have to sell their lands, because the king gave them an allowance to live on.
International Children's B.	The only land he did not buy was the land the priests owned. They did not need to sell their land because the king paid them for their work. So they had money to buy food.
The Message	Joseph made an exception for the priests. He didn't buy their land because they received a fixed salary from Pharaoh and were able to live off of that salary. So they didn't need to sell their land.
Names of God Bible NIRV	.
	They received a regular share of food from Pharaoh. They had enough food from what Pharaoh gave them. That's why they didn't have to sell their land.
New Simplified Bible	.

Thought-for-thought translations; paraphrases:

Common English Bible	However, he didn't buy the farmland of the priests because Pharaoh allowed the priests a subsidy, and they were able to eat from the subsidy Pharaoh gave them. Therefore, they didn't have to sell their farmland.
Contemporary English V.	The famine became so severe that Joseph finally bought every piece of land in Egypt for the king and made everyone the king's slaves, except the priests. The king gave the priests a regular food allowance, so they did not have to sell their land. Vv. 20–21 are included for context.
The Living Bible	The only land he didn't buy was that belonging to the priests, for they were assigned food from Pharaoh and didn't need to sell.
New Berkeley Version New Century Version	.
	The only land he did not buy was the land the priests owned. They did not need to sell their land because the king paid them for their work. So they had money to buy food.
New Life Version	Only the land of the religious leaders he did not buy. For the religious leaders received money from Pharaoh. They lived on the money Pharaoh gave them. So they did not sell their land.
New Living Translation	The only land he did not buy was the land belonging to the priests. They received an allotment of food directly from Pharaoh, so they didn't need to sell their land.

Partially literal and partially paraphrased translations:

American English Bible	As the result, JoSeph bought all the land of the Egyptians for Pharaoh... they sold it all to Pharaoh, because the famine was so bad, and the entire land became Pharaoh's, and the people became his servants from one end of Egypt to the other... that is, except for the land of the priests. JoSeph didn't buy [their land], because Pharaoh gave [grain] as gifts to the priests. So they ate what Pharaoh gave them, and they didn't have to sell their land. Vv. 20–21 are included for context.
Beck's American Translation	.

³⁴ I changed their italics slightly, to reflect what I thought they meant to do. Online, *priests* was italicized (but it is found in the Hebrew of this verse).

International Standard V	However, he did not purchase land belonging to the priests, because the priests held an allotment, previously provided to them by Pharaoh, from which they lived. That's why they did not sell their land.
New Advent (Knox) Bible	These had a fixed allowance of food made to them from the royal store-houses, and there was no occasion for them to sell their lands.
Revised Knox Bible Translation for Translators	. But he did not buy the priests' land, because they received food from the king regularly, so the food that the king gave them was enough for them. That is the reason they did not sell their land to him.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Joseph was to buy the lands of the Egyptians, for Pharaoh, for the Egyptians are to have sold, each one, their fields, for the famine is to have held strong upon the solid grounds of Pharaoh. The peoples are to have passed through into the cities, from the ends of the borders of the Egyptians, to its ends - are the lands of the priest to have been acquired? - The priest are to be prescribed by Pharaoh, so are they to have eaten by the prescription of Pharaoh, that he is to have given - are they to have sold their lands? - vv. 20–21 are included for context.
Conservapedia Ferrar-Fenton Bibleexcept that he did not buy the lands of the priesthood, for he protected the priesthood by laws from Pharaoh, and they were fed from rations provided for them; therefore he did not buy their lands.
God's Truth (Tyndale)	For there was an ordinance made by Pharaoh for the priests, that they should eat that which was appointed unto them: which Pharaoh had given them wherefore they sold not their lands.
HCSB	.
Jubilee Bible 2000	.
Lexham English Bible	.
H. C. Leupold	.
NIV, ©2011	.
NIV – UK	.
Tree of Life Version	.
Urim-Thummim Version	Only the land of the priests did he not purchase, for the priests had a share assigned to them from Pharaoh and did eat their allotment that Pharaoh consecrated to them. So their lands were not sold.
Wikipedia Bible Project	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Only the land of the priests he did not buy, because by a decree of Pharaoh they lived on what had been given to them by Pharaoh. For that reason they did not sell the land that belonged to them.
The Heritage Bible	Only he did not set up the land of the priests, because the priests were by enactment of Pharaoh, and ate by enactment which Pharaoh gave them; they did not sell their lands.
New American Bible (2002)	Only the priests' lands Joseph did not take over. Since the priests had a fixed allowance from Pharaoh and lived off the allowance Pharaoh had granted them, they did not have to sell their land.
New American Bible (2011)	.
New Jerusalem Bible	The only land he did not acquire belonged to the priests, for the priests received an allowance from Pharaoh and lived on the allowance that Pharaoh gave them. Hence they had no need to sell their land.
New RSV	.

Revised English Bible .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible Only the priests' land did he not acquire, because the priests were entitled to provisions from Pharaoh, and they ate from what Pharaoh provided them; therefore they did not sell their land.

exeGeses companion Bible Only he chattels not the soil of the priests; for the priests have a statute from Paroh and they consume the statute Paroh gave them: so they sold not their soil.

Hebraic Roots Bible .

JPS (Tanakh—1985) .

Israeli Authorized Version .

Kaplan Translation

The only land he did not buy up was that of the priests, since the priests had a [food] allotment from Pharaoh. They ate the [food] allotment that Pharaoh gave them, and did not have to sell their lands.

Orthodox Jewish Bible Only the admat hakohanim bought he not; for the kohanim had a chok assigned them of Pharaoh, and did eat their chok which Pharaoh gave them; therefore they sold not their lands.

The Scriptures 1998 .

Expanded/Embellished Bibles:

The Amplified Bible .

The Expanded Bible

The only land he did not buy was the land the priests owned. They did not need to sell their land because the king [Pharaoh] paid them [gave them an allowance] for their work. So they had money to buy food.

The Geneva Bible .

Kretzmann's Commentary

Only the land of the priests bought he not; for the priests had a portion assigned them of Pharaoh, and did eat their portion which Pharaoh gave them; wherefore they sold not their lands. They were provided for at royal expense, and therefore were not placed before the alternative of selling their land or starving.

NET Bible® .

Syndein/Thieme .

The Voice

But he did not purchase the land belonging to the priests because they received an allowance from Pharaoh and were able to live off of it. So they didn't have to sell their land.

Literal, almost word-for-word, renderings:

Benner's Mechanical Trans. ...only the ground of the priests he did not purchase given that the portion for the priests is from Paroh ^[Great house] and they ate their portion which Paroh ^[Great house] gave to them therefore, they did not sell their ground,...

Footnote: - *The Hebrew word translated as "Custom" in the MT is hhoq meaning custom (see vs. 26) but may have been miswritten for the word hheleq meaning a portion (see 31:14).*

Concordant Literal Version

But the ground of the priests alone, this Joseph does not buy, for there is a statutory dole for the priests from Pharaoh, and they eat the statutory dole which Pharaoh gives to them. Therefore they did not sell their ground.

Context Group Version .

Darby Translation .

Emphasized Bible

Only, the ground of the priests, bought he not,—for the priests had a statutory-portion, from Pharaoh and they had been eating their statutory-portion, which Pharaoh had given them, for which cause, they had not sold their ground.

English Standard Version

Only the land of the priests he did not buy, for the priests had a fixed allowance from Pharaoh and lived on the allowance that Pharaoh gave them; therefore they did not sell their land.

English Standard V. – UK Evidence Bible

.

Green’s Literal Translation

Only he did not buy the land of the priests; for Pharaoh had appointed a portion for the priests, and they usually ate their appointed portion which Pharaoh gave to them. For this reason they did not sell their land.

H. C. Leupold

.

Jack Ballinger’s translation

.

Modern English Version

.

Modern KJV

.

NASB

Only the land of the priests he did not buy, for the priests had an allotment from Pharaoh, and they lived off the allotment which Pharaoh gave them. Therefore, they did not sell their land.

New European Version

.

New King James Version

Only the land of the priests he did not buy; for the priests had rations *allotted to them* by Pharaoh, and they ate their rations which Pharaoh gave them; therefore they did not sell their lands.

Owen's Translation

.

Benner’s Mechanical Trans.

.

Stuart Wolf

.

Third Millennium Bible

.

Updated Bible Version 2.11

.

A Voice in the Wilderness

.

Webster’s Bible Translation

.

World English Bible

Only he didn’t buy the land of the priests, for the priests had a portion from Pharaoh, and ate their portion which Pharaoh gave them. That is why they didn’t sell their land.

Young's Literal Translation

.

Young’s Updated LT

Only the ground of the priests he has not bought, for the priests have a portion from Pharaoh, and they have eaten their portion which Pharaoh has given to them, therefore they have not sold their ground.

The gist of this passage:

The priests appear to have been supported by Pharaoh, so they retained ownership of their land.

Genesis 47:22a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s #
raq (רַק) [pronounced rahk]	<i>only, provided, altogether, surely; in any case; but; nevertheless</i>	adverb of limitation or of restrictive force	Strong’s #7534 & #7535 BDB #956
It is also a prefix to a sentence to add a limitation to something previously expressed, in which case it is rendered <i>only</i> . It is used to emphasize single words, especially adjectives, in which case it can be <i>only</i> but also <i>nought but, nothing but</i> . After a negative, it can be rendered <i>save, except</i> .			
’ādāmâh (אֲדָמָה) [pronounced uh-daw-MAWH]	<i>ground, soil, dirt, earth, tillable earth, land, surface of the earth</i>	feminine singular noun	Strong's #127 BDB #9

Genesis 47:22a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
kôhên (כֹּהֵן) [pronounced koh-HANE]	<i>priest; principal officer or chief ruler</i>	masculine plural noun with the definite article	Strong's #3548 BDB #463
lô' (לא or לוֹ) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
qânâh (קָנָה) [pronounced kaw-NAWH]	<i>to get, acquire, obtain; [of God] to found, to originate, to create; to possess; to redeem [His people]; [of Eve] to acquire; to acquire [knowledge, wisdom]; to buy [purchase, redeem]</i>	3 rd person masculine singular, Qal perfect	Strong's #7069 BDB #888

There is a far greater emphasis on this verb in the realm of *possessing, buying or purchasing* than there is in the realm of *creating*. There are some scholars who would eliminate the meanings *to found, to originate, to create*. However, the NET Bible believes this to be simply another set of meanings (not unheard of in the Hebrew).

Translation: [However, he did not take the land of the priests,...](#)

Interestingly enough, the priests in this era were supported by the people of Egypt through their government; which was also true of nation Israel (obviously, not in existence yet).

It is unclear whether or not these are priests of the Lord; although I would suspect that many of them were. Bear in mind that Egypt was greatly blessed during this period of time; so certainly many of them believed in the Revealed God.

Genesis 47:22b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
chôq (חֹק) [pronounced khome]	<i>decree, that which is decreed; statute; boundary, defined limit; an appointed portion of labor, a task</i>	masculine singular noun	Strong's #2706 BDB #349

The key concept here is the setting of a boundary or a limit. In Genesis 47:22, this is translated a *fixed allowance*, given the context.

lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
kôhên (כֹּהֵן) [pronounced koh-HANE]	<i>priest; principal officer or chief ruler</i>	masculine plural noun with the definite article	Strong's #3548 BDB #463
min (מִן) [pronounced mihn]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577

Genesis 47:22b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'êth (אֵת) [pronounced ayth]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object)	Strong's #854 BDB #85
Together, min 'êth mean <i>from proximity with, from with, from close proximity to, to proceed from someone</i> . A good up-to-date rendering might be <i>directly from</i> . The idea is, the person that these prepositions refer to is supposed to directly be involved in the action or in whatever is being requested.			
par'ôh (פַּרְוֹה) [pronounced pahr'-GOH]	<i>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated pharaoh</i>	masculine singular proper noun	Strong's #6547 BDB #829

Translation: ...for [there was] a fixed allowance for the priests [which came] directly from Pharaoh.

The word used here is chôq (חֹק) [pronounced *khoke*], which is generally translated, *decree, that which is decreed; statute; boundary, defined limit; an appointed portion of labor, a task*. Strong's #2706 BDB #349. It appears here that this refers to an allowance which they have been given from the state (personalized here by the person of Pharaoh). Given that most countries operated as dictatorships, it would seem logical that Pharaoh made this decision (if the law was not in practice previously).

Genesis 47:22c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'âkal (אָכַל) [pronounced aw-KAHL]	<i>to eat; to dine; to devour, to consume, to destroy</i>	3 rd person plural, Qal imperfect	Strong's #398 BDB #37
'êth (אֵת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
chôq (חֹק) [pronounced <i>khoke</i>]	<i>decree, that which is decreed; statute; boundary, defined limit; an appointed portion of labor, a task</i>	masculine singular noun with the 3 rd person masculine plural suffix	Strong's #2706 BDB #349
The key concept here is the setting of a boundary or a limit. In Genesis 47:22, this is translated <i>a fixed allowance</i> , given the context.			
'âsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
nâthan (נָתַן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	3 rd person masculine singular, Qal perfect	Strong's #5414 BDB #678

Genesis 47:22c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine plural suffix	No Strong's # BDB #510
par ^e ôh (פַּרְעֹה) [pronounced pahr ^e -GOH]	<i>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated pharaoh</i>	masculine singular proper noun	Strong's #6547 BDB #829

Translation: They survived [lit., ate] [based upon] the fixed allowance that Pharaoh gave to them.

There is another word here used in an unusual way; the verb *to eat*. The idea is, they survive, they eat, based upon what Pharaoh gives to them.

There is a limitation on the priests. Whereas, the average person oversaw their land and grew their grain and managed their own farm/ranch; which meant, they could grow enough grain to set aside grain for themselves (based upon the dreams of Pharaoh). The priests were involved in something entirely different. They did not spend their lives growing food; they lived based upon what Pharaoh provided for them. So, they did not have the ability to put aside money or grain for the future. Pharaoh would have likely given them just enough to live on.

Genesis 47:22d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
‘al (עַל) [pronounced gah]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
kên (כֵּן) [pronounced kane]	<i>so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted</i>	adverb	Strong's #3651 BDB #485

Together, ‘al kên (כֵּן עַל) mean *so, upon the ground of such conditions, therefore, consequently, on this account, on account, for this reason*. Literally, these words would be translated *upon so, upon therefore, upon then*.

lô' (אֵין אוֹל אוֹל) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
mâkar (מָכַר) [pronounced maw-KAHR]	<i>to sell, to sell [betroth] [a daughter]; to sell [deliver over] [a people]</i>	3 rd person plural, Qal perfect	Strong's #4376 BDB #569
’êth (אֵת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
’ădâmâh (אֲדָמָה) [pronounced uh-daw-MAWH]	<i>ground, soil, dirt, earth, tillable earth, land, surface of the earth</i>	feminine singular noun with the 3 rd person masculine plural suffix	Strong's #127 BDB #9

Translation: Therefore, they [were] not [required to] sell their land [to Joseph].

Because of a situation like this, Joseph did not put the priests into slavery; he did not take their land. There was an agreement (or statute) for Pharaoh to support them.

Chôq (חֹק) [pronounced *khoke*] is found here for the first time but later found throughout the Torah and the remainder of the Old Testament perhaps 150 times. It is usually translated *statute*. However in this passage only we find it translated *statutory-portion, allotment, portion, fixed allowance*. Whereas, I am not perfectly happy with my translation, I will offer you some others:

Rotherham: Only the ground of the priests bought he not—for the priest had a **statutory-portion** from Pharaoh, and they had been eating their statutory-portion, which Pharaoh had given them, for which cause they had not sold their ground.

NASB: Only the land of the priests he did not buy, for the priests had an **allotment** from Pharaoh, and they lived off the allotment [lit., *ate their allotment*] which Pharaoh gave them. Therefore, they did not sell their land.

Owens: Only the land of the priest he did not buy for a **fixed allowance** to the priests from Pharaoh; and lived [or, and ate] on the allowance which...gave them Pharaoh. Therefore, they did not sell their land.

Although an exact translation is difficult to ascertain, the meaning of the several translations seem to agree that there were statutes already in place which protected the priest of the land from having to sell their land. According to these statutes, they retained the land and were fed at public expense.

The next question is what kind of priests are we dealing with? Are they all heathen or all *Christian*? Likely there was a mixture. The book of Job, from very roughly this era, tells us that the family of Abraham was not the only group of believers in Jesus Christ. In Genesis, we have seen King Melchizadek, who was a believer and not related at all to Abraham. In about 400 years, Moses will meet a priest of Midian and marry one of his daughters; and it is clear that this priest worships the Revealed God.

Genesis 47:22 Only he [Joseph] did not buy the land of the priests, for the priests had a portion from Pharaoh, and ate their portion which Pharaoh gave them. Therefore they did not sell their land.

Genesis 47:22 However, he did not take the land of the priests, for [there was] a fixed allowance for the priests [which came] directly from Pharaoh. They survived [lit., *ate*] [based upon] the fixed allowance that Pharaoh gave to them. Therefore, they [were] not [required to] sell their land [to Joseph]. (Kukis mostly literal translation)

Genesis 47:22 Joseph did not take the land which the priests lived on, for they were given a fixed allowed directly from Pharaoh. Their survival was based upon this fixed allowance that Pharaoh gave them. Therefore, Joseph did not require them to sell their land in order to obtain grain. (Kukis paraphrase)

Interestingly enough, the priests of Egypt are not seen by Joseph as different from priests to the God that he worshiped. Apparently, Joseph had a huge impact over all Egypt. I believe that we may reasonably assume that there were a great many people in Egypt in this generation who believed in the Revealed God. The priests of Egypt very likely represented the people before the Revealed God. This would explain why God is protecting and preserving the Egyptians but not the Canaanites.

However, this good relationship between the Hebrews and the Egyptians would come to an end at some point. And as the Egyptian people turn against God, they will turn against the people of God. That seems to be the general direction of the Egyptians over a few hundred years period of time; and their negative volition is why they were under such great judgment at the time of the exodus.

And so says Joseph unto the people, “Behold, I have bought you [all] the day and your land for Pharaoh. Behold, [there is] for you [all] seed and you [all] have sown the ground. And he has been in the harvest and you [all] have given a fifth to Pharaoh and four the parts is to you [all] for seed of the field and to your eating and for which in your houses and to eat for your little one.”

Genesis
47:23–24

Then Joseph said to the people, “Observe [that] I have bought you [all] [this] day [along] with your land for Pharaoh. Look, [there is] seed for you [all] that you will [use to] sow the ground. In the harvest, you will give a fifth to Pharaoh and four-fifths [lit., *four parts*] will be to you as field seed, for your food, for [those] who are in your home and for your little ones to eat.”

Then Joseph said to the people, “Observe that I have purchased all of you this day along with your lands on behalf of Pharaoh. I am providing you with seed and you will use that seed to sow. When harvest time comes, you will give a fifth of this seed to Pharaoh and you will keep four-fifths for yourself, which you may use as seed for the next year’s crop, for your food, for those who are in your home and for your little ones to eat.”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so says Joseph unto the people, “Behold, I have bought you [all] the day and your land for Pharaoh. Behold, [there is] for you [all] seed and you [all] have sown the ground. And he has been in the harvest and you [all] have given a fifth to Pharaoh and four the parts is to you [all] for seed of the field and to your eating and for which in your houses and to eat for your little one.”
Dead Sea Scrolls Targum of Onkelos	. And Joseph said to the people, Behold, I have bought you this day and your land for Pharaoh. Behold, (I give) you seed corn, that you may sow the land. And it shall be, when it bringeth forth produce, that you shall give one in five to Pharaoh, and four parts shall be yours, of the corn of the field, that you and the men of your house may eat, and your little ones have food.
Targum (Pseudo-Jonathan)	And Joseph said to the people, Behold, I have this day bought you and your land for Pharaoh: behold, (I give) you seed corn to sow the land; and at the time of the ingathering of your produce you shall give the fifth part to Pharaoh, and four parts shall be yours, for the seeding of your land, and for food and for provision for your houses and little ones.
Revised Douay-Rheims	Then Joseph said to the people: Behold as you see, both you and your lands belong to Pharaoh: take seed and sow the fields, That you may have corn. The fifth part you shall give to the king: the other four you shall have for seed, and for food for your families and children.
Latin Vulgate Aramaic ESV of Peshitta	. Then Joseph said to the people, "Behold, I have bought you and your land today for Pharaoh. Behold, here is seed for you, and you shall sow the land. It will happen at the harvests, that you shall give a fifth to Pharaoh, and four parts will be your own, for seed of the field, for your food, for them of your households, and for food for your little ones."
Peshitta (Syriac)	Then Joseph said to the people, Behold, I have bought you this day and your lands for Pharaoh; 1o, here is seed for you, and you shall sow the land. And it shall come to pass when the crops are gathered in, you shall give the fifth part to Pharaoh, and four parts shall be your own, for seed of the field and for your food and for food for your household and for food for your little ones.
Septuagint (Greek)	And Joseph said to all the Egyptians, Behold, I have bought you and your land this day for Pharaoh; take seed for you, and sow the land. And there shall be the fruits of it; and you shall give the fifth part to Pharaoh, and the four remaining parts shall

be for yourselves, for seed for the earth, and for food for you, and all that are in your houses.

NETS (Greek) .
Brenton's Septuagint .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English Then Joseph said to the people, I have made you and your land this day the property of Pharaoh; here is seed for you to put in your fields. And when the grain is cut, you are to give a fifth part to Pharaoh, and four parts will be yours for seed and food, and for your families and your little ones.

Easy English Joseph said to the people, 'I have bought you and your land for Pharaoh. Now I will give you some seed to plant in the fields. But when the plants are ready to eat, you must give 1/5th to Pharaoh. You may keep the other 4/5th. You may keep it for seed to plant again. And for food for you, your households and your children.'

Easy-to-Read Version—2008 .

*God's Word*TM .

Good News Bible (TEV) .

International Children's B. Joseph said to the people, "Now I have bought you and your land for the king. So I will give you seed. And you can plant your fields. 24At harvest time you must give one-fifth to the king. You may keep four-fifths for yourselves. Use it as seed for the field and as food for yourselves, your families and your children."

The Message Joseph then announced to the people: "Here's how things stand: I've bought you and your land for Pharaoh. In exchange I'm giving you seed so you can plant the ground. When the crops are harvested, you must give a fifth to Pharaoh and keep four-fifths for yourselves, for seed for yourselves and your families—you're going to be able to feed your children!"

Names of God Bible .

NIRV Joseph said to the people, "I've bought you and your land today for Pharaoh. So here are some seeds for you to plant in the ground. But when the crop comes in, give a fifth of it to Pharaoh. Keep the other four-fifths for yourselves. They will be seeds for the fields. And they will be food for yourselves, your children, and the other people who live with you."

New Simplified Bible .

Thought-for-thought translations; paraphrases:

Common English Bible Joseph said to the people, "Since I've now purchased you and your farmland for Pharaoh, here's seed for you. Plant the seed on the land. When the crop comes in, you must give one-fifth to Pharaoh. You may keep four-fifths for yourselves, for planting fields, and for feeding yourselves, those in your households, and your children."

Contemporary English V. Then Joseph said to the people, "You and your land now belong to the king. I'm giving you seed to plant, but one-fifth of your crops must go to the king. You can keep the rest as seed or as food for your families."

The Living Bible .

New Berkeley Version .

New Century Version Joseph said to the people, "Now I have bought you and your land for the king, so I will give you seed and you can plant your fields. At harvest time you must give one-fifth to the king. You may keep four-fifths for yourselves to use as seed for the field and as food for yourselves, your families, and your children."

New Life Version .

New Living Translation .

Partially literal and partially paraphrased translations:

American English Bible Then Joseph told all the Egyptians: '{Look!} I have purchased both you and your land today, for Pharaoh. So now, take the seeds and plant the land. Then when it produces, you must give a fifth of its produce to Pharaoh. You may keep the rest for yourselves as seeds for planting and as food for you and for all who are in your homes.'

Beck's American Translation .
International Standard V After this, Joseph addressed the people. "Pay attention," he said. "I've bought you and your land for Pharaoh today, in exchange for seed for you. Now go sow the land. When harvest season arrives, you are to provide a fifth of the harvest to Pharaoh. The remaining four fifths are to be for your use, for seed, and to feed you, your households, and your little ones."

New Advent (Knox) Bible Joseph said to the people, You can see for yourselves now that Pharaoh is lord of your lives and lands; you shall have seed-corn to sow your fields with, and when harvest-time comes you shall give up a fifth of your crops to the king; the other four-fifths I will grant you for the next sowing, and to feed your households and your children.

Revised Knox Bible .
Translation for Translators Joseph said to the people *who sold themselves and their land to him*, "Listen to me! Today I have bought you and your land for the king. So here are seeds for you so that you can plant them in the ground. But when you harvest the crop, you must give one-fifth of the crop to the king. The rest of the crop you can keep, to be seed to plant in the fields, and to be food for you and your children and for everyone else in your household to eat."

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible Joseph was to say to the people: I am to have acquired you today, and you all's land for Pharaoh. Behold, seed is to have been sown on the lands. Of the produce are you to have given a fifth to Pharaoh, and four parts is for the seed of the field, and for food, and for you all's houses, and to feed you all's little ones.

Conservapedia Then Joseph said to the people, "Listen! I have bought you this day, and your land, for Pharaoh. Here is seed for you; sow the land. You will pay a fifth of your income to Pharaoh, and four-fifths will belong to you, for seed of the field, and for you to eat, and for those in your households, and for your little children to eat." Joseph imposes the first income tax on record.

Ferrar-Fenton Bible Then Joseph proclaimed to the nation, " You see I have bought you to-day, and your land for Pharaoh. I will supply seed to you, and you can sow the land. But of its produce you shall give one-fifth to Pharaoh, and four-fifths shall be for yourselves, to sow the fields and to feed you, with those you employ, and as food for your children."

God's Truth (Tyndale) Then Joseph said unto the folk: behold I have bought you this day and your lands for Pharaoh. Take there seed and go sow the land. And of the increase, you shall give the fifth part unto Pharaoh, and four parts shall be your own, for seed to sow the field: and for you, and them of your households, and for your children, to eat.

HCSB Then Joseph said to the people, "Understand today that I have acquired you and your land for Pharaoh. Here is seed for you. Sow it in the land. At harvest, you are to give a fifth of it to Pharaoh, and four-fifths will be yours as seed for the field and as food for yourselves, your households, and your dependents."

Jubilee Bible 2000 .
Lexham English Bible .

H. C. Leupold	.
NIV, ©2011	.
NIV – UK	.
Tree of Life Version	.
Urim-Thummim Version	.
Wikipedia Bible Project	And Joseph said to the people, "Since I have bought you and your lands today for Pharaoh, here is seed for you, and seed the land. And it will be reaping season, and you will give a fifth to Pharaoh; and four hand-measures will you get for seeding the land and for eating, and to give to your households and your tots."

Catholic Bibles (those having the imprimatur):

Christian Community (1988) The Heritage Bible	.
New American Bible (2002)	And Joseph said to the people, Behold, I have set you up this day and your land for Pharaoh; lo, here is seed for you, and sow the land. And it shall be in the increase that you shall give a fifth to Pharaoh, and four hands [The word is yad, hand. It means the other four fifths. Pharaoh took one fifth, and the people took four fifths.] shall be yours, for seed of the field, and for your food, and for them of your houses, and for food for your little ones.
New American Bible (2011) New Jerusalem Bible	Joseph told the people: "Now that I have acquired you and your land for Pharaoh, here is your seed for sowing the land. But when the harvest is in, you must give a fifth of it to Pharaoh, while you keep four-fifths as seed for your fields and as food for yourselves and your families (and as food for your children)."
New RSV Revised English Bible	.
	Then Joseph said to the people, 'This is how we stand: I have bought you out, with your land, on Pharaoh's behalf. Here is seed for you to sow the land. But of the harvest you must give a fifth to Pharaoh. The other four-fifths you can have for sowing your fields, to provide food for yourselves and your households, and food for your children.'
	Joseph said to the people, "Listen; I have now bought you and your land for Pharaoh. Here is seed-corn for you. Sow the land, but at harvest give one fifth of the crop to Pharaoh. Four fifths shall be yours to provide seed for your fields and food for yourselves, your households, and your dependants."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Then Yosef said to the people, "As of today I have acquired you and your land for Pharaoh. Here is seed for you to sow the land. When harvest time comes, you are to give twenty percent to Pharaoh; eighty percent will be yours to keep for seed to plant in the fields, as well as for your food and for that of your households and your little ones."
exeGesés companion Bible	Then Yoseph says to the people, Behold, this day, I chattel you and your soil for Paroh: behold, seed for you; seed the soil: and so be it, of the produce, give a fifth to Paroh; and four become your own for seed of the field and for your food and for them of your households and for food for your toddlers.
Hebraic Roots Bible JPS (Tanakh—1985)	.
	Then Joseph said to the people, "Whereas I have this day acquired you and your land for Pharaoh, here is seed for you to sow the land. And when harvest comes, you shall give one-fifth to Pharaoh, and four-fifths shall be yours as seed for the

fields and as food for you and those in your households, and as nourishment for your children.”

Israeli Authorized Version
Kaplan Translation

.
Joseph announced to the people, 'Today I have purchased your [bodies] and your lands for Pharaoh. Here is seed grain for you. Plant your fields. When it produces grain, you will have to give a fifth to Pharaoh. The other four parts will be yours, as seed grain for your fields, and as food for you, your wives and your children.' Recall Genesis 41:34 Pharaoh must then take further action, and appoint officials over the land. A rationing system will have to be set up over Egypt during the seven years of surplus. (Saadia; cf. Josephus 2:5:7). Chimesh in Hebrew. Other have 'alert Egypt' (Rashi; cf. Exodus 13:18, Joshua 1:14, 4:12, Judges 7:11), or, 'collect a fifth of Egypt's produce' (Targum Yonathan; Rashbam; Ibn Ezra; Radak; see Genesis 47:24). Some say, 'Divide Egypt into five administrative districts' (cf. Isaiah 19:18). Then Yosef said unto the people, See, I have bought you this day and your land for Pharaoh: lo, here is zera for you, and ye shall sow the adamah. And it shall come to pass in the tevu'ot, that ye shall give the fifth part unto Pharaoh, and four parts shall be your own, for zera of the sadeh, and for your ochel, and for them of your batim, and for food for your children.

Orthodox Jewish Bible

The Scriptures 1998

Expanded/Embellished Bibles:

The Amplified Bible

Then Joseph said to the people, “Look, today I have bought you and your land for Pharaoh; now, here is seed for you, and you shall plant the land. At harvest time [when you reap the increase] you shall give one-fifth of it to Pharaoh, and four-fifths will be your own to use for seed for the field and as food for you and those of your households and for your little ones.”

The Expanded Bible

Joseph said to the people, “Now I have bought you and your land for the king [Pharaoh], so I will give you seed and you can plant your fields [the land]. At harvest time you must give one-fifth to the king [Pharaoh]. You may keep four-fifths for yourselves to use as seed for the field and as food for yourselves, your families, and your children [little ones].”

The Geneva Bible
Kretzmann's Commentary

.
Then Joseph said unto the people, Behold, I have bought you this day and your land for Pharaoh, they were now in servitude or serfdom to the crown; lo, here is seed for you, and ye shall sow the land. And it shall come to pass in the increase that ye shall give the fifth part unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones. Considering the fact that all the land had now been transferred to the king's name, this tax, or rental, was really remarkably low, even if it included serfdom.

NET Bible®

Joseph said to the people, “Since I have bought you and your land today for Pharaoh, here is seed for you. Cultivate the land. When you gather in the crop [The words “the crop” have been supplied in the translation for stylistic reasons.], give one-fifth of it to Pharaoh, and the rest [*Heb* “four parts.”] will be yours for seed for the fields and for you to eat, including those in your households and your little children.”

Syndein/Thieme
The Voice

.
Joseph (to the people): See I have done what you asked. I have bought you and your lands for Pharaoh. Now here is the seed you need to sow the land. When the harvest arrives, you will be required to give one-fifth of what you produce to Pharaoh; and four-fifths will be your own to plant the fields and feed your families, households, and children.

Literal, almost word-for-word, renderings:

Benner's Mechanical Trans. ...and Yoseph ^[Adding] said to the people, though I purchased you today and your ground for Paroh ^[Great house], lo, to you is seed and you will sow the ground, and it will come to pass in the production and you will give a fifth to Paroh ^[Great house] and four of the hands will exist for you for seed of the field and for you to eat and to who is in your house and for your children to eat,...

Concordant Literal Version .
 Context Group Version Then Joseph said to the people, Look, I have bought you (pl) this day and your (pl) land for Pharaoh: look, here is seed for you (pl), and you (pl) shall sow the land. At the ingatherings, you (pl) shall give a fifth to Pharaoh, and four parts shall be your (pl) own, for seed of the field, and for your (pl) food, and for them of your (pl) households, and for food for your (pl) little ones.

Darby Translation .
Emphasized Bible .
 English Standard Version .
 English Standard V. – UK .
 Evidence Bible .
 Green's Literal Translation .
 H. C. Leupold .
 Jack Ballinger's translation .
 Modern English Version .
 Modern KJV .
 NASB Then Joseph said to the people, "Behold, I have today bought you and your land for Pharaoh; now, *here* is seed for you, and you may sow the land. At the harvest you shall give a fifth to Pharaoh, and four-fifths shall be your own for seed of the field and for your food and for those of your households and as food for your little ones."

New European Version .
 New King James Version .
 Owen's Translation .
 Benner's Mechanical Trans. .
 Stuart Wolf .
 Third Millennium Bible .
 Updated Bible Version 2.11 .
 A Voice in the Wilderness .
 Webster's Bible Translation .
 World English Bible .
Young's Literal Translation .
 Young's Updated LT And Joseph says unto the people, "Lo, I have bought you to-day and your ground for Pharaoh; lo, seed for you, and you [all] have sown the ground, and it has come to pass in the increases, that you [all] have given a fifth to Pharaoh, and four of the parts are for yourselves, for seed of the field, and for your food, and for those who are in your houses, and for food for your infants."

The gist of this passage: Joseph formally declares these people as belonging to Pharaoh and he institutes a permanent tax. 20% to Pharaoh and the rest they keep for themselves.

23-24

Genesis 47:23a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (l) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253

Genesis 47:23a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'âmar (אמר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
Yôwçêph (יוסף) [pronounced yoh-SAYF]	<i>he adds, he increases; transliterated Joseph</i>	proper masculine noun	Strong's #3130 BDB #415
'el (אל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
'am (אם) [pronounced gahm]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the definite article	Strong's #5971 BDB #766

Translation: Then Joseph said to the people,...

What Joseph is going to do is spell out the terms of the contract that Pharaoh will have with the people. They have given Pharaoh themselves as slaves and their lands. So, what does that mean?

You may recall that v. 21 (*And as for the people, he removed them to cities from one end of the borders of Egypt even to the other end thereof.*—KJV³⁵) was brought into question. It did not make sense. It makes even less sense when comparing it to the terms which are laid out here in this passage.

Genesis 47:23b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
hinnêh (הִנֵּה) [pronounced hin-NAY]	<i>lo, behold, or more freely, observe, look here, look, listen, note, take note, duly note [that]; pay attention, get this, check this out</i>	interjection, exclamatory particle, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243
qânâh (קָנָה) [pronounced kaw-NAWH]	<i>to get, acquire, obtain; [of God] to found, to originate, to create; to possess; to redeem [His people]; [of Eve] to acquire; to acquire [knowledge, wisdom]; to buy [purchase, redeem]</i>	1 st person masculine singular, Qal perfect	Strong's #7069 BDB #888
'êth (אֶת) [pronounced ayth]	<i>you; untranslated mark of a direct object; occasionally to you, toward you</i>	sign of the direct object affixed to a 2 nd person masculine plural suffix	Strong's #853 BDB #84

³⁵ As you may have noticed, I do not use the KJV very often. I use it here because the ESV has cleaned this verse up, giving it the translation: *As for the people, he made servants of them from one end of Egypt to the other.*

Genesis 47:23b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
yôwm (יּוֹם) [pronounced <i>yohm</i>]	<i>day; time; today or this day (with a definite article); possibly immediately</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'ădâmâh (אֲדָמָה) [pronounced <i>uh-daw-MAWH</i>]	<i>ground, soil, dirt, earth, tillable earth, land, surface of the earth</i>	feminine singular noun with the definite article	Strong's #127 BDB #9

Translation: ...“Observe [that] I have bought you [all] [this] day [along] with your land for Pharaoh.

Joseph has agreed to take the people as slaves and their land in payment for grain (seed) for this year of the famine. What exactly does that mean? Here, he lays out the terms.

First of all, the statement that lays it out for them: “Listen, today, I purchased you and your land for Pharaoh.”

As we read this, we need to keep in mind that this is in the Bible for two reasons: (1) the human author (Joseph) thought that this was an important portion of his narrative; and (2) God the Holy Spirit also has information within this narrative which we are to know and understand.

So, who else has been purchased that you know? You and all the believers that you know. We have been purchased by the blood of Jesus Christ. What does that mean? Will we be able to find parallels in this passage? Once we are purchases, God leaves us here on earth to continue with our lives—however a portion is returned to Him (ideally speaking, every day of our lives).

Genesis 47:23c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
hê' (הֵא) [pronounced <i>hay</i>]	<i>lo, behold!</i>	interjection	Strong's #1887 BDB #210
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 nd person masculine plural suffix	No Strong's # BDB #510
zera' (זֶרַע) [pronounced <i>ZEH-rahg</i>]	<i>a seed, a sowing; an offspring, progeny, descendant; posterity</i>	masculine singular noun	Strong's #2233 BDB #282
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

Genesis 47:23c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
zâra' (זָרָא) [pronounced zaw-RAH]	<i>to scatter, to disperse [seed], to sow, to produce [seed], to yield [seed]; metaphorically to sow [justice, injustice, good, evil]</i>	2 nd person masculine plural, Qal perfect	Strong's #2232 BDB #281
The NET Bible: <i>The perfect verbal form with the vav consecutive is equivalent to a command here.</i> ³⁶			
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'ădâmâh (אֲדָמָה) [pronounced uh-daw-MAWH]	<i>ground, soil, dirt, earth, tillable earth, land, surface of the earth</i>	feminine singular noun with the definite article	Strong's #127 BDB #9

Translation: Look, [there is] seed for you [all] that you will [use to] sow the ground.

The seed to which Joseph refers is the grain. It is the grain which he collected for 7 years from the people and stored in order to sell back to them at a later date.

One thing that this grain is used for is to be sowed, in order to grow crops in the next year.

We are given the Word of God; and we use His Word in order to sow divine seed in our lives.

Genesis 47:23 And Joseph said to the people [of Egypt], “Behold, I have bought you this day, and your land, for Pharaoh. Lo, here is seed for you, and you will sow the land.

Genesis 47:23 Then Joseph said to the people, “Observe [that] I have bought you [all] [this] day [along] with your land for Pharaoh. Look, [there is] seed for you [all] that you will [use to] sow the ground. (Kukis mostly literal translation)

The seed here suggests to us that we are at the end of the 7 year famine, and that the seed which Joseph sold them would be good in the upcoming years. Seed would not be of much help during the famine itself.

Genesis 47:24a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hâyâh (הָיָא) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal perfect	Strong's #1961 BDB #224

³⁶ From <https://bible.org/netbible/index.htm?gen44.htm> (footnote); accessed January 26, 2017.

Genesis 47:24a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
Without a specific subject and object, the verb <i>hâyâh</i> often means <i>and it will come to be</i> , <i>and it will come to pass</i> , <i>then it came to pass</i> (with the <i>wâw</i> consecutive). It may be more idiomatically rendered <i>subsequently</i> , <i>afterwards</i> , <i>later on</i> , <i>in the course of time</i> , <i>after which</i> . Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject).			
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's# none BDB #88
t ^e bûw'âh (הַאֲוֹבָה) [pronounced t ^e b-oo-AW]	<i>produce, product; crops, harvest, yield; income, revenue; gain (of wisdom) (figuratively); product of lips (figuratively)</i>	feminine plural noun with the definite article	Strong's #8393 BDB #100
I don't know if there is a significant difference between the singular and the plural.			
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
nâthan (נָתַן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	2 nd person masculine plural, Qal perfect	Strong's #5414 BDB #678
The NET Bible: <i>The perfect form with the vav (ו) consecutive is equivalent to an imperfect of instruction here.</i> ³⁷			
chämîyshîyth (תִּישִׁימָה) [pronounced khuh-mee-SHEETH]	<i>fifth</i>	feminine singular numeral ordinal; with the definite article	Strong's #2549 BDB #332
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
par ^e ôh (הַעֲרֹף) [pronounced pah ^e -GOH]	<i>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated pharaoh</i>	masculine singular proper noun	Strong's #6547 BDB #829
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'ar ^e ba' (עֲבָרָא) [pronounced ahr ^e -BAHG]	<i>four</i>	masculine singular noun; numeral	Strong's #702 BDB #916
yâdôwth (תּוֹדֵי) [pronounced yawd-OHTH]	<i>hands; strength, power (figuratively); sides (of land), parts, portions (metaphorically) (figuratively)</i>	feminine plural noun with the definite article	Strong's #3027 BDB #388
This plural may need some more work.			

³⁷ From <https://bible.org/netbible/index.htm?gen44.htm> (footnote); accessed January 26, 2017.

Genesis 47:24a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine plural suffix	No Strong's # BDB #510
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
zera' (זֵרָא) [pronounced ZEH-rahg']	<i>a seed, a sowing; an offspring, progeny, descendant; posterity</i>	masculine singular construct	Strong's #2233 BDB #282
sâdeh (שָׂדֵה) [pronounced saw-DEH]	<i>field, land, country, open field, open country; an unpopulated area</i>	masculine singular noun with the definite article	Strong's #7704 BDB #961

Translation: In the harvest, you will give a fifth to Pharaoh and four-fifths [lit., *four parts*] will be to you as field seed,...

In the next year, when they have a harvest, because they are slave to Pharaoh (however many did not plan for the 7 years of famine), they will continue to pay a 20% tax to Pharaoh. That is their due to Pharaoh, based upon them being enslaved to him; and their lands belonging to him.

Genesis 47:24b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition	No Strong's # BDB #510
'ôkel (אֹכֵל) [pronounced OH-keh]	<i>food, grain, meal; prey, meat; eating; provisions</i>	masculine singular noun with the 2 nd person masculine plural suffix	Strong's #400 BDB #38

Translation: ...for your food,...

The 4/5^{ths} which they are allowed to keep will have several purposes. The first, stated back in v. 23, was for sowing in the next season. Here, they may use this seed (that is, the grain) for food. The grain will be ground into a flour and used to make bread.

Genesis 47:24c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81

Literally, this means *for which, to which, for that, regarding which, regarding whom*, etc. Before the relative pronoun, often the pronoun *he, she, it* is implied. This is particularly true with a preposition. Therefore, here, this can be rendered *to [for] him who, to [for] those who* (see Genesis 43:16 47:24). Translators render this *to that which, as, according to what* in Genesis 27:8. This may be possible translated *because*.

Before the relative pronoun, often the pronoun *he, she, it* is implied. This is particularly true with a preposition. Therefore, here, this can be rendered *to [for] him who, to [for] those who* (see Genesis 43:16 47:24).

b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's# none BDB #88
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine plural noun with the 2 nd person masculine plural suffix	Strong's #1004 BDB #108

Translation: ...for [those] who are in your home...

This food would be used for those living in their homes; such as relatives, strangers, slaves, grandparents, etc.

Genesis 47:24d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âkal (אָכַל) [pronounced <i>aw-KAHL</i>]	<i>to eat; to dine; to devour, to consume, to destroy</i>	Qal infinitive construct	Strong's #398 BDB #37

The lâmed with an infinitive construct generally expresses purpose or result, although it can have three other common uses with the infinitive: (1) It can have a gerundial or adverbial sense to explain the circumstances of a previous action; (2) it can act as a periphrastic future in nominal clauses; and, (3) it can behave as a gerund, in the sense of *is to be, must be, ought to be*.³⁸ (4) Lâmed with the infinitive can connote *shall or must*.³⁹

lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
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³⁸ the bulk of this was paraphrased from J.C.L. Gibson, *Davidson's Introductory Hebrew Grammar-Syntax*; 4th Edition, © T&T Clark Ltd., 1994, pp. 127–132 and from *Biblical Hebrew*; by Page Kelley; William B. Eerdmans Publishing Co., ©1992, p. 434.

³⁹ Keil & Delitzsch's *Commentary on the Old Testament*; ©1966 Hendrickson Publishers, Inc.; Vol. 2, p. 438.

Genesis 47:24d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
ṭaph (טַף) [pronounced tahf]	children, little children, little ones, young boys; young people up to the age of 20; families	masculine singular (collective) noun with the 2 nd person masculine plural suffix	Strong's #2945 BDB #381

Translation: ...and for your little ones to eat.”

This grain would also be used for their little ones to eat.

This was the legal proclamation which Joseph gave.

It is possible that there were two types of slaves: those that were taken into the cities for public works projects (v. 22) and those who were given their land back on which to sow and harvest, although one-fifth of the harvest would always come back to Pharaoh, as Pharaoh now owned the land. This was quite fair; there were no free lunches no handouts, and these were executive decisions that the people could live with. This also indicates that rain had returned to Egypt. The famine that was on them had begun to lift somewhat. However, as it always is with a depression, the effects and the depression take time to go away, even after the cause of the depression has been removed.

How should we understand the spiritual significance of this passage? We have been bought with a price. Without trying to place a legalistic division upon this, 20% goes to the Pharaoh (Jesus Christ, Who purchased us for a price), but 80% of our lives are given to other pursuits: herein, we have 3 of them alluded to: our vocation, our families and our households. The believer does not believe in Jesus Christ and then find a monastery to move to, and separate himself physically from the world. He spends a significant portion of his life related directly to God (this would be Bible study, prayer, giving, Bible teaching, etc.); but God does not cut us out from our earthly duties and earthly pleasures. There is a great deal of pleasure that we take with our families, our wives and children and parents; and many of us have greatly enjoyed our work, our households and our food.

This does not mean that we spend 20% of our lives in fellowship and then 80% *running the streets in loose living and abandonment*. God has specifically laid out principles and guidelines regarding life. If we keep to these, just as a football team must keep to the rules of the game, our lives will be better.

One of the things which makes a movie or television series interesting is drama and conflict. However, in many fantasy type programs which involve superheroes or the supernatural, there often comes a point at which you are really moved by the drama and the cliffhangers. If there is a hero who is able to extricate himself from any situation, often with means that seem fantastic to us, the show loses its appeal. When anything can happen; then there are no circumstances by which we are concerned for our hero, because, no matter what kind of circumstance he finds himself in, *anything can happen* to get him out of it. That takes away from the drama.

If you are watching a football game, and, one team is down by 5 points. So, in the next play, they shoot two players on the opposing team and score—well, that is quite problematic, because it is outside of the rules of the game. How they score does not count.

The same is true in the way that you lead your life. You may want to strike out on your own original path, but, no matter, God has a path for you; and it falls within certain boundaries. You go outside of the boundaries, and you will deal with a great many difficulties and heartaches—things that you did not have to deal with had you remained *on the playing field*, as it were.

Genesis 47:24 And it will be, as you gather you will give the fifth part to Pharaoh, and four parts will be your own, for seed of the field, and for your food, and for those of your household, and for food for your little ones.”

Genesis 47:24 In the harvest, you will give a fifth to Pharaoh and four-fifths [lit., *four parts*] will be to you as field seed, for your food, for [those] who are in your home and for your little ones to eat.” (Kukis mostly literal translation)

Joseph institutes a forever 20% tax upon all the people, based upon their indebtedness to Pharaoh for grain and seed (the grain got them through their final year and the seed was to be used for the upcoming year).

We do not know the first nation with an income tax, but Joseph’s actions here make Egypt easily one of the first nations with an income tax of sorts. Here, the Bible equates taxation with some kind of slavery to the state, insofar as, in this case, the state did own their land now. These people essentially were now leasing their land from the government of Egypt.

It is interesting that, in Egypt, there is a 20% tax and in future Israel, there will be a 20% tax (the people of Israel paid *two* tithes to their government—one for the government and the other to support the priests and their Tabernacle). In Egypt, this appears to be the same thing. Even though 20% would from thereon be paid to the Egyptian government, the Egyptian government also maintained their priesthood, never charging them for the grain to keep them and their animals alive.

If we were to apply that to modern-day America, this would suggest that 10% would be an ideal tax and that all Christian churches (and even Jewish synagogues) should be allowed to live a tax-free life. About the only thing that the government does which is in line with the Bible and our Constitution is maintain a military.

Genesis 47:23–24 Then Joseph said to the people, “Observe [that] I have bought you [all] [this] day [along] with your land for Pharaoh. Look, [there is] seed for you [all] that you will [use to] sow the ground. In the harvest, you will give a fifth to Pharaoh and four-fifths [lit., *four parts*] will be to you as field seed, for your food, for [those] who are in your home and for your little ones to eat.” (Kukis mostly literal translation)

Genesis 47:23–24 Then Joseph said to the people, “Observe that I have purchased all of you this day along with your lands on behalf of Pharaoh. I am providing you with seed and you will use that seed to sow. When harvest time comes, you will give a fifth of this seed to Pharaoh and you will keep four-fifths for yourself, which you may use as seed for the next year’s crop, for your food, for those who are in your home and for your little ones to eat.” (Kukis paraphrase)

And so they say, “You have saved our lives; we find grace in [two] eyes of my adonai. And we have been slaves to Pharaoh.”

Genesis
47:25

They responded [lit., *and so they said*] [to Joseph], “You have saved us [from death]; we have found grace in the eyes of our adonai. [We agree;] we will be slaves to Pharaoh.”

They responded to Joseph, saying, “You have saved us from death; we recognize that you have given grace to us. We agree to the terms you have laid out; we will be slaves to Pharaoh.”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so they say, “You have saved our lives; we find grace in [two] eyes of my adonai. And we have been slaves to Pharaoh.”

Dead Sea Scrolls
Targum of Onkelos

.
And they said, Thou hast preserved us; may we find grace in the eyes of my lord, and we will be the servants of Pharaoh.

Targum (Pseudo-Jonathan)	And they said, Thou hast preserved us: let us find favour in the eyes of my lord, and we will be Pharaoh's servants.
Revised Douay-Rheims	And they answered: Our life is in thy hand: only let my lord look favourably upon us, and we will gladly serve the king.
Latin Vulgate	.
Aramaic ESV of Peshitta	They said, "You have saved our lives! Let us find favour in the sight of my lord, and we will be Pharaoh's servants."
Peshitta (Syriac)	And they said, You have saved our lives; let us find mercy in the sight of our lord, and we will be Pharaohs servants.
Septuagint (Greek)	And they said, You have saved us; we have found favour before our lord, and we will be servants to Pharaoh.
NETS (Greek)	.
Brenton's Septuagint	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And they said to him, Truly you have kept us from death; may we have grace in your eyes, and we will be Pharaoh's servants.
Easy English	The people said, 'You have not let us die. So we agree to be slaves of the king.'
Easy-to-Read Version–2008	The people said, "You have saved our lives. We are happy to be slaves to Pharaoh."
<i>God's Word</i> TM	"You have saved our lives," they said. "Please, sir, we are willing to be Pharaoh's slaves."
Good News Bible (TEV)	They answered, "You have saved our lives; you have been good to us, sir, and we will be the king's slaves."
International Children's B.	The people said, "You have saved our lives. If you like, we will become slaves of the king."
<i>The Message</i>	They said, "You've saved our lives! Master, we're grateful and glad to be slaves to Pharaoh."
Names of God Bible	.
NIRV	"You have saved our lives," they said. "If you are pleased with us, we will be Pharaoh's slaves."
New Simplified Bible	.

Thought-for-thought translations; paraphrases:

Common English Bible	The people said, "You've saved our lives. If you wish, we will be Pharaoh's slaves."
Contemporary English V.	"Sir, you have saved our lives!" they answered. "We are glad to be slaves of the king."
The Living Bible	"You have saved our lives," they said. "We will gladly be the serfs of Pharaoh."
New Berkeley Version	.
New Century Version	.
New Life Version	.
New Living Translation	"You have saved our lives!" they exclaimed. "May it please you, my lord, to let us be Pharaoh's servants."

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
International Standard V	"You've saved our lives," they replied. "If it pleases you, your Excellency, we'll be Pharaoh's slaves."

New Advent (Knox) Bible	Our lives are in thy hand, they said; as long as we enjoy my lord's favour, we will gladly be the king's servants.
Revised Knox Bible	.
Translation for Translators	They replied, "You have saved our lives! We want you to be pleased with us. And we will be the king's slaves."

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	They were to say: You is to have given us life; we were to find favor in the eye of our lord, as Pharaohs servants.
Conservapedia	.
Ferrar-Fenton Bible	They thereupon replied, " Our found favour in the eyes of my lord, and we will be slaves of Pharaoh."
God's Truth (Tyndale)	And they answered: You have saved our lives. Let us find grace in the sight of my lord, and let us be Pharaohs servants.
HCSB	.
Jubilee Bible 2000	.
Lexham English Bible	.
H. C. Leupold	.
NIV, ©2011	"You have saved our lives," they said. "May we find favor in the eyes of our lord; we will be in bondage to Pharaoh."
NIV – UK	.
Tree of Life Version	.
Urim-Thummim Version	.
Wikipedia Bible Project	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	.
New American Bible (2002)	"You have saved our lives!" they answered. "We are grateful to my lord that we can be Pharaoh's slaves."
New American Bible (2011)	.
New Jerusalem Bible	.
New RSV	.
Revised English Bible	"You have saved our lives," the people said. "If it please your lordship, we shall be Pharaoh's slaves."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	(Maftir) They replied, "You have saved our lives! So if it pleases my lord, we will be Pharaoh's slaves."
exeGesés companion Bible	And they say, You preserved our lives! We find charism in the eyes of my adoni and we become the servants of Paroh.
Hebraic Roots Bible	.
JPS (Tanakh—1985)	.
Israeli Authorized Version	And they said, Thou hast saved our lives: let us find grace in the sight of my YY , and we will be Pharaoh's servants.
Kaplan Translation	'You have saved our lives,' they responded. 'Just let us find favor in your eyes, and we will be Pharaoh's serfs.'
Orthodox Jewish Bible	And they said, Thou hast saved our lives; let us find chen (grace, favor) in the sight of adoni, and we will be avadim to Pharaoh.
The Scriptures 1998	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	The people said, "You have saved our lives [allowed us to live]. If you like [we have found favor in the eyes of my master/lord], we will become slaves of the king [Pharaoh]."
The Geneva Bible	.
Kretzmann's Commentary	And they said, thou hast saved our lives; let us find grace in the sight of my lord, and we will be Pharaoh's servants. The people declared themselves fully satisfied with this arrangement, since they felt the wisdom of Joseph's rule. He had prevented wasteful squandering and had averted a universal famine. He had had their welfare in mind at all times and had introduced an economic system which was to the advantage of the entire nation.
NET Bible®	They replied, "You have saved our lives! You are showing us favor [<i>Heb</i> "we find favor in the eyes of my lord." Some interpret this as a request, "may we find favor in the eyes of my lord."], and we will be Pharaoh's slaves."
Syndein/Thieme	.
The Voice	Egyptians: You have saved our lives. If it pleases my lord, we are honored to serve as slaves to Pharaoh <i>under these terms</i> .

Literal, almost word-for-word, renderings:

Benner's Mechanical Trans.	...and they said, you made us live, we will find beauty in the eyes of my lord and we will exist as servants for Paroh ^[Great house] ,...
Concordant Literal Version	And saying are they, "Preserving are you our lives. Finding are we grace in the eyes of my lord, and we become Pharaoh's servants.
Context Group Version	And they said, You have rescued our lives: let us find favor in the sight of my lord, and we will be Pharaoh's slaves.
Darby Translation	And they said, Thou hast saved us alive. Let us find favour in the eyes of my lord, and we will be Pharaoh's bondmen.
<i>Emphasized Bible</i>	.
English Standard Version	And they said, "You have saved our lives; may it please my lord, we will be servants to Pharaoh."
English Standard V. – UK	.
Evidence Bible	.
Green's Literal Translation	And they said, You have saved our lives; let us find favor in the eyes of my lord, and we will become slaves to Pharaoh.
H. C. Leupold	.
Jack Ballinger's translation	.
Modern English Version	.
Modern KJV	.
NASB	.
New European Version	.
New King James Version	So they said, "You have saved our lives; let us find favor in the sight of my lord, and we will be Pharaoh's servants."
Owen's Translation	.
Benner's Mechanical Trans.	.
Stuart Wolf	.
Third Millennium Bible	.
Updated Bible Version 2.11	.
A Voice in the Wilderness	.
Webster's Bible Translation	.
World English Bible	.
<i>Young's Literal Translation</i>	.

Young's Updated LT

And they say, "You have revived us; we find grace in the eyes of my lord, and have been servants to Pharaoh;"

The gist of this passage: The people are thankful to be saved and agree to become Joseph's servants.**Genesis 47:25a**

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine plural, Qal imperfect	Strong's #559 BDB #55
châyâh (חַיָּה) [pronounced <i>khaw-YAW</i>]	<i>to keep alive, to preserve/save life; to deliver from death, to grant life</i>	2 nd person masculine singular, Hiphil perfect with the 1 st person plural suffix	Strong's #2421 & #2425 BDB #310

Translation: They responded [lit., and so they said] [to Joseph], "You have saved us [from death];...

Joseph has just laid out the exact terms of their servitude. They can respond in a number of different ways. They recognize what Joseph has done on their behalf; and apart from his foresight and planning, they would have died.

Notice that no one expects a handout from the government.

Genesis 47:25b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
mâtsâ' (מצא) [pronounced <i>maw-TSAW</i>]	<i>to attain to, to find, to detect, to happen upon, to come upon, to find unexpectedly, to discover; to meet (encounter)</i>	1 st person plural, Qal imperfect	Strong's #4672 BDB #592
chên (חֵן) [pronounced <i>khayn</i>]	<i>grace, favor, blessing</i>	masculine singular noun	Strong's #2580 BDB #336
bê (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
'îynêy (עֵינָי) [pronounced <i>gee-NAY</i>]	<i>eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface</i>	feminine dual construct	Strong's #5869 (and #5871) BDB #744

Together, the bêyth preposition and the construct form 'îynêy (עֵינָי) [pronounced *gee-NAY*], literally mean *in the eyes of*; it can be understood to mean *in the opinion of, in the thinking of, in the estimation of; as _____ sees things to be, in the sight of*.

Genesis 47:25b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
ʾădônîy (אֲדֹנָי) [pronounced <i>uh-doh-NEE</i>]	<i>my Lord, my Master, my Sovereign; my lord [master]; can be used to refer to a possessor, an owner; transliterated Adoni, adoni</i>	masculine singular noun with the 1 st person singular suffix	Strong's #113 & #136 BDB #10

Translation: ...we have found grace in the eyes of our adonai.

They recognize that they have received grace from Joseph, referred to here as *our lord*.

Genesis 47:25c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	1 st person plural, Qal perfect	Strong's #1961 BDB #224
ʿăbādîym (עֲבָדִים) [pronounced <i>ǵe^b-vaw-DEEM</i>]	<i>slaves, servants; workers; underlings; subjects; slavery, bondage, servitude; this can mean military men, soldiers in the plural</i>	masculine plural noun	Strong's #5650 BDB #713
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
par ^e ôh (פַּרְעֹה) [pronounced <i>pahr^e-ǴOH</i>]	<i>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated pharaoh</i>	masculine singular proper noun	Strong's #6547 BDB #829

Remember about the reading back in v. 21. The NET Bible: *The MT reads “and the people he removed to the cities,” which does not make a lot of sense in this context. The Samaritan Pentateuch and the LXX read “he enslaved them as slaves.”*⁴⁰

Translation: [We agree;] we will be slaves to Pharaoh.”

When they say, “We will be slaves to Pharaoh” they are saying that they agree to all of the terms laid out by Joseph.

The people are respectful and appreciative of what Joseph has done on their behalf.

Joseph has laid out the terms of the enslavement of this people, and they are appreciative to him. Later generations will come up after this generation, and they will be turned away from the worship of the True God. In Exodus, the people will enslave the Jews, and that will be the first step of their downfall.

⁴⁰ From <https://bible.org/netbible/index.htm?gen44.htm> (footnote); accessed January 26, 2017.

This is such a refreshing change from the people today who believe that the state (i.e., the taxpayers of the state) owe them a living, housing and food. When they do not receive what they believe is due to them, they are arrogant and dissatisfied. These people recognize that the state owes them nothing and that the state had the foresight to put grain aside for a situation like this and they are therefore grateful. The alternative is that their children and wives and family would all die. They are giving tacit agreement to this enactment of Joseph.

Genesis 47:25 And they said, "You have saved our lives. Let us find grace in the sight of my lord, and we will be Pharaoh's servants."

Genesis 47:25 They responded [lit., *and so they said*] [to Joseph], "You have saved us [from death]; we have found grace in the eyes of our adonai. [We agree;] we will be slaves to Pharaoh." (Kukis mostly literal translation)

Genesis 47:25 They responded to Joseph, saying, "You have saved us from death; we recognize that you have given grace to us. We agree to the terms you have laid out; we will be slaves to Pharaoh." (Kukis paraphrase)

Unlike people today, where they seem to believe that they are entitled to be fed, housed and clothed at public expense, simply because they are alive and breathe in air; the people of Egypt were far more humble, and they recognized that Joseph went out of his way in order to make certain that they all survived. He planned for the famine for the entire country. They understood that they had no legal claim upon the grain that Joseph had accumulated; and they understood that this was graciousness for them to live and for their families to live. We could learn a lot from this society.

Also bear in mind that this is a society which welcomed the Hebrew people into their midst and there will be a number of incidents that we will study to indicate a close relationship between the people of Jacob and the people of Egypt (in *this* generation).

And so sets her Joseph a decree as far as the day the this upon a land of Egypt: to Pharaoh to the fifth; only land of the priests for itself was not to Pharaoh.

Genesis
47:26

Joseph made a decree to this day regarding the land of Egypt: a fifth [of the produce would go] to Pharaoh; but [lit., *only*] the land of the priests alone would not be for Pharaoh.

Joseph made a decree, then, regarding the land of Egypt, a decree which stands to this day: a fifth part of everyone's produce would go to Pharaoh; but the land of the priests would not be taxed.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so sets her Joseph a decree as far as the day the this upon a land of Egypt: to Pharaoh to the fifth; only land of the priests for itself was not to Pharaoh.
Dead Sea Scrolls	.
Targum of Onkelos	And Joseph made it a statute unto this day over the land of Mizraim, that one of five should be given to Pharaoh; only the land of the priests alone was not Pharaoh's.
Targum (Pseudo-Jonathan)	And Joseph established it a law unto this day over the land of Mizraim to take to Pharaoh a fifth part of the produce, except only the land of the priests which was not Pharaoh's.
Revised Douay-Rheims	From that time unto this day, in the whole land of Egypt, the fifth part is paid to the king, and it is become as a law, except the land of the priests, which was free from this covenant.
Latin Vulgate	.

Aramaic ESV of Peshitta	Yoseph made it a statute concerning the land of Egypt to this day, that Pharaoh should have the fifth. Only the land of the priests alone did not become Pharaoh's.
Peshitta (Syriac)	And Joseph made it a law over the land of Egypt to this day that Pharaoh should have the fifth part, except the land of the priests only, for it did not belong to Pharaoh.
Septuagint (Greek)	And Joseph appointed it to them for an ordinance until this day; to reserve a fifth part for Pharaoh, on the land of Egypt, except only the land of the priests, that was not Pharaoh's.
NETS (Greek)	.
Brenton's Septuagint	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	.
Easy English	So Joseph made a law about the land of Egypt. The law was that 1/5th (or 20%) of all food grown, belonged to Pharaoh. Only the land belonging to the priests did not belong to Pharaoh. And this law is still obeyed today. Verse 26, 'still obeyed today' means that the law was still obeyed when Genesis was written.
Easy-to-Read Version–2008	So Joseph made a law at that time in the land, and that law continues today. The law says that one-fifth of everything from the land belongs to the Pharaoh who owns all the land. The only land he does not own is the land of the priests.
<i>God's Word</i> [™]	.
Good News Bible (TEV)	.
International Children's B.	So Joseph made a law in Egypt, which continues today: One-fifth of everything from the land belongs to the king. The only land the king did not get was the priests' land. Joseph decreed a land law in Egypt that is still in effect, <i>A Fifth Goes to Pharaoh</i> . Only the priests' lands were not owned by Pharaoh.
<i>The Message</i>	.
Names of God Bible	.
NIRV	.
New Simplified Bible	Joseph made it a law for the land of Egypt that one-fifth of the harvest should belong to the king. This law still remains in force today. Only the lands of the priests did not become the king's property.

Thought-for-thought translations; paraphrases:

Common English Bible	So Joseph made a law that still exists today: Pharaoh receives one-fifth from Egypt's farmland. Only the priests' farmland didn't become Pharaoh's.
Contemporary English V.	Then Joseph made a law that one-fifth of the harvest would always belong to the king. Only the priests did not lose their land.
The Living Bible	So Joseph made it a law throughout the land of Egypt—and it is still the law—that Pharaoh should have as his tax 20 percent of all the crops except those produced on the land owned by the temples.
New Berkeley Version	.
New Century Version	So Joseph made a law in Egypt, which continues today: One-fifth of everything from the land belongs to the king. The only land the king did not get was the priests' land.
New Life Version	Joseph made it a law in the land of Egypt that Pharaoh should have the fifth part. It is a law to this day. Only the land of the religious leaders did not become Pharaoh's.
New Living Translation	.

Partially literal and partially paraphrased translations:

American English Bible	So JoSeph passed a law that we still have today: a fifth part [of the produce of the land of Egypt] is to be [given to] Pharaoh. The only exception is the land of the priests... that isn't Pharaoh's.
Beck's American Translation International Standard V	. So Joseph crafted a statute concerning Egypt that remains valid to this day that Pharaoh should own a fifth of the produce, excluding the land belonging to the priests, which remained outside of Pharaoh's control.
New Advent (Knox) Bible	All over Egypt, from that day to this, the payment of the fifth is a custom which has the force of law, except in the priests' lands, which are bound by no such conditions.
Revised Knox Bible Translation for Translators	. So Joseph made a law about all the land in Egypt, stating that one-fifth of the crops that are harvested belongs to the king. That law still exists. Only the land that belonged to the priests did not become the king's land.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Joseph was to set it as a prescription, in the land of Egypt, to this day, that to Pharaoh is a fifth. Only the land of the priests - is it Pharaoh's?.
Conservapedia	Joseph passed a statute to this day over the land of Egypt, that Pharaoh would receive a twenty-percent tax, except only for the land belonging to the priests, which did not become the property of Pharaoh.
Ferrar-Fenton Bible	So Joseph made it the constitution to this day ; — that the land of the Mitzerites was Pharaoh's for the fifth tax, except the lands of the priesthood, which were not to become Pharaoh's.
God's Truth (Tyndale)	And Joseph made it a law over the land of Egypt unto this day: that men must give Pharaoh the fifth part, except the land of the priests only, which was not bond unto pharao.
HCSB	.
Jubilee Bible 2000	.
Lexham English Bible	.
H. C. Leupold	And Joseph made it an ordinance concerning the land of Egypt unto this day for Pharaoh in the matter of the fifth part. Only the land of the priests belonged to them alone; it did not become Pharaoh's.
NIV, ©2011	.
NIV – UK	.
Tree of Life Version	.
Urim-Thummim Version	Then Joseph established a law over the land of Egypt to this day, that Pharaoh should have the 5th part, excluding the land of the priests that were not retained by Pharaoh.
Wikipedia Bible Project	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	And Joseph put it an enactment to this day over the land of Egypt: To Pharaoh the fifth; except the land of the priests was separate; it did not become Pharaoh's.
New American Bible (2002)	.
New American Bible (2011)	Thus Joseph made it a statute for the land of Egypt, which is still in force, that a fifth of its produce should go to Pharaoh. Only the land of the priests did not pass over to Pharaoh.
New Jerusalem Bible	So Joseph made a law, still in force today, as regards the soil of Egypt, that one-fifth should go to Pharaoh. Only the land of the priests did not go to Pharaoh.
New RSV	.

Revised English Bible Joseph established it as a law in Egypt that one fifth of the produce should belong to Pharaoh, and so it has been from that day to this. It was only the priests' land that did not pass into Pharaoh's hands.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible Yosef made it a law for the country of Egypt, valid to this day, that Pharaoh should have twenty percent. Only the property belonging to the priests did not become Pharaoh's.

exeGeses companion Bible And Yoseph set a statute over the land of Misrayim to this day, that Paroh have the fifth, except that the soil of the priests becomes not to Paroh.

Hebraic Roots Bible
JPS (Tanakh—1985)
Israeli Authorized Version

.
. And Yosef made it a Torah over the land of Egypt unto this day, that Pharaoh should have the fifth part, except the land of the kohanim only, which became not Pharaoh's.

Kaplan Translation Joseph set down a decree (that is in force until today [i.e. when the Torah was written.]) that one-fifth of [whatever grows on] the farm land of Egypt belonged to Pharaoh. Only the priestly lands did not belong to Pharaoh.

Orthodox Jewish Bible And Yosef made it a chok over Eretz Mitzrayim unto this day, that Pharaoh should have the fifth part, except the admat hakohanim only, which became not Pharaoh's.

The Scriptures 1998

.

Expanded/Embellished Bibles:

The Amplified Bible
The Expanded Bible

.
So Joseph made a law in Egypt, which continues today: One-fifth of everything from the land belongs to the king [^lPharaoh]. The only land the king [^lPharaoh] did not get was the priests' land.

The Geneva Bible
Kretzmann's Commentary

.
And Joseph made it a law over the land of Egypt unto this day that Pharaoh should have the fifth part, twenty percent of the income going into the royal treasury as revenue; except the land of the priests only, which became not Pharaoh's. It was a great blessing for Egypt that a man was ruler in those days who combined a high degree of wisdom with the fear of God, a combination for which any country has reasons to be thankful.

NET Bible®

So Joseph made it a statute, which is in effect [The words "which is in effect" have been supplied in the translation for stylistic reasons.] to this day throughout the land of Egypt: One-fifth belongs to Pharaoh. Only the land of the priests did not become Pharaoh's.

Syndein/Thieme
The Voice

.
So Joseph made a law regarding the land of Egypt—which stands to this day—declaring Pharaoh is due one-fifth of *all the land produces*. Only the land of the priests remained personal property.

Literal, almost word-for-word, renderings:

Benner's Mechanical Trans. ...and Yoseph ^[Adding] set her in place for a custom until this day concerning the ground of Mitsrayim ^[Troubles] for Paroh ^[Great house] for the fifth part, only the ground of the priests is for themselves and did not exist for Paroh ^[Great house],...

Concordant Literal Version	And Joseph is constituting it for a statute over the ground of Egypt till this day--to Pharaoh a fifth. But the ground of the priests, theirs alone does not become Pharaoh's.
Context Group Version	.
Darby Translation	.
<i>Emphasized Bible</i>	.
English Standard Version	So Joseph made it a statute concerning the land of Egypt, and it stands to this day, that Pharaoh should have the fifth; the land of the priests alone did not become Pharaoh's.
English Standard V. – UK	.
Evidence Bible	.
Green's Literal Translation	And Joseph made it a law until this day on the land of Egypt, the fifth <i>part is</i> for Pharaoh; only the land of the priests <i>being</i> excepted; it did not become Pharaoh's.
H. C. Leupold	.
Jack Ballinger's translation	.
Modern English Version	.
Modern KJV	.
NASB	Joseph made it a statute concerning the land of Egypt <i>valid</i> to this day, that Pharaoh should have the fifth; only the land of the priests did not become Pharaoh's.
New European Version	.
New King James Version	.
Owen's Translation	.
Benner's Mechanical Trans.	.
Stuart Wolf	.
Third Millennium Bible	.
Updated Bible Version 2.11	.
A Voice in the Wilderness	.
Webster's Bible Translation	.
World English Bible	.
<i>Young's Literal Translation</i>	.
Young's Updated LT	And Joseph sets it for a statute unto this day, concerning the ground of Egypt, <i>that</i> Pharaoh has a fifth; only the ground of the priests alone has not become Pharaoh's.

The gist of this passage: There was a statute established here by Joseph of a 20% income tax, based upon Pharaoh owning all of the land. The priests retained their land and were exempt from this tax.

Genesis 47:26a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (וַ) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
sîym (שׂיַם) [pronounced <i>seem</i>]; also spelled sûwm (שׂוּם) [pronounced <i>soom</i>]	<i>to put, to place, to set; to make; to appoint</i>	3 rd person masculine singular, Qal imperfect	Strong's #7760 BDB #962

Genesis 47:26a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
All of the BDB meanings: <i>to put, set, lay, put or lay upon, lay (violent) hands on; to set, direct, direct toward; to extend (compassion) (figuratively); to set, ordain, establish, found, appoint, constitute, make, determine, fix; to set, station, put, set in place, plant, fix; to make, make for, transform into, constitute, fashion, work, bring to pass, appoint, give.</i> Gesenius adds: <i>to direct, to turn [in any direction]; to make, to prepare.</i> I have used the translation <i>to designate, to designate.</i>			
ʾêth (אֵת) [pronounced <i>ayth</i>]	<i>her, it; untranslated generally; occasionally to her, toward her</i>	sign of the direct object with the 3 rd person feminine singular suffix	Strong's #853 BDB #84
Yôwçêph (יֹוֹצֵף) [pronounced <i>yoh-SAYF</i>]	<i>he adds, he increases; transliterated Joseph</i>	proper masculine noun	Strong's #3130 BDB #415
lâmed (ל) [pronounced <i>l</i> ʰ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
chôq (חֶקֶל) [pronounced <i>khoke</i>]	<i>decree, that which is decreed; statute; boundary, defined limit; an appointed portion of labor, a task</i>	masculine singular noun	Strong's #2706 BDB #349
Recall that we used this word earlier to refer to the state salary that the priests received (in v. 22).			
ʿad (עַד) [pronounced <i>gahd</i>]	<i>as far as, even to, up to, until; while, so long as; to, even to [some certain limit]; even to [unto], unto</i>	preposition of duration or of limits	Strong's #5704 BDB #723
yôwm (יוֹם) [pronounced <i>yohm</i>]	<i>day; time; today (with a definite article)</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
zeh (זֶה) [pronounced <i>zeh</i>]	<i>here, this, thus</i>	demonstrative adjective with the definite article	Strong's #2063, 2088, 2090 BDB #260
The ʿad (עַד) [pronounced <i>gahd</i>] preposition, yôwm and hûw (with definite articles) literally mean <i>as far as this day; and translated even to this day, to this day, until this day; until this time, even to this day, even today.</i>			
ʿal (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over; on the ground of, because of, according to, on account of, on behalf of, with, by, besides, in addition to, to, toward, together with, in the matter of, concerning, as regards to</i>	preposition of relative proximity	Strong's #5921 BDB #752
ʾādâmâh (אֲדָמָה) [pronounced <i>uh-daw-MAWH</i>]	<i>ground, soil, dirt, earth, tillable earth, land, surface of the earth</i>	feminine singular construct	Strong's #127 BDB #9
Mits ^e rayim (מִצְרַיִם) [pronounced <i>mits-RAH-yim</i>]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun	Strong's #4714 BDB #595

Translation: Joseph made a decree to this day regarding the land of Egypt:...

Joseph set out the terms of the agreement; the people agreed to these terms. Therefore, these terms would be enacted into law.

Genesis 47:26b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
par ^e ôh (הַעֲרֹף) [pronounced pah ^e -GOH]	<i>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated pharaoh</i>	masculine singular proper noun	Strong's #6547 BDB #829
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition	No Strong's # BDB #510
chămîyshîyth (חֲמִישִׁי) [pronounced khuh-mee-SHEETH]	<i>fifth</i>	feminine singular numeral ordinal; with the definite article	Strong's #2549 BDB #332

Translation: ...a fifth [of the produce would go] to Pharaoh;...

From that point on, Pharaoh would collect a fifth part of the produce. Joseph has saved these people from starvation; they recognize this and they are appreciative.

Genesis 47:26c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
raq (רַק) [pronounced rahk]	<i>only, provided, altogether, surely; in any case; but; nevertheless</i>	adverb of limitation or of restrictive force	Strong's #7534 & #7535 BDB #956
It is also a prefix to a sentence to add a limitation to something previously expressed, in which case it is rendered <i>only</i> . It is used to emphasize single words, especially adjectives, in which case it can be <i>only</i> but also <i>nought but, nothing but</i> . After a negative, it can be rendered <i>save, except</i> .			
'ādâmâh (אֲדָמָה) [pronounced uh-daw-MAWH]	<i>ground, soil, dirt, earth, tillable earth, land, surface of the earth</i>	feminine singular noun	Strong's #127 BDB #9
kôhên (כֹּהֵן) [pronounced koh-HANE]	<i>priest; principal officer or chief ruler</i>	masculine plural noun with the definite article	Strong's #3548 BDB #463
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
bad (בַּד) [pronounced bahd]	<i>separation, by itself, alone</i>	masculine singular noun	Strong's #905 BDB #94

Together, the lâmed preposition and bad (בַּד) mean *in a state of separation, by itself, alone, only; apart*.

Genesis 47:26c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
This may possibly be translated <i>besides, as well as</i> in 1Kings 4:23.			
lô' (לֹא or לוֹ) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person feminine singular, Qal perfect	Strong's #1961 BDB #224
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
par ^e ôh (פַּרְעֹה) [pronounced <i>pahr^e-G^OH</i>]	<i>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated pharaoh</i>	masculine singular proper noun	Strong's #6547 BDB #829

Translation: ...but [lit., *only*] the land of the priests alone would not be for Pharaoh.

There is a single limitation; the priests would not be required to give a fifth part of their produce to Pharaoh.

Joseph is probably writing this in retrospect, many years later. During his time in office, he may have had very little time to write Scripture.

Genesis 47:26 And Joseph made it a law of the land of Egypt to this day, that Pharaoh should have the fifth part, excepting only the land of the priests, which did not become Pharaoh's.

Genesis 47:26 Joseph made a decree to this day regarding the land of Egypt: a fifth [of the produce would go] to Pharaoh; but [lit., *only*] the land of the priests alone would not be for Pharaoh. (Kukis mostly literal translation)

Genesis 47:26 Joseph made a decree, then, regarding the land of Egypt, a decree which stands to this day: a fifth part of everyone's produce would go to Pharaoh; but the land of the priests would not be taxed. (Kukis paraphrase)

This verse tells us that, the income tax collected by Pharaoh was a very popular policy with the people in charge, and they were not willing to let go of it.

You might better understand what is happening here with the less literal translation: **Joseph made a decree, then, regarding the land of Egypt, a decree which stands to this day: a fifth part of everyone's produce would go to Pharaoh; but the land of the priests would not be taxed.**

Why are churches untaxed?

1. You may not realize it, but the tradition of not taxing churches actually goes all the way back to Genesis 47:26, to this decree made by Joseph, taking place nearly 4000 years ago.
2. In the ancient world, it was the established government which, in some cases, saw to it that the spiritual aspect of the country was paid for. We have the example here in Egypt; and we will have it again in the laws of Israel.
3. We have to bear in mind that Israel is a special case. Israel was a true theocracy—a nation actually ruled by God. The only equivalent circumstance today is an area where Islam is so prevalent that Sharia law

Why are churches untaxed?

- is the prevailing law. This is a false theocracy, as Muslims do not worship the True God (Who is Jesus Christ).
4. Today, in the United States, churches are not taxed under the principle *freedom of religion*. If churches are taxed, and the wrong people get into power, then they will simply overtax the churches to a point where they cannot afford to keep their doors open.
 5. All of the monies in a church have already been taxed. The parishioners all pay taxes. Liberals want as many bites of the apple as they can get. So, it makes no difference to them that the offerings taken up have been taxed (or mostly taxed); they want to tax it again. Now, for the most part, they want to tax the churches out of existence. They want government to be in charge; and whatever religious views and programs that may exist to be under their *wise* governance.
 - 6.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Looking back on this section, we can see these parallels. Joseph represents Jesus Christ; Pharaoh represents God the Father.

Parallels Between What Joseph Did and What Jesus Christ Does For Us

Joseph	Jesus Christ
Joseph knew what was coming from the very beginning and he made provision for it.	Jesus Christ knew what was coming from the very beginning and He made provision for it.
Joseph planned out in advance to set aside grain for the people of Egypt (and Canaan).	Jesus Christ planned out in advance to die for our sins; and prepared all things so we can know this.
The Egyptians find themselves in a hopeless situation to where they have nothing more to offer the king but themselves.	We find ourselves in a hopeless situation to where we understand at some point that we have nothing to give to God.
In order to be saved, all the Egyptians have to do is agree to the terms of their lord.	All we have to do to be saved is agree to the terms of our Lord.
The Egyptians recognized that Joseph saved them; and they are very appreciative.	The believer who learns some doctrine after salvation recognizes that Jesus Christ has saved them; and he becomes very appreciative.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The end of this chapter looks at the final years of the famine and how Joseph wheeled and dealt with the people in order to come to a final solution. We have already discussed what Jacob did with most of the Egyptians in the previous few verses. They traded their silver, their livestock, their land and eventually themselves in order to be fed. However, there was an exception to this.

Genesis 47:26 And Joseph made it a law of the land of Egypt to this day, that Pharaoh should have the fifth part, excepting only the land of the priests, which did not become Pharaoh's.

The priests of the land were exempt from the taxation of Pharaoh, and they apparently received some sort of support from the Egyptian government. Obviously they had to have grain to survive on; and Pharaoh—possibly

at the urging of Joseph—did not enslave the priests of his land. Insofar as we know, Egypt may be the first country to institute an income tax but to not tax the *churches*. They gave their priests a tax-free life. At this time, the priests appear to be state supported; and the Levites also received state support in nation Israel (the priests came from the tribe of Levi).

This suggests to me that the priests in Egypt were priests of the True God, the God of Abraham, Isaac, and Jacob. Simply because God chose a peculiar people and was with them for many centuries, this does not mean that God was unknown in the world. With Abraham, Isaac, and Jacob, God is playing the long game. From them would come the Person of Jesus Christ, God's Son.

As an aside, one might think that, given all that Joseph did and his loyalty to Pharaoh—why don't we have an Egyptian record of this? Why isn't there come a time when Joseph is set aside as a national hero? Where are the Egyptian statues of Joseph?

We only need view our current view of history in the United States (I write this in 2017). 20 years ago and earlier, Christopher Columbus, George Washington, and Thomas Jefferson were seen as great American heroes (Columbus is obviously *not* an *American* hero, but a revered man). We set aside a day called Columbus Day which many have celebrated throughout our history. However, during this past year (and earlier), not only are radicals attacking and tearing down the statues of Confederate soldiers and generals; they are beginning to deface the statues of Columbus and those of our founding fathers. Even though the majority of people think that this is wrong, if not bizarre; it is still happening. Even city councils are taking part in this removal of our history; and the radicals keep expanding their anger towards statues unrelated to the Civil War (they will literally **pull down statues and then try to stomp them**). Our media plays a part in all of this, and, for a time, pretends that this is the most important national issue before us.

What these radicals are doing is, they choose a particular person in our history, and then they isolate him from everything except for one aspect of his life (perhaps he owned slaves). Then his entire life is defined by one thing and one thing only—owning slaves, and therefore he is considered to be in favor of slavery (whether this person was or not). The conclusion is, anyone who does not repudiate this person is a supporter of slavery (too bad the Democrat party did not have these same feelings 150 years ago when it actually counted). This is a method made popular by Saul Alinski, who wrote *Pick the target, freeze it, personalize it, and polarize it*.⁴¹ His 13 rules for radicals may be found in **Wikipedia** and his evil, radical tactics ought to sound very familiar, for those who follow the news.

In any case, not only are Confederate soldier statues being attacked; but so are the statues and plaque related to Christopher Columbus, George Washington and Thomas Jefferson. My point is, all it takes is a single generation to go from respecting and revering a hero or a founder, to hating and disrespecting that same hero or founder. Why would subsequent generations hate Joseph and the current Pharaoh? Well, they took away all of their land and livestock and instituted a 20% tax forever more on the people (in paying this tax, they got to keep their livestock and work the land which used to belong to them). The people of another generation could view Joseph and this Pharaoh with hatred because of their current situation. If statues had been erected, they may have removed them. If plaques had been made, another generation may have destroyed them. Just as Satan inspires the revolutionaries in the United States **today**, he would have inspired subsequent generations of Egyptians to reject heroes from their own history and then to enslave God's people. When we view various cultural shifts, it is important to remember that, underneath them is always a spiritual war.

My point in this tangent is, it is very likely that Joseph was either villainized by later generations and then removed from their *history books* altogether. Satan does not want anything which is related to God remembered, and he seeks to destroy that history. Americans in 2017 have seen this same sort of thing occur with their very own eyes in a nation known for its freedoms.

Back to our narrative:

⁴¹ From https://en.wikipedia.org/wiki/Rules_for_Radicals accessed October 10, 2017.

Chapter Outline

Charts, Graphics and Short Doctrines

Jacob Requires that Joseph Bury Him in the Land of Canaan

At this point, we have begun a new topic here. We have dispensed with Joseph and the depression specifically and well deal with Jacob and family living in Egypt.

This section of Genesis 47 really should have been placed at the beginning of Genesis 48. For the remainder of this chapter, we will be told about Jacob living in the land of Egypt, his family increasing dramatically, and that he comes to the end of his life. He will extract a promise from Joseph to see to it that he is buried in the Land of Promise rather than in Egypt. That in itself indicates that Joseph understands his place in the plan of God far more than we previously would have thought.

In Genesis 48, Jacob will bless Joseph's two sons, adopting them (as per the ancient world's concept of adoption), indicating the Joseph will receive the double portion and his sons will be two tribes (branches) of the line of Israel. So, even though we speak of the 12 sons of Jacob and the 12 tribes of Israel, there are actually 13 tribes of Israel.

In Genesis 49, Jacob will bless each of his 12 sons, and prophecy about their future. Genesis 50 will be the burial of Jacob followed by the death of Joseph.

And so remains Israel in a land of Egypt, in a land of Goshen. And so they are settled in her and so they bear young and so they become many exceedingly.

Genesis
47:27

Israel remained in the land of Egypt, [living] in the land of Goshen. They settled there [lit., in her] and had children and they greatly increased their number.

Israel spent the rest of his life in Egypt, living in the land of Goshen with his entire family. They settled in there for a good while, having children and greatly increasing their numbers.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so remains Israel in a land of Egypt, in a land of Goshen. And so they are settled in her and so they bear young and so they become many exceedingly.
Dead Sea Scrolls	.
Targum of Onkelos	And Israel dwelt in the land of Mizraim in the land of Goshen, and possessed it: and they increased and multiplied greatly.
Targum (Pseudo-Jonathan)	And Israel dwelt in the land of Mizraim, and they built there schools and mansions in the land of Goshen, and inherited therein fields and vineyards; and they increased and multiplied greatly.
Revised Douay-Rheims	So Israel dwelt in Egypt, that is, in the land of Gessen, and possessed it: and grew, and was multiplied exceedingly.
Latin Vulgate	.
Aramaic ESV of Peshitta	Yisrael lived in the land of Egypt, in the land of Goshen; and they got themselves possessions therein, and were fruitful, and multiplied exceedingly.
Peshitta (Syriac)	And Israel dwelt in the land of Egypt in the region of Goshen; and they became powerful in it, and grew, and multiplied exceedingly.
Septuagint (Greek)	Jacob's last request. Gn.47.27-31 And Israel dwelt in Egypt, in the land of Gesem, and they gained an inheritance upon it; and they increased and multiplied very greatly.
NETS (Greek)	.

Brenton's Septuagint .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And so Israel was living among the Egyptians in the land of Goshen; and they got property there, and became very great in numbers and in wealth.
Easy English	For all of that time, the Israelites stayed in Goshen. They had property there. And they had many children.
International Children's B.	.
Easy-to-Read Version–2006	Don't Bury Me in Egypt Israel stayed in Egypt. He lived in the land of Goshen. His family grew and became very large. They became landowners there and did very well.
<i>God's Word</i> TM	Jacob's [Israel's] Last Days in Egypt So the Israelites settled in Egypt in the region of Goshen. They acquired property there and had many children.
Good News Bible (TEV)	Jacob's Last Request The Israelites lived in Egypt in the region of Goshen, where they became rich and had many children.
<i>The Message</i>	And so Israel settled down in Egypt in the region of Goshen. They acquired property and flourished. They became a large company of people.
Names of God Bible NIRV	.
New Simplified Bible	The people of Israel lived in Egypt in the area of Goshen. They received property there. They had children and so became many.

Thought-for-thought translations; paraphrases:

Common English Bible	Jacob blesses Ephraim and Manasseh Israel lived in the land of Egypt, in the land of Goshen. They settled in it, had many children, and became numerous.
Contemporary English V.	The people of Israel made their home in the land of Goshen, where they became prosperous and had large families.
The Living Bible	So Israel lived in the land of Goshen in Egypt, and soon the people of Israel began to prosper, and there was a veritable population explosion among them.
New Berkeley Version	.
New Century Version	"Don't Bury Me in Egypt" The Israelites continued to live in the land of Goshen in Egypt. There they got possessions and had many children and grew in number.
New Life Version	Now Israel lived in the land of Egypt, in Goshen. They became richer there, and had children, and grew to a very large number.
New Living Translation	Meanwhile, the people of Israel settled in the region of Goshen in Egypt. There they acquired property, and they were fruitful, and their population grew rapidly.

Partially literal and partially paraphrased translations:

American English Bible	Well, IsraEl lived in the land of Gesem in Egypt, and they owned an allotment [of land] there, so the [family] grew rapidly and profusely.
Beck's American Translation	.
International Standard V	Israel remained in Egypt's Goshen territory, acquired land there, became prosperous, and his descendants [The Heb. lacks <i>his descendants</i>] grew very numerous.

New Advent (Knox) Bible	Thus Israel began to find a home in Egypt, that is, in the land of Gessen, took possession of it, and flourished, and grew great.
Revised Knox Bible	.
Translation for Translators	Jacob and his family started to live in Egypt, in the Goshen region. They acquired property there. Many children were born to them there. As a result, their population increased greatly.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Isra-el was to dwell on the solid grounds of the Egyptians, on the solid grounds of Goshen. He was to take hold of it, and was to become fruitful, and was to increase exceedingly.
Conservapedia	Israel lived in the land of Egypt, in the country of Goshen. They had landholdings in Goshen, and were fruitful and increased greatly in number.
Ferrar-Fenton Bible	Joseph also settled Israel in the land of the Mitzeraim in the district of Goshen, and they possessed there, and flourished, and increased greatly.
God's Truth (Tyndale)	And Israel dwelt in Egypt: even in the country of Gosan. And they had their possessions therein, and they grew and multiplied exceedingly.
HCSB	Israel Settles in Goshen Israel settled in the land of Egypt, in the region of Goshen. They acquired property in it and became fruitful and very numerous.
Jubilee Bible 2000	.
Lexham English Bible	.
H. C. Leupold	.
NIV, ©2011	.
NIV – UK	.
Tree of Life Version	Meanwhile, Israel settled in the land of Egypt in the land of Goshen, acquired property in it, and were fruitful and multiplied greatly.
Urim-Thummim Version	.
Wikipedia Bible Project	And Israel settled in the land of Egypt, in the land of Goshen and possessed it, and they bore fruit and became very many.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	And Israel sat down in the land of Egypt, in the land of Goshen, and they held possessions in it, and were fruitful, and increased exceedingly.
New American Bible (2002)	Thus Israel settled in the land of Egypt, in the region of Goshen. There they acquired property, were fertile, and increased greatly.
New American Bible (2011)	<i>Israel Blesses Ephraim and Manasseh.</i> Thus Israel settled in the land of Egypt, in the region of Goshen. There they acquired holdings, were fertile, and multiplied greatly [Ex 1:7].
New Jerusalem Bible	Thus Israel settled in Egypt, in the region of Goshen. They acquired property there; they were fruitful and grew very numerous.
New RSV	.
Revised English Bible	Thus Israel settled in Egypt, in Goshen, where they acquired land, and were fruitful, and increased greatly.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Isra'el lived in the land of Egypt seventeen years. They acquired possessions in it and were productive, and their numbers multiplied greatly.
exeGesés companion Bible	And Yisra El settles in the land of Misrayim in the land of Goshen;

	and they possess therein and bear fruit and abound mightily:...
Hebraic Roots Bible JPS (Tanakh—1985)	. Thus Israel settled in the country of Egypt, in the region of Goshen; they acquired holdings in it, and were fertile and increased greatly.
Israeli Authorized Version Kaplan Translation	. Meanwhile, [the fledgling nation of] Israel lived in Egypt, in the Goshen district. They acquired property there, and were fertile, with their population increasing very rapidly.
Orthodox Jewish Bible	And Yisroel settled in Eretz Mitzrayim, in Eretz Goshen; and they acquired property therein, and grew, and multiplied exceedingly.
<i>The Scriptures</i> 1998	.

Expanded/Embellished Bibles:

The Expanded Bible	“Don’t Bury Me in Egypt” The Israelites continued to live in the land of Goshen [45:10] in Egypt. There they got possessions and ·had many children [were fruitful] and ·grew in number [greatly multiplied; 1:22].
The Geneva Bible Kretzmann’s Commentary	. Verses 27-31 Joseph’s Promise to Jacob And Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions therein, and grew and multiplied exceedingly. This statement summarizes the history of the children of Israel for the next four hundred years.
NET Bible®	Israel settled in the land of Egypt, in the land of Goshen, and they owned land there. They were fruitful and increased rapidly in number.
Syndein/Thieme	And Israel {refers to Jacob, as the head of his family} dwelt in prosperity {yashab} in the land of Egypt, in the country of Goshen. And they had possessions therein {materialistically were very well off}, and grew {parah - grew in character}, and multiplied exceedingly {rabah - meaning multiplied in numbers - family size also grew}.
The Voice	<i>So this was how Israel and his descendants</i> came to live in the land of Egypt, in the region known as Goshen. They acquired property in the area, had children, and their number increased rapidly.

Literal, almost word-for-word, renderings:

Benner’s Mechanical Trans.	...and Yisra’el ^[He turns E] settled in the land of Mitsrayim ^[Troubles] in the land of Goshen ^[Drawnear] and they were held in her and they reproduced and they increased greatly,...
Concordant Literal Version	And dwelling is Israel in the land of Egypt, in the land of Goshen. And holdings have they in it and are fruitful, and increasing exceedingly.
Context Group Version	.
Darby Translation	.
<i>Emphasized Bible</i>	.
English Standard Version	.
English Standard V. – UK	.
Evidence Bible	.
Green’s Literal Translation	And Israel lived in the land of Egypt, in the land of Goshen. And they owned in it, and were fruitful, and multiplied exceedingly.
H. C. Leupold	.
Jack Ballinger’s translation	.
Modern English Version	Jacob’s Request of Joseph

Israel lived in the land of Egypt, in the land of Goshen, and they had possessions there and grew and became very numerous.

Modern KJV
NASB

Now Israel lived in the land of Egypt, in Goshen, and they acquired property in it and were fruitful and became very numerous.

New European Version

Jacob's Desire to Be Buried in Canaan

Israel lived in the land of Egypt, in the land of Goshen; and they got themselves possessions therein, and were fruitful, and multiplied exceedingly.

New King James Version

Joseph's Vow to Jacob

So Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions there and grew and multiplied exceedingly.

Owen's Translation

Benner's Mechanical Trans.

Stuart Wolf

Third Millennium Bible

Updated Bible Version 2.11

A Voice in the Wilderness

And Israel remained in the land of Egypt, in the land of Goshen; and they settled on property they owned there and grew and multiplied exceedingly.

Webster's Bible Translation

World English Bible

Young's Literal Translation

Young's Updated LT

And Israel dwells in the land of Egypt, in the land of Goshen, and they have possession in it, and are fruitful, and multiply exceedingly.

The gist of this passage:

Nascent nation Israel dwells in Goshen of Egypt, and they enjoy great growth and prosperity there.

Genesis 47:27a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
yâshab (בָּשַׁב) [pronounced yaw-SHAH ^{BV}]	to remain, to stay; to dwell, to live, to inhabit, to reside; to sit	3 rd person masculine singular, Qal imperfect	Strong's #3427 BDB #442
Yis ^e râ'êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	God prevails; contender; soldier of God; transliterated Israel	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
The NET Bible: <i>The name Israel means "God fights" (although some interpret the meaning as "he fights [with] God"). See Gen 32:28.⁴² The NIV Study Bible understands his name to mean, he struggles with God.⁴³ See Genesis 32:22–30.</i>			
b ^e (ב) [pronounced b ^{eh}]	in, into, at, by, near, on, with, before, against, by means of, among, within	a preposition of proximity	No Strong's # BDB #88

⁴² From <https://bible.org/netbible/index.htm?gen35.htm> (footnote) accessed January 2, 2015.

⁴³ *The NIV Study Bible*; ©1995 by The Zondervan Corporation; p. 46 (footnote).

Genesis 47:27a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong's #776 BDB #75
Mits ^e rayim (מִצְרַיִם) [pronounced mits-RAH-yim]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun	Strong's #4714 BDB #595
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong's #776 BDB #75
Goshen (גֹּשֶׁן) [pronounced GOH-sheen]	<i>a drawing near; and is transliterated Goshen</i>	proper noun/location	Strong's #1657 BDB #177

Translation: Israel remained in the land of Egypt, [living] in the land of Goshen.

Technically, the name *Israel* refers to Jacob, generally referring to Jacob when he is thinking, saying or doing the right thing. However, there is, at the same time, an inkling that this refers to nation Israel, even though the human author of these words (Joseph) would not have used his father's name in this way. On the other hand, God the Holy Spirit, the Divine Author of Scripture, would have understood that this actually is the nation Israel which begins right here. So, human author Joseph speaks of his father, *Israel*, as living the rest of his life in Egypt, dwelling in the land of Goshen. But God the Holy Spirit, using the exact same words, is telling us that this is the beginning of nation Israel,

Some translations give us more to the divine view of things, using the name *Israel* to stand for the nascent nation of Israel. The Kaplan translation gives us a wonderful sense of that: *Meanwhile, [the fledgling nation of] Israel lived in Egypt, in the Goshen district. They acquired property there, and were fertile, with their population increasing very rapidly.* Do you see how we proceed from *nation Israel* to a reference to *them* living there and enjoy both prosperity and a population explosion. The International Standard Version seems to find some sort of a middle ground here, treating *Israel* as the subject of the verbs to follow: *Israel remained in Egypt's Goshen territory, acquired land there, became prosperous, and his descendants [The Heb. lacks his descendants] grew very numerous.* The New Living Translation deals with the entirety of this verse by saying *the people of Israel: Meanwhile, the people of Israel settled in the region of Goshen in Egypt. There they acquired property, and they were fruitful, and their population grew rapidly.*

Given the next few chapters, Jacob appears to have accelerated his spiritual growth over the next 17 years. The Bible does not specifically tell us that, but Jacob will say some marvelous things in the next 2 chapters.

Genesis 47:27b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âchaz (אָחַז) [pronounced <i>aw-KHAHZ</i>]	<i>to be taken, to be caught, to be held onto [grasped]; to be settled; to make oneself a possessor of anything, to be in possession of something</i>	3 rd person masculine plural, Niphal imperfect	Strong's #270 BDB #28
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity with the 3 rd person feminine singular suffix	No Strong's # BDB #88

Translation: *They settled there* [lit., *in her*]...

We go from the masculine singular verb in v. 27a to the plural verb here in v. 27b. Many translations ignore this shift in number. Whereas the Living Bible acknowledges this (*So Israel lived in the land of Goshen in Egypt, and soon the people of Israel began to prosper, and there was a veritable population explosion among them.*), the New Living Translation simply uses the subject *the people of Israel* (*Meanwhile, the people of Israel settled in the region of Goshen in Egypt. There they acquired property, and they were fruitful, and their population grew rapidly.*). The ISV does not acknowledge the shift in number, and simply uses the singular until inserting *his descendants* at the very end (*Israel remained in Egypt's Goshen territory, acquired land there, became prosperous, and his descendants [The Heb. lacks *his descendants*] grew very numerous.*).

In any case, the logical reference is to *the people (or sons) of Israel*, even though that phrase does not occur anywhere in the context.

Genesis 47:27c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
pârâh (פָּרָה) [pronounced <i>paw-RAW</i>]	<i>to bear fruit, to be fruitful; to bear young, to have lots of children</i>	3 rd person masculine plural, Qal imperfect	Strong's #6509 (& #6500) BDB #826
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
râbâh (רָבָה) [pronounced <i>raw^b-VAWH</i>]	<i>to become much, to become many, to multiply, to increase in population and in whatever else; to become [or grow] great</i>	3 rd person masculine plural, Qal imperfect	Strong's #7235 BDB #915
m ^e ôd (מְּוֹד) [pronounced <i>m^e-ODE</i>]	<i>exceedingly, extremely, greatly, very</i>	adverb	Strong's #3966 BDB #547

Translation: ...and had children and they greatly increased their number.

Israel enjoyed a population explosion, and they developed in a very short time to a large people, a significant subset of Egypt's population.

Since the sons of Jacob were in God's geographical will and since they were in close proximity to Joseph, God greatly prospered his sons and their families here. Notice that they are in the midst of a depression and they are having many children and they have become very prosperous. God can bless us individually under any circumstances.

Genesis 47:27 And Israel lived in the land of Egypt, in the land of Goshen. And they had possession in it, and grew, and multiplied exceedingly.

Genesis 47:27 Israel remained in the land of Egypt, [living] in the land of Goshen. They settled there [lit., *in her*] and had children and they greatly increased their number. (Kukis mostly literal translation)

Genesis 47:27 Israel spent the rest of his life in Egypt, living in the land of Goshen with his entire family. They settled in there for a good while, having children and greatly increasing their numbers. (Kukis paraphrase)

The children of Jacob also prospered in Egypt. God continues to bless His people; and part of that blessing was a population explosion.

The final verses of Genesis 47 should have been placed with Genesis 48. However, vv. 28–31 do stand on their own, somewhat separately from what comes before and after.

William Ramey's Chiasmus of Genesis 47:28–48:22

Reference: Genesis 47:28–48:22

- A Joseph promises to carry Israel back to Canaan (47:28-31)
- B Joseph brings Manasseh and Ephraim for Israel's blessing (48:1-12)
- C Israel crosses his hands to bless the children (48:13-14)
- X Israel blesses Joseph (48:15-16)
- C' Joseph protests Israel's crossing of his hands (48:17-18)
- B' Israel blesses Ephraim and Manasseh (48:19-20)
- A' Israel's promise that God will bring the people back to Canaan (48:21-22)

From <https://www.inthebeginning.org/chiasmus/examples.html> accessed September 19, 2015.

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And so lives Jacob in a land of Egypt seventeen a year. And so he is days of Jacob years of his lives seven years and forty and a hundred a year.

Genesis
47:28

Jacob lived in the land of Egypt [for] 17 years. And it is, the days of Jacob—the years of his life—[are] 147 years.

Jacob lives in Egypt for 17 years; and he lives to the age of 147 years.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so lives Jacob in a land of Egypt seven-teen a year. And so he is days of Jacob years of his lives seven years and forty and a hundred a year.
Dead Sea Scrolls	.
Targum of Onkelos	AND Jakob lived in the land of Mizraim seventeen years. And the days of the years of the life of Jakob were a hundred and forty and seven years.
Targum (Pseudo-Jonathan)	And Jakob lived in the land of Mizraim seventeen years. And the sum of the days of Jakob, of the days of his life, was a hundred and forty and seven years.
Revised Douay-Rheims	And he lived in it seventeen years: and all the days of his life came to a hundred and forty-seven years.
Latin Vulgate	.
Aramaic ESV of Peshitta	And Ya'aqob lived in the land of Mitsrayim seventeen years. So the length of Ya'aqob's life was one hundred and forty-seven years.
Peshitta (Syriac)	And Jacob lived in the land of Egypt seventeen years; so the whole age of Jacob was a hundred and forty-seven years.
Septuagint (Greek)	And Jacob survived seventeen years in the land of Egypt; and Jacob's days of the years of his life were a hundred and forty-seven years.
NETS (Greek)	.
Brenton's Septuagint	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And Jacob was living in the land of Goshen for seventeen years; so the years of his life were a hundred and forty-seven.
Easy English	Jacob lived in Egypt for 17 years. And he lived for 147 years in all.
International Children's B. Easy-to-Read Version–2008	Jacob, also called Israel, lived in Egypt 17 years. So he lived to be 147 years old.
<i>God's Word</i> TM	.
Good News Bible (TEV)	.
<i>The Message</i>	Jacob lived in Egypt for seventeen years. In all, he lived 147 years.
Names of God Bible	Jacob lived in Egypt 17 years, so he lived a total of 147 years.
NIRV	.
New Simplified Bible	.

Thought-for-thought translations; paraphrases:

Common English Bible	After Jacob had lived in the land of Egypt for seventeen years, and after he had lived a total of 147 years, Israel's death approached.
Contemporary English V.	Jacob himself lived there for seventeen years, before dying at the age of one hundred forty-seven.
The Living Bible	Jacob lived seventeen years after his arrival, so that he was 147 years old at the time of his death.
New Berkeley Version	.
New Century Version	Jacob lived in Egypt seventeen years, so he lived to be one hundred forty-seven years old.
New Life Version	Jacob lived in the land of Egypt seventeen years. So Jacob had lived 147 years in all.
New Living Translation	Jacob lived for seventeen years after his arrival in Egypt, so he lived 147 years in all.

Partially literal and partially paraphrased translations:

American English Bible	Thereafter, Jacob survived seventeen more years in the land of Egypt, until he reached a hundred and forty-seven years old.
Beck's American Translation	.
International Standard V	He lived for seventeen more years in Egypt, until he was 147 years old.
New Advent (Knox) Bible	Jacob himself lived on seventeen years there, so that he reached altogether the age of a hundred and forty-seven.
Revised Knox Bible	.
Translation for Translators	Jacob made Joseph promise to not bury him in Egypt after he died. Jacob lived in Egypt seventeen years. Altogether he lived 147 years.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Jacob was to live on the solid grounds of the Egyptians, ten and seven years. The living days of Jacob is a hundred and forty years and seven years.
Conservapedia	Jacob lived for 17 years in the land of Egypt, so that the lifespan of Jacob was 147 years.
Ferrar-Fenton Bible	The Sickness and Death of Jacob Jacob, however, lived seventeen years in the land of the Mitzeraim, and all the days of the years of Jacob were one hundred and forty-seven years.
God's Truth (Tyndale)	Moreover Jacob lived in the land of Egypt seventeen years, so that the whole age of Jacob was an hundred and forty seven years.
HCSB	.
Jubilee Bible 2000	.
Lexham English Bible	.
H. C. Leupold	

12. Jacob's Preparations for His End (47:28-49:32) (a) Provisions for His Burial (47:28-31)

	And Jacob lived in the land of Egypt seventeen years. And the days of Jacob, that is the years of his life, were one hundred and fortyseven years.
NIV, ©2011	.
NIV – UK	.
Tree of Life Version	Parashat Vayechi Joseph's Promise to Jacob Now Jacob lived in the land of Egypt for 17 years, so the days of Jacob, the years of his life, were 147 years.
Urim-Thummim Version	.
Wikipedia Bible Project	And Jacob live in the land of Egypt seventeen years, and they days of Jacob, the years of his life, amounted to one-hundred and forty-seven years.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Jacob lived for one hundred and forty-seven years, seventeen of them in the land of Egypt.
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	Jacob lived in the land of Egypt for seventeen years; the span of his life came to a hundred and forty-seven years. [47:28–50:26] Supplements to the Joseph story. Most of the material in this section centers on Jacob—his blessing of Joseph's sons, his farewell testament, and his death and burial in Canaan. Only the last verses (50:15–26) redirect attention to Jacob's sons, the twelve brothers; they are assured that the reconciliation will not collapse after the death of the patriarch.
New Jerusalem Bible	Jacob lived seventeen years in Egypt; thus Jacob's total age came to a hundred and forty-seven years.

New RSV .
Revised English Bible .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible **Haftarah Vayigash: Yechezk'el (Ezekiel) 37:15–28**
B'rit Hadashah suggested reading for Parashah Vayigash: Acts 7:9–16
(specifically vv. 13–15)
Parashah 12: Vayechi (He lived) 47:28–50:26
Ya'akov lived in the land of Egypt seventeen years; thus Ya'akov lived to be 147 years old.

exeGesés companion Bible ...and Yaaqov
lives in the land of Misrayim seventeen years:
so the days of the years of the life of Yaaqov
are a hundred forty years and seven years.

Hebraic Roots Bible .
JPS (Tanakh—1985) Jacob lived seventeen years in the land of Egypt, so that the span of Jacob's life came to one hundred and forty-seven years.

Israeli Authorized Version .
Kaplan Translation *Jacob's Last Days*
Jacob made Egypt his home for 17 years. He lived to be 147 years old.

Orthodox Jewish Bible **[VAYAH]**
And Ya'akov lived in Eretz Mitzrayim seventeen shanah; so the whole age of Ya'akov was a hundred forty and seven shanah.

The Scriptures 1998 .

Expanded/Embellished Bibles:

The Amplified Bible Now [the people of] Israel lived in the country of Egypt, in [the land of] Goshen, and they gained possessions and acquired property there and were fruitful and multiplied greatly. And Jacob lived in the land of Egypt seventeen years; so the length of Jacob's life was a hundred and forty-seven years. V. 27 is included for context.

The Amplified Bible .
The Expanded Bible .
The Geneva Bible .
Kretzmann's Commentary And Jacob lived in the land of Egypt seventeen years, so long the Lord permitted him to share the happiness of his children; so the whole age of Jacob was one hundred forty and seven years.

NET Bible® Jacob lived in the land of Egypt seventeen years; the years [*Heb* "the days of the years."] of Jacob's life were 147 in all.

Syndein/Thieme And Jacob 'lived in great peace, happiness, and blessing' {chayah} in the land of Egypt seventeen years {for the first time in his life, Jacob was happy the last 17 years of his life}. So the whole age of Jacob was an hundred forty and seven years {147 years old}.

The Voice Jacob lived another 17 years in the land of Egypt; he lived to be 147.

Literal, almost word-for-word, renderings:

Benner's Mechanical Trans. ...and Ya'aqov ^[He restrains] existed in the land of Mitsrayim ^[Troubles] seventeen years and the days of Ya'aqov ^[He restrains], the years of his life, existed a hundred and forty seven years,...

Concordant Literal Version And living is Jacob in the land of Egypt seventeen years. And coming are the days of the years of Jacob's life to be a hundred and forty-seven years.

Context Group Version	.
Darby Translation	.
<i>Emphasized Bible</i>	.
English Standard Version	.
English Standard V. – UK	.
Evidence Bible	.
Green's Literal Translation	.
H. C. Leupold	.
Jack Ballinger's translation	.
Modern English Version	.
Modern KJV	.
NASB	.
New European Version	Jacob lived in the land of Egypt seventeen years. So the days of Jacob, the years of his life, were one hundred forty-seven years.
New King James Version	And Jacob lived in the land of Egypt seventeen years. So the length of Jacob's life was one hundred and forty-seven years.
Owen's Translation	.
Benner's Mechanical Trans.	.
Stuart Wolf	.
Third Millennium Bible	And Jacob lived in the land of Egypt seventeen years; so the whole age of Jacob was a hundred forty and seven years.
Updated Bible Version 2.11	.
A Voice in the Wilderness	.
Webster's Bible Translation	.
World English Bible	.
<i>Young's Literal Translation</i>	.
Young's Updated LT	And Jacob lives in the land of Egypt seventeen years, and the days of Jacob, the years of his life, are an hundred and forty and seven years.

The gist of this passage: Jacob lived in Egypt for another 17 years, dying at the age of 147.

Genesis 47:28a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
châyâh(חַיָּה) [pronounced <i>khaw-YAW</i>]	<i>to live, to have life, to revive, to recover health, to be healed, to be refreshed</i>	3 rd person masculine singular, Qal imperfect	Strong's #2421 & #2425 BDB #310
Ya'ăqôb (יַעֲקֹב) [pronounced <i>yah-ăuh-KOH^{BV}</i>]	<i>supplanter; insidious, deceitful; to circumvent; heel; and is transliterated Jacob</i>	masculine proper noun	Strong's #3290 BDB #784
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
'erets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong's #776 BDB #75

Genesis 47:28a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
Mits ^e rayim (מִצְרַיִם) [pronounced mits-RAH-yim]	<i>double straights</i> ; transliterated Mizraim; also <i>Egypt, Egyptians</i>	masculine singular, proper noun	Strong's #4714 BDB #595
sheba ^c (עֶבֶשׁ) [pronounced she ^b -VAHG]	<i>seven</i>	numeral masculine construct	Strong's #7651 BDB #987
‘âsâr (עָשָׂר) [pronounced ‘gaw-SAWR]	<i>ten; –teen</i> [resulting in numbers 11–19]	masculine/feminine singular noun	Strong's #6240 BDB #797
shânâh (שָׁנָה) [pronounced shaw-NAW]	<i>year</i>	feminine singular noun	Strong's #8141 BDB #1040

Translation: Jacob lived in the land of Egypt [for] 17 years.

Jacob lived the final 17 years of his life in Egypt.

Genesis 47:28b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (וּ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
yâmîym (יָמִים) [pronounced yaw-MEEM]	<i>days, a set of days; time of life, lifetime; a specific time period, a year</i>	masculine plural construct	Strong's #3117 BDB #398
Ya‘âqôb (יַעֲקֹב) [pronounced yah-‘guh-KOH ^{BV}]	<i>supplanter; insidious, deceitful; to circumvent; heel; and is transliterated Jacob</i>	masculine proper noun	Strong's #3290 BDB #784
shânîym (שָׁנִים) [pronounced shaw-NEEM]	<i>years</i>	feminine plural construct	Strong's #8141 BDB #1040
chayyîym (חַיִּים) [pronounced khay-YEEM]	<i>life, lives; a life of long duration, immortality; living, alive; sustenance; refreshment; prosperity, welfare, happiness</i>	masculine plural adjective with the 3 rd person masculine singular suffix	Strong's #2416 BDB #311
sheba ^c (עֶבֶשׁ) [pronounced she ^b -VAHG]	<i>seven</i>	numeral masculine noun	Strong's #7651 BDB #987

Genesis 47:28b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
shânîym (שָׁנַיִם) [pronounced shaw-NEEM]	years	feminine plural construct	Strong's #8141 BDB #1040
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
ʿar ^e bâ'îym (אַרְבָּעִים) [pronounced ar ^e -BAW-GEEM]	forty	undeclinable plural noun	Strong's #705 BDB #917
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
mê'âh (מֵאָה) [pronounced may-AW]	one hundred, a hundred, hundred	feminine singular numeral; construct form	Strong's #3967 BDB #547
shânâh (שָׁנָה) [pronounced shaw-NAW]	year	feminine singular noun	Strong's #8141 BDB #1040

Translation: And it is, the days of Jacob—the years of his life—[are] 147 years.

Jacob lives for 147 years.

Even though we speak of Jacob at the end of his life, the next two chapters will be devoted to his end-of-life blessings: to Ephraim and Manasseh (Joseph's sons) in Genesis 48 and to his sons in Genesis 49. He will actually die at the end of Genesis 49.

Sometimes in Hebrew writings, an overall summary is given, followed by the details. This is sort of like that. Jacob's entire age is given here, suggesting either that he has died or that he will die soon.

Jacob had received many wonderful blessings in life—most of which he did not really appreciate until his final days in Egypt—but here he is given dying grace, where he will know that he is dying, he accepts it, and he interacts with all of his sons and two of his grandsons (who will become 2 separate tribes in Israel).

Jacob has entered into the dying phase of his life. He is no longer productive; he is not one who is actively guiding his children. He knows that he is dying and he now takes care of the things which he must take care of prior to his death.

Genesis 47:28 And Jacob lived in the land of Egypt seventeen years. And the days of Jacob, the years of his life, were a hundred forty-seven years.

Genesis 47:28 Jacob lived in the land of Egypt [for] 17 years. And it is, the days of Jacob—the years of his life—[are] 147 years. (Kukis mostly literal translation)

Genesis 47:28 Jacob lives in Egypt for 17 years; and he lives to the age of 147 years. (Kukis paraphrase)

Given that Jacob moved to Egypt and lived there for 17 years; he lived to age 147. This means that Jacob moved to Egypt at age 130. Joseph would have been approximately 39 years old when Jacob moved to Egypt (30 years old when he stood before Pharaoh + 7 years of prosperity + 2 years of famine). Then Joseph would be age 56 when his father passes. He will live another 54 years after that (Genesis 50:26). However, we have no idea how

old his brothers got to be. Abraham lived to the age of 175, Isaac was 180, Jacob was 147 and Joseph will die at age 110. This represents a clear reduction in the ages of the patriarchs.

And so draws near days of Israel to die. And so he calls to his son to Joseph. And so he says to him, "If please I have found grace in your [two] eyes, place, please, your hand under my thigh and you have done with me graciously and truthfully, please you will not bury me in Egypt; and I have lain with my fathers. And you have carried me out from Egypt and you have buried me in their burying place." And so he says, "I [even] I will do as your word." And so he says, "Swear to me." And so he swears to him and so bows Israel upon a head of the bed.

Genesis
47:29–31

The days of Israel draw near to die. He calls for his son, for Joseph, and he said to him, "If indeed I have found grace in your sight, [then] please place your hand under my thigh, and [take an oath that] you will deal with me graciously and honorably. Do not bury me in Egypt; I [would like] to lay with my fathers. Therefore, carry me out of Egypt and bury me in their tomb." Joseph [lit., *he*] answered, "I will go according to your word." Israel [lit., *he*] said, "Swear to me [that you will do what I have asked]." Joseph [lit., *he*] swore to him. Then Israel bowed down at the head of the bed [possibly, *staff*].

Israel was coming to the end of his life, so he called for his son Joseph, and said to him, "If I have found grace in your sight, then please place your hand under my thigh and take an oath that you will continue to deal with me graciously and honorably. This is what I require: do not bury me here in Egypt; I want to be buried with my fathers. Therefore, see to it that I am carried out of Egypt and buried in the tomb of my fathers." Joseph then answered, "I will do what you ask." Israel then asked Joseph to swear to him, and he did. Then Israel bowed down at the head of the bed.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so draws near days of Israel to die. And so he calls to his son to Joseph. And so he says to him, "If please I have found grace in your [two] eyes, place, please, your hand under my thigh and you have done with me graciously and truthfully, please you will not bury me in Egypt; and I have lain with my fathers. And you have carried me out from Egypt and you have buried me in their burying place." And so he says, "I [even] I will do as your word." And so he says, "Swear to me." And so he swears to him and so bows Israel upon a head of the bed.

Dead Sea Scrolls
Targum of Onkelos

And the days of Israel drew near to die. And he called to his son, to Joseph, and said to him, If now I have found favour in thine eyes, put, I beseech thee, thine hand under my thigh, and deal with me in goodness and truth; nor bury me, I beseech thee, in Mizraim; but I will sleep with my fathers; and thou shalt carry me from Mizraim, and bury me in their sepulchre. And he said, I will do according to thy word. And he said, Swear to me; and he sware to him. And Israel worshipped upon the pillow[1] of the bed.

Targum (Pseudo-Jonathan)

And the days of Israel drew near to die. And he called to his son, to Joseph, and said to him, If now I have found favour before thee, put thy hand on the place of my circumcision, and deal with me in goodness and truth, That thou wilt not bury me in Mizraim, that I may sleep with my fathers, and thou mayest carry me from Mizraim, and bury me in their sepulchre. But because he was his son he did not (so) put his hand; but said, I will do according to thy word. And he said, Swear tome: and he sware to him. And immediately the Glory of the Shekina of the Lord was revealed

Revised Douay-Rheims	<p>to him, and Israel worshipped upon the pillow[1] of the bed. [JERUSALEM. And Israel praised upon the head of the couch.]</p> <p>And when he saw that the day of his death drew nigh, he called his son Joseph, and said to him: If I have found favour in thy sight, put thy hand under my thigh; and thou shalt shew me this kindness and truth, not to bury me in Egypt: But I will sleep with my fathers, and thou shalt take me away out of this land, and bury me in the burying place of my ancestors. And Joseph answered him: I will do what thou hast commanded.</p> <p>And he said: Swear then to me. And as he was swearing, Israel adored God, turning to the bed's head.</p>
Latin Vulgate Aramaic ESV of Peshitta	<p>.</p> <p>The time drew near that Yisrael must die, and he called his son Yoseph, and said to him, "If now I have found favour in your sight, please put your hand under my thigh, and deal kindly and truly with me. Please do not bury me in Egypt, but when I sleep with my fathers, you shall carry me out of Egypt, and bury me in their burying place." He said, "I will do as you have said."</p> <p>He said, "Swear to me," and he swore to him. Yisrael bowed himself on the bed's head.</p>
Peshitta (Syriac)	<p>And when the time drew near that Israel must die, he called his son Joseph, and said to him, If now I have found grace in your sight, put your hand under my girdle, and I will make you to swear by the LORD that you will deal graciously and truly with me; do not bury me in Egypt; But when I sleep with my fathers, you shall carry me out of Egypt and bury me in their burial place. And Joseph said, I will do as you have said. And he said, Swear to me. And he swore to him. And Israel bowed himself upon the head of his staff.</p>
Septuagint (Greek)	<p>...and the days of Israel drew nigh for him to die: and he called his son Joseph, and said to him, If I have found favour before you, put your hand under my thigh, and you shall execute mercy and truth toward me, so as not to bury me in Egypt. But I will sleep with my fathers, and you shall carry me up out of Egypt, and bury me in their sepulchre. And he said, I will do according to your word.</p> <p>And he said, Swear to me; and he swore to him. And Israel did reverence, leaning on the top of his staff..</p>
NETS (Greek) Brenton's Septuagint	<p>.</p> <p>.</p>

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	<p>And the time of his death came near, and he sent for his son Joseph and said to him, If now I am dear to you, put your hand under my leg and take an oath that you will not put me to rest in Egypt; But when I go to my fathers, you are to take me out of Egypt and put me to rest in their last resting-place. And he said, I will do so. And he said, Take an oath to me; and he took an oath to him: and Israel gave worship on the bed's head.</p>
Easy English	<p>The time came for Israel (that is Jacob) to die. So he called for his son Joseph. Jacob said to him, 'If you agree, put your hand under my thigh. And promise that you will be kind to me. And promise that you will do as I ask. Do not bury me in Egypt.'</p> <p>Joseph put his hand under Jacob's thigh. He was promising to do as Jacob asked. He put his hand under Jacob's thigh to show this. (See also 24:2.) The thigh is the top of the leg.</p> <p>Jacob said, 'When I die, carry my body out of Egypt. And bury me where my ancestors are buried. Joseph said, 'I will do as you say.' Jacob said 'Promise me.'</p>

	Then Joseph made a promise to him. And Israel rested on the top of his staff and worshipped there.
International Children's B. Easy-to-Read Version–2008	. The time came when Israel knew he would soon die, so he called his son Joseph to him. He said, "If you love me, put your hand under my leg and make a promise. Promise that you will do what I say and that you will be truthful with me. When I die, don't bury me in Egypt. Bury me in the place where my ancestors are buried. Carry me out of Egypt and bury me in our family grave." Joseph answered, "I promise that I will do what you say." Then Jacob said, "Make a vow to me." And Joseph vowed to him that he would do this. Then Israel laid his head back down on the bed.
God's Word™	Israel was about to die. He called for his son Joseph and said to him, "I want you to swear that you love me and are faithful to me. Please don't bury me here. I want to rest with my ancestors. Take me out of Egypt, and bury me in their tomb." "I will do as you say," Joseph answered. "Swear to me," he said. So Joseph swore to him. Then Israel bowed down in prayer with his face at the head of his bed.
Good News Bible (TEV)	When the time drew near for him to die, he called for his son Joseph and said to him, "Place your hand between my thighs and make a solemn vow that you will not bury me in Egypt. I want to be buried where my fathers are; carry me out of Egypt and bury me where they are buried." Joseph answered, "I will do as you say." Jacob said, "Make a vow that you will." Joseph made the vow, and Jacob gave thanks there on his bed.
The Message	When the time came for Israel to die, he called his son Joseph and said, "Do me this favor. Put your hand under my thigh, a sign that you're loyal and true to me to the end. Don't bury me in Egypt. When I lie down with my fathers, carry me out of Egypt and bury me alongside them." "I will," he said. "I'll do what you've asked." Israel said, "Promise me." Joseph promised. Israel bowed his head in submission and gratitude from his bed.
Names of God Bible NIRV	. The time came near for Israel to die. So he sent for his son Joseph. He said to him, "If you are pleased with me, put your hand under my thigh. Promise me that you will be kind and faithful to me. Don't bury me in Egypt. When I join the members of my family who have already died, carry me out of Egypt. Bury me where they are buried." "I'll do exactly as you say," Joseph said. "Give me your word that you will do it," Jacob said. So Joseph gave him his word. And Israel worshiped God as he leaned on the top of his walking stick.
New Simplified Bible	When the time drew near for him to die, he called for his son Joseph and said to him: »Place your hand under my thighs and make a solemn vow that you will not bury me in Egypt. »I want to be buried where my fathers are. Carry me out of Egypt and bury me where they are buried.« Joseph answered: »I will do as you say.« Jacob said: »Make a vow that you will.« Joseph made the vow. Jacob gave thanks there on his bed.
Thought-for-thought translations; paraphrases:	
Common English Bible	After Jacob had lived in the land of Egypt for seventeen years, and after he had lived a total of 147 years, Israel's death approached. He summoned his son Joseph and said to him, "If you would be so kind, lay your hand under my thigh, and be loyal and true to me. Don't bury me in Egypt. When I lie down with my fathers, carry me from Egypt and bury me in their grave."

Joseph said, "I will do just as you say."

Israel said, "Give me your word!" and Joseph gave his word. Then Israel slumped down at the head of the bed. V. 28 is included for context.

Contemporary English V.

When Jacob knew he did not have long to live, he called in Joseph and said, "If you really love me, you must make a solemn promise not to bury me in Egypt. Instead, bury me in the place where my ancestors are buried." "I will do what you have asked," Joseph answered.

"Will you give me your word?" Jacob asked. "Yes, I will," Joseph promised. After this, Jacob bowed down and prayed at the head of his bed.

The Living Bible

As the time drew near for him to die, he called for his son Joseph and said to him, "Swear to me most solemnly that you will honor this, my last request: do not bury me in Egypt. But when I am dead, take me out of Egypt and bury me beside my ancestors." And Joseph promised. "Swear that you will do it," Jacob insisted. And Joseph did. Soon afterwards Jacob took to his bed.

New Berkeley Version

New Century Version

When Israel knew he soon would die, he called his son Joseph to him and said to him, "If you love me, put your hand under my leg. Promise me you will not bury me in Egypt. When I die, carry me out of Egypt, and bury me where my ancestors are buried."

Joseph answered, "I will do as you say."

Then Jacob said, "Promise me." And Joseph promised him that he would do this. Then Israel worshiped as he leaned on the top of his walking stick.

New Life Version

New Living Translation

As the time of his death drew near, Jacob called for his son Joseph and said to him, "Please do me this favor. Put your hand under my thigh and swear that you will treat me with unfailing love by honoring this last request: Do not bury me in Egypt. When I die, please take my body out of Egypt and bury me with my ancestors."

So Joseph promised, "I will do as you ask."

"Swear that you will do it," Jacob insisted. So Joseph gave his oath, and Jacob bowed humbly at the head of his bed.

Partially literal and partially paraphrased translations:

American English Bible

And as the time for IsraEl to die neared, he called his son JoSePh and said to him: 'If I've found favor before you, put your hand under my thigh and [swear] to me mercifully and truthfully that you won't bury me in Egypt, but that I will sleep with my ancestors. [Swear that] you will carry me out of Egypt and bury me in their tomb.' And he said, 'I will do what you've asked.'

But [Jacob] said: 'Swear to me!' And he swore to him. Then IsraEl bowed, as he leaned on his cane.

Beck's American Translation

International Standard V

As the time approached for Israel to die, he called for his son Joseph and addressed him. "Please," he asked, "if you're happy with me, make a solemn promise [Lit. *me, place your hand under my thigh*; i.e., make a solemn promise based on the sanctity of the family and commitment to the family line] that you'll treat me fairly and kindly by not burying me in Egypt. Instead, when I've died, as my ancestors have, you are to carry me out of Egypt and bury me in their tomb [Lit. *place*]."

"I'll do what you've asked," Joseph [Lit. *he*] replied.

"Promise me," Israel [Lit. *he*] insisted. So Joseph promised. Then Israel collapsed [Lit. *Israel bent low*] on his bed.

Revised Knox Bible

And when he saw the day of his death approaching, he sent for his son Joseph; Do me this favour, he said, put your hand under my thigh, and swear, in love and loyalty, that you will not bury me here in Egypt. I would sleep where my fathers

sleep; take me far away from this land and bury me in the burial-place of my kindred. I will do your bidding, answered Joseph; but Jacob would have him bind himself by an oath. So he gave his oath; and then Israel turned his eyes towards the top of his bed, and gave praise to God.

Translation for Translators

When it was almost time for him to die, he summoned his son Joseph and said to him, "If I have pleased you, put your hand between my thighs to solemnly promise that you will be kind to me and faithfully do what I am now asking you: When I die, do not bury me here in Egypt. Instead, when I die and join my ancestors who have died previously, take my body out of Egypt, and bury it in Canaan where my ancestors are buried." Joseph replied, "I will do what you have said." Jacob said, "«Swear/Solemnly promise» to me that you will do it!" So Joseph swore to do it. Then Jacob turned over in bed, bowed his head, and worshiped God.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible

The day was to draw near, that Isra-el is to die. He was to call his son Joseph, and was to say: I am to have come upon favor in your eye, be putting your hands under my thigh, you is to have effected in honor, even in sureness - was you to bury me with the Egyptians? - I am to have lied down with my fathers. You is to have bore me up from the Egyptians, and is to have buried me in their burial site. He was to say: I was to effect your concern.

He was to say: Be swearing it. He was to swear it. Isra-el was to bow down at the bed's head.

Conservapedia

Then the time drew close for Israel to die. He called his son Joseph, and said to him, "Please, if I have now found grace in your eyes, place your hand under my thigh and do me the kindness of giving me this pledge. Please do not bury me in Egypt. I want to be buried with my father. You must carry me out of Egypt, and bury me in their tomb." And Joseph said, "I will do everything you say." And Jacob said, "Swear to me." And he swore to him. And Israel bowed himself down on the head of the couch.

Ferrar-Fenton Bible

But the day approached for Israel to die, and he called his son Joseph to him, and said to him, " If now I have found favour in your eyes, put your hand under my thigh, and do to me a true kindness, and bury me not among the Mitzeraim, but lay me to sleep with my fathers, and carry me from Mitzer, and bury me in their burial place." And he replied, " I will do as you have said."

But he answered, " Swear to me ; " and Israel was reclining on the surface of his bed.

God's Truth (Tyndale)

When the time drew nigh, that Israel must die: he sent for his son Joseph and said unto him: If I have found grace in your sight, put your hand under my thigh and deal mercifully and truly with me, that you bury me not in Egypt: but let me lie by my fathers, and carry me out of Egypt, and bury me in their burial. And he answered: I will do as you have said. And he said: swear unto me. And he sware unto him. And then Israel bowed him unto the beds head.

HCSB

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Jubilee Bible 2000

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Lexham English Bible

When {the time of Israel's death drew near}, he called to his son, to Joseph. And he said to him, "If I have found favor in your eyes, please put your hand under my thigh, that you might [vow] to deal kindly and faithfully with me. Please do not bury me in Egypt, but let me lie with my ancestors. Carry me out of Egypt and bury me in their burial site." And he said, "I will do according to your word." Then he said, "Swear to me." And he swore to him. Then Israel bowed himself on the head of the bed.

H. C. Leupold

And the days of Israel came near to the point of death; and he called for his son Joseph and said to him: If now I have found favour in thy sight, place thy hand

under my thigh, that thou wilt show kindness and faithfulness toward me: do not, I pray thee, bury me in Egypt; but I would lie with my fathers, and do thou take me away from Egypt and do thou bury me in their grave. And he answered: I for my part will do according to thy word. And he said: Give me thy oath. And he gave him his oath. Then Israel bowed down in prayer upon the head of the bed.

NIV, ©2011

NIV – UK

Tree of Life Version

As the time of Israel's death drew near, he called for his son Joseph and said to him, "If I have found favor in your eyes, please put your hand under my thigh and show me faithful kindness. Please do not bury me in Egypt. When I lie down with my fathers, you must carry me out of Egypt and bury me in their burial place." So he said, "I myself will do according to your word."

"Swear to me," he said. So he swore to him. Then Israel bowed down in worship on the head of his staff.

Urim-Thummim Version

And the time drew near that Israel must die, and he called his son Joseph, and said to him, if I have now found favor in your eyes put your hand under my thigh, and deal with me in loving-kindness and faithfulness. Bury me not in Egypt. But I will lie down with my forefathers, and you will carry me out of Egypt, and bury me in their burial site. And he answered, I will do as you have said.

And he commanded, take an oath to me. And he pledged to him. And Israel bowed down himself upon the bed's head post.

Wikipedia Bible Project

And as the day of Israel's death came close, he called his son Joseph, and said to him: "If I have found grace in your eyes, please put your hand under my thigh; and do me a kindness in truth, do not bury me in Egypt. And I will lay to rest with my fathers, and take me from Egypt, and bury me in their grave." And he said "I will do this as you say."

And he said "Swear to me-- and he swore to him; and Israel bowed on the head of the bed.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) When his life was drawing to a close he called for his son Joseph and said to him, "If you wish to be faithful and kind to me, place your hand under my thigh and promise me that you will not bury me in Egypt!

But when I rest with my fathers, carry me out of Egypt and bury me in their tomb." Joseph said, "I will do as you say."

Jacob insisted, "Swear to it!" He swore to him and Israel fell back on his pillow.

The Heritage Bible

And the days drew near for Israel to die, and he called his son, Joseph, and said to him, If now there is grace in your eyes toward me, please put your hand under my thigh, and do mercy and truth with me, and please do not bury me in Egypt. And I will lie down with my fathers, and you shall carry me out of Egypt, and bury me in their sepulcher. And he said, I will do according to your words. And he said, Swear to me. And he swore to him. And Israel prostrated himself on the head of the bed.

New American Bible (2002)

New American Bible (2011)

When the time approached for Israel to die, he called his son Joseph and said to him: "If it pleases you, put your hand under my thigh as a sign of your enduring fidelity to me; do not bury me in Egypt.

When I lie down with my ancestors, take me out of Egypt and bury me in their burial place [Gn 50:5]."

"I will do as you say," he replied.

But his father demanded, "Swear it to me!" So Joseph swore to him. Then Israel bowed at the head of the bed. **Israel bowed at the head of the bed:** meaning perhaps that he gave a nod of assent and appreciation as he lay on his bed. The oath and gesture are the same as Abraham's in 24:2. Israel's bowing here suggests

the fulfillment of Joseph's dreams in 37:9–10, when parents and brothers bowed down to Joseph (cf. 42:6; 43:26). By using different vowels for the Hebrew word for "bed," the Greek version translated it as "staff," and understood the phrase to mean that he bowed in worship, leaning on the top of his staff; it is thus quoted in Heb 11:21.

New Jerusalem Bible

When Israel's time to die drew near he sent for his son Joseph and said to him, 'If you really love me, place your hand under my thigh as pledge that you will act with faithful love towards me: do not bury me in Egypt!

When I lie down with my ancestors, carry me out of Egypt and bury me in their tomb.' 'I shall do as you say,' he replied.

'Swear to me,' he insisted. So he swore to him, and Israel sank back on the pillow.

New RSV

Revised English Bible

When the hour of his death drew near, he summoned his son Joseph and said to him, "I have a favour to ask: give me your solemn oath that you will deal loyally and faithfully with me; do not bury me in Egypt.

So that I may lie with my forefathers, you are to take me up from Egypt and bury me in their grave." He answered, "I shall do as you say."

"Swear that you will," said Jacob. So he gave him his oath, and Israel bowed in worship by the head of his bed.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

The time came when Isra'el was approaching death; so he called for his son Yosef and said to him, "If you truly love me, please put your hand under my thigh and pledge that, out of consideration for me, you will not bury me in Egypt. Rather, when I sleep with my fathers, you are to carry me out of Egypt and bury me where they are buried." He replied, "I will do as you have said." He said, "Swear it to me," and he swore to him. Then Isra'el bowed down at the head of his bed.

exeGesés companion Bible

And the day approaches that Yisra El die:
and he calls his son Yoseph and says to him,
If now I find charism in your eyes,
put, I beseech you, your hand under my flank
and work in mercy and truth with me;
entomb me not, I beseech you, in Misrayim:
but lay me with my fathers
and bear me from Misrayim
and entomb me in their tomb.
And he says, I work your word.
And he says, Oath to me.
And he oaths to him.
- and Yisra El prostrates on the head of the bed.

Hebraic Roots Bible

JPS (Tanakh—1985)

And when the time approached for Israel to die, he summoned his son Joseph and said to him, "Do me this favor, place your hand under my thigh as a pledge of your steadfast loyalty: please do not bury me in Egypt. When I lie down with my fathers, take me up from Egypt and bury me in their burial-place." He replied, "I will do as you have spoken." And he said, "Swear to me." And he swore to him. Then Israel bowed at the head of the bed.

Israeli Authorized Version
Kaplan Translation

When Israel realized that he would soon die [Literally, 'The days grew near for Israel to die.'], he called for his son Joseph. 'If you really want to do me a kindness [*Literally*, 'If I have found favor in your eyes.' Here it is obvious that Jacob does not mean it literally, since he is speaking to his son. It is possible that this expression has the same idiomatic meaning in Genesis 18:3, 19:19, 30:27, 33:10, 33:15, 34:11,

39:4. The expression may have been used both literally and idiomatically (cf. Hirsch).], ' he said, 'place your hand under my thigh. Act toward me with truth and kindness, and do not bury me in Egypt. Let me lie with my fathers. Carry me out of Egypt, and bury me in their grave.'

'I will do as you say,' replied [Joseph].

'Swear to me,' said [Jacob].

[Joseph] made an oath to him, and, from where he was on the bed, Israel bowed [Or, 'he bowed, leaning on his staff' (Shmuel ben Chofni Gaon; Septuagint). See Genesis 37:10 (Lekach Tov)].

Orthodox Jewish Bible

And the time drew near that Yisroel must die; and he called bno Yosef, and said unto him, If now I have found chen in thy sight, put, now, thy yad under my thigh, and do chesed and emes with me; bury me not, now, in Mitzrayim;

But I will lie with my avot, and thou shalt carry me out of Mitzrayim, and bury me in their kever. And he said, I will do as thou hast said.

And he said, Swear unto me. And he swore unto him. And Yisroel prostrated toward the rosh hamittah.

The Scriptures 1998

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Expanded/Embellished Bibles:

The Amplified Bible

And when the time drew near for Israel to die, he called his son Joseph and said to him, "If now I have found favor in your sight, please put your hand under my thigh and [promise to] deal loyally and faithfully with me. Please do not bury me in Egypt, but when I lie down with my fathers [in death], you will carry me out of Egypt and bury me in their burial place [at Hebron in the cave of Machpelah]." And Joseph said, "I will do as you have directed." Then he said, "Swear to me [that you will do it]." So he swore to him. Then Israel (Jacob) bowed in worship at the head of the bed.

The Expanded Bible

When Israel [^Canother name for Jacob; 32:28] knew he soon would die, he called his son Joseph to him and said to him, "If ·you love me [^LI have found grace in your eyes], put your hand under my ·leg [^Lthigh; ^Ca euphemism for male genitalia; this was a commitment to keep a promise]. ·Promise me [^LDeal with me according to loyalty and faithfulness that] you will not bury me in Egypt. When I ·die [^Llie with my fathers/ancestors], carry me out of Egypt, and bury me ·where my ancestors are buried [^Lin their burial place]."

Joseph answered, "I will do as you say."

Then Jacob said, "·Promise [Swear to] me." And ·Joseph promised [he swore to] him that he would do this [50:7–14]. Then Israel worshiped as he leaned on the top of his ·walking stick [staff; or bed].

The Geneva Bible

Kretzmann's Commentary

And the time drew nigh that Israel must die; and he called his son Joseph and said unto him, if now I have found grace in thy sight, if Joseph was willing to do him a last great favor, put, I pray thee, thy hand under my thigh, in a gesture accompanying a solemn oath, and deal kindly and truly with me; it would be an act of kindness and of faithfulness. Bury me not, I pray thee, in Egypt; but I will lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their burying-place, in the cave in the field of Machpelah, which Abraham had bought after Sarah's death, Genesis 23:17-20. And he said, I will do as thou hast said. Joseph solemnly obligated himself to carry out this earnest wish of his father. And he said, Swear unto me. And he sware unto him. And Israel bowed himself upon the bed's head. He was apparently sitting up on his couch and leaning on his staff, Hebrews 11:21. He now turned to the head of the bed in a prayer of thanksgiving that his last wish was to be fulfilled. Even on his death-bed Jacob did not forget the

NET Bible®	<p>Land of Promise and the Messianic prophecy. Thus will Christians keep God's Word and promise before their eyes especially at the time when death is near.</p> <p>The time [<i>Heb</i> "days."] for Israel to die approached, so he called for his son Joseph and said to him, "If now I have found favor in your sight, put your hand under my thigh and show me kindness and faithfulness [Or "deal with me in faithful love."]. Do not bury me in Egypt, but when I rest [<i>Heb</i> "lie down." Here the expression "lie down" refers to death.] with my fathers, carry me out of Egypt and bury me in their burial place." Joseph [<i>Heb</i> "he"; the referent (Joseph) has been specified in the translation for clarity.] said, "I will do as you say."</p>
Syndein/Thieme	<p>Jacob [<i>Heb</i> "he"; the referent (Jacob) has been specified in the translation for clarity.] said, "Swear to me that you will do so [<i>Heb</i> "swear on oath to me." The words "that you will do so" have been supplied in the translation for clarity.]" So Joseph [<i>Heb</i> "he"; the referent (Joseph) has been specified in the translation for clarity.] gave him his word. Then Israel bowed down at the head of his bed.</p> <p>{Verses 29- Chapter 48:xx: Jacob takes Three Looks at Life} {Verses 29-31: Jacob takes Three Looks at Life - 1) Looks Forward - To His Death} And the time drew near that Israel {Jacob} must die and he called his son Joseph, and kept on saying unto him, "If now I have found grace in your sight {idiom meaning 'if you regard me with any love at all'}, put, I beseech you, your hand on my thigh {idiom meaning 'swore a solemn oath to me' we say put your hand on the bible and swear}, and deal kindly {<i>asah checed</i> - literally 'manufacture grace/mercy'} and truly with me . . . bury me not, I beg you, in Egypt {Jacob knew of the land grant promised by God and wanted to be resurrected right there with Abraham and Isaac}. But I will lie with my fathers {referring to Abraham and Isaac primarily}, and you shall carry me out of Egypt, and bury me in their burying place." And he {Joseph} kept on saying, "I will do/manufacture {<i>asah</i>} as you have communicated categorically {<i>dabar</i>}. And he {Jacob} kept on saying, "Swear unto me." And he {Joseph} swore unto him. And Israel {Jacob} bowed himself {a 'type' or picture of 'worship'} and leaned upon the top of his staff {'leaning on the staff' is a 'type' or picture of the Faith Rest technique - he learned what true happiness is in life - to have the capacity to be happy from the Word. So here this means that Jacob learned to lean on the Word - the Faith Rest Technique- The last 17 years of his life, Jacob learned to lean on the Word and depended on God and His Word.}.</p>
The Voice	<p>And when Israel was close to death, he called his son Joseph <i>to his side</i>. Jacob (<i>to Joseph</i>): If I have found favor with you, <i>I need a favor from you</i>. Put your hand here under my thigh. Swear to deal kindly and faithfully with me <i>by honoring my dying wish</i>: please do not bury me in Egypt. When I <i>die let me</i> lie with my ancestors. Take my body away from Egypt, and bury me where they are buried. Joseph: I will do as you ask, Father. Jacob: Swear to me. And Joseph took the oath. Then, Israel bowed down at the head of his bed.</p>
Literal, almost word-for-word, renderings:	
Benner's Mechanical Trans.	<p>...and the days of Yisra'el [^{He turns E}] came near to die and he called out to his son, to Yoseph [^{Adding}], and he said to him, please, if I found beauty in your eyes, please set in place your hand under my midsection and you will do by me kindness and truth, please, you will not bury me in Mitsrayim [^{Troubles}], and I will lay down with my fathers and you will lift me up from Mitsrayim [^{Troubles}] and you will bury me in their burial place and he said, I will do like your word, and he said, be sworn to me and he was sworn to him and Yisra'el [^{He turns E}] bent himself down upon the head of the bed,...</p>
Concordant Literal Version	<p>And near are drawing the days of Israel's death, and he is calling his son Joseph and is saying to him, "Pray, should I find grace in your eyes, pray place your hand</p>

under my thigh and pray deal with me in kindness and truth. Pray, you must not entomb me in Egypt. Lay me with my fathers, and carry me from Egypt and entomb me in their tomb. And saying is he, "I will do according to your word. And saying is he, "Swear to me. And swearing is he to him. And worshiping is Israel on the head of his staff.

Context Group Version
Darby Translation

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And he called his son Joseph, and said to him, If now I have found favour in thine eyes, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me: bury me not, I pray thee, in Egypt; but when I shall lie with my fathers, thou shalt carry me out of Egypt, and bury me in their sepulchre. And he said, I will do according to thy word. And he said, Swear to me; and he swore to him. And Israel worshipped on the bed's head.

Emphasized Bible

English Standard Version
English Standard V. – UK
Evidence Bible
Green's Literal Translation
H. C. Leupold
Jack Ballinger's translation
Modern English Version
Modern KJV
NASB

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When the time for Israel to die drew near, he called his son Joseph and said to him, "Please, if I have found favor in your sight, place now your hand under my thigh and deal with me in kindness and faithfulness. Please do not bury me in Egypt, but when I lie down with my fathers, you shall carry me out of Egypt and bury me in their burial place." And he said, "I will do as you have said." He said, "Swear to me." So he swore to him. Then Israel bowed *in worship* at the head of the bed.

New European Version
New King James Version
Owen's Translation
Benner's Mechanical Trans.
Stuart Wolf
Third Millennium Bible
Updated Bible Version 2.11
A Voice in the Wilderness
Webster's Bible Translation
World English Bible
Young's Literal Translation
Young's Updated LT

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And the days of Israel are near to die, and he calls for his son, for Joseph, and says to him, "If, I pray you, I have found grace in your eyes, put, I pray you, your hand under my thigh, and you have done with me kindness and truth; bury me not, I pray you, in Egypt, and I have lain with my fathers, and you have borne me out of Egypt, and buried me in their burying-place." And he says, "I—I do according to your word;" and he says, "Swear to me;" and he swears to him, and Israel bows himself on the head of the bed.

The gist of this passage:
29-31

Genesis 47:29a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
qârab (בָּרַק) [pronounced <i>kaw-RA^{BV}</i>]	<i>to come near, to approach, to draw near</i>	3 rd person masculine plural, Qal imperfect	Strong #7126 BDB #897
yâmîym (יָמִים) [pronounced <i>yaw-MEEM</i>]	<i>days, a set of days; time of life, lifetime; a specific time period, a year</i>	masculine plural construct	Strong's #3117 BDB #398
Yis ^e râ'êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
The NET Bible: <i>The name Israel means "God fights" (although some interpret the meaning as "he fights [with] God"). See Gen 32:28.⁴⁴ The NIV Study Bible understands his name to mean, he struggles with God.⁴⁵ See Genesis 32:22–30.</i>			
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
mûwth (תּוּם) [pronounced <i>mooth</i>]	<i>to die; to perish, to be destroyed; to be put to death; to die prematurely [by neglect of wise moral conduct]</i>	Qal infinitive construct	Strong's #4191 BDB #559

Translation: The days of Israel draw near to die.

It is nearly time for Jacob to die.

Genesis 47:29b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
qârâ' (אָרַךְ) [pronounced <i>kaw-RAW</i>]	<i>to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name [when followed by a lâmed]</i>	3 rd person masculine singular, Qal imperfect	Strong's #7121 BDB #894
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510

⁴⁴ From <https://bible.org/netbible/index.htm?gen35.htm> (footnote) accessed January 2, 2015.

⁴⁵ *The NIV Study Bible*; ©1995 by The Zondervan Corporation; p. 46 (footnote).

Genesis 47:29b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
bên (בן) [pronounced bane]	son, descendant	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1121 BDB #119
lâmed (ל) [pronounced le]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
Yôwçêph (יוסף) [pronounced yoh-SAYF]	he adds, he increases; transliterated Joseph	proper masculine noun	Strong's #3130 BDB #415

Translation: He calls for his son, for Joseph,...

Before Jacob gives blessings to everyone, he calls in his son Joseph, who apparently was the person that Jacob had the most trust for. Remember, 10 of his sons had been lying to him for a period of two decades.

Genesis 47:29c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced aw-MAHR]	to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
lâmed (ל) [pronounced le]	to, for, towards, in regards to	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510
'îm (אם) [pronounced eem]	if, though; lo, behold; oh that, if only; when, whenever; since, though when (or, if followed by a perfect tense which refers to a past event)	primarily an hypothetical particle	Strong's #518 BDB #49
The particle 'îm (אם) can be used as a demonstrative (<i>lo, behold</i>), an interrogative (usually expecting a negative response and often used with other particles and rhetorically), and as a conditional particle (<i>if, though</i>); an indication of a wish or desire (<i>oh that, if only</i> ; this is a rare usage).			
nâ' (נא) [pronounced naw]	now; please, I pray you, I respectfully implore (ask, or request of) you, I urge you	a primitive particle of incitement and entreaty	Strong's #4994 BDB #609

Genesis 47:29c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
Nâ' is used for a submissive and modest request. It is used to express a wish (Job 32:21: "Oh, that I may not respect any man's person"); to incite or to urge (Jer. 5:24); it is depreciatory when affixed to the 2 nd person with a particle of negation (do not, I implore you—see Genesis 33:10 19:18); with the it expresses a wish or request (Psalm 124 129:1 SOS 7:9), a challenge (Jer. 17:15), asking leave (Genesis 18:4), and depreciation with a negation (Genesis 18:32). In many of these examples, we would express this with the addition of the word <i>let</i> .			
Together, ʾîm nâ' (אָן נָא) [pronounced eem-naw] mean <i>if indeed, if now</i> ; used in modestly, even timidly, assuming something. ⁴⁶			
mâtsâ' (מָצָא) [pronounced maw-TSAW]	<i>to attain to, to find, to detect, to happen upon, to come upon, to find unexpectedly, to discover; to meet (encounter)</i>	1 st person single, Qal perfect	Strong's #4672 BDB #592
chên (חֵן) [pronounced khayn]	<i>grace, favor, blessing</i>	masculine singular noun	Strong's #2580 BDB #336
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
ʿêynayim (עֵינַיִם) [pronounced gay-nah-YIM]	<i>eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface</i>	feminine dual noun with the 2 nd person masculine singular suffix	Strong's #5869 (and #5871) BDB #744

This phrase is literally *in your eyes*, but it can be translated *in your opinion, in your estimation, to your way of thinking, as you see [it]*. The dual and plural forms of this word appear to be identical. Possibly, this could also mean, *as you please, as you want, as you desire, whatever you think is right*.

Translation: ...and he said to him, "If indeed I have found grace in your sight,..."

Jacob is speaking to his son Joseph.

Genesis 47:29d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
sîym (שִׂיַם) [pronounced seem]; also spelled sûwm (שׂוּם) [pronounced soom]	<i>put, place, set; make; appoint</i>	2 nd person masculine singular, Qal imperative	Strong's #7760 BDB #962
nâ' (נָא) [pronounced naw]	<i>now; please, I pray you, I respectfully implore (ask, or request of) you, I urge you</i>	a primitive particle of incitement and entreaty	Strong's #4994 BDB #609

⁴⁶ H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 523.

Genesis 47:29d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
yâd (יָד) [pronounced yawd]	<i>hand; figuratively for strength, power, control; responsibility</i>	feminine singular noun with the 2 nd person masculine singular suffix	Strong's #3027 BDB #388
tachath (תַּחַת) [pronounced TAH-khahth]	<i>underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of</i>	preposition of location or foundation	Strong's #8478 BDB #1065
Examples of the latter usage: Exodus 16:29 Judges 7:21 1Samuel 14:9 2Samuel 2:23 7:10 1Chronicles 17:9 Job 36:16 (given that this preposition has such a specific meaning and that I give it an entirely different spin here, I believe that it would be better to include passages which are in agreement with this other rendering).			
yârek ^e (יָרֵךְ) [pronounced yaw-REK ^e]	<i>thigh, inner thigh; loin, side, base; shaft; uterus, reproductive system</i>	feminine singular noun with the 1 st person singular suffix	Strong's #3409 BDB #437
The NET Bible: <i>The taking of this oath had to do with the sanctity of the family and the continuation of the family line.</i> ⁴⁷			

Translation: ...[then] please place your hand under my thigh,...

This was a common part of taking an oath in that era. I have heard some weird things about this oath; but, whatever is involved here, it is not the sort of oath that is required by the Bible. In some times and places, putting one's hand over one's heart; or putting a hand on the Bible are various ways of taking an oath. Simply because something is found in the Bible, that does not mean that God is saying, "You must do things this way every time."

Genesis 47:29e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʿâsâh (עָשָׂה) [pronounced ʿaw-SAWH]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish</i>	2 nd person masculine singular, Qal perfect	Strong's #6213 BDB #793
The full set of Qal meanings from BDB: <i>to do, work, make, produce; to do; to work; to deal (with); to act, act with effect, effect; to produce; to prepare; to make (an offering); to attend to, put in order; to observe, celebrate; to acquire (property); to appoint, ordain, institute; to bring about; to use; to spend, pass.</i> It is possible that this ought to be <i>to provide for</i> .			

⁴⁷ From <https://bible.org/netbible/index.htm?gen44.htm> (footnote); accessed January 27, 2017.

Genesis 47:29e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
‘im (עִם) [pronounced <i>geem</i>]	<i>with, at, by, near; like; from; against; toward; as long as; beside, except; in spite of</i>	preposition of nearness and vicinity; with the 1 st person singular suffix	Strong's #5973 BDB #767
cheçed (חֶסֶד) [pronounced <i>KHEH-sed</i>]	<i>grace, benevolence, mercy, kindness; steadfast love</i>	masculine singular noun	Strong's #2617 BDB #338
w ^e (or v ^e) (וְ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
‘emeth (אֱמֶת) [pronounced <i>EH-meth</i>]	<i>firmness, faithfulness, truth, certainty, stability, perpetuity, fidelity, reliable, stable, dependable</i>	feminine singular noun	Strong's #571 BDB #54

The NET Bible: *The word “truth” (אֱמֶת, ‘emet) is derived from the verbal root אָמַן (‘aman) which means “to support.” There are a number of derived nouns that have the sense of reliability: “pillars,” “master craftsman,” “nurse,” “guardian.” Modifiers related to this group of words includes things like “faithful,” “surely,” “truly” (amen). In the derived stems the verb develops various nuances: The Niphal has the meanings of “reliable, faithful, sure, steadfast,” and the Hiphil has the meaning “believe” (i.e., consider something dependable). The noun “truth” means what is reliable or dependable, firm or sure.⁴⁸*

Translation: ...and [take an oath that] you will deal with me graciously and honorably.

Jacob is going to make a sincere request from Joseph, and he begins to speak about Joseph dealing with him with grace and truth (or honor).

Genesis 47:29a-e The days of Israel draw near to die. He calls for his son, for Joseph, and he said to him, “If indeed I have found grace in your sight, [then] please place your hand under my thigh, and [take an oath that] you will deal with me graciously and honorably. (Kukis mostly literal translation)

Genesis 47:29f

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
lô' (לֹא or לוֹא) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
nâ' (נָא) [pronounced <i>naw</i>]	<i>now; please, I pray you, I respectfully implore (ask, or request of) you, I urge you</i>	a primitive particle of incitement and entreaty	Strong's #4994 BDB #609

Nâ' is used for a submissive and modest request. It is used to express a wish (Job 32:21: “**Oh, that I may not respect any man’s person**”); to incite or to urge (Jer. 5:24); it is depreciatory when affixed to the 2nd person with a particle of negation (do not, I implore you—see Genesis 33:10 19:18); with the it expresses a wish or request (Psalm 124 129:1 SOS 7:9), a challenge (Jer. 17:15), asking leave (Genesis 18:4), and depreciation with a negation (Genesis 18:32). In many of these examples, we would express this with the addition of the word *let*.

⁴⁸ From <https://bible.org/netbible/index.htm?pro8.htm> (footnote); accessed November 1, 2015.

Genesis 47:29f

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
qâbar (קָבַר) [pronounced kaw-BAHR]	<i>to bury, to heap up a mound</i>	2 nd person masculine singular, Qal imperfect with the 1 st person singular suffix	Strong's #6912 BDB #868
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
Mits ^e rayim (מִצְרַיִם) [pronounced mits-RAH-yim]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun; pausal form	Strong's #4714 BDB #595

Translation: Do not bury me in Egypt;...

The request begins. Jacob asks not to be buried in Egypt. Jacob has no idea when his family would return. Since Joseph is the prime minister, he would be the one to see that this is all taken care of, no matter when this occurs.

Jacob probably thought that his family would all return within the next 20 or 30 years. I don't think that anyone figured that it would not be until 400 years later when the sons of Israel would leave Egypt.

Jacob is well aware that God did not give Egypt to his progeny but He gave the land of Canaan to his family as a possession forever. Jacob knows that he will be raised from the dead and does not want to be buried in this place where he is only staying temporarily. He is sojourning in Egypt but God has given him the land of Canaan. So he does not want to be buried in Canaan. He is asking Joseph to take a solemn oath and to grant him this wish out of kindness and to insure that he will do it (truth).

Genesis 47:29 And the days of Israel to die drew near. And he called his son Joseph, and said to him, "If now I have found grace in your sight, please put your hand under my thigh and deal kindly and truly with me. Please do not bury me in Egypt.

As we have studied, Jacob was not always the greatest spiritual leader. However, at this time in his life, he clearly understands that God has a future for his family in the land of Canaan. The words which Jacob speaks here clearly reveal a faith in God and in His promises. Otherwise, where he is buried would make no difference.

I believe in Jacob's final years, there was significant spiritual growth. In Egypt, he was no longer striving to get over on anyone else; he did not find himself in circumstances where he felt a need to be competitive. I think at some point, Jacob recognized just how much God had done for him in his life; and therefore, he took all of God's promises seriously. Now Jacob extracted a promise from his son Joseph that he would be buried in Canaan rather than in Egypt.

Back when Jacob was living in Haran and under the authority of Laban, he spoke about returning to Canaan, but that was just a bargaining chip used in order to get a higher salary (in my opinion). When Laban said, "Okay, name your salary," Jacob stopped talking about Canaan and named his salary (which seems to have been fairly well thought out). My point being, do you see just how different Jacob is at this time compared to his time in Paddan-aram?

The hand underneath the thigh is apparently part of an oath, an ancient tradition. I have heard a number of very weird interpretations for this—and perhaps they are true—but it is simply a tradition of that era and not something which we are required to imitate. The Bible is very careful to list commandments and to keep them separate from various traditions which come and go as cultures evolve and change.

Genesis 47:30a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shâkab (שָׁכַב) [pronounced <i>shaw-KAH^bV</i>]	<i>to lie down, to lie down [to sleep, to have sexual relations, to die; because of sickness or humiliation], to rest, to sleep; to relax</i>	1 st person singular, Qal perfect	Strong's #7901 BDB #1011
‘îm (עִם) [pronounced <i>geem</i>]	<i>with, at, by, near; like; from; against; toward; as long as; beside, except; in spite of</i>	preposition of nearness and vicinity	Strong's #5973 BDB #767
’âbôwth (אֲבוֹתָיו) [pronounced <i>aw^b-VOOTH</i>]	<i>fathers, ancestors, both as the heads of households, clans or tribes; founders, civil leaders, military leaders</i>	masculine plural noun with the 1 st person plural suffix	Strong's #1 BDB #3

Translation: ...I [would like] to lay with my fathers.

Jacob's request is to lie in state next to his father and grandfather (and probably their wives).

Genesis 47:30b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
nâsâ' (נָשָׂא) [pronounced <i>naw-SAW</i>]	<i>to lift up, to bear, to carry</i>	2 nd person masculine singular, Qal perfect with the 1 st person singular suffix	Strong's #5375 BDB #669
min (מִן) [pronounced <i>mihn</i>]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
Mits ^e rayim (מִצְרַיִם) [pronounced <i>mits-RAH-yim</i>]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun; pausal form	Strong's #4714 BDB #595

Translation: Therefore, carry me out of Egypt...

Jacob asks not to be buried and left in Egypt, but to be carried out of Egypt.

Genesis 47:30c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
qâbar (קָבַר) [pronounced <i>kaw-BAHR</i>]	<i>to bury, to heap up a mound</i>	2 nd person masculine singular, Qal imperfect with the 1 st person singular suffix	Strong's #6912 BDB #868
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
q ^e bûwrâh (קְבוּרָה) [pronounced <i>k^{eb}-voo-RAW</i>]	<i>grave, tomb, sepulcher; burial</i>	feminine singular noun with the 3 rd person masculine plural suffix	Strong's #6900 BDB #869

Translation: ...and bury me in their tomb.”

Jacob asks to be buried in the tomb of his father and grandfather.

Genesis 47:30d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (וּ) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
'ânôkîy (אֲנִי) [pronounced <i>awn-oh-KEE</i>]	<i>I, me; (sometimes a verb is implied)</i>	1 st person singular personal pronoun	Strong's #595 BDB #59
'âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish</i>	1 st person singular, Qal imperfect	Strong's #6213 BDB #793
kaph or k ^e (כּ) [pronounced <i>k^e</i>]	<i>like, as, according to; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
dâbâr (דָּבַר) [pronounced <i>daw^b-VAWR</i>]	<i>word, saying, doctrine, thing, matter, command; business, occupation; case; something; manner</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #1697 BDB #182

Translation: Joseph [lit., *he*] answered, “I will go according to your word.”

Joseph agrees to what his father has asked for. Joseph himself will have the same request of his descendants.

Jacob wants to be buried with Abraham and Isaac in the land of Canaan, in the land of his birth, in the land that God has given him as a possession forever.

Genesis 47:30 But I will lie with my fathers. You will carry me out of Egypt and bury me in their burying-place.” And he [Joseph] said, “I will do according to your words.”

Genesis 47:29f–30 Do not bury me in Egypt; I [would like] to lay with my fathers. Therefore, carry me out of Egypt and bury me in their tomb.” Joseph [lit., *he*] answered, “I will go according to your word.” (Kukis mostly literal translation)

Jacob has a great deal on his plate at this time, even though this is the end of his life. He plans out his own burial in the land of Canaan (v. 30); he gives blessing to Joseph’s two sons (Genesis 48); and he gives blessing to all of his sons (Genesis 49). Therefore, he needed to gather up all of his strength and all of his wisdom, so that he could perform these very important final tasks at the end of his life. What Jacob does at the end of his life is quite remarkable, and stands in stark contrast to many of his self-serving actions when younger. We often viewed things that younger Jacob did and said with skepticism and criticism. However, what he says and does in the remainder of Genesis will be quite remarkable; and his words will clearly be inspired. He is a man who has enjoyed no little spiritual growth.

It is my opinion that Jacob finally took stock of his life while in Egypt and that he thought about how God was involved in his life—as he now had a life of perspective. Jacob no doubt recognized that God had been protecting him, his family; and fulfilling all of His promises. In other words, Jacob began to really hear and understand the Word of God and apply it to his life (the Word of God for Jacob would have been Genesis 1–40 or so).

There will also be great respect afforded him from the Egyptian people and that leads me to believe that Jacob was engaged in some interactions with the Egyptian people which they appreciated. He may have done nothing more than, when offering up an animal sacrifice, tell what God had done in his life (essentially, he would be reciting words from the book of Genesis, words which he himself *wrote*).

The positive relationship between the people of Egypt at this time and Joseph would be indicative of their relationship with the True God. The accumulated wisdom which Jacob had—which was the book of Genesis—would have been of great interest to Egyptians who loved and respected Y^ehowah God.

Here, Jacob asks to be buried back in Canaan. This suggests (1) Jacob believes that God will raise him up from the dead and (2) he knows that God will give him and his descendants the land of Canaan, just as has been promised. We know that Jacob believed these things; otherwise, where he is buried would make no difference.

Furthermore, when his burial takes place, many Egyptians will take part in this burial, which would have been an action unprecedented in Egyptian history (they will travel to the land of Canaan with Joseph and his brothers to bury Jacob).

Genesis 47:31a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (i) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253

Genesis 47:31a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
shâba' (שָׁבַע) [pronounced shaw ^b -VAHG]	<i>swear, imprecate, curse, swear an oath, take a solemn oath, swear allegiance</i>	2 nd person masculine singular, Niphal imperative; with the cohortative hê	Strong's #7650 BDB #989
The cohortative expresses volition. In the English, we often render this with <i>let</i> or <i>may</i> ; in the plural, this can be <i>let us</i> . The cohortative is designed for the 1 st person, it can express a wish or a desire or purpose or an intent. It is found in conditional statements. Generally there is the hê suffix to indicate this. This might be called <i>apocopated</i> in Owens' <i>Analytical Keys to the Old Testament</i> .			
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 st person singular suffix	No Strong's # BDB #510

Translation: Israel [lit., he] said, "Swear to me [that you will do what I have asked]."

Israel asks for Joseph to swear to him that he will do what he asked.

Genesis 47:31b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
shâba' (שָׁבַע) [pronounced shaw ^b -VAHG]	<i>to swear, to imprecate, to curse, to swear an oath, to take a solemn oath, to swear allegiance</i>	3 rd person masculine singular, Niphal imperfect	Strong's #7650 BDB #989
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510

Translation: Joseph [lit., he] swore to him.

Joseph agrees to this and swears to his father that he will do what has been requested of him.

Genesis 47:31c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
shâchah (שָׁחָה) [pronounced shaw-KHAW]	to bow down, to prostrate oneself, to do obeisance to; to honor [with prayers]; to do homage to, to submit to	3 rd person masculine singular, Hithpael imperfect	Strong's #7812 BDB #1005
The NET Bible: <i>The Hebrew verb normally means "bow down," especially in worship or prayer. Here it might simply mean "bend low," perhaps from weakness or approaching death. The narrative is ambiguous at this point and remains open to all these interpretations.</i> ⁴⁹			
Yis'êrâ'êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	God prevails; contender; soldier of God; transliterated Israel	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
'al (עַל) [pronounced 'gah/]	upon, beyond, on, against, above, over, by, beside	preposition of proximity	Strong's #5921 BDB #752
rô'sh (רֹאשׁ) [pronounced rohsh]	head [of a man, city, state, nation, place, family, priest], top [of a mountain]; chief, prince, officer; front, choicest, best; first; height [of stars]; sum	masculine singular construct	Strong's #7218 BDB #910
mittâh (מִטָּה) [pronounced mit-TAW]	couch, bed; an open casket, a bier, a stretcher on which the dead are carried	feminine singular noun with the definite article	Strong's #4296 BDB #641

The NET Bible: *The MT reads מִטָּה (mittah, "bed, couch"). The LXX reads the word as ματῆν (matteh, "staff, rod") and interprets this to mean that Jacob bowed down in worship while leaning on the top of his staff. The LXX reading was used in turn by the writer of the Letter to the Hebrews (Heb 11:21).*⁵⁰

Regarding the Greek text of the LXX, Wilbur Pickering writes: *Genesis 47:31 has Jacob leaning on the head of the bed (following the Massoretic Text), rather than the top of his staff. The Hebrew words for 'bed' and 'staff' are spelled with the same three consonants, the difference being in the vowels, that were not written. Thus the Original Hebrew Text was ambiguous here. When the Massorettes added vowel pointing to the Hebrew Text, many centuries after Christ, they chose 'bed'. Long before, the Septuagint had chosen 'staff'. The inspired author of Hebrews indicates that 'staff' is the correct choice (it also makes better sense).*⁵¹

Translation: Then Israel bowed down at the head of the bed [possibly, staff].

I don't know exactly what happens here. Is this a prayer or a physical position denoting prayer? Does Jacob think he is about to die? Is he just almost ready to fall asleep?

⁴⁹ From <https://bible.org/netbible/index.htm?gen44.htm> (footnote); accessed January 27, 2017.

⁵⁰ From <https://bible.org/netbible/index.htm?gen44.htm> (footnote); accessed January 27, 2017.

⁵¹ Wilbur N. Pickering, ThM PhD, *Wilbur Pickering New Testament*; from e-Sword, v 21 (footnote).

Joseph, as the ruler of Egypt, still has great respect and deference toward his father.

In the chapter which follows, it is centered on one incident, where Jacob is sick and Joseph brings his two sons to be blessed by his father. Then, in Genesis 49, Jacob gives the final blessings to his 12 sons. It appears as though Jacob dies soon after giving these blessings (say within an hour or two of giving those blessings).

Since Jacob is alive in the next two chapters (and since he plays a significant part in those chapters), his holding onto the top of his cane may suggest a need for balance, an inability to stand by himself; or a posture related to reverence toward God. One translation suggests that Jacob collapses at this point (the International Standard Version). Given that Jacob has gotten assurances from Joseph as to what to do at his death, I admit I am very torn between the idea that Jacob just collapses or that he offers a prayer to God from a somewhat unsteady position.

Genesis 47:31 And he [Jacob] said [to Joseph], “Swear to me.” And he [Joseph] swore to him. And Israel bowed on the head of the bed.

Genesis 47:31 Joseph [lit., *he*] swore to him. Then Israel bowed down at the head of the bed [possibly, *staff*]. (Kukis mostly literal translation)

At least 4 times, Israel’s (Jacob’s) physical position (as related to his bed—or staff) is noted. When he realized that he was dying and he called for Joseph, Joseph arrives, and Jacob assumes whatever position is proper for Joseph to take an oath (v. 29). Here, he bows his head, suggesting that he is submissive to God and God’s will (v. 31). Later, Jacob will sit up in the bed when Joseph comes back into his room with his two sons (Genesis 48:2). All of this requires great strength on Jacob’s part, but he is the patriarch, and he must play that part. However, at the very end, Jacob will draw his feet up into the bed and die (Genesis 49:33). Jacob must perform these duties at the end of his life, and he must show strength and confidence. Remember, the old Jacob that we remember from past chapters would have cried out, “Oh, woe is me! I am going to die!” Throughout his life, Jacob made everything about himself. This new Jacob, this man with some spiritual growth, is not thinking about himself, but he is thinking about the next generation (those who are with him), and also, he is thinking about the resurrection in the far future.

I don’t know if there is any significance to this, but this chart by Wenstrom is interesting.

The Many Pairings of the Patriarchal Age (by Wenstrom)

- (1) Two lines: Abraham and Lot.
- (2) Two lines: Isaac and Ishmael.
- (3) Two lines: Esau and Jacob.
- (4) Joseph has two dreams (Genesis 37:5-10).
- (5) Joseph has two problems with his brothers (Genesis 37:2-11; 12-36)
- (6) Tamar marries two sons of Judah.
- (7) Tamar’s successful seduction of Judah is followed by Potiphar’s wife’s unsuccessful seduction of Joseph (Genesis 38:1-30; 39:1-23).
- (8) Joseph interprets two dreams of his prison mates (Genesis 40:1-23).
- (9) Joseph interprets two dreams of Pharaoh (Genesis 41:1-40).
- (10) Joseph’s brothers devise two plans to deal with him (Genesis 37:21-27) and he devises two plans to deal with them (Genesis 42:14-20).
- (11) Joseph’s brothers make two trips to Egypt (Genesis 42:1-38; 43:1-34).
- (12) Joseph’s steward tests Joseph’s brothers and then Joseph himself tests Judah (Genesis 44:1-13, 14-34).
- (13) Narrator twice records Jacob’s family’s migration to Egypt (Genesis 46:1-27; 46:28–47:12).
- (14) Jacob blesses Joseph and sons (Genesis 48:1-22) and then all his own sons (Genesis 49:1–28). Jacob will *adopt* Joseph’s sons as his own (so Jacob is giving his blessing to two sets of sons).
- (15) Jacob dies (Genesis 49:33-50:13) and Joseph dies (Genesis 50:22-26).

This is probably more a chart of interest, as many of those things named above are expressed in a duality for a specific reason. For instance, there is the line of promise and the line which does not lead to the Messiah, which covers points 1–3. Two dreams of Pharaoh suggest the these dreams are from God and they are a twofold witness as having come from God.

Nevertheless, there is much in life which can be expressed as a duality: life and death; saved and lost; elect and fallen; etc.

When it comes to the two dreams of Joseph or the two dreams of Pharaoh, these dreams act as dual witnesses, indicating that their content is accurate.

From Wenstrom.org; accessed April 12, 2016 (appended).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

What is coming up is, Jacob will bless Joseph's two sons and adopt them as his own; and Jacob will then Jacob will bless his 12 sons.

Genesis 47:29–31 The days of Israel draw near to die. He calls for his son, for Joseph, and he said to him, “If indeed I have found grace in your sight, [then] please place your hand under my thigh, and [take an oath that] you will deal with me graciously and honorably. Do not bury me in Egypt; I [would like] to lay with my fathers. Therefore, carry me out of Egypt and bury me in their tomb.” Joseph [lit., *he*] answered, “I will go according to your word.” Israel [lit., *he*] said, “Swear to me [that you will do what I have asked].” Joseph [lit., *he*] swore to him. Then Israel bowed down at the head of the bed [possibly, *staff*]. (Kukis mostly literal translation)

Genesis 47:29–31 Israel was coming to the end of his life, so he called for his son Joseph, and said to him, “If I have found grace in your sight, then please place your hand under my thigh and take an oath that you will continue to deal with me graciously and honorably. This is what I require: do not bury me here in Egypt; I want to be buried with my fathers. Therefore, see to it that I am carried out of Egypt and buried in the tomb of my fathers.” Joseph then answered, “I will do what you ask.” Israel then asked Joseph to swear to him, and he did. Then Israel bowed down at the head of the bed. (Kukis paraphrase)

Chapter Outline		Charts, Graphics, Short Doctrines
Beginning of Document	Doctrines Covered or Alluded to	Chapters of the Bible Alluded to
Definition of Terms	Introduction and Text	Addendum
www.kukis.org		Exegetical Studies in Genesis

A Set of Summary Doctrines and Commentary

An Abbreviated Exegesis of Genesis 47:

Bible translation used: The Scriptures 2009. Unless otherwise noted, all other quotations will be taken from this translation as well.

In the Scriptures 2009, instead of *God*, we have the word *Elohim*, which is a transliteration from the Hebrew. The other name for God, YHWH (or Jehovah, Yahweh, Adonai, Lord, JHWH, Y^ehowah) is represented with the actual Hebrew יהוה. The reason for there being so many different words used here is interesting. Originally, the Hebrew was written without vowels—not just YHWH, but every single Hebrew word. Because the Hebrew Scriptures (which we know as the Old Testament) were read aloud so often, the reader could look at the Hebrew consonants

and know the word that was there. In fact, the Masoretes, who preserved the Bibles' pronunciation, introduced diacritical marks in the 7th century A.D. (these are vowel points, which was added above and below the original Hebrew text). Up to that time, every word in the Bible was read aloud except for one, and that was YHWH. When the Jews came to this proper name, they said, *Adonai* (= *Lord*). As a result, the Jews preserved the pronunciation of the Biblical text for all but one word. Of the nearly 100 translations of the Old Testament to which I refer, any one of those eight forms may be found—and one of them, the Message (I believe) uses *GOD*. Furthermore, Bible translations are not necessarily consistent at this point. One place we may read *Lord*, and elsewhere we may read *Jehovah* in the same translation.

The Subsections of Genesis 47:

v.	1–12	Jacob's Family Settles in Goshen
v.	13–27	Joseph and the Famine
v.	28–31	Jacob's Final Years in Egypt

Jacob's Family Settles in Goshen

Genesis 47:1 Then Yosēph [= *Joseph*] went and spoke to Pharaoh, and said, “My father and my brothers, their flocks and their herds and all that they possess, have come from the land of Kena'an [= *Canaan*]. And see, they are in the land of Goshen.”

In the previous chapter, Pharaoh told Joseph to bring his family to Egypt in order to survive the famine.

Joseph has already spoken to Pharaoh and he is simply confirming that his family came and they moved into the land of Goshen

Genesis 47:2 And he took five men from among his brothers and presented them to Pharaoh.

Apparently, Pharaoh wanted to interview Joseph's family, so five of his brothers were chosen to stand before Pharaoh.

For a family to move to a well-established territory or state would have been unusual at this time. Obviously, Pharaoh needed to have a short chat with these men.

Genesis 47:3 And Pharaoh said to his brothers, “What is your occupation?” And they said to Pharaoh, “Your servants are shepherds, both we and also our fathers.”

One of the key questions for the brothers was, “What do you guys do for a living?”

I would assume that Pharaoh is doing more here than just shooting the breeze. He certainly wants productive members of his society; and he does not want Joseph to simply feed and house them for free.

They had tentatively decided on the territory of Goshen, and the occupations of these men confirms that Goshen is a good place for them. The Egyptians were not fond of animals or animal smells, so this would segregate the Egyptians and the Hebrews.

Genesis 47:4 And they said to Pharaoh, “We have come to dwell in the land, because there is no pasture for your servants' flocks, for the scarcity of food is severe in the land of Kena'an. And now, please let your servants dwell in the land of Goshen.”

The brothers explain that they are shepherds and, because of the drought, there is no more pastureland for their livestock.

Genesis 47:5 And Pharaoh spoke to Yosēph, saying, “Your father and your brothers have come to you.

Pharaoh was apparently fine with the interview and accepted these men officially into his country.

Genesis 47:6 “The land of Mitsrayim [= *Egypt*] is before you. Settle your father and brothers in the best of the land, let them dwell in the land of Goshen. And if you know of capable men among them, then make them chief herdsmen over my livestock.”

Pharaoh agrees for them to live in Goshen, and asks them to herd his own livestock.

Essentially, Pharaoh is issuing orders. This seems to be pretty standard. People don't just come and camp on Egyptian land. Pharaoh makes it clear that they have been allowed to live in Goshen.

Genesis 47:7 And Yosēph brought in his father Ya'aqob and set him before Pharaoh. And Ya'aqob blessed Pharaoh.

Joseph presents his father to Pharaoh.

Genesis 47:8 And Pharaoh said to Ya'aqob, “How old are you?”

Pharaoh asks about Jacob's age.

Genesis 47:9 And Ya'aqob said to Pharaoh, “The days of the years of my sojournings are one hundred and thirty years. Few and evil have been the days of the years of my life, and they have not reached the days of the years of the life of my fathers in the days of their sojournings.”

Jacob reports his age as 130, which is not as old as his father and grandfather's final ages.

Genesis 47:10 And Ya'aqob blessed Pharaoh, and went out from before Pharaoh.

Jacob blesses Pharaoh and all of them go out from before Pharaoh.

Genesis 47:11 So Yosēph settled his father and his brothers, and gave them a possession in the land of Mitsrayim, in the best of the land, in the land of Ra'meses, as Pharaoh had commanded.

Joseph helps his father and brother settle in to Goshen.

Genesis 47:12 And Yosēph provided his father, and his brothers, and all his father's household with bread for the mouth of the little ones.

Basic provisions are provided to the family.

Joseph and the Famine

For a time, we leave Joseph's family and look at Joseph and his interactions with the Egyptians.

Genesis 47:13 Now there was no bread in all the land, because the scarcity of food was very severe, and the land of Mitsrayim and all the land of Kena'an became exhausted from the scarcity of food.

There are almost five more years of blight coming and this was taking place in both Egypt and Canaan.

Genesis 47:14 And Yosēph gathered up all the silver that was found in the land of Mitsrayim and in the land of Kena'an, for the grain which they bought. And Yosēph brought the silver into Pharaoh's house.

After not too long a time, all of the silver around was used to pay for grain; and Joseph brought this silver to Pharaoh's palace.

Genesis 47:15 And when the silver was all spent in the land of Mitsrayim and in the land of Kena'an, all the Mitsrites came to Yosëph and said, "Give us bread, for why should we die in your presence? For the silver is gone!"

When they ran out of silver, the people complained to Joseph.

Genesis 47:16 And Yosëph said, "Give your livestock, and I give you bread for your livestock, if the silver is gone."

Joseph took livestock in exchange for grain.

Genesis 47:17 So they brought their livestock to Yosëph, and Yosëph gave them bread in exchange for the horses, and for the flocks they owned, and for the herds they owned, and for the donkeys. Thus he fed them with bread in exchange for all their livestock that year.

Joseph agreed to take animals in trade for grain.

Genesis 47:18 And when that year had ended, they came to him the next year and said to him, "We do not hide from my master that our silver is all spent, and my master also has the livestock we owned. There has not been left any before my master but our bodies and our lands.

The next year, the people said, "We only have our bodies and our lands remaining."

Genesis 47:19 "Why should we die before your eyes, both we and our land? Buy us and our land for bread, and let us and our land be servants of Pharaoh. And give us seed, and let us live and not die, and let the land not lie waste."

There was a trade then for the people and for their land in order to get grain.

Genesis 47:20 And Yosëph bought the entire land of Mitsrayim for Pharaoh, because every man of the Mitsrites sold his field, because the scarcity of food was severe upon them. And the land came to be Pharaoh's.

Pharaoh came to own all the land of Egypt as a result of this.

Genesis 47:21 And as for the people, he moved them into the cities, from one end of the borders of Mitsrayim to the other end.

The people were moved into the cities as a result

Genesis 47:22 Only the ground of the priests he did not buy, for the priests had from what Pharaoh gave them by law, and they ate that which Pharaoh gave them by law. Therefore they did not sell their ground.

Pharaoh did not take land or persons from their priestly class.

Genesis 47:23 And Yosëph said to the people, "Look, I have bought you and your land today for Pharaoh. Look, here is seed for you, and you shall sow the land.

Apparently after some time, Joseph sold the people seed in order to sow the land.

Genesis 47:24 "And it shall be that in the harvest you shall give one-fifth to Pharaoh. And four-fifths is your own, as seed for the field and for your food, for those of your households and as food for your little ones."

In order for them to pay back Pharaoh, a 20% tax was instituted.

Genesis 47:25 And they said, “You have saved our lives. Let us find favour in the eyes of my master, and we shall become Pharaoh’s servants.”

The people were agreeable to Joseph’s terms.

Genesis 47:26 And Yosēph made it a law over the land of Mitsrayim to this day, that Pharaoh should have one-fifth, except for the ground of the priests only, which did not become Pharaoh’s.

A 20% flat tax was instituted.

Genesis 47:27 And Yisra’ēl dwelt in the land of Mitsrayim, in the land of Goshen. And they had possessions there and were fruitful and increased exceedingly.

The people of Israel settled into Goshen and began to prosper greatly there.

Jacob’s Final Years in Egypt

Genesis 47:28 And Ya’aqob lived in the land of Mitsrayim seventeen years. So the length of Ya’aqob’s life was one hundred and forty-seven years.

Jacob lived another seventeen years in Egypt.

Genesis 47:29–30 And the time for Yisra’ēl to die drew near, and he called his son Yosēph and said to him, “Now if I have found favour in your eyes, please put your hand under my thigh, and show loving-commitment and truth to me. Please do not bury me in Mitsrayim, but I shall lie with my fathers, and you shall take me up out of Mitsrayim and bury me in their burial-place.” And he said, “I do as you have said.”

Jacob, remembering the promises of God, asked not to be buried in Egypt, but to place his body in Canaan.

Genesis 47:31 And he said, “Swear to me.” And he swore to him, and Yisra’ēl bowed himself on the head of the bed.

Joseph swore to his father to do this.

At first, I thought the Israel’s bowing his head on the bed was possibly his death. However, the next chapter will be Jacob blessing all of his sons.

The idea here is, there are things which we find in this chapter which are extremely important.

Why Genesis 47 is in the Word of God

- 1.
- 2.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

These are things which we learn while studying this particular chapter.

What We Learn from Genesis 47

- 1.
- 2.

Chapter Outline

Charts, Graphics and Short Doctrines

Carroll summarizes portions of the Genesis narrative very much like Edersheim does.

B. H. Carroll Summarizes Genesis 47

JACOB AND PHARAOH (Genesis 47:7–11)

The meeting between these two men, so strongly alike in every way, presents both of them in a favorable light. Pharaoh is very courteous and Jacob is full of dignity. It is he that blesses Pharaoh. The sincerity of Jacob's famous words has been questioned. "The days of the years of my pilgrimage are thirty and a hundred years: few and evil have been the days of the years of my life, and they have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage." Marcus Dods, on Genesis, quotes Lady Duff–Gordon: "Old Jacob's speech to Pharaoh really made me laugh (don't be shocked), because it is so exactly like what a fellah says to a pasha – Jacob being a most prosperous man, but it is manners to say all that." Lady Duff–Gordon may indeed be amused at the Oriental manners of her time, as the Orientals were doubtless amused at hers, only they were too polite to show it. But you might make a great sermon on Jacob's words) and find in them evidences of deepest sincerity.

(1) He correctly represents his life as a "pilgrimage," whose destination, rest and home, and reward, are in the world above, and so testifies the New Testament (Hebrews 11:8–10; Hebrews 11:13–16). It was from the New Testament Scriptures, descriptive of this feeling of the patriarch life, that Bunyan derived the idea immortalized in his *Pilgrim's Progress*. There is no mere mannerism or perfunctory custom in Jacob's reference to his life as a pilgrim. (2) It is strictly true that he had not attained to the days of his fathers. Relative fewness of days was his when compared with either patriarchal longevity, or eternity. (3) While brightened here and there by divine visitations, his days were full of evil. He was a man of sorrows and acquainted with hardships and griefs. Remorse of conscience for his own sins clouded his life, and the chastening therefore was a heavy burden. His apprehension of Esau's violence, his separation from his mother never to see her again in this life, his exile from home, and lonely, friendless life, counted much. No gem of literature is more exquisite, pathetic and tragic than his own simple statement to Laban of his twenty years of trial in Padan–Aram, as follows: "And Jacob was wroth, and chode with Laban; and Jacob answered and said to Laban, What is my trespass? what is my sin, that thou hast holly pursued after me? Whereas thou hast felt about all my stuff, what hast thou found of all thy household stuff? Set it here before my brethren and thy brethren, that they may judge betwixt us two. These twenty years have I been with thee; thy ewes and thy she–goats have not cast their young, and the rams of thy flocks have I not eaten. That which was torn of beasts I brought not unto thee; I bare the loss of it; of my hand didst thou require it, whether stolen by day or stolen by night. Thus I was; in the day the drought consumed me, and the frost by night; and my sleep fled from mine eyes. These twenty years have I been in thy house; I served thee fourteen years for thy two daughters, and six years for thy flock: and thou hast changed my wages ten times. Except the God of my father, the God of Abraham, and the fear of Isaac, had been with me, surely now hadst thou sent me away empty. God hath seen mine affliction and the labour of my hands, and rebuked thee yesternight." His troubles from the polygamy forced upon him were many. The sin of Reuben wounded him to the heart. The dishonor done to Dinah, and the violence of Simeon and Levi left lasting scars never to be forgotten. His anxieties about hostile neighbors never left him. His loss of his beloved Rachel was irreparable, and his loss of Joseph broke his heart. It was shallow pertness and affected smartness on the part of Lady Duff Gordon to ridicule a speech so eloquently and so sublimely true.

JOSEPH'S ADMINISTRATION OF THE AFFAIRS OF EGYPT (Genesis 41:37–57; Genesis 47:13–26)

More than once has the world been surprised at the wise administration of national affairs by alien Jews, promoted for merit alone to the highest political offices. It commenced with Joseph's rule over Egypt; it is followed by Daniel's rule over Babylon, and Mordecai's and Nehemiah's influence at the court of Persia. We have modern examples in the sway of the Rothschilds over the finances of many nations, Disraeli in England creating the British Empire, and Judah P. Benjamin in the Confederate States. There are multitudes of examples on a smaller scale.

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Joseph's administration in Egypt gave it world pre-eminence. His bringing all the land to Pharaoh has been questioned. But it was not only an unavoidable expedient, but greatly simplified the government of a turbulent population, and gave to the people themselves a definite one-fifth tribute, instead of uncertain, oppressive taxation and much tyrannical oppression. If they paid the one-fifth, a land rent far cheaper than prevails here, their burdens were ended. His gathering the people into cities was to simplify the distribution of stores. There will doubtless always be difference of opinions about the wisdom of agrarian laws. The abolition of private ownership in land has been argued in our time and country by Henry George and his followers. A political economist will find it difficult to answer satisfactorily his Progress and Poverty. The accumulation of large landed interests, mines, minerals, timbers, oil, etc., in the hands of a few men, or irresponsible syndicates, menaces today the peace of the world. Isaiah prophesies woe to those who add house to house and land to land until there is no room for the people. Jefferson claimed that the earth in usufruct belongs to the living. Goldsmith well says in his *Deserted Village*:

Ill fares the land to hastening ills a prey,

Where wealth accumulates and men decay.

The Gracchi perished in trying to remedy the land evil in ancient Rome. The ancient Germans, according to Caesar, prevented private ownership of lands, as, according to Prescott, did the ancient Peruvians. England passed through the throes of this very burning question. It is certain that Egypt was happier under Joseph's rule than ever before or since. So were the Peruvians under the land policy of the Incas. In the United States today the battle is on to the death to preserve to the people the water courses, the forests, the natural resources; and to relax the choking grasp of monopolies that prey, in selfish, insatiable greed, upon the very vitals of the people. Joseph, being an alien, did not attempt to destroy the landownership of the priesthood, the most plausible and yet the most dangerous monopoly known to a free people. Other nations have been compelled to abolish their ownership. The successful fight in Mexico on that point is the most notable in history. The priesthood held one-half the land in fee simple, and not only paid no taxes, but forced the people owning the other half to support them. They ruled the cradle, the grave and futurity itself. Their holidays drove labor from the calendar. This ownership in the Philippines constituted one-half of the gravest problems in our government of those islands, in the solution of which, mainly by President Taft when in charge there, more unwise statesmanship was displayed than was ever before exercised by our country's rulers, the end of which in fateful consequences is not yet.

Under all circumstances, the administration of Egyptian affairs by Joseph is the wisest record in the annals of time. A writer cited by Marcus Dods mentions an inscription on the tomb of an Egyptian, supposed to refer to this famine in Joseph's time: "When a famine broke out for many years I gave corn to the city in each famine." Smith's Bible Dictionary, article "Famine," cites the only other seven years of famine known to Egyptian history. It lasted from A.D. 1064-1071.

We may thus compare Jacob and Solomon: The sun of Solomon's life rose in a blaze of light and glory, and set in the darkest clouds. The sun of Jacob's life rose in clouds, which lingered long, but set in joy and glory. Joseph and Daniel may thus be compared: These are the two basal personal lives of history, and the most important in beneficent political administration known to the annals of time. We may search in vain among the records of men to find two other prime ministers of nations that may rank with them.

How very few old men, after a hale and strong career, are permitted to enjoy the last seventeen years of declining age in peace, nourished by a favorite son, with tranquility in the family and prosperity in business. But age lives much in the past, exercising memory more than hope. Jacob now remembers, as death approaches, the cave of Machpelah in the Promised Land, where side by side repose the bodies of his ancestors, and exacts a solemn promise from Joseph that he be buried there. And in his farewell request to his sons he repeats this dying charge (read chapter Genesis 49:29-33), as follows: "And he charged them, and said unto them, I am

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to be gathered unto my people; bury me with my fathers in the cave that is in the field of Ephron the Hittite, 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 from Ephron the Hittite for a possession of a burying-place. There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah – the field and the cave that is therein, which was purchased from the children of Heth. And when Jacob made an end of charging his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people."

From *An Interpretation of the English Bible*, by Dr. B.H. Carroll; from e-sword; Genesis 46:1-47:27 and Genesis 47:27-31. Updated.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Alfred Edersheim wrote a book called *The Bible History, Old Testament*, which is very similar to Josephus, where he simply rewrites much of what is in the Bible, and adds in notes and comments as he deems to be relevant. This volume of the book is entitled *The World Before the Flood, and The History of the Patriarchs*.

This comes from CHAPTER 22, entitled: *Departure of Jacob and his family into Egypt - Jacob's Interview with Pharaoh - His last Illness and command to be buried in Canaan - Adoption of Ephraim and Manasseh among the Sons of Israel* (GENESIS 46-48).

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On his journey Jacob sent Judah in advance, to inform Joseph of his arrival. He hastened to receive his father in the border-land of Goshen. Their meeting, after so long a parting, was most affectionate and touching. The Hebrew expression, rendered in our Authorized Version: "Joseph . . . presented himself unto him," implies extraordinary splendor of appearance. But when in the presence of his Hebrew father, the great Egyptian lord was once more only the lad Joseph. He "fell on his neck, and wept on his neck a good while." It now became the duty of Joseph to inform Pharaoh of the actual arrival of his family in Egypt, so as to obtain at the same time a fresh welcome, and a temporary concession of the land of Goshen for their settlement. For this purpose Joseph went first alone to the king, and next introduced five of his brothers. Both he and they laid stress on the fact that by occupation the family were shepherds. This would secure their stay in Goshen, as the district was most suitable for pasturage, and at the same time most remote and most isolated from the great bulk of the people. For the Egyptian monuments show that shepherds were considered as the lowest class or caste, probably because their nomadic habits were so opposed to the settled civilization of the country. Another point which the sons of Jacob were specially to bring out before Pharaoh was this, that they had come only "to sojourn," not to settle in the land, so that, as they had arrived at the first upon the express invitation of the king, they might be at liberty freely to depart when the time for it came. It is of importance to notice this in connection with the wrong afterwards done in the forcible detention of their descendants. It happened as Joseph had expected. Pharaoh assigned to them a dwelling-place "in the best of the land," that is, in the portion most suitable, in fact, in almost the only district suitable for pasturage - in the borderland between Canaan and Egypt, the land of Goshen, or of Rameses, as it is sometimes called from the city of that name. A careful and able scholar* has thus expressed himself on the subject: "The land of Goshen lay between the eastern part of the ancient Delta, and the western border of Palestine; it was scarcely a part of Egypt Proper, was inhabited by other foreigners besides the Israelites, and was in its geographical names rather Semitic than Egyptian; it was a pasture-land, especially suited to a shepherd people, and sufficient for the Israelites, who there prospered, and were separate from the main body of the Egyptians."**

* Mr. Grove, in *Smith's Dictionary of the Bible*, vol. 1, p. 711.

** It is well known that one of the Egyptian monuments exhibits so striking an illustration of this entrance of the children of Israel into Egypt, that some have regarded it, though on insufficient grounds, as an actual representation of the event. The strangers are evidently of Semitic race, and came with their wives and children.

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Before settling him in Goshen, Joseph presented his father to Pharaoh, who received him with the courtesy of an Eastern monarch, and the respect which the sight of age, far exceeding the ordinary term of life in Egypt, would ensure. In acknowledgment of Pharaoh's kindness, "Jacob blessed" him; and in answer to the question about his age, compared "the days of the years" of his own "pilgrimage" with those of his fathers. Abraham had lived one hundred and seventy-five, Isaac one hundred and eighty years; while Jacob was at the age of only one hundred and thirty, apprehending the approach of death. Compared to theirs, his days had not only been "few" but "evil," full of trial, sorrow, and care, ever since his flight from his father's house. Yet, however differing in outward events, the essential character of their lives was the same. His and theirs were equally a "pilgrimage." For, "these all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country, . . . a better country, that is, a heavenly: wherefore God is not ashamed to be called their God: for He hath prepared for them a city." (Hebrews 11:13, 14, 16)

And in such wise also must each of our lives, whatever its outward history, be to us only a "pilgrimage."

But seventeen more years were granted to Israel in his quiet retirement of Goshen. Feeling that now the time of his departure had really come, he sent for Joseph. It was not to express weak regrets, nor even primarily to take such loving farewell as, under such circumstances, might be proper and fitting. Israel, as he is here again characteristically named,* was preparing for another great act of faith. On his dying bed, he still held fast by the promises of God concerning the possession of Canaan, and all that was connected with it; and he exacted an oath from his son to bury him with his fathers, in the cave of Machpelah. Having obtained this solemn promise, it is said,** "he bowed himself in worship over the head of the bed."

* It is most instructive to notice in this history the frequent change of the names of Jacob and Israel.

** We translate literally. The Greek translators, or LXX, from whom the quotation is made in Hebrews 11:21, have, by the slightest change in the Hebrew word, rendered it, "worshipped, leaning upon the top of his staff." The meaning is substantially the same.

One thing still remained to be done. As yet the sons of Joseph had not been formally adopted into the family of Israel. But the two oldest of them, Manasseh and Ephraim, were to become heads of separate tribes; for Joseph was to have this right of the firstborn - two portions in Israel. Therefore, when, shortly after his interview with his father, Joseph was informed that the last fatal sickness had come upon him, he hastened to bring his two sons that they might be installed as co-heirs with the other sons of Jacob. In this Joseph signally showed his faith. Instead of seeking for his sons the honors which the court of Egypt offered them, he distinctly renounced all, to share the lot of the despised shepherd race. For the first time we here find the blessing accompanied with the laying on of hands.*

* The laying on of hands formed also an essential part in offering sacrifices. The offerer laid his hands on the victim, and confessed his sins, - thus transferring them, and constituting the sacrifice his substitute.

But Jacob's eyes were dim, and when Joseph had brought his two sons close to his father, placing Manasseh, as the eldest, to his father's right hand, and Ephraim, as the younger, to his left, he ascribed it to failure of sight when Israel crossed his hands, laying the right on Ephraim and the left on Manasseh. But Jacob had been "guiding his hands wittingly." In fact, he had done it prophetically. The event proved the truth of this prophecy. At the time of Moses, indeed, Manasseh still counted twenty thousand men more than Ephraim. (Numbers 26:34, 37) But this comparative relationship was reversed in the days of the Judges; and ever afterwards Ephraim continued, next to Judah, the most powerful tribe in Israel. What, however, chiefly impresses us is, to see how intensely all the feelings, remembrances, and views of the dying man are intertwined with his religion. No longer does he cherish any hard thoughts about his "evil" days in the past. His memory of former days is now only of the gentleness and the goodness of God, Who had led him all through his pilgrimage. His feelings come out most fully in the words of blessing which he spake: "The God,* before Whose face walked my fathers, Abraham and Isaac; the God Who pastured** me from my existence on unto this day; THE ANGEL Who redeemed me from all evil, bless the lads; and let my name, and the name of my fathers, Abraham and Isaac,

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be named upon them, and let them increase to a multitude in the midst of the land." In this threefold reference to God as the covenant-God, the Shepherd and the Angel-Redeemer, we have a distinct anticipation of the truth concerning the blessed Trinity.

* The Hebrew puts it with the article - not merely God, but the God.
 ** Or "shepherded," like Psalms 23:1; 28:9. See also its fullness in John 10:11.

The blessing having been spoken, "Jacob gave to his son Joseph," as a special gift, "that parcel of ground" by Sychar (John 4:5), the ancient Shechem, which he had originally bought of "the children of Heth;" (Genesis 33:19) but which, as he prophesied, he - that is, his descendants - would have to take again* with sword and bow out of the hand of the Amorite. In this possession of Joseph, many centuries later, rested the Redeemer-Shepherd, when, even in His weariness, He called and pastured His flock. (John 4) But as for Jacob, the last assurance which he gave to his son was emphatically to repeat this confession of his faith: "Behold, I die: but God shall be with you, and bring you again unto the land of your fathers." For men pass away, but the word and purpose of the Lord abide for ever!

* The tense in verse 22 is the prophetic past, in which the future is seen as already achieved.

From http://philologos.org/_eb-bhot/vol_1/ch22.htm accessed January 27, 2017.

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Addendum

The ancient historian Josephus seems to take the Old Testament texts at face value and uses them to record the history of this era.

Josephus' History of this Time Period

**CONTAINING THE INTERVAL OF THREE THOUSAND EIGHT HUNDRED AND THIRTY-THREE YEARS.
 FROM THE CREATION TO THE DEATH OF ISAAC.**

**CHAPTER 8.
 OF THE DEATH OF JACOB AND JOSEPH.**

1. NOW when Jacob had lived seventeen years in Egypt, he fell into a disease, and died in the presence of his sons; but not till he made his prayers for their enjoying prosperity, and till he had foretold to them prophetically how every one of them was to dwell in the land of Canaan. But this happened many years afterward. He also enlarged upon the praises of Joseph (15) how he had not remembered the evil doings of his brethren to their disadvantage; nay, on the contrary, was kind to them, bestowing upon them so many benefits, as seldom are bestowed on men's own benefactors. He then commanded his own sons that they should admit Joseph's sons, Ephraim and Manasses, into their number, and divide the land of Canaan in common with them; concerning whom we shall treat hereafter. However, he made it his request that he might be buried at Hebron. So he died, when he had lived full a hundred and fifty years, three only abated, having not been behind any of his ancestors

Josephus' History of this Time Period

in piety towards God, and having such a recompense for it, as it was fit those should have who were so good as these were. But Joseph, by the king's permission, carried his father's dead body to Hebron, and there buried it, at a great expense. Now his brethren were at first unwilling to return back with him, because they were afraid lest, now their father was dead, he should punish them for their secret practices against him; since he was now gone, for whose sake he had been so gracious to them. But he persuaded them to fear no harm, and to entertain no suspicions of him: so he brought them along with him, and gave them great possessions, and never left off his particular concern for them.

From: <http://www.sacred-texts.com/jud/josephus/ant-2.htm> accessed January 27, 2017. Josephus *Antiquities of the Jews*; Book II, Chapter 1.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of Genesis 47

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Joseph's family arrives in Egypt; Pharaoh interviews some of them	
Joseph went in to Pharaoh and he announced [the arrival of his family], saying, "My father, my brothers, their flocks and their herds and all that [belongs] to them have come from the land of Canaan and observe, they [are] in the land of Goshen [now]."	Joseph went in to speak to Pharaoh and announced the arrival of his family. He told him, "My lord, my father and my brothers have all arrived and they have their flocks, herds, and all their belongings in tow with them. They have come from the Canaan and they are now in Goshen."
He took five of his brothers and placed them before Pharaoh. Pharaoh said to his brothers, "What [is] your occupation?"	Joseph took five of his brothers and he brought them to stand before Pharaoh. Then Pharaoh asked his brothers, "What do you do for a living?"
And they said, "Your servants [are] shepherds of the flock, both we and our father."	They answered, "We are shepherds, just as our fathers were."
They said to Pharaoh, "We have come [in order] to live in the land [here], for [there is] no pasture for the flocks which [belong] to your servants, because the famine was great in the land of Canaan. Therefore, your servants would [like] to live in the land of Goshen."	They then said to Pharaoh, "We have come here in order to live in your land, for there is not enough sufficient pastureland for us because the famine is great Canaan. Therefore, your servants are making a formal request to live in the land of Goshen."
Pharaoh spoke to Joseph, saying, "[I see that] your father and brothers have come to you [here in] the land of Egypt. It is before you; let your father and brothers live in the best of the land. They will live in the land of Goshen, and [just in case] you know that they are competent men [lit., if you know that in them, (they are) men of strength (and substance)], then place them over my men who are over the cattle [that I own]."	Pharaoh then spoke directly to Joseph, saying, "I am glad that your father and brothers and come to you here in Egypt. The land is before you; let your relatives live in the best of the land. Give them the choicest areas in Goshen. Also, if any of them are competent men, I would like to place them over the cattle which I own."
Joseph brought his father Jacob and placed him before Pharaoh. Jacob blessed Pharaoh.	After this, Joseph brought his father Jacob before Pharaoh and Jacob blessed Pharaoh.

A Complete Translation of Genesis 47	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Pharaoh said to Jacob, "How many days of years [have] you lived?"	Pharaoh said to Jacob, "How old are you now?"
Jacob said to Pharaoh, "[So far] the days of the years of my travels [are] 130 years and the days of my life have been fewer [than my fathers] and [more] evil [than my fathers]. And [to this point, my life] has not attained to the age of my fathers in the years of their travels."	Jacob then explained to Pharaoh, "So far, I have only lived for 130 years, so far fewer years than my fathers and I have endured more difficulties than my fathers. I have not attained to the age or greatness of my fathers in their lifetime travels."
Then Jacob blessed Pharaoh and went out from his [lit., <i>Pharaoh's</i>] presence.	Then Jacob blessed the Pharaoh and went out from his presence.
Consequently, Joseph caused his father and brothers to remain and he gave to them a possession in the land of Egypt, in the best [portion] of the land, in the [great] land of Rameses, according as Pharaoh had commanded [be done].	Consequently, Joseph persuaded his family to remain, and he gave them a large track of land in Egypt, from the best part of the land, that great land of Rameses, just as Pharaoh had commanded be done.
Joseph provided for his father and his brothers and for the entire household of his father, [seeing that they received sufficient] bread, according to the children [and young ones].	Joseph oversaw the provisions provided for his father, brothers and for the household of his father, according to the number of children.
Joseph carefully doles out the grain he stored up	
And [there was] no food in all the land, for the famine was very great and the lands of Egypt and Canaan languished because of the famine.	There was no food in the land because the famine was so great. The lands of Egypt and Canaan languished because of the famine.
Joseph gathers up all of the silver that was found in the land of Egypt and in the land of Canaan by means of the grain that [the people of the land] were buying. Joseph brought [this] silver to the house of Pharaoh.	Joseph continue to gather up all of the silver that was found in the lands of Egypt and Canaan by means of the grain that he sold them. Then Joseph would bring all of this silver to Pharaoh.
When the silver from the lands of Egypt and Canaan was exhausted, all Egypt came to Joseph, saying, "Give us bread! Why [should] we die in front of you, seeing that [lit., <i>for, because</i>] we have come to the end of [our] silver [lit., <i>our silver has ceased</i>]"	When the silver in Egypt and Canaan had been exhausted and was now in Pharaoh's coffers, the people of Egypt came to Joseph, saying, "We demand that you give bread to us! Why should we die here in front of you, seeing that we are now out of silver?"
So Joseph said, "Give [me] your cattle and I will give [bread] to you on account of your cattle (if [your] silver has come to an end)."	So Joseph said, "Give me your cattle and I will give you bread in exchange for you cattle (assuming that you are out of money)."
So they brought their cattle to Joseph and Joseph gave them bread for [lit., <i>in, with, on account of</i>] the horses and for the herds of sheep [and goats], for herds of oxen, and for the donkeys. So, Joseph sustained them with bread for [lit., <i>in, with, on account of</i>] all their livestock in that year.	Consequently, in that year, they brought all their livestock to Joseph and Joseph gave them bread in exchange for all the animals that they brought. By this, Joseph sustained them for a year.

A Complete Translation of Genesis 47	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
That year came to an end, and the people [lit., <i>they</i>] came to Joseph [lit., <i>him</i>] in the following [lit., <i>second</i>] year. They said to him, “We will not hide from our adonai that the silver has been consumed. Also the herd of cattle [went] to our adonai so that [nothing] remains before our adonai except our bodies and our land. Why should we die before you, both us and our land? [Listen,] buy us and our land in [exchange for] bread. We will be, [along] with our land, slaves to Pharaoh so that you will give us seed that we may live and not die; and so that the land is not desolate.”	Once that year came to an end, the people came to Joseph the following year and they said to him, “We cannot hide the fact that we are out of money and that you now own all of our cattle. Therefore, we have nothing more to give except for our bodies and our land. Should we simply die out in your sight, both ourselves and our land? Listen, make us slaves to Pharaoh that we may live and not die, and so that the land does not become desolate.”
Joseph acquired all of the land of Egypt for Pharaoh, for every man of Egypt sold his field [to Joseph in exchange for grain] because the famine prevailed over him. Therefore, the land became Pharaoh’s.	Joseph acquired all of the land of Egypt for Pharaoh, since every person in Egypt sold his field to Pharaoh (through Joseph), because the famine prevailed over them. Therefore, the land became Pharaoh’s.
He then brought to people into the cities from one end of the border of Egypt to the other end.	He then brought all of the people from all over Egypt into the cities.
However, he did not take the land of the priests, for [there was] a fixed allowance for the priests [which came] directly from Pharaoh. They survived [lit., <i>ate</i>] [based upon] the fixed allowance that Pharaoh gave to them. Therefore, they [were] not [required to] sell their land [to Joseph].	Joseph did not take the land which the priests lived on, for they were given a fixed allowed directly from Pharaoh. Their survival was based upon this fixed allowance that Pharaoh gave them. Therefore, Joseph did not require them to sell their land in order to obtain grain.
Then Joseph said to the people, “Observe [that] I have bought you [all] [this] day [along] with your land for Pharaoh. Look, [there is] seed for you [all] that you will [use to] sow the ground.	Then Joseph said to the people, “Observe that I have purchased all of you this day along with your lands on behalf of Pharaoh. I am providing you with seed and you will use that seed to sow.
In the harvest, you will give a fifth to Pharaoh and four-fifths [lit., <i>four parts</i>] will be to you as field seed, for your food, for [those] who are in your home and for your little ones to eat.”	When harvest time comes, you will give a fifth of this seed to Pharaoh and you will keep four-fifths for yourself, which you may use as seed for the next year’s crop, for your food, for those who are in your home and for your little ones to eat.”
They responded [lit., <i>and so they said</i>] [to Joseph], “You have saved us [from death]; we have found grace in the eyes of our adonai. [We agree;] we will be slaves to Pharaoh.”	They responded to Joseph, saying, “You have saved us from death; we recognize that you have given grace to us. We agree to the terms you have laid out; we will be slaves to Pharaoh.”
Joseph made a decree to this day regarding the land of Egypt: a fifth [of the produce would go] to Pharaoh; but [lit., <i>only</i>] the land of the priests alone would not be for Pharaoh.	Joseph made a decree, then, regarding the land of Egypt, a decree which stands to this day: a fifth part of everyone’s produce would go to Pharaoh; but the land of the priests would not be taxed.
Jacob, at the end of his life, asks Joseph to bury him in Canaan	

A Complete Translation of Genesis 47	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Israel remained in the land of Egypt, [living] in the land of Goshen. They settled there [lit., <i>in her</i>] and had children and they greatly increased their number.	Israel spent the rest of his life in Egypt, living in the land of Goshen with his entire family. They settled in there for a good while, having children and greatly increasing their numbers.
Jacob lived in the land of Egypt [for] 17 years. And it is, the days of Jacob—the years of his life—[are] 147 years.	Jacob lives in Egypt for 17 years; and he lives to the age of 147 years.
The days of Israel draw near to die. He calls for his son, for Joseph, and he said to him, “If indeed I have found grace in your sight, [then] please place your hand under my thigh, and [take an oath that] you will deal with me graciously and honorably.	Israel was coming to the end of his life, so he called for his son Joseph, and said to him, “If I have found grace in your sight, then please place your hand under my thigh and take an oath that you will continue to deal with me graciously and honorably.
Do not bury me in Egypt; I [would like] to lay with my fathers. Therefore, carry me out of Egypt and bury me in their tomb.” Joseph [lit., <i>he</i>] answered, “I will go according to your word.” Israel [lit., <i>he</i>] said, “Swear to me [that you will do what I have asked].”	This is what I require: do not bury me here in Egypt; I want to be buried with my fathers. Therefore, see to it that I am carried out of Egypt and buried in the tomb of my fathers.”
Joseph [lit., <i>he</i>] swore to him. Then Israel bowed down at the head of the bed [possibly, <i>staff</i>].	Joseph then answered, “I will do what you ask.” Israel then asked Joseph to swear to him, and he did. Then Israel bowed down at the head of the bed.
Chapter Outline	Charts, Graphics and Short Doctrines

Doctrinal Teachers* Who Have Taught Genesis 47

	Series	Lesson (s)	Passage
R. B. Thieme, Jr.	1963 Dispensations (#201)	#35–36	Genesis 47
Ken Reed	https://www.lakeeriebiblechurch.org/exegesis/		Genesis 38–50
Dr. Robert Dean	https://deanbible.org/old-testament-menuitem/genesis-menuitem		Genesis 1–50
Bill Wenstrom	https://www.wenstrom.org/index.php?option=com_libwritten&view=libwritten&selCat=2&Itemid=124		Genesis 1–50
Jack M. Ballinger	http://www.versebyverse.org/classnotes/Genesis/genesisindex.html		Genesis 1–49
Ron Snider	http://www.makarios-bible-church.org/oldtest.html		Genesis 1–50

* By doctrinal teacher, I mean a man whose primary focus is the teaching of the Word of God, verse-by-verse and book by book. A believer under the teaching of such a man should fully understand the gospel and rebound after less than a month in attendance.

When it comes to teaching, I should think that a 47 minute teaching session would be the bare minimum; and

that, at least 3x a week (with provisions for getting teaching in some way on the other days of the week). Although this man may interact or even learn from other teachers, he should clearly be the authority over his church; and the authority over him is the Word of God and God the Holy Spirit (Who guides the pastor in his study).

ICE teaching would also be a part of the package, ICE being an acronym standing for Isagogics (a teaching of the history of that time in order to understand the context of a passage), Categories (a study of categories of Bible doctrine), and Exegesis (a close study of each passage, word-by-word whenever necessary).

